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November 12, 2014

Colleen McFarland,  
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Best wishes in this important endeavor!

Warmly,

Amy Gingerich  
Editorial Director, MennoMedia

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, JANUARY 1, 1952

NUMBER 1

## "Mortify Therefore"

A Radio Sermon

BY WILLIAM G. DETWEILER

*"Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: for which things' sake the wrath of God cometh on the children of disobedience: in the which ye also walked some time, when ye lived in them" (Col. 3:5-7).*

The writings of Paul are often in two main divisions: first comes the part that is more purely doctrinal (as we often use that word), and then comes the practical. That is true of his Epistle to the Colossians. Throughout the first and second chapters, and even in the first four verses of the third chapter, he has been teaching concerning the Person of Christ, and the dangers of the false doctrines facing the believers at Colosse. A few times he refers to the identification of the believer with Christ in His circumcision, in His burial, in His resurrection and quickening. But now as we come to verse 5 and on through the rest of this chapter, and even into chapter 4, we have the practical applications of the great truths set forth in the preceding part of this Epistle.

Well has Dr. Maclaren said, "Character is the outcome and test of doctrine." I believe in studying the Bible by doctrines. I enjoy studying and teaching the great doctrines of the Bible. But unless those great doctrines do something in my life, the true purpose of that study and teaching has been thwarted. Let me illustrate. One of the great doctrines of the Bible is the doctrine of the Holy Spirit. Even if it were possible for me to outline these same teachings perfectly; even if it were possible for me to teach them in such a way that my class would understand them correctly; yet if that teaching would not change my life and the lives of those whom I taught, then something would be missing. Character must result from teaching. In fact, I seriously question whether it is possible for a teacher to teach the pure doctrines of the Bible without producing character. Be that as it may, Paul now makes his doctrinal emphasis practical. He shows the relation of what he has taught to practical everyday Christian character and life.

"Mortify therefore." The word "therefore" is significant. When you find a "therefore" you do well to look for the "wherefore," or, as an old preacher one time said, when you find a "therefore" in the Scriptures, you had better find out what it is there for. This "therefore" takes you back of course to what Paul had said in the preceding passage. He had said in the first four verses of this chapter that since the believer is risen with Christ he shall seek those things which are above, that he shall set his mind upon the things above, not on the things upon earth. He had said that the believer is dead, and that his life is hid with Christ in God. He had also said that when Christ who is the believer's life shall appear, then shall the believers also appear with Him in glory. Because of this, the believer shall mortify his members that are upon the earth. In other words, we shall bring our condition in line with our position. Positionally we are raised with Christ. Positionally the old man has been crucified with Christ. Positionally we are dead. Positionally Christ is our life. That which is our spiritual position must now become our spiritual condition. Since we are dead with Christ we shall now mortify the old Adamic nature.

I do not want to rob any of you of a blessing which you have received, but does this not teach that the old nature remains in the believer after he has been crucified, buried, and raised with Christ? The old Adamic nature has not been eradicated. Because we are dead to sin, dead to self, dead to the world through the cross, the power of sin, of self, and of the world having been broken, and we are not under any obligation to sin, to self, and to the world, therefore we must bring into the place of death the members, the inclinations to sin. We must make a corpse of them.

How do we mortify the members which are upon the earth? I fear that some fail in mortifying that which is earthly in them because they proceed in the wrong manner. I wonder whether this mortification can be done by resolutions, by fastings, and other exercises. Some, I fear, seek to do it by practicing

asceticism: they torture the body. In a sense it may be true that we are to fight the flesh, but I wonder whether the whole secret of mortification does not lie in identification with Christ. I think that Dr. A. C. Gaebelien has well said that when we try to fight the flesh we are defeated, but that the victory over the flesh has been won for us. The old man has been put to death in the death of Christ. The believer is now dead to sin. Sin is not to have dominion over the believer. As believers in Christ we need to reckon these things as done. Since positionally my old man has been crucified with Christ, buried with Christ, and therefore I am dead to sin, now I need to count as real, as true, as actual these things. I need to keep my old man in the place of death where he was placed in the death of Christ. As I reckon these things as true, reckon myself to be dead indeed unto sin, I can have victory so that sin will not reign in my mortal body that I should obey it in the lusts of this mortal body.

At the same time I do not want to say that there is no place for suppression of the inclinations and lusts of the old man, but I believe that the surest way to victory is by way of reckoning ourselves dead with Christ, dead unto sin, reckon sin's power broken. As we reckon this true, according to Rom. 6:11, 12, we shall experience victory, and find that we are

## What Have You Done?

BY LOUETTA M. MILLER

*A year has passed. We know not where  
The time has gone. The Master says,  
"Your life is mine. What have you done  
To ease a pain, to dry a tear,  
To help a soul in dread and fear,  
To spread my Word of hope and cheer:  
What have you done?"*

*I stand and bow my head in shame,  
When I think of how my Saviour came  
To die for me. What have I done?  
Have I helped the one in pain and need?  
Have I remembered to love in word and  
deed?*

*Have I prayed for souls? Have I sowed  
the Seed:*

*What have I done?*

Archbold, Ohio.



mortifying, bringing into a place of death, the members upon the earth, or the sinful inclinations.

Let me say again, before I go on, that we need to remember that the old man, the Adamic nature, what we were before we were saved, was not converted, was not made good, when we believed in the Lord Jesus Christ and were saved. The flesh, the old man, the Adamic nature—call it what you will—remains as bad as ever. But as believers we have the two natures, having received the divine nature, the nature of God, in the birth. Through the Spirit we are able to mortify the deeds of the body. Rom. 8:13. This old nature, which is altogether bad, in which Paul said "dwelleth no good thing" (Rom. 7:18), which remains in the believer, is after conversion still capable of doing these five things Paul mentions in this same connection. Let us note them briefly one by one.

"Fornication." This speaks of the sexual area of immorality. We need to bear in mind that sin originates in the heart. Jesus said that sexual sin originates in the heart, and that even the desire, the look, is sin. (Matt. 5:28—"But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.") In the heart is where sinful members must be mortified.

"Uncleanness." A few versions translate this "impurity." Remember that Paul admonished Timothy to keep himself pure. How this admonition is needed today amidst all the impurity, all the filth, all the uncleanness on every side! There is impurity of thought. There is impurity of look. There is impurity of speech. There is impurity of action. Need I mention some of the satanic agencies that foster this impurity? There are the low degrading magazines. There are the movies. There is the dance. There are the low courting standards. But, thank God, the believer can be kept. His life is hid with Christ in God. The Spirit now dominates, not the flesh.

"Inordinate affection." A few versions translate this "passion." How many have fallen through passion! The believer must mortify this, lest it master him.

"Evil concupiscence." This refers to unholy desire, evil desires. This too must be mortified by the believer.

"Covetousness." It seems to me that some of you may have been pulling about you your cloak of self-righteousness as I spoke to you of fornication, of uncleanness, of inordinate affection, and of evil concupiscence. You consider those things

beneath your standard of morality. Those you think of as being sinful. But when you think of covetousness—what then? Do you think of the miser as being covetous? Yes, he is. Do you think of the rich capitalist as being covetous? Probably he is. But do not forget that to be covetous one need not have riches. The poorest pauper may be more covetous than the rich man. Covetousness is a matter of desire, of attitude. Dr. MacLaren has said that it is significant that Paul here connects covetousness with evil concupiscence or sensuality. "The worldly nature flies for solace either to the pleasures of appetite or acquisition. How many respectable middle-aged gentlemen are now mainly devoted to making money whose youth was foul with sensual indulgence. Covetousness is 'promoted vice, lust superannuated.'"

How many believers need to mortify covetousness! It is one of the big sins in the church today. The seriousness, the grossness of this sin, becomes apparent when we remember two things. The first is that Paul teaches in 1 Cor. 5 that believers shall not eat with a brother who is covetous. In the same category are fornicators, idolaters, railers, drunkards, and extortioners. I repeat, covetousness is such a heinous sin that believers are forbidden to eat with a brother who is covetous. Personally I believe that this eating refers to the Lord's Supper. So you see that any brother who is covetous shall not be admitted to the Lord's table. The second is that Paul here, and elsewhere, teaches that covetousness is idolatry. That man who is covetous is an idol worshiper. What idol? It may be the idol of money. Besides that, does he not also worship the idol of self? John Wesley was afraid of covetousness. He said that he got money out of his hands before he got it into his heart. I believe that some of the Lord's children are rich without being covetous. They have riches in their hands, but not in their hearts. Edgar Allan Poe said, "The Romans worshiped their standards; and the Roman standard happened to be an eagle."

"Our standard is only one tenth of an eagle—a dollar—but we make all even by adoring it with tenfold devotion." May the Lord help us to mortify covetousness before money gets into our heart.

Then Paul goes on to say that because of these things—fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness—the wrath of God cometh on the children of disobedience. You see Paul believed in the wrath of

God. Today many no longer believe and teach that God has wrath. Hundreds of times the Bible teaches that God is a God of wrath. Now He is dealing in grace and mercy. Now His golden scepter is extended. But someday His wrath will fall. Even now His wrath is abiding on those who reject the Lord Jesus Christ. John 3:36. But Paul teaches that the wrath of God will fall on the children of disobedience. God help us to take these things to heart!

"In the which ye also walked some time, when ye lived in them." One time we who are now saved walked and lived in these things. We may not have committed the overt acts. People may not have been aware of our immorality, our impurity, our passion, our evil desires, and our covetousness, but we had these things in our hearts, if not in our open actions, and we were guilty before God, for He judges the desires, the attitudes, the thoughts, the motives. Thank God we have been saved from these things. Thank God we no longer live in them. Thank God that the reasons for the wrath of God have been removed. Thank God that because of the Lord Jesus Christ the wrath of God no longer abides on us.

"For which things' sake the wrath of God cometh on the children of disobedience." As I close this message, let me address these few questions to you for your sober reflection. Are you still living in these things? Have you still the wrath of God abiding on you? Would you be delivered from these things? Would you escape the wrath of God? Then flee to the Lord Jesus Christ for salvation. God help you to do that very thing now while grace and mercy are still extended to you.

Orrville, Ohio.

## Our Readers Say—

Since I was privileged to attend the Brunk revivals my soul has been stirred and I appreciate the Bible more. We use the Williams New Testament in our daily devotional period. It is in simple language that the children can easily understand. After we started to attend the revival meetings we could hardly stay away. The messages were so inspiring and stirring, especially the one on, How Can I Know the Holy Spirit Dwells in Me. My prayer is that the revival fires may not die, but may continue to burn, that our congregation may also have a revival, for there are many just satisfied to be members, but spiritually asleep. Keep on praying.—Mrs. Ruth Leaman, Denver, Pa.

## GOSPEL HERALD

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# EDITORIAL

## The Work in Arkansas

Recently the editor, with members of his family, had the privilege of visiting our churches in Arkansas. He had been there fifteen years ago, when our evangelizing effort there was just beginning. It was gratifying to see the growth of the work during this time, and to sense the possibilities for further development.

We found workers whose consecration and devotion to the cause is an inspiration. Some of them are young people who have gone to that section and are working under the Mennonite Board of Missions and Charities to carry on the varied program of a rural mission. Some are families who have gone there, entirely on their own financial responsibility, to make their contribution to the cause as they have opportunity. Then there are the faithful members who have come into the church from the communities served, and are helping in their own way to build the kingdom of God.

There are three congregations. The oldest one is Bethel Springs, at Culp. It was established in 1936. Bro. Frank Horst is the pastor. It is the center of the work carried on by the Mission Board. This, in addition to the church, is three-fold. There is the Bethel Springs School, with work offered in twelve grades. Bro. Edwin Alderfer is the principal. He is assisted by Paul Diener, Theodore Walter, and Arletta Selzer. These men are all married, and their wives assist in the work in various ways. Near by is the Mission Farm, managed by Clifford Strubhar, who is also superintendent of a Sunday school at Advance. Upstream from the church is the Clinic. David and Rhoda Wenger live here. Sister Wenger is trained to give needed health service to people who have difficult access to a doctor's help.

The second congregation (third in order of founding) is Mount Joy, at Optimus, some ten miles from Culp. Bro. M. E. Bontreger is pastor here. He is establishing himself in the chicken business, and is planning to be self-supporting. Some of the workers from Culp help here on Sundays. Services are held in a community building; a church gets seeded. The third congregation, Mountain

View, at Buffalo, is on the other side of the White River, which in this country of no bridges is a real barrier. There are ferries, but in high water they may not operate. Bro. Clarence Horst is pastor at Mountain View. He has a chicken business, and is self-supporting. (The Horsts last year furnished meals to over 2000 guests, many of whom forgot that meals cost money.) This congregation has a beautiful new church building. Adjoining it is a splendid Christian Day School, taught by Marvin Miller. There is a preaching outpost at Rea Valley, a promising location if a consecrated family could be located there. Rest Haven, at Midway, is the Baxter County Home. It is administered by our workers, with Bro. Will Schrock as superintendent. This service is highly satisfactory to the community, and a neighboring county wants the Mennonites to operate their home also. The workers of the Mountain View congregation also conduct a Sunday school at Three Brothers.

There is a good prospect, we were told, that a Mennonite doctor, perhaps also a laboratory technician, will take up practice in this part of Arkansas. They will find great need for their services, and an opportunity for Christian witness.

We give this information on the editorial page in the hope that our people will read it here and become better informed concerning this portion of our home mission field. Let us repeat these general impressions:

1. The General Mission Board has made a good selection of a field for significant rural mission work. There is a variety of opportunity for Christian witness and service.

2. The sacrificial labors of the workers in Arkansas are a real inspiration and a challenge to others to go and do likewise.

3. One does not have to be appointed and supported by a mission board in order to do mission work. It is financially possible and spiritually profitable to live among those who need spiritual help, and thus also give them an example in the Christian way of life.

4. There are some fine opportunities for individuals and groups to help this work along by supplying pressing needs in these rural centers. The editor will

be glad to make suggestions to any who are interested.

5. In our cross-country drives we do well to visit our churches in Arkansas. But let us not forget to leave our contribution for the work.

## Respect for Personality

Every human being has the right to be treated as one. Some people are children; some are senile; some are mentally ill; some are subnormal in some respect or other; some are dependent, financially or otherwise. But they are all people—created by God and endowed with a soul and with certain inalienable rights. We cannot dismiss them as “kids,” as paupers, as insane, as “foreigners,” as of some lower stratum of society. Just because they are human, they deserve some different treatment from mere animals or inanimate “things.” No matter how much you think of some dog or horse, you wouldn't want to stand up beside your pet and say, “God created us equal.” But so far as inherent right is concerned, when you stand beside any man or woman, boy or girl, you must say, “We stand equal before God.”

Even the mentally deficient, we are told, often quickly sense whether those who care for them really respect and love them. Children like to be recognized and to be treated, not as some subhuman playthings, but as real persons. Employees respond with alacrity to employers who do not consider them as machines or as marketable “labor.” Congregations want a minister who appraises them, not as an “audience,” but as individuals with specialized needs and problems. Boys and girls need parents who do not “treat them all alike,” but who can talk to them one by one. Slavery of any kind is a sin against the human spirit, in that it forces some people under the tyranny of other people.

Respect is shown primarily in one's fundamental attitudes. It expresses itself in dignity of address, in a respectful attention to what another says, in a restraint against all ridicule and scorn. Respect refuses to participate in humiliating another, or in dragging his name into the dust. It sees in every person at least a potential son of God, and is ready to do anything possible to turn that potentiality into actuality.

Whom God hath honored with life let no one dishonor by bringing that life into disadvantage or disrepute.



# Atomic Research Dates Oldest Bible Manuscript

Bible study has now been added to the growing list of peacetime uses for atomic energy. Nuclear scientists, using a Geiger counter, have established the approximate age of the Dead Sea scrolls found in a cave in Palestine four years ago. They date from the time of Christ, as archaeologists have maintained, and not from the Middle Ages, as some language scholars have insisted. These ancient Hebrew scrolls of the Book of Isaiah thus have been verified as the oldest known Biblical manuscript.

Willard F. Libby, a radio chemist at the University of Chicago, devised the technique for dating by radioactivity. The December issue of *Popular Science Monthly* tells how Libby obtained fragments of the linen wrappings in which the scrolls were stored, burned them to pure carbon, then measured the radioactivity of the carbon-14 in a special Geiger counter, arriving at the conclusion that the flax from which the linen was made was alive and breathing 1,917 years ago.

This would date the scrolls in the year 34 A.D., approximate date of the crucifixion, but Libby notes that allowance must be made for a margin of error of a century or two either way.

"When the atom bomb first mushroomed its message of death and destruction into the sky six years ago," says *Popular Science*, "there were many who speculated on the future uses of atomic energy. But few if any put Bible study on their list.

"Now, as Christmas of 1951 nears, we find the seeming miracle has come to pass. Science is revealed as the handmaid of religion; radioactive carbon-14 and the Geiger counter are instruments for casting new light on the accuracy of the modern Bible. Cosmic rays that bombarded the earth when Christ was born have left behind a coded message for nuclear physicists to decipher.

"It was strangely fitting that nuclear scientists, turning from war to peacetime research, should undertake the task of determining the age of an ancient transcript of the Book of Isaiah, usually considered the greatest of the Old Testament prophets.

"For it was Isaiah who, 25 centuries ago, envisioned a time when the weapons of war would be reconverted forever into the tools of peace: 'They shall beat their swords into plowshares, and their spears into pruning-hooks; nation shall not lift up sword against nation, neither shall they learn war any more.' And it was Isaiah who asked: 'Who hath measured the waters in the hollow of his hand, and meted out heaven with the span, and

comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance?'"—*Popular Science Monthly*.

## Carnal

BY S. F. COFFMAN

All believers rejoice in the knowledge of a salvation that has been wrought by God Himself through His Son Jesus Christ, and is maintained by the presence and aid of the Comforter, the Holy Ghost. A salvation made effective and maintained by all the powers of heaven is satisfactory, and gives to every believer the assurance of the blessed hope.

But in our experience in living the life that has been saved by the work of God we find many hindrances and meet many problems. Such experiences have been had by Christians many years ago. Our problems are such as have been faced by the first believers. Paul's letters were all written to the Christians and to the leaders of the churches. The letters of James, Peter, John, and Jude were expositions of the Gospel as related to Christian living. It would appear, from the nature of the apostolic messages, that it was more difficult to keep the believers saved than to have brought them to salvation. Their purpose, however, was to reveal more fully the nature of the blessed hope and to show the fullness of the grace of God through Christ.

It is difficult for the human mind to grasp with appreciation all that belongs to a normal Christian experience. We fail to distinguish between what is natural and physical and what is spiritual. Paul wrote and prayed in his Ephesian letter, "That the eyes of your understanding be enlightened; that ye may know the hope of his calling, and the riches of his inheritance in the saints . . ." (Eph. 1:17ff). Spiritual enlightenment comes to those who are spiritual. I Cor. 1:12-16. The Scriptures explain themselves. We often misapply or misinterpret them, and this results in difficulties.

### The Carnal Problem

Our English translators were more inclined to be classical in their use of our language than to be explicit in their translations. A variety of terms was used for the same Greek or Latin word. It is because of the interchange of terms that we have two words in our English version for one word, both in the Greek and Latin versions. The term *flesh* is a translation of the Greek word *sarx*, and the Latin word *caro*. But we have the derivative, *carnal*, from the Latin, which

means *fleshly*. Eleven times the term *carnal* is used, and in all the passages in the Greek the word *sarx* or its derivatives is used and refers to flesh. But in four passages the same Greek word is translated *fleshly*: II Cor. 1:12; I Peter 2:14; II Cor. 3:37; Col. 2:18.

Everything that is termed carnal, therefore, is related to our flesh—to our physical nature. The term *body* is uniformly translated. Only four adjective forms are found, and are derivatives of the word *body*—bodily. One passage contains both terms, showing the relation between the flesh and the body: Col. 1:22. "Reconciled in the body of his flesh, through death." This Scripture gives significance to the nature of the body of Jesus. "A body hast thou prepared me" (Heb. 10:5). "The Word was made flesh and dwelt among us" (John 1:14). There was a glory of life manifested through that flesh. See the context. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). In this passage the flesh of Christ is the same as that of man.

The resurrected body of Jesus was changed from that which He bore in life and which went to the grave. Yet He spoke of His resurrection body, "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have" (Luke 24:39). The term *flesh* in this passage is the same as in other Scriptures, from the Greek *sarx*, which means flesh. But the flesh which Jesus bore after His resur-

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Dec. 15, 1901)

The new meeting house at Elmdale, Mich., was opened for public worship on the 24th of November. Bro. John Blosser, of New Stark, Ohio, conducted the services.

The new meeting house built by the congregation at . . . Ephrata, . . . Pa., was opened for public worship . . . Dec. 1. Bishops Jacob N. Brubacker, of Mt. Joy, and Abraham Herr, of New Danville, officiated.

The missionaries, P. A. Penner and wife, and John F. Kroeker and wife, who went to India under the auspices of the Mission Board of the General Conference Mennonites, and have been making their home with our missionaries at Dhamtari, report that they have now found suitable places for mission stations: the former at Champa, C.P., India, the latter at Janjgir, C.P.



rection was without blood. He shed His blood on Calvary.

It is possible to summarize a few facts regarding the flesh:

1. All men have the same flesh.
2. Jesus had the same flesh as men, although He was the Son of God.
3. Christians have the same flesh as other men.
4. It is not sin to dwell, or live, in the flesh.
5. The flesh is not changed by conversion, nor by any act of grace in Christian life or experience. Paul continued to live in the flesh.
6. Flesh is corruptible; it will die. Our bodies are mortal.
7. The mortal body cannot be quickened, and is not quickened, except as Christ's body was quickened from the dead by the Holy Spirit.
8. Our bodies and members can be yielded to the Lord to become servants of righteousness, but remain flesh in such service.

Vineland, Ont.

## Sam Hoskins Writes

### XII

Dear Editor,

Well if you really are interested in what janitors see when they go visiting I'll be glad to tell you what we saw in some of the services we was privileged to attend.

Just like I said there wasn't all good or all bad any place we was. It was a funny thing though, the church that had the most talking during the services had a preacher that waited until they got quiet before he would pray. I liked that, but I don't know why he didn't wait until everybody stopped talking before he preached because it was one of the most practical sermons I heard lately. It helped me and I think it would have helped the two intermediate boys that sat in front of me and talked for three fourths of the time if they had listened. But I guess you couldn't blame them too much because I saw some married women talking too. I mean to each other, not just visiting with their babies. What would you do in a case like that?

Then of course I was interested in what became of the extra Sunday-school literature. I used to use ours for kindling, but the juniors got to reading in the *Words of Cheer* about ways of using them for scrapbooks and the like and there aren't many left. I'm glad, for I always did hate to be burning up those good papers. I get enough old quarterlies yet to start my fires.

From what I saw in the churches we visited there are a number of ideas how to get the papers to people. One church has all its papers sent right to the homes according to the ages of the people in that home. That way everybody always gets a paper and nobody but the secretary has to bother and that just once a year,

I understand. Doris and another girl in the class that had moved in sometime before didn't get any paper that way, but seems to me they could have a few extra papers at the church for visitors and the like.

Another way that looked right practical to me was a post office arrangement in the vestibule, where each family got papers. That way they didn't miss any either even when they didn't come every Sunday and there was somebody to see that strangers got a paper.

At our Sunday school the papers are put on a table in the vestibule after everybody goes in to the church service. That way the children don't have them to be tempted to read when the preacher preaches. (But I don't think we can be so hard on them if they do. Sometimes when the service gets so draggy like some do sometimes I'd read the hymn-book myself or count up how many pieces Isaac Watts or somebody wrote if I didn't know better. Sometimes I have divided the offering by the attendance. I guess I didn't fool myself or God, but I wasn't an evil influence and you learn a good bit that way.)

But getting back to the subject, I want to tell you about two situations that I thought were just too bad. In one church we visited, a secretary kept bobbing around counting papers and handing them into the classes. Then of course there was a lot of noise as the teachers distributed them at the end of the class and I saw a lot of even young people reading during the services. I guess you down there at Scottsdale will be glad though to hear that they found the papers so inviting.

The worst was a little church that was about the sleepest outfit I ever saw in my life. I saw the preacher wasn't making much progress beyond talking to the deacon up at the pulpit and I wanted to shake hands with him because he's Ben Yoder's brother-in-law and I knew Ben would ask about him. That way I got to see in the cupboard in back of the pulpit and I declare there must have been a half bushel of literature back there and some of the rolls of papers weren't even opened. I imagine that was when the big blizzard was or maybe they had an epidemic last winter. Don't you call that being on your toes?

Maybe that's enough in that key. I wanted to tell you about several good ideas I run across that maybe you would want to write an editorial on sometime if you think they are good. Here is one I told our preacher about and he's been doing it ever since. That is instead of the preacher staying up front and being held up by some good brethren that don't need him so bad anyway he pronounces the benediction and then has the chorister lead in a hymn while he walks to the back of the church and then he's ready to shake hands with everybody including the boys that always dash for the door.

Then another thing I found out was that at one church the superintendent never calls on anybody to pray unless he asks him beforehand. That sure saved me a lot of embarrassment. I'm not as fluent as you preachers and don't get called on so often so I get sort of rattled when I'm supposed to pray out loud so sudden like. It would have really flustered me away from home like that. But that isn't the most important reason I like the idea though. I think most anybody would be more likely to really lead in prayer if he had a little time to consider what the congregation needs. He can think who's sick and say, "God bless Brother Smith," and so forth, instead of just saying, "Bless the sick and the afflicted" every Sunday. He could think what to pray for in line with the Scripture that was read. He can remember that he read in the conference mission news that they need a new mission home in Bacon Hollow instead of saying, "Bless all our missionaries and supply all their needs." I'd think that would remind himself and the other people that God wants them to give a little more for Bacon Hollow instead of leaving so much of it to be supplied if it ever is.

Another thing this same superintendent did they told me was to sometimes ask another brother a couple days ahead of time to prepare to read the devotional reading and lead in prayer. It always has struck me sorta queer that any eighth grader knows enough to study his piece for literary but some leaders think they can look in the quarterly on the way to church to see what reading is suggested and then stumble over the words. It's no wonder some of them still say "shoe" when they read "shew." (Cory straightened me out on that soon after we was married.) I wish we'd have more reading like in Nehemiah's time when they read "distinctly, and gave the sense, and caused them to understand the reading." No wonder those people "were attentive to the book of the law" a half day at once.

Another thing on the good side of this plan I was telling about is that the leader of the prayer is up front where his petitions can be heard and not down facing a bench, like as not with his head between his hands like he's in the habit.

I reckon there's some who don't think we ought to do anything different from what we're always used to. But if we're glad we don't still worship like they done before the Reformation we ought to be glad for some little reformations along where somebody sees they can be done. I ain't much for this building sepulchres stuff myself while we try to kill every new idea that comes along before we take a good look at it.

Cory says she knew it would be like this if I got started writing again. I'll try to write along when I think of things you might be interested in.

Sincerely,  
Sam



## What God Expects of Youth— A Christian Character

Topic Presented at Prairie Street Men-  
nonite Church, Elkhart, Indiana

By RUTH C. ROTH

By way of introduction to this topic, let us first of all define the two main words under consideration. A Christian, in the broadest sense of the term, is a disciple or follower of Christ. Character is what one actually is; reputation, what he is thought to be by others. God expects a Christian character of youth who have chosen His name. Why? Because, as followers of Christ, we are to try, with His help, to live perfect lives.

What are some of the "earmarks" of a Christian character? *Honesty, temperance, personal holiness, and love* are four of the necessary traits of a Christian character that shall be considered in this topic.

In Heb. 13:18 we read the following verse concerning HONESTY: "Pray for us: for we trust we have a good conscience, in all things willing to live honestly." According to the dictionary, honesty means to be fair, true, just, upright, or trustworthy.

The *Program Builder* offers the following thoughts concerning honesty: "If someone asked us to name some traits of character, probably one of the first we would mention would be honesty. Even among non-Christians, to say 'He's an honest man' is one of the highest tributes that one man can pay to another. 'Honesty is the best policy' suggests its advantages from a worldly point of view. If the world values honesty, God does much more. If honesty brings material advantages, much more does it bring spiritual blessings. *God expects youth to be honest.*"

In Melvin Gingerich's book *Youth and Christian Citizenship*, it is suggested "that people tend to fall into four classes with respect to their attitude toward truthfulness. At the bottom are those who lie frequently, even when it would be just as easy to tell the truth. In the second position are those who always tell the truth except when their interests are deeply involved and they think they can gain an advantage by lying. The next two classes are on a higher moral plane. In the third group are those who never deliberately lie. They always attempt to speak the truth, and people have faith and confidence in them. The fourth group occupies the highest position of all. They have such a high regard for truth that they will spend time and energy in discovering it. They are aware of the fact that falsehoods often masquerade as truths." They also know "that many statements are mere rumors" and are careful to discover the truth before repeating it. This class of people "determine not merely to be passively honest, accepting and following truth

when it is easy to do, but positively and actively honest. They do not merely accept and follow the truth, but they ferret it out, look for it, find it, and proclaim it."

"To be a Christian is to be genuinely truthful," according to Bro. Gingerich. He states that "falsity and hypocrisy are sins that bring the wrath of God upon individuals, according to the teaching of the Scriptures."

In Phil. 4:8, as found in the Weymouth translation of the Bible, Paul says: "Finally, brethren, whatever is true, whatever wins respect, whatever is just, whatever is pure, whatever is loveable, whatever is of good repute, if there is

### "He Staggered Not"

Romans 4:20

By S. N. LEITNER

*He staggered not but marched right on,  
The ancient hero Abraham;  
He trusted in the Eternal One;  
His heart had heard God say, I Am.*

*He staggered not, though unbelief  
Sought everywhere to bar his way;  
The promise gripped his eager soul,  
And nothing could his progress stay.*

*He staggered not, but strong in faith,  
Believing God with all his soul,  
By faith o'ercame his every foe;  
The promise led him to his goal.*

*He staggered not but glory gave  
To God whose promise he believed,  
Sure that in God's own good time  
The promised heir should be received.*

*So let me live my life each day  
And stagger not but still believe,  
That in my Father's own good way  
All that is best I shall receive.*

Birch Tree, Mo.

any virtue or anything deemed worthy of praise—cherish the thought of these things."

TEMPERANCE is the next trait of Christian character about which we shall think. I Corinthians 9:25 reads as follows: "And every man that striveth for the mastery is temperate in all things." For the same verse, the American Standard Version of the Bible states: "And every man that striveth in the games exerciseth self-control in all things."

According to Erdman's *Commentary on First Corinthians*, "Paul was fond of picturing the Christian life under figures drawn from the Greek games. He refers here to these contests, in order to em-

phasize the need of self-control and self-denial even in matters morally indifferent. In answering the question as to the use of meats offered to idols, Paul has been insisting upon the necessity of retraining from what is in itself innocent in case indulgence may interfere with Christian service. He made it his rule to become 'all things to all men,' that is to accommodate himself to the prejudices and scruples of others in order that he might win them for Christ and become partakers with them of the full blessings of the Gospel. Here he insists that all who are to share this blessedness must likewise limit their liberties and must practice the same denial which the apostle is imposing upon himself."

The *Program Builder* suggests the following concerning temperance or self-control: "The backbone of Christian character is temperance or self-control. Possibly there is nothing so hard for young people to develop. We have a reputation (and can we deny that it is too often true?) for going to extremes. We are young, strong, abounding with life. Is it strange that youth should be a time when we are especially tempted to run to excess and abuse good things, or to trust in our strength and indulge in things that we should leave strictly alone? But under God we need to harness and direct our energies. *He expects us to be temperate.*"

There are several paragraphs from an article entitled, "Soft Christians," written by Lauren A. King, appearing in the February, 1949, *Christian Digest* that I would like to have you consider with me on this subject of temperance.

"Soft Christians? Yes, soft, self-indulgent, undisciplined Christians! There are far too many of them. Oh, they are probably Christians. They don't seem wicked; they are not committing open sin; they are satisfactorily orthodox; they are mildly active in the work of Christ.

"But they are soft, flabby. They are without toughness and discipline of belief and life.

"They are mild in everything. They don't reject the fundamentals of the Christian faith; they don't believe them passionately either. They are not a burning disgrace to their Christian profession; they are not an honor to it. At times they are deeply stirred by religious feelings; at others, are perfectly unemotional about religion; but they have no deep, unflagging passion for God. They see no harm in a great many pleasant but questionable or borderline practices. Wide areas of their lives their professed Christianity seems not to touch. They are self-indulgent. They follow mostly their own feelings or desires or whims of the moment; they seldom refuse a personal desire or do a difficult and unselfish deed. . . .

"Now, in contrast with this soft Christianity, real Christianity is tough and requires self-control, self-discipline, self-



## A Prayer for This Week

Our Father, we thank Thee for Thy infinitude; that Thou art perfect in every virtue, and that we are Thy children.

We praise Thee for Jesus Christ our Saviour, Lord, and High Priest: for His accomplished salvation, received and possessed; for Thy Holy Spirit, to comfort, give light, life, guidance, and to intercede for us.

We thank Thee for committing unto us the ministry and word of reconciliation for the world:

Enlighten and awake Thy sleeping churches. Revive and enlighten their leaders, to be not only preachers, but shepherds and teachers, to nurture every member, young and old. Cleanse our people from sin, that the church be not a mission field, but every member a missionary.

Open the closed countries for the Gospel, Lord, by Thy providence. Hold the devil's wrath in abeyance. Let there be tranquillity among nations, instead of war. Prosper the Bible societies. Find translators for the thousand languages still waiting for the Gospel. Send faithful laborers to every nation and tribe and to the many thousands of islands, that millions may yet receive salvation before the judgment.

Thou hast promised ALL through Christ: in His name we pray.

—Shem Peachey.

denial. 'If any man will come after me, let him deny himself, and take up his cross daily, and follow me' (Luke 9:23). Here is a figure of speech built on crucifixion. It calls for a daily death by self-denial. It means that those desires that lead to evil must be so thoroughly denied every day that they are for each occasion made as good as dead. We cannot follow every passing fancy, yield to every impulse, continually do what we like, indulge every appetite and desire—and yet follow Christ. Some desires must be controlled, some impulses tamed, some parts of ourselves denied. We must leave this softness, this moral flabbiness that acquiesces to all our desires. We must learn to say 'No.' Only thus can we follow Him."

God expects PERSONAL HOLINESS of youth. This is the third character trait of a Christian that we shall consider. The Herald Press has printed a tract entitled, "How Good Do I Need to Be?" which is condensed from a Goshen College chapel address by Carl Kreider. I wish to quote several paragraphs that

express my thoughts on this topic as stated in the tract.

"In the final analysis there are only two types of ethical ideals. One insists that there is an absolute standard to which all people should try to conform. In the Christian religion this standard is outlined in the Word of God and was manifested in the perfect life of Jesus Christ, the Son of God. The other type of ethical thinking says that all standards are relative, that what is right or wrong depends upon the time or place—upon what other people around you are doing.

"If, as Christians, someone were to ask which ethical ideal we have, absolute or relative, we would all agree that we believe in an absolute standard. If we reflect on some of our actions in concrete cases, however, we may discover that the relative idea has made far greater inroads into our thinking than one might suppose. . . .

"In school students sometimes cheat on examinations. At some other time an instructor asks for written papers to be handed in. Perhaps he does not give enough time and perhaps the writing of papers seems without value. For these reasons it becomes a temptation to copy from a book and turn in the paper as the original work of the student. Do we try to justify such conduct by saying that it isn't as bad as cheating on an examination? If so, we are using a relative standard of morality. . . .

"'Not as bad as . . .' and 'no worse than . . .' are not really moral standards at all for two very important reasons. In the first place, any possible action could be defended in this way. This is true because we can always (in our own minds, at least) find someone else who is just a little worse than we are. Swearing would be all right because we can always find someone who is capable of using more vile language. Lying would be all right because there is always someone else who tells still greater falsehoods. Stealing would be all right because someone else has stolen still larger sums of money or still more valuable property.

"The next time you hear yourself defending one of your actions by saying you are not being as bad as someone else, stop short and ask this question: 'Am I as good as Jesus would want me to be?' The next time you catch yourself saying that you have been no worse than someone else, why don't you immediately ask yourself the question: 'Is the thing I have done the right thing for a Christian to do?'

"Jesus has commanded us, 'Be ye therefore perfect, even as your Father which is in heaven is perfect' (Matt. 5:48). Jesus' remarks in the two verses immediately preceding this verse add a great deal of force to the verse: 'For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?' In other words,

## Prayer Requests —

Pray that a former missionary in China may find an open door among the Chinese of Los Angeles.

A sister who is ill and has poor vision requests the prayers of God's children.

Pray for Sister Dora Taylor as she ministers through the newly established clinic in Honduras.

Pray for a spiritual cleansing in the church.

Pray for the lepers who come for treatment to our mission in Ethiopia.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that the door may continue to be open for teaching the Bible in the government schools in Tanganyika.

(Requests for this column must be signed.)

though His hearers might have claimed that certain of their acts were no worse than others, Jesus condemned them for being 'just as bad as' some of the worst sinners of their day not meeting the perfection found in God. Certainly Jesus would have had no use for a standard of righteousness other than our perfect Father in heaven, and if we aim to follow Him we too must have this absolute standard."

The fourth character trait of a Christian which we shall consider is LOVE. All other traits of character fail without love. Let us meditate on portions of I Corinthians 13, according to the Weymouth translation of the Bible, to find out what Paul thinks of love.

"Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is full of trust, full of hope, full of endurance.



Love never fails. . . . And so there remain faith, hope, love—these three; but of these the greatest is love.”

As previously suggested, four of the basic character traits that a Christian should have are honesty, temperance, personal holiness, and love. In order for Christian youth to be what God wants them to be, they must try, with God's help, to develop strong characteristics along the lines mentioned. Since God has created mankind, He naturally has a right to expect every youth who has become a Christian to try to live up to those standards which He has given to us in His book, the Bible. Let us remember that as Christian young people we are building the church of tomorrow. Unless we develop strong Christian characters today, we cannot expect to provide the church of tomorrow that will be pleasing to God.—*Missionary Guide*.

### Anticipation

By F. ROSE BUCKWALTER

“Spring is just around the corner” has become a phrase in common usage in our American communities.

Just how large is the corner? It may be a month or perhaps just a few weeks, or, wonder of wonders, a few days. However long or short the corner is, Spring will inevitably come around it. The hint of its coming is either felt or seen or merely anticipated.

It is one of those things we are sure will come; so we eagerly look for the signs. They are in the little green blades of grass, the returning robins, the swelling buds, blooming crocuses, pussy willows, jonquils in the garden, and the honk, honk of wild geese flying north. This last one is the surest sign and gives the greatest thrill of anticipation.

We greet the coming of Spring with a great purging of our homes and grounds.

“Surely I come quickly” is not a common household phrase; however, it is a promise laden with a greater anticipation and surrounded with signs just as sure as those which point to the coming of Spring. But it is not held in esteem by everyone. Why the difference?

Perhaps we who believe this promise of Jesus' coming are not showing our eager desire for it as we do for the transient yearly coming of Spring. There are signs of His coming which are just as sure and even more thrilling. They are all written in the Book of books. We can see them in the budding fig tree, in the increased revealing of earth's vast secrets to men, in the restless migration of the peoples of the world because of war or for other reasons.

The flying of the wild geese following one leader is symbolic of humanity seeking One to give them peace. The majority find no peaceful habitation because they are following the wrong leader. He “that hath this hope [Christ] in him purifieth himself, even as he is pure.”

Hesston, Kans.

## OUR SCHOOLS

### A Christian Witness Against Low Morals in Athletics

By NELSON E. KAUFFMAN

During the past months few weeks have passed in which there were not articles in the press—editorials, columnist reactions, or reports of court proceedings regarding the crime and low morals in the field of intercollegiate athletics. In a barbershop today, while a football game was being broadcast, the barber remarked that the corruption in this area of college athletics was only a reflection of crime and corruption in politics, and other areas of public life. There is no doubt more than a grain of truth in that observation.

In a metropolitan newspaper of Nov. 22 a columnist of that paper and contributing editor of *Newsweek* magazine says: “The full text of Judge Saul Streit's statement in sentencing ‘fixed’ basketball players should be printed in every educational journal in the land. In that way or in some other way, the presidents and governing powers of our colleges should be shamed or frightened or otherwise persuaded to do what most of them have shirked doing up to date.” He then went on to describe “low college morals” which countenance virtual purchase of ballplayers and tampering with grades and transcripts in order to build a winning team.

As we observe the reaction of the public to these scandals, and the editorial sentiment against these evils, we thank God that our Mennonite colleges have been free from the occasion to fall into such temptations because our Board of Education has firmly stood opposed to any form of intercollegiate athletics. But we are at the same time alarmed at the growing interest and participation of parents of our high-school and college students in commercialized sports, which is evidenced in their attendance at games. These students, then, bring to the church college campus a pressure for at least a limited form of intercollegiate athletics which college administrators and Board officials must face and resist. This form of worldliness must be recognized and definitely dealt with. Board members should be ready to stand by the position which the current exposure clearly indicates is the Christian position, an intramural program of athletics which is a means for the physical and social development of the student. This program must never become an end in itself.

The temptation that besets our young men and athletic directors is to engage in questionable programs with competing teams, under cover of semisecrecy or pretense of other interests. Young people may plan a trip, presumably for some

other reason, but under close scrutiny it is clear that the real objective is some competitive game. This is the same type of low moral conduct which the press is combating. We as Christians must deal with it in the light of God's Word.

This is a day when the Christian Church must define its position on modern types of recreation. Some are totally contrary to the way of Christ and others are sinful, if and when they become an end in themselves, or if and when they occupy an undue amount of time, expense, and energy. We must have a clear, consistent, and genuinely Christian position in this area of life, be it anything from playing with our children, to hunting, college athletics, going South for the winter, or North for the summer.

As ministers we need to be alert to the trends in church league ball games, do constructive thinking in this area, and furnish leadership in keeping every phase of life under the control of Jesus Christ. The Board of Education needs and seeks the support of the church in maintaining her position of total intramural athletics and to resist the pressures that seek to inject a limited form of intercollegiate or interchurch sports into our institutions. In the area of athletics we are also called of God to be lights in the world. May we rise with spiritual strength, through the power of the Holy Spirit, to challenge our youth to a dedication to Christ, which will gladly recognize that “bodily exercise profiteth little,” and utilize that little in the great struggle against the moral evils of our day, and to bring light and life to men through Christ, our Lord.

Hannibal, Mo.

Alluding to the Kefauver committee's disclosures about the loss of moral integrity in the nation, the National Council's General Secretary said Senator Fulbright put his finger on our condition when he said: “Too many people in our nation do not believe anything with conviction. The values of life which were clear to the Pilgrims and Founding Fathers have grown dim and fuzzy in outline.”

This sense of values has grown dim, Dr. Cavert suggested, because religious faith has grown dim.

“Our moral standards cannot be strongly and permanently maintained apart from the faith that produced and nourishes them. Nothing is so crucial for America as an evangelistic and missionary ardor which will win the rank and file of our people to a robust Christian faith.”—News, from the National Council of Churches.



# FOR OUR SHUT-INS

## The Sympathy of Christ

"... so he was their Saviour; in all their afflictions, he was afflicted" (Isa. 63:8, 9).

'Tis sweet to know when we are tired,  
and pain

Lies on our hearts; and when we look in  
vain

For human comfort—that the heart  
divine

Still understands these cares of yours  
and mine;

Not only understands, but day by day  
Lives with us while we tread the earthly  
way;

Bears with us all our weariness—and feels  
The shadow of the faintest cloud that  
steals

Across our sunshine—even learns again  
The depth and bitterness of human pain.  
There is no sorrow that He will not  
share,

No cross, no burden for our hearts to  
bear

Without His help—no care of ours too  
small

To cast on Jesus. Let us tell Him all—  
Lay at His feet the story of our woes,  
And in His sympathy find sweet repose.

—Author Unknown.

## Thoughts for January

BY JUNE B. WEBER

If I gave a pair of roller-skates to someone sick in bed it would be an inappropriate gift. Our heavenly Father is a wise gift-giver. At the end of an old and worn year He gives each one of us the welcome gift of a sparkling New Year. Everyone can use a new year. Old and young, well and sick, we all need new beginnings. In memory some of our actions in the old year make us ashamed. We may have resisted God's plan for our spiritual growth. He lets us "trade in" our spotted, frayed year on a shining new one. How that calls us to use this year to bring Him honor and glory. Don't forget to thank God for such a gracious gift. Ask for guidance and patience to live one step at a time with strong faith in Him "who neither slumbers nor sleeps." Then we can meet the challenge of this New Year.

"That's very well," someone counters, "for people who are up and about, but when one lies in bed sick, life is just static. The New Year means nothing." Don't say that—don't THINK that! It is not the purpose of our lives here to do what we think is best or most pleas-

ant. The working out of God's purpose for one's life may cut clean to the soul. Then faith and trust come to maturity. We begin to understand how Job felt when he said, "Though he slay me yet will I trust in him." We need to trust His wisdom in every circumstance.

The way we respond to sickness and suffering can give witness to the sufficiency of Jesus Christ. The world needs that witness. What will your life say for Him this coming year?

Oyster Point, Va.

## Satisfied

HE SHALL BE SATISFIED

*Isaiah 53:11*

He shall be satisfied

When all He died to win  
By loving-kindness gently drawn,  
Are safely gathered in.

When in the glory bright  
He views His glorious bride;  
Sees of the travail of His soul—  
He shall be satisfied.

I SHALL BE SATISFIED

*Psalms 17:15*

I shall be satisfied,  
But not while here below  
Where every earthly cup of bliss  
Is wisely mixed with woe.  
When this frail form shall be  
Forever laid aside,  
And in His likeness I awake  
I shall be satisfied.

—Now.

## A Book Review

*Bedside Devotions*, by Alfred Doerffler; Concordia Publishing House; 1950; 30 sheets; n.p.

Each of the sheets is headed with a verse from the Psalms, the great devotional book. The author aptly continues the devotional spirit and brings it most tenderly to the bedside of the sufferer. One side is filled with meditative thoughts drawn from the Scripture verse above. The opposite side has a prayer well suited to the heart's desire of every "shut-in."

Not only the afflicted, but also such as minister to the spiritual needs of the sick will find these brief devotional readings a means to that end. The busy pastor and Christian worker will find on each of these leaflets "seed-thoughts" that will stir his thinking, thus the better enabling him in this work of bringing

comfort to the sick and courage to the despairing.

The meditations are centered in the will of God. The prayers are unselfish, recognizing the overruling providence of God. So all prayers should be. "Thy will be done," coming from the heart of the praying Christian, opens the heavens for every tried soul. The greatest blessing that can come to a suffering Christian is a rounded-out devotional life. Perhaps few of us who are in physical health have ever come to the depth and power of a full devotional life.

Most of the sheets have at the top some emblem, an "eye," "anchor," "rock," the "dove," thus already prefiguring the message that follows. The prayers are so worded as to cover almost any type of sickbed experiences.

The purpose of the author is to bring heavenly cheer to the sickroom. In this he has succeeded very well. The author has proved himself a boon to the afflicted. The suffering will thank the author for so coming to the bedside. All who wait on the ailing will benefit by the reading of these devotional write-ups.—Moses G. Gehman.

## Why Doubt God's Word?

*It is strange we trust each other,  
And only doubt our Lord.*

*We take the word of mortals  
And yet distrust His Word;*

*But oh, what light and glory  
Would shine o'er all our days,  
If we always would remember  
God means just what He says.*

—A. B. Simpson.

## The Promised Rest

Cares seem to grow heavier as the years go by. Perhaps it is that the flesh is weaker and less able to endure. Or is it that the enemy is busier today because his time is short? It does seem as though God's children are more tested than ever before and the cares become "too heavy for thee" (Ex. 18:18). Let us beware lest we deserve the loving but faithful rebuke given to Martha, "Thou art careful and troubled."

Every day brings its own testings, but let us remember "He daily beareth our burden." . . . He is touched with the feeling of our infirmities and longs to relieve the strain of every care.—Selected.

## "My Grace Is Sufficient"

*When, sin-stricken, burdened, and weary,  
From bondage I longed to be free,  
There came to my heart the sweet mes-*  
sage:

*"My grace is sufficient for thee."*



# TO BE NEAR TO GOD

## THEME FOR THE WEEK: BABIES

### Sunday, January 6

"And Enoch lived sixty and five years, and begat Methuselah . . . And all the days of Methuselah were nine hundred sixty and nine years: and he died" (Gen. 5:21, 27).

When we modern parents name our babies it is usually the practice to name them after a favorite relative, or because there has always been a Henry or Mary in the family. Or we may have thought a name sounded nice and we would like to tag our little one with it. But here was a man of God who named his son prophetically. It is true that the prophecy was concerning an event which as yet was nine hundred and sixty-nine years away, but no matter. Enoch, who walked with God, named his baby Methuselah, that is, "When he dies it shall come." And it did, for Methuselah died in the year of the flood. Then was the "it" revealed as being God's righteous judgment upon a wicked world. Even by a baby's name was God preaching to the world for well-nigh a thousand years, yet the deaf old world would not hear. How is it with you?

### Monday, January 7

"Hannah . . . bare a son, and called his name Samuel, saying, Because I have asked him of the Lord" (1 Sam. 1:20).

The name means "asked of God." No need to repeat the story. This woman perpetuated a memorial to answered prayer. Her son's name has rung down through the ages. What a fine thing to ask for, and what a fine thing to get! But before she received a promise even that her prayer was answered she dedicated her son—if ever he was to be born—she dedicated her son to the Lord. Some people dedicate their son to the second farm, "the other place, not the home place"; you know what we mean. Some act as if the daughter is dedicated to wear the clothes Mother would like to wear but dare not. But Hannah wanted a son, for the Lord. Would to God all children were born that way. All children have the inalienable right to be "asked of God."

### Tuesday, January 8

"Therefore David said unto his servants, Is the child dead? And they said, He is dead . . . But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:19, 23).

Though born of grievous sin, the babe was sweet and innocent. He was loved. A palace awaited him; loving hands would do what they could. But he was taken. Mystery of life—who can fathom it? Born to breathe the Palestinian air for but a few short weeks or months—what was his mission? I do not know, except that his little life evoked the faith of the "sweet singer of Israel" who declares the living truth that our righteous departed dead await us in that haven from which it would be folly to return. Sweet babe of David and Bathsheba, your few breaths kindled love in David's heart, and

I know that I, as he, may go one day to where you, he, and mine own await me. No, babe, you did not draw breath in vain. You teach me.

### Wednesday, January 9

"And she called his name Moses: and she said, Because I drew him out of the water" (Ex. 2:10).

This baby was named by a heathen woman, but Jochebed, his mother, couldn't have done a better job of naming the baby. You see his name means "Drawn out." How very prophetic was the name. Drawn out of the water, to be sure, but first he was drawn out of death, drawn out by faith. He was drawn out in spite of the king's displeasure at his very birth. And then he was drawn out of the courts of Egypt when he was grown, magnetized by the recompense of the reward of the godly. Drawn out of the desert to the burning bush, drawn up to receive the Ten Commandments, drawn up to view the land of Canaan, and drawn at last to the Mount of Transfiguration, there to converse about the plan of the ages. Baby Moses! You never can tell how far an innocent babe may go.

### Thursday, January 10

"And Ruth said, Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God" (Ruth 1:16).

All grown people were once babies, and Ruth was no exception. Look at her name, for it means "Friendship." How prophetic and satisfactory the name. Truly a friend to Naomi was she, and through that friendship was she also a friend of God. Here too was the Providence of God that a heathen family should name their girl thus. Is it supposing too much to think that they taught her to live up to her name? At least she did live up to it. And should not all our babies be taught to be friendly with the right people? Of course Ruth's friendship did not extend to everyone, only to the righteous children of God. Well may we train our innocent babies to do the same.

### Friday, January 11

"Then said God, Call his name Loammi: for ye are not my people, and I will not be your God" (Hosea 1:9).

If Hosea's name were not enrolled among God's obedient servants I should pity him. As it is I don't. Married to a harlot at God's command, naming his children prophetically with queer names, and then having to buy back from the slave market this runaway wife of his, who wouldn't pity him? But no obedient servant of God needs pity. Anyway he named his boy "Not my people." But as "Not my people" ran around playing, his father by inspiration preached, with a lively object lesson in the neighborhood for all to see. Hear Hosea preach, perhaps with little

(Continued on page 11)

## CALLED TO FOLLOW

### Sunday School Lesson for January 13

(Matthew 4:18-25; Mark 1:16-20; Luke 5:1-11)

We say to God, "Where He leads I will follow." Will we? Do we? What if He asks us to change jobs? What if He asks us to do a less remunerative job? or to do work that grants only a living allowance? Will we follow Him anywhere?

In our lesson four successful businessmen were called to leave their business to go to a work that had only a living allowance. Who were they? What do we know about them before this? As disciples of John the Baptist they believed in the coming Messiah. When He came they recognized and accepted Him as the Messiah, as Master and as Lord. Often had they associated with Jesus in His work during the past year. The supernatural power of the Divine One was observed a number of times.

In the important event of this lesson the Master is giving the four disciples a great demonstration of divine power and success of the Gospel. The crowd is pressing and the listening conditions are poor for hearing the word of God from the lips of Christ. The Master, "One standing over others," requested the use of Peter's boat which was gladly granted. Peter had what Jesus could use in His kingdom.

After having finished preaching, Jesus asked Peter to "put out into the deep and lower your nets for a catch." What a test Jesus put to Peter. "Will you believe whatever I say? Will you go counter to all your fishing experience and disregard what the men about the shore might think and say, and do what I say?" Fishing in shallow waters and at nighttime was a natural method for success, but Jesus was above the natural.

Peter declared that he would obey because his Master had commanded it. This was an act of great faith in a Great Lord. Jesus learned Peter's attitude toward Him.

The great multitude of fish enclosed demonstrated Jesus' miraculous and absolute power of nature. At that unlikely place and at that altogether wrong time many fish more than filled Peter's net. Peter, realizing the deity of Jesus, felt his unworthiness to be in the presence of such an Holy One.

Thus Jesus began the preparation of these fishermen to follow Him, "to catch alive" men. From this day on these disciples and believers entered the school of training under the great Teacher. It would be but a two-year period and then the Master would leave the catching to them alone (assisted by His Holy Spirit).

Jesus has need of each one of us to forsake all and follow Him. Do we doubt His power to do great things through us if we obey His commands? With Peter let us never think we know more than our Master, but just trust and obey. And do not forget the enormous catch.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# CHURCH MUSIC

## Instruments in Worship

BY DARREL HOSTETLER

If you have recently visited a church where a musical instrument was used for congregational singing, will you try to recall how the singing sounded? That is, if they had congregational singing. Was everyone singing? Did the people really seem to be worshipping or were they just following the words? Did you hear four distinct voice parts or could you hear only the organ? Perhaps you heard only the loud banging of the pianist trying to keep the congregation going.

At one time many people, leaders in their churches, were trying to keep unaccompanied congregational singing. Among these were Calvin, John Wesley, and Charles Spurgeon. It was John Wesley who said, "I have no objection to instruments being in our chapels, provided they are neither heard nor seen." Robert Nevin, another church leader, said:

"The effort should be to get the people to sing universally and heartily, and no paltry economy should be allowed to stand in the way of such a desirable consummation. There may be some reason to complain in many quarters of the numbers who are dumb when God's praise is being sung. The remedy is not to be found in the introduction of instruments—that will only have the effect of multiplying the number of mute listeners—but in having the people instructed in the art of singing. It is right and proper and much to be desired, not only that all should sing, but that they should do it skillfully; although there is a danger to be guarded against of being so absorbed in the outward and artistic effort, the merely bodily service, as to fail in rendering real worship in spirit and truth. God judges not as man judges. He looks upon the heart."

The Mennonite Church is one of the few churches which has maintained a stand against the use of instruments in the church throughout the centuries. Some of the reasons have already been implied. Another reason is to keep simplicity in the worship service. Machinery is often a hindrance to a truly edifying spirit of worship within the believer himself. The Mennonite Church has developed a unique kind of congregational singing throughout the years by relying on the human voice for all the beauties of music. To depend on one's own native musical ability is to escape the danger of instrument-dependency and guarantees the development of the finest and best musical talent within the individual. It is the belief of many people

that the day musical instruments enter our churches, something else will leave. This is our good four-part congregational singing. The introduction of instruments will not liven the spirit and tempo of the service, nor will it inspire us to sing more heartily. Rather, it will make singing congregations just groups of listeners, and we will end up with just mediocre singing ability.

Years ago the Mennonite Church did not have four-part singing. Everyone sang the melody. It was during the period from 1870 to 1916 that the church had singing schools led by capable men to procure the four-part singing which we have enjoyed to this day. The music in our churches has gone down since that period. There are too many light Gospel songs sung in churches where good hymns could be appreciated. Where Gospel songs are all that seemingly can be understood, the people should be gradually led to the singing of hymns. There is a need for singing schools today. The Mennonite Church needs men trained to help us keep our four-part unaccompanied congregational singing. In place of buying instruments, why not use that money to support these men, who would be playing a great part in keeping a worshipful attitude in our church? These men could not only help the congregations, but could have special classes for those who are and would like to be choristers. They would be men qualified to work with the children of the church.

There are some works, of course, such as *The Messiah*, which may require use of instruments. But since auditoriums are usually made available to church groups for such presentations, it would be senseless to buy an instrument for just those occasions. It is best to choose songs which are written for, or can be sung, a cappella. Good quality songs of this type are not hard to find.

Instruments have their uses in the schools and homes, and it is hard to find a better way to increase general musical knowledge than by taking piano lessons. But for use in our worship services, the instrument is not in order, and the Mennonite Church will do well to maintain her present witness. All of us must catch the vision of the consequences of a failure to maintain this witness, and realizing that it is worth all our efforts to withstand the innovation of instruments into our churches, do all in our power to educate our people to the same understanding and vision. It means that we will need to cultivate an even better type of congregational singing than we have now, and to do this means the giving of some basic knowledge and training to all our members. Something should be done

soon. Are you willing to do your part to better our worship services through better singing?

Goshen, Ind.

## Singing at Work

Give us, oh, give us the man who sings at his work. Be his occupation what it may, he is equal to any of those who follow the same pursuit in silent sullenness.

He will do more in the same time—he will do it better—he will persevere longer. One is scarcely sensible of fatigue while he marches to music. The very stars are said to make harmony as they revolve in their spheres.

Wondrous is the strength of cheerfulness . . . past calculation its power of endurance. Efforts to be permanently useful must be uniformly joyful—a spirit all sunshine, graceful from very gladness, beautiful because bright.—Thomas Carlyle.

## TO BE NEAR TO GOD (Continued)

Loammi perched on a stump and his father pointing to him. "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." I am one of those sons, and I thank you, baby Loammi, for your queer name; the whole story of your naming warms me up.

Saturday, January 12

"And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:21).

The name is a contraction of the sentence, "Jehovah saves." And in the giving of the Baby and His name there is a grand fulfillment of David's Twenty-third Psalm when he says, "Jehovah is my shepherd; I shall not want." That the world could receive a baby acknowledged as its Saviour before His birth even, that is a miracle. And that He could be received in my heart so many years later, that too is a miracle. Love was born in my heart when I first saw my little brothers, now grown and fathers of families. That love was begotten of that which is seen. But greater yet is the love of Him who is unseen. Love is born today in the hearts of our children as they receive Jesus. Just this December a small lad of eight told me that he is glad at Christmas because it is Jesus' birthday and that even if he received no presents he would still be glad "because it's Jesus' birthday." Thus has the babyhood of Jesus appealed to the children, "for of such is the kingdom of God."

—J. Paul Sauder.

The safest road to hell is the gradual one—the gentle slope, soft underfoot, without sudden turnings, without milestones, without signpost.—C. S. Lewis.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Willard Hunsberger, Doylestown, Pa., has been appointed director of the Laurelville Mennonite Camp for next summer's season.

Fourteen young people were received into church fellowship by water baptism at the West Union Church, Wellman, Iowa, on Dec. 16.

Junior-intermediate teachers are reminded to send in their reports for Herald Honor Roll to Words of Cheer by Jan. 15. Please give official name and address of the congregation, and for convenience list the names alphabetically by last name. A score of 1350 points makes a child eligible for the honor roll. See Words of Cheer for Dec. 16 for detailed instructions.

Young people from the East Petersburg, Pa., congregation caroled at Steelton on Christmas Eve.

Teachers of juniors and intermediates should note the new contest on "Our Church Leaders" beginning in Words of Cheer on Jan. 6. This contest is designed to help children understand that there have been followers of Jesus in recent times and in the present day. Encourage individual participation throughout the quarter. Enter the class contest.

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Items and Comments

A tape-recorder is a new addition to the equipment of the Orrville, Ohio, Church.

Change of Address: Newton S. Weber, from West Liberty, Ohio, to Box 241, Gulfport, Miss. Bro. and Sister Weber have been given charge of the M.C.C. voluntary service unit there.

A winter Bible school will be conducted by the Clinton Frame and Benton congregations in Indiana. It will meet Tuesday, Wednesday, and Thursday evenings for four weeks beginning Jan. 1. The instructors are Norman Kauffman, Amos Yontz, Ira S. Johns, Galen Johns, and Vernon Bontreger.

Bro. Richard E. Martin, Elida, Ohio, spoke in a youth conference at the Shore Church, Shippshewana, Ind., Dec. 21-23.

A remodeling of the church building at Yoder, Kans., is being planned.

Bro. Glen Whitaker, Wichita, Kans., is ill at the Spears Sanitarium, East Tenth Street, Denver, Colo. Pray for his recovery.

Bro. Aquilla E. Riehl was ordained to the ministry at 200 St. Annes Avenue, Bronx, New York City, on Dec. 16. The ordination was under the direction of the Lancaster Conference.

A ministerial and Christian workers' study course will be conducted at Souderton, Pa., Jan. 7-19. Classes will meet in twelve sessions Monday through Friday nights and Saturday afternoons for two weeks. Elmer B. Moyer is the director. Milton G. Brackbill will teach The Work of the Holy Spirit; Markley H. Clemmer, Jewish Evangelism; Paul M. Lederach, Church History Survey; Paul R. Clemens, Old Testament Poetry and Prophecy.

Seven persons were baptized and received into church fellowship at Elmira, Ont., on Dec. 25.

Guest speakers in the annual district Christmas program which began at Leetonia, Ohio, on Dec. 22, were P. L. Frey, Archbold, Ohio, and Wyse Graber, Stryker, Ohio.

Mr. and Mrs. Joseph Kim, Korean Christians who are attending school in America, spoke in the Sunday morning services at Scottdale on Dec. 23.

The Rocky Mountain Mennonite Camp Association was organized at La Junta, Colo., on Dec. 2. Officers are W. J. Dye, La Junta, Colo., president; Harold Dyck, Hesston, Kans., vice-president; Harold Hjelmstad, Denver, Colo., secretary-treasurer; Allen King, Yoder, Kans., Isaac Leatherman, Cheyenne, Colo., and Clarence Ebersole, La Junta, Colo., additional members of the Board. Bro. Jess Kauffman, Colorado Springs, will direct the camp program in 1952.

Bro. Roy D. Roth, president-elect of Hesston College, accompanied by a male quartet, toured Oklahoma, Arkansas, and Mississippi during the holidays. A second team from Hesston College, headed by Perry Miller, visited Amish churches in Iowa and Indiana in the interest of foreign students.

Sister Isla Zink, employed in the treasurer's office of the Publishing House, was hospitalized on the evening of Dec. 25 after having been struck by an automobile. At the time of going to press the extent of her injuries is not yet known.

## Announcements

Hymn-sing, with special singing, at Deep Run meetinghouse, Deep Run, Pa., Jan. 1 at 7:30; speaker, Paul Clemens. Youth Fellowship Meeting, Millersville, Pa., Jan. 5, 7:30; speaker, Emory Herr. Young people's meeting, Lititz, Pa.; subject, Return of the Lord; on Jan. 6.

## Evangelistic Meetings

Mark Peachey, Grantsville, Md., closing Dec. 18.

## Visiting Speakers

Nov. 29: Levi Headings, Hutchinson, Kans., at Bethel Springs School, Culp, Ark.

Dec. 13: Nevin Bender, Greenwood, Del., at Yoder, Kans.

Dec. 16: Rhoda Peachey and Shem Peachey, Kirkwood, Pa., at Perkaspie, Pa.; Clayton Beyler, Hesston, Kans., at Pennsylvania Church, Hesston; Frank Raber, Kansas City, Mo., at Garden City, Mo.; Joe Pantana, with men's quartet, Elida, Ohio, at Anderson Church, Ft. Wayne, Ind.

Dec. 29: Milton Brackbill, Paoli, Pa., at Youth Gospel Evangelism, Vine Street, Lancaster, Pa.

Jan. 1: Simon Bucher, Amos W. Weaver, Henry Frank, and T. K. Hershey at Sunday School Meeting, Elizabethtown, Pa.

Jan. 3: Raymond Bucher, Lititz, Pa., at Landis Valley Youth Fellowship group, Lancaster, Pa.

## Calendar

Winter Bible School, Loman, Minn., Jan. 7-27  
Winter Bible Term, Hesston College and Bible School, Hesston, Kans., Jan. 2 to Feb. 8  
Johnstown Bible School, Stahl Church, Johnstown, Pa., Jan. 2 to Feb. 15  
Canton Bible School, Canton, Ohio, Jan. 7 to Feb. 15  
Michigan Mennonite Bible School, Fairview, Mich., Jan. 7 to Feb. 15  
Winter Bible School of North Central Conference and Northern Light Gospel Mission, Loman, Minn., Jan. 7-25  
Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25  
Kishacoquillas Bible School, Pennsylvania, Jan. 14 to Feb. 1  
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22  
Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26  
Winter Bible School, Goshen College, Jan. 28 to March 7  
Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10  
Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21  
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Mennonite General Conference, Place Undecided, Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2785.

## Mission News

Frank and Anna Byler write from Bragado, Argentina: "We received some summer Bible school material from Scottsdale, printed in Spanish; and are making plans for using it this summer. So far they have translated and published the materials for grades 2 and 4, so that is what we will use: dividing the children into two groups, then dividing the groups for smaller classes. We will also have a preschool group, with materials which we are now preparing. There are some fine young girls in the church here who will serve as teachers, and they are really enthused with such nice teaching materials. The date set for Bible school is Dec. 5-15."

Philhaven, new mental hospital being constructed by the Lancaster Conference, will likely open about April 1. A voluntary service unit is being organized to assist there.

Brethren David Shank and Orley Swartzentruber, Mennonite missionaries in Belgium, have been requested by the Mission Board Executive Committee to visit France and Spain during the Christmas holidays to make some preliminary investigations regarding missionary opportunity and challenge in those countries.

November marked ten years since the Wooster, Ohio, Mennonite Mission moved into its present building on Gasche Street. The work was organized in 1944 with eight charter members. The Sunday-school attendance for 1950 averaged 113 and for 1951, 123. The Lord has blessed the work and the growth of the church has increased until the present membership is ninety-nine. The congregation is now in the process of moving into their new church built during the last year.

On Monday, Dec. 17, the Missions class of Goshen College, under the instruction of Ernest E. Miller, visited Mission Board Headquarters in Elkhart to get a bird's-eye view of the work of the Board.

New missionary appointees to Ethiopia are Robert and Alta Garber.

Plans for the special training course for preparing young workers for service in Puerto Rico were discussed at the meeting of the new evangelizing committee in Puerto Rico Dec. 11. The training program is to begin Jan. 10. Bro. Fidel Santiago, assistant to the pastor at Rabanal, and others interested in service, will plan to attend.

A brief farewell service was conducted during the daily chapel period at the Mission Board headquarters on Dec. 19, for Delbert and Ruth Erb, missionaries to Argentina. A final farewell service was held for them at Scottsdale on Dec. 23. They were scheduled to sail from New York on Dec. 29 and are due to arrive in Buenos Aires on Jan. 15.

The Committee on Lay Evangelism, appointed to plan a conference in April, met at Mission Board headquarters on Dec. 18, in preliminary session. The conference will be held April 5-7 on the Goshen College campus. The committee was appointed by the Goshen College Biblical Seminary and the Board Executive Committee, conjointly.

Bro. Dale Nofziger, Cleveland, Ohio, plans to worship with the mission congregation at Fairpoint, Ohio, on Jan. 13.

Bro. Howard Hammer, Wooster, Ohio, preached the Christmas sermon at the Wooster Mennonite Mission on Sunday morning, Dec. 23.

Sister Una Cressman, missionary nurse in the Argentine Chaco, says: "There is not so much time on hand for the women to come together to knit, so Mabel and I are closing up our lengthy visits of several days at the outstations for the season. Through the aid of the flannelgraph, we have been trying to give the Christmas story step by step on our last visits."

Bro. Ezra Beachy writes from Pinckney, Mich.: "Anna Mabel Kilmer, who has assisted so nobly in the work for the past six years, has gone back to her home in Indiana, and is teaching there this year. We are grateful for the help of Floyd Eash and his wife. Both teach classes and she is church chorister and he is chairman of the young people's meeting."

Grades seven to ten from the Sonnenberg Parochial School gave the Sunday evening

## Your Treasurer Reports

Brother and Sister Alvin Hostetler from Topeka, Indiana, have recently been appointed as missionaries to India to work in the area of maintenance and construction for the India hospital and other mission activities. Since Brother Hostetler is a trained mechanic and will be of great assistance to our mission effort, particularly in the hospital area, it is desirable to send with him considerable equipment for the work. Contributions to help purchase the field equipment and other special equipment for these outgoing workers would be much appreciated. The regular field equipment will amount to \$700.00. In addition to this, funds will be needed for special mechanical and building tools.

Brother and Sister Hostetler are being appointed by the Mennonite Relief Committee as their first India long-term service workers. We trust the Lord will bless their labors in this field of service.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. and Sister John Brandenberry, Julia, Robert, and Carmen have recently returned to their home near Middlebury, Ind., after a term of service in La Plata Mennonite Project, Puerto Rico. Carmen, a seven-and-one-half-year-old Puerto Rican girl, joined the Brandenberry family several months ago.

Bro. and Sister Royal Snyder and son Victor, La Plata, Puerto Rico, recently welcomed into their home a seven-week-old Puerto Rican baby boy left for adoption at the La Plata hospital. They have named him Danny.

Bro. and Sister Jasper Roth, Rantoul, Ill., Sisters Esther and Mary Neff, Lagrange, Ind., Bro. Kenneth Oswald, West Point, Nebr., and Bro. James Hershberger, Hesston, Kans., completed their terms of service in the Kansas City hospital unit on Dec. 31.

Over 600 Christmas bundles for the Navajo Indian children had been received by Dec. 15 with more still coming, according to reports from the unit at Phoenix, Ariz. Distribution was to begin on Dec. 18. The unit is now working in three migrant camps west of Phoenix, two Navajo camps and one Negro camp. As was anticipated, the unit is finding quite a few Indians in the Phoenix camps who had also lived in the camp near Grants, N. Mex., where they worked during the past summer and fall.

Bro. and Sister William Swartzendruber, Telford, Pa., and Bro. Raymond Vallarta, Freeport, Ill., left by car from Elkhart on Dec. 31 for Mathis, Texas, to begin a service program among the Spanish-speaking Americans served by our mission there.

Applications for summer service units have recently been sent to mission pastors and institutional superintendents where units served last summer. Anyone else desiring the services of a unit next summer should contact the Secretary for Service and Relief as soon as possible.

program at the Wooster, Ohio, Mennonite Mission on Dec. 16.

Bro. T. K. Hershey, Elverson, Pa., began a mission study course on Latin America on Dec. 6 at the Maple Grove Church near Atglen, Pa. Some seventy persons were in attendance at the first meeting. Good interest and attention were reported.

Prayer is requested for a family with a fine group of boys at Pinckney, Mich. The parents and two oldest boys are in the church, but are losing out. The spiritual problems have become a serious threat to their home life. Pray for complete consecration.

The congregation at Palo Hincado, Puerto Rico, continues to worship in the concrete

(Continued on page 20)





One of the groups with whom religious services were held at the Oley, Pa., church.

## Evangelistic Efforts with the Puerto Ricans in Eastern Pennsylvania

BY T. K. HERSHEY

**I**N former years, the task of taking the Gospel to the migrant Puerto Ricans in Pennsylvania fell largely on the shoulders of the writer. The reason for this was that no one else in this section preached in Spanish. This year, however, we were able to secure the most valuable help of Brother John T. N. Litwiller, who is an Argentine by birth and knows the Spanish language perfectly.

### Plans for the Work

Plans to divide the work between Brother Litwiller and myself were prepared by a joint meeting of the bishops and ministers of the Lancaster Conference and bishops and ministers of the Ohio Mennonite and Eastern A.M. Joint Conference. This committee met several times. Plans as to location of churches to hold these services, how conduct them, and how create interest in this work among the eastern churches were freely discussed. It was felt that this year the entire effort should be considered as a Voluntary Service project. Thus the Voluntary Service Unit of Eastern Mennonite Board of Missions and Charities was the principal factor in helping to create interest, as well as to divide the district and the work to be done.

Several Mennonite churches were visited weeks before the work was launched. Addresses were given and interest in this work was aroused. The importance of giving the Gospel to the Puerto Ricans was laid on the hearts of the brotherhood, and all were urged to co-operate in every way possible to make this work a success.

The congregations assigned Brother Litwiller were Slackwater, Bossler's, and Hernley's. These churches are west of Lancaster. The churches assigned to me were Parkesburg, Oley, and the Rock. These are east of Lancaster. Before starting the services, each congregation where the meetings were to be conducted, appointed a committee of three whose duty it was to notify, and bring if necessary, all Puerto Ricans in the community to the services.

### The Work Launched

The work began at some places in July and in others the first Sunday in August and closed the first Sunday in October. In all these services, we had many things in common. The attendance in all of the churches was very good. The total weekly average was upward of 500. Besides these regular places of worship, we were called to conduct Spanish services in several other points. One such service was about thirty miles north of Harrisburg. Another south and east of Parkesburg at a place called "West Grove." Here the loud-speaker was used as the services were conducted in the open air.

### Literature Distributed

The following were distributed among the Puerto Rican men: 243 Bibles, 376 New Testaments, 400 Gospels, 1,000 *Heraldo Evangelicos* (our Spanish monthly), and approximately 20,000 tracts. The Bibles were usually sold to them. Some of the congregations requested that we sell the Bibles at half price and they make up the other half. This resulted in their securing a Bible for 50¢. The songbooks used were *Canticos de Esperanza*

(Songs of Hope). Several hundred were purchased. At the end of the season, each man was given one of these songbooks (at least it was so in the eastern section). He was also given a New Testament, Gospels, and tracts to take with him to Puerto Rico.

### Out on the Farms with the Men

Brother Litwiller and myself were called on to accompany and interpret for the two state representatives who were in charge of finding work and locating these men among the farmers. This gave us an opportunity to visit them in their living quarters, as well as out in the tomato and potato fields and in some of the fruit orchards. Thus we contacted the Puerto Rican men during the week and also on Sunday. It gave us exceptional opportunities to converse with them on their many perplexing family and individual problems.

### Puerto Rican Assistance

We were very glad for the help of Brother Jose Delgado and Arcadio Natal, young Puerto Rican men who had an experience of salvation and a burden for the lost. They came to work as did the rest. Both could deliver the Gospel message in a very forceful manner. They were useful in singing, and when the invitation was given, they accompanied the men into the prayer room where they further instructed them and had prayer with them. At present, both these young men are at Hesston College preparing themselves that someday they may return with the Gospel to their people. Pray for them.

### Results

Only eternity will reveal the good done in this effort this summer. The visible results were most encouraging. Two to three hundred expressed their desire to know the way more perfectly. Surely, they need your prayers.

Cards were given them to fill out, giving their names with address in Puerto Rico, the farmer for whom they worked, and which church they attended. With this system, we expect to keep in touch with them when they return to the island. At our closing and final meeting, we had a consecration service at the central church to which all attending the other meeting centers were invited. The church was well filled. The testimonies from the employers and the employees were inspiring to hear of the spiritual times the farmer had with his boys, and in turn hear the boys tell of the influence these Christian homes and the Gospel had on them. This made us all feel that our efforts were worth while.

### Grateful for Help

We want to thank all our brethren volunteers who so faithfully helped to make these meetings a success. Because of the many trips made to bring and to take the men to their homes after the services, some of our brethren did not retire until the late hours of the night. To do this noble work, all other appointments were laid aside. May God bless all these efficient helpers for the sacrifice made. We also want to thank the church-



es for the financial help which made possible literature, trips, and other expenses incurred in this work.

Pray for these Puerto Rican migrants. Most of them have returned to their homes. Some

have remained in the States, securing work in factories and among farmers for the winter. May God bless all that was done to His honor and glory and the salvation of many. Elverson, Pa.

## M.C.C. in Japan

By H. G. THIELMAN

"And, behold, I am with thee, and will keep thee in all places whither thou goest" (Gen. 28:15).

THIS was the promise that God gave to Jacob, when he was on the way to Haran. As we read the history of Jacob, we can clearly see how God has been true to His promise. Many other passages tell us that we too can claim this promise of God for ourselves. This seems to be a special blessing and comfort if one labors in a foreign country.

It has been the privilege of the M.C.C. to be in Japan for more than two years. As we look back we admit that it has not always been easy, but that there have been trying hours in our time in Japan. However, the things we would like to keep in mind are the many blessings that we had and the many times when we so definitely felt the leading of God in our work. May these few lines be a testimony of thanks toward God and our churches at home, who have so nobly supported our work here.

Five M.C.C. workers make up the Japan unit, each trying to serve "In the Name of Christ." The sewing program is one of the main projects. In the morning at nine o'clock, mothers from poor families gather here to sew. We supply the materials and machines. Before the mothers start to sew, we have a brief devotional period with them

every morning. I am sure that many of them have never before heard the Word of God, and that it will leave an influence upon them.

Many English classes are conducted. This is a good way to contact people and enables us to have a Christian influence upon the students.

Three times a week we have meetings with children. Many children come for these meetings, and it is a privilege that we are able to bring the Word of God to the children of the slum districts. We also have native Christian help for this work. It is a real joy to hear these dirty, poorly dressed children sing Christian songs and pray the Lord's Prayer.

Three times a week we have dental work for children who are not able to have treatment otherwise. Two native dentists are devoting their spare time to help the poor people. These dentists are not yet Christians, but it is our prayer that through contact with us they too may be led to Christ.

Many Bible classes are conducted here at the center and elsewhere. This has proved a real blessing to many Japanese people as well as for the ones conducting them. Many Japanese have become interested in the Word of God and have been saved by His grace.

Every Sunday evening we have regular church services. It is a joy to see how the room of a little over one hundred seats fills



Through the work of M.C.C. many little Japanese boys and girls have received Christmas bundles.

up to the last seat. Just now, I had a young man in my office again, who was in our meeting last night. He came to ask how he could become a Christian. Much of our work is in dealing with individual souls, listening to their problems, and trying to help them by pointing them to Christ.

Osaka, Japan.

### O Consistency!

According to the new requirements of the Belgian Government, missionaries to the Belgian Congo must come to study in Belgium for a year before beginning work in the colony. Examinations in the French language must be passed, followed by a stiff course on Colonial matters. Visits to spots of historic interest are part of the training.

A group of missionaries accompanied by a Congolese visitor was being guided about the ancient city of Bruges this last year. The Congolese man was well educated and capable of enjoying the architecture and rich art treasures of the cathedrals. As the group passed the high altar in one church, he paused to examine some wax objects hanging there. Wax legs, babies, and even pigs represent the objects of fervent petitions.

"Whatever are these things?" cried the Congolese to his embarrassed guide. "I can guess well enough what they represent, for we have them where I come from. You white men come from Belgium to take away our witchcraft, but when I come to your home churches, I find that you too have fetishes." —From "Flanders' Fields."



It is a joy to see how the room of a little over one hundred seats fills up to the last seat.





Pastor Ito Sensei and some of the children from his kindergarten playing together. Pastor Ito has been a real help and inspiration in the work of our mission in Kushiro.

## Dedication at Kushiro

BY RALPH BUCKWALTER

The Buckwalter family—Ralph, Genevieve, and Araya San—have now moved to their new home in Kushiro. In the letters which follow, they are rejoicing in the many opportunities they have in witnessing for Christ in Japan.—Ed.

Our house is a little behind schedule, as we had anticipated, but we are quite certain of moving in before October 31. It is working out just perfectly, for we have the use of our "dance hall" room only through this month, since they have started the dances again. We plan for the morning service to be held at No. 13 Tsurugadai Nov. 4. Tentative plans are for our dedication service on Nov. 11. Then we expect to have baptism and communion service at Obihiro on Nov. 25, or about that date. Lee (Kanagy) will likely come up for that glad occasion. Then Becks' dedication service will be around the middle of December. We rejoice in the way the Lord has blessed us during the summer, how He is calling and a few are answering to give themselves earnestly to Christ and to an eager study of the Word.

We are hoping to begin a Sunday school soon after moving to Tsurugadai. One of the girls who is attending our meeting and has had some experience with children is eager to help. Several fellows who are attending the Teacher's College want to help also. They are Christians from Kitami, Abashiri, and Yubetsu. We have a lot of work to do in gathering materials and in preparing a group of teachers to start this work for the children in the community.

In another week I will begin a Bible class at the Teacher's College. This is the opportunity I've been looking for. The opportunity of teaching in four different schools this winter is a good one. We are going to have

to go a little easy in order to reserve enough time for serious language study. We have started now spending every Monday and Saturday morning with a tutor studying new material. We are spending at least one more morning a week with Araya San reviewing lessons we had studied. We want to put in a

minimum of twenty hours a week on language study this winter if at all possible. It is going to be a hard pull, but we really have to do it.

### A Month Later

We wrote to you exactly one month ago today. The past four weeks have been exceedingly busy ones and work isn't tapering off. We are actually moved into our new house. We have a different outlook on life here. There are fewer dogs, but more school children and a grand view. We moved over two weeks ago even though the work was not completed. There are still a few odds and ends and leaks in the water system which need correction before we can say the house is completed.

Carls were here for the dedication service Sunday, Nov. 11. About five of their young people came along with them. We had sixty in the morning service. Carl preached. We figure we can get seventy-five or eighty people in our dining-living room combination. The chairs we ordered a month ago haven't arrived yet; so we borrowed fifty stools from the Middle School for our special Sunday services.

Pastor Ito led the afternoon dedication service and preached the sermon. He interpreted the Mennonites to the congregation, explaining something of Anabaptist history, etc. Carl and I also spoke briefly. During the tea following the service a number of people gave aisatsu (greetings): the mayor, several of the teachers, Dr. Kogo. Mr. Hasegawa, one daughter, and a son came from their dairy farm for the service. (This is the family we visited, the story of which will appear in the Y.C.C.) They spent two days with us and were our first guests. We enjoyed their visit immensely. Much to their delight and our joy, it will be possible for the two



Araya San (left) with some of the members of the Bible class at Kushiro composed of Presbyterian young people.



older girls to take turns spending the winter with us. It is their slack season, of course, and it will afford a good opportunity for some social life for the girls. They will not come as maids to help Genny, but as part of the family. It will be a two-way learning process. When we made the suggestion at the breakfast table Monday morning just before Hasegawas took their leave, Keiko San could hardly keep the tears back. Mr. Hasegawa asked her whether she had said anything to us. She said, "No."

Mr. Hasegawa surprised us Monday morning at breakfast by asking whether he could lead in prayer. He prayed with feeling. It was his first time and he told Araya San later that it was very hard for him. But he is not willing yet to become a committed follower of Christ. We pray that perhaps through the daughters, as the Lord uses us to help them to a life of faith in Christ, he too, and Mrs. Hasegawa will become open and completely dedicated Christians.

The student members of the Y.M.C.A., including about ten fellows and three girls, of the Teacher's College have begun a weekly meeting in our home especially for Bible study. We are not in charge of the group, which is as it should be. We will help in answering questions and in giving guidance and suggestions as the opportunities present themselves. We are very happy with this arrangement. About five of the Y.M.C.A. fellows are very enthusiastic about getting a Sunday school started. They, along with several other young people who have been attending our meetings, will make up the first corps of teachers. This week we are making a survey of the community. Several of the students helped mimeograph the Sunday-school statement of purpose and the survey cards. Our plan is to begin the school early in December. We pray this may be a means of helping the young people who want to teach to a deep Christian experience and broad understanding of the Bible. They realize their need for knowing the Bible better and are committed to a program of serious study.

This is throwing us into some phases of the work which we had not planned to begin quite so soon, but it is good and ours is the great responsibility of helping to channel energies and enthusiasm into the right channel for the glory of God.

Among those who come to our Bible study services are some of the former workers on our house. For this we are grateful. It is really true that the contacts one makes at the bicycle shop, the fruit store, the carpenter shop, the fish market can and must be capitalized on for the glory of Christ. That's the way it has worked for almost all who now come to our services and the group is steadily increasing. Soon we will be hoping for a real chapel.

A number of earnest seekers, both at Obihiro and Kushiro, will not be ready for baptism this Sunday, but we think that later, perhaps in February, we can plan our first baptism service here at Kushiro. Truly the kingdom of heaven is as a grain of mustard seed and as a piece of yeast in a lump of dough. We do not pioneer for God with a

jazz band, but we pray that the Word of the Lord may run with power as the mustard seed grows.

Kushiro, Japan.

## Average Church Giving

Recently the United Stewardship Council released figures for per capita giving in 1950 in forty-eight Protestant denominations. The average gift for all purposes is reported to have been \$30.58. In that same year the national aggregate of personal income for that year was set at an all-time high of 217 billion dollars; the per capita income for that year was \$1,436.00. If in 1950 Protestants had contributed the same percentage of personal income as they gave in 1933, the average contribution—when the per capita income was \$368.00—would have amounted to \$79.78. If they had given the tithe, it would have amounted to \$143.60. (The Federal government would have permitted an average deduction of \$215.40.)

Thus it will be seen that our Protestant giving was at a per capita rate of two per cent. Total giving of the American people for all religious and philanthropic purposes amounted to less than half of the eight billion spent for liquors.

The Golden Rule Foundation, which has released these computations, makes no comment on them. Perhaps no comment is needed. We cannot, however, resist the raising of a question or so.

Are we in our individual churches holding before our people sufficiently high and challenging objectives? Is the rigid budget system, with its dehumanizing of issues and appeals, reaching merely pocketbooks and not hearts as well? Does not that system make for coldly calculated, rather than for spontaneous giving?—"The Protestant World."

## Voluntary Service and Spiritual Needs

BY H. RAYMOND CHARLES

*U.S. Director, Eastern Mennonite Board of Missions and Charities*

The time and energy spent by Voluntary Service workers from our conference this summer would add up to about the service of one person serving for eight continuous years. Most of the workers served in outpost Bible school work such as Steam Valley. Another important phase of need is that of the migrant farm laborer who finds his way into the harvest fields of America. A missionary is usually sent into the field of possibility, but in recent years we are having the mission field come to us. One current example of this is the increasing number of Puerto Ricans who are coming into our country. This summer Bro. John Litwiller, who was born in a Spanish-speaking country, has given his whole summer to ministering both to the physical and spiritual needs of these people. As a pastor to them he has visited them in the fields and also preached to them in the church. As a result of the invitation he

gave for them to decide for Christ we have discovered that about one hundred of these persons have a desire to become Christians. Bro. Litwiller feels they are very sincere.

Now they will soon be returning to their homes on that tiny, crowded island to have no spiritual help until they come to us again. I am deeply moved at this response and want to enlist your prayers for them. Also pray that someone may be sent to visit them in their home and help both them and their families to become true followers of Jesus.

Another need right in front of us is in evidence in the Kirkland Bros. labor camp. One needs only to drive by the camp to see the plight and need of these persons. The Home Missions Council of North America has been carrying on a spiritual and recreational ministry at this camp until last Monday when their worker left to take up school-work. As Voluntary Service Director, I was called and asked whether we would assume responsibility for the Sunday morning service. As long as the camp continues to operate we have planned to have the Landisville and Salunga Mennonite congregation to take care of this service. This is not a service for you to visit. It is intended that only workers with assigned responsibility attend.

Potter County, Pa., has nineteen separate camps for Negro migrant workers such as the one at Salunga. Will you pray that we may meet the challenge of these needs?

Lancaster, Pa.

## Glimpses of Japan

Early one Sunday morning, we climbed one of Japan's loveliest mountains to see the sun rise. As we stood on top of Tohaki, and watched the lovely pink tint the clouds, I caught a vision of the beauty and order of the world.

That same week, I stood almost ankle-deep in mud and looked out over an area devastated by the atom bomb. I climbed over the ruins of what was once a gorgeous cathedral. I looked across the way to the skeleton of Chinzei, once a steppingstone into a life of service. My mind could scarcely grasp the destruction for which man is responsible.

Japan presents many such contrasts—lovely mountain peaks above disease-laden valleys. Somehow the work of men's hands must match the beauty of God's world.—Alice F. Boyer, Japan, in **World Outlook**.

\* \* \*

As for the "success" of Christianity in Japan, I will not attempt to estimate it. You can read the reports published by the churches, and those given by people who have a more over-all view than I do. As the old saying goes, "I can't see the forest for the trees." There is a great deal in practical Christianity which the Japanese people need and want. They need a religion stripped of gaudy trappings—they need a Christianity that works. And here I offer a plea: you, back home, please do all you can to see that Christianity works in America. All types of unfairness,



shady deals in government, signs of race prejudice coming from America do not pass unnoticed by these "new" Christians. Some of them come to me, genuinely puzzled by something they have read in a magazine or heard from different sources. I never hesitate to tell them that "American" and "Christian" are not synonymous; I can only wish that they were.—Ruth Myers Taylor, Japan.

## The Unevangelized Millions

The tragedy of the yet unevangelized millions of the world should stir the church to missionary action.

Three hundred millions are still in the maze of superstition-ridden Confucianism and Taoism; 240,000,000 are still steeped in the idolatry of Hinduism; 300,000,000 are still in the ugly grip of sensual, loveless, heart-hardening Mohammedanism; 180,000,000 are bound in the weird mysticism and demon worship of Buddhism and Lamaism; 158,000,000 are still groping in the unrelieved darkness and superstition of Animism; 327,000,000 are shadowed beneath the sinister cloak of Rome, with its Mariolatry, its saint worship, its magic ritual of the mass (in which God is carried aloft as a piece of bread), its false doctrine of purgatory, its abominable confessionals, and many other deceiving teachings and ceremonials. There are still 12,000,000 Jews who are turning their backs on Him who is indeed the "Light to lighten the Gentiles and the glory of thy people, Israel!" 150,000,000 are still atheists, agnostics, or unconcerned.

Think of it: over 2,000,000,000 human beings on earth today, with moral accountability, intellectual activity, and immortal destiny—a mighty host marching to the grave and to a vast beyond. For their present and eternal happiness do we spare merely a passing or passive thought? Over 1,500,000,000 of the world's twentieth-century population are non-Christians! Of the approximately 500,000,000 in so-called Christendom, including the millions of Roman Catholics and those of the Greek and Eastern churches, how many are merely nominal Christians, hypocrites, heretics, reprobates, unregenerate, and spiritually unenlightened?

Missionaries are said to number in Africa only one to every 80,000; in Korea, one to every 120,000; in Japan, one to every 170,000; in India, one to every 320,000; in China, one to every 470,000. It is said that, at the present rate of missionary progress, 80,000,000 Negroes are beyond all prospect of hearing the Gospel in their lifetime.

Two thirds of India's population are yet unevangelized and over three quarters of the peoples in South America. 160 towns and villages in China are yet denied the Gospel. In Japan the heathen population is greater today than it was when missions first started.

Look on the fields waiting to be reaped for Christ! While churches delay, unrelenting death—that other reaper with his wide, unsparing scythe—lays millions low at a turn. 90,000 die out of Christ each day, and sixty every minute. It is time for Christian action in Christian missions!—Condensed from **United Evangelical Action.**

## Missions Editorial

### Shall We Expand?

The Executive and Missions Committees of the General Mission Board met for an all-day session in Elkhart on Dec. 13. There was routine business. There were personal interviews with prospective missionaries. But the chief discussion of the day was concerning an enlarging vision.

We hung a large world map on the wall before us. It is surprising how a map like this influences one's thinking, and how it helps to bring the world challenge home. That is why a world map on the wall or a good-sized globe on the mantel is such an appropriate "ornament" in a missionary-minded home.

We looked at the home field. There is so much more that we should be doing in our cities—millions, literally, without the Gospel. The Negroes as a race are remarkably responsive to the Gospel. They are surprised to find earnest Christian people who love them and who bring to them the love of God in Christ without racial prejudice. The groups of these people are large and are rapidly growing in dozens of our northern cities. We looked at blueprints and tentative drawings for our proposed new church and service center in the midst of Chicago's vast, new housing projects.

More evangelism in the home church; more outposts; more advance into neglected rural areas; more mass evangelism; more personal soul-winning; more Holy Spirit inspired missionary zeal among all our people—these were a few of the imperatives for the Mennonite Church which we saw more clearly again as we faced up to the opportunity and the challenge in the home field.

Our eyes wandered over the map and we saw Alaska, Japan, Malaya, Indonesia, Oceania, and the huge blacked-out area behind the iron curtain in Asia. In Europe one sees Spain, France, Italy, Belgium, England—country after country with a mature culture, but with so little of the living Gospel. Our eyes turn southward to Latin America—from our own next-door neighbor of Mexico on down through twenty-one republics to Cape Horn—a vast continent seething in political unrest, which unrest is but symbolic of millions of souls who do not know the "peace that passeth understanding."

Africa, the Middle East, the Moslem world—we were overwhelmed as we "looked on the fields" and as we weighed world need against Mennonite resources—as we measured our own meager missionary outreach with the command of Christ to "go into all the world and make disciples of all people."

We have a mandate from Christ to expand our witness, and we believe we have a mandate from the Mennonite Church to do more, go farther, and to enter new fields.—J. D. Graber.

### Women's Activities

In the November Women's Activities letter there is a request for bandages for Java and Formosa. Sister Ida Stoltzfus says that this is a project that Juniors love to do. How about it, Juniors?

The bandages should be torn from old sheets in 2-, 3-, and 4-inch widths, and rolled tightly. The roll may be two or three inches in diameter, each roll being wrapped in a piece of cloth and sewed to keep it clean.

Winter dresses are needed for Germany in the children's home and for distribution. Many warm dresses made of wool, spun rayon, or gabardine are needed in cold damp Germany where many homes are not properly heated.—Mrs. C. L. Shank.

### GAYS CREEK, KENTUCKY

Dear Christian Friends:

Greetings of love in the Master's name. Since we last wrote to you, our church building has been erected with the help that a number of you gave. We have appreciated very much the interest that you have had in the work and above all, we are glad for your prayers for the work.

Christians from West Liberty, Ohio, have very generously donated and delivered to us some used benches which we are using. We will likely need a few more benches in the future, but there are enough for the present.

November 8 marked the close of the first week of evangelistic meetings which have been held here in this community by our group since our arrival on the field. Brethren Emanuel Swartzendruber, Pigeon, Mich., and Alvin Swartz, Talbert, Ky., were our speakers during the week. Bro. and Sister Eli Swartzendruber, Greenwood, Del., were also with us during most of the week and we were happy for the help they were able to give at that time. The assistance of John Detwiler was also much appreciated.

Since the close of the meetings we have experienced a fresh thrust of the enemy against the work and Word of the Lord. A number seem at the point of turning away to a seemingly easier path because of the Bible teachings on marriage and divorce and on nonresistance. They and we need your prayers that Satan may not get an advantage of us. Although there are some who seem at the point of going away, we are encouraged by those who are making real progress in their Christian life and are going on with the Lord.

Thanksgiving season is here again and we have much to praise the Lord for and we long that He may receive from our lives and lips the praise and thanksgiving due unto Him.

David and Rhoda Showalter,  
Ruth Yoder.



## M.C.C. Weekly Notes

### D.P.'s Must Report Address

The Internal Security Act of 1950 requires that all aliens admitted to the United States for permanent residence, file an address report each year between Jan. 1 and 11.

Reports are to be made on an "Address Report Card" (Form I-53) which may be secured at any U.S. post office. The completed card should be taken (not mailed) to the post office and handed to the postal clerk. Parents or guardians should submit this report for aliens under fourteen years of age.

Sponsors should be sure that the D.P. immigrants are aware of their responsibility in this matter.

### Service Units Follow Migrants

Even in the winter season, service units are in contact with needy migrant labor camps. Near Coalinga, Calif., the M.C.C. unit of our young people carries on Bible classes and other religious teaching, recreation and crafts, in the camps of Negro and Mexican laborers.

The Lancaster Mennonite Conference has opened a service project in the Redlands migrant camp at Homestead, Fla.

### Women Needed in Voluntary Service

Young women are needed in several service units, including housekeepers, cooks, hospital attendants, workers with children, nurses, and others. Although the V.S. program is preparing to accommodate some young drafted men, there will continue to be need and opportunity for purely voluntary workers, both women and men. Women are especially needed now because some are completing terms of service in projects which are significant.

### Far East Relief News

A cablegram from Franklin Beahn brings the word that he arrived in Hong Kong on Nov. 16. He had been the last M.C.C. worker to be engaged in a relief project in China, that of directing the Free Christian Vocational School in Shanghai. Even after the Communist occupation of Shanghai he was able to continue until regulations made it impossible for him as a foreigner to receive remittances and to direct the school. For the past months he has been endeavoring to leave Shanghai.

In addition to helping to care for forty children in an orphanage at Taichung, Formosa, Ruth Fisher has been asked to conduct three weekly half-hour programs on a local radio station. Two of these are English Bible lessons, and the third is religious music and poetry. Through these contacts she also is called upon for other services, such as telling Bible stories in a high school with over 2,000 students.

Released December 21, 1951

Via Mennonite Central Committee  
Akron, Pennsylvania

Retirement is not quitting one's career, but fitting into one's sphere.—Dr. Howard T. Kuist.

# CHURCH CORRESPONDENCE

## MARION, PENNSYLVANIA

Dear HERALD Readers: We have been blessed with a number of missionaries worshipping with us in the past few months. Bro. and Sister Harvey Miller were with us Aug. 25, just a week before their sailing. Bro. Clarence Fretz, with whom the Millers sailed, had been here at a service on June 23. Bro. and Sister Herschkowitz, missionaries to the Jews, were with us in regular service Oct. 7. Bro. Herschkowitz gave us his life history.

Bro. Henry F. Garber, president of the Eastern Board of Missions and Charities, of the Lancaster Conference, was present on Dec. 9 and brought a message from Ezek. 9:4, "A Mark of a Christian." The afternoon of that day a large group met for the farewell service for Bro. and Sister Lester Eshleman, who expect to sail on Dec. 20 for the Tanganyika mission field in Africa. Bro. Amos Martin, Sister Eshleman's uncle, spoke on John 20:21, after which testimonies were given by Bro. Garber, Lois and Lester Eshleman, and the home ministers.

We are glad there are those among us who are willing to use their talents in telling the glad news of salvation. We wish them the blessing of the Lord. May the Lord also bless those whose part is to "tarry by the stuff," for they are needed too.

On Dec. 3 our sewing circle was reorganized, with Sisters Elizabeth Martin and Mattie Shank as presidents. The same evening our annual business meeting was held. Merle Cordell and Glenn Shank were elected superintendents of the Sunday school for the coming year.

During October we were richly fed on spiritual food by Bro. Emanuel Peachey, who was with us in our fall revival meetings.

Several brethren from neighboring congregations have filled the pulpit several times this fall, in the absence of our home ministers.

"Make me a channel of blessing today." May this be our prayer as we think of the newborn King our Saviour.

Dec. 10, 1951.

Lydia R. Hess.

## PRYOR, OKLAHOMA

(Zion Congregation)

Dear HERALD Readers: Greetings in the name of Him who loved us and gave His life for us. The year 1951 is nearly gone. With it go the joys and sorrows of another year. Truly the Lord has been good to us. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

The new Sunday-school year is well on its way. Our Sunday school was reorganized on Sept. 23: Supt., William M. Chupp; Asst., Eli Miller; Pri. Supt., Jerry L. Troyer; Chor., Gladys Yoder; Asst., Elmer Miller; Libr., Eunice Mae Hestand; Secy., Kenneth Schefel.

On Oct. 14 we were privileged to again

commemorate the suffering and death of our blessed Lord and Saviour. Bro. Nelson Hestand, our minister who was ordained to the office of bishop on Dec. 31, broke the bread and passed the cup in this service.

Our summer Bible school was well attended. Many outside children were given transportation to and from the school. Bro. and Sister Leo Miller, now of Wichita, Kans., were in charge.

Twelve members were received into the church by letter this year.

We are looking forward to evangelistic meetings some time in January. Bro. D. D. Miller, Berlin, Ohio, is to be our evangelist. Pray for these meetings, that souls may be won for Christ, and that we may all be strengthened in the faith. Pray that Bro. Miller may be used in a mighty way in declaring unto us God's Word.

Bro. Baldwin Miller has been suffering for nearly a year from paralysis. Remember him in prayer.

Pray for us. And God bless you all.

Jerry F. Troyer.

## NORTH LAWRENCE, OHIO

(Pleasant View Congregation)

Dear HERALD Readers: Since our last letter we have enjoyed many good services, especially the Brunk brothers' tent meetings held Sept. 9 to Oct. 14.

Bro. Elmer Yoder, of Elida, has been coming about every two weeks to preach in the morning services. He and his family have also visited in many of the homes.

Other brethren who have brought us good messages are Howard Hammer, Jacob Weirich, Keuben Hofstetter, Stanford Mumaw, Isaac Zuercher, and Marion Berg.

Bro. Lawrence Brunk also gave us a message one Sunday. The same day a busload from Souderton, Pa., worshiped with us.

Sister Mabel Hess, missionary to Africa, and formerly of this community, spoke during the Sunday-school hour on Aug. 19.

Our services were held in the basement several Sundays while the auditorium was being redecorated.

On Sept. 15 we were glad to have the Eastern Ohio Women's Missionary meeting. The attendance was good and many inspiring talks were given. Sister Ruth Miller, wife of E. E. Miller, of Goshen, Ind., was guest speaker.

On Sept. 9 the annual Sunday-school gathering was held at the Melvin Boley home.

A week-end Bible conference was held Nov. 9-11, with B. B. King, of Sheldon, Wis., and Elmer Yoder as instructors. Many used this opportunity to study God's Word together.

Bro. Albert and Sister Ann (Hostetler) Fath, who were recently married, have taken up work at the Home for the Aged, Eureka, Ill. Our prayers and good wishes go with them.

(Continued on next page)



## MISSION NEWS (Continued)

building which was originally built as a bakery. For several reasons it was impossible to purchase land to build a new church in Palo Hincado. However, the Baptist Church held possession to a small plot of ground which the Insular government had given them for the purpose of building a chapel. This plot is located in a very densely populated area called "Las Parcelas." The Baptist Church has given permission to the Mennonite Church to build a chapel on this plot.

This note of appreciation comes from the Chaco: "We have planned to give each of the women who have met with us regularly a booklet of the Christmas story which we made out of the Christmas cards that many of you sent to us. We prepared 100 of them. We think they look nice and we're sure they will treasure them."

The clinic building in Pulguillas, Puerto Rico, will be ready for use soon. This building was the first tabernacle church at that place, then converted into a school, and now again changed into a clinic. The work was done by two builders from the La Plata service unit, brethren John Miller and Alvin Kauffman.

A few India calendars are still available. Send your order soon if you wish to have one or have some sent to your friends. They may be purchased for 25¢ apiece. Order from Mennonite Board of Missions and Charities, Elkhart, Ind.

Sister Florence Nafziger, missionary on furlough from India, may be addressed at 523 Seventeenth Avenue North, Nampa, Idaho.

Let us continue to remember the church in India as they meet for their annual conference and Jalsa during this season of the year.

Bro. and Sister George Beare, missionaries in India, were scheduled to leave on furlough on Dec. 29. They will visit our missions in Africa, stop in Ireland to visit some of Bro. Beare's relatives, arriving in the States some time before annual Board meeting in June.

Bro. Ezra Beachy, Pinckney, Mich., writes: "Rejoice with us for three young girls and a middle-aged lady who made the happy decision for the Lord and were received by baptism during the past year. Pray that they may continue to grow in Him."

Sister Goldie Hummel, missionary in India, will be stationed at Drug for the coming year. She says: "Although the work of medical science has done much in recent years, yet as one sees the many lepers of India, the compassion of Jesus and His love comes to us anew." Leprosy clinic work is carried on at Drug and will be in charge of Sister Elizabeth Penner, with whom Goldie will be living.

Bro. and Sister Lester Eshleman sailed for the Africa mission field, if plans carried, on Dec. 20.

Sister Marie Naffziger becomes, on Jan. 1, Director of nursing at the Kiowa County Memorial Hospital at Greensburg, Kans. This hospital is under the direction of the Mennonite Board of Missions and Charities.

Johnny Allison, who was wonderfully converted at Palmyra, Mo., after his imprison-

ment for murder, has begun a life term at the Missouri state penitentiary. His address is Reg. No. 65381, Box 900, Jefferson City, Mo. He is allowed to write only two letters weekly but may receive all letters sent to him.

A special missionary program was held at Fisher, Ill., Dec. 15, 16. Paul Lauver and L. C. Hartzler were the visiting speakers. It was the occasion also for a farewell service for the Elmer Springer family, who are returning to mission work in Puerto Rico. Bro. Hartzler also filled appointments at Dewey and at the colored church in Gibson City.

## CORRESPONDENCE (Continued)

The Martins congregation were with us in a union Thanksgiving service. Bro. Frank Sturpe, of Toledo, Ohio, gave a stirring and practical message.

Remember the work at this place in your prayers.

Mrs. David Falb.

## PROTECTION, KANSAS

Dear HERALD Readers: Sept. 23 we had the privilege of listening to Sister Ida Stoltzfus, from Pennsylvania, who showed slides of the work and conditions in northern India.

Oct. 14 the Protection, Greensburg, and Perryton, Texas, congregations of the Mennonite Church met at Greensburg for the semiannual Sunday School Conference. The weather was fine and we had an excellent meeting. Bro. John Duerksen, Hesston,

## MENNONITE MUTUAL AID, INC.

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Organized in 1945 by General Conference to meet financial needs of the Mennonite Church. Several plans available to put capital to work in the church. Money available for loans to establish homes or livelihood in the Mennonite community. Write for information.

Kans., who was holding meetings at Greensburg at the time, brought the morning message.

Nov. 4 we had our communion, at which time Bro. and Sister Earl Buckwalter worshiped with us.

Nov. 11 was the day Bro. Peter Dyck, Moundridge, Kans., spoke at the Protection Church. A number came from Greensburg, Kans., to hear Bro. Dyck and to see his pictures. The house was well filled.

Bro. Earl Buckwalter held meetings for our group each evening Nov. 25 to Dec. 2. Those who heard the messages were strengthened. Bro. Clayton Beyler and family, Hesston, Kans., visited our congregation Sunday morning, Dec. 9. Bro. Beyler brought an inspiring message.

The junior sewing circle made some fruit plates to pass to shut-ins at Thanksgiving time. The primary department of the Sunday school is preparing a Christmas program for Christmas morning.

The adult sewing circle has been meeting twice a month during the winter. Besides our regular offering we bring an article for

relief or missions, each time something different, as designated by the chairman.

Dec. 12, 1951.

Ursula Miller.

## FISHER, ILLINOIS

Dear HERALD Readers: On Sept. 16 baptismal services were held here. Thirteen boys and girls were received into church fellowship by Bro. J. N. Kaufman.

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever" (II Peter 3:18) was the key verse to the series of meetings that was held in our congregation on Nov. 9-20. The theme song was "Higher Ground." Bro. Milo Kauffman served as evangelist and Bro. I. Mark Ross was song leader. The presence of the Holy Spirit was felt, and we trust that East Bend will go forth better fitted to serve Christ as a result of these meetings.

Bro. Ross stayed and brought the message on Thanksgiving morning. The local chorus sang several numbers.

Bro. Paul DePaepe is making good recovery following the amputation of his limb.

The sewing circle prepared over a hundred Thanksgiving plates to give to the patients at convalescent homes and to other shut-in friends in this vicinity. Each plate had a suitable tract and Scripture stickers. It warmed our hearts to see the joy of the individuals as they received these.

Since Bro. and Sister Elmer Springer will soon be returning to Puerto Rico, a missionary program was planned for the evening of Dec. 15 and an all-day meeting Dec. 16, in recognition of their labors. Guest speakers were the brethren Paul Lauver and Levi C. Hartzler.

Dec. 17, 1951.

Mrs. A. R. Zehr.

## GREENWOOD, DELAWARE

(Tressler Congregation)

On Sept. 2 Bro. Omar Kurtz, Oley, Pa., filled the pulpit in the absence of our pastor, Bro. Campbell, who with his family was spending several days in the Masontown, Pa., community, where they lived before coming here.

On Saturday evening, Sept. 29, our bishop, Bro. Isaac Metzler, was with us for preparatory service. Sunday morning, Sept. 30, we had communion services.

John Ash, one of our members, passed away Oct. 13. We were again reminded that we have no continuing city but seek one to come.

Our weekly prayer meetings are held in the homes again during the winter months.

We were thankful for the privilege of attending revival meetings at our neighboring sister church. Bro. Andrew Jantzi conducted these meetings, at the Greenwood C.A. Mennonite Church.

We welcome into our church two new families who moved here from Virginia, the Wendell Berkshires and the Glenn Berkshires. Wendell and Glenn are brothers of Sister Hazel Campbell, our pastor's wife.

Pray for us, that the Lord's will may be accomplished.

Dec. 14, 1951.

Amanda Ash.



**LOS ANGELES, CALIFORNIA**

(Calvary Mennonite Church)

On Oct. 7 our bishop, Sherman Maust, served communion. It was a very impressive service, reminding us again of our Saviour's love and sacrificial death for us. One young girl was received into our number by baptism.

Our pastor, John David Zehr, was the delegate from the South Pacific Conference to the annual meeting of the Board of Education at Morgantown, Pa. One Sunday during his absence Bro. William G. Detweiler, of the Calvary Hour broadcast, filled our pulpit. Sister Detweiler told of their work from the beginning until the present time.

Nov. 18 a joint Missionary Day service was held at Upland, at the Seventh Street Mennonite Church. Most of our members attended.

Nov. 22-24 our South Pacific Conference held its third annual meeting at Winton, Calif. Sixteen from our congregation attended. They report a good meeting.

Oct. 28 our group opened a Mexican mission Sunday school, with Bro. Joseph Toledo as superintendent and Bro. and Sister Ezra Kennel and Sister Mary Wenger assisting in the work.

Bro. and Sister Stanley Weaver, leader and matron of the M.R.C. Navajo Indian migrant work, who are now stationed at Phoenix, Ariz., were with us Nov. 25 and spoke interestingly of their work with the migrants.

Also in November the M.Y.F. unit sponsored a Sunday evening meeting. After the service Sister Alice Klassen from Coalinga, Calif., gave an interesting talk on M.C.C. migrant work and showed her colored slides.

Sister Florence Nafziger, missionary on furlough from India, arrived at Los Angeles, Calif., Nov. 19 and was met by her parents who are spending the winter in Upland, Calif. On Dec. 2 Sister Nafziger spent the morning and evening with our congregation. In the morning she wore the garb of India and showed us various other things from there. In the evening she gave a good talk on India, about the Christian natives and the work of the Mennonite hospital.

Our boys and girls club work had forty-seven in attendance recently.

Bro. and Sister Hersey Bumstead, formerly of Goshen, Ind., have moved into the city and are joining our fellowship. John Horst and Amos Drawbond, Mary Drawbond, Martha Harshbarger, and Arlene Mishler are working in our city. We welcome them into our fellowship.

Bro. and Sister Ralph Holderman and daughter left for Alaska for the school year. They are located at Deering, Alaska. No ships can reach them; they can be contacted only by air mail. Letters from them tell of their work among the Eskimos. They are busy from morning until night, with people coming to them continually with medical needs. So they serve not only in school teaching but also as nurse, doctor, and missionary.

Bro. and Sister J. M. Brubaker, from Orange, Calif., are not very well at present. Bro. Zehrs visit them occasionally.

The Lord bless you, every one, until He comes.

Catharine B. Kulp.

**LANCASTER, PENNSYLVANIA**

(North End Mission)

Dear Christian Friends: Greetings of love in the Master's name. Our revival meetings were held Oct. 7-14, with Bro. John S. Hess as evangelist. An elderly man and a mother of eight children accepted the Lord. The mother has grown cold in her spiritual life and has stopped coming to church. We request your prayers for her.

Bro. Frank Kreider from the East Petersburg congregation brought us an inspiring message one Sunday in October. Roy Wissler was elected superintendent and Richard Lehman assistant superintendent for the following year.

We miss the ones who have left us. Milton and Lois Good have gone to E.M.C. A farewell service was held for Sister Anna Neff, a worker for the past nine years, who is going to a new field of labor—the Slackwater Mission near Millersville. May God richly bless her.

Dec. 12, 1951.

Mrs. Glenn Ranck.

**WADSWORTH, OHIO**

(Bethel Congregation)

We can truly say with the psalmist, "The Lord hath done great things for us; whereof we are glad." We thank God that we have had the privilege of having the Brunk brothers in our community for five weeks this fall. We praise God for revival in the hearts of many and for the spiritual blessings we have received. Many of our hearts have been blessed with deeper fellowship with our Lord and Saviour.

On the morning of Sept. 23 Bro. J. D. Graber brought us a missionary sermon. The same morning Bro. Matthew Kolb, from Spring City, Pa., had devotions. In the afternoon Bro. J. D. Graber and Bro. O. N. Johns were with us for the farewell services for Sister Anna Lois Rohrer of this congregation, who sailed for India in October. Word has been received of her safe arrival.

On Oct. 21 Bro. Warren Miller, of Millersburg, Ohio, brought us the morning message and on the evening of Dec. 2 Bro. Gerald Studer spoke on "Why Live a Separated Life."

A special Missionary Day program was given by the primary department, followed by a missionary sermon by Bro. S. D. Rohrer on the evening of Nov. 18.

As we come to the close of a year and the beginning of another, we pray that we may continually serve the Lord in whatever way He may lead, even more faithfully than in the past.

Bertha Gehman.

**UPLAND, CALIFORNIA**

Dear HERALD Readers: The last of the yams have been dug and the grape vineyards appear lifeless and bare. And again we are reminded of God's faithfulness to us, for He has kept His promise recorded in Gen. 8:22.

New officers were elected for the Sunday school and took their places on the first Sunday of October. Robert Groff is superintendent

and Lloyd Eason assistant. Our choristers are appointed to serve monthly. Jacob Shetler superintends the children's Sunday-school period.

Bro. Merle Bender, representative of Hesston College, told us of the needs of the school on the evening of Oct. 14.

Bro. and Sister W. G. Detweiler, Orrville, Ohio, were other October visitors. We now feel a new kinship with the Calvary Hour.

Nov. 11 was a special day for us as we remembered together the suffering and death of our Lord Jesus and observed the communion service.

A joint Missionary Day program with the Los Angeles congregation as our guests stirred us anew and made us realize our responsibility to our fellow men on Nov. 18.

Quite a few of our group were privileged to attend the South Pacific Conference, held at Winton, Calif., Nov. 22-24.

We appreciate the many visitors among us for the winter months. L. J. Miller, from Idaho, Joe Driver from Missouri, and Moses Brenneman from Oregon have all added inspiration to our worship services by their messages from God's Word. We were also glad for Sister Florence Nafziger's recent account of India mission work.

Dec. 9, 1951.

Olive Shetler.

**ORRVILLE, OHIO**

Dear Christian Friends: Surely the Lord has been good to us. How thankful we are for His abiding presence!

Revival meetings were held June 25 to July 1, with Bro. C. F. Derstine as evangelist.

Singing classes were held on Friday evenings during June, July, and August, with Dwight Weldy as instructor.

During the month of July members of the congregation helped in readying the recently purchased parsonage for occupancy by Bro. Baunan and his family.

On Aug. 12 Bro. A. J. Steiner was with us to conduct baptismal service.

Aug. 19 James Welty, of the Lima Rescue Mission, was with us in our evening service.

On Aug. 31 Lester Hostetler, who spent a year in Berlin in M.C.C. work, showed pictures and spoke concerning the work and his experiences.

During the month of September the Brunk brothers held revival meetings. Many of our congregation renewed their covenant with the Lord.

On Sept. 9 election of officers was held, with Marion Lehman elected Sunday-school superintendent and Edward Gerber assistant.

Sept. 23 Bro. George Brunk was with us for the morning worship service.

Communion service was observed on Oct. 7. Our annual business meeting was held Oct. 24.

On Nov. 17 Bro. S. Jay Hostetler showed pictures of India mission work. He was also with us on Nov. 18, giving a missionary sermon.

On Nov. 22 a Thanksgiving service was held in the evening.

Remember us as a congregation in your prayers as we endeavor to carry on the work of the Lord.

Dec. 6, 1951.

Virginia Hartzler.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bowman.**—To Paul and Geneva (Heatwole) Bowman, Harrisonburg, Va., a daughter, Sandra Louise, Nov. 30, 1951.

**Brubaker.**—To Paul G. and Martha (Herr) Brubaker, Lancaster, Pa., a son, Dale La Mar, Dec. 6, 1951.

**Denlinger.**—To Harold D. and A. Miriam (Neff) Denlinger, Ronks, Pa., a daughter, Rhoda Jean, Dec. 1, 1951.

**Deter.**—To Clayton L. and Dorrine (Bos) Deter, Morrison, Ill., a son, Randy Lee, Dec. 2, 1951.

**Freed.**—To Russell L. and Dorothy (Hagey) Freed, Franconia, Pa., a daughter, Mary Ann, Oct. 18, 1951.

**Hochstetler.**—To Milan M. and Martha (Kramer) Hochstetler, Fentress, Va., a daughter, Dana Fern, Dec. 2, 1951.

**King.**—To Lloyd and Cena (Plank) King, Oley, Pa., a daughter, Sylvia Ruth, Nov. 27, 1951.

**Kramer.**—To Daniel and Edna (Troyer) Kramer, Portsmouth, Va., a daughter, Lois Evelyn, Oct. 17, 1951.

**Kropf.**—To John, Jr., and Hannah (Brubaker) Kropf, Sheridan, Oreg., a daughter, Erlene Faye, Dec. 4, 1951.

**Miller.**—To Cecil E. and Verda (Hershberger) Miller, Kalona, Iowa, a son, Galen La Von (born Dec. 3, 1951), by adoption, Dec. 6, 1951.

**Oyer.**—To Walter and Freda (Teuscher) Oyer, Fisher, Ill., twin sons, Donald Dean (still-born) and Ronald Gene, Nov. 30, 1951.

**Smoker.**—To Wilmer and Ruth (Smoker) Smoker, Parkesburg, Pa., a daughter, Lorraine Fay, Nov. 22, 1951.

**Stutzman.**—To James, Jr., and Beulah (Detweiler) Stutzman, Schwenksville, Pa., a daughter, Linda Rose, Oct. 22, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bender—Roi.**—Daniel Bender, Maple View congregation, and Agnes Roi, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the Cassel Church Nov. 1, 1951.

**Brubaker—Stahl.**—J. Clarence Brubaker, East Chestnut Street congregation, Lancaster, Pa., and Grace E. Stahl, Kaufman congregation, Hollsopple, Pa., by Pastor Sturgill of the Baptist Church, Elkton, Md., Sept. 29, 1951.

**Godshall—Shenk.**—Ernest Godshall, Souder-ton, Pa., and Martha Shenk, Denbigh, Va., by John H. Shenk at the home of the bride Oct. 14, 1951.

**Hege—Zimmerman.**—Noah H. Hege, Marion congregation, Chambersburg, Pa., and Ella L. Zimmerman, Slate Hill congregation, Shiremaustown, Pa., by W. M. Strong, with J. Irvin Lehman and Marlin Lauver assisting, at the Slate Hill Church June 23, 1951.

**Leiss—Gerber.**—Elton Leiss, East Zorra congregation, Tavistock, Ont., and Ellen Gerber, Steinman congregation, by Henry Yantzi at the Tavistock Church Oct. 13, 1951.

**Martin—Clymer.**—Benjamin F. Martin, Jr., and Esther Clymer by D. Stoner Krady, assisted by Noah Hershey, at the Laurel Street Church, Lancaster, Pa., Dec. 5, 1951.

**Roth—Ruby.**—Wilfred Roth and Jean Ruby, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at his home Oct. 20, 1951.

**Wagler—Jutzi.**—Elmer L. Wagler, Steinman congregation, and Hilda Jutzi, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church Oct. 17, 1951.

**Wagler—Yantzi.**—Leander Wagler and Beatrice Yantzi, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church Nov. 3, 1951.

**Weaver—Hack.**—Joseph Milton Weaver and Margaret Jane Hack, of the Churchtown con-

gregation, Narvon, Pa., by W. M. Strong at their new home, Mt. Holly Springs, Dec. 8, 1951.

**Weaver—Zimmerman.**—George M. Weaver, Narvon, Pa., Weaverland congregation, and Marian Zimmerman, Blue Ball, Pa., also of Weaverland, by Joseph O. Weaver, father of the groom, assisted by John B. Weaver, at the home of the bride Nov. 18, 1951.

**Yantzi—Gerber.**—Lester Yantzi, East Zorra congregation, Tavistock, Ont., and Helen Gerber, Steinman congregation, by Henry Yantzi at the Tavistock Church Oct. 13, 1951.

**Zehr—Birky.**—John Zehr, Rantoul, Ill., and Betty Birky, Boosland, Ill., both of the East Bend congregation, by Harold Zehr, father of the groom, at the church Dec. 7, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

**Helka.**—Norman Clayton, son of the late Elias Helka and Mary Ann Hoover, was born near Selkirk, Ont., Aug. 23, 1903; passed away at the Hamilton, Ont., General Hospital Oct. 22, 1951; aged 48 y. 1 m. 29 d. In 1926 he was converted and joined the Rainham Mennonite Church, where he served his Master until his homegoing. He cared for his widowed mother while operating a small farm and general repair business. Surviving are his mother, a brother (Freeman, of Selkirk), 3 nephews, one great-nephew, and a large circle of other relatives and friends. For a number of years he suffered ill health, and in his more recent illness called for the special prayers of God's people for the healing of his body. But God planned otherwise. The funeral was held Oct. 25, with a short service at the Fisherville Funeral Parlor and a public service at the Rainham Mennonite Church, in charge of A. Lewis Fretz, assisted by Amsa and Urias Martin, of Elmira, and Abram Smith, of Markham. Burial was made in the Lake Shore Cemetery.

**Herr.**—Harry B., son of the late C. B. S. and Lizzie A. (Herr) Herr, was born June 21, 1871; entered into rest Nov. 13, 1951, at his home, near Lancaster, Pa.; aged 80 y. 4 m. 22 d. He and his wife (Minnie Groff Herr) celebrated their fifty-fifth wedding anniversary Nov. 4. Surviving besides his wife are 3 children (Anna—Mrs. Clair Deiter, Strasburg, Pa.; Willis G. and Harry G., both of West Lampeter, Pa.), 8 grandchildren, and 2 great-grandchildren. He was a member of the Willow Street Mennonite Church and a teacher in the Sunday school for many years. Brief funeral services were held at the home Nov. 16 by John A. Breneman, with further services at the Willow Street Church by Emory H. Herr and Jacob T. Harnish. Texts: II Cor. 5:1; Job 14:14. Burial was made in the cemetery adjoining the church.

**Hochstetler.**—Savilla, daughter of Samuel and Rosa (Schrock) Hochstetler, was born in Washington Twp., Johnson Co., Iowa, Sept. 23, 1875; died at the Mercy Hospital in Iowa City, Iowa, Nov. 25, 1951; aged 76 y. 2 m. 2 d. Jan. 22, 1907, she was united in marriage to John A. Hochstetler. They lived in the Sharon-Frytown community. She leaves her husband, one sister (Lizzie), her brothers (Noah and Aaron S., of Kalona; Lewis, Grants Pass, Oreg.), and a number of other relatives and friends. In her youth she accepted Christ as her Saviour and united with the Mennonite Church. She was a faithful and devoted member of the East Union congregation. Death resulted from a stroke, from which she did not regain consciousness. She was a true friend and her daily life was a testimony to her profession as a Christian; her influence will be remembered long in the church and community. Funeral services were held at the East Union Mennonite Church, with burial in the East Union Cemetery. D. J. Fisher and Albert S. Miller officiated.

**Kropf.**—Mattie, daughter of John and Catherine (Rhodes) Keim, was born in Elkhart Co., Ind., Jan. 23, 1878; departed from this life Nov. 8, 1951, at her late home north of Wellman, Iowa, after an illness of several months; aged 73 y. 9 m. 16 d. She was united in marriage March 22, 1908, to Noah Kropf. To this union 4 children were born. Three died in infancy. Surviving are his father; one son (Emery), one brother (Menno Keim, Middlebury, Ind.), 2 grandchildren, and other relatives and friends. She accepted Christ in her youth and was a member of the East Union congregation. She will be remembered by her friends for her devotion and concern for the

church which she loved. After their marriage they established their home on a farm in Indiana, until 1938, when they moved to Iowa. They have lived in the Kalona and Wellman communities. Funeral services were held Nov. 11 at the East Union Church, with D. J. Fisher, D. C. Bissinger, and S. B. Nafziger in charge. Burial was made in the East Union Cemetery.

**Lantz.**—Eva Delilah, daughter of David A. and Elizabeth (Yoder) Miller, was born near Middlebury, Ind., Aug. 18, 1877; passed away at the Washington Co., Iowa, Hospital Nov. 6, 1951; aged 74 y. 2 m. 19 d. Death was caused by diabetes, from which she suffered the last six years. She was confined to bed the last four years. The family moved to West Liberty, Kans., where she grew to womanhood. In 1907 she went to Iowa and was married to Milo J. Kempf. After their marriage they settled on a farm in the Kalona community. There they lived until 1923, when they moved to Wayland. To this union 8 children were born. Her husband, 2 daughters (Addie—Mrs. Harley Keiser and an infant), her parents, and 2 brothers predeceased her. December, 1943, she was united in marriage to David Lantz, after which she resided in Kalona. Surviving are her husband, 6 children (Mrs. Milo J. Miller and Mrs. Lawrence J. Miller, of Kalona; Mrs. Chester Miller, of Wellman; Loyd, Wayland, Iowa; Glen, Charles City, Iowa; and Zene, Pasadena, Calif.), 11 grandchildren, 2 great-grandchildren, 4 sisters (Mrs. Will Helmuth, Harrisonville, Mo.; Mrs. Barbara Zink, Inman, Kans.; Mrs. Roy Troyer, Hesston, Kans.; Mrs. Sam Troyer, Harper, Kans.), 4 brothers (Roy Miller, Hutchinson, Kans.; Samuel Miller, Nampa, Idaho; Chris Miller, Harrisonburg, Va.; David Miller, Edwards, Mo.), and a large number of other relatives and friends. At the age of thirteen she accepted Christ as her Saviour and united with the Mennonite Church. At the time of her death she was a member of the East Union Mennonite Church. She bore her affliction with Christian fortitude, never complaining. The reading of the Scriptures and prayer brought her much comfort. Funeral services were held at the East Union Church Nov. 9, conducted by Edward Diener and D. J. Fisher. Burial was made in the East Union Cemetery.

**Martin.**—Fannie, daughter of the late Daniel and Anna Burkholder, was born May 5, 1865; died at her home near Ephrata, Pa., Sept. 11, 1951; aged 86 y. 4 m. 6 d. She had been in failing health for over a year. From the time of her youth she was a member of the Martindale Mennonite Church. Nov. 22, 1887, she was united in marriage to Henry M. Martin, who preceded her in death eleven years ago. To this union were born 9 children: Mrs. Ada Hoover, Brownstown, Pa.; Daniel, Titus, Mary, and Ervin, Ephrata, Pa.; Leah—Mrs. John B. Weaver, Terre Hill, Pa.; Auna—Mrs. George Horst, Weaverland; Abel, Bards Crossing; and Eva—Mrs. George Zimmerman, deceased. Surviving besides 8 children are 49 grandchildren, 110 great-grandchildren, one sister (Mrs. Mary Weaver), and 3 brothers (Moses, David, and Daniel, Hinkletown, Pa.). The funeral was held Sept. 14 at the home by Harry Martin, and at the Martindale Church by Aaron Sensenig and Isaac Zimmerman. Interment was made in the adjoining cemetery.

**Schrock.**—Lewis R., son of Levi and Mattie (Stutzman) Schrock, was born in Sheldon, Nebr., Feb. 11, 1910; passed away very suddenly, of a heart attack, while attending services at the Wellman Mennonite Church Sept. 30, 1951; aged 41 y. 7 m. 19 d. He was united in marriage to Ada Lehman Nov. 6, 1930, and lived in Nebraska until 1935, when they moved to Iowa. From that time they farmed in the Kalona community. He leaves his companion, 2 sons (Dellis and Leroy, both students at Hesston College, Hesston, Kans.), 3 daughters (Lila Mae, Wilma, and Thelma, at home), his father and stepmother, one half sister (Dorothy Schrock, Kalona, Iowa), 2 foster brothers (Clarence Schrock, Downey, Iowa, and James Pearl, Canton, Ohio), and a large number of other relatives and friends. His mother, one brother, and 2 sisters preceded him in death. In his youth he accepted Christ as his Saviour and united with the Mennonite Church at Wood River, Nebr. At the time of his death he was a member of the Iowa City Mennonite Church. There he was active and faithful, a teacher in the Sunday school and a member of the local mission board. He served in various other offices of the church, where he filled a large place. He will be missed in the home and community as well. He was a kind and loving husband and father, a good neighbor; his daily life was a testimony of his profession. Funeral



services were held at the East Union Church, in charge of D. J. Fisher, Norman Hobbs, and Paul T. Guengerich. Burial was made in the family lot in the East Union Cemetery.

**Springer.**—John B., son of John and Lizzie (Sutter) Springer, was born in Biarm, Germany, May 24, 1873; departed from this life Oct. 20, 1951; aged 78 y. 4 m. 25 d. At the age of seven he came to America with his parents, first settling in Illinois. A few years later he moved to Stuttgart, Ark. There he lived until 1920, when he moved with his family to Pryor, Okla., where he resided until death, Feb. 14, 1895, he was united in marriage to Elizabeth Kuntze. To this union were born 2 sons and 3 daughters. His wife preceded him in death Jan. 6, 1929. March, 1943, he was united in marriage to Mrs. Iva Sutter, who survives. Also surviving are 2 sons (Jacob C., Archbold, Ohio; and Samuel W., Pryor, Okla.), 3 daughters (Ida E.—Mrs. Dan Sommers, Archbold, Ohio; Susie M.—Mrs. Alvin Oswald, Shickley, Nebr.; and Mrs. Ellen Kennel, of Archbold), one sister (Mrs. Barbara Roth, Wayland, Iowa), 11 grandchildren, 9 great-grandchildren, and a large number of nephews and nieces, other relatives and friends. In his youth he accepted Christ as his Saviour and united with the Mennonite Church, remaining a member until death. He will be greatly missed by the family and the community. Funeral services were held Oct. 23 at the Green Funeral Home and at the Zion Mennonite Church, conducted by I. J. Hartzler, Nelson Hissand, and Alva Swartzendruber. Burial was made in the Fairview Cemetery.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**I seen him when he done it**, by Gladys Blanchard Muller and Dorothy Blanchard Bennet; Van Kampen Press; 1951; 70 pp.; \$1.25.

The authors, their father a minister, grew up with a vantage point from which they were able to see many of the bad habits practiced in Christian circles and the resultant damage, not only to the Christians themselves but also to those they were trying to win. In this book they tactfully present in a humorous style a handbook on Christian etiquette. By presenting exaggerated examples of ill manners, bad taste, and thoughtless conduct by Christians both in the church service and out, they achieve a thought-provoking self-examination without causing needless offense. Ordinarily, dealing in this sensitive area of human weakness becomes a delicate operation.

The style of writing makes it very easy reading. The average reader will not be content to lay the book down until he has finished it. One is lured on with a growing conviction that things are being said that need saying badly. One also has the comfortable feeling that they are being said in such a way that does not do harm. No names are mentioned (except highly fictitious ones) and no finger is pointed. The faults and not the persons are condemned. Some of the ideas may seem old-fashioned to many today, but are well founded in pious Christian propriety. There is a protest made to appearing in a worship service in the informal attire which is so popular today. While the book does not have a Mennonite background or flavor, the things dealt with in general do not confine themselves to denominational boundaries.

The book carries a number of pen sketch

illustrations which caricature various examples of offensive habits. While some of these seem to be overdone and grate on one's finer sensibilities, they effectively make their point. This book should have a wide reading in Christian circles.—Amos W. Weaver.

**Sunrise in the Nation's Capital**, by Dale Crowley; Van Kampen Press; 1950; 192 pp.; \$2.00.

The title of this spiritually invigorating book, "Sunrise in the Nation's Capital," indicates its origin. It is a compilation of several of the morning radio messages by "Washington's radio minister" for nine years, Dale Crowley. Twice each morning he has conducted broadcasts under the headline, "The Right Start for the Day," which have given just that to many people. He is also the director of "radio's original Bible quiz, 'Quizpiration,'" and the author of "The Bible Has the Answer," "Red World Revolution," and "The Curse of a Nation." One forms the concept from Dale Crowley's use of Scripture in his works, the nature of his evangelistic activity, and the fundamental content of his messages that Dale Crowley is a man of God who is vitally interested in winning men and women to Christ, a man who can sense human need, a man well qualified to be the author of such a book as "Sunrise in the Nation's Capital."

Whether you are just setting out on the trail of Christian living, or whether you are well toward its destination, I believe that "Sunrise in the Nation's Capital" may well prove to be an inspirational, challenging devotional book for you. It is divided into a series of short messages under such broad divisions as "Prayer, Faith, and Power," and "The Believer's Abundant Resources." You will find set forth in these messages wholesome thoughts and Scripture passages which will provide abundant material for your own reflection and meditation and which will act as incentives to worship.—Nancy Burkholder.

## ITEMS and COMMENTS

The total membership in the United States of the Society of Friends is approximately 115,000. Membership is distributed in forty-six states, with Mississippi and Nevada the only states unrepresented. Indiana ranks first in the number of meetings, Ohio second, and Pennsylvania third. About thirty-one new monthly meetings have been organized in the past fourteen years.

\* \* \*

A federal judge in West Virginia has supported a Roman Catholic conscientious objector, ruling that a man may be a conscientious objector by personal conviction, though the religious faith he professes requires no abstention from bearing arms.

\* \* \*

Religious News Service reports that plans are being completed by state welfare and selective service officials to assign conscientious objectors to duty in Pennsylvania mental hospitals.

\* \* \*

Seventh Day Adventists maintain 4,438 schools throughout the world, an increase of 800 since 1948. Of the total, 283 are colleges and academies, the balance, elementary schools.

\* \* \*

A record distribution of Bibles, Testaments, and Gospel portions in the United States this year was reported to the thirty-third annual meeting of the Advisory Council of the American Bible Society recently. Some fifty denominations support the work of the agency and had representatives attending this session. The 1951 domestic distribution is the greatest in the 135-year history of the Society. Dr. Eric M. North, general secretary, reported that no Bibles have been printed in Russia for two decades and

## Middle-East Sojourn

By SAMUEL A. YODER

There wasn't much literature available on Ethiopia. Consequently the author learned as he went. So will you—in five of the book's twenty-four interesting chapters. Here is also an unglossed picture of relief work—its tragedy, its humor, its frustrations and compensations. "As a record of relief experiences this volume ought to prove a valuable help to future outgoing workers who have not had experience of this nature, especially those who have not worked previously with refugees."—Peter J. Dyck in the Introduction.

A book for the family including especially those contemplating relief work. 310 pp. \$2.75.

MENNONITE PUBLISHING HOUSE,  
SCOTSDALE, PA.

*The beginnings of  
the mission  
in Ethiopia*





few had been distributed. No Scriptures have entered the Soviet Union in the last three years, but the American Bible Society has \$125,000 worth of Scriptures on hand for distribution in Russia if and when the situation changes. Next year's production program of the Society calls for 14,599,750 volumes.

\* \* \*

The American Council of Churches, the more pronounced Fundamentalist group in this country, has adopted a sharply worded resolution favoring universal military training. "Some form of military training is indispensable to the security of our nation and the maintenance of freedom in other areas of the world," the resolution reads. And yet this organization claims to stand firmly for the literal Word of God.

\* \* \*

Dr. Benjamin Mays, Negro educator from Atlanta, Georgia, has expressed opinion that pressure upon the Federal Courts rather than any religious belief is responsible for the improvement of race relations in the South.

\* \* \*

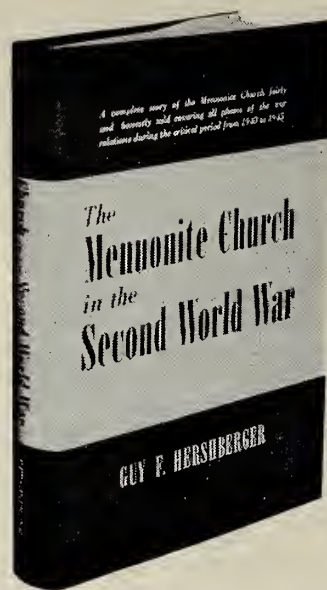
A nation-wide survey released by the National Council of the Churches of Christ in the U.S.A. shows that this past year the migrant workers in the United States had helped to bring in \$48,000,000 worth of cotton in New Mexico; \$700,000,000 in fruits, vegetables, and other crops in Washington; \$1,500,000,000 in nuts, fruits, vegetables, and cotton in California; \$311,000,000 in tomatoes and other crops in New Jersey; \$121,557,000 in fruit and vegetables in Florida. But these migrants, contributing so largely to the nation's prosperity, are often jobless and hungry, shut out of local schools and churches, ignored or resented by the communities where they work for a little while. More than a million of these seasonal workers and their families move up and down the country following the crops. Only a small portion of them receive any spiritual ministry.

\* \* \*

Approximately 25 per cent of the total retail expenditures of the American people is now being annually confined to purposes that carry with them antisocial consequences, such as crime costs, commercialized vice, gambling, and alcoholic beverages. In 1950 about twenty-seven times as much money was spent for these purposes as for religious purposes, and about eight times as much as is being spent for education. About the only encouraging thing in the list of 1950 expenditures is the fact that milk and dairy products have outstripped alcoholic beverages.

\* \* \*

Heifer Project, which has shipped over 6,000 heifers and a large number of goats to twenty-one different nations in the past five years, is making plans to send 10,000 milk goats to Korea as soon as possible after an armistice. Since the average farm in Korea is only three and one-half acres, and since a goat can live on less than a cow and is practically immune to tuberculosis, it is better to ship goats than cattle to this country.



## What's ahead

*Prepare  
for the future  
by evaluating  
what is  
past*

How did war affect the inner life of the Mennonite Church? **THE MENNONITE CHURCH IN THE SECOND WORLD WAR** seeks to answer this question. The war crisis revealed severe weaknesses. On the other hand there were a number of desirable outcomes. Guy F. Hersberger points out both phases. Chapters cover such areas as missions, education, CPS, relief, voluntary service, peace literature, and the relation of the Mennonite Church to other peace groups. CPS as pictured here is shown in relation to the total church program during the war years.

The information given in this book should provide guidance for future planning. 308 pp., \$3.50.

Mennonite Publishing House  
Scottsdale, Pennsylvania



American school executives are faced by the fact that 8 million additional children will be enrolled in the American schools by 1960. This will require more school buildings and more teachers. There is always a great opportunity for Christian teachers.

\* \* \*

Although 62 churches were denied steel by the National Production Authority, in a recent allotment the agency, at the insistence of the Department of State, granted 41 tons of steel for the completion of the new mosque in Washington. This new mosque will be

completed by June. All funds for its construction have been contributed by Moslem rulers, chief among them, the King of Egypt. Evidently the State Department is playing for the good will of Mohammedans.

\* \* \*

The American Bible Society has contributed 240 different translations of the Scriptures to the projected Truman Library at Grandview, Missouri. The 240 volumes are written in 120 languages and dialects. One of them is in Braille.



# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

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NUMBER 2

## Jacob

BY JOSEF I. HERSCHKOWITZ

For centuries the character of one of our patriarchs has been very much distorted. He has been called from the pulpit such names as deceiver, supplanter, cheater, thief, and once I even heard him called a murderer. When after the service I went to this minister (not a Mennonite), and asked him where he finds that Jacob was a murderer, he said he just used his ministerial imagination. I believe that is the case with the most of them who teach Jacob today. They use a lot of imagination, while God's Word is very clear about it.

In Rom. 9:11-13 we find these words: "(For the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth;) it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated." Those are very, very strong words—"Jacob have I loved, but Esau have I hated." God could have used more delicate words, such as "I have liked Jacob, but have disliked Esau," and yet He put the contrast as He did—the one have I hated while the other one I have loved. That is right in the New Testament.

Now when we go to the last book of the Old Testament, Malachi, we read: "I have loved you, saith the Lord. Yet ye say, Wherein hast thou loved us? Was not Esau Jacob's brother? saith the Lord: yet I loved Jacob, and I hated Esau, and laid his mountains and his heritage waste for the dragons of the wilderness"—again, a very big contrast in expressions.

We read in Obadiah 18, "And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble, and they shall kindle in them, and devour them; and there shall not be any remaining of the house of Esau; for the Lord hath spoken it." As there was a big contrast in hate and love, there is more contrast in "The one shall be fire and the other one shall be the stubble."

Let me begin with the story of Jacob in Genesis.

In Gen. 25:21 we find the story about the birth of Esau and Jacob. It is very interesting to note that it was Isaac who intreated the Lord for his barren wife

and after the Lord granted the wish we read in verse 22 that the children struggled within her and she went to the Lord to enquire. We have to realize that it was a very unusual thing under the law for a woman to go directly to the Lord. We have only a very few instances recorded, and yet the Lord listened and not only listened, but answered her. I do not believe that Rebekah was so accustomed to listening to the voice of the Lord, that she would not have spoken about it to Isaac later on.

The Lord told her, in verse 23, "Two nations are in thy womb, and two manner of people shall be separated from thy bowels; and the one people shall be stronger than the other people; and the elder shall serve the younger." When it speaks of two nations and two manner of people, that does not mean brother nations as you would think of the Germans and Austrians—different nations, but speaking the same language and having the same customs. It means two antagonistic people—people with two different characters and habits; one people shall be stronger than the other people, and the elder shall serve the younger. Now if God told her that the elder should serve the younger, that again was a very remarkable thing, and I do not think it makes good sense to believe that she did not tell her husband about that too.

When Esau was born he was all over red, having a hairy garment, and they called his name Esau. In the time of old a name and appearance had a meaning, and was not as it is in this day and age in which we live. Then, it was taken that being red all over was pointing to the fact that he would be a very brutal, blood-hungry man. And after that came his brother, Jacob, having his hand on Esau's heel and for that he was called Jacob. Now Jacob is commonly translated as supplanter, but the real meaning of it is heel. Many teachers today call Jacob a heel, because the name implies it, but that is not the type of a heel. He was called Jacob because he had his hand on Esau, exercising already the right which God had given him to rule over his elder brother just as if to say, "Take it easy, brother, and do not hurry so much."

In verse 27 we read the description about the boys. Esau was a cunning hunter. If we look up the word cunning, we find a lot of synonyms for it, such as able, sly, clever, and crafty. It is good to remember that he was this type of a hunter, while Jacob was called a plain man—the first and only plain man mentioned in the Bible. Then a statement is made which is very important—"And he dwelt in tents." Why this? Didn't they all dwell in tents? They surely did, but it had a special meaning. Jacob stayed at home. Esau, as the older son, should have been filling the priestly duties of the family, but he was what we would call today, an outdoor man, while Jacob was the type of a homemaker. Jacob was for filling the priestly duties of the family,\* and as suggested, he was very devoted to the Lord and his greatest longing was to receive the Messianic blessing which God had given to his grandfather, Abraham, and to his father, Isaac.

## Thy God Hath Led Thee . . . In the Wilderness

Deuteronomy 8:1-10

BY THEODORE WENTLAND

*The Lord thy God hath led thee  
In the wilderness of life,  
In your desert vast and dreary  
Where despair cuts like a knife.*

*He suffered thee to hunger  
That He might humble thee;  
Lead thee to brooks of water,  
To the Christ of Galilee.*

*To prove thee and to know thee;  
To see deep in thy heart;  
To teach thee that bread only  
Is of life, but just a part.*

*Manna will come from heaven  
When God is all in all;  
When self you have forgotten,  
And for God you humbly call.*

*Always thou shalt remember  
The way which God thee led;  
In thy heart thou shalt consider  
How with manna He thee fed!  
Charlotte, Ill.*



While filling his priestly duty one day and preparing a dish of pottage, his brother, Esau, came from the field and wanted some of the pottage. It is interesting to notice in verse 30, "Esau said to Jacob, Feed me, I pray thee, with that same red pottage." He did not want to be fed with anything else but with the red pottage. It is surprising that Esau, the cunning hunter, should have been faint, and yet if he was, why did he not go into the tent of his mother—just because he smelled his favorite dish. When he said, "Feed me, for I am faint," it reminds me of our children. When they come home, they declare, "Can I get something to eat, for I am starved?" It seems this was not the first time this happened, and Jacob was tired of always having to feed his brother, Esau, with this red pottage, and then having to start all over again in preparing it. Besides, Jacob should not have done it at all. It really would have been the duty of his brother, Esau, to do it. And so he said to himself, "If I have to keep the duties, then, why should not I have the right to do it," and when Esau asked him for the food, he just very plainly and outspokenly said, "Now sell me this day thy birthright," which Esau did, declaring, "There is no profit in it." There is nowhere recorded in the Bible that Jacob forced Esau to do it. But Esau, not caring for it, willingly gave it for the dish of lentiles, and "Thus Esau despised his birthright."

In chapter 27 Isaac is blind and speaks to Esau about fetching some venison. Rebekah overheard it and she remembered what the Lord had told her, that Jacob, not Esau, should receive the blessing. She remembered that she had spoken to Isaac about it, and yet, there was no use to remind him of it, because he was set in his ways and if she would have told him about it, he would still have gone ahead. But she did not want her husband to get the wrath of God, and so she chose a woman's way and called Jacob, and it was he whom she sent out to get the kids. Jacob answers in verse 12. He does not say, "My father will feel me and I shall be to him a deceiver," but he says, "And I shall seem to him a deceiver." He knew he had bought the birthright and it was his. Let me illustrate. If I would buy a large company, Pomeroy's for instance, and Mr. Pomeroy would sell me his store for a dish of lentiles, that is his business and no one else's. But, after he sold it, Pomeroy's Store is mine with all its rights and liabilities. Now, should there come some-

thing whereby that store is called before the court, and the court crier would cry, "Mr. Pomeroy" and I would say, "Here I am," am I a deceiver? I have bought the store with the name. It is mine. In the eyes of the law, I am Mr. Pomeroy. Or we can put it another way. For instance, I am living here in Harrisonburg. I would have to make some kind of transaction in Minneapolis. Instead of just going there for that purpose, I could hire a lawyer and if the court crier would cry, "Mr. Herschkowitz," then the lawyer would answer, "Here I am." Is he a deceiver?

When Isaac called Esau and asked "Art thou my very son, Esau," then Jacob very rightly could answer, "Here I am." Just as I gave to the lawyer accreditation which would show that he has my rights, so Jacob had to put on the kidskin that his father might be convinced it was Esau, which through the price he had paid, he was. But Isaac somehow was irritated, and in verse 22 of the same chapter, "The voice is Jacob's voice, but the hands are the hands of Esau. So he blessed him." In verse 28 the blessing is given and Isaac put first, "the dew of heaven" and second, "the fatness of the earth."

Then when Esau comes home and finds out what happened he did like every crook—he cries and weeps and makes a statement which is astonishing. In verse 36 we read "Is not he rightly named Jacob? for he hath supplanted me these two times." Remember, who is calling him a supplanter? God or Esau? And then he makes a very, very, startling statement. "He took away my birthright." As we have read, he sold it. And then he says, "Behold, now he hath taken away my blessing." That was going with the birthright. He begs his father if he has for him a blessing too. The blessing that Isaac gives to him is just the opposite from the one Jacob received. Here the fatness of the land is put first and the dew of heaven put in the second place.

Rebekah saw what was going on in the mind of her boy, Esau, that he was going to slay his brother, Jacob, and again, using a woman's way, she talked to Isaac. She may have talked to him as though she was not worried about Esau getting married to one of the daughters round about, because he was a he-man, but she was very much concerned about Jacob, who was of a much more sensitive nature and wondered if it would not be a good idea to send him to Padan-aram to her father, that he might take a girl from them. And Isaac called Jacob, now

knowing very definitely it was Jacob, and gave him the Messianic blessing. Genesis 28:3, 4: "And God Almighty bless thee, and make thee fruitful, and multiply thee, that thou mayest be a multitude of people; and give thee the blessing of Abraham, to thee, and to thy seed with thee; that thou mayest inherit the land wherein thou art a stranger, which God gave unto Abraham."

And Isaac sent away his son, Jacob, to Padan-aram. And on his journey the first night, he lighted upon a certain place and tarried there all night. Every day the Jews have an evening prayer which they say originated right here when Jacob lighted on this certain place, and so it is not true, as is sometimes said, that Jacob went without God. Jews today still base their evening prayer on this occasion.

Now when Jacob fell asleep, he dreamed and behold, there was a large

(Continued on page 35)

## Our Readers Say—

A number of years ago I heard over the radio (WMBI) that a partially shut-in lady would be glad to have pictures from outdated Gospel text calendars. She would mount them and send them to missionaries. I sent her some and we have had a scattered correspondence ever since. My husband was the church janitor, and we had good reason to know that there were many left-over picture cards and quite a number of picture rolls. We asked for them and sent them to the lady. She had evidently never seen picture rolls before, as she was so profuse in her appreciation. She has friends and addresses among missionaries all over the world, who are now requesting the rolls. She knows of no other place to get them, and last summer wrote to the publishers in Rhode Island. Due to a state law of some kind the company does not sell outdated copies outside the state.

Now I am laying the matter before your judgment. If our Mennonite workers can use the rolls, I am in favor of supplying them. But I have a feeling that many primary superintendents chuck the old materials into a handy place where the janitor will see them and take care of them. Bro. Janitor probably chucks them into an unhandy place out of his way where they collect all the dust available. Wouldn't it be better to send them to this Presbyterian lady? Her name and address is Miss Ruth L. Holmes, 732 South Euclid, Oak Park, Ill. The lady's eyesight consists of about half vision from one eye.—Mrs. E. A. Stutzman, 1306 Berkey Ave., Goshen, Ind.

\* \* \*

Enclosed . . . a check . . . for a five-year subscription. . . . We enjoy this "voice" of the church more and more and wish you God's blessings in this work.—Lloyd J. Fisher, Albany, Oreg.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## The Weakness of Isolationism

In commenting on recent efforts of certain Amish parents to have their children exempted from laws requiring school attendance until the age of sixteen, the Connellsville, Pa., *Daily Courier* says editorially:

The idea that contact with the world would influence children away from their beliefs is not without a certain amount of truth, but the very admission that it could do so is an admission of weakness. If the Amish, or people of any other religious faith, cannot ground children well enough in their beliefs to insure them against wavering or straying from the "paths of righteousness," then those parents and that religion have failed. The outside world to most religious-minded persons has always presented a challenge—something to be met with faith and the courage which comes from the knowledge of being right.

A man, according to most beliefs, cannot regenerate or become a better member of society fit to enter the kingdom of heaven unless he is given freedom of choice. Unless a person has the freedom to choose between good and evil, he cannot truly be "saved," for there is no credit due where no temptation exists. The person who has only one course of action to follow never learns the self-control which is acquired by making the choice between good and evil.

One can understand why our Amish brethren, wishing to keep their families to a traditional way of life, would like to shield them from the influence of the modern high school. Is it for similar reasons that we have our church educational program—seminary, college, high school, and now elementary? Is it for similar reasons that we try to get our young families to settle down in a Mennonite community? Is it for these reasons that we fear what may happen to our young men if in their alternative service they are sent singly here and there in government service? Is it true that our efforts to hold our people to each other and to ourselves is a confession that their earlier nurture in faith has been weak and ineffective?

Not altogether, we believe. For the process of training is continuous. Our children and young people in school are securing a vital and essential part of their training. They are in the process of getting an integrated viewpoint, a philosophy of life. It is obvious that Christian teachers can help parents and preachers to make them thoroughly Christian in thought and conduct. It

is equally obvious that a secular society, professedly nonreligious but often anti-Christian, at least in our sense of the term, is unable to impart an acceptable viewpoint, and will be a powerful influence toward unacceptable philosophy and standard of life. We seem justified, therefore, in feeling that the church and the Christian home need the supplementing of a Christian school and a Christian community.

But partly yes. By far the most influential part of one's training comes in the first decade of life. That training should be so effective that there need not be too much fear of its being overcome by later influence. When a man thinks what he does merely because he has never heard anything else, his thinking is not very well based. One's faith ought to be able to meet victoriously some opposition. There must be adequate safeguards for babes in Christ. But babies normally grow up and learn to stand on their own feet and meet their problems with resources which have become their own.

Otherwise we are in a sorry case. We cannot send out missionaries, for they will often be alone and will become converts of error, rather than propagandists for truth. We cannot evangelize by colonization, for the frontier families will be swallowed up by the spirit of the communities to which they go. We cannot send our young people in voluntary service units, for in a strange environment they will lose their faith and their testimony. We must build walls around our self-contained and isolated communities, so we can keep our people in and the world out.

We naturally shrink from contact with evil. It is nice to move always among people who are just like ourselves. But let us remember that the church is ordained to carry a Gospel out to the world. We must be strong enough to do that, and still keep our faith and a Christian way of life. Christ prayed not that His disciples should be taken out of the world, but that in that world they should be kept from its evil. A retreat to isolationism can be indeed a confession of weakness. An intelligent, spiritual, effective resistance to evil is what God expects and the world needs. Only

a face straight forward is worthy of a Christian soldier.

## Taking Church to Shut-Ins

We have seen sick people taken to church—perhaps carried into the building and wheeled to a spot where they could see and hear. What a joy it was to them to hear the songs, the prayers, the sermon which they perhaps had not heard for months. It is good to make such privileges possible.

But oftentimes the ill are not able even to be carried to the church and into its sanctuary. The only public worship they will be able to enjoy is that which is brought into the rooms where they stay day after day, week after week. Modern invention has made that possible. Some churches carry the services to near-by homes by loud-speaker wire. Some have been able to use short-wave radio. But for most the best device is the recorder, which is on the market now in a variety of styles, and which can make most excellent recordings. Most churches, it would seem, should have use for one of these machines. To make this service available to the ill is an excellent type of lay activity. Some young people's groups get much joy from the weekly call at the homes of shut-ins, where they reproduce for these happy persons the whole church service. One of these shut-ins recently said: "During the service I am taken out of this room. I just close my eyes and imagine I am in church."

## The Weakest Moment

BY STANLEY C. SHENK

"Wherefore let him that thinketh he standeth take heed lest he fall." A man is never so weak as in the hour of a great victory. This sounds like a contradiction, but it is the sober truth. In one day Elijah put to rout the prophets of Baal, slew them by the brook Kishon, saw the great drought broken with a storm of darkness and rain, and under "the hand of the Lord" ran ten miles through the storm and the gathering night before the chariot of Ahab. The next day a woman threatened him, and he ran again—but not this time under "the hand of the Lord." He ran all the way to Beersheba, and beyond, into the wilderness, where he sat down under a juniper tree and prayed that he might die. A man is never so weak as in the hour of a great victory. "Take heed."—*Herald Youth Bible Studies*.



# At Close Quarters

BY EDWIN RAYMOND ANDERSON

It is the "nevertheless afterwards" of supreme worth and blessedness for the soul to really come to "close quarters," and to "tight grips" with the Lord God. Too much of our dealings with Him often seem—alas!—to be carried along with the sense of veil and distance, and for all pious profession, He has somehow become the Accepted Unreality. We sing about Him, we preach about Him, we pray to Him, we seek to serve Him, but all of it comes to accentuate and to emphasize our great need and lack. After all is said, and carried out, the Lord God is simply not real. Let us come to the place of the whole and true heart-admission concerning that.

There is a holy need, for many of the saints, for a "divine something" to be wrought forth in the depths of the heart, that shall bring us to "close quarters," and to "tight grips." It may be that I am not using the right terminology, but my spirit is "indeed willing" to rightly set forth the solemn matter. It will be a sad day when we allow ourselves to become trapped by technicalities, and thus miserably miss the touch of the triumph and the divine testimony. You may use your own terminology, and assuredly the Holy Spirit of God can understand your words, as well as mine. Really, the day is far too nearly spent for the saints to be spending themselves over secondary sentences, with the precious Lord left on the outside. All in all, and beneath all of our terminology, there is the need of the new and fresh and vital EXPERIENCE of the Lord Jesus Christ, for Himself, alone and apart from all else. Such an experience brings its own endowment, and brings us into right relationships with Himself, and where, through all, HE becomes more dear and near and real.

But at least if my terminology is not correct, I can with due relief turn to the Word of God, and read some inspired phrasing from the lips and heart of one who was truly concerned about this matter. For we are not alone in this need, nor are we the only saints who have so desperately longed for this deeper experience. I turn to the "heart-treasury" of the psalmist, and read such a word as this—"Search me, O God, and know my heart; try me and know my thoughts" (Ps. 139:23)—and feel that here indeed is a saint of God who has, for all of us, expressed in words pleasing to the Holy Spirit of God, that which is the true and holy longing of so many of us. We do want a searching out to the core and to the quick. Not that we naturally welcome the searching of itself—for how much it might really uncover!—but we do sense that the "nevertheless afterwards" of such searching, will bring HIM out

from the pious haze we have built about Him, and truly crown His precious Person in the midst. After the searching cometh the divine satisfaction, and all things brought into sharp, clear spiritual focus.

But that petition of the psalmist!—how "daring" it almost seems to be! Search ME, O God; try ME and know MY thoughts—one cannot escape the intense personal heat herein generated. Here is a saint who "means business," as we say, and is willing for all of the piercing and probing of the Lord God, in order that preciousness might be proved. I can honestly say that for a long time I was almost afraid to read that word. It felt so uncomfortably close, and carried a sense of the very pressure of the Holy Spirit, waiting to begin such a corresponding work with me. Would the psalmist have really "dared" to breathe so "bold" a prayer, knowing what would be involved?

Yet, beloved, I am thankful that I have learned some lessons from this text. I have come to see that it is meant to become "uncomfortably close," and we must first be made uncomfortable before we can begin to fathom and lay hold upon the comfort of God. Here again is the upsurging of this vital, personal business of coming to "close quarters" and "tight grips" with the Holy One; together with the corresponding sense that nothing else, or less, can suffice, nor survive.

I well know that many of the saints would rather have the Lord do anything with their hearts, than SEARCH them. There is a sad shrinking from such searching, and its own loss soon becomes evident. Yet everything is based upon this, for HE begins at the beginning with these hearts of ours. First the searching, and all blessings will follow. Preciousness and provision and power cometh after the probing. And that has been proved over and over again in the lives of many of the saints. They rejoice now in what has been wrought then, whatever the personal cost. For how blessed to be able to turn the heart upward with the full assurance and confidence of praising HIM with the good testimony, "O but Thou art REAL to me, Lord Jesus!" Beloved, how is it with thine heart? and how is thine heart with the Lord of that heart?

Waterbury, Conn.

I am convinced that in this "show me" world, service is one of the best ways to make an approach to needy men.—Levi C. Hartzler.

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 1, 1902)

Meetings were held at New Stark, . . . Ohio, recently, conducted by Bro. D. D. Miller of Middlebury, Ind.

There have been some requests recently from Ft. Wayne, Ind., to have our ministers hold services there. Bro. M. S. Steiner has been looking into the matter, and it is possible that mission services will be held there.

Bro. J. D. Brunk, . . . who did the editorial work on the new hymnal, recently sustained a sad loss in the death of his only son. It is one of those strange coincidences that the first time the new Hymnal was used in his home congregation was at the funeral service of his child.

We have in our fifteen conferences a membership of over 35,000 in the United States and Canada.

Bro. E. S. Hallman of Berlin, Ont., has been holding meetings in Bloomingdale, Ont., with good interest.

Bro. J. S. Hartzler, Sec'y of the Elkhart Institute, left for Holmes Co., Ohio, on the 23d, where he will assist in a Bible conference.

On the 17th of December ordination services were held in the Mennonite M.H. near Freeport, Ill., when Bro. J. S. Shoemaker . . . was . . . ordained to the office of bishop.

### Disappointment—His Appointment

BY LAURA SHOWALTER

"Don't let me scare you, Martha, but is there anything I can do for you? I think the case is serious." Joel spoke earnestly.

"It's true Lazarus was never so ill before. What more can we do to make him comfortable? We've tried everything we know."

"If only Jesus were here!" Mary spoke the thought of both sisters.

"Could I take a message to Him for you?" asked Joel, eager to do anything that would be of any help.

"How would you find Him? There is no way of knowing where He is when He never stays at the same place any length of time," spoke Martha.

"It's asking a big favor, I know," agreed Mary, "but it would be so kind of you to try."



"He started toward Perea the last time He left here," said Joel, "and I could inquire along the way for those who have seen Him."

In his own home a few minutes later Joel explained to his wife, Priscilla, where and why he was going, as hasty preparations were made for the trip.

Meanwhile Martha urged Mary to try to get some rest while she watched by the bed and offered a drink of water to the fevered lips. "You know, Lazarus, you will soon be better. Joel has gone to call the Master. Remember how He healed the centurion's servant and the nobleman's son without so much as going where the sick ones were?"

The thought comforted Martha, but the answer from Lazarus was only a moan and she could not be sure that he even heard. The hours dragged on, with first Martha and then Mary filling the place of nurse, while neighbors gave help in every way possible—even the small unexpected kindnesses that mean so much.

And Joel? Mile after weary mile he hurried as he had never hurried before. "If only I can reach Him before He gets too far away! If I am too late the whole long trek will be for nothing." And with that thought he kept up his speed even on the long steep hills. When a pelting rain threatened to stop him he remembered the distressed sisters and wondered how he could face them unless he could say he had tried his best. How would he want a messenger to carry an important life-and-death message for him? And on he went.

Inquiries sometimes assured Joel that he was going the road that would find the Master; at other times he had to turn around and retrace his steps.

At last his diligence was rewarded and he found the Lord. "Lord, behold, he whom thou lovest is sick," he said. There was no need to urge or insist. It was best to let Jesus decide whether to go to Lazarus or merely to speak the word just where He was. Surely now all would be well.

After a good rest the messenger started home, taking his time. No doubt Martha and Mary and their friends were rejoicing by this time.

Imagine his surprise and disappointment when his good wife, with tears in her eyes, met him at the door. "Lazarus is at rest and the funeral is over. I don't see how the girls will get along now," she sobbed.

"How can it be possible? Didn't He understand it was Lazarus? It's true I didn't mention his name."

"Well, I'm still glad you went, Joel, even if it was all for nothing."

"Yes, I'm glad too. If I had not gone I could never have felt I did my part; but I don't understand what's wrong, that's sure."

\* \* \*

"Do you really expect me to believe that? You must have been mistaken about seeing Lazarus, Priscilla."

## Dear Friend

BY EDNA M. MERTZ

*Don't you love to look to Jesus,  
Just to know His glorious power,  
And the joy of deep communion  
Every day and every hour?*

*Don't you love to talk things over  
With this precious, loving Friend  
Who will never, never leave you,  
Who'll be with you to the end!*

*When your heart is deeply burdened,  
And your cup's full to the brim,  
In the midst of pain and sorrow,  
You may safely trust in Him.*

*Let the atom bombs break o'er us,  
Let the worlds crash, all around;  
Through the aeons of the ages  
In His presence we'll be found.  
Hallelujah!*

Ft. Wayne, Ind.

"You needn't take my word for it, Joel. Come and talk with him yourself—I did!"

"I know you too well, Priscilla, to think that you would joke about something—especially something so serious as claiming to have seen a man four days after his funeral."

"But even now you needn't regret your 'wild goose chase' into Perea."

"Oh, I hadn't thought of that. Well," he added after a thoughtful silence, "that is just one more proof that when my Christian duty is clear it is not in my place to ask whether it is going to pay, nor even whether it is going to be appreciated, for that matter."

Scottdale, Pa.

## Preacher, Are You a Modern Jonah?

BY ORRIE D. YODER

*"Now the word of the Lord came unto Jonah . . . , Arise, go to Nineveh . . . and cry against it . . . . But Jonah rose up to flee . . . from the presence of the Lord" (Jon. 1:1-3).*

Inasmuch as we profess to worship and serve God with the more humble and simple class of Christianity, we usually somewhat disdain and avoid the more popular church and revival movements. Since they look to us like an undue compromise of religion and popularity, we claim that we have little or nothing to learn from such movements, even though we recognize them to be a blessing to the world at large.

However, while the truth of all this may be conceded, let us not after all be so self-righteous that God cannot through them, or apart from them, teach us some solemn lessons that we need to learn.

As an attendant at one of the Billy Graham meetings for one single service, we were seriously struck with some heart-searching questions as to our own Mennonite philosophy of preaching. Listening to this popular man who is now going up and down our land preaching to thousands of souls (about thirty thousand in the service that evening) and proclaiming without any seeming reserve the terrible impending judgments of God upon the world and upon America, we were made to wonder, Why does this man so preach with unique clarity the predicted judgments of the Word of God?

(1) Does he so preach because it is pleasing to his own carnal flesh and desires? (2) Is the preaching of "hell fire" popular with the spirit of the world today? And (3) Is the world with its "itching-ears" begging for such messages and sermons?

To each of these questions, there seems to be but one answer, No! He cannot be so preaching for any such reasons.

Why then does this man draw his audiences of many thousands, and preach to them the coming judgments of a holy God? Must God be back of such a program, and must God be moving hungry hearts to listen to such solemn truths?

It must be that God has found a man whose ears are tuned to "hear what the Spirit would say" to the people of the world and of our land, in these solemn and perilous times which we are called to witness today. It must be that a holy God, who in His mercy has always in the past warned sinful man of approaching judgments, is yet on the throne.

Now to react to ourselves and to our modern manner of preaching about coming judgment, we must wonder, again and again, Why do we who profess to teach and preach "the all things" of Scripture lack so much this solemn warning note and couch on "beds of ease" when awful judgments are divinely outlined before us? Since Paul "warned day and night with tears" and since our Christ is not only Saviour, but also judge of all men and of the world, why do the souls who must meet Him, *hear from us so little* of these awful coming times and events?

Preacher, if you, or I, do not like to preach "hell fire" and the coming judgments outlined in God's Word, is it because God is finding among us some modern Jonahs who would "flee" and shirk duty when He has told us to cry against sin, or warn of its judgment?

What about the terrible judgments outlined plainly in the Word against this world of sinners, against blinded Israel, or against lukewarm churchianity—



shall we be silent and let souls, without warning, drift headlong into these awful judgments? Has not our God charged us to be "watchmen" and warn all others! Would we rather, like Jonah, see people perish than to see them warned unto mercy and salvation?

Surely we would rather be like another prophet, Jeremiah, the man of God whose personal likes and dislikes were overcome by the Word of God "burning" in his "bones." When the people said to him, This is Jerusalem the city of God—judgment cannot strike here, Jeremiah was not deterred from declaring the solemn warnings of judgment.

But, how sad for us today, if we find ourselves among those who little read or believe the prophecies of the Word of God. For this reason the Word of God does not, *cannot* burn in our bones, the living message of God. When people say, "This is America," or "We are Mennonites—judgments cannot come upon us," too many of us are modern Jonahs, and not Jeremiahs.

Portland, Oreg.

## Come Ye Apart

[A talk given at the Annual Women's Missionary Meeting at Goshen, Indiana, in May, 1951.]

BY VERNA B. TROYER

We are indeed grateful for times such as these when we can respond to Christ's invitation to come apart from a troubled world and rest a while in His presence. Jesus bade His disciples to do this very thing after they had returned from a program of missionary activity. The Charles B. Williams translation of Mark 6:30 reads:

"The apostles returned and met Jesus and reported to Him everything they had done and taught." It was after having heard this report that Jesus says with kindness and understanding "Come away for a bit. Let's talk things over." We have no indication that Jesus was grieved because the apostles thought too highly of what they had accomplished, or that He was saddened because they had accomplished so little. At any rate, Jesus saw that what these followers of His needed most of all was communion with Himself.

It certainly is possible that the apostles felt as I have felt since returning from India—that what they had accomplished for their Lord was indeed a poor offering to lay at His feet. Perhaps they too recalled village after village still untouched with the message of the Gospel. Before their eyes must have passed streams of people walking along the dusty oriental roads without hope in their hearts. Perhaps they recalled individuals with whom they had had intimate contact whom they had not led to a full realization of Christ's claim on

their lives. But the apostles didn't turn away in defeat and regret! They went to Jesus and told Him all, to which He replied, "Come ye apart and rest a while."

This drawing apart is the peculiar privilege of Christians—this fellowship with Jesus when we present to Him the labors of our hands and hearts, and ask Him to help us re-examine our purposes and desires.

Surely we recognize the fact that each of us is essential in Christ's program of making Himself real to men. Has Jesus not said, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain . . ."? No longer is the missionary task the exclusive work of the set-apart few. The task is too large and the time too short. It's the work of the mother, the teacher, nurse, doctor, and office worker to proclaim Christ to those who know Him not. Elton Trueblood says, "We need not so much full-time Christian workers as full-life Christian workers."

Leslie Weatherhead presents the following questions to converted people. Let us at this moment in Christ's presence ask ourselves:

- "1. If every person in the early church had been like me, how far would Christianity have spread?
- "2. Every day my life touches the lives of other people. Probably in office, school, hospital, workshop, factory, warehouse, or whatever it is, I touch the same people day after day. Have they gathered that I have a secret resource in Christ, and does the quality of my life make them desire to possess what I have found in Him?
- "3. If someone came to me and said, 'You are a Christian; you, therefore, have a personal experience of Christ. I want to get it. Will you show me?' could I do so, not by telling them to read a book, or to go hear such-and-such a preacher, but could I out of my own experience lead another to Christ?
- "4. Have I really got an experience which has done so much for me that it is worth passing on, and am I quite happy to have found something that can make such a difference and yet about which I have never raised a finger or pen, never spoken a word, to give others what I have?
- "5. Do I in my heart of hearts think that Christ's parables and Paul's metaphors were exaggerated? Jesus, in the parable of the hidden treasure, implied that it was worth losing everything to gain this relationship of the soul with God, and in the story of the pearl of great price, He implied that, though a lot of other things in life were very desirable, His was more precious than them all."

Let us, with H. H. Tweedy, pray:

*"Eternal God, whose power upholds  
Both flower and flaming star,  
To whom there is no here nor there,  
No time, no near nor far,  
No alien race, no foreign shore,  
No child unsought, unknown,  
Oh, send us forth, Thy prophets true,  
To make all lands Thine own!"*

New Orleans, La.

## Pros and Cons of the Scofield Bible

BY C. F. DERSTINE

The Bible with the Scofield reference notes has been frequently attacked by many men. Personally, the writer has sought to give rightful consideration to these attacks. Some attacks are above-board; others make elephants out of chipmunks. Perhaps an edition of the Bible that is handled by most evangelical publishing houses and bookstores needs no defense. The Scofield Bible is appreciated by millions of Christians the world over for various reasons. In the writer's home you will find at least a dozen different types of Bibles, which number includes a good edition of the Scofield Bible, for which I would make no apology. As a student of the Bible all of us reserve the right to disagree with footnotes; and for that matter with notes at the top of the page, and at the chapter heads of other editions. None of these notes are inspired—only the Bible is! Even translations of the Bible need

## Tract News

As we close the biggest year in Mennonite tract history we rejoice again with our Bro. Ralph Palmer who writes that a man under the power of strong drink has come under the power of the Gospel. This man came personally to Bro. Palmer for help after reading some of the tracts. His wife writes that he has now been living victoriously for more than a year and is a steward in his church and faithful in its service.

Bro. Palmer starts out the new year on a tour through a hundred of the larger cities of the south. A new speaker system mounted on the car plays hymns while Bro. Ralph is near by giving out the tracts. They stand in particular need of prayer. May we put them definitely on our daily prayer lists in 1952.

In a few weeks we expect to have interesting facts and figures for 1951. Watch for the record of what the Lord has enabled your Publishing House to do this past year.



## A Prayer for This Week

Dear God of all boys far from home,  
In Navy, Air, or Field,  
Wilt Thou just make Thy presence felt  
And grant them grace to yield  
Their lives to Thee; oh, speak to them  
When Satan's lures entice,  
Escape from each temptation make;  
Lord, keep them free from vice.

And oh, dear Lord, we humbly pray  
That wars and strife may cease;  
Help each of us to do our part  
In bringing world-wide peace.

—Ida M. Yoder.

correction. Only the Scriptures in the original Hebrew, Aramaic, and Greek languages are accepted as the Word of God by intelligent evangelical students.

### I. CONS

#### "Legal Obedience"

The most serious charge which has been made against the footnotes of the Scofield Bible is on John 1:17, the one line in the middle of the note, page 1115. Dr. Scofield said, "The point of testing is no longer legal obedience as the condition of salvation, but acceptance or rejection of Christ, with good works as the fruit of salvation." He implies that men in former days were justified on the grounds of their obedience, rather than justified by grace. As a matter of theological fact, men were never saved in any age by "legal obedience." The comment, page 1115, must have been an unfortunate oversight, for all the rest of his comments negate the idea which is implied in such a sentence.

#### "Hebrew Translation Error"

Another gross error is pointed out in the comment on Isaiah 45:7, where God declares "He created evil." Dr. Scofield states that the word *ra*, which is translated several times by "sorrow, wretchedness, adversity, afflictions, calamities," was never translated *sin*. Dr. Scofield, not being a Hebrew scholar, evidently picked up this note in his studies, for the word *ra* is translated *evil* more than a hundred times elsewhere. To err is human.

#### The Sermon on the Mount

Some appear to think that the Scofield Bible relegates the Sermon on the Mount to a future dispensation. This accusation is a straw man, because of some comments which state otherwise. Here they are: "These principles fundamentally reappear in the teachings of the Epistles." "There is a moral application to the Christian" (p. 1,000).

### The Seven Dispensations

This objection is a minor point, and only incidental. It is true that many Christians and good Bible students stay by the simple designation of the "Old Covenant" and the "New Covenant." Such interpretations and applications do not invalidate an edition of the Bible. Lately my good friend, Dr. Harry Rimmer, said, "I believe in four dispensations. First, from Creation to Calvary. Second, from Calvary to the Lord's Return. Third, from the Lord's Return to the End of the Millennium. Fourth, the Eternal Kingdom, the 'New Heaven and the New Earth.'" This is his personal privilege.

Like all comments on Scripture other faults could be pointed out, but they are minor. In the library of all ministers and Bible students will be found comments on the Word of God, with which many of us do not agree. Now for several "Pro's."

### II. PROS

#### Bible Conscious

The Scofield Bible has made America Bible-conscious, more than any other book. It has made Bible students of two generations of Christians. A great Bible scholar recently said: "The Scofield Bible will bring a baby Christian faster to maturity than any other single set of Bible study methods that has ever been devised." He warned ministers thus: "I would say to any minister that even finds difficulties in the Scofield reference notes, he is cutting off his nose to spite his face if he withholds this book from his young people, since there is abundant evidence that its notes have led many thousands of people swiftly from the position of baby Christians to mature Christians."

Lately a Christian worker took some "uneducated hill billies" through the Bible in seven lessons, expecting never to meet these babes in Christ again. One remarked: "This is the first time in my life that I know how to find my way through the Scriptures." This same person, today a real Bible scholar, told me: "I am a minister today, because the Scofield Bible made the Scriptures intelligible to me, when I was first saved."

Recently a minister in a denomination where the Scriptures are not properly preached came across a Scofield Bible. He was astonished at the wealth of truth found in the footnotes. Today this man "finds himself studying the Bible long after midnight hours."

An official of the Oxford University Press told a friend of mine that "they had more complaints on the binding of the Scofield Bible with its reference notes than any other book."

#### Evangelical Doctrines

In these days of "Modernism" and "Liberalism" it is at least noteworthy that the Scofield Bible has done much to stem this tide. The footnotes accept

## Prayer Requests —

Pray for the safe journeying of missionaries on the way to and from their fields.

Pray that Bro. J. D. Graber may be a real blessing to our churches in Argentina, and that he may be guided in planning for future extension.

Pray that a former missionary in China may find an open door among the Chinese of Los Angeles.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that the door may continue to be open for teaching the Bible in the government schools in Tanganyika.

(Requests for this column must be signed.)

the inspiration of the Bible, its authenticity and reliability. In the conflict between so-called Science and Revelation, it stands four square on the Book. The person of the Lord Jesus Christ is given the place of pre-eminence; both His humanity and deity are presented faithfully. The Gospel of the grace of God, which bringeth salvation, is constantly kept to the forefront. Other evangelical doctrines concerning God, man, the church, etc., are not by-passed.

The Scofield Bible with its footnotes has accomplished more to make Christians expectant of the Lord's return, than any other known agency. At least it has been one of the mightiest factors in what Jesus Christ declared would happen at the end time of the age: "And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him" (Matt. 25:6). This opinion is shared by many others.

Much more could be said about the "Pros" as well as the "Cons." It would seem to the writer that we had better not endorse all the footnotes, nor too sweepingly condemn a work which has borne such fruit—world-wide.



May we in conclusion appeal to our constituency: do not stay by any one edition of the Bible. Allow me to name several others which should be given a large place in the minister's library, on the Christian worker's desk, in the reading room of the average Christian. They are such editions as the Thompson Chain Reference Bible and the Dixon

New Analytical Bible. Also, such translations as the Weymouth and J. P. Phillips, "Letters to Young Churches." It may be a personal opinion, take it for what it is worth: the Scofield Reference Bible with its excellent chapter divisions is one of the best for the beginner.

Kitchener, Ont.

## OUR SCHOOLS

### IOWA MENNONITE SCHOOL

Six years ago Iowa Mennonite School opened her doors to thirty-eight young people from southeastern Iowa. On the day of her debut I.M.S. was staffed by three teachers and offered only two years of high-school work. The sole building, a remodeled dwelling house, was located on two and one-half acres of donated land just south of the Lower Deer Creek Mennonite Church.

This year one hundred and twenty students (three from Ohio, one from Indiana, one from Illinois, four from Missouri, and two from Nebraska) attend classes in a modern three-story brick building located just a few yards from the original building. Now an accredited four-year high school, I.M.S. employs eight teachers. At the time of this writing the basement floor of an auditorium-gymnasium is rapidly being completed. Men of the community have been donating their labor from the initial stages, and, along with other communities in the Iowa-Nebraska Conference, have also donated funds. When the concrete work was in full swing practically every male member of the student body contributed some time in order to keep the work moving. This building will indeed be a valuable asset to the school, for with the growing student body we are being cramped for classroom and laboratory space. Recreational facilities during the winter months have been very meager up to this point, but this will greatly relieve the situation.

In addition to the usual high-school courses I.M.S. offers a number of Bible classes. This year agriculture has been added to the curriculum. The teachers are Paul T. Guengerich, principal, Parnell, Iowa; Samuel B. Nafziger, dean, Kalona, Iowa; Katie M. Yoder, Wellman, Iowa; Alvin J. Blough, Kalona, Iowa; Alice Miller, Clarence, New York; Grace Showalter, Broadway, Va.; Alvin K. Grasse, Chalfont, Pa.; and Ada Schrock, Salisbury, Pa. Sister Showalter is giving approximately half of her time to library work and Sister Schrock serves as secretary to the school in addition to her teaching.

Extracurricular activities include mixed chorus, ladies' chorus, and men's chorus; four literaries (this year the larger enrollment necessitated forming smaller groups to take the place of last year's two); printing the biweekly school paper, the "Reflector"; and preparing the annual, the "Reverie," for publication in the spring. Student Council, now in its second year, has adopted a con-

stitution and is functioning in a number of ways; they have sponsored a Christmas card sale and are responsible for student prayer meeting groups, among other things.

Each day the students and faculty meet for a twenty-minute period of devotion and inspiration in chapel. Visiting speakers this year included, among others, Alvin J. Miller, Kent State University, Ohio; Harold Brenne-man, Scottsdale, Pa.; Ernest Garber, Nampa, Idaho; Nelson, Kauffman, Hannibal, Mo.; Alvin Mast, Greenwood, Del.; S. J. Miller, Leo, Ind.; and Phil Frey, Archbold, Ohio. Brother Guengerich gave a series of chapel talks one week on nonconformity.

Doubtless everyone—students, faculty, and parents—will agree that the first week in December, designated as this year's Spiritual Life Week, was the high light of the current school year thus far. B. Charles Hostetter, student pastor at Eastern Mennonite College, served as a mighty instrument in God's hand to bring us chapel messages of powerful import each day. Following are excerpts from the report of a student, Janice Bender, for the "Reflector."

"The message on Monday morning was entitled 'Our Enemy.' Satan is just as real as any person and we should be just as afraid of him as we would be of wild animals, a desperate criminal, or some other danger.

"Tuesday morning the theme of the message was salvation. 'What is getting saved? If Jesus came right now, who would go and who would be left behind? Are you really born again or did you just turn over a new leaf?'

"Wednesday in the message, 'How to Live a Victorious Christian Life,' Bro. Hostetter told us about three kinds of Christians—the rowboat Christian who just drifts along, the sailboat Christian who goes whichever way the wind blows, and the steamboat Christian who can go against the wind. If we are truly born again we can be steamboat Christians and withstand temptation.

"Gal. 6:7, 'God is not mocked,' was the text used Thursday. 'You can't fool God. You may fool your bishop or minister or other people, but not God. Many people use God merely as a convenience.'

"A very inspirational testimony meeting began our chapel service Friday, after which Bro. Hostetter talked on 'Investing Our Lives.' 'What is your life going to be? Are you laying up treasure in heaven or on earth? It's within your power to make a good or a

bad investment in life. It depends upon us!

"This Spiritual Life Week has been a wonderful week of strengthening, consecration, and many prayers, and I'm sure it will long be remembered."

Bro. Hostetter also gave us his oration, "The Folly of War," causing a number of students to rethink their ideas on war. It was indeed a graphic picture of the futility and awfulness of war. Friday afternoon he spoke to the group on some vital points dealing with Christian courtship. Parents, teachers, and students met together Friday evening to hear a challenging message from Bro. Hostetter as a fitting close to a real week of inspiration. Bro. Hostetter was occupied in counseling with individual students each day prior to and following his messages to the group. Students learned to recognize him as a real friend who could listen, advise, and instruct young people. Truly the Spirit was moving in a marvelous way in our midst as new commitments and reconsecrations were made; many students found a new peace and joy in the Lord that they hadn't realized before. We feel a real need for the prayers of God's people in the church that we as teachers might be used in helping to build up these young lives in the faith.

The work here at I.M.S. is at times difficult; always it is a challenge; and surely it is a "joy forever" to be working so closely with these energetic young people of the Mennonite faith.

—Ada Schrock.

### EASTERN MENNONITE COLLEGE

As we pause in the midst of the Christmas vacation and take a backward glance at the activities of the past weeks we are reminded again of the goodness and blessings of the Lord.

The high point of spiritual blessings was reached during the annual fall revivals, held during the latter part of October. This year the revival followed a somewhat different pattern as compared with former years, with a study of the Book of Romans, conducted over a period of three weeks in lengthened chapel periods. As Brother Charles Hostetter unfolded the rich truths of this great epistle we were challenged to deeper Christian living. Many can testify to rich blessings received during this period of revival effort.

The emphasis of the Fall Missionary Conference, held on Nov. 10 and 11, was Rural Missions. Among those serving on the program were Elam Hollinger, Brewton, Ala., Irwin Schantz, Loman, Minn., and Paul Landis, Crockett, Ky. Our vision of the rural field was enlarged as we saw anew the spiritual needs in our rural areas.

The fall of the year is the time for off-campus educational tours at E.M.C. The high-school seniors enjoyed three days in the nation's capital on Nov. 15-17. On the sixteenth the high-school juniors visited historic Williamsburg and Jamestown. Two weeks later two college groups were on tour—one

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## FAMILY CIRCLE

### For James

BY MIRIAM SIEBER LIND

*What shall he be,  
This morning-seed planted  
By faith and by hope  
In the heart of our home?*

*To what shall he flower,  
This growing, this budding  
That sets us a-quiver  
With love and with pride?*

*What storms of winter  
And what heat of summer  
Shall bend his young life  
And shall season its green?*

*How shall he prosper  
And what shall he suffer  
Before he be born  
To the kingdom of God?*

*What shall he be,  
This morning-seed growing  
To faith and to love  
From the heart of our home?*

Scottdale, Pa.

### Training Children to Take Responsibility

BY CLARA LEHMAN HERSHBERGER

One summer afternoon, Mrs. Martin left nine-year-old Susan and her friend Janet playing in the yard while she went on an errand. While she was gone, a car with an out-of-state license drove up and three women whom Susan had never seen before came into the yard.

"Is this where Ralph Martins live? And you must be Susan. You don't know me, but I'm Alice Witmer."

"Oh, I do know you," Susan smiled understandingly. "You're Mother's dearest friend and you sent me 'Skippack School' last Christmas. . . . Mother will be back soon. Won't you come in and wait?"

The three ladies came in. Susan and Janet left them and went to the kitchen, where Susan began squeezing lemons.

"Why, Susan Martin, whatever are you going to do?" Janet asked worriedly. "My mother'd scold me if I did anything in our kitchen while she was away."

"I know. But I can't let Mrs. Witmer, who is my mother's best friend, sit there without giving her something to drink on this hot day."

When Mrs. Martin returned, she found the ladies sipping Susan's oversweetened lemonade. Nobody mentioned the fact that it was a bit sugary or that Susan had spilled some in serving it. There would be better moments to teach proper proportions of fruit juice and sugar. Mrs. Martin saw the main point—that Susan had sized up a situation and had met it well.

Responsible children aren't just born that way. Behind Susan's ability to adjust graciously to a situation that required mature thinking lay years of patient guidance. As a very little girl of three and four Susan had loved to help. She liked to work because it was a grown-up activity. It gave her a feeling of importance to do the things that only the older members of her family ordinarily did. Later when this aspect of helping lost its charm, Susan's mother planned that she should work with somebody, thus making it a delightful social activity.

As a teen-ager, however, school and church activities began to crowd in and Susan no longer worked just because it was fun. But she helped of her own volition, just the same, because she understood the meaning of work and learned to assume her share of responsibility.

It wasn't the easiest way for Susan's mother to have chosen. Many times she could have breezed through her work in a third of the time it took to patiently direct Susan. But it was the best way, for Susan learned very early that every person in the home had some responsibility in making the home a comfortable and happy place in which to live.

Perhaps some of us as parents need to revamp our ideas of what it means for a child to take responsibility. Surely it must mean more than a grim carrying out of assigned tasks in solitary boredom. Why shouldn't work be made as pleasant as possible? On the other hand, not all work can be made appealing, and parents are too often disappointed or unduly alarmed when their children need to be urged to do their share of the work. Children should not be allowed to shirk their work just because they don't like to do it, but parents need to be understanding, too. For example, ten-year-old Bill, absorbed in plans for a surprise shower which his class was giving for a hospitalized classmate, forgot to empty the ashes before he went to school, as his father had instructed. Yet, in an important area of his life he was behaving in a highly responsible manner.

In general, there are two ways in which children develop responsibility: through the way in which their parents handle

them; and through what their parents themselves are.

Let us look at the first of these two ways briefly. Children take seriously our estimate of their dependability; so first of all we must have faith in them. Spoken or unspoken, the attitude that our children can be trusted may make a small person grows inches in responsibility.

Then we must provide them with suitable opportunities to use their talents or abilities. This is one of our educational tasks as parents, for it is only through the chance to try out his powers in a safe setting that the young child grows. When we let a three-year-old carry a plate of cookies across the room or a twelve-year-old conduct family worship, we are laying a foundation for the assuming of greater responsibilities later on.

Accompanying the opportunity for experiences there must be an atmosphere that encourages initiative. Children must feel that it is all right to try, to choose their own course of action even though their first efforts may leave much to be desired from an adult viewpoint.

Another matter that influences our children's willingness to take responsibility is the way we treat their failures. Have we set such an extremely high standard that our children, being human, can't possibly live up to them? Continually failing to achieve Mother and Father's goal, constantly being nagged at instead of praised, can cause any boy or girl to give up in despair. If we *always* have to do things "Mom's way" or "like Dad said" there isn't much satisfaction in doing it at all.

Now what about ourselves as mothers and fathers? Children learn their most vital lessons in responsibility from the way we as parents handle our problems in daily living. Our example is the most influential teacher they have, for it is constantly before them. Learning to take responsibility is not inherited—it is largely absorbed.

If Father comes home weary from work and says, "I certainly don't feel like tearing down that closet tonight, but I said I'd get started on it; so here goes!"—his children are likely to behave in the same responsible manner someday.

But what if the children have heard nothing but: "I should have sent Grandma's birthday gift today, but I just didn't get around to it. She won't get it now for her birthday, but better late than never!"

Or: "I promised old Mr. Barnes that I'd drive him over to Benton tonight, but I don't feel like going. If I don't say anything, he'll think I forgot."

Or: "Why should we give anything for this special missionary offering? We

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### EXPRESSIONS OF APPRECIATION

I want to take this means of expressing my sincere appreciation for the prayers as well as cards and well-wishes of the many who remembered me during my sickness and stay at the hospital.—J. G. Hochstetler, Creston, Mont.



# TO BE NEAR TO GOD

THEME FOR THE WEEK: PEOPLE IN THE PRIME OF LIFE

Sunday, January 6

Job

"But now they that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock" (Job 30:1).

It certainly was difficult for Job to be advised without understanding. It was all the more so because of the cocksureness of his mistaken advisers. Still he bore with their cocksureness, and with their every argument. Somehow, in the end, all that evaporated and Job learned to abhor himself. All were corrected.

Today we go to church. At that church may be some folks concerning whom we also have an opinion that would cause us to "disdain to set them with the dogs of the flock." Yet, if that be the case, it must still be true that we bear with them, and forbear, and learn. Perhaps we also need to learn to abhor ourselves and repent in dust and ashes.

Monday, January 7

Ezekiel

"Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not: for they are a rebellious house" (Ezek. 12:2).

By the time one has advanced to the age which marks the middle of his mature years he has learned something of how the Lord deals with people. Youth will not always listen to him as he outlines the probable result of trends of action. Israel was thus blind. Eyes and ears they had, but apparently for looking only at the desires of today. The future bothered them not a whit. Yet Ezekiel prophesied. Some doubtless heard. It seems that he was not discouraged by the disobedience to his spoken word. Those of mature years in our day need the attitude of Ezekiel. His effort was crowned with success in the end, for years later a faithful remnant returned. Our prayer today is the faithful dedication to the right, knowing the ultimate outcome.

Tuesday, January 8

Deborah

"And Barak said unto her, If thou wilt go with me, then I will go: but if thou wilt not go with me, then I will not go. And she said, I will surely go with thee: notwithstanding the journey that thou takest shall not be for thine honour; for the Lord shall sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh" (Judg. 4:8, 9).

It is said that a female goose leads the flying wedge in migratory flight. All credit to woman, the helpmeet for man. Barak would not go without the prophetess. It was simple, elementary good sense to have God's mouthpiece at hand while he was conducting the campaign. He knew full well that the honor of the campaign was to go to a woman. Good! He would go! The prophetess and the unnamed woman deserved honor; why shouldn't they have it! Many a man is "made" by a woman today; her inspiration

sparks his life. She "knows him like a book" and discreetly governs his actions accordingly. She is brave and so she accompanies him. In many things she possesses the right counsels and is willing to be near at hand. In short, she is a Deborah. Today we thank God for Deborahs. Do any live in your community?

Wednesday, January 9

Ananias

"And there was a certain disciple at Damascus, named Ananias. . . . And the Lord said unto him, . . . go. . . . Then Ananias answered, Lord, I have heard by many of this man. . . . But the Lord said, . . . Go thy way: for he is a chosen vessel unto me" (Acts 9:10-16).

How enjoyable is this account! What grand obedience! How the Lord spoke to him we do not know, but we do know that Ananias heard. Many young people have learned to hear the Lord before their elders have; so we must not reason that Ananias was necessarily older than Paul; yet, I believe that he was. How pleasant was the obedience to the Lord, when all the straws of human testimony were blowing the other way. This one deed of Ananias was sufficient to set in motion a glorious chain of events. Life was worth living for the sake of being on hand just that one time. Is your time today? May you be ready to meet it by God's appointment.

Thursday, January 10

The Older Brother of the Prodigal Son

"As soon as this thy son was come" (Luke 15:30).

Rather "sot in his ways," wasn't he? He knew not only what was right, but who was right. Everybody knew that his father's other son wasn't right, and father wasn't right either. And if a fellow wants a feast, it isn't right that he put up the roast himself—costs too much these days. I shouldn't wonder if such a fellow didn't turn out to be the father of more than one prodigal son—if he could find a wife. No, no, he knew what life was for. Stay home, mind your business, hang on to yours, and don't be so soft-hearted as to fall for this forgiving business. And yet, he is tagged for the ages. Honestly, what do you think of this man who was sure he was right? Any relation to events in your community today?

Friday, January 11

John the Baptist

"But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him" (Luke 7:30).

John was right: the Pharisees and lawyers needed to repent, and symbolize it by "the baptism of John." They were "tough customers." This man of thirty-one or thirty-two had them "up a tree," as Jesus so abundantly proved during Passion Week. The man's preaching unnerved them. They who profited so much materially from their pro-

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A CROOKED BUSINESSMAN CALLED

Sunday School Lesson for January 20

(Matt. 9:9-17; Luke 5:27-39)

Another businessman is called to follow Jesus. Who? What kind of business was he in? Crooked! According to the newspapers today, our country is full of crooked businessmen and no doubt many who never make the headlines. These men need a Saviour.

Matthew's business was no doubt a big one and an important one, but surely not a very pleasing one. His own countrymen loathed him. The people despised these tax-gatherers. He may have been rich, but surely not happy. One wonders if any dishonest rich men really enjoy the returns of their business.

A publican really was a traitor to his country. His family must have been ostracized socially. He had no fellowship in the synagogue. In his heart of hearts he must have been wretched.

Then the seeking Jesus came his way. Jesus "saw" him, saw his sin and his wretchedness. All he needed was the short invitation, "Follow me," and Matthew left all, economically and socially, for spiritual gain. After all, man is a soul and can't be happy if only his body is at peace. Matthew forsook all. He was a fool in the eyes of the world, but a very courageous soul in his trust to follow the Master.

This new follower had a testimony in a "great feast" he gave to a "multitude of publicans and of others." Why did he give this feast? (Let your pupils find several reasons.) A true believer is glad and anxious that his friends meet and believe in his Lord and Saviour. Also this was a good way for Matthew to declare his break with his old business. Jesus' presence also showed what His attitude was to social ostracism, which attitude belongs to true Christianity, but was not found in the Judaism of the day.

What impression was made on the publicans we are not told. But the self-righteous Pharisees and scribes, who were more and more convicted by this new Teacher, came to murmur against the disciples and really against Jesus too. Jesus was seeking these lost men. How masterfully He answered them! "I am not come to call the righteous but sinners." (They knew where He classed them.) Jesus identified Himself as the Bridegroom, the fulfillment of Scriptures they must have known. And then in two parables He told them that they couldn't patch Judaism up. They must have new life. With Jesus it is all or nothing. A follower can't take a little of Jesus. He either forsakes all or doesn't become a follower.

How glad we are that Matthew followed! Consider what God made of this man. In Jesus it is that life really amounts to something worth while, and in Him only.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## JACOB (Continued)

ladder set upon the earth and the top reached to heaven. And the angels of God were ascending and descending. Would it not better be said they were descending and ascending? No. Since the angels of God came with Jacob there, they went into heaven.

In verses 13:15 God speaks to Jacob in a wonderfully kind way, renewing all the promises which He had given to Abraham and to Isaac. God gives him the special promises that were to keep him in all the places where he goes. There is not one word of scolding. If Jacob would have done something wrong, surely God would have rebuked him.

Let us take two of the most outstanding Bible characters, Moses and David. God had prepared Moses for 40 years to be somebody and for 40 years to be nobody, so that He could use him for 40 years. He did a very small thing—struck the rock when God had not told him to do so, and for that God told him, "Thou shalt not enter the promised land."

David, a man after God's own heart, when he had taken his captain's wife, the prophet came and told the story about the rich man and the poor man's lamb. When David got all upset, he told him, "Thou art the man"—a rebuke of God.

However, there was not a word of rebuke to Jacob, but the promise, "I will go with thee." As is often said, there at Laban's home, Jacob found his match. I do know that Laban realized that Jehovah blessed him on account of Jacob.

Laban cheated Jacob. He had to serve for two wives. He changed his wages ten times and then finally in Gen. 31:10-12 it is told how Jacob got the ringstraked, speckled, and grised cattle. God told him about it. Some of the teachers claim that Jacob was a thief, because in 31:20 we read that Jacob stole away. They say he stole. That is not the meaning of that word.

And we read as we go on in the story in chapter 32, verses 1-3, a very interesting passage. "And Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host: and he called the name of that place Mahanaim. And Jacob sent messengers before him to Esau his brother unto the land of Seir, the country of Edom." Now if this would be the original word *ruach* and we would read it in the place where it belongs, the same verses would be like this: "And Jacob went on his way and the *ruach* of God met him and when Jacob saw them he said, This is God's host and he called the name of that place Mahanaim. And Jacob sent *ruach* before him . . ." There the same word is used in verse 3 for messengers as was used in verse 1 for angels. I think that explains how the mind of Esau, who already was waiting with 400 men to kill Jacob, was changed.

In the meantime Jacob was left alone

as we read in verse 24 and there happened his wrestling with the angel of God. It is pointed out so many times that until then Jacob was away from God, which surely has no foundation. He must have lived a life close to God, or otherwise he would have served idols like his wives and servants. But I much rather believe he was like so many of our church members who are serving the Lord today, but are lacking the one great experience where God has to break them down that they may realize their nothingness.

I have heard many unbelievers say, "Pray for me." But I have never heard an unbeliever say, "Bless me." That is exactly what Jacob said to the angel. "I will not let thee go until thou hast blessed me." And it was there that Jacob got his new name, Israel—Gen. 35:9-12. Again all the promises are renewed. The name of Israel means "Prince with God, Power with God, Upright with God."

My dear friend, how then are you condemning Jacob whom the Lord has blessed?

Harrisonburg, Va.

\* According to Jewish tradition.

## TO BE NEAR TO GOD (Continued)

fessional religion could not imagine a man who profited nothing, and ate grasshoppers and wild honey—a real "nature man." Our verse declares that through just such a mouthpiece was God speaking to unrepentant men, and to the common people who were repentant and had been baptized. The greatest of the prophets might have had his queer ways but he watered men with God's truth. Search the ways of men the world over and you will find good drinking water flowing through all sorts of pipes, even bamboo. Who is piping God's truth to you today? Be not ye like unto the Pharisees and lawyers.

Saturday, January 12

## A Syrophenician Greek

"A certain woman . . . besought him . . . But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. And she answered . . . him, Yes, Lord: yet the dogs under the table eat of the children's crumbs" (Mark 7:25-28).

What a mixture of nationalities! Greeks ought to be living in Greece, you think; but here was a Greek woman, born across the sea from Greece, asking a favor of a Jew who was taking a vacation. Quite an intrusion, I'd say. Yet there was necessity. Depend on a mother to intercede for a child! There's many a slip 'twixt the cup and the lip where children are concerned; so this woman asks for only that which misses the mouth of the Jew. And anyway, Gentile friend, that's the only kind of salvation you have yourself. If you doubt my word, read the Book of Romans. So all of this mother's necessity was met with what some other person didn't have the faith to grasp. What goes ungrasped for lack of faith in your community? Any crumbs of faith that could be put to the use of some needy soul?

—J. Paul Sauder.

## OUR SCHOOLS (Continued)

group spending three days visiting educational points in Virginia while the other group spent four days in New York City.

The annual Christian Day School Institute, held on Nov. 16 and 17, was well attended by teachers, board members, and patrons. The visiting speaker for this conference was Mark Fakkema of Chicago, Ill.

In keeping with the approach of the Christmas season, several Christmas programs were given during the first part of December—Public Literary Christmas Program on Dec. 7, Astral Christmas Program on Dec. 8, the annual reading of Dickens' "Christmas Carol" by M. T. Brackbill on Dec. 15, the Vesper and Collegiate Chorus Program on Dec. 17, and the singing of "Bethlehem" by faculty and employees on the morning of Dec. 18.

Following the pattern of the past several years, school was dismissed two and one-half days earlier than originally planned in order to give students and faculty opportunity to work in the interests of the Women's Dormitory Building Fund. The returns from this year's student-work project will be applied toward the completion of the first floor of the building.

A mixed octet, with two additional speakers, is on tour during the first part of the Christmas vacation, bringing messages in talks and song to churches in southwestern Pennsylvania and Ohio.

Again we solicit your prayers in behalf of the work of Eastern Mennonite College as we enter the new year. We desire it to be a year of continuing spiritual growth on the part of faculty and students.

—Lester C. Shank.

## FAMILY CIRCLE (Continued)

give enough. Anyway we need to save for that new living room suite."

Look at your children honestly. Appraise their ability to take responsibility. Do they have a sense of responsibility for themselves and their property? Do they share in the work at home, if not too willingly, at least dutifully? Are they careful about being on time at school, at church, for appointments? Are they willing to serve on young people's meeting programs even though preparing talks is not particularly to their liking? Do they use their leisure time well and spend their money wisely? Do they keep their promises regardless of what it might cost them? If you can answer affirmatively, you have done well.

If we want our children to be responsible Christian young people, we can not be less than responsible Christian parents. The divine injunction, "Train up a child in the way he should go . . .," means training in responsibility, too.

Scottsdale, Pa.

Living creatively far more than living possessively, is the clue to happiness.  
—Dr. Case.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Fifty-three young people attended the Bible Normal held at Roanoke, Ill., during the holidays.

Bro. Norman Kauffman was ordained to the office of deacon at the Clinton Frame Church, Goshen, Ind., on Dec. 30. The service was in charge of Bishops E. J. Yoder and Oscar Hostetler.

The Indiana-Michigan M.Y.F. sponsored a meeting at Goshen College auditorium on Jan. 5, in which Harry W. Saunier, head of the Pacific Garden Mission in Chicago, gave an illustrated talk concerning the work on Skid Row. The program included testimonies by souls saved in this work and also special music by them.

Bro. Mark Hege was ordained by lot on Dec. 27 to the office of deacon at the Rowe Church near Shippensburg, Pa. Bro. Amos E. Martin officiated, assisted by Bishops Amos G. Horst, Moses K. Horst, and Harvey E. Shank. God bless our brother in his calling.

Workers from the Kansas churches are continuing to assist in reconstruction work in the flooded area of Kansas City.

Opportunities for witness to the Jews were given to the Brethren Abner Stoltzfus and Jesse Short during their recent visit in Palestine.

Bro. C. F. Derstine, Kitchener, Ont., was the speaker in a prophecy conference at Mattawana, Pa., Jan. 2-6.

Sixteen new members were received by water baptism at the East Chestnut St. Church, Lancaster, Pa., on Dec. 2.

The Messiah was sung at the West Liberty, Ohio, high school by the Mennonite Choral Society on Sunday evening, Dec. 23.

Sister Isla Zink is making a satisfactory recovery from the accident reported in last week's issue.

The Iowa Mennonite School Chorus gave a program at the East Union Church the evening of Dec. 23.

Bro. George M. Hostetler, bishop of the Holly Grove congregation, Westover, Md., died in the Salisbury Hospital of a heart condition on Dec. 22. Obituary later.

Change of address: Bro. J. M. Nissley from Grantsville, Md., to Sarasota, Fla., R. D. 3, Box 440 D.

A Prophecy conference was held at the Lindale Church in Virginia Dec. 29, 30.

Christmas in Other Lands was discussed at North Goshen, Ind., on Dec. 2 by Nobuyuki Nakajima of Japan, Willy Peterschmidt of France, and Enrique Buck of Mexico.

Bro. Paul Mininger was the visiting speaker at the recent special meeting of the Ohio and Eastern A.M. Conference.

A midweek class in Child Study at North Goshen, Ind., gave Bro. John C. Wenger a copy of Strong's Concordance as a token of appreciation for his teaching.

The "A" materials of Mennonite Encyclopedia are now in the hands of the printer, and the "B" materials are almost ready.

A ministers' workshop was held at Hannibal, Mo., Jan. 1-4 with Roy D. Roth, Hesston, Kans., and Paul M. Miller, Goshen, Ind., as instructors.

Bro. J. J. Hostetler, Secretary of Sunday Schools on the Commission for Christian Education and Young People's Work, reports that there are 88,153 pupils in Mennonite Sunday schools, an increase of 36,000 during the past 25 years.

Attendance is encouraging in the Spanish language services being conducted at Los Angeles. On Dec. 16 nineteen were present: 12 children, 2 adults, and 5 staff workers.

Bro. Eli A. Bontrager delivered the morning message at Fairview, Mich., on Dec. 16, his ninetieth birthday. He has been in the ministry for over fifty years.

Plans are being made by Mennonite churches in Missouri to lease the County Home near Versailles, Mo., and conduct a church-sponsored home for the aged. Necessary repairs will be made, with materials furnished by the county, by a Voluntary Service unit.

## Announcements

Ordination of a minister at Nickel Mines Mission, Paradise, Pa., at 2:00 p.m., Jan. 20. Prayers are requested. Bro. John E. Lapp, Lansdale, Pa., on Nonconformity at Johnstown, Pa., Jan. 10; Scottsdale, Jan. 11; Springs,

Jan. 12; Pinto, Md., Martinsburg, Pa., and Belleville, Jan. 13. Richard E. Martin, Elida, Ohio, to hold Spiritual Life services at Canton, Ohio, Bible School Jan. 11-13. Rural Life Conference, Hesston College, Feb. 1-3, with C. R. McBride and Grant Stoltzfus as speakers.

## Evangelistic Meetings

Paul Landis, Crockett, Ky., at Mattawana, Pa., Dec. 25-Jan. 1; C. F. Derstine at Kitchener, Ont., Jan. 13-20; I. Mark Ross, Hesston, Kans., at Midway, Ill., pre-Christmas, 17 confessions; Ivan J. Miller, Grantsville, Md., at Harrisburg, Oreg., beginning Dec. 30; J. E. Gingrich, Elkhart, Ind., at Bancroft Church, Toledo, Ohio, Dec. 2-9; Andrew Jantzi, Marilla, N.Y., at Lewis County, N.Y., Dec. 16-25.

## Visiting Speakers

Dec. 2: LeRoy Kennel, Shickley, Nebr., at East Union, Kalona, Iowa; Verle Hoffman, Goshen, Ind., at Prairie St. Church, Elkhart, Ind.; R. L. Stauffer, Wooster, Ohio, at Canton, Ohio.

Dec. 9: Eugene and Luella Blosser, Goshen, Ind., at North Goshen.

Dec. 16: John S. Eby, Manheim, Pa., at Pottstown, Pa.

Dec. 23: Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.; Allen H. Erb, La Junta, Colo., at Albany, Oreg.

Dec. 25: J. P. Duerksen, Hesston, Kans., at West Liberty, Windom, Kans.; Paul Lederach, Lederach, Pa., at Perkaspie, Pa.; Silas Brydget, Lyndhurst, Va., at Chicago Avenue, Harrisonburg, Va.; Richard Bender, Marilla,

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- 33—For James (Poem)  
Training Children to Take Responsibility  
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- 34—To Be Near to God  
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## Calendar

- Ministers' Normal, Stahl Church, Johnstown, Pa., Jan. 8-10
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 14-25
- Kishacoquillas Bible School, Pennsylvania, Jan. 14 to Feb. 1
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 14 to Feb. 22
- Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
- Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp (ages 9-12)—June 28—July 4  
Girls' Camp (ages 9-12)—July 5-11  
Junior High Camp (boys and girls—ages 13-15) July 12-18
- Missionary Bible Conference—July 19-25
- First Family Week—July 26—August 1
- First Young People's Institute—August 2-8
- Second Young People's Institute—August 9-15
- Second Family Week—August 16-22
- Victorious Life Conference—August 23-24
- Music Week—August 25-29
- Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
- Mennonite General Conference, Place Undecided, Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2766.

## Mission News

A cablegram received at Board Headquarters on Dec. 26, brought the good news of a baby daughter, Carol Joy, born on Christmas Day to Bro. and Sister Arnold Dietzel, Shantipur, India.

Visa permits have been issued to Bro. and Sister Alvin Hostetler, under appointment to the India mission field.

Bro. and Sister Delbert Erb, Scottdale, Pa., sailed on Dec. 29 on the SS Brazil for their field of labor in Argentina. Their ship is due to arrive in Buenos Aires on Jan. 15. Their address in Argentina will be Macaya 175, Bragado, F.C.N.D.F.S. Buenos Aires, Argentina.

A Missionary-Bible Conference is planned again in co-operation with the Laurelville Mennonite Camp Ground Association. The dates this year are July 19 to 25. Bro. E. C. Bender, Martinsburg, Pa., has been appointed director. It is not too early to begin to plan to attend this inspiring conference.

Bro. J. D. Graber, secretary of the General Mission Board, left Elkhart on Dec. 27 en route to Argentina. He is planning to spend a month in Argentina, a week in Brazil investigating mission opportunities in that country, and a week with the missionaries and service workers in Puerto Rico.

Bro. and Sister Don Reber, Goshen, Ind., met with the Missions and Executive Committees of the Board on Dec. 13. The Committees passed a minute recommending them for appointment to Japan.

Sister Miriam Beachy has recently reported from Bihar, India, that the building program at Bethel, the new station north of Chandwa, Bihar, is making good progress. A good supply of water has been found in the well and brick making is well advanced. The wood work is under construction.

Bro. and Sister Vern Miller, Mantua, Ohio, were appointed in charge of the work among the Negroes of Cleveland, Ohio, in a meeting of the Missions and Executive Committees of the General Mission Board on Dec. 13. Their address in Cleveland is 5008 Wellesby Ave.

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, stopped at Board Headquarters office on Dec. 20. They are making their home with Sister Lauver's parents near Howe, Ind., while Bro. Lauver takes courses at the Goshen College Biblical Seminary.

A letter dated Dec. 15 from Sister Marta Quiroga from Bragado, Argentina, states: "We arrived at Buenos Aires last Tuesday noon, Dec. 4. It was a very pleasant trip. Now since last Saturday I am at home at Bragado. It was nice to see everybody again." Sister Quiroga writes further that on Dec. 9

she spoke to the Bragado congregation and on Dec. 23 she was scheduled to speak to the Pehuajo congregation. May God continue to bless Sister Quiroga as she labors in His vineyard in Argentina.

Authorization was given at a recent meeting of the Board Executive Committee to publish "We Enter Bihar." The manuscript was prepared by Bro. S. J. Hostetler, former missionary to Bihar, and gives the background history and development of the work in the Bihar Province at the present time.

Dedication Services are planned for Sunday, Jan. 6, for the remodeled and redecorated church building at Canton, Ohio. Bro. J. J. Hostetler, superintendent of the Canton Mission, reports that special speakers for the day include Brethren John L. Horst, Scottdale, Pa., and Paul Minerger, Goshen, Ind.

Sister Linda Reimer, Steinbach, Man., missionary on furlough from Puerto Rico, is planning to take courses at the Grace Bible Institute, Omaha, Nebr., during the second semester.

During December the M. C. Vogt and Henry Becker families were living in tents while on evangelistic tour in the villages of the Bihar mission area.

Bro. John H. Mosemann, president of the General Mission Board, preached for the Prairie Street, Elkhart, Ind., congregation on Sunday morning, Dec. 23.

Bro. Alvin Hostetler, under appointment to India, stopped at Board Headquarters on Dec. 14 to discuss details of preparation. He and his wife and child, are looking forward to a sailing date about mid-February.

Sister Ruth Bean, 770 King Street, East, Kitchener, Ontario, on furlough from China,

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Brother and Sister Ray Troyer, Goshen, Ind., Sister Norma Blough, West Liberty, Ohio, and Sister Norma Kempf, Wellman, Iowa, joined the Kansas City Hospital Service unit on January 1. Sister Mary King, Wellman, Iowa, who has served ably as housekeeper in the unit for the last four months left on that date. More young men can be used in the unit.

Brother Don Snapp returned to Elkhart on Dec. 26 after two months of service at the Mennonite Publishing House, Scottdale, Pa. He will begin immediately to make plans for the summer service program. Young people desiring to serve should write at once for applications.

Brother Paul Bowers, Iowa City, Iowa, completed his voluntary service term in the builders unit at the Chicago Mexican Mission on December 14.

Another orientation program for outgoing service workers will be held at the Elkhart headquarters from January 7-11. Those participating in this program include Brother and Sister Alvin Hostetler, Topeka, Ind., Sister Bertha Alderfer, Telford, Pa., and Sister Emma Landis, Harleysville, Pa.

is planning to enroll at Goshen College during the second semester.

"I have been living in darkness as one blind, but now I have come to the light," was the testimony of an elderly lady as she accepted Christ in the La Plata Church Sunday evening, Dec. 9. It is in her home that

(Continued on page 44)

### CITY MISSIONS ROUNDTABLE

Theme—Building His Church in the City  
Moderator—H. Ernest Bennett  
Place—Mennonite Home Mission, Chicago, Ill.  
Time—February 26 and 27, 1952

#### Tuesday morning, February 26

10:00 a.m. The Inner Life of the Man of God ..... Milton Brackbill  
10:30 a.m. Theological Poise in Our Time—Facing Fundamentalism ..... Harold S. Bender  
Discussion Period

#### Tuesday afternoon, February 26

1:30 p.m. The Inner Life of the Man of God ..... Milton Brackbill  
2:00 p.m. Theological Poise in Our Time—Facing Interdenominationalism ..... Harold S. Bender  
Discussion Period  
3:00 p.m. The Bishop's Responsibility ..... J. D. Graber  
Discussion Period

#### Tuesday evening, February 26

6:30 p.m. The Inner Life of the Man of God ..... Milton Brackbill  
7:00 p.m. Theological Poise in Our Time—Mennonite Culture in the City ..... Harold S. Bender  
Discussion Period  
8:00 p.m. How Can the Voluntary Service Program Help in City Missions ..... Levi C. Hartzler  
Discussion Period

#### Wednesday morning, February 27

9:00 a.m. The Inner Life of the Man of God ..... Milton Brackbill  
9:30 a.m. Theological Poise in Our Time—Pentecostalism, Healing, Emotionalism ..... Howard J. Zehr  
Discussion Period  
10:30 a.m. Recruiting and Internship of the Missionary ..... Paul Minerger  
Discussion Period

#### Wednesday afternoon, February 27

1:00 p.m. The Inner Life of the Man of God ..... Milton Brackbill  
1:30 p.m. Theological Poise in Our Time—Biblicism and Discipleship ..... To be supplied  
Discussion Period  
2:30 p.m. Unfinished Business  
3:00 p.m. Dismissal





American Bible Society

Spanish children in New Mexico are hearing the Gospel for the first time as a missionary reads to them.

## Why Don't They Read the Bible?

**W**E mean church people. Thousands of them frankly admit that the only Bible reading they get is when they hear the Good Book read at church services and at funerals.

There are two principal reasons why people do not read the Bible.

The chief one is lack of interest. Hosts of Americans, unfortunately, are indisposed to taking life seriously, are unwilling to face life's real issues except under pressure, or are preoccupied with other reading or other activities which crowd the Bible out. Some of these people are in our churches. There is little hope for their spiritual growth apart from a new conversion to Christ.

But this cannot be said of the great majority of our church members. It is not lack of interest in the Bible, but discouragement, that leaves so many Bibles catching dust in our church homes. Thousands of loyal church people who feel the need of regular Bible reading, and who have from time to time tried to install it in their daily lives, have given up in despair because they find that they cannot understand what they are reading, or because the Good Book seems so unlike other books; or it seems to have so little contact with the rest of their lives.

What shall be done for these people? Obviously, they should be taught how to read the Bible. Most churches have no plan for teaching their members how to read the Bi-

ble. They have Sunday schools, of course. But most Sunday-school curricula do not include a course in how to read the Bible. Vast numbers of young Christians who grew up in Sunday school have never developed a love for Bible reading that carries over into life after Sunday-school days have passed.

Every church ought to develop, either through its Sunday school or somewhere else, a plan for helping its people to become regular Bible readers. Such a plan should include the following as basic elements:

First of all, the church member should be helped to equip himself with a good, readable, helpful edition of the Bible. There are many Bibles that are oftentimes kept for sentimental reasons, that are not suitable for a thoroughgoing program of daily reading. In many of these books the print is too fine and there are no helps. Some person or group in the church should be responsible for making a study of the available editions of the Bible and of recommending to the members such editions as will be of most help to each one. Such a Bible should first of all present an attractive page of good, clear type. It should have helps, such as a concordance, a brief Bible history, and maps.

Although there is quite properly a great affection for the King James Version, there are hundreds of people whose interest in Bible reading has been awakened by using one of the modern translations, maybe not independently but along with the King James text. There are available two books with the same title, "The Parallel New Testament,"

in which the King James text is found on one column of each page, with the other column presenting, in one case, the Moffatt translation, and in the other, the Goodspeed. With such a book the reader may follow the beloved King James till he comes to some word or phrase that is not clear; then all he needs to do is glance across the column to the newer translation, with the likelihood that he will find the matter made clear in the modern rendering.

This is only one suggestion. Basically, what is needed in every church is a source of information about all available English Bibles—Bibles with pictures; Bibles with the chapters broken up into divisions, with subtitles, as is true in the Montgomery New Testament; Bibles suitable for children; Bibles in the pocket or purse for reading on the train, streetcar or bus, or when waiting some place—somebody in every church should know this whole field and serve the membership in its Bible needs.

The second thing that should be cultivated in every church is the necessity for setting aside a regular time for Bible reading on the part of every member. It will help, to do this in a concerted way. Announcement from the pulpit and Sunday-school platform; or better, where it is possible, by including it among the reminders in the church's Sunday bulletin, will help. Physical health requires regularity in eating, sleeping, bathing, and taking exercise. Likewise, spiritual health requires regular, unfailing periods for personal and close communion with God.

The time set apart for daily Bible reading need not be long, neither should it be forced or hurried. Ten minutes is long enough to read a chapter or two slowly enough to meditate as one reads. Longer periods should be set for Sundays and holidays. Many people have found great stimulus in reading whole books of the Bible at a time. Seventeen of the twenty-seven books of the New Testament can be read in a half hour or less; six of these in five to ten minutes apiece. Likewise, in the Old Testament there are sixteen books that can be read in very brief periods. The reading and rereading of these shorter books has proved a most rewarding experience to many people.

For those who can find longer reading periods, the biographical sketches in the Bible are excellent for stimulating interest. Read the last fourteen chapters of Genesis, which cover the life of Joseph, or the first fourteen of the very next book, Exodus, which tell the story of Moses' early life.

All the foregoing are merely suggestions that should be incorporated into a definite program of Bible reading. This program should be made a matter of study by the pastor and a group of his leaders and offered to the people with continuous and unflagging stimulus, to keep as many as possible of the members in line until the habit of regular Bible reading has been formed.

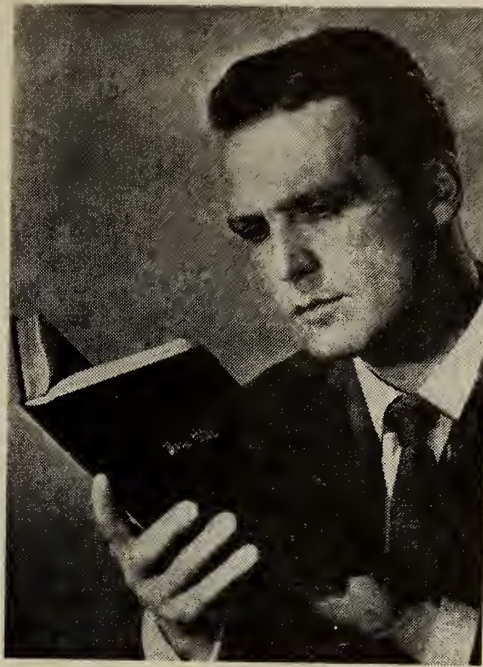
But there is one essential that must never be forgotten. Thousands of church people have bogged down in their zest for Bible reading because they have approached the Bible as they would any other book. The Bible is not to be read primarily, as other



books are, merely for information, entertainment, or cultural advancement. What makes the Bible the world's incomparable Book is that from it God may speak to the human heart. Reading the Bible is a religious rather than an intellectual pursuit. Bible reading should always be accompanied by prayer. Prayer induces the mood which lets God speak to the reader from His Book. The most rewarding Bible reading is done slowly. The reader should stop to put himself in the place of the characters about whom he may be reading. When he reads a verse or passage that strikes a responsive note in his own soul, that is a good passage to meditate upon or to memorize. Every moment given to Bible reading should be invested with the hope that some part of the Bible may become forever his own—a living, spiritual force at work thereafter always in his life.

Well, this is a very sketchy outline. It is offered in the hope that not a few churches will realize that a part of their responsibility is to encourage their members to adopt a practice of daily Bible reading, which has in so many instances been abandoned in discouragement because no one has undertaken to give guidance in what is admittedly a problem fraught with real difficulties. But the rewards obtained are far beyond the ef-

forts expended.—From the "Bible Society Record."



American Bible Society

Hosts of Americans are indisposed to taking life seriously.

## A Spiritual Interpretation of the Work of the Sewing Circles

[A condensed report of the talk addressed to the delegates of the Associated Sewing Circles of the South Central district at their session on Thursday afternoon, Aug. 16, 1951, at Hesston, Kansas.]

By PETER DYCK

Our relief work began something like the mission work in India in 1899. Today we have missions there. It all began with material aid. In 1920 the M.C.C. was called into being. It was motivated by the love of Christ; nevertheless, it was material help. People in India were starving and we had plenty. Why not give? We have given often before but now we are beginning to ask more and more about the value of material aid. What is the good of it all? We want to know whether we are really doing kingdom work or are we just distributing bread? Is there a relation between a loaf of bread and the Bread of Life? Are we just feeding people who will soon be hungry again? The clothing is worn out; the shoes are worn out. Who knows—I don't and I hope it isn't that way, but who knows whether the whole setup in Germany will be blasted again, and there will be plenty of trouble. But that does not keep us from going ahead, because we do believe that there is a definite relation in supplying the physical needs of a person and the spiritual needs. We have learned from experience in the past thirty years that "It is one of the most beautiful compensations of life that no man can sincerely try to help another without helping himself." Or the poet who said:

"There is a destiny that makes thy brother;

None goes his way alone,  
All that we send into the lives of others  
Comes back into our own."

We are waking up to this fact. Somehow we have come to the place where we are no longer puzzled with Jesus' words, "Unless you lose your life you will not gain it." The punishment for trying to hold onto one's own life is that we lose it. Thank God that we have people who smile with rejoicing at the depth of that wisdom and meaning. We have understood that mystery.

This growth that has come in our brotherhood through service and giving, and believe me, it is a growing program—didn't come overnight. It has all resulted in a common understanding of Jesus' words, "It is more blessed to give than to receive." But you see in all this we are still thinking in terms of tangible things when we give. Things we can lay our hands on, things we can put a price on. The question is: How is that related to the spiritual? There are some who would claim that that is our dilemma. But we are not in a dilemma. We are on a little bit uncertain ground. In one respect we are not as sure as we once were. In another respect we are much more sure. Some time ago

Orie Miller said several years ago, as far as the M.C.C. was concerned, we saw the road ahead of us. It seemed to be a straight road and we knew where we were going. We could tell the brotherhood what we wanted. But now we say there is a curve, there is a bend somewhere ahead, and we don't know what comes after we have made the bend. We only know that there is a bend in the road, and we know that we have to go carefully. I think one of the reasons for this bend, this curve, is that we have deliberately attempted to bring this "dilemma" upon ourselves. The "dilemma" of trying to combine the spiritual and the physical. I have heard it said, the M.C.C. just isn't missionary-minded, the M.C.C. does not evangelize. We would like to be a mission outpost wherever we go. There is the other side which says, Now what is the big idea? Haven't we got in every church, hasn't the General Conference, haven't the Mennonite Brethren in Christ, all the others—haven't they all got their missionary societies? And what is the purpose of that mission society if it is not to find mission places and to support the missionaries and to win converts? Let us be businesslike in the work of the church. Surely the Lord wants us to be business-minded. So we will divide the work. We will have our missionary societies. We will have our organization and our channels which go out for spiritual witness. And now let us help the M.C.C. with relief and not mix the two so much. You just go out and feed them and shelter them and move the refugees, and if necessary, give them a loan, but let's keep the two separate. Here we are pointing to the two extremes that we have in our brotherhood. They may not exist in one conference, and I doubt if they exist in any one local church, but they do exist when you look at the entire brotherhood.

The women who were responsible for the wording of this subject deserve a medal. They deserve credit for thinking through to this point. How does this aspect of our women's work fit into kingdom work? They have gone that far. I wish we were all right along with them. Not just to stand along and give a dollar not caring what happens to it. What does happen to the sewing circles—to the women who gather and sew garments, blankets, and send them out? Let me present it both, at this end the giver, or shall we say the participant, and the other end where it is received, and try to interpret the fact that the garment is given and that it is received. Outwardly and historically the story ends there. But look, first of all the person here at home heard about it, or read about it. That is step number one—someone heard about it. Step number two—he begins to think about it. Shall I send one dollar or five? Well, I will think about it. Maybe I'll wait and see how many others respond, or maybe there will be another appeal and then I'll know whether it's a strong one or not, if they call out once it's not so important. So he thinks about it, he turns it over in his mind. He



may talk about it to his family—what about this appeal? Shall we do something about it? You see he heard, now it's beginning to work in him. But he is still thinking in terms—shall I part with ten dollars or shall I keep it? Shall I give this garment, or shall I not give it? It is still, as far as he is concerned, a matter of tangible things, material aid. Finally, he comes to a decision. No one can tell anything by looking at him. He has made the decision. I am going to. There is a real parallelism there to what happens in every life that commits himself to Christ. First he hears, then he thinks and wonders and talks about it maybe to his relatives, but finally there must come a clear decision. I am going to. Yes, I am going to. I am going to give ten dollars. I am going to the sewing circle. I am going to make a quilt. (Distributing quilts is my specialty. They always fit. Every time I think of quilts I think of the thousands of lovely quilts you women have made, and that I have had the privilege of distributing. Even aprons I couldn't always make fit, but a quilt, it always fits. And the people are always happy.) Step number three, the person decides, I am going to. That is a very important step. When that person decides, he must also follow it up with step number four: do something about it. Now he has decided. We hope he has prayed about it as he made his decision, and now he goes out to do something about it. There comes the real value in the deepening of each individual's spiritual life—when everything has resulted in action. She goes to the quilting. He gives his dollars to the child. The child brings the bundle. The family must think about it literally in the privilege that is ours. I may give a Christmas bundle and share it with some child in Europe or South America, and the joy is great. When one begins to give to the Lord, these material gifts become a spiritual matter. The Old Testament says we owe a tenth to the Lord. That is not giving—that is just paying our debts. What goes beyond that, that is sacrifice. It doesn't begin to be a sacrifice, a love offering, until we begin to give with a full heart. The widow that gave two mites gave more than the rich man because she gave proportionately more. There is the man who says, "Oh, I give liberally; isn't that better than giving a tenth?" "I give liberally!" How much do you give, brother? "Well, I don't keep track of it. I don't believe in letting the left hand know what the right hand does." That isn't what the Bible says at all. It isn't muddled, and it doesn't want us Christians to be muddled about our stewardship. It doesn't mean that I myself shouldn't know what I give out to the Lord's work. It means that I shouldn't let my neighbor know what I have given. I shouldn't tell anyone else that I have given so much, so that I will receive credit, or perhaps have it returned to me again. The brother who thinks that he is liberal will probably learn to his dismay, if he keeps an account, that he is not even giving a tenth. That is very much like

the man who owes twenty-five dollars at the garage. He goes to the garageman and says, "My friend, I'll tell you what. I got your statement, and I'll give you ten dollars as a gift." What would the garageman say? He would say, "No, thanks, you pay your bill first, and then we'll talk about gifts." We can't fool the Lord. The Lord will not be mocked. We owe Him a certain portion of our income. Let's be sure that we are at least paying the Old Testament debt, and not think that we are liberal until we know how much we are giving. In the New Testament spirit we ought to go far beyond that. All this comes as we participate in sewing circles, as we begin to feel the joy of sharing and giving and going far beyond the tenth. When the cargo goes out, someone on the other end receives it. You will find in Europe a large

## There Are Lands

BY ROBERT C. LANDES

*There are lands that lie across the blue Pacific,*

*That are calling men to come across the sea,*

*Men that listen to our God and then obey Him,*

*Men that say sincerely, "Here am I; send me."*

*Why do some refuse to listen to the Greatest?*

*If He calls there's nought to do but to obey.*

*So go to it with a heart that longs for fullness.*

*You will find life's greatest meaning on the way.*

*Cast aside your worldly pleasures—they are worthless.*

*Help to take the Message into every land.*

*And when service on this lowly earth is ended,*

*You'll be walking by our Master, hand in hand.*

Bluffton, Ohio.

proportion of people who are bitter and sorry for themselves; what are you going to do about that? One thing is almost certain. To send a man over there to stand in the market square and call the German people to repentance when they are the ones that destroyed their cities (in eighteen minutes the American armies dropped bombs on one city and killed 22,000 people); now you call the people to repentance, and the moment it comes to light that you are an American they have all the associations of that horrible night when the bombs were dropped. They say, "Our women and children and old people and our institutions were destroyed and now you come and talk repentance to us!" We cannot go and say, "Now listen, folks, do be patient; I did not drop the bombs. I am an American, but I am not guilty." They have heard that before. They reply, "No, you didn't do it. The fellow who did it we

shot down, but your country did it!" It is very difficult, my friends, to go out there and preach. How did we get a foothold in Germany to preach at all? How did we get so far that we now have men even taking their summer, or a month, to witness? How is it that it is even worth while to send these brethren over for just one month? And they come empty-handed. They don't bring Christmas bundles. How did we get that far? This is what the sewing circles ought to hear—it is because we went first with parcels. Now you can go there with a Bible. I know that some do not like that long approach. We want to go there direct. We want to go and make converts—and get thrown out. Jesus was never so impatient. If there ever was a man that took the long view, it certainly was Jesus. How patiently He ministered. With all power in His hands He could have been much more spectacular in the eyes of the world than He was. He wanted to redeem men. The ultimate purpose of our whole program is to redeem men and women. We do wrong if we are impatient about it and do not go the way of the Lord. If the door is open so that the people—who are cynical, bitter, or who have the attitude that the world owes them a living; if these people are the least ready to receive a tin of pork and beans from us, even though they do not appreciate it, then we are under solemn obligation to give them pork and beans. We give them in the name of Christ, and in a spirit which will make them hungry and thirsty for spiritual help. That is exactly what has happened in Germany and in other parts of the world. After we have gone in, after the clothing which you women have made in your sewing circles, after we have been out there and distributed them, the people have come back and wanted to know why. You are not the first ones who have asked for a spiritual interpretation. You are not the first ones to say why. Is it worth it? What is the motive behind it? On the other end they are also asking why. Why did you come? Now the doors are open. In Puerto Rico, churches are established. In Belgium the mission work is going ahead; in London there is a spiritual ministry; in Italy, in Germany, in places where food and clothing are no longer distributed. How did we ever get so far in such a short time? If we had gone to all of these places in any other way we could not have done it. The Lord has blessed. We could not go into a new territory and simply preach. We have to prepare the ground before we can preach and be accepted. People have to become confident. They need a certain amount of trust that when we give we do it in the name of Christ, and not for political reasons.

Here is an illustration of what happens when you are a little too much in a hurry. I believe we can see it in the one hundred and fourteen refugees whom we had the questionable privilege of transporting to Paraguay. The Hutterites located in Paraguay, in their concern to help other children, built a whole row of houses and schools and dormitories. Then they offered to take and care for German children. But they said, "No!



You have destroyed our country; you have wiped out the prime of our young men, and now you are going to come and take our children." They tried to assure them that that wasn't the motive. It was to help them, but Germany said, No, and they put their foot down. Orphans are not going to be taken out. And the Paraguayan Hutterite brethren were very depressed. They already had two men out on the field working, and so they switched to refugees, and ordered their men to bring refugees. They showed pictures of the way they would live in Paraguay. They said, "Are you interested in living as the Hutterites do? Sharing all things? You can have your own tooth brush, but beyond that not too much. We have all things in common. The children will go to a common school, the women will work, and we will all work at common projects all day, all year, all our life. And before we go to bed we all gather and if a brother or sister has said anything about anybody, that they know might do a little harm, then they are obliged to go to the person and say so openly. At no time do they go to bed unless everything is out in the open, and no one withholds anything from anyone else. Are you prepared for that sort of life?" "Yes, yes, with all of our hearts!" One hundred and fourteen and more came flocking. There was a Turk, a Jewish rabbi, a priest, a glamour woman painted like an Indian. We asked, "Are these your converts?" This group persuaded the two delegates that they were in all sincerity. Those one hundred and fourteen were in a desperate situation. They were in need. They were down and out. And they made every promise. We took them on the ship. Things began to disappear. This had never happened before on four transports. When we landed there was quite a group of them ready to hop out. We told them Paraguay was a long way yet. You don't get off here. And we had to post guards to keep them in at night. We finally got them on the train to go to Paraguay. As slowly as the trains move it was not difficult for them to jump off. The project was a failure. Do you see the psychology of man? When a man is hungry you cannot preach Christ to him. The relief worker must precede the missionary. I think it is the most wonderful spirit that our women are showing when they are making it possible for a good Samaritan to distribute in the name of Christ. They are as much a part of the ongoing program of the church as the evangelist who comes later on bringing only the Gospel message which they will then receive. We can't all go out and preach. We can't all be evangelists. But the door is closed many times to the preacher and the evangelist unless someone has done what she could do beforehand, and that is to prepare garments. The women's sewing circles are a definite part in our total church program, and of our relief program. I cannot imagine our church reaching out and witnessing without our women's sewing circles.

Moundridge, Kansas.

## Baptisms in Bihar

BY PAUL AND ESTHER KNISS

We have been having some wonderful experiences since we are down from Landour. The Lord has wonderfully led and blessed. After the workers' conference we had a week of night meetings at Damadohar (the Oraon village back of Latehar). A number of the people expressed a desire to become Christians, but no one wants to venture out first, lest the others back out and they be persecuted. Following these meetings, I camped from Monday to Saturday with Topono and our new evangelist, Rawel, at Kone, seven miles south of Latehar. We discovered a small near-by village of six Munda families. We had our night meetings there with Topono as the speaker. He feels very much at home with them and their language, being a Munda himself. The response was so good that we felt we should make a concentrated effort there; so the next week Topono and his wife, Salome, and their two smaller children, and Esther and I came out, with our cook who, incidentally, loves to give his testimony, and a man to carry water and watch the camp. We were given a good welcome and found a continued interest in the message. About the eighth day of our second tour here a few of the men said they wanted to become Christians. There were a number of doubts in their minds that caused them to hold back, but in answer to prayers, the Lord removed them one by one.

Last Sunday was a day we shall never forget. Milton Vogts, John Beachys, Allen Shirks, and Henry Beckers, and some Indian workers came here to Narasgarh to witness the baptism of eight precious souls—five men and three women. Bro. Vogt officiated. Two more wanted baptism, but one took ill with malaria a few hours before the service, and the other could not be present either. Today, a week later, those two were baptized and we also had a service in which all the converted parents dedicated their children to the Lord.

We have felt ever so definitely, during all our work here, that God was working among us in answer to prayer. We thank Him for our prayer supporters. These people are a joy and inspiration to know. They are a happy, friendly people, and best of all, they



Topono and his family, the village evangelist of Bihar who went on tour with the Knisses.

have a real hunger for the Word. They all come out to every meeting. They are now diligently trying to learn the Lord's Prayer. They seem eager to learn the answers to the questions in C. K. Lehman's "Junior Catechism" from which we are teaching them. But they are very poor, simple people. They know so little about the Word, and about Christianity. They need your prayers.

There are two Christian families a mile and a half away, and five families three and a half miles away who have no shepherd, and so want to worship with the people here. This will make a congregation of eleven families. It is imperative that we get someone to shepherd these people. Topono is going to stay with them at least a couple months or until we can get someone else. He will not only be their preacher, but also their teacher. There is only one man in the village who can read and write. The others all want to learn. So there will be an hour or two a day of school for children, and a night school for adults. Besides enabling them to read God's Word, this school will present an excellent opportunity for Christian teaching. They have already had a couple days of school—out on the threshing floor. At night the men sit around a fire with their slates, and in the daytime their children use the same slates. They are all beginning from the bottom; so there is just one grade.

These folks tell of another small Munda village about ten miles away, and asked us to go and work with them. It is "back in the sticks," inaccessible by bicycle or oxcart; so Topono and I are going by foot tomorrow, with one of these men as a guide, to see what the possibilities are of work among them.

These babes in Christ need your prayers.  
Narasgarh, via Latehar, India.

## Sacred or Secular

"What kind of wood is your pulpit made of?" asked my farmer brother as I went to my first church. "Oak," I said. He replied, "My plow handles are of oak also. We handle the same kind of wood."

My brother was right. Plowing is as sacred a business as the writing and delivery of sermons. The merchant has just as sacred a calling as the minister or priest. Does that shock you? It ought not when you think it over. A minister is merely a layman who has been set apart for a special work. In the truest sense, the person who follows his natural bent in his lifework and who does it with the passion to help his fellow men is doing a sacred work.

Some things we are inclined to call sacred and some secular, but should there be a difference? Are we not told to do all things to the glory of God? I believe it was the late Elbert Hubbard who said: "Remember the week days to keep them holy!"—Dr. Holland, in the "Prairie Farmer."



# Women's Day of Prayer

There has been a growing interest in the observance of a Day of Prayer. The following program has been planned by the women's missionary organization in answer to this need. The second week in February is designated as a desirable week during which this service could be held.

**Time:** Some groups may find it possible to set an entire meeting for a specific Day of Prayer service. Other groups may find it advisable to use the devotional period of a regular sewing day, lengthening the period, thus giving more time for intercession. Or it may be some would want to meet in smaller groups or meet for a common period of meditation and then divide into smaller units for prayer. Or yet another idea might be to have the local sewing committee suggest to women's and girls' Sunday-school class groups who have class meetings to use some of their time in intercession. Once someone has become responsible for calling and planning the opportunity for united prayer, it may be left as spontaneous an experience as possible. The leadership is most often the missing factor. I'm sure we all as groups, more or less, feel impelled to pray.

**Scripture Reading:** Phil. 1:3-11.

**Song:** 'Tis the Blessed Hour of Prayer.

**Meditations:** Suggested subjects for meditation to be assigned previously to members for discussion at the prayer service.

(Expressions chosen from Paul's Philippian prayer)

1. That love may abound
2. That they may grow in knowledge
3. That they may have practical Christian discernment
4. That they may be sincere and filled with the fruits of righteousness

**Prayer of Thanksgiving:** Since we appreciate and love

To be in the family of God;  
To experience His daily presence;  
To realize our sins forgiven;  
To walk in newness of life;  
To possess His written Word;  
To fellowship with His people;  
To witness to His saving grace;  
To enjoy the blessings of home, family, love, health, food, and clothing

Let us pour out our hearts in *thanksgiving*.

**Song:** My Faith Looks Up to Thee.

**Prayer for one another in the group:**

More holiness of life;  
More clearness of purpose and consecration to His will;  
More of the Holy Spirit to live humble, obedient lives;  
Burdens of a personal nature the group may want to share

Let there be prayers of *confession and aspiration*.

**Prayer for the local fellowship of believers:**

Weaker members;  
Strengthening of spiritual life of the whole congregation;  
Work of the pastor, teachers, committees  
For sick, invalids, and old

Let prayer be made for the *fellowship of common believers*.

**Song:** I Love Thy Church, O God.

**Prayer for the Mennonite Church in the world.**

Pray for all those whom your church has sent out.  
Pray for all those who have gone out from your congregation.  
Pray for those whom you personally know.  
Pray for all the interests of the church: the educational, publication, and institutional, our hospitals, children's homes, and homes for aged.

Pray for all those in relief and Voluntary Service work.

Let prayer be made for an *effective witness*.

These are general suggestions and need to be made personal and challenging. The *Prayer Guide* will be helpful in giving the leader a comprehensive view of the church's activities.

**Song:** The Whole Wide World for Jesus.

**Prayer for a lost world.**

For the leaders of our government.  
For the leaders of other lands.  
For those who suffer because of persecution and the multitude of unshepherded Christians.  
For peace among the nations.  
For those who suffer because of war and famine and those who have not been touched with the Gospel.  
For the growing younger churches throughout the world.  
For the host of faithful missionaries at work throughout the world.

And there shall be *one fold and one shepherd*.

"When they know, they CARE,  
When they care, they PRAY—  
When they pray—they GIVE!"

**Offering:** Any offering that might be taken during this service will be considered a special offering and may be sent through the local circle designated as "Prayer Day Offering for Bibles."

**Song:** Blest Be the Tie That Binds.

**Benediction.**

## Missions Editorial

### A Laymen's Conference on Evangelism

April 5, 6, and 7, 1952, are the dates selected by the committee for a church-wide conference on Lay Evangelism to be held on the campus of Goshen College. The committee appointed conjointly by the Executive Committee of the Mennonite Board of Missions and Charities and by the Goshen College Biblical Seminary is composed of three ministers and five unordained brethren active in the work of the church.

In the preliminary discussions the Biblical basis of laymen's activity in the church was considered. It was noted that already in the

time of Moses "laymen" in the camp prophesied. Some objected because of the irregularity of the procedure, but Moses approved. (See Num. 11:26-31.) Jethro advised Moses to enlist help in carrying on the work instead of trying to do it all alone. In the New Testament there are numerous instances of witnessing activity by the so-called ordinary member with no special or official sanction. In Acts 8:1 we find the most forthright statement of all when we read that "they were all scattered abroad . . . except the apostles," and then we read that "they that were scattered abroad went every where preaching the word." People were personal workers and, then as now, the life and character of the individual was the best argument for the Christian faith.

Paul, the ordained apostle, enlisted the help of many people. We read of "Prisca and

Aquila, my fellow workers in Christ Jesus, who risked their necks for my life" (Rom. 16:3, 4a, R.S.V.) and "Epaphroditus my brother and fellow worker and fellow soldier, and your messenger and minister to my need. . . . He nearly died for the work of Christ, risking his life to complete your service to me" (Phil. 2:25, 30, R.S.V.). Paul mentions the labor of Tychicus, the faithful minister, and Onesimus, a faithful and beloved brother. He worked with Barnabas and Mark; he was accompanied by Luke, the physician; Philemon, a fellow laborer, and Zenus, the lawyer.

We considered the story of lay activity in the church during the centuries since the time of the apostles. In the first several centuries the Gospel spread from person to person. It was a spontaneous expansion and the work of the church was done by the whole membership.



When the church became officially accepted by the state; when the church became "imperialized and the empire was ecclesialized"; when church government developed more and more into a centralization of power in Rome, with increasing authority for the clergy and less and less for the laity to do, the concept of members going everywhere witnessing and preaching went completely out of fashion. A great gulf thus became fixed between clergy and laity. This meant the almost total eclipse of the church on the New Testament pattern.

Only the Reformation again brought back lay-witnessing and soul-winning into its rightful place. Certainly our Anabaptist and Swiss Brethren forefathers did not depend on officially appointed or ordained men to carry the load. Everyone who was a disciple was busy winning others to discipleship. Only when this is accepted as the norm and the ideal for a church can she come into her own as the body of Christ on earth.

It is sincerely hoped that the conference planned for next April will point the way and give some help in discovering more of the lay-witnessing potential in all our congregations.—J. D. Graber.

#### BALODGAHAN, VIA DHAMTARI, M.P., INDIA

Dear Friends in the Homeland:

Greetings to you from India in the name of Him who loves us and all who will come to Him. Praise God for the many from this land that have heard His call and accepted His love.

We greatly enjoyed a visit from Bro. and Sister Vogt, Elva Mae, and Myra Jean the latter part of October. On Oct. 28, Bro. Vogt preached for the congregation here. We also enjoyed a brief visit from the Beckers and their two little daughters.

The congregation here observed Thanksgiving Day on Nov. 14. We had a good service and an offering of two hundred and thirty rupees. Truly we all have much for which to be grateful. Just now the people here are thankful for the best harvest they have had for a number of years. This assures them of food.

After the famine of 1919-20 the small brick church in the village was too small for this growing congregation; so a new stone church was built and dedicated on Nov. 14, 1926. On Nov. 18, 1951, the congregation celebrated the Silver Jubilee of the dedication. The church was beautifully decorated in good Indian taste. The program began with a procession of about two hundred who marched through the village singing. There were special songs, a history of the church, and a sermon. A letter from Bro. A. C. Brunk, who was pastor of the congregation at the time of dedication, was read. Bro. J. N. Kaufman, who preached the dedicatory sermon, also sent a letter which was read at the service. Bro. D. A. Sonwani, who grew up here in Balodgahan, also sent greetings.

These three letters were very much appreciated.

Approximately thirty who attended the dedication were also present for the Jubilee. A number of Indian brethren and sisters as well as a few missionaries who were present in 1926 have now gone home to heaven. Quite a few who were children when the church was dedicated attended this service as fathers and mothers and leaders in the church.

In the evening there was a common meal of rice and curry for all members and guests. A spirit of harmony prevailed and we all enjoyed the fellowship very much. As the four hundred and thirty-three of us sat there and ate together, we were grateful for the food, but more grateful that we were one in Christ Jesus. Remember this congregation as you pray. Bro. Sukhlal is pastor of this church and the responsibilities are many.

We are getting ready to leave on furlough. Bro. and Sister Royal Bauer are here and we have been relieved of our station duties. The Lord willing, we hope to sail from Bombay January 8, 1952, which is just seven and one-half years after we left New York for this term. This term has been different from our other terms, but God has graciously given us grace for every trial. There will be new adjustments for us when we get home, but we trust the Lord for the future. We are looking forward to seeing many of you next year sometime, if Jesus tarries.

It is very cold these nights but the women of the Women's Home can go to bed and sleep warm because of your gracious gift for their blanket fund. The money

came and most of it has been spent and the blankets given out. In a little thanksgiving prayer, one of the Indian sisters prayed affectionately for the donors of this generous gift for them. She prayed that they (the widows) may also be willing to give of their small earnings as the sisters in America have given to them. They asked me to tell my friends in America "thank you" for the gift. I, too, say "thank you" and God bless you for your generosity. May the Lord bless and keep you, and will you remember us in your prayers as we journey home.

Nov. 4, 1951.

Ida Beare,

The Coptic Orthodox Church is an indigenous African church with headquarters in Alexandria. It is the state religion of Ethiopia. At the present time in Uganda several communities have petitioned to be admitted into the Coptic Orthodox Church. These communities of pagan tribesmen were converted through the effort of foreign missionaries. The Christian Century says, "It is to be hoped that the missionaries will not oppose the transfer of these Ugandans from one Christian communion to another. It is a natural step and one for which missionaries should prepare elsewhere in Africa." It further comments that this shift from Protestantism to the Coptic faith is not only an outcropping of nationalism but also proof that Africans are fast developing away from primitive tribalism into a new sense of community.

## CHURCH CORRESPONDENCE

#### BLOOMFIELD, MONTANA (Red Top Congregation)

Dear HERALD Readers: Our annual Bible conference, with Elmer Hershberger, from Minnesota, and Martin Weaver, from Pennsylvania, as speakers, was greatly appreciated.

Lloyd Hostetler and Dave Nissley took six steers in a truck to the Northern Light Mission in Minnesota for their winter's meat supply.

We had an inspiring North Central district Missionary Day program at Red Top Nov. 17, 18. We enjoyed the fellowship with the many ministers and others from various communities.

May God bless you all.

Mrs. John Chupp.

#### DETROIT LAKES, MINNESOTA (Lake Region Congregation)

Dear Readers of the GOSPEL HERALD: We can truly say that the Lord has been good to us. This past summer we had a very successful Bible school. Bro. Earnest Kauffman from Beemer, Nebr., was the instructor.

In September we reorganized our Sunday school with the following elected: Supt.,

Chris Grieser; Asst. Supt., Wilford Erb; Secy., Dwayne Grieser; Asst. Secy., Don Grieser; Chor., Amos Oswald; Asst. Chor., Mary Ann Hershberger.

Our revival meetings were held Oct. 11-21 with Bro. Ernest Garber in charge. There were several reconsecrations and all of us were strengthened in faith by the stirring messages.

We had our Bible conference the forepart of November with Bro. Jacob Rittenhouse, Lansdale, Pa., as instructor.

Several members were able to attend the District Mission meeting which was held at Bloomfield, Mont., Nov. 18.

Bro. Harve Hauder has been ill for some time. We hope he will soon be able to attend church services again.

Our congregation has taken over the work of the Sunday school at Horn School for the present. We ask an interest in your prayers.

Lois Erb.

#### READING, PENNSYLVANIA (347 S. Seventh Street)

Christian greetings to the HERALD Readers. We are happy to write about the work at this place—the Lord has been blessing us in many



ways. In June the Bible school was held with good attendance. Later on in the summer 20 of the boys and girls were sent out into country homes. They all enjoyed that and came back with many interesting reports.

Oct. 28 Bro. and Sister Mahlon Hess were with us. Bro. Hess preached and Sister Hess gave a short talk to the children. We appreciated their visit so much.

Oct. 7 our evangelistic meetings began in charge of Luke L. Horst. Good interest was shown and visitation work was done in the community. During these meetings a man 74 years of age accepted the Lord. He had a heart condition and was very weak at times, but the Lord gave him strength to attend our services on a Sunday morning where he openly confessed his Lord. Later he was taken to the hospital again, and it was there that Bro. Graybill baptized him. He only lived about two months longer before he was called home. Dec. 13 funeral services were held for him. Our ministering brethren had charge, Bro. Luke A. Hurst preached the funeral sermon and a group of teachers from our Sunday school did the singing.

Earl Wise, the blind young man that has been attending our services so regularly, was baptized and received into the church Nov. 18. He is very happy and ready to give a testimony any time. This gives us courage to press onward in the work, and we want to be "stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord." (I Cor. 15:58)

We expect to give out Christmas packages among the needy during this Christmas season.

We do appreciate the Christmas donation sent by the Millwood congregation. Thank you.

Come to visit us.

Dec. 22, 1951. Mrs. Elmer Horst.

### ALLENSVILLE, PENNSYLVANIA

Dear Christian friends: The Lord continues to shower His blessings upon us. Bro. Paul Roth of Masontown, Pa., delivered the morning message on Dec. 23, and Bro. Erie Renno of the Locust Grove Church brought us a Sunday evening message.

Our Bishop, Bro. Raymond Peachey, was engaged in counsel meeting and communion services in the various churches under his care through the months of October and November. These included Rockville, Mattawana, and Otelia.

Sunday evening, Dec. 23, the time was given to the singing of Christmas songs by the young people. The following evening the same group sang at the county jail and endeavored to bring cheer to folks in their homes by singing Christmas carols through a loud speaking system as they drove through town in a bus.

Dec. 27 we witnessed a lovely wedding ceremony when Sister Sara Anna Peachey of this congregation and Donald Graybill of Juniata County were united in marriage. Bro. Donald Lauver and Bro. Raymond Peachey spoke briefly; Bro. Peachey performed the ceremony.

### FIELD NOTES (Continued)

N.Y., at Casselman River Conservative Church, Grantsville, Md.

Dec. 26: Phebe Yoder, on furlough from Tanganyika, at West Liberty Church, Windom, Kans.

Dec. 27: Howard Hammer, Wooster, Ohio, to inter county M.Y.F. at Smithville.

Dec. 30: E. B. Peachey, Belleville, Pa., at Conservative church, Grantsville, Md.; E. J. Stalter, Flanagan, Ill., at Peoria, Ill.; Gideon G. Yoder, Goshen, Ind., at West Union Church, Parnell, Iowa; LeRoy Lapp, V.S. worker, Topeka, Kans., at Perkaspie, Pa.; Eugene and Luella Blosser, Goshen, Ind., at Perkaspie, Pa.; Chester Osborne, Howard-Miami Church, Kokomo, Ind.

Dec. 31: Ralph Malin, Malvern, Pa., at Perkaspie, Pa.; Isaac M. Baer, Steelton, Pa., at Manchester Church, Mt. Wolf, Pa.; Eugene and Luella Blosser, Plain Church, Lansdale,

#### MENNONITE AID, INC. 1413 South Eighth Street Goshen, Indiana

A plan whereby members of the Mennonite Church can share one another's burdens of Hospital, Surgical and Burial Aid expenses. Join now and help others so that in your distress you will receive help.  
This plan authorized by Mennonite General Conference.  
Write for information.

Pa.; Linford Hackman, Carstairs, Alta., at Blooming Glen, Pa.

Jan. 6: R. R. Smucker, Elkhart, Ind., at Fisher, Ill.

Jan. 10: Nevin Miller, Harrisonburg, Va., closes series on "How to Study the Bible" at Chicago Avenue, Harrisonburg.

Jan. 12 and 13 are the dates for our Christian Life Conference. This will be followed by three weeks of Bible school at the Locust Grove Church. Serving as instructors are Bro. Ross Metzler, Bro. Harold Brennehan, Bro. Nevin Bender and Bro. Paul Yoder. You are invited to join us in this season of study and fellowship.

Dec. 28, 1951.

Ida Kanagy.

### SHELDON, WISCONSIN

Dear HERALD Readers: Greetings in the blessed name of our Redeemer. Our revival services were held Oct. 21-28, during which one soul confessed the Lord as his Saviour, and a few others saw their need of a closer walk with Him. Bro. Martin Weaver from Annville, Pa., was the evangelist.

We have now started our new church building; the brethren have the foundation in. They are expecting to continue work on it in the spring. May the guidance of the Lord be sought and carried out, and may His blessing rest upon this work.

Dec. 5, Bro. Hershberger, Detroit Lakes, Minn., was with us to conduct the preparatory and baptismal services. Then on Dec. 9, we again were privileged to commemorate the death and suffering of our Lord and Saviour.

Dec. 11, our local ministers took charge of our annual reorganization of Sunday-school and church workers.

Will you pray for the work in this part of the Lord's vineyard?

Mrs. Ralph Diller.

### TANGENT, OREGON

Dear HERALD Readers: Greetings in Jesus' Name. The Lord has surely been good to us wherein we are glad.

The result of our election this fall was that Merle Stutzman is our Sunday-school superintendent; Wilmer Steckly, assistant superintendent; Sterling Roth, secretary and treasurer; Urie Kenagy, Mission Board member.

The Lord has blessed us with a number of visiting ministers this past year. Some of the most recent were Orrie Yoder from the Jewish Mission of Portland and Sanford Shetler of the Western Mennonite School.

Bro. Henry Wolfer, our Bishop, has been faithful in meeting with us twice a month and attending our business meetings.

The third Sunday of each month is an inspiration to all of us. We divide into groups and have services in a number of homes in the community where the people are not able to get out to regular services. And there are three Convalescent Homes where we hold services, too. It gives us all a chance to witness.

We have had some response and a number of interesting contacts in our tract work; also from a near-by mission Sunday school. Although it is not directly under our church, we do have some members who are very much interested in this work.

Two of our members are attending Western Mennonite School this year, and they report a very good school year.

A number from our church attended the Mission Board and Minister's meeting that was held at Sheridan, Oreg., Dec. 4-7. These meetings were well attended and were inspirational and edifying.

Harold Reeder.

### MISSION NEWS (Continued)

services are now being held at the new outstation, Pedro Garcia. The last few weeks she had been a surgical patient at the La Plata Hospital. Her testimony was repeated at the hospital door as the pastor and his wife accompanied her back to her room.

A Bible Conference on the Holy Spirit will be held at the Columbia, Pa., Mission Jan. 26, 27, with Kenneth G. Good, Elida, Ohio, and Andrew Hartzler, Newport News, Va., as instructors.

Bro. and Sister Eugene Blosser, on furlough from China, filled a number of appointments in Virginia during the holidays.

Sister Barbara Eberly has terminated a service of a number of years at the Johnstown, Pa., Mission. She is now attending Johnstown Bible School. A qualified and consecrated sister is needed to take her place.

Bro. Arthur Good, Reading, Pa., will preach at the Sunnyside Mission, Lancaster, Pa., at 7:30 p.m. on Jan. 13.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To John and Betty Alderfer, Sellersville, Pa., a daughter, Rose Marie, Dec. 6, 1951.

**Allison.**—To R. C. and Loretta (Yoder) Allison, Johnstown, Pa., a daughter, Caryn Marie, Dec. 12, 1951.

**Alwine.**—To Merle and Mabel (Mast) Alwine, Atglen, Pa., a son, Donald Dean, Nov. 8, 1951.

**Augsburger.**—To Fred and Carolyn (King) Augsburger, Sheldon, Wis., a daughter, Joyce Eileen, Dec. 15, 1951.

**Baker.**—To Francis A. and Edna (Witmer) Baker, New Holland, Pa., a daughter, Barbara Ann, Dec. 4, 1951.

**Brubaker.**—To Luke A. and Rachel (Kraybill) Brubaker, Lancaster, Pa., a son, Jay Richard, Dec. 12, 1951.

**Buckwalter.**—To J. Harold and Helen (Stauffer) Buckwalter, Mt. Joy, Pa., a son, Allan Harold, Dec. 12, 1951.

**Buschert.**—To Roy and Grace (Stauffer) Buschert, Carstairs, Alta., a son, David Duane, October 24, 1951.

**Chupp.**—To Menno and Delila (Troyer) Chupp, Deder, Ethiopia, East Africa, a son, Randall Ray, Nov. 24, 1951.

**Chupp.**—To Merl Dean and Carylin (Shaum) Chupp, Niles, Mich., a son, Craig Dean, Nov. 26, 1951.

**Derstine.**—To Elwood and Irene (Souder) Derstine, Souderton, Pa., a son, Ray, Dec. 1, 1951.

**Eby.**—To Clyde and Ruth (Good) Eby, Collegeville, Pa., a son, James Arlin, Nov. 25, 1951.

**Eichorn.**—To Floyd and Marnetta (Hooley) Eichorn, Sturgis, Mich., a daughter, Judy Ann, Nov. 23, 1951.

**Erb.**—To Walter and Stella (Gingrich) Erb, Frazee, Minn., a daughter, Verla Louise, Dec. 17, 1951.

**Hartman.**—To Richard and Estber (Diller) Hartman, a son, Paul Edwin, Oct. 27, 1951.

**Heatwole.**—To Lewis and Dora (Brunk) Heatwole, Elida, Ohio, a son, Carl Dean, Oct. 31, 1951.

**Hostetter.**—To John J., Jr., and Mildred (Heacock) Hostetter, Harrisonburg, Va., a daughter, Cheryl Yvonne, Nov. 20, 1951.

**Kauffman.**—To Daniel and Edith (Yoder) Kauffman, Hesston, Kans., a daughter, Salome Elaine, Dec. 17, 1951.

**King.**—To Sanford E. and Zella (Yost) King, Hutchinson, Kans., a daughter, Julia Marie, Dec. 22, 1951.

**Leaman.**—To Daniel W. and Ethel (Metzler) Leaman, Leacock, Pa., a son, Gerald Lee, Dec. 3, 1951.

**Linder.**—To Ervin and Delphia (Nussbaum) Linder, Louisville, Ohio, a son, Richard Louis, Nov. 14, 1951.

**Linder.**—To Leonard and Elsie (Rohrer) Linder, Louisville, Ohio, a daughter, Brenda Kay, Aug. 30, 1951.

**Martin.**—To Harold E. and Cora (Martin) Martin, Hagerstown, Md., a son, Clifford Eugene, Dec. 15, 1951.

**Martin.**—To John P. and M. Arlene (Sauder) Martin, Manheim, Pa., a daughter, Dawn Lynette, Nov. 8, 1951.

**Martin.**—To Joseph and Ruth (Clemmer) Martin, Lausdale, Pa., a daughter, Gail Yvonne, Nov. 25, 1951.

**Miller.**—To Manford D. and Beulah (Swartz) Miller, Albuquerque, N. Mex., a daughter, Judy Eileen, Nov. 20, 1951.

**Miller.**—To Max L. and Mary (Hunshberger) Miller, Gulfport, Miss., a daughter, Carol Joyce, Dec. 13, 1951.

**Mininger.**—To Norman and Kathryn (Leatherman) Mininger, Quakertown, Pa., a daughter, Lois Ann, Nov. 20, 1951.

**Nissley.**—To Lowell and Miriam (Brackhill) Nissley, Crystal Springs, Kans., a son, Dale Richard, Nov. 3, 1951.

**Reeder.**—To Henry and Marjorie (Kropf) Reeder, Halsey, Oreg., a son, Keith Edwin, Nov. 26, 1951.

**Schlegel.**—To Lee and Dorothy (Troyer) Schlegel, Shickley, Nebr., a son, Daniel Lee, Dec. 8, 1951.

**Short.**—To Cornelius and Bessie (Miller) Short, Archbold, Ohio, a daughter, Julie Ann, Dec. 12, 1951.

**Siebert.**—To Clayton and Mabel (Weber) Siebert, Kitchener, Ont., a daughter, Sharon Elizabeth, Dec. 9, 1951.

**Summers.**—To Allen and Sara (Smoker) Summers, Oxford, Pa., a son, Richard Allen, Dec. 9, 1951.

**Swartzentruber.**—To Melvin and Wilma (Swartz) Swartzentruber, Frederickstown, Ohio, a daughter, Nadene Kay, Dec. 15, 1951.

**Troyer.**—To Ray and Joann (Kuhns) Troyer, Milford, Nebr., a son, Randy Ray, Oct. 27, 1951.

**Wess.**—To Harold and Miriam (Maurer) Wess, Canton, Ohio, a daughter, Lee Ann Faye, Dec. 5, 1951.

**Wingard.**—To Carl and Elsie (Smoker) Wingard, Blue Ball, Pa., a son, Donald Carl, Dec. 16, 1951.

**Yoder.**—To Carl V. and Martha (Diller) Yoder, Elida, Ohio, a son, Keith Emerson, Dec. 9, 1951.

**Yoder.**—To Everett B. and Ina (Yoder) Yoder, West Liberty, Ohio, a son, Mark Allen, Aug. 1, 1951.

**Yoder.**—To Melvin and Emma Jane (Yoder) Yoder, Belleville, Pa., a daughter, Melva Jane, Nov. 7, 1951.

**Yoder.**—To Percy and Lois (Hersbey) Yoder, Belleville, Pa., a son, Paul Hershey, Dec. 10, 1951.

**Yoder.**—To Stanley P. and Helen (Hostettler) Yoder, Urhona, Ohio, a daughter, Dianne Kay, Aug. 24, 1951.

**Yoder.**—To Wilmer and Marjorie (Arnett) Yoder, Garden City, Mo., a son, Roger Franklin, Nov. 25, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Byers—Roth.**—Dean Ray Byers, Sheridan congregation, Sheridan, Oreg., and Carol Ann Roth, Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Church Oct. 28, 1951.

**Coblentz—Byler.**—Orin Coblentz and Vera I. Byler, both of the Walnut Grove congregation, Hartsville, Ohio, by Seth H. Byler, father of the bride, assisted by Henry Sommers and Clarence Longacher Nov. 22, 1951.

**Forry—High.**—Richard R. Forry, Lancaster, Pa., Mellingers congregation, and Norma M. High, Lancaster, Pa., Sunny Side congregation, by Jacob T. Harnish at the home of the bride Dec. 22, 1951.

**Gerig—Sherfy.**—Clarence Ralph Gerig and Doris Lavelle Sherfy, both of the Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Church Nov. 13, 1951.

**Habig—Hawkins.**—Bernard Habig, Central congregation, Elida, Ohio, and Martha Hawkins, First Mennonite congregation, Meadville, Pa., by Raymond L. Kramer at the First Mennonite Church Nov. 25, 1951.

**Kauffman—Kauffman.**—Donald D. Kauffman, Alto, Mich., and Ila B. Kauffman, Kalona, Iowa, by Edward Diener at the East Union Church Aug. 19, 1951.

**Klassen—Horst.**—William Klassen, Bergthaler Mennonite Church, Homewood, Man., and Marilyn Horst, Bethel congregation, Wayland, Iowa, by D. D. Klassen, father of the groom, assisted by E. S. Mullet at the Wayland Mennonite Church Dec. 21, 1951.

**Martin—Hege.**—Leroy L. Martin and Edna E. Hege, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Dec. 6, 1951.

**Martin—Martin.**—Grant B. Martin, Reiff congregation, and Retha E. Martin, Stouffer congregation, Washington Co., Md., by Moses K. Horst at the home of the bride Dec. 12, 1951.

**Otto—Mast.**—Darrel Denton Otto, Springs, Pa., and Ruth Anna Mast, Oley, Pa., by Walter

C. Otto at the Oley Mennonite Church Oct. 13, 1951.

**Rice—Leatherman.**—Noah Rice, Jr., and Alverda Leatherman, both of the Deep Run congregation, Deep Run, Pa., at the home of the officiating minister, Wilson Overholt.

**Rohrer—Huber.**—C. Kendig Rohrer, Quarryville, Pa., Mechanics Grove congregation, and Kathryn A. Huber, East Petersburg, Pa., East Petersburg congregation, by Jacob T. Harnish at the home of the bride Dec. 8, 1951.

**Rudolph—Petre.**—David W. Rudolph, Stonfer congregation, and Naomi H. Petre, Reiff congregation, Washington Co., Md., by Moses K. Horst at the home of the bride Dec. 19, 1951.

**Swartly—White.**—Lester Swartly and Carol White, both of the Menahga, Minn., congregation, by Clyde Allebach at the home of the bride Oct. 13, 1951.

**Troyer—Hamsher.**—Alvin Troyer, Farmers-town congregation, and Oletha Rene Hamsher, Walnut Creek congregation by Paul R. Miller at the home of the bride Dec. 1, 1951.

**Tyson—Birky.**—Erwin W. Tyson and Ruth Alice Birky, both of the Hopewell congregation, Kouts, Ind., by Chester Osborn at the Hopewell Mennonite Church, Nov. 3, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

**Ash.**—John, son of Benjamin and Mary (Hostettler) Ash, was born Aug. 17, 1872; died Oct. 13, 1951, aged 79 y. 1 m. 26 d. He was sick only a short time but had been suffering from sugar diabetes for quite a while. On July 4, 1912, he was married to Sara Burkholder, who passed away 9 years ago. To this union were born 8 sons (Perry, Wilmington, Del.; Norman, Bridgeville, Del.; Orval and Adam, Greenwood, Del.; Menno and Frank, New Castle, Del.; Roy, Milford, Del.; Daniel and David, Ridgeway, S.C.), and one daughter (Myra, Bridgeville, Del.), all of whom survive. Also surviving him are 10 grandchildren and one brother (Jonas Ash, Springs, Pa.). The family moved to Greenwood from western Maryland in 1927. John was a member of the Tressler Mennonite Church and was present at communion two weeks prior to his death. He was of a quiet disposition and had made his home with his daughter Myra since the death of his wife. Funeral services were held Oct. 16, at the St. Johnstown Methodist Church near Greenwood in charge of R. E. Layton and Bro. Walter Campbell.

**Bell.**—Samuel W. was born Nov. 26, 1859, near Pottstown, Pa.; died Nov. 22, 1951; aged 91 y. 11 m. 26 d. He was a faithful member of the Pottstown Mission for 17 years. His devotion to his Lord and the church was outstanding. Since his eightieth birthday he had perfect attendance at Sunday school and church services for 11 years, except the last Sunday of 1950. He is survived by 3 daughters. Funeral services were held Nov. 26, 1951, Elmer G. Kolb and Maurice E. Hoover officiating. Interment was made in Mt. Zion Cemetery.

**Brooks.**—Richard Alfred was born in Peoria, Ill., Mar. 10, 1930. He started to attend Sunday school as a small boy at the Pleasant Hill Church, attending there 5 years. Later he with his parents moved to Mildred, Minnesota; there he attended the Mildred Mission Church. At this place he accepted Christ as his Saviour under the guidance of the pastor, John H. Wiens. After 2 years time the family moved to Glendale, Ariz.; here Richard was baptized by C. I. Tucker, pastor of the First Baptist Church, and received into the fellowship of his church. When the Sunnyslope Mennonite Church was started in Arizona, he was a very willing worker, assisting in building the church building and the pastor's home. Several years later the family moved back to La Rose, Ill., where Richard, with other members of the family, transferred their church membership to the Metamora Mennonite Church. His life came to a close in Korea on Sept. 12, 1951. Those surviving are his parents, 2 brothers (Ronald and Allen), and his sister Carolyn. The Christian teaching received in his home and in the Sunday schools he attended seemed to have made an indelible impression upon his life and character.



**Detwieler.**—Mattie Ann was born to Jonathan and Salome (Zook) King April 22, 1870; completed her life on earth Dec. 1, 1951; aged 81 y. 7 m. 9 d. She joined the Mennonite church at an early age and was a faithful member until her death. Dec. 15, 1892, she was married to Jacob L. Detwieler and for 50 years and 11 months this union continued under the approving smile of God. Her oldest son Lewis and her husband predeceased her. Surviving her are 2 sons (Roy, Logan, Ohio, and Arthur, West Liberty, Ohio), 4 daughters (Nellie—Mrs. Freeman Fisher, DeGraff; Pearl—Mrs. Chauncey Smucker, Hesston, Kan.; Martha—Mrs. Oliver Byler, West Liberty, Ohio; and Dorothy who has bravely taken the responsibility of caring for her mother), 16 grandchildren, 11 great-grandchildren, and 7 step-grandchildren. Services were held at the home on Dec. 4, in charge of Stanley Shenk and at the South Union Church in charge of Stanley Shenk and Perry Daniels. Interment was made in the South Union Cemetery.

**Eberly.**—Dorothy Irene, oldest daughter of Abraham and Mary (Riehl) Martin, was born near Columbiana, Ohio, Sept. 22, 1920; departed from this life Oct. 26, 1951, after a brief illness; aged 31 y. 1 m. 4 d. She was united in marriage to Lloyd Eberly Oct. 8, 1944. She leaves her beloved husband, 2 sons (Clifford M., 5, and Abraham Eugene, 2½), her parents, 3 sisters (Edna—Mrs. Maynard Ressler, Wadsworth, Ohio; Elva—Mrs. Harvey Nighswander, Stouffville, Ont.; and Martha), 2 brothers (Lester and Leroy), one cousin, Ray Riehl of Columbiana, who was raised in her home, 2 grandmothers (Mrs. Laura Compton, Columbiana, Ohio, and Mrs. Maryann Martin Fry, St. Jacobs, Ont.), and many other relatives and friends. One daughter, Mary Ann, preceded her in death. On Oct. 23, 1937, she accepted Christ as her Saviour and united with the Pleasant View Mennonite Church where she remained faithful unto death. She will be greatly missed in the home, the church, and the community. In 1945 she worked 9 months at Catonsville, Md., mental hospital with her husband. A short time before she died, while talking to a friend, she remarked that she wants to live every day as if it was her last day. Brief funeral services were held Oct. 29 at the home of her parents by I. B. Snyder and an uncle Amos Martin of Ontario, followed at Pleasant View Mennonite Church by a service in charge of David Weaver assisted by Abram Good, and at the cemetery by an uncle, Simon Martin of Ontario. Burial was made at the adjoining cemetery.

**Hochstetler.**—William C., son of the late Crist and Sarah Hochstetler, was born April 5, 1874, and departed this life on Dec. 1, 1951, at the age of 77 y. 7 m. 19 d. In his youth he accepted Christ as his Saviour and became a member of the Walnut Creek Mennonite Church to which he remained faithful until death. On October 20, 1901, he was united in marriage to Emma Hill and lived a little more than 50 years in this wedlock. Two sons and one daughter were born to this union. He was the last one of the paternal family to succumb to the call of the death messenger. Five brothers and 3 sisters preceded him in death. He is survived by his bereft companion Emma, 2 sons (Wilmer of Walnut Creek and Firman of Coshocton, Ohio), one daughter (Mrs. Floyd Kaser, Berlin, Ohio), 9 grandchildren, 4 great-grandchildren and many relatives and friends. Funeral services were held at the church Dec. 3, 1951, with Bro. Paul R. Miller in charge. Interment in church cemetery.

**King.**—Fannie M., daughter of Adam and Salome Detweiler, was born Feb. 22, 1869, in Lawrence County, Pa.; died at the home of her son, Archie King, in West Liberty, Ohio, Dec. 20, 1951; aged 82 y. 9 m. 28 d. At the age of about two, she moved with her parents to Wayne County, Ohio. On Feb. 26, 1896, she was united in marriage with Jacob Amandus King, who preceded her in death on Dec. 9, 1929. To this union were born 6 sons and 3 daughters (Chauncey D., Fremont, Ohio; Archie L., West Liberty, Ohio; Raymond W., Springfield, Ohio; Bertha—Mrs. Thomas Zhouk, Chicago, Ill.; Leroy A., West Liberty, Ohio; Saloma Arbogast, Sidney, Ohio; Robert L., West Liberty, Ohio; Mary—Mrs. Arthur Miller, Springfield, Ohio; and Glen F., Scottdale, Pa.). She is survived by her 9 children, 24 grandchildren, 2 step-grandchildren, and 5 great-grandchildren. She joined the Mennonite church in her youth, and was a faithful member until the time of her death. For many years she was a member of the South Union Mennonite Church at West Liberty, Ohio. Near the end of her life she moved to Scottdale, Pa., with her son Glen and became a member of the Scottdale Mennonite

Church. She will always be remembered by her children as a godly mother, and as one who radiated a Christian influence. The funeral services were held at West Liberty, Ohio, on Dec. 22. They were in charge of Bro. John L. Horst of Scottdale, Pa., with Bro. Stanley Shenk assisting. Interment was made in the South Union cemetery.

**Knouse.**—Amanda, daughter of William and Annie (Eglar) Sellars, was born Jan. 29, 1860, at Evendale, Juniata Co., Pa.; passed away at the home of her son Nov. 30, 1951; aged 91 y. 10 m. The last few months of her life she expressed a desire to go home. She spent her entire life in the community in which she died. In 1890 she was united in marriage to Samuel A. Knouse who preceded her in death April 5, 1925. To this union 4 children were born, 3 of whom preceded her in death (William in 1935, Annie in 1936 and Margaret—Mrs. John Gingrich—in 1947). Mrs. Knouse was the last of 11 children. Surviving are her son John, Cocolamus, Pa., 8 grandchildren and 3 great-grandchildren. In 1892 she and her husband united with the Lauvers Mennonite Church. She was the oldest member at the time of her death. Funeral services were held at the Lauvers Mennonite Church on Dec. 2 in charge of W. W. Graybill and Jacob G. Brubaker. Burial was made in adjoining cemetery.

**Miller.**—Carolyn May and Marilyn Kay, infant daughters of Lloyd and Lois (Hochstetler) Miller, were born on Oct. 23, 1951; passed away when less than a day old at the Goshen Hospital. Bereaved by this early passing are the parents, grandparents (Mr. and Mrs. Levi Hochstetler of Goshen, and Mr. and Mrs. Abe Miller of Millersburg, Ind.), and other relatives. Funeral services were held Oct. 24, the day of their death. A prayer service in the hospital room was followed by services at the Culp Funeral Home in charge of Galen Johns. Burial was made in the Benton Cemetery.

**Mottice.**—Sara Caroline, daughter of Mr. and Mrs. Olive Farber, was born on Jan. 2, 1867, at Magnolia, Ohio. She departed this life on December 18, 1951, in her home located at 1958 Fourth Street SE, Canton, Ohio; aged 84 y. 11 m. 15 d. On March 8, 1885, she was united in marriage to William H. Mottice who preceded her in death five years. To this union were born 3 children, a daughter Grace (who also preceded her in death) and two sons, Oliver and Harry, both of Canton. Other survivors include two sisters (Mrs. Cora Van Voorhis and Mrs. G. W. Penrose, both of Canton), 9 grandchildren and 14 great-grandchildren. She had been a member of the First Mennonite Church of Canton for 32 years, faithful and loyal in her support. As a life-long resident in the community she was greatly respected by all. Funeral services were conducted Dec. 20 in the Welch Funeral Home in charge of O. N. Johns. Burial was made in the Forest Hill Cemetery.

**Renno.**—David H., son of David Y. and Nancy Byler Renno, was born at Belleville, Pa., Oct. 24, 1892; died Nov. 15, 1951; aged 59 y. 22 d. He joined the Old Order Church in his youth and was a faithful member until death. On Dec. 7, 1915, he was married to Mina L. Peachey, who, with 2 sons (David Rudy and Trevis, Kalona, Iowa), 3 daughters (Sylvia, Sadie and Miriam) survives him. One son and 2 granddaughters preceded him in death. Short services were held at the home Nov. 19, by John D. Yoder after which services were held at the home of Susan Peachey by Jesse Specher and Daniel King. Burial was made in the Amish Cemetery near the Locust Grove Church.

**Shank.**—Susanna M., wife of Ahram Shank, daughter of the late Samuel E. and Elizabeth Martin Horst; died at Mennonite Home, Maugansville, Md., Dec. 14, 1951; aged 74 y. 8 m. 23 d. She was a faithful member of the Reiffs Mennonite Church for over 55 years. Surviving are her husband, Ahram Shank; one daughter, Mrs. Samuel E. Horst; 3 brothers (Aaron M., Moses K., Amos M. Horst); a sister Elizabeth Eby; 2 stepsons (Amos H. and Samuel L. Shank); 15 grandchildren, 17 great-grandchildren. Funeral was conducted at the Reiffs Mennonite Church by Bros. Stanley and Reuben Martin; burial in the adjoining cemetery.

**Snader.**—Amanda N., widow of Aaron R. Snader, was born Nov. 2, 1869; passed away at her home near Terre Hill, Pa., Oct. 8, 1951; aged 81 y. 11 m. 6 d. She was the daughter of the late Jacob and Annie Nolt Zimmerman, and was a member of the Weaverland Mennonite Church. On July 16, 1896, she was united in marriage to Aaron R. Snader who predeceased

her on Dec. 25, 1947. Of this union there survive 3 daughters (Amanda, Sarah, Mabel—Mrs. Walter Weaver, Martinsdale, Pa.), 3 sons (Aaron Z., East Earl; Moses Z., New Holland; Jacob Z., Denver, Pa.). Also surviving are 3 stepchildren (Mary—Mrs. Oscar Diem, Bareville; Daniel, Narvon; Anna—Mrs. Mahlon Witmer, New Holland), 47 grandchildren, 64 great-grandchildren, and 4 brothers and sisters (Abraham Zimmerman, Ephrata; Mrs. Sarah Hertzler, Barbara Zimmerman and George Zimmerman, all of Cumberland County). Funeral services were held at the home Oct. 11, 1951, by Aaron Weaver; at the Weaverland Mennonite Church by John W. Burkholder and David N. Weaver. Interment was made in the adjoining cemetery.

**Stanton.**—Lottie Louisa Reed was born in Council Bluffs, Iowa, Aug. 8, 1877, and passed away in the Didsbury Hospital Oct. 26, 1951; aged 74 y. 2 m. 18 d. She was 2 years old when she moved with her parents to Oregon where she grew to womanhood. She was married to Benjamin Stanton Aug. 31, 1894, to which union was born one son and 2 daughters (Mervin Ray, Didsbury, Alta.; Echo Lorline—Mrs. Gordon Good of Aldersyde, Alta., and Lois Bernice—Mrs. Cornelius Siemens of Eagle Hill, Alta.). Her husband preceded her in death in April, 1939. She is survived by her family, 2 sisters (Mrs. James Brooks, Hubbard, Ore.; and Mrs. Alvert Kent, Woodburn, Ore.), 21 grandchildren, 8 great-grandchildren, and many relatives and friends. She accepted Christ as her Saviour early in life and about 1911 she and her husband united with the Mennonite Church near Hubbard, Ore. In 1918 they moved to Duchesne, Alta., where they lived for 20 years. She was a charter member of the Mt. Calvary Mennonite Church near Westward Ho, Alta., where she remained a faithful member until death. Funeral services were held at the West Zion Church, Carstairs, Alta., in charge of Linford Hackman and C. J. Ramer. Interment was made in the church cemetery.

**Taylor.**—Oliver Winters, oldest son of Aaron W. and Mary (Showalter) Taylor, was born in Earl Twp., Lancaster Co., Pa., Dec. 12, 1874; passed away Oct. 17, 1951, at the Ephrata, Pa., Community Hospital; aged 76 y. 10 m. 5 d. On Dec. 5, 1897, he was united in marriage to Catherine W. Geigley, who passed away Jan. 11, 1922. Later he married Leah H. Sensesig, widow of Martin Sensesig, who passed away June 11, 1944. He was a member of the Weaverland Mennonite Church, East Earl, Pa. He served at various times as superintendent and assistant superintendent of the Sunday school at Weaverland and Martinsdale. He also served as teacher and trustee at Weaverland for a number of years. He had a blacksmith shop and carriage works at Weaverland; later he moved to Ephrata, where he went into the auto trimming business. Surviving are 2 brothers (William, Reading, Pa.; Edgar, Malvern, Pa.), one stepdaughter (Esther Sensesig, at home), and 2 foster children (Warren Martin, Fairfield, Pa., and Marie Heiselman—Mrs. Milton Nauman, of Manheim, Pa.). Funeral services were held at the Weaverland Church Oct. 20, in charge of Harry Liebty and Alvin Martin. Burial was made in the adjoining cemetery.

**Yoder.**—Menno B., son of Gideon and Gertrude Yoder, was born at Barryville, Pa., June 10, 1879, and died at Orrville, Ohio, Dec. 8, 1951, following an illness of 10 months. He was aged 72 y. 5 m. 29 d. In his youth he was received into the Mennonite church. On Nov. 20, 1906, he was united in marriage to Alice M. Wenger, who died Dec. 27, 1936. To this union were born 3 daughters (Irene—Mrs. Vernon Lebman, Orrville; Mabel—Mrs. David Eherly, Orrville; Mary—Mrs. Manfred Kilmer, Wadsworth). He was united in marriage to Mrs. Nannie McLarty Dec. 10, 1946. Surviving are his wife, 3 daughters, 7 grandchildren, 3 brothers (Andy Yoder, Orrville; Edo, West Liberty; and Noah, Huntington Beach, Cal.), and one sister (Mrs. Celina Icenogle, Bellefontaine, Ohio). Services were held at the home and the Orrville Mennonite Church, burial in the Oak Grove Cemetery. I. W. Royer and Levi Hartzler were the officiating ministers.

*From all the guilt and former sin,  
May mercy set us free;  
And let the year we now begin,  
Begin and end with Thee.*



## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Anti-Christ and the Jew**, by Hyman J. Appelman; Zondervan Publishing House; 1950; 25 pp.; 25¢.

"Anti-Christ and the Jew," by Hyman J. Appelman, himself a converted Jew, appears to be an attempt at a brief analysis of the spiritual state of the Jews and their need for Christ. There are two chapters, "Antichrist and the Jew," and "The Valley of Dry Bones." Very little is said about the Anti-christ; rather there is concerned mentioning of the evident return of the Jews to Palestine and what significance that migration has for us today. The latter chapter is about the lack of spiritual knowledge among the Jews, even those reared in orthodoxy.

This little booklet is twenty minutes of interesting reading, but it is not enlightening as far as his interpretation of the Antichrist is concerned. It is therefore somewhat similar to Appelman's similar booklet, "The Jew in History and Destiny," which simply rides the surface, failing to reach the basic truths which might impress. This work is more like a straight evangelistic message which he might have given at some evangelistic campaign and which would logically touch only a few interesting points as a medium of contact.

For the most part it appears evident that Appelman is just as mystified as to what is going to happen in Palestine as is the average Christian who does not attempt a definition of the Jews' place in destiny. In this he discloses the importance of not discussing a subject which cannot be proved. "Whether the Roman Empire is going to be re-established or not, I do not know" (p. 8).

A glaring weakness of the booklet is that the title page lists the second chapter as the latter half of the title of the booklet. If this were done on the front cover, then the title might be representative of the actual contents. Some of the editorial work is not of the best, unless it was purposely planned to permit Appelman's repetitions for emphasis' sake. The style is simple, easily understood, and the words take the reader along, inviting him to read the next pages.—Ford Berg.

**The Christian and Carnal Warfare**, Bales-Stonestreet; Bales; 1947; 222 pp.; \$1.25.

It is refreshing to find in the "Christian Church" also one who believes in nonresistance. James D. Bales, an anti-evolutionist and an orthodox Biblical teacher, hears a rampant advocate of militarism, also of the "Christian Church," and then proposes the Scriptural viewpoint.

Two propositions are presented: (1) The Scriptures teach that a Christian is to obey the civil government under which he lives in performing its divinely ordained mission, including combatant military service, conscience approving. (2) the Scriptures teach

that the Christian's conduct toward enemies prohibits his taking the sword even at the command of the powers that be. On the first proposition P. W. Stonestreet takes four affirmatives and is each time followed by Bales with four negatives. On the second Bales has four affirmative rebuttals and Stonestreet the four negatives.

To show the clarity and uniqueness of Bales' arguments note the following: When Romans 13 was written, Rome was ruled by wicked Nero, when Rome through divorce and immorality was socially cancerous and possessed 60,000,000 slaves.

If Romans 13 taught sword bearing now, it did then. If then, the Christian must use the sword for Rome and against Israel.

Coarse, brutal Roman soldiers, inextricably intertwined by heathen rites, continuously engaged in aggressive warfare, plundered strange cities, murdered innocents, and at times persecuted Christians.

If Christians should kill those who persecute and kill Christians, such as the Jews, Nero, Domitian, etc., where would this slaughter end? Would a government punish itself?

We should pray that righteousness may prevail, but we do not use the sword to insure it. We are commanded to submit, but are not commanded to force others to submit also.

Here is an old Scriptural truth put in a new way. You will appreciate it.—Ira D. Landis.

**The Thing Appointed**, by Harold Lindsell; Van Kampen; 1949; 143 pp.; \$1.75.

For many years there had been a dearth in the field of religious fiction. During the past few years there has been almost a flood in this same field and much of the product resembles the debris washed up by flood waters as the good, bad, and indifferent products were cast on a market by authors whose chief object often was to profit financially.

It is with a sense of appreciation that one reads a book like "The Thing Appointed," and sees how ably the author gives good sound old-fashioned Christian advice and teaching for the guidance of young people in their social and vocational life. This is not done in a preachy way, but the characters come to their own conclusions often by being reminded of Christian standards by those who make no profession. The book is not idealistic or sensational in that the villain was miraculously saved and became a great missionary or something of that kind.

Harold Lindsell at present is Professor of Missions and Church History as well as registrar at Fuller Theological Seminary and one might suspect that he has known the joy of divine leading in such things as he deals with in the story.

I recommend this book as giving sound Biblical teaching through the medium of religious fiction. A good book for the church library and most home libraries. It is designed especially for young people, but will afford several hours of pleasant relaxation for older people.—W. R. Nafziger.

## ITEMS and COMMENTS

George Russell of Ireland wrote in 1912 something that has relevance for our day: "When a man becomes an imbecile, his friends place him in an asylum. When a people grow decadent or imbecilic, they place themselves in the hands of the State."

\* \* \*

The struggle of the great powers for oil is understandable in the light of facts concerning consumption of gasoline in the big bombers of today. The B-29 that bombed Japan six years ago consumed 440 gallons of gasoline an hour. Today's biggest bomber, the B-36, consumes 980 gallons an hour, more than twice as much. The P-51 fighter plane of World War II burns 63 gallons an hour. The SO-48's that are fighting today against Communist planes in Korea burn 355 gallons an hour.

\* \* \*

A statement for World Peace submitted by 40 national leaders to the State Department recently says: "War is one of the most stupid activities of an enlightened humanity. It puts us on the level of the snake, the hyena, and the tiger." The statement urges "agreement and concessions for peace, not alliances for atomic war."

\* \* \*

A new dissenter law liberalizing some of the reactionary regulations imposed on Sweden by the alliance between church and state was adopted by the Swedish State Lutheran Church at its 1951 convention. Under this dissenter law citizens will be permitted to leave the established church without necessarily joining another recognized sect. A non-Lutheran religious body may found convents and monasteries, but the establishment remains.

\* \* \*

The life expectancy for two thirds of the world's population is thirty years. In Asia, one out of five dies in the first year. The life expectancy in the United States is 68 years.

## Family Almanac

Many homes wouldn't be without the *Family Almanac*. In it is the regular listing of information about the sun, moon, stars, eclipses, holidays, and constellations—all brought up to date for 1952.

Also included are articles on home-making, on family life, and on general Christian endeavor. A ministerial directory further increases the value of this publication.

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Certainly we have a responsibility to help the rest of the world to live longer, but we still have a greater responsibility to give that life a Christian quality.

\* \* \*

The American Jewish Committee charges that thousands of the estimated two million Jews still alive in the Soviet Union are prisoners in Soviet Slave labor and Internment Camps. The report asserts that anti-Semitism is increasing in the Soviet Union. There are numerous outbreaks, to which Soviet officials are indifferent.

\* \* \*

U.S. Army officials have expressed the opinion that many Korean civilians will die before the winter is over. The Koreans see no immediate help for their desperate situation, even if the war should terminate. Morale is so low that many of them will not have the stamina to withstand the rigors of winter, coupled with inadequate food and fuel and clothing. The Pocket Testament League is doing its best to see at least that they will not die without having had a chance to read concerning the Lord Jesus. The League is opening a campaign of Scripture distribution and evangelization in war-torn Korea, patterned after the nation-wide campaigns in Japan and Formosa.

\* \* \*

Only 650,000,000 of the world's approximately 2,500,000,000 people are Christians. Of these only 200,000,000 are Protestants, according to the moderator of the Presbyterian Church in the United States. He pointed out that there must now be four or five times as many unsaved people in the world as when Jesus gave His command for witnessing. In 1950 gambling cost the people of the United States 300 times as much as their contributions to missions, crime more than 500 times as much, and war 5,000 times as much as the spread of the Gospel of peace.

\* \* \*

Nearly 400,000 people attended revival meetings conducted at Greensboro, North Carolina, by evangelist Billy Graham. The campaign was held in a specially built tabernacle seating 11,000 people. Nearly 6,800 persons made decisions for Christ. One week end Dr. Graham flew to North Carolina State College, where the largest single religious gathering ever held under one roof in the South was conducted. Some 5,000 people were turned away from the meeting. Fifteen thousand five hundred persons heard him speak.

\* \* \*

Bishop Gerald Kennedy of the Methodist Church, after a month spent in surveying religious work in Japan, expresses the opinion that there will be something of a reaction against Christianity with the reappearance of Nationalism. He says there is a great movement toward the rehabilitation of Shintoism, with a more regular observance of the Shinto holidays, and a greater number of activities sponsored by the shrines. He said that Christianity became "a very popular thing" in Japan after the war, but some feel that with the bowing out of the occupation

## Middle-East Sojourn

by SAMUEL A. YODER

*A narrative of relief  
work, travel, and  
adventure, highlighted  
with humor*

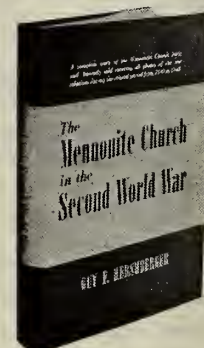
More than a travelog. More than relief work in a Jugo-Slav refugee camp on the Suez sands. A telling comment on a portion of modern history; the power of Christian testimony; the first steps toward relief and mission work in Ethiopia.

Coloring the account is the author's familiarity with literature and Bible history. Ezra Hershberger's caricatures tell a vivid story. And don't miss Peter J. Dyck's pungent introduction. 310 pages. \$2.75.

## The Mennonite Church in the Second World War

by GUY F. HERSHBERGER

A crisis reveals strengths. It uncovers weaknesses. It calls for readjusted thinking and planning. *The Mennonite Church in the Second World War* seeks to trace the effects of the war upon the inner life of the church. Chapters cover missions, education, CPS, relief, voluntary service, peace literature and the relation of the Mennonite church to other peace groups. This is a useful reference book for Sunday School and home libraries. 308 pages. \$3.50.



MENNONITE PUBLISHING HOUSE, SCOTTDAL, PA.

this popularity may also bow out somewhat. He reported, however, that large numbers of youth are attending Christian churches. About half the congregations in the places he visited were made up of young people.

\* \* \*

Kent Cooper, executive director of the Associated Press, is reported in *Between the Lines* as having said, "Europe is afraid to death of our defense program—afraid that it might turn into an aggressive policy."

\* \* \*

"One of the biggest hoaxes of our day is the political propaganda Taft can save us

or Truman preserve us. It is a moral and spiritual problem resting entirely upon the kind of people we are and are becoming."

*Between the Lines.*

\* \* \*

Australia faces a difficult problem over the failure of youth to register for conscription. Under a compulsory national service scheme, youth who failed to register were subject to a fine of fifty pounds. Out of 36,500 eligible for registration, almost 7,000 failed to comply with the law. This makes a tough issue for the government, especially in view of the fact that historically conscription has always been unpopular.—Gospel Banner.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV ————— TUESDAY, JANUARY 15, 1952 ————— NUMBER 3

## That Church Letter

BY DEWEY YODER

Why don't we improve the present practice of transferring church letters?

Today, in the American Mennonite Church, there are many hundreds—too many—American Mennonite displaced persons. These "D.P.'s" are church members; that is, they still have church letters "back home," or in their pockets. For one reason or another these folks moved or were moved from the "home" congregations. Today they worship where they please, without the spiritual benefits of responsibility to "home" churches. The attitude of the "home" churches toward these displaced persons has too often been characterized by a shameful neglect. The churches where these folks worship, if they please, are perhaps careless or otherwise reluctant to make advances. The persons themselves—well, perhaps they enjoy feeding in pastures without fences.

A church home does not spell spiritual growth. It is not an end. But if the solemnity of our baptismal service is more than a mere form, we certainly believe that church membership is a "must" in the life of every born-again child of God. We speak today almost with a sneer of "belonging" to the church, as though a well-rounded spiritual life were possible without a vital unbroken connection with the visible church. Every book today about the home and child psychology stresses the need of children "belonging" to a home. Normal children in good homes are not merely fed, clothed, and loved—they belong. Worshiping God at the beach or on the golf course, as do the children of this world, is but one short step removed from our present practice of permitting our members to help themselves to the program of the worship world.

There is the case of a young man and his wife who were moved by C.P.S. from a Mennonite congregation where both were members. They with their children did not return to the former home community after C.P.S., and have only recently moved their church letter to their present location. During those six and one half years this family received from their home church no communication of counsel or inquiry. In view of this, the duly granted church letter was somewhat of a farce. How could the bishop certify

to the spiritual qualifications of those with whom he had had no official contact in six and one half years?

Without question, there are pastors and bishops in the Mennonite Church who inquire diligently after members who are away from home. Happy was the draftee of World War II who was privileged to remain on his pastor's mailing list. Praise God for those shepherds who watch the count of their members more closely than the count of their bushels of grain or cases of eggs. The general looseness of Mennonite member relationships cannot be denied or put off lightly.

The general neglect, as pointed out above, is threefold. First, the home church neglects a member who moves away or leaves temporarily. Second, the churches into which the member goes to worship neglect him. Third, the member himself, both in leaving one church and entering others, neglects to assure himself a continuous and strong attachment to the church. These three neglects result in loss to all concerned—loss, we insist, even though there be no outward causes to block later transfer of a church letter.

The present practice of transferring church letters is geared to earlier days when moving from one community to another was rare, and treated as a major undertaking. Today multitudes in the church are on the move, especially the young people. No longer is home only Kidron, Ohio; Hubbard, Oregon; or Yoder, Kansas. Home is also Peace River, Goshen, Alabama, Chicago, Argentina, Scottdale, Culp, Akron, Ethiopia, La Junta. Home is where God puts us today, or tomorrow, or a year from now. Could it not be at least strongly recommended on a church-wide basis that our church letters follow us as quickly as local circumstances would permit?

Just what is the purpose of a church letter? It is of no value whatever as a sentimental attachment to a home community. It is hardly, as we sometimes speak of it, an instrument of punishment to be wielded or withheld at will by church officials. It is, rather, a certificate of membership and letter of introduction to provide a definite and un-

broken fellowship with the visible church.

According to reports and plans of our Mission Board, we as a church have only begun to move about—to scatter abroad for a more effective witness. At the same time we need to become more closely knit as a church body. Renovated and active church letters can be important tools in a movement that scatters yet unifies. But how?

Perhaps the answer is more simple than we think. For instance, in most of our states today ownership of an automobile is secured by a "title" that is held by the state. A certificate of title is issued to the legal owner, which is a negotiable copy of the real title. The certificate of title need not be renewed each year, but is in force until legal transfer has been made to another owner or another state. In case of transfer to another state the transfer is between governments and not between individuals. Most states also issue owner's cards or receipts of registration annually as evidence of ownership. In addition to

## The Living Church

BY EDNA M. MERTZ

*God's church on earth is mighty,  
A living organism,  
A unit strong in which must be  
No strife or fleshly schism;*

*Composed of many members  
With talents great and small,  
Where love and unity abound  
And Christ is all in all!*

*God's church on earth must witness,  
Each member spread the Word  
To those who need the Gospel,  
To those who've never heard!*

*God's church on earth is holy;  
Its doors are open wide,  
Inviting sinners far and near  
To join His holy bride.*

*God's church on earth, triumphant  
When sun and stars shall fail,  
When earthly thrones shall totter,  
His Word and church prevail!*

Ft. Wayne, Ind.



its value as a source of revenue, the annual re-registration gives the state a continuing contact with the automobiles to which it holds title. Within the legal bounds, title and registration can be transferred as often as necessary to meet the needs of the legal owner. The states adopted the title and registration procedure to meet the needs of changing times and to more fully utilize public transportation facilities.

Could not our church memberships be considered as a church utility, to be transferred only between congregations or pastors? and every change in residence of a member as a cause for immediate action regarding church membership? Perhaps each pastor could issue annually to each member on his roll a standard form identification card giving name and location of congregation of present attendance, and address and signature of the pastor. Besides being identification for members on the move, a card reissued annually would require each pastor to contact each of his members at least once each year. Perhaps you say such a card could not give proof of spiritual membership. Indeed it could not, neither does your owner's card give proof of car ownership, neither does the usual "those of like faith with us" at communion time give proof of spiritual qualification to take communion, and after all most Mennonites are honest, aren't they?

A change in our present practice of transferring church membership is imperative, not because it is an old practice, but because it is no longer adequate. A thorough study of American Mennonites on the move and out of contact with any church would possibly bring indictments of neglect on many of us, both of the ministry and laity. Let us bring ourselves up to date to maintain a strong and unbroken fellowship for every church member.

Scottdale, Pa.

## ONE SOUL A GREAT AUDIENCE

A very large portion of Christ's inspired biography is occupied by His personal interviews—with a guilty woman by a well, with a publican by the wayside, with a young ruler, with a blind beggar, or with a ruler of the Sanhedrin in a private room. To the Son of God, as to every faithful Gospel minister, *one soul was a great audience*. The single extended discourse which Christ delivered was aimed at every auditor before Him.—T. L. Cuyler.

## Mischief or Meanness

BY LAURA SHOWALTER

A certain writer comments that although mischief and meanness are alike in some ways the final decision as to which it was in a given case can not be reached until we find out whether it was our children or the neighbors' who did it.

Brother A was an interesting speaker and we listened closely lest we miss something on account of his foreign accent. He told how cruelly his people, the Jews, were treated and when they were arrested their charge was nothing more than that they were Jews. It does not take much brains to know that that is not fair. But may we be so inquisitive as to ask some of the reasons why the German people despised the Jews as they did? Might there be truth in the story that after World War I when many Germans had a very hard time getting started there were Jews who loaned them money and later foreclosed the mortgages even when it meant cruelty to widows and orphans? Did not the Jews take unfair advantage in helping each other to the best positions, leaving the Germans to get along as best they could? Brother A, being a Christian, did not overlook this point; he asked us what we thought we deserve (and we all knew very well that if God dealt with us in justice without mercy we would have no escape from hell). His emphasis, though, left most of us with a feeling that the Jews were innocent sufferers. In other instances, however, he let us understand that he believes in the law of retribution. The countries that recovered most rapidly from the effects of the war were those that gave most consideration to the Jew. (May I be bold enough here to point out a weakness in one of those examples? While Americans had to have a priority rating and other things besides money to buy a car, American cars were being sold to all buyers in Copenhagen. For my part I am glad our government sold cars to doctors and other people who needed them even before the rich neighbors could buy one for their pampered son.)

But of course it is easy to see why Brother A sees things as he does. His people were working to get the best positions whenever they could, as you would expect. And why did the Germans resent letting them have the advantages? Was it not that the Germans wanted the advantages for themselves?

Are Americans any different? Read the story of the Boston Tea Party in an American book. Can you find a book which condemns the wasteful scamps who dumped the tea into the waters of the harbor? Had not honest people worked hard to produce and cure and deliver that tea? Why should thieves go scot free—yea, rather, be praised by people who say they practice and preach honesty?

You see, they were *our* children.

While it is perfectly natural for us to excuse the faults of those we love most, the question might be raised whether it is right for us to be natural. "The natural man receiveth not the things of the Spirit of God." "He that is spiritual judgeth [discerneth, margin] all things." "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?" "But we have the mind of Christ." As we grow in likeness to Christ we learn to see that faults are no more excusable in our own lives and those of our loved ones than in the lives of others.

Scottdale, Pa.

## So Much Wastepaper?

BY RAYMOND L. KRAMER

For some time this question has been burning itself into my consciousness. It started when a friend of mine who no longer appreciates the church as he once did said in disgust as we spoke of the GOSPEL HERALD, "Aw, it's just so much wastepaper."

It cut me deeply. Of course, he admitted after questioning that he had hardly read it for the last several years and that when he had it was with a critical attitude. To him it was so much wastepaper.

It set me thinking! How much of the GOSPEL HERALD is wastepaper to me? Obviously, if I fail to use the intelligence that God gave me in perusing its pages and assimilating its messages it is to me also, in the degree that I neglect it, just so much wastepaper.

If we could feel the deep spiritual concern of our editors, the sense of devotion of all the workers; if we could understand the mountains of labor that go into making the GOSPEL HERALD and the hours of concern and prayer, I'm confident we wouldn't have the heart to let any portion of the GOSPEL HERALD, or any other church paper for that matter, become "just so much wastepaper."

Meadville, Pa.

## GOSPEL HERALD

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# EDITORIAL

## The Harmonia Sacra Singing

Meetings have a way of turning into institutions. That is what apparently has happened to the Weavers Old Folk's Singing in Virginia. It had its beginning fifty years ago as the result of a suggestion made by the wife of L. J. Heatwole. That story, and the story of what has developed through the years, we need not recount here. For it is told very well in an illustrated article which will appear in the March *Mennonite Community*. It is also told by the same writer, Historian H. A. Brunk, in the introduction to the twenty-first edition of *Harmonia Sacra*, which was brought out for the fiftieth anniversary Singing held at the Weavers Church near Harrisonburg on Jan. 1, 1952.

That was more than just another hymn-sing. The older people who made up a good part of the audience grew up back in the singing-school era, when they learned to read music from one of the later of the seventeen editions of Funk's *Harmonia Sacra* which were published between 1832 and 1878. The religious songs of that book became a treasured part of the lives of those people, as one could see from the joy with which they sang them again. The twelve hundred persons there came from all up and down the Shenandoah Valley, and from more distant parts of Virginia. There were people there from Pennsylvania, Ohio, and more distant states who had returned to Weavers on New Year's Day on a veritable pilgrimage. Mennonites were in predominance, but many of other denominations were there, for the *Harmonia Sacra* belongs to no one sect. There was an excellent illustration here of the ecumenicity of sacred song.

The meeting was in charge of the sons and grandsons of the originators of the Old Folk's Singing, but the accent was still on age. At least one came in on a wheel chair. There were eleven people there who had attended the first Singing fifty years ago. One had not missed a single annual meeting. A letter was read from one who missed this year for the first time. A large number of the song leaders were old men, and whatever

some of them might have lacked in strength of voice and vigor of direction was made up for by the evident relish with which they did their job. They were living again in their happy yesterdays. One had a feeling that some were disappointed because the day was not long enough to give them their turn at selection and leading; others certainly were disappointed that their favorite number was not sung.

As something of a "foreigner" much interested in the development of Mennonite hymnody, we were struck with two things. One was the large number of hymns much valued by us at present which came into our hymnals via the *Harmonia Sacra*. The Virginia Committee which helped to compile the *Church and Sunday School Hymnal* saw to it that some of their favorites got into this new book for church-wide use. These were carried over into the *Church Hymnal*, and some more from the same source were added. Today we would not do without "Hark Ten Thousand Harps and Voices," "On the Mountain's Top Appearing," "People of the Living God," and "From Every Stormy Wind That Blows." Some additional numbers unclaimed by former committees will be included in the new book which is to appear soon. Much of the music of this old book seems a bit quaint and outmoded today; but the best of it is great music, and deserves to live. The same can be said of the poetry. We no longer sing of "wading" to heaven; but we will never outgrow the simple beauty of

*"How sweet the name of Jesus sounds  
In a believer's ear!*

*It soothes his sorrows, heals his wounds,  
And drives away his fear."*

The second thing with which we were impressed is that it was the *Harmonia Sacra* singing schools and others like it which taught our people to read music and to move into four-part harmony from the melody singing of our grandfathers. The strength of our church music today is the soul-stirring unaccompanied harmony. This would be impossible to a people who had not learned to translate musical symbols into tone. Virginia no doubt led this movement,

and our congregations still want, as a rule, the shaped notes which were popularized there. One of the older brethren who led at Weavers this year had trouble in getting the tune started. But he was not defeated, for he had something more than the memory of a tune to depend upon. "Let's sing the music," he said, and the whole congregation went through the music once with the sol-fa syllables. It was a splendid illustration of the importance of a musically literate people if we would maintain our type of church music, with the whole congregation joining in harmonic singing without the aid of instruments.

We would not pass over the strong tone of piety evident in the Singing. These people were singing genuine praises to a God they love. They were singing doctrines which they thoroughly believe. It was music, not for its own sake, but put to the service of religion. These people sang as worshipers, not as artists. The program was not a concert, but a divine service.

The secretary, Bro. H. A. Brunk, announced that an attempt will be made to change the name of the current movement from Old Folk's Singing to *Harmonia Sacra Singing*. This is in keeping with the feeling that this annual songfest is more than a nostalgic recall of a happy past. It is rather a recognition of the important contribution of this feature of our past to the church life of the present. Old people will of course continue to enjoy the strains of their yesterdays. But young people will also come to these annual meetings to get an insight into an important source of our musical life. Historians and churchmen will come, as to a historical monument, to pay their tribute. With the twenty-first edition of the *Harmonia Sacra*, the *Harmonia Sacra* movement has come of age as a Mennonite institution.

Frequently we fail to appreciate the positive qualities of groups who are not of Swiss, German, or Dutch background. Our heritage may have given us the virtues of honesty, industry, and the ability to have well-painted and well-managed farms and homes, but it may also have given us a cold austerity of conviction, a lack of social grace, and a hard individualism. Too seldom do we attract others from outside our circles and when we do, we rarely extend to them the full social privileges accorded an individual in our own group.—Irvin Horst.



# Leaven in Scriptural Teaching

BY J. R. SHANK

A fermenting element which works in unfermented elements to make them of the same corrupted nature is called leaven. The same is known as yeast. It is recognized as beneficial in preparing bread for baking, because it enables the baker to make lighter bread if it is baked while the leaven has wrought its work to the full. Since it takes time to leaven a mass of dough that has leaven hidden in it, bakers have sometimes baked without it in a time of haste, as did Sarah when the angel visitors came (Gen. 18:6), and as did Lot, when the angels visited Sodom (Gen. 19:3). The Israelites were to eat the lamb with unleavened bread, because it was to be a hasty meal (Ex. 12:8, 11), in which they were to be ready any moment to start on their journey. The Lord used this incident in Israel to teach them lessons both for memorial as well as for typical purposes. It was also taken up by the teachings of Jesus and the New Testament writers to make application of the lessons for our own age.

The Passover was always to be observed by Israel with what is known as the Feast of Unleavened Bread. Ex. 12:24-28; 12:18-20. All leaven was to be thoroughly removed from their houses as well as from their bread. No sacrifice was to be burned upon the altar with leaven or honey. Lev. 2:11; 6:14-18. Leaven or honey were symbols of corruption; but salt was a symbol of incorruption and was to accompany every sacrifice. Lev. 2:13. A covenant of salt indicated that it was a sure covenant. II Chron. 13:5. But the leaven represented the opposite of preservation and faithfulness because it worked an inward corruption and change, inappropriate as a type of Him who is the "same yesterday, and to day, and for ever" (Heb. 13:8).

Since leaven was commanded to be used in a new Meat Offering, it is well that we search carefully to understand how God could accept it in a typical sense. It may be noted that this offering was not burned upon the altar, but was to be waved as a wave offering accompanied by sacrifices of animals which expressed both atonement and a sweet savor unto the Lord. Lev. 23:15-21. This was offered on the fiftieth day after the offering of the first sheaf of their harvest (Ex. 23:10-14), and corresponds to the "Day of Pentecost" when the Holy Spirit was poured out upon the believers. "No leaven is found conjoined with the *Meat Offering* (see Lev. 2:13-16). For in Him, who is its antitype, no corruption, no evil had any place. But in the 'new Meat Offering,' a type of His people, it was otherwise. The two wave-loaves were 'baken with leaven,' a symbol of indwell-

ing sin and corruption" (F. H. White). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). "To be in Christ is to be fully accepted. Thus the loaves were waved before Jehovah in token of such an acceptance, but they were not burned upon the Altar, for they contained leaven. The ground of their acceptance was doubtless found in the other offerings which were offered at the same time" (White). (Cf. Lev. 23:18.)

The fact that the Old Testament taught the typical lesson concerning corruption by evil in the use of leaven, made an approach for Jesus in His teaching to Jewish hearers in a similar application. He first taught by a parable in which He said, "The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33; Cf. Luke 13:20, 21). At first sight, this seems to put leaven in a better light than we were accustomed to think in the Old Testament. It may be wise, however, not to be carried away with the thought of the kingdom of God, which is compared to leaven, and therefore making leaven good work by the power of God. Since Jesus used other figures in His parables to reveal adverse developments in the kingdom, it should not surprise us if He used the leaven to reveal a very remarkable evil work against the kingdom. Compare the Parable of the Sower, which Jesus calls a mystery of the kingdom of heaven (13:11), also the Tares and the Wheat, in which both the good and the bad are seen. Likewise consider the net which was cast to catch fish, and caught both good and bad. We leave this for the present and consider other teachings concerning leaven.

When the Pharisees and Sadducees sought to overthrow the influence of Jesus, He said to the disciples, "Beware of the leaven of the Pharisees and of the Sadducees" (Matt. 16:6). He revealed to them that the doctrine of these sects was what He had in mind (Matt. 16:12), and that this doctrine was dangerous to follow. We need but study His warnings and rebukes to these men to understand the nature of their destructive influence in shutting up the kingdom of heaven against men. Matt. 23. He also included the Herodians as having dangerous leaven against the kingdom of God. Mark 8:15. These three classes have well been compared to the Legalistic Formalists, the Modernists, and the Political Advocates. They can readily be compared to similar leaven in the church of today.

The secret and penetrating power of leaven is also set forth in the teachings

of Paul to the Corinthians and the Galatians (I Cor. 5:6; Gal. 5:9)—"A little leaven leaveneth the whole lump." He teaches against the tolerance of fornication in the membership of the church at Corinth as being an evil influence that will contaminate the whole body unless it is put away out of the fellowship. He also teaches the Galatians against the legalistic doctrine of seeking salvation by the works of the law, as this doctrine would lead them back to the ordinances of the Old Testament. The only safety against these things is to "Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened" (I Cor. 5:7). How needful that fellowship be free from the "old leaven" and the "leaven of malice and wickedness," that we may keep the feast with the "unleavened bread of sincerity and truth" (I Cor. 5:8).

## Workings Like Leaven

1. *Hypocrisy.* Luke 12:1. Jesus called the hypocrisy of doings and teachings, leaven. We have already mentioned His teaching as recorded in Matt. 23. The deceptive working of wickedness, under pretense of good, is definitely revealed in

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 30, 1926)

Bro. and Sister Beare were taken to Balodgahan [India] . . . where they are studying the language.

Since Bro. and Sister [A. J.] Metzler moved here [Masontown, Pa.] a little over a week ago, we again have a resident minister.

(From GOSPEL HERALD, Jan. 6, 1927)

Bro. Daniel Kauffman . . . left Dec. 31 for Hesston, Kans., where he is listed as instructor for the special six weeks' Bible term. . . .

(From GOSPEL HERALD, Jan. 13, 1927)

Bro. Milo Kauffman of Hesston, Kans., closed a series of meetings at Limon, Colo., on . . . Jan. 2. Fourteen people made the good confession.

Bro. S. M. Kanagy of . . . Chicago is serving as special instructor during this term of six weeks [Goshen College].

The two weeks' series of meetings at New Holland, Pa., conducted by John F. Grove of Greencastle, Pa., closed on Dec. 19 with 45 confessions and two since.

The Johnstown Bible School . . . [had] . . . an attendance of forty-four regular students during the first week.



the writings of the New Testament Scripture. It is called the "mystery of iniquity" that was already at work in Paul's day and was to be fully developed in a day when the Antichrist would be revealed, "after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they receive not the love of the truth, that they might be saved" (II Thess. 2:9, 10). There is but one safeguard against being deceived by this deceptive leaven. It is an "unction from the Holy One" (I John 2:20), who will enlighten the understanding of those who honestly have received the truth. God has so constituted the human consciousness, that when it refuses what is known truth, it enters upon a diseased condition of "strong delusion, that they should believe a lie" (II Thess. 2:11). This makes them without excuse, and brings a condemnation upon them by their own choice to love "darkness rather than light, because their deeds were evil" (John 3:19). It exposes the individual to the blinding work of the "god of this world" (II Cor. 4:4), who seeks to keep them from the light of the glorious Gospel of Christ, who is the image of God. Indulgence in sin is a step toward hardening and leads into a place where deception does her deathly work in separating us from Christ and the hope of glory. Heb. 3:12-15.

2. *Lust*. "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting" (Gal. 6:7, 8). "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only" (John 5:44)? "But shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker" (II Tim. 2:16, 17). "But evil men and seducers shall wax worse and worse, deceiving, and being deceived" (II Tim. 3:13).

3. *Apostasy*. Degeneracy sets in and continues to do its corrupting work until the time comes "when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (II Tim. 4:3, 4). Such a picture of apostasy was seen in the time when church and state were united and the great mass of men and women were in the deception and corruption of Catholicism (so-called), and when the true church was under a cloud. The same permeating errors are filling the ranks of modern Christendom, so-called, in which all forms of adultery and social corruption, war and worldly strife in all its forms of selfishness, vanity and pride of human attainment, are promoted by those who call themselves

Christian. Where shall the end be? The day of wrath is coming upon the apostate deceivers of men, who "have drunk of the wine of the wrath of her [Babylon's] fornication, and the kings of the earth have committed fornication with her, and the merchants of the earth are waxed rich through the abundance of her delicacies" (Rev. 18:3).

#### *There Is a New Lump Unleavened*

But there are those who have purged out the old leaven. I Cor. 5:7. It is the people of God who have heard the voice of God and have "come out from among them" (II Cor. 6:17; Rev. 18:4). It may be a small group compared to the ones who have been corrupted by the leaven of wickedness. Matt. 7:13, 14. But it will be a group who have been sanctified and cleansed through Christ and His Word (Eph. 5:25-27); and who will be presented to Him as His glorious church, as a bride who shall enjoy the marriage

### Nature

BY EDNA CHRISTOPHEL

*I've read that blue jays are lovelier  
Than any other thing.  
But have you seen a cardinal  
Upon a snowy limb,  
And caught your breath  
In sheer delight,  
And known that life  
Is still all right,  
If God can send a cardinal  
To sway a snowy limb?*

Lansdale, Pa.

with her Redeemer and Lamb; who, triumphing over all the enemies of God, shall be with Him in eternal glory. Rev. 19:7-9; 21:9-27; 22:1-5.

Truly, the kingdom of heaven, in its earthly battleground, is dealing with the likeness of "leaven, which a woman took, and hid in three measures of meal, till the whole was leavened" (Matt. 13:33). "But thou, O man of God, flee these things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses" (I Tim. 6:11, 12).

Versailles, Mo.

One of the many fine things that caused me to join the Mennonite Church was their anxiety, their very deep desire to treat our people as brothers, to teach us through their example what real Christian love is; to have sympathy and a ready, helping hand for the one farthest down, regardless of color, thus bringing us closer to our Maker.—A Negro convert from the South.

## Dead Statistics as Index to Evangelism

By JOHN A. HOSTETLER

A recent report of the evangelistic efforts of one large denomination, the Congregational Christian Church, may be typical of the larger religious bodies of the country. While this group of Christians in a number of ways is very different from the Anabaptist wing of the Christian Church, some of the findings are of considerable interest. The study was conducted by Gerald J. Jud (1950 Ph.D. thesis) at Yale University entitled: *Procedures Used by Congregational Christian Churches in Preparation, Reception, and Assimilation of Church Members*.

The Congregational Church dates back to the Pilgrim Fathers and the early colonists of New England in 1620. The Christian churches who later united with them were offshoots of the Wesleyan and revival movements of the late eighteenth century. There are 4,678 places of worship in the United States in most of the states, but most of these congregations are concentrated in Connecticut, Massachusetts, and New York.

The findings of this report are based on questionnaires sent to 3,176 pastors, of which only 30 per cent were returned. The questions were constructed in such a way as to determine whether there was any association between the pastor's particular practice in the receiving of new members into his church and (1) the year of his ordination, (2) his denominational training in childhood, (3) the region of the country where the pastor serves, (4) the size of the church, and (5) whether the church was urban or rural.

Only some of the findings will be of interest to us. Of the 1,040 pastors who returned questionnaires, only 369 received their early religious training in the denomination; roughly one third of the recruits for the ministry come from their own denomination.

By the use of an "evangelistic index" (ratio of members received on Confession of Faith per one hundred members) comparisons of membership gains and losses were made. Over a period of 88 years (1860-1948) "the number of persons removed from the church roll because of death, letter of transfer, or for other reasons has in most years been greater than the number received into the churches on Confession of Faith." The rate of increase of church membership was rarely more than one per cent greater than the losses.

For the same period the loss of members coincides with financial panics and wars in cycles of about eighteen and one-half years. In Connecticut, where Congregational churches are consecrated, the evangelistic index has been under 3 per cent since 1930, and more than one half of the new members received



## A Prayer for This Week

Lord, I'm like a broken hoe that can no longer cut a garden. Rust has eaten through in spots. Hard earth and sharp stones have made me dull. But, Lord, I bring my hoe to Thee. Thou art the Master Blacksmith. Take me and put me into the fire and shape me again so that I will be a useful tool once more.

—A native of Kenya.

Recorded by Ernest Gordon, in  
*The Sunday School Times.*

were from churches other than Congregational churches. Roughly 40 per cent of all Congregational churches reported no new members from 1940 to 1948.

The pastors were asked to state the requirements for membership in their church. Jud's summary of these findings reads: "Practically no requirements beyond intellectual assent and sincerity of purpose are made," and "little mention is made of doctrinal matters, and only a comparatively few make any mention of requirements beyond 'faith' and 'desire to join.'"

"Since the churches minister primarily to the middle class, it is altogether possible for the average respectable member of the middle-class society to become a church member without feeling it incumbent upon him to change his ways or to fulfill any very demanding requirements. The transition from nonmember to member is very easy and painless."

Most of the pastors felt that they were responsible to teach youth in preparation for membership. It was found that the younger ordained men were more likely to hold both adult and youth classes for new members than were the older ministers.

Jud feels that several things are responsible for the inadequate preparation of adults and youth for membership. Among them he mentions (1) lack of vision or laziness on the part of the pastor, (2) lack of emphasis upon the teachings of the church, (3) a false assumption on the part of the pastor and church that those desiring to join are already prepared for membership, and (4) a failure to appreciate the importance of values of the church to the group. He adds: "The Congregational churches and ministers may well ponder their laxity and its results."

Congregational pastors who were reared in a Congregational background held more youth instruction classes than did ministers who were reared in other denominational backgrounds.

Youth instruction classes were held more frequently in the "East" than in "the rest of the country." Attendance at

these meetings was more compulsory in the "East."

Urban churches had a significantly higher number of instruction classes to prepare youth for membership than did rural churches.

So much for the findings of this study. There is one aspect of church statistics which tends to give a false impression—judging the strength of the church by the number of its members. Protestant membership in general has steadily increased since 1900, but this increase probably reflects a higher birth rate and larger incomes than it does a general religious fervor. There is likewise great discrepancy between membership and attendance, and the churches seldom are full except on religious holidays.

The findings of this study are of real interest to us as a Mennonite group, not in any spirit of self-exaltation, but for gaining a better insight into church methods and the perpetuation and preservation of Christian ideals in our own church group. A study of Mennonite methods and practices would doubtless be of great value to the church.

State College, Pa.

## No Provision for the Flesh

BY STANLEY C. SHENK

When, in his thirty-third year, Augustine (later to become famous as the great bishop of the city of Hippo) came to grips with God, he fought his battle right here on this issue of whether or not to make "provision for the flesh." He was tired of living in the swamps of sensuality, he longed for the bright sunlight and the clean air of the hills of God, but yet he resisted the call of God. Why? Because of the insistent demands of his flesh, his lower nature. Years later he described in the following words the terrible struggle of that last hour preceding his conversion: "The very toys of toys, and vanities of vanities, my ancient mistresses, still held me; they plucked my fleshly garment, and whispered softly, 'Dost thou cast us off? and from that moment shall we no more be with thee forever? and from that moment shall not this or that be lawful for thee forever?'" In his extremity, the wretched man picked up a New Testament and opened it at random. His eyes fell on the last three phrases of Rom. 13:13 and on the verse which follows. The words of Scripture struck home to his heart, and in an instant he had made his peace with God. "No further would I read; nor needed I: for instantly at the end of this sentence, by a light as it were of serenity infused into my heart, all the darkness of doubt vanished away."

*Herald Youth Bible Studies.*

The more you think of yourself, the less you think of Christ.

## Prayer Requests —

Pray for the safe journeying of missionaries on the way to and from their fields.

Pray that Bro. J. D. Graber may be a real blessing to our churches in Argentina, and that he may be guided in planning for future extension.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for the Brunk revival campaign in Florida.

Pray that a mother of eight children and stepmother of four may have grace for her important task.

*(Requests for this column must be signed.)*

## CHURCH OFFICIALS AND MEMBERS STEAL TIME

Thou shalt not steal. The number of church members who steal property is very small. The number of church members who steal time belonging to other people is legion. Time stealing can be stopped by setting meetings so that most people may reasonably be expected to be there and then by starting the meeting on time.

Time stealers are church officials who set the time of a meeting from 15 to 30 minutes before it can possibly start, officials who never start on time even when possible, and members of organizations who never arrive at the time set and seemingly consider time to be in limitless quantity for all.—*American Lutheran.*

There is a Negro proverb which says that the devil helps the thief every day but that one day God helps the policeman.



# OUR SCHOOLS

## HESSTON COLLEGE NEWS

A special program is again being planned for regional Christian workers during the annual Ministers' Week at Hesston Jan. 29 to Feb. 1. Although planned primarily for ministers, these meetings of special emphasis should be of vital interest to all church leaders. All areas of the work of the church will be discussed and should be mutually beneficial to the ordained and the laity.

Clayton Beyler, head of the Bible department, will direct daily studies in the Book of Hebrews. A class in evangelism, with emphasis on the local church, will be taught by Milo Kauffman. Afternoon discussions will center on the "Rural Church" and "God's Workmen." Under the latter assignment a different office in the church will be dealt with each day. On Tuesday Harry Diener, guest instructor for winter Bible term, will handle the discussion on the work of the bishop. Duties of the minister will be discussed on Wednesday. Harold Sommerfeld, local deacon, will outline the tasks of that office Thursday. Friday the layman's responsibility will be treated by Allen White, Peabody, Kans. Concluding the afternoon program each day will be a music period in charge of J. P. Duerksen. Scheduled for the evening period is an expository preaching workshop, directed by Ivan R. Lind.

\* \* \*

Highlighting winter Bible term events is the dedication of the J. D. Charles Hall of Science and Arts Feb. 1. During open house from one to four in the afternoon, representative classes will be meeting in all of the laboratories and choruses will be practicing each hour. This will enable visitors to receive a partial glimpse of the importance of the new science hall in relation to its actual contribution to Hesston College's educational program.

From four to five a basketball game between the varsity and alumni will take the spotlight. Free lunch will be served cafeteria style to all guests at 5:15.

The evening dedicatory service will be held in Hess Hall. President-elect Roy D. Roth will chair the meeting; M. A. Yoder will have charge of devotions. Departmental instructors Vincent Krabill, Lester Culp, and John Duerksen will relate what this building means to the science department, the agriculture department, and the music department. Dean Oswald will explain what the Science Hall means to the total educational program of Hesston College and Bible School. Tribute will be paid J. D. Charles and Glenn Hershberger by D. D. Driver. Daniel Kauffman, business manager, will also speak.

Bro. Milo Kauffman, past president of Hesston College, will deliver the dedicatory address. Nelson E. Kauffman, president of the Mennonite Board of Education, will have charge of the official act of dedication and lead in the dedicatory prayer. Directing the

dedicatory offering will be Harry Diener, vice-president of the Board of Education. Dr. Fred Brenneman, college physician, will pronounce the benediction.

\* \* \*

Guest speakers for the Rural Life Conference Feb. 1-3 will be C. R. McBride, associate professor of rural leadership training, Central Baptist Theological Seminary, Kansas City, Kans., and Grant M. Stoltzfus, editor of the "Mennonite Community," Scottsdale, Pa. This conference is being planned to climax Ministers' Week. Thursday afternoon Grant Stoltzfus will discuss "The Minister's Responsibility in Teaching Stewardship of the Land" while "The Rural Pastor" will be the subject handled by C. R. McBride on Friday afternoon. The latter will address the student body in the Friday morning chapel on "The Challenge of Rural Life."

Saturday morning discussion groups will be led by the visiting speakers. Lester Culp, instructor in agriculture, will serve as chairman of the meeting Saturday evening. In addition to the subjects, "The Sacredness of the Soil" and "Secularization in Rural Life" by the guest speakers, the film, "The River," will be shown.

"Preserving Rural Life Values" will be discussed by Bro. Stoltzfus, and will be followed by McBride's lecture, "An Expanding Rural Church." This Sunday evening program will conclude the conference.

\* \* \*

On Saturday, Dec. 15, Business Manager Dan Kauffman traveled to Greensburg, Kans., for the monthly meeting of the Board of Directors of the Greensburg-Kiowa County Hospital.

The board of directors of the hospital consists of four former Hesston students: Sanford Miller '39 is chairman; Abner Zook '12 is secretary; Dan Kauffman '40 is treasurer; and Harold Dyck is the fifth member.

\* \* \*

The annual yearbook judging contest sponsored by Myers & Co., Inc., of Topeka, Kans., has awarded the 1951 Hesston College Lark a certificate of merit. This is the first time such an award has been granted to our school's yearbook.

The editors of the 1951 Lark were Leabell Troyer and Margaret Glick. Leabell received her A.A. degree from Hesston College in 1951. She is now engaged in nurse's training at La Junta, Colo. Margaret Glick is at present teaching school near Hutchinson, Kans.

We express our thanks and congratulations to these editors by whose efforts the honorable mention was given to the 1951 Hesston College Lark.

\* \* \*

Dean Walter E. Oswald will attend the meeting of the American Association of Colleges in Washington, D.C., Jan. 7-10. He will attend the division for administrators of

church-affiliated colleges. One of the aims of the group is to work out a program for a foreign students' conference to be held in April. Oswald will also sit in on the discussion of another group, Christian Colleges of Kansas, who will work on the program of student solicitation and financial program.

\* \* \*

Registration for the six-week Bible term began at 8:00 Jan. 2 and was completed by noon. Forty-seven have enrolled, according to a report sent from the office of the registrar. The average age of the Bible term students is approximately twenty years. Three church groups are represented: Old Mennonite, General Conference Mennonite, and Amish Mennonite. They come from thirteen different states, Kansas, Illinois, and Nebraska having the largest representation. Visiting instructors are Harry Diener, Hutchinson, Kans., full time; Owen Hershberger, Hesston, and I. Mark Ross, Hesston. Members of the regular faculty are also assisting in instruction. Laurence Horst is director of the term.

\* \* \*

The Hesston College choruses broadcast by transcription over station KWBW in Hutchinson during the Christmas holidays Dec. 24-27.

\* \* \*

The midwinter revival meetings will begin Sunday, Jan. 6. J. S. Neuhouser, Ft. Wayne, Ind., will be the evangelist.

Melva Kauffman.

## LA JUNTA MENNONITE SCHOOL OF NURSING AND HOSPITAL NEWS

Edna Amstutz, Florence Grieser, and Beulah Nice attended an all-day Institute-Evaluation at the Medical Center of the Colorado University in Denver Nov. 16.

On Nov. 26 Edna Amstutz, director of nursing education, attended a meeting of the executive officers of the administrative section of the Colorado State Nurses' Association together with the members of the policies and program committee. A two-day Institute on Hospital Nursing Service Administration was planned, to be held April 24, 25, 1952.

Maude Swartzendruber spent Dec. 11, 12 at Hesston, Kans., in the interests of practical nursing. From there she journeyed to Chicago, where she attended a meeting of the Executive Committee of the Mennonite Board of Education Dec. 13.

On Dec. 10 Florence Grieser and Edna Amstutz attended a meeting in Las Animas in regard to nursing aspects in atomic warfare. Miss Grieser spoke on "Nursing Care in Atomic Warfare."

Myrtle Schweitzer and Virginia Nafziger accompanied Dr. Sherwin Johnston, director of Otero County Public Health Department, to Swink on Dec. 10 to attend a county meeting of the Tuberculosis Association.

Arlene Sitler, field representative, spent the forepart of December in Virginia, where she acquainted the church constituency with the La Junta Mennonite School of Nursing program and contacted prospective students. From Virginia, Sister Sitler visited several



churches in the Southwestern Pennsylvania Conference district. She spent the Christmas holidays with her home folks at Hespeler, Ont. Since the holiday season she is touring the Ontario Mennonite churches in the interests of the La Junta Mennonite School of Nursing.

Marie Yoder, R.N., who is home on furlough from Puerto Rico, spent Dec. 1-4 in the La Junta community. She spoke in the morning worship service on Sunday, Dec. 2, and gave an illustrated lecture in the evening concerning her work in Puerto Rico. On Tuesday morning she spoke in chapel, in the afternoon to the graduate nurses, and in the evening was the guest speaker at the Student Council Prayer Meeting.

The Student Council planned special daily programs which were broadcast to the hospital wards and dining room during each noon hour of Thanksgiving week.

All hospital and school personnel enjoyed a free turkey dinner on Thanksgiving Day. The turkeys were donated by Paul J. Hershey, president of the local hospital board.

On Dec. 2 the freshman quartet, composed of Norma Jean Weldy, Viola Diener, Leabell Troyer, and Mary Schlegel, assisted the Baptist Tabernacle minister in his Sunday evening radio program by rendering several numbers of music. Various student music groups have been singing for the different P.T.A. programs in La Junta during November and December. The Nurses' Chorus, directed by Betty Rice, R.N., sang on the hospital wards several times during the Christmas season. The patients deeply appreciate the singing by the nurses and wish they could hear them more often. The Nurses' Chorus presented their Christmas program at the church on Friday evening, Dec. 21. The Church Chorus, under the direction of Irene Cook, also gave several numbers at this time.

On Sunday afternoon, Dec. 16, the La Junta Junior College and Community Chorus, under the direction of Dr. Robert Barron, presented excerpts from Handel's "Messiah." A number of hospital and school personnel participated in this rendition of the "Messiah."

The freshman class entertained a group of fourteen children ranging in age from three to six years on Friday afternoon, Dec. 14, in the social room of Miller Hall.

Fifteen freshman nurses were formally accepted into the La Junta Mennonite School of Nursing on Sunday evening, Dec. 16, at the acceptance service held at the Mennonite Church. Menno Troyer and son, Curtis, from Conway, Kans., were the only out-of-state guests present. They came to see their daughter and sister, Leabell Troyer, who is one of the fifteen freshman nurses.

Marjorie Yoder, daughter of Mr. and Mrs. M. A. Yoder, of Hesston, Kans., was awarded a fifty-dollar scholarship by the Women's Auxiliary to the Colorado State Medical Society.

Rosalina Ortiz, freshman nursing student, told about Christmas in her homeland, at the Women's Fellowship which met in the social room of Miller Hall on Dec. 14. The project was to bring food and clothing for a needy family of ten children.

## PEACE AND WAR

### The Status of Conscientious Objectors in Europe

BY FORD BERG

The following has been taken from the thirty-six-page report by Bro. Guy F. Hershberger for the Peace Section of the Mennonite Central Committee on his commission in Europe. He was assigned to study pacifism in Europe, nonresistance among the Mennonites, and the general position of conscientious objectors. The copy of his report was obtained from the M.C.C., Akron, Pa.

#### Austria

Austria, which is 90 per cent Catholic, at the present time has no army or conscription and the constitution says nothing about C.O.'s. Although there is a paper list of about fifteen to twenty peace groups, so-called, the membership is small, and generally the leadership weak. Some are interested in world government, a few in human rights, a few in socialism, and some tend toward communism. None really represent the C.O. point of view.

#### Belgium

Belgium has compulsory military service and no constitutional provision for C.O.'s. Public opinion toward C.O.'s is less good now than before the war because many of the prewar political C.O.'s turned traitors during the war, and the state church is opposed to pacifism. The number of C.O.'s is very small. In several cases in recent years C.O.'s have not been called. Some C.O.'s have been assigned to work in coal mines in lieu of military service.

#### England

C.O.'s in England during World War I numbered 16,000, and during World

War II when 8,300,000 men registered, 67,000 were provisionally registered as C.O.'s. By December, 1948, British Tribunals (courts set up to judge the validity of C.O. claims) had ordered 62,301 of the provisional registrants to be classified as follows:

Noncombatant Service	17,231 (27.7%)
Denied C.O. Standing	18,495 (29.7%)
Unconditional C.O.'s	2,937 (4.7%)
C.O.'s to do Civilian Work	23,638 (37.9%)

Thus 26,000 men were adjudged sincere C.O.'s and were excused from the military arm. (U.S. had about 10,000.) The 2,937 men given an unconditional rating were apparently exempted completely, while the 23,638 were ordered to undertake civil work or training. The latter group was permitted to do foreign relief work such as under UNRRA and the Friends' ambulance unit.

The organized peace movement in England is extensive. There are active groups such as the Fellowship of Reconciliation (FOR), the War Resisters' International (WRI), and the Peace Pledge Union (PPU). Today the FOR has 14,000 members and the PPU has 13,000.

The Quakers in England are very strong in their objection to war. Sixty-nine per cent of the Quakers in England called up registered as C.O.'s. (In United States about 40 per cent of all Mennonites registered as C.O.'s) The Methodists, the Anglicans, and the Plymouth Brethren have also produced many C.O.'s.

Peace literature in England is voluminous, including an eight-page weekly paper actually sold over the newsstands. The general over-all British attitude was expressed by Churchill early in World War II when he said: "The rights which have been granted in this war and the last to conscientious objectors are well known, and are a definite part of British policy. Anything in the nature of prosecutions, victimizations, or man-hunting is odious to the British people."

#### France

One year of military service is required by France, with no provision for C.O.'s. Those refusing to serve are to be sent to prison. There have been a very small number of C.O.'s, and some are given physical discharges to avoid public issues. In 1948 the Synod of the French Protestant Church (France has 1,000,000 Protestants and 42,000,000 Catholics) adopted a resolution to officially support C.O.'s. Very little literature is produced.

The Graduate Nurses' Study Club met in Miller Hall on Dec. 17. Before beginning the meeting, the group went to Nora Miller's home and sang carols for her. Following the business meeting, the evening was spent wrapping gifts for local children and singing carols.

A number of the voluntary service unit journeyed to Kim, Colo., on Sunday evening, Dec. 23, to carol for various ones in the community there. On Monday evening, Dec. 24, the M.Y.F. group caroled in La Junta and the Cheraw community.

The Colorado M.Y.F. arranged for a Bible Normal to be held in La Junta over the holiday season, Dec. 27-30. Classes were conducted in Miller Hall during the day and evening services were held in the church.

We covet your prayers for our work here and pray God's blessing upon each one of you throughout the coming year.

Marie Kaufman.



### French Mennonites

Nonresistance has been nearly lost among the French and Alsatian Mennonites, although the doctrine is still believed in "a vague and general way." Interestingly, many of the French Mennonites have retained their Swiss citizenship (most are of Swiss background) specifically to avoid military service, which is done by paying a Swiss military tax. This, they feel, has kept them somewhat in line with the traditional Mennonite position. However, there has been no teaching on nonresistance for several generations, and those not under Swiss citizenship have accepted army service without hesitation; in fact, a considerable number of men lost their lives while soldiering.

There has been a definite resurgence of teaching on nonresistance since the war. Pierre Widmer, a Mennonite minister whose story, *From Military Service to Christian Nonresistance*, has sold widely in America, has been a definite influence on the French Mennonites. A former officer, he has renounced his commission. He is editor of the official French Mennonite organ, *Christ Seul*, in which he openly proclaims nonresistance.

### Germany

Hitler silenced peace groups, and C.O.'s either renounced their position or were liquidated. About 1,000 C.O.'s, mostly Jehovah's Witnesses, were shot. Since the fall of Hitler, Germany has no army or navy, and so there is no conscription. Organizations like the FOR and the WRI have made steps to provide legal measures for C.O.'s, supposing that conscription will eventually be used again.

Three provinces, Bavaria, Wuerttemberg-Baden, and Hesse, all in the American Zone, have made constitutional provision for C.O.'s. The British military government, in the British Zone, refused to permit recognition to C.O.'s, claiming that this is a matter for the German federal government and not for the individual states to decide. Soon following, on May 8, 1949, the federal government guaranteed complete freedom of conscience and religion.

Germany has peace organizations such as the FOR and the WRI, which are distributing some peace literature. There are numerous other peace organizations, with different types of pacifism. Even the Catholics have a significant peace movement.

### The German Mennonites

From about 1850 on, nonresistance among the German Mennonites declined until by World War II it was practically gone. In 1937, with Hitler on the goose step with his brownshirts, the official church paper of the North German Mennonite conference even published an article declaring the loyalty of the German churches to the Hitler bandwagon.

Since the end of World War II, there are indications of a renewed interest in nonresistance. In 1949 a peace conference brought the doctrine into the open. Christian Schnebele, a Mennonite minister and a former officer in Hitler's legions, openly confessed his sin in participating in the war. Few have been willing to admit that much. In 1950, the German churches went on record as officially committed to nonresistance. Some of the Mennonite papers carry articles openly on nonresistance, some of which are written by Schnebele. The signs are hopeful, but time will disclose the interest.

### Holland

Holland's C.O.'s have been given special consideration since 1923. In 1947, a system, patterned very much after the U.S. system of C.P.S. during World War II, was established. The C.O.'s are assigned to civilian work such as agricultural and soil conservation, mental hospital service, and work in government administrative offices. The barracks and working and living conditions are similar to our C.P.S. program, except that the camps are operated by the government, and the men are paid for their work. During the period of 1946-49, about 1,000 men claimed the C.O. position. Of these, 49.5 per cent were given C.O. status, 33 per cent were adjudged insincere, and 17.5 per cent were excused as medically unfit.

There are important pacifist organizations, and considerable peace literature is being distributed.

### Dutch Mennonites

By 1900, nonresistance had nearly vanished among the Dutch Mennonites. During World War I there was one C.O. who took his stand. During the 1920's and 1930's a body of Dutch Mennonites presented vigorous opposition to military service. Following World War II, the emphasis of this group changed, basing their objection more on nonresistance than against militarism. By 1950, the Biblical position in the Mennonite peace movement became predominant. The Dutch Mennonite peace group at present has been co-operating with the M.C.C. in a modest program of relief, is publishing a monthly periodical, maintains a peace bureau which provides spiritual and technical assistance to C.O.'s, and maintains a peace center at Heerewegen, the M.C.C. center in Holland.

### Scandinavian Countries

All Scandinavian countries have conscription and all give legal recognition to C.O.'s.

Denmark has an alternative service program, with the C.O.'s engaged in forestry service exclusively. The term of service is eighteen months and life in camps is similar to our C.P.S. camps. In 1948, 117 men were recognized as C.O.'s, most of them being Jehovah's Witnesses. The War Resisters' International is ac-

tive and membership is about equivalent to acceptance as a C.O.

Finland, since 1931, permits C.O.'s to perform civilian service during peacetime, but in time of war the C.O. position is a crime, punished by the military code. There were about 200 C.O.'s in prison during World War II.

Norway provides alternative civilian service, with the period of service 50 per cent longer than the required military service. Length of terms can be reduced by diligent work by doing assigned jobs in less time than the maximum allotted. Relief service on the continent counts as alternative service.

Sweden grants alternative civilian service for C.O.'s by having them work as nurses in military hospitals or cottage hospitals, as clerks or professional workers on military staffs and units, as workers in civil defense as in the fire department, and on general civilian duties.

### Italy

All men in Italy except Roman Catholic priests, are eligible for military service. C.O.'s are not recognized. There is no strong pacifist organization in Italy, although there is a small WRI group and a small FOR unit. The Waldensian Church, although not nonresistant, has many pastors committed to this view. Hope lies within this group.

### Switzerland

Conscription in Switzerland is required of all men, except exempted clergymen, who must pay a military tax. In the last several years there have been about 100 C.O.'s tried by Swiss military courts. Very short prison sentences are given. Efforts have been made to legalize the C.O. position, without success. There are active peace organizations.

### The Swiss Mennonites

Of the sixty-seven C.O.'s brought up for trial in Switzerland from 1930 to 1945, forty-one were Jehovah's Witnesses, seventeen were members of the Apostolic Christian (or New Amish) Church, and not one was a Mennonite. Mennonites have served in the army since 1875. About fifty per cent of those serving in the army now serve in the medical corps, which is an unarmed non-combatant corps. However, since World War II, it is said that all but one noncombatant corps is armed.

There is a revival of interest in the true position of nonresistance in Switzerland, although most still feel that service in the medical corps is satisfactory.

Scottdale, Pa.

The more we examine our contemporary economic structure the more we are convinced that much more work remains to be done before we understand the social implications of our nonresistant faith as fully as we ought.—Guy F. Hershberger.



## A FOLLOWER OF JESUS?

Sunday School Lesson for January 27

(John 3:1-21; 7:45-52; 19:38-42)

Consider the followers of Jesus studied to date. What concept of "follower" has been built up in these studies?

We hardly know whether we can call the man of this study a follower or not. How we wish we could. What an influence he would have been!

Nicodemus was a pre-eminent, highly educated man, such as seldom follow Jesus today. Yet we know Jesus yearns to see them saved and we should too. This man was a Pharisee, a member of the anti-Christ party. Being a member of the Sanhedrin he must have been a scholar in Biblical law. He knew the Old Testament Scriptures. Perhaps he was really waiting to see this light and this glory of Israel.

Why should this learned Pharisee have come to the despised Galilean prophet? He must have felt like those who heard the Sermon on the Mount. Jesus spoke with authority and not like the scribes. Here was truth—truth for living, truth that he should know too. When Nicodemus recognized Jesus as Teacher he seems to have given no evidence that He was more than a teacher to him, perhaps one like himself. This we read into the story from Jesus' answer. What Jesus came to bring was salvation, a change of heart. This need Nicodemus did not recognize. He did not recognize Jesus as a Life-giver. He did not think of himself as a sinner. The "musts" of Jesus' answer express the basis of following Jesus (our theme this quarter). It is not to be religious or cultured, but to be born anew from above, to be transformed by renewing of one's mind, to become a new creature in Christ Jesus.

His coming at night suggests that it was difficult for Nicodemus to approach Jesus, but we can be so glad that he came, even with much to hinder. And think what opportunity this gave Jesus to teach for all times what true discipleship is. We can't explain how one gets a new heart, but we thank God He can give it.

What immediately followed Nicodemus' talk with Jesus we know not. We pity the formalist. Yet we are glad to see him stand up for Christ later in the Sanhedrin. And still more courageously at the cross he boldly asked for the body of Jesus and lovingly buried it with costly spices ("about an hundred pound weight"). Surely we can call him a friend if not a follower.

Jesus spared not the needed truth in dealing with the self-righteous Pharisees. Perhaps few became followers. Is it not true: How hardly shall they that trust in their own righteousness enter into the kingdom? Be sure your pupils are not trusting in deeds of the law. Rom. 3:20.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

## TO BE NEAR TO GOD

## THEME FOR WEEK: YOUTH

## Sunday, January 20

"But his mother kept all these sayings in her heart. And Jesus increased in wisdom and stature, and in favour with God and man" (Luke 2:51b, 52).

Some people view Mary as semidivine, and some, seeking to avoid "Mariolatry," pass Mary by with too little recognition. In any assay of the problem of growing youth her attitudes must be considered. She it was who pondered and weighed the sayings of her Son. His youth did not bloom into the beauty of Godlike manhood overnight. He had to learn the sacred Scriptures; He had to learn obedience; He had to learn how to make a yoke; He who never was in rebellion nevertheless was subject to His parents. I appreciate the fact that our Lord could be reared by a parent who pondered. Would to God that all youth could be so reared.

## Monday, January 21

"And as Peter knocked at the door of the gate, a damsel came to hearken, named Rhoda. And when she knew Peter's voice, she opened not the gate for gladness, but ran in, and told how Peter stood before the gate" (Acts 12:13, 14).

Adolescent youth may absolutely be depended upon to be both undependable and unpredictable. "For gladness," mind you, she did NOT open the gate; emotion was so far ahead of reason. She even takes time off for an argument, letting him knock the while. Depend upon physician Luke to record faithfully the adolescent attitude ("they do the dumbest things"). But they are lovable, overflowing their emotions, leaving the gate latched, shutting the dear old apostle out "for gladness." This Monday morning is a good time to thank the Lord that you can help steer some youth through this time of impetuous emotion.

## Tuesday, January 22

"Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment" (Eccl. 11:9).

So very often this verse is taken as a rebuke to sin, but it is just as truly an incentive to righteousness. I have seen youth walking in the ways of his heart, and the result was good indeed. Young folks led a sane and enjoyable social life, and as a result a good Christian partner was found from among the group, a Christian family was set up, and a God-inspired vocation found for the new household. We need to help youth to see that godliness yields the highest dividends. Let youth govern his emotions, then let him walk in the ways of his heart, that is, his emotions. Today we need to thank God that we can so assist youth.

## Wednesday, January 23

"Arise, anoint him: for this is he" (1 Sam. 16:12).

We older folks have our opinions. We are not to be blamed for that. We look to our own generation to have the sense and judgment that it takes to run the world today.

BUT, we little know how much of the world's woe is due to the very effective choking of the viewpoint of youth. I do not here advocate the turning over of the helm to the youngest sailor just because he is the youngest. I do advocate the open-mindedness of a Samuel which listens to God's voice when it says, "I have chosen this for the future." Our Davids may not be now called to present usefulness, but in myriad ways they are called now to future usefulness. Let us pray that we, like Samuel, may have an open ear to God's selectivity.

## Thursday, January 24

"As for these four children, God gave them knowledge and skill in all learning and wisdom: and Daniel had understanding in all visions and dreams" (Dan. 1:17).

Oh, to have wise children, children whose wisdom has been God-inspired. The recipe for such children seems to be implied in the context. If children with backbone are sent away from home, children who have learned to pray, then we may expect wise children, according to this passage. Here were children with spirit, because here were dedicated children. Perhaps it is not always true that children thus trained and taught are safe out in the world, but it usually is true. Happy those parents whose children have manifested the characteristics of wisdom, God-given wisdom.

## Friday, January 25

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

Faith dwelt in young Timothy. It was no accident, in this case. Here was no child rescued from the wild; here was a third generation faith. Faith is not inherited; the son of a Christian is no better than another, but faith is certainly imparted. I observe in my children the slant of my own views in religious matters, and that in matters in which I have not consciously instructed them. Yes, faith is imparted by faithful mothers. I heard recently of a man who said that he received his instruction at his mother's knee, and over his father's very determined knee. By mother's believing faith and father's acting faith was he reared. Both are unfeigned, without pretense. God give us strength today to impart unfeigned faith to youth. We may be training a Timothy for future usefulness.

## Saturday, January 26

"And the Lord came, and stood, and called as at other times, Samuel, Samuel. Then Samuel answered, Speak; for thy servant heareth" (1 Sam. 3:10).

Children do not come by their knowledge of the Lord by intuition. They must be instructed. We do not allow them to come by their mathematics, history, and table manners by intuition; we train them. So must they be trained in religious matters. Very few of our children have the advantages which Sam-

(Continued on next page)



# FAMILY CIRCLE

## Dual Daughter

BY LORIE CONLEY GOODING

*I am Martha's daughter.*

*My days are full of care.*

*There's no time for resting and reading,  
And little for praise and prayer.*

*But late in the quiet evening*

*When the work is put away,*

*I keep a time to study,*

*To meditate and pray.*

*Though Mary and Martha were different,*

*In me they are reconciled.*

*By day I am daughter to Martha;*

*At night I am Mary's child.*

Holmesville, Ohio.

## The Quiet Time

BY EUNICE SHELLINGER

"You know, Mother, I liked it this evening," said my little daughter as she gave me an extra hug on going to bed. "It seemed—" She searched for the right word to express her feeling of satisfaction. "It seemed sort of like Christmas."

"Like Christmas!" I am sure that I know just what she meant; a sense of mutual love, shared fun, and the cozy oneness of a family group. I thought back on the hour that had given her that treasured feeling. There had been nothing special about what we had done, just our usual evening story, songs, and conversation, but it had satisfied the vague restlessness that is part of a child at the thought of closing his eyes to another day.

Bedtime can come very abruptly to an active child—so abruptly that his whole being rebels. It means the cessation of oftentimes boisterous play. It means the complete shutting himself off from all that seems so important to him. To some unhappy children comes the dread of the frightening dreams that they must expect. What a child listens to before going to bed can be the determining factor for or against pleasant sleep experiences.

Happy is the child whose parents arrange for at least a half hour of quiet before bedtime. Whatever the activity may be, if planned wisely, it will serve to quiet tired nerves and relax active muscles. A child will often play actively until a late hour with no hint of drowsiness, when a few minutes of quiet relaxation would have put him in a sleepy state hours earlier.

There are many profitable ways in which to spend this precious thirty minutes. If the children are old enough, this time may be spent in memorizing and studying Bible chapters. Youngsters and oldsters alike will profit by a few minutes spent thus.

Everyone loves to sing. What better time than close of day could there be to enjoy this inspiring activity? Even small children will learn and appreciate many of our time-honored hymns if they are given an opportunity to sing them with Daddy and Mother.

There is that rich source of stories, the Bible. Our copy of *Egermeier's Bible Stories* has been read through aloud at least three times with no thought of its being boring. What a great opportunity for parents to acquaint their children with Bible background! There is a vast supply of good literature waiting to be enjoyed in just this manner.

Children love conversation with adults. They wonder about so many things, and all too often have no chance of having that wonder rewarded with understanding. Certainly we parents would do well to visit the child's mental foundries and see his mind at work. We would do well to raise our minds to the level of awe and wonderment that is the child's.

Although bedtime activities may be slanted to the small child's understanding, older boys and girls will almost invariably lay aside their work or play and enjoy the quiet time as much as the little ones. There comes a time when Daddy's knee and Mother's arms can no longer fill a child's need for love. This does not mean that the need has ceased to be. It is still there and needs to be responded to just as surely as the small child's need.

When that time comes parents can bolster the child's confidence in himself and his world by admitting him into their conversational and thought life and giving him themselves as a sounding board for his dreams and ideas. He must be recognized as an individual by his family before he has the courage to express himself to his environment.

The quiet time then becomes the time for long thoughts, trusted confidences, and shared visions. It will be a time of spiritual growth and personal development. It will send the child to his rest with a relaxed body, a clear mind, and a nurtured soul. He will sleep sweetly and quietly. He will know that no harm can befall him because he has learned of the love of God in experiencing to the full the love of his father and mother as they interpret God to him. Goshen, Ind.

## EXPRESSIONS OF APPRECIATION

We wish to thank our relatives, friends, the Sunshine Sewing Circle, and the Sunday school for remembering us with the prayers, gifts, and Christmas greetings that we received over the Christmas season. May the Lord richly bless each one of you is our prayer. —Harry L. and Alma M. Lehman, Chambersburg, Pa.

I want to express my sincere thanks to the many friends, relatives, Sunday-school classes, and sewing circles for remembering me with cards, flowers, prayers, gifts, and visits during my stay in the hospital and since my return home. May the Lord bless you all.—Mrs. Benjamin Z. Mellinger, New Holland, Pa.

With sincere appreciation I wish to thank our many relatives and friends who remembered me with prayers, cards, gifts, letters, and flowers during my stay at the Cleveland Clinic Hospital and since my return home. May the Lord richly bless each one of you is my prayer. —Dan H. Miller, Conneaut Lake, Pa.

We wish to express our thanks to our many relatives and friends for the kindness shown by prayer, visits, gifts, cards, flowers, and other tokens of love to our dear father and grandfather during his illness. We also wish to thank those who gave expressions of sympathy during our bereavement in his passing. May the Lord bless each one of you for your kindness. —Children and grandchildren of Daniel C. Dupler, Columbia, Pa.

We wish to express our sincere thanks and appreciation to all kind relatives, neighbors, and friends who remembered us with prayer, letters, and cards of sympathy during our recent bereavement in the death of our dear mother. May the Lord bless each one of you.—Adam R. Stauffer and family, R. 1, Ephrata, Pa.

I want to express my sincere thanks to those who remembered me in my shut-in hours with cards and Christmas and birthday greetings.—Mrs. E. A. Mast, R. 4, Kokomo, Ind.

I wish to thank my relatives and many friends for remembering me with cards, flowers, and other gifts while at the Goshen Hospital and since returning home. Especially do we thank you for your prayers. We feel the Lord has answered them, and we ask Him to reward and bless each of you.—S. G. Winey, 1701 S. Main, Goshen, Ind.

I wish to say thank you to my many friends and relatives for the gifts, letters, and cards sent me for Christmas; and thank you to the carolers. May the Lord bless you all is my wish and prayer.—Mrs. Peter S. Martin.

## Happy he

With such a mother! Faith in woman-kind  
Beats with his blood, and trust in all things high  
Comes easy to him, and tho' he trip and fall,  
He shall not blind his soul with clay.  
—Tennyson.

## TO BE NEAR TO GOD (Continued)

uel had, both of birth and surroundings. Still he did not KNOW the Lord, though he knew much ABOUT Him through the temple service. He certainly must have had a factual knowledge of the form of worship current in his day and he certainly knew the commandments on which it was based. But to know the Lord as a person, to speak with Him and feel His nearness, in this sense he did not know the Lord. Today we may introduce our children to the God who speaks to their hearts. He will tell them His plans, if they learn to KNOW Him. He is good to know. —J. Paul Sauder.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The chorus from the Midway Church, Columbiana, Ohio, gave a program at Kidron, Ohio, on Dec. 30.

Bro. C. F. Derstine reports splendid interest in the Bible Conference at the Shore Church, Shippshewana, Ind. The Youth Conference was canceled on account of a snowstorm. Bro. Derstine announces the following addresses: Feb. 6, Messiah Bible College, Grantham, Pa.; Feb. 8, Christian Businessmen's Bible Conference, Y.M.C.A., Lancaster, Pa.; Feb. 9, Youth for Christ, Pottstown, Pa.; Feb. 10, Monterey, Bird-in-Hand, Pa.; Feb. 11, Greenwood, Del., Amish Mennonite Church; Feb. 12, 13, Denbigh, Va.

Bro. J. H. Hess is directing the singing in the evangelistic meetings at Kitchener, Ont. Bro. Derstine is conducting his forty-fifth evangelistic series in the home congregation.

The Freeport, Ill., congregation has issued an eight-page newsletter including communications from workers of that congregation in the Mennonite Children's Home, West Liberty, Ohio, in M.C.C. relief work in Java, in nursing instruction at Goshen College, in the Boys' Orphanage at Bragado, Argentina, in nursing supervision at La Junta, Colo., and on an evangelistic trip to Sicily.

A cradle roll department has been added as a new evangelistic outreach of the Albany, Oreg., congregation.

The inter-literary society organization in Ontario sponsored a watch-night service at Kitchener.

The mixed chorus from St. Jacobs, Ont., rendered a cantata at Hawkesville the evening of Dec. 30 and at Kitchener on Jan. 6. The St. Jacobs congregation is inaugurating a Bible-reading program, under which the members of the congregation will read the Bible through in three years and the New Testament in one year.

Bro. T. C. Yoder is conducting a singing school at Yoder, Kans.

Bro. Earl Maust, Harrisonburg, Va., held a singing class at the Pigeon River Church, Pigeon, Mich., during the holidays. The Pigeon congregation joined with the Pigeon River congregation in the final service of song.

Bro. T. E. Schrock, accompanied by a group from the Fairview Bible School, was scheduled to give a program at Pigeon, Mich., on Jan. 13.

Bro. James Bucher may be addressed Jan. 13 to Feb. 15 in care of Edgar S. Denlinger, 203 Eby Street, East Brewton, Ala. Prayers are solicited for revival meetings at that place.

The average attendance of pupils in Mennonite Sunday schools is seventy-five per cent, according to Bro. J. J. Hostetler. That means that on the average Sunday over 20,000 pupils are absent.

A Bible Conference was held at Manson, Iowa, Dec. 27-30, with Paul M. Miller and J. Lawrence Burkholder, Goshen, Ind., as instructors.

The Pinto, Md., congregation conducts services at the Old People's Home in Maryland one Sunday each month.

The Faith and Practice Commission of the state M.Y.F. in Colorado held a Bible Normal at La Junta Dec. 27-30.

The Sugar Creek-Bethel M.Y.F., Wayland, Iowa, recently made contributions to the Palmer tract work, to the Hannibal Christ-for-Today broadcast, and for the Calvary Hour broadcast.

The first service in the new Kingview Church, East Scottsdale, was held by the Scottsdale Ladies' Chorus on New Year's Eve. The church will be ready for regular use in a few weeks.

New workers at the Publishing House are Mary Ellen Hostetler, Nappanee, Ind., and Stanley Yoder, West Liberty, Ohio. Stanley was a former worker.

The secretary's minute books of the Mennonite Board of Education for the years 1939-49—the period of service as secretary of Bro. C. F. Yake—have been deposited with other records of the Board in the archives of the Mennonite Church at Goshen, Ind.

From several sources has come a request that in the birth notice column we include how many children have been born into the family. We will publish such information when it is sent to us by the parents reporting.

The registration during the first week at the Ontario Mennonite Bible School was 127. Seven states and two provinces are repre-

sented. For the Thursday evening classes 150 have enrolled. With Bible Institute enrollment the registration totals 316. Allowing for duplications, the basic enrollment stands at 261. The second semester of the Bible Institute begins Jan. 14.

Reflections is the name of a mimeographed newsheet which periodically is circulated to the Mt. Joy, Pa., congregation. The latest issue announces the ordination of Bro. Robert Garber for mission work in Ethiopia on Jan. 13; also that Bro. Russell Baer will teach a course on Christian Life on Friday evenings in January, February, and March.

Bro. H. E. Hostetler, aged deacon of the Pleasant Valley congregation, Harper, Kans., passed to his reward on Jan. 2. Funeral services were held Jan. 5. Obituary later.

Bro. Sanford E. King, pastor of the Hutchinson, Kans., Mission, conducted a daily devotional broadcast over a local station during Christmas week. He was assisted by singers from Hesston College.

The Hartville, Ohio, congregation, which has been worshiping in a basement church for several years, is planning to complete its building.

The Holy Spirit's working was remarkably evident in the closing evening of revivals at the Zion Church, Hubbard, Oreg. In a service of testimony, reconsecration, and confession, many experienced forgiveness and help from God. Linford Hackman served as evangelist.

The third annual Ministers' Workshop was conducted at the Hannibal Mission Church Jan. 1-4. Bro. Paul M. Miller, Goshen, Ind., and Bro. Roy D. Roth, Hesston, Kans., served as instructors. Ministers were present from Culp, Ark., Versailles, Mo., and the four churches in northeastern Missouri. The testimony of all present was that the workshop

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## Calendar

- Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Annual Christian Day School Meeting, New Danville, Pa., Feb. 16
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
- Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Laurelville Mennonite Camp, Mt. Pleasant, Pa., Boys' Camp (ages 9-12)—June 28—July 4
- Girls' Camp (ages 9-12)—July 5-11
- Junior High Camp (boys and girls—ages 13-15) July 12-18
- Missionary Bible Conference—July 19-25
- First Family Week—July 26—August 1
- First Young People's Institute—August 2-8
- Second Young People's Institute—August 9-15
- Second Family Week—August 16-22
- Victorious Life Conference—August 23-24
- Music Week—August 25-29
- Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The building work at Bathet, Bihar, India, is progressing rapidly. "God is answering prayer," says Bro. John Beachy about the change for the better in the matter of building bricks that don't crack while drying. The well has some water, but digging continues through stone in an effort to find more water. A brick kiln of 60,000 bricks was to be fired before Christmas holidays. The foundation for the bungalow is being put down. The servants' houses and garage are nearing completion.

Bro. Lee Kanagy, missionary in language school in Tokyo, Japan, writes the day following Christmas: "We received many greetings from friends in the States, telling us that they were remembering us in prayer, for which we are ever grateful. This is Christian fellowship indeed."

A Christmas offering by the Mennonite churches in Puerto Rico was taken during the season for the building of the Coamo Arriba church. This offering amounted to \$428.40. This is an encouraging step to an indigenous church on the island.

On Thursday, Dec. 20, the annual Christmas dinner was held at the Chicago Home Mission. Around 175 boys, girls, and adults enjoyed the foods prepared by the various country churches of Indiana and Illinois.

The annual meeting of the Mennonite churches in Puerto Rico will be held Feb. 15-17 at La Plata. Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, will be present for the occasion.

A Gospel team from Goshen College gave a program at the Mennonite Mission in Detroit, Mich., on Jan. 2.

Attendance at the Saginaw, Mich., Gospel Center is increasing, the highest attendance being 105. Bro. LeRoy Bechler, who is pastor of this Negro work, recently reported the first funeral conducted in their church. An eighteen-year-old girl who had become a Christian through the work of the summer Bible school and the personal witness of Sister Bechler, died of pneumonia following an operation. Her testimony left a witness in the community.

A baby girl, Carol Martha, was born to B. Frank and Anna Byler, missionaries at Bragado, Argentina, on Dec. 24.

Bro. and Sister Weldon Martin, missionaries at Mathis, Texas, and in language school at Saltillo, Mexico, at the present time, write: "This week Catholic churches all over Mexico, celebrated the legendary appearance of the 'Everlasting Virgin, Mary, Mother of God,' to a poor Indian, back in 1531. . . . It was the most pagan celebration we have ever seen, the beat of the drum resembling that

of an African tom-tom. The Virgin of Guadalupe has merely been substituted by the church to take the place of Tonantín, the rain god of the Aztec Indians."

Bro. and Sister George Beares left Balodgahan, India, on Dec. 26, sailing from Bombay on Jan. 8 for Africa, where they will visit our missions. They will sail for Southampton on April 30. After visiting Bro. Beare's relatives in Ireland, they will return to the States sometime before annual Board meeting, on furlough.

Watch-night services and annual business meetings were held on New Year's Eve in three churches in Puerto Rico—at Pulguillas, La Plata, and Palo Hincado.

A voluntary service unit, under M.R.C., has begun work at our mission at Mathis, Texas. The areas of service will be education, health, recreation, crafts, and repair of mission property.

Helen Snyder, Ontario, spoke at the Detroit Mennonite Mission in Michigan on Sunday evening, Dec. 30, on her experiences in voluntary service at Gulfport, Miss.

Bro. and Sister S. Allen Shirk, Bihar, India, are busily engaged in language study but also take time to do some positive witnessing. A letter written in late December says: "I've been appreciating the opportunity of witnessing. Each week the pundit and I go to the Friday bazaar and he speaks

## Your Treasurer Reports

For some years the General Mission Board has been carrying on mission work among the Spanish people at Mathis, Texas. This work has continued to grow and a small church building has been erected. Recently, Brother and Sister Weldon Martin of Harrisonburg, Virginia, have been placed there in charge of the work. The Mennonite Relief Committee has now completed plans for a service unit to serve with Brother Martin in the mission program. This seems to be a needy area for mission work and a great deal of work can be done in the area of working with young people. With increased activity in this work, we are in need of contributions to carry on both the mission and voluntary service programs. The voluntary service workers appointed for this unit are Mr. and Mrs. William Swartzendruber, Ray Vallarta, and Bertha Alderfer. Contributions for this work should be designated for the Mexican Border Mission or Service Fund.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Sister Emma Landis, Harleysville, Pa., left for Puerto Rico on Jan. 15 for a two-year term in La Plata Mennonite Project. Sister Landis will serve in the hospital kitchen.

Sister Bertha Alderfer, G.N., Telford, Pa., will begin service at Mathis, Texas, on Jan. 15 as a member of the new service unit being organized there among the Spanish-speaking Americans. The service program is intended to extend the mission program by ministering to the physical and educational needs of the children.

A young woman will be needed as a voluntary service replacement in the La Junta Mennonite Hospital, to work in the formula kitchen, by March 1. Write the Secretary for Service and Relief for further information. About ten nurse aides will be needed for June 1. It is not too early to put in your application.

while I sell literature, Gospels, etc. There has been very good interest and some very good contacts have been made. We usually sell from forty-five to fifty Gospels each week, which is very good for this place with its low rate of literacy."

Bro. J. D. Graber, now on an administrative visit to Argentina, arrived in Buenos Aires on Sunday evening, Dec. 30.

The clinic at Pulguillas, Puerto Rico, was moved from the home of Bro. and Sister G. D. Troyer to the recently remodeled building, which was the school, and earlier yet, the first tabernacle church building.

The manuscript for a new booklet, "We Enter Puerto Rico," a part of the Latin America mission study kit, is now in process and will be sent to Scottdale for publication in another week or so. This will be the third "We Enter . . ." booklet to come off the press within the last six months. "We Enter Bihar" is almost completed and will be ready for distribution soon. "We Enter the Chaco Indian Work" came off the press a few months ago.

The Lord willing, Nelson and Ada Litwiller will be coming to the States on furlough during the spring of this year. Since several furloughs are falling due at the same time, they will be taking theirs a bit earlier so as to return to the field sooner.

Bro. Ralph Palmer, tract evangelist, has given out, hand to hand, over one million tracts, weighing about three tons, in more than one hundred cities in fifteen states since his retirement from the railroad four years

(Continued on page 68)





Now we pray that that vision shall grow until there be many places where Satan knows defeat and souls find glorious liberty in our Lord Jesus.

## The Vision That Brought Salvation

BY ELAM AND GRACE STAUFFER

**I**T WAS in the year 1943 when some brethren from Bumangi tried to bring the Gospel to Bukwaya, a needy little part of Musoma District. They visited among the villages and tried to build a church but it ended in failure. Three years later Stefano, Zakaria, and Elisha, in returning to Bumangi from a meeting at Mugango, passed through the land of Bukwaya again and stopped at a place called Ryamugabo. As they stood looking over the land with its people and darkness, they saw a need and among themselves they said, "Here there is need for a church." It was one of the far corners of their own tribe and there was no Gospel witness in the land. That vision wrought action. On that very spot where they stood the church now stands.

Jona, the little carpenter, was in Bible school. For a while he thought the Lord was calling him to Bukenye, but in weighing it he saw that his testimony to people of another tribe would not have the same weight as it would to his own people. He knew what the pitfalls and sins of his own Zanaki people were, and he could testify of God's power to save from them. Therefore, he was led to consider Bukwaya again. In 1948 Jona began to respond to this vision and call. As he went to Bukwaya and preached in the villages, his vision enlarged and his burden for their salvation increased. Later Clyde Shenk went with him to look for a suitable place for a church. They were offered several less desirable places which they refused. The many gardens presented a problem, but there was one little plot, a no-man's-land, over which Nyakatugu and another person were quarreling. They both claimed it and each prevented the other from

digging on it. On this plot Jona was told jokingly he might build. None of the old men believed he would last and so they did not bother to give him a suitable portion of land, or turn a hand to help him. Jona began alone to build his own house, for Lea, his wife, was still at Bukiroba. He cut the poles and started to build but when he tried to get help locally everyone just laughed. Children came to see but not to help. The task of setting up a house calls for helpers, but he had none. Satan magnified his difficulties by telling him he could not succeed, but God gave him the promise, Isa. 49:14-18, for he would yet see the place too small. After erecting the house, including the roof, he got his first help. Some children came and tied on long sticks for the grass. Then the old men became concerned and said, "Behold, this man plans to stay." Satan also tried him by asking him where the sisal poles were coming from, which he needed for the roof. Jona figured over it and saw he needed six shillings for buying the needed sisal poles for the roof. He asked the Lord to supply and the next day brethren came from Bumangi with six shillings to help in the building.

Jona then began the first teachings for the children. Lea also joined him and started to pull grass for the roof. All this time they were giving their testimony of how Jesus saved them. Marvel of God's grace, Nyakatugu, one of the quarreling women, was among the first to respond to the Lord. She brought her charms and things of heathenism and had them burned. She confessed her sins which included much immorality and which involved the sub-chief of Ryamugabo. Such inroads into Satan's kingdom stirred up his ire, and he determined to oust Jona and his school. The sub-chief became very angry and got the help of Nyakatugu's

husband, Ng'omberae, and together they tried to break up the school. Ng'omberae stoutly refused for his wife to go to school or to tread on the spot, but she witnessed to him thus, "When I was in sin and adultery with other men, did it please you? And now since I am saved from such sins, does it anger you?" But his anger was not appeased. Nyakatugu kept on following the Lord, played the part of a good wife, and kept coming to the services. Next the sub-chief began telling how that when he read at a mission years ago the teachers all lived in sin with the women and girls who read at the mission. So he tried to convince everyone that Jona was only teaching women so as to live in sin with them. Then a story was fabricated about Jona of actual sin, but here they went too far and when Nyakatugu's husband investigated the story, God disclosed beyond doubt its impossibility and the rumor was killed.

Satan is a hard master and a liar. Ng'omberae served him: with rigor and believed his lies. He was told by others that if his wife becomes a Christian and he remains a pagan she will be taken from him and given to a Christian. This is not true. Missions do not do that to women who believe, but Ng'omberae believed it nevertheless and continued to oppose her. On Sunday he would come to the meeting determined to beat his wife and break up the service to see what Jona would do. He would enter the service with a heavy stick and with many loud words and threats. The children would fear and want to run away, but Jona would remind them that it was Satan in the man and that God was with them and they should not fear. God gave Jona the words of Isa. 51:7, 8, 12, "Fear not a man who shall die," and the Lord triumphed. Satan never succeeded in breaking up the meeting although outside Ng'omberae would beat his wife. She would tell him, "You are beating God in this." Many times Jona reminded his group of the words in Isa. 51, telling them that Ng'omberae, the sub-chief, and all the rest of them are simply men who will die. They can do nothing beyond God's permission. Fear them not.

Another attempt to hinder the work was when the sub-chief with five of his court elders came to Jona and forbade him to teach the women of the land the Gospel. He claimed authority over his subjects. Jona's answer was that he had no authority to refuse anyone God's Word. He had the right to give God's Word to anyone even including the chief who is above the sub-chief. This enraged them much and they began to tell the children not to go to Jona's school but they came the more.

Their next plan was to try to get co-operation from the chief. They took Ng'omberae to the chief to complain about his wife who was still a believer at Jona's outschool. So he began to accuse his wife, and Jona, telling how bad they were and that he should move Jona and Lea out of the land. The chief had heard of Nyakatugu's conversion and her changed life and the plottings of these evil men. After hearing their accusations, he told Ng'omberae he was a fortunate man to have



a wife like Nyakatugu, for she was worth more to him now than she was before. Other women might leave their husbands or be untrue to them, but not Nyakatugu now. He could rest assured that she would be a proper wife and that when he died she would give him a proper burial. Once again these slaves of sin were defeated and they left.

They then decided to go to the District Commissioner, a European, with accusations. There was to be a court gathering in the land to consider how schools can be opened and how they can be improved. The D.C. attended and in his talk he mentioned the mission schools first and told the chiefs, sub-chiefs, and court elders to do all they can to get the children to go to these schools. He mentioned and recommended Jona's school first of all. Again they were defeated.

Now their aim was solely to get Nyakatugu out of school and divert her from following the Lord. Her husband beat her much, saying, "I'll beat you much and see how God helps you." Her reply was, "You can kill my body but you cannot kill my spirit." This testimony touched his wicked heart and one day he came to Jona and confessed that he had not done right. He had been listening to others and had been tormenting his wife who had been true and kind and good to him. He then permitted her to attend school and she made rapid progress. When the first class for baptism was ready, Nyakatugu was one of the accepted candidates.

On Nov. 24-26, 1950, we had a three-day meeting at Jona's outschool. Many from Bumangi and Mugango attended. On the second day of the meeting some old pagan women attended and they heard many testimonies of how Jesus saves from sin. They looked in surprise as the Zanaki women testified to Jesus' power to save from sin, and His power to keep from the sins those old women knew so well. At last one of them could stand it no longer and she came forward and said, "I want this Jesus too." A few Christians took her to the Prayer Room where she found and received Jesus. Her name is Robi and she too has a radiant testimony for her Lord. It was on the last day of the meetings when Nyakatugu and the others were to be baptized that Satan had to have another try. On the morning of the baptism Ng'omberae appeared and wanted to refuse his wife to be baptized. We prayed about it and the elders spoke and reasoned with him. Ng'omberae was accustomed at heathen rites that the father refuse until some gift should be given him, perhaps a chicken or some other gift. The elders said thus, "Where should your wife get a chicken and who would prepare it except Nyakatugu herself? And wasn't that what she was doing every day?" He saw himself outreasoned and gave in. Satan was defeated and Nyakatugu was baptized with the rest of the class. She chose the name Debora and how fitting it is, for she is truly a leader at Ryamugabo.

As in the Acts of the Apostles, Satan does not let the Gospel enter his territory unchallenged. Where he has ruled so long he does put up a terrific fight to keep rule over his subjects. Praise the Lord for the triumphs of His grace at Ryamugabo! Praise the Lord

for the vision the brethren had and that it did bring salvation to souls there. And now we pray that that vision shall grow until there be many, many Ryamugabos—places where Satan knows defeat and souls find glorious liberty in our Lord Jesus. Where there is a vision, people are saved.

Musoma, T.T., E. Africa.

## "Ye Shall Be Witnesses unto Me"

BY UNA CRESSMAN

Even the least of us, after receiving the Holy Spirit, can be witnesses unto our Lord Jesus Christ. The Lord has commanded that we should be His witnesses. We can only be witnesses of such things as we have experienced, seen, and heard. What the end result of our witnessing will be we cannot measure. The Lord takes care of that.

A people with a simple faith can be effective witnesses, regardless of their status in life, educationally or economically. Sometimes it takes those deprived of this world's goods, rich in God, to be able to reach those



Averina doing the washing for the Miller family. Martin Miller is in the foreground with a small puppy.

who have experiences in common with them. They can also witness to godly contentment to those who do not suffer for lack of material things.

One of our dear Indian sisters, Averina, who is so indispensable to us in so many ways and especially in her ability to interpret our messages in our weekly women's meetings, loves to witness for her Lord wherever opportunity affords. She has gone through many trials and sorrows. Within the last four years death has entered her home four times, taking from her three daughters, already grown, and one infant son. The death of the two married daughters left her with two infants to rear which meant a real sacrifice on her part, because that added to her already multiplied burdens. Nevertheless, she keeps cheerful and holds firmly to her faith in God and never fails to give her testimony.

Not so long ago it became her lot to accompany a daughter-in-law to the hospital for ten days of treatment. While attending to the needs of her daughter-in-law, she also made many friends in the large ward. In her

broken Spanish she witnessed to her faith in God and in Christ as her Saviour to the many patients who became very much interested in this Indian woman. Even the doctor took a special interest in her intelligence. To all of them she seemed so different from those Indians of her own tribe who, from season to season, move to the outskirts of the city and day after day go begging from house to house, all ragged and dirty. Averina was wearing a sweater that she knitted for herself which all the patients admired. It did not take her long to tell those about her how our mission is teaching them the Word of God and through it they have learned to become respectable citizens and learn how to work. Although she cannot read she made use of her ability to quote texts from the Bible to prove her points.

She returned home, all bubbling over with happiness to have had this experience to testify for her Lord in this way.

I would ask you to unite with us in prayer for her and her husband, Carlos, who is also very useful as a worker in our mission. They need our prayers in a very special way at the present time because again they are undergoing a severe trial as their oldest son and two grandsons are receiving treatment for advanced tuberculosis. The doctors are very skeptical as to the future outlook for the entire family. All seem to be affected more or less with the same dread disease.

Chaco, Argentina.

## Annual Christian Workers' Normal, Madhya Pradesh

BY WILBUR HOSTETLER

What can we workers do to maintain personal spiritual power while we are busy bringing the Gospel message to the multitudes around us? How will it work out to have the congregations take over the supervision of our evangelistic enterprise when the work of the mission is transferred? What are some tools within our reach that we could use to make our messages more vivid? Where can we get Gospel tracts suitable for use among the unlettered, superstitious, and fear-ridden thousands whose salvation is our burden? What if we should follow Paul's strategy of going only to the large cities to set up Gospel preaching centers?

These are some of the many questions that popped into the minds of the workers during the Annual Christian Workers' Normal. Not all the questions were answered, but frank discussions uncovered many valuable ideas.

The success of the Normal owes much to the discussion leaders. Goldie Hummel gave daily talks on the devotional life of the worker. George Beare and John Friesen conducted a class in methods of evangelism, in which were considered such topics as public preaching, personal work, Gospel singing, pictures, literature. Royal Bauer taught a class in the



Acts of the Apostles, making applications to evangelism in present-day India. One period each day was set aside for free discussion of any problems confronting the workers. Brother Friesen presided over this class, but various persons took turns conducting discussions.

Each night during the Normal there was a church service. Obadiah Lal and Pyarelal Malagar were the message bearers, but the latter was unable to serve each time because of sickness. Many local people, who were not members of the Normal, attended the night services.

The Normal was held in the Balodgahan Church, two full weeks, in September-October, including three Sundays. About thirty workers, from eight congregations and two isolated centers, were in attendance.

The third Sunday was a climax, in the form of an evangelistic rally. Although most of the congregations are too widely scattered for members to congregate for a one-day program, yet a number from Dhamtari and Shantipur were present. The theme was "True Motives in Christian Work." Kiyaram Jivanlal, a teacher in the mission school in Dhamtari, outlined the problems that Hindus

face: when challenged to accept Christ as their Saviour, and suggested how Christian workers should help them solve them. He himself was a Hindu until about eight years ago; so he can appreciate what a tremendous conflict the Gospel causes for those who have from birth put their trust in a socio-religious system that cannot touch their sins. Vishvanath Lal, a compounder in the mission hospital in Dhamtari, next spoke on Voluntary Service. He spoke from experience, because most of the hospital and dispensary workers voluntarily do much personal work among patients. The audience was challenged to use opportunities for personal work, whether schoolteaching, farming, building, housekeeping is the daily occupation. Brother Malagar was scheduled to speak on "Sacrificing for Christ," but could not be present because of his illness. Brother Beare closed the program by giving the charge to Christian workers. M. Sukhlal, pastor of the Balodgahan congregation, presided over the meeting. The song leaders were Sim Kushal, a Dhamtari hospital compounder, and Pritam Singh, village worker in Mohadi. It was an inspiring service. Dhamtari, India.

Holy Spirit. In the midst of broken homes, bleeding hearts, and severed ties, we bear the Master's insignia of healing. His mission was "to preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Though our efforts are shackled by human personality and vision that is often blurred by self, yet as followers of a great Saviour, our program too is that of lifting, healing, and giving comfort.

To the aged and failing ones who once saw but a glimpse of that Light we seek to renew its radiance and warmth, lest they pass on to eternal darkness and gloom. The next generation who are the parents of young people and little ones, in many, many cases are total strangers to the One who died for them. Because of lack of vision they are perishing. Their days are filled with struggling and searching—for what they scarcely know. But it is not for the Bread that satisfies. Their senses are dulled so that even with "precept upon precept; line upon line" they scarcely comprehend. As if this were not already sufficient to consume even our compassion—we are confronted with their little ones upon whom the iniquities of the fathers have certainly been visited! Robbed of any semblance of home life, with divorced and remarried parents, having no realization of security in any form, in poverty and sadness they seek for playmates and pleasures in questionable alleys, gutters, and beer gardens.

These are but a glimpse of those our program must seek to rescue. So many will never be rescued! But we want to have our services at the Gospel Center bring healing to many lives. We must visit and seek and find in many dark rooms those who have decided "no one cares." The parents must be taught; the children must be caught. There must be many means: shop, crafts, story hour, and, of course, not the least is the Sunday school

## Our Mission Program in Kansas City

[By Mrs. Frank Raber, wife of the pastor of the Kansas City Gospel Center.]

Many people seem to have a very vague concept of the program or aims of the comparatively few who are laboring in the vast and wicked centers of evil—the cities. Indeed, we on these fields need often to pause in the midst of many pressures and concerns, to look upon the field and get a long-range view. This will help keep us from becoming nearsighted or even blinded by things and interests of today only.

Truly, city missions have but one purpose, only one cause for being and that is to acquaint others with Him who said, "I am the way, the truth, and the life." "I am come that they might have life, and that they might have it more abundantly." This must be the total program, yet this must and will find many, many avenues of expression. No doubt the first thing in the presentation of Christ is faithful, consistent living. Salesmanship in this Firm is promoted only by those who are "satisfied customers," and who by daily, constant fellowship with Him find in Him life indeed.

In these near-by dark and miserable apartment houses are many for whom life is hard and cold. As we come to know them and to share their aches and wounds and to feel their utter aloneness and friendlessness, we are filled with a deep ache ourselves. Perhaps it is a bit akin to the compassion which engulfed the Master when He looked upon the multitudes. The inexpressible spiritual lethargy and total lack of vision or concern which seems to pervade the hundreds about

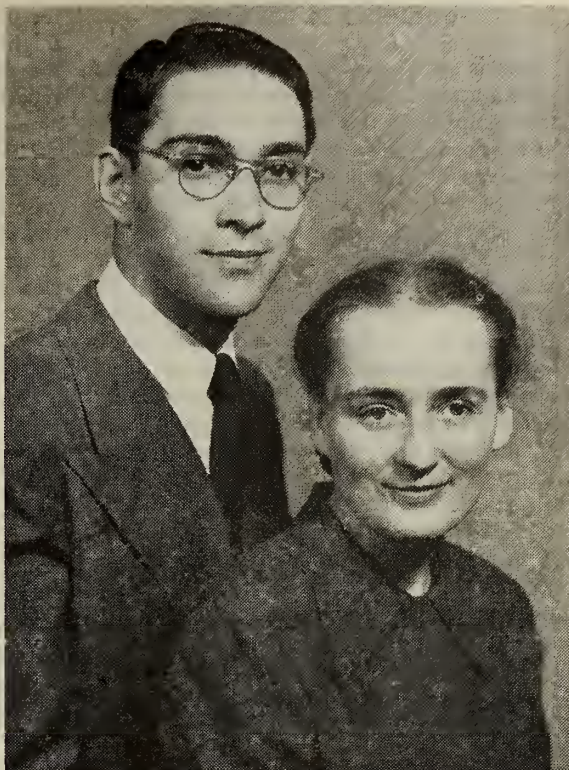
us is more than appalling. Surely they are as "sheep without a shepherd." What is our program? To bring them to the Saviour who can heal all diseases of sin and self. To bring them, somehow, by some means, perhaps by many ways, to hunger for Him, the living Bread. And when they hunger for Him "they shall be filled"—satisfied.

Our mission program is a positive and urgent plan for all who will be led of the



In the midst of broken homes, bleeding hearts, and severed ties, we bear the Master's insignia of healing.





Delbert and Ruth (Landis) Erb, missionaries under appointment to Argentina, who sailed Dec. 29 and are to arrive Jan. 15. Delbert was born at Newton, Kans., attended Hesston College 1945-48, and graduated from Goshen College, June, 1951. Ruth was born at Jackson, Minn., attended Hesston College 1947-49, and graduated from Goshen College, June, 1951. Delbert is a member of the Scottdale, Pa., congregation and Ruth of the Alpha, Minn., congregation.

and any means we may employ to get them in touch with Jesus, our Saviour and theirs. Our program is to rescue the perishing.

Let us count on your help: your prayers, your interest, your personnel, and your means.—From "News in General."

## Dr. Kagawa's Congregation in Tokyo

BY LEE H. KANAGY

On November 18, 1951, we visited the church where Dr. Kagawa preaches whenever he is at home. Ever since his talk at Goshen College, Goshen, Indiana, in October, 1950, we have felt a greater desire to serve Christ in Japan, and today we had the privilege to visit his congregation.

When we asked people to tell us where Dr. Kagawa preaches, they seemed eager to tell us the exact location. He is well known to the Japanese people, especially to the laboring class and lower economic group. By the time we found the church, back off a main street and through a narrow alley, Brother Kagawa was already preaching.

We were able to understand only several words in his sermon, but we learned a new method of preaching—a method which is probably unheard of in homiletics. Yet, depending upon the locality, Kagawa's method has great teaching possibilities. Standing near him was a large easel with numerous white sheets attached. As he was preaching he would illustrate with a brush and black ink certain points very artistically. The audience in the church, which was full (a few were standing), largely of a younger generation, sat listening intently as he gave his message. We saw no one sleeping and many were leaning forward seemingly eager to hear the next word or sentence.

After the service we were introduced to the audience and given a warm welcome with the American style of clapping the hands. When Brother Kagawa learned that we are Mennonites he responded immediately by saying that he will long remember the cordiality he received at Goshen and that he has a deep love for the Mennonites. He modified this statement by saying that he appreciates their teaching on the total abstinence from war and that they preach and practice the way of the Gospel of Peace.

He said that he appreciated knowing Brother Ralph Buckwalter and for the fact that they are working in Hokkaido. Brother Kagawa has a colony of over 2000 acres in Hokkaido at which place he is helping many returning Japanese refugees get started to make their own living. These refugees are Japanese who had lived in Manchuria, Korea, and Northern China before the last World War. In all there are over 3,000,000 refugees who have returned to Japan and Dr. Kagawa is doing all he can to help some of them. He stated further that he is grateful the Mennonites have gone to Hokkaido which is the frontier of Japan. Too many missionaries come and stay in Tokyo and rural work is sadly neglected. He pointed out a large needy area in Northwest Hokkaido yet unreached by the message of Christ. There are no living witnesses in this area and the needs make it urgent that someone enters this area.

We took several pictures of the church and of him and during this time he told us that he makes an annual trip to Hokkaido in August. He has preaching centers throughout all Japan. He said in his church at Tokyo the class of people that come are mostly the laboring and lower class which is the type of people he is working with at present.

When in Goshen, he made appeal to help

## From Bihar, India

The work at the new building site, Bethet, has been started. They are digging in the well, making bricks, and beginning the workers' houses. With our united prayers, this work will progress speedily and soon a mission family can be working in this area.

We have a school pandit and his wife living on our compound this year. He is teaching Allen and Elsie Shirk who will take the first-year examination in the spring. Elva Mae is home from school at Kodikanal now and Elaine and John Allen will come in about a week. We will be so happy to be together again for several months.

This is the time of the harvest. Each church will have a day of Thanksgiving. This includes a service and an offering of money or fruits of the field. The rice crop is poor again this year. People are anxious about food for their families. Many who have not had to do other work before are trying to find work outside their homes. Everywhere one goes, especially in late afternoon, one sees women going from the fields to their homes carrying bundles of cut rice on their heads. It is beautiful to see. To make possible this harvest, we know that first the seed had to be sown. Daily we are sowing the seed of the Word of God. Paul and Esther Kniss have been touring in a number of villages. In two places the leaders have been interested and are almost ready to become Christians. Without the leader, the others do not come. Pray that this seed may take root, grow to maturity, and bring forth fruit.

On two successive days on his way to Bethet, John met evangelists on their way to villages in the jungle. They were carrying their flannelgraph boards under their arms, sowing the seed. Seed time, harvest; God has promised the harvest. We pray it may be soon.—Miriam Beachy.

establish 1000 chapels at \$1000 each throughout the rural areas of Japan. We asked him how the project was moving. He said that chapels are being built, but that since he was in America it cost \$2000 to build a chapel now. Building material and labor are rising similar to that in the United States.

As we were about to leave, he said that he would like to take us to his home, but at present it was full of Japanese refugees, while he and his family are living in the kindergarten room of his church. Such is the spirit of Brother Kagawa, always sharing, giving and giving that others may improve their living conditions and come to know the Lord and Saviour Jesus Christ.

It was a real pleasure for us to visit his church and to receive such a cordial welcome. We shall not soon forget the visit we had with this great Christian leader in the Far East. It was a challenge to us to work diligently and sacrificially for our Lord and Master.

Tokyo, Japan.



## Missions Editorial

### What Is That in Thine Hand?

This is the question God asked Moses when He commissioned him for his task. Moses felt ill-prepared and made excuses. All that the Lord expected Moses to do was to use the resources and powers at hand. Many people excuse themselves for inactivity because "I cannot preach," "I am not a personal worker," "I am not gifted to teach," "I do not have much money, therefore I cannot give," and so endlessly. With regard to giving, in II Cor. 8:11 we read that "there may be a performance also out of that which ye have." The Lord does not hold us responsible for other people's talents, but He does expect us to use what we have.

When Saul sent David forth he put upon him his own armor. According to Saul's calculations you could not meet the enemy without this tried and tested equipment. But, the armor did not fit David. What was useful for Saul would have been a handicap for David. So he laid it aside and used what was in his hand—a sling, and the Lord blessed the effort.

There is another significant statement in I Cor. 7 where the apostle, in discussing the advantages and disadvantages of being a slave, counsels the Christian slave who has become a disciple not to seek freedom for its own value but "use it rather." This is suggestive again of our attitude toward all our talents and opportunities. The question is never, "How much do I have?" but rather, "How am I using that which I do have?"

One is reminded of the Communist who was being questioned for his loyalty.

"If you had two farms, what would you do?"

Answer: "I would give one to the Party."

"If you had two horses, what would you do?"

"I would give one to the Party."

"Good," said the examiner. "If you had two shirts, what would you do?"

"I would keep them," was the answer.

"Why the difference?" he was asked.

"Because I have two shirts," was the answer.

Some people say, "If I had a million dollars, I would give half of it to missions." Others say, "If I had as much money as so-and-so, I would give heavily." These are, of course, totally irrelevant remarks because the only thing that matters at all is, how much do I give out of what I have? How am I using my opportunities and talents for the advancement of the kingdom? The Lord asks, "What is that in thine hand?" and then regardless of what it is, He simply says, "Use it."—J. D. Graber.

## Women's Activities

Here is something for every circle! Please send an account of your most successful plan for accomplishing this or that to the editor of the *Missionary Sewing Circle Monthly*. The best ones will be published in the April issue. We want this number to be full of ideas for new officers and an inspiration to all members to help their leaders to accomplish their goals. Tell us how you have succeeded in having every member in your congregation participate in your circle in one of these methods: regular attendance, sewing at home, giving money to buy materials, entertaining the children so that a mother can go, providing literature for the circle, sharing their checks to help meet the nursing education project, and the furnishing of the homes of our missionaries in Japan, visiting the shut-ins of the local communities, helping the needy at their very back door, and giving a Christian witness to the community by sharing our literature with others. You can think of other means and projects. They may be simple to you, but just the thing that another circle needs to thrive on; so let's have them. Thank you.

\* \* \*

Sister Elsie Yoder, Ohio Treasurer, reports in the *Ohio Mission Evangel* that the number of Ohio circles has doubled since 1947, also the number of dollars has doubled, while the offering at the state meeting tripled itself. How many districts can match or surpass this record?

When the women of the Ohio Women's and Girls' Missionary Society of the Eastern District met at Pleasant View on September 15, Mrs. E. E. Miller spoke to them about the people of India; special music was provided by the Girls' Circles and a donation was made to the India hospital. Other interests stressed were the needs of underprivileged children, and possibilities of helping them, such as sponsoring summer camps, taking fresh-air children, and helping those who are serving Christ in these areas. The joys, problems, and blessings of foster parents were also discussed. Another interesting part of the program was that of a friendly interchange of the duties of the minister's wife to the members and of their duties toward her.

\* \* \*

The Orrville sewing circle has undertaken a project-a-month plan. Each month since last April they have been helping to supply some needy group. Some of their items are: washcloths, towels, socks and stockings, yardage for dresses, feed sacks, shirts, sheets, and blankets.

\* \* \*

One more report from Ohio. This is an old one, but I am sure you will like it, for it comes from Bro. A. Metzler who spent his life in caring for homeless children. What I am about to quote is only the postscript to a fine letter of appreciation for the work of the sewing circles. It was written June 11, 1912.

"P.S. In the line of 'woman's work' outside of these circles, or rather in connection with this work, it occurs to me that if each member would be always on the 'outlook'

for poverty or need of any kind of help that might be given by women, to any family in the neighborhood, and either help them or report at the monthly meetings, a great amount of 'practical religion' could thus be 'lived out' by our sisters, and many poor neighbors would be made happy that otherwise may be neglected." Bro. Metzler added this suggestion to his letter of appreciation to Sister Clara Steiner for what the sewing circles were doing for the children's home.—Mrs. C. L. Shank.

## M.C.C. Weekly Notes

### Clothing Shipment Enters Uruguay

Arthur Jahnke sends the good news from Uruguay that the relief clothing shipment which had been detained for nearly a year in passing customs, has finally been granted duty-free entrance.

The land purchased in Uruguay can be occupied by the immigrants parcel by parcel beginning about Jan. 1. The first tract to be available consists of nearly 500 acres, the major part of which the immigrants hope to use immediately for seeding sunflowers.

### Arab Refugees Receive Clothing

The M.C.C. unit in Jordan has been active in clothing distributions. Early in November some clothing items were given to 129 Bedouin families ten miles north of Jericho. Later 1,430 family bundles were given to refugees in Jericho, amounting to a gift of two basic clothing items to each of 7,300 individuals. For this distribution a Moslem owner offered free use of his building, and a lumber dealer loaned boards to provide shelves to organize the bundles for prompt access as the refugees called for them. The workers have names of 2,000 more needy families whom they want to reach with clothing in the next thirty or forty days, and 2,000 more families are to receive help later.

At least seven weekly women's sewing classes in three camps are meeting regularly to make it possible for the people to help meet their own clothing needs.

### Java Clinics Serve Many Daily

Henry Ewert reports from Java that the rainy season has again brought relief from the recent hot season which is experienced at this time each year. (Java lies in the Southern Hemisphere, only a short distance from the equator.) The hot weather was one factor in bringing to the medical clinics at Margeredo and Kajuapu a total of 2,773 patients during November, an unusually high number for a one-month period.

Clothing and other gifts were recently given to an orphanage, and to eight families whose homes burned.

The 1951 Christmas bundles had arrived in Java by Dec. 6, and were to be cleared through customs as soon as possible for early distribution.

### Survey Refugee Needs in Trieste

Recently Marie Brunk and Alta Schrock, Mennonite workers in I.R.O. refugee camps in Germany, visited Trieste to survey needs



there. With the termination of the I.R.O. in early 1952, there may be some change in the relationship of these workers with the refugee migration work as it is turned over to another agency succeeding I.R.O.

The small territory of Trieste now has probably a greater percentage of refugee population than other areas in Europe. The 4500 refugees are housed in three areas or camps. In spite of some government and private help, the conditions among these people are very unfortunate. The need is comparable to that in Germany five years ago. The workers saw plenty of work in Trieste in which a church relief agency could make a significant contribution, if it were possible to undertake such.

Released December 28, 1951

### Germany Relief No Less Vital

A recently returned relief worker summarizes the material need in Germany as follows: (1) many refugees are very poor and must depend on outside help for the necessities of life. The German government does provide some allowance, but not adequate for livelihood. (2) Even among people other than refugees there is evident need, for able-bodied family heads can scarcely earn enough to buy both food and clothing, besides rent, fuel, and other necessities. Elderly people, convalescents, orphans, and others find their income much less adequate. To these, gifts of garments, bedding, food, or other items are very helpful. (3) In the children's home, care is given to a group of children who are victims of the war suffering. (4) Among our remaining Mennonite brethren there is special responsibility to help toward resettlement, and in the meantime to provide food and clothing for their daily needs.

In addition to these material needs, there are spiritual emphases in connection with the material help. During the past few years the food and clothing gifts have been consumed, but the spiritual message has remained and accumulated, and today this makes for an openness to which the workers joyfully respond in helping to organize Bible classes, youth conferences, work camps, children's story hours, and many other services. The community centers are points where this balance of material and spiritual help is guided.

The support from the churches which continues to be necessary falls into several categories, including: (1) continued material gifts, which are being received again in this season in generous amounts; (2) continued funds, the major purpose of which is to get the materials to their effective destinations and to maintain workers there to supervise distribution and interpretation of the gifts; and (3) continued prayer support that the workers may feel strong spiritual undergirding in their difficult and demanding work assignments on the foreign field.

### Day of Prayer Suggestions

The date of Feb. 29 is designated as the World Day of Prayer. Some congregations may wish to plan special prayer seasons, using materials or prayer requests relating more

directly to the world-wide service and witness of the Mennonite and Brethren in Christ churches.

The 115 Mennonite relief workers are serving in many places where difficult problems are faced daily and where much spiritual power is needed for giving witness to all who are contacted, and repeatedly they request the prayers of the home congregations on their behalf. Then also the Mennonite immigrants newly settled in Canada, Paraguay, Uruguay, the United States and elsewhere, face many difficult adjustments and they beg for the prayer fellowship of the established congregations in North America.

The staff of workers at the M.C.C. headquarters, Akron, Pa., and the regional offices

at Waterloo, Ont., Reedley, Calif., and Steinbach, Man., carry responsibility for guiding the various aspects of work in accord with the counsel of the churches, and for this they need wisdom and vision from God.

Praise God for marvelously leading in the developing voluntary service program of the church, in which young people are serving in many needy places; pray that as the draft law provisions and regulations are drawn up there may be opportunity for young men to do truly significant work which is in harmony with their conscience.

Released January 4, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## CHURCH CORRESPONDENCE

### SHELLY, PENNSYLVANIA

(Swamp Congregation)

Dear Friends in Christ: "Praise ye the Lord: for it is good to sing praises unto our God." "Let every thing that hath breath praise the Lord!" We can sincerely say these words with the psalmist as we think back over the past year. We realize we have not deserved the spiritual and physical blessings which God has showered upon us; it is only through His kindness and mercy that we have them.

June 29 marked the close of another summer Bible school. We are thankful for the new interest that was shown.

Our church building has been remodeled. New benches were installed and the pulpit revarnished.

Not only has the building been repaired, but many of its members have been repaired spiritually. As a result of the Brunk brothers campaign many souls have taken their Saviour to be Lord and Master of their daily lives. This is evident as the congregation grows. Praise the Lord!

On July 31 Bro. Ralph Smucker talked on different points of interest in India. We were all challenged and felt more deeply our responsibility to the lost as he related some experiences among the heathen people in India.

Our Sunday school was reorganized on Sept. 30. The results were as follows: Supt., Horace Longacre; Secy., Kenneth Longacre; Treas., Paul Longacre; Chor., David Yoder.

We were happy to have the Franconia Historical Society give their twenty-first annual program at our church. We heard the story of a few of our forefathers, such as John F. Funk, Christopher Dock, and Andrew Mack. Bro. David Derstine spoke on "The Challenge of the Heritage," after which the program closed.

On Dec. 16 three members were added to our number by baptism. Pray for them, that they may remain true to the promises they have made to God.

Pray for us as a congregation that we may continue to grow and serve the Lord in this

coming year, that He may receive the praise due to His name.

Dec. 30, 1951.

Naomi Yoder.

### ELIDA, OHIO

(Salem Congregation)

Dear HERALD Readers: Greetings in Jesus' name. We are happy to have had several visiting ministers with us during the past few months. We welcome anyone who may be able to stop with us.

The superintendents for the coming year are Robert King and Arthur Smith. Other officers are: S.S. Chor., Edith Martin; Secy., Bertha Good; Pri. Supt., Wilma Augsburg; Asst., William Brenneman.

The new benches have been installed and are much appreciated.

Oct. 28 Bro. Truman Brunk gave us an account of their trip to Sicily.

Oct. 29 was the beginning of revivals by Bro. A. C. Good, of Sterling, Ill. Four persons are under instruction for baptism Jan. 20.

The observance of communion was held Nov. 4.

Nov. 11 we were favored with a program by the Mt. Pleasant congregation, followed with a message by Bro. Norman Smith.

The morning of Nov. 25 Bro. and Sister Ross Goodall from the House of Friendship, Kitchener, Ont., were with us, telling of their experiences in work among the Jew. As Sister Goodall is a converted Jewess, she was especially happy to give a testimony for her Lord.

On Dec. 30 Bro. I. Mark Ross gave us a very timely message for the closing of the year.

May the Lord bless you all during this new year.  
Mrs. Mary Smith.

### BRESLAU, ONTARIO

We greet you in the precious name of Jesus, our Saviour and Redeemer. As a group of believers we have great reason to praise our heavenly Father for the way He has blessed us with good health, a bountiful harvest, and many rich spiritual feasts on the Word of God.

(Continued on next page)



## MISSION NEWS (Continued)

ago. All tracts are purchased from the Herald Press, Scottsdale, Pa.

**Bro. Orie O. Miller**, secretary of the Eastern Mennonite Board of Missions and Charities, sailed on Nov. 28 to visit Luxembourg en route to an M.C.C. assignment in Europe and Jordan. He will also visit Ethiopia and Tanganyika and make contacts in Italian Somaliland in the interests of the Board.

**Forty-five pupils** are enrolled in the school at Bedeño in Ethiopia with Martha Wikerd as teacher. At Deder there are forty pupils with Mildred Hiestand as teacher.

Following the arrival of Sister Dora Taylor's baggage, the clinic at Trujillo, Honduras, was officially opened. During the first week she had fifty-three patients. She is assisted by Tilda Imbolt, one of the members of the church at that place.

A young mother from the Diamond Street Mission in Philadelphia is looking for a Christian home in which to place her three children for two or three years. Their ages are six, four, and a year and one half.

The City Missions Roundtable, planned primarily for city missionaries and their wives and bishops of city missions, will be held at the Chicago Home Mission Feb. 26, 27. Those planning to attend should send reservations before Feb. 23 to Glenn B. Martin, 825 North Jefferson Street, Lima, Ohio, who is secretary of the Urban Evangelism Committee. For details concerning the program, see last week's issue.

**Ruth Adella** was born to Lee and Adella Kanagy, missionaries in Tokyo, Japan, on Jan. 7. The baby weighed 8 lbs. 10 oz. Both mother and baby are reported well.

**Bro. J. D. Graber** spent Jan. 2 and 3 at Montevideo, Uruguay, interviewing missionary leaders and visiting the Mennonite colony at El Ombu, about 175 miles north of the city.

Argentina missionaries express their gratitude for the privilege of having Bro. J. D. Graber with them to attend their annual conference Jan. 23, 24, and to visit with them in their homes. Bro. Graber and the brethren Amos Swartzentruber and B. Frank Byler planned to leave for a visit to the Chaco on Jan. 14.

## FIELD NOTES (Continued)

was very much worth while. Bro. Paul M. Miller preached at the Hannibal Church on Jan. 1 and Bro. Roth on Jan. 4. The Hesston College Men's Quartet gave a program at the Hannibal Church on Dec. 31.

**Bro. Harold Kreider**, at the request of the Hannibal Mission Church, has been released from the Palmyra congregation to serve as assistant pastor at Hannibal for one year.

**Bro. J. Paul Sauder** is serving at the regional Bible school at Slate Hill and as temporary pastor at Marietta, in addition to his duties as principal of the Krabill Mennonite School.

The annual Christian Day School meeting will be held at the New Danville Church on Route 324, three miles south of Lancaster, Pa., on Feb. 16. Speakers include Amos W. Weaver, E. G. Gehman, Richard Detweiler, John S. Wenger, and Noah Hershey.

**Bro. Levi C. Hartzler**, through the sponsorship of the local M.Y.F., spoke at Arthur, Ill., Jan. 12-14, particularly emphasizing Voluntary Service.

The Christian School is a monthly, illustrated periodical published in the interests of Christian education, and is widely acclaimed as filling a real need of Christian teachers, parents, and others. If you are not getting it, write today for sample copies and subscription rates to: The Christian School, Smoke-town, Pa.

Goshen College Winter Bible School will be held Jan. 28 to March 7. Twenty-three courses are being offered in Bible, Music, Church History, Practical Work, and Youth Activities. Instructors include Paul M. Miller, principal; S. J. Hostetler, Milton G. Brackbill, and Peter Wiebe. Ministers attending will be privileged to audit advanced Bible and Christian education courses offered by the Seminary. Young people will enjoy the fellowship of a Christian college campus.

**Bro. Raymond Bucher** will speak at the quarterly meeting of the Gospel Lighthouse Band, Kinzers, Pa., Jan. 19.

Ordination of a bishop to succeed Bro. Paul M. Lederach as an assistant to Bro. Amos Kolb in the western district of the Franconia Conference will be effected, the Lord willing, Thursday morning, Jan. 17, at the Vincent Church, Spring City, Pa., at 9:30. Qualification sermons are planned for each of the eight churches in the district Sunday, Jan. 13, as follows: (morning) Worcester, Arthur D. Ruth; Providence, Jacob M. Moyer; Pottstown, Stanley Beidler; Conshohocken, Joseph Gross; Vincent, Amos Kolb; Norristown, Paul M. Lederach; (evening) Bridgeport, Amos Kolb; Skippack, Paul M. Lederach. Votes will be taken the same day. The prayers of the church are requested for this ordination.

"Look not every man on his own things,  
but every man also on the things of  
others" (Phil. 2:4).  
If you have funds to invest, write for in-  
formation on the program of  
MENNONITE MUTUAL AID, INC.  
1413 South Eighth Street  
Goshen, Indiana

## Announcements

**Victorious Life Conference**, Groveland, Church, eastern Pennsylvania, B. Charles Hostetter, guest speaker, Jan. 26, 27. **Winter Bible Conference**, Marion, Pa., Clarence Lutz and Raymond Charles, instructors, evenings of Jan. 24-26 and all day Jan. 27. **Christian Life Conference**, Goshen College, visiting speakers, Milo Kauffman and Don Smucker, Feb. 8-10.

## Evangelistic Meetings

**Kenneth G. Good**, Elida, Ohio, Congregational Mennonite Church, Marietta, Pa., Feb. 18-27; **Paul Landis**, Crockett, Ky., at Mattawana, Pa., Dec. 25 to Jan. 1; **Frank Garman**, Columbia, Pa., at Miners Village Mission, Cornwall, Pa., beginning Dec. 13.

## Visiting Speakers

Dec. 25: **Sanford G. Shetler**, Salem, Oreg., at Los Angeles, Calif.

Dec. 30: **Tilman Martin**, Toronto Bible College, at St. Jacobs, Ont.; **John M. Steiner**, Garden City, Kans., at Pennsylvania Church, Hesston, Kans.; **Frank Horst**, Calico Rock, Ark., at Bloomfield, Mont.; **J. E. Gingrich**, Elkhart, Ind., at Kitchener, Ont.

Jan. 6: **James Millen**, Quakertown, Pa., at Johnstown, Pa.; **Clarence Troyer**, Curtis, Mich., at Naubinway, Mich.; **Amos Martin**, Moorefield, Ont., at Elmira, Ont.; **Oliver Keener**, Harrisonburg, Va., at Eastern Mennonite College; **Gideon G. Yoder**, Goshen, Ind., at Crystal Springs, Kans.

Jan. 19: **Elias Kulp**, Bally, Pa., at M.Y.F. meeting, Rohrerstown, Pa.

Jan. 20: **Stanley C. Shenk**, West Liberty, Ohio, on Social Standards for Christian Youth, at Mellingers Church, Lancaster, Pa., 7:30 p.m.; **Noah Hershey**, Parkesburg, Pa., at Young People's Meeting at Hess Church, Lititz, Pa., on Our Need of Power.

Jan. 23: **Raymond Charles**, to Strasburg, Pa., Youth Fellowship at home of Dorothy and Wilbur Shultz.

Have we been too hesitant in our day to assume the role of the prophet? Have we been too quiet in our opposition against bad working conditions, unjust labor practices, the liquor traffic, unchristian race relations, and other evils? Has our long period of isolationism tended to dull our sense of justice?—Guy F. Hershberger.

## CORRESPONDENCE (Continued)

Last Easter we had with us Bro. A. J. Metzler from Scottsdale, Pa. We greatly enjoyed the rich Biblical truths which he presented.

In June we had our revival meetings, conducted by Bro. C. Z. Martin from Columbia, Pa. As a result of his visitation work, a number of parents have promised to erect a family altar. One young brother expressed his desire to become a Christian and was later baptized and received into the church.

In July we had our summer Bible school. We prayed for teachers, and for children to come from non-Christian homes; and God truly answered. The attendance was higher than previous years, some coming a distance of fifteen miles. A number expressed their desire to become Christians the last morning of the school. May God bless the seed sown in the hearts of these children.

In October Bro. John C. Wenger from Goshen, Ind., was with us in our Thanksgiving services. Local brethren also ministered to us in a Bible Conference. Again God richly blessed us in the study of His Word.

Our pastor, Bro. Oscar Burkholder, who is at present serving as principal of the Bible Institute at Kitchener, and who has for many years faithfully served this congregation as pastor, wishes to be relieved of this responsibility. So we are praying and looking for a new pastor. We trust the Lord will lead us in this matter.

Cor.



## SHERIDAN, OREGON

Greetings to all HERALD Readers in Jesus' precious Name. The Christmas season is here once more, and with it comes a fresh sense of humble adoration to Christ our King.

We truly had a wonderful Bible school this summer. Many children outside our denomination attended. Bro. Howard Nice was our superintendent. We also held Bible school at our two mission Sunday schools, Ballston and Logsdon. May the Lord bless the seed sown.

In September we had our Sunday-school reorganization. Bro. Clayton Berkey is superintendent, Bro. James Marnier assisting; Primary superintendent is Lowell Wolfer, Alvin Nisley assisting; Larry Hamilton is chorister.

We enjoyed communion services again this fall. A large number were present. It really stirred our souls to partake of the sacred emblems again.

Bro. Max Yoder, Lloyd Lind and Bishop Gabe Shenk left on a trip to Nicaragua to locate a field for our missionaries, Bro. and Sister Eldon Hamilton. Bro. and Sister Joe Kropf had to return from language study because Sister Kropf's health could not stand the climate.

The annual Mission Board meeting and Minister's meeting were held this year with our congregation. It was a time of spiritual refreshing to all those who attended.

Elsie Emmert.

## PORTSMOUTH, VIRGINIA

(Deep Creek Congregation)

Our congregation has enjoyed many blessings throughout the past year.

In March Bro. Ray Shenk, Elkridge, Md., conducted evangelistic meetings.

In midsummer two Bible schools were well attended, one at the home church, the other at the colored schoolhouse in Crestwood.

We were happy to again observe the communion on Nov. 18 at the church, and on Dec. 2 at the home of a colored friend in Norfolk. One sister who was out of fellowship for a number of years was again reinstated at the church, and one sister was received upon confession of faith at the colored home. We now have two members of this race, and they were happy to partake of the communion. There are others who are counting the cost and some under instruction.

Oct. 7 at our mission meeting we enjoyed having Bro. and Sister Laban Swartzentruber from Greenwood, Del., tell us of experiences in their work in a children's home.

On Nov. 30 votes were cast, at a joint meeting of the Deep Creek and Fentress churches, for a minister to be ordained for the work at Norview. On Dec. 2 Bro. Levi Kramer was ordained by lot at Fentress by Bro. Truman Brunk. The church building at Norview is now under roof, both churches having donated labor from time to time.

Bro. and Sister Orrie D. Yoder left us in June, being called to Jewish work in Oregon.

During the year different groups have been busy with different tasks. "The Way" is distributed in different localities, some by a

young folks' group, and some by a junior group with an older leader.

On Friday evening Fentress and Deep Creek each have some young men on the streets of Norfolk giving out tracts.

Monday evening is the time for a group to sing at a nursing home in Norfolk. A short service is also held at that time. It is planned to have a gift for each inmate on Christmas eve. On Wednesday evening a group goes to several homes and sings for some shut-ins. On Thursday evening a minister or other worker accompanies a group to Norview where a service is held in one of the homes in the vicinity of the new church. On this night there is also a Bible study class at Fentress which our young folks attend when convenient.

Bro. Eli Kramer has just returned from the Bank Church near Harrisonburg, Va., where he was engaged in evangelistic meetings Dec. 6-16.

Dec. 20, 1951.

Ella M. Warfel.

## WINTON, CALIFORNIA

Christian greetings. The South Pacific district conference was held here Nov. 22-24. Arizona, New Mexico, Oregon, and various parts of California were represented. Bro. Allen Erb, who is at present located at Lebanon, Oreg., preached the conference sermon. Several ministers remained with us the following Sunday, Nov. 25. Bro. Ed Harder of Upland, Calif., and Bro. Raymond Mishler, of Sheridan, Oreg., brought the morning messages. In the evening Bro. Claud Hostetter of Portland, Oreg., preached.

In the latter part of October several ministering brethren visited our congregation. Bro. Merle Bender of Hesston, Kans., spoke to us, representing Hesston College. Bro. and Sister William G. Detweiler, of the Calvary Hour, Orrville, Ohio, conducted an evening service.

On Dec. 2 a voluntary service group of approximately fifteen young people, just having completed their orientation at Reedley, Calif., were with us.

The following Sunday, Dec. 16, Harold Weaver, Mr. and Mrs. Lyle Weaver and daughter, Mr. and Mrs. Kenneth Weaver and daughters, all of Oregon, were home to attend the wedding of Ruth Ratzloff and Robert Weaver.

Visiting in the home of Mr. and Mrs. Joe Unruh are their son and daughter-in-law, Mr. and Mrs. Merle Unruh, and son, Gerald, of Coldwater, Kans.

Our minister and his wife, Bro. and Sister Leonard Garber, and family, have gone to Nampa, Idaho, their former home, to be with relatives for a few weeks. We are looking forward to their return.

Sister Darlene Ratzloff will return to Hesston College to resume her studies there. Accompanying her will be Sister Barbara Dirks, who will join the winter Bible term class, and possibly remain for the second semester of school. Our prayers go with them wherever they are used in His service.

The Lord expects His children to carry forward the Gospel and be witnesses for Him. Pray for us, as we labor for Him.

Dec. 28, 1951.

Luella Dirks.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bast.**—To William Ross and Jean (Simpson) Bast, Carstairs, Alta., a daughter, Carol Ann, Oct. 17, 1951.

**Bitikofer.**—To Henry and Luella (Zook) Bitikofer, Hesston, Kans., a daughter, Anita Carol, Nov. 21, 1951.

**Blosser.**—To James and Janet (Abe) Blosser, Harrisonburg, Va., a son, James DeWitt II, Dec. 18, 1951.

**Brenneman.**—To Paul G. and Grace (Bergey) Brenneman, La Plata, P.R., a son, Timothy Bergey, Dec. 23, 1951.

**Byler.**—To B. Frank and Anna (Hallman) Byler, Bragado, FNDPS, Argentina, a daughter, Carol Martha, Dec. 24, 1951.

**Christner.**—To Walter and Marjorie (Miller) Christner, East Aurora, N.Y., a son, Bernard Jay, Nov. 18, 1951.

**Deiter.**—To Paul W. and Esther B. (Siegrist) Deiter, Willow Street, Pa., a daughter, Delores S., Dec. 5, 1951.

**Derstine.**—To Abram and Ruth (Moyer) Derstine, Souderton, Pa., a daughter, Ruth Ann, Dec. 1, 1951.

**Detweiler.**—To Clayton and Kathryn (Halteman) Detweiler, Perkasio, Pa., a daughter, Martha Jane, Nov. 28, 1951.

**Dietzel.**—To Arnold and Wilmetta (Weaver) Dietzel, Shantipur, via Dhamtari, M.P., India, a daughter, Carol Joy, Dec. 25, 1951.

**Eby.**—To J. Harold and Ruth (Huber) Eby, Lititz, Pa., a daughter, Julia Ann, Dec. 13, 1951.

**Ewing.**—To Robert and Verda (Gardner) Ewing, Holgate, Ohio, a daughter, Dora Ellen, Oct. 26, 1951.

**Garber.**—To Robert K. and Olene (Gardner) Garber, Bristol, Ind., a daughter, Sheryl Elaine, Sept. 11, 1951.

**Gardner.**—To Frank J. and Grace (Firestone) Gardner, Goshen, Ind., a daughter, Mary Ellen, Sept. 17, 1951.

**Ginder.**—To Ralph and Margaret (Myers) Ginder, Mt. Joy, Pa., a daughter, Lois Jean, Oct. 5, 1951.

**Groff.**—To Aaron R. and Eva (Hurst) Groff, Pequea, Pa., a daughter, Miriam Elaine, Dec. 4, 1951.

**Hartman.**—To Ira L. and Ruby Jane (Newcomer) Hartman, Wakarusa, Ind., a daughter, Kathy Eileen, Dec. 20, 1951.

**Heatwole.**—To Dewitt and Kathryn (Suter) Heatwole, Harrisonburg, Va., a son, Eldon Jay, Dec. 21, 1951.

**Herr.**—To Franklin R. and Lois Alma (Charles) Herr, Lancaster, Pa., a daughter, Cathy Ann, Dec. 2, 1951.

**Hertzler.**—To Harry W. and Edna (Wenger) Hertzler, Denbigh, Va., a son, Michael W., Dec. 31, 1951.

**Hochstetler.**—To Vernon and Bessie (Yoder) Hochstetler, Mylo, N. Dak., a daughter, Lila Lorene, Nov. 21, 1951.

**Hostetter.**—To Amos and Ethel (Martin) Hostetter, Hagerstown, Md., a daughter, Doris Elaine, Dec. 10, 1951.

**Kaufmann.**—To Mr. and Mrs. John Kaufmann, Tiskilwa, Ill., a daughter, Christine Marie, Dec. 25, 1951.

**Landis.**—To Harold G. and Ruth B. (Shenk) Landis, Lancaster, Pa., a son, Herbert Glenn, Nov. 8, 1951.

**Landis.**—To Heber and Mary Elizabeth (Musselman) Landis, Lederach, Pa., a daughter, Deborah Lynn (born Feb. 13, 1951), by adoption, Nov. 21, 1951.

**Liechty.**—To Clifford D. and Betty (Rupp) Liechty, Graybill, Ind., a son, James Edward, Dec. 23, 1951.

**Martin.**—To Daniel J. and Dorothy (Pheneger) Martin, Kinzers, Pa., a daughter, Donna Louise, Dec. 30, 1951.

**Martin.**—To Paul B. and Arlene (Denlinger) Martin, Kinzers, Pa., a son, Vernon David, Dec. 12, 1951.

**Martin.**—To Roy D. and Ruth (Yoder) Martin, Waynesboro, Va., a son, Kirk Stuart, Oct. 26, 1951.

**Metzler.**—To Elam B. and Anna Mary (Martin) Metzler, Lititz, Pa., a son, Dale Lynn, Dec. 16, 1951.

**Metzler.**—To Roy and Kathryn (Mellinger) Metzler, Strasburg, Pa., a daughter, Linda Sue, Dec. 6, 1951.

**Miller.**—To Harry and Orpha (Wagler) Miller, Partridge, Kans., a son, Leon, Dec. 26, 1951.



**Miller.**—To John K. and Florence (Erb) Miller, Bainbridge, Pa., a son, Richard E., Dec. 10, 1951.

**Neuhouser.**—To Merle and Mary (Gardner) Neuhouser, Grayhill, Ind., a son, Donald Merle, Sept. 19, 1951.

**Noll.**—To James and Esther (Seigrist) Noll, Lancaster, Pa., s son, James Elvin, Nov. 11, 1951.

**Noll.**—To Kenneth and Lois (Hershey) Noll, Lancaster, Pa., a daughter, Jeanette H., Dec. 3, 1951.

**Schloneger.**—To Irvin and Irene (Falb) Schloneger, Louisville, Ohio, a son, David Amos, Dec. 25, 1951.

**Shank.**—To Marlin and Beulah (Frey) Shank, Clear Spring, Md., a son, Nelson Marlin, Dec. 4, 1951.

**Short.**—To Elden E. and Erma (Holsopple) Short, Wauseon, Ohio, a son, Eugene Elden, Dec. 12, 1951.

**Sommers.**—To Elvin and Nellie (Hostetler) Sommers, Louisville, Ohio, a daughter, Nedra Maxine, Dec. 5, 1951.

**Steiner.**—To Elmer and Elsie (Amstutz) Steiner, Orrville, Ohio, a daughter, Laurel Louise, Dec. 22, 1951.

**Stuckey.**—To Earl A. and Opal (Sauder) Stuckey, Stryker, Ohio, a son, Robert Earl, Dec. 28, 1951.

**Stutzman.**—To Paul and Merlyn (Roth) Stutzman, Albany, Oreg., a son, Earl Eugene, Dec. 17, 1951.

**Stutzman.**—To Virgil and Dorothy (Nafziger) Stutzman, Lebanon, Oreg., a daughter, DeWanda Mae, Dec. 25, 1951.

**Troyer.**—To Emerson and Norma (Reber) Troyer, Mio, Mich., a daughter, Ardis Louise, Sept. 28, 1951.

**Weaver.**—To Harvey and Irene (Musser) Weaver, Denver, Pa., a son, Harvey, Jr., Dec. 26, 1951.

**Wenger.**—To Melvin and Janette (Kreider) Wenger, Palmyra, Pa., a son, Melvin Kenneth, Dec. 30, 1951.

**Whisler.**—To Amos and Florence (Myers) Whisler, Elizabethtown, Pa., a daughter, Marian, Dec. 11, 1951.

**Yoder.**—To Clarence and Leona (Hochstetler) Yoder, Kokomo, Ind., a daughter, Arlene Kay, Dec. 20, 1951.

**Yoder.**—To Loren Wayne and Mary Lou (Stoll) Yoder, Montgomery, Ind., a son, Randall Owen, Dec. 8, 1951.

**Zimmerman.**—To Laban and Emma (Longenecker) Zimmerman, Mechanicsburg, Pa., a daughter, Linda Ann, Dec. 22, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brenneman-Dowling.**—John Henry Brenneman, Denhigh, Va., and Mary Dowling, Knoxville, Tenn., by P. J. Blosser, South English, Iowa, at the Concord, Tenn., Church Dec. 21, 1951.

**Detweiler-Troyer.**—Tillman Detweiler, Huber congregation, Medway, Ohio, and Charlene Troyer, Fairview, Mich., congregation, by Harvey Handrich at the bride's home Dec. 24, 1951.

**Drawbond-Miller.**—Emmett William Drawbond, Fortuna, N. Dak., and Tillie Miller, Glendive, Mont., by L. A. Kauffman at the Little White Chapel, West Glendive, Mont., Dec. 30, 1951.

**Heimbach-Kauffman.**—Albert Wm. Heimbach, Susquehanna congregation, Port Trevorton, Pa., and Mary Elizabeth Kauffman, Cross Roads congregation, Richfield, Pa., by W. W. Graybill at his residence Dec. 30, 1951.

**Horst-Bontreger.**—Lester Paul Horst and Esther M. Bontreger by M. E. Bontreger at the Bethel Springs School, Culp, Ark., Nov. 22, 1951.

**Horst-Eby.**—Preston M. Horst and Rebecca M. Eby, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride Jan. 3, 1952.

**Kauffman-Brubaker.**—James Richard Kauffman, Cross Roads congregation, Richfield, Pa., and Miriam Irene Brubaker, Lost Creek congregation, Oakland Mills, Pa., at the home of W. W. Graybill, who officiated, Oct. 28, 1951.

**Kauffman-Graybill.**—Raymond Eugene Kauffman and Wilma Ferne Graybill, both of the Cross Roads congregation, Richfield, Pa.,

at the home of the officiating bishop, W. W. Graybill, Nov. 25, 1951.

**Kauffman-Yoder.**—Marion Kauffman, North Goshen, Ind., congregation, and Barbara Yoder, Clinton Frame congregation, Goshen, by Russell Krabill at the bride's home Dec. 31, 1951.

**King-Steffy.**—Naaman E. King, Millwood congregation, Gap, Pa., and Marian L. Steffy, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the Groffdale Church Dec. 6, 1951.

**Kratz-Anders.**—Robert R. Kratz and Elizabeth N. Anders, both of the Franconia, Pa., congregation, by Marvin M. Anders at his home Dec. 29, 1951.

**Kraybill-Metz.**—Paul N. Kraybill, Bosslers congregation, Rheems, Pa., and Jean Metz, Lansdale, Pa., congregation, by John E. Lapp, assisted by Jacob Z. Rittenhouse and Raymond Charles, at the Lansdale Church Dec. 22, 1951.

**Lapp-Brenneman.**—George E. Lapp and Kathryn Marie Brenneman, both from the Mountain View Church near Creston, Mont., by the bride's father, D. D. Brenneman, at the church Dec. 28, 1951.

**Longenecker-Hipcher.**—Norman Roth Longenecker, Lititz, Pa., and Emma Hipcher, Columbia, Pa., by Frank Garman at the bride's home Dec. 12, 1951.

**Martin-Lehman.**—Clarence Sensenig Martin, Erh congregation, Lititz, Pa., and Mary Elvora Lehman, Chambersburg, Pa., congregation, by Amos E. Martin at the home of the bride Dec. 8, 1951.

**Martin-Wallace.**—Eldon Martin, Wakarusa, Ind., and Rose Mary Wallace, Goshen, Ind., by Peter B. Wiebe at the home of the bride's parents, Mr. and Mrs. Clifford Ramer, Dec. 9, 1951.

**Minnich-Showalter.**—Herbert Minnich, Lancaster, Pa., and Shirley Showalter, Waynesboro, Va., by Joseph R. Driver at the Springdale Church, Waynesboro, Dec. 18, 1951.

**Shenk-Martin.**—Charles E. Shenk, East Petersburg, Pa., congregation, and Marian H. Martin, New Holland, Pa., congregation, by Mahlon Witmer at the New Holland Church Jan. 1, 1952.

**Sollenberger-Wadel.**—John B. Sollenberger, Pleasant View congregation, Chambersburg, Pa., and Doris Wadel, Rowe congregation, Shippensburg, Pa., by Amos E. Martin at the Rowe Church Dec. 9, 1951.

**Spurlock-Brunk.**—Ford Spurlock, Wild Cat, Ky., and Gertrude Brunk, Elida, Ohio, Pike congregation, by Merlin Good at the Wild Cat Church Dec. 21, 1951.

**Strite-Clugston.**—Clarence B. Strite, Chambersburg, Pa., congregation, and Mary Grace Clugston, also of the Chambersburg congregation, by Amos E. Martin at the home of the bride Dec. 29, 1951.

**Tyson-Birky.**—Erwin Tyson and Ruth Birky, both of the Hopewell congregation, Kouts, Ind., by Chester C. Osborne at the church Oct. 3, 1951.

**Vendrey-Lederman.**—Richard A. Vendrey and Meredith Lederman, both of the Leo, Ind., congregation, by S. J. Miller, assisted by Walter Stuckey, Stryker, Ohio, at the Leo Church Dec. 8, 1951.

**Weaver-Good.**—Elmer H. Weaver, Bowmanville, Pa., congregation, and Dorothy Good, Vincent congregation, Spring City, Pa., by Jacob F. Kolb, assisted by Ivins Steinhauer at the Vincent Church Dec. 15, 1951.

**Yoder-Miller.**—Edwin Lloyd Yoder and Esther Juanita Miller, Kalona, Iowa, by Edwin Hersherger June 3, 1951.

**Yoder-Shellenberger.**—Harold Yoder, Columbiana, Ohio, and Patricia Shellenberger, Bryan, Ohio, by S. A. Yoder at the West Bethesda Church, Bryan, Dec. 29, 1951.

Surviving besides her children are 20 grandchildren, 23 great-grandchildren, and 3 sisters (Mrs. Fred Hunshberger, Wakarusa, Ind.; Mrs. Melinda Forrer, and Mrs. Harvey Eshliman, Orrville, Ohio). Funeral services were conducted at the Olive Church by D. A. Yoder and C. A. Shank. Burial was made in the adjoining cemetery.

**Brubaker.**—Leah, daughter of Elias and Nancy (Martin) Gingrich, was born in Waterloo, Ont., March 24, 1878; died after an illness of two weeks at her late home near Myers-town, Pa., Sept. 12, 1951; aged 73 y. 5 m. 19 d. At the age of ten she moved with the family to Osceola Co., Iowa, where she grew to womanhood. In February, 1897, she was married to Jacob M. Brubaker. To this union were born 10 children. Surviving are 4 daughters and 2 sons (Nancy—Mrs. Peter Smith, Lovina—Mrs. John Horst, Franey—Mrs. Leroy Groff, and Sara—Mrs. Melvin Gehman, Amon, and Simon, Myerstown, Pa.). Early in life she confessed Christ and united with the Mennonite Church, remaining faithful to the Lord and to the church. She was a devoted wife, a kind and loving mother and grandmother, an unassuming neighbor and friend. Funeral services were held at the home Sept. 16 and at the Fairview Church by Banks Horning and Joseph Hostetter. Text: Job 17:11. Interment was made in the adjoining cemetery.

**Ebersole.**—David M. Ebersole was born May 26, 1867; died Dec. 24, 1951, at the home of his daughter (Mrs. Norman Shenk), Elizabethtown, Pa.; aged 84 y. 6 m. 28 d. His wife died seventeen years ago. He is survived by these children: Mrs. Anna Mary Sipling, Manheim, Pa.; Mrs. Isaac Geib, Mt. Joy, Pa.; John Heisey, Mt. Joy; Lloyd, Manheim; and Mrs. Norman Shenk, Elizabethtown, Pa. Also surviving are 27 grandchildren, 24 great-grandchildren, and one great-great-grandchild. He was a member of the Elizabethtown Mennonite Church. Funeral services were held Dec. 23 at the Miller Funeral Home and at the Elizabethtown Church, in charge of Clarence E. Lutz and Walter Keener, Jr. Burial was made in the Mt. Pleasant Cemetery.

**Kropf.**—Arla Jean, daughter of Elmer and Minerva (Birky) Kropf, was born Dec. 11, 1951, at Eugene, Oreg.; passed away Dec. 13, 1951; aged 2 d. Surviving are her parents, 2 brothers (Roy and Lyle), one sister (Sheryl), 4 grandparents (Mr. and Mrs. J. A. Birky, Salem, Oreg.; and Mr. and Mrs. S. J. Kropf, Tampico, Ill.), and a number of aunts, uncles, and cousins. Graveside services were held Dec. 17 at the Alford Cemetery, with John P. Yoder and Herman Kropf officiating.

**Pfle.**—Celinda Meyer was born in Lancaster Twp., near Freeport, Ill., June 10, 1865; died in a Freeport Hospital Dec. 22, 1951; aged 86 y. 6 m. 12 d. She was married to Henry Pfle in 1900. Survivors include one son (Russell). The last of her immediate family, she leaves a number of brothers- and sisters-in-law. She accepted Christ as her Saviour and united with the Freeport Mennonite Church in 1943. Funeral services were held at the Freeport Church Dec. 24, with Richard J. Yordy officiating. Text: Luke 2:30-35. Burial was made in the adjoining cemetery.

**Wittrig.**—Amos, son of Daniel and Elizabeth (Sutter) Wittrig, was born Jan. 16, 1892, at Hopedale, Ill.; died at his home in Hopedale Dec. 8, 1951; aged 59 y. 10 m. 22 d. Aug. 2, 1914, he was united in marriage to Lydia Sutter, of Milford, Nehr. Surviving besides his wife are 3 sons (Howard, Glenn, and Loren, of Hopedale), one daughter (Iola Bowman, Lancaster Co., Pa.), 6 grandchildren, and the following sisters: Lena Litwiller and Mary Martin, of Hopedale; Lydia Birkey, Alto, Mich.; and Anna Wittrig, Glendale, Colo. His parents and one sister (Elizabeth) preceded him in death. In early youth he accepted Christ as his Saviour and united with the Hopedale Mennonite Church, remaining faithful to Christ and the church until his departure from this life. Funeral services were held Dec. 10 at the Davis Funeral Home and at the Hopedale Mennonite Church, in charge of Ivan Kauffman, Simon Litwiller, and Ben Springer. Burial was made in the Hopedale Mennonite Cemetery.

Every human soul is precious in the sight of the Creator.—A. E. Kreider.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless those who are bereaved.

**Bachtel.**—Emma Shoup was born in Holmes Co., Ohio, Sept. 14, 1868; died in the Wooster, Ohio, Hospital Nov. 21, 1951; aged 83 y. 2 m. 7 d. She was married to Daniel Bachtel at Wooster; he predeceased her Dec. 28, 1927. She was at one time a resident of Wakarusa, Ind. Surviving are 4 children (Monroe, Mishawaka, Ind.; Myrtle—Mrs. George Bachtel, and Marvin Bachtel, Elkhart, Ind.; Merrill Bachtel, New Paris, Ind.). One daughter (Mandella—Mrs. Maynard Hoover) died Oct. 10, 1948.



## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Revivals in the Midst of the Years**, by Benjamin Rice Lacy, Jr.; John Knox Press; 1943; \$1.50.

This 160-page book on revivals is written in expectation and hope, though it is largely a work of history. The author is a devout scholar who, while waiting for God to visit his church once more in either judgment or mercy, wrote a book "to see how God has visited His church with great awakenings in the past."

The first chapter tells of three Biblical revivals: the Exodus, the Samuel-David Awakening, and the Restoration under Ezra and Nehemiah. In these revivals "great leaders were raised up . . . sacred poetry and music gave expression to new hope and new faith . . . doom and salvation, judgment and mercy are presented . . . great preaching, perhaps; much prayer certainly."

Going into church history Dr. Lacy cites the revivals of Bernard, Wycliffe, Hus, Savonarola, and others. The Reformation had in it the elements of revival: "disquiet over spiritual and moral conditions, great leaders, much prayer, urgent preaching, inspired singing, movements of individuals and masses toward repentance and new faith, social and moral reforms, and the beginnings of new systems to preserve if possible the work of grace. Knox and his kind were leaders in a revival which transformed a nation within a generation."

The book is in good part a story of the impact of revivalism on the Presbyterian Church. The author is Presbyterian and the chapters of the book were given first as lectures at a theological seminary of his church. In discussing the Great Awakening of colonial America the author states: "The South and Presbyterian Church of the South received untold strength from this movement—yes, in reality our Church in the South was reborn through this movement."

The chapter on the Revival of 1800 is perhaps one of the best accounts in point on this awakening which "spread until in a general way it covered the entire United States." Though marred by certain excesses which substituted "bodily phenomena for heart religion" and by a "group of millennialists who took their doctrine of the immediate return of Christ so seriously that family life was forbidden," the author believes that the gains of this revival vastly exceeded the losses. Colleges felt the revival. In New England it quickened Yale and Williams. "Theological seminaries had to be established to care for the increased number entering the ministry, and the early roots of Andover, Princeton, Union in Virginia (of which Mr. Lacy is president), Yale Divinity School, and other seminaries go back to this revival." In fact, the author regards seminaries as "the most essential agency produced by the revival."

But the effect of this revival and later ones on religious literature is also quite impor-

tant. Pamphlets, tracts, and books were produced in large volumes, though the "crowning effect from the point of Christian literature was the organization of Bible Societies throughout the land, especially the creation of the American Bible Society (May 8, 1816), which was largely the work of men whose religious zeal had been kindled during this revival."

Besides giving impetus to schools and literature, the revivals in America have influenced greatly the founding of temperance societies, Sunday schools, and home and foreign missions.

A distressing feature of revivals has been the divisive effects which, in the case of the Presbyterian Church (and others), rent the church asunder. With every revival wave there were controversies: the Old Side against the New Side in the colonial Great Awakening; the Old Lights against the New Lights in 1800; the Old School against the New School in 1830. Cleveland points out in "The Great Revival in the West 1797-1885" that, "The teachings of the revivalist were subversive of ecclesiastical authority." Sweet in "Revivalism in America" says that revivalism is "the new cascade which recreates." It is "the rapids in the stream and therefore as much a legitimate and essential part of it as any other."

As stated at the beginning of this review, "Revivals in the Midst of the Years" was written in expectation and hope. Is the time ripe for another revival? the author wonders. If so, he expresses two hopes about the next revival.

(1) He hopes that the disputes between the advocates of the Gospel of Personal Redemption and the enthusiasts of the Social Gospel will not interfere with the good of a revival. He envisions a sane balance between the two and believes that "The mutual understanding and the adjustment of these two groups to the ideas and aims of each other may be prophetic of a new revival in which both elements will be preserved."

(2) Christian Education likewise has been at times at variance with revivalism. Misgivings exist because evangelists looking at the religious education program "thought they saw in that movement an effort to save men by character building apart from the operation of the Spirit." Likewise the methods of evangelists were criticized by leaders in the religious education movement. Dr. Lacy sees a place for both emphases and states that "our next revival may profit by and greatly advance Christian Education in our Church."

Today, Dr. Lacy concludes, we stand in the midst of years that are "more fateful than we think." The world waits on America's answer to the great question: "Will God visit her now in wrath or in grace?" There are signs of "His imminent judgment upon our nation, but there are signs, too, of a turning to Him in penitence and faith."

—Grant M. Stoltzfus.

Words without thoughts never to heaven go.—Shakespeare.

## ITEMS and COMMENTS

Dorothy Thompson, well-known American writer, recently spent two days in the Mennonite community of Newton, Kansas. The story of those two days appears under the title "Queer People" in the January, 1952, *Ladies' Home Journal*. Her outstanding impression concerns the Mennonite rejection of war, "war which destroys and does not bring peace," Miss Thompson concludes. "And the more I have thought about it, the more I wonder whether the 'Queer' people are not just a little more 'scientifically advanced' than are the rest of us in the most fundamental of all the sciences, the one that should reveal how we can continue to live together on this planet, in this universe."

\* \* \*

A new high in the advertising of beer has just been made public. *Advertising Age* says that the brewers of the United States will spend more than \$100,000,000 in advertising in 1951. If the sale of beer in 1951 is the same as in 1950 (83,000,000 barrels), this is advertising at the rate of \$1.20 per barrel. Within the past three years, however, the sale of beer has decreased by several million barrels. In an effort to boost the consumption to 100,000,000 barrels a year, the advertisers are securing the most skillful advertising propaganda. One of the clever and deceiving phrases recently appearing is: "Beer Belongs." Theodore Roosevelt, however, told the truth about it. He said, "There isn't a thought in a hoghead of beer; there isn't an idea in a whole brewery."

It is conservatively estimated that distilled spirits and wine are advertised even more extensively than is beer.

\* \* \*

It is estimated by *The Clip Sheet* that women drink about 25 per cent of all the beer consumed in the United States today.

\* \* \*

Robert M. Hutchins, former chancellor of the University of Chicago, now associate director of the Ford Foundation, said recently that Americans dedicate too much leisure time to the comic book, the secondhand car, and the local tavern. He thought Americans show no sign of reaching emotional and intellectual maturity. He described the comic book as the principal cultural manifestation of our epoch, and said it seems to be produced by and for people who have had three years—and not very good ones—in grade school. There may be a good deal of intellectual snobbishness in this, but certainly there is also some moral discernment.

\* \* \*

There are no millionaires in Japan, we are told. The highest income earner in that country gets about what the best baseball player in this country gets.

\* \* \*

It is reported that India faces another famine this winter probably as bad as last year's or worse.



People in the western zone of Germany are returning to church in such numbers that the churches are not able to accommodate the crowds. Many destroyed churches are being rebuilt, and last year for the first time since the war Protestant churches in Berlin took in more members than they lost.

\* \* \*

The 1950 census reveals that the United States farm population dropped by another 5,000,000 during the past ten years. The total number of Americans living on farms, according to the *Christian Century*, is just what it was a half century ago—23,010,000, although the national population has gone up 75,000,000 in that period.

The census also reveals that the white population in the South gained by about 16 per cent during the decade while the Negro population gained one half of one per cent. But in eight important industrial states of the North the white gain was 14 per cent, while the Negro gain was nearly 55 per cent. It is evident that the Negro problem has become a northern problem as well as a southern problem, and a self-righteous North has not shown that it is doing any better in the solution of that problem than the South has done.

\* \* \*

The Jews of Cochin, one of the oldest and least persecuted Jewish communities in the world, are moving after nearly 2,000 years of peaceful life in India. Almost the entire population of about eighteen hundred years have decided to immigrate permanently to Israel.—*Biblical Research Monthly*.

\* \* \*

Of twelve cities which had invited the National Council of Churches to establish its headquarters there, six have been eliminated. Those which remain in consideration are New York, Cleveland, Cincinnati, Pittsburgh, Chicago, and Columbus. The major consideration in the elimination of Indianapolis and St. Louis was the racial policies in those cities.

\* \* \*

Atomic energy Commissioner Thomas E. Murray told a meeting of engineers recently that they must turn from science to religion to seek answers to life's basic questions. "Man's attention must never be so focused on science as to neglect religion and philosophy, which can direct our lives according to right reason and charity," Mr. Murray said. "Science never reaches ultimates; it becomes a process of smashing atoms and then endlessly smashing the parts into which atoms are broken. But while progressing without end in the knowledge of broken things, it will never properly answer such fundamental questions as what is man? What is his destiny? Who is God? Let us never forget that we will have bought our conquest of matter at too high a cost if it robs us of that humility which enables us to detect in every majestic scientific discovery the pathway and the laws marked out by the Divine Architect. However useful science is to investigate the privacy of tiny chambers called atoms," Mr. Murray went on, "it is all but useless to investigate the inner and high-

## Now available

### A DECLARATION OF CHRISTIAN FAITH AND COMMITMENT with respect to Peace, War, and Nonresistance

The official statement of the Mennonite Church position as adopted by the General Conference on August 23, 1951, is now ready for distribution. This statement replaces the one drawn up in 1937 at Turner, Oregon.

Keep a supply on hand to give to local draft boards, government officials, and to others who are interested in understanding the doctrine of nonresistance. A copy should be in the hands of every young person and adult in the Mennonite Church. You will want to read and reread it carefully. Ea., 5¢; doz., 40¢; 2½¢ each for fifty or more.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

### GOD AND WAR

*J. Irvin Lehman*

A question that needs answering is: How can I be loyal both to God and my country?

The author attempts to define the Scriptural position for Christians especially in relation to war. He maintains that the Old Testament sanctioned warfare, while the New Testament does not. Judgment of the wicked will come at a future date. 64 pages, 25¢.

### STRANGERS AND PILGRIMS

*James R. Graham*

As Christians we are not "at home" in the world. The author explains why this is true. He then shows what this fact means in our attitudes and actions. 35¢.

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

er life of man. You can't examine free-will in a test tube, yet much of what man does for weal or woe springs from this inner life of free choice. Nuclear energy can explode with uncontrollable force. The occasion for its explosion may be controlled by evil, or by good men. . . . Science cannot save men from themselves. If men will not live by virtue they will have to die by power; the crisis we face today comes from the greed of men and their will to power regardless of conscience. The responsibility for the

crisis is man's refusal to submit his behavior to reason and to reason with God."

\* \* \*

Stewart Hamblen, cowboy-singer evangelist, convert of Billy Graham and author of the popular song, "It's No Secret What God Can Do," has been chosen by the Prohibition Party as its presidential candidate for 1952. Mr. Hamblen was formerly a heavy drinker, but when he was converted, he "snapped out of it, hit the sawdust trail, and gave up the jug."

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, JANUARY 22, 1952

NUMBER 4

## The Disciples' Challenge to Evangelism

BY J. W. SHANK

*Matthew 9:36-38; 10:5, 16, 19, 20;  
28:18-20*

### *The Vision of Jesus*

The first months of Jesus' preaching ministry had passed, and with them a great train of experiences that must have borne upon Him with intense significance.

On the mountain during the temptation He had viewed the kingdoms of the world, but its conquest by the suggested plans of Satan made no appeal to Him. On the other hand, in those early days of His ministry among the masses He was dealing with society in its common and even vulgar aspects. The people in their poverty, sin, and ignorance crowded around Him. He saw their misery in sickness, their despair in poverty, and their bewildered fear of the future. He saw the men of power who "ground the faces of the poor," the greed and graft practiced in the temple, and the tithes and rites exacted by religious teachers with the rigid coldness of tyrants.

In the Sermon on the Mount He gave the first great fundamental truths that must be loved and practiced by all members of the kingdom of God. At the same time He met the great opposing forces in the persons of the scribes and Pharisees, challenging them for their blasphemous unbelief. Likewise He faced the clerical party at Nazareth only to be rejected by them. He healed the centurion's servant, raised the son of the widow of Nain, turned water into wine, spoke parables by the sea, stilled the tempest, cast out devils, and healed the blind and dumb.

It was at the close of such an initial ministry that the people of the outlying regions, hearing of the fame of the great teacher of righteousness, came day after day from all quarters and even "trode one upon another" in order to get near Him. Then it was that the impact of their bitterness of spirit and their soul-longings overwhelmed the Master so that as He saw them, "he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd."

What was it that the Master saw? A turmoil of people, milling here and there, dreading, fearing, despairing; yet

hoping, desiring, seeking a better way of life. It was a people who were, in truth, "walking in darkness," but upon whom the "great light" was about to shine.

### *Jesus Passes on the Vision*

The urgent need of the hour was to pass the vision of need on to the newly chosen disciples. They, too, must see the burning need of humanity. They, too, must enter as soldiers into the battle. They, too, must get experience. It was in that hour that Jesus seized the opportunity to give to His disciples a practical lesson in evangelism. Note the suggestive appeal when He said: "The harvest truly is plenteous, but the labourers are few."

"So many people, my dear disciples! What a harvest might be reaped among them! How few laborers there are who really care about these tragic needs!"

"Yes," the disciples must have admitted, "there is urgency here, but what are we among so many? What could we do in such a motley crowd? So few are the laborers! How could we even begin?"

But, praise God, the Master had a plan! Listen to His challenging appeal when He said: "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

"Pray!" urged the Master. The Lord of harvest knows what to do. He has believing children in the world, servants, laborers, disciples. He is well prepared to direct the laborers. The laborer, truly, is but a humble servant. He must wholly confide in the Lord of the harvest. He personally must accept the burden and carry it upon his own heart. He, too, must look and see. He, too, should become overwhelmed at the tragic needs of humanity. He, too, must feel that Christlike compassion for the milling multitudes. He, too, must be ready to obey orders from the Lord of the harvest. Let the believers pray. Let them believe in the efficacy of prayer. Let them offer themselves, as a partial answer to their own prayer, as did Isaiah when he said, "Here am I; send me."

### *Jesus Plans a Lesson in Practical Experience*

The next lesson that came to the disciples was one in practical experience.

As yet they were Christian laymen. They were not tried veterans of warfare. They lacked utterance and tact in dealing with men. They were just crude men of the common walks of life. What should they know of evangelism? Yet the Master saw in them potential evangelists. He sent them forth into the school of practical experience. He said to them:

"Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and harmless as doves. But beware of men: for they will deliver you up to the councils, and they will scourge you in their synagogues. . . . But when they deliver you up, take no thought [be not anxious] how or what ye shall speak: for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you."

These men were sent forth "to preach the kingdom of God, and to heal the sick" (Luke 9:2). They were to go on faith, depending upon God for power, sustenance, protection, and utterance. In a sense they were "put on their own," among strangers and even among en-

## In Jerusalem

BY LORIE C. GOODING

*We're concerned for the sinner in China,  
The heathen in Mandalay.  
But, say, do we care, have we offered a prayer  
For the neighbor just over the way?*

*We say we would go with the Gospel  
To lighten dark Africa's shore.  
Have we spoken a word in the name of the Lord  
To the people who live next door?*

*That farmer who lives down the highway,  
Who looks so forbidding and grim,  
Do we have no "call" to witness at all,  
Or to speak of the Saviour to him?*

*We'd take the Gospel to savages,  
We'd cross the stormy tide.  
But we can not tell out what the Gospel's about  
To the fellow who works by our side.*

*We'd tell of our wonderful Saviour  
And His love we have found so sweet  
To the Hottentot, but certainly not  
To the friends whom we meet on the street.*

*Oh, we would be missionaries  
And go out the lost ones to seek.  
We will send a preacher to Hindustan,  
And we'll give for Testaments for Japan,  
But never a word will we speak.  
Holmesville, Ohio.*



emies. Yet they were promised every aid from the Lord who sent them forth. It was for them, indeed, a school of experience. They probably made mistakes and failed to follow all the directions given by their Master. Yet it was for them a great adventure. They were in the Master's business. They were ambassadors for Christ in a world of human need. Their vision was doubtless very much enlarged. Their compassion and concern for those lost in sin must have become greater day by day as they went from city to city. God was surely opening their eyes to the meaning of the great ministry of Christ to the lost world.

Friends, let us try to appreciate the challenge that comes to us through the sending forth of those inexperienced disciples. They were not yet called to permanent service. They were mere "freshmen" in their training school. They were not appointed workers but Christian laymen, out on an experimental mission. The important thing is that the Master confided in them for this special service.

Why did Jesus do this? I believe He did it to help them to a greater love for human beings and concern for lost souls. I believe they needed some lessons in love and faith, in patience and endurance, in humility and sacrifice. They needed to rub up against people of all classes—small and great. They needed some eye-opening experiences such as come to one when he is thrown upon his own resources.

### *Jesus' Teaching—Dynamic for Evangelism*

The next step in the training of the apostolic evangelists was one designed to build up their morale. Until the last, Jesus was aware of the crude, human frailties in that little group of followers. During the years of association with them He gave them many lessons in faith, humility, patience, and love. He made clear to them that He, Himself, was living in intimate relation with God, the Father. It was for that reason that He could speak of Himself as the "living water . . . springing up into everlasting life"; also that He was "the bread of life" that could satisfy every hungry soul; that He was "the light of the world" that would flood the soul of every true believer with brightness; that He was "the resurrection and the life" to those who would accept His offer of redemption; that He was "the good shepherd" ready to lay down His life for the sheep;

that He was "the true vine" in whom His disciples might abide forever; that He would pray the Father who would give them "another Comforter" to abide with them, teach them, and guide them into all truth; finally, that He was going to "prepare a place for" them in the presence of the eternal Father.

All of these teachings were designed to inspire in them an implicit faith in the power and omnipotence of God as revealed through their Messiah and manifested forever through the Holy Spirit in the life of the believer. Here was the dynamic that would never fail as long as life should last, if all the while the believer's faith were firm. Here was the fountainhead of strength and courage; here was the dispenser of spiritual wisdom, of consolation in the hour of persecution; here was the final answer to all of the promises the Master had given during those years of training.

Much of the dynamic for evangelism was acquired by the disciples through the consummation of the tragedy of the crucifixion and the triumph of the resurrection. The disciples had to go down into the valley of sorrow and despair with the Master. They had to see all that it takes to pay the price of love for the sinner. They had to be snatched from the brink of despair by the discovery that Jesus was victor over death. After that any word of authority from Him must have come with tremendous power and challenge.

### *Jesus Gives the Great Commission*

The last step in the apostolic training came just before the Master's final departure for the world beyond. The disciples were then equipped with a vision of the urgent needs of humanity and of the possible harvest for God among the world's millions. They were fortified by the lessons in prayer and in faith through their constant contact with the rich prayer-life of Jesus during the years when they walked with Him. Through their own practical service tours and through the daily teaching and example of the Master they had no doubt learned of the constraining love and joy in such service. And through those bitter experiences in the days when their Master was dragged to trial and death, they must have come forth greatly humbled and chastened and ready to behold Him as their risen Lord.

Thus, on that last day, on the mount of Olives, the disciples were ready to listen to the voice of authority from Him

(Continued on page 93)

## Our Readers Say—

I thank God for such a publication as our GOSPEL HERALD. Especially to be appreciated is the broadness of the scope covered by its contents. When read regularly its worth is revealed in the prevention of a "rut" in the course of our thinking, teaching, and practice.

I especially appreciate the carefulness in the selection of the materials which are presented weekly to a constituency which varies in practice and thought in this; that the principles of God and the Word, coupled with the needs of the church, are printed for our reading rather than seeking only to satisfy the demands of its readers as is the basis for many current publications.

The editors of this "ship of thought" have a heavy duty resting upon them, to steer her through the waves of heterodoxy in maintaining a Christ-pleasing course for time to come. How many of you readers pray regularly for the editors of all our publications?—*Omar A. Kurtz, Oley, Pa.*

\* \* \*

The custom of sending greeting cards is an old one. There are cards for every occasion except the one for which the Lord laid a burden on my heart during the Christmas season. Let's send "Christ's Return" greeting cards. "Get Ready," "Be Ready," "Are You Looking for Him?" Many different titles could be used from the 318 places in the New Testament where Christ's return is mentioned. If every one of the 64,591 Mennonites in U.S.A. and Canada sent only ten Christmas greetings about an event that happened nearly 2,000 years ago, and they cost ten cents each, \$64,591 was spent. May God lead our printers to print this new type of greeting and may we spend at least an equal amount in 1952 in telling souls of Christ's return.—*Daniel Diller, Willow Hill, Pa.*

\* \* \*

We appreciate the good Mennonite literature that you are making possible for our church. I know there are many who look forward to every issue of the publications they receive. May God richly bless you as you serve Him through this avenue to build His kingdom.—*Peter B. Wiebe, Wakarusa, Ind.*

\* \* \*

In the death of J. B. Smith we have lost a beloved brother, counselor, leader, and teacher. A more humble man we have yet to find. He always had time to listen to our problems. He was sympathetic, loving, kind, and free with his spiritual admonition. There is surely a large vacancy in our church. The whole congregation keenly and deeply feel his passing. We can vividly recall his untiring efforts in unfolding to us the Scriptures. How we enjoyed his discourses! We could drink in with ever-increasing thirst the best things of God as he gave them. He was a man of unselfish devotion. We are not worshipping the man, but that for which he stood, the Word of Life. How true in his case is Revelation 14:13! "Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."—*Clyde Swartz, Route 4, Lima, Ohio.*

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### The Average American

There is no such thing as an average person, and so the average American is only hypothetical. But we have read recently that the average American has the title to his own home, and is making payments on it. He owns a car, and enjoys many modern conveniences. And so we found ourselves asking a few more questions about him. Is he a church member? Possibly so, for nominal church membership includes a little over half of our population. Does he go to church? Probably not, for average church attendance is far below church membership. At best, he possibly goes to church at Christmas and Easter, or on some other special occasion. How much does he give to church and charity? Only one cent and one mill for every dollar of income, only one tenth of the tithe. At the same time he is putting into savings, for himself and his family, five cents of every dollar. He is spending ten cents on alcohol, tobacco, cosmetics, jewelry, sports, and other nonessentials. Is he a Christian? It is not ours to say, but knowing that he is barely inside the church, and that many people come into the church for social reasons, without an experience of salvation, we must strongly question whether Mr. Average American is a Christian. What a situation! In a nominally Christian country, crowded with churches and with Christian witness reaching everywhere by preaching, teaching, literature, or radio, the average person does not know Christ as Saviour, but is plunging toward eternal damnation.

How far above the average are you? Far enough to be a real Christian? Far enough to be a sincere worshiper, a tither, a personal witness for Christ? To be average is not enough.

One might further inquire concerning the average Mennonite. In his financial situation he is probably up with the average American, or above. He certainly is much more faithful in church attendance, and gives four or five times as much. We have reason to hope that, though there are no doubt unsaved people on our church rolls, the average Mennonite knows Christ as a personal Saviour from sin. But certainly he is not nearly as spiritual as he ought to be, not

as active in Christian service as the needs require, not as completely separate from the world and its sin as an effective testimony depends upon.

And yet, some of us feel pretty well satisfied because we are as good as the average. God, lift us above that low mediocrity.

### A Good Time

Westbrook Pegler, well-known commentator and columnist, is reported to have said recently to the Board of Temperance of the Methodist Church, "I have been vacationing in Miami, drinking, gambling, and having a good time. Now I want to know how a Dry has a good time."

What would you have told him? It is a common idea among people of the world that those who live by the Christian code have a very dull time of it. Can it be that we give them that idea by our morose countenance and by sighing for the things that we would like to do if we only dared? Where is the joy of the Lord that bubbles out in smiles and happy words, in a personality triumphant over every circumstance?

We should like to tell Mr. Pegler and his ilk that life is full and rich for men of Christian morals. They can enjoy a good meal without a dark brown taste the morning after. They need never get out of sorts because tobacco and liquor are unobtainable. They can enjoy an evening of conversation without wondering the next morning whether they had said anything indiscreet. They can get into a car for a drive along beautiful highways without a fear that they have taken enough alcohol to anesthetize their judgment, to retard their reflexes, and to cloud their vision. They need not fear that whiskey-breath makes them a nuisance.

By staying away from the bar, the tobacco counter, the gambling table and the amusement booth they save so much time and money that they can afford travel to the beauty spots of the country; or the best in music and literature; or a quiet vacation in forest or mountain, by stream or seashore. If they travel by boat, they can enjoy the fresh air of the

deck, rather than a game of cards in the smoke-filled beverage room. If they travel on a modern streamliner, they can enjoy the wonderful scenery from the no-smoking strato-dome, instead of guzzling drinks at \$1 each in the stuffy club-car.

Christian men can really enjoy home life, for they have nothing to conceal from wife and children. They have the joy of saying to a son, "Follow my example." Recognizing God and paying attention to the spiritual side of life, they have no accusing conscience to tell them they are living a partial and unbalanced life. They have the joy of knowing that when the doctor says, "Only six months," there will need to be no sudden adjustments. It is a great satisfaction to have one's reckoning up to date.

Pegler said he was having a good time—the only kind of a good time he knew how to have. He drank—probably for his own satisfaction, for we cannot see how anyone else could enjoy his drinking, or get any good out of it. That indulgence was purely selfish. He gambled—again for his own pleasure and satisfaction. For he probably hoped to win, and did his best to do so. So far as possible, he carried off the winnings, and left someone the poorer for it. That is his concept of a good time—satisfying his own appetite and cupidity to the disadvantage of others.

Poor fellow! He knows nothing, by his own confession, of what a pleasure it is to do things for others: to meet their needs by one's gifts; to bring balm and comfort by the word of kindness; to solve problems by bringing the truths of the Scriptures; to restore harmony and peace in the soul through forgiveness of sins and the redemption of Christ.

The joy of the Lord in the heart is genuine and lasting. One doesn't need to go to Miami or any other resort to get it. How would you have a good time, Mr. Pegler, if you couldn't go to Miami, or buy spirits, or find someone willing to be fleeced? The driest souls in the world are those whose good time depends upon such externals.

We must in all seriousness ask ourselves to what extent we still live the life of humility, brotherhood, simplicity, and piety; and to what extent we simply revel in pride because of the piety of our ancestors.—Guy F. Hershberger.



# What May Our Young People Do?

BY NELSON E. KAUFFMAN

The question is not, Will the young people do something, but it is, What are young people going to do? The answer to that depends not only on the young people but also upon the commercial and social world and upon the church. Some time ago I read an article in a current magazine telling of the phenomenal financial success of a young man who undertook to tell the business world what the youth of today would buy, and what appealed to them.

The Mennonite Church is no more ready to have her youth exploited and dissipated through any other group, but it is becoming increasingly clear to the thinking person of today that if the church does not offer activity to guide the energy of that young person in our homes, an unprincipled man certainly will.

## Objectives

Persons are sometimes heard to say, Others are doing things, and we have a right to do something too. The world offers an attractive variety of activities; so we must compete and get the young people to do things in and for the church. Such objectives lead the modern church to bring the restaurants, poolrooms, recreation halls, theaters, and other such things under the auditorium or behind the pulpit. Competition with the world in entertainment is certain spiritual death to the church and to her youth.

The Church of Jesus Christ should provide a program of activities because it is Christian, it is Scriptural, it is spiritually necessary for guided development of youth. We ought to guide the development of youth even if the world were not interested in their nickels and dimes.

It is Scriptural to overcome evil with good, whether it is overcoming bad words by using good words, overcoming bad thoughts with good ones, overcoming evil conduct with good conduct, or overcoming bad activities with good activities. Divine power is needed to keep the commandment in Rom. 12:21. It is certain that our boys can't be at a gambling den and at chorus practice at the same time; they can't be at a roadhouse and at the Reading Hour Club at the same moment, nor at the movies and at the missionary project simultaneously.

Young people are interested not only in being good or in being good for something sometime, but in being good for something definite now. We should not insult them by suggesting only the first. Life, doing good to all men, and especially to those of our family of faith is anything but dry. The desire to do, to adventure, to dare, to become, to accomplish, to excel is normal and may be directed but cannot be crushed.

## Ideals

To do is not enough; it must be done rightly. To act is not sufficient, but to act wisely. To enjoy is not good, but to enjoy nobly.

The fact that the young man likes chocolate cake does not mean that all his wife's married life is circumscribed by chocolate cake baking. The cake might even profitably wait till the bed is made and the floor swept. A church program and spiritual progress depends upon more than singing for Grandma White and hoeing potatoes or sacking popcorn.

The ball game is not quite so enjoyable as when Uncle Dan pitches. At least we like to have Johnnie's father to umpire.

All work and no play makes Dick a dull Dutchman, but all play and no work might make Pete a problem for pulpit and also the pew. The better the balance, the better the boy is built.

My oldest brother once severely criticized me for building fly traps when I should have been feeding wheat bundles into the family threshing machine. I spent several dollars once trying to build a portable drill to run off a storage battery, which would save lots of time, if we needed it, and if it would work. To be doing is not always doing wisely.

Some boys I once knew could entertain a crowd all evening with moron stories. When a certain fifth-grade pupil was handed a first-grade reader he said, enthusiastically, "Say, that's the kind of a book I like to read." Because the simple love elementary simplicity is scarcely justification to avoid constructive and instructive activity in planning a program of enjoyable recreation and service.

A further ideal that should not be overlooked in any program of activity is the necessity of that program including opportunity for everyone in the group.

## Types of Activity

No service or activity which we are obligated to perform should be incompatible with the church. If it is right and proper it can be done with the church as the center. The end of all endeavor is spiritual, to please Christ, whether that is fishing, fighting weeds, finding Sunday-school pupils, filling Christmas boxes, frying wieners, or folding tracts.

Two types of service should be available to every energetic youth: marginal-time projects, and full-time short or longer period activities.

The Lord and the church have a claim on the young Christian's time and talent. That claim is not a kill-joy but an occasion for a good time in the truest sense of the word. There is no sorrow added

when God is in it. Young people should be led to discover the joy of fellowship and service in activities that admit of physical, mental, and spiritual release.

Congregations having a sizable group might well profit in having a building to house the activities of the church that are not advisable in the sanctuary, set aside for worship. In this building the sewing circle might meet, the mission and relief canning might be done. Storage space would be available. Here the young people's organization would convene. The Christian Day School might be housed in part of it. This would be the center for the Youth Missionary Project, and the preparing of Christmas packages. The popcorn might be dried and shelled, or the potatoes sorted in this building. The junior sewing circle and the boys' activities group would find convenient and suitable quarters under this roof. A class in crafts, such as woodworking, leather tooling, and making plaster of Paris mottoes could be held here. Some forms of physical exercise might also be provided for the little profit which Paul conceded to such activities. If built near the church building, it might also house some Sunday-school classes.

Such a building would be helpful, but is not essential to a program of marginal-time activities for the youth of a congregation. The church might well profit from evangelism projects, such as surveys, visitation of sick and aged, distribution of literature, summer and weekday Bible schools, singing classes, and projects for helping the poor and needy.

(Continued on page 93)

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Jan. 20, 1927)

A great spiritual awakening was experienced at Mellinger's Church, Lancaster Co., Pa., in the recent revival held there with Bro. John Grove, Greencastle, Pa., as evangelist. Nearly one hundred souls had confessed at last reports and the meetings had not yet closed.

Bro. H. A. Diener of Hutchinson, Kans., came [Harper, Kans.] . . . in evangelistic work . . . As a visible result sixteen souls confessed Christ.

Brethren N. H. Mack and N. E. Miller are . . . handing the bread of life to their classes of Short Term students [E.M.S.].

On the evening of Dec. 8, Bro. Jacob A. Shenk . . . and Sister Lucy B. Wenger . . . were united in marriage . . .

Bro. Glen R. Miller . . . and Sister Mary Pearl Klopfenstein were united in marriage Dec. 24 . . .



## William McPherson

By ANNA D. SMITH

Because of the approaching birthday of Mr. McPherson, at the request of a friend, a brief sketch of his life is given.

Wm. McPherson was born in Scotland Feb. 5, 1866, and on June 6, 1883, he left his native country and came to the United States. At Warrensburg, Mo., he was employed as sandstone quarryman. Later he went to Rawlings, Wyo.

Among the many men with whom Mr. McPherson worked, there was one man who seemed to be especially interested in him. This man was a sincere Christian, and in a tactful way gave him to understand that even though he during his early years attended the Free Church, he left Scotland without having been "born again," according to John 3:16. Some days later he joyfully told his friend that he fully believed John 3:16, and knew that Jesus died for him, and saved him. This great peace of heart and soul came in 1887.

It was fully nineteen years later, on June 21, 1906, that early in the morning, a premature blast in the quarry not many miles from Ft. Collins, Colo., destroyed both the hands and the eyes of

## Blessing Fullness

By LEOTA GOOD

*Listen to the voice of Jesus*

*As He pleads with those distressed,  
"Come, all burdened, heavy laden,  
Come, and I will give you rest."*

*"Come," the Spirit now is saying;  
And the Bride is saying "Come."  
He that heareth and believeth  
Should be telling everyone.*

*"Come," the sweetest of the sweet words,  
Jesus knew just what to say  
To bring peace and joy and comfort  
To His sheep who'd gone astray.*

*Then in coming to the Master  
We find rest in Him complete;  
For His yoke is, oh, so easy,  
And our cares are at His feet.*

*We must come before the fullness  
Of His blessing we may see.  
The condition, after coming,  
Jesus says, "Abide in me."*

*To abide, keep His commandments;  
Do not let the least one go,  
If you want the fullest blessing  
He can give us here below.*

Logan, Ohio.

Mr. McPherson. Having the perfect peace which God so freely gives to all who put their trust in Him, Wm. McPherson bravely lived each day, with the faith that the Lord would send some one to read the Bible to him, and it was so. Not only did the lady read to him, but she brought a card with the alphabet for the blind. He was so eager to read, and worked so hard that both his lips and tongue would bleed. But again prayer was answered by the Father whom he was so eager to honor. He could read the Lord's Prayer, and as days passed made good progress in reading with his tongue.

For many years Wm. McPherson has lived at 1918 E. 71st Terrace, Kansas City, Mo. An elderly Christian lady is his efficient housekeeper and nurse. A visit in that home brings blessings never to be forgotten. A large bookcase holds his Bible consisting of fifty-nine volumes in the Moon type for the blind.

To watch Mr. McPherson, who has only handless arms with which to handle the books, and no eyes with which to see, read God's Word with his tongue, makes those with hands and eyes feel that their blessings cannot be counted. And yet, on one such occasion his face brightened as he said, "I have been looking into the Book of Colossians."

For several years a heart condition has caused him uneasiness and at times much rest is needed. On the fifth of February another year will have passed, and Wm. McPherson will be one year older. A card or some remembrance from friends will again be greatly appreciated. Were it not for God's unfailing love, life for Wm. McPherson would be one long night. But with Him, each succeeding day brings him nearer to his Saviour whom he longs to see, and to the City where there is no night, as told in Rev. 22:3-5.

Kansas City, Kans.

## From Johnny Allison

Box 900 Register No. 65381  
Missouri State Penitentiary  
Jefferson City, Missouri

"Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ. I thank my God upon every remembrance of you" (Phil. 1:2, 3). "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

God sent His Son into the world and the prophet said His name should be called Wonderful. He has been man's most wonderful Friend. Our burdens are heavy but this wonderful Friend will bear them for us. "Come unto me," this wonderful Friend said, "and I will give you rest." However great our burdens, this wonderful Burden Bearer will share them with us. Our hearts need no longer be heavy, for His sunshine will lift us into fields of joy. He will set bells of delight ringing in our souls.

"God so loved the world that he gave" this wonderful Friend, Provider, Saviour, and Burden Bearer to die for our sins. He loves us with an everlasting love, and when all others forsake us this wonderful Friend loves us still, because He loved us enough to die for us that we might go free and have eternal life. Truly He is wonderful. How I do praise His precious name for so many dear brothers and sisters in Christ everywhere. I can never thank Him enough for all the letters and Christmas cards I have received. God bless you each and every one is my prayer. As I am not able to write but two letters a week, I will have to write this one to all. We are not allowed eatables or liquids of any kind, but I sure appreciate the church papers, tracts, and books that I have received. When I have finished with them I let others read them and it helps me in my testimony for my lovely Saviour. I need your prayers each day and your love that has meant so much to me. Please con-

## Prayer Requests —

Pray for the salvation of a man hurt in an accident. His wife, mother, sister, and brother-in-law are also unsaved.

Pray that a young married couple may allow God to have His way in their lives.

Pray for a sister whose hearing is not good.

Pray for a father of five children who has drifted away from the Lord.

Pray for better spiritual use of television.

A brother has trouble with his eyes and requests the prayers of the church.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for the Brunk revival campaign in Florida.



tinue to pray for me as I go about my "Father's work." Also I want you all to write me as you have before, although I am not permitted to write each of you in person. Your letters are so encouraging and inspiring. Just when I feel in need of a lift I receive one of your most welcome letters. And to think, 60,000 of us, all joined together in Christ Jesus. How I thank God for you and all your kindness and prayers. May the grace of the Lord Jesus Christ, and the love of God be with you all.

Your brother in Christ,  
Johnny Allison

If pastors did but realize it, there is a simple way to produce all the funds the churches need, for all the work they can possibly do. It is by the spread of the practice of tithing, already tried and proved by thousands of Christian men and women.—John Timothy Stone.

## A Prayer for This Week

Eternal God, as we have launched into another year, we are mindful of our complete dependence upon Thee. As time-conscious sojourners, give us discerning minds that we may choose wisely those things which contribute to our spiritual betterment. Help us, O God, to be good stewards of Thy manifold grace.

We pray Thy blessings upon our church and her institutions. May they faithfully serve to develop souls in their love and devotion to our Lord and Saviour Jesus Christ. We ask a special blessing upon the winter Bible schools being held throughout our church. May the seed that is sown result in an abundant spiritual harvest.

Keep us faithful in every way is our prayer in the name of Jesus.

—Paul T. Guengerich

## Taxes

By IRA BIRMINGHAM

Those awful taxes! Most of us grumble about them. But should we as Christians complain?

What did Jesus say about taxes? Read Matt. 17:24-27. This was an unjust tax, normally assessed on foreigners, but now being demanded of citizens. Christ did not have the money and apparently His disciples did not either. So He performed a miracle and obtained the needed cash.

Let's not waste our breath complaining about the politicians who we think waste our money. I, for one, don't want their jobs.

Ovid, Mich.

## General Conference Report

Condensed Report  
of the 27th Mennonite General Conference  
Goshen, Ind., Aug. 21-24, 1951

The Conference opened on Tuesday evening and closed Friday noon. Each session was opened with prayer and closed with a worship service. Day sessions were attended chiefly by ministers and their wives. Evening sessions were public, and were well attended.

The moderator was Oscar Burkholder, assisted by Paul Mininger. E. M. Yost had charge of the singing. The following served on the Nominating Committee: J. L. Horst, E. J. Yoder, Harold A. Zehr, H. A. Diener, and C. J. Ramer. The Resolutions Committee consisted of H. F. Reist, R. F. Yoder, M. D. Stutzman, Harold Bauman, and B. Charles Hostetter.

The following addresses were given:

1. The Faith by Which the Church Lives—C. F. Derstine
2. Building Christian Homes—Roy S. Koch
3. Conference sermon, Our Heritage of Faith—J. L. Stauffer
4. A Systematic Plan for Financing the Program of the Church —Ernest Bennett
5. The Church and the Conflicting Ideologies of the World Today —Carl Kreider

6. Making Nonresistance Live—J. D. Graber
7. The Church in a Welfare State—John E. Lapp
8. An Effective Leadership for the Living Church—J. R. Mumaw
9. Basic Issues in Nonconformity to the World—J. C. Wenger
10. Ye Are the Light of the World—Milton G. Brackbill
11. Laymen Serving in the Work of the Church—N. E. Kauffman
12. The Call to Discipleship—Allen H. Erb

The following reports were read:

1. Commission for Christian Education and Young People's Work
2. Minutes of the 1949 Conference and of the Executive Committee
3. The Treasurer and Auditors
4. The Moderator
5. The General Council
6. The Secretary
7. Music Committee
8. Historical Committee
9. Mennonite Board of Education
10. Peace Problems Committee
11. Committee on Industrial Relations
12. Mennonite Mutual Aid
13. Mennonite Publication Board
14. Ministerial Study Committee
15. Life Insurance Study Committee
16. Mennonite Board of Missions and Charities
17. Women's Sewing Circle Auxiliary

The following actions were taken:

1. Approval of the plan for representation at the Fifth Mennonite World Conference at Basel, Switzerland.
2. Adoption of a "Declaration of Christian Faith and Commitment with Respect to Peace, War, and Nonresistance." (Published in *Gospel Herald*, Oct. 16, 1951)
3. Direction that expenses of district conference representatives on the Council to the Council's meetings be paid out of the treasury

of the General Conference and that this expense be added to the regular budget.

4. Approval of the appointment of a Budget and Finance Committee, responsible to the General Council, which shall co-ordinate budgets and fund-raising.

5. Approval for the establishment of a Travel Office.

6. Adoption of recommendations of Committee on Industrial Relations:

a. Request the General Council to increase budget to allow for a half-time assistant in this area.

b. Encourage conferences to appoint committees in this area of interest.

c. Authorize appointment of co-opted members, not to exceed three in any biennium, in case the committee feels the need for them, the appointments to be approved by the Executive Committee.

d. Inasmuch as the committee's work has come to include considerably more than merely "industrial" relations, to adopt another name more nearly descriptive of its total work, authorizing change of name to Committee on Economic and Social Relations.

7. Adoption of recommendations of Ministerial Study Committee:

I. That General Conference create a standing committee to be known as the Ministerial Committee of General Conference with the following and other functions that may be assigned to it:

1. Provide guidance and co-ordination to ministerial or other such committees of district conferences that serve in matters relative to the ministry.

2. Present to General Conference for consideration, as needs may indicate, policies, and standards relative to the ministry of the church.

3. Promote throughout the church practical and balanced applications of the Biblical teachings for material support of the ministers of the Gospel.

4. Make a continued study and keep records of the demand for and supply of brethren in ministerial offices of the church.

5. Make assignments for study and writing of articles for publication on subjects relative to the ministry.

6. Take an active interest in the church-wide effort of helping prepare brethren for more fruitful ministerial services in the church, working in co-operation with the Seminary Council of the Board of Education and district conferences in the following:

a. In recommendation of individuals to be admitted into our Bible schools who should have further help for most fruitful service as ministers of the Gospel.

b. Observe the results of the training which our ministerial students receive in our Bible schools and seminary.

c. Give helpful critical thought and encouragement for the most useful curriculum and Biblically sound Bible faculty in our Bible schools and seminary.

d. Assisting ministerial students in finding their place for service in local congregations.

II. That the Ministerial Committee of General Conference shall be composed of six brethren, one to be appointed by the Seminary Council from their own number, and the other five from representatives of the three offices of the church and the laity, as follows: three bishops, one minister, and one deacon; the term of office shall be four



years, three to be elected at each regular session of General Conference.

111. That the initial Ministerial Committee of General Conference members, other than the representative from the Seminary Council, shall be appointed by the General Council of General Conference according to the following arrangement: one bishop, one minister, and one deacon to serve two years and two bishops to serve four years. The Seminary Council appointee also to serve four years.

8. Changing name of Insurance Study Committee to Insurance and Investment Study Committee.

The following resolutions were adopted:

I. We the members of the Mennonite General Conference and visiting guests assembled in our regular biennial meeting at Goshen College, Goshen, Ind., August 21-24, 1951, wish by this means to give expression of gratitude and appreciation:

1. To our kind heavenly Father for permitting us to meet in peace, and fellowship for counsel and inspiration under the guidance of His Holy Spirit.

2. To the Mennonite congregations in and surrounding Goshen for their kind hospitality during this Conference in providing for the comfort and necessities of delegates and visiting guests; especially do we want to give recognition and thanks to the sisters of the local congregation for their daily and faithful work of serving food in the cafeteria, and to the sisters of the surrounding congregations for a similar service in the Kulp Hall dining room.

3. To Goshen College for so kindly offering the use of the auditorium, classrooms, dining rooms, and whatever facilities were needed to carry on the work of Conference.

4. To the Police Department for their assistance in so efficiently directing the traffic and thus preventing accidents as cars were leaving the college grounds.

11. The Mennonite General Conference assembled in regular biennial session, August 21-24, 1951, at Goshen College, Goshen, Ind., sends greetings of Christian love unto the:

Argentine Mennonite Church  
India Mennonite Conference  
Bihar Mennonite Mission  
Tanganyika Mennonite Mission  
Ethiopia Mennonite Mission  
Mennonite Church in Puerto Rico  
Scattered workers of the China field  
Workers in Belgium, Japan, and Honduras

who are in God the Father and in the Lord Jesus Christ. "Grace be unto you, and peace, from God our Father, and the Lord Jesus Christ. We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love, and patience of hope in our Lord Jesus Christ, in the sight of God and our Father" (I Thess. 1:1b-3).

This Conference has been to all of us days of blessing, inspiration, refreshing, and challenge. We wish so much you could have shared these good things with us.

Under the blessing of God and guidance of the Holy Spirit we feel we have made and planned progress for our church. We know you will rejoice with us that the Mennonite Church is being used of God in fighting principalities and powers and the pulling down of strongholds.

"The Lord bless thee, and keep thee: the Lord make his face shine upon thee, and be gracious unto thee: the Lord lift up his countenance upon thee, and give thee peace."

III. Whereas, In response to the need of a clear statement and exposition of the doctrine of nonconformity, our General Problems Committee and the Publishing Committee of the Mennonite Publication Board acted to meet this need by the appointment of a writer to execute the task, and

Whereas, The resultant book, *Separated unto God*, by Brother John C. Wenger, has just been released; therefore be it Resolved,

a. That we express our sincere appreciation to Brother Wenger for this significant work and contribution to the church.

b. That on the basis of the approval of the Publishing Committee we commend the book for distribution in our congregations and as a witness beyond our circles.

c. That we commend and encourage the General Conference and its committees to continue this type of contribution to the life of the church in attempting to aid in the application of Biblical teaching in our day.

IV. Inasmuch as the Life Insurance Study Committee has so diligently and thoroughly carried out their assignment, and

Inasmuch as there is a great need for a clear statement on this problem to our people; therefore be it Resolved,

a. That we commend the committee for its thorough work.

b. That the committee be retained for the coming biennium and be asked to bring a statement of position to the next session of Conference.

V. Whereas, The home was established by God before the fall of man, and is therefore the basic unit of society for the forging of character; and

Whereas, Our homes today are exposed to many and insidious evil influences which complicate and make extremely difficult the rearing of our children in the nurture and admonition of the Lord; therefore be it Resolved,

1. That we place renewed emphasis upon the establishment and maintenance of strong Christian homes in which rich spiritual ex-

periences may be realized; that the ministry teach the Scriptural ideals of courtship and marriage, family relationships and encourage the establishment of the family altar, and by positive teaching by pastor and parents the coming generation may be established and fortified in the faith we hold dear and for which our forefathers suffered even unto death.

2. That we give special recognition to the work done by the Commission for Christian Education and Young People's Work in emphasizing the importance of strengthening "Our Homes for Christ," and that we ask them to continue to provide for printed material on the Christian standards of the home, and to sponsor a liberal distribution of such material among our people.

VI. Whereas, There is a pronounced trend today toward covetousness and materialism which is reflected among us in a decline in giving; and

Whereas, The life of the church depends upon her continued interest in missions and other related church-wide interests which require a systematic plan of giving to adequately finance the total program of the church; and

Whereas, The New Testament clearly teaches Christian stewardship and systematic giving, and points up the dangers of covetousness as well as the blessedness of giving; therefore be it Resolved,

1. That we urge local pastors to give definite teaching of stewardship and the grace of giving.

2. That we encourage the ministry to acquaint themselves with, and give proper and adequate information relative to, the total program of the church and her need to their congregations in order to inspire a more adequate support of her activities by systematic giving, using as our guide the spirit of the tithe.

3. That we encourage our church-wide agencies to co-operate in planning for their financial needs in order that an integrated program can be presented to the brotherhood.

4. That we support the unified budget of General Conference work and that we urge our church boards and committees to aid the local pastor in keeping his people informed on the total work of the church in whatever way possible.

VII. Whereas, The messages on the theme, "The Living Church in the World Today," have challenged and refreshed our minds concerning the Biblical teaching on the Church of Jesus Christ, on the glorious beginning of the Anabaptist church by our forefathers, and on our resources to meet the needs of the world today; therefore be it Resolved,

a. That we commit ourselves anew to the faith that the church and her work move forward only through prayer and the power of the Holy Spirit which must be released through the life of every minister, and that efficient organization is only a tool to aid in the work.

b. That we commit ourselves and call our people to a commitment to a life of discipleship to Jesus Christ, a life which stems only from a vital union with Christ and His indwelling presence.

c. That we reaffirm our acceptance of the whole teaching of the Bible, including the distinctive doctrines, and commit ourselves to a continual examination of our application of these eternal truths in the changing culture in which we live.

d. That we raise our voice against the vice, immorality, and evil habits that are sweeping our land, and that we diligently wage the spiritual warfare against these evils with all the spiritual powers which God gives to us, especially warning and teaching our youth against these evils.

e. That we commit ourselves to renewed witnessing for the Gospel of Jesus Christ in the many paths of redemptive love, that we continue to pray for our rulers and for the peace of the world, that the work of our beloved church may be expanded and many souls won before the return of our Lord.

VIII. Whereas, There is a growing concern and interest on the part of our lay brethren for the carrying out of the great commission of Christ through a united expression of personal evangelism, and

Whereas, There has come to General Conference a resolution from the South Central Conference looking for guidance on this question; therefore be it Resolved,

a. That we encourage the lay brotherhood in this interest and concern which is a proper responsibility of every child of God, and wholly in accord with the command and spirit of Jesus. Matt. 28:18-20; Acts 1:8; 2:17-21; 8:4.

b. That we recognize the responsibility of the ministry of the church to provide adequate leadership in order that this expression may be utilized through the church for the saving of souls for the kingdom, for the upbuilding of the church, and for the strengthening of the fellowship of our brethren. Eph. 4:11-16.

c. That we direct the General Council to study this question and deal with it in the way that seems best for the work of the kingdom.

The results of the election were as follows:

Moderator, Paul Mininger, Goshen, Ind.  
Assistant Moderator, E. S. Garber, Nampa, Idaho  
Treasurer, J. Robert Kreider, Wadsworth, Ohio  
Fifth Member of Executive Committee, C. C. Cressman, New Hamburg, Ont.

Peace Problems Committee

U.S. Committee

H. S. Bender, Goshen, Ind.

C. L. Graber, Goshen, Ind.

Amos Horst, Akron, Pa.



John E. Lapp, Lansdale, Pa.  
 O. O. Miller, Akron, Pa.  
 J. L. Stauffer, Harrisonburg, Va.  
**Canadian Committee**  
 J. H. Hess, Kitchener, Ont.  
 J. B. Martin, Waterloo, Ont.  
 Emerson McDowell, Toronto, Ont.  
 M. D. Stutzman, Kingman, Alta.  
**Mennonite Mutual Aid**  
 John Alger, Broadway, Va.  
 E. C. Bender, Martinsburg, Pa.  
 H. A. Diener, Hutchinson, Kans.  
 C. L. Graber, Goshen, Ind.  
 Simon Gingerich, Wayland, Iowa  
 O. O. Miller, Akron, Pa.  
**General Problems Committee**  
 Truman Brunk, Denbigh, Va.  
 Milo Kauffman, Hesston, Kans.  
**Music Committee**  
 J. P. Duerksen, Hesston, Kans.  
 Paul Erb, Scottdale, Pa.  
 Chester K. Lehman, Harrisonburg, Va.  
 J. Mark Stauffer, Harrisonburg, Va.  
 Walter E. Yoder, Goshen, Ind.  
**Committee on Social and Economic Relations**  
 Marcus Clemens, Souderton, Pa.  
 M. R. Good, Waterloo, Ont.  
 H. Ralph Hernley, Scottdale, Pa.  
 G. F. Hershberger, Goshen, Ind.  
 Millard Lind, Scottdale, Pa.

**Historical Committee**  
 H. S. Bender, Goshen, Ind.  
 H. A. Brunk, Harrisonburg, Va.  
 J. C. Clemens, Lansdale, Pa.  
 S. F. Coffman, Vineland, Ont.  
 J. C. Fretz, Kitchener, Ont.  
 Melvin Gingerich, Goshen, Ind.  
 Ira D. Landis, Bareville, Pa.  
 Grant Stoltzfus, Scottdale, Pa.  
 M. M. Troyer, Conway, Kans.  
 J. C. Wenger, Goshen, Ind.  
**Commission for Christian Education and Young People's Work**  
 Noah G. Good, Lancaster, Pa.  
 Roy Koch, St. Jacobs, Ont.  
 Paul Lederach, Lederach, Pa.  
 Paul Mininger, Goshen, Ind.  
 John R. Mumaw, Harrisonburg, Va.  
**Mennonite Publication Board**  
 E. C. Bender, Martinsburg, Pa.  
 J. E. Gingrich, Elkhart, Ind.  
 Merle Shantz, Hespeler, Ont.  
**Mennonite Board of Education**  
 H. A. Diener, Hutchinson, Kans.  
 Paul M. Roth, Masontown, Pa.  
**Mennonite Board of Missions and Charities**  
 Jess Kauffman, Colorado Springs, Colo.  
 Melvin Ruth, Phoenix, Ariz.  
 T. E. Schrock, Clarksville, Mich.  
 A. Lloyd Swartzendruber, Kalona, Iowa  
 Amos O. Hostetler, Secretary.

## OUR SCHOOLS

### GOSHEN COLLEGE NEWS

Bro. Ernest E. Miller spent the week end of Dec. 29 in southeastern Iowa. On Friday evening, Dec. 28, he delivered an address to the second annual Wayland Goshen College Alumni Reunion. On Saturday evening he showed pictures of his Far Eastern tour at the Iowa Mennonite School near Kalona.

On Saturday, Dec. 29, at New York City, Bro. Harold S. Bender, dean of the Goshen College Biblical Seminary, read a paper, "The Anabaptists and Religious Liberty," at a joint meeting of the American Historical Association and the Society for Reformation Research.

Bro. Carl Kreider, dean of the college, delivered two addresses at the Kouts, Ind., Mennonite Church on Dec. 29, 30. On Saturday evening he spoke on "Problems of the Christian Farmer" and in the Sunday morning service on "Jesus' Teaching with Respect to the Stewardship of Wealth."

Bro. John H. Mosemann attended the annual meeting of the Foreign Missions Conference of North America at Toronto from Thursday to Saturday, Jan. 3-5. On Sunday evening he gave an interesting report of the conference to the College congregation.

Bro. Ernest E. Miller attended a meeting of the Council of Mennonite and Affiliated Colleges in Washington, D.C., on Jan. 7. Jan. 8-10 Bro. Miller and Bro. Karl Massanari, who has been elected acting dean to serve in the absence of Bro. Carl Kreider, attended the annual meeting of the Association of American Colleges in Washington, D.C.

Pastor Harry Saulnier, of the Pacific Garden Mission in Chicago, spoke to the Christian Workers' Band in Assembly Hall Sunday morning, Jan. 6.

Bro. Silas Hertzler's forthcoming book "Hertzler-Hartzler Genealogy," a revision and expansion of the original "Hertzler Genealogy" printed in 1885, is being printed by

the Economy Printery Company, of Berne, Ind. The volume will contain the genealogical record of 8,757 families and a comprehensive index. A large part of the edition of 2,500 volumes already is in print, but the publication date has not been decided.

The bulletin board of the Church Relations Committee of the Y.P.C.A. is featuring two large posters containing twenty-four photographs of last summer's voluntary service units under the Mennonite Central Committee.

Bro. Carl Kreider has announced the following dates for the close of the first semester: reading days, Jan. 16-18; final examinations, Jan. 21-25; registration of new students for the second semester, Jan. 26.

Dr. Bart J. Bok, Harvard astronomer, appeared in the Union auditorium on the evening of Jan. 10 as the fourth on the 1951-52 Lecture-Music Series. Dr. Bok spoke on "Exploring the Milky Way." He illustrated his lecture with slides. Dr. Bok is one of a group of astronomers who spent eighteen months in South Africa taking hundreds of photographs of more than a million stars in the Milky Way.

The annual Ministers' Week will be held Feb. 6-8; moderator, Bro. Earley Bontrager; instructors, Brethren Milton Brackbill, Lawrence Burkholder, Milo Kauffman, John R. Mumaw, Ernest E. Miller, Gideon G. Yoder, Paul Lauver, and Charles Haarer.

The theme of the Christian Life Conference Feb. 8-10 will be "Christian Fellowship in a Divided World." The moderator is Bro. Ernest E. Miller; speakers, Brethren John R. Mumaw, Milo Kauffman, Don E. Smucker, H. S. Bender, Carl Kreider, and Dr. H. Clair Amstutz. There will be two panel discussions, one on "Christian Fellowship in the College Community" and the other "Strengthening the Home as a Christian Fellowship." John Umble.

### BETHEL SPRINGS SCHOOL, CULP, ARKANSAS

The faculty for the 1951-52 term consists of Edwin Alderfer, principal; Paul Diener, high school and treasurer; Dorothy Diener, librarian; Theodore Walter, intermediate; and Arletta Selzer, primary. For nearly six weeks Mrs. Helen Alderfer conducted a remedial reading class. Mrs. Walter assists with primary Bible classes and intermediate crafts class. The present school enrollment is 52—high school 15, intermediate 11, primary 26.

Several times we have had visitors in chapel. Bros. Levi Hartzler, Nelson Kauffman, and Allen White were here Sept. 24 and 25 for the Culp Area Committee meeting and attended chapel. Bro. Elam Hollinger, Brewton, Ala., spoke in the worship service Nov. 16. Bro. and Sister Paul Erb and Bro. and Sister Delbert Erb were in charge of the chapel period on Nov. 28.

Each Friday the entire school has the chapel period together. Each faculty member has his turn to conduct the service. At the present time "Pilgrim's Progress" is being told with flannelgraph.

Nov. 26 was the beginning of hot lunches for the students and faculty. Mrs. Diener is in charge of this program, assisted by Mrs. Walter.

Every Friday evening there is a meeting at the school for the students and community people. Every other Friday night craft classes are held. Woodworking, leather working, clay modeling, textile painting, and glass painting are the classes in session the first semester. The other Friday nights are for literary programs. Occasionally we substitute an evening of games for the literary program.

The faculty attended the District Teacher Conference of the Arkansas Educational Association at Harrison, Ark., Oct. 30.

The school's Christmas program was held Friday, Dec. 21. Each room participated. Vacation began Dec. 21 and ended Dec. 31. Mrs. Arlene Walter.



# TO BE NEAR TO GOD

## THEME FOR THE WEEK: OLD FOLKS

Sunday, January 27

Paul, "the Aged"

"Yet for love's sake I rather beseech thee, being such an one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds" (Philem. 9, 10).

At least two age levels are represented here. Certainly Onesimus is younger than Philemon, and much younger than Paul. So strong are the ties between Paul and this new convert that Paul, "the aged," calls this slave his son. Happy the aged who know that they have sons, begotten in the Gospel. Happy the aged who are appreciated by those who are a generation younger. I appreciate that faculty in Paul, for his references to Timothy, Titus, Onesimus, and John Mark bespeak warm human relationships. Paul, the aged, is not alone in spirit; though he is a prisoner and his young friends are scattered, the aged prisoner has a fraternity not dimmed by disparity of age.

Monday, January 28

Abraham

"And thou shalt go to thy fathers in peace; thou shalt be buried in a good old age" (Gen. 15:15).

Old age is not always a badge of right living, nor is early death a sign of disobedience to the will of the Lord. Generally speaking, it is true that obedience to God's laws will promote longevity. Certainly such obedience will promote peace of mind in the average person, and peace of mind will be of great assistance in the proper functioning of the body. God meant for you to enjoy this earth as Abraham undoubtedly did. A sublime confidence in God's eternal purposes resided in him and he did nothing to abuse God's purpose for his life. So his long and satisfactory days were both gift and wages. Such was his life that his sons could and did co-operate at the time of his death. Thus was there peace at the end of a long life of faith.

Tuesday, January 29

Noah's Wife

"These are the generations of Noah: Noah was a just man and perfect in his generations, and Noah walked with God. And Noah begat three sons, Shem, Ham, and Japheth. . . . And Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the . . . flood" (Gen. 6:9, 10; 7:7).

Not much is said of Mrs. Noah, but much is inferred. She was a preacher's wife for one hundred and twenty years and that's something. People always talk about the preacher. Many people forget how essential his wife is. If you, kind reader, are neither a preacher nor his wife, kindly take a preacher's wife aside someday and ask her what it would mean to be a preacher's wife for over a century. Mrs. Noah was such a good one that all her boys listened to their parents, even though all the rest of the world mocked. She was a good mother-in-law also, for all the daughters-in-law followed her example of faith and belief in Noah's message. Mrs.

Noah's relatives all were unheeding and perished, as did the three families of the daughters-in-law, only these three wives were saved. Pretty good influence for the 500-year-old woman. She found faith, knew the place of blessing and stuck to it, becoming thus the mother of all living, including you. Grand old Mrs. Noah! Stick it out, Grandma, if you know where the place of obedience is.

Wednesday, January 30

Gideon

"And Gideon the son of Joash died in a good old age, and was buried in the sepulchre of his . . . father" (Judg. 8:32).

Gray heads are not always right; some rascals are long-lived also. However, it could be said of Gideon that his old age was good, even though a grave evil, idolatry, entered his life, indirectly. His motives appear to have been good, however. How happy to recall, in the evening of life, the all-sufficiency of the Lord. "The sword of the Lord and of Gideon," that grand shout, how often he heard it again as it re-echoed in memory's halls. How grand and glorious it is to acknowledge when old that the Lord has not failed in anything.

Thursday, January 31

David

"I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread. . . . Mark the perfect man, and behold the upright: for the end of that man is peace" (Ps. 37:25, 37).

I suppose righteous men have begged bread somewhere, sometime, only David wasn't there to see it. It is generally true that they do not nor need not beg bread. If such need exists, many stand ready to give bread to the aged righteous. It is a pleasure to minister to them. And, at the end, there is peace. To fall asleep at the end of a harvest day, having earned the right to sweet repose, how pleasant it is! So with the righteous laborer in God's vineyard, mark his end, for it is peace. Then after a little rest, everlasting peace in the presence of Him, whom to know is peace.

Friday, February 1

Mnason

"There went with us also certain of the disciples of Caesarea, and brought with them one Mnason of Cyprus, an old disciple, with whom we should lodge" (Acts 21:16).

This is the only reference to this man; so we know nothing of his character. He flits across the page of history just once, by reason of entertaining the Apostle Paul and the doctor Luke. There was no other arrangement available, evidently; so Mnason was there, having been a disciple for a long time. He was a long way from home too; in fact, this was on the mainland and his home was some hundreds of miles west, on an island. He must have been refreshing, or Luke would not have chronicled the stay with aged

## WHO CAN FOLLOW JESUS?

Sunday School Lesson for February 3

(Luke 7:36-50)

In this lesson we have a study of contrast. We learn of the conditions whereby one may enter into the fellowship (become a follower) of Jesus and of the conditions that separate us from Jesus. Which is the Pharisee? Were there women Pharisees?

Jesus received an unexpected invitation to dine with a Pharisee. Perhaps Simon was a bit hungry for truth or curious, or perhaps he was seeking some chewy material to report on this impostor. The fact that Simon failed to extend to Jesus the most common courtesies usually accorded a guest, bespeaks some feeling of smugness and haughtiness.

Now to this scene there comes another sinner. Jesus loved both sinners. Jesus knew both sinners and would have been a Saviour of each.

Consider how Simon looked upon the two—the one respectable, the other disrespectful. Consider how Jesus looked at them. Knowing Simon's thoughts He described the two in a little parable of two debtors. Both Simon and the woman had sinned and come short. Both had nothing with which to pay for their sins, but the great difference was that Simon thought he had righteous merit, while the woman had none, "if only Jesus knew this."

The woman never spoke a word, but Jesus knew her heart of repentance and granted her full pardon. Having been forgiven much she pours out her costly expression of love, costly not only in money. What great forgiveness Jesus gave this prodigal woman!

It was her faith that had saved her. It is not a question of how great is one's sin nor of the kind of sin but of one's attitude to that sin. The self-righteous, the self-centered, and the self-seeking have no admittance into Jesus' fellowship and discipleship. We follow in His train by way of acknowledged sin, repentance, forgiveness, and love.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Mnason, the Greek disciple from Cyprus. It was quite an ordeal that Paul was facing, and who knows what help Mnason gave that night or for those brief days before Paul's arrest? Age has that faculty of entertainment, if the person has come to his advancing years by a pleasant route, a route rich in experiences with the Lord.

Saturday, February 2

Jesse

"Now David was the son of that Ephrathite of Bethlehem-Judah, whose name was Jesse; and he had eight sons: and the man went among men for an old man in the days of Saul" (I Sam. 17:12).

This was the man who had seven of his eight sons sanctified when Samuel came to sanctify all his sons. He left the youngest in the fields tending sheep. He thought that surely the Lord would not have anything of spiritual import for "the boy." Thus did old age blind itself to spiritual truth. Even the

(Continued on next page)



# CHURCH HISTORY

## One Hundred and Fiftieth Anniversary at Vineland

BY BARBARA F. COFFMAN

The years rolled back for our little congregation here at Vineland during the last week of October. In spirit we were carried back to the beginning of the nineteenth century as we recalled events leading to the founding of the first Mennonite congregation in Canada, one hundred and fifty years ago.

It was in 1799 and 1800, we are told, that a number of Mennonite families decided to leave the rich farm lands of Bucks and Montgomery counties, Pennsylvania, to make new homes for themselves in the fertile wilderness of the Niagara district in Ontario. Two young men, Amos Albright and Abraham Moyer, having heard of this good farming area, decided to investigate it as a possible settlement for their people and so set out on a cross country hike, reaching the district in the spring of '99. They were pleased with what they found and immediately purchased an 1100-acre tract of land, making a down payment of \$40. Then they hurried home as fast as two legs could carry them, in order to make preparations to move to the new country before winter set in. They returned that fall with their families and some neighboring families. Stowed away with the luggage was enough money to pay for some of the best farm land in Ontario, at \$1.50 to \$2.50 per acre.

Eight families arrived with the group in 1799, and sixteen the year following, making a total of over 100 souls in the new settlement. Family names in this early group included Fretz, Kratz, Moyer, Honsberger, Albright, Althouse, Culp, Fry, Grobb, High, Rittenhouse, and Wismer. Because of a series of unfortunate circumstances, differences of opinion among members of the congregation leading to three definite breaks in the congregation during the first century, many of these names are no longer found on the church roll. But a large number of the descendants of these first families, still living in the community, attended the anniversary services and enjoyed the season of fellowship with us.

To celebrate this historic occasion special services were arranged for Thursday, Friday, and Saturday evening, and all day on Sunday. Thursday evening was devoted to local history of the congregation which was brought to us by one well versed in the history of the community, our pastor, S. F. Coffman, who has been the minister at Vineland since 1895. He spoke of the coming of the settlers to this district and of their reasons for coming. Although the Mennonites were not officially known as United Em-

pire Loyalists, it was in reality a feeling of loyalty to the British crown that brought them to Canada. Prior to the Revolution they had enjoyed freedom of worship and exemption from military duty under British rule in Pennsylvania, and not knowing what to expect from the new democratic government now in power, they decided to cross the border to the country still enjoying British rule. Here they were granted the same privileges which had been accorded them in Pennsylvania.

By 1801 these people were well established in their new homes and although they, no doubt, had held Sunday worship services in their little log cabins, they began to long for regular church services and to organize themselves as a congregation. Their big problem was how to proceed, since they had no ordained minister in the community. The only solution was to write to the home church in Pennsylvania for advice and help. A reply to this letter, written Sept. 4, 1801, was signed by six ministers, and was confirmed by an assembly of ministers in Bucks County, and also by a group in Lancaster County. It advised that since no minister or officials of the church were available to send to Canada at that time, the brotherhood should look to the Lord and seek His assistance and direction to proceed among themselves to choose and authorize one whom the Lord should indicate to carry on the work of the church. Accordingly a special service was called at the home of Dilman Moyer for the purpose of choosing a minister and a deacon. The lot fell to Valentine Kratz for minister, and John Fretz, deacon. About a year later the congregation was visited by Bishop Eby, who was among a group of Mennonites settling along the Grand River in Waterloo County, and at that time he ordained Jacob Moyer to the office of minister. In 1807 he was ordained bishop of the congregation.

Two prominent historians of our church were able to be with us for these special services, Dean H. S. Bender and J. C. Wenger of Goshen College Biblical Seminary. On Friday evening Dean Bender took us back 400 years to the beginning of the Anabaptist movement in Switzerland and for an hour held his audience almost spellbound as he told the moving story of the persecution of these believers by both the Catholic and state Protestant churches. J. C. Wenger, a former Pennsylvanian, and author of the History of Bucks and Montgomery counties, the original home of the settlers at the "Twenty," was well qualified to tell us on Saturday evening, something about the family life and traditions as well as the faith of these people. Three messages on Sunday were also greatly appreciated by large audiences, com-

posed of visitors from neighboring Mennonite communities, and friends from other churches in the community. Bro. Wenger's Sunday topics were "Witnessing to the Faith," "Applications of the Principles of the Faith," and "World-wide Testimony in an Age of Conflicts." Both dinner and supper were served at the church on Sunday, making the entire day one of happy fellowship, long to be remembered.

Another interesting feature of the meetings was the presentation of brief historical sketches of the Moyer, High, Fretz, Culp, Wismer, Rittenhouse, and Hunsberger families. Music by the young people's chorus also added interest, especially the number demonstrating modes of singing in vogue seventy-five and one hundred years ago. Several selections were sung in unison, some were lined, and some demonstrated three-part singing, with altos and tenors singing the air, sopranos singing high tenor, and the low male voices taking the bass. Bro. Coffman also demonstrated the kind of singing he used to hear when he was a lad in Virginia, the air being ornamented with many extra slurs, grace notes, and semi-yodels at the end of lines and phrases.

Also of interest was a display of old Bibles, hymnbooks, and singing-school books dating back to the early 1800's; early record books and account books belonging to the settlers who soon worked up trades and business enterprises; an old atlas and map of the county nearly one hundred years old; pictures and other items pertaining to the life of the people in these early years. Of special importance was the old German Bible brought with him from Pennsylvania by Valentine Kratz, the first minister. This was given a place of honor on the table in front of the pulpit, along with the Bibles of two other former ministers, Jacob Moyer and Abraham K. Honsberger.

Altogether, it was an enjoyable occasion, and an inspiring one as well. May the next one hundred and fifty years see the congregation filling an even greater need in the community and see many new family names added to the roll, names coming from other countries besides Switzerland. Vineland, Ont.

### TO BE NEAR TO GOD (Continued)

prophet very nearly fell into the same pitfall. Only the prophet's delicate spiritual ear kept him from Jesse's error. Advanced age must not presume to know the will of the Lord by reason of its advanced age alone. Jesse and Samuel were both old men, and experienced and WRONG, so far as natural inclinations were concerned. Both were obedient to the will of the Lord as it was revealed, and so both men avoided error, thank God. The recipe for correct living for the aged is the same today. Place the word of God above one's best judgment, and all will be well, even if it appears contrary to all good sense.

—J. Paul Sauder.



# FAMILY CIRCLE

## Vessels

BY VERA ROTH GINGERICH

*Of what do you think when you wash a jar?  
Of the clay in the potter's wet hand?  
Or do you see a craftsman's design  
And the beauty his art commands?*

*Of what do you think when you scrub a pan?  
Of the dirt and the grime it contains?  
Or do you see a strength and repose  
Which endures even white-hot flames?*

*Of what do you think when you clean a cup?  
Of the liquid it offers to give?  
Or do you see a chalice of gold  
And the lips that will drink and live?*

*Of what do you think when you clothe a child?  
Of the worry it brings every day?  
Or do you see the handwork of God  
And a soul that will live for aye?*

*Of what does God think when He sees your soul?  
Of a cask filled with hatred and sin?  
Or does He see a vessel of gold  
That is pure and refined within?  
Goshen, Ind.*

## "Thank You, Johnnie"

BY JUNE B. WEBER

Many people in the world are getting a false set of values, placing too much emphasis on size and glitter, on cost and frothy glamor. Since so many fascinating things are available in this age it becomes a real problem to keep our children appreciative of small gifts and favors. We need to think about this part of their nurture because we don't want them to become spoiled "Gimmies" who rate a gift by its size or cost, and even worse, who can only see the kind of gift that is a wrapped present.

There are gifts of time, of neighborliness, or kindness that come from the heart, and though they are not as tangible as a boxed package they are even more beautiful. These are the things we need to help our children to see.

Father and mother set the standard for their children's responsiveness to kindness. As a child is growing up many instances in daily living give us opportunities to nurture him to be sensitive to the generosity and goodness of others. We want him to understand this so that he will know the graciousness of our heavenly Father and all His gifts.

There are many ways in which we can help our children to appreciate kindness. The example of parents, the practice of the "Thank You" habit, and the training of the heart and mind to see the thoughtfulness that prompts gifts and deeds—these are important.

A guest comes into the home and learns of a child's stamp collection. After he has gone he sends a letter with two valuable stamps. The thoughtfulness of a thing like that deserves mention and praise, and a letter of thanks. Talk about it among the family and say how it is the nice little things like that, done without a thought of anything in return, that make life happy and worth while.

Children sometimes get weary of repeated urging to "tell the man thank you," or "thank the nice lady, Johnnie." They can be prompted until it is a habit with them to say Thank You at the right times, but we want something more than an automatic response. What we covet for them is a spontaneous expression of appreciation.

Catch the imagination of your child by going behind the scenes with him. At Christmas one mother said to her children, "As busy as your teacher is, I wonder when she found time to fix each one of you a gaily wrapped gift. Her light was on until very late last night. No doubt she was wrapping the gifts when everyone else was asleep and the only noise was the little clock saying tick-tock." Her little girl thought about that and then said, "I'm sure she was. Miss Martin seemed tired today. I'm going to be very quiet in school tomorrow to help her." This child had been made aware of the price Miss Martin paid for the little kindness.

Three-year-old Jerry always forgot to thank the milkman. One morning as his mother put away the milk she talked to Jerry. "The milkman has a long way to go. He gets up very early when it is still dark. He could put our milk in the container at the end of the walk, but the snow is deep; so he takes extra time to bring the milk up to the door for us. I think it is a kind thing to do, don't you?" After that Jerry was quick to thank the milkman because he now thought about the man's kindness.

Sometimes an unpleasant experience a child has had can be turned to gain. I know a little boy, Peter, who came home from a birthday party feeling very miserable and hurt. "Mother, Harold laughed at my gift and he never thanked me at all!" His mother said that perhaps Harold did not realize how carefully they had worked to make the little gift. She told Peter, "You and I will be sure that we always thank people for gifts, and never laugh at them." "Yes," he nodded, "because it hurts not to be thanked." Having been a victim of unthankfulness he will remember the sting of it.

If the members of the family take each other and all that they do for granted, it dulls the ability to recognize kindness

## EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all the kind friends, neighbors, and my Sunday-school class, who remembered me with prayers, flowers, cards, gifts, and visits, while I was in the hospital and since I am at home. May the Lord bless each one for your kindness.—Mrs. Clarence D. Rohrer, R. 5, Lancaster, Pa.

I want to sincerely thank all the relatives and friends who so kindly remembered me—for the many beautiful cards, letters, and flowers sent to me on my eightieth birthday anniversary Dec. 24. It was quite a surprise; I enjoyed them so much.—Mrs. D. B. Betzner, 9 Cameron St., N., Kitchener, Ont.

I want to take this opportunity to thank my neighbors and friends for their kindness and sacrifice in putting my crops away this past summer; also for the many cards and letters, which were greatly appreciated. May God richly bless you.—Milton E. Yeager, R. 6, Hagerstown, Md.

I wish to express my heartfelt gratitude to all who so faithfully remembered me with prayers, cards, flowers, visits, gifts; also those who made the scrapbook and those who sang Christmas carols, during my illness. May the blessing of the Lord and abounding grace be with you all.—Mrs. Wayne G. Shirk, Bowmansville, Pa.

The family of Amos A. Ressler desire to express their sincere thanks and appreciation for the many kind tokens of remembrance sent to him at Christmastime. The lovely greeting cards, letters, fruit, and flowers were very much appreciated. Thank you.—Mrs. R. W. Newswanger, for the family, R. 1, Ronks, Pa.

or to feel thankful. On the other hand, it is true that in the very act of expressing thanks we become more thankful. There is something beneficial about putting it into words.

Mother, be sure that you smile and thank Mary Jane for doing the dishes so well. Add an extra word about how much it helped you to be free to care for the baby. Mary Jane absorbs every part of your expression and it makes her happy. It teaches her how good it feels to be appreciated.

Father, be sure not to overlook the extra touches Jimmie gave to cleaning the garage. He's going to be disappointed if you don't notice. Be sure to show your surprise and pleasure. Your praise, given sincerely and warmly, teaches him more about this business of appreciating the going-out-of-our-way kindnesses than ten memorized rules could teach.

Parents teach in attitudes without words too. Are you two-faced about the large and small gifts you receive? Are you quick to mention the love a gift or a kind deed shows? Are your prayers at Family Worship full of thank you's? Children read their parents' reactions keenly. Our attitudes in these things will be mirrored in the attitudes of our children. If you graciously receive all gifts without a thought of size, your child will learn that way. If your prayers are always thankful, it will help your child to pray with a tender heart that is aware of many blessings.

I want to re-emphasize my belief that the example of parents is the most important thing in enlarging our children's capacity for noticing kindness and expressing their thanks sincerely.

Oyster Point, Va.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The chorus of the Pleasant Hill Church in Illinois sang at Morton the evening of Jan. 13.

Reports of a stirring revival at Hesston College come to us. Before the meeting closed more than fifty decisions were reported. The evangelist was Bro. J. S. Neu-houser.

The Christian Workers' Course offered at Souderton, Pa., each Monday evening includes the following courses: The Work of the Holy Spirit, by Milton G. Brackbill; Jewish Evangelism, by Markley H. Clemmer; Church History Survey, by Paul M. Lederach; Old Testament Poetry and Prophecy, by Paul Clemens.

The Holdeman Mennonite congregation of Wakarusa, Ind., has recently deposited the minutes of its young people's meetings for the years 1939-49 in the Archives of the Mennonite Church. Records previously deposited by the Holdeman congregation include Sunday-school and literary society secretaries' books.

The Little White Chapel congregation of West Glendive, Mont., conducted a Christmas vacation Bible school Dec. 23-30. Bro. Frank Horst, Culp, Ark., taught classes in mission study, Bible doctrines, and Ephesians.

Bro. D. Chauncey Kauffman, treasurer of the Ohio Mission Board, spoke at the South Union Church, West Liberty, Ohio, on the work of the Board.

The Missions Class of Iowa Mennonite School gave a program at Parnell, Iowa, the evening of Jan. 6.

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Bro. Gerald C. Studer led the Wayne County Mennonite Ministers' Fellowship in a discussion of universal military training at the Pleasant View Church on Jan. 7.

Young people from Mellingers' Church, Lancaster, Pa., accompanied by two brethren, Joseph Leaman and James Hess, held a series of cottage meetings in Baltimore on Dec. 16. This young people's group gave a program for the youth meeting at the Paradise, Pa., Church on Jan. 2.

About sixty people from New York, Elizabethtown, and Mellingers sang Christmas carols at different places in New York City, including the Grand Central Station.

The Brunk brothers began evangelistic meetings at Sarasota, Fla., on Jan. 13. The tent is located on Tuttle Avenue. The Tuttle Avenue congregation is sponsoring the meetings.

Bro. Paul M. Yoder, Harper, Kans., is conducting a week's singing class at Protection, Kans., in February.

The Oak Grove congregation, West Liberty, Ohio, has joined the number of churches making improvements in their buildings.

Bro. Earl Blanch, active layman at Pinto, Md., was struck by a car and died on Jan. 9. Obituary later.

A musical program under the direction of Bro. Victor Amstutz, Kidron, Ohio, was given at Wooster, Ohio, the evening of Jan. 6.

Bro. Harold Good was ordained to the ministry at the Pike Church, Elida, Ohio, on Jan. 6. The ordination was in charge of Bro. E. B. Frey, assisted by Bro. Elmer Stoltzfus. May God abundantly bless our brother in his new responsibility.

Two ordinations were held at the Lockport Church, Stryker, Ohio, on Dec. 30. Bro. D. Wyse Graber was ordained to the ministry and Bro. Maynard Wyse was ordained deacon. Bro. Walter Stuckey officiated, assisted by E. B. Frey, Menno Troyer, and Henry Wyse.

## Announcements

### PUBLICATION BOARD MEETING

The annual meeting of the Mennonite Publication Board will be held, D.V., Feb. 20, 21 at the Sugar Creek Mennonite Church, Wayland, Iowa. The first session is scheduled for 10:00 a.m. Wednesday and the last session for 7:00 Thursday evening. All Board members are asked to arrange their schedules to be present for all sessions if at all possible, in the light of the full schedule and the importance of some of our business.

Wayland, Iowa, is located eleven miles south of Washington. It is on state highway 78 and six and one-half miles west of U.S. highway 218, but has no railroad or bus service. The accessible railroad stations are South Washington, located out in the country seven miles north of Wayland, on the Rock-Island line between Chicago and Kansas City; and Mt. Pleasant and Burlington, located on the Burlington route between Chicago and Denver. Washington and Mt. Pleasant are both on the main routes of the Burlington Trailways Bus Lines. Kindly plan your route early in coming to the meeting and notify Simon Gingerich, Wayland, Iowa, of time and place of your arrival and you will be furnished transportation from any of the above-named stations.

The public is invited to all sessions.

Harold Zehr, Secretary.

Sister Helen Trumbo, assistant to the Publishing House Editor, Bro. Ellrose Zook, plans to attend Eastern Mennonite College during the second semester. During her absence Virginia Ann Brenneman and Alma Trumbo will be assisting in the House Editor's office.

Sister Isla Zink is recuperating from her recent accident and returned to her duties in the Publishing House treasurer's office on Jan. 14.

Sister Naomi Graybill, East Earl, Pa., who formerly worked in the subscription office at Scottdale, is now assisting in the Tract Department.

Sister Elva Yoder, Publishing House worker, is attending Bible school at Canton, Ohio.

Bro. James Hawk, Scottdale, has joined the Publishing House force in the Maintenance Department.

The ordination service for Bro. Murray Krabill, which was postponed because of snow and road conditions, is now scheduled for 2:30 p.m. Jan. 27 at the Community Church in Pulaskville, Ohio.

Thirty-eight ordained men from five different conference districts attended the Ministers' Normal of the Johnstown Bible School Jan. 8-10.

The annual Ministers' Week will be held at Goshen College Feb. 6-8, with Bro. Earley Bontrager as moderator. Speakers are Milton Brackbill, Lawrence Burkholder, Milo Kauffman, John R. Mumaw, Gideon G. Yoder, Paul Lauver, Charles Haarer, and E. E. Miller. Bro. E. E. Miller will moderate the Christian Life Conference Feb. 8-10. An interesting program has been arranged.

The Beech congregation, Louisville, Ohio, conducts services at the Miller Rest Home each Sunday afternoon.

(Continued on page 92)

## Calendar

- Conference on Summer Camps, Sponsored by Commission for Christian Education and Young People's Work, Salem Church, Elida, Ohio, Jan. 25, 26
- Winter Bible School, Goshen College, Jan. 28 to March 7
- Special Bible Term, Eastern Mennonite College, Harrisonburg, Va., Jan. 29 to March 10
- Annual Christian Day School Meeting, New Danville, Pa., Feb. 16
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13
- Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
- Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp (ages 9-12), June 28 to July 4
- Girls' Camp (ages 9-12), July 5-11
- Junior High Camp (boys and girls, ages 13-15), July 12-18
- Missionary Bible Conference, July 19-25
- First Family Week, July 26 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. J. A. Heiser, Fisher, Ill., preached for the congregation at the Chicago Home Mission on Sunday morning, Jan. 6.

The annual winter Bible school conducted at the Canton, Ohio, Mennonite Mission began on Monday, Jan. 7. Classes will be held in the daytime and on Tuesday and Thursday evenings.

Prayers are being answered in the case of the two young men from the Palo Hincado, Puerto Rico, congregation who are facing the test of the nonresistance principle. Bro. Julio Rivera Colon has now been given a presidential appeal. In the case of the other, Ruben Rivera Fuentes, the Puerto Rico Board of Appeals denied a procedural right and his request has been referred back to this board. Further prayer is requested that the Lord's will be done in this test of the principle of nonresistance on the island.

Bro. D. Walter Miller, pastor at the Wooster, Ohio, Mennonite Mission, participated in the dedication services held at the Canton, Ohio, Mission on Jan. 6.

Giving for the poor was encouraged at the Palo Hincado, Puerto Rico, Church on Christmas Eve, at which time gifts in material goods and money were brought. On Christmas morning they met again, at which time these things were distributed among the needy in the community by the donors.

Bro. Manasseh Bontreger, Calico Rock, Ark., writes in recent correspondence: "On Oct. 20 Bro. Ezra Beachy and Bro. and Sister Edwin Yoder, Kalona, Iowa, came to help us on the construction of our new house. They were here nearly two months and now the foundation is nearly completed and about half the first-floor joists are in place. They first had to build the cabin for them to live in."

January 23 and 24 the annual Workers' Conference will be held, D.V., at the campground in Trenque Lauquen, Argentina, followed by the biennial church conference Jan. 24-27. The latter is attended by delegates from all congregations. The main theme this year is "For a Church Victorious." The missionaries then stay on for a week of Mission Council. Bro. J. D. Graber will be present for these meetings and many problems and needs will be discussed. Prayer is requested for these meetings.

The work in Salto, Puerto Rico, was reopened on Saturday evening, Dec. 15, 1951, by the Calvary congregation at La Plata. Bro. Lester T. Hershey brought the message; the Calvary Hour quartet sang, and a member of the Calvary congregation, formerly from Salto, gave a testimony. There were thirty-four in attendance. Weekly Saturday night preaching services are planned to be held

and also a Saturday afternoon children's Bible class. Bro. John Driver, pastor of the Calvary Church, will be in charge, assisted by several members from the church.

Sister Marta Quiroga, student at Goshen College last year, spent the third week end of December with the congregation at Pehuajo, Argentina, speaking twice on Sunday and to the women's meeting on Monday. Her messages were appreciated. Pray for her as she testifies to the various congregations. She gave a fine resume of voluntary service and our Mennonite mission activities in other parts of the world.

**SPRING MISSIONARY DAY**, March, 16. Now is the time to begin planning your program for the observance of this day. Plan to have the children in your congregation participate.

During the regular Sunday morning services in the Palo Hincado, Puerto Rico, congregation, three teen-age young people recently made the decision to follow Christ.

So as to get away from crowding three of the Church's sacred ordinances into one meeting without doing ample justice to their meaning, the Trenque Lauquen congregation recently met on three different days to celebrate baptism, communion, and feet-washing, in the following order:

## Your Treasurer Reports

Mennonite Youth Village is a child welfare project opened recently by the Mission Board. Located in southern Michigan, Mennonite Youth Village is directing its program toward reaching the needs of children from our cities. Closely correlated with the city mission work of the Board, the village serves children from those places where missions are being operated. Experience has proved that this project can be very helpful in bringing a wholesome Christian experience to children from urban homes.

Considerable planning is now being done for expanding the facilities of Mennonite Youth Village. Funds are yet needed to cover the cost of a residence and plot of ground purchased when this project was being considered. To carry on this work, considerable funds will be needed during the next six months. We are particularly in need of substantial contributions to cover property purchase and additional buildings. Contributions for this purpose should be designated for Mennonite Youth Village.

Mennonite Board of Missions and Charities H. Ernest Bennett, Treasurer Elkhart, Indiana.

## MENNONITE RELIEF COMMITTEE

(M.R.C.)

Kathryn Ruth Birky joined the La Plata Mennonite Project on Jan. 7 as a junior member of the service unit family. Her parents are Bro. and Sister Luke Birky.

The Mennonite Relief Committee will meet at the Elkhart headquarters on Jan. 22 to consider plans for the summer service program, personnel needs in the long-term service program, relief needs abroad, and the present status of the draft law and its relation to the service program.

A nurse will be needed in Puerto Rico in the La Plata Hospital by May, 1952. Anyone interested should contact the Secretary for Service and Relief at once.

Bro. Dorsa Mishler of the Relief and Service office was taken to the hospital on Jan. 8. The prayers of the church are requested in his behalf.

Contact the Relief and Service office for information about the summer service program.

On Sunday, Dec. 16, four young men and five girls of twelve and thirteen were baptized. Of this group, only two did not grow up through the Sunday school.

On the following Saturday, Dec. 22, a Fellowship Supper was held for all members in the church patio, at which time the ten new members baptized during the year were instructed as to duties and privileges of church membership. A feet-washing service closed the evening's fellowship.

Sunday, the 23rd, the Christmas communion service was held, with very good attendance. It is the unanimous expression of the membership that this experiment of separating the services makes each ordinance more meaningful and sacred.

Language study is being continued with a new teacher by Sisters Bonita Driver and Gladys Widmer in Puerto Rico. This teacher accepted Christ in the Pulguillas, Puerto Rico, congregation about two months ago. So they have the unique experience of being taught the language and at the same time teaching her from the Word of God.

**ARRIVED SAFELY** is the cablegram received from Delbert Erb on Jan. 15 from Buenos Aires.

Bro. Paul Stoltzfus, Louis Road Chapel, Cleveland, Ohio, who has spent several months in the survey in southern Ohio, spoke at the quarterly mission meeting at Lima, Ohio, on Jan. 6.

Bro. Don D. Reber, a volunteer for missionary work in Japan, preached at Sunnyside, Dunlap, Ind., on Jan. 6.

(Continued on page 92)



# Lay Evangelism Conference

By J. D. GRABER

April 5, 6, and 7, 1952, are the dates selected for a church-wide conference on lay evangelism, to be held at Goshen College, Goshen, Ind. Evangelism is here viewed in its broad as well as in its fundamental aspect. The conference will, naturally, have much to do with the layman as he seeks to get under the burden of his church's task in many different ways. There is a great variety of tasks that the layman can and should be doing in the total program of the church. But we focus our attention on evangelism because it is this, specifically, that every member of the church should be busy doing and it is this that furnishes the integrating point to which all other church activity must relate itself.

Whatever the church does must always be subject to the test, "What relation does it have to evangelism? How does this contribute to the extension of the kingdom?" It may be education, nurture, social service, pastoral support, or nothing more spectacular than consistent, fruitful Christian living, but it all has relation to church expansion. For, why should the church grow pure and strong? So that she is strong to reach out. What other answer could there be? It is this vision of evangelism that furnishes the dynamic for many types of plain hard work in the church. If we are merely paying money, turning wheels, or following routes, we soon grow tired. But when we see our immediate tasks, however humble and ordinary, as a part of the total task of the church to make the Gospel known to all the world we uncover the dynamic that makes the dulllest task in inspiring thing.

## Who Should Attend?

Laymen and ministers should both be in attendance at this conference. The former will want to be there for the inspiration, direction, and help they can receive for making their own Christian lives more fruitful in service to the church. What are others doing? In the reports from various sections of the church the layman will get a vision of what is being done, and, especially, what he can do in co-operation with his fellow brethren and sisters in his own situation. How do others do it? What are their successes and their failures? The active layman, interested in serving his church, will want answers to these questions.

The pastor of a congregation will want to attend because a group of active laymen in a congregation can serve effectively only if the pastor sees the vision and if they work in co-operation with him. Active members of a congregation can be an embarrassment if not a real danger to the congregation or its pastor. That is why some would make the barren suggestion that it is safer and more comfortable if the lay members are not too much interested in the work of the church. It is only when the pastor works with and in most cases directs the work of his laymen

that the situation is really fruitful. It is hoped that the conference next April in its discussion periods will come to close grips with this central problem, for we recognize it as a problem. If laymen are to be active it is imperative that their pastors are wide-awake to the situation and in a position to give intelligent direction. That is why pastors should attend the conference on lay evangelism.

## Types of Lay Activity

Although the conference will deal primarily with the work of lay men, this will need to be integrated into the total picture of lay activity. We have long had the women's sewing circles and the missionary activities of the women's organizations. There will be room for a report from our sisters. They have, in a manner, pioneered the way for their brethren.

Youth activities in their varied forms are also "lay evangelism." An attempt will be made to bring youth into the picture. The Voluntary Service program, offering an avenue of significant service for hundreds of young people, is almost entirely a lay movement. There is also the total work of the Sunday school, always a lay activity in the church, young people's meetings, missionary projects, money raising, and other types of activity. All these come into the picture.

There are also laymen throughout the church, more or less organized into local and regional groups for the accomplishment of specific tasks. They may be called a Fellowship, Business Men's Committee, Ambassadors, Good Samaritans, Disaster Relief Unit, Christ's Men, or by any of a variety of names. In this conference we shall not be creating a lay movement; it has already assumed the nature of a movement and we hope the conference can give help in directing, setting objectives, defining relationships, and all together serving to release more and more of the lay potential that is still so largely lying unused in nearly every congregation.

Elkhart, Ind.

## Latehar and the Gospel

By GLADYS BECKER

[Henry and Gladys Becker are stationed at Latehar, in the Bihar province of India. In this short paragraph Sister Becker tells of many who are interested in Christianity.]

We are seeing some fruit from the years of toil by the British Churches of Christ here. As we have read of the great revivals at home, we have prayed that we too may see it here. Today the Spirit is being poured out upon some and moving among many others. How we praise the Lord for this! As we visit the village at Koni where the ten new Christians live, our hearts are truly blest. What an inspiration to see those village people take their stand for Christ! Then at Dumarhdohar, the village about one and one-

half miles back of the bungalow, the Word has been given for a couple of weeks in night meetings. Again those people have seriously considered coming. The leader, who is a young rich fellow, has said that if he comes he will not only bring that village but several other Oraon villages round about here. He has been interested, but when it came to the decision he wasn't ready. He said he wants to make marriage arrangements, but already has two living wives that he doesn't want. He said he would have too much to clear up and change if he became a Christian; so he isn't ignorant. Two families want to come badly and we believe by prayer they will come alone. One is our servant and the other is working for Knisses.

This is the touring season and we all plan to be out soon. The Vogts talked of touring Nagar and we want to go toward Daltonganj



Phulchand and his family, one of the Bihar, India, village evangelists.

where a leader asked us to come. Knisses have several places where they have been asked. Pray for us all that His Word will bear fruit.

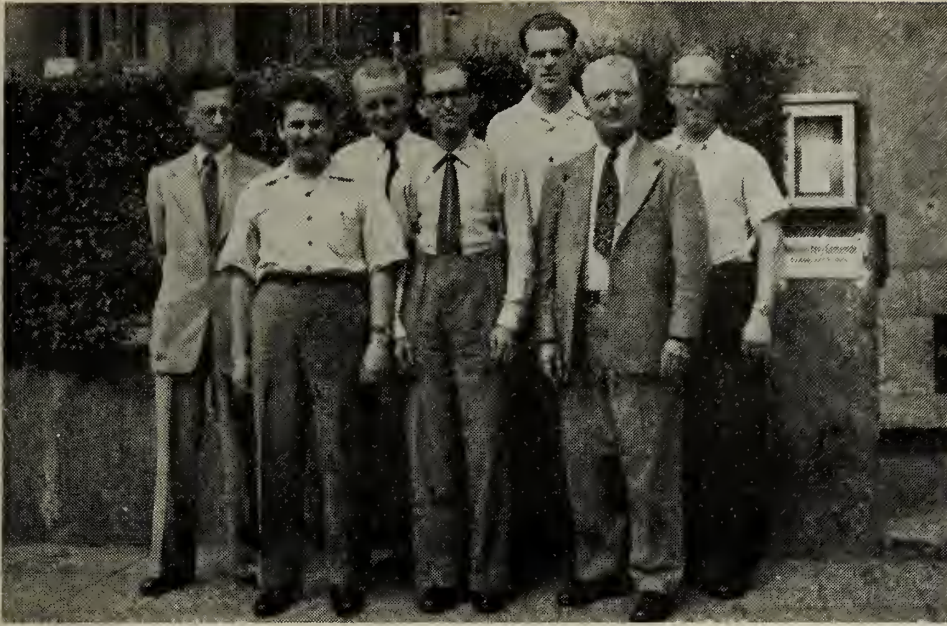
Our pundit and his wife, Bro. and Sister Swarup, have been doing work at the weekly bazaar at Chandwa and report some interest. They have also sold literature. We are glad for such consecrated helpers. He is much interested in being an evangelist.

This Friday is our Thanksgiving service here. It is interesting to watch the growth of our little group. Each year it is larger.

The monthly workers' meeting held at Hisri this year was evidence that the Spirit is working among the people of our area. Bro. Joel of Itki reported of fourteen who want to become Christians. From two new families there are eight, and from another family whose brother is a new convert, there are six. Bro. Topono told of the conversion of ten Mundas (aboriginal tribe) the past week from a village about seven and one-half miles from Latehar. Bro. and Sister Paul Kniss have been touring there with the master and his wife. Two Oraon families in a village about one and one-half miles from our Latehar station want to become Christians, but hesitate because of the leader and other families not coming. These people have heard the Gospel many times. Recently a series of nightly meetings were held there when they again considered acceptance of Christ. Pray for them.

Latehar, Palamau, Bihar, India.





## Development of Voluntary Service in Europe

BY CAL REDEKOP

Immediately after the war, the European church was to a considerable extent demoralized. This is entirely understandable, considering the events of the past decade. Having lost several "idealistic" wars and having been taken for a long ride by a man since considered fanatical and even insane, young people, as well as old, were taken ill by nihilism—a belief that no truth exists. The Mennonite young people were also affected by nihilism, although with less pernicious effects. The long struggle because of misunderstandings and fundamental differences peculiar to the Mennonite Church promoted this condition. These circumstances brought the vitality of the Mennonite youth to a dangerous low.

It was into this general scene of faithlessness that many church groups came at the close of the war. Some came to proselyte, but many came to bring sincere help to the people; and especially young people. Through gifts of material aid and other means a basis was provided for the restoration of faith. As the emergency of the physical needs began to recede and the spiritual and moral vacuum in the lives of the people became more obvious, the agencies felt the need of branching out into work of a more directly spiritual nature. Thus M.C.C. also began to work in areas other than material aid. M.C.C.'s first such project was the student retreat held at Kropsberg in the winter of 1947. Here undernourished students were not only given food to eat, but were given opportunity to discuss their problems and with the help of the leaders, to find answers to them under consideration of the Gospel. Then in 1948 with the aid of fifty American students who were in Europe on tour, M.C.C. organized two work camps well remembered as Ham-

burg and Frankfurt. These camps were designed to give the Americans an opportunity to contribute concretely to the broken people they had visited. To make the contact more personal, young people from the continent, mostly German, also took part in the camps. By the summer of 1949 the Voluntary Service idea had expanded to include four camps. That year a greater number of Europeans were present. It was becoming obvious that the Voluntary Service work camp method was one of the most effective ways to reach and help European youth. It was found that by living with them we could help restore their confidence in man and God.



Intimate, informal discussions help to reveal basic problems.

The Mennonite Voluntary Service Council, plus M.C.C. representatives at a recent meeting. L-R: Adriaan Swartendijk, Holland; Paul Peachey, M.C.C.; Richard Hertzler, Germany; Andre Kauffman, France; Cal Redekop, M.C.C.; Dr. H. A. Fast, M.C.C.; Samuel Gerber, Switzerland.

### The Role of a Mennonite Youth

Throughout the entire development of Voluntary Service in Europe special attention was given to Mennonite young people, since this program taught them the service concept and their responsibility to their church, their fellow men, and above all, their God. A balance of Mennonite and non-Mennonite projects has always been maintained to keep the youth aware of service possibilities and their responsibility to their churches as well as their mission to the world.

Espelkamp, a long-term work camp, was started in December of 1948. This offered service opportunities all year around. Many young people have spent their vacations and unemployed time there. Many gained new insight and courage. One young German couple joined the Mennonite brotherhood as the result of their contact with the Espelkamp group.

Already in 1948 projects of Mennonite interest were arranged by M.C.C. This did much to gain the support of the Mennonite young people. The first such project was Leutesdorf on the Rhine where a group of American and German Mennonite youth helped to renovate an old building to be used as an old people's home. Sembach in the Palatinate was another such project. Here a Mennonite youth meeting place was constructed.

As each year passed by, adding experience to experience in youth work, it became more and more obvious that the way to reach the youth was through Voluntary Service work. Due to the keen perception of our people at home, realizing the value of this work, more support came from America and the program here expanded. In 1950 six summer work camps were held aside from a spring





The first international Mennonite builders' unit helping three Mennonite refugee families settle in the Palatinate.



The first house completed by international builders' units at Espelkamp. (The American men in these units referred to as PAX.)

project in France and other activities. (This year four summer work camps were originally planned, but by camp time six camps were under way. The increase was due to several openings for projects which could not be resisted.) Increasingly, Mennonite young people took part in the program, especially the young people who had been to America on the exchange program. These are proving to be leaders in many cases. The V.S. concept was increasingly taking root. Many of the workers began to consider V.S. as a direct method of evangelization. This meant for us the necessity to start thinking in missionary terms. One of the primary roles for missionary work is to make it indigenous. The fact that we would have to establish this concept firmly in European soil, or continue indefinitely to depend on importing leadership and inspiration from America, prompted us to bring this problem to the leaders of the Mennonite churches in Europe.

#### Beginning of Mennonite Voluntary Service

On August 29, 1950, M.C.C. presented to the official acting bodies of the Mennonite churches in Holland, France, Germany, and Switzerland the proposal that they share the responsibility for Voluntary Service in Europe. We requested that each country elect a representative to a V.S. Council. This Council was to get acquainted with the V.S. concept and program, being responsible for the interpretation and promotion of this work, and gradually taking charge of the program within their respective countries. This proposal was favorably acted upon and all the countries soon nominated a representative to the Council.

In December, 1950, this Council had its first official meeting. Here it assumed the official name of MENNONITE VOLUNTARY SERVICE or, in German, Mennonitischer Freiwilligendienst. At first the members of this Council dubbed this as another of the many postwar movements to organize, but soon they became convinced of its possi-

bilities and now are most ardent supporters and promoters of M.V.S.

The first activity planned by the new Council was the creation of an international Mennonite youth team to help in the resettlement of several Mennonite families in south Germany. The team worked from October until the close of the year. This team was conceived to be the beginning of a larger group of young men from all countries to work on common projects. Not least among the purposes for such a team was the thought that in the event of world crisis they might furnish a basis for appeal to European governments for recognition of the work as alternative to war, and also to provide an outlet in some service for those who already take the C.O. stand. This plan, though the progress is slow, is surely gaining significance in Europe. When the plan of international builders' units was presented to America, it was approved and soon groups of young men came to work with their European brethren in refugee housing.

The Council meets from time to time and is directly responsible for all that transpires. Although M.C.C. has been almost the sole financial backer up to the present, the countries are beginning to shoulder their share of the financial burden. We hope soon it will be a truly indigenous organization with full European support and directorship. When this happens, M.C.C. will serve only in the capacity of representing the American youth on the Council.

M.V.S. is recognized as a European youth organization by AIG (Association of work camps operating in Germany), AIWCP (Association of International Work Camps for Peace), UNESCO Work Camp Division, the Youth Department of the Evangelical churches in Germany, and the Ministry of the Interior of the Bonn Government through AIG, and receives certain support from several of these agencies primarily when the work reaches non-Mennonite youth.

This year the Council members took active part in the arrangements. The camp in Andermatt, Switzerland, was almost entirely ar-

ranged and directed by our Swiss representative. This year, also, the representatives have been increasingly successful in interpreting to their own youth organizations not so much the concept of M.V.S., but the challenge of Voluntary Service which is the reason for the existence of M.V.S. Young people are beginning to feel the urge to serve and offer their services whereas in the past each person had to be coaxed out of his environment.

#### Present Scope and Future of M.V.S.

The activities of M.V.S. at present include: co-operating with the Neuwied and Espelkamp builders' groups as continuing projects, a two-month camp at Salzgitter which is doing social and spiritual work among refugees, a winter work camp near Frankfurt, a spring project in Switzerland where a home for a Mennonite schoolteacher is to be built, three summer camps, and a possible construction project for Mennonite youth in Holland. Aside from the above, several larger building projects are planned which will utilize large contingents of men from America. Bible camps are being planned for refugee as well as non-refugee youth in Germany. France is planning some Bible camps during the winter and several work projects.

The future activity of M.V.S. may not be long-lived. If it dies in the next few years we will not be unhappy because, before it dies, we intend to see that it accomplishes its purpose. This purpose, as stated before, is to tutor the young people in the "volunteering" Christian life. In Christ's own words that means "Freely ye have received; freely give." However, even if the spirit of giving oneself is firmly implanted, M.V.S. may still be needed. M.V.S. might be asked to continue to exist as the "organizing capacity" for continuing youth activities among the European youth and to help in the rebuilding of destroyed Europe. We must not for one minute forget the concrete help that voluntary work supplies. This rebuilding work is very tangible.

The explanation of the M.V.S. symbol serves as a fitting close. Superimposed on a



weary world, as advocate between man and God, is the cross. Under the shadow of the cross stand two young people clasping hands in fellowship. On their shoulders are tools—symbols that youth is ready for action in the upbuilding of the kingdom. Action is the password for youth.

Frankfurt/Main, Germany.

## Tidings from Luxembourg

BY CLARENCE Y. FRETZ

Almost three months ago, on September 13, Bro. and Sister Harvey Miller and the writer and his family arrived in the city of Luxembourg, capital of the independent grand duchy of Luxembourg. Here we were met by Joseph Oesch, pastor and bishop of the Luxembourg Mennonite congregation. By his arrangement, we found board and lodging in a pension (tourist home), run by Mina Nafziger and her brother Joseph, also members of the Mennonite congregation. Here we have lived ever since.

We have been sent here by the Eastern Mennonite Board of Missions and Charities to inaugurate mission work in the Metz-Thionville-Esch area, beginning in Esch in the southwest corner of Luxembourg. Metz and Thionville are in the near-by northeast corner of France, not far from the Verdun area, which became so well known during World War I. For Pennsylvania Germans, as we are, it is naturally easier to begin in Luxembourg than in France, since German is understood and spoken practically as well in this little country (smaller than Rhode Island) as in Germany itself. In fact, German is the language of the newspapers, churches, and primary schools. In secondary schools and in legal and business circles, however, French is the official language, because here people feel more kindly toward the French than toward the Germans, at whose hands they, too, like many others, suffered in both World Wars.

Our first task, of course, is language study. All of us knew some German before we came, and three of us also the Pennsylvania Dutch, which is some help. But we still have to work hard in order to express ourselves in correct German, and are taking daily lessons from private teachers to attain this end. We have also begun taking weekly lessons in elementary French, chiefly to acquire the correct pronunciations of the many French terms in common use here. While one cannot take formal lessons in the Luxembourg dialect, it is sufficiently related both to high German and to Pennsylvania Dutch for us to be able to catch on slowly.

We were permitted to stay in this country for two months as tourists without visas of any kind. To stay longer we had to secure permanent residence visas. Moreover, these visas were required to get the major part of our baggage through customs and to rent residences in which we can set up house-keeping on our own. We applied for such visas on September 21. Not long after, the Protestant Landesbischof told us that our application had met with Roman Catholic op-



When Bro. and Sister Nachtigall moved to Palo Hincado, Puerto Rico, in September, 1949, to attend the work at that place, they set up living quarters in a part of the concrete building that served as a place of worship. They lived there for six months, after which in March, 1950, they were able to rent a house across the street where they have been living since.

It was always felt that when land could be purchased a pastor's home and a church would be built in Palo Hincado. However, since the price of land is so very high in Palo Hincado, the Executive Committee began investigating the possibility of purchasing a building site in the Cuchilla area. Some of the landowners in Palo Hincado asked over \$1000.00 per acre for land and it was felt that these prices were beyond reason.

Finally, a four and one-half acre plot of land was purchased at a reasonable price in what is called "La Loma" (the hill) of Cuchilla. It has since proved to be a wise decision to purchase this plot. The electric power line has now been extended to this area and the plot lies at the crossroads of a secondary road, that will lead to Pulguillas when completed, and a new highway which will cross the center of the island when it is finished! The latter is in the process of construction now.

In September, 1951, the building site was prepared as shown by the picture. A play field for children was also prepared. The ground is now ready for actual construction of the home which will probably get under way after January 1, 1952.

This house will be located about two and one-half miles from where the Palo Hincado congregation now meets. But it will be easily accessible since the road is good. The place lies about one mile from the Cuchilla chapel. When the new road is finished this chapel will also be easily accessible. It is felt that this location will enable the pastor to attend both congregations very well.

position in government circles. On October 16, a member of the secret police came to make an investigation of us, our character, beliefs, means of support, and purpose. This, he said, was a routine procedure before visas are granted. By November 9, our first two months in the country were almost up, and the visas had not yet been granted. Upon inquiry, we were informed that department of justice had not yet reached a decision in the matter, but that we could stay on without a visa until they did. Three weeks later, the weather was getting colder, and we began more and more to need the winter clothing in our baggage. Bro. Orie Miller was on a visit here, and he and the writer went to see the American consul about it, who then called the department of justice on the phone. Later in the day this department gave the consul a favorably reply, and the visas were issued the next day. A number of friends both here and in the homeland had been praying with us about this; so we rejoiced in this answer from the Lord, and praise Him for it. We now look to Him to undertake and guide further in the securing of residences in Esch, or if not there, in the city of Luxembourg. There is a serious housing shortage in this country, especially in the Esch industrial area.

The local Mennonite congregation in Luxembourg has received us very kindly. They are mostly farmers, scattered over the north

central and eastern part of the country, and have received us warmly as guests in their homes. When the cold weather began to come on and we did not have enough warm clothing for our children, the mothers got enough clothing together to help out until we could get our own out of customs. At the beginning of each month, they have a mid-week prayer meeting during which they do not forget to remember in earnest intercession the new missionaries who have come into their land. One brother told us that in his home they pray for us every day. A real concern for the success of the mission enterprise is manifest among them. They say that while over 95 per cent of the people of this country are nominally Roman Catholics, many are dissatisfied and at sea, and that Roman Catholicism has nothing to offer them. We ourselves have observed that very few of the people whom we have met in our various contacts in government, business, and otherwise, give any evidence of possessing the new life that is in Christ Jesus. Men and women here, as elsewhere, need to hear and accept the pure Gospel given in His Word. "Brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

Lauterborn, Echternach, Luxembourg.



## The Kingdom to the South

By J. D. GRABER

I

Finding a suitable title for the series of reports I propose to give during the course of my visit to Latin-American countries has not been easy. In all my casting about, however, the two words, "kingdom" and "south," were always present, and so I have finally put them together according to the title above.

We sometimes talk about the twenty-one Republics of Latin America. Did you know there are that many? Take a good map and count them. You'll be sure to find several hidden in Central America and among the islands of the Caribbean. Some of these are referred to as "vest-pocket republics" because of their extremely small size.

In contrast there is the Republic of Brazil, nearly as large as the United States. This is also a surprise to many people. You can find it by comparing figures in your dictionary or atlas giving square miles, or you can simply compare the two countries superficially on any map of the Western Hemisphere. Argentina is about one fourth the size of the United States, which also emphasizes the fact that it is a country large in extent.

But in spite of the large number of independent republics, and in spite of the vast extent of Latin America, I still prefer to use the word "kingdom" in the singular. I have reference, naturally, to the kingdom of our Lord Jesus Christ, and of this kingdom there are not twenty-one in Latin America, but one. Neither shall I use the word in any technical sense. For practical purposes we could as well say "church," but somehow, "kingdom" expresses more of the conception of the church as a conquering force in the world which is the viewpoint I want to maintain in these reports.

As soon as one starts southward he becomes aware of approaching a strange language and a new culture. People of somewhat different appearance, speaking a different language are sprinkled among those of our own land who speak our own language. All the printed instructions are done in Spanish as well as English. When the sign on the plane is illuminated for the take-off, "fasten seat belts—no smoking," it appears also in Spanish. When the captain or the steward makes an announcement over the public-address system of the plane, it is done in both languages. I noted that in Miami and in the Panama Canal Zone the English announcements were made first, followed by Spanish. From there southward, however, all announcements were in Spanish first, followed usually by a repetition in English. From Central America down

we are in the land where very little English is spoken or understood, and, what seems to us in North America a bit strange, the people do not care much at all to learn English. In fact, speaking any language other than Spanish in public is considered to be in bad form. English-speaking missionaries on street-cars and busses have been reminded by fellow passengers or by officers in no uncertain terms to talk a language that is understood.

This fact has many implications for mission strategy in Latin America. Chief among them is that the Gospel, in order to succeed, will have to "go native." We in North America will more and more need to "kiss our Gospel daughter good-by," as it were, when she goes southward. For unless she can here become a true Latin American, she will never be a success. The Gospel here needs to be told to a new language and needs to find out how to express itself in terms of a culture that is not Anglo-Saxon or German. In short, the problem is, "How can the Gospel strike deep root and grow in this new soil?" And let us recognize at the outset that the problem is not in the Gospel; it is in us.—Via Elkhart, Indiana.

## M.C.C. Weekly Notes

### U.M.T. Hearings Start Soon

Public hearings on the proposal for Universal Military Training are to begin Jan. 15 and will be completed as promptly as possible by the House Armed Services Committee. The M.C.C. Peace Section has asked for the opportunity to present testimony on this issue.

In the 1951 draft law, Congress gave tentative approval to the general principle of U.M.T., but set up a plan for bringing before Congress at a later time the problem of more detailed provisions. Actually U.M.T. is not yet a law and can become a law only if and when detailed provisions are drawn up and approved by Congress. At the present time therefore, it is not possible to give official testimony on the general principle of U.M.T., but only in regard to specific provisions that have been proposed. However it is in order for those in our churches who feel led to express concerns on this issue, to write or speak personally to their government representatives, either in opposition toward the militaristic trend fostered by the U.M.T. proposal, or in more specific points.

### Draft Information Mailed to Pastors

Packets of draft information have recently been sent to all M.C.C. constituent pastors, either directly or through the conference representatives. These packets in most cases contained two items: (1) a number of cards to be used in making a census of all the young men of the churches in the age group of seventeen to twenty-six years. Each young man of this age is asked to fill out one of these cards regardless of his draft class. The purpose of this census is to determine the

number of men who may be subject to the draft, and the numbers in deferred or other groups.

(2) Also in these packets were copies of a letter entitled "A Message to All Young Men in Class I-O." This letter is to be placed into the hands of each young man in class I-O or seeking class I-O. This letter gives some pertinent information regarding the draft of conscientious objectors, and the various possible steps that men may take in view of the tentative draft information now available.

In case any pastors failed to receive such a packet, or if the number of copies was insufficient, please notify the Peace Section, Mennonite Central Committee, Akron, Pa., or your conference representative. Young men who are away from their home congregation may also write for this information.

### Work in Greece Opens

Steps are being taken to open a village rehabilitation project in Greece, to be organized as an M.C.C. Pax Service Unit. A number of villages in the vicinity of Salonika (Thessalonica) have suffered considerable damage and plunder during the guerilla warfare in recent years. The people who fled from these villages have returned, but because of hardship in providing an immediate livelihood, are not able to reconstruct the buildings and other physical aspects of community life.

Five men who have entered M.C.C. Pax Service and have been serving in Germany are being transferred to Greece. Men in this Pax Service are single men of draft age who offer themselves and in addition provide funds to cover expenses of this foreign service. It is this additional sacrifice on the part of these men and their churches which makes it possible now to enter this needy field. It is hoped that the significance of this work may reach far beyond the physical reconstruction, to give also a spiritual witness and message.

### Two Relief Workers Sail

To help at the Mennonite refugee camp at Gronau, Germany, Doreen Harms of White-water, Kans., sailed from New York on Jan. 6. The work will include counseling and other contacts with refugees, particularly in connection with their emigration. Prior to her departure, Doreen served as secretary and assistant in the Mennonite Aid Section of the Akron M.C.C., headquarters, where the U.S. aspect of the Mennonite refugee aid program is directed.

Sailing on the same vessel was Marjorie Wiens of Beatrice, Nebr., who is to serve as secretary in the Amsterdam, Holland, unit, and also assist in the work at Heerewegen, a conference center in Holland where the M.C.C. relief concerns and interests and those of the Dutch Mennonites are co-ordinated. Marjorie likewise had been on the Akron office staff for several years, as secretary.

Released January 11, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

Sacrifice is the very soul of missions.



# CHURCH CORRESPONDENCE

## EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

A number of our college students were home for the holidays; also Sister Leda Litwiller, from Hudson, Ind.; where she has been teaching for several years, and Bro. Edwin Langenwaller, who has been in Mississippi partly for his health.

The Illinois Christian Workers' Normal was held at Eureka Dec. 26-30. Our M.Y.F. planned to pay tuition for anyone wanting to go from here. Because of ice and snow, transportation was very poor at that time.

Sunday evening, Dec. 30, Bro. Loyd Gundy and wife, of Pekin, Ill., were with us. Bro. Gundy brought the message and Mrs. Gundy had children's meeting.

Our Christmas program was well attended by the community. We are interested in having the community come to hear the blessed truths of the word of our Lord. We trust some seed may have fallen into fertile soil.

Tonight our chorus of thirty members will give a program under the direction of Bro. Simon Birky of Hopedale. We are glad the ice is gone and most of the snow. We hope many people will come to hear this Christmas program for which much effort has been put forth; some members come from quite a distance to attend practices.

Next Sunday evening, Jan. 6, the chorus is to sing at the new Highway Village Church, where Bro. Robert Harnish is pastor.

Attendance was good at our fall communion. Bro. J. N. Kaufman used as his text Ex. 12:26. He was assisted in the service by Bro. Roy Bucher, our pastor, and Bro. Robert Harnish.

For Fall Missionary Day we had as speaker Bro. Willy Peterschmitt from Muntzenheim, France, now a student at Goshen College. Bro. Peterschmitt is studying for the ministry. He expects to return to his own country to labor for the Lord. May the Lord richly bless him in furthering the Kingdom.

If plans carry, Bro. Howard Zehr, of Peoria, Ill., is to be our evangelist; meetings are to be held in the near future. Let us remember our evangelists in prayer, that the Lord may give them messages.

Prayer meeting, beginning Wednesday evening, Jan. 9, will be held at the home of Bro. Roy Buchers for the winter months.

A happy new year to you. We wish you all the richest blessings of our Lord and Saviour.

Jan. 1, 1952.

Amelia Conrad.

## VESTABURG, MICHIGAN

(Zion Congregation)

Greetings to all HERALD readers. As we come to the close of another year we have much reason to praise the One who supplies all our needs.

Nov. 12-14 Bro. Llewellyn Groff from White Earth, Minn., was here and gave inspiring missionary messages each evening.

A group of twenty-five young people from the Midland congregation gave a much-appreciated message in song on Nov. 18.

On Nov. 19 Bro. J. Frederick Erb from the Detroit Mission gave us a challenging message on Giving.

Several from here attended the all-day Thanksgiving service with the Bowne congregation. This also included the White Cloud and Pleasant View congregations.

Our Sunday school and young people's meeting have been reorganized; Supt., Clark Sharp; Asst., Lawrence Dintaman; Secy.-Treas., Leta Beach; Chor., Virginia Sharp; Y.P.M. Mod., Leroy Snyder; Asst., Clark Sharp.

Our revival meetings were held Dec. 10-19 by Bro. Jesse Yoder from the Flint Mission. We are thankful to God for the messages He brought to us through our brother; although no one openly accepted Christ, all who heard the messages were stirred to more consecrated service to our Lord.

Sister Mary Bontrager is home from Hesson College for the holidays.

We were host to the eleventh annual Michigan meeting Dec. 26, 27. We enjoyed the fellowship of the ministering brethren and the inspirational talks and discussion.

Neil C. Buskirk.

## ALTOONA, PENNSYLVANIA

(Mill Run Mennonite Chapel)

Greetings: We have been having services in this community for the past 24 years. Although we are few in number, we claim all of God's promises. We are looking forward to our Twenty-fourth Annual New Year's program. Bro. LeRoy Zook from Mt. Union, Pa., and Bro. Emanuel Peachey from Belleville, Pa., will be the guest speakers.

We had two groups come and render programs for us: one group from Scottdale and the other from Allensville. We certainly enjoyed their messages and special music.

During the past 6 months we had a reelection of church officers. The new officers are as follows: Supt., Sidney Cashman, Sr.; Asst. Supt., George Cashman; Sec., Bertha Kanagy; Asst. Sec., Clifford Cashman; S.S. Chor., Helen McConnell; Church Chor., Lena Cashman; Cradle Roll, Mina Cashman.

The last two weeks of June we held our summer Bible school. We had a high attendance of 123. Surely the Lord has blessed this phase of His work.

With the coming of the Christmas season, 13 gift boxes were made up and distributed here in Mill Run.

Bro. Aaron Mast, Belleville, Pa., brought the morning message on Dec. 9. And Bro. Charles Weyandt gave us an evening message before leaving for California.

After New Years we will be in the process of refinishing our church floor.

Continue to pray for us as a congregation.

Sidney Cashman, Jr.

## KALONA, IOWA

(Lower Deer Creek Congregation)

Greetings to all HERALD readers. Since our last correspondence from this place a number of guest speakers have brought us interesting messages from God's Word.

Sunday, Oct. 14, Bro. Alva Swartzendruber, of Hydro, Okla., preached for us during our morning service. The evening of the same day Bro. Paul T. Guengerich of the West Union congregation brought a message.

Missionary Day was observed Sunday, Nov. 18. Guest speakers for this day were Bro. and Sister J. N. Kaufman, of Peoria, Ill., and Bro. John Litwiller, of Chicago, Ill.

Sunday evening, Nov. 25, a Thanksgiving program was given by the children. After this program Bro. Jacob Birky, of Spartansburg, Pa., preached a sermon about the victorious life.

During our Sunday morning services Dec. 9 a class of seven were admitted to the church by water baptism. The evening of the same day Bro. B. Charles Hostetter of Harrisonburg, Va., delivered a much-appreciated sermon.

Sunday evening, Dec. 30, the Iowa Mennonite School chorus brought us the Christmas message in song.

As we look forward to the new year we ask an interest in your prayers for the work at this place.

Dec. 31, 1951. Homer J. Hershberger.

## WELLMAN, IOWA

(West Union Congregation)

How thankful we are to the Lord for the many blessings He bestows on us here at this place of worship. Bro. Ernest Garber, of Nampa, Idaho, conducted a series of meetings this fall. As a direct result a class of fourteen young souls were added to the church by baptism Sunday, Dec. 16. Our bishop, Bro. John Y. Swartzendruber, was with us for the service, bringing a message from Acts 2:38.

We are always grateful to visiting brethren who bring us messages on which we can feast. For both services on Dec. 3 we were privileged to have Bro. B. Charles Hostetter of Harrisonburg, Virginia with us. "Lord, Is It I?" was the theme in the morning; in the evening his message was on "The Christian Home." Those of us who are parents of Iowa Mennonite School students enjoyed two more messages brought by Bro. Hostetter as he addressed the parent-teacher group in the regular meeting at the school on Tuesday evening, and spoke to the student-parent body on Friday evening. Praise the Lord for men who are willing to speak out in such a thought-provoking manner for the cause of Christ.

Dec. 30 Bro. Gideon Yoder and family, of Goshen, worshiped with us. Bro. Yoder's sermon in the morning was on believers' baptism and in the evening he spoke on "The Promise of the Christ." The congregation here is always glad to have Bro. Yoder come "back home" and break the Bread of Life for us.

Our midweek meetings this winter have been well attended and much interest is



shown. The children have separate classes, grouped as to age. The M.Y.F. group has been studying the Book of Romans under the direction of Bro. Alvin J. Blough of the I.M.S. faculty. In the adult group we have been thinking together on The Home. We have been enjoying talks by a number of guest speakers. Bro. Max Yoder of the Wellman congregation began the series as he was with us a number of weeks. Bro. Blough spoke on "Dangers That Threaten the Home," and Sister Ada Schrock, teacher at I.M.S., had as her subject "Christmas in the Home." The meetings began with a fifteen minute period of singing led by Bro. Emery Hostetler, and closed with a period of discussion.

We were glad to have Bro. and Sister Eugene Blosser with us during the summer as they were staying with Sister Luella's parents. We do so much thank God for their safe return from Communist China, and again are reminded of how God hears and answers prayer.

Jan. 3, 1952.

Ella H. Kinsinger.

### MILLER, SOUTH DAKOTA

(Pleasant View Congregation)

Dear Christian Friends: Let us as Christians celebrate Christmas not only once a year but every day, for there are many who need our gifts for their natural bodies and many who are in need of a Saviour.

Bro. Jesse Short held revival meetings here in September. He had a lesson for the children each evening, followed by a sermon. All of us received many blessings.

Bro. Sam Oswald was with us Oct. 28. We had counsel meeting in the morning and communion services in the evening.

Because of snow and cold, our church attendance has been dropping. But spring will soon be here, with hopes for joyful worship, with every member present.

Remember us in prayer.

Mrs. Wayne Miller.

### FIELD NOTES (Continued)

Bro. Roy S. Koch was the speaker in the quarterly Sunday-school teachers' meeting at Elmira, Ont., on Jan. 18.

The Ontario Mennonite Bible School and Institute conducts a radio broadcast each Monday evening.

More than fifty are enrolled in the Ontario Amish Mennonite Bible School which began at East Zorra on Jan. 7 and will continue for four weeks. Instructors are Henry Yantzi, B. B. King, Jesse J. Short, and Millis Leiss.

The Michigan Bible School at Fairview has an enrollment of eighty-five, with students from at least six states.

Attention, Sunday-school superintendents and secretaries: your district conference Sunday-school officers are having difficulty in completing their reports for the Yearbook because so many local superintendents and secretaries have overlooked sending in their reports as of Jan. 1. Your co-operation is urgently solicited. Perhaps you have lost your report blank or mislaid the one sent you. If so, please write your district secretary for

another. Perhaps you have just forgotten or have asked someone else to send it in. Will you please see that the person responsible fills this report out and mails it immediately. This matter is urgent.—J. J. Hostetler, Secretary of Sunday Schools.

Mennonite Sunday schools have enrolled 12,758 preschool children, more than twice the number ten years ago.

Correction: Bro. Ivan J. Miller, Grantsville, Md., held a two-week Bible school at Kalona, Iowa, on the date given recently for his meetings at Harrisburg, Oreg. He began the meetings at Harrisburg on Jan. 12.

The Ministers' Week will be held at Heston College Jan. 29 to Feb. 1, with Bro. Roy D. Roth as moderator. Speakers are Grant M. Stoltzfus, C. R. McBride, Clayton Beyler, Milo Kauffman, Lester Culp, Harry Diener, Ed Stalter, Harold Sommerfeld, Allen White, J. P. Duerksen, and I. R. Lind. The program overlaps with the Rural Life Conference Jan. 30 to Feb. 3.

Sister Frances Zook, wife of Bro. Ellrose Zook, underwent an emergency appendectomy at Mt. Pleasant, Pa., on Jan. 15.

Sisters Katherine Royer and Norma Hostetler were at Scottdale the past week in the interests of the graded nursery Sunday-school materials, on which they are putting pioneer labors.

### Announcements

Bible Conference, Crystal Springs, Kans., on the Holy Spirit and Missions. Speakers: Milo Kauffman, Roy D. Roth. Bible Conference, Bethel, West Liberty, Ohio; D. Walter Miller, speaker; Jan. 20-27.

Not Charity, but Brotherhood  
"Bear Ye One Another's Burdens"

Hospital expenses  
Surgical expenses  
Burial expenses

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Goshen, Indiana

### Evangelistic Meetings

John C. Wenger, Goshen, Ind., at Locust Grove, Elkhart, Ind., Jan. 6-12; Roy S. Koch, St. Jacobs, Ont., at E.M.C., Feb. 17-29; George R. Brunk, Harrisonburg, Va., at Warwick River, Denbigh, Va., Dec. 22-30; J. W. Hess, Akron, Pa., at Pinecraft, Sarasota, Fla., closing Jan. 6.

### Visiting Speakers

Dec. 23: Eugene Blosser, Goshen, Ind., at Warwick River, Denbigh, Va.

Dec. 30: Josef I. Herschkowitz, Harrisonburg, Va., at Warwick River, Denbigh, Va.; Lester Wyse, Hartville, Ohio, at Bay Shore, Sarasota, Fla.; LeRoy Bechler, Saginaw, Mich., at Fisher, Ill.; Bro. and Sister Wilbert Lind and I. R. Lind at Peabody, Kans.; Lloyd Gundy, Pekin, Ill., at Pleasant Hill, East Peoria, Ill.

Jan. 3: Josef I. Herschkowitz, Harrisonburg, Va., at Bay Shore, Sarasota, Fla.; Sanford G. Shetler, Salem, Oreg., at Upland, Calif.

Jan. 6: Ivan Magal, Richmond, Va., at Warwick River, Denbigh, Va.; Rudy Stauffer, Wooster, Ohio, at Pleasant Hill, Sterling, Ohio; R. R. Smucker, Elkhart, Ind., at Fisher, Ill.; Don McCammon, Goshen, Ind., at Olive, Elkhart, Ind.; Carl Kreider and Elno Steiner, Goshen, Ind., at Hopedale, Ill.; Royden Schweitzer, Merna, Nebr., at Peabody, Kans.; Edd P. Shrock, Odon, Ind., at Yoder, Kans.

Jan. 13: Julio Rivera Colon, Barranquitas, P.R., at Peabody, Kans.; Lee J. Miller, Shipshewana, Ind., at Holdeman, Wakarusa, Ind.; D. W. Miller, Wooster, Ohio, at Pleasant Hill, Sterling, Ohio; Dale Nofziger, Cleveland, Ohio, at Fairpoint, Ohio; Ralph Malin, West Chester, Pa., at Wesley Chapel, Newark, Del.; William G. Detweiler, Orrville, Ohio, at Oak Grove, West Liberty, Ohio.

Jan. 19: Raymond Bucher, Lititz, Pa., at Kinzers, Pa.

Jan. 20: H. J. King, Arthur, Ill., at Christian Workers' Band, Fisher, Ill.; J. L. Horst, Scottdale, Pa., at Canton, Ohio; Oliver Roth, Milford, Nebr., at Peabody, Kans.; Paul Minger, Goshen, Ind., at Olive, Elkhart, Ind.

Feb. 4: J. Ross Goodall, Kitchener, Ont., at Olive, Elkhart, Ind.

### MISSION NEWS (Continued)

Puerto Rico was presented through slides at Protection, Kans., Sunday evening, Dec. 30.

Sister Florence Nafziger, on furlough from India, spoke concerning the work there at Upland, Calif., on Dec. 16.

Bro. Joe Toledo is working among his Mexican people in Los Angeles, with an increasing interest. He would appreciate the help of people who could come to Los Angeles to live and make contacts in Mexican homes.

Two young people were received into church by baptism at the Canton Mission on Jan. 6.

Boys' and girls' clubs are proving popular in the work in Los Angeles. Enrollment is near the sixty mark, of which only two come from Mennonite homes. The chapel and story hour is a significant teaching opportunity for many who never go to church or Sunday school.

Bro. Levi C. Hartzler showed pictures of voluntary service units to the North Goshen M.Y.F. on Jan. 17.

Sister Marie Yoder, on furlough from Puerto Rico, spoke concerning the work there at Yellow Creek, near Goshen, on Jan. 6, at Clinton Frame on Jan. 13, and is scheduled to show pictures at the Wakarusa High School on Jan. 23.

Bro. John Leatherman, on furlough from Tanganyika, brought a Christmas message to the Youth Fellowship at Mellingers, spoke to Youth Gospel Evangelism at Vine Street, Lancaster, on Jan. 19, and, with Sister Leatherman, is scheduled to speak at the Sunnyside Mission, Lancaster, Sunday evening, Jan. 27.



## OUR YOUNG PEOPLE (Continued)

The experience of the church during Civilian Public Service made her aware of the possibilities that lay in a program of service for her youth. Voluntary service has proved itself practicable and profitable. This type of service has been authorized by General Conference and is being administered by the Relief Committee at this time.

All our young people should be challenged with a period of voluntary service of a short or longer duration. Many young men ought to give a number of months as workers at our city and rural missions, doing visitation work, canvassing territories, distributing literature, repairing building, and doing a multitude of other jobs that would increase the effectiveness of our mission work. Besides doing many helpful things the young man would also receive training. He would need to find out what he believes and why, in order to meet opposition. He would find out how others live, what their problems are, and so would need to face life realistically. We have had young women as city workers, but we need men as well.

We have become acquainted with service units and the possibilities that such activity provides. This should be greatly enlarged to provide opportunity for every talent and ability in the church.

One other activity should be mentioned. It is an emergency service unit that might be organized in the local congregation to serve in case of fire, storm, flood, accident, or disaster. Such a group should meet regularly for practice and training. The personnel might be changing, giving many an opportunity to serve a number of months.

## Dangers

There are dangers everywhere. We find ourselves surrounded by them in mission work, education, publications, as well as in our congregations, and so we are prepared for their consideration here. We can hold up red lights. That is comparatively easy, but we cannot make progress on that color alone. We should not imagine that activity is the only sign of spiritual life, neither should we deceive ourselves by thinking deep spiritual life will not demand expression. We might easily be so consumed by activities that they become the end instead of the means.

No one group will likely be able to engage in all activities suggested above. A variety has been mentioned to provide opportunity for every type of congregation. God never intended that the church by programs should make home life and training unnecessary. The church should teach the importance of home life. This program of activities should never become so intensive that children have no time at home. We should remember, however, that they will not and should not stay at home all the time.

## Conclusions

The writer does not presume that such a program will solve all our problems. We solve some by making others, and feel the endeavor is profitable. Our publications should provide a corner for suggestive programs of youth activities and for reports from those who have used them. This space should provide suggestive activities for groups of the various ages. May the spiritual and evangelistic objectives and ideals be always kept in mind!

Hannibal, Mo.

## DISCIPLES' CHALLENGE

(Continued)

to whom all power in heaven and in earth had been given.

"Go ye therefore," He said, "and teach all nations . . . and, lo, I am with you always, even unto the end of the world."

That was the day of the disciples' graduation from the preparatory school with the great Master. Behind them were the years when as untried and crude peasants they assayed to learn how to become "fishers of men." There were times when they fell into error and had to hear the upbraiding voice of correction. But somehow, all except Judas were on the mount to hear the final command. The command to go implied experiences for the apostles similar to those the Master had endured—Gethsemane, arrest, mockings, scourgings, crucifixion.

"Ye shall receive power," promised the Master, and "ye shall be witnesses unto me . . . unto the uttermost part of the earth." "The servant is not greater than his lord," the Master had said on another occasion. All that the Lord had experienced in toil, opposition and suffering, and in final victory might well be the lot of each or all of the disciples. Yet, it should be remembered that for every command, there was a faithful promise; for every valley of the shadow, there would be a mountain of vision; for every cross, there might be awaiting a crown; for every life dedicated to the Master for service, there must be a home eternal in the heavens.

Harrisonburg, Va.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

Beidler.—To Stanley and Ethel (Landis) Beidler, Shelly, Pa., a daughter, Rose Marie, Dec. 25, 1951.

Burkholder.—To Paul H. and Eva (Reesor) Burkholder, Markham, Ont., a son, David Reesor, Jan. 3, 1952.

Carpenter.—To Sidney and Lena (Kurtz) Carpenter, Elverson, Pa., a son, Harold, Dec. 29, 1951.

Gerber.—To Dennis and Loretta (Miller) Gerber, Benton, Ohio, a son, Roger Lynn, Nov. 13, 1951.

Gerber.—To Peter and Mary (Yoder) Gerber, Mio, Mich., a son, John Herbert, Nov. 24, 1951.

Gingerich.—To Alvin and Lydia (Ropp) Gingerich, Iowa City, Iowa, a son, Donald Ray, Dec. 21, 1951.

Horst.—To Samuel and Elizabeth (Good) Horst, Oley, Pa., a daughter, Hannah Lois, Dec. 27, 1951.

Johnson.—To Elmer and Mildred (Hostetler) Johnson, Bloomfield, Mont., a son, Merlin Duane, Nov. 8, 1951.

Kanagy.—To Lee H. and Adella (Brunk) Kanagy, Tokyo, Japan, a daughter, Ruth Adella, Jan. 7, 1952.

Kauffman.—To Cliff and Ann (Nissley) Kauffman, Bloomfield, Mont., a daughter, Marjorie Rae, Dec. 7, 1951.

Kauffman.—To Walter and Leola (Oaks) Kauffman, Fairview, Mich., a son, David Eugene, Nov. 20, 1951.

Kuhns.—To Harold and Vera (Martin) Kuhns, Greencastle, Pa., a daughter, Brenda Kay, Dec. 22, 1951.

Martin.—To Edmund and Ruby (Burkhart) Martin, Bridgeport, Ont., a son, Dennis Edmund, Dec. 17, 1951.

Moyer.—To Nevin and Margaret (Blank) Moyer, Franconia, Pa., a daughter, Gloria, Jan. 3, 1952.

Sauder.—To Isaac L. and Clara (Buchen) Sauder, New Holland, Pa., a son, Jay Wilmer, Dec. 24, 1951.

Sensenig.—To Chester B. and Naomi (Mast) Sensenig, New Holland, Pa., a son, Albert Eugene, Dec. 9, 1951.

Smoker.—To Norman B. and Esther (Stoltzfus) Smoker, Intercourse, Pa., a son, Carl Lowell, Nov. 25, 1951.

Widmer.—To J. G. and Helen (Yoder) Widmer, Wayland, Iowa, a son, James Clifford, Dec. 15, 1951.

Yoder.—To David J. and Marian Mae (Stoltzfus) Yoder, Lancaster, Pa., a daughter, Jeanetta Faith, Jan. 3, 1952.

Yoder.—To J. Robert and Mary (Leete) Yoder, Hubbard, Oreg., a daughter, Rebecca Lee, Dec. 15, 1951.

Yoder.—To Sanford K. and Martha (Good) Yoder, Hubbard, Oreg., a son, Jon Marc, Dec. 4, 1951.

## ANNIVERSARIES

Hardy.—Charles W. and Elizabeth (Farnsworth) Hardy celebrated their golden wedding anniversary on Dec. 23 at their farm home near Brethren, Mich. Bro. Hardy was born in Manistee Co., Mich., and Sister Hardy in St. Lawrence Co., N.Y. They have 5 children (Randall, Flint, Mich.; Reeva—Mrs. Dow Johnson, Brethren, Mich.; Clyde, Muskegon, Mich.; Gladys—Mrs. Leonard DeKett, Manton, Mich.; Dorothy—Mrs. Awald Linderman, Stornach, Mich.) and 10 grandchildren. A large number of friends called during the day of their anniversary and gave them many useful and lovely gifts.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

Bender—Brenneman.—Maurice Bender, West Union congregation, Wellman, Iowa, and Lola Jean Brenneman, Lower Deer Creek congregation, Kalona, Iowa, by J. Y. Swartzendruber at the Lower Deer Creek Church Jan. 1, 1952.

Brenneman—Bear.—Charles Andrew Brenneman and Mabel Bear, both of the Pike congregation, Elida, Ohio, by Paul W. Smith at the home of the bride's father Dec. 16, 1951.

Good—Stoltzfus.—George G. Good, Bowmansville, Pa., congregation, and Sadie S. Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the home of the bride Dec. 1, 1951.

Harris—Kurtz.—Ralph Harris, Oley, Pa., congregation, and Janice Kurtz, Ballv, Pa., congregation, by E. W. Kulp, assisted by H. P. Yoder, at the Boyertown Church Dec. 23, 1951.

Horning—Petersheim.—Elton Horning, Bowmansville, Pa., congregation, and Linda Petersheim, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church Jan. 5, 1952.

Martin—Lehman.—Leon Martin and Anna Lehman, both of the Yellow Creek congregation, Goshen, Ind., by William Ramer at the groom's home Dec. 2, 1951.



**Nyce—Moyer.**—Samuel Moyer Nyce, Salford congregation, Harleysville, Pa., and Gladys Bower Moyer, Franconia, Pa., congregation, by Stanley Beidler, assisted by Elias Landis, at the Salford Church Nov. 10, 1951.

**Plank—Good.**—Donald Plank and Doris Good, both of the Turkey Run congregation, Bremen, Ohio, by Abram Kauffman at the home of the bride Aug. 16, 1951.

**Ramer—Martin.**—Jason L. Ramer and Lorene Martin, both of the Yellow Creek congregation, Goshen, Ind., by the groom's father, William Ramer, at the home of the bride Sept. 23, 1951.

**Troyer—Hostetler.**—Arthur Delan Troyer and Ida Hostetler, both of the Martins Creek congregation, Millersburg, Ohio, by Allen B. Ebersole Jan. 8, 1952.

**Weaver—Ketterman.**—Herbert Weaver, First Mennonite Church, Johnstown, Pa., and Avinell Ketterman, Weaver congregation, Harrisonburg, Va., by B. Charles Hostetler, assisted by I. C. Blough, at the Weaver Church Dec. 14, 1951.

**Weaver—Ratzloff.**—Robert Leslie Weaver and Ruth Ratzloff, both of the Winton, Calif., congregation, by Luke E. Weaver, father of the groom, at the Winton Church Dec. 16, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Allebach.**—David K., son of the late Abraham C. and Sarah H. (Kulp) Allebach, was born Oct. 1, 1872; died Dec. 1, 1951; aged 79 y. 2 m. On Feb. 13, 1897, he was married to Leanna Clemens, who survives him. Besides his widow he is survived by a foster daughter, one brother, and one sister. He was born on a farm near Hatfield, Pa., and always lived in a home adjoining his birthplace. For a number of years he spent the winter in Florida. He departed from this life at Sarasota, Fla., after an illness of five weeks. On March 27, 1898, he was baptized and received as a member of the Plain Mennonite Church, Lansdale, Pa. At an early age he demonstrated much interest in Bible study, history, and music. In 1890 he became a Sunday-school song-leader. In 1893 he became a church chorister and on some occasions conducted singing classes. For more than thirty years he served as a Sunday-school teacher; and from 1903 to 1910 as a superintendent. During his lifetime he compiled the data for the history of the Plain congregation recorded in Wenger's "History of the Mennonites of the Franconia Conference." He also wrote a "History of Hatfield," published in 1944. He served as vice-president of the Franconia Mennonite Historical Society from its beginning in 1930 until the time of his death. His last accomplishment was the compiling of a record of burials in the Plain Mennonite Cemetery from the tombstones still legible. Funeral services were conducted at the Bayshore Church, Sarasota, on Dec. 2 by Timothy Brenneman and at the Plain Church, Lansdale, Pa., Dec. 6, with Wayne N. Kratz and John E. Lapp in charge. Text: I Thess. 4:13, 14. Interment was made in the adjoining cemetery.

**Hostetler.**—George Milton was born Dec. 2, 1883, to David and Elizabeth (Kenagy) Hostetler, near Allensville, Pa.; died Dec. 22, 1951, at the Peninsula General Hospital, Salisbury, Md., of a heart condition; aged 68 y. 20 d. He grew to manhood near West Liberty, Ohio. Oct. 31, 1901, he was converted, in a very clear experience. Sept. 5, 1911, he was united in marriage to Mary Belle Smucker, who was a faithful companion to him for more than forty years. Ten children were born to them. They spent the first year of their married life at Hesston Bible School, then a year and a half at the Canton Mission in Ohio. In July, 1914, he was ordained to the ministry at Oyster Point, Va., where he served the Providence congregation until September, 1922, when he and his family moved to Westover, Md. At Westover he served with Amos Ogburn, Aaron Mast, and Roy Payne, under the oversight of John S. Mast, until Sept. 17, 1933, when he was ordained bishop of the Holly Grove congregation by Bishop Mast. He took his responsibilities very seriously, loved the Bible and taught it plainly. He was a considerate father and husband. All his children and some of his grandchildren have chosen to unite with the church of his choice. Surviving are his companion, 9 children (Mabel—Mrs. Clarence Overholt, Bellefontaine, Ohio; Susie, Ransom, Kans.; Mark,

Plain City, Ohio; Marie—Mrs. Kenneth Detwiler, Pocomoke City, Md.; Joseph, Elizabethtown, Pa.; David, Souderton, Pa.; George, Jr., Harrisonburg, Va.; and Sara Grace and Elmer; at home), 13 grandchildren, 2 brothers (Ira and Steve, West Liberty, Ohio), and one sister (Mrs. Archie Hartzler, also of West Liberty). One son (John) preceded him in death in 1922. Funeral services were in charge of Amos King; Ira Kurtz preached the sermon. Others participating were Chris Kurtz, Amos Ogburn, David Yoder, Isaac Kennel, Isaac King, Calvin Kennel, and Walter Mahan of the Brethren Church. Interment was made in the Holly Grove Cemetery.

**Lapp.**—Daniel G. Lapp was born near Liné Lexington, Pa., April 29, 1867; passed away in his sleep, at his home in Sterling, Ill., Dec. 15, 1951; aged 84 y. 7 m. 16 d. In early youth he professed faith in Jesus Christ as his Saviour, and to this faith he was true until the time of his passing. At the age of twenty-six he was ordained to the ministry. For seven years he served as an evangelist under the Mennonite Evangelizing Board, and for five years under the Kansas-Nebraska Conference. He was a member of the General Mission Board, and served as vice-president of that board for sixteen years. He was also a member of the Mennonite Board of Education, and served as its vice-president for ten years. On April 6, 1915, he was ordained bishop at large for the Kansas-Nebraska Conference. He was pastor of the Roseland, Nehr., congregation for forty-eight years. He was united in marriage to Ida M. Good, of Harper, Kans., Feb. 22, 1898. To this union 7 children were born. In December, 1940, he and his wife moved from Roseland, Nebr., to Sterling, Ill. For six years he gave valuable service as pastor of West Sterling congregation. Surviving are his widow, 6 children (Paul, Truman, and James, of Sterling; Mahlon, Dixon, Ill.; Leon, Hopedale, Ill.; and Velma—Mrs. Wilbur Hostetler, Dhantari, India), 15 grandchildren, nieces and nephews, and many other relatives and friends. A son (Titus), his parents, 3 brothers, and one sister preceded him in death. Funeral services were conducted Dec. 17 at the funeral home by Robert Keller and at the Science Ridge Church by S. C. Yoder, of Goshen, Ind., assisted by A. C. Good.

**Nussbaum.**—Christian A., son of Abraham and Eliza (Neuenschwander) Nussbaum, was born in Berne, Ind., April 5, 1886; passed away as the result of a heart attack suffered at his residence in Kidron, Ohio, Dec. 19, 1951; aged 65 y. 8 m. 14 d. In 1903 he moved with his parents from Berne, Ind., to the Kidron community. On Oct. 13, 1910, he was married to Lizzie Lehman, daughter of John and Sarah J. Lehman. One daughter (Gladys) was born to this union. His wife preceded him in death March 11, 1914. He married Metta Wyss on July 3, 1915; they lived on their Kidron farm until his retirement in 1940, after which they resided in their new home adjoining the farm. This marriage was blessed with one daughter (Lillie). In early youth he accepted Christ as his Saviour and was baptized and received into the Mennonite Church, to which he remained faithful all his life. He leaves his companion, 2 daughters (Gladys—Mrs. Paul Kiener and Mrs. Lillie Gerber, both of Kidron, Ohio), 6 grandchildren, 4 brothers (Samuel E., Amos A., Albert A., all of Apple Creek, Ohio; and William A., Dalton, Ohio), 4 sisters (Sarah—Mrs. Simon Hofstetter, Ella—Mrs. Frank Wyss, Kidron; Saloma—Mrs. David Wyss, Orrville, Ohio; and Bertha—Mrs. Silas Lehman, Apple Creek), and a large number of other relatives and friends. Two brothers and one sister preceded him in death. Two of his grandchildren looked to him in the last several years for paternal guidance. Remaining is his aged father-in-law (John Wyss), who resided with them. Funeral services were held Dec. 22 at the home and at the Kidron Church, with Reuben Hofstetter, Isaac Zuercher, and Allen Bixler in charge. Burial was made in the cemetery adjoining the Kidron Church.

**Weldy.**—Freddie Lee, son of Curtis and Mary Weldy, R. 3, Elkhart, Ind., was born May 13, 1937; died Dec. 3, 1951; aged 14 y. 6 m. 20 d. He suffered from muscular dystrophy all his life, having been able to attend school only two years. He was a member of the Church of the Brethren, was always cheerful and had a smile for everyone. For six years he was unable to walk but was bedfast only six days. Surviving are his parents and grandparents (Mr. and Mrs. Nelson Weldy, Wakarusa, Ind.; Mrs. Elizabeth Keutner and Noah Fox, of Goshen, Ind.). The funeral was held Dec. 6 at the Baugo Church of the Brethren, with burial in the Olive Cemetery. Orvin J. Kilmer and Harvey Bowers officiated.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**The Church in History**, by B. K. Kuiper; William B. Eerdmans Publishing Company; 1951; 500 pp.; \$4.95.

This volume is prepared especially for use in secondary schools as a textbook in church history. This purpose has guided the author's arrangement of the subject matter, his choice of language and sentence structure, and his selection of type. There are two columns to a page, each line fourteen picas wide. The subject matter is nicely outlined and divided by boldface captions. The volume also is well illustrated with suitable pictures and maps. A complete table of contents with the subdivisions of the chapters and a comprehensive index make the book very convenient for use in a classroom or for reference purposes. There are a total of fifty-six chapters, covering the following major divisions:

When the Christian Church Was Young

The Church in the Middle Ages

The Church in the Reformation

The Church in the Post-Reformation Era

The Church in the United States

While we have no information concerning the author, it is evident that he speaks with authority, and knows his subject matter. While the historical information is given quite impartially, there are evidences of Calvinistic leanings and of the Reformed Church emphasis. This is but natural because the book is published by the "National Union of Christian Schools," with offices at Grand Rapids, Michigan, the official Reformed Church headquarters for promoting their Christian schools. The Anabaptists and Mennonites receive consideration, but it is to be regretted that they are not given quite the place which they deserve in church history. However, the book is the best we have yet found for use in secondary schools, and we give it a hearty endorsement for such purposes. Special price consideration is given to Christian schools by the National Union of Christian Schools through the office of the Educational Agent.—C. F. Yake.

**The Dagger and the Cross**, by Culbert G. Rutenber; Fellowship Publications; 1950; 134 pp.; \$1.00.

The subtitle of this book is "An Examination of Christian Pacifism." The large majority of writers on this subject heretofore have fallen into one of two groups. First of all are the religious liberals to whom pacifism is merely a significant aspect of the social gospel. Because of the growth of neo-orthodoxy the social gospel is currently on the decline in the United States. Because many prominent neo-orthodox writers such as Reinhold Niebuhr, though admitting that the New Testament teaches nonresistance, nevertheless reject it as a personal philosophy, in the future relatively little concrete support for Biblical pacifism can be expected from this quarter. The second group of writers on Christian pacifism have been the



representatives of the historic peace churches who have arrived at their conclusion through a prayerful study of the Scriptures and especially the teachings of Jesus. Unfortunately, however, the number of people holding this position has been such a small part of Christendom that orthodox Christianity generally has noted that the position is "unique" but has rejected it as a personal ethic.

The major significance of this book is that the author does not fall into either of the two categories noted above. Dr. Rutenber is Professor of the Philosophy of Religion at Eastern Baptist Theological Seminary in Philadelphia. This seminary is noted for being conservative in theology and it has an enrollment approaching 300 students. If, therefore, the point of view which it presents will be accepted by the students of this seminary and ultimately by the other conservative Baptist seminaries, the impact upon the congregations served by the graduates of these seminaries should be a profound one.

The title of the book is taken from a story told by John Addington Symonds in his *Renaissance Period in Italy*. In a little country town in Lombardy a cross was shown to him. The body of Christ was carved on the front of the cross. On the back of the cross a little knob concealed a scabbard which held a steel dagger. This book is devoted to an attempt to reveal clearly the hypocrisy involved in attempting to combine these two incongruous symbols.

For the general reader the two most significant chapters will be found in the heart of the book. The first is entitled "The Witness of the New Testament" and the second "But the Old Testament Says—". With clear logic and with the abundant fortification of Scripture the author indicates clearly that the very essence of the New Testament is destroyed when one rejects its teachings on peace. He does not ignore the passages (such as Jesus cleansing the Temple, and "he that hath no sword, let him sell his garment and buy one") which are regularly cited by many Christian leaders as supporting Christian participation in war. He shows, however, how shallow is the line of reasoning by which those instances are used as arguments for military service. Similarly, his analysis of the Old Testament teachings follows rather closely Hershberger's arguments in *War, Peace, and Nonresistance* that God permitted participation in war because of the "hardness of your hearts" and not because it was what God really wanted.

For the specialist, the most significant chapter is the one on "Love, Justice, and the State." The question raised by the chapter is whether Jesus merely meant His teachings in the Sermon on the Mount to apply to the simple face-to-face relations of a personal type and whether the complexities of the modern state make it impossible to apply these teachings today. Rutenber believes that in spite of the fact that the Christian Church, by and large, has not held to these teachings in its relationships with the state, and in spite of the admittedly tremendous problems involved in doing so, the logic of Christianity demands that it be tried. Fur-

thermore, Rutenber argues with clarity and conviction against those who on the basis of Romans 13 would demand unflinching loyalty to the state during wartime but who in other situations would assert the primacy of their loyalty to Christ.

This reviewer has high praise for this book. It should not be assumed, however, that the book is wholly in accord with the Mennonite doctrine of nonresistance. Early in the book (p. 19) the author makes it clear that his personal opinion favors nonviolent resistance rather than complete nonresistance. The author is a conscientious objector to war, but he feels that the C.O. position will be more appealing "to the Christian Church if it can be assured that such a position does not leave its loved ones wholly at the mercy of evil." He feels that nonviolent resistance is "such a notable moral advance over what obtains now that we could well afford to leave till after this first step is taken the argument as to whether the next step should be total nonresistance." Most readers of this review would likely wish to disagree with these points, even though they would be in essential agreement with the great majority of this book.—Carl Kreider.

**The Way to Power and Poise**, by E. Stanley Jones; Abingdon-Cokesbury; 1949; 365 pp.; \$1.25.

The author is a missionary and a preacher who has written several books concerning social issues at home and abroad, as well as several books dealing with personal living and overcoming handicaps. He is well known for his application of modern psychological principles in dealing with spiritual problems. Generally speaking, I feel he does this quite successfully and cleverly. He seems to have a fair understanding of modern psychiatric thought, and it is refreshing to see how he is able to harmonize psychiatric thought and Christian principles in most instances. It is true that at places he oversimplifies what can be done and fails to make a clear distinction between the person who is mentally ill and in need of medical attention, and the person who is disturbed because of the lack of security which only faith in a personal God can supply. It is to this latter group that I feel this little book has most value. The book should prove helpful also to all who have not felt to the fullest the influence of a Christian experience on their everyday lives.

He quotes authors in psychiatry who are not generally accepted as authorities in the field of psychiatry and whose ideas are questioned by many, but I do not feel that this detracts seriously from the central theme of the book.

I am somewhat confused at several places in the book by the author's lack of clarity concerning some rather basic theological principles. Except for a few instances, the book seems God-centered and evangelical; there are several instances of vagueness which makes me raise questions, but I will leave the question with more experienced theologians.—N. L. Loux, M.D.

God's Word, not the preacher, is to be the hammer.—Walter Otto.

## ITEMS and COMMENTS

Archbishop Aloysius Stepinac, Roman Catholic Primate of Yugoslavia, has been conditionally released from prison after serving five years of a sixteen-year sentence on political charges. His release is on the condition that he reside in his native town, and calls him "the former Archbishop." The Vatican has emphatically stated that such a condition for the priest's release will not be acceptable, but that he will be the Archbishop until the Vatican says otherwise.

\* \* \*

Streetcar workers in Hamburg, Germany, established a Christian Poster Service in 1948, which has now spread to other West-German cities. To carry the Word of God directly to the public, the transit employees in the three years have put up 20,000 posters and placards bearing Biblical quotations and Christian messages in waiting rooms, hospitals, and prisons as well as in the streetcars they operate. They have hung an additional 600 on the advertising pillars that dot the street corners of Hamburg, a city of 1,000,000 people.

\* \* \*

The new tax law makes it easier than ever to save on estate tax problems by giving away substantial funds before one's death, according to the Washington Religious Review.

\* \* \*

It has been estimated that only six per cent of American families have some sort of family devotional program. Is your family in that small minority?

### *A new kind of relief story*

More than a travelog. More than relief work in a Jugo-Slav refugee camp on the Suez sands. A telling comment on a portion of modern history; the power of Christian testimony; the first steps toward relief and mission work in Ethiopia—these are a part of Samuel A. Yoder's sojourn in the Middle East.

Coloring the account is the author's familiarity with literature and Bible history. Ezra Hershberger's humorous drawings reflect the writer's sense of humor. And don't miss Peter J. Dyck's introduction.

### *Middle-East Sojourn*

By SAMUEL A. YODER  
\$2.75

Mennonite Publishing House,  
Scottsdale, Pa.



Mayor David L. Lawrence of Pittsburgh, Pennsylvania, endorsed a joint statement by Jewish, Catholic, and Protestant churchmen, calling upon the community to eliminate drinking at Christmas parties. "We see as nothing short of tragic," the statement said, "the tendencies of Christmas to force drinking upon persons who do not drink, or who with great discipline had been fighting to control their tendency to drink, yet who have an obligation as well as the desire to be included in these group parties. Drinking at these parties encourages excessive liberties . . . which have a disastrous effect not only upon the character and reputation of the employees, but upon the future morals and effectiveness of the entire staff."

\* \* \*

The moral and spiritual strength of the United States "is more important than any growth in steel capacity, or in number of miles of roads built, or any other physical thing," C. L. Austin, executive vice-president of the Jones and Laughlin Steel Corporation, in Pittsburgh, told the American Institute of Mining and Metallurgical Engineers. He called for holding fast to religious principles.

\* \* \*

Religion in the public schools was the theme of a three-day national conference of State Teachers' College representatives at New Haven, Connecticut, December 15-17. The foremost question on the agenda was the place of religion in the professional education of public school teachers.

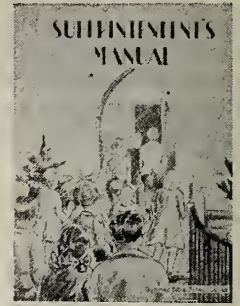
\* \* \*

The Board of Regents, governing body of New York state's public schools, has formally recommended that every school day begin with the following prayer: "Almighty God, we acknowledge our dependence upon Thee, and we beg Thy blessings upon us, our teachers, and our country."

\* \* \*

An 800-million-dollar program, under the auspices of the United Nations, to resettle the Palestine-Arab refugees in the Arab states was proposed to the General Assembly of the United Nations on December 19, by 19 distinguished American leaders. Discarding the idea that Israel can reabsorb the Arab refugee, the memorandum proposes that 300 million dollars should apply immediately to the resettlement of the Arab refugees and that 500 million dollars should be used to develop the natural resources of the Arab states to make possible the absorption of the Arab refugees and to improve the general standard of living of the native Arab populations. The Arab states, Israel, and the international community are each asked to assume and discharge a portion of the responsibility for resolving the Arab refugee problem. The Arab states are asked to assign tracts of land which can be developed and used for resettlement. Israel is asked to pay a fair amount into a resettlement fund by way of compensation for abandoned Arab land in Israel. The international community, by subscribing the largest part of the funds required, would do its part in resettlement and development. The report points out that

## *Our Minister was the first to read the Superintendent's Manual*



The manual gave him the idea of having the congregation elect a summer Bible school planning committee.

Last week they asked me to be superintendent for two schools our church is sponsoring this summer.

I started to say "No!"

Then they handed me one of their copies of the *Superintendent's Manual*.

"Read that first before you give your answer," said Brother Jonas.

Everything was there—how to organize, advertise, finance, equip, and administer the school. The *Superintendent's Manual* showed how the whole Herald curriculum adapts Bible truth to the needs of each pupil. It gave teacher—and superintendent—qualifications. And there was a day-by-day procedure for the actual Bible school.

I told the committee "Yes." Now I'm ordering a copy of the Manual for each of my teachers—with the committee's wholehearted approval!

**THE SUPERINTENDENT'S MANUAL**

**\$1.50**

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

Israel, by accepting refugees from many parts of the world in numbers about equal to the Arab refugees concerned, is not in a position to take care also of the Arab refugees.

\* \* \*

The American Jewish Committee reports that thousands of Jews in Communist Hungary are facing death in a reign of terror now sweeping that country. The pattern of persecution against the Jews includes not only deportation, but economic discrimination, a virtual annihilation of their cultural, religious, and communal institutions, and a systematic elimination of leaders of the Jewish community. There is frequent outright anti-Semitic violence. The Jewish population of Hungary as of January 1, 1951, numbered 140,000 survivors of Nazism. These numbers have been reduced substantially by the mass deportation of tens of thousands of Hungarian citizens, of whom one third were Jews.

\* \* \*

Henry R. Luce, prominent American editor, said in a recent speech: "A religion—a church—must be 'in' the world but not 'of' it. A religion brings to 'this world' resources which are not of 'this world'—or it brings

nothing. A Christian church must serve society, adventuring and struggling with it, but a church must also stand apart from society, judging it, guiding it. And it can neither serve nor judge unless it knows better than society does the path to goodness, and the stern price which must be paid to travel on it. A church cannot bring comfort to anyone unless it stands above as well as within the welter and flux of circumstances . . ."

\* \* \*

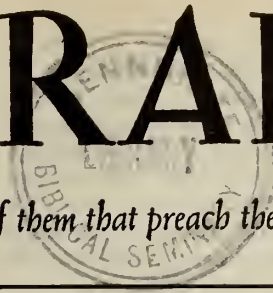
The United States Supreme Court has agreed to rule on the constitutionality of the released time program of religious instruction in New York public schools. Under this program, children are excused from school to attend religious classes off school premises one hour a week. Only children whose parents give a written authorization are released. The court will probably reach this case on its docket in late February or early March. The decision, together with one on the New Jersey law requiring daily Bible reading in public school classes, is expected to be the most important on the issue of religion on the schools since the famous McCollum Decision of 1948.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, JANUARY 29, 1952

NUMBER 5

## God's Children Keep His Commandments

BY BARNEY OVENSEN

Is it possible to be a child of God and not to keep His commandments? Many moderns seem to think so, for they call themselves Christians while they ignore the commandments of the one they call Lord. But if we have ears to hear the Word of the Lord, we know that the way to life is not easy. We can't live any way we please if we want to get to heaven. We have to live God's way. Our Lord said, "If you want to enter life, keep the commandments."

God does not want us to pay attention to false prophets who make the gate broad and the way easy. "Beware of false prophets," Jesus said. And He does not want us to be confused about how to recognize false prophets. He said, "By their fruits you will know them." The Apostle John taught the same doctrine when he wrote, "He who says 'I know him' but disobeys his commandments is a liar, and the truth is not in him." Any "Christian" preacher or Bible teacher who does not keep the commandments is a false prophet. The truth is not in him. Many of our great "doctors of divinity" are only hypocrites who do not know the truth. We must beware of them.

Is it any wonder that the church of Christ has been corrupted and defiled when false prophets are allowed to lead the sheep astray and many watchmen are dumb dogs that cannot bark? If some man of God calls upon the Lord's people to beware of phony teachers of religion, ministers and others who are supposed to be teaching the same commandment are often the first to criticize. They teach exactly the opposite. "Tolerance" is popular among modern pagans as well as ancient ones. And false prophets are usually more tolerant of other false prophets than of true prophets. Jesus told us it would be so. "Beware when all men speak well of you," He said. And "when men reproach you, and persecute you, and say all kinds of evil things about you falsely for my sake, rejoice and be very glad. . . . For that is the way they persecuted the prophets who were before you." If "Christians" refuse to keep our Lord's commandment about recognizing and beware of false prophets, they generally are found among those who speak evil of true prophets of the Lord.

Look at the fruits. How many followers of "all of grace" prophets are lovers of God? "This is the love of God that we keep his commandments." How many "orthodox" church people keep the commandments? And yet they think they are friends of Jesus, although He plainly told us, "You are my friends if you do what I command you." They are deceived. They do not love God, but love pleasure, and money, and worldly things. They do not delight in the law of God. They are enemies of God—enemies of His commandments, which they refuse to keep. Recognize them by their fruits and beware of them.

Some modern scribes say that it is impossible to keep the commandments. And the way they explain it no one can possibly walk in the narrow way of Jesus, the way that leads to life. For unless we keep the commandments perfectly, they say, we do not keep them at all. And only Jesus fulfilled the commandments in the perfect way that God requires. As far as these hypocrites are concerned, it does not matter much if a man tries to keep the commandments of Jesus or not. All that matters is the blood of Jesus and the grace of God. The main object of their preaching, it seems, is to prevent people from entering the kingdom of God by the narrow door. They call multitudes to "come to Jesus" by the wide gate that leads to the easy way "Christianity" that leads to destruction. They constantly "study" the Scriptures, but they never seem to notice such passages as: "We can be sure that we know him, if we keep his commandments."

Many modern scribes twist the words of Paul to their own destruction, as scribes have been doing ever since the first Christian century. Jesus is not their one Teacher. Paul, they say, is the great teacher of grace. And they do not shrink from using the words of Paul in order to void the words of our Lord. We must beware of such men. If they do not agree with the sound words of our Lord Jesus Christ, they know nothing. And when they want to argue about words and base their whole teaching on controversial definitions of such words as law, grace, faith, and dispensation, they are doing exactly the opposite of what Paul

did and taught. For Paul told us not to argue about words. And he said that those who argue about words only ruin their hearers.

False teachers and preachers have never been friends of those who come with the Word of God. They do not like to hear the truth about God's commandments. And they have succeeded in confusing many earnest lovers of truth so that they hardly know what to think, and are confused about what God wants us to do. Some scribes who love to argue about words define faith, grace, law, and works in such a way that their hearers suppose that God does not want us to do what He commands us to do. When Jesus was asked about the way of salvation He said, "Do this and you will be saved." But these false prophets warn us that doing what Jesus said is not the way of salvation but is "salvation by works." So they tell their hearers to do part of what Jesus said, or perhaps to do something that Jesus did not command at all, or even to do nothing at all. Jesus they make an Old Testament teacher of "law" and Paul they make their great teacher of "grace." But do they keep the commandments that Paul preached? They would follow Jesus if they followed Paul; but they only say they follow Paul. They actually follow their own feelings and desires, and whatever is approved by their "Christian" friends.

When these false preachers quote Paul in order to void the word of the One who

### Thy Will Be Done

BY MARY ALICE HOLDEN

*"It's hard to say, 'Thy will be done,'  
And leave a cherished pleasure;  
To find our joy in something new  
And not the things we treasure;*

*To give our wills unto the Lord  
And leave our friends and neighbors;  
To go forth at His blessed call  
Without a thought of favors.*

*"It's hard to say, 'Thy will be done,'  
Thought Jesus in the garden,  
But He went forth unto the cross  
To win His slayer's pardon.*

Cimarron, Kans.



came into the world to bear witness to the truth, they show themselves to be anti-Christian teachers. Paul taught justification by faith. And these ignorant or wicked men suppose that justification by faith is a "Pauline" doctrine and not a doctrine of Christ. So they use it to overthrow the sound words of our Lord and the way of salvation that He taught. Is that right? Is that Christian? It is as wrong as it can be. Salvation by faith did not begin with Paul or Peter or any other apostle. It did not begin with Pentecost. It did not begin after the cross. It did not even begin with the teaching of Jesus. When Paul illustrated the doctrine of justification by faith, he was so far from illustrating a new way of salvation that he took Abraham and David as his two typical examples of men who were justified by faith and not by works. David lived under law. He was subject to the law of Moses. Yet Paul proves that he was justified in the same way as we are justified, by faith. And Abraham lived not only before Christ but before the law was ever given. Abraham was saved by faith.

Paul used the examples of Abraham and David to prove to the Jews that salvation is by faith and not by works of the law, such as circumcision and the keeping of "days, months, seasons, and years." We can also use the example of Abraham and David to show how God's children can and do keep His commandments.

Of course it is possible for scribes to point out something that was wrong in the life of Abraham in order to justify themselves in not keeping the commandments of God. But if they say that Abraham did not keep the commandments they are found to be directly contradicting the word of God. For God said that Abraham did keep His commandments. "Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws." That is written in the Book of Genesis and should be read by ignorant moderns who say it is impossible to keep the commandments.

Abraham is said to be the father of all who believe. And since Christians are the true sons of Abraham and do the works of Abraham, we do well to see how this man of God kept the commandments of the Lord. Of course we know that we are now under grace, and that it is possible for us to live much better lives than Old Testament saints because of the grace of our Lord Jesus Christ and the blessings of His new covenant. And yet we have Abraham as an example, a man

who pleased God, a man whom we do well to imitate. How did Abraham keep the commandments?

In the first place, Abraham obeyed God. When he was called to leave his native country and go to a place that God would show him, he went out in obedience to God. He didn't even know where he was going. He went because God told him to go and because God promised to bless him if he went. That is still the way it is with men of God. We are called to seek an eternal homeland. We are called to repent, to forsake all that we have and follow Jesus. Christ promised that every one—including you and me—who loses his life for His sake will find it. And because of God's promises to those who repent, we repented and turned to God and began to do the things that He said we should do. We began to live by faith. And we are the sons of Abraham. Those who are not obeying God do not have the faith of Abraham.

Afterward Abraham fell into sin. He told a half-truth that was not the truth at all. And while Sarah was taken into Pharaoh's house and was living in adultery because of her husband's lack of faith and moral weakness, Abraham the backslider was getting rich in material things. God saw it all. And God sent sickness to Pharaoh's house as a means of salvation for Abraham and Sarah. Abraham was practically forced to leave his home in the world in order to return to Canaan, the place he should never have left in the first place. Did Abraham give up all hope of salvation because he had fallen? No. He returned to God. He was not ashamed to return to the place where he had met God before. And there, at the altar, he called on the name of the Lord.

Does something similar happen to Christians? Abraham left Canaan for Egypt because of his hunger for bread, for there was a famine in Canaan. It happens today that Christians get a hunger for "lawful" things of the world because they are not getting enough food in the church. Or because they over-emphasize material things such as food, drinks, and clothes. Or because they are not getting enough "living water" to quench their thirst. All things that are lawful are not expedient. And those who try to satisfy their hunger and thirst with lawful things of this world are apt to get to the place where they do something that is not lawful. Abraham told a lie. What did you do? What was it that caused your spiritual downfall?

Whatever the sin may have been, the cure is the same. Abraham repented. He went back to the place where God wanted him to live. He used the altar of sacrifice and called on the name of the Lord. We must do the same today. Of course we do not sacrifice rams and lambs upon a carnal altar, as Abraham did. God tells us that the sacrifice has already been offered for us by Jesus. He died on the cross for our sins. His blood was offered on our behalf. And by faith we can come to God by this new and living way, satisfied that our sacrifice is acceptable to God and that atonement has been made for our sins. If Satan has deceived us and gotten us back into the world we should not despair, but return to the Lord as the prodigal son returned to his father.

Abraham, back in the land of Canaan, had business trouble with one of the Lord's children, his nephew Lot. Did Abraham insist on his rights? Did he value material success above peace and good will? Not the Abraham who had returned to God and to the place where

(Continued on page 103)

## Our Readers Say—

As my paper expires in February, please discontinue it. I can't read much of it any more, but I thank God that I read the paper over seventy years and always liked it. God bless us all.—*Mary M. Conrad, Iowa City, Iowa.*

\* \* \*

The appearance of the GOSPEL HERALD would be greatly improved with a cover-page picture. It seems to me the main church paper should be as attractive as possible and this would be one way to help. . . .

There seems to be an overemphasis on Mennonite history and the faith of our forefathers. There are many other Christian magazines and papers which are not always stressing their particular denomination. After all, the present-day emphasis should be on honoring and praising our blessed Lord Jesus Christ and winning souls for Him. There seems to be plenty of room for good, spiritual sermons and articles, instead of always boasting about Mennonite church history. There is a need of witnessing for the Lord Jesus Christ and proclaiming His message of salvation rather than promoting the Mennonite way of life.—*Mrs. G. L. Brown, Freeport, Ill.*

\* \* \*

I wish to express my personal appreciation as to the quality of the content the past year. The Missions section is excellent and the editorials worthy of every reader in the church. Their comprehensiveness has given me a broader outlook on the question involved and thus led to greater forbearance. The poems and articles are worthy of mention as well. May God continue to bless your labors in the field of literature, that many may be reached for Christ.—*Martha Baer, Toronto, Ont.*

## GOSPEL HERALD

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# EDITORIAL

## Motives for Anonymity

One of our exchanges tells of a man who sent a check for a certain cause, but added this note: "As I do not want my name to be used in connection with this gift, I am not signing the check." An excessive modesty defeated his good intentions to be generous and helpful.

We all have an urge sometimes to remain nameless. People who may be a good deal in the public eye like to be nobodies for a change. Those who are able to give in considerable amounts to good causes may find embarrassment in being pointed out as philanthropists. The Christian, ambitious only to bring glory to his Christ, shrinks from any notoriety which brings glory to himself instead. There is probably deep pleasure in seeing someone enjoy a kindness without a suspicion that his benefactor is present. These may all be good motives for keeping one's identity concealed.

But not always is it noble to be so retiring. It may be cowardice which keeps one from the ranks of those who need to stand up and be counted in the fight against sin. It may be malice which stabs in the dark with an unsigned letter or an anonymous phone call. It may be fear which makes us want to protect our own health and reputation by shouting our protests from the middle of a mob. We can understand why there should be secret believers, but we cannot justify them. Every editor has learned that he must protect himself and his readers from cranks and impostors by insisting that every contributor shall have a bona fide signature. And yet there continue to be writers who want to deliver telling blows, but are unwilling to stand up behind them with a name. Maybe they are afraid someone might answer them. (Every editor knows the occasional necessity of pseudonyms; of these we are not writing.)

Many a preacher has suffered agonies from anonymous criticisms. All these can do is to give a vague sensitiveness before everybody. The Bible tells us to go to our brother to talk over faults and differences; there is not a word about throwing unsigned notes over the back yard fence.

Every sensible person respects anyone

who speaks his viewpoints with fairness and candor. An honest thinker must often differ from others. But a truly honest man will either keep these differences to himself or speak them frankly to the person with whom he differs. Either of these courses may be kind and Christian. But the one who lashes out from behind a curtain of namelessness is neither kind nor Christian. The Bible calls his sin backbiting. Let us flee that sin, as we do every other.

## Delivered from Time

*"And the angel which I saw stand upon the sea and upon the earth lifted up his hand to heaven, and sware by him that liveth for ever and ever, who created heaven, and the things that therein are, and the earth, and the things that therein are, and the sea, and the things which are therein, that there should be time no longer"* (Rev. 10:5, 6).

Certainly one of the most profound prophecies is this one, that time shall cease to be. Bound as we are to the tyranny of the clock and the calendar, it is quite beyond our comprehension what eternal life will be like, without any sequence of minutes and hours and days. But we are glad to look in on this fact, though through a glass darkly, and we await the full realization of the fact when the angel shall have made his mighty declaration.

A great aid to getting hold of the concept of timelessness is a consideration of the Lord Jesus. The Scriptures clearly present Him as one who existed before time began. He was in being, not only before Abraham, but before Adam, and before the creative days, and before the primeval chaos. He was the Alpha and the Creator. He is the ageless one, without beginning or length of days.

His tabernacling among us two thousand years ago was just a parenthesis in His eternal being. When He became man, to do a task for humanity, He punched man's time clock. This one who was in the beginning with God, without whom nothing was made, is spoken of as being eight days, twelve years, thirty years old. This was the period of His voluntary imprisonment in time's cage. Wondrous imprisonment!

But while He was here He was conscious of His dateless past, of the glory which He had with the Father before the world was. His spirit leaped His bonds. He also spoke of His future—of His restoration to the Father's company, of His future conquest of sin and death, of His coming again to redeem His own from their bondage, of His eternal reign through the ages of the ages.

We are in Him. Because His spirit could not be bound by Time's chains, neither can ours. His eschatological freedom is our own. We follow Him in His triumph over seasons and years. We cannot look back to our own timelessness, but we can on the basis of Christ's promise and the inviolable oath of the angel lay hold in faith on the life that is not earthly, but heavenly, not temporal, but eternal.

The Christian does not keep his eyes on the ground, but lifts them to the skies. His life here is but a sojourn and a waiting. His eschatology is thus a very important part of his faith. The things that are blend into the things that shall be. The one who was the Alpha shall also be the Omega. We shall be with Him when time shall be no more. No wonder the Christian can laugh at "the whips and scorns of time," at "the slings and arrows of outrageous fortune." For he is orienting himself to the timeless land; he is getting ready to throw the almanac overboard. Soon "from out the bourne of time and place the flood shall bear him far."

## Till He Come

*"For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come"* (I Cor. 11:26).

"Till he come" is the key phrase to suggest the attitude of the church in "this period between Easter and the parousia." It is symbolic of the pilgrim character of the church, not here to abide, but "to wait for his Son from heaven" (I Thess. 1:10). It indicates the realization that the present is but a preparatory moment in the total day of redemption, that the current redemptive activity will find its culmination in the timeless age which follows this one. The preaching of the Gospel, the observance of the ordinances, the struggle against evil in the world and in our own natures—all these belong to time and shall cease when Christ is completely and finally triumphant.

Among its other meanings, then, the



## Sam Hoskins Writes

### XIII

Dear Editor,

Another little matter come to a head in my mind this week. Cory's Uncle Si is in from the West for his first visit in twenty years. Of course I never knew him. He's a big talker like Cory's Pa never was and had a lot of family stories to tell that even Cory never heard.

The way he told it Cory's Grandma must have been quite a woman. She died when Cory was six and about all she remembered about her was the peppermints she carried in her pocket. And like I said her pa never told such stories so all she knew about her Grandma was a couple of things her mother told like the time Grandma was visiting them and got tired waiting for their hired girl to get ready to go to church. So she yelled up the stairs, "Schmeis di kleiter an." Cory tells our youngsters that sometimes. And the time she got so tired hearing the men in church argue how to solve some little matter that she spoke right out in meeting to tell them what to do without considering that women were not supposed to take part. Her name was Matilda, but everybody called her Aunt Til, cause she just seemed to need a title and in them days nobody said "Mrs." except in a newspaper. I've been razzing Cory since about having a lot of Aunt Til in her whenever she gets to giving advice.

One saying of hers though that Uncle Si told about sure hit me between the eyes. It was like finding the missing piece of the jigsaw puzzle. He said his mother used to say again and again, "There's no fool like a Dutch fool." Maybe being's I'm from the English I oughten to take to it so, but on the whole I think the Dutch suit me better than any other bunch of people I ever had to do with, so you can count me one of them.

Communion service is a reminder to us that we are living now only in the corridors of Eternity. Our Lord sojourned among us here for a time to accomplish for us a redemption from the sins of our flesh. But He went on to the Eternal Abode to prepare a place for those whom He has thus redeemed. We do well to be often reminded that we are redeemed, not to stay here, but to be someday lifted to the Eternal Kingdom.

What an anomaly is a church which has forgotten all this; which has settled down in comfort on the pilgrim path; which has ceased to watch and long for the Coming Again. When He will come we know not; but that He will come, we are sure. Even so come, Lord Jesus.

There's a number of ways I see this saying could apply. Our people stuck to their horses and buggies a long time and spent a lot of time debating whether cars were right at all. Then they turned in and bought bigger and better cars until now some of them act as if it was a testimony to have the best on the market and trade it in every year because it depreciates so fast. Then the way they drive them! Why, John Weaver says where his wife comes from when somebody goes tearing down the road people say, "It's either a Mennonite or somebody crazy."

Then there's the matter of clothes. I'm not one to say just how clothes should be cut and when people should put on "plain" clothes or take them off. But it seems to me Grandma's saying applies to clothes too. What bothers me is what some Mennonites buy and wear after they decide they don't need to follow a pattern. Cory's young cousin stopped to see us a couple of years ago. He had just taken off his plain coat and he told us the reasons—about the work he was going into and all. I sympathized with him and thought he had a point. But when we saw him at the family reunion this summer wasn't he diked out in red pants—and I mean *red*, red like we paint our barns. Beings he covers considerable territory he didn't exactly blend with the landscape. For my part I'm glad I don't have to wear blue denim for weekdays and blue serge for Sunday all the time like a body almost had to do back a ways, but I ain't got to the place yet I'd feel very modest in a shirt with palm trees on it, or Mexicans sleeping under cactus stalks.

And a lot of the girls are that way too. They buy big floppy skirts and lacy waists and shoes that ain't nothing but a couple of red or green straps. Their sleeves get shorter and their hair too until you wonder if they ever did believe in modesty like they professed to. It always seemed to me that the most earnest Christian women in any church dress without a lot of fol-de-rol, but turn our Mennonites loose and they are likely to outdo the most of them.

It ain't just the style either. Cory's been having a time keeping Joan satisfied because her best girlfriend, who is a Mennonite, has eleven sweaters and about that many skirts. She has it figured out pretty slick by colors and the like that she don't have to wear the same two together more than every three or four weeks. Of course we can't afford such extravagance and wouldn't want to if we could. I don't reckon any of us sticks to just one coat and gives our cloke away, but it seems to me we can be fools with the amount of our clothes as well as by pulling down barns and building new ones.

Talking about modesty and simplicity it seems to me that a lot of preachers don't care to draw a line or else they are afraid they'll lose their standing with other preachers if they say what they think, so we don't hear much about it any more. Don't you think our young people will grow up without either the pattern or the principle? Seems to me the pattern don't amount to much if you ain't got the principle, but the principle don't amount to much either if it don't get applied, does it?

A body could go on applying this Dutch fool idea to a lot of other things like the houses we used to see and the ones now that have to be just so and how some used to oppose education and now some think nobody that ain't educated can do anything in the church, and so on and on, but you've thought all that out long ago, no doubt.

Maybe though you haven't got around to some of our resorts in the south. I haven't myself. But I've been hearing some things that don't sound so good. Some of our neighbors went south this winter for the man's health and we got a letter from his wife telling about conditions there. It seems since our people found out about retiring and vacations and recreation they've turned themselves loose right. Since I didn't see this myself I'll just copy a little from her letter.

"As I am writing this the shuffling and unholy hollering is going on two of the shuffleboards since early morning and will continue till way into the night regardless of who is tired, sick, or sleepy.

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Jan. 15, 1902)

The Biennial Conference of the Mennonite Aid Plan will be held in Elkhart Jan. 29.

The congregation in Fulton Co., Ohio, numbering between 460 and 475 members, observed communion on the 29th of December . . .

The old frame meeting house at Berlin, Ont., erected in 1834, on the site of the old log meeting house erected in 1813, is . . . soon to be only a memory . . . it was decided to tear down the old building in the spring to make room for a commodious brick building . . . the membership today numbers probably in the neighborhood of 200 souls.

Bro. Isaiah Royer . . . is on his way to Chicago to enter the mission work.

[Married] On the 22nd of Dec. . . in the Martinsburg M.H., Bro. Henry B. Ramer . . . to Sister Mary M. Durr, daughter of Bish. J. N. Durr.



## Program of the Annual Meeting of the Mennonite Publication Board

TO BE HELD AT

Sugar Creek Mennonite Church, Wayland, Iowa  
February 20, 21, 1952

WEDNESDAY, FEBRUARY 20, 1952

FORENOON SESSION, 10:00 A.M.

Devotions held at the beginning of each session  
Key Note Message ..... John C. Wenger  
Reading of Minutes  
Report of Board Officers  
Report from the Publishing House  
Committee Reports

AFTERNOON SESSION, 1:30 P.M.

My Message to the Board —  
Three Minute Written Statements by each Board Member  
Wanted: Hundreds of Christian Writers ..... Elizabeth Showalter  
Reports and Business continued

EVENING SESSION, 7:00 P.M.

How Well Does Our Literature Reach Our People ..... John Gingrich  
Getting Our Literature into Larger Circulation ..... Ford Berg  
Goals and Objectives for Mennonite Publishing ..... A. J. Metzler

THURSDAY, FEBRUARY 21

FORENOON SESSION, 9:30 A.M.

My Message to the Board (Continued)  
Literature for Foreign Countries ..... H. S. Bender  
Reports and Business continued

AFTERNOON SESSION, 1:30 P.M.

Toward a Balanced Publishing Program ..... J. B. Shenk  
Elections and Appointments  
Reports and Business continued

EVENING SESSION, 7:00 P.M.

Our Message to the General Public ..... Grant Stoltzfus  
The Task Ahead ..... Harold Zehr

### Travel Information

**By Auto:** Wayland is located on state highway 78 six and one-half miles west of U.S. highway 218.  
**By Bus Lines:** Washington and Mt. Pleasant, located north and south of Wayland, are served by the Burlington Trailways Bus Lines  
**By Railroad:** South Washington, located out in the country seven miles north of Wayland, is on the Rock-Island line between Chicago and Kansas City. Mt. Pleasant and Burlington are located on the Burlington line between Chicago and Denver.  
Kindly plan your route early and notify Simon Gingerich, Wayland, Iowa, of time and place of your arrival if you wish transportation from these near-by towns to Wayland.

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People can hear this din three and four blocks. No one wants to complain to the police calling it a nuisance but that is what it is. In one court people call them 'noisy Mennonites.'"

The way I'd like to hear people talk about Dutch fools would be for all of us to work and save and give until people think we're fools for giving so much to the Lord and keeping so little for ourselves. I imagine the Lord Himself would rejoice in such foolishness.

Cory just called out to know whether there ain't moderation in writing too. Eleven o'clock is about time for a farmer to get to bed, I guess.

Best wishes,  
Sam

## Laurelville Church Music Conference

August 25 to 29, 1952

Dear Mennonite Church:

For over four hundred years your simple, yet most beautiful, form of church music has been a distinct blessing to your adherents; its unaccompanied, four-part character has bound your congregations together in an active, direct form of worship in song. Many, from other religious groups, have listened to your churches sing and lamented that their denomination has given up your style of church music.

You are doubtless aware, however, that in many of your congregations this strong, beautiful, native singing is a thing of the past. The singing that remains is not as wholehearted as formerly; in fact, many members are not singing at all—they sit mute, irresponsive, and unmoved. Some of your ministers apparently have little or no interest in improving the music of their churches. I suppose that you have noticed too that many of your song leaders lack the essential qualities for effective song leading.

There is one other situation which I might call to your attention; I refer to the kind of music that some of your people use. Either they never accepted the good, old, standard hymns of the church or else they have given them up, because now they are using a less worthy type of music which cannot produce the spiritual fruit which we should be able to harvest from good church music worship.

Now, my dear church, you must forgive me for speaking so pointedly and so critically. There are many musical features, situations, and congregations for which we are genuinely thankful. There is still much hope for our present condition.

You may be interested to know that plans are being made for another church music conference at Laurelville Camp, August 25 to 29. We dedicate this conference to the best interests of your con-



## A Prayer for This Week

Kind Father, we thank Thee for the privilege of knowing about Thy goodness and greatness. We are glad, too, that people of every age have experienced and enjoyed the blessings of Thy love. Help us today to more fully appreciate Thy blessings. In these days when many are defeated, Lord, teach us the lesson of victory, for we yield too easily to the things that try us. We do not trust Thee enough when the way is hard. Help us to enter into the victory of Jesus Christ, who overcame the world, and in whom we too can be overcomers. Save us from the things that lead us to doubt and cause us the loss of joy and hope. Help us to carry gladness, cheer, inspiration, and hope, so that all those who meet us will be encouraged to walk closer to Thee. Help us each one to walk before Thee in holiness and righteousness all our days. Thus we pray and ask in Jesus' name, Amen.

—A. H. Kauffman.

gregational music. The staff is being carefully selected; the program is geared to meet present-day needs. We ask that your people pray for this conference. In addition, we sincerely hope and pray that many members will attend this conference. May the Lord bless you.

Sincerely,

J. Mark Stauffer, Director

## Our Smaller Churches

### Cullom, Illinois

A hammer is in mid-air. Planks are being forced against the entrance doors of a village meetinghouse. Will you close your ears as steel strikes steel and the nail bites its way deep into the wood? Or will you help keep the doors open?

Are you a young person with high adventure in your soul? Can you boldly leave the shielding comfort of fair-sized congregation and community for the small and dying? Would you begin life anew in the place that needs your Christian voice and arm? Now, if you feel the call of Christ, Cullom may be the spot for you. Your future home! Cullom needs workers; needs Sunday-school teachers who will make their own classes; needs young people with long-distance eyes and the real pioneering spirit. For, the new fields to conquer and colonize lie not across distant sands but are right here in the home dirt.

There is a farming opportunity for a young couple on a Meunonite-owned 80 near town. The village does not boast one dentist. An interior decorator would have the whole town and area to himself. Think it over. Pray and write.

Here God's candle is flickering. Will you leave the old behind and help fan a little choking wick into full flame in a community darkened these last days by sin, formalism, and ritualism? And for all you leave behind, has not God Himself said, He will give you vastly more?

Theodore Wentland  
Route 1  
Chatsworth, Ill.

## Dangers in Revival

BY GEORGE R. BRUNK

The moving of the Spirit in revival has been preceded by many prayers from burdened Christians across the church. There are anxious souls who have prayed long for revival in our time.

Some of these have revealed in tears how they had hoped almost against hope that they might witness mass revival. May the Lord bless and reward all those prayer warriors who are holding on to God for a mighty revival in our time which will sweep the unsaved into the kingdom and restore or renew those whose first love has been lost.

But there is need also for caution.

It has been rightly said that revivals are dangerous. To deny this is an extreme position as also it is to refuse to recognize the good. For example, there is danger that revival will create or intensify division. The revivals of the last two hundred years, though great sources of blessing, were divisive. There were the "old side" folks who opposed and the "new side" which favored. The "old lights" and "new lights" were divided over revival. But who would therefore conclude that revivals like these of the past were not needed? The churches at that time were due a mighty shaking. Some were willing for it. Others were not. Division was the result.

We can learn something from the past with respect to this by avoiding any unnecessary occasion for offense, though we dare not compromise truth to satisfy carnal men.

Then there is the danger of excesses and extremes, both in word and in act. The evangelized individual, however much he may need to be moved out of his lethargy and indifference, must experience the stabilizing effect of the truth of God's Word to hold and to deliver him from fanaticism with its unjustified judgments upon others.

There is danger too that revivalists may minimize the place and importance of other agencies or offices in the church. We must remember that God has distributed gifts, not all of which are alike. Each is important in relation to the

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray for the healing of Mrs. M. D. Stutzman, Kingman, Alta., who is in the hospital with a case of anemia.

Our workers with Israel request that "ye that are Jehovah's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for the Brunk revival campaign in Florida.

other, as are the parts of the human body. For example, the pastor who shepherds and feeds the flock is filling a place in the church which is second to none.

Revival may lead out into an emotional stream along which there are no doctrinal moorings. This is not true revival. The experiences of men must be rooted in the Word of God. When we come back to the doctrine of the Word we have had revival. The Biblical record confirms this.

Perhaps the greatest of all dangers is that of a sleeping church which refuses to be aroused. There is the type of individual who demands that every *i* shall be dotted and every *t* crossed. As long as men are connected with revivals there will be imperfections. Wisdom and grace are needed from God that pitfalls may be avoided and dangers overcome.

We should pray unitedly that God would send us the kind of revival He sees we need, even if not according to our specifications. It would seem that such a revival would result in uniting the church, not only each to the other but altogether to the Word both written and living. God alone knows what power would be demonstrated among us even yet.

Harrisonburg, Va.



## GOD'S CHILDREN

God wanted him to live. Abraham went the second mile. Abraham let his brother have the best of it, all the wonderful pasture in the Jordan Valley. Abraham took what remained, and trusted in the promised blessing of God. And because of this he received another great blessing from the Lord. Is this the attitude you have in your daily business dealings? If it isn't, you had better examine yourself. Jesus said, "If you were Abraham's children, you would do the works of Abraham."

After Abraham had rescued his brother Lot together with the people and goods of Sodom and Gomorrah from foreign invaders, he refused to take a reward for himself. But he did give tithes to a priest of the Lord, Melchizedek. He respected and honored the minister of the Lord who came to him with a blessing from God. And he recognized and fulfilled his duty, giving material blessings to this man of God in return for spiritual blessings. Of course we are not commanded to give a tenth under the new covenant of Christ. But we are commanded to honor good ministers of God with our material blessings. And if we recognize that we are not the owners but only the stewards of all our money and property, we will use it in accordance with His will and give in accordance with His will. The commandments of Christ and the apostles will not seem grievous to us, not even the ones about money and giving. For if we believe Jesus, we believe it is more blessed to give than to receive.

Abraham received the covenant of circumcision. God told him to circumcise everyone born in his house or any slave he bought. How long was it before Abraham fulfilled this commandment? Did he put it off from day to day? No. He circumcised everyone in his house on that same day. Of course we no longer practice carnal circumcision. We have a new covenant and only recognize spiritual circumcision, which is to love the Lord with all our heart, soul, mind, and strength. That is the first and great commandment, and is kept by every Christian. What? Does every Christian keep the first commandment? Yes. Jesus said, "If God were your Father you would love me." And again, "He who has my commandments and keeps them, he it is who loves me." If anyone has not made a full surrender to God to keep all of His commandments, he is not a lover of God.

Instead of carnal circumcision, God has made baptism the physical ordinance for those entering into a life of obedience to the new covenant. The three thousand converts of the first great Pentecostal meeting were baptized the same day. The Philippian jailer was baptized in the middle of the night, just a few hours after he had heard the good news about Jesus. And we read in Paul's letter to the Colossians, "You also are

circumcised with the circumcision made without hands in putting off the body of the sins of the flesh in the circumcision of Christ, being buried with him in baptism."

Can a Christian sin? Can we break one or more of God's commandments? We see that Abraham told a lie and was forgiven for it. David committed adultery and was forgiven. Both of these men were children of God and kept the commandments. Both of them kept the commandments imperfectly. But neither of them was a rebel against God. Neither Abraham nor David refused to keep any one of the commandments that God gave them to keep. And after their fall they did not remain in sin but repented. We cannot deliberately choose to disobey one of the commandments of our Lord without at the same time ceasing to keep the commandments. For one who refuses to keep a commandment of God is a transgressor of the law even if he keeps all the rest of the law of Christ. He does not love Jesus. He does not remain in the love of God but has become carnally minded and spiritually dead. Do you doubt this? Don't you know that you must choose between Christ and sin? If you surrender yourself to sin you become a slave of sin. If you surrender yourself to obedience to God you become a slave of God. If you are a Christian you are no longer a slave to sin but have surrendered yourself to Christ, to obey His Gospel and the whole will of God, and can say with Paul that you are a slave of Jesus Christ. You were buried with Christ in baptism, having repented and died to sin. And you were raised with Christ after losing your life, so that you are not walking in darkness and sin any more but walking in the light, following Jesus, keeping His commandments, living by faith.

Jesus said that everyone who hears His teaching and does what He commanded is building upon rock. Everyone who does not do what He commanded is building upon sand. The hypocrite refuses to keep the commandments and builds his life the easy way without digging down and cleaning out the dirt and building according to the Lord's directions. The Christian repents and digs down and lays his foundation on the rock. Then he builds according to the commands of Christ. The hypocrite looks at the Christian and says, "You and I are sinners. Neither of us obeys God. Your house is not built according to His plans, for here you are two inches off and here you have made a wrong joint. No. Our only hope is the grace of God. We are both sinners and can only trust in the finished work of Christ." But even if the godly man is despised in this world and classed with hypocrites, the day is coming when God will divide the good from the bad. To the hypocrite Jesus will say, "Why did you call me Lord? You didn't do what I said. Don't you know that every one who

names the name of the Lord without departing from iniquity is taking the Lord's name in vain?" We can get away with hypocrisy for a while, but not forever. If we don't keep the commandments we don't love God. And if we don't love God we are not among the "called" to whom all things work together for good.

The Apostle John wrote, "Let no one deceive you. He who does right is righteous. He who commits sin is of the devil." Is it right to keep the commandments or not? Is it right to do what Jesus said or to do what modern scribes say? Is it possible to do right and not be righteous? The Apostle John says no. Jesus says no. Do scribes say yes? But Jesus said, "Either make the tree good and its fruit good; or else make the tree bad and its fruit bad; for the tree is known by its fruit."

The night before He died, Jesus gave His final instructions to the apostles. He taught them things they were to remember the rest of their lives. Did He teach them that His passion on the cross would void all of His commandments? Did He teach them that they were to unlearn all He had been teaching them and learn a different gospel? Of course not. He told them to remain in Him and in His word. He told them to be sure to keep all of His commandments. And He even gave them a new commandment, "To love one another." That commandment is the one He emphasized the most because He wanted all of His followers to be together and to be one in heart and soul, joined together by love. And Jesus said that the ones who fulfilled this commandment would be known and recognized as His disciples. "By this shall all men know that you are my disciples, if you love one another." Christ does not want to see His disciples divided into many sects. He wants us to love all His children. How shall we recognize them? "By their fruits you will know them." The one who says he knows Christ but does not keep His commandments is known by this to be a liar and a hypocrite. "By this it may be seen who are the children of God, and who are the children of the devil: no one who does not do right is of God, nor any one who does not love his brother."

Jesus said, "My brothers are those who hear the word of God and do it." And when He was asked, on the night before His passion, why He had revealed Himself to the disciples and not to the world, He said, "If a man loves me he will keep my word, and my Father will love him, and we will come to him and make our home with him. He who does not love me does not keep my words." The ones who do not hold to Jesus' teaching are no lovers of Christ, no matter what their profession may be. He said, "You are my friends if you do what I command you." And right after saying that, He bore witness to the fact that His disciples had been and were keeping His com-



mandments when He said, "I have called you friends," and when He said, "You have loved me." And in His prayer to the Father He said, "They have kept your word." Those who hear and keep Jesus' word have life. Those who keep

His commandments are the ones who love Him. Abraham did. David did. The apostles did. And by the grace of God we also love God and keep His commandments. By this we are sure that we know Him. Staten Island, N.Y.

## TEACHING THE WORD

### What Can We Do?

BY RUTH CARPER

It is a cold, rainy, winter Sunday at Branchweilerhof, South Germany. The Sunday-school teacher greets the children, some of whom have walked a number of kilometers. The children hang their wet coats beside the stove of the farmhouse living room in which the Sunday school is to be held. Perhaps the eagerness of the children, their sincerity of prayer and song, their obvious appreciation of their Bible lesson and the discussion of it, are the result partly of teacher's own attitude. One proof of her earnestness is the fact that almost no weather is bad enough to prevent the 24-kilometer bicycle ride weekly to her classes, which she started here several years ago after coming from a refugee camp. In this camp she started her first class as a young teen-age girl.

... Let us go to the Kaiserslautern community center. It is a hot week in the month of August. Forty little children of the kindergarten class sit close together on the floor of the bedroom-office. At recess they have to be lifted out the window because the primary class has filled the next room so full that it is impossible to open the door. There are 119 children from about three to fifteen in the crowded barrack during the mornings of children's week. The first sixty children spread the word, and in a few mornings the crowd gathering before the door is twice as large. Learning about the life and teachings of Jesus, making notebooks, answering questions, singing, and discussing the meaning of the Bible for them in their own terms seem to be a real pleasure to the children. We five teachers prepare our lessons thoughtfully and with prayer, using the suggestions of our American materials which had been adapted and translated for use. One teacher says, "If I had understood these things earlier, I should have taught my son differently. When I was a child we were taught only to be good, but not about the love of Jesus." We find children particularly ready to turn into action what they learn. Theory does not exist for them; so what better time is there to teach the realities of Christian faith and living? After learning the Bible verse a little boy says, "But I don't know how to show 'love one to another.'" Since he always shouts

to be first, his teacher suggests he wait till last. This he immediately and quietly does.

... In France a boy of thirteen writes a letter from his home where he has returned after being at Valdoie children's home, *Les Sapins*, and attending summer Bible camp there. "When I get home-sick for *Les Sapins* or when I hear my parents using the name of God in vain, then I read my Bible and my Bible school notebook. After that things go better again."

... A group of young children, clean and pajama-clad, gather around a monitor in Weiler Children's Home for a bedtime story. It is near Easter, and the story of Jesus' resurrection is one the children love to hear and repeat again and again. Sometimes they seriously and spontaneously play a part of the story. After Easter they remind each other from time to time, quite naturally, "Jesus is risen." Little children can so easily realize that "God is closer to us than breathing, nearer than hands and feet." Yet few of France's children will ever grow up to know this.

... In Holland we could enter on a Sunday morning any one of a number of Doopsgezind Sunday schools which are held in neat and beautiful rooms especially for the children, who are divided into small groups and given Christian teaching suitable to their age. In these Sunday schools no one helps on Sunday who has not been in a preparation group or training class the week before.

These are all pictures of the bright side of Christian education in Europe, and if we should look only at these we might be content. But the actual fact is that these are the very rare exceptions. Materials, training, or experience in teaching, Sunday schools with the vision of the children's own individual needs and how to meet them, summer Bible schools or camps, these are so rare as to be almost nonexistent. Sunday schools that do exist are usually mass meetings of children of different ages, which hardly bring the children into close contact with a loving Christian teacher, which often miss the children's real needs and understanding. This is a danger of furthering the too-prevalent idea in countries of state church tradition that Christianity is more form and words than reality. Applications, contacts with the homes through the children's teachers,

through their classwork and study materials are very unusual. Worse, in Germany teachers who may have no real personal faith are still required to teach classes in religion in public schools. The same children who do not like their classes in school, and must certainly sense their emptiness of meaning, enthusiastically crowd in to the Bible classes we have been able to have for them.

Through our contact with the European Mennonite groups and because of our work in community centers and children's homes, the last two years have brought increasing openings in M.C.C. projects for work in Christian education. Children's homes require daily devotional materials or Sunday-school lessons. Summer Bible camps, joint projects of French Mennonites and M.C.C. children's homes, will be in their third year this summer. Summer Bible schools in two German M.C.C. centers will be in the second year. The lessons used for all these have been adaptations and translations of American Mennonite summer Bible school or Sunday-school lessons. Weekly Bible classes for children are also held in the community centers and reports indicate enthusiasm and a growing demand for this sort of work in their program and a need of materials in Germany and France for carrying it out.

One might ask, Why translate American materials? Have you nothing in Europe? In Germany and in France there is a disconnected supply of materials and lesson plans which are extremely elementary and uninteresting, giving the teacher very little guidance in teaching and the pupils little by way of explanation, illustration, or application of the lessons. Of material for young children there is almost nothing. That is why we have had to prepare our lessons from "scratch," and to make our own Bible story books with the aid of pictures which are gifts from America, with sackcloth, with much handwork, with the aid of mimeograph or carbon paper. This is difficult and time-consuming with no regularly hired translators and with no long-range course plans. There is, however, definite study being made on how to go ahead from here.

Although the openings for Christian education we have in connection with M.C.C. work are not large scale, they are definite, and in their small way indicate that there is much more to be done which the Europeans in most cases do not seem at present equipped to develop alone. What we can do through M.C.C. seems to be mainly to encourage in every concrete way possible the interest in Christian education which already exists among the European Mennonites, and to continue to carry on and develop our present opportunities in connection with neighborhood centers, children's homes, and the like. The M.C.C. projects in children's work could usually not

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# FAMILY CIRCLE

## A Lesson in Ornithology

BY EDNA CHRISTOPHEL

*He was just a tufted titmouse, yet he  
took me by surprise;  
I couldn't believe my ears, let alone my  
eyes;  
For I had seen him every day for the past  
weeks and months  
Come to our back yard window sill, he  
and his friends for lunch.*

*A nuthatch stayed close by  
As they came for their sunflower seed;  
He was a trifle more shy,  
Yet he moved with greater speed.*

*They were all friends, one could tell,  
As they filled their stomachs well  
On suet and crumbs and seed,  
All that a bird would need.*

*They chatted and scolded and flew  
In their coats of grayish blue  
From lilac bush to board  
While the children watched and adored.*

*But now he was out in the pin-oak tree  
Singing as sweetly as could be;  
There wasn't another bird around,  
So surely that was his own sweet sound.  
But why was he singing out in the rain,  
I questioned myself again and again.  
The rain was gentle and warm and mild,  
Gentle enough to convince a child  
That it wasn't January third:  
Much less a wide-awake northern bird.  
Didn't he know it wasn't April showers  
But that there would be many, many  
hours*

*And days and nights of sleet and snow  
Until a little bird was ready to know  
That it was time to sing and build and  
mate?*

*But not at such an early date.*

*It was more than four days later  
That his secret I could share  
As I read in Matthew's Gospel,  
"Behold the fowls of the air—"  
How they live one day at a time  
With never a worry or care  
For "He Careth for You—"  
Little bird, little bird, how true! how  
true!*

Lansdale, Pa.

## Report on Marriages

BY AMMON KAUFMAN

A total of 712 weddings were reported in the GOSPEL HERALD during 1951 (an increase of 71 over last year), of which 422 were church, chapel, or school chapel weddings. A total of 308 bishops or ministers officiated in these weddings. A large number of others assisted. Henry Yantzi, of Ontario, led, with 20 weddings; J. Paul Graybill, Elmer G. Martin, and Mahlon Witmer, 16 each; Amos S. Horst, 13; and Henry Lutz, 10. Pennsylvania led with 243 weddings; Ohio, 84; Indiana, 76; Illinois, 39; Iowa, 33; Virginia, 25; Ontario, 75. Only one wedding was reported from a foreign country.

**Marriages by Months:** January, 32; February, 55; March, 68; April, 45; May, 43; June, 123; July, 35; August, 60; September, 72; October, 56; November, 52; December, 70; not given, one. Leading days were June 16, with thirteen; June 24, twelve; June 23, March 25, eleven each; Feb. 3, ten. About 120 days had no weddings reported.

Davidsville, Pa.

## Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the fourth quarter of 1951 total 412, of which 222 were males and 190 females. Two sets of twin sons and two sets of daughters were reported. One set of daughters were born on different days. One adoption was also reported. One set of twins was reported for every 102 single births. Days reported with the highest number of births were Sept. 9, 22, 23, and Oct. 27, with 8 each; Sept. 25, Oct. 3, 5, 11, 16, 20, and Nov. 25, 7 each.

**Births by Months:** March, one; April, one; May, one; June, 4; July, 18; August, 51; September, 112; October, 131; November, 86; December, 7.

**Births by States, Provinces, and Foreign Countries:** Pennsylvania, 141; Ohio, 50; Indiana, 34; Iowa, 23; Illinois, 20; Maryland, 16; Nebraska, 15; Virginia, 14; Kansas, 13; Michigan, 9; Oregon, 8; Missouri, 5; New York, Colorado, and Oklahoma, 4 each; Delaware, 3; West Virginia, Arkansas, Minnesota, Florida, Montana, and South Dakota, 2 each; California, Idaho, North Dakota, Vermont, and Wisconsin, one each; Ontario, 23; Alberta, 4; Saskatchewan, one; East Africa, Argentina, Germany, and Puerto Rico, one each.

**Names:** All but two gave the mother's maiden name. Given names numbered

155 for boys and 153 for girls. Most frequently used were: (male) Lee, 18; David and Eugene, 14 each; Ray, 12; John and Robert, 11 each; Dean, 10; (female) Ann, 26; Elaine and Marie, 16 each; Jean and Mary, 11 each. A total of 240 family names were reported, Yoder leading with 18; Martin, 13; Miller, 12; Hostetler, 9; Schrock, 7; Schwartzendruber and Witmer, 6 each.

**Summary for year 1951:** The population of the Mennonite Church was increased by the birth of 1,595 children (195 more than 1950), of which 811 were males and 784 females. The average per day was nearly 4.5. No births were reported for Feb. 23, Nov. 29, and Dec. 28. Twenty-six days had only one birth reported. The highest number reported for any one day was July 6, with 12; May 17 and June 19 each had 11; March 14, 27, May 14, June 11, ten each; May 20, Oct. 20, Dec. 9, 17, nine each. Twenty-one sets of twins were reported, an average of one to every 75 single births. (The national average is one to 84.)

**Births by Months:** January, 134; February, 108; March, 145; April, 123; May, 144; June, 128; July, 149; August, 149; September, 127; October, 146; November, 124; December, 118. **Leading names:** (male) Lee, 67; David, 57; James, 50; (female) Ann, 95; Marie, 52; Marv, 44; (family) Yoder, 70; Martin, 59; Miller, 52.

Davidsville, Pa.

## Our Departed Loved Ones

BY AMMON KAUFMAN

During the fourth quarter of 1951, 144 deaths were reported in the GOSPEL HERALD; of these, 82 were males and 62 females. In the group were two ministers, three deacons, one bishop's wife, two ministers' wives, and one minister's widow. One man died on his birthday. Nineteen of the deaths were caused by accidents, of which nine were connected with cars or trucks. One child was still-born. The total of ages was 8,773 y. 10 m. 11 d., or an average of 60 y. 11 m. 5 d. Seventy-five, or 52 percent, lived beyond seventy years.

Tabulation of Ages:	Fourth Quarter	Year 1951
Under one year	6	30
1-9	9	24
10-19	6	12
20-29	8	23
30-39	5	14
40-49	4	21
50-59	5	43
60-69	26	81
70-79	34	150
80-89	38	124
90-99	3	21
No age given	0	3

**Deaths by Months** (first figure for fourth quarter; second for year): January, 0, 42; February, 0, 42; March, 0, 53;

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# TO BE NEAR TO GOD

BASED ON THE DAILY READINGS FOR THE SUNDAY SCHOOL LESSONS

Sunday, February 3

A New Person. Ephesians 2:11-22.

When we have poured out our heart's devotion unto the Master, He will fill us with His love and "build us together for an holy habitation of God through the Spirit." But we must give Him all we have for time and eternity, for God cannot cleanse and fill a vessel that is partly occupied with self and the things of the flesh.

The early Christians loved greatly, if at all, for what was a Christian's life worth in the pagan Roman Empire? Therefore, God could use them. Even though it may be popular to be a Christian today, God still can not use a halfhearted Christian.

Monday, February 4

Riches or Righteousness. Mark 10:23-31.

"It is easier for a camel to go through the eye of a needle [the small gate in the city wall which must be used when the large gate is closed]," said Jesus, "than for a rich man to enter into the kingdom of God." Just as a camel had to be helped and entreated to get through the eye of a needle, even so a rich man needs a special lift of the grace of God. A desperately poor person has nothing but himself to give to the Lord, but a rich man is loaded with wealth. A camel had to unload to go through; so does a rich man. Can he leave everything like Abraham and venture out not knowing whither he goes, looking for the city of God?

Yes, he can, for with God all things are possible.

Tuesday, February 5

Do Not Envy the Rich. Psalm 37:1-11, 16.

In these verses we have a definition of the meek—those that wait on the Lord. They do not fret, neither are they envious of the rich who got their gains by wickedness. For they know that the wicked shall be cut down in a short time, like grass or herbs. But the righteous are like a tree. They can dwell openly in the land and put down roots. Truly they inherit the earth.

Indeed, "the little that a righteous man hath is better than the riches of many wicked."

Wednesday, February 6

Trust God, Not Riches. Psalm 52.

The rich man that trusts in his riches shall be uprooted with the wicked, but he who trusts in the Lord shall be like a green olive tree that cannot be moved.

This same contrast is shown in the rich young ruler and Zacchaeus. The ruler could not forsake his wealth and follow Christ, but Zacchaeus gladly forsook the treasure he had gained. In a burst of emotion he gave up all to follow Christ, proving that the emotions can be used for God.

Let us root down in the Rock of Ages where we can feed and drink from His boundless resources, rather than trust to the drought and the canker that go with trust in riches.

Thursday, February 7

Riches Choke Understanding. Luke 8:4-15.

What a tragedy to have the wealth of Christ choked out by the riches of the world. Many would like to go to church, but their cares are too many, they must sleep or do business on Sunday. They really think the church is a good institution, but their clubs and lodges take up so much of their strength, that they drain their life away in the second best. If they go to prayer meeting they spend their time considering how to make the east forty produce more or figure out a menu for Sunday dinner, instead of testifying to the grace of God in their heart and life. Not being faithful to witness before the godly, God cannot give them the power to testify for Him before the ungodly.

Lord, keep us from being choked to death by the second best.

Friday, February 8

Be Rich in Good Deeds. 1 Timothy 6:17-19; Matthew 19:16-22.

Even moral integrity is not enough to lay a foundation for future happiness, but we must use what wealth we have to do good deeds for others. Wealth may consist of strength, money, time, or any number of things, but it is a gift of God which must be shared with others less fortunate. Anyone around us who has a need has a call on our resources. "None of us liveth to himself, and no man dieth to himself." Many times encouragement or a kind word is just what some one needs. Our giving always enriches us most of all, for we store up for eternity what we give to those whom we give to in Christ's name.

"Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy;

"That they do good, that they be rich in good works, ready to distribute, willing to communicate;

"Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

Saturday, February 9

The Generosity of the Poor. Mark 12:41-44.

Here comes the poor widow to give her offering. Watching her is the Son of God, who knows what is in man. He says she has cast in all she had. Perhaps she has a daily job and before leaving in the morning she called her children together.

(Continued on next page)

## TWO MEN WITH MONEY

Sunday School Lesson for February 10

(Luke 18:18-30; 19:1-10)

Both men wanted to see Jesus. Both somehow felt a need of Him. Jesus loved both men, and looked right down into the heart of each. There is where the man is. "As . . . [a man] thinketh in his heart, so is he." "Man looketh on the outward appearance, but the Lord looketh on the heart." "With the heart man believeth unto . . . salvation." What did Jesus see in the heart of each?

Read together Matt. 19:16; Mark 10:17, and Luke 18:18. Let the class uncover the heart of this rich, righteous, young ruler. Here was a man trying to get power, joy, and peace by good works. He had evidently failed to achieve. He had lived in his goodness for years. What part of the law had he not observed? What god was he worshiping above the true God? What proof do you see that he did not love his neighbor as himself? Did Jesus tell him that some deed, selling his property and giving the money to the poor, would give him eternal life?

This man loved the world, and therefore could not love the Father. He was sincere and no doubt a prominent churchman. But he could not become a follower of Jesus and get eternal life until he made an absolute surrender of self. It seems that he could not learn from Jesus, for he couldn't bring himself to change his thinking. Why is it so difficult for rich people to follow Jesus?

Read Zacchaeus' story, and look into his heart. What proof do we have that he loved money? He cared more for it than patriotism, or religion, or popular approval. He had to hold the publican position to get wealth. He would sacrifice anything for riches. But he too found no joy and peace in his possessions. Curiously and humbly he climbed a tree that he might not miss seeing Jesus. Did Zacchaeus consider himself a sinner? Had he heard of Jesus' attitude toward sinners? Why could this man so easily, freely, and gladly give up his money, even beyond all law requirement? Did Jesus love him more than He loved the rich young ruler? No, Jesus sought all lost men to save them. Nothing was too great for this man to sacrifice for Jesus. He showed his faith by his works. Salvation came when Zacchaeus let go of self and sin, and received Jesus.

It is not the fact that we have money that keeps us from following Christ; He needs followers who can honestly and honorably make money, but it must be used by good stewards. Most people cannot serve God with money, and we cannot serve God and money. What one does with his money is a very definite measure of his faith in Christ.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

It is better to lay a brick than to blow up a city.



# OUR SCHOOLS

## THE HESSTON COLLEGE REVIVAL

"When they had prayed, the place in which they were assembled shook, and they were, one and all, filled with the Holy Spirit, and spoke God's word with boldness" (Act 4:31. Weymouth).

**GOD DID IT AGAIN.** From academy to college, the revival fire has swept over the entire campus of Hesston College and Bible School. A week before we would have said it were highly improbable if not entirely impossible. Now we can say, Praise the Lord, truly He "hath done great things for us; whereof we are glad."

The Spirit of God certainly moved in and through the lives of the students, staff, and friends of Hesston College during the recent revival campaign Jan. 6-13. Through the ministry of Bro. Joseph Neuhouser, Ft. Wayne, Ind., 101 public conversions and re-consecrations were evidenced during the week's program of chapel messages and evening services.

The power of God was felt at the beginning of the week but the manifestations of the power increased as the week went on. Night after night the Spirit's presence seemed more real than the night before. Souls found victory, peace, assurance. No doubt, however, Sunday evening God's power came down with the most dynamic impetus of any time. Hess Hall didn't literally shake during that concluding service; but certainly individuals were shaken by the Holy Spirit as they confessed past sin in their lives and testified of the abiding peace which was flooding their souls. During the testimony meeting it was not unusual to see from five to seven people standing, waiting to give expression of their new-found victory. Most testimony meetings are hard to get started; this one was difficult to stop. Spirit-filled individuals spoke the Word of God with boldness.

Climaxing the final service was the consecration altar. It has been conservatively estimated that some seventy young people, who had never before made a commitment of life dedication to Christ and His cause, responded.

What accounts for this revolutionary process which made such a drastic change on the campus? Was it the early morning prayer band? Was it the personal work carried on so faithfully by those who had a blazing passion for the eternal salvation of the souls of fellow students? Was it the nearly 100 per cent participation in class prayer meetings each evening at seven? Was it the special numbers of music which prepared hearts for the message of God? Was it the dynamic presentation of the Gospel of truth by a consecrated, God-empowered evangelist? Was it solely the power of the Holy Spirit? Doubtless each of these factors played an important part (some more and some less) in the ultimate results.

Can it continue? Will it continue? If the present testimony, action, and attitude of individual students is any indication, surely the results will be lasting. More is being done than just talking. Letters are being written. Restitution is being made. Changed lives are evidenced by countenance and conversation. Through the power of prayer and faith in Jesus Christ it can continue. By accepting the promises of the Word this present atmosphere will continue.

"May the hope-inspiring God so fill you with perfect joy and peace through your continuing faith, that you may bubble over with hope by the power of the Holy Spirit" (Rom. 15:13. Williams.)

Willard E. Roth.

## Testimonies by Hesston Students

"Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place" (II Cor. 2:14). I can certainly say thanks be to God for the wonderful manifestation of His power and Spirit on our campus and in our hearts. He has certainly blessed us far above anything we deserve. I have to tremble when I think of what God could do if we really had faith to believe that whatsoever we ask of the Father in His name He would give us. My faith has been tested and greatly strengthened in these meetings. "What He's done for others, He did for us." Praise His name!

\* \* \*

I am happy that Christ will not take only certain ones for I'm afraid that I would not be one of these that He would choose if it was for our money, talents, intelligence, or the like. I'm happy that Christ will take anyone who will believe on Him. I am happy to say from the bottom of my heart that Christ has saved me and that He has given me the peace that I was wanting.

D. L. Moody once made the statement, after he had accepted Christ in Boston and had made a trip to Chicago, that "God is the same here as He was in Boston. . . ." I give thanks that He is still the same today and that He will always be.

\* \* \*

Truly these meetings we have been experiencing have been inspirational to anyone whose greatest desire is to have a victorious Christian life. The devil is standing ready to strike in the lives of those who have found joyous assurance. Doubt creeps in after individual failures.

In simple faith and humbleness of mind, I accept God's gift of salvation, trusting Him for complete forgiveness. I know the only way for victory over Satan's snares is through Christ.

## TEACHING THE WORD (Continued)

be carried on without the help of European Mennonite young people, who, like us, are gaining from the work in experience, training, enthusiasm for further development of such work, and perhaps a missionary vision for the needs of those outside their own congregations.

There is a need that has opened to us in Europe without our own seeking for it; with your interest, prayers, contributions, the small start in answering it can be continued. When we pray, "Thy kingdom come," let us remember the children of Europe who are still young enough to be part of it. We have seen many times the agnosticism, doubt, and disinterest which come from a mere teaching of form and words. We have heard the testimony of it from people who were children years ago and whose ministers, parents, teachers filled them. The children are most ready to meet life, and when they come so eagerly to Christian sources to find it, as they do, we certainly may not fail them.—*European Relief Notes.*

## FAMILY CIRCLE (Continued)

April, one, 57; May, 2, 43; June, 0, 37; July, 11, 44; August, 25, 49; September, 49, 51; October, 38, 45; November, 15, 33; December, 3, 50.

*Deaths by States and Provinces:* Pennsylvania, 43; Ohio, 30; Indiana, 11; Michigan, 7; Virginia, 5; Illinois and Kansas, 4 each; Iowa, Maryland, Oregon, Colorado, Oklahoma, West Virginia, 3 each; New York, Nebraska, Montana, 2 each; Missouri, Idaho, Florida, Arizona, one each; Ontario, 11; Alberta, one.

*Summary for year 1951:* 546 deaths reported (291 males and 255 females), 42 less than 1950. Among them were 4 bishops, 8 ministers, 9 deacons. Six were stillborn; 52 died as the result of accidents. The average age was 62 y. 3 d. Nearly 54 per cent, 295 persons, lived beyond seventy years.

Davidsville, Pa.

## TO BE NEAR TO GOD (Continued)

"Children, you know how your father liked to give gifts into the Lord's treasury, even above his tithes. Don't you think we could give this day's wages to the Lord's work? See, here you have bread and fruit for your lunch. You be good children and do your work, and we will go out in the fields this evening for a walk."

The poor widow comes home that evening empty-handed, but her face is all aglow. "As I gave my gift to the treasury, it seemed the Lord was so near I could hear Him say to me, 'Blessed art thou, daughter of Abraham. Be thou like the widow who fed Elijah.'" Proverbs 11:24, 25.

—Mary Alice Holden.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

No services are being held at Manson, Iowa, during the period including Jan. 20 and 27 because of redecoration of the interior of the church.

Sister Catherine Hernley, editorial assistant of the GOSPEL HERALD, will be taking work in Goshen College Biblical Seminary during the second semester. Margaret Jantzi, Clarence, N.Y., formerly a worker here, will be assisting in the office in her absence.

Bro. C. F. Derstine announces the following addresses: Feb. 15, Columbia, S. Car., Bible College; Feb. 16-19, Tampa, Fla.; Feb. 20-29, Sarasota, Fla.; March 1, 2, Bible Conference, Chapel of Pines, Orlando, Fla.; March 4, Bob Jones University, Greenville, S. Car.; March 10, Eastern Mennonite College, Harrisonburg, Va.

Bro. T. E. Schrock took the voice of the church at Pigeon, Mich., on Jan. 13 relative to an ordination of a deacon. He was accompanied by a group from the Fairview Bible School.

A recent analysis of circulation figures shows that the GOSPEL HERALD subscriptions have increased 511 during the past year, an increase of 2.8 per cent. The Way has increased 12.4 per cent, to reach a new high of 246,860.

A number of the Worksheets for first quarter of this year were printed by mistake with one side upside down. Any Sunday school having received those printed the

wrong way should report and correctly printed sheets will be sent instead.—E.Z.

Eighteen corrections for the "Mennonite Community Cookbook" appear in the Mennonite Community for February. Most of these corrections had already been made in the fourth printing. Those who bought books earlier will want to note them.

The Tract Committee at Eastern Mennonite College, Harrisonburg, Va., has on hand a large number of copies of Youth's Christian Companion and The Way. Anyone interested in securing some, please write to the committee.

Bro. John D. Risser, veteran minister of the Hagerstown, Md., area, and widely known in other sections of the church, passed to his reward after a brief illness on Jan. 19. His funeral was held Jan. 22. Obituary later.

Bro. B. B. Shantz, Preston, Ont., preached at Scottdale the morning of Jan. 18. He and his wife are spending a few weeks visiting their daughter in Puerto Rico. They are accompanied by Bro. and Sister Edward Snyder, Hespeler, Ont.

Vernon and Evangeline Neuschwander gave an illustrated talk on relief work in Paraguay and Europe to the Friendly Literary Society of the Albany, Oreg., congregation.

Bro. Elmer Kolb, Pottstown, Pa., was ordained to the office of bishop at the Vincent Church, near Spring City, Pa., on Jan. 17. He was ordained to fill the vacancy left by Bro. Paul M. Lederach, who will soon be moving to Scottdale, and who had charge of the service. Four brethren shared the lot. The sermon was preached by Joseph Gross. Bro. Kolb is an associate editor of the Christian Ministry.

Bro. Ford Berg, in charge of advertising at Scottdale, went to the hospital on Jan. 23 for a major operation.

Teen-age for Christ, a youth group from the Holmes County, Ohio, Mennonite and Conservative churches, met recently in a regular Wednesday evening meeting. Nearly 130 young people were present. Bro. Paul Hummel led in a discussion on Personal Evangelism. A period was then devoted to testimonies and confessions. Pray that this group may continue to grow in Christian experience and service.

Menno Travel Service has opened a branch office at Goshen, Ind., with Bro. Harold L. Swartzendruber in charge. Bro. Swartzendruber will serve M.T.S. on a part-time basis, continuing as assistant to Bro. C. L. Graber in the Mennonite Mutual Aid office. The address is 1413 South Eighth Street, Goshen, Ind.

The Zion congregation, Broadway, Va., has begun to meet for a prayer meeting each Thursday evening at the home of Bro. J. Ward Shank.

Over 1100 chickens were processed and canned for foreign relief by the churches of

Wayne and Medina counties in Ohio on Jan. 15 under the direction of area relief committee chairman, Walter Schmidt.

The Wooster M.Y.F. in Ohio is furnishing money to buy drapes for the new church basement windows.

The central Illinois ministers' prayer fellowship was held at Peoria on Jan. 22.

Sister Ada Blosser, wife of Bro. Perry Blosser, South English, Iowa, suffered a stroke on their fiftieth wedding anniversary and died the next day. Obituary later. May God comfort the bereaved.

A carload of young people from La Junta, Colo., help to distribute The Way the first Sunday of each month, in Pueblo.

A tape recorder has been purchased by the La Junta, Colo., congregation and has already brought blessings to those not able to attend the services.

The Crystal Springs, Kans., congregation has four couples who have been married over fifty years. They have a total of 33 children, 75 grandchildren, and 16 great-grandchildren.

The second printing of "Separated unto God," by Bro. J. C. Wenger, is off the press. A pamphlet by the same author, "Clear Thinking About Courtship," the first of a series on home life, is ready for the press.

The Scottdale M.Y.F. is enjoying a study of Mennonite History, under Edgar Metzler.

The Gospel Fellowship radio program formerly heard on WCRO, Johnstown, Pa., now gives a half-hour broadcast beginning at 8:30 each Sunday morning over WJAC, Johnstown. Bro. Harold E. Thomas is the speaker and the youth chorus under the direction of Romaine Sala furnishes the music.

Ten persons were received into church fellowship at Blooming Glen, Pa., on Dec. 30.

A bishop ordination will be held, D.V., at the Hess Church, Lititz, Pa., at 9:30 a.m. on Jan. 31.

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Marriages
- 119—Obituaries  
The Book Shelf

## Calendar

- Annual Christian Day School Meeting, New Danville, Pa., Feb. 16
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13
- Southwestern Pennsylvania Conference, Ministers' Meeting, Place Undecided, March 21, 22
- Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
- Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp (ages 9-12), June 28 to July 4
- Girls' Camp (ages 9-12), July 5-11
- Junior High Camp (boys and girls, ages 13-15), July 12-18
- Missionary Bible Conference, July 19-25
- First Family Week, July 26 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

**Bro. Dave Shank**, missionary in Belgium, recently attended a conference of Protestant churchmen where the "Church Between the East and West" was the main subject of discussion, the churches in the East being those behind the iron curtain, the churches of the West those dominated by the American economic pattern, and the church "between" referring to that of western Europe. Watch for a more complete report of this conference.

**A believer in an M.P., India**, community who has not yet been baptized has offered a building if a primary school teacher will be provided by the Mission. He desires Christian companionship. Pray that a suitable family may be located there.

**John and Mary Litwiller**, pastor and matron of the Mexican Mennonite Mission in Chicago, announce the arrival of a son, Nelson Edward, on Jan. 17.

**Nearly fifty persons** attended the personal workers' class at the Wooster, Ohio, Mennonite Mission on Wednesday evening, Jan. 16. The discussion centered on helping the Jew, Roman Catholic, and Christian Scientist through personal work.

**The owner of Bagdai village** in India (Central Provinces) who is very warm toward Christianity, needs Christian teaching and fellowship. Pray that these may be provided for him.

**In a recent letter Bro. Ralph Buckwalter**, missionary in Japan, gives a brief resume of their present work. He says: "Our work includes the regular English Bible classes in four schools and Bible study groups at Tsurugadai No. 13 and at Tottori paper mill village. Sunday is full, beginning with Sunday school at 8:30, worship service at 10:00, and evening instruction class at 6:30 for earnest seekers. We are in our second month of Sunday school and the children overwhelmed us, averaging 180 each Sunday and coming 220 strong on Christmas Sunday!"

**The mission study slides on India** have recently been revised with some of the oldest slides removed and about forty new ones added. These slides are available to any interested group: M.Y.F., Young People's Bible Meeting, youth missionary societies, and literaries. Slides are also available on Argentina, Voluntary Service, Puerto Rico, Japan, and China.

**A son, George Daniel**, was born to Bro. and Sister B. Nortell Troyer, missionaries in Puerto Rico, Jan. 12.

**A boy who lives two and one-half miles from Balodgahan, India**, who attended the middle school there and who finishes high school this year is very much interested in Christianity. His father has said that if the boy, Sukalu, wishes to "improve his religion"

that he will not oppose him. Pray for Sukalu and for the people of his village, that a Christian church may be established there.

**Bro. John Mellinger**, veteran mission board administrator of Lancaster, Pa., commemorated his ninety-third anniversary on Dec. 7. Bro. Mellinger still takes a keen interest in mission affairs.

**Bro. Paul Sieber**, superintendent of the West Liberty, Ohio, children's home, called at Board headquarters on some matters of business on Jan. 16.

**On Thursday evening, Jan. 11**, 100 friends of the D. Walter Miller family, pastor of the Wooster, Ohio, Mission, gathered at the Miller parsonage to surprise them in celebration of the remodeling of the former mission

## Your Treasurer Reports

May we quote:

"The finger of God is pointing toward Japan now. A fifty-year reaction against the Gospel message has come to an end. Especially is young Japan eager to find an ideology with which to replace the old militaristic concepts which held their fathers captive for half a century. Faith in Shintoism went with the confession of its deity that he was mere man. Nature abhors a vacuum. Japan's vacancy will be filled. MacArthur's plea, 'You must send us 1,000 missionaries at once,' is now history. Returning missionaries are impressed with the same fact. Wrote William Axling of the American Baptist Foreign Missionary Society:

"To say that the present hour is an hour of unparalleled opportunity is not juggling with words . . . [In forty-six years] I have seen nothing like it. The heart of young Japan is wide open and hungry for the Gospel . . . They are on a quest for a new philosophy of life for themselves and for the nation. And they are intent on finding it in the Christian teachings. It is almost pathetic to witness their eagerness and the hunger of their hearts.' The Yumoto Conference of August, 1947, found that 'the Christian Church in Japan is facing a day of unprecedented opportunity and tremendous difficulty . . . the hearts of the people are more open to the Christian message than ever before. In city and countryside, the opportunities for Christian witness are almost unlimited.'"—**From We Enter Japan.**

May we urge continued contributions for our expanding mission program in Japan. **Mennonite Board of Missions and Charities H. Ernest Bennett, Treasurer Elkhart, Indiana**

## MENNONITE RELIEF COMMITTEE

(M.R.C.)

**Timothy Bergey Brenneman** was born to Dr. and Mrs. Paul Brenneman, members of the La Plata Mennonite Project Service Unit, Puerto Rico, on Dec. 22, 1951.

**One or two women** are urgently needed immediately to help in the Rittman, Ohio, Home for the Aged due to the illness of Sister Peachey. Workers should be able to serve for about six weeks, beginning Feb. 15. If you enjoy serving where there is need, contact the Relief and Service office at Elkhart or Bro. Aaron Peachey, superintendent of the Home.

**Several women** will be needed soon as voluntary service replacements at the Mennonite Home for the Aged, Eureka, Ill.: one on April 1 and one on May 1. Write the Secretary for Service and Relief.

**Reports from Mathis, Texas**, indicate that the service unit there is getting off to a good start. The Mathis Lumber Company is donating materials for furnishing the kindergarten. The unit is making tables and chairs for the children. A survey is being made to determine the number of children who will come. The sewing circles at Harrisonburg, Va., are assisting in the purchase of sewing machines so that the unit can open a sewing room for Mexican mothers. Pray that the contacts established through the service program will bring more souls into the church.

chapel which will now be used as a living room and study.

**From India comes a request for prayer** for revival in the M.P. Mennonite Church.

**A report from Anna Lois Rohrer**, missionary nurse at Ghatula, India, says: "I am fairly well settled here at Ghatula, but just got my freight a week ago. I am studying Hindi and have taken over the dispensary work and administration from Miss Erb (Elizabeth) who is out touring with the evangelists and Bible women. I am looking forward to the time when I can do this too. I hope next year."

**Under date of Jan. 8 Bro. Lester Hershey** writes from Puerto Rico: "You will be interested to know that soon we shall be broadcasting La Hora del Calvario into Spain from Radio Internationale, Tangiers. The hour is set for Wednesday afternoons at 16:00 to 16:30 o'clock, Spanish time. Will you pray for this entrance into Spain, and ask others to do so also? As you know, Spain surely needs the Gospel, and urgently."

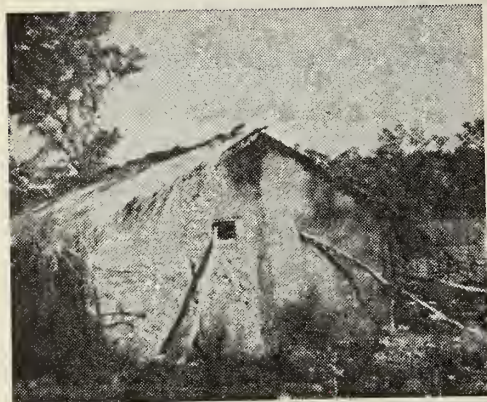
**Bro. Paul Stoltzfus** from the Louis Road Chapel, Cleveland, Ohio, was the guest speaker at the Lima, Ohio, Mennonite Mission on Sunday afternoon, Jan. 6.

(Continued on page 116)



# There's No Place Like Home-- in the Chaco

BY UNA CRESSMAN



Many sleep huddled together in their poorly ventilated, crowded, one- or two- room huts where the rays of the sun never enter except through the occasional hole in the roof through which the rain also comes.

Lescano, a young baptized member of our church at League 15, was lying very ill in his home. "We want you to go and have a look at him," came the request from Petizzo, the chief, and others of our Indian members. "He has had a high fever for many days. You must go and see him after the meeting before you return home. Maybe you can leave him some medicine," came the demands. Night shades were already creeping upon us by the time the medical needs of the other Indians were attended to after the services. We did not know the way to the home of the sick man, but there were at least six or more Indians ready to accompany us to show the way. Without losing time, all got into the back of the jeep truck. Slowly we wended through the bushes following a trail which at times was lost sight of because of the untrodden weeds. "Tranqueros," a crude form of a gate, had to be opened here and there in order to let us pass through. We went as far as the trail would allow the jeep to go, then we dismounted and walked the other short distance to the house, creeping below barbed wire fences, always on the alert for snakes, and chasing mosquitoes while walking through the long grass.

When we were approaching Lescano's squalid mud hut there came to meet us not only one dog, but four or five of them and each one looking more sickly than the next one. Some were barking fiercely and others just sniffed around. However, just as many Indians were right there on deck to protect us from them. We now started the usual custom of shaking the outstretched hands of the whole company of men, women, children, and babies, for there are many living there all in a huddle. Greeting them in turn and speaking a few words in their native language was enough to wipe away the strangeness and bring out the smiles on their faces.

It was already dusk. With medicine bag in hand, I was led into the dingy hut which has no windows and no furniture except a crudely made bed of tree branches. Upon this were strewn clothing and rags not in use at the moment. Although several people were sitting on it, I also found a spot upon which to put my medicine bag. Stooping down to observe the patient lying on the mud floor and hidden under a mosquito netting in one corner of the room, I found him to be quite sick. With only a flashlight in the dark room and only a few moments to make observations, and his attendants speaking a very broken Spanish, it was difficult to make the diagnosis. However, I left him with some medicine, hoping to return again the next morning with the Buckwalters for the regular Sunday services when I could see him better and see what effect the pills that I left should have upon him, before leaving a more drastic treatment in unskilled hands. Before leaving, we offered a word of prayer in behalf of the sick one, instilling into all present a hope and a confidence as we commended all into the hand of God. Following our freshly made trail with little difficulty, we found our way back to the road which led us home.

On our return in the morning I found Lescano to be a very sick person. Giving what treatment I could for the moment, I left the rest in the hands of the most skilled one among them with the confidence that he understood the instructions since he received more or less the same treatment himself shortly before when ill in his own home.



"We want you to go and have a look at him," came the request from Petizzo, the chief, and others of our Indian members. Petizzo is the man on the left.

I stressed so much the need of forcing water, but when I saw how muddy it looked when brought I almost repented for having said it. After leaving him on this trip, we were able to make only one more visit until the heavy rains came so that we couldn't get through for two weeks which was yesterday. However, we found him on the way to recovery at that time and yesterday he was at the services, appearing to be quite himself for which we thank the Lord.

During the year we have been called into homes just like the one described above. Very few Indians in the reservations have any other bed than a place on the floor which is of dirt, except in the summertime when most of them sleep out in the open, protected from insects by keeping alive a smoking, smoldering fire. Many of them, covering themselves with a canopy made of material, sleep huddled together in their poorly ventilated, crowded, one- or two-room huts where the rays of the sun never enter except through the occasional hole in the roof through which the rain also comes.

For some reason or other the saliva glands of these people seem to be overactive. The entire floor, no matter whether at home or in church, serves as a spittoon. One has to wonder how under such conditions any could escape from that dread disease, tuberculosis, so common among them.

Our hearts are burdened for these people. There is so much to be done for them and to be taught them, but with their limited understanding and limited means, where can one begin to help the most? This truly is a problem. We need your prayers that the Lord might grant us wisdom to deal with them wisely and in the Spirit of Christ.

Chaco, Argentina.

## The Missionary Children's School in Tanganyika

BY NOAH MACK

A doctor visiting our children's school in the interests of student health frequently finds himself under examination and not always able to answer the questions. A university degree is no guarantee that he will be able to pass the cross-examination. The school scientist is likely ready with his microscope. This is his opportunity to get a good blood slide. The question arises, Why are white cells blue and red cells white? That one is not too difficult, but sometimes the doctors must do like some modernists that use big words to hide their ignorance. Sometimes it is best to say, "I don't know."

A school in the tropics faces all the problems of epidemics that occur in America. There are measles, mumps, chicken pox, colds, sore throats, etc. In addition malaria must be controlled. The school at Bukiroba is in temporary quarters. The children must go from the Hurst house to other houses to go to bed at night. This increases the opportunity of being bitten by mosquitoes. There were too many absences from school last year because of illness and we are trying to cor-



rect this. Medicines to prevent malaria are taken daily. These are helpful, but not completely effective. Gammaxene will be sprayed regularly every three months on the walls. This should prove fairly effective in dormitories such as we are building at Nyabasi. It will not prove so effective where the children must walk about outside the buildings at night. Isolation quarters in the new building should also be helpful in preventing the spread of disease.

The school buildings at Nyabasi are progressing unusually well for Africa although materials are sometimes not immediately available. We as parents appreciate the help of the home church in this project. The rafters are now being placed on the dormitory. The school building is already built. I had hoped that I might have the privilege of being intimately associated with the school here. Bukiroba is too distant for a physician to analyze properly the causes of absence from school. What was diagnosed as malaria by those not medically trained was not

necessarily malaria. Were there relapses? Were there household infections? Solving these two problems alone might go a long way in producing an answer to the malaria problem. Our furlough time will soon be due; so we will have to turn this over to someone else. Fortunately the high altitude of Nyabasi with its low temperature will mean that the school will not be troubled by the more severe and dangerous type of malaria.

The children have been producing good programs with a Christian message. The standards of the school are high and should satisfactorily prepare our children for school in America. The teacher is to be congratulated. It must have been difficult to maintain good standards with the children missing so many days of school. Moving the school to Nyabasi will have many advantages. The children will miss their weekly swimming class at the lake. They have greatly enjoyed this diversion from school routine.

Musoma, T.T., E. Africa.

## The Work of a Hospital Chaplain

BY CLYDE MOSEMAN, CHAPLAIN AT LA JUNTA [COLO.] MENNONITE HOSPITAL

"Just what do you do around here?" an old skeptic asked me one day as the chaplain visited his bedside. This question has, no doubt, entered the minds of many people both inside and outside the church. Hospital chaplaincy work is a new field of service within the Mennonite Church. In fact, it is relatively new in most Protestant and public institutions for the sick. Only in recent years have Protestant hospitals or public institutions appointed someone to care for the spiritual needs of their patients. Even today many hospitals have no provision to meet the spiritual needs of the people who come to them for treatment.

The skeptic's question was a fair one and deserves an honest answer. In his thinking a hospital is a place where one comes when he needs medical help to cure illness. What does religion have to do with a stomach ache? One comes to a hospital to receive treatment through medicine, pills, the surgeon's scalpel, or some electrical or mechanical gadgets.

Unlike the skeptic, most people believe that man consists of more than flesh and blood and bones. The physical is merely one aspect of the individual. There is a mental, emotional, and spiritual side of the human personality. Feelings of guilt, fear, worry, loneliness, hate, and anxiety are also diseases which cause people pain. "Life is more than food and the body than clothing," were the words of Jesus.

Just what does the chaplain do? Let us go to his files and see. Here is the record of a young wife which reads, "possible fractured vertebra and shoulder. Jumped from second-story window—marital problems." A similar record of another young wife reads, "lysol poisoning—attempted suicide—family difficulties." Treatment calls for plaster cast and lavage—and a number of visits by the chaplain.

Another case record reads, "Age 75; religion, none; diagnosis, cardiac." A number of visits by the chaplain are noted. "Remarks—bitter toward life; not responsive." Notation of a later visit reads, "patient began to weep and said he is too great a sinner to be forgiven. Helped him find forgiveness through Christ. He kept saying, 'It's too good to be true.'" A later notation states, "confessed faith and was baptized." The following visit reads, "seems to be enjoying his new experience in Christ." A case which again illustrates the patient's need for the help of the chaplain as well as the physician.

Two similar case records: The first is that of a businessman, age 49, suffering severe pains in abdomen. When interviewed by the chaplain, it became apparent he was suffering physically and mentally from hatred and resentment. The problem—another man had become involved with his wife. The chaplain tried to help him see the harm his hatred and resentment were bringing on himself and at a later date counseled with husband and wife to help them find the solution to their problem.

The second case was that of a young wife suffering from a highly nervous condition. When interviewed by the chaplain, she confessed that while her husband was away she had attended a party, became intoxicated, and was involved in illicit relations with another man. She was continually haunted by a feeling of guilt and fear from which she could find no release. She was first helped to find reconciliation with God and at a later time to be reconciled with her husband. Again, the physician gave treatment for ulcers and nervousness, but it was the chaplain's responsibility to help solve the spiritual problems.

The next record is that of a middle-aged man whose diagnosis is stomach ulcers.

When visited by the chaplain, he explained that he was the proprietor of a tavern and is addicted to the use of alcohol. Later visits revealed other problems which have contributed to the alcohol habit. Again the chaplain's work is to help him face and solve his deeper problems which in turn will help to cure the alcohol and ulcers. This patient has now found a real experience with God that is helping him to overcome his difficulties both physical and spiritual.

Two more case records of a similar nature: The first is a young wife and mother of two small children who had undergone major surgery. Her husband called to visit her and shortly after leaving the hospital was involved in an auto accident in which he was instantly killed. The chaplain was called upon to minister to her in her hour of need and to bring comfort and spiritual resources to help her bear her sorrow, to recover from shock, and to face the added burdens and problems confronting her. A week later a similar case was that of an elderly man who was involved in an auto accident in which he and two others were injured and his wife killed. While he was a believer, the shock and loss of his companion seemed to be an insurmountable problem. The chaplain was able to strengthen his faith and bring reassurance in that difficult experience.

And so the records go on—cases of unmarried mothers, patients facing death, persons having amputation of limbs, or suffering from severe burns and other situations which necessitate facing life with physical or social handicaps. A hospital is indeed a place where men face life, death, and God.

Much of the chaplain's work, however, is not the unusual, but the everyday routine of ministering to the ordinary people who are admitted to the hospital. Many of these are Christian folk who need their faith strengthened. It is a common occurrence for Christians when stricken ill to question the goodness of God and often they may harbor impressions that their illness has come as a punishment from God. The chaplain merely offers a guiding hand to lead them in the way of faith.

Other routine duties include visiting patients before they go to surgery. Many times there are fears, or lack of assurance, or sins that need to be confessed. Again there are new mothers who need to be encouraged to dedicate their children to the Lord, to see their responsibility in providing a Christian home and training for the child. There are other patients too, who have grown cold in their Christian experience and who have backslidden, who need to renew their fellowship. In such cases the chaplain's task is to help them find forgiveness, to make a new commitment, and to arrange with their minister to have them reinstated.

Perhaps the greatest part of the chaplain's work is direct evangelism. All types of people within a radius of seventy miles come to the hospital for treatment. Men and women who never enter a church are confronted with



the Gospel at a time when they are more receptive to spiritual things. In periods of suffering and crisis the conscience is sensitive and human helplessness becomes very evident to the heart of the afflicted. One is thrilled again and again as he sees the power of the Gospel grip the hearts of people who have been previously ignorant or indifferent. How many folks respond when they are dealt with in a loving and sympathetic manner. Many times tears trickle down the face of those who are shown the love of Christ after their prejudices against hypocritical church members and divided churches have been swept away. Repeatedly Christ's claims are verified. As He is lifted up, He does draw men unto Himself. As men hear the call of the Good Shepherd, many of them do hear His voice and follow Him.

It is the chaplain's responsibility and desire to bring the healing power of the Gospel to every patient entering the hospital. As was the ministry of Jesus, so the chaplain seeks to heal the brokenhearted, to bring vision to the spiritually blind, and to help those who are victims of sin to find liberation and deliverance.

Chaplaincy work is a new field of evangelism. Here is a field of service for which young men of the Mennonite Church should be preparing themselves. This type of personal evangelism presents a multitude of opportunities to share in Christ's ministry of preaching, teaching, and healing.

La Junta, Colo.

Mr. Kingsley, Agent General of the United Nations Korean Reconstruction Agency, says that the war has inflicted damage amounting to approximately \$2,000,000,000 on Korea. He said that in Seoul, one of the most modern cities in the Far East, 85 per cent of industrial facilities, 75 per cent of office space, and 50 to 60 per cent of living space had been destroyed. He estimated that of the 9,000,000 north Koreans before the war, 1,000,000 were dead and between 3,500,000 and 4,000,000 now were in South Korea.—Asia Calling.

## Al Instituto Biblica

(To Bible Institute)

"... give my gratitude for the teachings ... were taught to search the Scriptures more."—Isidoro Rivera Colen, Palo Hincado.

"It was a privilege to attend the Institute because I learned many things ... many blessings ... for days to come also."—Gladys Marrero, Palo Hincado.

"... learned that through the Bible and prayer we are better able to cast off those things disagreeable to God."—Daniel Oyola, Rabanal.

"The Institute has meant much to me."—Jesus Espada, Pulguillas.

"... I will try to put in practice what they taught me."—Ruben Fuentes, Palo Hincado.

"It was a wonderful experience to study the Book of Acts. ... Paul at first a persecutor of Christians, later became their brother."—Lucas River, Rabanal.

"... received new things which I had not known before."—Edie Elsa Gutierrez, Penon.

"... learned much that was lacking in my life."—Lydia Rodriguez, Pulguillas.

"It has been a great blessing for my spiritual life ... and growth ... Christian fellowship with others."—Angel Luis Miranda, Palo Hincado.

"... have learned that the principles of the Christian life are very important."—Juana Ortiz, Rabanal.

"... received the incentive to search the Scriptures more."—Samuel Rolon, La Plata.

"... grateful for the class ... learned that a home with the Holy Spirit is one of joy and happiness."—Angelica Alvarado, Coamo Arriba.

Expressions like these could be multiplied in the one hundred and eight young people, including those young in Christ even though older in years, who registered for the fourth Bible Institute in Puerto Rico, held on the three week ends of October 19 and 20, October 26 and 27, and November 2 and 3. Eight

were Sunday-school officers, eight were teachers, and seven were conscientious objectors.

The twelve sessions, held each Friday evening and all day Saturday, gave ample opportunity to cover the five subjects offered, each student being enrolled for two classes: "Christian Family," "Principles of the Christian Life," "Youth Faces Love and Matrimony," "Catholic Doctrine and the Bible," "Book of Acts." Bro. T. H. Brennenman, Sarasota, Florida, and the pastors taught these classes.

Filled trucks, guaguas, or cars gave opportunity for all from the various churches—La Plata, Rabanal, Pulguillas, Palo Hincado, Cuchilla, Coamo Arriba, Penon—to attend the sessions which were held the first week end at Pulguillas, then at Palo Hincado, and the last at La Plata. It is interesting to note that expenses for travel and food were met by the churches themselves.

For the last session the pupils were given the opportunity to respond in the form of examination. Seventy-one took these and sixty-three passed them.

At the close, recognition was given to three persons who had completed the four-year course. These were given diplomas of acknowledgment.

The strains of the theme song, "There Is a New Name Written in Glory," could be heard as they were leaving the church for their various homes in the mountains, much the richer for having had this opportunity of Christian growth offered by the Institute.—From "Rio La Plata."

**LEFT:** Cooking "arroz" (rice) for those attending Bible Institute at Palo Hincado. Two converts of the church are assisting Sister Grace Nachtigall. The picture does not do justice to the delicious flavor.

**RIGHT:** A "guagua" (bus) arriving at the Palo Hincado church for the second week end of Bible Institute, 1951. One of the pastors, Bro. John Driver, is seen to the right.





# Who Fell Among Thieves

BY WALDEMAR SCHROEDER

The M.C.C. is carrying on a relief program among the Arab refugees in the Hashemite kingdom of Jordan. Your contributions for relief are shared with these needy people.

I wish one could say something cheerful about this situation in Jericho, but the more one thinks about the desperate plight of these people, the more hopeless it seems. Not only the refugees are in great need; there are many non-refugees who did not actually lose their homes, but lost their means of support. They are destitute because they do not qualify for rations, since technically they are not refugees. They live in dark and crowded rooms that are cold and drafty in winter. Their clothes and bedding are faded and worn out with no replacements in sight. Food is a real problem.

Another tragic aspect of the whole situation is the mental outlook of the people. For more than three years they have been living in camps on the plain of Jericho under the blistering summer sun without work, wondering what the future holds for them. You ask the nearest one what he would like to do, and he will tell you that he wants to go back to the home he lost. Receiving has become part of them; if there are people who could help themselves, they are reluctant to do so now, for they have come to rely on their monthly ration. They seem to be waiting for those world powers that plunged them into this soul-destroying plight to do something to restore them to their lost homes.

Today I'm going to tell about some of the people with whom we come in almost daily contact. There are the thirty boys who come to the shoemaking school which is located in a tent in Ain Sultan refugee camp on the very outskirts of Jericho. The boys gather early in the morning at the tent and work until noon under the supervision of a master shoemaker. Having come from various backgrounds, they now live in the camp. Some have had six years of schooling; a number of them never attended school. Their ages range from twelve to sixteen years. Their clothes are torn and patched; most of them walk barefoot. All of them are eager to do something.

There is El Obseh who lives with his married brother. His brother's wife thinks of him as an extra burden taking up room in the small mud hut. His father is dead; his mother is married again to a man who will not have him around. In all his fifteen years El Obseh has never been to school; he can neither read nor write. His lisp is quite noticeable and at times they make fun of him and he has to take it, because he is small for his age. For a few months he attended shoemaking classes quite regularly and made fairly good progress.

When summer came his brother trekked to the eastern plateau and El Obseh went along to glean in the harvest fields. Due to scarcity of rain the harvest was very meager this year and the gleaning did not last very long. El Obseh came back to the Jordan Valley, walking a distance of over fifty miles and

begging along the way. Early one morning he showed up at the shoemaking tent, tired and hungry, and too scared to say anything about his adventures. But the gnawing hunger finally drove him to tell that he had not eaten much on the way. Hastily the guard produced a piece of bread from somewhere and together with some water El Obseh made a meal of it. But he had no place to stay. The guard offered him a place to sleep. For two days El Obseh stayed, but restlessness seemed to take hold of him and he was gone again without telling anyone. Some weeks later he showed up at the school, but stayed only a day. Where he is now no one knows. Like thousands of others, displaced from their homes, he is drifting about without security.

Twelve-year-old Dawas is a likable little fellow. He is the oldest of five children. His father is blind; his mother manages the meager rations somehow so that the family has something to eat. Their home is a mud hut in a refugee camp of seven thousand people. Dawas attends classes in shoemaking quite regularly. Dawas often seems tired and listless. Although he likes to play football, he doesn't seem to be able to join with the same vigor as the other boys because he tires easily. At times he gets attacks of malaria, forcing him to stay in bed. This is only a mattress and a blanket on the mud floor.

Mahmoud is sixteen and tall for his age. He has had seven years of school and speaks some English. He is quiet and industrious and tries to do the work as directed. In time he may become skilled enough to join a shoemaker master as an apprentice and earn a few piasters. But to find a job is a problem, for thousands are out of work and live on rations distributed by UNRWA.

Abdul, the guard at the shoemaking center, is trying to support a family of nine people. With his monthly ration of sugar, flour, lentils, and fats, supplemented by the small salary he receives, he tries to keep the wolf from the tent door. His other big problem is to provide clothing; the growing children wear them out quickly. The family did receive some clothing, but sun, dust, and perspiration play havoc with their garments which are washed in the most primitive fashion by rubbing them on stones. Abdul's eighteen-year-old son tried to find work in Syria, but was jailed for two months for crossing the boundary and then returned to his family.

At one time Abdul and his family had their own home. When the fighting drew dangerously near to their village, they all fled with only the clothes they could carry. For more than three years they have existed in this valley through summer's heat and winter's dust storms and rains. Thousands of others about them are in a similar plight with no relief in sight.

People come daily to our door with their problems. There is the poor one-legged boy who wants to know if we can help his orphaned sisters. Their grandmother had looked after them, but now has become an invalid. The policeman wants to know if we can find a school for his children; the schools in the village are overcrowded and do not admit any more pupils. The wizened little fellow has a large family and not enough to clothe them. Da'ud can find no work and begs for money.

What can be done to bring relief and a solution to the problem of these homeless people? The Christian Church and the world should know about the injustice of the situation so that immediate relief could be brought in food and clothing; a long-range program of rehabilitation to provide homes for these people should be planned; and lastly, let each one search himself and recognize where he has failed, and pray to the Almighty that heart and hands may be made willing to help these people "who fell among thieves."—Services Bulletin.

## What Is the Relation Between Hands and Hearts?

In the twenty-fourth Psalm, the writer inquires who it is that shall ascend into the hill of the Lord and who will be able to stand in God's holy place. In seeking to give an answer to this question, the psalmist suggests that, if one wished to do these things, he must have a pure heart and clean hands.

The psalmist seems to believe that these two things are related to each other. He would imply that one cannot easily achieve pureness of heart without at the same time having cleanness of hands. Moreover, both of them are essential if one is to dwell close to God.

The psalmist was right. As one worships in the tabernacles of Jehovah and seeks for pureness of heart, this closer walk with God will manifest itself in his daily living. After he has known God intimately, the things which his hands do will be clean things. He will no longer despoil his hands by taking that which does not belong to him, by apportioning to himself more than his share, or by withholding from others that which rightfully belongs to them. His hands will share all of God's blessings with others.

Likewise, if one would seek to do righteous acts and have his hands engaged in worthy community activities, these actions can be effective only when they flow from a worshipful and loving heart.

To seek to do either one of these things, worship or work, without the other is to go against the natural order of things. To have holy, worshipful lives express themselves in clean, Christian community and world-wide activities is the way God would have it.

Clean hands and pure hearts belong together.—Desmond W. Bittinger, in "The Rural Church at Worship."



## THE KINGDOM TO THE SOUTH

By J. D. GRABER

### II

Montevideo, the capital city of Uruguay, is just across Rio de La Plata from Buenos Aires. Why is it, then, that you board a steamer at 10:00 p.m. in Buenos Aires, keep traveling all night, and do not arrive at the Uruguay capital before 7:00 in the morning? The reason is in part that Uruguay is farther east and so the boat travels some distance down the river, but the main reason for the long journey lies in the fact that the Rio de La Plata, or "The River Plate," as it is called in English, is an ever widening estuary as it approaches the open sea, being nearly one hundred miles wide at its mouth. The overnight trip on New Year's Eve and return on January 2, was very comfortable.

Our General Mission Board made a decision to open work in Uruguay several years ago. Due mainly to the urgent need that existed for workers in Argentina, the decision has not so far been implemented. The Board, however, still accepts its plans for work in Uruguay as valid as we take actual steps for the current year. My brief trip across the border is just one of the steps which we hope will lead to the establishment of a permanent witness there.

Particularly, Uruguay is perhaps the most democratic of Latin-American republics. Last year they adopted the system of government by a committee, doing away altogether with the office of president, so fearful are they of any development toward a dictatorship. There has been a great dread of anti-clericalism in their history until today we have there a truly secular state. This is good, politically, but secularism is never a friend of Christianity and it is this very atheism and materialism that has made hard going for the living Gospel of Christ in Uruguay.

I spoke to a number of church leaders in Montevideo, both national and foreign. All expressed appreciation for the religious liberty and freedom they enjoyed in that country. Without exception they welcomed the coming of the Mennonite Church into their midst. Anything that strengthens the evangelical witness and anything that increases the evangelical community, even numerically, is desirable.

There is little danger of coming into competition with existing evangelical churches. (In Latin America "Evangelical Church" means about the same as "Protestant Church" in North America.) In Montevideo, we were told, where there are quite a number of churches already, is the largest field. Here we could find a number of wards of the city and outlying suburban areas totally without a Gospel witness. In one area it was pointed out that there are perhaps 100,000 people without a single church or Sunday school.

But in the outlying hinterland the needs are still greater. There are a few large provincial capitals with either no evangelical

church at all or with a mere weak struggling mission point. Of smaller towns there are many without a Christian worker and without a Gospel witness. Certainly we have here an open door. Shall we not enter in this year?—via Elkhart, Indiana.

## Women's Activities

You have read the January "Missionary Sewing Circle Monthly." Many fine personalities have come to mind in addition to those whose names are printed. May the good influence of all our forerunners continue to be a blessing.

Words of appreciation are due Mrs. Alma Roth, Mrs. Esther S. Meyer, Miss Ruth A. Yoder, and others for furnishing and helping to locate materials for this historical number. Thank you.

\* \* \*

Sister Cora Buzzard, one of our pioneer sewing circle sisters, who has served in a number of offices, and is still active in the work, says of this work: "It is one avenue of service that woman is particularly adapted to carry on. It is distinctly a missionary effort, a work that has come to stay, one that the Mission Board and the church look to for help. Through it the pastor and the minister are enabled to do more effective work, for the supplying of temporal needs is often an avenue for presenting Christ." Sister Buzzard further challenges us not to forget our responsibility through intercession, something to which all can contribute even when unable to attend the meetings.

\* \* \*

While visiting in the archives, the custodian, Bro. Nelson Springer, called my attention to a neat little pamphlet entitled, "She Hath Done What She Could." It is the story of Sister Lizzie Brubaker who gave her life in the service of collecting and sending money to the orphanage in India during the great famine of 1897. Sister Brubaker entered into this work so wholeheartedly that she went without food for days that she might more keenly feel the sufferings of the starving millions and thus be able to speak from the heart for them. At the time of her passing in 1928 she had names of donors on her records not only from the Mennonite Church, but from nearly all the other church denominations. May God bless us with the same zeal to bring relief to His children who are spiritually and physically hungry.

\* \* \*

During the South Pacific district conference of Nov. 22-24, the sisters held two meetings between sessions with Viola Wenger, Alice Classen, Stanley Weaver, Leonard Garber, and Ada King as their speakers. The presidents of the sewing circles told of their activities of the past year. Besides sewing for the needy, there were sunshine boxes prepared for the sick, new babies were remembered with gifts. After drawing names, suitable gifts were purchased and given in the name of the circle. There were those also who did laundry for the sick. Some helped at the Reedley mental hospital, others at the

clothing center, and still others placed Gideon New Testaments in Christmas baskets. All helped to send Christmas bundles either to M.C.C. or to the Navajos.

At the close of the conference when opportunity was given for testimony, a brother who has done relief in Europe, spoke words of appreciation for the work of the sewing circles which he had witnessed in Europe. Quilts and all our gifts of love mean so much to the needy over there.—Mrs. C. L. Shank.

## M.C.C. WEEKLY NOTES

### News from Paraguay

During November and December in Paraguay (a southern hemisphere country) activities taking place corresponded to those of May and June here. A large class of young people graduated from the teacher training course, and closing exercises at the Central Schule (high school) were held.

Plowing and planting have been in progress in various places. Most of the planting has been completed at the M.C.C. experimental farm in Colony Fernheim, and weather has been favorable for growth of the crops.

In Colony Fernheim, Nov. 25 is observed as a special thanksgiving day, commemorating the time when in about 1930 a group of the people were able to leave Russia.

### Youth Rehabilitation

Ten young people from Canada, Germany, Holland, and the United States are continuing the Saltzmitter project opened by a summer service team last year. This city lies in the eastern portion of the British zone of Germany, near the border of the Russian zone. This industrial area was used for munitions production during the war, and after the war was almost totally dismantled. When the German people of Poland, East and West Prussia, and Danzig were expelled, many of them settled in this "ghost city" area, and among them were many Mennonites.

The work here consisted at first in erecting a building to be used as a youth activity center. As the construction neared completion, it became evident that a significant service could be rendered by continuing work there in actually directing a youth rehabilitation program. The building is called the Haus fuer Alle or "house for all." Here many of these refugee Mennonites, along with the unit members, enjoy fellowship in religious meetings for the first time.

### Menno Travel Service Expands

Much interest is being expressed in the Fifth Mennonite World Conference, to be held at Basel, Switzerland, Aug. 10-15, 1952. A large number of visitors and delegates are planning to attend. Menno Travel Service is making transportation and tour arrangements for many of these travelers. Anyone interested who has not yet made travel plans should do so promptly. The main office of Menno Travel Service is at Akron, Pa.

Menno Travel Service has opened a branch office in Goshen, Ind., in order to serve in a



more personal and effective way to meet travel needs of that area. Harold L. Swartzen-druber will be devoting such portion of his time to this work as may be required. This Goshen office, in conjunction with the Akron office, is prepared to give service in all phases of travel arrangements, including air and ship

passage, information on baggage, inoculations, visas, and other related questions. The address is Menno Travel Service, 1413 South Eighth Street, Goshen, Ind.

Released January 18, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

## STRYKER, OHIO

(Lockport Congregation)

Dear GOSPEL HERALD Readers: Greetings in our Saviour's name. We have been enjoying many spiritual blessings. Our evangelistic meetings were held Nov. 25 through Dec. 2, with Bro. John R. Mumaw of Harrisonburg, Va., in charge. The messages were inspirational and edifying and the meetings well attended. Three young souls confessed the Lord as their Saviour. We are looking forward to baptismal services in the near future.

Bro. D. W. Graber was ordained to the ministry Sunday, Dec. 30, having served as deacon for a number of years. In the same service Bro. Maynard Wyse was ordained by lot to the office of deacon. Our bishop, Walter Stuckey, officiated, assisted by Bishops E. B. Frey, Menno Troyer, and Henry Wyse. God bless our brethren in their callings; and may God bless you all.

Jan. 10, 1952.

Mrs. Glen Roth.

## ARCHBOLD, OHIO

(Central Mennonite Church)

Dear Christian Friends: We appreciate having visitors. The following have worshiped with us in the last number of months: Ivan Magal, a group from the Louis Road Chapel at Cleveland, Ohio, Elias Kulp, Raymond Richer, Detroit student-in-industry unit, E. S. Hallman, young people's group from Nappanee, Ind., Freeman Aschliman, Neil Buskirk, James Lark, and Allen Ebersole.

Twenty-five young people have been added to our church fellowship by water baptism in the last six months. Milo Kauffman, Hesston, Kans., was the evangelist at our revival meetings Oct. 5-14.

An all-day missionary service was held on Nov. 11. Guest speakers were J. D. Graber, Elkhart, Ind., and Marie Yoder, on furlough from Puerto Rico.

May God bless each of you through this new year.

Jan. 11, 1952.

Anna Rose Nafziger.

## ALBANY, OREGON

Bro. Sanford Shetler, who is teaching at the Western Mennonite School, gave us some very interesting and inspiring thoughts in a series of talks over the week end of Nov. 29 to Dec. 2. These were very much appreciated.

We also enjoyed a nice Christmas service the Sunday before Christmas, with a children's program followed by a chorus program given by the Ladies', Men's, and Mixed choruses, interspersed with quartet numbers.

We are looking forward to a series of revival meetings with Bro. John C. Wenger as our evangelist, early in April. Pray for Bro. Wenger, that his messages may be attended by the Holy Spirit, and that they may find their way into the hearts and lives of boys and girls, men and women, bringing strength and courage to the saints, and salvation to the sinners. Above all, pray that the whole program may bring honor and glory to the name of Him who gave Himself on Calvary.

Jan. 12, 1952.

M. R. Martin.

(Continued on next page)

# CHURCH CORRESPONDENCE

## SARASOTA, FLORIDA

(Bay Shore Congregation)

Dear GOSPEL HERALD Readers: As we look back on the past few months, we must indeed give thanks and praise to our heavenly Father, who has blessed us so richly and answered many prayers.

It was with thankful and happy hearts that the evening service of Aug. 5 was approached—a service of farewill and consecration for Sister Carol Glick of this place who has been sent as a missionary to Puerto Rico. Sister Carol is the first of our congregation to go into active missionary work on the field and her going brings the mission field closer to all of us. We hope that all who know her will join with us in daily prayers that she may have strength to be a faithful worker for the Lord.

With Bro. Elam Hollinger of Brewton, Ala., as the speaker, revival meetings were held Oct. 5-14, during which seven young people made a decision for Christ and are now receiving instructions from our pastor before being taken into church fellowship by baptism. We think of the words in Luke: "... joy shall be in heaven over one sinner that repenteth. . . ."

Following Bro. Brenneman's return from a visit to the Puerto Rico missions we observed the communion service, on Nov. 11.

A junior girls' sewing circle has now been organized for all girls in the age group of seven to sixteen, and they are having regular monthly meetings.

The winter and holiday season has again brought us many visitors, some for only a short visit and others for the winter months. We are always happy to fellowship with these friends and we invite any of our Gospel Herald readers who may be coming to Florida to visit and worship with us.

With a new year ahead, we pray that our church here may be a brighter light than before and that the work of the Lord will go forward.

Mrs. N. F. Yutzy.

## KIDRON, OHIO

Greetings from the Kidron Church. During this happy Christmas season we have all been reminded again of our Lord's mercies to us, and with Jeremiah would say, "It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning: great is thy faithfulness."

Our bishop, Reuben Hofstetter, reminded us that just two of the 470 members were

visited by the hand of death the past year.

At present twenty-three are under instruction for baptism.

The working of the Holy Spirit was manifest in answer to prayer as the churches co-operated with the Brunk brothers in bringing about revival in the community.

Oct. 14 was an impressive installation service for our fifty Sunday-school workers. Ralph Beechy and Clayton Hofstetter are the adult and junior superintendents respectively.

Our summer Bible school and Dillonvale both had record attendance; a school was held for the colored at Emerson again.

The Dillonvale children were enthusiastic for another summer Bible camp; this was held at Kamp Kidron Aug. 28-30.

We were happy to have Ellis Gerbers with us before they leave for the foreign field. They spoke in the consecration service held for the seventy-five babies enrolled in the cradle roll department.

The teachers' meetings and Bible study meetings were combined for several months in an extensive study of city missions, led by Ira Amstutz. The group visited the neighboring missions to learn their history.

The Ellis Zuercher family is leaving to serve at Hannibal, Mo.

Our Missionary Day speaker was Paul Lauver, on furlough from Puerto Rico.

Gideon Yoder of Goshen, Ind., conducted inspiring Bible studies Thanksgiving week end.

The E.M.C. mixed octet, Midway, and our own chorus favored us with Christmas music.

The M.Y.F. group used part of the returns from their project to supply church bulletins, which are much appreciated.

One Sunday thirty-four of the tract band distributed 750 papers in Brewster, Wilmot, Apple Creek, and Beach City.

Mrs. Anna Eash, Chicago, Ill., was a guest speaker at our sewing.

Others at Y.P.B.M. and church services were the Camp Ebenezer workers; Paul Stoltzfus, of Bedford; Frank Sturpe, Toledo; Paul Yoder, Columbiana; Ray Bair, Louisville, Ohio; Aldus Wingard, Hollsopple, Pa.; Ford Berg, Scottdale, Pa.; Roy Umble, Goshen, Ind.; Elno Steiner, Elkhart, Ind.; J. Ross Goodall, Kitchener, Ont.; Lawrence Brunk, Newport News, Va.; and Marta Quiroga, Argentina.

We had our first watch-night service. We were challenged to go into the new year, into the unknown, with One who knows.

Esther Gerber.



## MISSION NEWS (Continued)

The sailing date for Bro. and Sister Alvin Hostetlers, under appointment to India, has been set for Feb. 15, leaving New York for Bombay on the "City of Perth."

The Quintus Leatherman family, under appointment for London, England, are scheduled to sail on Aug. 6, on the "Queen Elizabeth" from New York to Southampton.

Copies of the proceedings of the Child Welfare Conference held at West Liberty, Ohio, in April of last year are available for 50¢ and may be ordered from the Mennonite Board of Missions and Charities, Elkhart, Ind.

Sister Dorothy Brunk, missionary at Pehuajo, Argentina, says: "To help combat the summer slump in Sunday-school attendance, we have opened our patio to all interested children each Wednesday afternoon for two hours of directed play."

Three young men from the Trenque Lauquen church in Argentina are contributing their time for the installation of a new electric wiring system in the church campgrounds located near there.

Perhaps inspired by Marta Quiroga's account of voluntary service activities in the States, a group of young people turned out the Saturday before Christmas to help clean and polish the church at Pehuajo, Argentina. Pray that this idea of service will continue to grow among the Argentine youth.

Oddvar Berg, a Norwegian missionary on furlough from Africa, spoke at Morton, Ill., on Jan. 25.

J. J. Hostetler, Canton, Ohio, spoke at the Martins Church near Orrville on Jan. 20 in the interests of the Ohio Mission Board.

Two Sunday-school girls confessed Christ at Canton, Ohio, on Jan. 13.

Bro. E. E. Miller showed his pictures taken in the Far East and spoke on M.C.C. work at Orrville, Ohio, on Jan. 19.

Bro. John Leatherman, on furlough from Tanganyika, spoke at the Monterey Church, Bird-in-Hand, Pa., on Jan. 6, and at Landisville, Pa., on Jan. 20.

Bro. Paul Lauver, on furlough from Puerto Rico, spoke at East Goshen, Ind., evening of Jan. 6.

An India mission study class at Elmira, Ont., heard Leona Cressman, General Conference Mennonite missionary, speak in the final session on Jan. 21.

Maynard Good showed pictures taken while he was an M.C.C. worker in Puerto Rico, at Denver, Colo., on Jan. 9.

## FIELD NOTES (Continued)

An illustrated lecture on Palestine was given at the Hartville school in Ohio on Jan. 25 by Paul Myers, Massillon, Ohio, a Brethren minister.

A favorable vote has been taken looking toward the ordination of a minister at the Howard-Miami Church, Kokomo, Ind.

Bro. O. N. Johns is holding a number of meetings in Ohio churches to explain details and implications of alternative service.

Sister Margaret Bechtel, a senior student in the La Junta Mennonite School of Nursing, died at Goshen, Ind., on Jan. 17.

Ambassadors for Christ, Goshen, Ind., gave a program at the Salem Church, Elida, Ohio, Sunday evening, Jan. 20.

## Announcements

Bro. Abner Stoltzfus, Gap, Pa., on Observations in Palestine and the Spiritual Need of Israel, at Twelfth and Windsor Streets, Reading, Pa., Feb. 20. Christian Service for Peace, with O. N. Johns and L. C. Hartzler speaking, Orrville, Ohio, Jan. 31, and Kidron, Ohio, Feb. 1; sponsored by Mennonite Ministers' Fellowship. Sunday School Normal, Johnstown Bible School, with E. C. Bender, Martinsburg, Pa., as visiting speaker, Feb. 12-14. Youth Fellowship meeting at Millersville, Pa., with Frank Enck speaking on "Living Honestly with Oneself," Feb. 2. Willow Springs Men's Fellowship, Tiskilwa, Ill., with E. E. Miller speaker, March 14. The Christian and the Holy Spirit at Y.P.M., Lititz, Pa., on Feb. 3. Christian Life Conference with Phil Frey and C. F. Derstine speakers, Bay Shore, Sarasota, Fla., Feb. 22-24.

## Evangelistic Meetings

John E. Lapp, Lansdale, Pa., at Scottdale, Pa., Jan. 28 to Feb. 3. Noah L. Hershey, Parkesburg, Pa., at Strasburg, Pa., beginning Feb. 10. John C. Wenger, Goshen, Ind., at Albany, Oreg., April 6-13. Oscar Burkholder,

Loans available to members of the Mennonite Church to meet emergencies or to establish homes or means of livelihood. (Not designed to replace satisfactory local credit.) Write to:

MENNONITE MUTUAL AID, INC.  
1413 South Eighth Street  
Goshen, Indiana

Breslau, Ont., at Olive, Elkhart, Ind., March 23 to April 2. B. Charles Hostetter, Harrisonburg, Va., at Pleasant Hill, Sterling, Ohio, March 14-23, also at Blooming Glen, Pa., the week of April 4.

## Visiting Speakers

Dec. 30: Norman Kraus, Goshen, Ind., at East Goshen.

Jan. 6: Harry Y. Saulnier, Chicago, Ill., at East Goshen, Ind.; Sam Oswald, Lyons, Nebr., at Manson, Iowa; James Millen, Quakertown, Pa., at Blough, Hollsopple, Pa.; David Derstine, Jr., Telford, Pa., at Trevoise Heights and Doylestown, Pa.; C. I. Kropf, Woodburn, Oreg., at Albany, Oreg.

Jan. 13: J. M. Nissley, Sarasota, Fla., at Ybor City, Fla.; Wesley Jantz and male quartet, La Junta, Colo., at Kim, Colo.; Roy Sauder, Archbold, Ohio, at Trevoise Heights, Pa.; Abner Zook, Larned, Kans., at Hutchinson Mission, Kans.; Walter E. Yoder, Goshen, Ind., at Prairie Street, Elkhart, Ind.; Paul M. Lederach, Lederach, Pa., at Norris-town and Salford; Melvin Bishop, Blooming Glen, Pa., at Easton, Pa.

Jan. 20: John E. Lapp, Lansdale, Pa., at Belleville, Pa.; A. J. Metzler, Scottdale, Pa.,

at Rocky Ridge, Sellersville, Pa.; Ray Bair, Louisville, Ohio, at Lockport, Stryker, Ohio; Wilbur Yoder, Middlebury, Ind., at Johnstown, Pa.; Gerald C. Studer, Smithville, Ohio, at Lockport, Stryker, Ohio; M. L. Troyer, Elida, Ohio, at Salem, Elida; D. J. Fisher, Kalona, Iowa, at Iowa City; E. E. Miller, Goshen, Ind., at Orrville, Ohio; Harold Bauman and Canton Bible School group at Farmerstown, Ohio; J. F. Garber, Alma, Ont., at St. Jacobs, Ont.; Roy Koch, St. Jacobs, Ont., at Alma, Ont.; Roy Bucher, East Peoria, Ill., at Hopedale, Ill.

Jan. 27: Howard J. Zehr, Peoria, Ill., at Flanagan, Ill.; Wilbur Yoder, Middlebury, Ind., at Altoona, Pa.; A. J. Metzler, Scottdale, Pa., at Salem, Elida, Ohio; John Friesen, Eureka, Ill., on China relief work, at Pleasant Hill, East Peoria, Ill.

Feb. 3: Abner Stoltzfus, Gap, Pa., at Wesley Chapel, Newark, Del.

## CORRESPONDENCE (Continued)

## GLEN FLORA, WISCONSIN

(South Laurence Congregation)

Dear Colaborers in Christ: We as a congregation are very grateful for new benches in the church, a gift from the Amish people in southeastern Iowa. Walter Beachy directed the work. Willis E. Miller and Irvin Gingerich brought the benches up on a truck. Quintus Miller, Harley Shetler, Jess Beachy, Edna Bontrager, Amelia Miller, and Emma Mast came to assemble, varnish, and install them. These benches make the interior of the church seem much larger and are greatly appreciated by all of us. It was a real pleasure to have these young people with us. They went caroling with the young people of the community.

Prayer meeting is held in the homes during the winter. Bro. Milford Keepers is leader this month.

A fair crowd attended the Christmas program in spite of sub-zero weather. Eight Christmas boxes were given out; these were gladly received.

Sister Martha Kalas is attending Bible school in Loman, Minn.

Bro. Arthur Helmuth is working in New York.

The Ezra Good family moved to Kentucky in September.

Bro. Martin E. Weaver of Annville, Pa., held revival meetings Oct. 28 to Nov. 4. Interest and attendance were good. One young girl reconsecrated her life to the Lord. Leroy Schrock's family from Kansas were here the same week and the Schrock brothers furnished special music during the meetings.

Bro. Elmer Hershberger was here the forepart of December for counsel meeting and communion.

Bro. Roger Jones of Phoenixville, Pa., is making plans to join our group in the work here. He spent nearly six months here two years ago in a service unit. We surely welcome him back.

Average attendance the past year was forty-six; average offering, \$7.32.

Mrs. Leroy E. Schrock.



**KANSAS CITY, KANSAS**

(Argentine Church)

Dear HERALD Readers: God has blessed us here in this city during the year 1951. One of these blessings is the privilege of having so many visitors stop with us.

The presence of Bro. and Sister Clayton Diener is much appreciated. Bro. Clayton, who is the son of H. A. Diener of Hutchinson, Kans., is in medical school here.

The evening of Sept. 30 a dedication service was held for all the babies in our congregation who were born within the last year. Bro. Rufus Horst was in charge.

Sept. 27 the sisters met to give the church basement a thorough cleaning in preparation for our weekday Bible school, which opened Oct. 3. We started with 144 enrolled. The present enrollment is 210. We are always happy to teach the Bible to the children in the city.

The evangelism workshop was held at the Mennonite Gospel Center, 1238 Washington, the first week in October.

Our counsel meeting was held on the evening of Oct. 7, communion on the evening of Oct. 21. Bro. Raymond Hershberger, our bishop, had charge of both services.

The morning of Oct. 7 Bro. Clayton Beyler from Hesston, Kans., favored us with a message.

Our fall revival meetings were held by Bro. B. B. King from Nov. 28 to Dec. 2. There were a number of confessions; some were not willing to go all the way. May we pray for them, that God will give them grace to go all the way with Him.

The Sunday-school teachers, with the Sunday-school superintendent, Bro. Alvin Weaver, have enjoyed a number of meetings together in the interest of making our Sunday school more profitable. These meetings are a blessing and an encouragement to all who attend.

The M.Y.F. spent the evening of Nov. 5 at the Chancy Home in honor of Blanche's birthday. Blanche is the oldest of the three blind sisters in that home.

Nov. 11 John Troyer from Milford, Nebr., brought the morning message. On the evening of the same day Bro. George Miller filled the pulpit. Both messages were very profitable.

Mary Byler, from the Children's Home in France, favored us with a very interesting talk concerning her work there. We were very happy to know that the parents of the children are reached through this work. May God bless Sister Byler as she returns to her work there.

Bro. and Sister Paul Erb and their son Delbert and wife were with us Wednesday evening, Nov. 21, and also Thanksgiving morning. Sister Erb gave a talk Wednesday evening. Delbert and his wife spoke briefly about sailing to their mission field in South America. Bro. Erb brought a message Wednesday evening and also on Thanksgiving morning. Their presence was a blessing to all.

Sunday evening, Nov. 26, Arlene Sitler was with us in the interest of the La Junta Mennonite School of Nursing. She showed slides

and gave a very interesting talk concerning her work.

Nov. 18 our annual dinner and fellowship was held at the home of Bro. Claude Wise.

Nov. 27 Marie Yoder, a former worker at the children's home here, was with us in the interest of her work in Puerto Rico, where she has been laboring for three and one-half years.

The Christmas program was held at the Argentine Church Wednesday evening, Dec. 19, and at Quindaro Sunday morning, Dec. 23.

Sunday, Dec. 16, was the day we all gathered at the church and made up twelve groups to go caroling and present calendars and gifts to our shut-ins. Bibles were also presented to the shut-ins who had lost theirs during the flood. These Bibles are very much appreciated by the ones who received them. One lady who is almost blind held hers very close and tight; the giver received a great blessing in presenting it.

Sunday, Dec. 23, the group went to the county home and sang carols in the wards for the elderly people.

Sunday, Dec. 30, a meeting was held at the rest home for elderly ladies in charge of Lester Horst and at the jail later the same day.

Mabel Guengerich, who spent Christmas vacation with her parents, returned to her school work in Goshen Jan. 1.

Sister Horst, wife of our pastor, Rufus Horst, was ill with virus pneumonia. We are happy to have her fellowship with us again after her brief absence.

At present Sister Stella Kieffaber is in the hospital, where she underwent surgery early Sunday morning. We pray for her recovery, that she may be able to return home to her family.

We thank you all for your gifts, visits, and prayers during the past year, and wish you a happy new year.

Jan. 1, 1952.

Katie Saltzman.

**NAPPANEE, INDIANA**

(North Main Street)

Dear HERALD Readers: Our women's missionary meetings have been well attended. We were favored recently by talks given by the following guest speakers: Christine Weaver, Mrs. E. E. Miller, and Marie Yoder. In the October meeting Sister Christine Weaver spoke about her work and the experiences of the missionaries on the China field. Sister Miller was here in November and told about her visit to India. In December Sister Marie Yoder gave a message about the work and the people of Puerto Rico.

Our pastor, Bro. Homer North, spent nearly a week during the holidays in the Motley, Minn., district in Bible study and meetings. In his absence Bro. Warren Shaum brought us the Sunday morning message Dec. 30. Sister Marie Yoder was the guest speaker in the evening service.

The same day Arcadio Natal, a Puerto Rican student at Hesston, Kans., gave his personal testimony during the Sunday-school period.

The annual business meeting of the church was held Thursday evening, Jan. 3. The fol-

lowing officers were elected: Trustee, Lester Miller; Chor., Wayne North; Mission Board Members, Mitchell McCloud and Eli Schmucker; Insurance Dir., Alvin Yoder; Cor., Anna Bollman; Ushers, Elton Miller and Nathan Yoder; Asst. Ushers, Paul Lehman and Ervin Schwartz. The reorganization of the Y.P.M. was as follows: Mod., Paul Yoder; Asst., Edw. Miller; Secy., Esther Weldy; Chor., Treva Yoder; Asst., Miriam Hochstetler; Program Member, Eli Schmucker.

Our congregation recently opened a mission Sunday school at Osceola, Ind. Bro. Maurice Long is superintendent.

Jan. 8, 1952.

Cor.

**HIGH RIVER, ALBERTA**

(Mount View Congregation)

Dear HERALD readers: On Oct. 22 Mrs. Miller and daughter, Myrtle, left by train to spend the winter in Ontario. Their absence is keenly felt by the congregation.

We were privileged to hear Daniel Kauffman from Hesston, Kans., on Oct. 30. He conducted a very interesting meeting.

On Nov. 11 Bro. John Hochstetler was with us for communion services. Our youngest member, Sanford, was in the hospital recovering from an appendicitis operation at the time.

We had services on Christmas morning, and also enjoyed a clear, calm day.

Most of the young folks from here plan to attend a six-week Bible term at Duchess, starting Jan. 7.

Visitors are always welcome at this congregation.

Pray for us as we enter the new year.

Mary E. Guengerich.

**MIDLAND, MICHIGAN**

Greetings of love in Christ Jesus. As a group we have appreciated having a number of guest speakers with us in the last three months. On the evening of Oct. 19 Sister Marie A. Yoder gave a very interesting talk on the work in Puerto Rico. Bro. Ora Wyse, Naubinway, Mich., brought the Sunday morning message on Oct. 27. Bro. Clarence Yoder worshiped with the Detroit congregation and Bro. Floyd Bontrager with the group at Fairview, Mich., that day. On the evening of Oct. 26 Bro. and Sister Ernest Bontrager of Canby, Oreg., worshiped with the brotherhood in our preparatory services. Bro. T. E. Schrock, Clarksville, Mich., stopped with us on Nov. 11 on his way home from Pigeon, Mich., and spoke in our young people's meeting. Bro. Llewellyn Groff, of Minnesota, was with us on Nov. 15 and 16 in the interest of the Lord's work in that field. Bro. and Sister J. Ross Goodall from the House of Friendship in Kitchener, Ont., gave a very interesting message concerning their work among the Jews and rescue mission work on Nov. 20.

Bro. Emanuel Hostetler and four Sisters from Kokomo, Ind., who were on their way to the Michigan Mennonite Bible School, worshiped with us in our Sunday evening services Jan. 6. Bro. Hostetler gave us a challenging message from Prov. 29:1.

Bro. Wayne Wenger of Dryden, Mich., worshiped with our group in Wednesday



evening prayer service a few weeks ago. The interest and attendance at our prayer service has been increasing. At present we have three separate groups. Bro. Floyd Bontrager has a class of five converts for instruction, the young people are in charge of Clarence Yoder, and the adult group is in charge of a lay brother. Both the young people and adults are studying Personal Work.

A number of our young people are attending Bible school at Fairview, Mich.

Mrs. Floyd Bontrager.

### MILLBANK, ONTARIO

(Riverdale A.M. Congregation)

Greetings: The Lord indeed has been gracious to us this past year. Satan also has hindered us, causing much unnecessary discord by his cunning devices and craftiness. We have been encouraged by many visitors from the east and west, from the United States as well as from our own A.M. Conference and our neighboring Mennonite conference.

In August Bro. Ivan J. Miller, of Grantsville, Md., favored us with a short series of meetings prior to communion.

On Missionary Day Bro. and Sister Jesse Yoder, of Flint, Mich., were with us for an all-day meeting. Six young people were received into our fellowship by water baptism, and a number by letter, this past year.

The Ontario A.M. Winter Bible School begins Jan. 7, at Kennels Hall in Wellesley, Ont., continuing for six weeks. This is a boarding school. The instructors are Joel Schwartzentruber, Tavistock, Ont., Amos Gingerich, Parnell, Iowa; Orlan Gingerich, Baden, Ont.; Valentine Nafziger, Milverton, Ont.

We welcome visitors. And we covet your prayers.

Jan. 4, 1952. Mrs. Valentine Nafziger.

### BRETHREN, MICHIGAN

(Pleasantview Congregation)

We can truly testify to the faithfulness of the Lord in His dealings with the congregation here.

Since our last correspondence the following have filled the pulpit: Glenn Martin of Lima, Ohio; Etril Leinbach, Moorepark, Mich., who conducted our revivals; F. F. Bontrager, Midland; and Bro. Llewellyn Groff, of Minnesota, who was our guest speaker in the Missionary Day Conference.

On Nov. 25 the Michigan M.Y.F. convened here, with at least eleven congregations represented. The program was exceptionally spiritual and there were a large number of consecrations in the evening service. The presence of the Holy Spirit was plainly in evidence in this that the speaker of the evening, Bro. Ora C. Wyse, of Naubinway, Mich., was moved not to talk on his assigned subject, but to make a plea for consecration.

We had a number of other visitors in our church services in the past year, for which we are grateful.

May the Lord bless and guide us all as we enter another year, and may we be true and faithful in discharging our duties.

C. C. Culp.

## ANNIVERSARIES

**Zook.**—Enoch J. and Mary E. (Spiker) Zook, New Wilmington, Pa., observed their fiftieth anniversary on Jan. 14, 1952. Both have spent all their lives in Lawrence Co. and have always attended the Maple Grove Mennonite Church. Bro. Zook was called to the ministry May 23, 1920, and on Nov. 5, 1922, to the office of bishop, in which capacity he has served faithfully ever since. To this union were born 6 children: Ethel, now serving as a nurse at the La Plata Mennonite Hospital in Puerto Rico; Sara, wife of Dr. Merle Eshleman, now serving a second term on the Africa mission field; Irvin, who died at the age of eight months; Orren, of Girard, Ohio; Homer, West Middlesex, Pa.; and Mary Emma—Mrs. Caester Shank, Scottsdale, Pa. There are 6 grandchildren. Many folks traveling through the northwestern part of Pennsylvania have enjoyed the hospitality of the Zook home.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bamgardner.**—To Victor and Anna (Shney) Bamgardner, Annville, Pa., twin daughters, Darleen Gail and Eileen Gay, Dec. 18, 1951.

**Beechy.**—To Ralph and Olive (Mast) Beechy, Apple Creek, Ohio, a daughter, Deborah Jean, Oct. 25, 1951.

**Bontrager.**—To Emery and Maxine (Mast) Bontrager, Kokomo, Ind., a daughter, Peggy Marlene, Dec. 15, 1951.

**Buckwalter.**—To Jacob and Fannie (Eberly) Buckwalter, Lititz, Pa., a son, Benjamin Richard, Jan. 7, 1952.

**Clemmer.**—To Norman C. and Ruth (Detwiler) Clemmer, Souderton, Pa., a son, Norman Lee, Nov. 24, 1951.

**Cressman.**—To Clarence and Margaret (Cressman) Cressman, Plattsville, Ont., a son, John Clarence, Nov. 24, 1951.

**Dise.**—To Warren and Marian (Smoker) Dise, Lancaster, Pa., a daughter, Doris Elaine, Dec. 19, 1951.

**Eby.**—To Lloyd M. and Martha (Leaman) Eby, Rouks, Pa., a son, Lloyd Marlin, Dec. 24, 1951.

**Garber.**—To Leroy and Laura June (Yoder) Garber, Goshen, Ind., a son, Gerald Lavon, Dec. 30, 1951.

**Gehman.**—To Paul and Sallie (Kulp) Gehman, Souderton, Pa., a daughter, Sallie Elaine, Jan. 3, 1952.

**Gingrich.**—To Virgil and Wilda (Garber) Gingrich, Roanoke, Ill., a daughter, Joyce Elaine, Jan. 2, 1952.

**Good.**—To Mervin A. and Nora (Gehman) Good, Mohnton, Pa., a son, David Lee, Jan. 9, 1952.

**Histand.**—To Claude H. and Arlene (Alderfer) Histand, Perkasee, Pa., a son, Ivan Gerald, Jan. 9, 1952.

**Hjelmstad.**—To Lester and Lois (Tschetter) Hjelmstad, Denver, Colo., a daughter, Karen Louise, Sept. 30, 1951.

**Horner.**—To Joseph and Miriam (Mast) Horner, Kokomo, Ind., a son, Lynn Dale, Dec. 14, 1951.

**Hostetter.**—To Merritt and Loleta (Miller) Hostetter, Topeka, Ind., a son, Merv. Dean (born Oct. 17, 1951), by adoption, Dec. 12, 1951.

**Hostetter.**—To B. Charles and Grace (Brackbill) Hostetter, Harrisonburg, Va., a son, Darrel Mark, Jan. 14, 1952.

**Kauffman.**—To Menno and Mabel Marie (Yoder) Kauffman, Lagrange, Ind., a son, Robert Lee, Nov. 10, 1951.

**Knepp.**—To Clair and Flossie (Stauffer) Knepp, Orrville, Ohio, a daughter, Elaine Beth, Jan. 15, 1952.

**Lehman.**—To Adin L. and Helen (Meyers) Lehman, Chambersburg, Pa., a son, Eugene M., Dec. 11, 1951.

**Livengood.**—To Paul H. and Elva (Weaver) Livengood, Lancaster, Pa., a son, Jay Paul, Dec. 25, 1951.

**Martin.**—To Ira E. and Martha (Weaver) Martin, Columbiana, Ohio, a son, Lawrence Lee, Dec. 1, 1951.

**Mast.**—To Kenneth and Vera (Hostetter) Mast, Parkersburg, Pa., a daughter, Carol Jean, Dec. 19, 1951.

**Mast.**—To Milford and Ruth (Landes) Mast, Oley, Pa., a daughter, Carol Ann, Dec. 11, 1951.

**Miller.**—To Cletus S. and Dorothy (Hersberger) Miller, Kalona, Iowa, a son Linwood Lamont, Dec. 24, 1951.

**Miller.**—To J. Claude and Maxine (Yoder) Miller, Wellman, Iowa, a daughter, Janice Claudine, Oct. 28, 1951.

**Miller.**—To John Ray and Darlene (Miller) Miller, Lagrange, Ind., a son, James Phillip, Dec. 31, 1951.

**Miller.**—To Leo and Darlene (Brenneman) Miller, Kalona, Iowa, a son, Weadell Edwin, Dec. 20, 1951.

**Nisley.**—To Ivan and Esther (Birkey) Nisley, Seward, Nebr., a son, Robert Lynn, Nov. 11, 1951.

**Nussbaum.**—To Irvin and Arloae (Steiner) Nussbaum, Hesston, Kans., a son, Larry Ray, Jan. 13, 1952.

**Nyce.**—To Harold C. and Lorene (Detwiler) Nyce, Harleysville, Pa., a son, Philip Ray, Nov. 10, 1951.

**Nyce.**—To Robert W. and Ruth O. (Yoder) Nyce, Doylestown, Pa., a daughter, Karen Sue, Nov. 10, 1951.

**Ramer.**—To Sidney and Viola (Gingerich) Ramer, Zurich, Ont., a son, James Elvin, Aug. 29, 1951.

**Redeay.**—To Amos and Ruth (Mast) Redeay, Elverson, Pa., a daughter, Mary Ann, Dec. 27, 1951.

**Reitz.**—To Paul and Margaret (Banner) Reitz, Lancaster, Pa., a son, Kenneth Paul, Dec. 2, 1951.

**Reynolds.**—To Cecil and Arlene (Hersberger) Reynolds, Union City, Pa., a daughter, Cozstance Lee, Jan. 5, 1952.

**Ross.**—To Richard and Elizabeth (Brenneman) Ross, Elida, Ohio, a son, Gene Maurice, Nov. 19, 1952.

**Roth.**—To Silvin L. and Isabel (Davidson) Roth, New Hamburg, Ont., a daughter, Sharon Elizabeth, Dec. 27, 1951.

**Schweitzer.**—To Gerald and Lois (Stutzman) Schweitzer, Beaver Crossing, Nebr., a daughter, Donna Kay, Nov. 13, 1951.

**Shirk.**—To Carl L. and Audrey (Wine) Shirk, Myerstown, Pa., a daughter, Cheryl Faye, Jan. 11, 1952.

**Stamm.**—To Denver and Jeanne (Faust) Stamm, Archbold, Ohio, a son, Mark William, Jan. 5, 1952.

**Stoltzfus.**—To Edward and Edna (Good) Stoltzfus, Parkersburg, Pa., a daughter, Linda Jean, Dec. 18, 1951.

**Stoner.**—To Clyde B. and Elizabeth (Sheaffer) Stoner, Lancaster, Pa., a son, David Eugene, Dec. 16, 1951.

**Weaver.**—To Ammon and Frances (Rutt) Weaver, East Earl, Pa., a son, Ervin, Oct. 11, 1951.

**Weaver.**—To Elam and Anna (Eberly) Weaver, Ephrata, Pa., a son, Lester, Nov. 12, 1951.

**Weaver.**—To Raymond and Ada (Rutt) Weaver, Sheridan, Pa., a son, Raymond, Jr., Dec. 11, 1951.

**Yoder.**—To Maynard D. and Marvel (Kinsinger) Yoder, Parnell, Iowa, a daughter, Marcella Ruth, Dec. 19, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Beiler.**—Yountd.—Eugene K. Beiler, Conestoga congregation, Morgantown, Pa., and Erla I. Yountd, Gehman congregation, Reinholds, Pa., by J. Paul Grayhill, assisted by Luke L. Horst, at the Twelfth and Windsor Street Church, Reading, Pa., Jan. 5, 1952.

**Cable.**—Harsberger.—James Aldus Cable, Kaufman congregation, Hollsopple, Pa., and Lois Irene Harsberger, Stahl congregation, Johnstown, Pa., by Aldus Wiengard at the Stahl Church Dec. 22, 1951.

**Hurst.**—Martin.—John B. Hurst, Bowmansville, Pa., congregation, and Cathryn L. Martin, Lichty's congregation, East Earl, Pa., by J. Paul Grayhill at the bride's home near East Earl Dec. 22, 1951.

**Kuhns.**—Coblentz.—Jake Kuhns, Sharon congregation, Plain City, Ohio, and Doris L. Cob-



lentz, Pinecraft congregation, Sarasota, Fla., by Menno M. Coblentz Dec. 16, 1951.

**Nafziger—Kratzer.**—Loren Nafziger, Central congregation, Archbold, Ohio, and Gilda Kratzer, Kidron congregation, Dalton, Ohio, by Reuben Hofstetter at the Kidron Church Jan. 12, 1952.

**Pankoke—Roth.**—Richard Pankoke, Beaver Crossing, Nebr., and Josephine Roth, Cairo, Nebr., by William R. Eicher at the West Fairview Church, Beaver Crossing, Dec. 30, 1951.

**Roth—Krueger.**—Nelson Roth and Helen Krueger, now of the East Zorra A.M. congregation, Tavistock, Ont., by Wilfred Ulrich April 14, 1951.

**Schrock—Hooley.**—Harry Schrock, Calvary congregation, Los Angeles, Calif., and Joy Hooley, Maple Grove congregation, Topeka, Ind., by John D. Zehr at the home of the groom's brother in Upland, Calif., Dec. 19, 1951.

**Sheets—Howe.**—Leroy Sheets, Providence congregation, Yerkess, Pa., and Reta Howe, Vincent congregation, Spring City, Pa., by Matthew Kolb at the Vincent Church Jan. 1, 1952.

**Yoder—Miller.**—William Yoder and Gertrude Miller, both of the Burton, Ohio, congregation, by Eugene Yoder, assisted by Noah Miller, Dec. 29, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Craig.**—John E., son of David T. and Elizabeth (Humphries) Craig, was born in Augusta Co., Va., March 18, 1861; departed from this life at his home in Madrid, Waynesboro, Va., Aug. 31, 1951; aged 87 y. 5 m. 13 d. He was united in marriage to Mary Kennedy, who preceded him in death June 23, 1939. He was a faithful member of the Hildebrand Mennonite Church. Surviving are 4 sons (Walter D., Roanoke, Va.; Ernest E., Charlie P., Newport News, Va.; Arthur A., Staunton, Va.), 4 daughters (Mrs. Fannie Blosser, Crimora, Va.; Mrs. Everett Frazier, Waynesboro, Va.; Mrs. Clyde Smiley, Staunton, Va.; Mrs. John Martin, Waynesboro, Va.), one brother (Thomas Craig, Waynesboro), 22 grandchildren, and 9 great-grandchildren. Funeral services were conducted at the home Sept. 2 by Perry Burkholder and at the Hildebrand Church by Silas Brydget and Joseph Weaver. Burial was made in the cemetery adjoining the church.

**Cressman.**—Alson Cressman was born in Woolwich Twp., Ont., April 5, 1885; died in the Cressman Mennonite Church, Breslau, Ont., shortly after the close of the service on Christmas Day, 1951; aged 66 y. 8 m. 20 d. Dec. 5, 1906, he was married to Barbara Randall, who predeceased him Dec. 27, 1926. He leaves six sons (Morace, Waterloo, Ont.), his mother (Mrs. Jacob Cressman, Bloomingdale, Ont.), 4 brothers (Herbert, Breslau, Ont.; Jacob, Kitchener, Ont.; Ivan, Bloomingdale; and Samuel, Preston, Ont.), 4 sisters (Mrs. Leslie Witmer, of Preston; Mrs. Eugene Brubacher, Kitchener; Mrs. Howard Stevanus, Bloomingdale; and Viola, also of Bloomingdale), and 4 grandchildren. Two sisters predeceased him. In his youth he accepted Christ as his Saviour. March 11, 1934, he was ordained deacon for the Cressman congregation and served faithfully the rest of his life. The funeral was held Dec. 28 at his late home near Waterloo, Ont., and at the Cressman Church. Burial was made in the adjoining cemetery. B. B. Shantz and Oscar Burkholder officiated. Text: II Cor. 8:12.

**Dupler.**—Daniel C. Dupler was born in Conoy Twp., Lancaster Co., Pa., Aug. 24, 1867; died Dec. 3, 1951; aged 84 y. 3 m. 9 d. He had served faithfully as deacon in the Columbia Mission since 1935. The following children survive: Nathaniel, York, Pa.; Harry, Elizabethtown, Pa.; Bertha—Mrs. David Kohr, Grantville, Pa.; Ezra, Maytown, Pa.; Margaret—Mrs. Samuel Ebersole, Anna, at home. Two children preceded him in death. He had 21 grandchildren and 21 great-grandchildren. He was a man of few words, and was much concerned about the church as well as the unsaved. The funeral was held Dec. 7 at the Columbia Mission by Frank K. Garman, Christ Lehman, and James Bucher. His body was laid to rest in the Good Cemetery.

**Kauffman.**—Sarah Ann, daughter of Joseph and Kathryn Oesch, was born in Hickory Co., Mo., May 23, 1880; died Dec. 14, 1951, at the Doctors Hospital in Harrisonville, Mo., where she had been a patient since Sept. 3, 1951; aged 71 y. 6 m. 21 d. She united with the Sycamore Grove Mennonite Church in her youth, continuing faithful until death. She was united in marriage to Christian J. Kauffman Feb. 6, 1910, near Garden City, Mo. They started housekeeping near Guymon, Okla., where they lived until December, 1914, when they moved to a farm near Garden City, Mo. There they lived until August, 1949, when they moved to East Lynne, Mo., to live with her brother (W. J. Oesch). Having no children of their own, they adopted a son (Kenneth). She leaves her companion and son, 2 brothers (W. J. Oesch, East Lynne, Mo.; and Simon, Kansas City, Kans.), 4 sisters (Mrs. Emma Lehman, East Lynne; Mrs. Ida Smith, Garden City, Mo.; Mrs. Mary Yoder, Harrisonville, Mo.; and Barbara Harzler, East Lynne), and other relatives and friends. Funeral services were held at the Sycamore Grove Church Dec. 16, in charge of the home ministers. Text: Rev. 14:13. Burial was made in the Clearfork Cemetery.

**Mennypenny.**—Kate, widow of the late George Mennypenny, of White Earth, Minn., was born at Gull Lake, Brainerd, Minn.; died Dec. 6, 1951, at the White Earth Hospital; aged 63 y. 5 m. 3 d. She was a member of the second Indian band moving from Brainerd to White Earth. April 16, 1945, she united with the Strawberry Lake congregation. Survivors include her mother (Mary Roy), 3 brothers (Joseph, James and David), 3 sons (Lewis, Richard, and George), 2 daughters (Frances Parker, Chicago, Ill.; Christine Batey, White Earth, Minn.), 12 grandchildren, and one great-grandchild. Her husband (George), 3 sons (Isaac, John, William), and one daughter (Louise) preceded her in death. The funeral was held at the Strawberry Lake Church Dec. 9. Interment was made in the adjoining cemetery.

**Myers.**—Wilma Kay, daughter of Virgil and Imogene Myers, Cloverdale, Ohio, was born in Lima, Ohio, Sept. 22, 1949; departed from this life in St. Rita's Hospital in Lima at the age of 2 y. 3 m. 3 d. She had suffered a heart ailment for over a year. During her short stay here her presence spread love and sunshine to all who knew her. She leaves her parents and a brother (Charles). Funeral services were held Dec. 28 at the Mt. Pleasant Church, in charge of M. L. Troyer and Norman Smith.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

Quotes from the Quiet Hour, by Robert Parsons, Compiler; Moody; 1949; 96 pp.; \$1.00.

This book is a collection of poetry and prose used by Robert Parsons in his radio broadcast, "The Quiet Hour." Quoting from the preface of the book, "The large volume of requests from the radio listeners in the Middle West has prompted this compilation of poetry and prose. From the mass of material which has been used on the Quiet Hour broadcasts through the year, these items have been chosen largely because of the interest and inquiries which they have created. Judging by listener-reaction, they comprise the cream of the material in our files."

The Quiet Hour is not meant to substitute for the quiet time of private communion with God that is so essential to the Christian's spiritual growth. I quote again, "The purpose of the Quiet Hour program is to encourage quietness of heart and tranquillity of mind in a world characterized by noise, hurry, confusion, and distress. The Lord has been pleased to use them widely to that end." The book serves this same purpose, having as its theme Isaiah 30:15: "In quietness and in confidence shall be your strength."

I have often heard and enjoyed the Quiet Hour, from the theme song, "Blessed Quietness," on through the program. I am glad to have so many of the good selections I have heard over the air in book form, where I can read them when I want them. I always enjoy the writings of Safed the Sage—there are three of them in this book. There are also other good messages in prose—"Why Worry?" "A Lesson in Walking," "Where Do You Live?" and "Partakers of Grace," for example. There are poems of comfort and assurance—also a few of secular nature, but all good reading. Let me give you a sample by quoting bits of the selection, "Where Do You Live?" "This question springs from the little preposition 'at' in the first verse of Philippians: 'Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi' (Phil. 1:1). Notice the way these saints are addressed—'to all the saints in Christ Jesus at Philippi.' They lived at Philippi, not in Philippi. Their manner of life was manifest as being in Christ Jesus." The writer goes on to tell that if we are saved, we are in Christ. But do our lives reveal that we are in Christ? Are we living where God can bless and use us? Some live in doubt, some in defeat; Satan tries to get us to sin; some live in lethargy. "If you are in Christ, live accordingly. Don't live in Chicago or Philadelphia or wherever your home is located. Live IN Christ Jesus. AT Chicago or Philadelphia."

I can heartily recommend this book. I think it would be much appreciated as a Christmas gift—especially by those who listen to WMBI, and have enjoyed the Quiet Hour program.—Thersa Hostetler.

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# Answer to War

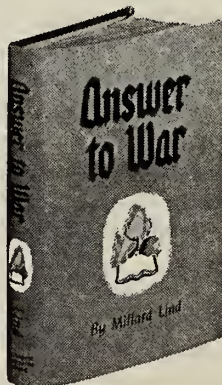
by Millard Lind

What is the answer to the deadly catastrophe of war? Should Christians support war? or, should war be left to others?

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, FEBRUARY 5, 1952

NUMBER 6

## The Place of Women in the Work of the Church

BY NELSON E. KAUFFMAN

No women in the world have enjoyed the blessings of recognition, opportunity, freedom, and honor, as have those women who have lived in countries where the Gospel of Christ has been received. However, in the years since the American people have adopted the Woman Suffrage Amendment to our national constitution, womankind in our country has not profited morally or spiritually. The experiment of giving women equal rights and privileges with men has been disappointing. The promise that woman's vote would curb the liquor traffic and prevent wars has not been fulfilled, but on the contrary womanhood as a whole has been demoralized and has adopted the vices of men, using liquor and tobacco as excessively as men, and has also adopted the extensive use of filthy and abusive language. Women have left their God-given position of submission and have attempted to secure a position of equality with and even of superiority over men. This has been most unwholesome in our national as well as in our domestic life.

The rise of women to power and influence in government, education, industry, professions, and business has also affected our church women. The government will no doubt, according to Selective Service plans, be conscripting women along with men, and the problem of a Scriptural position for Christian women will be further intensified.

Women in the Mennonite Church have expanding opportunities for service. Our boards and committees are using them in teaching, writing, evangelism, and many other phases of church work. In local congregations they often serve as choristers, primary and junior department superintendents, summer Bible school superintendents, and leaders of sewing circles; also as members of various church committees. In our schools they are used as faculty members, deans of women, members of standing and special committees, principals of smaller schools, directors of nursing schools, and are given equal voting privileges with men in faculty meetings. In

mission work, women have been and are being used as matrons of charitable homes, directors of women's work, supervisors in hospitals, membership as well as chairmanship on certain committees.

In our congregations women have equal voting privileges with men in congregational matters, such as reorganizations and choosing ministers. They give talks, teach classes, and serve as correspondents.

In our publication work, women serve as writers, editors, and artists. In this way they have a great opportunity to influence the life of the church, even though their service may be largely limited to writing for children, juniors, and young people. Occasionally leading articles in our church periodicals are written by women.

We may ask these questions: Is this large service open for women in line with New Testament principles? If women may do all these things, may they not also preach, and be pastors of churches? Should we possibly establish limits to the work of our sisters? May this practice of the use of women in all sections of the church constitute a threat to the leadership of the men of the church? It is the purpose of this article to seek for answers to these questions.

We should first notice the Scriptural teaching on the equality of men and women. The New Testament makes no difference in the guilt, depravity, and need of both men and women for salvation. Rom. 3:10-12; John 3:16. Both have access equally to the privileges of the Christian in Christ. John 4; Rom. 5; Col. 1:1, 2; Matt. 15:28. There is no evidence in Scripture that the woman has less prayer privileges. Acts 1:14; 12:12; 16:13, 14; 1 Pet. 3:7; nor that the Holy Spirit discriminates against her in prophesying power and privileges. Acts 2:4, 17, 18; 21:9; 1 Cor. 11:1-16. Paul teaches that in Christ there is neither male nor female (Gal. 3:28), and that all are baptized by one Spirit into one body. 1 Cor. 12:13. This is in harmony with the teaching of Jesus that sex is a temporary, physical distinction that does

not pertain in the spiritual and eternal world.

It is just as clear, however, that the New Testament teaches the headship of the man. It is clear from the creation story in Genesis as well as the Apostle Paul's teaching in 1 Cor. 11:1-16, that woman was created for the benefit of man, and therefore he has, by creation right, the headship of the woman. This Paul further teaches in Eph. 5:22-24 by using the husband-wife relation to explain Christ's headship of the church. For this reason woman is to be subject to man in all her worship and in her approach to God in prayer. 1 Cor. 11:1-16; 14:34, 35; 1 Tim. 2:12. She is required to wear a veil in times of praying and prophesying to indicate that she is conscious of and exercising herself in line with the implications of the man's headship.

The outworking of this principle in New Testament times is evident, by the

### The Time Is Short

BY TILLIE YODER

*O Lord, my heart is beating out the minutes  
Until I can do great things for Thee.  
I wish to throw a thousand lives, instead of one,  
Behind the wheels which move Thy work along  
And hasten the pace of time.  
Yet, Lord, the time is short and Thy work is left undone.  
How can I give more of myself to Thee?  
I cannot give a thousand lives—I have but one,  
Yet to Thee I bring this little loaf of bread and two small fish  
To bless, and break, and feed again the thronging multitude.  
Lord, the time is very short—it staggers me;  
I have just one scarred lump of clay to give!  
But I exult that Thou canst make of earthly dust  
A pitcher clean and useful  
And from it pour living streams of water  
To soothe and quench eternally the thirst of men.*

Elkhart, Ind.



leadership of the church being always in the hands of men. The words "bishop," "elder," "deacon," "apostle," "prophet," "evangelist," "pastor," and "teacher" are always in masculine gender. From this one may be assured that these positions were never held by women.

There are, however, evidences of the place women did fill in the New Testament church. Women were among the 120 in the upper room on the day of Pentecost. They also received the Holy Spirit and witnessed by prophesying. Acts 1:14; 2:1-4, 17, 18. They were active in the prayer services of the church. Acts 12:12; 16:13, 14. They engaged in prophesying as well as in praying along with the men. I Cor. 11:5; Acts 21:9. Priscilla assisted her husband Aquila in enlightening Apollos. Acts 18:2. Women were commanded to teach women. Tit. 2:4. Paul recognized women as his helpers in the Gospel work. Rom. 16; Phil. 4:2, 3. Women served as deaconesses and servants to the ministers and poor of the church. Acts 9:36, 39; Rom. 16:1, 2. Women were present and no doubt participated in the selection of a successor to Judas. Acts 1:15-26. It is very clear, however, that women were not used as evangelists, pastors, or in any administrative offices of the church.

It remains yet for us to explain, in the light of the above-mentioned activities of women, just what Paul meant by his statements in I Cor. 14:34, 35: "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also saith the law. And if they will learn any thing, let them ask their husbands at home: for it is a shame for women to speak in the church." Also in I Tim. 2:11-15: "Let the women learn in silence with all subjection. But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence. For Adam was first formed, then Eve. And Adam was not deceived, but the woman being deceived was in the transgression."

We who believe in inspiration know there is no conflict of teaching here. No passage of Scripture will contradict any other passage. There are certain underlying principles and facts that we should call to mind again. God created man first. Woman was later made from a rib of Adam. He was to be her head. Satan did not attempt to deceive Adam. Eve was deceived, possibly while Adam was away. Women have often been used of Satan ever since to lead men astray.

False doctrines have arisen through

women. The Fox Sisters brought Spiritualism, Mrs. White brought Seventh-Day Adventism, Mrs. Eddy brought Christian Science, Mrs. Fillmore brought Unity, and Aimee McPherson the so-called Foursquare Pentecostalism. Many good men in the past as well as in the present have been ruined, or suffered severely by neurotic, psychic delusions of women. The great whore and Jezebel of the Apocalypse typify the great power of evil assaulting the saints of God.

The interpretation of these two passages quoted above may be summed up in the following general statements:

1. Paul could not mean that women of the church could never do what he commanded and what the veiling gives them the right to do.

2. The two passages teach the same principle. For all time, the woman should not have authority over men in Christian worship, nor exercise herself in any way contrary to the principle of the headship of man.

3. The Christian husband is obligated by God to be the spiritual head of his household, and to lead out in its spiritual activities.

4. Women should never be asked to serve in the church in a capacity which requires them to assume authority over mature men.

5. Sisters may and should teach other women and children, but this also should be done under the direction and supervision of brethren.

6. We should encourage our sisters to serve in every opportunity of church work which does not conflict with these principles.

7. Women should not be asked to participate in any form of church work which conflicts with their own conscience.

8. It is impossible for anyone to develop a set of rules governing every detail of service our sisters may perform in the church. The principle must be applied by persons responsible in each particular situation.

9. The leadership of the church is responsible to plan for and use the abilities of every member of the church in line with the principles given in the Scripture.

10. The principle and practice of sisters wearing the prayer veil will be a safeguard for women's service in and through the church, enabling them to serve with divine sanction and without condemnation.

Hannibal, Mo.

## Our Readers Say—

... I can't forget your editorial on "The Weakness of Isolationism" . . . Now I would like to see one as well done on "The Strength of Separation." God's people have been warned of the danger of mingling with those who are ungodly and it seems to me that one place where we ought to be careful is in exposing our young people to influences that are detrimental. We have the example of Lot, Samson, and the children of Israel in general of influence of sinful companions. There is much room for improvement among the more conservative groups, but it seems they also have something to teach us . . . —David Yoder, Knoxville, Tenn.

Concerning the book, *My Visit to Heaven*, I wish further to say that there are several points in the vision, which, I believe, are capable of doing harm if not properly understood. Because of a lack of space I was unable to give these explanations, as I see them, in my other article.

In the vision we notice Christ offering to give Mrs. Bossert whatever she chose of a list of modern luxuries. Lest we should get a wrong impression and take this to suggest that Christ's approval is upon such things and that He is willing to give them to us at our request, let us consider the matter a little more carefully.

It is to those who are abiding in Christ, and His words abiding in them, that He promises to give whatever they ask, and not to the carnally minded whose hearts are set on wealth and luxury and fame. He has told us in His Word that when we ask for the things that we may consume upon our lusts He doesn't grant the petition. But those who are abiding in Him and His words abiding in them, have had their affections purified and will be asking for things that are to the glory of God and not to please the lusts of the flesh; and it is to those He grants whatever they ask. I am confident Jesus knew beforehand that Mrs. Bossert wouldn't ask for any of those worldly things.

In considering Jesus' admonition to Mrs. Bossert in regard to some of the young people's problems of today, which she did not have to face when she was young, we will indeed do well to remember under what conditions and to whom He gave this admonition. If we will only do this we will not be so easily confused into thinking that Jesus was in any way condoning worldly mindedness, or fleshly indulgences, or any compromising with sin in our present generation. We still have all the Scriptures against these things that we ever had, and they, to be sure, have not lost any of their authority. In I Tim. 2:22 we read, "Flee also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart." See also I Tim. 2:12 and I John 2:15.

Mrs. Bossert in her sincere and wholehearted desire to be out-and-out for God and to give no compromise to sin (I know this to be true of this woman) may have some times forgotten to make some allowances or considerations which really could and should have been made, and hence Jesus' admonition; but let us remember that He also included in this the admonition to hold up the Word to the young people and pray for them.—Pauline Burkholder, Harrisonburg, Va.

## GOSPEL HERALD

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## EDITORIAL

### The Occasional Gambler

We are rightly horrified at the extent to which gambling has become "big business," and the way in which its promoters are able to defy and circumvent the law. But big-time gambling could not go on if it were not for the hundreds of thousands of occasional gamblers. The professionals count on the amateurs to keep their game going. A Gallup Poll reveals that 57 per cent of the American population gamble, whether with cards, bingo, punchboards, slot machines, numbers, or betting on horse racing, sporting events, or elections. Six out of ten men, five out of ten women gamble at times, we are told. *Between the Lines* says that the average race track customer is a church member who bets on a race about once a year.

An occasional flurry of investigation and law enforcement will have little effect if the average citizen really likes to have these gambling facilities around for his now-and-then indulgence. During an investigation the gambling interests just lie low, knowing that the demands of the multitude will soon put them back into operation. The chief cause of the gambling racket is the lack of moral conviction that gambling is wrong. A person who thinks it is harmless fun to buy a lottery ticket occasionally, or to draw for an automobile or a turkey, is giving his support to a nefarious business that has fastened its tentacles on the country.

The principle involved here applies not only to gambling. The occasional drinker feels justified because he keeps from forming a habit. The occasional smoker boasts that he doesn't have to smoke. One may take satisfaction in knowing that only the most extreme emotion provokes him to profanity. Some of us may be satisfied that we lose our tempers only rarely, that we indulge in gossip only when we visit in a certain home. But the sum total of all these occasionals mounts up to the volume of unchristian conduct of many sorts which cancels out much of our Christian testimony and helps to make our professed Christian land a morass of vice and sin.

The occasional sin is as wicked as the habitual one. The occasional sinners,

because there are so many of them, may be more responsible for the totality of evil in the world than are the moral derelicts.

### The Strength of Separation

The point of our recent editorial on the weakness of isolationism was that people who keep to a certain course of action only because they have not known anything else are likely to be swept off their feet whenever they are exposed to different ideas and influences. Therefore, we should rely, in making our young people strong, more on positive teaching than on negative safeguards.

There is, of course, another side to the question. One's environment and associates are bound to have a certain influence upon him, no matter how strong he is. Even a convinced teetotaler would be in grave danger hanging around a tavern. A fundamentalist had better not spend all his time reading modernist literature. If the Christian wants to be strong, he will be wise to give himself every advantage. He will live as much as possible in a Christian atmosphere and among Christian associates. It is a simple sociological fact that a certain way of life and thought is made more stable by social support. Anything that serves to hold people together as a social unity, such as language, vocation, customs, and culture, strengthens each individual of the group in the beliefs and convictions of the group. As a people we should be foolish indeed to discount the power of distinctive dress and other marks of separation in holding us together and keeping us mindful of a clear principle of Christian living.

But that is not the strongest argument for separation from the world, whatever form that separation may take. The world is evil, and we need to keep separate from it not so much for our own sake as for the world's sake. Evil must be protested against. Unassuming clothing is a constant protest against frivolity, luxury, and immodesty. Temperate habits are a testimony against fleshly indulgence. Scrupulous honesty condemns shady dealing and advantage-

taking. Quiet contentment speaks to the world against the mad whirl of pleasure and ambition.

Valuable, then, as a separated life is in protecting the believer and giving cohesion to the church, it is still more valuable in witnessing to a sinful world concerning the standard of holy living which God has given in His Word. The Christian should so live that people may take knowledge of him, that he has been with Jesus.

### Accepting Oneself

Twentieth-century man has lost his complacency. One hundred years ago Western civilization was rather optimistic about man's ability through evolution and progress to solve his problems and to redeem himself through education and knowledge. Poets wrote about a world federation which would bring peace, and "forward-looking" theologians had no use for any worn-out doctrine of human depravity.

But two world wars and the current "police-action" and disintegration of empire have been a tremendous disillusionment. Even liberal theologians speak vehemently now concerning man's sinfulness and hopelessness. It is freely admitted that while modern man has improved his living conditions, he has not improved himself. Emptiness and spiritual disintegration is the chief theme of modern literature. Pessimism and despair is the chief fact in twentieth-century life. No world statesman can be proud of the shambles which is Korea, or of the futility of an Arab refugee camp.

Self-respect must be achieved for us today, if at all, by some other method than self-effort. Today we cry, "O wretched man that I am, who shall deliver me?" If that cry is genuine, if at long last we have got to the end of our defiant self-sufficiency, then God can do something for us. Only God by His creative grace can make something out of our failure of which we need not be ashamed. Only as He forgives us can we forgive ourselves; only as He accepts us through Christ can we accept ourselves. Modern man's self-loathing and self-depreciation can lead only to self-destruction unless he finds a way, God's way, to character and self-respect. His self-reliance has led him to despair. His reliance upon God will enable him again to lift his head.



# How to Keep the Commandments

BY BARNEY OVENSEN

I

Matthew's Gospel closes with the Great Commission that our Lord gave to His disciples: "All authority has been given to me. Go therefore and make disciples of all nations, baptizing them, and teaching them to observe all that I have commanded you." This is to be the work of the church, each member of the body working together with the other members in order to fulfill the Lord's purpose.

We are commanded to make disciples of all nations. Some fail to take account of the command to go to all nations. Whatever the cause may be, they neglect to take up this work of the Lord. Of course, we are not commanded to skip over "Jerusalem and Samaria" in order to send out missionaries to the "uttermost parts." That is not what Jesus meant. But we are to begin where we are and do what we can to make disciples.

Jesus commanded us to make disciples and to baptize them. The whole responsibility does not rest on the convert to ask for baptism. The Lord placed the responsibility on those who are already His disciples to get all disciples baptized. The early Christians did this. The three thousand converts of the twelve apostles on the day of Pentecost were baptized that day. They were not told to wait for an experience or a feeling or an emotion. They were told to repent and be baptized. And repentance does not mean "godly sorrow," as some people suppose. For Paul in one of his letters showed that godly sorrow often leads to repentance; so it obviously is not the same as repentance. Repentance is the surrender of our wills and hearts to God. If any man wants to be a follower of Jesus, let him deny himself and take up his cross and follow. If we repent, it means that we are "crucified with Christ" and "lose our lives" and "forsake all that we have" and "die to sin" and "turn from darkness to light and from the power of Satan to God." And baptism saves us—not the mere outward washing apart from repentance, but the appeal to God for a clear conscience which comes to everyone who surrenders all opposition to God and begins to obey Him.

After the disciples have been made and baptized they are to be taught to keep all of Jesus' commandments. The teaching is to follow baptism. Yet many insist on their converts waiting weeks and months before they are baptized. Why? Probably because they are not making disciples of Jesus. They are not making their converts followers of Jesus' teaching but of the teaching of their particular sect. And they want to make sure that the disciples they make will

not doubt any of the "doctrines" of their man-made organization. Of course many of these are making disciples of Jesus also. But they would do better if they got back to the way of the early Christians, which is obviously the way that Jesus taught. But how about the things they teach? What do you and I tell new converts to do? Let us not defend human methods at the expense of God's commandments. Jesus told us what to teach to new converts and to all disciples. He was not talking to people who were ignorant of His Gospel. He was talking to apostles who had followed Him for years and learned His teaching so well that they had already been teaching others. He wanted to make sure that they taught the same thing that He already had taught them. That is why He said they should teach Christians to keep and observe all that He had commanded them. And Jesus' commandments are recorded in the four Gospels so that we also may teach the same doctrine.

In keeping and teaching the Lord's commandments, where are we to begin? There are so very many commandments in the Gospel. Shall we begin with the Sermon on the Mount? Or shall we begin with the commandments about witnessing and making disciples? Or shall we begin with things that are not commanded but which we believe need to be taught even more than the commandments? We are not left in doubt if we imitate Jesus and teach as He taught. For He made it plain where we are to begin.

A rich young ruler asked Jesus, "What shall I do to inherit eternal life?" He wanted to be sure of salvation. He came to the One who not only knows the way but is the Way. And Jesus said, "If you want to enter into life, keep the commandments." The young man was not sure what Jesus meant by that; so Christ told him: "You know the commandments. Do not kill. Do not commit adultery. Do not steal. Do not bear false witness. Do not defraud. Honor your father and mother." It is clear that Jesus was referring to the eternal law of God, the moral law of right and wrong. And He was telling this young man to live right if he wanted to be saved. But he said to Jesus, "Teacher, I have observed all these from my youth up. What do I still lack?" He needed to do something more in order to be saved. And Jesus told him what to do. He didn't say that he should be satisfied with the faith he had or the works he was doing. He didn't say that there was nothing more to do, as so many moderns would have said to this young man. Jesus said to him, "If you want to be perfect, go

and sell all that you have and give money to the poor; and you will have treasure in heaven. And come, follow me."

If that is the way of salvation, who can be saved? Is it that hard? Is it that narrow? Zacchaeus was converted after that and promised to give half of his money to the poor, which satisfied Jesus that he also was a son of Abraham. But this young ruler was told to sell all his worldly property and investments and savings. He went away sorrowful because he had his treasures on earth. Peter saw why Jesus had spoken to this man in this way. He said to Jesus, "We have left everything and followed you." Was it money that Peter had left? Maybe. But most likely not. He had been a fisherman; now he was a Christian apostle. Perhaps he may have been a little poorer in money with Jesus than before. But not much. Not enough to talk about. What was it Peter had left? Well, he had left his home. He had left his old life, his old friends, his old habits—whatever did not fit in with his new life as a follower of Christ. He had left "all," even if that all amounted to very little in comparison with the riches that the young ruler was asked to give away.

We see that Jesus' command to this young man was not any different in principle from the commands He gave to others. To the multitudes He used to say, "If any man wants to come after me, let him deny himself and take up his cross and follow me. He who wants to save his life will lose it. But anyone who loses his life for my sake will find it." Anyone who does not renounce all that he has cannot be a disciple of Jesus.

A certain doctor of divinity asked Jesus, "What shall I do to inherit eternal life?" Jesus answered, "What is written in the law? How do you read?" The way

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Feb. 3, 1927)

Bro. J. D. Risser, Hagerstown, Md., wishes to acknowledge the many messages of comfort that he has received during his recent illness.

On Dec. 5 . . . Bro. Henry Wolfer was ordained as bishop of the congregation at this place [Hopewell, Hubbard, Ore.].

(From Mission Supplement, Feb., 1927)

The great mass of the people of China and especially those in country districts, are still quite friendly to the missionary and the foreigner. How long this condition will continue, no one can tell.

Bro. Silas Weldy of Wakarusa, Ind., is . . . conducting a series of meetings at this place [Detroit Mission].



of salvation taught in the Old Testament was not contrary to the Gospel of Jesus. For they were saved by faith just as we are, as Paul shows in his letter to the Romans. This lawyer was not ignorant of the truth. He answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." He saw more in the law than the carnal ordinances and commandments which the carnal Jews used to emphasize. He saw the eternal will of God to which the law and the prophets bore witness. Jesus answered him, "You have answered right. Do this and you will live."

Another time a scribe asked Jesus, "What commandment is the first of all?" Jesus answered, "The first is: 'Hear, O Israel; The Lord our God is one Lord. And you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

The teaching of Christ and the apostles shows us that we must begin with the first and great commandment. We who are under the new covenant do not begin with the Ten Commandments written on tablets of stone; but we begin with the law written on our hearts, the law of love. You shall love the Lord with all your heart. The first commandment is to make a full surrender to God, the same sort of surrender that a pure virgin makes to a man whom she loves and wishes to marry. Until this surrender is made to Christ, we are not keeping His commandments, no matter how hard we may try to improve ourselves inwardly and outwardly. The first commandment must come first. There is no other way of salvation than by "losing our lives" and "taking up the cross."

If we do this, the rest is possible. For all things are possible with God. If we die with Him we will live with Him. If we follow Him by repentance into death and are buried with Him in baptism we will certainly have a share in His resurrection. "I have been crucified with Christ," Paul wrote to the Galatians. "It is no longer I who live; but Christ lives in me." And to the Philippians he wrote, "To me to live is Christ." And to the Galatians he also wrote, "Those who belong to Christ Jesus have crucified the flesh with its passions and desires." Christians glory in the cross of our Lord Jesus Christ, by which the world has been crucified to us and we to the world.

It is good for us to begin every new day with a new consecration to the will of God. "If any man would come after me," said Christ, "let him deny himself and take up his cross daily." The first commandment is not only the first commandment for the new convert; it is the first commandment for every one who believes in Jesus and follows Him.

We must consider ourselves dead to sin and alive to God in Christ Jesus. We must remember that we were baptized into His death, and are dead to sin. And we must come to God in order to receive the grace and help we need for each day. Our inner man is renewed every day; and if not, we quickly lose what we have. Remember the true words of the one who came into the world to bear witness to the truth: "Do this and you will be saved."

Do you believe God loves you? Do you believe Jesus loves people? Do you think that He who knows what is best for us would command us to do things that hurt us and destroy us? If He loves us as much as He says He does? Never! We love Him. We love because He first loved us. Most of us are not yet made perfect in love. Our love is imperfect just as our faith is imperfect. But we do not love the world, nor the things that are in the world. "If any man loves the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh and the lust of the eyes and the pride and vain glory of life, is not of the Father but of the world. And the world is passing away . . . But he who does the will of God remains forever." We love God. And "this is the love of God, that we keep his commandments; and his commandments are not grievous." His yoke is easy. His burden is light. If ye love Him . . .

Staten Island, N.Y.

## The Work of the Mennonite Research Foundation

BY MELVIN GINGERICH

*Director of Research*

The Mennonite Research Foundation, organized in 1947 as a chartered agency under the Mennonite Board of Education, exists to serve the Mennonite Church. It is a fact-finding, problem-studying agency, attempting to gather many different kinds of information needed by the boards and committees of the church. With the growth of the Mennonite Church and the multiplying of her activities and areas of service, it has become increasingly apparent that the brethren serving on committees and in positions of leadership in the conferences do not have the time necessary to gather all of the facts and statistics needed in their work. Just as every successful large business organization finds it necessary to have a research department in order that its planning be not based on uninformed speculation or guesses, so the church must have reliable information and carefully evaluated data for intelligent interpretation and sound planning. The Research Foundation was organized to furnish this kind of information.

Twenty-six major assignments as well as many smaller ones have been given to the Research Foundation in the four

years during which it has been in operation. These assignments, approved by the M.R.F. Board of Directors, have come from the Peace Problems Committee, the Mennonite Relief Committee, the Mennonite Board of Missions and Charities, the Mennonite Board of Education, and the Mennonite Publishing House, as well as from special committees of the General Conference and the General Council.

Among the projects are several that have resulted in the writing of books. Such studies are *The Mennonite Church in the Second World War*, by G. F. Hershberger; *Youth and Christian Citizenship*, by Melvin Gingerich; and *What of Noncombatant Service?* by Melvin Gingerich. In preparation are *Heroes of Nonresistance*, by Elizabeth Bauman, and the *Relief Work of the Mennonite Church*, by G. F. Hershberger. Also in preparation is a history of the sisters' sewing circles and missionary societies.

Most of the studies, however, do not result in publication but rather in reports, tables of statistics, findings, and articles. Such, for example, was the Mennonite Income study, as well as the one on Mennonite giving, which were presented in several church publications and in the annual meeting of the Mennonite Board of Missions and Charities.

One of the most helpful studies undertaken was the compilation of an index of conference resolutions adopted by the general and district conferences of the Mennonite Church for the years covered by manuscript and printed records. This index is on file in the Mennonite Publishing House library and in the Goshen College Mennonite Historical Library. Another helpful study was the analysis of the contents of the GOSPEL HERALD from its beginning in order to see what subjects were emphasized, which ones neglected, and what approach was used. A study of Mennonite church buildings erected since 1918 revealed trends and information which a number of church building committees have found helpful. The extent of participation in interschool athletics by Mennonite boys attending public high schools was learned for the use of the Mennonite Board of Education.

The most extensive study to date has been the Mennonite Family Census. Statistics obtained from this project will be useful for years to come. To what extent are the Mennonites still a rural and farming people? What per cent of our income earners are employed in industry? What is the age of the average Mennonite church member? What is the educational level of the average Mennonite? At what age do our young people now join church compared to ten or twenty years ago? What per cent of our members come from non-Mennonite background? Are our families larger than those of the average American family? What is the average number of church members per Mennonite family



and how many families are there in the Mennonite Church? The answers to all of these questions and many more for which this study furnishes the information have been desired by committees and groups planning the work of the Mennonite Church.

Two major studies will be undertaken in 1952. A study of Mennonite income in 1951 will be made for purposes of comparison with the earlier one and to discover present trends in income as related to Mennonite giving. The second major project is the Mennonite Outreach Study. Under it an attempt will be made to learn in what areas and among what classes of people our evangelistic efforts have been most successful. What per cent of our members do we lose? What are the most common reasons for this loss? Are we more successful among the poor than among the middle class? In rural areas than in cities? Where in the church have the largest number of non-Mennonite background persons been won? These and many other problems related to the evangelistic outreach of our congregations and home mission stations will be studied.

Almost every week the Mennonite Research Foundation office receives letters of inquiry from those who wish help on their family histories, from students in colleges and universities who in writing term papers or theses need information concerning the Mennonites, and from Mennonite students who are working on seminars and term papers in their courses in our own church schools. The office also publishes a mimeographed newssheet entitled "Mennonite Research News and Notes," which keeps students of Mennonite history and life informed of the studies that are being made in their fields of interest.

As the Foundation grows in years and experience and as more funds and personnel are made available for its work, many new projects may be undertaken. Only a beginning has been made in the study of the many problems and forces which concern the Mennonite Church as she faces the increasingly complex American culture of the second half of the twentieth century. The officers of the Foundation solicit the financial support, criticisms, suggestions, and prayers of the Mennonite Church.

## A Tribute

By RUTH HOSTETLER

In the passing of Brother George M. Hostetler the church has lost another faithful leader. He served the Holly Grove congregation at Westover, Maryland, as a minister for eleven years, and was a faithful bishop for over eighteen years.

Brother George was of an unassuming disposition, always kind and considerate of others, a wise counselor, a sympathetic friend to all, a great leader

of his people. He never was so taken up with material things that he could not lay them aside to give counsel, sympathy, comfort, or whatever was needed to help others. His words and life gave courage and strength to many.

He was a staunch defender of our faith. He believed, lived, and taught simplicity and nonconformity. He was a great help to our young men of draft age, giving wise counsel and advice, helping them to understand the problems they were facing.

He had a great burden for his people, and when difficulties and trouble arose among them, he spent many sleepless nights in prayer, concerned for their restoration and peace. He was a great student of the Bible, a deep thinker, and a great teacher. I have never heard anyone explain more clearly the great truths of the Bible. When he read the Scriptures he read clearly and distinctly

## Perpetual Light

By EDNA BEILER

*An angry gale roars through the woods,  
(A lion stalking prey tonight)  
While here within this quiet room,  
Glows an unflickering steadfast light.*

*So sometimes life roars threateningly,  
(A lion lurking in the night)  
For such a time God grant to me  
A sanctum of perpetual light.*

Phoenix, Ariz.

so that everyone could hear and understand what he was reading.

He was deeply interested in the work of our conference and always attended when possible. He was present at the Ohio and Eastern A.M. Joint Conference at Allensville, Pa., in May, and at the General Conference at Goshen, Ind., in August.

He was a great lover of children. He had time for the tiniest children, always speaking to them. They in turn had a love for him. He would not neglect the little ones because there was someone great to speak to. But as our Lord, he would say, "Suffer the little children to come unto me, . . . for of such is the kingdom of heaven."

His last sermon was preached on Nov. 4, 1951, at our communion service. He told us his prayer was that God would give him strength, that one more time he could minister to his people. And the Lord graciously answered that prayer.

He was a great lover of singing, and often taught singing classes. The last young people's meeting he attended he was asked to lead a song. His physical strength was waning and he was hardly able to lead, but his spirit was in the work and he led with vigor.

As his body weakened his spiritual strength increased. He still gave counsel to our minister and deacon just a few days before his passing.

The family have lost a kind, loving, and faithful husband and father, the church a wise counselor, the community a loving friend. His children have received from him a goodly heritage. His life and influence will go on: "He being dead yet speaketh."

"Blessed are the dead that die in the Lord."

Manokin, Md.

## An Appreciation of the Brunk Brothers' Tent Revivals

By D. D. MILLER

This article is being written on my own volition. I feel that a good work needs to be encouraged; therefore I write.

In September, 1951, the large tent was set up in a field in Wayne County, Ohio. The meetings lasted five weeks, or over six Sundays. My wife and I attended all we could (more than we earlier had anticipated), missing possibly eight of the forty-two or more services, because duties called me elsewhere. This gave one who was interested in trying to determine the true value of the work at least a fair opportunity for decision. May I say, that I never like to swallow anything so "different," without some critical observation, and then generally there are exceptions. If one questions an undertaking he does not need to try to be critical; so I set to the task of trying to satisfy my curiosity.

The tent meeting is a large undertaking. There is a large tent, large grounds, large semitrailers, large trailer houses, and two large men heading it all (the only noticeable exception is a small airplane near by).

What is it all about? "Lose your sins and find your Saviour" and "The whole Gospel for the whole world" are two prominent mottoes displayed. How about the singing? Well, it is just the good old (and new) Gospel songs that sing and speak about the Saviour, His blood, and praises to God.

What about the preaching? The messages night after night convinced me, and made me think to write as I do. The preaching was Biblical, sound, interwoven with Scripture references, convincing and "Mennonitish." Don't misunderstand me; by that latter term I simply mean that the "all things" were preached in those large audiences without begging for mercy for the right to preach them. Nonconformity was preached equally with nonresistance and apparently without favor or fear; and it took with the people, and it definitely helped a lot of people.

As long as the Brunk brothers carry on that manner of work, laboring for



## A Prayer for This Week

Heavenly Father, you live in incomprehensible light. Yet a ray of your light has fallen over me and I could but contemplate your glory. One echo of your voice came to my conscience and I listened. Your image remained in my heart and I understood what you are. My faith would cast me into your merciful arms, O Father.

I will have faith, O God, because you know all things. If I am afflicted, if I am tempted because of illness, you know all things and you know what are my intimate thoughts and intentions. As your power is infinite, so too is your wisdom infinite, O God. Help, O Father, every one when their faith falters, and rekindle in every one the ardor of love which consoles the heart, for you can do all things. I will have faith because of your love; for is not love the perfect manifestation of your perfection, O God? Is it not by perfect love that other divine graces operate in my behalf and wrap me in their mantle of light? If you have me in the greater love of your Son, will you not also give me all other things in Him? You promise yourself with all your love to me and I pledge myself with all my faith to you. Bless my prayer, O Lord. Amen.

—Franca Ceraulo, Sicily.

the salvation of souls and making New Testament disciples, my prayer is that God may bless them and continue to move them forward in the large field, the "world," and separating church members more and more from worldliness to real living for God.

I believe these tent revivals are filling a gap in the Mennonite Church today.

Berlin, Ohio.

## If He Were Here Again

BY URSULA MILLER

If, after two thousand years, Jesus should walk again among us! The great men of our time, attracted by His glorious personality, agreed that here, listening to this marvelous Man, was the solution to all their difficulties. (As indeed, it was!)

"His ideas really are merely idealistic," one great man said bitterly, later.

"We find it impossible to use such impractical suggestions."

"Good, true, and beautiful," from another.

"No force?" one jeered. "My kingdom is not of this world, He said."

"We can't use such unreasonable reasoning."

And He left the great men of the earth to work out their plans without Him! At least, largely without Him. My kingdom is not of this world! Why, ALL our kingdoms and nations are of this world, they say. Our hope is in, and of, this world. Oh, of course, when we die, we hope, vaguely, that is true, for a rest in some uncertain heaven, if there is such a place. So reasoned the great and the rich as Jesus withdrew Himself from their company.

\* \* \*

"Oh, I wish I could SEE Jesus, really see Him," thought a follower of His as she sat reading. Amazed, she saw Him as He stood before her. "My Lord and my God," she said, bowing low before Him whom she adored.

"I'm sorry, Lord," she said. "I do not often read these magazines; my neighbor brought me two and I was looking through them." This she said rapidly, in shame and confusion. Quickly she arose with a look of worship at her Lord, and she carried the offending magazines to the kitchen, laying them face down on a chair. Hastily she returned to her Guest; He was no longer there. She dropped to her knees where He had sat and said in contrite adoration, "My Lord and my God."

\* \* \*

"Use me, Lord, use even me," softly sang a devout worshiper of Jesus Christ. She was sewing, and meditating about sacred things, as her hands were busy with a needle. Suddenly, before her stood a glorified Being!

"Use your mouth, daughter, to make me known to your neighbor," the glorious One said, and continued, "I know you love me but I am not willing that any others should perish." Then she to whom the Lord had come whispered, "I will, Lord, oh, I will, but do Thou give me the words to say."

He was no longer there but the glory of His divine presence lingered, filling her heart and soul with a holy radiance.

\* \* \*

A group of men were discussing a young candidate for the ministry.

"I don't want him," a disgruntled brother said.

"You never want anyone," he was told. "Why don't you want him?"

"He's too pious; takes religion too seriously; he takes the Bible too literally. He'll never be popular. Just for those reasons he'll never be popular. He will never be a big—"

"We don't need big shots in the pulpit," he was told.

"It gives our church more prestige if we do, though. We have some rich members, and—"

An awesome Being stood before the trembling group. They cringed with fear and shame.

"If you reject the one I have called," the awesome Being said, "I will bless

## Prayer Requests —

Sister Franca Ceraulo, faithful Christian worker in Sicily, has been ill for a number of months. She has had one serious operation and is facing another one soon. The prayers of God's people on her behalf are much needed. She herself has suggested an appeal to the readers of the GOSPEL HERALD. (See *A Prayer for This Week.*)

Pray for the healing and spiritual welfare of a young man, an epileptic, and for his wife, that she may have a spiritual experience and realize her duties in the home.

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Our workers with Israel request that "ye that are Jehovah's remembrancers, take ye no rest, and give Him no rest, till He establish, and till He make Jerusalem a praise in the earth."

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

him, anyway, but you who reject him will I hold responsible for the souls he cannot win." The group dispersed trembling and ashamed and fearful, for the Being was not among them.

\* \* \*

"I wish Saul's were not coming," pouted Jenny prettily, as she helped her mother with dinner. There were other guests and dinner was being prepared.

"Well, we haven't had them for a long time," the mother said.

"Oh, there are so many of them, and so hungry, and they never have anyone, so I never have them," said a Sunday-school teacher blithely.

"Mother has them often," replied Jenny.

A Voice said to the women, "Ye are my disciples if ye keep all my commandments," as they stood terrified.



"When thou makest a dinner or a supper, call not thy friends . . . nor thy rich neighbours; lest they also bid thee again."

As the women stood aghast at the word they had heard the Voice was no longer present among them.

He, as a Spirit Being, is in our very midst. It is a good feeling to be with friends of whom we are not ashamed, nor they of us. We are aware of what they do, and what they say. We do not care to make apology for our friends. We, too, try to conduct our life so that they are not ashamed of us.

"Ye are my friends if ye do whatsoever I command you," said Jesus.

"I am not ashamed of the gospel of Christ," said the Apostle Paul, and so also should we say.

"What an inestimable privilege to have Jesus as Friend and keep His words! Our minds are constantly God-conscious and Jesus-conscious. And—if He were suddenly, bodily, in our midst—would we be ashamed? Would we—of our thoughts, our words, our deeds—IF HE WERE HERE AGAIN?

Protection, Kans.

## Perspective . . . and Then Perseverance

BY DAVID A. SHANK

Habakkuk, "the prophet who scolded God," has much to say to present-day servants in the kingdom of God. Spiritual crises, such as the one through which he passed, and with which we are constantly threatened in times like our own, compel the people of God to maintain perspective on the context of their faith and work, as well as to be constantly re-enthused, revived, and restored in the path of perseverance and commitment, or else we will commit spiritual suicide, as Habakkuk almost did.

The perspective required is that almost-divine objectivity toward oppression of the righteous, toward distortion of the truth, toward perversion of justice, and toward apparent successes of the godless—a perspective which, rising above these horribly real but nonetheless temporal and passing circumstances, receives a vision of God as One who is not insensitive to the cries of the righteous, nor powerless in the face of these circumstances, but One who listens patiently to our complaints even when distorted by external circumstances, and One who is already in the act of answering our complaints even before we cry, and that by means of the very circumstances about which we complain. That we cannot always understand His answer, or that we may not in our own time see the end results of His answer should not dissuade us. His purposes will be fulfilled, He will judge evil, and He will vindicate His own. To see One who is eternal and holy use even the most evil designs of men to serve His purposes should

only serve to confirm His holiness and righteousness.

Such a vision will deepen and strengthen our own concern and prayer for the revelation of the continuing redemption of God in the midst of His judgments in time among the nations. As Habakkuk prayed: "Revive thy work in the midst of the years, in the midst of the years make it known, and in judgment remember mercy," so must we pray, until we see with a new clarity that the redemptive purposes of God will be made known in the midst of the years, in the midst of the temporal judgments by those who are willing to stake their all upon such a God—a faithful God. He will reveal Himself and His salvation and life through those who, like Habak-

kuk, have identified themselves with Him and His purposes to the extent that external circumstances of war, depression and famine, "or any other creature" can make no demands upon them that are not already being met in their persevering commitment to Him.

With such a perspective and such a commitment, Habakkuk moved from a mood of misunderstanding complaint to trusting confidence in the face of the most impossible circumstances, humanly speaking. May all those that serve in His name know that same confidence, despite the nature of the task, or the difficult circumstances that weigh upon them. Thus may His kingdom come on earth as it is in heaven.—*European Relief Notes.*

## OUR SCHOOLS

### Implications of the Changing Role of the Nurse in Current Society for Our Nursing Education Programs

BY EDNA AMSTUTZ

[Sister Amstutz is Director of Education at the La Junta Mennonite School of Nursing. The following address was given in the section on nursing education at the meeting of the Mennonite Board of Education on Oct. 20, 1951, at Morgantown, Pa.]

The question of preparing nurses to meet present-day nursing needs is at the height of the "stirred up" phase in a cycle of change in the emerging of new patterns of nursing programs and curricula, and we are now asking ourselves just what shall we do about our particular situation in order to best fulfill our purposes and discharge our Christian obligation to the present age. It is a big question indeed and we can be assured that our decisions of today will prove to be the right ones for tomorrow only if we are fully guided by the will of God. We can turn with reassurance to James 1:5, 6, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering."

*Curricula recommendations resulting from study groups and individual research.*

Changes in society imply changes in the functions of the nurse. Population increase, increased life expectancy, increase in chronic diseases, changes in the social pattern which have shifted nursing care almost completely from the home to the hospital, the broadening scope of the nurse's function in technical services, community responsibility, and increasing emphasis on preventive and positive health goals—all add up to a crying demand for more nurses.

In studying the problem of supplying

an additional number of nurses it becomes obvious that not all nurses will need to be prepared for the same functions. Curricula should be geared to offer differing levels of preparation. These functions have been differentiated into three main categories—(1) the simple or assisting functions, (2) the intermediate or technical functions, (3) the complex or professional type functions.

In order to prepare workers for these major categories of nursing activities it is necessary to develop appropriate educational programs: (1) to include institutional or homemaking activities for the assisting group, (2) to include the technical activities for the intermediate group, (3) to include the total range of nursing activities for the professional type functions.

The first group could probably be trained on the job for specific functions. Our problem as educational institutions then seems to be centered particularly in the areas of preparation for total professional and for technical activities.

The larger number of nurses in institutional work will be required to perform the technical skills. This is the group which should be increased with greater rapidity. It is my personal opinion that this group of workers should have a sufficient degree of competence and responsibility that they can give good safe nursing care without constant, close supervision—otherwise good nursing which is based on a combination of good spirit, skill, and knowledge cannot be given to the public.

The present programs which have been set up for the practical nurse on a one-year basis of preparation are now ready for some scrutinizing, and it appears that they are not quite adequate to prepare the worker for as full a range of activities as is actually needed. Mildred Montag offers this observation, "Three large hospitals in New York who have hired trained practical nurses as rapidly as they were available say that they are



able to do very little more than aides trained on the job. Their conclusion is that hospitals are not justified to pay the higher wage demanded, and that cost to the person and to the public do not appear to be warranted in view of the slight increase in kind and quality of care the practical nurse is able to give above the level of the aide."

In the summary of *Curriculum Bulletin No. 2* which was the outcome of the Joint Nursing Curriculum Conference held at Teachers' College, Columbia University, November, 1950, the following conclusions were advanced: That Nursing Curricula should be developed:

1. To prepare all nurses who are recognized to practice within a state to be skilled in the technical aspects of nursing a patient. This includes the following: the necessary manual skills; sufficient understanding of human behavior upon which to establish a good relationship with the patient under care and with other members of the institution who are involved; knowledge of immediate effect of treatment and prevention of infection; ability to know the limits of their competence and the value of supervision and consultation. Education for this group should be secured in a school of post-high-school level of instruction following the standards suggested.
2. To prepare an enlarging group of nurses for the complete range of nursing in its service to prevent disease and promote health of body and mind, and to assume leadership of the nursing team. Education for this group should be secured in a senior liberal arts college or university through an integrated course including general, professional, and technical courses leading to a degree in nursing.
3. To prepare selected nurses from the degree program through advanced preparation to be nursing specialists, consultants, teachers, supervisors, administrators, and research workers.

The group further delineated the three levels of preparation as follows:

1. First level of instruction for nurses should be an integrated program of general and nursing education of post-high-school, college grade. The present diploma courses in nursing should be studied and reorganized on an educational basis to include the minimum general education which is basic to the understanding of modern nursing.
2. Second level of instruction should be an integrated program of general, professional, and technical nursing education in a college or university leading to a baccalaureate degree.
3. Third level of instruction should be an integrated program leading to a

master's or advanced degree to prepare nurses for advanced responsibility.

It is further advocated that in the development of these curricula provision be made for progression from one level to another. This is necessary in order to give opportunity, challenge, and a rightful sense of worth to all levels of nursing. The need for this was recognized both by the Joint Nursing Curriculum Conference Group and also very forcefully presented by Mary Ella Chayer in her book, *Nursing in Modern Society*.

*The application of these recommendations to our educational program.*

This in brief presents something of most recent trends in the planning of research and study groups concerning the much-needed revision of nursing curricula. How does it apply to our church program of Nursing Education? It seems logical that within these patterns we should be able to develop curricula on the first and second levels. At Goshen College we now have the program corresponding to the second level pattern.

At La Junta we have the program, with slight modification, that corresponds more closely to the traditional three-year diploma program of the still common hospital school. Its program and function must be studied and considered carefully to see whether or not the curriculum can be revised to prepare for the technical functions in a shorter period of time and whether perhaps there are possibilities in using both hospital and community resources for preparation in rural hospital and community areas—a field in much need of more nursing service. The question keeps raising itself in my mind, if all professional nurses are to be prepared in the large universities and medical centers, will any then be willing to separate themselves and find their place of service in isolated rural areas? Perhaps this is a part of our opportunity. Our school in the past has functioned in more or less obscurity and under serious handicaps, yet it cannot be denied that good has been accomplished. There is one factor that dare not be overlooked—the element of those intangibles of faith and spirit not found in secular institutions—God in the small and insignificant must ever be reckoned as a mightier force than the greatest of human and material resources apart from Him. This experience in the past history of our first school of nursing should be an encouragement not only in planning for the future of that particular school but for the total program on new fronts as well.

In preparation for the third level positions it seems self-evident that study must be pursued in universities offering postgraduate work. However, in this area definite forethought and planning is necessary to have people prepared and available for a growing, developing program.

*The need for clear directives to make our nursing curricula Christ-centered.*

With respect to the program of the church, how will these patterns of nursing curricula prepare the needed personnel? Since the service activities of the church are geared also to meet the existing needs of the day and must meet standard requirements in the organization of welfare and service activities, it would seem that progress along the suggested lines should correspond well with the type of services which will be needed by the church programs. Ways and means of utilizing to best advantage specially prepared personnel should be studied.

However, we must go beyond the standards set for mere professional competency. It is our task to interpret modern nursing education in the light of a Christian philosophy and to determine our own directives to accomplish the task of the church to her youth and to the world's need for total health of soul and body. We cannot rightly see our obligation to society apart from its interpretation in the light of our faith in the eternal triune God, who created us and who through His Son Jesus Christ redeemed us from sin that our lives might show forth the praise of His glory. The primary purpose of our schools becomes the development of such programs as will instill and perpetuate in the lives of our students a growing faith in God and a commitment of self to His will and service as well as to prepare them for their professional responsibilities. The service and profession of nursing must then ever be established as a consecrated means of service to our Master, whom we serve through ministry to the least of the sons of His creation. These are the motivating forces in our program which we need to see clearly as we set them side by side with the humanistic motives of our respected contemporaries, from whom we can and must learn much in ways, means, and reasons for the redirection of our program of nursing education. Perhaps God has called us to this day and hour that we may revitalize the spirit of the Love of Christ in a worthy calling or profession. Certainly the spirit of nursing has always been a factor equal to the knowledge of any age which has made nursing either good or bad. As Christian nurses we should have a fuller understanding of the total needs of mankind than humanistic-motivated individuals are able to envision. We should endeavor to interpret preventive medicine and build health of both soul and body. This is the work of a Christian program. It is only as we meet and discharge our obligation in the interpretation of Christian Nursing, first, to our students and then through them to the world, that we can claim a right to expect our church constituency to support a costly program of nursing education.

La Junta, Colo.



# FOR OUR SHUT-INS

## God Bless You

*I seek in prayerful words, dear friend,  
My heart's true wish to send you  
That you may know that, far or near,  
My loving thoughts attend you.*

*I cannot find a truer word,  
Nor fonder to caress you;  
Nor song nor poem I have heard  
Is sweeter than "God bless you."*

*God bless you! So I've wished you all  
Of brightness life possesses;  
For can there any joy at all  
Be thine unless God blesses?*

*God bless you! So I breathe a charm  
Lest grief's dark night oppress you;  
For how can sorrow bring you harm  
If 'tis God's way to bless you?*

—Clifford Lewis. Contributed by Mrs.  
Peter S. Martin.

## Why?

BY STANLEY C. SHENK

"If the Lord be with us, why then is all this befallen us?" Surely, this question Gideon addressed to the angel has been asked millions of times by people in the depths of adversity. In *Gideon's* case, the answer is not too hard to find. The Lord was "with" His people, yes, but He was with them in terms of the discipline of punishment for their sin. Moreover, He was also willing to be with them in terms of deliverance.

There are countless other types of adversity out of which the agonized human heart cries, "Why?" and in which the answer may be harder to find. A vital young man may be crippled for life in an auto accident not of his own making, or a mature person in the full tide of useful activity may be cut down and condemned to a lifetime of invalidism by a blighting disease. Then the gripping question "Why?" comes and insists on an answer. There are at least three answers to this problem of human suffering. First, God sometimes allows suffering in order to make of an individual a special channel of service to others. John Milton was smitten with blindness at an early age, but out of that affliction he dictated some of the greatest religious poetry of all time. It is very unlikely that he would have written so extensively had he had his normal sight and a normal round of activities. Because of his outward darkness, he kindled the inner fires of the imagination and saw things in heaven, earth, and hell never glimpsed

by other eyes. These things he wrote down for us in his two great poems, "Paradise Lost" and "Paradise Regained." We all know of invalids who infuse their surroundings with a glory. People come to cheer them, and go away cheered themselves! God is using them as special channels of service. Their friends think of them and say: "If the grace of God is sufficient for them, it's sufficient for me!" Paul prayed thrice that his thorn in the flesh might be removed, and the Lord said, in effect, "Keep it. My grace is sufficient. Your adversity makes you feel weak, and then you seek my strength. Thus, in the end, you are a better servant." Second, God may allow suffering in order to cleanse and purify us. In the long dark hours that accompany a physical or an emotional wound, there is plenty of time for meditation, for confession, for consecration, for applying the promises of God as never before. Out of such a use of adversity comes the radiance that glorifies the room of a saintly sufferer. Out of such an experience of drawing nigh unto God in our trouble comes the spiritual dynamic that makes possible a special ministry through our suffering. A Christian girl, whose cherished love affair had broken off, once said to me with deep feeling, "I can't understand why it happened this way, but I do know it has drawn me closer to my Lord." Yielding to God in adversity makes a man tender; fighting Him makes a man bitter. "Whom the Lord loveth he chasteneth . . . Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby" (Heb. 12:6, 11). Third, God sometimes allows suffering in order to give direction to wayward or unconsecrated lives. He cannot force any man to be saved, but He can put stumbling blocks on the road to hell. He does when people pray earnestly for a soul's salvation. I know. He put stumbling blocks in my road, and I finally got tired of tripping over them. He cannot force anyone to become a missionary, but He can lead a man in that direction through bringing experiences of suffering into a path of selfishness that he has wrongly chosen.

West Liberty, Ohio.

*Mrs. R. D. Rhodes, Jr., Dayton, Va., suggests that shut-ins might like to have names and addresses of other shut-ins with whom they could correspond. We will be glad to print a list of such names as are sent to us.—Editor.*

## Use Me

BY ROSE MAGINES

*Lord, as I live from day to day  
In this obscure and lonely way;  
Show me a work that I can do  
That will bring honor unto you.  
I'd overcome my own distress  
By planting seeds of happiness.*

*Forgive the selfishness I feel  
When before Thy throne I steal  
And ask for blessings just for me,  
And needs of others fail to see.  
Father, forgive my selfish way  
And teach me how to truly pray.*

*The task is great, the workers few.  
Here on my bed what can I do?  
I would prefer work in Thy field,  
But Thy will's best and so I yield  
To Thy request, "Come ye apart  
And rest a while, renew thy heart."*

*Dear Lord, if there's iniquity  
Within my heart to hinder me  
In fellowship with Thee, I pray,  
Empty me of self today.  
Fill me with Thy Spirit true.  
Show me Calvary Love anew.*

La Junta, Colo.

## The Christian Attitude for the Later Years of Life

BY FRANCES E. BOORD

A calmness engendered from the "peace that passeth all understanding," a willingness to accept God's will whether it is exercised through physical laws that have been broken, or otherwise, and a smile that will show that one has been with Jesus, should characterize the personality of any Christian.

"Laugh and the world laughs with you, weep and you weep alone," is never exemplified more strongly than in the later years of life. Even in homes for the aged, the group gathers around the optimistic ones. When age draws on we should have had such experiences that we have learned that "all things work together for good to them that love God." It is not so much what we have had to face or bear through life as it is how we have done so that will bring inward content. If we have taken "everything to God in prayer," and have left it there after doing everything in our power to rectify or solve our problem, then we should have peace. But if we keep mulling over things after we have left them with Him, only disaster is the result.

There is nothing more soul-inspiring and comforting than to see a helpless paralytic or arthritic patient bright and

(Continued on page 141)



# TO BE NEAR TO GOD

BASED ON THE DAILY READINGS FOR THE SUNDAY SCHOOL LESSONS

## Sunday, February 10

The Foolishness of Greed. Luke 12:13-21.

"Thou fool!" What a contrast to the commendation Christ gave the poor widow—"She has cast in all." The rich fool was satisfied with himself, while the poor widow hungered and thirsted after righteousness. Christ said, "[She] shall be filled." We can be sure the widow was provided for temporarily, since she sought first the things of God. The rich fool had great possessions, but soon he had only his soul left. It was shriveled and lank, because it had not been fed on the bread and water of life.

John 6:34—"Then said they unto him, Lord, evermore give us this bread."

John 4:15—"Give me this water, that I thirst not."

## Monday, February 11

Love Between Brothers. I John 2:8-17.

"There is beauty all around,  
When there's love at home;  
There is joy in ev'ry sound,  
When there's love at home."

(No. 220 in Church Hymnal.)

Jesus combined the two great commandments from the Old Testament (Lev. 19:18 and Deut. 10:17) and showed us that he who loveth God will also love his brothers. We can not be filled with the love of God and not love those around us. If we do not love our brethren we show that we do not love God completely. We can only love God as He fills us with His love, for "God is love."

Romans 5:5—"The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

Romans 13:10—"Love is the fulfilling of the law."

## Tuesday, February 12

Kin to Christ. Mark 3:31-35.

Jesus could not let His earthly relations supersede all those who would be related to Him in His coming kingdom. The divine Lord could not let His brief humanity amount to more than His eternal Lordship.

How wonderful that we can be kin to Jesus. We can provide for His little ones, as "unto Him." We can be brothers and sisters unto the least of these who are the Lord's. Thus we are close kin to the Saviour who died for us.

This is only a figure of the nearness of the Master, but it shows the practical application demanded of us.

"Closer is He than breathing, nearer than hands and feet."

## Wednesday, February 13

Friends in Bethany. Luke 10:38-42.

Of all His earthly friends these three, Mary, Martha, and Lazarus, were very dear to Him. Perhaps because they were near to Jerusalem, He often retired to their place. Why? First,

their welcome. Second, their love for Him. Third, they provided for Him. Fourth, they sought to learn of Him. Fifth, they consulted with Him about their problems.

They needed Jesus and, in His humanity, He needed them. Hence they were mutual friends. What a glowing picture of Christian friendship! We enjoy our friends more when we can help them occasionally, as well as be helped by them. Of what greater thing could we be worthy than to entertain God's workers?

Lord, come to me and be my Guest,  
And let me fill Thy least request.

## Thursday, February 14

Friends in Trouble. John 11:1-6.

A friend is sick, but Jesus is gone. Why does He tarry? Why does He not hasten to the one He loves?

Lord, help us that must wait! Prepare us for the day when Jesus will come and we need no longer wait. But in the meanwhile abide with us that must mark time till our longings are realized. We know that when we completely rest in Thee and quit our vain struggling, the glory of Thy presence will fill us with the splendor of heaven.

Dear Lord, abide with us that wait.

## Friday, February 15

Without Counting the Cost. John 11:7-16.

The time has come for Jesus to go on a necessary mission, and He prepares His disciples. After discussing the danger in Jerusalem, Thomas resolves to go with the Master, "that we may die with him."

In Christ's day many ceased following Him for any number of reasons, but the Twelve decided to stay with Him because He had the words of eternal life. Now they decide to go with Jesus to death. Though they may have hesitated at the cross, eleven of the twelve gave their lives to live and die with the Master.

The strait and narrow way is never crowded, but what glorious company it affords its wayfarers!

## Saturday, February 16

A Beloved Friend of Jesus. John 11:17-35.

How great sympathy had the Lord of life and death with those whose friend had died. So great that He wept with them. As if He forgot for the moment what He had come to do and mourned with them all. Because He was a perfect man He felt sorrow even more keenly than the others.

Lazarus must have been one of the rare souls that all love, for many had come to weep for him. Had devotion to Jesus made him also one of the pure in heart that can appreciate the things of God? At any rate Jesus loved him. And when He had paid His respects to His friends, He hastened to release the bands of death. Have we let Je-

## THE FAMILY AT BETHANY

Sunday School Lesson for February 17

(Luke 10:38-42; John 11:1-45; 12:1, 2)

The followers studied in this lesson stayed at home. They did not go around with Jesus. They were not the so-called missionaries of today. They did not belong in a minister's home. As some of us like to call ourselves, they were just ordinary keepers at home. We can be followers at home.

Jesus loved to go to this home. Why? There was always an open door with a big welcome. Why? Was it not because He greatly blessed the home He visited? Mary, Martha, and Lazarus anticipated the blessing of their guest. They appreciated Jesus much. Often they must have sat and listened to Jesus tell them of things eternal. "Mary also sat" implies that Martha too had a listening ear and certainly Lazarus sat to learn. Jesus came often to this home to minister to the souls there. He was not intent on being ministered to.

Once when Jesus called, Martha became quite frustrated with the serving. Jesus had to rebuke her for not taking time to listen in faith with undivided attention and eager appropriation to His words.

We can be attentive listeners to His Word, appropriating His truths to our lives. We, too, must take time out of a busy life. The follower at home who gets the blessing is the one who chooses and takes the opportunity to be blessed. To keep first things first, we must daily sit at His feet. Is He a welcome guest at our homes?

When death came to this home, what blessing did Jesus give them? In giving Lazarus back to them He showed them His Godhead and Saviourship. Every contact with this home brought blessing.

When Jesus' passion was approaching He sought the hospitality of this home again. Why? Here He found understanding love as few living had.

Jesus would be a daily guest at our homes bringing with Him blessings. Will we take time to learn of Him? True followers do find time.

Open wide your doors, today.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Jesus command the stones of doubt, pride, and fear to be rolled from our lives, so that we can behold Him who has redeemed us?

—Mary Alice Holden.

The principle of nonresistance is more than a heritage of peace churches; it is a practical expression of an inner life that can be found only in individuals who have an experiential knowledge of salvation, and whose experience and training includes the application of love to all areas of life.—Noah G. Good.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Verle Hoffman, Goshen, Ind., brought a concluding evangelistic message at a Sunday school meeting held at the Olive Church, Elkhart, Ind., on Jan. 27 by eight northern Indiana congregations.

Bro. George R. Brunk preached to the Pinecraft congregation on Jan. 20. The audience numbered 1000.

A Franconia youth meeting was held at the Line Lexington Church on Jan. 26. Bro. James Shank, on furlough from Africa, was the speaker.

Bro. Elmer Moyer, Souderton, Pa., was one of the instructors in a Prophecy Conference held at the Rocky Ridge Church, Sellersville, Jan. 19 and 20.

Bro. Paul Marvin Yoder will conduct a singing school at La Junta, Colo., Feb. 18-26.

Bro. Ford Berg is growing stronger but has not yet been strong enough for an operation.

Winter Bible school classes are held each Wednesday evening at the Plain Church, Lansdale, Pa. Bro. Wayne Kratz teaches Ephesians to the adults and Bro. Jacob R. Clemens teaches Latin American missions to the young people.

Bro. Paul Holdeman was ordained minister for the Gulphaven congregation, Gulfport, Miss., on Jan. 20. E. M. Yost, Denver, Colo., preached the ordination sermon and Paul Hershey, Gulfport, Miss., was in charge of the ordination.

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A children's Bible hour is being planned by the Elmira, Ont., congregation. This will be held one evening weekly in at least two homes with sisters from the congregation in charge.

Six people were received into the Swank Church, Lone Tree, Iowa, recently, five by water baptism and one by letter. The Swank congregation gave the evening program at Iowa City on Jan. 6.

The Messenger Quartet, Flanagan, Ill., gave a program of Gospel songs at the Presbyterian Church in Sterling, Ill., on Jan. 27.

The Gospel Beacons, young people's organization of the Chestnut Hill congregation, Columbia, Pa., has erected three small signs and is planning to erect a large billboard to carry the message of the Gospel.

A weekly prayer meeting for the East Petersburg congregation has been started recently by the Gospel Stewards Fellowship.

Bro. Ira Nafziger was ordained to the ministry for the Laurel Street Church, Lancaster, Pa., on Dec. 30. The following Friday afternoon one of his children was struck by an automobile and instantly killed.

The brethren Amos Horst and Simon Bucher of the Lancaster Conference plan to begin a trip to the South on Feb. 4. They will include a trip to an Indian reservation in southern Alabama.

Bro. Paul Mast was ordained to the ministry at the Nickel Mines Mission, Paradise, Pa., on Jan. 20.

Nine regional Bible schools now being conducted in the Lancaster Conference have an average attendance of 2000 or more.

The special Bible term at Lancaster Mennonite School has 47 enrolled. Bro. J. Irvin Lehman is serving as director.

A girls' chorus has been organized at Hannibal, Mo., with Mrs. Ellis Zuercher as director.

Bro. Harold Kreider and other workers from Hannibal visited Bro. Johnny Allison at the Missouri State Prison on Jan. 28. He has given his testimony at the regular Sunday morning service and has been asked to teach a Sunday school class. He has been distributing tracts and one young man has requested baptism.

Bro. D. D. Stoltzfus, Atmore, Ala., formerly of Hesston, Kans., would like to get in touch with young Mennonite families looking for cheaper land. He knows of an 800-acre tract in western Florida for sale at \$30 per acre.

Nine states and provinces, from Oregon to eastern Pennsylvania, were represented among the fifty persons who attended our first conference on summer camps held at the Salem Church, Elida, Ohio, on Jan. 25 and 26.

Bro. Howard Stevanus and wife, Breslau, Ont., arrived on Jan. 22 at Gulfport, Miss., and plan to stay until April 1.

The Franconia Tract Society was scheduled to meet at Perkasio, Pa., on Feb. 4.

## Visiting Speakers

Dec. 30: Wilbur Yoder, Middlebury, Ind., accompanied by the Middlebury Chorus under direction of Miriam Keim, at North Goshen, Ind.; Russell Krabill, Goshen, Ind., at East Goshen, A.M., and at Shore, Shippshewana, Ind., P.M.

Jan. 6: Ivan Magal, Richmond, Va., at Warwick River, Denbigh, Va.

Jan. 13: Josef Herschkowitz, Harrisonburg, Va., at Gulphaven, Gulfport, Miss.; Henry L. Ruth, Jr., of the Salford, Pa., church, at Plain, Lansdale, Pa.; J. Lawrence Burkholder, Goshen, Ind., at North Goshen; David L. Landis, Lancaster, Pa., at Landis Valley.

Jan. 20: Oliver Roth, Milford, Nebr., at Yoder, Kans.; Rufus Horst, Kansas City, Kans., at Garden City, Mo.; James Martin, Baden, Ont., at East Goshen, Ind.; Arlene Sidler, La Junta, Colo., at Clarence Center, N.Y.

Jan. 27: James Shank, Tanganyika, at Rocky Ridge, Sellersville, Pa.; Elizabeth Showalter, Scottsdale, at Meadville, Pa.; O. N. Johns, Louisville, Ohio, at Black Oak Ridge, Hancock, Md.

Jan. 30: Aaron Shenk, Meckville, Pa., at Youth Fellowship, Mellingers, Lancaster, Pa.

Feb. 3: I. E. Burkhart, Goshen, Ind., at Strasburg, Pa.

Feb. 6: J. Irvin Lehman, Chambersburg, Pa., at Ambassadors for Christ monthly meeting, Paradise, Pa.

## Evangelistic Meetings

D. D. Miller, Berlin, Ohio, at Zion, Pryor, Okla., Jan. 13-20 with twenty responses. E. M. Yost, Denver, Colo., at Gulphaven, Gulfport, Miss., Jan. 16-23. J. Irvin Lehman,

(Continued on page 140)

## Calendar

- Annual Christian Day School Meeting, New Danville, Pa., Feb. 16
- Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21
- Eastern Ohio Minister's Meeting, Leetonia Mennonite Church, Leetonia, Ohio, Mar. 4-5
- Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13
- Southwestern Pennsylvania Conference, Ministers' Meeting, Place Undecided, March 21, 22
- Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29
- General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5
- Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17
- Laurelville Mennonite Camp, Mt. Pleasant, Pa. Boys' Camp (ages 9-12), June 28 to July 4
- Girls' Camp (ages 9-12), July 5-11
- Junior High Camp (boys and girls, ages 13-15), July 12-18
- Missionary Bible Conference, July 19-25
- First Family Week, July 26 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Southwestern Pennsylvania Conference, Springs, Pa., July 20-23
- Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2788.

## Mission News

Sister Marta Quiroga spoke on Jan. 20 to the church at Carlos Casares about her visit to the mother church in North America.

Bro. Lee Kanagy, missionary in Tokyo, Japan writes on Jan. 22: "We are always so thankful for the prayers of the folks at home and for the great blessings of the presence of Christ. It is hard to find words to express our joy; rejoice with us, that another lovely child has been given to the Christian Church and to us." Little Ruth was born on Jan. 7.

Sister Clara Springer, missionary in Puerto Rico, is making satisfactory recovery from a gall bladder operation which she had on Jan. 18.

Bro. T. K. Hershey held evangelistic meetings for Spanish speaking people at the Ybor Mission, Tampa, Fla., Jan. 28 to Feb. 3, after which he will fly to Puerto Rico to contact Puerto Rican laborers who attended services in Pennsylvania last summer.

The training in service course for preparing workers was begun Thursday afternoon, Jan. 17, in La Plata, Puerto Rico, and is to continue each Thursday afternoon. The number enrolled is nine, including members from three churches: Bethany (Pulguillas), Good Shepherd (Rabanal), and Calvary (La Plata). Life of Christ, taught by Bro. John Driver and Old Testament Survey, taught by Bro. Lester T. Hershey, are the courses offered.

The Nursing School of Goshen College conducted the Sunday evening program at the Belmont mission in Elkhart, Ind., on Jan. 27.

The twenty-third Annual Convention of the Mennonite Church in Argentina was held at the campground near Trenque Lauquen, Jan. 24-27. The moderator of the convention is Bro. Rogelio Perugorria.

Bro. and Sister Don McCammon, returned missionaries from China, will be filling appointments at the Science Ridge Church, Sterling, Ill., on Feb. 10; at Manson, Iowa, Feb. 17; and at West Liberty, Ohio, Feb. 24.

Bro. J. J. Hostetler, pastor of the First Mennonite Church in Canton, Ohio, spoke at the Martins Church near Orrville, Ohio, on Sunday evening, Jan. 20, in the interests of the Ohio Mission Board.

The local board of the Eureka Old People's Home met at the Mission Board headquarters in Elkhart with members of the Executive Committee on Jan. 28.

The Annual Mission Council of the Argentine Mennonite Mission met Jan. 28 to Feb. 1 at the campground near Trenque Lauquen. Missionaries from the Chaco also attended.

One hundred choruses and hymns were sung by memory last week by the children of the Bethany Day School, Pulguillas, Puerto

## Spring Missionary Day

March 16, 1952

Write now for quarters for the children in your Sunday school who wish to invest in missionary projects.

Write now for Savings Banks for all children and adults in your Sunday school who do not now have them.

Write now for capital for your youth group who wishes to sponsor a youth missionary project and does not have available funds for the initial investment.

Write, for all of these, to the Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Indiana.

Rico, during their opening devotional period. They were divided into two groups to

## Your Treasurer Reports

The fiscal year of the Mission Board ends on March 31. This is less than two months away. At this time we like to close out all expense accounts. When sufficient designated funds are on hand for a particular program, we can do this without transferring General Mission Funds. Occasionally, we do not close out an account because of its size and the need to get additional contributions for this particular purpose. At the present time, there are a number of outstanding disbursements for which contributions are particularly wanted before the end of the fiscal year. If contributions are designated for these accounts, it will be of great assistance to the total mission program. The following places represent areas for which disbursements have been made and sufficient designated contributions are not on hand. May we urge your contribution for any of these purposes during the next two months.

Chicago Mexican Church Building Fund  
Superintendent's Building at Kansas City  
Children's Home

Mennonite Youth Village Land Purchase  
Japan Mission Homes  
India Bihar Building Fund  
Saginaw Mission Fund  
Chicago Home Mission Fund

To assure proper allocation, please indicate as shown above the fund for which your contribution is designated.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE

(M.R.C.)

The brethren William Snyder and Ray Horst of the Mennonite Central Committee met with the Mennonite Relief Committee at its regular meeting on January 22 to discuss the present status of the regulations for the assignment of I-O men under the new draft law and co-operation between the two committees in assisting I-O men.

I-O men are urged to secure and fill out the questionnaires provided by the MCC Peace Section indicating what kind of service they will be interested in under the new law. It should be understood that filling out such a questionnaire does not mean volunteering for service to the local draft board. That will not be possible until the President's regulations for assigning I-O men are finally released and it will have to be done by the I-O man himself. Filling out the questionnaire gives the church agencies, MCC and MRC, information necessary for intelligent planning for giving assistance to I-O men in finding the kind of service they desire to volunteer for to their draft board when the assignment regulations are finally released.

Brother Claire Hostetler, Smithville, Ohio, recently completed a year of voluntary service, most of which was given to the building program of the new women's dormitory at Goshen College.

see which one knew the most. In addition to these melodies being planted in their hearts they are learning Scripture verses and hearing stories from the Bible.

Bro. and Sister William Detweiler and the Calvary Hour Singers are scheduled to be with the congregation at Fairpoint, Ohio, some time in February.

Through the efforts of Bro. Merlin Good and the support of the Pike congregation near Elida, Ohio, a new work was opened at Leges, Kentucky, nearly a year ago. Seven persons accepted Christ during revival meetings held there this winter. Three had accepted Christ through visitation work preceding the meetings. Prayer is requested in behalf of the workers and these new babes in Christ.

Bro. John E. Leatherman spoke on Bible translation to the Lancaster Mennonite School on Jan. 17.

Bro. Mahlon Hess and wife were reappointed to the work in Tanganyika on Jan. 10. Sister Ruth Miller of the Good congregation, Elizabethtown, Pa., was appointed as a missionary nurse for the same field.

Bro. J. D. Graber, accompanied by the brethren Amos Swartzentruber and B. Frank

(Continued on page 140)

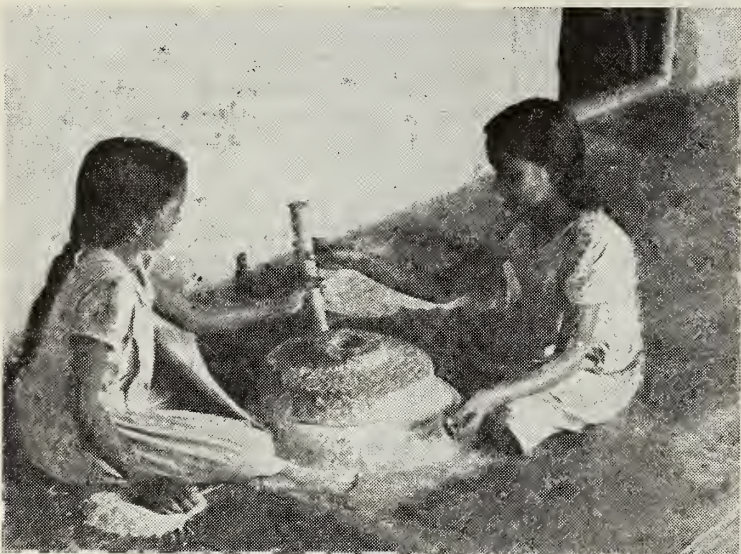


## Balodgahan, India,

BY MARY M. GOOD



Studying their school lessons on a cottage veranda.



Boarding School girls grinding flour for their bread.



The Balodgahan Boarding School—the older girls help the little ones.

As this is being written the radiant face of a white-haired woman is seen just outside the window. She is cutting grass for the oxen. That is, she was. Just at this moment she was hurried off to get ready to go in the tonga to Dhamtari to take one of the girls to the hospital. It was for such as her that the orphanage was opened in 1899. If you would ask her how she came to the mission, her story would be something like this: "We were starving in our village two miles from Dhamtari and the Ressler and Burkhard sahibs came to the village and got nine of us children. The others were all boys. I was the only girl. The boys all died soon after reaching the camp. They were too nearly starved when they got there. By God's great love and mercy I was spared."

At the end of 1900 there were 224 boys and 165 girls, famine refugees, in the orphanage. Sister Sarah Lapp says in the Balodgahan diary: "A number of times the treasury was empty and the workers did not know where the next meal was coming from, but always when the time came for the food to be cooked the Lord had sent the rupees from somewhere or other and no one ever went hungry. The Lord did just what He had promised."

In 1902 the girls' orphanage was moved to Rudri, four miles from Dhamtari. In 1906 the orphanages were again interchanged and the girls were sent back to Dhamtari and the boys to Rudri. Sister Lapp wrote in 1908: "The girls' orphanage is constantly decreasing in numbers. Quite a number have died and more have married. One girl was pronounced a leper and sent to the leper asylum." In 1910 the girls were again moved to Rudri and the boys to Dhamtari. In 1912, due to the Rudri property being sold to the Irrigation Department of the Government, the girls were moved to Balodgahan, seven miles from Dhamtari. Since then Balodgahan has remained the home of the orphan girls. At that time there were eighty-one girls.

In 1915 the orphanage began to be converted into a boarding school. The boarders were girls from Christian homes that had been established by the orphans who had married.

As the years went by there were certain outstanding personalities among the orphans who were a great blessing to the institution. In the early period Garjan Bai, after whom the middle school is named, was the spiritual leader among the girls and also a great help and blessing to the missionaries. In the influenza epidemic of 1918 it pleased the Lord to call this child of His to Himself. Through her passing the girls' orphanage suffered a great loss.

The crop shortage in 1918 again brought in about fifty-six starving children. The famine of 1920 brought in about seventy more. At the end of the year 1922, there were 246 girls in the institution, 75 per cent of whom were orphans or had only one parent living. This was the peak in numbers in the history of the institution. In this period Lydia Bai and Miriam Sonu were the ones especially used of the Lord to lighten the load of the missionary. Both of these dear ones went to be with the Lord in young womanhood. Lydia left a son, Chandrakumar, who is now in Bible school and is a promising young man for the church. Miriam left three daughters who show in their lives the imprint of their godly mother. There were many more whose lives were a blessing, but there is space to mention only a few.

When the boarding buildings were first erected, they were built around a quadrangle surrounded by high walls. The rooms are eleven feet wide and vary in length from ten to thirty-five feet. The large courtyard in the middle is a nice playground. When the buildings were first put up, a large dining room and a kitchen were built in one corner of the compound. Four or five women assisted by some of the girls did the cooking. In 1928 the dining room and kitchen were relegated to wood storeroom and a place to boil clothes and the cottage system was instituted. The rooms around the quadrangle were grouped in twos and threes and separated into units by low walls and a kitchen built for each unit. The girls since then live in family groups of from nine to eleven girls. Each group does their own cooking and keep their cottage tidy. There is a list of ideals hanging in each cottage and when an ideal is not



# Boarding School

The Balodgahan Boarding School was first begun as an orphanage in 1899 with 224 boys and 165 girls by 1900. Today there are sixteen orphans and daughters of widows and thirty-nine boarders.

lived up to, it is marked against the cottage. They are very eager to rate high. The girls of the different classes in school are divided among the cottages so that there are large and small girls in each cottage. A responsible girl is the matron of the cottage. The older girls take the place of older sisters to the younger ones. They comb their hair, help them with their clothing and whatever is necessary for them. The morning in the cottage begins with fifteen minutes' quiet time for personal devotion. They prepare their morning meal and also cook rice and dal (split peas) for the noonday meal which is kept warm over a bed of coals till the noon interval in school when they come home to eat. Some prepare the food while others clean the rooms and help the little girls get ready for school. School opens at 8:00 or 8:30 A.M., depending on the season of the year. When school closes at 2:30 or 3:00 P.M., they come home to cook the evening meal and do the other work of the cottages. At 6:00 P.M. they have their evening prayers. The cottage system was not in progress many years until the people in the community were saying that the girls who marry from the institution are better housekeepers and homemakers than before. The cottage system has been found to be "Life that is preparation for life."

At this writing, there are sixteen orphans and daughters of widows and thirty-nine boarders in the institution. To permit the orphans to grow up in as nearly as possible a home atmosphere so that what they miss in not having homes of their own is in some way made up to them and also to let the boarders feel that while they are here this is also their home, requires some careful planning at times. The orphans should feel that it is their home, but they must not be selfish about it.

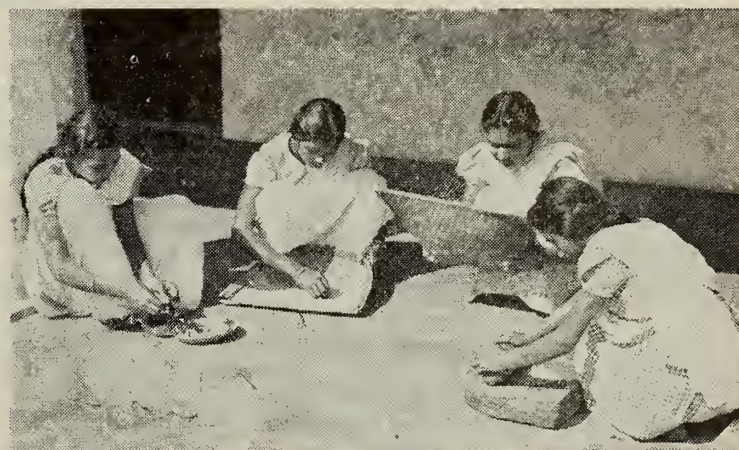
The person who has figured most in the lives of the orphans the past years was Satyavati Prabhu Das, now married to P. J. Malagar. While carrying a full teaching load, she volunteered to live in the boarding with the girls and look after them. She herself had grown up in the institution as an orphan and no one could have understood the girls and their problems better or helped them as much as she did.

There are four Hindu girls here as boarders now. They are happy with the other girls and having them here is an avenue of evangelization.

Until about 1928 all the expenses of the institution were borne by the gifts of friends in America. The children who were not orphans were the children of famine orphans for the most part. They were poor and many of them still are very poor. It was felt,



Two Garjan Memorial School girls: Helen Bisahu, standing on the step of the train, is now Mrs. J. M. Bhelwa. Satyavati P. Das, standing below, is now Mrs. P. J. Malagar.



These girls are preparing the food to cook for the evening meal. The one to the right is grinding spices. The two in the center are cleaning rice and the one on the left is cutting the vegetables in the conventional way by holding the sickle between her toes.



Some of the girls in the school ready for mealtime.



Mealtime at the Boarding School.



however, that the parents should begin to assume some responsibility for the education of their children. The collection of fees was difficult in the beginning because a group of people who had received everything free saw dangers ahead. To adjust to a new way of life is always hard. The result, however, of this process of training has been gratifying. About 25 per cent of the cost of operating the boarding at present comes from fees paid by parents. They do this very graciously now and as one looks back over the years very definite growth in this respect can be seen. The experience of the years has also taught many lessons in the way of teaching orphans the value of money.

As this is being written the Death Angel has visited one of the Christian homes and taken away a little child. The writing of the preceding paragraph was interrupted twice to go to the home. The grandfather, a saintly man, was one of those rescued in the 1899 famine. The mother of the child grew up in this institution. The going of the child is a blow to the family, but the blessed hope these parents have of someday meeting their loved one in heaven is something of which the non-Christian knows nothing. Again we praise God with our dear Indian friends that Christ was brought to this part of India.

To lead the little ones of this age into the fold of Christ is the greatest privilege in this work. Through evangelistic meetings, group meetings with the girls, and personal talks an effort is made to lead every girl to see her need of conversion. After she has confessed Christ her Saviour and has expressed her desire for baptism, her pastor is informed and after she has been instructed in the meaning of church membership, she is baptized in her home church when she goes home for vacation. The Holy Spirit must convict and much prayer is needed in this work. The missionary craves more time for uninterrupted prayer. She also craves the prayers of friends at home in behalf of the salvation of the children.

There is a primary school and also a middle school at this place. The middle school is Garjan Memorial School. Both have students living in the Boarding, but many more are day students and come from their homes. The primary school includes classes I to IV and the middle school, classes V to VIII. After they pass the middle school, they are eligible to enter high school. The primary school was built when the station was opened. Only boys attended this school in the beginning. The school for girls was in another building. In those days coeducation was thought improper in India. In 1922 the mission took a bold step and sent the primary school girls to the boys' school. The other building was kept for middle school girls only. In 1936 a still bolder step was taken when boys were admitted to the middle school. This step has never been regretted. There are a few primary schools in villages around Balodgahan and some of the Hindu boys who pass from these primary schools attend the middle school here. This gives the

school a contact with the Hindu community and the opportunity of teaching the boys the Christian religion. The story of Kiyaram (when he became a Christian, he changed his name to Jivanlal) is a familiar one to some of you. The second year the school was opened to boys this lad came as a student. In the face of much opposition from his people, he accepted Christ and when in high school was baptized. He is destined to become a leader in the India Mennonite Church. At least one of his relatives, a village owner, has become a believer through Jivanlal's testimony. Many others of the Hindu students in the school have been and are very sympathetic toward the Christian religion, but only this one has openly confessed Christ.

The problem of getting teachers was a very grave one in the early years. The new missionary who took over the school in 1921 just when the seventy girls of the 1920 famine had been sufficiently "processed" to be taken into the school had her days of grief and perplexity. Women who had barely passed the fourth grade had to be taken in as teachers. The new building was not yet completed and the old building was filled to overflowing, with the overflow on the veranda, under a tree, and in a shed made of bamboo mats. Schoolteachers had to be secured from other missions. At that time education in this part of India had not advanced to the extent that missions were willing to let teachers who were satisfactory go. Especially not trained ones. Tribute must, however, be given to some who came to us from other missions without whom it would have been difficult indeed in those days of laying foundations. As the years went by the teacher problem became less acute. Finally, from among our own girls a number were trained and became schoolteachers. This was indeed a happy day for the school.

As this brief review is taken, it is an inspiring thought that there are some from among those who have studied in the school who are able now not only to be teachers, but also to take a large amount of responsibility in the school. The Lord be praised for this. May He lay it upon the hearts of many who read this article to pray much for those who have gone out from this school to establish Christian homes and into places of leadership in the church, especially for those yet unsaved.

Balodgahan, M.P., India.

## Coming and Going

By J. L. RUTT

Some years ago two young ladies from two distinct districts made our acquaintance while living here in the Cordoba Hills, which are widely known as an ideal health resort for certain types of sickness and are also a popular tourist resort. Each lady had come here to recuperate from a bodily illness. The one who did not have a contagious disease began rooming with the other one who did have a contagious disease, and without informing the other one, but hiding her real condition.

Of course, not knowing the ailment of her roommate she soon contracted the disease as the dishes were not washed separately. Instead of getting better, she grew worse and upon returning home, i.e., to another province, she visited her family doctor who informed her of her real condition. It was a tremendous shock. The future did not look too bright. Young in years, she became discouraged. But being a Christian, she had something that an unconverted person did not have. Her parents saw the necessity of again making provision for her to live in the Cordoba Hills in a near-by village. They first rented a small house and later bought it. She was attended to by her mother who had made a great sacrifice to live with her and to take care of her.

While living so near (a mile or more) they both began attending our services. From the beginning her interest in spiritual things grew and instead of being downcast and sad, she drew near, renewed her covenant with the Lord and through a renewed interest in the Word, she was soon on the way to better physical and spiritual health. Victory came into her life. She then decided to open up a



The Cordoba Hills of Argentina are widely known as an ideal health resort for certain types of sickness and are also a popular tourist resort.

small Sunday school in her home for some underprivileged children of the vicinity and taught them the Sunday-school lessons. She was occupied with something worth while, sowing the Word in the tender hearts of the children who knew nothing of Christ's love and His salvation.

It was in the women's meeting where she really opened her heart and saw that although she did not have a strong body she could be strong in Christ and victory was to be found through Him, proving again that victory in Christ can be had in the case of everyone who wholly yields to the Lord and stops trying and lets Him work.

We are sure that this person has had an experience that she would never want to forget. Through an infirmity of the physical body, she came into an abundant and glorious life in Christ. She is living a consistent Christian life in spite of her handicap. We hope to soon see her radiant smile when she can enjoy the beautiful, cool autumn days with us again.

Later an aunt also was afflicted with this same disease and came to live in an adjoining apartment. She, too, in spite of her in-



firmity, is living a consistent, happy Christian life.

Others come here discouraged, downcast, do not take care of themselves, and so never

recover in health, always living a discouraged and defeated life. In Christ under all conditions it is possible to live a victorious life.

Cosquin, Cordoba, Argentina.

## As You Might Have Been

BY LOIS AND ALBERT BUCKWALTER



This is one of the Indian chiefs of the Chaco with his wife, daughter, and mother.

Have you ever seen yourself as you might have been, had not the light of the Gospel been your heritage for centuries? The Indian of the Argentine Chaco is a good example of the absence of the light for endless generations. He is illiterate, ignorant, and primitive. He is in great need which he readily senses. He is not altogether certain what it is that will fill that void in his life. But he is willing to be taught. The rapt attention with which he listens to our teaching and preaching is a rarity, the like of which we have never before seen. This has been a great challenge of our work.

A little over three months ago, we shipped our belongings and ourselves out of the big city of Buenos Aires and started north to the Chaco on a journey of two days and a night by train. In dry weather, this is a hot dusty ride, but thanks to general rains, we had a cool, comfortable trip. Now we are in semi-frontier country in which there is more forest than cleared land. Our mission headquarters, which in reality is only a farm, occupied by two missionary families, two missionary nurses, and eight Indian families, has been named "Nam Cum" and is located near a little country store and public school, which together form the center of a district called "Pampa Aguara." Twenty miles to our south lies the economic center of a sizable part of the Chaco—the city of Presidencia Roque Saenz Pena, named as is the custom here, in honor of a former president of Argentina. It is to this city we must drive over

a dirt road at least twice a week to do all our business and to get our mail.

Our mission work, of course, centers here in Nam Cum, but we also have congregations in two reservations which are called League 15 and League 17. Only recently Lois and I have taken full responsibility for the work in League 15, which is located about twenty miles to our north—on a dirt road, of course. Living so far from the place makes it difficult to give it the proper attention, but we endeavor to make at least two trips a week. We are at present having late spring weather with its intermittent rains; so we are frequently hampered in carrying out our plans. For instance, in November we had rain on three of the four Sundays, and therefore couldn't go. Later on, we can count on dry weather when we will long for a rain to cool the atmosphere. So far we have not had to endure anything above 140 degrees in the shade, but they assure us that it gets hotter. What is most difficult to endure is a bug about the size of a small gnat, called a polvorine, which breeds in water holes and comes at us in swarms. Being so small that it can hardly be seen, one wonders if God really intended that it should sting like a mosquito!

Since the Indians are now busy hoeing their own cotton, or that of their Argentine neighbors, our work with them is limited to several religious services a week. During the winter months, when there is very little work, it is possible to carry on classes for Bible study

and the three "r's." The opportunity is great, for these people know so little that the possibilities for spiritual and mental development are immense.

On the vocational side, the mission owns this farm for the purpose of helping the Indians learn to support themselves properly and manage their own affairs. Among the women, knitting has become quite popular, and has also provided them with a means of helping them clothe their families properly.

The medical side of our work is very important. Because of general malnutrition and disease, T.B. is widespread and no preventive measures are taken. The nearest medical aid is at Saenz Pena; so it naturally falls to our nurses here to do much more advanced work than a nurse would ordinarily be called to do. They must make diagnoses and prescribe remedies which under ordinary circumstances should only be made by a doctor. In emergencies we must take the patient to the hospital in Saenz Pena. This we do not do oftener than necessary because it has only been within the last year or two that any of the Argentine doctors showed any sympathy for the Indians. The Indian is considered to be an inferior person. We thank God for this change for the better in attitudes, because it relieves our nurses of undue responsibility in serious illness.

One of the difficulties which makes itself felt every day, and which is giving us some concern, is the language barrier. We are in a Spanish-speaking country and that is what we use exclusively. But the Indians have their own language which is not written. Every sermon we preach is interpreted for the benefit of those who do not understand the Spanish. But we cannot be sure that we are being faithfully interpreted in every detail, because we cannot understand them. In a recent article in the October, 1951, issue of "His" magazine, Mr. Pike of the Wycliffe Bible Translators pleads for the cause of the thousand languages which yet do not have a word of Scripture. He argues that even tribes of a few hundred people are entitled to hear the Word of God in their own language. He even feels that a highly capable missionary would not be throwing his life away to make the Word of God available to even only a few hundred. It is very true that one's mother tongue will always carry more meaning than an acquired one; therefore, would not our work be more effective and more permanent if we had the Scriptures in the Toba language? This problem dare not be passed over lightly; so we would ask you to accompany us in prayer that God might direct our thinking and our steps.

Recently we have been made very aware of our deep need for a close walk with God in the power of His Spirit. We have been shown in a real way that we had been trusting in our own strength to do that which may be accomplished only in the strength of the Lord. Pray the Lord to teach us humility, brokenness, openness, and willingness, that His work may prosper as He uses us.

Chaco, Argentina.

MISSIONS SECTION



## THE KINGDOM TO THE SOUTH

By J. D. GRABER

### III

Chaco means jungle: or does it? There is a difference of opinion as to its exact meaning. But the general countryside fits the description. There are vast forested areas where some of the most valuable hardwoods grow. There are open spaces where the land is cultivated, but there are also immense stretches of marshy land grown over with grass and thorny bushes and a liberal admixture of cactus. The land for what seems like hundreds of miles is completely flat. For the most part there are not even any rivers for drainage. The rain water simply collects in vast shallow lakes and square miles of marsh country that fills up during wet seasons and practically dries up during long dry spells.

While I was visiting our mission in the Argentine Chaco in early January we had a most unseasonal rainy spell. A few days before my arrival they had had a three-inch rain, and while I was there a similar amount of rain fell. By this time the lakes and marshes were full. In fact, they overflowed the roads in places, producing mudholes difficult to pass. We tried, one day, to get out to League 17 with the four-wheel-drive jeep truck. We plowed through three marsh patches, but the fourth one was impassable; so we had to return.

This mud factor in the transportation influences the work a great deal. All appointments at outlying points have to be made with the proviso, "if it does not rain." The missionary also needs to be something of a weather prophet, for getting out to the preaching point is only half of his problem. He always needs to get back, for the "great out of doors" in the Chaco during wet, humid weather is not very hospitable.

In the Argentine Chaco January is mid-summer. While I was there the temperature rose to 107° Fahrenheit. With the high humidity that prevailed this was somewhat trying—much like India in the "little hot season" that follows the close of the monsoons in September and early October. Insect pests are also a bane to the flesh. Mosquitoes are numerous but you can at least see them as they attack. Fortunately, the malaria-spreading variety is absent. More difficult are the tiny "polverinis" or "dust flies." They can hardly be seen by the naked eye, but I am sure a magnifying glass would reveal a powerful biting apparatus, for their invisible attack can produce great scratching. Even the tiny chigger is there in abundance, while the common housefly is, of course, always with us.

It is obvious that missionaries do not live in the Chaco because of the physical amenities available. No one would choose this area as a place to retire or as a holiday resort. Our missionaries are there because the aboriginal Indian inhabiting these areas is in need of the Gospel. He lives for the most part in primitive circumstances. His house

is little more than a hut and frequently he lives a nomadic life, moving from place to place where he can find some work. He has lived under these primitive and poverty-ridden circumstances so long that thrift, integrity, and industry have had scant opportunity to take root in his character. The great scourge among them is tuberculosis. Their habits of life are such that it is most difficult to bring about a sanitary situation that would prevent constant re-infection. There is little value in treating one member of a family if others of family and tribe similarly disposed constantly expose him again to infection.

Spiritually the Indian does respond to the Gospel. It was an inspiration to meet with the congregations at Nam Cum and at League 15. I have already said that we could not get to League 17 because of mud. Many of the believers are, naturally, babes in Christ in need of much teaching and spiritual growth. But they have found the Lord Jesus and in fellowship together they are being built up in Him. Their primitive religion is a form of Animism, but one does not observe any marked religious practices or forms among them as one moves superficially about. This is in contrast to the profuse idolatry and the extreme "religiousness" found among the village people of India.

One great barrier in reaching them with the Gospel is language. Most of the men know some Spanish, but the women usually do not. I had the strange experience of speaking through two interpreters when I preached. A missionary translated my English into Spanish, and an Indian man, knowing both Spanish and Toba, translated into the latter language for the benefit of the women and children. I had to wonder how much of the original message finally got across after passing through two language filters. The Toba language abounds in staccato clicks and clacks and is totally unintelligible to the outsider.

One of the questions being seriously considered by the missionaries is whether more effort should not be made to reach the Indian in his own language. The Toba tongue has not been reduced to writing nor has a grammar been formulated. A few fragmentary pieces of work in this field have been done but most of the great task remains to be done. Let no one think that the language used by a primitive illiterate people such as these Toba Indians must logically be simple. Experience has proved that these languages are extremely complex and difficult of mastery. Our missionaries feel they can better reach the heart of the Indian if they learn his own language. It is a universally known fact that the inner citadel of the soul cannot be reached as well through a second or a trade language such as Spanish is in this case. A man must speak to God in his own mother tongue or else his religious experience will remain shallow.—via Elkhart, Indiana.

Said John Oglethorp to John Wesley, "I never forgive." To which Wesley made a prompt response: "Then, I hope, sir, you never sin."

## M.C.C. Weekly Notes

### Testimony on UMT given

The Mennonite and Brethren in Christ churches were represented in a testimony before the House Armed Services Committee on January 23, on the proposal for Universal Military Training which Congress is now considering.

Harold S. Bender, who delivered the presentation, emphasized two concerns; first, the suggestion that the provision for conscientious objectors should include not only alternative service but also the possibility of training in civilian work which contributes to the national health, safety, or interest. Secondly, he made reference to the proposed moral safeguards for all the men in the training corps, with emphasis on the inherent inadequacy of even these precautions, thus reflecting the deep conviction that military training is essentially incompatible with the highest spiritual and moral welfare of young men. It was not possible in this testimony to express direct opposition to UMT, but this approach made it possible to give strong witness nevertheless.

The Committee received the testimony courteously, asking several significant questions in return.

There seems to be strong opposition to UMT both within the Committee and among other members of Congress. Letters from concerned persons in the churches to these government leaders will be significant in encouraging Congress to weigh carefully the dangers in the UMT proposal. There is still a possibility that the UMT proposals can be defeated.

### Draft Counselling Planned

Plans are being made by the MCC Peace Section for holding district meetings during the next month or so in as many of the larger Mennonite communities as possible. The purpose of these meetings is to discuss the latest draft information and to organize among local leaders a counselling service to be available to young men in each community. Ministers should look for announcement of these meetings in their respective areas.

### Should Deferred Men Volunteer?

Some young men and ministers have inquired whether registrants having occupational or dependency deferments should send in their names as CO volunteers under the present law.

A registrant who has dependents is deferred specifically because it is deemed that he is needed to support his family. Likewise a person who is deferred for farm or other work is presumably essential to that work. Thus ordinarily men in either of these situations would not be available for a civilian work assignment, and thus the opportunity to volunteer would not apply to them. This would be true also for those who have deferment appeals pending, for presumably their appeal is made on the basis of bona fide occupational or dependency need.

Released January 25, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania



# CHURCH CORRESPONDENCE

## CLARENCE CENTER, NEW YORK

Dear HERALD Readers: As we look back at the beginning of a new year we think of the many wonderful things the Lord has done for us as individuals and as a congregation at this place this past year. In spite of much sickness and broken bones we have been richly blessed.

Bro. Edward Yousey still has his leg in a cast but expects to be out of it soon.

Bro. C. H. Frey, who has been ill for a number of months, and who also suffered a broken ankle, is much improved.

Our present membership of 165 is considerably reduced just now because of the number of families wintering in the South.

The summer months bring an increase of visitors here. We extend an invitation to any of you visiting Niagara Falls to worship with us at any time.

The literary society recently sponsored a drive for selling the game "Pilgrim's Progress" as a means of raising funds for the society. This group was also responsible for distributing Christmas baskets to needy folks, as well as purchasing plants for shut-ins.

On Christmas Eve after the candlelight service, the young folks enjoyed caroling at various homes. The children gave their program Dec. 23.

Edna Ruth Yoder, who has been helping at the Children's Home in Kansas City, spent the holidays with her family here.

The annual business meeting was held Jan. 10. Enoch Eichorn was elected to the office of chairman of the Board of Trustees.

The Homemakers' group made thirty-eight pairs of bedroom slippers for a children's home in Canada for their Christmas project.

The sewing circle made Christmas bundles for the Navajo Indian children. Sister Elsie Frey was re-elected president of the Sewing Circle. Arlene Snyder is secretary-treasurer.

We are looking forward to having Arlene Sidler from La Junta School of Nursing with us Jan. 20.

Our pastor, Bro. Edward Diener, has been bringing a message with an evangelistic appeal after each young people's meeting the past several weeks.

Jan. 14, 1952. Moneda Hartzler.

## FORAKER, INDIANA (Salem Congregation)

Dear GOSPEL HERALD Readers: Sunday morning, Nov. 4, Bro. Elno Steiner from Olive preached for us. In the afternoon and evening the Nappanee and Yellow Creek congregations met with us for our semi-annual Sunday-school meeting. The sermon in the evening was preached by Bro. Peter Wiebe, who was recently ordained for Yellow Creek.

Nov. 18 Bro. Miner Leatherman of the Dunkard Brethren near Goshen led the devotion before the morning sermon.

On Thanksgiving morning our people worshiped with the Yellow Creek congregation; Bro. Milo D. Stutzman from Kingman, Alta., preached the sermon. That evening at Salem he began a series of revival meetings which lasted until Dec. 2.

Dec. 9 Clarence Ramer from Dutchess, Alta., brought the morning message. In the evening Paul Verghese, from India, formerly a teacher in Ethiopia and now a student at Goshen College, spoke in young people's meeting.

Dec. 16 Bro. Ira Johns preached for us in the evening.

The night before Christmas the M.Y.F. sang carols for the aged, shut-ins, and sick people in the community. Sunday evening, Dec. 30, Bro. and Sister Don McCammon told of their experiences in China.

Dec. 31 at the college cabin Sister Marie Yoder showed us her pictures and told of the mission work in Puerto Rico. Then the older people were dismissed and the M.Y.F. stayed for an evening of fellowship. They engaged in prayer and personal consecration as they watched the new year come in.

Those of our members who were at home for the holiday season were Sister Lottie Ramer, cook at the Mennonite Home, Rittman, Ohio, Rosalie Reichelt from the Bethel mission in Chicago, Peter Hartman from Hesston College, and Donald Hoover from E.M.C. Now that winter Bible schools have started, Lee Hershberger and Lester Miller have gone to Kitchener, Ont., and Lucile Hoover to Fairview, Mich.

Our business meeting was held Jan. 7. Titus Metzler was re-elected trustee and Robert Walter continues as janitor.

Work progresses on the new church at Toto.

Jan. 15, 1952. Mrs. Elmer Hartman.

## ALPHA, MINNESOTA

Dear HERALD readers: Communion services were held here Dec. 1 with Brothers Simon Gingerich, Wellman, Iowa, and Edward Birkey, Jolley, Iowa, in charge.

On the evening of Dec. 1 at a very impressive service Bro. Noah Landis was ordained bishop, by voice of the church taken at an earlier date. May God bless Bro. Landis in this new calling.

With a somewhat sad feeling we gave Bro. Gingerich good-bye. He very faithfully served this church as bishop since 1921. May God bless and give him health and years of service yet is our prayer.

Bro. and Sister Delbert Erb left Dec. 15 after being here several weeks. The work in South America will seem very near to us since they have gone there. It was interesting to have them tell us what they will do.

Bro. Merle Bender, Hesston, Kans., brought us the morning message on Dec. 9.

He came here in the interest of Hesston College.

In September we reorganized our Sunday school: Supts., Delmar Nafzier, Elmer Landis; Pri. Supts., Lloyd Garber, Mrs. Ralph Yoder; Secy-treas., Robert Johnson; S.S. Chor., Mrs. Elmer Landis; Church Chor., John Yoder.

Bro. Noah Landis spent Dec. 22 to Jan. 5 at the winter Bible school at Wood River, Nebr.

The young folks went Christmas caroling for those not able to attend services regularly.

Benches have been put in at Fox Lake Sunday School, which is in charge of Earl Greasers and James Butes.

The four students at Hesston College from here enjoyed vacation with their parents.

Mrs. Charles Bute and Mrs. David Lehman remain about the same; we miss our older members in our services.

Our church took up a special offering Dec. 30 for relief since we did not do any relief canning in 1951.

Pray for the work in this part of the Lord's vineyard.

Mrs. Ed Hartzler.

## HOLLSOPPLE, PENNSYLVANIA (Thomas Congregation)

Dear HERALD Readers: On Jan. 7, the first Sunday of the new year, we were reminded of our many blessings and were admonished to spend much time in the secret place of prayer in the coming year, by our aged bishop, James Saylor, who brought to us the morning message. Both brethren James and Joseph Saylor have been in fairly good health; they are able to worship with us most of the time. We praise God for both of them.

The Helping Hands Class of our Sunday school, consisting mostly of young married women with children, got together this past summer in the evenings and canned peaches, made soap, and did some sewing, for mission purposes and for families with sickness in the home.

Bro. Robert Dayton, Ridgeley, W. Va., and the Pinto Chorus rendered their services on the annual Harvest Home program Oct. 14. Bro. Dayton brought a very stirring message on Ps. 24:1.

On Oct. 20 preparatory services were held. Four applicants were received by water baptism and one on confession of faith, from the Kaufman congregation. They shared the communion service with us the following day, Oct. 21. Bro. Charles Shetler, Schellsburg, Pa., was the guest speaker at both services.

Brethren LeRoy Zook, Mt. Union, Pa., and Elam Glick, Belleville, Pa., brought us messages concerning Christian education and the mission work of our conference, on the cold, snowy evening of Nov. 18. Even though a very small number were present, we felt it was a worth-while meeting.

Fall Missionary Day was observed on Nov. 18. The primary department sang a few songs for the whole Sunday school. The savings received from the banks and quarters invested plus the Sunday-school offering amounted to \$543. The youth missionary project turned over \$130 in earnings, making



our total Missionary Day proceeds amount to \$673. The project group and the Sunday school have allotted this amount to the Colored Mission in Chicago, West Liberty Orphans' Home in Ohio, Chaco work in Argentina, the Japan mission field, and the general mission fund. The givers have received many blessings; our prayer is that the recipients will receive just as many.

Both the junior and senior sewing circles have sent a number of Christmas bundles to needy ones across the waters.

On the morning of Dec. 23 instead of our regular church service the primary, junior, and intermediate departments gave our annual Christmas program. On the evening of the same day an octet from E.M.C. and two speakers gave a much-appreciated program.

Over the holiday season we enjoyed having a number of visitors with us, as well as welcoming home for a short time the college students who have been in various schools for the year.

A special meeting for draftees was held on Jan. 7 to inform the boys more definitely as to their draft standings.

We ask an interest in your prayers and invite you all to come and visit us when you find opportunity to do so.

Jan. 15, 1952. Fannie E. Thomas.

#### MUMMASBURG, PENNSYLVANIA

Christian greetings to HERALD readers. Since the last writing from here, five were received into fellowship with us and now there are two under instruction to be received later. We truly wish them the Lord's choice blessings, and our prayer is that they will remain true to what they promised before God and witnesses.

Sept. 23, 1951, was the day for the dedication services for the Mummasburg Mennonite Christian Day School. School is held in the building on the grounds near the church. Sister Miriam Clymer from Lancaster County is teaching here. Even though there are not many coming this first year, we feel the Lord has done great things for us. He invites us to continue to ask big things, for His power and goodness are not limited.

We reorganized our Sunday school, as follows: Supt., Forrest Ogburn; Asst., Harold Martin; Secy., Walter Ogburn; Treas., Clarence Martin; Chor., Elmer Weaver; Asst., Thomas Yoder.

Sister Nadine Ogburn is a senior at the Lancaster Mennonite School. We will appreciate her presence and help in our services after she graduates.

A number of our group are attending the regional Bible school at Hanover, each Tuesday and Thursday evening for six weeks.

We appreciated the fellowship of Bro. and Sister Amos Shertzer and family, who worshiped with us on Jan. 13. They are helping in the work at Bair's Codorus.

We appreciate visitors and we extend an invitation to anyone to worship with us here.

Pray for us as we endeavor to faithfully serve the Lord until He comes.

Jan. 14, 1952. Lizzie D. Myer.

#### MISSION NEWS (Continued)

Byler, plans to visit the Chaco field in South America during January.

Sister Marie Yoder, on furlough from Puerto Rico, spoke at North Goshen, Ind., the evening of Jan. 20.

Bro. Alvin Hostetler and wife, who have been appointed to a term of voluntary service in India, were given a farewell service at North Goshen, Ind., on Feb. 3. Bro. E. E. Miller brought the morning message. In the evening, in addition to Bro. and Sister Hostetler, Bro. John Mosemann, president of the General Mission Board, spoke.

Bro. D. A. Yoder, Elkhart, Ind., spent Jan. 6-15 with the Rainey River Mission in Minnesota. He conducted baptismal and communion services.

A group from the Sycamore congregation, Garden City, Mo., gave a program at the Gospel Center, Kansas City, Mo., on Jan. 13.

Ten decisions for Christ resulted from a short series of evangelistic meetings at the Wayside Mission, Gulfport, Miss., with Bro. Josef Herschkowitz bringing the messages. Prayer is requested for these converts.

MRC agreed at its recent meeting to support young men from its constituency ap-

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A systematic plan of meeting expenses of  
hospital, surgery, or burial.  
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Goshen, Indiana

proved for Pax service units in Europe as openings are available, unless their support is otherwise provided for. Pax units are builders units for I-O men. They are giving a positive witness abroad to the peace testimony of the church and deserve the prayer and financial support of the brotherhood at home. Funds for such support will be budgeted from contributions designated for that purpose and from general Relief and Service funds.

The MRC Summer Service program recently approved provides opportunities in child welfare, city and rural missions, building projects, an MYF Youth Gospel Team, a Music Team for carrying on music schools, and a student-in-industry unit. Special personnel needs include a male quartet, a number of builders, and several couples to direct summer Bible school units.

Upon returning from a recent literacy campaign to the East and Far East, Dr. Frank C. Laubach wrote: "Asia is in the throes of mighty changes. Most people have their eyes glued on the battlefields in Korea. Ours are glued on the terrific battle of propaganda going on in the rest of Asia. For there, in southern Asia, is the real battlefield of the world. Whether we have a line in Korea at the 38th parallel, or twenty miles north of that parallel, may make little difference in

world history. But whether we save or lose southern Asia, especially India, makes ALL the difference between victory and defeat, between life and death for America. . . . In Asia the masses are desperately determined to better their condition and the governments are desperately worried. Where our missions and our government are giving enough service, we are saving Asia. Where we are not helping people, we are losing them. You who know this should shout it from the rooftops. For America is thinking in a cloud. Say it clearly, say it loudly, say it constantly!"

An intensive literacy campaign program is planned for 1952. Work will be done in Kasganj, in North India; in Katpadi, in South India; in Lahore, Pakistan; and in Kuala Lumpur, Malaya. Surveys on Christian literature needs will be made in many of the countries where literacy campaigns have already been conducted, including Cairo, Teheran, Lahore, and points in India.

#### FIELD NOTES (Continued)

Chambersburg, Pa., at Lancaster Mennonite School beginning Jan. 28. Noah L. Hershey, Parkesburg, Pa., at Strasburg, Pa., Feb. 10-24. Roy Koch, St. Jacobs, Ont., at East Goshen, Ind., Mar. 26-April 6.

#### Announcements

Bro. Abner Stoltzfus, Gap, Pa., on his recent trip to Palestine, at Vincent Church, Spring City, Pa., on Feb. 24 at 7:30. Youth Conference by Johnstown, Pa., district MYF at Thomas Church, Mar. 1 and 2. Bible Conference at the Stumptown Church, Bird-in-hand, Pa., evening of Feb. 16 and all day Feb. 17, with John E. Lapp, Emory Herr, Harvey E. Shank, J. C. Clemens, and David M. Thomas as speakers. Bro. J. Ross Goodall, Kitchener, Ont., at the following churches in the interest of Jewish Evangelism: Toledo, Ohio, Jan. 27; Bethel, West Liberty, Ohio, Jan. 29; Lima, Ohio, Jan. 31; Central, Elida, Ohio, Feb. 1; West Clinton, Pettisville, Ohio, Feb. 3 A.M.; Lockport, Stryker, Ohio, Feb. 3 P.M.; Olive, Elkhart, Ind., Feb. 4; Goshen College Chapel, Feb. 5; Chicago district, Feb. 6-10; Shore, Shipshewana, Ind., Feb. 12; North Main, Nappanee, Ind., Feb. 13; Prairie Street, Elkhart, Ind., Feb. 16 and 17 P.M.; Middlebury, Ind., Feb. 17 A.M. Bro. Martin Graybill on "How I Can Serve the Risen Christ" at Hammercreek, Lititz, Pa., Feb. 10, at 7:30. Third Annual meeting of Christian Workers' groups at Lancaster Conference under auspices of Youth Christian Service Activities Committee at Martindale, Pa., March 8 and 9 with Richard Detweiler, Souderton, Pa., and Roy Koch, St. Jacobs, Ont., as visiting speakers. Strasburg, Pa., MYF at Water Street Rescue Mission, Feb. 26. Quarterly Missionary Round Table at Rossmere Mission, Lancaster, Pa., Feb. 11, at 7:00, with J. Irvin Lehman as speaker. Christian Life Conference and Ministers' Study Week at Canton Bible School, Feb. 7-10, with Milton Brackbill and Stanley Shenk as guest speakers.



## SHUT-IN (Continued)

cheerful through it all, always ready to greet one with a smile and be as interested in life as normal people. There is a more fearful paralysis than that of the body; it is that of the soul and mind, such as that of one who has applied himself or herself so closely to making a living that no time has been taken to rebuild and keep in order the inner spiritual life nor do the same for the physical body.

The Christian who never has allowed himself to hold resentment, or to brood over past mistakes and errors of his own or those of others, and who is alert to repentance and to ask forgiveness, and is always watching to emphasize the cheerful side of life, will reach a contented if not happy ending.

Oakwood, Mo.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To Wilmer M. and Verna (Young) Alderfer, Souderton, Pa., a daughter, Linda, Dec. 2, 1951.

**Birky.**—To Luke and Verna (Conrad) Birky, La Plata, P. R., a daughter, Kathryn Ruth, Jan. 7, 1952.

**Boll.**—To Roy B. and Arlene (Wenger) Boll, Lebanon, Pa., a son, Glenn Roy, Jan. 4, 1952.

**Brenner.**—To William Edward and Ruth Laurine (Hartzler) Brenner, Creston, Ohio, a second daughter, Marian Jannett, Jan. 12, 1952.

**Burkholder.**—To John J. and Vera (Hess) Burkholder, Lititz, Pa., a son, James, Oct. 6, 1951.

**Burkholder.**—To Melvin J. and Mildred L. (Rosenberger) Burkholder, Hatfield, Pa., a son, Stephen Ray, Dec. 19, 1951.

**Burkholder.**—To Paul G. and Miriam (Thomas) Burkholder, Lancaster, Pa., a son, Paul Glenn, Dec. 22, 1951.

**Byler.**—To Wilmer T. and Nancy Y. (Stoltzfus) Byler, Elverson, Pa., a son, Jay Irvin, Jan. 14, 1952.

**Christner.**—To George and Nettie (Swartzentruber) Christner, Benton, Ohio, a daughter, Darlene Ann, Dec. 24, 1951.

**Clark.**—To Earl and Mary Elizabeth (Weaver) Clark, Strasburg, Pa., a son, Murl Eugene, Jan. 8, 1952.

**Cook.**—To Larry and Betty (Staton) Cook, Ft. Wayne, Ind., a son, David Lawrence, Dec. 16, 1951.

**Denlinger.**—To Daniel and Ruth Ann (Hershey) Denlinger, Kinzers, Pa., a daughter, Dolores Ann, Jan. 18, 1952.

**Diller.**—To Ivan R. and Doris (Jantz) Diller, Hesston, Kans., a son, Stephen Jay, Jan. 10, 1952.

**Frymoyer.**—To Donald and Bessie (Lauver) Frymoyer, Mifflintown, Pa., a daughter, Faye Evelyn, Dec. 23, 1951.

**Fyffe.**—To Dorel and Polly (Worthy) Fyffe, Relief, Ky., a daughter, Esther Fay, Dec. 19, 1951.

**Gingerich.**—To Andrew and Esther (Zimmerman) Gingerich, Mannsville, N.Y., a son, Hubert Dean, Jan. 3, 1952.

**Gingerich.**—To John S. and Lillian (Miller) Gingerich, Bristol, Ind., a son, John Keith, Dec. 8, 1951.

**Good.**—To Paul and Margaret (James) Good, Carstairs, Alta., a second daughter, Marlene Ruth, Dec. 17, 1951.

**Groff.**—To Lloyd L. and Irene R. (Snively) Groff, Bareville, Pa., a daughter, Julia Lea, Dec. 3, 1951.

**Heiser.**—To Raymond and Hilda (Schertz) Heiser, Dewey, Ill., a daughter, Arlys Kay, Jan. 11, 1952.

**Hostetler.**—To Harold and Sylvia (Miller) Hostetler, Westover, Md., a daughter, Ida Mae, Dec. 8, 1951.

**Jaberg.**—To Robert and Pearl (Miller) Jaberg, Walnut Creek, Ohio, a son, Michael Robert, Dec. 29, 1951.

**Kline.**—To Samuel J. and Lydia A. (Born-treger) Kline, Cochran, Pa., a daughter, Janet Louise, Jan. 3, 1952.

**Kropf.**—To Merle and Ruth (Baker) Kropf, Harrishurg, Oreg., a son, James Dale, Dec. 6, 1951.

**Landis.**—To J. Dale and Erma (Martin) Landis, Lititz, Pa., twin daughters, Joyce Ellen and Jean Elaine, Dec. 29, 1951.

**Layman.**—To Emory and Luella (Shenk) Layman, Harrisonburg, Va., a third son, Dwight Edward, Dec. 30, 1951.

**Lehman.**—To Calvin R. and Goldie (Gerher) Lehman, Dalton, Ohio, a daughter, Andrey Ann, (one brother, one sister), Jan. 8, 1952.

**Lehman.**—To Roy J. and Esther (Hershey) Lehman, Holtwood, Pa., fourth child, a son, John Thomas, Jan. 15, 1952.

**Liechty.**—To Omer and Mary (Zehr) Liechty, Hicksville, Ohio, a daughter, Jill Ann, Jan. 6, 1952.

**Litwiller.**—To John and Mary Ann (Troyer) Litwiller, Chicago, Ill., a son, Nelson Edward, Jan. 17, 1952.

**Martin.**—To Edgar H. and Helen June (Metzler) Martin, East Earl, Pa., a daughter, Margaret Ann, Dec. 31, 1951.

**Miller.**—To Lewis M. and Grace (Hege) Miller, Hagerstown, Md., a third child, a son, Mark Richard, Nov. 18, 1951.

**Pletcher.**—To Luke and Ocella (Hahn) Pletcher, Wakarusa, Ind., second child, a daughter, Eileen Joyce, Jan. 9, 1952.

**Rudy.**—To John Henry and Lucy (Gehman) Rudy, Rothsville, Pa., a son, Thomas Edward, Jan. 6, 1952.

**Schloneger.**—To Merle and Adeline (Stahl) Schloneger, Louisville, Ohio, a son, Glen Dale, Nov. 13, 1951.

**Springer.**—To Simon E. and Edna (Miller) Springer, Hopedale, Ill., twins, a son, Darrell Ray, and a daughter, Dianne Kay, Nov. 15, 1951.

**Stauffer.**—To Henry H. and Florence (Miller) Stauffer, Bainbridge, Pa., a daughter, Eunice Ann, Jan. 4, 1952.

**Sutter.**—To Ivis and Joan (Zook) Sutter, Clarksville, Mich., a son, Robert Murl, Jan. 16, 1952.

**Sutter.**—To Lester and Marietta (Egli) Sutter, Manson, Iowa, a son, David Lester, Dec. 11, 1951.

**Swartzentruber.**—To Levi G. and Iva Ellen (Yoder) Swartzentruber, Winesburg, Ohio, a son, James Mark, Jan. 6, 1952.

**Weaver.**—To S. Edward and Zelma (Bricker) Weaver, Wakarusa, Ind., third child, a son, Karl Devan, Jan. 6, 1952.

**Wenger.**—To John and Edith (Hertzler) Wenger, Fentress, Va., a daughter, Louise Annette, (5 brothers), Oct. 30, 1951.

**Wenger.**—To Kenneth and Donna (Headings) Wenger, West Liberty, Ohio, a daughter, Donna Eileen, Nov. 9, 1951.

**Wideman.**—To Gordon and Hannah (Burkholder) Wideman, Claremont, Ont., a daughter, Helen Faye, Jan. 13, 1952.

**Widrick.**—To Nelson Harold and Esther Alice (Widrick) Widrick, Croghan, N.Y., a daughter, Patrina Ann, Oct. 10, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Hershberger-Kauffman.**—James Hershberger, Pennsylvania congregation, Hesston, Kans., and Gladys Kauffman, Clinton Brick congregation, Goshen, Ind., by O. O. Hershberger at Clinton Brick Church Dec. 30, 1951.

**Hershberger-Miller.**—John Henry Hershberger, Middlebury, Ind., congregation, and Betty Ellen Miller, Plato congregation, Lagrange, Ind., by Willis Troyer at the home of the bride Dec. 23, 1951.

**Horst-Mohler.**—Nevin L. Horst, Hagerstown, Md., Clear Spring congregation, and Blanche Mohler, Ephrata, Pa., congregation, by Amos Horst, assisted by J. Irvin Lehman, uncle of the bride, at the Ephrata Church Dec. 24, 1951.

**Kurtz-Zimmerman.**—Lester Kurtz, Morgantown, Pa., congregation, and Frances S. Zimmerman, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Church Jan. 12, 1952.

**Miller-Chupp.**—Clarence D. Miller, Kalona, Iowa, and Saloma Chupp, Clinton A.M. congregation, Goshen, Ind., by Jonathan M. Miller at the Clinton A.M. Church April 22, 1951.

**Weaver-Stalter.**—Floyd Weaver, Peoria, Ill., congregation, and Edna Stalter, Waldo congregation, Flanagan, Ill., by J. D. Hartzler at the Waldo Church Dec. 22, 1951.

**Wiand-Baker.**—Robert P. Wiand, Spring City, Pa., and Mary E. Baker, Westover, Md., by Elmer G. Kolb at the Pottstown, Pa., Mission Home Jan. 20, 1952.

**Yoder-Sutter.**—Kenneth Yoder, Parnell, Iowa, and Dorothy Sutter, Milford, Nebr., by L. O. Schlegel at the Milford, Nebr., A.M. Church Dec. 28, 1951.

**Zimmerman-Kafrath.**—James H. Zimmerman, Stevens, Pa., and Sara Ann Kafrath, Bareville, Pa., by Warren S. Good, uncle of the bride, at the home of the officiating minister Nov. 16, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Coss.**—Martha, daughter of the late Jonas and Mary (Whissler) Eshleman, was born July 21, 1867; died at her home in Maugansville, Md., Sept. 27, 1951; aged 84 y. 2 m. 6 d. Dec. 6, 1888, she was united in marriage to Martin E. Risser. This union was blessed with four daughters before her husband died in 1904. She continued the home, laboring in a sacrificial way until her family was grown. In 1916 she was united in marriage to George A. Coss who predeceased her Jan. 23, 1951. She is survived by 4 daughters (Fannie, Mrs. Elmer K. Martin; Cora, Mrs. Jacob L. Charles; Mary, Mrs. Menno S. Martin; and Clara, Mrs. Laban H. Martin), 2 stepchildren (Edward Coss and Mrs. John Martin), 12 grandchildren, 30 great-grandchildren, one sister, and 4 brothers. She served the Lord for many years and attended church regularly as she had opportunity. At the time of her death she was a member of the Assembly Church. Funeral services were held Sept. 29, 1951, at the Stauffer Church in charge of Amos Martin. Interment in the Waynesboro, Pa., cemetery.

**Hochstetler.**—Clara, youngest daughter of the late Abraham and Mattie (Troyer) Stutzman, was born in Holmes County, Ohio, Oct. 2, 1871; passed away Dec. 6, 1951, at the home of Mr. and Mrs. William Schroeder, Wood River, Nebr.; aged 80 y. 2 m. 4 d. At the age of eighteen months she with her parents came to Nebraska. Here she accepted Christ as her personal Saviour and was baptized a member of the Chappell Mennonite congregation, to which she was faithful. Dec. 4, 1892, she was united in marriage to Daniel B. Hochstetler. Some time later they moved to Hall County, Nebr., transferring their membership to the Wood River Mennonite congregation located there. Her husband departed this life on Feb. 12, 1940. To this union were born seven children. Two sons and one daughter died in infancy. One son, Abraham, passed away in 1938. She leaves to mourn her passing 3 sons (Ezra, Cairo, Nebr.; Frank, Boise, Idaho; Ben, Colorado Springs, Colo.), 12 grandchildren, 4 great-grandchildren, and other relatives and friends. Funeral services in charge of Alvin Gascho assisted by Arthur M. Stutzman were held at the home of her son Ezra and at the Wood River Mennonite Church on Dec. 9, 1951. Burial in the church cemetery.

**McClintie.**—Charles W. McClintie passed away at his home in Elkhart, Ind., of a heart attack on July 25, 1951. He was born Jan. 29, 1871, south of Elkhart and lived his entire life in the same community. On Feb. 24, 1894, he was married to Jennie Garber, Goshen, Ind., who survives him. This union was blessed with 2 daughters (Mrs. Rex Waterman and Mrs. Loren Roose, both of Elkhart). In addition to his widow and 2 daughters, he is survived by 2 brothers (George and Oliver, both of Elkhart), 7 grandchildren, and one great-grandchild. Bro. McClintie became a member of the Prairie Street Mennonite Church in his youth and remained a faithful and active member until his death. The funeral service was conducted by J. D. Graber.

**Rupp.**—Richard LaMar, son of Donald and Verda Rupp, was born Dec. 9, 1949; departed this life Dec. 28, 1951; aged 2 y. 19 d. Richard



met death suddenly in an automobile accident. He was the only child of the family. Mourning his sudden and unexpected departure are his parents, his grandparents, Mr. and Mrs. Eldon Rupp and Mr. and Mrs. Serrens Schrock; great-grandparents, Mr. and Mrs. Sam Stuckey, Mr. Simon Rupp, Mrs. Ida Schrock, all residing near Archbold, Ohio, and Mrs. Anna Ropp of Pigeon, Mich.; and many other relatives and friends. Funeral service was held at the Central Mennonite Church, Archbold, Ohio, in charge of Jesse Short and Roy Sauder.

Schmucker.—Fannie, daughter of Samuel V. and Mary (Miller) Yoder, was born Oct. 13, 1876, at Nappanee, Ind.; died Dec. 15, 1951, at her home near White Cloud, Mich.; aged 75 y. 2 m. 2 d. On May 28, 1892, she was united in marriage to Manasses D. Schmucker. In 1895 they moved to Newago County, Mich. She united with the Old Order Amish Church in her youth and later transferred her membership to the White Cloud Mennonite Church. She is survived by her husband, 2 daughters (Etta, Mrs. C. L. Brimmer and Elizabeth, Mrs. Walter Polachek of White Cloud), 5 grandchildren, 2 brothers (Manasses Yoder, Nappanee, Ind.; and Eli Yoder, Middlebury, Ind.), 3 sisters (Mrs. Susie Kuhns, Mrs. Lizzie Schmucker, and Mrs. Sarah Miller, all of Nappanee, Ind.), and many nieces and nephews. One daughter, Theresa, preceded her in death. Funeral services were conducted in the White Cloud Mennonite Church by Edward D. Jones on Dec. 18, 1951. Burial was made in the Miller Cemetery.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Praying Hyde**, by Francis A. McGaw; Moody Press; 1950; 64 pp.; 10¢.

Francis A. McGaw as a personal friend of the family and a minister of the Gospel was well qualified to write this brief account of the prayer life of John Hyde, the Apostle of Prayer, as he was often called.

John was studying for the ministry when his oldest brother, who had volunteered for the foreign field, suddenly became ill and died. John felt God calling him to fill this gap and he served in India about twenty years, after which he returned on account of his health. Most of the space is given to his lifework of prayer and study of God's Word, which brought about holiness in his life, inspiration and blessing to fellow missionaries, and the salvation of many souls.

Even if you are not a great reader you will want to read this booklet. Young and old, teachers and ministers will find here a challenge to live wholly for God and illustrations for use in Christian messages.—Mary F. Shenk.

**Christianity and Classical Civilization**, by Ralph Stob; Eerdmans; 1950; 198 pp.; \$3.00.

Here is a book for the student of comparative religions that does not believe that Christianity is merely the natural development of pagan ideas within a new sect. Here is a book for the philosophically minded person who likes to dig deep into the meanings of common Christian ideas. Here is a book for the historical-minded person who wonders what kind of world Christianity grew up in. Here is a book for any preacher or teacher who will take the time and effort to read a detailed and sometimes repetitious study of what "foreign" and supernatural elements God in Christ brought into the religious world.

Dr. Stob is qualified to write by having taught Greek studies in Calvin College and Seminary for more than thirty years. He has read widely and sympathetically, though the best Christian thought is never compromised or lost sight of. At times he equates Biblical theology with the Calvinistic interpretation of the same, but it is not done in a way that is repulsive to those who do not share his views. He writes in a popular style; he is not particularly technical or heavy in his choice of words, though at times his sentences are not as clear as they might have been. He is not gifted with original and stimulating ways of saying things but he faithfully sticks to his materials and finally draws worthwhile conclusions.

The book as an example of the bookmaker's art is a poor one. The binding is cheap and unsubstantial. The paper is poor; the print varies from a clear dark to a scarcely legible type. The typography is worst of all—misplaced letters, capitals and quotation marks where none are needed, commas in place of periods, periods missing, and letters completely missing in many words. Sometimes a noun is used where an adjective is obviously intended or an unfamiliar second spelling of a word is used. These things are annoying to the careful reader but, of course, they do not affect the content.

At one place the author quotes a Jewish fictional biography of St. Paul as an authority on a point he is making. This is particularly unfortunate when the author is apparently so conversant with the original sources. At one place he implies that the only reason the early Christians would not serve in the army was because they had to take an oath of allegiance which violated their conscience. But later on, he says clearly that the early Christians would not fight because they would not act in violence when Christ has commanded His followers to love their enemies. These things are said, however, in passing and without any great conviction or elaboration.

All in all, the book is well worth one's time in spite of its many defects. It is to be recommended especially for persons who have not had the advantage of a college course in Christian beginnings or a good course, from the Christian standpoint, in ancient history.—Gerald Studer.

**Scripture Memory Catechism**, by Whitesell and Lefever; Moody Press; 1950; 60 pp.; 50¢.

Scripture memory catechism combines two of the oldest practices of imparting Scriptural knowledge. I suppose for ages the catechism has proved its value in teaching children the Bible. Our first Sunday schools in the Mennonite Church, at some places, used a catechism companion book with the Bible.

The Catechism was the reviewer's first and loved book in Sunday school. In those days memory verses were popular and children received rewards for the highest number of Bible verses or a certain assigned work. In this book the two methods are combined.

In it are found theological and practical doctrines of the Christian faith. A few of the headings: The Bible; How We Got the Bible; God; The Trinity; Worship; How

Others Can Know We Are Saved; Baptism; Church Membership; The Lord's Supper, and many others (with a conspicuous absence of some of the important Bible principles the Mennonites practice and hold dear).

It makes memorizing more easy. It classifies Scriptures, and these fifty questions on important topics are answered by direct Scripture quotations without human comment.

The question asked will immediately suggest the Bible verse and bring it to memory. The questions are such that children can understand and yet not childish for mature minds. The first three Scripture answers to each question are especially graded to a child's understanding. In some cases only a part of a verse is used to simplify the meaning and shorten the memory work. Verse A for primary children, B for juniors, C for intermediates. The next two groups are adapted to advanced students. Many references are given. The King James Version is used with a few exceptions.

The book is designed for use in Sunday school, Bible school, church membership classes, home study groups, or private study.

The book is rather cheaply put together, but has good print on non-glaring paper.—Mrs. C. B. Keener.

**Primer for Protestants**, by James Hastings Nichols; Association Press; 1951; 151 pp.; 59¢.

Haddam House, a division of the Association Press, enters into the field of paper-covered reprints in cheap editions with two books: "Primer for Protestants" by James H. Nichols and "Christian Faith and My Job" by Alexander Miller. The former of these two titles was originally copyrighted by the Hazen Foundation in 1947. The reprint edition is merely the text of the original. If the original was documented and contained an index, these features have been omitted in the reprint.

"Primer for Protestants" attempts to clarify confusion that has arisen from a term that has changed its meaning with the passing of the years. Where Protestantism now indicates that part of the Christian Church which is neither Roman Catholic nor eastern Orthodox, it had once meant "a witness." Nichols demonstrates that historical Protestantism is a protest for Biblical Christianity rather than a protest against Roman Catholicism. It is his hope that this shall continue to be its role. He frequently refers to the Anabaptist element of Protestantism as the group which most clearly achieved this end. After sketching the development of Protestantism, he attempts to summarize its present state, particularly in America.

The second part of the "Primer" is a summary of Protestant principles. Hints of the author's liberalism in the earlier parts of the book are here brought to a focus that leaves the reader little doubt as to his stand. While Nichols is not an extreme liberal who denies or doubts the historical Jesus, he does cast doubt on the inspiration of the Scriptures and repudiates an interpretation which understands, e.g., that Jonah was actually swallowed by a fish. In this instance and in oth-



ers he shows himself definitely out of the camp of the conservative evangelical, although he would appear to class himself with this group in his introduction.

While the book cannot be recommended for the ordinary reader, it is worthy of consideration by those who have studied theology and church history. It raises some vital questions deserving serious thought. For instance, Nichols states that the majority of the early Anabaptists were "gentle, peace-loving, dedicated Christians, claiming of state and society only the freedom to live as the gospel taught them and to preach that gospel to all the nations. It was they who taught Protestantism the missionary obligation." If this is an apt description, and I think it is, why are we less than leaders in a missionary sense today? In another place he charges, "The success of Marxism is the measure of Christian failure." Again I say I believe he is correct, and I raise the question as to why this situation should have arisen and what we as present-day American Christians should do about it. I cite these examples as my reasons for commending the book for discriminating reading, not for the acceptance of details, but for careful and thoughtful consideration of the problems which it raises.—N. P. Springer.

**Jesus Christ Is Alive**, by Lawrence W. Miller; W. A. Wilde Co.; 89 pp.; \$1.50.

Yes, praise the Lord, He is alive! And we're thankful too for the inspiring message of this book, which so refreshingly strengthens our faith in the risen Christ. The author firmly believes in the Scriptures as the divinely inspired Word of God, and bases his treatise solidly on them.

Nearly half of the book is devoted to a splendid presentation of the fact that "the resurrection of Christ is the most firmly established fact of history." The very first sentence of Chapter I is an appeal to the New Testament to "decisively" prove this. And even apart from the Scriptures, consider the following few statements as an example of Miller's freshness and originality in treating this great subject: "Men may scour the entire face of the earth and they will find no monuments, no tombstone erected in memory of the departed and dead Jesus Christ. Why is this true? Because we do not set up monuments in memory of the living, but only in memory of the dead. . . . He needs no monument to mark His grave because His is an empty grave."

How can you account for Pentecost, the birthday of the church, just fifty days after Easter, if the enemies of Christ could have produced His dead body? Apart from the resurrection of Jesus, how can you explain the sudden abandonment of the Jewish Sabbath day, which was observed for several thousand years; and the accepting of the first day of the week by both Jew and Gentile as the day of worship? With many more such questions the author challenges the unbeliever to account for numerous spiritual changes without the fact that "Jesus Christ Is Alive."

The reviewer is compelled to qualify his approval because of one paragraph and a few

## ITEMS and COMMENTS

A congregation of 16,000 persons attended the opening of a ten-day preaching mission in Philadelphia conducted by Canon Bryan Green, Anglican evangelist. Canon Green told his audience that "there is cause for alarm in the sultry inoral atmosphere about us, the greed for money, the self- or over-indulgence of our appetites whether in sex, food, or drink. The sins of modern life," said he, "make people morally soft; Christians lull themselves back to sleep spiritually by being frivolous or flippant, their minds crammed with material things." Over 2,000 students attended a chapel meeting at the University of Pennsylvania which Canon Green addressed. A revival of this type under Episcopal auspices is something new.

\* \* \*

Dr. E. Stanley Jones, missionary evangelist, is one of eight Methodist ministers organizing a Fellowship of Methodist Pacifists, an unofficial group in the Methodist Church. The purpose of the group is thus stated: "To refuse to participate in any war, or to sanction military preparations. To work to abolish war, and to foster good will among nations, races, and classes. The aim of the fellowship is to deal with offenders against society so as to transform the wrongdoer rather than inflict retributive punishment."—Evangelical Press Association Service.

\* \* \*

An appeal to omit liquor at office Christmas parties was sent to 5,000 business executives in the state of Pennsylvania by the Christmas Safety Committee of the Pennsylvania Temperance League.

\* \* \*

The national production authority denied 476 applications and granted only 174 for buildings by religious educational welfare organizations in the final quarter of 1951. "It is unlikely that NPA approval will be given to any church educational or welfare project in the first three months of 1952 that is not at least 20% completed," said the agency's announcement.

\* \* \*

Counting heads and tabulating the number of churches are not the most effective ways of measuring the religious climate of a community, according to William G. Mather of Pennsylvania State College. Addressing the

other statements regarding the atonement that could be misleading to the unsettled or weak Christian. For example, we are told that "Christ tasted of sin, hell, and death for every sinner," and that He imputed "His own righteousness to us." Apart from a few statements such as these that savor of Calvinism, the book can be highly recommended for the Christian who waits to be strengthened and refreshed in his faith in the Christ—not "of the tomb"—but "of the empty tomb." The index is adequate, and the type clear on fairly good paper.—Lloyd Hartzler.

Division of Home Missions of the National Council of Churches, Dr. Mather contended that the measure of religion could no more be gauged by church membership "than counting the number of people in an area is the measure of health." Drawing on information revealed by a survey conducted over a four-year period on the status of Pennsylvania rural churches, he said that the rural church has served primarily upper and middle-class families. As the result, small religious sects have invaded rural areas to win over the lower economic and social classes, "but they have not served them adequately." The survey also shows that the rural churches in Pennsylvania are growing, with 60% showing gains of 5% or more in total membership from 1940 to 1950, while 20% remain stable, and another 20% decline. Of the churches surveyed, 40% reported no organized youth group, while 92% of the churches in the open country had no men's organization.

\* \* \*

The United Holy Church of North America is the first Negro denomination to join the National Association of Evangelicals. The N.A.E. has more than 30 denominations in its membership and has congregations from 30 more. It claims to represent 10,000,000 Protestants.

\* \* \*

The State Department at Washington which had earlier blocked the sending of missionaries to the island of Formosa because of the shortage of housing and food and the danger inherent in the political situation there, later modified this ruling to permit churches having long-established missions in China to send missionaries to Formosa. However, only the more pressing applications will be granted under the new policy.

## Answer to War

BY MILLARD LIND

The answer seems simple. "Thou shalt not kill." But—some preachers praise their soldier members for dropping bombs.

High school age youth demand more explanation. They must know WHY. Why did Christ say, "Love your enemies"? What did Paul mean when he said, "Let every soul be subject unto the higher powers"?

Put *Answer to War* into the hands of the young people. \$1.75 a copy.

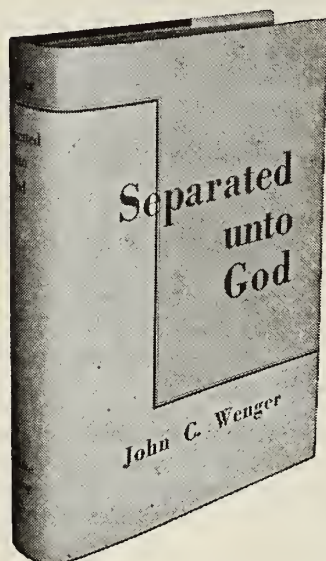


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## Separated unto God

By JOHN C. WENGER

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

Douglas MacArthur has been granted the third annual citation for distinguished service to mankind by the Salvation Army Association of New York. In accepting this citation, General MacArthur said, "In this day of gathering storms, as the moral deterioration of political power spreads its growing infection, it is essential that every spiritual force be mobilized to defend and preserve the religious base on which this nation was founded."

\* \* \*

In spite of Protestant opposition to the appointment, President Truman has said that he will send the nomination of General Mark W. Clark as ambassador to the Vatican to the Senate after it convenes on January 8.

\* \* \*

Although the number of Negro colleges and universities has increased from 99 in 1900 to only 108 in 1950, today's enrollment in these institutions is 28 times greater. The rise was from 2,624 in 1900 to 74,526 in 1950, according to the United States Office of Education.—Signs of the Times.

\* \* \*

The Evangelical Church of West Germany is planning to send relief to Korea as an expression of her gratitude for the support given her by foreign nations after the war.—D. Carl Yoder.

\* \* \*

Of the 500 Protestant churches destroyed in Japan during World War II, 170 have been reconstructed, and 22 are scheduled for completion soon. . . . North American churches have given over \$800,000 for this reconstruction.—D. Carl Yoder.

\* \* \*

Nothing for a long time has aroused such a furor as the nomination of an ambassador

to the Vatican by President Truman, and yet, a Gallup poll reveals that 40 per cent of the persons asked said they had heard nothing about it. In spite of various evidences of an increase of interest in religion in America, it is also evident that religious affairs pass by a great proportion of the people.

\* \* \*

Time reports that the ashes of Louis Braille, blind friend of the blind, who died 100 years ago, have been transferred from his native village to the Pantheon in Paris, where they rest among the illustrious benefactors of humanity.

\* \* \*

Dr. Hans Meiser, a bishop in Munich, Germany, recently declared that conscientious objection to military service is the cause of much confusion in the church. Dr. Meiser took the traditional Lutheran position that this is a matter for political decision in which the church has no direct concern.

\* \* \*

A high-school senior in Ann Arbor, Michigan, son of a Quaker mother, has refused to take a required military orientation course given to seniors in that high school. He has been allowed to drop the course and will still be eligible to graduate in June if his parents make a written request for the change and physical educational work is substituted.

\* \* \*

Dr. Robert G. Cochrane, a noted British leprologist with 25 years' experience as a medical missionary in India, took the Amer-

ican Leprosy Missions recently that there are great new opportunities for young Christian doctors in the leprosy mission field. He said that the advent of the sulfone drugs had opened "a completely new field in which a doctor can find outlets for his medical abilities."

\* \* \*

A judge in North Carolina ordered members of two feuding families who appeared before him in county court to attend the Billy Graham revival at Greensboro for three weeks. Let us trust it stopped the feuding.

\* \* \*

The Mennonite Central Committee has purchased a 50-acre farm, one mile east of Newton, Kansas. It is planned to build a mental hospital here similar to the one at Hagerstown, Maryland, and Reedley, California. Most of the money will be raised in the central west area. It is hoped to secure \$175,000 before October 1, 1952. The institution will be a 40-bed hospital with later units to be added as there is need, up to 100 beds.

\* \* \*

Construction by non-public schools in the United States set a new record in 1951, according to a government report. Construction projects estimated to cost \$329,000,000 were started by private schools and colleges last year compared with \$249,000,000 in 1950, the previous record.

\* \* \*

Pennsylvania has more churches than any other state, according to Religious News Service.

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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## For to Me to Live Is Christ

BY GERALD C. STUDER

"For to me to live is Christ" (Phil. 1:21).

This simple statement is one of the finest specimens of a surrendered soul that we have in the entire Scripture. When Paul wrote this he had some thirty years' experience in spiritual conflict and missionary activity to back him up. Without a life consonant with his statement this would be merely an example of bragging. But Paul is dealing in life objectives and he knows it. Perhaps as he wrote he recalled that law of God's which says that "whatsoever a man soweth that shall he also reap," and he must have shuddered in horror at the thought of where he would have come out had he ignored God's call on the Damascus road. At that moment when he gave up and cried out to the Lord, "Lord, what wilt thou have me to do?" he surrendered all to Jesus Christ. This is not turning over a new leaf; this is rebirth, regeneration. This is changing the roots in order that right fruits may follow. This is what Paul did earlier that now made it possible for him to make the statement which is our text.

"For to me to live is Christ" means that for Paul the business of life was Christ. His energy, activity, occupation, and interest was all Christ. His sole desire was Christ; I wonder, Is it ours? Can we sit back and allow to parade before us all the things we love most, our families, homes, farms, children, prized possessions, and yet lay them all aside and declare that for us to live is not any of these but is Christ alone? Can we? Can you?

Paul regarded everything that he had to do and everything that befell him in doing it only in relation to Christ. "For to me to live is Christ" to Paul simply meant to live as Christ lived. At Antioch the believers and followers were called Christ-ians by the unconverted world about them because they lived among them as Christ had lived among men. What would the unconverted world around you dub you if they did not know that you claim to be a Christian?

For us to live might mean any one of a number of other things besides Christ. The story is told of nine-year-old Bobby Feller, who was asked by his teacher to write a theme about a great oak tree.

Bobby Feller wrote about how it could be cut down and made into baseball bats and home bases. Even at this tender age he could say, "For to me to live is baseball." There are those who if they would search their own hearts and admit what they find there would have to say, "For to me to live is pleasure" or "money." We talk in jest sometimes about those who "live to eat." Maybe some of us would have to confess this too. But Paul declared, "For to me to live is Christ."

How can we live for Christ? What will a life be like that is Christ? I want to suggest three answers, all beginning with "R."

### Rich

In the first place, if for us to live is Christ our life will be rich in the truest sense. We all want to live life abundantly. We are repelled by the long-faced, narrow-minded legalist. He is not our ideal. There are people who are known to be "agin" everything. Christ talked of some of whom it would have been better had they never been born or, having been born, it would be better if a millstone be put around their neck and they be cast into the sea. People who look at life with a the-whole-world-stinks kind of attitude. Christ was just the opposite of this.

Christ lived life full to the brim and running over. He lived life so full that even a rock-hewn tomb and two guards could not contain Him. He faced life squarely and lived it with gusto. He said once, "I am come that they [everybody] might have life, and that they might have it more abundantly." And, by the way, in that same verse He also designated any other idea of life as a thief who comes into our life to kill and to steal.

Christ once met a man who was more interested in death than in life. The man said in answer to Christ's call to follow Him, "Lord, suffer me first to go and bury my father." To him Christ said, "Let the dead bury their dead."

Another man Christ met must have looked longingly at his home while he said, "Lord, I will follow thee whithersoever thou goest," for he was told by Christ that "Foxes have holes, and birds of the air have nests; but the Son of

man hath not where to lay his head." In other words, Christ was saying that if you are more interested in laying your head than in following me, then you had better follow the foxes.

Still another man Christ once met, who was young and rich, wanted his wealth and salvation too (we know people who want their cake and eat it too), and he was told to sell all that he had and give to the poor and come take up his cross and follow Christ. That is to say, the way is too narrow for you to walk in it with a farm on your back and your pockets bulging with material possessions.

There is a story of a boy found crying because his hand was caught inside a precious antique vase. The father came to the rescue and in order to preserve intact the heirloom tried every means at his command to remove the boy's hand but all to no avail. In desperation, the father finally broke the vase only to discover that the only reason the boy could not get his hand out of the vase was because he was grasping a penny and wouldn't let go. Christ won't break any vases for His followers. His provision for every man to follow is more than

## Two Cups

BY BERTHA L. KING

*Jesus took from God's hand dire cursings' cup,*

*The cup that was poured for me.*

*And raising it to His God-man lips,*

*Drank even the bitter lees.*

*Then the sorrows of death encompassed Him*

*And the pains of hell got hold on Him*

*And all Thy deeps are gone over Him.*

*O God! Thy Son—He dies!*

*With nail-pierced hands He now holds out*

*Sweet blessings' cup to me.*

*And I, unworthy of such infinite grace,*

*Yet drinking its richness, I see*

*Myself freely cleansed in the blood of Him*

*And justified through the death of Him*

*And newly born by the life of Him.*

*O God! Thy child—I live!*

*West Liberty, Ohio.*



adequate. It is impertinence to ask or expect Him to make concessions to you. He is God and we are men; we all enter and follow the same way.

All of this is in saying that our life will be rich if lived for Christ. Romans 10:12 says that "the same Lord over all is rich unto all that call upon him." II Cor. 8:9: "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, *that ye through his poverty might be rich.*" Ephesians is full of references to the "exceeding riches of his grace" to usward. Hebrews 11:26 tells us of Moses, reared in Pharaoh's own palace, undoubtedly acquainted firsthand with all the wealth of Egypt, yet "esteeming the reproach of Christ greater riches than the treasures in Egypt."

If for us to live is Christ, we will live richly.

### Righteous

In the second place, we will live righteously. To live righteously speaks of good works, and many Christians today are afraid of works. They insist, "We are saved by grace through faith," and that is right. Furthermore, they remind us that "there is none righteous, no, not one," and that is right. What is more, these people tell us that it is the modernists of our day who put their emphasis on works and we don't want to be classified with them, and certainly that is right also. And these people still go on and say that the modernists teach a love for our neighbor that doesn't come from a love for God and Jesus Christ first; that they are humanitarian but not truly born again and spiritual, and in all this they are right. But in their, and our, opposition to all that is modernistic, unscriptural, and unsound, these people frequently overemphasize their points of difference until they too do not preach the "whole counsel of God." They preach "free grace and dying love" and forget that this is only half of the Gospel. There are two sides to the Gospel coin and one side without the other makes a counterfeit. Out of this error has come the missions versus relief controversy and the concern for souls without a concern for the bodies of men. Let us take the story of the Good Samaritan as an example. If "these people" are right the story should go like this: A certain man went down from Jerusalem to Jericho, and fell among thieves, which stripped him of his raiment, and wounded him, leaving him half dead. And by chance there came down a certain priest that way: and

when he saw him, being in a hurry for a committee meeting, he passed by on the other side, supposing that someone else had already gone to town for a stretcher. And likewise a Levite, when he was at the place, came and looked on him: and being late as it was for his catechism class, and seeing the priest up the road ahead of him and supposing that he was going for help, he also passed by. And likewise again a certain "cheap-gracer," as he journeyed, came where he was: and when he saw him, he went and asked him if he was saved and, receiving no answer, took him to an inn, and dumped him off, saying, "I wanted to help but, of course, I won't place myself under any obligation." No, we all know the story as it is, as Christ told it, how the Good Samaritan put the man on his own beast, poured into the man's wounds his own oil and wine, and took him to an inn, saying, "Take care of him; and whatsoever thou spendest more, when I come again I will repay thee." If the truth of God is merely that we can be saved by grace through faith, then with half-dead men we may have curiosity but no genuine concern, for they are in no condition to consider the claims of their own lost souls. If this were the whole Gospel, then we can imagine Christ weeping over Jerusalem and lamenting their plight, but we certainly cannot imagine Him acting out of love and dying on the cross in their and our behalf. And had this supposition been true, we and they would still be irretrievably lost. If for us to live is Christ, we will live as Christ lived. This means we will go out of our way to heal the sick and cleanse the defiled and comfort the sorrowful, not only among our own people but wherever we are, regardless of race or color or creed.

Too many people get saved and come to church, but live like the devil all week long. They pray on their knees on Sunday, and prey on their fellow men all week. Let me cite a few Scriptures to show you the other half of the Gospel. We will go directly to what is probably the most used passage in showing people that there are no works in salvation. Ephesians 2:8, 9: "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast." I hope that every pulpit in every Mennonite and Christian Church will never cease to ring with the glorious Gospel of salvation by grace. I pray that always and everywhere men shall know that

nothing that they could possibly do could ever merit salvation or put God in debt to men. But this is the wrong passage if we want to teach that there are no works connected with our salvation. All that these two verses teach is that there are no works connected with our salvation AS FAR AS MAN IS CONCERNED. The great tragedy is that these people of whom we have spoken never or seldom use the tenth verse. Verse 10 says, "For we are his [God's] workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." This verse clearly teaches that there are works connected with our salvation, but that they are God's works and not ours. Furthermore it teaches that the intention of God from the beginning in creating man was that he should do good works and that this intention is made possible by regeneration. Consequently, though we cannot believe in a salvation by works we must believe in a salvation *that* works.

Another way of explaining the other half of the Gospel is to say that though we are saved by God's unmerited favor we are judged by our good works. Conversion is the beginning, not the end, of salvation, for salvation continues in good works. This is the proof of the root found in the fruit. The Scriptures are unanimous in teaching the significance of good works in preparing us for the last judgment.

Here are a representative group from both Testaments. The *psalmist* in Ps. 62:12 says, "Also unto thee, O Lord, belongeth mercy: for thou renderest to every man according to his work." *Jeremiah* says in 17:10, "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings." *Christ* Himself says in Matt. 16:27, "For the Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." *Paul* says in II Cor. 5:10, "For we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." And *Peter* in I Pet. 1:17 says, "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear." And *John* in Rev. 20:12 says, "And I saw the dead, small and great, stand before God; and the books were opened:

(Continued on page 152)

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## EDITORIAL

### Our Growing Camp Program

It is now almost thirty years since Bro. Allan Good, in connection with the mission work at Portland, Oreg., began the first summer camp conducted by the Mennonite Church. This summer it will be twenty-five years since our first young people's institute was held under the leadership of Bro. Noah Oyer at Goshen, Ind. It is sixteen years since a young people's institute was first conducted in a camp situation at Arbutus Park, Johnstown, Pa. And it is eight years since the first Mennonite-owned camp had a full camp season at Laurelville, Pa. Since then five other camp sites have been acquired, and a number of camps are now being conducted by mission boards, conferences, and congregations, with others in the planning stage.

Since this growing work has been unco-ordinated, built largely on the conviction and initiative of individual and unofficial groups here and there, the meeting of camp representatives held at Elida, Ohio, on Jan. 25 and 26, the first church-wide meeting devoted to the problems and methods of summer camps, was something of a landmark. We hope to publish soon a report of that meeting.

Summer camps provide a combination of inspiration, instruction, and recreation. They seem to fit into the pattern of modern living. Our people today are caught between two concepts. The first is that work is a necessary evil, made endurable by short hours, long evenings and week ends, and vacation periods for rest and recreation. The modern man looks forward to quitting time, to the annual vacation, and to eventual retirement. Our people, increasingly urbanized, mechanized, and industrialized, are certainly not immune to this concept.

The second concept is more traditional with us. It is that work is the chief good. It says that rest is laziness and that leisure is a waste of time. It sees long hours as virtue, of vacation as a running away from duty, and of retirement as a disgrace.

Both of these viewpoints have in them some truth, as well as some error and danger. As often, we seem to be getting together somewhere between the extremes. We are probably agreed that work is not an end in itself. Work done is not for most of us the chief measure of the good life. One can be intemperate in work as in other good things, and many people tend to become enslaved to labor, whether in their concepts or in the process which makes the daily grind a mastery of spirit.

We cannot help seeing that conditions of modern labor have changed. We know today the accelerated pace that kills. Mechanization gains efficiency at the expense of interest. Monotony is the sure result of the production-line method. There is less of whole accomplishment from which the worker can gain his inspiration. All these are factors which make it necessary and justifiable for the modern Christian, including many Mennonites, to get away somewhere for a change of environment and a rest.

Recreation is one of our new necessities. The right kind of recreation can add something to a man. It creates the whole man, supplying what may be lacking in his life. It puts the accent on fullness of life, recognizing the value of a rich experience. A day or a week in the woods can make a contribution to a man's personality that he could hardly receive otherwise. The people who carpingly boast that they have never had a vacation are perhaps unconsciously demonstrating that they need one.

But the Christian must integrate his recreation with the rest of his life. A true Christian is a Christian all the time. And every part of his life must be brought into relation with every other part. He dare not take a vacation from his religion or from the claims of spiritual consistency. Yet it is a fact that many of our people do spend a week or more at resorts where the whole environment appeals to the carnality of the average vacationer, and they sometimes do things they would not want their preacher at home to know about, and should not want their God to know about. At the best, it is impossible for them to return home from a week at many of these

places spiritually stronger. Religion is the integrating principle for a Christian. Therefore recreation must be not only consistent with Christianity, important as such consistency is, but must contribute to it. The Christian's recreation, including his vacations, must be positively Christian.

This sets forth the chief reason for having church camps—for our children, for our young people, and for adults. Here they can find congenial and helpful associates, instruction in the Bible and in Christian living, opportunities and stimulation for meditation and worship, further understanding of the church and its program, and opportunities for testimony and evangelism. Here they can have a vacation plus—all the rest and recreation which modern distraction demands, plus the spiritual help which every Christian needs.

The camp movement began among us because of a deep desire to do something that will utilize our leisure and our recreation toward Christian ends. There have been some fears and some hesitation in accepting the camps. The rapid growth of the movement indicates a growing acceptance. The people who met at Elida evidently had a strong sense of mission. They were conscious of problems and of dangers. But they no longer doubted that God will be able to use summer camps to His glory.

### Alternative Training

Bro. Harold S. Bender, in his testimony before the House Armed Services Committee concerning the proposed universal military training bill, suggested that religious objectors be permitted to take training in relief and rehabilitation work as an alternative to military training. As presently drawn, the bill will require conscientious objectors to perform civilian work of importance to the national health, safety, or welfare. By adding "or training" after the word "work," Bro. Bender pointed out, a worth-while program might be launched by the peace churches. "We believe that intensive courses of training can be devised," he told the committee, "which would prepare such persons for the meeting of human need and the fulfillment of their obligations as citizens in line with their convictions, and that such training would—in the long view—be more valuable than the same time spent only in work assignments."



# How to Keep the Commandments

BY BARNEY OVENSEN

## II

By learning from Jesus, who kept the Father's commandments and remained in His love, we also can keep His commandments and remain in His love. Jesus said that the law and the prophets were until John the Baptist. Christ did not come with the Old Testament law but with the new covenant of grace. And yet He did not come to abolish the law and the prophets. It is true that He did abolish the distinction between clean and unclean foods and many other demands of the Mosaic law. But He established the law. He upheld the law. He fulfilled the law. What law? The temporary law of Moses? No. That law He set aside. But the eternal law of God He taught and established in the hearts of all His followers. He taught us the law of love. And love does not break the law but fulfills the law. This is the love of God that we keep His commandments.

Paul and the other apostles taught the same doctrine. They spoke against keeping the old law that had become useless for salvation and they established the law that Jesus taught. Paul, in his letter to the Roman Christians, said, "Owe no man anything, except to love one another; for he who loves his neighbor has fulfilled the law. The commandments, 'You shall not commit adultery, You shall not steal, You shall not covet,' and any other commandment, are summed up in this sentence, 'You shall love your neighbor as yourself.' Love does no wrong to a neighbor; therefore love is the fulfilling of the law." If we keep the first and second commandments, the ones our Lord emphasized, we will not break any of the others.

Some teachers have learned enough of the Lord's teaching to come with the commandment of love, but have not learned how to keep this commandment. They imagine that all the other commandments have been set aside as useless since love fulfills them. But neither they nor their followers succeed in fulfilling the law of Christ. Why? Because they do not teach the same way as their Lord taught. And those who follow Jesus must follow *all* of His teaching, not just a part of it—even if that part is the most important part.

"Seek the baptism," one says. "Seek the second blessing," another insists. "Just cease from your own striving and rest in the finished work of Christ," says someone else. And the way they tell it, their way is not only God's way of perfection but is really an easy way.

Christ's way is not easy. But the way is plain to any true follower of Jesus, so plain that even a fool will not err therein. What are we to do? We must do

something. To neglect our salvation is the way to damnation. Those who insist the Gospel says "done" not "do" are either ignorant of the Gospel or teaching another "gospel" that is different from the Gospel of Jesus Christ. We must do something. Either we must do what modern teachers tell us to do, or we must do what Christ and the apostles told us to do. Whom shall we follow? Is it hard to decide?

DO WHAT JESUS SAID. DO WHAT THE APOSTLES SAID. This is the way Jesus walked and taught us to walk. This is the way the apostles walked and taught us to walk. This is the way the early Christians, and all Christians down through the years from the first Christian century until today, have walked and taught others to walk. To neglect His commandments and to pray for His "leading" or "guidance" or some special revelation of His will, is foolishness—not the foolishness of God which is wiser than men's wisdom, but the foolishness of men who think they are wiser than God. The world thinks highly of fools; but God's children believe in Jesus and follow Him.

When we begin to do what God says—and if we have not been doing that before we can begin right now—we begin with the first commandment: to love God. We surrender ourselves to keep all the commandments of God with all of our heart and soul and mind and strength. We do all we can to keep the commandments. We do not merely ask God to shed abroad love in our hearts; we give Him our hearts. We cease fighting against God and begin to co-operate with God. And we do this, not half-heartedly or insincerely, but with all our heart and soul and mind. Are you with Jesus? Either you are with or against.

The apostles explained some of the meaning of Christ's teaching in their letters to early Christians. And Christ's apostles were not ignorant of the way to perfection and victory over sin and the world. They taught as their Teacher taught: If you have been born again, seek the things that are above, where Christ is. For God will give eternal life to those who seek for glory and honor and immortality by patient continuance in well-doing. We are not to seek to lay up treasures on earth; but we are to seek to lay up treasures in heaven. Set your minds on things that are above, not on things that are on earth. Christianity requires self-denial. Jesus said you must take up your cross daily if you want to follow Him. For you have died, all you who were baptized into Christ. You are not your own; you were bought with the blood of Christ. So you and I must put to death our earthly, worldly

desires: lust for immorality and impurity. Yes, Christians have those desires, and must fight them instead of yielding to them. We must put to death our passion and evil desire and love for money and worldly goods and worldly "success." People who live in those things are sons of disobedience, not sons of Abraham, who obeyed God. The Christian must not imagine that there is something wrong with his Christianity because he has a desire for the things of the world; but he must put away all these evil desires as they arise: anger and hatred and bad feeling toward others, slander and evil speaking and talking about people behind their backs, foul talk and cursing and foolishness, and similar things that come up in our daily lives. What! After we are born again? Yes, the people Paul instructed in this way were Christians. And if we are honest, we know that we need the same instruction. Do not lie one to another, no, not even for the glory of God. Don't try to make believe you are better than you really are, or worse! Tell the truth even when it hurts. If it were always easy to tell the truth, Paul would not have needed to warn Chris-

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Feb. 15, 1902)

Bro. Abraham F. Moyer, who for almost half a century labored as a minister . . . in Blooming Glen congregation, Bucks Co., Pa., passed to his rest on the 3rd of February. . . .

Last Sunday forty-two persons were baptized (Dhamtari, India).

The HERALD OF TRUTH has been before the public, as our church paper, now for thirty-eight years.

Bro. Noah Metzler, Goshen, Ind. . . . filled fourteen appointments (Trousedale, Kans.). Nineteen precious souls were led to . . . a Saviour.

Bro. John Blosser of Ohio labored with us (Emma, Ind.) for two weeks . . . eleven souls confessed Christ.

Our Sunday school is "evergreen" (Birmingham, Kans.).

The conference (Ind.-Mich.) address was delivered by Bishop Isaac Eby of Lancaster Co., Pa.

On the 6th of February, 1902, at the residence of the bride's parents, near Palmyra, Mo., by Pre. J. M. Kreider, Bishop Daniel Kauffman . . . to Sister Mollie Shank (Congratulations! Ed.).

(Died) . . . in Monmouth, Ill., of the infirmities of old age, Elizabeth Shoemaker, aged 110 years, 1 month, and 17 days. . . . Of her numerous posterity four were of the fifth generation.



tians against telling lies to each other. Is it not wrong to say that you have no desire for the things of the world, when the truth is that you have to fight against desire for wicked and worldly things almost every day? You hypocrite! Confess your faults one to another that you may be saved. God is not fooled. And don't stop with the war against sin until you have reached perfection in your Christian life. And that means we must ever go forward. You will have to add to your faith the virtues and works of faith. Since you are one of God's chosen ones, a saint, you must put on compassion, kindness, lowliness, meekness, and patience. God doesn't desire sacrifice half as much as mercy. Blessed are the merciful, for they will obtain mercy from God. While it is true that the fruit of the Spirit is love, patience, kindness, meekness, and similar virtues, it is also true that we must "put on" these virtues. We must co-operate with God. We have to practice forbearance, putting up with the faults of other people even when there is no excuse for them. And if we have a complaint against another brother in Christ we must practice what we read in the Gospel and forgive. Forgiveness isn't easy, but we can learn from Jesus. Imitate Him and forgive others in the same way as He has already forgiven us. And if we don't forgive others we are not receiving forgiveness for our own sins. But if we do forgive we can pray to God, "Forgive us our debts as we have forgiven our debtors." But most of all put on love. Follow after love. The aim of Paul's preaching to Christians was love—which issues from a pure heart and a good conscience and sincere faith. Purify your heart if you are double-minded. Make up your mind that your whole love, strength, and everything you have belongs to God. And don't allow that uncertainty to remain, the idea that maybe you ought not to go all the way with Jesus. Keep a good conscience. If you go against your conscience and do what you believe is sin, you are condemned. Confess your sins and get a clear conscience. You must get your conscience clear with God before you go to prayer, or else you will have no confidence. Your heart will condemn you. But if your heart does not condemn you, you can get anything you ask from God. Provided you ask in faith. It is not easy to believe. A sincere faith is worth much more than all the wisdom of this world. And our faith must be kept sincere. Admit you have little faith if you have little faith. Don't make believe you never doubt, when you do. The apostles had little faith before they saw the resurrected Messiah. If we have little faith, let us go on and get more faith. Use the faith you have, even if you cannot "move mountains" with your little faith. There are enough things God has commanded without adding the commandments of men. You have faith enough to keep the command-

## Let Me Abide in Thee

BY MENNO M. BRUBACHER

*Dear Lord, Thou art the true and living vine,  
Grant me to be a fruitful branch of Thine;*

*May that life-strength which comes alone from Thee,  
Be manifest from day to day in me.*

*Let strength from Thee through all my being flow,  
That I in Thee may daily live and grow;  
Yea, let me constantly abide in Thee,  
That I may do the work Thou hast for me.*

*Apart from Thee I could not live one day,  
For I would surely err and lose my way;  
Let Thy free grace my every need supply,  
For without Thee I soon would wither—die.*

*Help me to spend my life to Thy name's praise,  
That I at last may see Thy lovely face;  
O! grant that I in Thee and Thou in me,  
May sweetly live to all eternity.*

Waterloo, Ont.

ments. Do this and you will live. There is glory and honor and peace for every one who does good, not only for the Jews who received the Gospel from Jesus but also for Greeks and Romans and Americans. For God shows no partiality. He is no respecter of persons.

The apostolic letters to Christians are full of this kind of teaching. Read the third chapter of Paul's letter to the Colossians and see for yourself what he taught. Did Peter and James teach different ways? No. They all taught the same way as their one Teacher. They used different words and different thought forms but taught the same way of life.

Jesus told us what to do if we have trouble with sin in our lives. Does some sin tempt you? Did you fall once? Watch out or you will fall again. Find out what caused you to sin and cut it out. If it is your money or your best friend, or your attitude toward wife or father or mother or your love for someone or your "looking" or anything else that causes you to sin, get rid of the cause. Cut it out! Yes, pluck out that necessary eye. You can better get along in poverty or misery in this world than in the next. It is better to lose your life in this world than to go to hell and get punished for all of your sins against God and men. "If your right hand causes you to sin, cut it off and throw it away." If it is your money, don't follow the rich young ruler but get busy giving it away. If it is adultery that you are tempted to commit, stop

looking at anyone who is a temptation to you.

Of course we must get to know God's commandments. That is why He inspired men to write the books that we have in the Bible. And it is up to us to listen to God's Word and pay attention. "He who has ears, let him hear." We can read the Bible daily in the privacy of our own bedroom. Or if we have no private place, we can read it anywhere. But read it we must. Or listen to someone read it. The words of Jesus, the words He spoke to His disciples, "are spirit and life" to every one of us. By the words of Jesus, by hearing His words and doing them, we build upon rock. By the truth of Jesus' words we are sanctified. By hearing His words we live. And we also need the apostolic writings of the New Testament and the inspired books of the Old Testament. By daily reading and hearing the Word of God we learn what the will of the Lord is, and learn to do it better and better as the years go by.

We must love the Lord with all our heart—and that means making a full surrender to Him daily. We must love the Lord with all our soul, giving Him all that He desires and withholding no single thing from Him of all that He asks and commands. We must love the Lord with all our mind, setting our minds on the things of God and meditating on His law day and night. We must love the Lord with all our strength, keeping His commandments to the best of our ability. And besides all this we are to seek for spiritual gifts. And when we have one or more gifts we are to present ourselves to God as a "living sacrifice" in order to use our gifts in His service.

If anyone thinks that all this can possibly be done without grace from God he shows that he has never tried to live right. Paul said that a natural man cannot be subject to God's law. Apart from the true grace of God, separated from the true vine that Jesus talked about on the night before His passion, we can do nothing. But with God all things are possible. And God has given us very many promises which we can use in our prayers in order to get help and grace in time of need. God gives grace to the humble. The more earnestly we try to keep the commandments the more humble we will get. And the more humble we get the more grace we will get from God.

God does not allow us to be tempted above our ability to bear temptation. He guarantees that we will be able to bear it. He does not guarantee that we will bear it. For He has given us free wills and left it up to us whether we will obey Him or not. Therefore we must work out our own salvation with fear and trembling, not with a high-minded feeling of safety, certainty, and security. And if we do that, God works in us both to will and to work for His



good pleasure. Jesus is with His own people always, even in our day and age. And His grace is sufficient for us, because the strength He supplies to us is perfected in our weakness.

God said by His prophet Isaiah, "Why do you say, 'My way is hidden from the Lord'? Have you not heard? The Lord, the Creator of the ends of the earth, does not faint. He does not get weary. He gives power to the faint; and to the one who lacks strength He increases it. Even boys grow faint and weary, and young men will collapse and fall prostrate. But those who wait for the Lord will renew their strength. They will soar up with wings like eagles. They will run and not get tired. They will walk and not grow faint."

Staten Island, N.Y.

## Brotherly Love

*A Paraphrase*

BY JOHN A. HOSTETLER

If I could speak in all the languages of the world and could sing like an angel, but have not love for my fellow creature, my condition is worse than a cranky old woman or a raving goose clanking at the moon all night. And though I should have the powers of prophecy, and could reveal all secrets and would have a score of doctors' degrees, and if I would have all faith, even to the extent of raising my wife and child from the dead, but have not the capacity for charitableness, my life is a failure. If I give away my books, all my assets, and my Studebaker for the salvation of souls, and if I give my body to the communists to be burned, but have not a tender passion of soul, I gain less than nothing.

Genuine love is patient and winsome; this kind of charm is not jealous or offensive; it is not demanding or rude. Love never insists on its own way; it is not irritable or gaudy; it does not gloss over my faults, but rejoices when I do right. Such liberality and affection embraces all my instability, my hopelessness, my failures, believes everything I say and do, hopes for everything I hope for, and embraces all sorrows.

A fervor like this never ends; as for the prophets, preachers, and scientists, their speeches will come to an end; all persons will cease their clamor; as for colleges, alumni and all repositories of learning, they will soon cease. For now our brain capacity is immature and our predictions are faulty, but when the perfect comes, our blemishes and defections will be wiped out. When I was an innocent baby, I blabbed just like one, and thought just like one; but when I became a physically mature person, I outgrew childish ways.

So it is with us; for we can see only a mere shadow in the mirror of God's future, but then we shall be mature and understand as we see Him face to face.

Now I know only partially; then I shall understand fully, as much as I permit myself to understand Him now. So faith, hope, love abide—these three; but the greatest of these is exquisite love in all its manifest beauty among the creatures of God.

State College, Pa.

## There's a Baby in the House!

BY MINA WIARDA

And the baby rules the place—the house is ordered and run with the welfare of the helpless little one in mind. The thermostat is set at the temperature best for baby, all noises and sounds are softened for baby ears, cold drafts and blasts from open doors are avoided, food purchases must include what the little one requires, the laundry is a busy place for baby's sake, and the furniture makes room in various parts of the house for baby's little furniture pieces. And as for the pleasures and joys of the home, baby is the star performer! And baby's health is the determining factor in family trips and visits or staying at home. Yes, baby is king in the house!

It's wonderful to have a baby in the family! Everyone loves the little mite, everyone is interested in baby's daily development, everyone claims baby as his or her own, and everyone wants to venture whom baby looks like, and what baby is going to do when grown up! And to elicit from baby a smile, or a gurgle, a coo or a word, a first step, or the appearance of a first tooth, seems to be an open contest in the household. Even burping the tiny one, or holding the bottle, or tickling the pretty chin are delightful pastimes. And what fun it is to show the baby off!

Of course, baby must be lifted, and carried, and wheeled, and laid down—the infant is helpless. Baby must be held up for standing and for first steps. And words must be repeated again and again before baby is able to form them. Everything baby is to learn has to be patiently taught. But it is all a labor of love, therefore light and joyous. Who minds helping and teaching the little darling!

There come times when baby may not be well, or becomes fretful, or turns the night into day, or seems to have lost appetite, or gets hurt somehow. Yes, a thousand ills can befall the little one, to the distress of the family. Then, what eagerness to rescue the precious one, or call the doctor, or apply the necessary remedies! And what safeguards also are employed to protect baby!

Just so, in the family of God, the household of faith, there are babes—beginners in Christ, newborn ones, who need special watching and extra care, and tender, loving handling, and every caution, lest in their frailty and inexperience they become spiritually upset or ill. With these in mind, extra "dishes"

must be prepared, special arrangements provided, the milk of the Word (as well as the meat for the oldsters) dispensed. And the spiritual laundry must be kept going, lest the "little ones" be offended!

There may come times when the baby is spiritually sick, or becomes fretful, or permits the light to become darkness, or loses the spiritual appetite, or is hurt somehow. Oh, a thousand ills can befall the babe in Christ. Then, what eagerness on the part of the church to rescue the beginner, to call upon the Great Physician in his behalf, or to apply the necessary encouragements, warnings, or exhortations, as remedies. And what safeguards the saints seek to raise in the babe's behalf!

But what a delight are the babes in any church family—how we love them, and long, and watch, and pray, and strive for their growth in grace. We rejoice in the changes that take place in their lives and the transformations manifested in their characters. How happy is the one who can say, "This one I brought to Christ, by God's grace!" And usually the babe in Christ reminds us of some saint, and we are wont to speculate as to what mark this one will make for Christ or what work for the Lord this child will accomplish when spiritually matured. Oh, what potentialities!

And a particular delight is to display the child to the unsaved, or the lukewarm, as a trophy of God's grace and redeeming love, and a testimony to the saving and keeping and satisfying power of the Lord Jesus Christ, and as a witness to the indwelling of the Holy Spirit! Impoverished and dreary must be the church family that can boast no newborn ones in their midst! For it is truly wonderful when "There's a Baby in the House!"

Pierre, S. Dak.

## Are You a California River Christian?

BY CLIFFORD SNIDER, JR.

This may not mean much to you, but let me explain.

During the summer months, I am told, there is little or no rainfall in California; consequently the rivers dry up. The bridges and banks are still there, but no water.

There are some Christians in this same position. There is an outward appearance of salvation and Christianity, but there is no Holy Spirit flowing from within.

John 7:38: "He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

Friend, are you experiencing a dry season? Then let me say this, "Be NOT drunk with wine, wherein is excess; but BE FILLED with the Spirit" (Eph. 5: 18).

Kitchener, Ont.



## A Prayer for This Week

Dear Lord Jesus, who didst so love the little child—calling him to Thyself and blessing him, acknowledging his importance as an individual and his greatness in the kingdom of heaven—we thank Thee for the lessons we can learn of him:

How swift his forgiveness,  
How complete his forgetfulness,  
How brief his anger!

How guileless his criticism,  
How artless his questioning,  
How open his motive!

How unquestioning his trust,  
How instant his sympathy,  
How simple his joy!

Dear Lord Jesus, who didst so love the little child—help us to learn the lessons Thou through him wouldst teach us!

—Miriam S. Lind.

## Using and Abusing Time

By LAURA SHOWALTER

Her words hurt. I could easily have let them spoil my whole evening at sewing circle, or even my friendship for the girl who spoke.

Why did she need to say that? Most likely because I needed to think how to make better use of time.

My attempt to make something beautiful out of something worthless had apparently not been a success. As she looked at my bright Blazing Star quilt top she said, "Can you imagine a grown-up making something like that?" indicating that I had wasted time that should have been used more profitably.

I wanted to ask whether the time was better spent when we painted designs on towels, when we cut large pieces of material into small squares to be crocheted around and sewed back together, when we knitted garments for refugees instead of sending the yarn and letting the grandmothers knit to suit themselves, and when we embroidered or painted quilt blocks.

Instead of asking any such questions I set to work with some material our president had planned, and while sewing my mind returned to the girl who had spoken. She is such a dear, gentle soul, and I wish I could copy her lovely ways. We who have known her for a long while have never known her to be out of sorts, nor have we seen her too busy to do a kindness and do it in a sweet way. There is a shortage of girls of her class.

There is a possibility, too, that I do well to ponder her words. Could not some of my time be used to better advantage? I remember with satisfaction

evenings when we cut apples for drying, sewed cut garments for relief, sewed for needy local people, or hemmed dozens of colorful outing pieces for baby blankets. But other evenings did not seem to accomplish as much—at least not in quantity—because we were making something special. Are we justified in putting so much work on a few pieces and then deciding to send them to a mission home somewhere because "there they will be appreciated and taken care of"? Could we do better by making a larger number of pieces instead of a few special ones?

At the mention of special things someone will remember that our rule is to love our neighbors as ourselves. Shall we, then, try to provide special things for everybody? Since that is out of the question, would it not be more loving to provide simpler things so that they will reach more people? If our own things were simpler we would have more time to help needy ones.

Sometimes the elaborate things around our homes are there because they were gifts and we could not hurt the feelings of our friends by refusing to accept and use what had cost them so much work. Might we have a selfish motive in exchanging names at Christmas or other times? Surely no friend would give us something that was no nicer than we would choose for ourselves!

That word picture drawn by Ada Stoltzfus haunts me. One of five brothers marooned on an island found a cottage with comforts and supplies. He locked himself in so as to have it for himself, even though his four brothers were as much in need as he. It was a picture of America selfishly keeping her plenty, giving to other nations only the surplus we can't use. Shame on us for doing that and yet calling ourselves Christians!

Scottdale, Pa.

## Latest Revisions

By ORRIS D. YODER

"Master, WE WOULD SEE A SIGN from thee" (Matt. 12:38).

Behold, there came wise men from the east to Jerusalem, saying, Where is *the sign* of Him born King of the Jews?

Behold, there was a man in Jerusalem, whose name was Simeon . . . waiting for *the sign* of the consolation of Israel.

And if I go away, I will show you *the sign* that I will come again and receive you unto myself.

So that ye come behind in no gift, waiting for *the sign* of the coming of the Lord Jesus Christ.

Ye turned to God from idols to serve the living and true God, and to wait for *the sign* of His Son from heaven.

(The revisions subject to change according to belief.)

Dear reader, what do you think of these late revisions? Are they Scriptural, or are they a resume of our modern thought and practice?

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Bro. James Bucher, c-o Walter A. Shank, R. 2, Ellicott City, Md., requests prayers for two weeks of revival meetings at Ellicott City beginning Feb. 17, then two weeks following at Cottage City, Md.

Parents request the prayers of the church in behalf of their child's health and retarded development.

Were there actually people in the days of Christ who wanted to see signs of the kingdom, but who flatly refused to see and accept the King Himself? Can there be such people today? Might Satan today fascinate us with signs but blind us to the Christ signified by the signs?

What about the modern driver who would speed down the highway and approaching the sign "Sharp Curve" would turn back and gaze at the sign until wrecked on the curve he failed to recognize? Is that the way Satan is having most Christians travel on the road of faith and hope leading to heaven and to the Return of our Lord? Are we blinded to the joy of the living hope of our Coming Bridegroom while we revel in the anticipation of signs? Wake up, Christian; is it so?

Or are we in the company of those Wise Men of long ago, who left the sign behind and went to seek the Christ? Are we in the company of those early Christians who proclaimed, not signs, but the imminent Return of their Lord who when He left them said, "I will come again"?

Is our faith today that of the bickering Pharisees who wanted signs, or are we in the communion of those Christians who turned to God, and were waiting for the Return of His Son from heaven?



Dear reader, are you and I saved and washed "from our sins" in the blood of the Lamb (Rev. 1:5), is our fellowship up to date, and can we with a "Living Hope" say with the seer of old, "Even so, come, Lord Jesus," as the eternal Word rings out—"Behold, I come"!

Portland, Oreg.

## The Master

*Uncle Sam and Christ  
Will Both Look On*

As soon as Christmas is past with its abundance of color, and music, and joy, most of us abruptly realize that the time is near when the last figures for the year will be entered on the record for income tax calculation. On one hand that calculation will take account of how much has come in from one source or another, and on the other hand what deductions may properly be charged off.

We believe it is fairly well known that the income tax regulations provide that persons may charge off as legitimate deductions gifts to benevolent purposes to the amount of 15 per cent of their net taxable income. But data gathered from those who are in the business of making out such returns indicate that very few entries for such purposes come anywhere near that percentage. In fact, it is found that as a rule the larger the income, the smaller the measure of giving on a percentage basis.

We do not in any wise hold up government-inspired giving as the norm for a Christian. His giving should be prompted by a motive much higher than that. For him the love of Christ should constrain. But the plain fact is that in too many that love simply does not constrain to the extent to which it should, with the result that they give niggardly, or not at all. And our feeling is that if even on the basis of income tax deduction they be induced to raise their giving to a higher level and then extract even some small measure of blessing in doing it, both they and the Cause have profited therefrom.

So we would call to mind that when the figures are finally set down and the results determined, both Uncle Sam and the Master will be looking on. The Master will say, "By all means I should have received not less than one tenth of the amount before personal exemptions were taken out for my work throughout the world." Uncle Sam will reply, "So far as I am concerned, I would have been willing that you should have gotten up to 15 per cent of the net." Then what will you say? Remember you will necessarily frame that answer between now and next December 31.—Editorial, in *The Christian Evangel*.

Scriptural evangelism demands a clear, childlike faith in the Word of God as it is given to us in the Bible.—H. H. Janzen.

# OUR SCHOOLS

## Thinking

BY SHEM PEACHEY

"What per cent of the students of this college THINK?"

"I would judge about ten per cent."

"Ten per cent! That would mean, then, that of the Mennonite people of the community surrounding the college, an even smaller percentage THINK."

"Yes, it would be less."

This is a part of a conversation with a member of a Mennonite college faculty. Of course this was only an estimate. But it was an estimate based upon an educated man's experience and observation in a Christian college. "Ten per cent!" That is a miserable figure. And then to be compelled, by the same basis, to estimate the percentage of our people who really think as still less, makes us heartsick.

But what is thinking? Webster says, in part, "To employ the higher intellectual faculties." Actually, thinking is not a

mere assembling of facts from books, or from a professor's outlines. Real thinking is the intense exercise of the mind, with the knowledge at hand, to explore, discover, and understand new truth, in any area of knowledge: the engagement of the faculties of the mind in observing, remembering, perceiving, reasoning, judging, understanding from stated truths, the necessary, unstated implications of truth, to be inferred from those which are stated, with their values: the exercise of one's reason, supported by sense and intuition, in comprehending the underlying principles of the Word of God, and their correct translation into living realities.

If we shall become a people with the capacity for intelligent, fruitful thinking, we must be trained for it. Our thinking *capacities* must be developed. Not the hard application of an undeveloped mind, but the hitching of developed minds to his vehicle of truth will take us heavenward.

Kirkwood, Pa.

## FOR TO ME TO LIVE IS CHRIST

(Continued from page 146)

and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works."

### Reckless

If then, for us to live is Christ, we will live richly, righteously, and in the third place, recklessly. Perhaps you think this word is unbecoming to the Christian life. I believe recklessness in the Bible is called faith, and that is how I am using it. The faith chapter in Hebrews is just full of things that sound reckless if not foolish to our natural minds. Imagine it! Noah building an ark on dry land! Can't you just see the scoffers that would stop to laugh and deride? Can't you imagine the vacationers that would make this novelty one of their stops? Perhaps they would buy a post card and share this ridiculous sight with their friends and relatives! But it was simply obedience to faith.

Or rich Abraham, well situated on the fertile plains, with his children and their families grouped about him on his large land-holdings, and his thousands of cattle, and his servants. And suddenly one day, he packs it all up and decides to move. This is not out of the ordinary, but this man moved not knowing where he was going! Again a response to faith that is reckless.

A certain mother warned her son who

was taking up flying, "Son, fly low and slow." It was foolish advice. But it was a mother's idea of safety. Safe flying requires speed and altitude. There must be complete renunciation of earth for the sky or tragedy may result. Just so the life in Christ requires a clean break with earth-bound ways of thinking and a complete committal to that which is heavenly.

The disciples were commanded by Christ to, "Launch out into the deep, and let down your nets for a draught." This doesn't mean anything much if it doesn't come as a challenge to stop piddling along the shore in the shallows. We won't catch any fish there. So many of us cling too close to the shore—we have not launched out into the deep at our Master's command. We are more willing to speculate in business than we are for Christ. We are like the one-talent man who explained his detestable action by saying, "I was afraid . . ."

Christ died for us in order that we might live for Him. He died because His reckless, righteous, rich life so irritated the sinful lives of all mankind that they could not endure Him in their presence if they would not accept Him as their Lord. And so we have some directives as to how we must live if we are to live as Christ lived. This is the narrow way, the strait and narrow way that leads to life, and the only way. May we so live that after having declared that "for us to live is Christ" we can add with Paul, "and to die is gain."

Smithville, Ohio.



# FAMILY CIRCLE

## Home

BY CELIA ARNOLD

*Home-making hands are busiest,  
Performing tasks all day  
To feed and clothe the ones they love,  
And point them to THE WAY.*

*Home-going feet are swiftest,  
As eagerly they stride  
At close of day, or wanderings,  
To where loved ones abide.*

*Home-loving folks are luckiest  
And mark this well-known fact,  
That Home is where the heart is,  
While love keeps it intact.*

*Home-seeking hearts are happiest,  
Grant they will ever find there  
Peace and love and joy supreme,  
God's gift to all mankind.*  
Newton, Kans.

## The Role of the Parent in Teaching the Child Nonresistance

BY KARL MASSANARI

The present and increasing emphasis which is being placed upon militarism makes it paramount that the parent remind himself of his task as a Christian in rearing children. The parent's role in teaching the child nonresistance is chiefly the task of making love rooted in Christ predominant in the life of the child. This can be accomplished both by precept and by example.

*By precept:*

1. The first responsibility of the parent is to teach the child the Word of God so that (a) the child will experience in his own life the love of God; (b) as he grows older he will come to an understanding of his own position in the sight of God; (c) he will accept Christ as his personal Saviour and thus join the large Christian family serving in God's kingdom; and (d) he will continue to grow spiritually "unto the measure of the fulness of Christ."

2. The parent should strive constantly to give a Christian interpretation in family conversation to world news events, particularly to events related to war news. Caution should be exercised so that feelings of hatred for the military "enemy" are not engendered by what is reported and discussed.

3. The instruction of the parent should aid the child in developing appropriate loyalties to God and to government. The child very likely will have heard that loyalty to one's country is supreme, whereas the Christian asserts that loyalty to God is above all else. A proper un-

derstanding of and a Gibraltar-like conviction about the relationship of these loyalties is basic to the development of nonresistant Christians. This relationship of loyalties does not infer a disloyalty to the government. It means, rather, that the individual is loyal to the government up to the point at which such loyalty conflicts with his loyalty to God. Then he says, "I ought to obey God rather than man." Dorothy Thompson describes the Mennonite position in this regard in a recent article, "Queer People," in the January, 1952, issue of the *Ladies Home Journal*. This statement for popular consumption is worth reading.

4. The parent ought not to be expected to give his child a complete course in Mennonite history; but he should help the child to become familiar with certain aspects of the historical, four-century peace tradition of the Mennonites. The parent may regard such teaching as inadequate and he may wish to request the Sunday-school teacher or the pastor of his church to provide further instruction in this area for his child.

5. Through parental initiative, the parent and the child together should attend appropriate meetings which will help them to meet people who live the peace teaching of Jesus. Among others, such meetings as those which feature personnel from Voluntary Service, C.P.S., foreign and home mission fields, and relief organizations ought to be regarded as appropriate. Mere attendance, however, is insufficient for the child. The things which are said at such meetings need interpretation and explanation so that the child can make them part of his experience. This interpretation and explanation can best be given by the parent.

6. The parent should provide guidance in aiding the child to select his toys and games. A visit to almost any toy department convinces one of the necessity of selection. Some of the popular children's games which utilize guns, enact killings, and dramatize warfare are not conducive to developing the attitudes and habits characteristic of the nonresistant Christian.

7. Similarly, the parent should provide guidance and supervision in the selection of radio programs consumed by the child. If one expects the child later to be able to make his own selections, he needs parental guidance in forming a set of standards to use in the process of selecting.

8. The parent should provide the child and himself with carefully selected reading materials which will serve to generate the spirit of love. The parent may be

of further help to the child by actually taking time to discuss the content of what has been read. The following references are appropriate for the purpose already mentioned:

1. *Tell Me About Jesus*, Jones.
2. *Growing Pains*, Taylor (Westminster Press, Philadelphia).  
These books present the everyday meaning of love and nonresistance to preschool and primary children.
3. *Strawberry Girl*, Lenski.  
A book for older boys and girls in which a family feud is settled and a father is converted.
4. *Two Swords* (from Eagle Book Series, Friendship Press).  
For older boys and girls.
5. "The Packman's Wares" and "Hold Hard to Love" from *Missionary Stories to Tell* (Friendship Press).
6. *MCC Children's Newsletter*, Mary Shank Lehman, Editor. Published quarterly. Free upon request. Akron, Pa.
7. The Mennonite Peace Problems Committee is preparing a book of stories for children at present. A Quaker book of peace stories is Broomell's *The Children's Story Caravan*.
8. *Unspoken Love* (to be published), Christmas Carol Kauffman.
9. *Wings of Decision*, Eunice Shellenberger.  
Appropriate for junior high and senior high boys and girls and for youth.
10. *Scriptures* for families to memorize:  
(a) Matthew 5:38-48.  
(b) Romans 12:17-21.  
(c) I Peter 3:8-17.  
(d) I Peter 4:12-19.
11. *Must Christians Fight?* Edward Yoder.
12. *The Anabaptist Vision*, H. S. Bender.
13. *Before You Decide*, Howard Charles.  
Parents, as well as the older children, should familiarize themselves with these last three references.

*By example:*

The parent may feel limited in his ability to carry out certain of the foregoing suggestions. This is not nearly as serious as is a failure on his part to exemplify in his own life the kind of behavior which bespeaks the predominance of the love of Christ. Putting it in an oft-used phrase: one's actions speak louder than his words.

1. "Provoke not your children to anger, lest they be discouraged." It is possible for the parent to actually cause his child to become angry. Such provocation may result not only from words said and deeds done, but also from words not said and deeds undone. One is less apt to "provoke the child to anger" if the needs of children of different age levels are understood. Misunderstanding of what the child really needs or regards as important can result in mistreatment by the parent and consequent anger on the part of the child. Such feelings in the



child, if prompted frequently, will be detrimental to the kind of spiritual growth under consideration in this discussion.

2. Not this: "YOU shut up! I've stood all I'm going to out of you." Just last week I was riding on a train and heard a mother scream these words at her young child. A parent is instructed to train up a child in the way he should go, and is held responsible for seeing to it that this training is carried out; but it must not be carried out in the spirit of this mother's words. When it is necessary to correct and/or to punish the child, the parent should never do so when he himself is angry. This is so for two reasons. In the first place, no one can think as clearly as he normally can when he is under emotional stress such as when angry. Secondly, one is too apt to be concerned about protecting his own ego (or his own "self") at such times and consequently the welfare of the child is not uppermost in the mind of the parent. It is possible to "discipline" children in the spirit of love. And love begets love.

3. "Husbands, love your wives and be not bitter against them." The manner in which the father and mother get along in the home is a significant factor in determining what kinds of attitudes children will develop. Kindness, gentleness, patience, and love on the part of parents with each other can be regarded as positive and lasting contributions to the development of a life in the child characterized by love.

4. "Red and yellow, black and white; they're all precious. . . ." How the parent regards persons outside his own family is also an important factor. The attitudes he expresses toward persons of different races, or of different social classes, are all indicative of the degree to which love permeates his entire life. Such attitudes, whether good or bad, are observed and absorbed by the child. Such attitudes, if bad, are detrimental to the development of a nonresistant life in the child.

5. A parent pantomimes. Some of the undesirable attitudes on the part of the parent are expressed verbally. Not all, however, for certain ones are expressed non-verbally, frequently to his complete unawareness. In varying circumstances, the child may carefully observe on the part of his parent a shrug of the shoulder, or a raised eyebrow, or a turned up nose, or a shaming finger, or a cynical smile, and develop within himself feelings of dislike or hatred for the person who caused this kind of parental behavior. One thinks, perhaps, that he can cover up his feelings of hate or dislike for another. But the child is quick to learn how to interpret the physical, non-verbal responses of the parent. What is needed, of course, is clear—the displacement of the feelings of hate in the parent's heart with those of love. And

## TEACHING THE WORD

### Murder Trials, Basketball, and Sunday School

At a murder trial recently, spectators coming and going caused so much confusion that the judge remarked that the court was entitled to the same consideration as a basketball game, and ordered that no one else be permitted to enter during the remainder of that session. He of course referred to the practice at many basketball games of allowing no one to enter while the game is actually in progress.

If then a basketball game or a murder trial is entitled to such consideration, what about Sunday school in the house of the Lord? Have you ever thought what a more reverent atmosphere would be created, how much more conducive it would be to real worship and study, were it not necessary to pause every few minutes to permit late-comers to enter? The present procedure in our Sunday school is somewhat as follows:

Opening—pause while people enter—hymn—pause while people enter—devotion—pause while people enter—hymn—pause while people enter—preview of the lesson and assembling in classes.

Is this promoting a real spirit of worship? Is this showing true reverence to the Lord?

Should we then close the doors at opening time and ask all late-comers to miss the entire opening period? Certainly not—in a group of this size there will always be a few unforeseeable events which will cause a few to be late. But

when this happens the feelings of love will be reflected.

6. "The tongue is a little member . . . and the tongue is a fire." Psychologists have carried on some interesting research in the area of rumor and gossip. Some of their findings are startling. One of the chief causes of malicious gossip, they tell us, is hatred. The remaining causes all fall clearly under the category of sin, but they are not within the scope of our present discussion. If hate is the root of much gossip, then the parent needs to be concerned about what he says about others and more basically how he feels toward others. The Apostle Paul speaks harshly about those who are idle, tattlers, and busybodies, speaking things which they ought not. Exemplary living in this area can help to promote in children the development of those attitudes necessary to the nonresistant life.

#### Conclusion.

Any influence from the life of the parent which contributes to feelings

certainly this should be true of not more than 10 per cent at the very most. Let us examine the attendance figures for November. The minimum attendance (excluding the primary department) was 194 the twenty-fifth. But by actual count, when the final bell rang there were seated in the auditorium on November 4, sixty-five; on November 11, eighty; November 18, seventy-five; November 25, thirty-five. That means that every Sunday during the month, at least 50 per cent and as high as eighty per cent of those attending either straggled in late or missed the opening period entirely!

Friends, something is wrong. Perhaps the opening is of no value to you. If so, this should be remedied, and any constructive suggestions would certainly be welcome. On the other hand, we profit from a service in direct proportion as we partake. Do you sleep till the last minute, rush around getting ready, visit in the coat room or narthex about the auto accident yesterday, or the basketball game last night, and then walk in late? Or do you come on time, prepared to take part in the singing and prayer, to follow the Scripture reading, to listen attentively to what is said?

Now against the above picture, contrast this. Ninety to ninety-five per cent of those attending are seated in the auditorium five minutes before the final bell. As each one enters he quietly finds his seat and spends a few minutes in silent prayer and meditation. The few late-comers slip unobtrusively into the rear benches which have been left empty for them.

Let us then propose the following steps to achieve this goal:

(1) Get up fifteen minutes earlier than has been your custom on Sundays.

(2) If there is anything unusual—extreme cold, icy roads, a basket dinner to prepare for—allow time for it and get up that much earlier.

(3) On arriving at church DON'T stand and visit in coat rooms or narthex. DO greet others and proceed directly to the auditorium.

(4) Leave the last four benches on either side for those who arrive late.

(5) After finding your seat well forward, breathe a prayer for the Sunday-school service that morning. Spend the rest of the time till the service NOT in hastily reading over the lesson, but rather in silent prayer and meditation. What better way to prepare to unite in group worship—praising the Lord, coming to Him in prayer, reading and studying His Word—than by spending a few minutes in personal communion with Him?—*The East Bend Mennonite Trumpet*.



# TO BE NEAR TO GOD

BASED ON THE DAILY READINGS FOR THE SUNDAY SCHOOL LESSONS

## Sunday, February 17

A Royal Welcome. John 12:1-8.

Before Jesus went to His triumphal entry, He stopped to rest at His friends' home, and they gave a supper for Him. Lazarus, who had been raised from the dead by Jesus, was host of the feast and his sisters served. Martha supervised the table, and Mary, who had a special perception of spiritual things, poured out the family's gift of love upon the Master. Jesus had often told them of His mission on earth, and Mary knew that since He had dared to come near to Jerusalem to raise her brother, the Jews would not allow Him to be with them very long. Now was the time for the incense to be spilled.

This Sunday morning may we offer up our all in a renewal of consecration and wait for His blessing.

## Monday, February 18

Leaving All to Follow Jesus. Luke 5:1-11.

Peter, James, and John were the inner circle of Jesus' disciples. Many were the blessed times they had with their Master. They were at the transfiguration, in the garden, at least John was at the cross, and Peter and John were among the first to see Him after the resurrection.

But they had to forsake all to follow Him. They had to leave their boats and fishing equipment whereby they made a living. Doubtless they and their father had worked a long time to be able to buy or build what they needed in their trade. James and John had to leave their old father with hired servants, who would probably not understand the old man as his sons did. Peter had a wife and probably a family that he had to be absent from most of the time.

What have we left for Christ? God has to put His gold through the fire to separate it from whatever clings so tightly to it that He cannot use it for His kingdom. Are we fully separated unto God?

## Tuesday, February 19

Who Do You Think I Am? Matthew 16:13-20.

Peter as the spokesman of the disciples makes the great confession that Jesus is the Christ.

What think we of Christ? Is He our Saviour, the only Begotten Son of God? Is Christ the Lord of our life? If so, we can meet the temptations of Satan with a declaration that will put him to flight. Where Christ is acknowledged as Lord, Satan can have no power. He may bicker and torment with questionings and disbeliefs. He may try to get us to choose the almost good instead of the eternal truth of God. But an unwavering assertion that Christ is Lord of our heart will cause him to flee for the present.

And still Christ is asking, "But whom say ye that I am?"

## Wednesday, February 20

What Is True Greatness? Matthew 20:20-28.

James and John were among the closest to the Master. He had revealed His choicest secrets to them. Somehow they supposed they were to be some great ones in His kingdom.

And so they were. For in Christ's kingdom the least shall be first. But even that was not for Christ to give. God had already given it to His Only Begotten Son. For He had to die as no one else had to die—with the weight of the whole world's sin upon Him. Other men have died for their own sins, but the whole heap of the rotten mess had been piled on Christ. He only could bear it away to sanctify the hearts of men.

And because He was willing to be least, He has been exalted as Lord of lords.

## Thursday, February 21

A Pledge of Loyalty. Mark 14:17-21, 26-31.

Now comes the test for those who had been on the mountain top and chosen Jesus as Lord. "Lord, is it I?" they question in startling unbelief.

"All ye shall be offended," Jesus tells them on the Mount of Olives. Why offended? Because others scorned Him. Because He was treated as a criminal.

Are we offended in Jesus? Are we ashamed to be His very own people? To be numbered with the poor in spirit, the meek, the merciful, the pure in heart, and the peacemakers? Do we blush to teach His "all things" to the world? Does it give us joy to be recognized as the followers of God?

"Someone is slighting the Saviour of men; Lord, is it I?"

## Friday, February 22

A Pledge Forgotten. Mark 14:43-50.

"They all forsook him and fled." Even the three closest disciples fled from Him. Oh, one or so did follow afar off. John was around somewhere close, and Peter followed off-stage and warmed himself at the enemy's fire.

As Jesus told them, the Shepherd had been smitten and the sheep scattered. Forgotten were their vows to stay with Him. Here was their opportunity to prove their love, but they were nowhere to be found. The sons of thunder were silent, the Rock (Peter) shook like jelly, and Thomas the fearless was turned into a doubter. Had they really forgotten? An old song tells of memories that "bless and burn." Compare Luke 24:32.

If we have forgotten any good pledge, let us call it to mind today and put fire into it, that it may burn until it has been kept.

## Saturday, February 23

A Pledge Renewed. Acts 4:5-20.

At Pentecost the fire of God fell and caused them to renew their pledge. They were not only bold in their talk now but in their actions as well. Instead of backing down when

## PETER, JAMES, AND JOHN

Sunday School Lesson for February 24

(Mark 9:2; 10:35-45; 14:32-42; Luke 8:41, 42, 49-56; 9:28-36; Acts 4:13-22)

Are there different degrees of fellowship with Christ? Does Christ love some followers above others? Surely the difference is not in Christ but in us. Christ can use some above others because they have insights and understandings of spiritual truth. But why does He give these to some only? I think Mary of Bethany gives the answer. Some listen to Him, some desire to hear, some take time to read and have their eyes opened to behold the wonderful things out of His law. Some have not yet matured enough to eat meat. According to our faith He gives.

Great multitudes followed Jesus. Many went away easily. Others continued. Jesus chose twelve to train especially. Of these twelve, three seemed to get closest to Him; at least He gave them special opportunities. Perhaps it was to make leaders of them. John seemed very close to the heart of Jesus. Let's go with the three to each event of the lesson and see what they were privileged to see and learn.

When they beheld Jesus transfigured, they had a very special vision of the glory of Jesus and God, they heard God Himself affirm the divinity of this human Man, and they had a glimpse of immortality. And what insight this mountain experience must have given to prayer! Jesus came up here to pray.

When Jesus took these three with Him into the presence of death, they saw a great demonstration of the power of faith in Jesus. And as strong a demonstration of the power of Jesus to bring to life her that was dead.

When James and John asked preferment of Jesus they (and no doubt Peter, too) learned something new about true greatness. "Are ye able?" was a searching question in return.

In the Garden of Gethsemane they must have experienced a humbling. Likewise Peter must have been greatly humbled at the trial.

But when the testing came after Pentecost they were bold and Christlike. The training was effective, for they stood the test.

Those who follow close will see light. "In Thy light shall we see light."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

threatened, they cannot but speak the things which they have seen and heard. In the temple they preached Jesus before the multitude with the same power that Jesus had used there. Five thousand men were converted and the priests knew that they had been with Jesus and His power was ruling their lives.

What made the difference? The power of God had come upon them. Now they were ready to live and die for their Lord. More than this they lighted other brands, who set the whole world on fire with divine love.

Lord, by Thy Spirit cleanse our hearts of fear and self-seeking as we labor for Thee. Amen.  
—Mary Alice Holden.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Canton Bible School students gave programs at Orrville, Pleasant Hill, and Beech the evening of Jan. 27.

Winter Bible term students from Hesston College gave a program at the near-by Pennsylvania Church on Jan. 27, and Eureka Gardens in Wichita, and Spring Valley, Canton, on Feb. 3.

Enrollment at the winter Bible school at Loman, Minn., was 51 regular students and a number of part-time students. Eight states were represented.

Bro. Harold Longenecker was ordained to the ministry on Jan. 27 at the Marietta, Pa., Congregational Mennonite Church. He will go to Alabama for service in March.

Bro. Jesse Short, Archbold, Ohio, was the visiting speaker in the Christian Life Conference held at Johnstown, Pa., Bible School Feb. 9-10. All are invited to the Christian Workers' Normal Feb. 14.

Bro. LeRoy Rhimesmith was ordained by lot on Jan. 27 to the office of deacon at the Locust Grove Church, Sturgis, Mich. Bro. Lee J. Miller officiated assisted by O. S. Hostetler.

Eight persons came to the prayer room for help in finding salvation or for reconsecration in the meetings held by Bro. John E. Lapp at Scottdale closing Feb. 3. The congregation and the Publishing House greatly appreciated these services.

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Items and Comments

A series of peace meetings conducted by a team from Goshen College were held recently at the following churches: Plain View, Aurora, Ohio; Burton, Ohio; Cleveland Mission, Cleveland, Ohio. Teams are available for week-end appointments within a 250-mile radius of Goshen. Requests from more distant areas will be considered in connection with a possible itinerary during spring vacation April 4-14. Write to Paul Stoll, Office of Public Services, Goshen College, Goshen, Ind.

Bro. Norman Derstine, Harrisonburg, Va., was ordained to the ministry, if plans carried, on the afternoon of Feb. 10 by unanimous call of the Trissels congregation near Broadway. He will serve this congregation as associate pastor. The ordination was in charge of J. L. Stauffer and Timothy Showalter. Bro. Elmer Kolb, Pottstown, Pa., preached the sermon.

The special Bible term enrollment at E.M.C. is 118 including 10 ministers who are taking a three-week course. These ministers are from Virginia, New York, Delaware, Pennsylvania, West Virginia, and Louisiana.

Bro. L. J. Miller has gone from Upland, Calif., to Phoenix, Ariz., where he is staying with his daughter.

Bro. Glen Whitaker is now a patient at the La Junta, Colo., Hospital.

Clear Thinking About Courtship, by J. C. Wenger, has been printed and should be available soon.

A reprint of Wings of Decision has been ordered.

The church building at Sweet Home, Oreg., has undergone extensive remodeling in recent months. A full basement for the use of the Sunday school has been provided.

Bro. Mahlon M. Zimmerman of the Ephrata, Pa., congregation was ordained to the office of bishop at the Hess Church, Lititz, Pa., on Jan. 31. The lot was not used. The ordination was in charge of Bro. Amos Horst, and Bro. Arthur Ruth, Chalfont, Pa., preached the sermon.

A Wednesday evening Bible class began at Perkasic, Pa., on Jan. 23 with Bro. J. Silas Graybill as instructor. A coat of paint has been applied to the inside walls of the church at Perkasic.

Bro. Noah Hunsberger conducted a German service at St. Jacobs, Ont., on the afternoon of Feb. 10 for the benefit of German-speaking people in the vicinity.

A special delegate session of the Southern Pacific Conference will be held in Los Angeles on Feb. 16.

Bro. Jency L. Hershberger was ordained to the ministry the afternoon of Jan. 27 at the Toto Mission near Knox, Ind., an outpost of the Salem congregation. The service was in charge of Bro. R. F. Yoder. Bro. J. C. Wenger preached the ordination sermon. Also participating were Harold S. Bender and Francis Freed.

Twenty-three new members were received by water baptism at Kidron, Ohio, on Jan. 27.

A group from the Michigan Bible School gave a program at Naubinway, Mich., on Feb. 3.

The chorus from North Goshen, Ind., gave a program at Roselawn, Elkhart, Ind., the evening of Jan. 27.

Bro. Amos Gingerich, Parnell, Iowa, is serving as an instructor at winter Bible school at Wellesley, Ont.

Bro. Jacob Swartzendruber was elected on Jan. 13 to the office of visiting brother for the Pigeon, Mich., congregation.

Foreign students of Goshen College, led by Gerrit Veendorp, gave a program at Sunnyside, Dunlap, Ind., the evening of Jan. 27.

Mennonite Sunday Schools have 3,657 pupils over 12 years old who are not church members. This is 900 more than there were 10 years ago.

## Announcements

Christian Life Conference with P. L. Frey and C. F. Derstine speaking at Bayshore, Sarasota, Fla., Feb. 22-24. A. C. Good, Sterling, Ill., at Easter services sponsored by MYF at Hopedale, Ill., April 11-13. Nonconformity and History Conference at Line Lexington, Pa., 200th Anniversary for the congregation Feb. 16, evening, and all day Feb. 17. Conestoga Bible School, Morgantown, Pa., Feb. 18-29, with Omar Kurtz, Isaac G. Kennel, John L. Glick, Eli Kauffman, and Milford Hertzler, instructing. William G. Detweiler

(Continued on page 164)

## Calendar

Annual Christian Day School Meeting, New Danville, Pa., Feb. 16  
Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21  
Eastern Ohio Minister's Meeting, Leetonia Mennonite Church, Leetonia, Ohio, Mar. 4-5  
Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13  
Southwestern Pennsylvania Conference, Ministers' Meeting, Place Undecided, March 21, 22  
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Chesley Lake Camp, Allenport, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The young people's group from East Petersburg, Pa., will render a Gospel program at the South Christian Street Mission, Lancaster, Pa., the evening of Feb. 4. The morning of March 2 Bro. James Shank, on furlough from Africa will speak there.

Bro. and Sister Don McCammon, returned missionaries from China, will speak at Metamora, Ill., on Spring Missionary Day, March 16.

Bro. Rudy L. Stauffer, Mission Bishop of the Ohio Mennonite Mission Board, assisted by Walter Stuckey and Bro. Simon Ginge- rich, ordained Bro. Murray Kraybill to the ministry on Jan. 27 at Mt. Gilead, Ohio. He will serve as pastor of the mission congregation in the new community recently colonized there. Bro. Russell Kraybill, brother of Murray, served as chorister, and Bro. J. J. Hostetler, President of the Ohio Mission Board, gave the charge to the congregation. Plans are being made to build a new church building in the near future.

Speakers at the Sunnyside Church, Dunlap, Ind., were Bro. Don McCammon and Bro. Eugene Blosser, both recently returned from China.

Sister Dora Taylor, missionary nurse in Honduras, after a recent illness was recovered through an anointing service.

Bro. Noah K. Mack has received recognition from the British Government for his medical work in Tanganyika. He is to receive an honorary degree and a medal from the King of England.

Sister Phebe Yoder, on furlough from Africa, is now taking work in Biblical Seminary in New York City. She is preparing to translate parts of the Bible into Kijita.

The following is taken from the financial report of the Detroit, Mich., Mennonite Mission: "Our congregational and special offerings in 1951 amounted to \$4,141.84. Congregational and special offerings in 1950 amounted to \$2,783.34, giving us an increase of \$1,358.50, which amounts to \$25 per week more over the previous year. The average giving for the entire Mennonite church, according to the latest figure I have, is \$55.20 per member per year. The average giving per member for our church amounts to \$120.82, or twice as much as our "big brother."

A week-end service unit from Goshen College participated in the Sunday services at the Chicago Home Mission on Jan. 27. The preceding day they did physical labor around the mission.

Address please—Florence Nafziger, R. 2, c/o Howard Nafziger, Nampa, Idaho.

Bro. and Sister E. M. Yost, pastor and su-

## Spring Missionary Day

March 16, 1952

It is the high privilege of every parent, teacher, and superintendent to make missionary day a meaningful, memorable occasion for every pupil in our Sunday schools.

Parents lay foundations for missionary interest, activity, and participation in the home.

Teachers capitalize on the foundations laid by parents by making available adequate avenues for the expression of a missionary interest.

Superintendents provide direction and resources for teachers so that the very best may be accomplished for MISSIONS.

perintendent at Denver, Colo., recently drove to Gulfport, Miss., to participate in the ordination of Bro. Paul Holdeman on Jan. 20.

Sister Linda Reimer, missionary on furlough from Puerto Rico, may be addressed at 1524 South Tenth Street, Omaha, Nebr.

Bro. J. Ross Goodall, from the House of

## Your Treasurer Reports

There is a growing concept in mission work that the person who can best take the Gospel to the people of any country is one of the natives of that country who has learned to know Christ as his Saviour. For this reason, it is believed that our National Pastors and Evangelists in South America and India offer a very vital avenue of expanding our church in these countries. The General Mission Board is now helping to support a larger number of Native Pastors in Argentina and Evangelists in India. The support given for this purpose makes possible a larger indigenous program. This, we believe, is effective mission work. Funds are constantly needed for the support of these workers. Those who would like to encourage this type of mission interest can contribute to the following funds:

India Evangelist Support

Argentine National Pastors' Support

Your prayers and support of our native brethren in these countries will be appreciated.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE

(M.R.C.)

Bro. Levi C. Hartzler spent Feb. 4, 5 visiting the Service Unit in the General Hospital, Kansas City, Mo. Following this, he was on the Hesston College campus for two days interviewing and counselling students who are interested in entering Voluntary Service. Plans have been made for similar visits at Goshen College and Eastern Mennonite College in the near future along with leaders from other service programs.

Another orientation program for outgoing service workers will be held at the Elkhart Headquarters from Feb. 18-23. This program is organized to help the young people with information and concepts that will make their time of service more meaningful. The discussions include the mission and service program of the Church, Bible study, our Mennonite Heritage, and specific details regarding the life and work in a service unit.

Plans must be made to have each summer unit prove an experience of good Christian service. The number of stations that will be helped this summer depends on volunteers. Arrangements for food, housing, Bible schools, surveys, etc., depend on the number of workers assigned to each station. Because of the uncertainty of the plans of our draft age young people, we encourage all Christians, and especially the young men and couples over draft age (26 years) to consider a definite period of Christian service this summer.

Good news from Youngstown, Ohio! Through the efforts of the local superintendent, and the co-operation of the Youngstown Board of Education, this summer's Bible school will be held in the Jefferson Street school building. Because separate class rooms, desks, and blackboards, in addition to the playground space will now be available, a more thorough solicitation program and an enlarged enrollment is anticipated. Christians are encouraged to pray for and help in this new opportunity to expand our outreach among our American Negro population. Local interested persons may contact Mrs. N. G. Bauman, Leetonia, Ohio. Other applicants should write to the Office for Service and Relief at 1711 Prairie St., Elkhart, Ind.

Friendship, Kitchener, Ont., participated in the midweek services at the Lima, Ohio, Mennonite Mission on Jan. 31.

Bro. and Sister Paul Kniss, missionaries in Bihar, India, plan to move to Bethel on the first of March to take up the work of building along with Bro. John Beachy. This will give them an opportunity to become acquaint-

(Continued on page 164)



# Convinced, but Not Converted

BY ANNA H. BYLER

"If we **CONFESS** our sins, he is faithful and just to **FORGIVE** us our sins, and to **CLEANSE** us from all unrighteousness" (1 John 1:9).

When we preach the Gospel in Argentina, it is not so difficult to come from a series of evangelistic meetings with a number of converts. It is not so hard to convince people that they are sinners, and therefore they need to confess their sins—to Christ. That they can also understand, since they have been doing it—to the priest. But here the difficulty arises—the difference between being convinced, with a willingness to confess their sins, and being converted, with a willingness to have Him truly **CLEANSE** them from all unrighteousness and make of them a new creature.

There was Mrs. Marino, an intelligent young woman who as a child had attended Sunday school. For years she had lost contact with the church and now she was married. Someone invited her to church for special meetings, and she came. She became convicted of her sins, and was "converted." Here was one, we felt, who understood the step she professed to take. She entered the converts' class and for two or three lessons showed all the outward signs of a real convert. Then she missed church—she had been sick. She missed a lesson, and then another—she had been to the country. We prayed with her and for her, but we could not see past the excuses she was giving us. Finally, she no longer came to the door to invite us into her house, when we went to see her. Where was our convert? Converted?—these were not the evidences of a "new creature"!

And Mrs. Gonzales, who some years ago had moved into a house across the street from the church. She had no interest in the evangelical church nor its people, although her neighbors, Elsa and her mother, took an interest in her and tried to be true neighbors in every sense of the word. Over a year ago, a tragedy came into her life. One afternoon the news suddenly flashed through the town that a taxi driver had been murdered and his body thrown out of his cab a short distance out in the country. The taxi was gone with the murderer. The whole town was out on the streets discussing the terrible crime and trying to guess who might have done it, and why. Finally, a bomb was set off at the courthouse, announcing that the criminal had been caught. All ears were open to the announcement, but Mrs. Gonzales could not believe her ears, while her whole body went numb with the realization that it must be true—her only child, her son who had left her that morning to return to military camp—he was the criminal. Her world crumbled at her feet. There was nothing to live for; even her friends deserted her. That is, all

except Elsa and her mother. Days and weeks followed in which they tried in every way possible to show that they were still her friends. Bricks from the wall between the two back yards had been removed to form an opening where they could go back and forth without going out onto the street. Finally one Sunday she came to church with them. She found out that the "Evangelicos" did not look at her with lifted eyebrows as did the rest in the town, but they welcomed her back to other services.

At last she was convinced. This was the true way. Beyond a doubt, these people and the things they thought and believed were the right way and in response to an invitation given, she decided to become one of them. She attended regularly, and started her lessons in the converts' class. What happened? Nothing. She did not completely yield herself to the Lord, casting her burdens upon Him. Instead she kept her grief and her worries and gave them first place in her life. "I find I can't go on now," she said. "Later, I hope to, but right now I am too preoccupied with my troubles."

Then, too, there was Alba. For a year she came regularly to the house of her grandmother to listen to the Bible readers who came there each week. The Gospel story appealed to this young girl, and each week the Bible readers found her waiting at her grandmother's. Then she accepted the invitation to come to church. There, for the first time under the sound of the Gospel, she made her decision. With much zeal, she began her new Christian life. She seemed to have found real joy and satisfaction in spiritual things. But Satan was not sleeping on the job, and soon some of the "faithful" members of the church were warning those who had taken a special interest in her—"Did we not know what kind of a girl she had been? Were we not aware of the fact that her past had a most doubtful reputation? After all, one must be careful with whom he associates, etc., etc." What a disgrace for those who claim to be followers of the Friend of Sinners! To the credit of those who were working with her, it must be said that this did not affect their desire to help Alba grow in her Christian life. But suddenly something did happen. She was not smiling and pleasant as before. She began to miss services. When the girls went to see her and bring her to church, there was one excuse after another. Had Satan won another victory? We were troubled for Alba.

One afternoon one of her neighbors told the Bible readers, "Would you like to know why Alba doesn't go to church any more? She is ashamed of her poor clothes. But this is strictly in confidence, of course, as she wouldn't want me to tell you." The Bible readers came with the news, happy to have found out what it was that was hindering. They were anxious at once to help her—one

with a good jacket, another with shoes, and what shall we do for a dress? For it was true that she had always come in one skirt and blouse, and seemed to have nothing else to wear. Soon the things were ready to give to her, and she accepted them with promises that now she would be back to church. Those who had come to love Alba were sad indeed when the truth gradually dawned that we had been deceived. A new dress on the outside made no change on the inside, and Alba was growing farther and farther away and resisting the call of the Spirit.

Is that what happens to all the converts in Argentina? No, thank God. But it happens too often for us to feel at ease about it. It happens far too often for us to be content with our results in mission work. It happens when it should NOT happen.

Lest you think we face only discouragements in Argentina, I should like to tell you yet about Antonio and his mother. He is about twelve years old and was brought to Sunday school for the first time a couple years ago. He paid attention to what he heard and what he saw, and seemed to have a genuine interest in spiritual things. He is the only child in the family and was anxious that his mother come to church too. Each Sunday he would tell her about what he learned at church. Then in tent meetings he accepted the Lord as his Saviour, and began in earnest to try to win his mother. When the tent was moved nearer to their home for a second series of meetings, she came with him. Antonio had convinced her with his testimony and his life that this was the true way. Under the sound of the Gospel, she too yielded her life to the Lord. The two always came together and seemed a help to each other in their new Christian life. Antonio was quick to learn Scripture verses. He and his mother both seemed to be able to understand the Scriptures and make applications to their daily living. Antonio took tracts to school and gave them to his teachers and schoolmates. He and his mother witnessed to their relatives, only to find the family withdrawing from them and treating them very cool. Still they continued. They were baptized and continued growing in the grace and knowledge of the Lord. Today they are an inspiration to us when we are tempted to wonder what is being accomplished in our mission work.

We would not discredit the work of the Holy Spirit by being ungrateful for what He is doing in the churches here. There are souls saved. There are victories won. There are lives consecrated to His will. But when so many converts slip through our hands back into their former life of sin and darkness we feel there is something wrong. We as missionaries know the fault does not lie with the Holy Spirit and what He is able to do for us. Therefore, it must be we who are not allowing Him to work through us in His fullness. This realization has been one factor in making us long for a real revival in Argentina, where the Holy Spirit might work with power to the saving of souls. Will you pray with us to that end?

Bragado, Argentina.



# A Brief Visit to Our Chaco Work

BY MRS. AMOS SWARTZENTRUBER

How glad we were to return to the Indian work in the Argentine Chaco for another brief period of one month. These few weeks were full of rich experiences for us.

At once one is impressed with the simplicity of the missionaries' homes: no electric lights, no telephones, and no doorbells such as we are used to here in the province of Buenos Aires. The butcher, baker, and vegetable man do not appear on the scene either, for Nam Cum is simply the name of the colony where our missionaries live with a group of Indian believers.

the place where we hoped to help a large group of Indian women. So I waved good-bye to Amos who was on top of the roof of one of the mission houses helping to repair it, and off we were, happy to have a small part in the sowing of the precious seed.

Sister Una has long since learned that prevention is better than cure, and so she organized a strange type of women's meetings. These meetings were held twice daily. To my surprise there were more than twenty who could already knit garments for themselves and their families. Others came to



These Indian mothers and their babies live at the Nam Cum mission in the Chaco. Many mothers have learned to knit sweaters and other garments for their families. Sister Cressman has also given them health attention and instruction.

The missionaries need to make trips to town (Saenz Pena), about twenty miles, several times a week to furnish supplies for themselves and the Indians. In case rain sets in and these trips become impossible, the missionary sisters have their own practical way to improvise food and prepare palatable dishes even for guests. The practical missionary is really the only one that can live unflustered. I refer now to the kind that doesn't need all the kitchen gadgets on the market and the one that can hum a tune under circumstances anything but ideal!

One of the high points during my month's stay was a visit to League 17 with Sister Una Cressman, one of our nurses there. I couldn't help in the preparation for this trip, for only Una knew how to pack those boxes with the necessary articles for several days' light house-keeping in our one-room house in the woods. I know she took a supply of bread and drinking water to last us. We forgot our flashlight, and even our clock, and I was happy, for we learned to gauge ourselves by the sun as the Indians always do. Through the kindness of Bro. Miller, we were taken by car to

learn the first stitches. Just to look at them one would say they are not intelligent enough to learn, but how mistaken I was. After a reasonable period, all knitting is laid aside while time is spent in singing, prayer, and eagerly listening to a spiritual lesson given in very simple words and using very simple illustrations. After each service, there was a call for medicine and pills of all sorts for every type of ailment imaginable.

As at home, some people need the doctor or nurse at night. One evening as we were ready to settle down for the night, there was a knock on the door. It was none other than one of our Indian friends who came with a very bad toothache. While Una applied the oil, I held the lantern and in a few minutes he went on his way rejoicing.

These simple, insignificant happenings I mention only to show you dear readers that through these little contacts a large door of opportunity opens for our missionaries to speak of the plan of salvation that includes the unlearned Chaco Indians.

Pehuajo, Argentina

## And the Lights—?

BY BEATRICE HALLMAN

Bzzzz . . . "110 please. La Usina? Will you please do me the courtesy to send out a man to fix the lights? I'm washing and all of a sudden the current went off. . . Oh, I see. . . Well, for how long do you think that will be? . . . Oh, for two or three days or maybe that many months? . . . Well, thank you very kindly."—All right in the middle of a big washday and company for dinner!

Weakly, I hung up the receiver. . . What will we do? We have the big tent meetings all planned for, everything is arranged, practically. Well, maybe it won't be so bad after all. In the houses we can use lamps and candles, but what will we do about the street lights?

Several weeks went on. . . After the first disorganized attempts to tell us citizens when we will have lights in our section of town, the Electric Power Plant Co. (La Usina) decided that we would have lights for two days and then be without for one day. But the street lights would not be on except on the main street leading to the railroad station. That was that much.

Previous to the evangelistic meetings in the tent, we had a week of meetings just for the members. We had similar meetings in July by the same Argentine Mennonite preacher. At these meetings we had the joy of seeing many of our members revived. Others enjoyed special outpourings of the Holy Spirit. The nights that we did not have lights for the church we were loaned Aladdin lamps, and a foul-smelling kerosene lantern. None of these things detracted from our meeting together: not even the black, unlighted streets. We had a time of rejoicing which prepared us in suitable and needy ways for the evangelistic meetings.

Now, it was November. Still we had lights for two days and none the third day. Still we had to feel our way around on the streets unless it was moonlight. But it was marvelous how the Lord went on preparing the plans step by step. The police station gave us permission to put up the tent, and as it was very near the presidential elections they offered to send two policemen out there to stand at the street entrance. The Municipality was most co-operative in giving permission to use the loud-speaker (equipment belonging to the Christian and Missionary Alliance Mission, and operated by one of their men) on the street, and to have open-air meetings at the Plaza (the central square) if we wished. Doors opened everywhere for these meetings except the needed lot for the tent. Special prayer was made, and at the last minute, a fine and important corner lot was loaned us only three blocks from the Plaza!

And the lights? We made that a matter of prayer, too. You know, the Lord likes to enter into all the details of our plans; in fact, the Bible says that He delights to do just that. Only one night, and it was a black



cloudy night, did we have to use the Aladdin lamps and the smoky lantern! And the streets? Oh, they remained dark, until 10:30 or 11:00 o'clock, unless it was moonlight . . . but the people came anyway, the tent was always full . . . people were standing around outside and overflowed onto the sidewalk, sometimes. The loud-speaker was used and many heard the Gospel for the first time. People as far as three blocks away could understand, or at least they heard!

We could feel the Spirit working even though we had a different evangelist the second week. Since we were given lights, the evil one had to hunt up something else to spoil our meetings. The details of all this would be too long to give here. Suffice it to say that in spite of the fact that the election propaganda was getting "wilder" and louder, and that two days had to be taken out for "All Saints' Day" and "All Souls' Day," and one night there was no meeting because of a heavy rain and wind storm which nearly blew the tent away, the Lord definitely blessed us with thirty-six children (a goodly number between 11 and 15) and thirty adults who turned to the Lord for salvation. Some experienced a real conversion while others are still learning what it means to be saved. To God be all the glory as we lean on Him to help us to lead these babes in Christ into a real experience with Him.

Trenque Lauquen, Argentina.

## The Gospel Transforms Attitudes

Grace Nachtigall, Palo Hincado, Puerto Rico, tells of an incident that brings smiles to the faces of the members of the Palo Hincado church every time it is told. Even though it has its amusing angle, it demonstrates the power of the Gospel to transform lives and attitudes.

In Palo Hincado lives a veteran of World War II who managed to save and borrow enough money to purchase a dilapidated automobile. It caused the owner more trouble than satisfaction. One day it came to a dead stop on a curve in Palo Hincado some distance from his home. All the mechanical ingenuity of the owner was insufficient to get it moving again; so it was abandoned until he could find help. Later a gang of teen-age boys, looking for something with which to occupy their idle hours, decided to try their mechanical skill on the car. Piece by piece they began to dismantle the motor. Later the horn was carried off, and the battery was removed. A neighbor stood by, observing the entire proceedings. When the owner returned and found his automobile in such a sad condition, he went angrily to the court and swore out a warrant for the arrest of the boys. The star witness in the case was the neighbor who had observed the entire proceedings. The day of the trial arrived. The defendants were the two boys who had been the ringleaders of the gang. The plaintiff confidently announced that his car had been ruined by certain individuals, and that the

"star witness" in the case would make a declaration as to who had been responsible. When the "star witness" was called to testify, he merely stated that he had seen a group of boys dismantling the automobile, but that he was unable to identify any of them. The judge dismissed the case! The paradox of the story is the fact that the "star witness" and the two boys who were defendants were all converted on the same night in the Palo Hincado church, and they are faithful members of the church, each of them having served as a Sunday-school teacher. The plaintiff, whose automobile suffered so much, was converted a few months later, and is regular in his attendance together with his wife and daughter, and is under instruction for baptism. No wonder whenever the "case of the car" is mentioned at Palo Hincado, everyone smiles!

Palo Hincado, Puerto Rico.

## Every Man a King

### Studies in Personality

Vijan Narayan

P. A. PENNER

How well I remember when shortly before we left for America, Vijan Narayan told me his life story under a large Mauhua tree. He comes from a high caste family. His father was an Associate Judge. His brothers are all in good responsible positions. He is the youngest of the family. How he contracted the disease, he does not know but, naturally, when Narayan and his family saw that he had leprosy he had to leave home and friends.

He went to Saipur, a city about one hundred miles from Champa, and there took injections from an Indian doctor. When there was no improvement he contemplated suicide. However, something within him revolted at the thought and on the suggestion of the Indian doctor he came to Champa. I cannot recall the day on which he came, but on the following Sunday, when he was in church, I preached on Naaman. Said Narayan: "From that day on I saw hope for my body." (Body, mind you.) So, Narayan stayed and took his regular treatments. He cost the mission nothing because his family paid all his expenses. He even had a special cook because he was a well-to-do Brahman.

He found more than healing of the body. He found the Lord Jesus Christ; and even his mother's pleas to leave Christ could not move him from his decision to follow the Lord. As a Christian he has much to suffer from his relatives, who have cast him off. This is a poem he composed and read at a Thanksgiving Festival:

### The Gift of Love

The broken pieces of my heart I bring, a garland fair, O Lord.  
Accept it, Saviour dear, for I come with purpose true.  
What have I, a leper lad, to give to Thee, O King?  
A suffering sinner, I depend on gifts and grace divine.  
Can this garland, not of joy but born in tears,

Add to Thy majesty, O King of earth and sky?

Ah, yes, receive this bruised and contrite gift, my Lord,  
For gifts of love extol and bless Thy holy name.—"Song After Sorrow."

## Medical Work in Tanganyika

BY NOAH K. MACK

The original plans of the mission were to carry on medical work through dispensaries and not to build hospitals. This was found to be unsatisfactory and the mission found that it would have to build a hospital at Shirati. The Nyabasi station has continued as a dispensary.

The staff at Shirati will be very busy during the coming year. Bro. Merle Eshleman, in addition to hospital duties, is also station superintendent and will be responsible for the building of a U-shape hospital, 109 x 105 feet. This building will consist of a men's ward and a women's ward connected by a surgical unit. The most difficult part of this program may be the obtaining of materials. An African contractor is employed, but he needs considerable supervision. He himself is capable of doing good work. On a large project he has a tendency to save money by employing second class laborers, and unless one is watchful, serious mistakes may be made. Lester Eshlemans will be coming to Shirati. They can look forward to work in a well-organized hospital with two nurses and a trained African staff to assist them. They will be studying language, however, and will not be of any great help to Bro. Merle in his building program.

At Nyabasi there has been some training in laboratory procedures during the past year. Africans from Shirati and Mugango came to the station for a refresher course. It has been difficult to turn people away for lack of bed space. We have six huts ten by twelve feet and have counted as many as nine patients crowded into one hut. Africans have been trained in laboratory procedures and in diagnosis.

They can care for many of the outpatients. The mission now faces the problem as to



Dr. and Mrs. Merle Eshleman answering a medical call to an African village.





Patients at the Shirati hospital.

whether it will expand its facilities to the point where a physician feels he can practice satisfactorily or whether it shall continue as a dispensary and maternity center under the supervision of a nurse. A nurse with a different type of training might feel happy in carrying on maternity work and overseeing the dispensary. Even this simpler work would require the building of a maternity ward.

At Mugango the work is carried on by an African. He cares for about twenty-five patients a day. His wife cares for normal maternity cases while difficult cases are referred

to the Government hospital at Musoma. He was one of our best trained boys, but has been discouraged sometimes because of the poor supervision and help we have been able to give. Travel to his station is difficult because of the five-mile ferry crossing and the difficulty of obtaining reservations on short notice. We deeply appreciate the work of the Africans and could not do without them. There is evidence of deterioration when they lose contact with the ones who have trained them. The refresher course gave some encouragement.—Africa Annual Report.

## Your Help Will Be Needed

in the

### Proposed M.R.C. Summer Service Program for 1952

Write: 1711 Prairie Street, Elkhart, Indiana

#### I. City Mission Units (10 or 11)

	Men	Women
A. Altoona, Pa.	2	4
B. Meadville, Pa.	2	2
C. Saginaw, Mich.	2	5
D. Cleveland, Ohio	2	6
E. Chicago, Ill.		
1. Home	1	3
2. Spanish	2	2
3. Bethel	2	4
F. Hannibal, Mo.	4	
G. Wichita, Kans.	2	2
1 or 2 others	2	6

#### II. Rural Mission Units (7)

A. Fairpoint, Ohio	2	2
B. Minot, N. Dak. and Menahga, Minn.	1	4
C. Naubinway and Gay, Mich.	1	3
3 others	2	11

#### III. Child Welfare (5)

A. Children's Camps		
1. Camp Ebenezer	3	7
2. Mennonite Youth Village	3	8
3. Camp Tel-Hai	4	1
B. Children's Homes		
1. Kansas City, Kans.	1	4
2. Mercy Home, Birmingham, Ala.		1

#### IV. Homes for the Aged (2)

A. Eureka, Ill.	1	3
1 other	1	2
V. Student in Missions		
A. Chicago, Ill.	6	4
VI. Mennonite Youth Team		
A. M.Y.F. Team (Ohio) (Filled)	2	3
VII. Music Team (Filled)	3	3
Sponsored co-operatively by Music Committee of Mennonite General Conference and Mennonite Relief Committee.		
VIII. Builders' Unit		
A. Chicago Spanish Mission (Increased by 2 workers)	2	
	53	90
Approximate Total Projects: 28 or 29		
Approximate Total Personnel: 143		

## Women's Activities

You will soon be reading the February issue of the Missionary Sewing Circle Monthly, filled with challenging, personal messages from our missionaries in Japan. Will you please share your copies with your friends who are not receiving the "Monthly"? If each reader who appreciates these intimate messages from our sisters on the mission fields would tell one or more about them, the interest would grow, funds would increase, and the prayer support would be doubled. Also, if each one who knows of a distant sister who is not supplied with our sewing circle literature would send her a gift subscription or send us her name, our circulation would

be greatly increased, resulting in greater spiritual interests in the work of our sisters serving in our institutions and missions.

\* \* \*

Have you planned your Day of Prayer program as suggested in the January 8 Gospel Herald? If not, there is still a little time. May we not fail in this great privilege of prayer which is still ours. Our missionaries are depending on us. Important, significant issues are dependent on prayer.

\* \* \*

Have you written up that good idea for the April "Monthly" your sewing circle is using to promote interest and activity? We want suggestions for girls' work; suggestions for mothers with young children; suggestions for older women who want things to do but can no longer attend the sewing; suggestions to interest those who are thoughtlessly inclined to leave the work to a few faithful ones; suggestions for things to do by those who say they can't sew, and so don't take part in the circle work; suggestions for professional women who cannot attend the one sewing circle meeting of their congregation. Whatever you have, please write it in paragraph form or in itemized lists. Let's fill the April issue so full with good ideas for all kinds of Christian activities that every sister will be inspired to help in this joyful service of ministering to Christ through their sewing circles.

Let's work for one hundred per cent interest and activity in every congregation! Send your ideas and suggestions now to Mrs. C. L. Shank, 904 College Avenue, Goshen, Indiana.

## In the Master's Name

"The blind receive their sight." Just this week another woman who came in with two cataracts, had them removed, and left us seeing. This elderly woman and her elderly husband are overjoyed in her new-found sight. She is one of many blind who have left the woman's hospital in Amarah seeing.

"The lame walk." A young woman came to us walking on all fours. After some time of hospitalization and treatment, she now walks normally. The husband, who left her because she became ill, taking their two small children with him, will be reconciled to her now that she is well again.

"The lepers are cleansed." Ajeela, our leper convert, continues her quarterly visits to us for spiritual rejuvenation and physical checkup. The diosine which was sent us has done wonders for her and she is showing great improvement.

Our blessings in the women's medical work here in Amarah have gone far beyond our expectations and hopes. Women have left our hospital of whom the doctor has said, "According to all medical rules, they should be dead." But to this statement we add, "With God all things are possible."

Our outpatient clinic has more than doubled, there being an increase from twenty-one to over forty-three thousand this year.



## THE KINGDOM TO THE SOUTH

### IV

By J. D. GRABER

You would be surprised at the geographical extent of our mission work in Argentina. I wrote last week about the Chaco. It takes five or more hours by plane or two nights and two days by train from Buenos Aires just to reach the place. The distance is not much less than a thousand miles.

The Cordoba district likewise lies far to the northwest. Since this is somewhat of a vacation and resort area due to a higher altitude, the highways in this direction are paved. We started back for the capital from La Falda, some distance beyond Cordoba, one Sunday night after services, and the mile-post readings by kilometers were just under 800. Multiplying kilometers by six tenths gives the approximate distance in miles. All night long we drove steadily and at comparatively high speed. For the first fifty miles the road was winding, then it flattened out across the endless pampas of Argentina. The black-top was smooth. Only occasionally we met a lone truck or an intrepid tourist who, like we, preferred driving in the cooler night air, for January in Argentina is midsummer.

With a regularity that almost became monotonous, the car thumped across the cat-

Women with their children leave their morning household duties and patiently—or often impatiently—wait their turn. They come from all corners of Amarah and many travel great distances on foot, by car, or by boat to see us. The marsh Arabs, who come distances, are interesting folks and easily recognized as a different type of Arab; even their language differs from that of the town Arab. Many have come this year from distant towns for surgery, having heard of our doctor and his work.

The inpatient department had an increase of fifty patients. The people are learning the advantages of hospitalization. Often it is only when they have tried all their own methods to no advantage that they will finally come to us. Consequently we get them when they are very ill and demand much care. It is a real thrill and joy then, when they are ready to leave us, to have them leave us in a greatly improved condition. It is with heartfelt gratitude and many a smile that they and their relatives bid us good-by.

"And the poor have good tidings preached to them." The Arabs are helped not only physically but spiritually as well when they come to us. The clinic patients as they gather have the good tidings brought to them. They listen intently and marvel and drink in the messages that we have come to give them. "Never before have we heard such words," they say.

Jeanette Boersma, R.N., Arabia. Reformed Church in America.

tle guards, pipes or rods across the pavement with an open culvert underneath, as we passed border after border of the great estancias that occupy this rich cattle country. The big impression, however, was distance: we did not get to the mission headquarters in Buenos Aires until 10:30 the next morning.

After this I started westward on what was formerly called the Western Railway. This was the F.C.O. (Ferro Carril Oeste) which until a year or two ago, was a part of the postal address of many of our older stations. The government has now changed the name of the railway, since the railways, formerly managed by the British, were nationalized. A great patriot had to be honored; so the railway is now abbreviated F.C.N.D.F.S. (Ferro Carril Nacional Domingo Faustino Sarmiento). Like our railways in North America, usually only the significant single name is used and the rolling stock is identified by the word "Sarmiento."

But I am still on the subject of distances and geographical extent. Bragado is fairly near the capital; Carlos Casares a bit farther on, followed by Pehuajo and then Trenque Lauquen. The pavement ends somewhere between Casares and Pehuajo. After that we are back in the early decades of our own great open spaces of Western United States and Canada as far as roads are concerned. When it rains there is the endless mud and the water holes. When it is dry, as it is in these hot summer days, clouds of dust mark the passage of every car. It was over these roads that we traveled westward and southward until we reached the farthest outpost of our Mennonite work in this country at Santa Rosa, over 300 miles from Buenos Aires. But, outpost does not describe the city. It is the capital city of the Pampa province and actually has a population greater than Trenque Lauquen, Bragado, and other of our better known and larger "Mennonite" towns nearer the capital.

The implications of this large geographical extent are twofold. In the first place, it underscores the vast opportunity and responsibility our church has in this country. When we remember that in most cases ours is the only non-Catholic church in the town, and when we realize that many of them are large towns, we see how great is the field. The far reaches of rural territory between these towns has scarcely been touched. The distance between estancias and farms is large and the population per square mile is sparse, but even so, here are unreached thousands, some of whom would certainly respond to a Gospel of life through a living Saviour.

In the second place, the vast area creates an administrative problem for both mission and church. How to tie these far-flung cells of life and faith together into an effective whole is difficult indeed. Already much work is done by zones and at the most recent church conference further steps were taken

to place more responsibility and authority in the hands of the local congregation. More local government with constant efforts and some safeguards for maintaining the larger fellowship seems to be the solution.

Certainly the Mennonite Church in Argentina is "in a large place," and this spells large opportunity, large challenge, and large responsibility for them as well as for us in the mother church of North America.

Via Elkhart, Indiana.

## M.C.C. Weekly Notes

### Funds Needed for Relief Shipping

Often a community is not aware that there are inevitable processing and shipping costs incurred in getting relief contributions of food and clothing from the donor to the recipient. At times quantities of relief goods have had to wait further processing and movement because of a lack of funds.

Only 2½¢ per pound of food and 7¢ per pound of clothing takes care of this expense. When the government on June 30 discontinues to refund the ocean freight on relief shipments to certain countries, it will be necessary to add 5¢ per pound for food to the above costs. We are naturally making every effort to ship the materials on hand before the June 30 deadline.

Contributions designated for processing and shipping should be sent directly to Mennonite Central Committee, Akron, Pennsylvania.

A recent communication from South America presents an appeal for *Gesangbuch mit Noten* and *Gesangbuch den Mennoniten* for use in the colony churches. Any of these books should be sent to: Mennonite Central Committee, Ephrata, Pennsylvania.

### Another V.S. Group Assigned

Nine young people have spent one month in training and now are assigned to service projects as follows: Robert Friesen and Levi Siebert of Henderson, Nebr., and Vernon Plenert of Lehigh, Kans., to Topeka State Hospital, Topeka, Kans.; Eugene Peifer of Christiana, Pa., and John Jantzen of Plymouth, Nebr., to the Industrial Home School Annex, Washington, D.C.; Austin Bender of Meyersdale, Pa., to Bethesda Mennonite Hospital, Vineland, Ont.; Carl Thieszen of Henderson, Nebr., to Wiltwyck School for Boys, Esopus, N.Y.; Orletta Brandt of Hillsboro, Kans., to the NSBRO Office in Washington, D.C.; Allen Linscheid of Freeman, S. Dak., to the M.C.C. Regional Office, Reedley, Calif. These young people have enrolled for an assignment in the M.C.C. Voluntary Service program in order to serve in a place of human need. These, of course, are not assignments under the draft law, for the regulations on C.O. draft service have not yet been issued.

The next orientation schools are scheduled to begin Feb. 29 and sometime in June. Young women volunteers are particularly needed in a number of service units.

Released February 1, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania



# CHURCH CORRESPONDENCE

## GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Christian greetings to *HERALD* readers. In the past several months we were privileged to have a number of visitors with us. On Nov. 4 Bro. Joe Hartzler of Flanagan, Ill., preached in our morning services; and in the evening Bro. and Sister Lester Hostetler from Bethel College, Newton, Kans., had charge of the meeting and told of their experiences in Berlin.

On Missionary Day we had as our guest speaker Bro. Peter J. Dyck of Moundridge, Kans. His theme in the morning service was "Each One a Missionary." In the afternoon and evening services he told of the work among the refugees in Berlin and of how they transferred them to South America.

Nov. 22 we had our annual Thanksgiving service in the morning and in the evening the opening of young people's institute, which lasted over the week end. Bro. and Sister Paul Erb, of Scottsdale, Pa., were the instructors and Bro. W. C. Shantz, Hydro, Okla., music director. Delbert and Ruth Erb, who since have sailed for South America, accompanied their parents here and helped with the meetings.

Nov. 26 Sister Arlene Sitler, representing La Junta Mennonite School of Nursing, was with us.

On the evening of Nov. 28 we had our annual business meeting, at which time the following officers were elected: Miss. Bd. Member, John Kauffman; Children's Home Rep., Frank Roth; Trustee, Ralph Yoder; Church Chor., Junior Yoder; Subscriptions Agent, Bernita Kauffman; Chairman of Ushers, Albert Schrock; Ushers, Junior Zook and Maurice Smith; Missions Committee, Ruby Zook; Y.P.M. Treas., Ralph Hershberger; Singing Comm., Walter Yoder, Wilmer Yoder, Albert Schrock. Emery Yoder, who had been treasurer of the alms fund for thirty years asked to be relieved of that office and Ralph Yoder was elected to serve for five years.

Each Wednesday evening we have Bible study, with John Kauffman and Ruby Zook as leaders.

Mrs. Earl Roth and Mrs. Roy Yoder attended the funeral of Mrs. J. G. Hartzler Nov. 28, near Windom, Kans.

Mrs. Nancy (Yoder) Byler, ninety, died Nov. 18 in Green Bay, Wis. Her parents, C. P. Yoders, who came from West Liberty, Ohio, were among the earliest Mennonite settlers in Cass County. Her husband passed away in 1927. Surviving are two sons (Earl, of Casper, Wyo., and Leland, of Green Bay, Wis.), four grandchildren, two great-grandchildren, and one sister (Mrs. Ida Morrell, at the Baptist Old People's Home, Ironton, Mo.). Funeral services were held Nov. 21 at the Methodist Church in Garden City, Mo., in charge of Walter Davenport.

Dec. 16 Bro. and Sister Frank Raber of the Kansas City Mission had charge of our young

people's meeting and gave a Christmas message.

Christmas morning we enjoyed a children's program followed by a sermon by Bro. Glen Yoder of the Children's Home in Kansas City.

We were happy to have our Hesston students, Orvil Stutzman, Earleen Roth, Esther Hartzler, and Florence Hershberger, with us during the holidays. Wilma Roth and Ethel Hartzler accompanied them back to Hesston and are attending Bible school.

Bro. W. E. Helmuth, one of our ministers, has been unable to be in our church services since the latter part of October. At present he is able to be up and around in the house.

Bro. Frank L. Yoder is in the state sanitarium at Mt. Vernon, Mo., for a lung operation and will be there for quite some time. His birthday is Feb. 13 and a card or letter would be very much appreciated.

Bro. John Klopfenstein, who was a patient in the Memorial Hospital in Harrisonville, was taken to the hospital in Goshen, Ind., by his son-in-law and daughter, Mr. and Mrs. Glen Miller.

Others who haven't been able to be with us in our church services on account of illness are: Mrs. Elhanan Byler, who has been an invalid for a number of years, Jake Smith, who is blind, Mrs. Levi Zook, Mrs. D. J. Miller, and Sadie McDorman.

Jan. 1 the South Central Conference mobile cannery, operated by Marvin Musselman, Gettysburg, Pa., and Willis Snyder, La Junta, Colo., was here. A total of 2,278 cans of pork, lard, beef, and chicken were canned and labeled at the home of Elba J. Yoder. This is to be sent to Korea. All soup and meat not canned was given to the children's home in Argentine, Kansas City, Kans.

Jan. 13 a group from here had charge of the evening program at the Gospel Center in Kansas City, Mo.

Jan. 16, 1952.

Nona Yoder.

## SOUTH ENGLISH, IOWA

(Liberty Congregation)

"The eternal God is thy refuge, and underneath are the everlasting arms: and he shall thrust out the enemy from before thee" (Deut. 33:27). This was the text of a very treasured sermon given by Bro. Silas Horst on Jan. 6. A precious verse to think of often during the coming year.

We are glad to have Bro. and Sister Sam Hoylman worship with us. They are here visiting their daughter, Mrs. Roy Birky, and others.

We rejoice in the privilege we have of gathering together once a week on Wednesday evening in prayer meeting. We receive many rich blessings as we fellowship together in the study of God's Word and in prayer.

Our hearts are saddened in the passing of Sister Ada Blosser. We planned on having a basket dinner at noon and singing in the

afternoon on Jan. 13, in honor of Bro. and Sister Perry Blosser's Golden Wedding Anniversary. God called Sister Blosser home Jan. 10 and her funeral was Jan. 13. May God comfort the family in the loss of their loved one. God's ways are often different from our ways; may we fully trust Him for the future.

Jan. 18, 1952.

Leda Grove.

## WELLMAN, IOWA

(Wellman Congregation)

Greetings to all *HERALD* Readers. On Dec. 2 the brethren P. J. Blosser, D. J. Fisher, and J. Y. Swartzendruber were with us for an ordination service. Bro. Fisher brought the morning message on "Qualifications of a Deacon," and Bro. Swartzendruber brought the evening message on "The Duties of a Deacon"; after this Bro. Blosser officiated in ordaining Bro. Wilford Stutzman. This, as all ordination services are, was a very impressive service. We should not forget to remember in prayer our young men whom the Lord calls into active service that they may continue in the "Faith of our fathers."

On Jan. 1 our annual business meeting was held when church officers and committee members were elected: Trustee, Omer Yoder; Sec.-Treas., Glenn Guengerich; Chor., J. D. Hartzler; Correspondent, M. Swartzendruber; Extension, Leo Swartzendruber; Y.P.-B.M., George Miller, Jr.; Food Comm., Alvin Stoltzfus; Ushers, Lois Swartzendruber, Phyllis Whetstone, Oliver Yutzi, Glen Hershberger, Willis Roth; Moderator, George S. Miller; Sec. for quarterly and business meetings, Walter Marner. Appointed by the trustees: S.S. Sec.-Treas., H. J. Wenger; Head usher, Glenn Guengerich; Janitor, Melvin Roth.

On the evening of Jan. 6 Bro. Blosser was with us and received fifteen young souls into the church by water baptism. These, too, need our prayers very much in these days of doubt and unbelief.

As a token of appreciation to Bro. and Sister Blosser for their labors among us, a love offering was given them for their Golden Wedding Anniversary Jan. 9. Early in the morning Sister Blosser suffered a cerebral hemorrhage and went to be with her Lord the following day. True, we cannot understand the ways of the Lord, but we know He doeth all things well.

We covet your prayers for this congregation.

Jan. 18, 1952.

Magdalene Swartzendruber.

## SARASOTA, FLORIDA

(Tuttle Avenue Mennonite Church)

Dear *HERALD* Readers: Greetings in Jesus' name. We thank the Lord for His blessings which He bestows so abundantly.

On Jan. 1, 2 Bro. and Sister Josef Herschkowitz, Harrisonburg, Va., were here, and he gave instructive and inspirational messages each evening.

We were glad to have Bishop Truman Brunk and his wife and daughter Margaret with us from Jan. 4 to 7. Preparatory services were held Friday evening. After a heart-warming message on Sunday morning, six



members were added to the church, five by letter and one by baptism. The same afternoon communion was held. Eighty-one took part in this sacred ordinance, and our hearts were warmed and blessed by the observance.

Sunday evening Bro. Jacob Yoder gave an interesting account of the work at Camp Ebenezer, and Bro. Brunk told about their last trip to Sicily. We rejoice that the Gospel is being spread both at home and abroad.

Jan. 6 marked the first anniversary of the Sunday school at this place. 126 were present a year ago, and 301 a year later.

At the present time the Brunk brothers' tent revival is in progress near the church and is being well attended. Pray for us.

Jan. 18, 1952. Mary C. Barbe.

## WINDOM, KANSAS

(West Liberty Congregation)

Greetings to the HERALD Readers. The reorganization of our Sunday school in October resulted as follows: Supt., Clifford Miller, James Coopridge; Sec.-Treas., Ivan Schrock, Ralph Hostetler; Chor., Helen Hostetler, Ernest Zimmerman; Primary Supt., Frances Ely, Beulah Bontrager; Chor., Lloyd Miller.

We were favored with messages at various times during the summer by C. J. Garber, Jackson, Minn.; Amos Gingerich, Parnell, Iowa; Leo Miller, Ivan Lind, and I. Mark Ross from Hesston. Bro. Kenneth Good from Elida, Ohio, was our evangelist during Thanksgiving week. He gave very helpful messages.

The primary department gave a Christmas program which was enjoyed by all.

Our Bishop J. G. Hartzler's wife passed away in November. "Blessed are they which die in the Lord."

Sister Phebe Yoder, a returned missionary from Africa, will be in a school in New York the last semester of this year.

Jan. 17, 1952. Sue Miller.

## FIELD NOTES (Continued)

at Olive, Elkhart, Ind., Feb. 23-24. Hyman Appelman at Freeport, Ill., Sunday morning, Feb. 24. John R. Mumaw, Harrisonburg, Va., at 184th Quarterly Sunday School Meeting at Slate Hill Church, Shiremanstown, Pa., Feb. 17. Mid-term Christian Life Conference, Ontario Mennonite Bible School, with J. N. Hostetter, Clarence Center, New York, and Milo Kauffman, Hesston, Kans., speaking Feb. 12-14. John Ruth will speak on "The Consistent Christian and His Community" at Hess Young People's Meeting on Feb. 17. A report on the draft issue will also be given by the secretary of the Peace Problems Committee.

### Visiting Speakers

Jan. 20: Enos Yoder, Plain City, Ohio, at Castelman River Conservative congregation, Grantsville, Md.; Shem Peachey, Kirkwood, Pa., same place; Noah D. Miller, Burton Station, Ohio, at Plain City, Ohio; Alvin Becker, Northern Bible Society, at Oak Grove, West Liberty, Ohio; Ernest Martin at North Lima, Ohio.

Jan. 27: David Stutzman, Maysville, Ohio, and Tobias Byler, Apple Creek, Ohio, at Cas-

tleman River congregation, Grantsville, Md.; Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.; Don Snapp, Elkhart, Ind., at Canton, Ohio; Paul T. Guengerich, Parnell, Iowa, at Lone Tree, Iowa; Jacob M. Moyer, Souder-ton, Pa., at Perkasié, Pa.; Gerald Studer, Smithville, Ohio, at Orrville, Ohio; Harold Bauman, Orrville, Ohio, at Pleasant Hill, Sterling, Ohio; E. J. Yoder, Topeka, Ind., at Benson, Ind.; Vernon Bontrager, Goshen, Ind., at Roselawn, Elkhart, Ind.; Melvin Bishop, Blooming Glen, Pa., at Easton, Pa.; Wilbur Yoder, Middlebury, Ind., at Bethel, Mummasburg, Pa.; I. W. Royer, Orrville, Ohio, at Wooster, Ohio; Oliver Roth, Milford, Nebr., at Pennsylvania, Hesston, Kans.; Amos O. Hostetler, Topeka, Ind., at Clinton Frame, Goshen, Ind.

Jan. 30: J. Harold Sherk, M.C.C. Secretary Peace Section, at Lima, Ohio.

Feb. 3: J. Harold Sherk, Akron, Pa., at Roanoke, Ill.; Ray F. Yoder, Nappanee, Ind., at Yellow Creek, Goshen, Ind.

### Evangelistic Meetings

E. B. Peachey, Belleville, Pa., at Pleasant View Church, Berlin, Ohio, Jan. 17-20. Ray F. Yoder, Nappanee, Ind., at Fairview, Mich., during Bible school. Harry Y. Shetler, Davidsville, Pa., at Tedrow, Ohio, Feb. 17-24. B. Charles Hostetter, Harrisonburg, Va., at Johnstown, Pa., April 10-20. Kenneth Good, Elida, Ohio, at Metamora, Ill., beginning

### MENNONITE MUTUAL AID

A venture in Christian stewardship and an expression of the principles of Christian brotherhood.

Write to Mennonite Mutual Aid, Inc., at 1413 South Eighth Street, Goshen, Indiana, for further details.

April 13. E. M. Yost, Denver, Colo., at Wadsworth, Ohio, Aug. 1-10. Oscar Burkholder, Breslau, Ont., at Olive, Elkhart, Ind., Mar. 23-April 1. Richard Birky, Cheraw, Colo., at Thurman, Colo., with 15 responses. Jess Kauffman, Colorado Springs, Colo., at Chap-pell, Nebr., April 14-25.

### MISSION NEWS (Continued)

ed with the folks there before the Beachys leave on furlough in May.

Sister Esther Ulrich, the cook at the Eureka, Ill., Home for the Aged, left for Puerto Rico on Jan. 30 for one month's vacation.

Pray for a young Mohammedan boy in Bihar, India, who is definitely interested in becoming a Christian. He claims to have first heard the Gospel in the Chandwa bazaar meetings conducted by Bro. Allen Shirk and an evangelist. Pray for his mother who was contacted previously and has shown some interest. Also pray for the rest of his family as there is here a great opportunity to gain entrance into the fairly large number of Mohammedan families living in Bihar.

The Walnut Creek and Farmerstown, Ohio, Mennonite churches, who have been sponsoring the extension Sunday school at near-by Sand Run for nearly two years, have recently decided to transfer the mission to an

adjacent community, Grey Ridge, where an empty building is available. More than fifty people are living in this community who could be reached. The present attendance at Sand Run is near fifty. This promises to be a growing church community. Pray for the work.

These are touring days in India, and most of the missionaries in the Bihar area who are under evangelistic appointment have been out in the villages preaching. Great interest is reported from a number of villages, but it is difficult for many to make the decision. Pray that the Spirit may continue to convict, and that many may accept Christ.

The workers at the Eureka, Ill., Home for the Aged are beginning a course in personal evangelism to be studied in their weekly prayer meetings.

A few India calendars are still available at 25¢ for those who wish to secure a copy or two. Order from Mennonite Board of Missions and Charities, Elkhart, Ind.

Pray for a twenty-year-old girl living in the village of Narasgarh in Bihar, India, where recently ten individuals were baptized. She is under very deep conviction and wants to become a Christian, but her father opposes her and has already made wedding arrangements for her. She wants to become a Christian in spite of the fact that her father may put her out of the house.

At a recent board meeting of the Eureka Home for the Aged it was decided to put a floor covering in all of the bathrooms at the Home. Plans to begin this work were set for January.

Sister Miriam Beachy, missionary in Bihar, India, writes under date of Jan. 22: "Our chaulikdar has been working for us for nearly two and a half years. He is a Hindu. Now he and his wife are ready to be baptized this coming Sunday. We are so thankful for this. We wish so much that we had more time for direct evangelistic work and this helps us to see that each thing we do is a witness for Him."

Bro. Claud Hostetler, superintendent of the Rescue Mission in Portland, Oreg., preached at the Detroit, Mich., Mennonite Mission on Sunday, Jan. 27. His message was much appreciated.

Seven of the workers from the Kansas City Mennonite Children's Home visited the M.C.C. hospital unit at Topeka, Kans., on Sunday, Jan. 20, and gave a program there in the evening.

A number of children from the Mennonite Children's Home in Kansas City were to be baptized on Sunday evening, Feb. 10, if plans carried. We are happy to see the children accept their Saviour when they become old enough to understand the meaning of it.

Sister Mary Ressor, Markham, Ont., is the latest addition to the staff at the Children's Home in Kansas City. She replaces Dorothy Miller, Hartville, Ohio, who has completed her year's service. Additional workers will be needed in August. If you are interested, write either to Glen Yoder, 1620 South Thirty-seventh Street, Kansas City 3, Kans., or to Levi C. Hartzler, Mennonite Board of Missions and Charities, Elkhart, Ind.



## FAMILY CIRCLE (Continued)

of hatred in the mind of the child operates as a negative factor in developing the spirit of nonresistance in the child. Conversely, those influences from the life of the parent which contribute to the feelings of love in the mind of the child operate as positive factors in developing a life which is nonresistant. But such feelings of love must be more than mere human love. They must be rooted in Christ. "And now abideth faith, hope, love, these three; but the greatest of these is love."

Goshen, Ind.

## EXPRESSIONS OF APPRECIATION

I want to express my sincere thanks to my relatives and friends for remembering me with prayer, visits, cards, flowers, and gifts, during the three times I was in the hospital. May the Lord bless you all in my prayer.—Mrs. M. S. Stoltzfus, Cochranville, Pa.

\* \* \*

With sincere appreciation I desire to thank our many friends and relatives who so kindly remembered me during my stay in the General Hospital in Lancaster with prayers, cards, letters, and flowers, and during my convalescence at home with Christmas greetings and visits. May the Lord bless you all.—Mrs. C. J. Hiestand, Maytown, Pa.

\* \* \*

With sincere appreciation we wish to thank our many relatives and friends for the kindness shown in prayers, gifts, cards, flowers, and other tokens of love to our husband and father during his sickness. We also wish to thank those who gave expressions of sympathy during our bereavement in his passing. May the Lord bless each one of you.—Mrs. Esther S. Hooper and family, R. 1, New Holland, Pa.

\* \* \*

I wish to express my sincere thanks and appreciation to all the Sunday-school classes, friends, and neighbors who so kindly remembered me with cards, flowers, gifts, and visits during my recent stay in the hospital and since I am home; especially for all the prayers offered in my behalf. May the Lord richly bless you all in my prayer.—Mrs. Jacob L. Mylin, R. 2, Lancaster, Pa.

\* \* \*

I wish to express my sincere thanks and appreciation to all the kind friends, relatives, and neighbors who so kindly remembered me with prayers, flowers, cards, gifts, money, and visits during my illness. May God richly bless you all in my prayer.—Mrs. David R. Ehy, R. 6, Hagerstown, Md.

\* \* \*

May we be allowed this means of expressing our appreciation of the many cards and letters of sympathy and words of comfort from brethren and sisters received since the home-going of our beloved husband and father, Bishop George M. Hostetler. The Lord has truly verified His promises and we can say, "underneath are the everlasting arms." May the Lord bless you, each one. We shall long cherish your thoughtfulness.—Mary S. Hostetler and family, Westover, Md.

\* \* \*

We wish to express our sincere thanks to all who have been so faithfully remembering Miriam during the nineteen weeks when she has been unable to walk. Your visits, gifts, flowers, letters, cards, telephone messages, and, above all, your prayers have been deeply appreciated. May God bless each one of you for your kindness.—Mr. and Mrs. Roy B. Erh, Brooklawn Farm, R. 3, Lancaster, Pa.

\* \* \*

Since I am unable to reply individually, I will take this means of expressing my sincere gratitude and appreciation to all the brethren and sisters, Sunday-school classes, and sewing circles, both in the United States and Canada, who have so kindly remembered me with so many beautiful cards, flowers, letters, and especially prayers during my recent illness. May the God of all grace richly bless you.—Mrs. M. D. Stutzman, Kingman, Alta.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Albrecht.**—To Roy and Katie (Bontrager) Albrecht, Pigeon, Mich., a daughter, Betty Lou, Dec. 17, 1951.

**Bauman.**—To Ivan W. and Orpah (Zimmerman) Bauman, Paradise, Pa., a daughter, Karen Elaine, Jan. 12, 1952.

**Beachy.**—To Jonas and Katherine Beachy, Staples, Minn., a daughter, Lois Joan, Oct. 16, 1951.

**Birkey.**—To Elmer E. and Hazel (Swartzen-druber) Birkey, Manson, Iowa, a son, Larry Dean, Sept. 26, 1951.

**Brubacher.**—To Harold V. and Eral (Cressman) Brubacher, St. Jacobs, Ont., a daughter, Margaret Florence, Dec. 17, 1951.

**Burley.**—To Marlin and Violet (Conrad) Burley, Mulino, Oreg., a son, Eugene Douglas, Jan. 16, 1952.

**Carpenter.**—To Stanley and Thelma (Landis) Carpenter, Manheim, Pa., a son, Jay Stanley, Jan. 17, 1952.

**Charles.**—To Elmer H. and M. Elizabeth (Hershey) Charles, Washington Boro, Pa., a daughter, Mary Elizabeth, Jan. 10, 1952.

**Conrad.**—To Willard D. and Hettie (Conrad) Conrad, Hesston, Kans., a son, Daniel Jacob, (one sister), Dec. 10, 1951.

**Dettwiler.**—To Mahlon R. and Alma (Witmer) Dettwiler, New Holland, Pa., a daughter, Rose Mary, Jan. 28, 1952.

**Detweiler.**—To Warren and Ella (Moyer) Detweiler, Plumsteadville, Pa., a son, Gary Warren, Dec. 19, 1951.

**Diller.**—To Jacob R. and Naomi R. (Martin) Diller, Mason-Dixon, Pa., a daughter, Lucille Marie, Jan. 2, 1952.

**Eash.**—To Elton and Lorene (Nafziger) Eash, Pettisville, Ohio, a son, William Eugene, Jan. 12, 1952.

**Geiser.**—To Homer and Hilda (Treece) Geiser, Dalton, Ohio, a son, Loren Gene, Dec. 21, 1951.

**Heacock.**—To Lester and Sara (Hallman) Heacock, Plumsteadville, Pa., a son, Vernon Lester, Jan. 13, 1952.

**Herr.**—To Ira C. and Mary Jean (Heistand) Herr, Jr., New Providence, Pa., a daughter, Rachel Carolyn, Nov. 25, 1951.

**Hershberger.**—To Leo and Esther (Sevits) Hershberger, Kalona, Iowa, a son, Alan Mark, Nov. 7, 1951.

**Hoylman.**—To Wayne and Elsie (Schiffler) Hoylman, South English, Iowa, a daughter, Wanita Faye, Jan. 15, 1952.

**Keller.**—To Robert and Ruth (Yordy) Keller, Sterling, Ill., a son, David Conroy, Jan. 6, 1952.

**King.**—To Howard and Jane (Stutzman) King, Sweet Home, Oreg., a daughter, Doris Jean, Jan. 13, 1952.

**King.**—To Orville and Luella (Liechty) King, Archbold, Ohio, a daughter, Joyce Ellen, Dec. 21, 1951.

**Martin.**—To J. Harold and Janet (Mellinger) Martin, New Holland, Pa., a son, John Clair, Jan. 21, 1952.

**Martin.**—To Weaver W. and Kathryn M. (Weaver) Martin, Reinholds, Pa., a daughter, Rosalind Dawn, Dec. 17, 1951.

**Mast.**—To Ellsworth and Kathleen (Schulz) Mast, Embreeville, Pa., a daughter, Carol Ann, Dec. 24, 1951.

**Mellinger.**—To Wilbur H. and Mary (Hershey) Mellinger, New Holland, Pa., a daughter, Connie Lou, Jan. 18, 1952.

**Miller.**—To Junior W. and Esther (Gingerich) Miller, Harrisburg, Oreg., a daughter, Janice Elaine, Jan. 13, 1952.

**Miller.**—To Verton and Pearl (Brenneman) Miller, Kalona, Iowa, a daughter, Kathleen Lynn, Nov. 18, 1951.

**Moyer.**—To Raymond and Mahel (Stoner) Moyer, Manheim, Pa., a daughter, Betty Ann, Dec. 4, 1951.

**Newcomer.**—To Earl L. and Ruth (Barkle) Newcomer, Lancaster, Pa., a son, Nelson Eugene, Nov. 11, 1951.

**Shank.**—To Charles W. and Velma (Good) Shank, Harrisonburg, Va., a daughter, Eileen Joyce, Jan. 19, 1952.

**Shank.**—To Luke J. and Anna (Metzler) Shank, Fayetteville, Pa., a son, Duane Allen, Jan. 18, 1952.

**Shank.**—To Melvin and Katie (Horst)

Shank, Hanover, Pa., a son, Enos Melvin, Jan. 24, 1952.

**Shelly.**—To Earl and Mabel (Haltzman) Shelly, Telford, Pa., a daughter, Carol Eileen, Jan. 10, 1952.

**Steiner.**—To Samuel and Orpha (Neuen-schwander) Steiner, Dalton, Ohio, a daughter, Miriam Irene, Jan. 22, 1952.

**Stoltzfus.**—To LeRoy and Myrtie (Rufes-nacht) Stoltzfus, Archbold, Ohio, a daughter, Brenda Jean, Jan. 20, 1952.

**Weaver.**—To Paul W. and Laura (Martin) Weaver, Lititz, Pa., a son, Gerald Lee, Jan. 9, 1952.

**Yoder.**—To Henry J. and Irene (Thomas) Yoder, Goshen, Ind., a son, David Leon, Jan. 20, 1952.

**Yoder.**—To Mervin and Phoebe (Hollopeter) Yoder, Mennonite Youth Village, White Pigeon, Mich., a son, Jonathan Ray, Jan. 14, 1952.

**Ziegler.**—To Albert and Mabel (Holloway) Ziegler, Columbiana, Ohio, a daughter, Wanda Louisa, Nov. 29, 1951.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Amstutz—Steiner.**—Milton Amstutz and Lina Steiner, both of the Kidron congregation, Kidron, Ohio, by Reuben Hofstetter at the Kidron Church, Jan. 26, 1952.

**Bare—Ranck.**—John Jacob Bare, Stumptown congregation, Bird-in-Hand, Pa., and Ruth M. Ranck, Strasburg congregation, Strasburg, Pa., by Jacob T. Harnish at the home of the bride, Jan. 1, 1952.

**Cutrell—Sommers.**—Samuel Nissley Cutrell, First Mennonite Church, Denver, Colo., and Waneta Louise Sommers, Marion Mennonite Church, Howe, Ind., by V. V. McIntire at the home of the minister, Karval, Colo., Dec. 16, 1951.

**Delagrang—Wagler.**—Amos Delagrang, Jr., and Rosa Wagler, both of the Cuba C. A. Mennonite Church, by Edwin Albrecht at the church, Jan. 17, 1952.

**Guhr—Roupp.**—Adolf Guhr, Emmaus congregation, and Elda Roupp, Pennsylvania congregation, Hesston, Kans., by Earl Buckwalter at the Pennsylvania Church, Dec. 27, 1951.

**Leichty—Miller.**—Joseph W. Leichty, Leo Mennonite Church, and Amelia Miller, Cuba C. A. Mennonite Church, by Edwin Albrecht at the bride's home, Nov. 9, 1951.

**Martin—Martin.**—Simeon L. Martin and Dorothy S. Martin, both of the Krall congregation, by Simon G. Bucher at the home of the bride, Jan. 19, 1952.

**Pellman—Brenneman.**—Charles W. Pellman, Cross Roads congregation, Richfield, Pa., and Anna Mae Brenneman, Warwick River congregation, Denbigh, Va., by Aldine Brenneman, uncle of the bride, at the home of the bride's parents, Dec. 22, 1951.

**Yoder—Delagrang.**—Dan Yoder and Viola Delagrang, both of the Cuba C. A. Mennonite Church, by Edwin Albrecht at the church, Oct. 6, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bickel.**—Merle J., son of Bertha and Louis Bickel, was born in Goshen, Ind., Aug. 5, 1922; passed away Dec. 8, 1951; aged 29 y. 4 m. 3 d. On Oct. 1, 1947, he was united in marriage to Mae Welty. Three children were born to this union (Carrie and Jerry, twins, and James). Others surviving are his parents, one brother (Louis, Goshen, Ind.), and 5 sisters (Freda—Mrs. William Fisher, Elkhart, Ind.; Donabelle—Mrs. Arthur De Knikker, Goshen, Ind.; Eleanor Jane—Mrs. Harold Nesbitt, New



Paris, Ind.; Doris—Mrs. Lloyd Schrock, Goshen, Ind.; Betty—Mrs. Albert Hersherberger, Nappanee, Ind.). A few weeks before his death, Bro. Bickel and his wife reconsecrated their lives to the Lord. During the closing days of his life he expressed peace with God and a willingness to depart this earth and meet his Master. Funeral services were held Dec. 12 at the North Goshen Church with the local ministers in charge. Burial was made in the Oak Ridge Cemetery.

**Blough.**—W. Warren, son of Mr. and Mrs. William Blough, was born near Goshen, Ind., in 1895; passed away Dec. 17, 1951; aged 56 y. At the time of his death he was living with a niece, Prudence Leer. Surviving, in addition to his niece, are a sister (Mrs. Hallet Rood, Nappanee, Ind.) and one brother (Nelson Blough, Syracuse, Ind.). Bro. Blough united with the North Goshen Mennonite Church in August of 1951 and was zealous in his testimony for Christ. Funeral services were held at the North Goshen Church Dec. 20, and burial was made in the Yellow Creek Cemetery. Paul Mininger and Russell Krabill conducted the service.

**Bontrager.**—Enos I., son of Isaac and Fannie (Keim) Bontrager, was born near Middlebury, Ind., June 25, 1882; died Dec. 18, 1951; aged 69 y. 5 m. 23 d. He accepted Christ in 1903 in the Old Order Church and remained faithful until death. On Feb. 16, 1905, he was united in marriage with Lydia Ann Schlabbach. To this union were born 6 daughters and 3 sons, five of whom preceded him in death. Surviving are his bereaved wife, 3 daughters (Clara—Mrs. Ezra Schrock; Sarah Ann—Mrs. Enos Cross; Betsie—Mrs. Perry Nisley), one foster daughter (Vivian—Mrs. Rudy Bontrager), one son (Tobias), 21 grandchildren, 2 foster grandchildren, 9 step-grandchildren, 2 brothers, and many other relatives and friends. The bereft wish to express their gratitude for the sympathy and interest shown to them during the time of sickness and death. Funeral services were held at the home Dec. 21 in charge of Samuel Hochstetler assisted by Ira Johns and Ira Nissley.

**Camp.**—Anna M., daughter of Christian and Magdalene (Smith) Camp, was born Oct. 2, 1881, on the Camp homestead near Metamora, Ill.; died after an extended illness Dec. 2, 1951, at the Washington Nursing Home; aged 70 y. 2 m. She united with the Metamora Mennonite Church in her youth, remaining a member until death. Surviving are 3 brothers (Peter B. Hess-ton, Kans.; John J., Roanoke, Ill., and Samuel D., Metamora, Ill.) and many nieces, nephews, relatives, and friends. Her parents, 2 brothers, and 3 sisters preceded her in death. Funeral services were in charge of H. R. Schertz.

**Ganger.**—Elizabeth, daughter of Henry and Dora (Fisher) Defrees, was born in Locke Twp., Elkhart Co., Ind., July 3, 1879; passed away at her home near Nappanee, Ind., Dec. 5, 1951; aged 72 y. 5 m. 2 d. She was united in marriage to Milo Ganger on Nov. 14, 1899. Besides her companion, she is survived by 8 children (Ralph, Leonard, and Earl of Goshen, Ind.; Mrs. John Michelen, Bristol, Ind.; Mrs. Wilbur Lehman, Nappanee, Ind.; Russel, Camp Roberts, Calif.; Willard, Wakarusa, Ind.; Mrs. Paul Mellinger, Bremen, Ind.), one brother (Samuel Defrees), 16 grandchildren, 3 step-grandchildren, and one great-grandchild. Two children (Inez and Henry) preceded her in death. In her youth she accepted Christ as her Saviour and united with the North Main St. congregation in Nappanee. Funeral services were conducted at the North Main St. Mennonite Church Dec. 8 by Homer F. North and Herbert Fisher. Burial was made in the Union Center Cemetery.

**Herr.**—Elizabeth Landis, daughter of Rudolph and Magdalena Herr, was born March 14, 1857, near Lancaster, Pa.; passed from this life Dec. 18, 1951, at her home; aged 94 y. 9 m. 4 d. She was a member of the Mennonite Church. Elizabeth was the last of her family. Surviving are 2 sisters-in-law and 28 nieces and nephews. Four brothers and a sister preceded her in death. Funeral services were held at Millersville Church Dec. 21 by Landis Shertzer, Jacob Hess, and Daniel Gish. Burial was made in the cemetery adjoining the church.

**High.**—Maria B., daughter of the late Christian and Phoebe (Weaver) High, was born near Mechanicsburg, Pa., July 3, 1868; departed from this life at her home in Mechanicsburg, Pa., Dec. 15, 1951; aged 83 y. 5 m. 12 d. In her early life she united with the Mennonite Church at Groffdale, Pa., and retained her faith until death. She was the last of her family. Services were held at the Overly Funeral Home and the Groffdale Mennonite Church Dec. 18

in charge of Lloyd Eby and David Landis. Interment was made in the adjoining cemetery.

**Hochstetler.**—Noah S., son of Samuel and Rosa (Schrock) Hochstetler, was born May 3, 1870, on the farm home of his parents in Johnson County, Iowa; died Jan. 15, 1952; aged 81 y. 8 m. 12 d. Surviving him are one sister (Lizzie) and 2 brothers (Aaron S., Wellman, Iowa, and Lewis, Grants Pass, Oreg.). His parents, one brother (Mahlon), and one sister (Mrs. John Hochstetler) preceded him in death. Noah became a member of the Amish Mennonite Church when a young man and remained in this faith until death. Funeral services were held Jan. 18, conducted by E. G. Swartzendruber at the home and by Jake J. Miller and E. G. Swartzendruber at the Fairview Church. Burial was made in the Lower Deer Creek Cemetery.

**Hoover.**—Aaron B., son of the late Jacob R. and Lydia Ann (Burkholder) Hoover, was born near New Holland, Pa., June 6, 1906; passed away Nov. 17, 1951; aged 45 y. 5 m. 11 d. He was united in marriage to Esther M. Snyder June 6, 1929, to which union were born 2 sons (Mervin and Aaron, Jr.) and one daughter (Doris). Also surviving are 4 brothers (Clement E., Intercourse, Pa.; John, Lancaster, Pa.; Charles, Intercourse, Pa.; Lewis, Paradise, Pa.) and 3 sisters (Hattie—Mrs. David Nolt, Enhrata, Pa.; Emma—Mrs. J. Adam Weaver, New Holland, Pa.; Mary—Mrs. Ervin Peiffer, Lancaster, Pa.). One sister, Evelyn, preceded him in death. Funeral services were held at the home Nov. 20 by Eli Sander and at the Groffdale Mennonite Church by Mahlon Witmer and John Martin. Interment in the adjoining cemetery.

**Jones.**—Joseph H., son of the late Griffith and Esther (Shaddiner) Jones, was born in Plumstead Twp., Pa., Sept. 18, 1872; died Oct. 14, 1951; aged 79 y. 26 d. He was a teacher in the Sunday school and a faithful member of the Deep Run congregation. He was married to Anna Crouthmel Feb. 6, 1894. To this union were born 2 sons and 3 daughters. One son preceded him in death. Surviving are his widow, 3 daughters (Miriam—Mrs. Leidy Moyer, Pipersville, Pa.; Leah—Mrs. Harold Furness, Croydon, Pa.; Helen—Mrs. Walter Swartz, Plumsteadville, Pa.), one son (Norman, Lititz, Pa.), 15 grandchildren, 3 great-grandchildren, one sister, and 5 stepbrothers. Funeral services were held at his home in Dublin, Pa., Oct. 18 in charge of Erwin Nace, and at the Deep Run Church in charge of Wilson Overholt and Abram Yothers. Interment in adjoining cemetery.

**Kornhaus.**—John, eldest daughter of Gabriel and Elizabeth (Rudy) Rohrer, was born near Orrville, Ohio, July 25, 1874; departed this life as a result of an auto accident Dec. 11, 1951; aged 77 y. 4 m. 17 d. Nov. 26, 1896, she was united in marriage to Melvin D. Kornhaus, who survives her. To this union were born 5 children (Elma—Mrs. Albert Horst, Dalton, Ohio; Esta—Mrs. Raymond Burkholder, Orrville, Ohio; Myron, who died in infancy; David and Forrest, both of Orrville, Ohio). In 1902 she united with the Martins Mennonite Church. Besides her husband and 4 children, 11 grandchildren, one foster grandchild, 6 great-grandchildren, 2 sisters, one brother, and many relatives and friends survive her. Funeral services were conducted in the home of her son David and at the Martins Church with Don Augsbarger and O. N. Johns officiating.

**Miller.**—David, son of Eli and Ida (Mullet) Miller, was born Nov. 11, 1950, near Huntsburg, Ohio; passed away at the Lakeside Hospital, Cleveland, Ohio, Dec. 14, 1951; aged 1 y. 1 m. 3 d. His death was caused by pneumonia and an enlarged heart. Surviving him are his father and mother, 3 brothers (Martin, William, and Allen), and one sister (Emma). One sister (Jemima) preceded him in death. Funeral services were held at the home and at the Maple View Conservative Church Dec. 16 in charge of Noah D. Miller and Roman Miller. "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God" (Mark 10:14).

**Moyer.**—Mary Ellen, daughter of the late Frank and Rachel (Meyers) Meyers, was born in Plumstead Twp., Pa., April 18, 1864; died Nov. 20, 1951; aged 87 y. 7 m. 2 d. She was united in marriage to Levi Y. Moyer Oct. 9, 1886. To this union were born one daughter and 3 sons. Her husband and daughter preceded her in death. Surviving are 3 sons (Leidy and Joseph of Bedminster Twp., Pa., and Alvin, Doylestown, Pa.), 10 grandchildren, one great-grandchild, 3 sisters, and many other relatives and friends. Funeral service was held at the Deep Run Mennonite Church Nov. 24 in charge

of Wilson Overholt, Abram Yothers, and Erwin Nace. Interment was made in adjoining cemetery.

**Risser.**—John D., son of the late John E. and Barbara (Martin) Risser, was born near Hagerstown, Md., Dec. 4, 1882; passed away as the result of a heart attack, Jan. 19, 1952; aged 69 y. 1 m. 15 d. He was united in marriage to Susan Eshleman of Kinzers, Pa., Jan. 5, 1905, who survives him. He was converted in his youth and became a member of the Miller's Mennonite Church, at which place on Aug. 23, 1920, he was ordained a minister. He took his responsibilities seriously, loved the Bible, and taught it plainly for more than 31 years. In the earlier part of his ministry he was widely used as an evangelist. Near the close of the first decade of his ministry he underwent a serious operation and was incapacitated for more than a year. When he resumed his ministry, he gradually took on a larger sphere of activity; however, he felt unable to endure the strenuous life of an evangelist. During the latter twenty years of his ministry he was used repeatedly on Bible conference programs and in ministers' conferences and normals. He especially challenged younger ministers by his thoroughness of preparation and his clear presentation of the Word of God. Surviving are his companion, 5 children (John E., Landis E., Anna—Mrs. Samuel L. Martin, Alice—Mrs. Adin L. Showalter, Martha—Mrs. Irvin S. Shank, all of Hagerstown, Md.), 19 grandchildren, 1 great-grandchild, 1 brother (Jacob H. Risser), 1 sister (Fannie M. Risser), 4 half brothers (Henry M. Baer, Hagerstown, Md.; Adam M. Baer, Hagerstown, Md.; Isaac M. Baer, Steelton, Pa.; Benjamin M. Baer, Harrisonburg, Va.), and 3 half sisters (Leah—Mrs. Stanley H. Martin, Hagerstown, Md.; Elizabeth—Mrs. Jonas Hese, Marion, Pa.; Martha M. Baer, Baltimore, Md.). He was a stepson of the late Henry H. Baer. Funeral services were conducted at the home on Jan. 22, by Amos Martin, and at Reiff's Mennonite Church by Moses K. Horst and Daniel M. Strite. Interment in the Paradise Cemetery.

**Schertz.**—Edward C., son of Christian H. and Anna (Gingery) Schertz, was born in Metamora, Ill., Sept. 2, 1884; passed away Nov. 2, 1951; aged 67 y. 2 m. He was united in marriage to Emma Garber on Sept. 3, 1914. In his early life he united with the Metamora Mennonite Church remaining a faithful member until death. He is survived by his wife, 4 sons (Orval C., Richard C., and Chester H. of Metamora, Ill.; Donald E., serving in Korea), and 8 grandchildren. One daughter (Elva M.) preceded him in death. Funeral services were in charge of H. R. Schertz assisted by Ezra Yordy.

**Swartzendruber.**—John A., son of George and Mary (Shetler) Swartzendruber, was born in Johnson County, Iowa, Dec. 27, 1869; died at the Mercy Hospital in Iowa City, Dec. 24, 1951; aged 81 y. 11 m. 27 d. On Nov. 24, 1892, he was united in marriage to Katie Yoder. To this union were born 9 children. Survivors include 4 sons (George, Cedar Rapids; Will, Davenport; John and Henry of Iowa City), 2 daughters (Ursula—Mrs. Annas Miller, Goshen, Ind.; Mary L.—Mrs. Clayton Widmer, Crawfordville, Iowa), 10 grandchildren, one sister, and one brother. He was preceded in death by his companion, 3 sons, and 2 grandsons. In his youth he united with the Mennonite Church in which faith he died. Funeral services were held Dec. 26 at the Lower Deer Creek Church by George S. Miller and J. Y. Swartzendruber. Burial was made in the nearby cemetery.

**Wismer.**—Enos B., son of the late Abraham and Catherine (Bishop) Wismer, was born in Bedminster Twp., Pa., Jan. 9, 1868; died Nov. 18, 1951; aged 83 y. 10 m. 9 d. He married Mary Overholt Jan. 12, 1889. He accepted Christ as a young man and united with the Deep Run Church. He was ordained by lot to the ministry at the Deep Run Church June 4, 1903, and served as pastor until 1934. Then he and his wife sold their home and moved to the Souderton Old People's Home. He preached here for a number of years. He was a faithful minister of the Gospel and took great interest in his church and Sunday school and other meetings. During the last two years he was totally blind. Surviving him are his widow (Mary Wismer), 2 nieces (Mrs. Samuel Trauger and Mrs. Jacob Tyson), and many other relatives and friends. Funeral services were held at the Old People's Home Nov. 21 in charge of Jacob M. Moyer and Marvin Andres, and at the Deep Run Church on Nov. 22 in charge of Wilson Overholt, Erwin Nace, and Joseph Gross. Interment was made in adjoining cemetery.



## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Wine of Morning**, by Bob Jones, Jr.; Van Kampen; 1950; \$2.50.

Dr. Bob Jones, university president, evangelist, and author, has had a great deal of recognition in American religious circles. He has made a spiritual contribution in radio broadcasting, religious films, religious periodicals, and Bible conferences. His four doctorates show his recognition in a variety of fields. His remarkable ability in operatic work gave him many bids to fame, but he became instead a minister, using his cultural talents to train others to use their utmost for God.

Dr. Bob's bent toward drama is manifest in "Wine of Morning," his first historical novel. The story takes place in the time of Christ, and as it follows the life of Joel, the leading character, many of the miracles and messages of Jesus are woven in.

Disappointed in love, Joel was influenced by a rebel who stirred Joel's nationalism to a high pitch, and he joined a Jerusalem insurrectional group. Soon becoming skilled in his life of subterfuge and intrigue, Joel added a bit of plundering to support his work. Beloved in Jerusalem society as Joel, he was hated and sought as the robber Barabbas. Caught, then released at the trial of Jesus, Joel fled to other lands. He suffered shipwreck, met the girl he had loved so long, now a widow and a Christian. He found employment in Antioch, and there was converted under the influence of Paul and Barnabas. Joel was recaptured by Herod, who found out his past life, and the story closes with his resignation to death or to a life of service for Christ.

Bob Jones has written a novel graphic in its portrayal of the nature of Christ's work. His conversation is alive and unstilted, with modern idiom. Each Biblical incident that appears gives a new thrill because of the fresh approach, seen through the eyes of Joel. Emphasis is placed on evangelical truth, and the Biblical concepts of the supernatural and the need of regeneration are stressed. The Christians portrayed are loyally engaged in Christian service and devotion, intent on doing the will of God. His characters are not always fully drawn because of the scope of the story. It requires some imagination to catch the change in Joel from an acquaintance of Jesus' disciples to a robber; however, this is explained by the double life Joel leads as a robber-socialite. The author has a tendency to overdraw the physical aspect of the Pharisees unfavorably. Perhaps criticism hingeing on their moral condition would be more in point.

The story is well constructed, the plot beautifully interwoven. The interest mounts as it becomes evident what part the characters play in the story. The technique is commendable, serving well his purpose of portraying the story in bold strokes:

"Wine of Morning," with its vivid language and dramatic sweep of New Testa-

ment history, fills an important need in the field of Christian fiction. Although it is not in many respects a great book, yet it transcends a great deal of current Christian fiction. It will carry the message of sacrificial service for Christ to young people in a truly moving way.—Daniel Hertzler.

**Wake Up or Blow Up**, by Frank Laubach; Revell; 1951; 160 pp.; \$2.00.

Here is a book written for our day—and for us. It deals with the crisis upon the world now and suggests ways and methods for Christians to help relieve the misery, suffering, and oppression which is upon the earth.

This book is global in its outlook and universal in its application. The author, Mr. Frank Laubach, is well qualified to speak from many years of experience. He spent the last fourteen years advising and consulting with peoples of sixty-eight countries—he is one of the few men of our time qualified to write this book. Mr. Laubach's on-the-spot observations confirm his belief that the world's wounds can be healed before they fester under the poisonous influence of the Kremlin.

This surely is a book for today—NOW. While the world groans under oppression, injustice, and selfishness this book urges immediate aid which only Christians can give. It is refreshing to read a book that approaches world problems from a Christian viewpoint. It points out how America (blessed of God) can be a good Samaritan and give assistance to the downtrodden millions of the earth before they become victims of Communism.

I have come to see in a new way why Communism is in force and why it makes such rapid strides among the oppressed of approximately two thirds of the world. It surely convicts the individuals and nations of living selfishly and urges the "haves" to share with the "have not's" in response to the commands of God. Matt. 25:31-46. We have truth and knowledge and we should share it unselfishly. This book is alive with facts, figures, and illustrations of Christianity made practical. The world needs to see in action the teachings of Jesus. Let me quote just a few paragraphs from the book.

"Good will, co-operation, education—not violence. This and this alone is the best way to help the Russians to see that the Christian way is the best. If the multitudes turned away from hate and violence and began to follow the way of peace and love and education and co-operation, men in Moscow would see that the Christian way works better than their own. So long as their way succeeds, they will never abandon it."

"From cover to cover, this book says, 'turn around, Christians of America, and go the other way.' It has but one purpose. That is to point out what a marvelous opportunity we have to win the friendship of the world through unselfishly serving it, and to inspire the Christian Church with new courage and fresh vision. I am saying only this: The other ways have failed. Try Christ's way of unselfish, humble, loving service. We who have tried it are thrilled at its magic! Well, then, this book is a lesson in applied Christianity—or that part of Christianity we neg-

lect—PRACTICING what we preach, not stingily, or gingerly, but all-out, total, magnificent, amazing, love in action."—J. Silas Graybill.

## ITEMS and COMMENTS

The dual theme, "Search the Scriptures and Share the Scriptures," had been adopted by the American Bible Society for its 1952 seals. The Society is urging wide use of these seals throughout the year to encourage wider reading of the Bible. Lowell Thomas is again serving as Honorary Chairman of the seal campaign. He says, "Let's look at it this way. Suppose a man knocked on your door and asked you for a Bible. If he came convinced he wanted to read it, and could get a copy only with your help, would you give him a Bible? I believe most Americans would. There are people knocking on your door. They speak English, German, Portuguese, Japanese, Korean, Chinese; some even speak Russian; the blind want the Bible in Braille. Do heed the knocking on your door." The seals, which are the usual postal stamp size, are printed in three colors. One, with the inscription, "Search the Scriptures," shows an open Bible illuminated by an oil lamp. This is an adaptation of the Society's official seal which has been in use since 1841. The other, with the inscription, "Share the Scriptures," shows a young man symbolic of the millions of young people everywhere who are turning to the Bible in these troubled times.

The American Bible Society, founded in 1816, is one of the oldest missionary societies among the interdenominational agencies in the world. Its single purpose is to encourage wider circulation of the Scriptures, without note or comment and without profit, to people throughout the world. For the past ten years it has maintained an annual average distribution of over nine million volumes. Up to the end of 1950 the Society has distributed 406,422,010 copies of the Scriptures. Its work is supported by some 50 major denominations.

\* \* \*

A Christmas message expressing "great fear and anxiety" over "mighty rearmament and menacing war preparation" was read from all pulpits of the Netherlands Reformed Church. The message was issued by the church synod. "We pray ardently," it said, "that the nations will seek an understanding with each other. That the armaments race will cease and that peace will come to the world. . . . The heavy burden of armament weighs on our nation and on the world as a judgment. The church warns urgently not to make an idol of this great armament. Armament cannot save the world. Rather, we must all personally meditate upon the word of Jesus, 'Whosoever takes up the sword shall perish by the sword.'"

\* \* \*

Dr. E. Stanley Jones, after a preaching tour that took him into twenty-seven American cities, said, "The speed and frenzy of modern



America seems to be increasing all the time. . . . The difference between the frantic bustle of Americans and the peace and contemplation in which much of the rest of the world lives, particularly in the East, becomes more striking with each passing year." Dr. Jones said further, "Americans need spiritual help more than most people on the earth. We ought to send missionaries out to counteract our idol worship which now manifests itself in television."

\* \* \*

"Come at once, for the time we Americans can work in Asia is rapidly coming to an end," was the message sent by Winburn Thomas from Indonesia to the quadrennial convention of the Student Volunteer Movement held recently at Lawrence, Kansas.

\* \* \*

The value of church construction in the United States for the year 1951 reached \$429,000,000, 5 per cent above the previous record set in 1950. Church construction accounted for about one sixtieth of the total construction outlay in the United States last year.

\* \* \*

Dr. Eugene Nida, Secretary of Translations for the American Bible Society, told the Student Missionary Convention at the University of Illinois that too many Americans substitute psychiatry for religion. "They have paraphrased the blessed old hymn, 'Yield Not to Temptation,' he said, "in this way:

Yield to every temptation,

For yielding is right.

Every yielding will help you

Some complex to fight."

\* \* \*

Tracy Jones, Conference Secretary of the Student Volunteer Movement in its recent session at Lawrence, Kansas, and a second-generation China missionary, warned the convention that in Asia and elsewhere to the old resentment against Western domination and against poverty and want, there had been added these facets: Contempt for the arrogance and pretensions of those who once ruled; hope for a way out of bondage; and most important, a new surge of pride in their own race and culture. "People whose color of skin is not white now are thanking God for it," he told the delegates. "This is something we dare not ignore. If the church cannot meet the racial issues of our time, the church will become irrelevant."

\* \* \*

Canon Bryan Green, Church of England evangelist who recently spoke to many thousands in a preaching mission in Philadelphia, said, "The church must show that it is more than a social organization and yet show a real concern for social problems. None of us can be so heavenly that we become of no earthly use. The church has to be concerned for world-wide education, the underprivileged, disease, suffering, and a religious revival. Communism," he added, "has to be overcome by a strong living dynamic faith. Force will never do it . . . . Evil will never be beaten by another evil, even a lesser one."

\* \* \*

How history tends to swing in cycles is illustrated in the following quotation taken

## Separated unto God

BY JOHN C. WENGER

"I am reading *Separated unto God*. It is interesting," wrote a teen-ager to her friend. A minister said, "We have been studying *Separated unto God* in our midweek services."

"We gave *Separated unto God* as a wedding present," commented a pastor's wife. "We want to see that every young couple gets a copy."

Have YOU read the book? \$3.50.

## Answer to War

BY MILLARD LIND

John, Charles, Mary, and all the other young people passing through their teens need *Answer to War*. Here they can find WHY the Christian answer is "different." Many questions their neighbors and high-school friends might ask them are answered clearly. The book is adapted for class use. \$1.75.

## Middle-East Sojourn

BY SAMUEL A. YODER

Join an unusual author in an unusual year abroad. Distant lands and people become as real as this page of type. The glamor is removed from relief work, but its reason for being comes out clearly. Because of the author's investigations we have relief and mission work in Ethiopia. Prepare yourself, also, for some chuckles; humor relieves many a difficult situation.

A book you'll read from cover to cover. \$2.75.

MENNONITE PUBLISHING HOUSE

SCOTTDALE, PA.

from *Pathfinder*: "It is a gloomy moment in history; not in the lifetime of most men has there been so much grave and deep apprehension; never has the future seemed so incalculable as at this time. The political caldron seethes and bubbles with uncertainty. Russia hangs, as usual, like a cloud, dark and silent upon the horizon of Europe, while all the energies, resources, and influences of the British empire are sorely tried and are yet to be tried more sorely in coping . . . with its disturbed relations in China. It is a solemn

moment and . . . of our trouble no man can see the end." The quotation is taken from *Harper's Weekly*, Oct. 1857, almost 100 years ago.

\* \* \*

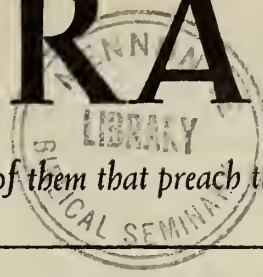
Professors of New Testament at Lund and Uppsala Universities in Sweden recently issued a declaration saying that their research convinces them that the "introduction of so-called women pastors" is incompatible with holy rite, according to correspondence in the *Christian Century*.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

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NUMBER 8

## A Hebrew Christian Testifies

BY EDITH R. EVANS

"Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins" (Isa. 40:1, 2).

In this day of God's grace it is only His redeemed children who are empowered to speak words of comfort to the lost sheep of the house of Israel. My people know little of their own Scriptures; so they know nothing of our Comforter, the Lord Jesus, He of whom Moses and the prophets wrote.

As a child, in the home of my maternal grandparents, I knew only Rabbinical, traditional Judaism. In this environment God instilled a longing of heart for something beyond that of an external groping after God, which can leave one only with a feeling of uncertainty and perplexity. Blessed is our faith in the Lord Jesus Christ, in whom Jew and Gentile alike are brought into the realm of reality, as we look with eyes of faith into eternity and know the joy of walking humbly with our Saviour in this life. Such assurance was foreign in our Jewish home.

The Sabbath was rigidly observed, and spent in the synagogue. It was to be the day of rest; but where was to be found rest for the heart and soul? The Day of Atonement, too, found us faithfully attending the synagogue. Sober was this day, when in fasting and prayer forgiveness for sin was sought. With a groping heart I left the synagogue, wondering whether God had heard my prayers, never relieved from the burden of sin upon my heart.

In 1938 my dear grandparents left this life, but in much fear. "I'm afraid to die; I'm afraid of God," were the last words uttered from the dying lips of my grandfather. Four months later my grandmother left this life in similar terror of facing God. Now began my search. I wondered—what is life? Why are we here? Where are we going? Where was I to find that for which my heart was longing?

For some time there was activity in Jewish circles—first with the Reform Synagogue, which practices assimilation and rejects the coming of a personal Mes-

siah. Such an environment left me dissatisfied, for God was yet afar off, impersonal and abstract. Time was then devoted with Hadassah, a women's branch of the Zionist Organization of America. The hands were busy, the time full, but the gnawing of heart and the crying of soul became increasingly intense.

The war years came. The federal government offered an opening in Washington, D.C. This I accepted, thinking financial security could give complete satisfaction. What a delusion! Jeremiah tells us, "My people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Israel today lives in this false security.

In Washington God, in His mercy and love, led me to a Christian home. I was soon challenged by the peace and assurance of purpose witnessed in the lives of these souls who showed forth the love of Christ. Knowing these people possessed that which neither my people nor I knew anything about, there grew a hunger to know the Truth. I soon began to read the Bible in its entirety, for the first time. I had been provoked to jealousy. Here lies the heart of the challenge for the Gentile Christian, in evangelizing the Jews surrounding us on every hand. My people will be provoked to jealousy as they recognize the consistent, humble walk of the Christian.

Isaiah 53 was brought forcefully to me. In Jesus I saw Israel's Shepherd and my Saviour. Then there came a conflict of two years, like that which faces every Jewish soul when our Saviour reveals to him his lost condition. Loved ones must be faced in misunderstanding, persecution, and separation. But I now knew that the Lord laid on Him my iniquity, and that He had shed His precious blood to save my soul. In November, 1942, the Lord gave faith and grace to openly confess Him as my Saviour in baptism. Immediately the Holy Spirit imparted a love and burden heretofore unknown for my own beloved people. I saw them in their lost condition. Confession was made before my family, telling them of the miracle my Lord had performed in my own life. Today, after more than

nine years of separation, the Lord has again made it possible to leave with them a witness of His saving grace. Your prayers are much coveted in behalf of my family.

The Lord then placed me on a sickbed, when He told me all other things were to be counted as loss in calling me back to minister to the sin-sick souls of my people, and to tell them of God's remedy and provision in their promised Messiah and Redeemer. Five years were spent in my home city of Philadelphia, where I labored under the leadership of a Presbyterian Jewish mission.

In January of 1950 some time was spent with Mennonite friends in New Holland, Pa. I was soon to enter a new field of labor in Chicago. I felt, however, the restraining hand upon me, for I did not feel free to make the trip to Chicago. On one occasion, as a dear friend discussed with me the matter of fellowship with the Mennonite Church, I remarked, "Such a fellowship is a totally new experience and highly to be treasured, but how could I return to my people in plain dress? They would not accept me." The Lord had to break down my personal views in all matters, for through a series of events He made it very plain that I

### Only the Crumbs

By EDNA M. MERTZ

*"Only the crumbs, dear Lord," she said,  
As for her daughter, ill, she plead,  
Undaunted, though by race, a Greek,  
The Master's help she still would seek.*

*As every shred of her selfish pride  
With a broken heart she cast aside,  
The Master rewarded the seeking soul,  
And miraculously made the daughter  
whole!*

*So you and I, believer friends,  
Will find the mercy of God extends  
To all who confess their guilt and shame,  
And humbly call on His dear name.*

*"Only the crumbs," but His mighty  
power  
Met her need in the trying hour;  
Gentile by race or from Israel's seed  
Omnipotent power can meet your need!*

Ft. Wayne, Ind.



was to come into the fellowship of the Mennonite Church. He confirmed His call with the words of Rev. 3:8, "I have set before thee an open door, and no man can shut it. . . ." We praise the Lord that we can testify to His faithfulness, that since we have touched Israel with the Gospel in plain dress, there has been a new receptiveness earlier not experienced.

In April, 1950, the work of the Lord was resumed under the Eastern Mennonite Board of Missions and Charities. For some time we went from place to place in itinerant work. During those days we spent some time here in the Washington field. We soon saw the pressing need, with its 100,000 Jewish souls totally untouched by any other full-time witness. Since October of 1950 our time has been entirely devoted in this field, laboring with Sister Esther Histand. The hearts of our Jewish friends have been touched as they have seen that in Christ Jew and Gentile are made one.

My people know nothing of the Christ we know to be the Saviour of our souls. They know nothing of the Christ of the Bible. We believe the Mennonite Church has for Israel a special ministry as long as her teachings as a distinct body conform with her testimony in daily, practical living. Only thus can we provoke Israel to jealousy.

Because of the present-day social gospel my people have had Christ misrepresented to them. God forbid that we should fail our Lord, in giving His brethren the Gospel, which "is the power of God unto salvation . . . to the Jew first." But you may ask, "Have many come to a saving knowledge of Christ?" We might answer with another question. Are many Gentiles turning to Christ, having heard the Gospel again and again, with no probability of facing persecution and separation from loved ones as does a Jewish soul? A Jewish mother, who sincerely loves the Lord, said to us, "I would want to go with you and live like you, but my responsibility is to remain with my family." A local rabbi said to us, "Continue the good work you are doing. I have nothing better to offer our people." If souls like these should leave loved ones and come into our midst, are we ready as a church to embrace them as one with us and show to them the Christlike compassionate love and patience which alone can win and keep them?

"Pray for the peace of Jerusalem: they shall prosper that love thee." We

covet your prayers for us, as the witness goes forth to my people Israel in the nation's capital, and that God will bring the increase of Jewish souls.

Brentwood, Md.

## The Number of Church Members Per Family Unit in the Mennonite Church

BY MELVIN GINGERICH

Director of Research

Mennonite Research Foundation

How many pieces of literature need to be printed so that one can be placed in every home of the Mennonite Church as well as in every apartment or room outside of Mennonite homes, where Mennonites are living? Often announcements such as this are made, "At the close of the service you may take a copy of the conference reports on the table in the hall. There is one for each family as well as for all others who are not living at home." How many items need to be supplied to the congregations if this general plan of distribution is followed? The Mennonite Publishing House, conference secretaries, church boards, and other groups have often asked the above question.

In answer to this question, the Mennonite Research Foundation, Goshen, Indiana, has prepared the following table:

Number of Church Members per Family  
Unit in the Mennonite Church

Area or Conf. Dist.	No. of congregations in study	No. of family units	No. of members	Church members per unit
Canada	13	603	1941	3.22
Illinois	7	593	1673	2.82
Franconia	14	998	2489	2.49
Ind.-Mich.	23	1228	3543	2.87
Ia.-Nebr.	16	1079	2955	2.73
Independent	3	268	675	2.52
Lancaster	32	1615	4205	2.61
North Central	6	112	346	3.08
Ohio & East. A.M.	37	2313	7161	3.09
Pacific & S. Pac.	8	381	920	2.41
South Central	23	761	2246	2.95
Southwestern Pa.	11	517	1483	2.86
Virginia	12	435	1607	3.75
Totals	205	10903	31244	2.86

The statistics for this table were taken from only those congregations in the Mennonite Family Census study of 1950 which had submitted *complete* lists of families. The "No. of congregations in

study" is the number of congregations from each conference district submitting these complete lists. The number of family units was found from these lists. "Family units" as here used means not only a family of husband, wife, and children, but also any group or individuals living together or singly in a separate household with separate street or rural addresses. The number of members of these congregations was taken from the 1950 *Mennonite Yearbook*. Church members per family unit was found by dividing the number of members by the number of family units. It will be noted that this study is based upon a sampling involving one half of the congregations and membership of the Mennonite Church.

Goshen, Ind.

## Our Readers Say—

As I have been a reader and subscriber to the former *Herald of Truth*, *Gospel Witness*, and now the *GOSPEL HERALD* for over a half century, I am more appreciative of good, sound Gospel literature in the evening years of my life.

Among the many good features of the *GOSPEL HERALD* is the pseudonym of Sam Hoskins. To some folks these articles may appear only as humor, but to many I believe they will be a means of "stirring up" their minds to the establishment of Christian principles. Especially in the Jan. 29 issue certain things are mentioned that would indicate the musings of the faithful janitor are in harmony with the testimony of faithful latter-day watchmen.—*John W. Kolb, Spring City, Pa.*

As a reader of the *HERALD* I want to express my appreciation for the many helpful articles coming to us weekly. Certainly this paper is influential in molding the attitudes of our people.

One of the many helpful features of the *HERALD* is the column of "Prayer Requests." In the Jan. 22 issue Prayer Request No. 5 I feel may give a wrong emphasis. I hardly feel it could be used in a family worship, lest children may get the impression that television has a place in the Christian home. The article on TV in the April 24, 1951, issue was well given.

May the Lord continue to bless this paper in guiding our people to a deeper devotion to our Lord and the church.—*David N. Thomas, Lancaster, Pa.*

Just a note of appreciation to the staff . . . of the *GOSPEL HERALD* for constant attempts to keep the church informed and meeting the needs of the day.

So much did I appreciate the recent (Jan. 15) article by Bro. Dewey Yoder on "That Church Letter" that I have clipped and filed it.

As one who lives where there are many coming and going I surely hope his suggestions might be followed through by some positive action that would bring our church letter system up to date.—*Frank Horst, Calico Rock, Ark.*

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### Some Editor's Problems

There are some difficulties involved in the attempt to edit a periodical for sixty thousand people, even if most of them belong to the same church and so presumably have a great deal in common. Almost fifty years ago the GOSPEL HERALD was established as the official church organ of the Mennonite Church. The editors have tried conscientiously to make it serve to inform the Mennonite constituency through news and reports, to inspire and instruct through articles and poems, to testify to a true Biblical faith, and to promote the program of the church. That the paper has been used of the Lord to these ends, we have many evidences, and want to give God the praise. But we are also conscious of the practical impossibility of producing a magazine that will be satisfactory in all respects to everybody. Or is it only editorial blindness and incompetence that makes it seem impossible?

What shall the balance of materials be? Some want more solid doctrinal articles (which means, usually, longer articles). Some assure us they never read long articles. Some want more news, and object when we telescope field notes and cut down obituaries. Others say they are not interested in "gossip." Some want more pictures; other find objectionable things in the ones we do print. Some want larger heads and a more artistic format; others want us to use all the space in reading matter.

Whose contributions shall we print? Shall we give preference to Mennonite writers and Mennonite matters, or should we soft-pedal denominationalism? Does every member of the church have an equal right to say his say in the church organ, or is the editor expected to choose what he considers the best and the most helpful? If the former, how shall we find room for the more than sufficient material? Some people wonder why their articles are not published; others wonder why they are.

As to the type of material, how can the varying tastes of our people be satisfied? Poetry that is meaningful and beautiful to some is distasteful to others; what these others like would be flat and trite to the first. Shall we encourage Sam Hoskins (a pen name) to exercise his

evident literary gift and improve the church by the method of satire, or should we keep to more conventional literary styles? Dare we indulge in irony, even in news items, or must we keep always to a strict literalism?

How shall we take care of varying standards in the application of our common faith among our conferences and congregations? Some congregations and conferences use the radio for evangelization. Others, in continued protest against the admitted wrong uses of radio, frown on its use even for preaching the Gospel. Shall we give publicity to radio work, or leave that out of the picture of our church life as a courtesy to those who do not use it? There are some differences in the expression of nonconformity in the church. A church-wide evangelistic program should furnish an avenue of service to all members in good standing. How shall we report this work without offense and damage to convictions seriously held and officially promoted? This problem is especially difficult in the use of pictures.

How shall we secure an adequate coverage of the life and thought of the church? Some of our outstanding leaders are too busy to do any writing for the whole church and for the succeeding generations. Others are good administrators and speakers, but say they can't write. How shall we get into print the *best* that is being thought and said and done in the church? And if some of the news that we publish is trifling, how can we get a report of the significant? Many essential items we get secondhand, perhaps from some district or unofficial publication where they have been sent, while the official organ is left uninformed.

To what extent shall we be a promotion sheet, serving to bring to the church the many causes which are being promoted in the church officially and unofficially? Is there danger of these timed, insistent articles and notices crowding out the Biblical, expository, theological, inspirational materials? The official organ, it seems, should speak for all bodies within the church. Are we in any peril here?

We write these things, not to win sympathy, but to promote understanding

and co-operation. We thank God for the many encouragements which come to us. We appreciate also the criticisms which come in Christian spirit and over signatures. We solicit the counsel and help of any reader. What do you think will make a better church paper? First of all, the editors and the publisher must be true to God. Then we must be true to our own selves and the convictions which God has given us. Certainly we will be responsive to any officially expressed opinion. But we also want to pay attention to the wishes and opinion of every member. Only remember that we probably cannot please you all.

### The Conscience of the First Speaker

Some people come early to grab the best of what is, careless of whether there is anything left for those who follow. But surely not you. Some people take three eggs at the breakfast table without stopping to think that there will be one or none for the last person. But you have better manners than that. Some people park on the lines instead of between them, without a concern for the fellow who has no parking space because the earlier arrival used two. But you are more thoughtful than that. Some people at an early spot on the program ramble on until they are called down, and then some, just as if the last speaker had nothing to say. But surely you have more conscience than that.

For keeping to time limits should be a matter of conscience. It is bad ethics as well as bad manners to steal a man's time. He worked hard on that speech; he is fairly bursting with his message. But you talk so long that his time is reduced to a few minutes when the audience is uneasy because it is closing time. He would probably prefer that you had taken his purse. The sin is hardly less serious because it is unintentional. One worthy of being on a program should be able to figure out how much time he should use. And he should quickly learn to keep one eye on a clock or a watch.

The poorly prepared speech is likely to ramble on and use more time than the speaker intended. If you know your time is very short, prepare more carefully. One can say a great deal in a short time if he knows exactly what he wants to say.



The most foolish thing that speakers do when their time is short is to spend time telling how short their time is and how distressed they are to know what to say and what to leave out in the short time given to them. Preliminaries are usually bad enough when there is time for them; they become positively immoral when they use up the time of other speakers. Go immediately to the point, say your say, and then quit. Leave out apologies, personalities, and obvious explanations. Know the joy of looking the last speaker in the eye at the close of the session with a good conscience. Only good Christians should be assigned the first speech.

## Spontaneous Witnessing

By EUGENE K. SOUDER

Today I received one of the greatest thrills in my life. In my mailbox I found a letter with a return address of Bob Jones University. I wondered who from Bob Jones would write to me. I opened the letter and looked at the signature—Roger Paterson. I still was not sure who Roger was; so I began reading the letter.

Dec. 8, 1951

Dear Eugene,

This is a letter I have intended to write for quite some time. Since last March to be exact! First of all, who am I? My name is Roger Paterson. If that doesn't bring any light, think back to the time when you and three or four other fellows were traveling through Michigan giving programs in churches. One night you were traveling back to Imlay City, I believe, to the house where the other fellows were. It was about 1:00 A.M., I guess, and you picked up a hitchhiker who was a Christian but who had wandered far from the Lord since his salvation five months previous. I am the hitchhiker and I wanted to write and tell you how marvelously the Lord answered that prayer that you and I prayed for me before we went in to go to bed.

I finished out the year at Wayne University in Detroit and before I had decided what to do for the summer, a job as counselor and lifeguard in a Christian mission camp for underprivileged children of South Bend, Ind., was dropped into my lap! In this job I believe the Lord showed me. He wants me to work with children in some way. The summer was a real blessing and excellent preparation for B.J. University which I believe God led me to enroll in. I'm majoring in Christian Education and I may graduate in June of '52. Anyways, I know now that the Lord is really faithful and will lead me one step of the way at a time without having to know exactly why or what. My favorite verses are Proverbs 3:5, 6.

Well, this is your Christian friend, whom I hope you will write to and let me know what's been happening to you and your quartet.

Yours in Christ,  
Roger Paterson.

I'm more convinced than ever that we as Christians must let people know if Jesus Christ is real to us. We can't let it up to the preachers because many people never go to church to hear a sermon.

The kingdom of God will grow and the Mennonite Church will prosper to the

extent that we as lay members witness to our milkman, our bread man, our barber, the garage man, fellow students, the hitchhiker, and other men and women with whom we come in contact. Too many of us have "lockjaw" when it comes time to witness (other times our jaws are never locked). If we realize the tremendous grace which God has shown to us in redeeming us I don't see how we can keep quiet and let "our friend" go on to hell.

We say we believe in nonresistance, which means that we "love one another." Is there a higher expression of love than that shown by a person who is telling men of Jesus Christ? Actually, I believe it is inconsistent to claim to be nonresistant without being at the same time personally concerned about the eternal welfare of our fellow men.

We are going through this life only once. If we are going to win men to Christ it must be in this life—there will be no soul-winning in heaven.

If Jesus Christ means more to you than anyone or anything else, then tell the world so.

I didn't know until today to what extent Roger Paterson was actually helped spiritually. In many cases you will not find out the result of a word for Christ until someday in glory someone will clasp your hand and say, "Brother, thanks for that encouraging word to accept Christ. I'm here today because of your testimony."

"Cast thy bread upon the waters: for thou shalt find it after many days" (Eccl. 11:1).

Telford, Pa.

## How the Seven Continents Rank

By ROBERT M. HOPKINS

The statistical office of the United Nations is releasing a series of statistical papers regarding the levels and sources of income in various countries of the world. For the purposes of comparison, the countries are grouped in seven continental areas. With the five major continents, Africa, North and South America, Asia, and Europe are listed Oceania, which includes Australia and New Zealand, and the USSR, which includes Byelorussia and the Ukraine.

These seven continents are listed in three categories: according to population, total income, and per capita income. North America, with only 9% of the world's population, produces almost half, 43.6%, of the total income of the world. Asia, with more than half of the world's population, 53%, produces only one tenth, 10.5%, of the world's income.

The listing by per capita income is further revealing. North America heads the list, while Oceania comes second, with just about one-half the per capita income of North America. Asia, with over half the world's population, has

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Feb. 10, 1927)

The initial issue of the *Mennonite Quarterly Review* . . . is now off the press. . . .

On Dec. 16 . . . at the Locust Grove Church, Belleville, Pa., Bro. Emanuel B. Peachey and Sister Elsie A. Peachey were united in marriage by Bishop John L. Mast.

(From GOSPEL HERALD, Feb. 17, 1927)

A class of twenty-six applicants will be . . . baptized . . . at Millersville, Pa.

On Jan. 16 a class of forty-two was received . . . at the Goodville (Pa.) congregation . . . twenty-four . . . at Martindale. This makes seventy-five . . . added to . . . the Weaverland district . . . from ten to seventy-five years.

On Dec. 28 . . . Bro. J. Paul Sauder . . . and Sister Alice Shenk were united in marriage.

the lowest per capita income, \$50.00, and Africa has only slightly more, \$75.00. On these two continents live almost two thirds of the human race.

The three listings follow, with both per capita and total incomes given in terms of American dollars:

1. In Population		Of World's Total	
1. Asia	1,253,514,000	53	%
2. Europe	392,789,000	16.6	%
3. North America	213,316,000	9	%
4. Africa	197,881,000	8.3	%
5. USSR	193,000,000	8.1	%
6. South America	107,519,000	4.5	%
7. Oceania	12,434,000	0.5	%
World Total		2,370,453,000	100 %
11. In Total Income			
1. North America	\$237 Billion	43.6	%
2. Europe	148.5 Billion	27.3	%
3. USSR	59.5 Billion	11	%
4. Asia	58 Billion	10.5	%
5. South America	18 Billion	3.5	%
6. Africa	14 Billion	2.6	%
7. Oceania	7 Billion	1.5	%
World Total		\$542 Billion	100 %
III. In Per Capita Income			
1. North America	\$1,100		
2. Oceania	560		
3. Europe	380		
4. USSR	310		
5. South America	170		
6. Africa	75		
7. Asia	50		
World Total		\$230	

—Golden Rule Foundation.

The problem is not that we do not know what to do. It is rather that we lack the courage for doing it. For it means breaking with prejudices of long standing, meeting fierce opposition, exposing ourselves to abuse and suffering, in other words, taking up the cross. But Christians cannot help solve the race problem except by the way of the cross. —Gonzalo Boez-Camargo.



# Flesh and the Law

BY S. F. COFFMAN

Flesh with its nature and power is our inheritance from Adam. It has not changed in either quality or character since the day of Adam's transgression. His seed can produce and transmit nothing different than that which they have received from Adam. "That which is born of the flesh is flesh."

The apostolic use of the term "flesh" refers to the physical body in which we live, and the term "fleshly" refers to the character and desires of the body. We understand that there are essential desires and functions of the body without which we could not live. God created the body and qualified it for our use and for His glory. The sin of the flesh is that of excessive and estranged lusts. To be "drawn away . . . and enticed" by lust is temptation, and sin, and death. Jas. 1:13, 14.

The flesh could be, and was deceived: Adam and Eve.

The flesh lusted to envy: Cain.

The flesh was unrestrained in doing evil: The flood.

The flesh, by the law of God, was shown to be evil: Rom. 7: 7, 8.

The flesh needed to be shown its evil in order to bring men to One who could save men: Gal. 3:21-24.

## *The Weakness of Flesh*

The flesh cannot keep the law; that is, it is not able to fulfill the righteousness which the law of God demands of men. Rom. 7:12: "The law is holy, and the commandment holy, and just, and good." But the holy law and the perfect will of God could not be fulfilled, because the flesh was weak, and not able to accomplish perfection. Rom. 8:3. The nature of the flesh is enmity against God. Rom. 8:7: "It is not subject to the law of God, neither indeed can be." Sin in the flesh (the nature of the flesh) takes occasion to work evil in the flesh, even against a known commandment of the law. Rom. 7:7, 8.

One who lives in the flesh does not find in it the ability to perform that which is good. It is not a degree of goodness that the law requires, but perfection of goodness. Rom. 7:18. There is a distinct difference between the believer's desire to do good after the law, and the ability of his flesh to perform it.

## *Flesh Condemned*

"The body is dead because of sin." "Sin is the transgression of the law." "All have sinned." Weakness or ignorance will not be excused from the just demands of God's law. Sin is not judged according to degrees. Adam died because of one sin, and that was caused by deception.

Flesh and its lusts are equally guilty of the transgression of the law. Jesus condemned the thought of sin. The

act of sin is the result of what lust has conceived. Jas. 1:13-15. The fruits of the flesh are twofold: the acts and the lusts. Gal. 5:18-21. There are certain lusts which may lead to acts of sin in the flesh. The fruit of the Spirit is of such a character that there is no law against it.

The believer in Christ follows the Spirit, although he lives in the flesh, which is troubled by the evil which is present in it. Rom. 7:21, 22. Paul calls this "law" of evil present. There is also another law which the believer finds in his members, warring against the law of the mind. Rom. 7:23. By this law the Christian is continually troubled, being led to repeated confessions and repentance, and (so-called) reconsecrations, and to a constant endeavor to have sin die out in him. Those sins, or motions of sin, in the flesh are condemning, and would bring the believer into captivity of sin and death, were it not for the fact that Jesus Christ died in the body of His flesh to save the believer from even the judgment of the motions of sin in the flesh. The flesh, its affections and lusts, are all included in the atonement by the crucifixion of Christ. "I thank God through Jesus Christ our Lord." This is the answer to the "wretched man." Rom. 7:24, 25.

## *Dead to the Law*

No one who believes in the atonement by the death of Christ should feel himself under the bondage of Rom. 7. This chapter shows the way out of bondage, by the death of Christ. Those who *know the law* understand that it holds the marriage relation indissoluble except by death. The wife is bound by the law to her husband as long as he lives. She may marry another after her husband is dead. All men are bound to the law of God and to its demands and judgments, even though they are in the flesh with its sins and lusts. There is no escape from it, except by the penalty of death. Their first consciousness of right reveals their subjection to the law of God.

When Christ took upon Himself the body of flesh, and bore the judgment of sin for all men, then the bondage to the law ceased. The partner of the law died and was made free. "Ye also are become dead to the law by the body of Christ" (Rom. 7:4). But a dead woman cannot marry again. Through the resurrection of Christ the believer also lives, but in newness of life. The resurrected believer is joined in marriage to Him who is risen from the dead, "that we should bring forth fruit unto God" (Rom. 7:4). The new alliance with Christ is one of faith and in the Spirit. It is free from the judgment of the law, for the law is now fulfilled in the Spirit.

The law did not die when Christ died. It is still in force; by it the world is still judged, and by it the flesh is still found imperfect. Its judgment of death is canceled for the believer by the death of Christ, and even the motions of sin which one finds in the flesh come under the atonement of that death. Sins once judged in the body of Christ are forever cancelled, as long as faith holds to the redemptive work of Christ. For every believer there is a continual deliverance from sin's judgments. Sin's presence is still recognized and the motions of sin are felt, but the judgment of such a condition is removed by Him who bore our sins on the cross.

Vineland, Ont.

## Our Service in the Upper Room

BY ELIZABETH L. HELLER

For the many who ask the question, "What is the deaf service like?" I am happy to write the following account of last Sunday's service where not only the members of that congregation, but we who could hear, received a real blessing.

After the group assembled, Bro. Israel Rohrer took his place directly before those to whom he was to minister and suggested they sing "I Owe the Lord a Morning Song." They did this joyfully with their hands forming the words, while the visitors sang the words. Christopher Soto read Psalm 1, after which Bro. Lehman, a visitor from Maryland, led in audible prayer while Bro. Israel interpreted it for the deaf. The Sunday-school lesson was introduced, then three girls came before the group and took turns reading with their hands the verses from the lesson. The rest followed attentively. Bro. Israel followed with comments and questions and led into the morning message on the qualities of Caleb which made him so strong in the Lord. "He wholly followed the Lord" and possessed the spirit of God. He stressed the point that what the church and God need today are men and women who are strong enough to stand alone if need be. Too many Christians have not conquered the giants of jealousy, anger, discouragement, impure thoughts and life, lack of love, and are therefore failing to wholly follow the Lord. He closed the service with prayer.

The service is an informal one with the congregation invited to make comments. Each one seems to feel that it is his service which creates a pleasant atmosphere. To one who takes the gift of hearing for granted, this service should teach a needed lesson of gratitude for this gift of God which some are denied. Their close attention as they try to catch every word is surely an example which we could follow in our own service. May the Lord work mightily in this group that they in turn might carry His Word as they go about their daily work.—*Mellingers' Notes.*



## So Strangely Silent

BY S. C. BRUBACHER

Dr. Wilbur M. Smith, in his striking book entitled "World Crises and the Prophetic Scriptures," published recently, draws the following analogy in the opening chapter. "In the last quarter of the nineteenth century and the first few years of the twentieth, the most notable Prophetic Conferences, in the history of Christianity in North America, were convened . . . In those days the local newspapers and some of the religious journals took the opportunity of ridiculing somewhat the sober statements that were then uttered, and rather laughed at some of the conclusions drawn from the prophetic Scriptures regarding the dark days that were to come. . . ."

"Now the strange thing is that the situation is reversed. Then, students of Prophecy talked about a coming world crisis; now we are in a world crisis. Then, the church seemed to be concerned with a future crisis foretold by the Prophets, while the world about shrugged its shoulders and ridiculed what they called 'Apocalyptic,' 'a pessimistic outlook,' 'fantastic interpretations.' Today the world, the unbelieving world, unites in testifying that we are in an hour of dire crisis—not only an hour of possible, impending calamities; but it would seem, on the very verge of the eclipse of civilization and destruction of humanity. All the while the Christian Church is strangely silent. . . ."

Dr. Smith continues with scores of quotations attributed to statesmen, scientists, educators, journalists, *et al.*, in which the greatest apprehensions are expressed regarding the present world conditions and the uncertainty of the outcome. The writer points out that the very terminologies used by these non-Christian spokesmen are most significant for ". . . writers seem forced to go back to a volume finished eighteen hundred years ago . . . to find the phrases they feel compelled to use."

In another chapter Dr. Smith gives a striking compilation of the number of times the secular press is referring to the city of Jerusalem. In the *New York Times*, "In 1909 there were eleven references to Jerusalem listed in the index; in 1949, 514 lines of index were assigned to the city alone; . . . there were over two hundred and fifty references to the part this city is playing at the present time in international affairs."

During the past nine months our Sunday-school lessons have dealt very largely with the people of Jerusalem, the children of Israel. Once more the Christian Sunday schools have reviewed, very hurriedly of course, a portion of the history of this great people. It was observed that God spoke specifically to this people. Wonderful words they were indeed, containing many promises. History verifies the fulfillment of some of

## Empty Vessels

BY IDA M. YODER

*My life must be an empty vessel  
Ready for the Master's use,  
Stripped of all its futile clutter,  
Every weight, and vain excuse;  
Then with oil of loving-kindness  
The dear Lord will fill my cruse,  
His abundance never ending,  
For it is His will I choose.*

Walton, Kans.

these; while others remain unfulfilled even to this day. Among the most familiar of the fulfilled ones are those dealing with the Messiah, the Babe of Bethlehem, the Redeemer of the world.

A number of years ago a widely known Bible teacher wrote in a certain article as follows: "If the prophetic vision of the suffering Servant had an actual personal fulfillment, surely the prophetic vision of the conquering King will also have a personal fulfillment." In light of the developments the past few years relative to the Jewish people, the above quotation is of more than passing interest. If the Parable of the Fig Tree typifies national Israel, it would almost appear that the tree "putteth forth leaves" right before our eyes. Israel has established herself, nationally, in her homeland. Jerusalem is again her capital city, in spite of a resolution by the United Nations, contrariwise. Indeed this people and their ancient-present capital are headline news, almost cannily conforming to prophetic writings of old; and as Dr. Smith points out, scores of men today who pay little attention to the Bible, as such, are borrowing phrases from these prophetic writings under which they attempt to treat the most perplexing present-day issues, including the stupendous and breath-taking events transpiring in Palestine in recent years.

How about the church? In your Sunday-school class, was any reference made to the unfulfilled promises pertaining to this people? Was the present status of Israel considered at all? In our own circles we are very well informed of what is going on in the world at large, as our relief and expanding missionary program indicate. Our obligation in these directions is clearly given in the Word of God; but the same Word of God also teaches specifically that Israel will be "healed" from "that blindness in part," when ". . . the fullness of the Gentiles be come in." What a wonderful opportunity these lessons afforded to look carefully at this chosen people of God; not only as to their historical record, that is past; but also at their present position; and best of all, their future restoration as well. Already nearly one and a half millions of Jews have returned to Palestine in our

day. Perhaps the fullness of the Gentiles is nearly accomplished.

Indeed, the Suffering Servant came as prophesied; and as Dr. McNicol said: ". . . surely the prophetic vision of the Conquering King will also have a personal fulfillment." Recent world events amply verify the possibility of the stage being set favorably for the personal return of the Messiah to this earth as King, as foretold repeatedly in the Scriptures. It may not be necessary after all to spiritualize these unfulfilled prophetic utterances. Fulfillment of these Scriptures may come to pass sooner than we anticipate. It would almost seem that one can ". . . see all these things . . ."; and if so, Jesus said, ". . . it is near, even at the doors."

In the meantime, however, the Great Commission still stands, with ever-increasing urgency: "Go ye therefore and teach . . .," even the "all things," including the unfulfilled prophecies of Scripture; for we have the blessed assurance that God in His infallible omniscience is able to see their fulfillment, in due season, in the identical manner, as other events couched in similar language by the same Prophets, were fulfilled in times past. Peter wrote: "We have also a more sure word of prophecy [made more sure because of the personal appearance of the Messiah, as predicted]. . . . For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost."

Ayr, Ont.

## Is Tithing Necessary?

BY STANLEY C. SHENK

It is hard to build an airtight case for the often-made claim that we have been *commanded* to tithe. In the whole New Testament there is only one passage that apparently teaches tithing (Matt. 23:23, and its parallel passage, Luke 11:42), and it can be argued that this one passage refers to the ethics of those who were living under the old dispensation. May we then breathe a sigh of relief, rejoice that our wallets are safe from a textual raid, and proceed to quietly forget the whole business? Hardly. We must remember two things: First, we have the superior privileges of New Testament grace (as compared to Old Testament law—under which tithing *was* required) and our *performance* should be in line with our privileges. That is to say, if the Jews gave their 10 per cent required tithe under the law (and often an additional 10 per cent as a gift), should not we give at least that much under *grace*? Second, we are told to give "as God hath prospered" us. I Cor. 16:2. This implies proportionate giving, and that's what tithing is—so here we are back to the idea of a tithe. If we would only commit ourselves fully to the concept that we be-



long entirely to God, that we are here to live to the glory of God, and that that is the main business of life—then tithing would cease to appear as a burden or a problem. We would all start right in. As it is, most of us are just playing at Christianity.—*Herald Youth Bible Studies.*

### Church Paper Speaks

I come from everywhere to you! In the ends of the earth have I gathered news to bring it to your door.

I have met with missionaries, and I have heard the tales of distant lands. Thinkers of today have shared their thoughts with me, and heroes of the faith have shown me their courage. My message is of Christ and of His church.

I am the voice of today, the herald of tomorrow. I come to bring news and comfort, courage and joy.

I hold the torch of light, and knowledge, and truth. I represent your church and I come to serve you.

Welcome me into your home. Give me a place and time by your hearth fire. I bring you new friends, and old acquaintances. Learn of me about what your co-workers are thinking, your church is saying, and your God is doing in the world.

Thrill as you read my pages to the pulse beat of that great company of saints and apostles and prophets and martyrs of all ages, with whom you hold a common faith and serve a common Lord.

May my friends be your friends, that your friends may be His. And when you lay me down, do it not without a prayer to God for all of whom I tell, and for me, that we may be better servants, good stewards of the Gospel of His grace.—Selected and adapted by *The Cumberland Presbyterian.*

## A Prayer On the Death of a Friend

This prayer was written by J. B. Smith only four days before his own death, and is here reproduced from his own handwriting. The occasion was the death of Mrs. Chris Stalter, a member of his congregation, who died quietly in her sleep.

Our Father who art in heaven we thank Thee that when earthly ties are broken, we as thy children may rejoice for we sorrow not as those who have no hope. In the midst of tears not only of sorrow because a saintly mother has suddenly taken her flight to realms beyond the skies, but also of joy because she has gone to be with Christ which is far better. The news of our sister's sudden departure came as a bolt out of a clear sky to her host of friends far and near. She slipped away from us under cover of darkness. There were no deathrings to disturb the stillness of the night—angel guards alone know the hour of her departure. Her godly life bore witness far and wide and those who knew her best esteemed her most. And now O Lord we that are alive and remain console ourselves with an overweight of joy because she has gone to Him whom she loved and served and adored. We pray thy special blessings upon her bosom companion and the immediate family who will miss her most as well as upon her host of friends who mourn her departure. And now may grace, mercy and peace from God the Father, Jesus Christ the Son, & of the Holy Ghost, the Comforter, be with you all—amen.

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for a husband and father of two small sons, that he may have a spiritual experience and realize his duties toward his family.

Pray that a sister may have courage and wisdom to speak to her unsaved brother, and that he may realize his unsaved condition and be redeemed from his coldness and indifference.

(Requests for this column must be signed.)

### ACQUAINTANCES

Some of Mark Twain's bright sayings have lived. One of them: "Some people are greatly concerned over the portions of Scripture which they cannot understand. As for me, I am troubled over those I do understand."

One time he went to Europe taking his wife and eleven-year-old daughter. Being already famous, they were guests of many notables, even kings, statesmen, and nobles. When about to return home, the girl said, "Daddy, you must know almost everyone worth knowing except God." Well, there have been other famous people like this—a sad deficiency indeed.

Most of us do not know many who are called great. Our friends are of the common people. But some of these are better than many of the "great." In fact, some of us common and rather unknown people keep the very best company in the world.

As to God—it is too bad for anyone not to know Him. Too bad when knowing Him is so blessedly possible. Too bad when to know Him is the most important thing in all the world.

—Free Methodist.



# OUR SCHOOLS

## I'll Take My Stand

[A chapel address at E.M.C.]

BY J. MARK STAUFFER

"If we could first know where we are, and whither we are tending, we could better judge what to do, and how to do it." With these immortal words, Abraham Lincoln began his speech, "A House Divided," delivered at Springfield, Illinois, June 16, 1858. This is an emotional outburst—a fathomless yearning from a great heart in the midst of an unprecedented national crisis.

Abraham Lincoln loved his country as few men have loved a country; his love was a passion that drove him to earnestly seek her unity and purification.

Lincoln loved his country; I love my church. But what can I do? I'm not a theologian; my age is still against me; my experience is limited; I'm just an ordinary, common Mennonite layman. As one of the great composers said, "I just keep blowing my little whistle and no one hears me." Does anyone care that I wake up in the middle of the still night or early in the gray dawn, thinking of the future welfare of the church that has mothered me from spiritual infancy? Does it make any difference that I have spoken to hundreds of enterprising Mennonite youth and written scores of letters urging consecration to God and fidelity to the Mennonite Church?

I have speculated already in a semi-serious frame of mind as to what I would do if my church should ever depart from the faith. I fear that it would force a cruel decision—a decision from which I turn and pray that it may never come. I could never subscribe to the ignorant slogan, "My church, right or wrong"; my religious patriotism is not that blind. I suppose there has always been a certain halo of courage around the man who deliberately goes down with a sinking ship, but there can be no practical or ethical good from such an act of martyrdom. I would not care to leave the church and father another Mennonite division; we already have entirely too many Mennonite branches jutting out in devious directions from the main stem. I do not know. I cannot but recall the words of Lincoln as he closes a letter to George Robertson, Lexington, Kentucky. "The problem is too mighty for me. May God in his mercy, superintend the solution."

I do not care to suggest that our church is face to face with some unforeseen, novel crisis; the spiritual carelessness and lethargy existing in our church today has enveloped years. The Mennonite Church must rededicate herself

in a united determination to preserve the basic, original doctrines of the Scriptures and the godly traditions of our historic church; this must be done, if we are to pass on to the succeeding generations the pure faith that our godly fathers bequeathed to us.

Someone has suggested that the church needs a great, strong, intelligent, spiritual leader to command us in our present situation; let us concede this responsibility to the Captain of our salvation, Christ Jesus. Another may say that our greatest need is a definite directive from God on our current church problems; let us find this directive in the Holy Bible and may we allow the Holy Spirit to be the guide of our church.

In yielding the spiritual leadership of our church to the blessed Trinity, we shall persevere till the very end; if we deviate from its injunctions, we shall lose our spiritual power and unity and we shall head for a place in some denominational cemetery where Protestant poppies grow.

In the ensuing lines, my readers will kindly permit me to suggest a few present-day issues upon which, with utmost humility and honesty, I propose to take my stand.

### The Word of God

As a denomination, we have always believed that in this great book are found the words of the Lord; its truth has been soul-satisfying and has been the creed of every great Christian. The Word has kept us in the straight and narrow way and has blessed our lives with a profound respect for the "Thus saith the Lord."

Many professing Christians indicate, by word or action, that they doubt whether God really means what He says; Mennonites are not immune to this malady. Of all spiritual illnesses, this is one of the most vicious. Belief in the literal, authoritative message of God's Word is the only safe basis for unity within the Mennonite Church. Let us return to our Bibles and find there the unalterable, eternal Word of God.

### Individual Responsibility

When Christ proclaimed His Great Commission, He was not addressing an organized committee or mission board; He was speaking to individual Christians. In saying this, I am not reflecting unfavorably on the work of our church organizations so nobly dedicated to the spread of the Gospel. What I do mean to say, however, is this: every Christian has a place of some type or description in the great work of world-wide evangelism. May the Lord help us to find this place.

Then, there is the area of personal life and conduct. The judgment, as depicted in Scripture, is not a trial of nations, denominations, communities, or families; it is a trial of every single individual. Every person must give account of himself before God. The immediate implication is this: God's standards for His redeemed children are considerably higher than those currently tolerated in many of our churches. A simple adherence to the outward form and practice of the church is absolutely inadequate, if the inner purity and holiness is lacking. Conclusively, we must say then, that everything we Christians think, say, and do must meet the approval of God if we are to live the most virtuous life and prepare for judgment.

### Scriptural Discipline

The spirit of lawlessness, so characteristic of our age, is catching. The general breakdown and, in many cases, the complete absence of discipline is producing its harvest of men and women, boys and girls who know nothing of self-control and proper conduct. The pernicious, modern philosophy of letting the child "grow up," unhindered, uninhibited, and undisciplined, is devastating. The typical American is said to be a person "who wants what he wants when he wants it" and no code of ethics seems strong enough to discipline his ambitions.

Discipline is never a pleasant task, but it remains a necessity. In our church we have frequently hesitated, procrastinated, and postponed indefinitely in matters of discipline, till now our church is constituted of "living and dead stones"; this ought not so to be. There is dead wood within the denomination, so much so that the church labors beneath its load. As in David's time, the sins of many professing Christians and Mennonites, dare I say, are "causing the enemies of God to blaspheme." May our church leaders, "who watch for our souls," be blessed of God in responding to the urgent need for Scriptural discipline.

### Church Leadership

Today, the men who lead the various segments of Christ's church need consecration; they need the spirit of aggressiveness; they need an enlightened conservatism. The ministry of our church must be men of the Bible, Spirit-filled men who love Christ and His church. In a day when the world, the flesh, and the devil are knocking at the church, we need men with holy boldness—men who are unfettered by the ties of salary or personality.

Some time ago a church leader stated that our church must have theologically trained ministers. This is true if he meant spiritual ministers who preach the Word, who promote evangelism, and who have regard for the stranger-pilgrim concept in Christianity. Any professionally trained theologian who lacks the



more basic essentials of the Christian ministry is dangerous.

Along with a strong preaching emphasis on spirituality and obedience to God's Word, there must be a kindred plea for separation from the world in all its areas, including attire. Our ministers should shepherd an engaging program of Christian service for their congregations.

In return for all the manifold responsibilities of our ministers, we as congregations are called upon to support them with prayer, love, and our material blessings.

#### *A Pure Life*

The Holy Bible abounds with injunctions for purity among God's children. The very essence of the new birth experience suggests a complete break with the shameful sins associated with impurity. Those who would ascend the hill of the Lord must have, among other things, clean hands and a pure heart. Christian men are admonished to lift up holy hands; in the same place (I Tim. 2:8, 9) Christian women are enjoined to adorn themselves in modest apparel.

No one can hope to maintain purity of life unless he has a strong desire for a pure heart, for holy hands, and for modesty, particularly as it relates itself to attire. With billboards, newspapers, magazines, and our streets and highways featuring immodesty as they do, we can hardly expect the unsaved to think or act in purity. The child of God must combat these ever-present evil influences by a resolute reliance upon divine aid and his own rigorous self-discipline.

Immodesty initiates and develops impure thoughts; impure thoughts are the germ of immorality; immorality is sin and, when unconfessed, leads to spiritual death.

The Mennonite Church record is marred with entirely too many cases of immorality; it has brought sin within the camp and has damaged our testimony in many communities. The sin has led some young people to the sacred marriage altar prematurely or, in other cases, has followed them throughout life only to recur in the individual's posterity. May the Lord help us to keep ourselves pure.

#### *Nonconformity to the World*

This Biblical doctrine is the over-all principle of the life of the Christian; from the beginning, God has called out His people from the sin of the world to a life of holiness. The areas of nonconformity are legion and significant; they must all emanate from within.

The basic foundation is the new birth experience, which is an absolute requirement of the one desiring divine sonship; this new birth experience calls for a walking in newness of life. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II Cor. 5:17).

Nonconformity to the world enters into our social life—the conduct and character of our associations; it gives directive on the amount and the kind of recreation; it enters into our business practices and involves the matter of stewardship. It applies to our personal lives in all ethical areas.

Regarding nonconformity in attire, I want to publicly declare my commendation to those Christians who, as an expression of their inward life, wear nonconformed attire. It is a serious thing to give outward witness of inward holiness; unfortunately many of our members are not able for this public testimony. In wisdom, our beloved church has recommended a dress standard for her members who are able; this is as it should be.

The veiling for Christian women, besides being a definite Scriptural command, is a symbol of nonconformity and we cannot expect to hold fast to this unless we maintain a comparable testimony in other items of dress. Christian women who deliberately fail to wear their veiling on opportune occasions forfeit their right to pray or speak to edification according to the Scriptures.

I pray that the spiritual young men and women of our church might rise as a body to embrace the doctrine of nonconformity to the world in all its areas; this we must do if we are to survive.

#### *Nonresistance to Evil*

Carnal man comes into the world with an inborn nature to fight, to maintain his own rights, and to resent submission to his fellow men. The new birth experience does not eradicate this nature, but it does place within a stronger power which enables the individual, with divine aid, to triumph over sin.

The way of love, taught so dramatically by Christ in His passion, stands as an eternal witness against the resistance to evil and the resort to force. The sons of God should exemplify, in all their dealing with their fellows, the love of their Father and Saviour. The use of untrue, unkind words, threats of retaliation, resort to law and the production and bearing of arms—these we believe, according to the Scriptures, are outside of Christianity and should not be found among our people.

Positively, we must dare to identify ourselves with Christ, the Prince of Peace. His immortal prayer, "Father, forgive them . . .," must abide on our lips to bless the injustices of both friend and foe.

Dear youth of the Mennonite Church, in this timely hour, you must build your life on the eternal Word of God; you must pay the price of consecration; you must serve your generation according to the will of God. Draw your line between right and wrong on the safe side and declare, "Here is where 'I'll Take My Stand' if God will be my helper."

Harrisonburg, Va.

## LA JUNTA MENNONITE SCHOOL OF NURSING

Clyde Mosemann, chaplain of the Mennonite Hospital, served as special speaker at the January meeting of the faculty. His talk centered in the teaching aspects of spiritual ministry to patients as it related to the student nurse and her curriculum.

W. J. Dye, Administrator, and Mrs. Maude Swartzendruber, Director of Nursing Services and of the School of Nursing, have been assisting with the building plans of the Rocky Ford Hospital which is to be administered in connection with the Mennonite Hospital at La Junta.

The January faculty social featured a travelog by Emma Hess in which she related experiences in her past summer's trip to Europe. Edna Amstutz, Betty Rice, Bernice Lehman, and Marcella Albrecht were the hostesses.

A number of the faculty attended District #18 Colorado Nurses Association meeting at Rocky Ford on January 14.

Edna Amstutz and Mary Mayeda have completed the Red Cross Home Nursing course given in Rocky Ford.

Marie Kauffman, Director of Extra-Curricular Activities, with Martha Grove spent the week end of January 19-20 in Denver and also visited the students on affiliation.

The Student Council met on January 21 at which time Faure Stuckey, physiotherapist, gave an illustrated talk of her participation in the Student Tour group to Europe in the summer of 1947. This tour is sponsored annually by the Association of Mennonite and Affiliated Colleges.

The Freshmen Quartette visited Pueblo February 3 and participated in tract distribution and also sang in the evening service at the Pueblo Mission. Members in the quartette are: Leabelle Troyer, Mary Slagell, Viola Diener, and Pearl Good. Joanne Keller and Rose Ortiz also accompanied the group.

A number of students, now on affiliation, have visited the School recently: Juanita Detwiler from Denver and Phyllis Snyder, Agnes Eby, and Leta Oyer from Pueblo.

The Mennonite Nurses' Association met at Miller Hall, February 3. Alice Eichelberger, President, conducted the business session. The devotional period was led by Betty Rice and centered around the theme of the home of Mary and Martha and Jesus' commendation of Mary in having chosen the things of the spirit. Irene Slagel, chairman of the program committee, introduced the program numbers. An excellent review of the new biography of Florence Nightingale by Cecil Woodham Smith was given by Leabelle Troyer.

Arlene Sitler gave an informal talk on the sidelines of her past two months' deputation for the School of Nursing in the South Central, Virginia, Southwestern Pennsylvania, and Ontario conference districts.

Musical numbers included "Prayer Perfect" by a quartette of Freshmen. Virginia Gomoll,

(Continued on next page)



## FAMILY CIRCLE

### A Father's Prayer

BY EDNA HULL

*God, do bless this small son sleeping—  
Make him good and wise;  
May I live so my shortcomings  
Won't show in his eyes!*

Oklahoma City, Okla.

### Teaching Church Loyalty to Our Children

BY MINNIE GRABER

A certain author waited for a number of years to publish a book on home life, until his own sons were fully grown. He wanted first to see them develop into fine Christian characters. He did not wish his book to testify to his own failure. One approaches a subject of this nature with a great deal of humility, but this should not restrain us from encouraging one another in working out an ideal very personal and precious to every Christian parent. Bringing up our children in the fear of the Lord, inspiring them in a love for Christ and the church, is indeed a great concern.

A most basic consideration in developing church loyalty is first of all to see that they are led to a love and loyalty to Christ Himself. Christ is after all the Head of the church. He is the Leader, the Saviour, the Helper. It is for His worship and His service that we go to church and take part in promoting the church's program. A personal experience with Christ is of greater importance in recruiting young people to follow Him than stressing the benefits they are likely to derive from being included in a Christian fellowship. Christ thus becomes the Ideal, the One loved, whose precepts and commands "are not grievous." The Christian life makes sense because it is lived in deference to a Person and is not a mere set of rules which must be obeyed. Nor is it entrance into a safe society where people love you more than you can be sure of being loved in the world. To be sure, there is joy in Christian fellowship, but a consciousness and unwavering love for this Person who has done so much for us is a mightier force for loyalty to His church. Children can soon decide that life is more interesting attending school functions or, more thrilling, attending ball games, but love for Christ as a personal friend helps them to relegate other even good and legitimate interests to their right place of importance.

Church loyalty finds natural expression in children whose parents are sin-

cerely loyal. We should not think that our children will consistently through the years give attendance to the church if we ourselves find it more convenient to loiter at home than to make an effort to be at the services and on time. Oh, yes, it may be that while they have special friends, or up to a certain age the church will be able to interest and hold them, but the casualties, by and large, are to be found among this group where parents have failed in a warm, loyal support of the church themselves. To be sure, there are exceptions. A young girl living in a vicious home environment, older sisters making sport of her, parents without one word of appreciation for her struggle to live a pure life, has in a year and a half not missed one occasion to go to the mission church. The Lord can bring her safely through the years ahead, but she is in a precarious situation. The father, who after a day's hard work drove a long distance to take his children to church-sponsored activities while he waited for them in the car outside, doing this year after year until they were old enough to drive for themselves, has his reward today. His six children are all loyal Christians. We should not forget that sacrifice is required here in a real way. Today there are many mission outposts to which workers, leaving the home church, give their services. Many of these have growing children. It is a sacrifice on their part, and yet we see that when done in the right spirit the Lord blesses those children in a special way. An adolescent boy from such a worker's family described to the M.Y.F. group in the home church the progress of the Christian movement in the new outpost. It was inspiring to hear him identify himself with the work and to see his understanding of this evangelistic effort. Many children in the Mennonite Church have fathers who give a great deal of their time to the church away from home. Here it is a problem of having the children sympathetic to the sacrifice involved. The mother dare not fret and the father must be thoughtful in sharing his experiences with them so that they come to feel it is a task in which the entire family is engaged. Yes, being loyal to the church is more than mere attendance at staged meetings, although too many parents are even lax in this. If attendance on the parents' part is so sporadic, fluctuating with the condition of the weather or the state of feelings, it can point only to disinterest and a begrudging, selfish spirit within. We are not set to be judges over why this one does or doesn't attend church, but if church loyalty is to be taught by parents it can best be set by example. It is another of those illusive lessons better caught than

taught. Children can soon detect what is considered important or what is held with halfhearted allegiance just by listening and watching how the parents talk and act about it.

Following is a series of questions which, if answered and lived with the right answer, contribute to help mold children to love and devotion for Christ and His church.

Have you led your children to know Christ as their ever-present Friend? Does the Bible hold a prominent place in family life? Are decisions, large and small, made in the light of God's Word? Is there a family altar? Do church leaders, missionaries, Christian brothers and sisters have prayer support? Are the interests of the church spoken of sympathetically and constructively? Are calls for help involving sacrifice of time, energy, or money answered cheerfully and wholeheartedly? Are the church publications read and discussed with interest? Do your children find church-sponsored activities a pleasant source of spiritual and social release?

I am conscious that implanting a loyalty for Christ and the church as I have mentioned it reflects directly to the parents' responsibility. Every man shall give answer for his own soul, but there is so very much that parents can do in helping to prepare the right answer. We are to bring up the "child in the way he should go"; we are to teach and talk when we sit, when we walk, lie down, or rise up. It is a full-time task—the parents' "task."

Elkhart, Ind.

### EXPRESSIONS OF APPRECIATION

I want to thank the many friends and relatives for their prayers, flowers, cards, and shower gifts during my stay in the hospital and since my return home. May the Lord bless you all.—Mrs. Ivan D. Martin, R. 4, Waynesboro, Pa.

\* \* \*

I wish to express appreciation and thanks to my many kind friends for remembering me with their prayers, visits, cards, letters, flowers, fruit, and other gifts during my stay in the hospital and since my return home. May the Lord bless each one of you in my prayer.—Mrs. John R. Kraybill, R. 1, Elizabethtown, Pa.

\* \* \*

I wish to express my sincere thanks to my many friends for the beautiful cards and flowers and visits and all the prayers offered for me during my illness at the Ephrata Community Hospital and while convalescing at home. May God richly bless you for your kindness.—Mrs. Reuben B. Widdus, R. 2, Lititz, Pa.

### OUR SCHOOLS (Continued)

\*Martha Grove, and Mrs. Marvin Rhodes were hostesses of the evening.

A large number of students, faculty, and hospital personnel attended the meetings of Josef I. Herschkowitz at the East Holbrook Mennonite Church.

A wedding of interest to alumnae was that of Geraldine Hansen to Kirk Wagner of Los Animas, Colo., on January 27.

—Arlene Sitler.



# TO BE NEAR TO GOD

## BASED ON THE DAILY READINGS FOR THE SUNDAY SCHOOL LESSONS

### Sunday, February 24

Faithful unto Death. Acts 12:1-5.

James had been the quiet one among the upper three, but to him was given the honor of being the first martyr among them. And when Herod saw the Jews were pleased that James was killed, he took Peter.

The time had come that they might die for Jesus. And they went willingly one by one until only one was left. John, we are told, was dipped in boiling oil but miraculously saved from death. Later he was banished to Patmos and, tradition says, made to work in a salt mine. But he was later at Ephesus and died a natural death as far as we know.

"Follow thou me," Jesus had told Peter after an inquiry that did not concern him. And He might have added, "I have died to finish the work the Father had for me to do. You follow me to do your work."

### Monday, February 25

Son of Encouragement. Acts 4:32-37.

We need more Barnabases—those who give everything they have to the Lord and are always in the thick of the hard work. They usually have only one talent, or at best two or three, but they use what they have to help others, who can do more than they can. They do not covet others' gifts, are not envious of some folk's opportunities, and encourage new believers and see that they have a part in the Lord's work. They are always the peace-makers, for they never seek their own advantage or comfort.

Here Barnabas sold his land and gave the money to the apostles. He was letting nothing keep him from going all the way with the Lord. His example would encourage others to trust the Lord fully.

### Tuesday, February 26

Recognizing Sincerity. Acts 9:26-30.

Being sincere himself, Barnabas did not distrust others. When Saul, a converted persecutor, came to Jerusalem, others were afraid of him. Barnabas told the Christians of Saul's great experience, which linked him with them as Christians. Then they joyfully received him.

How much better this way is than watching new Christians to see if they make some misstep. If we are sure they understand our standards and know we pray for them, the pathway of Christ will be made a road of victory for them. Barnabas was sure of Paul's convictions. He kept up on the doings of the church and had heard of the persecutor's great change.

Lord, help us to rightly evaluate our fellow men. Show us that our trust will often keep them on the right road. Because others trust us we have been kept in the household of faith. Amen.

### Wednesday, February 27

A Man Full of Faith. Acts 11:19-24.

Since Barnabas was a man full of the Holy Ghost and faith, he was sent to Antioch to teach new believers. Faith is one of the gifts of the Spirit. I Cor. 12:9. The blessed Spirit in us gives us the things we lack, whether they be faith, love, or hope.

It takes faith to see the good in new converts who have been out in sin. But Barnabas was able to see the good in his pupils and gave them time to develop into full-fledged Christians. He knew that since they had been born from above they were like a newborn baby—perfect, yet almost helpless. They needed food and encouragement that they might grow.

By faith we are enabled to see, Heb. 11:1; through hope have boldness for God, Rom. 5:5; by love serve one another.

### Thursday, February 28

Selecting a Co-worker. Acts 11:25-30.

Since Barnabas had the leading of the Lord, he knew how to handle the situation. He went to get Saul, who knew the Hebrew Scriptures, and was now established in the Christian faith. Did he know Saul or Paul would soon outshine him? If he guessed it, he was undisturbed from his selection. A whole year they worked with these new believers at Antioch. At the year's end, they were so well established in the faith, they gladly and spontaneously sent a gift to the mother church at Jerusalem.

What a team Barnabas and Paul must have been! Some one has said, "If I can't do something great, maybe I can train some one that can." That was the result of Barnabas' selection.

### Friday, February 29

A Missionary Team. Acts 13:1-12.

The workers at Antioch had increased to five. These still fasted and prayed that the Lord's will might be done through them. Are we sure that we are in the will of God? If not, maybe we haven't prayed and fasted enough. Fasting gives us more time for prayer. It also lets our bodies rest that our minds may be clearer. Real prayer changes things, starting with ourselves and reaching out to whoever we may be led to pray for.

After their fasting and prayer the Lord asked that Barnabas and Saul be separated from the work they had begun to greater labors. At last their great call had come! They were trained and ready. Once more they fasted and prayed and sent them away as a missionary team. One might wonder how soon they would have been called if they had only used a formal prayer, instead of really praying for God's blessing and leading.

Henceforth, Saul, the Destroyer, was known as Paul, the Worker.

### Saturday, March 1

Risking His Life for Christ. Acts 15:22-41.

The converted Levite, who left all to follow Christ, had instructed many, set the great Apostle to the Gentiles on his lifework, and now insisted on reclaiming a backslider. As a result there were two missionary teams that would be risking their lives for Christ. But of Barnabas' labors we hear nothing after this. We only know that he proved faithful and still was a good friend of Paul.

In the unfortunate incident that parted them, Barnabas went out of his way to keep peace. He could disagree in brotherly love with as fiery a man as the Apostle Paul.

—Mary Alice Holden.

### "OUR BELOVED BARNABAS"

#### Sunday School Lesson for March 2

(Acts 4:32-37; 9:20-27; 11:19-30; 13:1-4; 14:8-15; 15:1-6, 22-39)

Who gave Barnabas this good name? Who loved him so much? Acts 15 tells us it was the Jerusalem church leaders. Perhaps James wrote this out of his own heart's attitude to Barnabas. In Cyprus, in Jerusalem, in Antioch, and in some of the uttermost parts, Barnabas showed himself a true follower of Christ. And God gives him a great tribute when He calls him "a good man, and full of the Holy Ghost and of faith." Goodness is here, by God, related to faith in God and the work of the Holy Spirit in the life. Gal. 5:22.

The picture of Barnabas given in the Word will define goodness as it is found in a follower of Christ.

He "brought the money, and laid it at the apostles' feet." Very generously did Barnabas contribute to the common treasury of the early Jerusalem church. He probably labored afterward to support himself.

"Barnabas took him [Saul], and brought him to the apostles . . ." He rejoiced in Saul's conversion to Jesus Christ. He was bighearted to take in all who had seen the Lord. He really was trusting the Lord to have changed Saul. It was for this reason that he did not fear Saul. The apostles trusted Barnabas or they would not have taken him word.

"Men of Cyprus . . . [came] to Antioch . . . preaching the Lord Jesus." Might they have been influenced by Barnabas at home?

"Barnabas . . . when he . . . had seen . . . was glad, and exhorted . . ." Barnabas was not prejudiced against Greeks. He believed in Christ for all the world, which was a sure proof of his belief in Christ. This good man rejoiced in what the grace of God could do. Again the church shared their confidence in Barnabas to send him to this controversial situation.

"Then departed Barnabas to Tarsus, for to seek Saul." This good congregational builder knew when he needed help and was willing to get help, even a greater than himself. In this crisis Barnabas, in Christ, yielded all his pre-eminence to Paul and the great bridge between Judaistic Jerusalem and the kingdom of God in the world was passed over. Only

(Continued on page 189)



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Ford Berg is at his home awaiting entrance to a Pittsburgh hospital for surgery.

Bro. Tilman Martin will serve as assistant pastor at St. Jacobs, Ont., this summer.

Bro. Perry J. Miller and several students from Puerto Rico gave the evening program at Yoder, Kans., on Feb. 3.

Bro. J. C. Clemens, Lansdale, Pa., is awaiting surgery in the Montgomery Hospital, Norristown, Pa.

Bro. Daniel M. Smucker, Jr., was ordained to the ministry on Jan. 6 at the Ridgeway Mission in Harrisonburg, Va. The brethren J. L. Stauffer and D. W. Lehman were in charge of the ordination. Bro. Smucker has been laboring among the people in eastern Harrisonburg since the mission was built in 1946.

Bro. D. A. Yoder and wife, Elkhart, Ind., are spending several months in Florida with hopes that Sister Yoder's health may improve. Their address is 3741 Bayshore Drive, Sarasota, Fla.

Knollwood Park Gospel Center is an extension of the First Mennonite Church of Kitchener, Ont. In addition to Friday evening Children's Hour and Sunday-morning Sunday school, evening worship services were begun on Jan. 27. Bro. Elmer Gerber is superintendent.

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The Pigeon and Pigeon River congregations in Michigan had a conjoint service the evening of Feb. 3.

Bro. Christian E. Charles is leading the Monday evening Bible study of the Landisville and Salunga congregation in Lancaster County, Pa.

The young people of Elmira, Ont., gave a program at Floradale on Feb. 13.

A Mennonite Youth Fellowship meeting was held at Rohrerstown, Pa., on Feb. 16 with a panel discussion on nonconformity.

Church Hymnals have been placed in the Bay Shore Church by an anonymous donor.

Representatives of the Mennonite Central Committee have been calling on the State Selective Service Director in various states to prepare for the coming alternative service program.

A Christian Life Conference was held in connection with the Bible school at Berlin, Ohio, Feb. 1-3 with Orrie Kaufman, Vassar, Mich., David Beachy, Marilla, N.Y., and Alvin Swartz, Talbert, Ky., as speakers.

The Atglen Winter Bible School enrolled 145 students, of which 75 were men. Approximately 40 were from other districts and states. Instructors were Nelson E. Kauffman, principal, Hannibal, Mo., E. W. Kulp, Bally, Pa., Christian Charles, Salunga, Pa., and Isaac G. Kennel, Atglen, Pa.

Illinois ministers met at Peoria on Jan. 22 for a prayer service. Oddvar Berg, a Norwegian missionary from Tanganyika, gave the opening address.

Bro. John Lantz is providing an appreciated opportunity for the boys of the Zion congregation, Broadway, Va., to engage in woodworking projects.

A quartet from Goshen College, together with Edward Stoltzfus as speaker, were scheduled to give a program at the Beech Church, Lewisville, Ohio, on Feb. 17.

The enrollment of the winter Bible term at Hesston College totals 47 representing 13 states. Illinois leads with ten students. Second semester enrollment shows a net gain of seven, with a total of 276.

More than 50 ministers from nine different states attended ministers' week at Hesston College Jan. 29-Feb. 1.

Spring term at Hesston College will extend from April 21 to May 30. Instructors will be Walter E. Oswald, Mary M. Miller, J. P. Duerksen, and Melva Kauffman.

Bro. Carl Kreider and family were scheduled to sail from Los Angeles for Japan on Feb. 24.

The Mennonite Gospel Hour has added another station, WOHP, Bellefontaine, Ohio, 1:00 to 1:30 Sunday afternoon. The broadcast is heard from Worthington each Sunday morning at 8:30. Bro. Nelson Kanagy is director and speaker. Music is provided by a men's quartet and mixed chorus. The programs are tape-recorded.

A three-week Bible school closed at the Locust Grove Church, Belleville, Pa., on Feb. 1. A few more than sixty students were registered and a number of others attended part time. Bro. Ross Metzler, Lewistown, Pa., served as principal. Other instructors were Nevin Bender, Greenwood, Del., Harold Brenneman, Scottsdale, Pa., and Paul Yoder, Belleville, Pa.

A discussion of alternative service at the First Missionary Church, Fort Wayne, Ind., was held on Jan. 31 with Harold S. Bender and J. Harold Sherk as speakers.

## Visiting Speakers

Jan. 27: Erie Renno, Belleville, Pa., at Bart Chapel, Bart, Pa.; Harold S. Bender, Goshen, Ind., at Salem Church, Nappanee, Ind.; Allen H. Erb, La Junta, Colo., at Fairview Mission School east of Lebanon, Oreg., also 3 previous evenings, with 3 decisions for Christ; Joy Schrock, Upland, Calif., illustrated talk on European relief work at Los Angeles, Calif.; George R. Brunk, Harrisonburg, Va., at Bay Shore, Sarasota, Fla.; John Friesen, Eureka, Ill., illustrated talk on China relief work at Pleasant Hill, East Peoria, Ill.

Feb. 3: John B. Zook, Belleville, Pa., at Oakdale, Salisbury, Pa., and Maple Glen, Grantsville, Md.; Oliver Roth, Milford, Nebr., at Yoder, Kans.; Arthur Gingrich, at St. Jacobs, Ont.; Roy S. Koch, at Geigers, Manheim, and Baden, Ont., in interests of O.M.B.S.; E. F. Hartzler, Marshallville, Ohio, at Tampa, Fla.; John A. Kennel, Parkesburg, (Continued on page 188)

## Calendar

Mennonite Publication Board, Annual Meeting, Wayland, Iowa, Feb. 20, 21  
 Eastern Ohio Minister's Meeting, Leetonia Mennonite Church, Leetonia, Ohio, Mar. 4-5  
 Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13  
 Southwestern Pennsylvania Conference, Ministers' Meeting, Place Undecided, March 21, 22  
 Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
 General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5  
 Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
 Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, May 2-4  
 Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6  
 Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
 Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
 Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
 Boys' Camp (ages 9-12), June 28 to July 4  
 Girls' Camp (ages 9-12), July 5-11  
 Junior High Camp (boys and girls, ages 13-15), July 12-18  
 Missionary Bible Conference, July 19-25  
 First Family Week, July 26 to Aug. 1  
 First Young People's Institute, Aug. 2-8  
 Second Young People's Institute, Aug. 9-15  
 Second Family Week, Aug. 16-22  
 Victorious Life Conference, Aug. 23-24  
 Music Week, Aug. 25-29  
 Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
 Chesley Lake Camp, Allenport, Ont.  
 Boys' Camp, Aug. 9-16  
 Girls' Camp, Aug. 16-23  
 Young People's Camp, Aug. 23-30  
 Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14  
 Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15  
 Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
 Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

An increase of twenty for the monthly average in attendance at Palo Hincado, Puerto Rico, during January has been the result of special efforts put forth by the Sunday school members. A new system to inspire enthusiasm to come themselves and to bring new people is being used.

Bro. and Sister Nelson Litwiller, missionaries in Argentina, will be leaving on furlough early in April.

The Annual Conference of the Puerto Rico Mennonite Church was held at La Plata Feb. 15-17. Bro. J. D. Graber, who arrived in Puerto Rico from Brazil on Feb. 9, participated in the conference. He is scheduled to return to the States on Feb. 20 or 21. Pray for the work which the conference did.

Sister Winifred Mumaw, one of the workers at the Detroit Mennonite Mission, is scheduled to speak to the congregation at the Belmont Mennonite Church in Elkhart, Ind., in both the morning and evening services on March 9.

The sailing date for Bro. and Sister Alvin Hostetler, under appointment to India, has been delayed until Feb. 29, when they are to sail from New York to Bombay, with port calls at Port Said, Port Sudan, and Port Karachi enroute.

A Bible training school for young Christian workers has been started at the Ninth Street Mennonite Church in Saginaw, Mich., where Bro. LeRoy Bechler is in charge. The first meeting was held Jan. 5. Twenty-five are enrolled in the course.

Bro. and Sister Raymond Ulrich and four children from Roanoke, Ill., arrived in Puerto Rico, Jan. 29, for a month's stay. Sisters Esther Ulrich and Mary Ulrich, Eureka, Ill., and Jeanette Kauffman, Rensselaer, Ind., accompanied the Ulrich family to the Island.

Feb. 26 and 27 are the dates set for the City Missions Roundtable to be held at the Chicago Home Mission. Bro. Milton Brackbill, H. S. Bender, J. D. Graber, Levi C. Hartzler, Howard J. Zehr, and Paul Mininger are scheduled to participate in these roundtable discussions.

The Jefferson Street Mennonite Church in Lima, Ohio, has requested prayer for two young mothers who have accepted Christ, but whose husbands are unsaved; for a middle-aged man who recently came to Christ from Catholicism; for a young man desiring deliverance from alcohol; for a young girl now placed in a T.B. hospital; and for a young married couple with five children who have recently accepted Christ.

Seven members from the Betania congregation at Pulguillas, Puerto Rico, are serving as Sunday school teachers. Five serve at Betania and two at Pedro Garcia and Coama Arriba, outposts of Betania.

## Spring Missionary Day

March 16, 1952

**Boys and girls**—plan to invest quarters as a missionary project this summer. Ask your superintendent about quarters.

**Young people**—Organize your youth group to sponsor a youth missionary project. Contact your superintendent or write to the Mennonite Board of Missions and Charities, Elkhart, Ind., if you need capital.

**Parents**—Encourage your children and young people to participate in the missionary activity of your congregation and your mission board.

**Superintendents**—Solicit the co-operation of every teacher to see that every child, young person, and adult is provided with an adequate opportunity for the expression of their missionary interest—Savings Banks, projects, mission Sunday schools, etc.

**Teachers**—Seek to bring every child or adult in your classes to a meaningful participation in the missionary outreach of the church.

The building work at Bethet in Bihar, India, is progressing rapidly. The three serv-

## Your Treasurer Reports

We have recently received requests from the Saginaw, Mich., and Mathis, Texas, missions asking for funds to help purchase books for a church library. In both cases, the superintendents feel that having Christian books available in the mission will be helpful in the mission work, particularly among the young people who have been attracted to attend the services. This is the type of project which is very much worthwhile and one which can be sponsored by Sunday school groups.

There are many good books which can be purchased which will be helpful in mission work and would be of great assistance in the above programs. Anyone who would like to contribute funds to be used for this purpose can send them to this office and designate them for "purchase of books for Saginaw or Mathis missions." When funds are received, they will then be forwarded to the superintendents who, in turn, can arrange to purchase the type of books which will be useful in their work.

**H. Ernest Bennett, Treasurer**  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Bro. Don Snapp visited the Michigan Mennonite Bible School, Fairview, Mich. on Feb. 10 and 11 in the interests of voluntary service. He spoke in the daily chapel service at the Canton Mennonite Bible school, Canton, Ohio, on Jan. 28.

A nurse is needed at the Kansas City Children's Home. A request has also come for a practical nurse, an assistant cook, and a maid for general cleaning and laundry work at the Braeside Home, Preston, Ont., which is operated by the Mennonite Mission Board of Ontario. Jesus taught his disciples to follow His example in ministering to others. If you are interested in answering the call to service, write the Secretary for Service and Relief.

A summer service unit at the Hannibal, Mo., hospital is dependent upon our finding a Mennonite nurse willing to serve there for wages during the summer vacation period from early June to the end of August. Three other persons will be accepted by the hospital if a nurse is available. This is an earning unit open particularly to students who need to earn for their next year's school expenses. In addition to working in the hospital, the unit members have opportunity for fellowship in the mission program and in the Christ for Today evangelistic campaign. Is there a nurse who would accept this position and make possible the organization of an earning unit for other students at this hospital?

ants' houses are finished besides the garage. The foundation for the bungalow is also finished and a crew of bricklayers will probably be laying the walls by the time this is in print. Praise the Lord for this rapid progress.

Students from the Canton, Ohio, Bible school held at the First Mennonite Church, presented programs at Walnutcreek, Kidron, and Pleasant View churches in Ohio on Sunday evening, Feb. 3. The annual Christian Life Conference followed on Feb. 8-10, with Bro. Milton Brackbill and Stanley Shenk as the guest speakers.

At the New Year's Fellowship held on the mission compound, the Indian brethren of the Chandwa church in Bihar decided to construct a new church house after the rainy season. The new church at Hisri is ready for the roof. This church is being built by contributions of the Bihar Mennonite Church.

The second issue of the "Children's Home News" is being printed. Anyone interested in receiving this paper quarterly as it comes out may have it for the asking by writing to Glen Yoder, Mennonite Children's Home, 1620 South Thirty-seventh Street, Kansas City 3, Kans.

(Continued on page 188)





The nurses' residence at Shirati station.

## First Experiences--Shirati

BY MARY HARNISH

One year ago the Victoria Lake Steamer on which I was traveling glided into the Musoma pier. As I stepped for the first time onto Tanganyika soil many things crowded my attention: missionary friends, natives, the little town, flowering trees, and the wonderful rock formations. The lake breeze was warm under the hot noon sun. Soon at Bukiroba we joyfully met a group of African Christians who greeted us with "Jambo." That first afternoon we had communion services in the mud-brick church with its arched open doorways and windows. The songs were in a familiar tune but the words were unknown to me.

At the closing school day at Mugango I was both surprised and pleased to see the ability the Africans showed in planning and presenting a program of drills, recitations, and music. The native food, ugali, was served to the crowd, but a table was set and European food served to the guest speakers. Being new in the country, I was seated at that table.

We traveled by lorry from Mugango to Musoma. People, baggage, food, live chickens, bicycles, everything was put on back and top of the lorry. I was given the front seat. One more mother found room somewhere around the edges, but her two small children she placed in my care and before going far on that bumpy ride they were both asleep. I guarded them carefully as there was no door.

To reach Shirati we had to cross the bay on the ferry. The wind was favorable that Saturday morning and the crossing was made on time. The remaining fifty-five miles we traveled by bus. While yet a distance from the station I got a glimpse of the hospital buildings.

Monday morning I was eager to observe the hospital work. While there a mother was

carried in who had given birth to a two-pound, seven-ounce baby and was to bear another. The second baby weighed three pounds. These immature babies could be kept alive only by external heat and frequent tube feedings with careful procedure. I took the twin babies to my room for several weeks and they were my first nursing charges. It was a battle for life but they lived. Today they weigh fourteen and seventeen pounds.

Early one morning I heard loud prolonged crying and shouting. It was the heathen wailing over a departed one. The continual wailing is kept up by different groups of people as they come to the village. The Africans call this a "crying."

It was Easter eve and as the sun was setting over the lake a group of African Christians walked quietly to the cemetery at the edge of the compound. Zephania, a Shirati elder, carried the body of their darling baby girl who had passed away that afternoon. No wailing or crying was heard as the little form was laid beneath the sod. Instead there was a short service and singing. The parents helped to sing and the father gave a testimony, then helped to place thorns over the grave to protect it from the hyenas. What a joyful contrast to the former death!

After the Africans had gathered their harvest a service was held in the church, at which time the Christians brought a portion of the grain. After seeing the hard labor by which it is produced I was impressed to see the women come with large baskets of grain on their heads and place them at the pulpit as an offering to the Lord.

It was my first time taking night calls at the hospital when a call came from the maternity ward to help with a delivery. Labor progressed normally and the baby was delivered, but my experience was one of defeat when, after trying everything we knew, the baby would not breathe. I realized anew that it is in the hands of the Lord to give life.

Returning from Tarime at five o'clock p.m. we came to the Marari River and found it too full to cross. For several hours we watched the water rising, then it began to recede. Shortly it began to rise faster than before. This was my latest "first experience." After sixteen hours of waiting we were able to cross it the next morning and reached home in three quarters of an hour. We were prepared with food, water, and blankets on this trip.

God's faithfulness during this first year in Africa has encouraged us to go on with confidence in Him. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake. Wherefore should the heathen say, Where is now their God" (Ps. 115:1, 2)? As we continue to live and work among these people may they see that our God is a Holy Spirit living within, and hear what His mouth has spoken, and know that He has an all-seeing eye, and ears that hear, and a guiding hand, and that He walks where He will. Their idols are not so.—Africa Annual Report.

## Missionary Children's School

BY MRS. SAMUEL TROYER

The school year of '50 and '51 found us filled to capacity with twenty-one pupils. This was the peak year for missionary children, as seventeen of the twenty-one pupils were from our own group. We had one child from the Africa Inland Mission and three miner's children. This was also the first year we had all eight grades and so our schedule was also filled to capacity.

In the beginning of the year we appointed officers for our school paper, "Hilltop Breezes," which was published four times during the year. A program committee was also appointed to plan special features for each Friday afternoon. These features consisted of a variety of activities. Sometimes special programs were given or the afternoon was spent in drills. At other times the afternoon was given to storytelling or poetry. The Current Events and Weekly Readers also were enjoyed even though the news was no longer current by the time we received it.

Whenever possible one period a week was spent in the swimming pool in Musoma where Dorothy Smoker taught the children to swim. By the end of the year every child could take at least five strokes.

In December the children gave a public Christmas program which was attended by most of the parents and a few Europeans from Musoma. Our first commencement was held in May with three graduates. This was the high spot of the year.

The term for '51 and '52 began August 29 with only fifteen pupils enrolled. Later we added two more to our family. However, in December one of our miner families moved to Arusha and so we lost a pupil, which now leaves our family numbered sixteen. This year there are only eleven children from our own group. Two children represent the Africa Inland Mission and Pentecostal missions—one a miner's child and one an agri-



cultural officer's child—and our little Polish boy comes from Mwanza.

One of the high spots in this year's school life was the morning we ate a hurried breakfast and went to Musoma in time to hear the governor of Tanganyika address the Africans. Later in the day we were honored by having the governor's wife, Lady Twining, visit our school and give a short talk to the children.

This year instead of giving a Christmas program, as we usually do, we changed it to a Thanksgiving program as it was just as close to Thanksgiving as Christmas time.

We have changed our school term into three-month periods, with three months of school and one month vacation. Our first term was extended to fifteen weeks so that our last term can be shorter. This will give those who go on furlough time to get home in time for the coming school term. This change has been made so that those having children in high school at Kijabi and also at our school will be able to have their children spend at least part of their vacation at home together.

This will probably be the last year of school on the Bukiroba station. All are eagerly looking forward to the spacious new school and dormitory which the Lord has made possible through the help of so many of you. We are constantly praising the Lord for the way He is leading in the work. We crave an interest in your prayers that this school might be a little "lighthouse" in Africa and that it might always be "to the praise of his glory."—Africa Annual Report.

## That the Works of God Should Be Manifest

BY ELVA B. LANDIS

We sometimes wonder and say "Why" when we see circumstances which bring patients to us for treatment and into contact with the Word and the love of God. Here is an answer: "That the works of God should be made manifest" (John 9:3).

Let us pass through the hospital and briefly look at a few of these cases. You may have read about Nyalomba who was struck with lightning and had third degree burns over practically her entire back. She has now accepted Jesus Christ as her Saviour. Pray that she may taste a still deeper love.

Several meningitis cases have been cared for by us in the past months. One delivered a 7½-month baby when unconscious in her illness. She got well. Another one was attended by her old heathen father who at first was unco-operative but soon began to put his faith in our ability to care for his daughter. He made a marked change by the time his daughter died a month later. Pray that the Spirit may follow him until he is healed from his soul's sicknesses. The parents of another girl caused considerable difficulty in the ward. Their daughter was unconscious for five days, but today is a robust, healthy girl. She recovered with defective hearing as a result of severe brain damage. Those parents saw the love of God manifested in a new way.

Is it possible that 2½ and 3-pound babies should live in Africa? Until recently the answer would have been "No." However, many marvel at the way in which God used our hands to care for a pair of premature twins until today, when they are one year old, they are fourteen and seventeen pounds and are trying to walk. We feel that God has a place for them in His vineyard or He would not have spared them. They had every reason to die, but went ahead. The main instruments by which they were helped were a gavage tube and a hot water bottle. We had no oxygen and no incubator. Why did they live? "That the works of God should be made manifest."

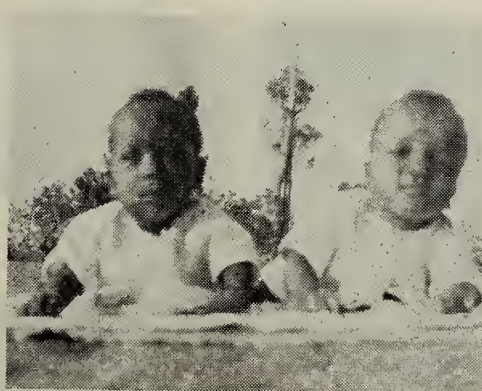
Last month a four-month-old child was brought to us for treatment. She had been beaten by a drunken member of the family. On first appearance one was sure she would die from injuries of a fractured skull, but now she greets us with a loving smile each morning. Even our helpers marvel at the change. Cases like this just didn't get well before the mission was here.

The other day a prenatal patient went into convulsions. Her relatives thought cold water must be poured on her, and that she would die if she lay down. With God's help we saved both mother and baby. I say "with God's help," for both were so nearly gone that we ourselves could do nothing. It was the "works of God . . . made manifest" to those heathen relatives.

We have a man here at present with a deep laceration of the leg because of drink and argument. Another has a deep laceration on the arm to the extent that the bone was cut through. This was the result of a fight. These men in their sin were given opportunity in this way to hear of God's love. Their healing will manifest His works. Both are on the way to recovery. Pray for healing of their souls.

About one hundred leper patients are under treatment at the present time. They too came seeking for medicine for physical healing, but are also receiving the Word of God each day. Pray that these patients may be brought into the fold.

Each day our patients hear of God's love. Each day we work with them and have opportunity by our lives to witness to them. Pray that we may ever be faithful in His service.—Africa Annual Report.



Twins delivered prematurely at the Shirati hospital in Tanganyika and cared for by Elva Landis. They were ten months old when this picture was taken.

## Bones—Mugango

BY MIRIAM WENGER

Bones, bones, bones! Dry bones! A whole valley full of them! Bones, disjointed; bones, worm eaten; without flesh, without life. Bones, too dead to hear the call of life; too dead to be concerned; too far gone to come forth! Oh, misery; oh, horrors of it all! But then a voice, a still small voice, a shaking, a coming together, a covering of flesh and life imparted! Blessed Lord, how marvelous! New joy imparted, new grace bestowed, new power given; a walking forth!

One glance back and bones are seen lying there in the valley, still unmoved, untouched—but wanted, yea, longed for and prayed for too, but still too dead to move. God, awake and save them ere the eternal day dawn and meet them in this rotten decayed stage—too dry for life.

I don't like to write about dry bones. I like to write about hearts of flesh filled with the Spirit of God, but when the dry bones lie in so many places we must speak out about them and shout to Christians, Arise, believe, and pray.

Some of these bones never had any flesh spiritually, and others had flesh but it was eaten off by the birds of the air until seemingly none remained.

The above seems to be the picture of the Mugango area this past year. In general terms, there has been a growing coldness in the lives of a number of the Christians and believers, resulting, of course, in few conversions and many neighbors still unconcerned.

In the months of March and April the Lord spoke to a number of girls and gave them new release and sins were confessed. Then again in October and November the work went deeper and souls began to look to God for cleansing and forgiveness. Not all of these have paid the price of full surrender but we believe God will carry on what He has begun.

A number were baptized and brought into church fellowship in the Mugango and Majita area. Several Bible conferences were held and these were with blessing to those who attended. A number of women accepted the Lord and seem to have a desire to continue faithful. One old man has separated himself from his old life and each Sunday morning finds him in the house of worship. He was one who never attended church.

A good part of the year our station was without a pastor. Our ordained native brethren were in the pastor's course; the Leathermans were moved to Bukiroba several months before leaving on furlough in June at which time Sister Phebe Yoder also returned to the States. Since September Clyde and Alta Sherk have been stationed here. We are glad for their help.

Necessity demanded that considerable time be spent in the building of the native teachers' houses. Each year we hope these tem-



poral buildings will suffice so that more time can be spent on spiritual buildings. We long more than anything else that foundations be laid in Christ Jesus rather than foundations in stone and mortar. Some buildings are necessary and so with this program we can only pray that Christ be glorified in the use of these buildings.

Three natives are in charge of the dispensary work at Mugango. Their work is appreciated by those who come for treatment. The wife of one of the dressers does quite good work in midwifery and during the year

her services were greatly appreciated by a number of mothers. She has a little family of children herself but she is always willing to go out and help others.

One new outschool was opened during the year at Nyakatende. Attendance has been good and a number of souls responded to the call of Christ.

Now as for these other dry bones—we believe God will cover them with skin, put breath in them, and that they SHALL live and that they SHALL know that He is the Lord. Ezek. 37:6.—Africa Annual Report.

## The Saints at Bumangi

BY ELAM AND GRACE STAUFFER

On many of our stations one of the first buildings you see as you enter the compound is the church. It is not so at Bumangi. You might be walking among the houses and suddenly remember that you have not yet seen the church. Then we would tell you that it is down over the hill and we would walk down the lane lined by trees and see the grass-roofed church. But that is the building. Actually you would need to step inside and see the saints on a Sunday morning and help them sing Kizanaki to say you saw the church.

The saints here number thirty men and twenty-two women. This number includes a few from the outschools. Their spiritual condition differs with each one, of course, for some are healthy, some are hobbling along, and a few are sickly. One of the sick ones asked for prayer yesterday and how we long that she might be completely whole again. Perhaps in summing up our needs as a whole, we might say we need to be shaken out of our complacency and have our eyes fixed more on the Saviour. Then things, such as farms, wages, and clothes, would grow dim and souls, needs, and Jesus would occupy our time and effort.

The saints here are an interesting group

as they work together. There is the church garden that is dug, planted, and cultivated by the group. That food is used for special conferences or the entertaining of guests. Sometimes they are asked by some outside person to build a house or cultivate a garden and are given a cow. Last week when General Church Council met here they butchered the cow they had gotten for some work they had done, and with it entertained the church elders. Just recently it was decided that each member (men and women) should pull a certain number of bundles of grass for re-roofing the church. We paid the car trips to bring it here and the men roofed the church. They also built the house for the Nutting girls. These girls have a European father and an African mother. The father is away off in Rhodesia and the girls wanted to live near the mission. They are dear saved girls and we thank the Lord for them. We thank the Lord, too, for the loving labor of the saints here in building that house.

Some of the District School boys are in the group of saints here also. They, of course, are here only during the school term, and are not Wazanaki nor do they have their membership at Bumangi. They attend prayer meeting, Sunday school, and church, and

some come to fellowship. They are largely an adolescent group and so bring us the blessings and problems that are peculiar to that age. We remember them as saints growing up in Him.

The challenge that is before the Bumangi church is how they shall meet the crying needs for evangelism around them. No new outschools have been opened for some time, which is a reproach in itself. True, there have been many evangelistic trips, quite a few Gospel teams, and they see the need, but when they are together discussing the matter they sit and wait and hope the other person will be ready to go and be an outschool teacher. They see the challenge of Kagina Keru, Kisaka, and to the Wanandi, but have not yet given themselves to meet that challenge. For example, Amon and Esta are a dear, saved, prized couple. He says he was called to Kisaka in 1948 but they are still here running their little farm. His farm, his mother, etc., almost make him believe that perhaps after all he was not called, and so Kisaka is still without a leader.

So in closing, we praise the Lord for the strides the church has made this year in the matter of giving. They have awakened in a new way in the giving of tithes and offerings. Contributions have stepped up. We note in them also a concern for spreading the Gospel. Now pray with us that the coming year may be marked by the giving of themselves for the ministry of evangelism.—Africa Annual Report.

The dilemma of British missionary societies is illustrated by the report of the Baptists. In India and Pakistan, for example, the society faces increased opportunities with inadequate resources. Indian and British workers maintain existing programs and are physically incapable of taking on any more duties. The report reveals that the society today has only 165 European missionaries in India and Pakistan, compared with 230 a quarter of a century ago. With the time ripe for advance, there are only enough recruits to replace the missionaries now retiring.—Condensed from *Christian Century*.



Outschool teacher Jona in the center and his wife, Lea, to his right. The woman beside Lea is Nyakatugu, in the story of "The Vision That Brought Salvation," which appeared a number of weeks ago.



A Gospel team to Kisaka. Some of the team were from Bumangi and some from Shirati. Amon is the first one in the front row, reading from left to right.



# "By Little and Little"--Nyabasi

BY SIMEON W. HURST

The above promise of God to Israel before their conquest of Canaan to drive out the enemy by little and little came to my attention recently in thinking and praying over the Lord's work at Nyabasi during this past year. Truly the Kuria people have been coming into the kingdom only little by little. The devil would try to tell us we might as well give up and go back to America as this tribe just doesn't go in for religion and especially not for the deeper things of salvation like some other tribes. We know, however, that such lies come from the pit. Praise the Lord, at the end of another year we can testify to the fact that the power of the devil by little and little is being driven out of the hearts and lives of these people. More and more the Lord is revealing Himself to them as the mighty One to save from all sin and uncleanness.

There has been no startling increase in the church during the past year. There have been few men and women who through testimony and baptism have identified themselves with those who are on the way to the glory land. One sees definite new life and victory manifest in the lives of a few of the Christians. This has been evident in a closer relationship with their Lord, a greater oneness between them, and an increased burden for the lost. Several of the older sisters have been quite ill but have come through with a shining testimony of Jesus' sufficiency even during times of trial. We are sorry to say, however, that not all the members here are in good spiritual health. Materialism, or in more simple language, a love for this present world is slowly sapping the life of some. Many who formerly were quite content with their few belongings have become awakened to the fact that money is something to be desired. The tremendous increase in prices has tended to make people money conscious so that jobs with higher wages are sought and evangelism is neglected.

Praise the Lord, there are a few who have a vision of the lost multitudes. An evangelistic trip of several days was made to Bunjari, an adjoining land to Nyabasi. The people of this land have been in our prayers for several years. The greater part of one day was spent in visiting villages and an open-air meeting was held Sunday morning in the shade of several wild fruit trees. The group that gathered consisted of about seventy men, most of whom were old men whose good will means a lot when entering a new district. The Lord gave wonderful opportunity to testify to these old men that there is a way of deliverance from the terrible bondage of sin. These folks seemed eager for a place of worship. The prayer challenge is now before us for someone to move to that place as a leader among these people. Will you take up this as a challenge to you to pray forth one of God's choosing? Bunjari is an exceedingly needy land where the darkness of heathenism

is still reigning and it seems like an open door for the Gospel now.

Another definite evidence of advance for the Lord's church at this place has been the establishing of several Christian homes by young people of this tribe. The first wedding where both parties were baptized and where the marriage dowry was in accordance with the government regulation was held during this year. The devil has been trying hard to keep Christian homes from being established, but little by little the victory of our Lord is being manifest in this. Through the ministry of the school and work among the young



A wedding at the Shirati church.

people of this tribe a nice group of boys and girls have accepted the Lord as their Saviour. From among these we believe that more Christian homes will be raised up as a testimony to our Lord's power over the enemy.

As we look back over the eleven years of this station's existence it seems so little has been accomplished and a mere handful have been saved from multitudes who are still going on fulfilling the desires of the flesh and on the way to an eternal hell. Thank God, however, for the handful. Pray with us for this handful and pray for us also that we with them may be firebrands of the Lord, heralding forth the good news of salvation. By little and little the Lord is building His own church from among these people. May many more yet become a part of His bride ere He returns.—Africa Annual Report.

We have been reminded in recent years that the Mennonites originally stressed the cross and martyrdom. Discipleship at any cost and obedience to the will of God were the focal points of faith and not so much a "cozy experience" of inner enjoyment. This faith when applied to peoples of different social backgrounds made them into closely knit brotherhoods that have been called prophetic and "forerunners of better things for all." These brotherhoods expected to pass through persecution in order to form the body of their Lord. Today a shrinking world with its many peoples, made of one blood, needs such brotherhoods.—Grant Stoltzfus.

## From India

On Sunday, November 25, we had the wonderful joy of witnessing the baptism of five men and three women from this village. Another woman has accepted but was sick, and another boy couldn't be present. The following Sunday they will be baptized. There are others who are considering, but the cost seems too great for them. The ceremony of baptism seems to be the big step to take in breaking from the past. At this time the men cut off their choties, the Hindu lock of hair which is left to grow out of the back of their head looking much like a pig's tail. The women also remove silver bracelets from their arms, the jewelry in their noses and ears, the bracelets on anklets, and the rings on fingers and toes. They also go into their houses and clean out all the idols and remembrances of the Hindu religion. Theirs is a literal cutting off from the things of the past and we pray that this may be more than a cutting off, but rather a renewing of life to live for the glory of God instead of for Satan. —Allen and Elsie Shirk.

## Women's Activities

The guests in our Homes for the Aged appreciate hearing from their friends and families. Only occasionally one seems to be forgotten or feels he has been forgotten. Recently the following card written by one of the members of one of our Homes was returned because of improper address:

"My dear Sister:

Will drop you a few lines. I am feeling very tough for awhile and if I don't get to feeling better I will just keep staying put. It seems like none cares about coming to see me—not as much as writing. So why should I do all the visiting? Would you be like me? Well, I must close for now. Answer when you feel like it.

As ever,

Your brother."

What can our sewing circles do to bring cheer and comfort to one such as this who feels lonely? Could we write to the superintendents of our Homes and ask for the names of persons who are particularly in need of companionship? If you know of members from your community or your congregation who are spending their closing days in one of our Homes, do write to them, stop and visit them when you can, remember them on special occasions, but also at times when perhaps no one else will think of paying a visit or of sending a token of remembrance. The guests in our Homes are well cared for and provided with comfort and security, but there are always a few who spend their days wishing for the presence of their friends. For these we want to provide additional contacts with friends.



## THE KINGDOM TO THE SOUTH

V

By J. D. GRABER

The other day I heard someone singing in Spanish, "God Bless America." At first I thought they had pirated it from us. This is our song. America is our country. But I soon thought better. This Argentina is America just as truly as is the United States of North America. It is remarkable how well the song fits this country: "From the mountains to the prairie, To the ocean white with foam." How well that describes the United States of North America! But it also describes Argentina. In the center are the vast, fertile plains. To the west are the snow-capped Andes, higher than our own Rockies. Along the eastern border flows the mighty Parana River, with its near neighbor marking the Uruguayan border, the Uruguay River. And when we speak about ocean we must remember that Argentina is also limited on the east by the same Atlantic Ocean. To the Argentine this is likewise "The land that I love," and in patriotic fervor should he not also ask God to bless his America?

You may have noted that I have referred to our own country as the United States of North America. In the first place we "Americans" have a great deal of arrogance when we fill in the blank on a government or customs sheet indicating that our nationality is "American." One may fill in "U.S.A." at that point. Even "United States" is not enough, for there are several united federations of states in the world and unless we specify where our own United States are we are not clear. Just because we are big, rich, and powerful is all the more reason why we could well learn humility and not assume that "Americans" are citizens of the republic known as the United States of North America.

There are other respects in which Argentina is like our own United States and Canada. With the exception of a small aboriginal Indian population, everyone in Argentina has come here from some other country, mainly from Europe. I was impressed by this in the Mennonite congregation at La Falda a few Sunday evenings ago. Here I met a man whose parents had come from Switzerland. Since he was the only man present whose language I knew I chatted with him in Swiss German, for my mother had also gone from Switzerland to North America. There were two brothers, Armenians, who themselves had come from Turkey. Another Armenian and his family were there. Several had come from Italy, either in their own or a previous generation.

There were those whose ancestors "came over on the Mayflower" as it were—descend-

ants of the earliest European settlers and now the rooted in, the real Crillos, the ones to whom this country belonged before the rest of the newcomers from Europe moved in. At Tres Lomas one of the members is an Englishman, born in London. At Cosquin I met a brother born in Austria, while those from Italy, Spain, and other South European countries are common.

In a real sense Argentina is more of a "melting pot" than our own country. Here the Spanish language and the prevailing culture are perhaps more dominant than our own so-called "American" culture. The Spanish people are very slow to learn anyone else's language. When you are here you speak Spanish. Why should anyone bother about another language? Nationalism, more strong than our now flourishing variety in North America, quickly melts down the various foreign languages and customs and makes of everyone a loyal Argentine. There are large ethnic groups in this country who preserve something of their own language and custom for a generation or two, but apparently this is much more difficult here than in the U.S.A. and Canada. Unless special effort is put forth our own missionary children do not even learn to speak English. There are not very many of them with whom I can talk. But why should they learn English? The answer to this question is not at all obvious when asked here.

Establishing the national church is the relative problem that concerns missionaries. We do not use the word "indigenous" here. It sounds here exactly as it would in Iowa or Pennsylvania. A national church—self-governing, self-supporting, and self-propagating is the ideal we seek. To fuse men and women of all these diverse nationalities together into a common brotherhood is a big task, but the national melting pot process makes this easier.

When missionaries first arrive in any country there is no church. As they succeed in winning converts and establishing congregations the total responsibility for government and control rests with the foreign missionary group. But the time comes, as it certainly has arrived in the Argentine Mennonite Church, when definite steps must be taken to inspire greater congregational loyalty, create a renewed consciousness of brotherhood and community, thrust greater responsibility for government, support, and evangelization on the national church. The missionary here will now more and more cease to be a pastor, and he will need to recapture his primary function. When the church is established the missionary moves on to new fields and new areas of pioneering evangelism. He may stay near by; he will continue to be an active member of the church; but the center shifts from mission to church. It is gratifying to see this in process here. A truly national Mennonite Church with its

roots deep in the soil of "This other America" is coming to birth.

via Elkhart, Indiana.

## M.C.C. Weekly Notes

### Recent Shipments Nearly One-third Million

The following shipments of Mennonite relief materials with a total evaluation of \$323,394.07 left port during November, December, and January of this year:

**To Austria:** 25 tons flour, 16½ tons clothing, bedding, shoes, and Christmas Bundles. **To Germany:** 30 tons navy beans, 264 tons flour, 48 tons clothing, bedding, shoes, soap, and 18 tons Christmas Bundles. **To Formosa:** 389 lbs. bedding, clothing, and school supplies. **To Hong Kong:** 4½ tons Christmas Bundles, clothing, bedding. **To Paraguay:** 8 tons miscellaneous equipment. **To Jordan:** 16½ tons Christmas Bundles, clothing, bedding, and shoes.

The ocean freight expense for these shipments amounted to over \$18,000. A considerable part of this will be reimbursed by the U.S. government and the United Nations, but the current outlay must be borne by the relief fund.

### M.C.C. Headquarters Personnel Notes

David Karber of Blaine, Washington, has joined the M.C.C. office staff, to assist in the work of referring conscientious objectors to civilian work which is approved by the government as work contributing to the "national health, safety, or interest." The Presidential Regulations on the conscientious objectors' draft are not yet released, but preliminary contacts have been made with a number of State Selective Service Directors to determine more clearly the nature of the service which the church may be able to render to young men in connection with their assignment to civilian work.

Current personnel needs for the M.C.C. include secretaries, particularly one with experience in mimeograph operation and some art work. A cook is needed for one of the M.C.C. mental hospitals.

### More Espelkamp Books Available

The M.C.C. workers in Germany have sent additional copies of the book *Espelkamp* by Emily Brunk, which are now available at one dollar each or five for \$4.00. This book, described by many readers as "an excellent piece of work," describes vividly the plight of the refugees for whom this new community is being developed. The part which the M.C.C. workers have had in changing this former Nazi munitions depot into a Christian community is an example of the opportunities for spiritual rehabilitation which characterize many of the present relief projects in Europe.

Released February 8, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

There is no limit to what can be done if the Church will meet the present challenge with a program geared to the opportunities of the new day.—Minnie E. Sears.



# CHURCH CORRESPONDENCE

## WAUSEON, OHIO

(Tedrow Congregation)

Dear HERALD Readers: Our fall Missionary Meeting was held Nov. 25 with an all-day program. Bro. John Mosemann was the visiting speaker. He especially stressed the missionary needs all over the world today and the fact that every born-again Christian is an ambassador for Christ.

In December Sister Marie Yoder spoke to us of her work in Puerto Rico, and on Dec. 23 the children of the church gave a fine Christmas program with a chorus in charge of Sister Kathryn Aschliman.

At the present time our pastor, Bro. Roy Sauder, with his wife and small son, John, are in Johnstown, Pa., for the six-week Bible school. Although they are greatly missed here, we are glad they have this opportunity for further study from God's Word.

During Bro. Sauder's absence we have been privileged to have a number of visiting brethren with us. On Jan. 6 Bro. Henry Wyse spoke in the forenoon and Bro. P. L. Frey in the evening service; on Jan. 13 Bro. Wyse Graber and Bro. Walter Stuckey; on Jan. 20 Bro. Nelson Kanagy and his radio quartet from West Liberty were with us. Last Sunday, Jan. 27, Bro. Olen Noßziger spoke in the morning service, and in the evening a young man from Formosa, a men's quartet from Goshen College, and Bro. E. B. Frey from the Clinton congregation brought us a very interesting program.

We are looking forward to our revival meetings which are planned to begin Feb. 17 in charge of Bro. Harry Shetler. Pray for these meetings that souls may be won for Christ and the church at this place be strengthened.

Jan. 30, 1952.

Mrs. Lester Miller.

## GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

Greetings in Jesus' name. Bro. Clarence Ramer, Duchess, Alta., conducted winter Bible school here from Nov. 27 to Dec. 25. Bro. Ramer's ministry was very much appreciated; four young girls accepted Christ during the meetings.

Several of our number are visiting in Ontario this winter. Among them is our deacon, Bro. Arnold Shantz, and family. But with the return of spring, we are looking forward to seeing them all again.

Our gardens and crops were very plentiful this past summer, but due to very rainy harvest weather considerable grain was left standing in the field or is lying in the swath, waiting to be harvested in the spring.

The weather has been fairly nice. We haven't had much snow or many storms so far, and the roads in most places are open yet.

Our church services are from 11:00 a.m. to 1:00 p.m. on Sunday, and when the weather is not too cold we have Sunday evening meetings in the church or in private homes.

Both of our ministers have been assisting in teaching winter Bible school. Bro. Stanley Shantz has been teaching winter Bible school in Duchess, Alta., for three weeks, but due to the death of one of our oldest sisters (Mrs. H. C. Shantz) came home Jan. 24 to assist in the funeral services. Then he returned to teach for three more weeks.

Bro. Howard Snider assisted in teaching Bible school at Tofield, Alta., Dec. 5-20. He also helped to conduct Bible study classes at Bluesky, Alta.

Mrs. Fred Bowman.

## TOLEDO, OHIO

(West Bancroft Church)

Dear GOSPEL HERALD Readers: We have many reasons for which to praise our Lord. Our evangelistic meetings were held Dec. 2-9. Bro. John Gingrich from Elkhart, Ind., was our evangelist. There were seven converts during these meetings and these seven, with two who had previously confessed Christ as their Saviour, are receiving instruction. These great blessings, as well as Bro. Gingrich's sermons, have been of great spiritual uplift to the Christians at this place. Continue to pray for us here, and especially for the young converts who fellowship with us. May God's blessing be upon you.

Feb. 1, 1952.

Mary Pomeranz.

## BIRDSBORO, PENNSYLVANIA

(Zion Mennonite Church)

Greetings to all HERALD Readers. Since our last correspondence from this place, a number of guest speakers have brought us interesting messages from God's Word.

Oct. 21, 1951, Sister Marta Quiroga, one of Bro. Hershey's converts in Argentina, gave her testimony and a talk on conditions in Argentina.

Our group was privileged to give Y.P.B.M. programs at Oley and Worcester, and to hold jail services at Allentown, Pa.

In the evening of Nov. 8 we met for preparatory services at which time five were received into church membership. Sunday, Nov. 11, we observed communion with our pastor, T. K. Hershey, in charge.

Nov. 17, 18 we had a missionary conference with Harold Thomas from New York City as guest speaker.

Dec. 16 Rachel Becker and Clarence Stoltzfus were received as members in the church and on Dec. 22 they were united in marriage by our pastor, assisted by Bro. Homer Bomberger.

We had an inspiring prophecy conference Dec. 26-30 with John Burkholder, Elmer Moyer, Abner Stoltzfus, and J. Otis Yoder as speakers. We were reminded of the duty of the Christian in evangelizing the world.

Carl and Louise Setzkarn returned home from their trip to Germany on Jan. 5. Carl told us of some of their experiences on Jan. 13. The folks he contacted seemed hungry for the Word of God.

Jan. 22 our pastor and wife left for Tampa, Fla., where he is to hold a series of meetings at the Ybor mission. From there they expect to fly to Puerto Rico to contact Puerto Rican laborers that worked in Pennsylvania last summer and attended Spanish services.

Jan. 23, 1952.

Mrs. Paul R. Yoder.

## BIRCH TREE, MISSOURI

(Berea Congregation)

Greetings to all HERALD Readers. Since our last writing we have been blessed with visiting ministers. On Nov. 25, Bro. David Hathaway and family and his sister were here. Bro. Hathaway brought us messages both morning and evening.

On Dec. 2 we held our fall communion service at which time our bishop, Bro. Raymond Hershberger, wife and son were with us.

Dec. 23 Bro. Levi Schrock, his wife and daughter from Iowa were with us. We were glad for Bro. Schrock's messages. The same evening a Christmas program was given by the Sunday-school children.

Dec. 27 Bro. T. C. Yoder and his sister, Sarah Yoder, worshiped with us at our prayer meeting.

On Dec. 30 Bro. and Sister Albert Miller were with us.

Several needy families were remembered by Sunday-school classes at Christmas time.

Next Thursday evening we are beginning a mission study class. We will study Japan.

The new officers for church services are as follows: Mission Board member, Arthur Ebersole; Chor., Alice Detwiler and Natalie Hines; Cor., Mary Ann Ebersole; Y.P.B.M. Chairman, Esther Detwiler.

Sister Nellie Hines has been very sick, but at this writing is much better, for which we thank the Lord.

On Jan. 13 there were dedication services for the new hospital at Mountain View, Mo. We are thankful to have a good hospital so close.

Jan. 25, 1952.

Mary I. Detwiler.

## COLORADO SPRINGS, COLORADO

(First Mennonite Church)

Dear Readers: A boys' club has been organized in this congregation to teach young boys some useful work and to keep them off the streets or from going places that are not conducive to Christian growth.

Bro. and Sister Earl Yeackley of Thurman, Colo., gave talks in our church in connection with the series of Y.P.B.M. topics on the separated life.

Marie Yoder, a missionary on furlough from Puerto Rico, was here and gave an illustrated talk on mission work in Puerto Rico. The part of her talk referring to the overcoming life of the Puerto Rican converts was especially appreciated.

Early in January we had a day set apart for prayer in connection with our need for a revival. An endeavor was made to have special prayer for each family that attends services at this church. These meetings were fairly well attended.

Jan. 22, 1952.

Melva Brunk.



## FIELD NOTES (Continued)

Pa., at Tampa, Fla.; **Andrew Jantzi**, Marilla, N.Y., at Pinecraft, Sarasota, Fla.; **Ray F. Yoder**, Nappanee, Ind., at Howard-Miami, Kokomo, Ind.; **Edward Kenagy**, Hubbard, Oreg., at La Junta, Colo.; **Ezra Stauffer**, To-field, Alta., at Zion, Hubbard, Oreg.; **Marlin Seitz**, Slate Hill, Pa., at Steelton, Pa.; **William G. Detweiler** and **Calvary Hour Trio** at Mohican Church of the Brethren, Lattisburg, Ohio; **Paul W. Histand**, Langhorne, Pa., accompanied by five J.B.S. students, at Masetown, Pa.; **John Stoll**, Pleasant Lake, N. Dak., at Benton, Ind.

Feb. 10: **H. R. Schertz**, Metamora, Ill., at Robein Sunday School, Roanoke, Ill.

Feb. 17: **William G. Detweiler** and **Calvary Hour Trio** at Fairpoint, Ohio.

## Evangelistic Meetings

**Howard Hammer**, Apple Creek, Ohio, at Freeport, Ill., April 18-26. **Roy S. Koch**, St. Jacobs, Ont., at Eastern Mennonite College Feb. 17-24. **Milo Kauffman**, Hesston, Kans., at Clinton Brick Church, Goshen, Ind., Feb. 17-24.

## MISSION NEWS (Continued)

**Bro. and Sister T. K. Hershey** and **Bro. Homer Bomberger** and his father from Lancaster County, Pa., arrived in Puerto Rico, Feb. 7. Brethren Hershey and Bomberger are contacting the Puerto Ricans who have accepted Christ in the summer of 1951 at the Spanish meetings held in Lancaster County for the laborers from the Island.

**Paul Roupp**, Hesston, Kans., was in Kansas City on Jan. 19 making preliminary drawings for the remodeling of the second floor of the east part of the main building at Mennonite Children's Home.

A funeral service was held at the Calvary Church, La Plata, Puerto Rico, Feb. 3 for **Sister Adinn Rodriguez**. She was baptized at La Plata Nov. 4, 1951. **Sister Rodriguez**, mother of ten children living, left a testimony of joy and peace and a request to sing the hymns of church at her funeral.

**Sister Margaret Kreider** announces that the address for the Jewish work of Richmond is changed from 1601 Hanover Ave., to 6773 Dartmouth Ave., (Crestview), Richmond 26, Va.

**Bro. Paul Lauver**, on furlough from Puerto Rico, will speak at Freeport, Ill., April 26.

**Bro. Robert Garber**, recently ordained for missionary work in Ethiopia, spoke at Mel-linger's Church, Lancaster, Pa., on Feb. 3 and at Landisville on Feb. 10.

**Bro. Rudy Stauffer**, Mission Bishop of Ohio, spoke at Wadsworth, Ohio, on Feb. 10 concerning the plans of the Ohio Missions Board for work in southern Ohio.

Newly elected officers of the Argentine Mennonite Mission are **William Hallman**, Pres.; **Amos Swartzentruber**, Sec.-Treas.; and **J. H. Koppenhaver**, Corresponding Secy.

**Bro. H. Raymond Charles**, Lancaster, Pa., spoke at the Mission Conference at E.M.C. on Feb. 3.

**Bro. LeRoy Kennel**, Shickley, Nebr., was appointed acting superintendent of the Iowa City Mission, Iowa City, Iowa, in an impres-

sive service on Feb. 3. The service was in charge of **D. J. Fisher**, Bishop, and **LeRoy B. Miller**, Vice-chairman of the District Mission Board. **Bro. Kennel's** address is 728 Oakland Ave.

**Sister Marie Naffziger**, Crystal Springs, Kans., is Director of Nursing at the Greensburg, Kans., Hospital since Jan. 1. **Sister Alta Mae Shetler**, Kalona, Iowa, has been transferred from the service unit at La Junta to Greensburg.

## CORRESPONDENCE (Continued)

## FAIRVIEW, MICHIGAN

Dear HERALD Readers: Our winter Bible school opened Jan. 7 with a smaller enrollment than last year. To date 92 have enrolled.

A Christian Life Conference at the middle of the term, Jan. 26 and 27, was very well attended. The school and home folks enjoyed the presence of a large number of visitors from other congregations in Michigan and Indiana. **Bro. Etril Leinbach** from Moore Park was guest speaker. The theme of the conference was "Be Ye Witnesses." **Brother Leinbach** brought us four very searching messages on different phases of witnessing.

**Bro. Ray Yoder** from the Salem congregation near Wakarusa, Ind., was the evangelist in a five-day series of revival meetings from Jan. 13 to 17. Many reconsecrated their lives to more faithful service. **Bro. Yoder** also conducted morning devotions for the school during his stay here.

The evening of Dec. 30 was given to **Menno and Delilah (Troyer) Chupp** who had just returned from their term of service in Ethiopia. We enjoyed hearing of their experiences very much. While they were here they also showed pictures of their work to two different groups.

Our annual business meeting was held Dec. 31. The following were elected: Trustee, **Ellsworth Handrich**; summer Bible school comm., **Harvey Handrich**, **Harold Sharp**, and **Emerson Yordy**; Mission Board members, **Otis Bontrager**, **Harvey Handrich**, and **Ira Kauffman**; Chor., **Ira Esch**; Business Manager of winter Bible school, **Oren Detweiler**.

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**Bro. Lloyd Miller** will be ordained soon (D.V.) for work in the Upper Peninsula. **Lloyd** is Sunday-school superintendent, and we shall miss them very much. We pray that the blessings of the Lord may attend them as they go forth in their new field of service.

**Bro. John Handrich**, who is serving in a service unit in a Kansas City hospital, was home for a week and gave us a very interesting account of the work there.

Jan. 28, 1952.

Nettie Detweiler.

## GLADYS, VIRGINIA

Dear HERALD Readers: Since June of the past year, **Milton Hostetler**, formerly of Greenwood, Del., has been called to take charge of the church with the assistance of **C. L. Ressler**.

At the present time all our church services are held in a large hall at the home of **C. L. Ressler** until further arrangements are made for a church building.

During October our evangelistic meetings were held in a heated tent for two weeks. They were conducted by **Bros. Noah Miller**, **Middlefield, Ohio**, and **Jacob Berky**, **Spartansburg, Pa.** On several occasions special music was rendered by visitors from various Mennonite churches who attended our meetings. The services were well attended by non-Mennonite people from the community. Some are attending our regular church services now, too.

Two groups went to the various non-Mennonite homes to sing Christmas carols which were gratefully accepted. A total of about twenty homes were visited.

On Christmas Day a program was given by the Sunday-school classes followed by a talk by **Bro. Milton Hostetler**. Gifts were given to the children after the close of the service.

**Bro. and Sister Willis C. Glick** and family, **Elverson, Pa.**, moved to a farm near **Rustburg, Va.**, Dec. 1, 1951. Four of the family were received into the church Jan. 6, 1952.

Church services are held every Sunday: Sunday school at 10:00, preaching at 11:00, and Sunday evening meeting at 7:45. Visitors are always welcome at any time—in our church services and in our homes.

Jan. 28, 1952.

Gwendolyn Zehr.

## GOSHEN, INDIANA

## (Yellow Creek Congregation)

Dear HERALD Readers: On Oct. 7 installation services were held for the following Sunday-school officers: Supt., **Curtis Hoover**; Sec.-Treas., **Doris Hartman**; Chor., **John L. Weaver**; Jr. Supt., **Herbert Maust**; Pri. Supt., **Annabel Christophel**.

On the morning of Oct. 14, our bishop, **Bro. Ray F. Yoder**, conducted counsel meeting, and **Bro. and Sister Peter Wiebe** were received as members of our congregation. In the afternoon, ordination services were held for **Bro. Peter Wiebe**, who was ordained to serve as pastor of our congregation. The following Sunday morning we observed our annual fall communion service.

Our pastor, **Bro. R. R. Smucker**, held revival meetings at **Martinsburg, Pa.**, Nov. 8-18.

Our revival meetings were held Dec. 2-9 with **Bro. J. J. Hostetler** of **Canton, Ohio**, as the evangelist. Souls were stirred, and one renewed fellowship with God; eleven young people accepted Christ and are now receiving instructions from our pastor before being taken into church fellowship by baptism.

Our Missionary Day speakers were **Bro. Peter Wiebe** and **Bro. and Sister Don McCammon**.

(Continued on next page)



**CORRESPONDENCE (Continued)**

At Christmas the sewing circles gave plates of fruit to the aged and shut-ins of our community.

Our mission station, Fish Lake, has an average attendance of 36. An instruction class of seven or eight are being taught by our pastor, Bro. R. R. Smucker. Remember this place in your prayers.

Jan. 31, 1952.

Vera Culp.

**FILER, IDAHO**

The revival meetings in early December, led by Bro. Milton Brackbill, Paoli, Pa., continue to be reflected in many of our services. References are frequently made to truths given and interpretations of Scripture which have been a blessing.

The following week Bro. E. S. Garber, Nampa, Idaho, conducted a very refreshing communion service.

The following officers were elected for 1952 in our annual business meeting on New Year's Day: Mod., Leland Shetler; Sec., Wilbur Holdread; Treas., Clifford Slatter; Conf. M.B.M., Menno Nussbaum; Real Estate Board, Joe Miller; Managing Board, Dan Shank; Chor., Beulah Kauffman; Asst., James Miller; children's meeting leader, Lydia Schiffler; Asst., Lucy Miller; junior meeting leader, Wilbur Holdread; Asst., Beulah Kauffman; Y.P.B.M. leader, Robert Miller; summer Bible school, Clifford Slatter; Librarians, Helen Reeder, Irene Coons; Mission Supt., Alvin Kauffman; Christian workers' Conference delegates, Alvin Kauffman, Leland Shetler; Church Conference delegates, Jerry Gingerich, John Miller; prayer meeting leader, Alvin Kauffman; Correspondent, S. Honderich; Ushers, Charles Reeder, Dan Kauffman, Junior Roth.

At this writing our Sunday morning services are devoted to messages on "The Revelation of Jesus Christ Which God Gave unto Him," using the chart edited by the late J. B. Smith as a help.

The return of Joan and Joyce Miller, John Nussbaum, and other visiting students from Hesston College over the holiday vacation added much to the joy of the season.

S. Honderich.

**COLUMBIANA, OHIO**

This morning the sun is shining brightly. How changeable the weather can be! Last night we had heavy rains again. The past weeks have had above normal temperatures, with an unusual amount of rain. From all reports we hear other sections of the country too have had unusual weather conditions. And I suppose we should be thankful that we have not had floods and snowbound conditions.

There has been some sickness, although nothing of an epidemic nature. Mrs. J. A. Burkholder, Sr., is in the hospital at present. Mrs. Lauren Bowman is ill at the home of her parents, Mr. and Mrs. Arden Lehman, Greenford, Ohio. William Howell, who is suffering from arthritis, is home from the hospital and shows slight improvement. Mrs. Zorado Lehman is ill at the home of her daughter, Mrs. John Detwiler.

The Christmas season which is just past brought with it the usual special meetings—chorus programs and union meetings. The mixed chorus from the Midway Church gave a program at their home church and at the Kidron, Ohio, Church.

The three churches in this community each had a series of evangelistic meetings: at the North Lima Church, A. C. Good from Sterling, Ill.; Leetonia Church, Aaron Mast, Belleville, Pa.; at the Midway Church, Nelson Kauffman, Hannibal, Mo.

Paul Yoder, pastor of the Midway Church, has sold his farm and will move in the near future to the new home they have built near the church.

A number of young folks from this community are attending the six weeks' Bible school at Canton. They are David and Wilbur Yoder, Emerson Blosser, Ellis Detwiler, and Ardith Cullar.

Marjorie Witmer, six-year-old daughter of Mr. and Mrs. Enos Witmer of the Wisler Mennonite Church, was permitted to come home from the Children's Hospital in Akron, Ohio, for Christmas Day. Marjorie has been in the hospital since May 14 recovering from severe burns on most of her body, resulting when her apron caught fire on an electric stove. She returned the same day to the hospital where doctors think she will need to spend an additional twelve months.

Jan. 18, 1952.

Mrs. Paul Yoder.

**WICHITA, KANSAS**

(Eureka Gardens Mennonite Church)

Dear Christian Friends: When Bro. Merle Benders were called to Hesston in the middle of August, Bro. Leo J. Millers took their place here. Bro. Miller was ordained as our minister the first Sunday in September. Bro. Roman Hershberger was appointed superintendent of the Sunday school. He, with his wife and baby, drives down from Hesston almost every Sunday.

What had been the mission home for several years really became mission property when the South Central Mission Board bought it from Bro. Allen White in October. Friends who love the Lord have made this possible.

Our weekly schedule is much the same as it was when Bro. Merle's were in charge. Each Tuesday evening we have Bible study and prayer meeting in the church. At this time we are studying the Gospel of Luke. Every other Thursday evening a class in crafts meets in the mission home. While Bro. Leo and his wife supervise this work, some girls who work in Wichita also help. Stanley Kuhns and Marvin Beare use their cars to bring in children and young people. Each Saturday Bro. Leo takes the church bulletin to the homes. Even the children watch for him to come with the new bulletin.

Our Sunday school rendered an interesting program the Sunday evening before Christmas. Through the holiday season we were well remembered with gifts. Every one was appreciated.

On New Year's Eve the church group was invited to come to the mission home and watch the new year come in. The Millers

made it plain that small children should come only if their parents came with them. The telephone was pretty busy that evening; children whose parents couldn't come, wondered whether an aunt or close neighbor would do as a substitute. The partition was pushed back early, and the large living room was well filled. One little girl was delighted to see her mother take her turn at being "Poor Pussy." Twelve o'clock came while we were having a devotional service. We wished each other a Happy New Year in an orderly way. After our guests returned to their homes we had the sweet consciousness that the new year was begun in a Christian way. I doubt whether even Sam Hoskins would have seen many points in the evening's procedure that should have been different.

As is true at other places, so we here have both joys and sorrows. Shortly after the Millers came, Mr. Girton, a barber who lived near our church, passed away. His wife asked that the funeral service be held in our church. Late in November Janet Harris, one of our little Sunday-school girls, was hit by a truck on her way home from kindergarten. Her funeral was a week later. This morning another call came to Bro. Leo to preach a funeral sermon. A mother who has been ill for a long time passed away. This is doubly sad because a son who was in an auto accident is also in the hospital. These people live by the side of the basement where our services used to be conducted.

We covet your prayers as we work for the Lord in Wichita. The address of the mission home is 632 S. Millwood. If any of you can come to visit us, you will surely be welcome.

Jan. 17, 1952.

Margaret Horst.

**SUNDAY SCHOOL LESSON (Continued)**

the Lord could make Barnabas the co-operative worker he was. If only, today, we had more leaders who would decrease for "a greater than" to increase.

"Determined to send relief . . . by the hands of Barnabas . . ." Perhaps the common treasury method in the Jerusalem church had failed, but bighearted Barnabas gave and took relief. His congregation gave too.

"Separate me Barnabas and Saul." How obedient was Barnabas to go on to "uttermost parts"! What love for the unsaved!

"To send chosen men unto you with our beloved Barnabas." It was when he was sent as an official delegate from Antioch to the council at Jerusalem that Barnabas got this precious title. Why was Barnabas sent? What influence do you suppose he had in the making of the decision sent to Antioch?

Love for the Gentiles and Jews, love for the greater than he, love for the church, love for the unsaved, love for the poor—this love was what made Barnabas such a great ordinary man. And all because he was filled with the Spirit of God and Jesus.

Such love is the outstanding characteristic of a true follower of Jesus.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## BIRTHS

**Bachman.**—To Russel and Ferne (Imhoff) Bachman, Metamora, Ill., a daughter, Janet Marie, Jan. 18, 1952.

**Baer.**—To Joseph F. and Catherine (Neuhouser) Baer, Marilla, N.Y., a son, Joseph N., Jan. 19, 1952.

**Benner.**—To Merrill and Sara (Heebner) Benner, Souderton, Pa., a daughter, Linda Susan, Jan. 13, 1952.

**Breneman.**—To Albert and Mary Jane (Hess) Breneman, Manheim, Pa., a fourth daughter, Harriet Hess, Jan. 1, 1952.

**Diller.**—To Allen S. and Lillian Pauline (Jantz) Diller, Hesston, Kans., a daughter, Vivian Kay, (one brother), Jan. 27, 1952.

**Eby.**—To Jonas E. and Marie (Showalter) Eby, Big Spring, Md., a son, Jonas Elbert, Jr., Jan. 23, 1952.

**Frey.**—To Harold and Ruth (Snavelly) Frey, Lebanon, Pa., a son, Dennis Lamar, Jan. 30, 1952.

**Gascho.**—To Edwin and Edna (Miller) Gascho, Fairview, Mich., a son, John, Jan. 27, 1952.

**Geil.**—To Earline and Betty Jo (Hawkins) Geil, Gulfport, Miss., a daughter, Catherine Sue, Jan. 17, 1952.

**Gerlach.**—To Willis H. and Catherine (Melling) Gerlach, Mt. Joy, Pa., a daughter, Lois Jean, (second child), Feb. 4, 1952.

**Holsopple.**—To Paul and Mary Jane (Short) Holsopple, Pettisville, Ohio, a daughter, Gaylene Ann, Feb. 5, 1952.

**Hostetler.**—To Marvin and Bertha (Eigsti) Hostetler, Roanoke, Ill., a son, Marvin Duane, Jan. 21, 1952.

**Hostetler.**—To Willie and Wilma (Kropf) Hostetler, Tampico, Ill., a son, Arlin Lee, Jan. 29, 1952.

**Kauffman.**—To Curtis and Verna (Headings) Kauffman, Tampico, Ill., a daughter, Ila Joane, Jan. 4, 1952.

**Kennel.**—To Vernon and Shirley (Noel) Kennel, Bruning, Nebr., a daughter, Diane Kay, Jan. 6, 1952.

**King.**—To Sam and Esther (Nofziger) King, Albany, Oreg., a daughter, Jewel Leann, Dec. 14, 1951.

**Kurtz.**—To Stephen M. and Vera (Stoltzfus) Kurtz, Morgantown, Pa., a son, James Eldon, Jan. 23, 1952.

**Landis.**—To Paul R. and Evelyn (Wenger) Landis, Lancaster, Pa., a son, James Lawrence, Jan. 12, 1952.

**Lehman.**—To Harvey M. and Vera (Frey) Lehman, Chambersburg, Pa., a son, Donald Ray, Jan. 7, 1952.

**Martin.**—To H. James and Ann (Swartzendruber) Martin, Goshen, Ind., a daughter, Barbara Elaine, Jan. 25, 1952.

**Maust.**—To Elmer and Marie (Swartzendruber) Maust, Bay Port, Mich., a daughter, Margie Ann, Dec. 20, 1951.

**Miller.**—To Max and Marv (Hunsberger) Miller, Gulfport, Miss., a daughter, Carol Joyce, Dec. 13, 1951.

**Schertz.**—To Eugene and Orpha (Bachman) Schertz, Metamora, Ill., a son, Larry Gene, Dec. 31, 1951.

**Selzer.**—To Merle and Lois (Nitzsche) Selzer, Canton, Kans., a son, Robert Merle, Jan. 20, 1952.

**Shenk.**—To Charles and Ruth (Frey) Shenk, Scottdale, Pa., a daughter, Gloria Jeanne, (one brother), Feb. 3, 1952.

**Shoemaker.**—To Eugene and Eda (Eigsti) Shoemaker, Dakota, Ill., twin sons, Jerrold Lynn and Ronald Lee, Jan. 31, 1952.

**Smoker.**—To Arthur E. and Dorothy (Malin) Smoker, Malvern, Pa., a son, Robert Elvin, (3 brothers), Jan. 21, 1952.

**Sommer.**—To Wayne and Joanne (Reber) Sommer, Fossil, Ill., a son, Michael Wayne, Jan. 26, 1952.

**Thomas.**—To Leon Myer and Jean (Miller) Thomas, Willow Street, Pa., a third child, a daughter, Nadine Louise, Feb. 2, 1952.

**Wenger.**—To Daryl L. and Alice (Sutter) Wenger, Goshen, Ind., a daughter, Kay Marie, Dec. 31, 1951.

**Wenger.**—To Samuel, Jr., and Velma (Burckhart) Wenger, Orrville, Ohio, a son, Richard Dale, (one sister), Jan. 1, 1952.

**Yoder.**—To Thomas E. and Doris (Mayer) Yoder, Table Rock, Pa., a son, Galen Ray, Dec. 27, 1951.

## MARRIAGES

**Bauman—Heistand.**—Aaron Elvin Bauman, Kauffman congregation, Manheim, Pa., and Marian Elizabeth Heistand, Manheim congregation, Manheim, Pa., by Homer Bomberger at the Manheim Church, Jan. 19, 1952.

**Cullar—Goering.**—John Allen Cullar, Midway congregation, Columbiana, Ohio, and Lillie Goering, Eden congregation, Moundridge, Kans., at the Eden Mennonite Church, Nov. 23, 1951.

**Frey—Louden.**—Freeman Frey and Donna Louden, both of the Sharon congregation, Plain City, Ohio, by Abram Kaufman, Dec. 28, 1951.

**Hunsberger—Byer.**—Wilson Hunsberger, Waterloo, Ont., and Edith Gertrude Byer, Markham, Ont., by J. B. Martin, at the home of the bride, Sept. 22, 1951.

**Kandel—Schrock.**—Roman Kandel, Dundee, Ohio, and Susie Schrock, Sugar Creek, Ohio, by Paul R. Miller, Jan. 24, 1952.

**Keller—Gehman.**—Arden Landis Keller, Franconia congregation, Franconia, Pa., and Shirley Gehman, Rocky Ridge congregation, Quakertown, Pa., by Abram K. Landis, at the home of the bride, Dec. 24, 1951.

**Landis—Stoltzfus.**—Howard G. Landis, Meltinger congregation, and Lydia Ann Stoltzfus, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride, Jan. 26, 1952.

**Simmons—Wharton.**—Paul E. Simmons and Bertha M. Wharton, both of Lebanon, Pa., by Homer Bomberger, Jan. 5, 1952.

**Weaver—Hershberger.**—Joe E. Weaver, Martins Creek congregation, Millersburg, Ohio, and Abbie Hershberger, Burton congregation, by Paul R. Miller, Jan. 23, 1952.

**Wyse—Stuckey.**—Mahlon C. Wyse, Central congregation, Archbold, Ohio, and Valeria Stuckey, Lockport congregation, Stryker, Ohio, by Henry Wyse, father of the groom, at the Lockport Church, Dec. 25, 1951.

**Yoder—Kuhns.**—Chris Yoder, Arthur congregation, Arthur, Ill., and Katie Kuhns, Sharon congregation, Plain City, Ohio, by Abram Kaufman, Jan. 27, 1952.

**Yoder—Weaver.**—Dan R. Yoder and Marilyn Weaver, both of the Walnut Creek Mennonite Church, Walnut Creek, Ohio, by Paul R. Miller, Jan. 19, 1952.

## OBITUARIES

**Blosser.**—Ada Virginia, second of a family of 15 children, was born to Martin A. and Kate L. (Shank) Layman, Jan. 7, 1877, near Harrisonburg, Va.; departed this life in her home at South English, Iowa, Jan. 10, 1952; aged 75 y. 3 d. In her youth she accepted Christ and united with the Mennonite Church, Jan. 9, 1902, she was united in marriage to Perry J. Blosser of Concord, Tenn. Soon after marriage she and her companion moved to Tennessee, where they lived for two and one-half years and then returned again to Virginia. In 1906 they moved to the community near South English, Iowa, where they have lived to the present. Nine children were born into this home. She leaves her husband and 8 children, the oldest son (Wilmer Dewitt) having preceded her in death. The children who survive are: Abbie, at home; Aquila, Dixon, Ill.; Dwight, Wellman, Iowa; Menno, Parnell, Iowa; Oren, South English, Iowa; Mary Kate (Mrs. Oren Yoder), Parnell, Iowa; Eugene, Goshen, Ind.; Amos, Norristown, Pa. She also leaves 18 grandchildren and 9 brothers and sisters: Lydia (Mrs. James Shank), Dayton, Va.; Michael, Harrisonburg, Va.; John, Denbigh, Va.; Hannah (Mrs. Joe Brunk), Harrisonburg, Va.; Ottilla (Mrs. Luther Bowman), Roy, and Della (Mrs. Walter Hartman), Harrisonburg, Va.; Isa (Mrs. Emory Coakley), Norfolk, Va.; Weaver, Dale Enterprise, Va. Four brothers and one sister preceded her in death: Charlie, Joe, Byard, Emory, and Abbie (Mrs. Dan Shank).

Memories are precious as we think of her as a devoted companion and a patient loving Mother. Her meek conscientious spirit, besides being an inspiration to her children and a Godly influence in the home, filled a vital place in the life of her husband with his responsibilities as a Christian minister. The morning of

Jan. 9, the date of their fiftieth wedding anniversary, her companion was unable to arouse her, a cerebral hemorrhage rendering her unconscious. During the day she rallied slightly, but steadily grew weaker and the following day left this earthly tabernacle to be with her Lord. Funeral services were in charge of Simon Gengerich assisted by J. Y. Swartzendruber and Silas Horst.

Following is a selection she had chosen to share with the family on the day of their anniversary.

## "Peaceful Harbor"

It has been many years since my husband and I embarked upon the Sea of Matrimony. Like most marriages, ours had its share of storms. Through it all we have kept our lives clean and have kept working at our marriage, each giving, taking, and most of all, adjusting.

Now our family is gone from home, but instead of emptiness which we feared would come, we found companionship and love such as we had never known. At the time when we needed it most our ship has come into a peaceful harbor. In order for a marriage to be successful it has to be worked at. The happiness and joys you find in a peaceful harbor are worth working for and waiting for. Souls shall be ever with the Lord: therefore the richest part of our life is still ahead of us.

**Christophel.**—Jesse, son of Daniel and Anna (Wenger) Christophel, was born in Jackson Twp., Elkhart Co., Ind., June 23, 1886; was killed instantly while on his way to work Dec. 20, 1951; aged 65 y. 5 m. 27 d. On April 26, 1913, he was united in marriage to Naomi Culp. To this union were born 3 sons (Paul, Timothy, and James) and 2 daughters (Ruth and Esther). His daughter Esther preceded him in death. In early manhood he united with the Salem Mennonite Church, remaining faithful unto the end. Surviving him besides his sorrowing companion and children are one sister (Mrs. S. B. Metzler, Wakarusa, Ind.), 2 brothers (Enos, Goshen, Ind.; and Wesley, Elkhart, Ind.), one grandson, and many other relatives and friends. Funeral services were held on Dec. 23 in charge of R. F. Yoder assisted by F. E. Freed.

**Deiter.**—Elmer Frank, son of the late Harry and Lizzie (Shultz) Deiter, was born near Hessdale, Strasburg Twp., Lancaster County, Pa., on Feb. 21, 1903; passed away at the St. Joseph's Hospital, Lancaster, Pa., Aug. 12, 1951; aged 48 y. 6 m. 9 d. At the age of 14 he accepted Christ as his Saviour, and was a faithful member of the Mennonite Church until death. He attended both the New Providence and Willow Street Mennonite Churches. He was united in marriage to Esther Mary Witmer on Feb. 21, 1923, and lived at Lampeter, Pa., until 1944 when he moved to Clearfield. He leaves his companion, Esther Mary (Witmer) Deiter, 4 sons (Mervin W., Lititz, Pa.; Robert H., Ronks, Pa.; Paul W. and Elvin R. at home), 3 daughters (A. Irene, Anna E., and M. Joyce, at home), one grandchild, 2 sisters (Mrs. Abram Metzler, Strasburg, Pa., and Mrs. Raymond Brubaker, Ephrata, Pa.), his stepmother, 2 half-brothers, and many other relatives and friends. Funeral services were held at the home Aug. 15, 1951, with Rev. James Siegrist in charge, and at the Willow Street Mennonite Church with Jacob T. Harnish, John Brenneman, and Emory Herr in charge. Interment was made in the adjoining cemetery.

**Hackman.**—Sarah F., daughter of the late Jacob and Sarah (Frederick) Gehman, was born Jan. 17, 1896, in Franconia, Pa.; died suddenly in her home Dec. 25, 1951; aged 55 y. 11 m. 8 d. She was married Feb. 3, 1917, to Samuel Hackman who several years ago became deacon of the Franconia Mennonite Church of which both were members. Surviving are her husband, 4 brothers (Jacob, Aaron, Isaac, and Paul), and 2 foster children (Clayton Detwiler, Dublin, Pa., and Alma—Mrs. Samuel Derstine, Souderton, Pa.). Funeral services were held Dec. 29 in the Franconia Mennonite Church with Elwood Derstine and Menno Souder officiating. Interment was made in the adjoining cemetery.

**Lee.**—Theophilus B., son of Quaker parents T. Riley and Ruth Allen Lee, Friendsville, Tenn., was born Oct. 6, 1865; died Nov. 16, 1951; aged 86 y. 1 m. 10 d. He was united in marriage 57 years ago to Kate Neuhauser of Concord, Tenn., and in this community they reared their family of 2 sons and 2 daughters. He was a faithful attendant of the Concord Mennonite Church and taught a Sunday-school class there for years. Later the family moved to Slidell, La., where Mr. Lee was employed in the Neuhauser Bros. Store. On Nov. 3 he fell while at work in the store, fracturing his skull.



He died Nov. 16. He was preceded in death by a daughter (Katherin). Surviving him besides his widow are 2 sons (Joe R. Slidell, La., and John W., Whiteriver, Ariz.), one daughter (Ruth, Slidell, La.), one brother, one sister, 5 grandchildren, and 2 great-grandchildren. Funeral services were held in the home Nov. 18 with M. H. Fields, Slidell, La., officiating. Interment was made in the Greenwood Cemetery. "T.B." as he was known to his many friends, died as he lived, quietly and confidently. His consistent, faithful Christian life was appreciated by all who knew him. He was a "Friend" in deed as well as in name.

**Saltzman.**—Richard Elwood, son of William and Rosa (Kennel) Saltzman, was born Oct. 1, 1931, at Limon, Colo.; died Dec. 27, 1951, at the Colorado General Hospital at Denver, Colo.; aged 20 y. 2 m. 27 d. He was struck with Polio when but six months old and had been an invalid most of his life. At the age of 14 he accepted Christ as his personal Saviour and was baptized and became a member of the Mennonite Church of Limon. One brother (James Olin) preceded him in death. He leaves to mourn his departure his parents, 2 brothers (Dale, Nampa, Idaho, and Larry Dean, Limon, Colo.), 8 sisters (Dorothy Svalberg, Denver, Colo.; Mahel Oyler, Diamond Springs, Calif.; Mildred Catlin, Manzanola, Colo.; Ethel Yoder, Limon, Colo.; Inez Bryan, Monticello, Utah; Juanita Manis, Independence, Mo.; Rosella Darling, Long Beach, Calif.; and Melba Ann, Limon, Colo.), one grandmother and one grandfather, 11 nieces and 12 nephews, besides a large circle of other relatives and friends. Funeral services were held Dec. 31 at the Limon Mennonite Church in charge of E. E. Showalter assisted by Val Swartzendruber. Interment was in the Limon Mennonite Cemetery.

**Snively.**—Daniel B., son of the late Abraham and Annie (Brubaker) Snively, was born April 25, 1865; died Nov. 22, 1951 at the home of his son; aged 86 y. 27 d. He was united in marriage to Barbara Bucher. To this union were born 4 children, 3 of whom preceded him in death. He is survived by one son (Ammon B., Manheim, Pa.), 8 grandchildren, 11 great-grandchildren, 2 sisters, and one brother. He was a member of the Erh Mennonite Church at Lititz, Pa. Funeral services were held at the Hernley Church, Manheim, Pa., in charge of Joseph Boll and Homer Bomberger. Burial was in the adjoining cemetery.

**Stauffer.**—Nancy B., daughter of Elias M. and Rebecca (Bauman) Gingrich, was born Feb. 22, 1910; passed away Dec. 19, 1951, at her home in Ephrata; aged 41 y. 9 m. 27 d. On Oct. 27, 1928, she was united in marriage to Adam R. Stauffer. Surviving her are her husband, 4 daughters (Joanna—Mrs. Noah Zimmerman, Myerstown; Erma—Mrs. Phares Martin, Ephrata; and Lucinda and Violet at home), 2 sons (Leon and Elias at home), her parents, 6 sisters, and 3 brothers. She was a member of the Mennonite Church from her youth. Funeral services were held at the home in charge of Menno B. Weaver, and at the Springville Mennonite Church in charge of Henry W. Martin and Joseph O. Weaver. Interment was made in the adjoining cemetery.

**Wenger.**—John J., son of the late Isaac and Lydia (Brenneman) Wenger, was born Nov. 16, 1866, at Wenger's Mill, Va.; died Nov. 13, 1951; aged 84 y. 11 m. 27 d. He attended public school in Rockingham County and college at Goshen, Ind. Following his marriage to Ida Nellie Bury Aug. 23, 1899, they made their home at the Wenger homestead. Then they sold it to devote their time more fully to Christian service. He served as the first business manager of Eastern Mennonite College. His wife preceded him in death in 1944, and since then he has been living in Park View. He was the last surviving member of the family, but 2 foster children and a great number of nieces and nephews mourn his departure. Funeral services were held Nov. 16 at the Lindale Church in charge of J. R. Mumaw assisted by B. Charles Hostetter and J. L. Stauffer. Burial was in the family lot in the near-by cemetery.

**Zimmerman.**—Ruth M., wife of Joseph Zimmerman, was born April 19, 1898; departed this life Dec. 23, 1951, at the Lancaster General Hospital; aged 53 y. 8 m. 4 d. She is survived by her sorrowing husband, one daughter (Rachel Forrey), one son (Simon), 2 grandchildren, and one sister (Grace—Mrs. Ben Zimmerman). Funeral services were held on Dec. 27 at the Stauffer Mennonite Church of which she was a member. Bro. Noah Risser, Zylvian Myers and Frank Carper were in charge. The text used for the sermon was of her own choosing, Jn. 14:3, "I will come again." Interment was made in Goods Cemetery.

## THE BOOK SHELF

**The Life of the Apostle Paul**, by Albert Barnes; Baker; 1950; 496 pp.; \$3.50.

The title of this book in its early publication was "Scenes and Incidents in the Life of the Apostle Paul," which to the reviewer seems to be the better title, for the author goes into detail to explain causes and results of incidents as well as the philosophy of religion in such cases. This volume is a reprint, having been quite popular in earlier days, and in these days of apostasy is a timely book.

As stated on the jacket, it is a "scholarly and highly readable delineation of the history and character of the apostle."

Mr. Barnes had spent one year in the study of law when he was converted and felt such a keen sense of responsibility as a Christian that he prepared for the ministry. Being a hard worker, exact, honest, and very devout, he was well qualified to write his twenty volumes of commentary on different parts of the Bible, better known as Barnes Notes on the Old and New Testament. This volume of the life of the great apostle shows minute and untiring preparation.

The book is clearly written, but in quite some detail, and one is inclined to feel at first that it is a little "wordy," but as one studies and follows the great mind of this diligent author, one appreciates the details more and more as the book is read.

One might take exception to a few statements, though not enough to warrant its rejection. On page 99 he indicates that "the merchant, the artisan, the mariner, the soldier, the man of letters or science should be able to make it clear to his own conscience that his is the course of life in which his Maker intended that he should walk"; which may indicate that he had no conscience on service in the armed forces; yet later he says that if all nations would follow the Christian philosophy of life there would be no need for armies and warfare (p. 248).

On the point of "Calvinism" he indicates his belief in God's sovereignty and His execution of the plan of salvation in strict accord with His plan (p. 399) and in speaking of apostasies he says, "If there had been seeming [the word 'seeming' in italics] apostasies, even these have been extremely rare . . ."

Throughout the book the author attempts to bring to mind the reasons for Paul's actions and the responses of his hearers.

The reviewer feels that the book is of great value and could be read with profit by Sunday-school workers and Bible students. It is a classic of high order.—A. Lloyd Swartzendruber.

**God Remembers, A Study of the Book of Zechariah**, by Charles L. Feinberg; Van Kampen Press, 1950; 283 pp.; \$3.00.

Mr. Feinberg gives to the field of Biblical interpretation a fine, well-written commentary on a prophetic book upon which there is not much good material to be had.

The style is good, fresh, and thought-pro-

voking. The viewpoint is conservative, fundamental, and premillennial.

It is a commentary that is a "must" for everyone who wishes a more comprehensive viewpoint of Scripture, entering into the labors of others, enriching their own ministry.

An important feature of the work is that at the end of every division, following the exposition, a summary is given, gathering up the main points, making comprehension of the author's teaching very easy. Another point that makes the book of outstanding worth is the consideration that is given to other commenters, quoting freely, the aim being, in the words of the author, "First setting forth the studied views of expositors, then presenting his own conclusions."

While the book is futurist in interpretation, the author seeks to make present-day application of the great spiritual principles. Throughout the aim seems to be fair, admitting that there are difficulties which will not become clear until the time of fulfillment. The author, well qualified because of his Jewish background and training, as well as his scholastic training, makes much use of Hebrew terms and grammar. Therefore the reader without a knowledge of these terms will not receive the full benefit of the work, limiting the general usefulness of the book. It is well documented, having a complete Scripture and subject index, as well as a complete bibliography, all of which adds to the usefulness of the work.—John Burkholder.

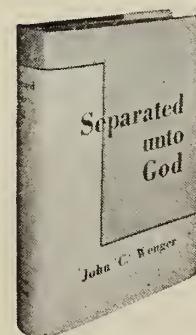
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## ITEMS and COMMENTS

Modern dancing is heathen in character and stands condemned in the light of Christian ethics, says a memorandum drawn up by a Commission of the Dutch Reformed Church of the Orange Free State in South Africa. The Commission set up by the church to combat social evils estimated that 75 per cent of divorces began on dance floors. The stimulation of sex has become a dominant factor in the modern concept of dancing, and, opined the Commission, "It is small wonder that the serious devoted Christian, and even many non-Christians who value purity, are not found dancing."—Youth on the March.

A postage stamp will be issued this year to commemorate the five hundredth anniversary of the Gutenberg Bible, the Post Office Department has announced at Washington. The Gutenberg Bible, the first book to be printed from movable type, was published by Johannes Gutenberg at Mainz, Germany, between 1450 and 1455. Its publication marked the beginning of a vast diffusion of knowledge through the printed word. Post-office spokesmen say this will be the first stamp ever issued to mark the anniversary of a Bible. They explained, however, that the new stamp

was primarily designed to honor the new printing method inaugurated 500 years ago.

Secretary M. J. Tobin of the Federal Department of Labor recently told the Veterans of Foreign Wars, "Communist aggression can be fought with guns, but Communism itself must be fought another way. You cannot crush it with tanks, nor eradicate it by silencing the men who believe in it or by banning their newspapers or by breaking up their meetings. No idea in history has ever been destroyed by such techniques."

Prohibition was abandoned during 1951 in areas of a population of more than a quarter of a million persons, marking the biggest twelve months' shift from dry to wet sentiment during the past eleven years, according to Howard T. Jones, Executive Secretary of the Distilled Spirits Institute.

The Chairman of the Editorial Committee of the International Council for a scientific and cultural history of mankind, widely publicized United Nations' project, is noted as an atheist and was once dismissed from the University of Pittsburgh because his "attitude toward faith and toward spiritual growth" provoked a storm of protest from students and others. Vice-Chairman of the Commission is Julian E. Huxley, a noted skeptic.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, FEBRUARY 26, 1952

NUMBER 9

## Except You Turn

BY FRIEDA AMSTUTZ

The subject under discussion was a weighty one. In fact, it became an argument within the apostolic circle. The consensus evidently weighed a little heavily in the direction of James and John. Or else they were the most conceited of the group, for they seemed reasonably sure they would be the greatest in the kingdom of heaven.

Jesus startled them a bit that evening when they came into the house at Capernaum. He suddenly opened the subject again with the question, "What were you disputing about among yourselves on the way?" But they held their peace." Well might the silence be embarrassing. Interestingly enough John changed the conversation as soon as he dared.

While the apostles' hearts pounded loudly with shame in that silence, Jesus sat down and deliberately called a young child to Him. He gathered him in His arms and said to the Twelve, "If any man would be first, he must be last of all and servant of all. Except you turn and become like little children, you will never enter the kingdom of heaven."

It became a matter of getting into the kingdom at all, let alone being the greatest in it!

How that object lesson burned! A little later on when children were being brought to Jesus, the sight of them upset the disciples and they hurriedly tried to shoo them off. The record tells us that Jesus in "indignation rebuked them." More sternly than ever He added, "... of such is the kingdom of heaven."

Adults, parents and teachers in particular, often in annoyance tell children, "Do grow up." But Jesus reverses that and says, "Do become small." What does He mean? Several things without a doubt. It is not a dwarfing in stature but a reversal of thought processes He was talking about.

Children are sincere. They are thoroughly genuine and honest. Who has not seen the humiliating halitosis advertisement with the painful caption, "If you want the truth, ask a child." Why must one ask a child to gain the truth? In the vernacular we answer, "Good question!" Parents who have seen the rude jolt a child receives with mental anguish when he has been deceived, know very well why Christ said, "Let your yes be yes, and your no, no; for what is more is of the evil." What is of the evil is not of the kingdom of God.

A child is truly himself at all times. There is no sham or vain show about him. An observer of vain notes that even when they play church, it does not occur to them that positions are honorary. They all take turns at being preacher. The Apostle Paul caught the spirit of children and of Christ when he wrote, "Do nothing from selfishness or conceit, but in humility count others better than yourselves. Let each of you look not only to his own interests, but also to the interests of others."

Should differences come or quarrels arise, they are quickly spent. Children's tolerance is only too often a marvel to older folk. They do not hate nor hold a grudge. They care not if your skin has color or not, nor about what you wear or do not wear. They just love you and like you for what you are. Paul said too, "Let love be genuine."

Because children are sincere and honest they have great faith and trust. They

believe everything and trust everyone. What a challenge to skeptics are children! The deepest questions of life are accepted by faith. Tell a child God made it that way and it is enough. Tell him God says so and it is so. He is satisfied. Why torment himself with further questionings?

They are not afraid that tomorrow their heavenly Father and their earthly parents will not provide for their food and well-being. Neither do they fret and fear because of impending storms. If the sun shines, they play outdoors. Should it rain, all the better; there are now mud puddles to slosh in. Should the weather turn icy cold, better yet. Who has not heard the whoop of children with the first snow? But the snow is drifting badly. Still better. No school!

This ability to take things as they come and turn them to their good gives children the contentment and peace of mind for which the world is madly in pursuit and which is attested to by recent best sellers on the bookshelves. Their peaceful falling off to sleep at the close of a busy, happy day, the revitalized, buoyant energy that restful sleep brings to them at the crack of dawn, their elders vainly try to purchase at a great price at the drugstore.

Being sincere with God and your fellow men, tolerant of their differences,

### The Shepherd

By Lorie Conley Gooding

Gently He leads out  
His flock day by day;  
Tenderly watches  
The lambs as they play;  
Graciously feeds them  
O'er valley and hill;  
Lovingly leads them  
Where waters are still;  
Walks by their side  
Where the mountains are steep;  
Goes before, as their Guide,  
Where the valleys are deep;  
Carefully seeks them  
Whenever they stray;  
Wisely He keeps them  
All in the way.  
So does He care for  
His well-beloved sheep;  
Grieves when they suffer,  
Weeps when they weep;  
Calls to them softly  
Wherever they roam;  
And through the deep shadows  
At last brings them Home.  
Holmesville, Ohio.

### The Sheep

By Lorie Conley Gooding

Closely they follow  
Their Shepherd each day,  
Careful that never  
They step from the way;  
Faithfully following,  
Loyal and true,  
All He has taught them,  
That will they do,  
Gentle and helpful  
To friend and to brother,  
Loving the Shepherd,  
Loving each other.  
High in the mountains  
His Presence is near.  
Down in the valley  
They go without fear.  
Quiet they rest  
Wherever He leads them,  
Gratefully pasture  
Wherever He feeds them.  
Always they follow,  
Leaving Him never,  
To the Home of the Shepherd  
To dwell there forever.  
Holmesville, Ohio.



thoroughly honest, without pride and pompous show, humbly teachable and lovingly trustful, does sound like conversion and the kingdom of God.

The vying for power among nations, for position and key places in the church, for being served instead of serving that men are so guilty of at present, makes Christ's statement pertinent to each of us, "For he who is least among you all is the one who is great."

The virtues as exemplified in children are primary to the kingdom of heaven and it is vain repetition to pray "Thy kingdom come" when we are not willing to "humble yourself as this little child," the first requisite in its possibility.

There are other things that we need to see and acquire if we desire to become as children. We spoke of their tremendous energy upon arising. With that goes their great expectation of what the day will hold for them. Life is a wonderful experience to them. Today thrilling things will happen! They cheerfully and enthusiastically expect them. Their curiosity and eager, open minds make every day full of new experiences and joyous happenings. None of the gripes of bored adulthood here!

Should the day be a bit less exhilarating than he anticipated, nothing daunted he lies back down under the old apple tree, nibbling at a blade of grass, watching the clouds, and dreaming great dreams. Fleeing from reality? "Where there is no vision, the people perish."

Should life treat him at its worst, he comes back at it with remarkable courage. He tries yet again and again. Count the number of falls and recovering a child makes in one day while learning to walk. Is that discouragement in the face of a great and painful task?

Isaiah spoke of a reign of righteousness and peace, saying, "And a little child shall lead them." Whom? The leopard and the kid—archenemies. O world, find the answer by hearing the warning of the Lord, "Except you turn and become as a little child you will never enter the kingdom of God." Lead on, O Child.

Dalton, Ohio.

## Overcoming Obstacles

By STANLEY C. SHENK

Nehemiah was a great overcomer. He didn't know when he was licked. What some fellows would call "closed doors" and back away from, he called opportunities and kicked wide open. When a near-by official (Sanballat by name) be-

gan to raise a storm of protest about the wall-building project, Nehemiah prayed to God, and then just rolled up his shirt sleeves a little higher. When the wretchedly poor of the land began to cry aloud against the oppressions of the rich, he so put the offenders to shame that they took a solemn oath to turn over a new leaf. When Sanballat and his helpers tried to lure him into a trap, he said, "No, thanks, I'm not having any," and kept right on working. When a close associate (who was on the pay roll of Sanballat) tried to scare him, he replied, "Should such a man as I flee?" and went ahead and finished the wall. "So the wall was finished . . . in fifty and two days."—*Herald Youth Bible Studies.*

## Our Readers Say—

I am not sure if you write anything like this in the *HERALD* or not, but will tell you what I have in mind and you may do as you please about it.

Dr. Menk, the pathologist in the local hospital here, has asked me to get a Mennonite young person to work as my assistant in the Blood Bank. He would prefer one who has had at least a high school education, preferably a boy. Even though the pay would not be too much while learning it is a good opportunity. After working under a pathologist for a given length of time, there would be opportunity for becoming a registered medical technologist. Anyone interested may get in touch with me.

We enjoy receiving the *HERALD* and feel the magazine is a real asset to our home.—*Raymond Detweiler, 207 College Dr., Staunton, Va.*

I would like to tell you how very much I enjoy each issue of the *GOSPEL HERALD*. Its many messages and articles have been a great help and inspiration to me. I like the wide scope of interests it covers. There is something for everyone. I like also the church news that is published. This is the only way I have of knowing what the many members of our church are engaging in over the entire world. May God abundantly bless you and your helpers in this work, and may He also bless and give wisdom to

the many who contribute by writing for the *HERALD*.—*Mrs. Dennis Lehman, Kidron, Ohio.*

I am not of the (Old) Mennonite branch of Mennonites but still have a deep regard for them and their beliefs. It seems to me knowledge of church history and if you please Mennonite History is sadly lacking in our average Mennonite people of all branches. Perhaps that accounts for the seemingly little appreciation of articles referring to Mennonite History or the faith of our forefathers. To me it is essential to keep this knowledge alive, not that we think we are better than others, but after all if we choose to be members of this particular denomination we must feel it follows the teachings of our Lord. God forbid that we should ever put Mennonitism before Christianity or keeping to the letter of the Mennonite principles before saving souls. However, in all our *SAVING* we cannot forget the *SAVED* and let them fall by the wayside. Therefore, I feel the Church Paper needs to keep alive the faith of our forefathers.

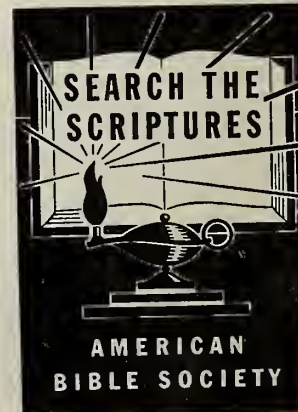
On the other hand, it is very possible for any group of people to become overly interested in the past and what their forefathers did and believed to the extent that they never want to try anything new. There is a very real danger of this but I do not think the *GOSPEL HERALD* has done this. Now and then there are articles printed that I do not agree with entirely. Perhaps I do not take so conservative a view on some doctrines, but if the persons who write these articles have such a conviction it is certainly their duty and privilege to say so. After all, if we think the principles and doctrines of the Mennonite Church are right and true they should be worthy to be printed and kept alive rather than to be left to die a natural death.

We have a number of Christian papers coming to our house at the present time and had still others in the past. They are all good but so far I have not found one to equal the *GOSPEL HERALD* all around.

Besides the many fine articles of a well-rounded Christian nature I appreciate the news. At a glance on the "Field Notes" and "Missions" pages one gets a fair idea of what our Missionary and other Christian Worker friends are doing. It is almost like reading a letter from them.—*Mrs. David D. Schrag, McPherson, Kans.*

I enjoy the whole *HERALD*. I cannot say which I enjoy more—the poetry, the good mission letters, the topics: I enjoy all of it thoroughly. I especially enjoy the letters Sam Hoskins writes. Encourage him to write more often. God bless him. And may God bless and help each of you in your work.—*Mrs. Veldon J. Fleming, Lynhurst, Va.*

The American Bible Society, 450 Park Avenue, New York 22, New York, is using this year the double slogan, "Share the Scriptures—Search the Scriptures." Stamps with the above design are being circulated. All the facilities of the Society are devoted to distributing Bibles and Scripture portions and encouraging their reading. Donations to this cause will be well used.



## GOSPEL HERALD

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## EDITORIAL

### Children, Not Puppets

God has called us to be His children, not His puppets. Being sovereign and all-powerful, He might, conceivably, have made us creatures of His direction, determining our every act, manipulating our every move. He might have sent us out on the little stage of our life to march to His music and to mouth His words. But for mechanical, irresponsible puppets He could have had no real love; certainly in their fellowship He could have found no pleasure. A forced obedience gives no honor to its author. A puppet performance is not real life; it is only a show.

God certainly did not make us His puppets; He just as certainly did invite us to become His children. He created us with such a mental and moral nature as makes sonship a possibility. He sent a Redeemer to save us from our condition of rebellion and sin and to translate us into the kingdom of His dear Son. He sent the Holy Spirit to enter our hearts with regenerating power and make us, by a second birth, the sons of God. As sons we return the love of the Father. We fellowship with Him in sweet communion of spirit. We conform our lives to that which He reveals as His will for us. We serve Him because we delight to see His kingdom grow and prosper.

In such a relationship dignity is possible, as beings free to will their own course choose to live in harmony. There is joy and satisfaction as God delights in His own children and they find peace and rest in His presence. There is power as persons capable of action open up of their own volition to receive the inflow of strength from above. Praise God for the wisdom of His plan, and for our rich privileges in that plan. It is much better to be a son than a doll moved by strings.

### Christmas Giving

Put this into your plan for a family get-together next Christmas. A brother writes of one family which took an offering when they were together last Christmas. A considerable amount was divided and sent to various church causes. They did not spend themselves poor giving to each other, but gave liberal

gifts to the work of the Lord. May God bless the person who got that idea. Imitate it. There's plenty of time to plan that way.

### Christianity for the World

A church that would evangelize the whole world must understand the universal character of Christianity. The incarnate Christ was a Jew, and He preached and died and rose again in Palestine. But Christianity is not therefore a Palestinian, Jewish cult. It is a faith for all men, applicable to every human need and adaptable to every era, every climate, every social system. It deals with universals, which may be expressed in a great variety of particulars. It must be distinguished from everything that is national. It is not American, or European, or Western, or Caucasian.

When one leaves his province behind him in order to carry the Gospel to other peoples, he must also leave behind his limited, provincial concepts. He must see Christianity, not as a set of customs, but as a faith. Christian morality is based on universal moral principles, and not on a way of life that is locally grounded and determined. A missionary must say, "Here is the Bible principle; how can you best apply it in your own cultural manner?" The missionaries in all our foreign fields have given the teaching concerning the covering of a woman's head in worship. But the form that covering has taken has been different in each country, being adapted to the local situation.

It is unfortunate that so often in mission lands Christianity has come to be identified with the Western Civilization from which the missionaries came. And so the faults of our culture have been laid at the door of our faith. It is now generally admitted that the conduct of the mission program in many ways contributed to that misunderstanding. In the East today the Christian Church is suffering from that confusion.

The missionary today must understand what is happening in the world. He must know that people of other countries do not want anything foreign

fastened upon them. Their spirit of independence also makes them want to keep free from foreign domination in the area of religion. The day of colonialism, whether of the political or religious variety, is past. The non-Christian nations do not want nor do they need a Western "Churchianity." But they do need Christ. It is Christ we must bring to them. The missionary is not an evangelist of Americanism, of our high standard of living, of democracy. He must go as Paul did, determined to know nothing but Christ and Him crucified. To barbarian and Scythian, to Jew and Greek, to bond and free the message is the same. Christ will save. Our customs may only confuse and repel. May the truth which sets us free deliver us also from the limited concepts which would hinder our testimony to the peoples of every tribe and nation.

### Save for Your Child's Education

MENNONITE BOARD OF  
EDUCATION OFFERS NEW  
STEWARDSHIP PLAN

By MELVIN H. LAUVER, *Treas.*

For some years the Mennonite Board of Education has been receiving requests that it provide a savings plan whereby the constituency can make regular deposits with the Board to provide for the education of their children. These requests generally indicate two types of plans needed. Quite a number of families requesting help indicate that if it will ever be possible for them to finance their children's education they will need some type of systematic savings plan whereby they can regularly lay aside, in relatively small amounts, money to build an educational fund. Others, of perhaps stronger financial circumstances, have funds over and above their regular tithing which they would like to contribute to the cause of Christian education but do not know how long present fair financial conditions will prevail. Perhaps by the time their children are of college age circumstances may be such that without their present surplus they will not be able to give them the education they would like them to have in preparation for serving the church and the community. They desire a plan whereby the money could be set aside now, and in the event of need it could be used for their children's education.

Because of these requests the Mennonite Board of Education has, for some time, been developing plans to help our brethren in these two areas. It is now ready to announce and offer to the constituency two ways for providing for their children's education. The one plan



## Tract News

*Easter Tracts* are ready. There is only one title this year, but it is a great favorite with tract users: "Dead Man Lives Again." This same tract is being featured in the April issue of *The Way*. Your tracts should be ordered early to avoid disappointment. Easter is April 13. Order "Dead Man Lives Again" at 60¢ per 100; \$2.50 for 500; \$5 per 1000, postpaid.

More than four million tracts were sent out in 1951. Donations amounted to \$2,764.98. We were just a little over \$1000 short in contributions from our friends to meet our budget last year. If you have not yet sent a gift to the Tract Fund, do so as the Lord prospers you. More than three million copies of *The Way* were sent out in 1951.

7,000,000 Gospel papers is a huge pile. This is our largest single missionary outreach. Would it not be well to include this work in your daily intercessions? Many hundreds of Mennonite young people distribute these papers. Let us pray that (1) the Spirit may send each message as an arrow of conviction and (2) that each one giving out these papers may be a faithful and true witness.

is called *My Pre-enrollment Stewardship Plan* and is designed to provide a means to lay aside regularly modest amounts or "payments," as they are called, to accumulate sufficient for a four-year college education. The second plan makes use of *Educational Certificates* issued in \$100.00 denominations or multiples thereof.

The *Pre-enrollment Stewardship Plan* operates very much like a regular savings account in a bank. A passbook is used for recording all transactions. It must be sent with each payment and is returned as the receipt. The minimum opening payment is \$10.00. Additional regulations are briefly as follows: (1) Only one payment per month will be received. There is no minimum or stipulated amount set for the monthly payments but the maximum is \$50.00. Twelve payments per year are not obligatory but the greater regularity observed the more effective the system. (2) Interest will be credited semiannually at the rate of 3% on April 1 and November 1. Interest begins on interest crediting dates. (3) When the fund reaches a maximum amount of \$2500.00 no further payments will be accepted, but interest credits will continue. (4) Accounts mature and become payable when the student enters a Board-controlled institution. Interest payments thereafter are on an annual

basis using the lowest balance of the year, and are credited April 1. (5) Students must attend two full school years before any large remaining balance can be withdrawn without an interest adjustment. (6) Funds are available for board, room, tuition, fees, and other customary educational expense common to similarly enrolled students. (7) Withdrawal prior to maturity is possible by furnishing 60 days' written notice, signed by the student and parent or guardian. In such event all money paid in, plus only one third of the interest credited to the account, will be refunded to the participant. (8) An unused remaining balance in an account after student has completed his education can be transferred to a younger child's account by properly authorized persons. If not closed out or withdrawn interests drops to 1% per annum.

In the *Educational Certificate Plan* no passbooks are used. Instead certificates are issued for amounts of \$100.00 or multiples thereof. They are issued in the name of the student whose education is to be covered by it. If it is not used by the time he or she reaches the age of 25 years, the money represented by the certificate becomes a gift to the cause of education in the institution mentioned in the certificate. A receipt acknowledging the gift is then issued to the donor, which is deductible for income tax purposes. If the money is used for educational expenses for the student it bears 1% interest, payable when used.

The Mennonite Board of Education makes these plans available to prospective students of any of its three institutions: Goshen College, Goshen, Indiana; Hesston College and Bible School, Hesston, Kans.; and La Junta Mennonite School of Nursing, La Junta, Colorado. People interested in either of these plans should write for further information to the school to which they would wish to go or send their children. All payments are also made to the school of their choice. If at a later date plans would change so that a student who has signed up for one of the above schools would decide to attend another their account can be transferred upon request and without loss in any way.

Funds deposited with the schools will be turned over to the Mennonite Board of Education for management by its Investment Committee, which committee also manages the Endowment Funds of its institutions. Persons interested should write immediately to the Board school they plan for their children to attend, and indicate which savings plan they wish to use.

Akron, Pa.

It is entirely possible for well-meaning people to maintain attitudes toward other races of peoples, whether at home or abroad, which lead to war rather than to the way of peace which we profess.—Guy F. Hershberger.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Feb. 24, 1927)

On Thursday evening . . . Bro. Jacob L. Rutt was ordained to the ministry [Argentina]. It was also decided that Bro. Pablo Cavadore be ordained to the ministry. . . .

Bro. Edward Diener of Larned, Kans., is making arrangements to move to . . . Daytonville, Iowa.

Brethren Harry Diener, Hutchinson, Kans., and S. C. Miller, Jet, Okla., conducted baptismal services at Pleasant Valley, . . . Harper, Kans., . . . when a class of twelve was received into church fellowship.

Bro. John Horsch . . . gave three very helpful lectures on "Mennonite History" [Kishacoquillas Bible School]. . . . Our principal, Bro. J. B. Smith, went from here to Waterloo Co., Ont., to assist in Bible Conference work.

Bro. J. A. Ressler spent the . . . week at Goshen College assisting in the . . . Ministers' Week. . . .

### Daddy Was So Good—He Couldn't Be Lost!

BY EDNA M. MERTZ

They stood there, two precious young people, looking into the dead face of a beloved father, lips quivering, eyes dark with pain and fear.

Unsaved fathers, how would you have answered the cry of anguish wrung from their tortured hearts: "But what if he didn't pray—what if he didn't get ready to meet God!" Are you one of the "good daddies" who have failed to settle the question of your own eternal salvation? Have your children sobbed themselves to sleep praying for your salvation? Will they perhaps learn what it means to live an eternity in one night, one long night in which they stare dry-eyed, numb with terror, into a horrible darkness, the black darkness into which their loved one has just slipped?

God grant that your sons and daughters may never need to pass through such suffering, that this cry may never be on their lips:

Which way did my daddy go, dear God,  
Tell me, which way did he go?

The night is so dark, I can't see at all,  
And I loved him so much, you know!

Surely you care, and I prayed so long,  
Tell me, please, what I'm longing to know;

He was so good! He can't be lost!  
Which way did my daddy go?  
Ft. Wayne, Ind.



# The Flesh and Spirit

BY S. F. COFFMAN

The Christian, by his faith in Christ, is not placed in a position in which it is impossible to live, or to enjoy his salvation. Yet there are many who experience great difficulties in living a Christian life, and they have not the joy of peace with God, nor the assurance of the eternal hope, because of the ever-present conflicts in their spiritual experiences.

There are two elements existing in every Christian's life—the flesh and the Spirit. Those who are born again possess the Spirit, because the new birth is accomplished by His power and the new life continues by His presence. Let no one doubt this fact who has accepted Jesus Christ by faith, and has trusted His atoning blood for the forgiveness of sins, and has yielded his heart and life to Him for service. The Holy Spirit brings Christ to the soul, and He abides with Christ and God in the heart of all who love Him and obey His word. John 14:15-23.

The second element in the believer's life is his flesh. It is the place in which we live, and the place in which the Holy Spirit lives with us. "Ye are the temple of God, and . . . the Spirit of God dwelleth in you" (I Cor. 3:16). "Your bodies are the members of Christ" (I Cor. 6:15). This is the intimate relationship that is brought about through the new life in Christ, and the Holy Spirit within us. We live *in* the body which is flesh, and we live *after* the Spirit, who is the Comforter within us.

## Our Obligations

It is the Christian's obligation to make use of his flesh, or body, in a service of righteousness. Rom. 6:12-23. "*Let not sin . . . reign [be the master].*" "Even so now yield your members *servants* to righteousness unto holiness." The Holy Spirit is the authority to whom we yield our bodies in service.

Because of the judgment of sin by the law, in the body of Christ, we have no more obligation to the flesh to do its will. Rom. 8:12. It is reckoned dead and hence is no longer one whose will we are obliged to serve.

## Living with the Flesh

The flesh is present with us, because of the nature of our bodies. The Greek makes no distinction between the fleshly and carnal nature. Our whole physical being and environment is fleshly or carnal. It is not destroyed or changed in nature by conversion, which is spiritual. Because of Christ's death for the body and for us, we account it, or reckon it dead, and hence a new master takes charge of it, even the Holy Spirit.

The definite statement of Paul is, "Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh

lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other: so that ye cannot do the things that ye would" (Gal. 5:16, 17). This is the most definite statement found in the Book concerning the conflicting natures of the flesh and Spirit in the Christian's life. Paul does not say that at one time it was thus. He says, *it is thus*. The flesh lusteth—continues to lust, and so also the Spirit against the flesh. Both exist in the life at the same time and continue the opposition, the one against the other. This is the conflict which is so upsetting to many in their experiences.

## The Cure, or Victory

There is no cure for this conflicting condition until one is delivered from the bondage of corruption into the glorious liberty of the sons of God. Rom. 8:19-23. The redemption of our bodies will end the strivings of the flesh against us.

But there is victory for the Christian. The first victory is that of the will. It is the yielding of the will to the leading of the Spirit of God, rather than to the lusts of the flesh. Rom. 8:14, 15. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5:16). Has one the will to yield to the obedience of the Spirit? Then follow the Spirit. He alone will lead one into all truth and righteousness, for He was sent to us from God for that very purpose. John 16:13.

The second victory of the Christian is that of freedom from the judgment of sin resting upon the flesh and its lusts. "They that are Christ's *have crucified* the flesh with the affections and lusts" (Gal. 5:24). We live in the flesh with its affections and lusts, as we live in our bodies. But Christ has died for our sins, for our bodies, and for the lusts that are associated with them. The atonement has already been made for them. We are no longer under the condemnation of the law against them. It is a case of the past tense—*have crucified*, and hence atoned for. Righteousness is attributed to those who are in Christ Jesus, who walk not after the flesh, but after the Spirit.

Vineland, Ont.

## Our Covenant Goals

### Spiritual

1. An increasing ministry of prayer, that we may keep in contact with the source of spiritual power.
2. An increased consciousness of the value of worshiping our God; that there might be a more faithful attendance at both Sunday worship services and the Fellowship Hour on Wednesday.

3. A genuine conscious effort toward holiness of life, love of the brethren, and unity of the Body of Christ.

### Evangelism

1. A strong and growing emphasis on evangelism, that we might by all means save some.
2. An increased visitor-consciousness.
3. A congregational program for evangelism. This will include periodic evangelistic meetings, personal witness and testimony, and the bringing back into church fellowship of those who have drifted away.

### Missions and Service

1. An increase in the number of missionaries supported by our church in both the home and foreign fields.
2. The sending forth of missionaries, from our own church, to both home and foreign fields.
3. The expansion of our missionary outreach by expanding our S.B.S. program and the participation of whole families in home missions.
4. The use of whatever means necessary to awaken a greater missionary consciousness.

### Stewardship

1. A Biblical emphasis on the financial stewardship of our people.
2. A growing concern for the stewardship of one's *time* and *life* as well as one's money.

### Youth and Christian Training

1. An increasing seriousness of thought and conviction.
2. The preparation of our young people for roles of leadership and responsibility in the church.
3. The dedication of many of our young people to full-time Christian service.
4. Voluntary service participation.
5. May the adults assume their responsibilities by showing sincere interest, Christian example, and the provision of Christian activity for our youth.
6. Christian training in the home.
7. A more thorough patronizing of our church schools.
8. The exploitation of every opportunity in summer Bible school and Sunday-school work.

### Family

1. A more deeply spiritual home life.
2. The consciousness of the responsibility of family heads for the spiritual welfare of the home.
3. May we attain these goals by the following:
  - a. The establishment of family altars.
  - b. A week set aside for "Family Week."
  - c. Church attendance by entire families.
  - d. Family participation in Christian service.

—Crystal Springs (Kans.) Bulletin.



## The Hand of Our God

BY EDWIN RAYMOND ANDERSON

Good Ezra of the olden days paused in the midst of holy work, and lifted his heart of worship unto the heavens, giving vent to splendid testimony for all about to hear and to profit by. "The hand of our God was upon us, and he delivered us from the hand of the enemy" (Ezra 8:31). Two hands were present in the arena, but there is always The One Hand to gather the fruits of victory. The hand of the enemy is always stricken, and the "hand of our God" is exalted. Ezra learned that for the need and situation of his day, and his heart went forth in full praise, true worship. May many of the saints in this latter-day give more attention to the "hand of our God," than to the "hand of the enemy," and learn to trust HIM more, for the conquest that is always charted.

We should not pay too much attention to the "hand of the enemy." In a certain sense, "we do not well" in sitting down to bemoan the "Saturday night" condition of the world. We do not need so much of "tearful crape-hanging," with all of the sighing for the abominations which are wrought. There is a subtle danger in this, and it pleases the enemy no end! Some of the saints have been sitting down far too long, and looking too darkly-hard at the world, so that they have come to whimper, "What's the use? What are we against so many? See how hardhearted people are! How can there be any revival for such a time as this? What can we do except just to sit here and pray for the Lord to come and clean up the mess? etc., etc., etc. . . ." It should not be too difficult to detect the hand of the enemy in this. Especially when the warriors become so weary as to worry a "what's the use," and disclaim any possibility of revival. Some of the saints have been sitting down far too long. A little more to the way of arising and activity would change the picture for them, not a little.

But Ezra dwelt rather upon "the hand of our God," and we would find it more delightful to dwell there also. There we leave the darkness for the delight of the way and strength of the Lord. There we catch the glimpse of conquest, and find the Unchanging One yet going forth without loss, without limit, accomplishing the victories marked out from before the foundation of the world. And when we dwell there, we find our hearts more settled and aright, for there will spring forth the better and more pleasing notes of praise, of adoration, and of worship. Moaning and "crape-hanging" and bewailing is certainly a strange business and a strange melody from the lips and heart of those who have tasted and experienced the greatest might and splendor and power in all the length and breadth of all times and universes!

"The hand of our God was upon us."

That was simply said, but with all possible praise. It gives HIM the full, glorious due. Our hand is less than nothing, for it only quivers, wherever it rests. But HIS HAND!—ah! there the saints have everything. And to have the sweet consciousness of that Hand resting upon them in strength, in power, in blessing, in encouragement, in enlightenment—well! what else can be done than to give the simple, sincere testimony of praise. And to give it forth in such fashion, will be His pleasure in His people, for it glorifies Him, and exalts Him, in the center of all. It will be, "not I but Christ." It will be "not by might nor by power but by my Spirit." It will be "not of works lest any man should boast." It will be "UNTO HIM that loved us." It will be the Lord Jesus Christ alone and apart and exalted and supreme. And no lesser place would ever do.

What a precious hand, when we see it latticed through the light of the New Testament. The hand that is upon us is the hand with the brand of Calvary. The steadying hand is the hand that saved us. The leading hand is the hand that lifted us. The powerful hand is the precious hand indeed, for it has plunged and plumbed the very depths, "even the death of the cross." It is the hand of grace that guards and girds. It is the hand of love that links and leads. It is the hand of mercy that marks and measures.

Once that hand was upon us in condemnation. We were lost in sin. Then that hand was upon us in conviction, through the pleading pressures of the Holy Spirit. Then came the happy day,

## My Father Knows

BY RUTH SLEEPER

*My Father knows what's best for me;  
He knows my problems too;  
He knows I long to be like Him  
In everything I do.*

*He knows the lessons that I need  
To grow like Him each day;  
Lord, Thou art now my all in all,  
The Potter, I'm the clay.*

*He knows the trials that I meet;  
He knows when things go wrong;  
He guides me when I cannot see,  
And fills my heart with song.*

*He knows how tired and worn I am  
When comes the close of day;  
He knows my heart's sincere desire  
Before I kneel to pray.*

*I know He knows, and that's enough  
To fill my heart with peace.  
Why worry when your heart can trust?  
For trust brings peace, sweet peace.*

Elkhart, Ind.

when that hand was upon us in conversion, and Calvary became more than a song and a verse and a sermon. And now we have come thus far—and with the same hand. How it has changed! for it has wrought the change. Now it is upon us in compassion and correction and certitude.

Beloved, that ought to mean so very much to us. It ought to make "Ezra" out of us, so that we stand forth in the midst with glad testimony of praise and worship for "our God." And how much it really means will always be the matter for the quiet, solemn searching of heart in the prayer-closet, alone and apart with the Lord Himself.

Waterbury, Conn.

## The Long Hair of I Corinthians 11

BY J. C. WENGER

1. *Why does the Mennonite Church teach that women should wear long hair?*

Because the Bible gives general teaching against worldliness in general and against worldly coiffures specifically.

2. *Where does the New Testament become specific about women's coiffures?*

In I Tim. 2:9 Paul warns Christian women to avoid the artificial braids and the jewelry of that day, and in I Pet. 3:3 the inspired apostle protests against wasting time braiding hair and adorning the body with golden ornaments.

3. *What does the passage in I Cor. 11:6 mean?*

The Apostle Paul here argues that if the Christian woman wishes to refuse to wear a veil when praying or prophesying, she should be consistently wrong by also cutting off her hair, an act performed by sinful women of the street in that day.

4. *What is the question in I Cor. 11:15 referring to?*

In verses 14 and 15 the apostle contrasts the wearing of long hair by men and women respectively. What is a disgrace to one, is an honor to the other. A man wearing long hair looks womanish; a woman with her hair cut short looks mannish: both are betraying their sex.

5. *Suppose a man or a woman does not have the feeling ascribed to them in verses 14 and 15 of I Cor. 11?*

The born-again child of God aligns his conscience with the Word of God. If this passage is studied with an open mind, the conviction to obey it will come.

6. *What are the Greek terms for "hair" and "having long hair" in I Cor. 11:14, 15?*

The verb is used only in these verses in the entire New Testament, but was employed in Greek literature from the period of Homer in the ninth century B.C. The verb is written *komao*, and the noun is *kome*. There is a similar word *kometes* which could mean either, "having long hair," or a "comet."



## A Prayer for This Week

Our God and Father, who hast created us by Thy power and hast redeemed us by Thy grace, we humbly thank Thee for delivering us from the night of sin. We praise Thee for the infinitude of that love that has found us and wooed us to Thyself. Oh, may it bind us to Thee forever!

Deliver us from all sense of law and lead us into the shoreless freedom of love alone. Strip from us forever our ingrained heresy of depending on personal merit and human goodness. Bathe away our selfishness, our carnality, and our pride.

Accept, O Lord, the total dedication of our lives to Thee—all our mental abilities, all our emotional powers, and all our physical energies—that Thou mayest incarnate Thyself in us anew. May Christ be seen upon earth again in us in all His beauty and holiness. Hear us, O Lord, for we pray in the name of Christ. Amen.

—Roy S. Koch.

### 7. What does the verb "komao" mean?

The best Greek lexicon (Liddell & Scott, revised by Jones, Oxford, 1940) gives several meanings: (1) to let the hair grow long; (2) by an idiom, to plume oneself; (3) of the manes of horses; (4) of the foliage of trees or plants, or waving grain; (5) of stars with tails (comets).

### 8. Does the noun differ from the verb in meaning?

Very little, if any. It is used of a head of long hair; of a beard; of the vranchia of the cuttlefish; of the foliage of trees, herbs, or grain; and of the luminous tail of a comet.

Other Greek-English lexicons, such as those of Pickering and Thayer, add nothing to the fuller definitions of the revised Liddell & Scott lexicon.

### 9. What is the deeper point of the apostle in I Cor. 11 in referring to woman's long hair?

Paul asserts that God has endowed woman with a beautiful head of hair as a mark of her sex, and He desires her to wear a veiling over this natural mantle as a sign that she accepts her place in the divine order for society.

### 10. Is this teaching applicable to all races and cultures? Is it legalistic?

Any commandment for Christians finds application universally. The Christian man should wear his hair short, and the Christian woman should let her hair grow long. Obedience to all New Testament teachings is not legalism if done because of love for God, and with a desire to give a good witness for Christ.

11. Is it wrong to cut off some hair, but to leave it sufficiently long to be recognizable as long hair?

God looks into the heart and is concerned with motives. If the basic motivation is conformity to worldly styles, the act is wrong. (Compare I Tim. 2:9 and I Pet. 3:3.) If an emergency arises so that a surgeon, e.g., needs to operate on the brain, there is no ceremonial law against even shaving the whole head. It is the motive that determines whether the cutting is right or wrong.

### 12. How ought a minister, concerned with pastoral care, deal with the problem of women cutting their hair to keep in style?

The same as with other sins such as materialism, gossip, sensuality, worldliness in recreation, etc.: by public teaching, pastoral visitation, prayer, and ultimately by discipline if disobedience to the Word persists.

Goshen, Ind.

## Tax Reductions Increased for Gifts

BY ROBERT M. HOPKINS

In even more generous terms the United States Federal Government offers increased tax deductions for gifts made in 1952 to religious, educational, and welfare causes. For a ten-dollar gift made in 1951 by one whose income was under \$2,000 (if married, under \$4,000) a deduction of \$2.00 was allowed. In 1952 the deduction allowed is \$2.00. In broad terms, the deductions are approximately 10% larger in 1952 than in 1951. As a result, a charitable gift will actually cost the donor 10% less in 1952 than it did in 1951.

Proportionately the tax deductions again increase as the contributor's income reaches the higher brackets. If the income of the contributor is \$50,000 (if married, \$100,000) a hundred-dollar gift in 1952 will cost the donor only \$25.00 since a tax deduction of \$75.00 is allowed this year.

Still more liberal provisions are afforded when securities are given rather than cash. If the contributor with an income of \$2,000 (if married, \$4,000) donates a fully deductible contribution of securities having a present value of \$100, the actual cost of which to the contributor was \$10.00, there is a tax deduction of \$32.20. This means that the net cost of such a gift is but \$67.80. If such securities are given by one whose income is \$50,000, the contributor actually makes a profit of \$4.00 by contributing them. Thus it will be seen that securities that have increased in value should be given as contributions to benevolent causes, rather than to convert the securities into cash before making the contribution.

The Golden Rule Foundation, 60 East 42nd Street, New York 17, New York, will soon have available on request tables

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray that the way may be opened for effective witness in alternative service by our I-O men.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for a husband and father of two small sons, that he may have a spiritual experience and realize his duties toward his family.

Pray that a sister may have courage and wisdom to speak to her unsaved brother, and that he may realize his unsaved condition and be redeemed from his coldness and indifference.

(Requests for this column must be signed.)

showing in some detail the new deductions permitted in connection with gifts of both cash and securities in 1952. This should be a good year for increased giving at decreased cost by those who support the churches and all tax-exempt causes and institutions.—Golden Rule Foundation.

When we go into our closet and shut the door, no one sees us, no one hears us, but God. It is not the place to make a fair show. No one is present before whom to make a little display of our devotion. No one is there to behold our zeal for the Lord. No one is there but God. We know we dare not attempt to make Him believe we are different from what we really are. We feel that He is looking through us, that He sees us and knows us thoroughly. If evil is lurking within, we instinctively feel that God is searching us; for evil shall not dwell with Him. Ah, it is a searching spot—alone in the presence of God! Little wonder so many beg to be excused from spending their time there.—Gleanings.



## "LEST WE FORGET"

The Gospel of Christ is a great leveler. It deals with men as they actually are; not as the world views them but as God sees them.

The highborn of earth, with all their cavalcade of rich trappings and pomp, and the humblest rustic and poorest laborer in the realm, fall into but one class in God's sight. All are immortal souls who need the redemption which is in Christ.

"Tell me," said the dying Edward the Seventh to an evangelist, "tell me the same Gospel that you proclaim to men down in London's East End. Kings and paupers need the same Saviour."

In the days of Whitefield and Wesley the Gospel was proclaimed in the private drawing rooms of lords and countesses and also among the rabble at Moorfields. Trophies of grace were won in both fields of action, but it was by the selfsame agency—the preaching of the pure Gospel. All who found God were saved by the atonement that Christ has made for man; by it alone were their souls redeemed and kept from falling.

All who love our Lord Jesus Christ in sincerity and truth, no matter what their station in life, must walk by the same rule. Every moment they must proceed with watchfulness and earnest prayer, obeying every precept of the Gospel of God.

Christ, the great Shepherd and Bishop of our souls, has left us an example. In the days of His humanity He was subject to temptation but He overcame and now is seated at the right hand of the Majesty on high.

We must walk as He walked, clad with the deepest humility, looking above, always aware that there are many pitfalls and quagmires along the route of our earthly pilgrimage.

None ever can say, "I shall not be moved." Present enjoyment of the highest state of grace does not preclude the possibility, in this probationary state, of becoming like a leaking vessel or a withered branch. Oh, the need to cry unto the Strong lest, unawares, Satan gain the advantage and we fall from our own steadfastness.

Said the saintly Fletcher when offered a preferment by the king for a service rendered, "Your Majesty, all I desire is more grace." More grace, more of the fruit of the Spirit. Only by adopting this attitude can we hope to thrive spiritually.

In the days when Great Britain ruled the high seas and was mistress of a vast empire, Kipling wrote those memorable lines that are so applicable to nations, to peoples, to the church of the first-born, or to an individual Christian:

*Still stands Thine ancient sacrifice,  
An humble and a contrite heart.  
Lord God of hosts, be with us yet,  
Lest we forget—lest we forget.*

—A. M. Editorial in *The Burning Bush*

# CHURCH HISTORY

## The History of the St. Jacobs Mennonite Church

BY LAURA BAUMAN

"He that would know what shall be, must consider what has been" (H. G. Bohn: *Handbook of Proverbs*, 1855).

In order to understand the origin of our church, we must consider the early settlements in this province. Mennonites who had come to Ontario as early as 1786 were divided into different sects and had settled in various communities. It was in 1800 that the first settlers entered the now prosperous Waterloo County.

In the Conestoga Old Order Mennonite Church, which was located approximately two and one-half miles northwest of St. Jacobs, there was considerable dissatisfaction by 1890. These people were Christians—yes, they were members of the church, but they were hungry. Their young people were not interested in the affairs of the church. Their children knew very little concerning the Bible and Christianity. They were vitally concerned in having the way of salvation through Christ taught to their children.

Thus, after much prayer and sincere deliberation, these people left their church in 1890 and held services of their own on the Charles Koch farm near Conestoga. They would rise early on Sunday morning in order to reach the service on time because they had to travel with horse and buggy.

In a short time, however, the Koch house was too small to accommodate everyone who came to the services. In 1893 these brethren started holding services in the near-by Old Order Church, built on the land which had originally been sold by a deacon for five shillings. The following year the Old Order Church erected a new building and sold their former one to our group. That first morning in their own church was a memorable one to our forefathers, and they rejoiced that God had given them this large house of worship.

Although the assembly of about forty members now had a church building of its own, it did not have a pastor. Some brethren from other districts who ministered during this time were Daniel Wismer, Jacob Woolner, Moses Erb, Amos and Menno Cressman, and Samuel Bowman.

A summer Sunday school, which was established by the Waterloo and Conestoga congregations, was held in the Martin Schoolhouse, which stands by the highway between St. Jacobs and Waterloo. Since the Waterloo Church has been in existence for a longer time, she

had more capable leaders and supplied all the officers and teachers for the school.

In 1893 Brother Enoch S. Bauman was ordained as the first deacon of the new church. After he had faithfully served in this office for one year, he was ordained as the first minister of the congregation. In this same year Henry Musser was ordained deacon.

Now for the first time this church had the blessings of having a church building, a minister, and a deacon. The lives of these men were an inspiration to the congregation. Brother Musser, who lived five miles from the church and drove with horse and buggy, was noted for his punctuality. What would happen if we had to get up at four-thirty or five o'clock, spend several hours doing farm chores, get ready for church, and even spend forty minutes riding in a buggy on a cold, frosty winter morning? In spite of these inconveniences, Brother Musser was never known to be late for a church service. Brother Bauman was also a powerful witness by his speech and helped many Christians to become firm pillars in God's church.

After several years people who had great visions of what could be accomplished in the future felt that they should sponsor a Sunday school of their own to teach the Christian life to their children. As a result, the Sunday school was organized in 1898 with Menno Brubacher and Simeon Good as its first superintendents. The school differed from ours today in that it started at nine o'clock and was held every second Sunday only. There were no special books provided for each age group, but all who attended the Sunday school learned many new and challenging truths from the Bible.

Because of a strong teaching program in the Sunday school, the members were no longer satisfied to be happy by themselves, but desired to see others find peace in their hearts. As a result of this burden, they decided that special evangelistic meetings should be held at their church. In 1905 Brother A. D. Wenger was the evangelist for the first campaign held here. Because of the sincere prayers of the Christians, the fearless preaching of the Gospel, and the hunger of many souls for a Saviour, there were thirty-five conversions during this series.

Since the Conestoga Church was not in a central location, a new brick church was erected in the village of St. Jacobs on Samuel Good's land in 1915. Because some logs from the old church were to be used in building the new one, it was necessary to find a suitable place where services could be held while building progressed. Permission to use the Three



Bridges Schoolhouse, which stood beside their church, was granted. Church services, Sunday school, young people's Bible meetings, and even a Sunday-school conference were held in this building. Today we are reminded of this period in our history, for the church cemetery is still located on this property beside the school.

In November of that year the congregation was able to leave the schoolhouse to occupy its own church in the village of St. Jacobs. The new church was dedicated to the work of God on November 14, 1915. The first trustees were Samuel Good, George Musselman, and Henry Sauder.

Enoch Bauman, who had been such a cheerful minister for almost twenty-four years, became ill and passed away on January 16, 1918. In June of the same year a young man, Moses Brubacher, was ordained to the ministry. Although Brother Bauman had only started preaching some English in his last year, Brother Brubacher preached English only. In 1926 Menno Brubacher was ordained as deacon to assist Henry Musser, who died May 17, 1938, at seventy-six years of age.

As a growing grasshopper sheds its skin, so this church burst her walls. In 1936 a large addition was built on either side of the former building. On October 11 of this same year the completed church building was dedicated.

Besides changes in the church building, there were also changes in leadership. After the minister, Brother Brubacher, suffered a stroke, the present pastor, Roy S. Koch, was ordained on October 4. Moses Brubacher died in August, 1940. In the same month the present deacon, Abner Good, was ordained to assist Menno Brubacher.

The church continued to grow so that in 1949 there were four hundred and seventeen members and approximately five hundred were enrolled in the Sunday school. As a result of this growth they again built an addition, both to the auditorium and to the basement. With Bishop J. B. Martin preaching the dedication sermon, the present building was dedicated on December 4, 1949.

Because our pastor, Brother Roy Koch, was asked to serve as field secretary of the Commission for Christian Education in 1950, we needed pastoral assistance. David Shank from Goshen, Indiana, served as associate pastor during that summer, and Peter Wiebe during the summer of 1951.

Throughout the past years the church has instituted many new activities to interest her young people. The first of these was the Sunday school, followed in 1911 by the young people's Bible meeting. At this time there was far greater difficulty in preparing good programs than there is today, because these folks were all young Christians as well as untrained ones. Because they dedicated their talents to the Lord, however, He was able to help them prepare interest-

ing services. At the present time we have a sermon every Sunday evening following the young people's meeting. Summer Bible school has continued annually since its beginning in about 1935.

Besides growing within itself, the church has extended its borders. Some young people who have left the home church to serve in other communities are Lucinda Snider, a relief worker in Germany; Howard Good, pastor of the Hagey Mennonite Church and teacher at Rockway Mennonite School; and Mr. and Mrs. Paul Hunsberger at Monetteville Mission. There was vision of even more expansion when in 1949 a church

was established in the near-by village of Hawkesville. About fifty members from the St. Jacobs Church, together with some from Elmira, became the members in the new church.

Although our church has grown rapidly in the past, we certainly pray that the Lord will continue to bless her and make her a far greater blessing to the nations of the world in the future. May we, the young people of today, take up the challenge which the lives of our faithful fathers have presented to us and established a strong foundation on which future generations may safely build.

Kitchener, Ont.

## OUR SCHOOLS

### WESTERN MENNONITE SCHOOL

It is encouraging to hear reports from revivals in many parts of America today. It seems to be more and more apparent that we are close to the end of the age. Said Dr. Hutchins, of the University of Chicago already a few years ago, "THERE IS VERY LITTLE TIME REMAINING." Another prominent lecturer, addressing a meeting of the American Association for the Advancement of Science, said some time ago, "THE TIME IS SHORT." A Korean Christian commenting on the terrible persecutions of that country remembered that only a few years ago there was a wave of revivalism sweeping over Korea. At that time it was noticed that there was a ready response to the revival—almost hard to account for, but now, looking back, he views it as God's means of purging and preparing the church for the difficult times ahead.

For some time it was felt that there was a spiritual indifference amongst us at Western Mennonite School. The faculty, giving consideration to this condition, planned a unique type of revival for the benefit of all the students. It was planned to have each forenoon for a whole week set apart for this, with members of the faculty participating. One of the brethren of the conference was called in to assist, and to serve as counselor to students in the afternoon of each day.

The period was divided into three parts, the first part being used for a Bible lesson, the second for an expression period, and the third for a revival message. The results have been very gratifying. Visitors from the community and parents joined in this period of refreshing. As the Word of God was unfolded day by day in a rich way and revival messages presented, the fires began to burn with a wonderful fervor. The expression periods were filled with songs, verses, testimonies, and many expressions from students of the work of the Spirit of Fire burning the dross out of lives that were not being lived fully for God. Sin was confessed, many were the tears of repentance, and the quiet attitude of all the students reflected the real power of the Holy Spirit.

Meetings like this are hard to appraise. The eternal values are immeasurable. Day by day as work proceeded and as students were systematically given a period of time for counseling, one could realize that there are truly matters more important than the daily routine of studies. For what does it matter one hundred years from now, as was pointed out, what our life consisted of here if we have not prepared for the world beyond? "This life is but a narrow isthmus between two eternities," and should we fail here, in keeping up our God-relationship, then we have truly missed all!

May God bless our schools in these times, that the fires of revival may truly burn. Education, if it is only a mind process, is nothing but an empty shell. In every church school there should be such a warmth of spiritual fervor that the very air is surcharged with the Spirit of the Living God. O God, deliver us from a cold intellectualism; and may there constantly be such an evangelistic and evangelical atmosphere that it will be an easy and common thing to testify to His saving grace and power in the halls of our institutions. May each school "seek to excel to the edifying of the church," that there might be, as it were, a holy rivalry between us to search the deep things of God. May our school spirit be such that no student need be ashamed to live up to his highest convictions, to testify, to pray, and to grow in spiritual zeal. For in the light of eternity—only these are the values that will count.

—By the Faculty.

### CAUGHT IN HIS OWN TRAP

An egotistical young man, jealous of the wisdom and high reputation of the village hermit, caught a live bird, saying to himself, "I'll prove I'm wiser than that old fool. I'll say to him, with this bird in my hand, 'Is this bird alive or dead?' If he says, 'It's dead,' I'll open my hand and let it fly away. If he answers, 'It's alive,' I'll crush the life out of it." When he asked his question, the old man replied quietly, "My boy, it's in your hand. It's what you choose."

—D. Carl Yoder.



## FAMILY CIRCLE

### A Baby's Hand

BY MARY ALICE HOLDEN

*There's something in a baby's hand  
That only mothers know—*

*The grasping and the eagerness  
For love that won't let go.*

*The curled-up tenderness that waits  
For those who earn its worth;  
The future God has given, when  
He sends a child to earth.*

*There's something in a baby's hand  
That mothers love to touch—  
They find their kingdom in the faith  
And hope and love "of such."*

Cimarron, Kans.

### Interesting Jane and Chatter-box Sally

BY OSIE ZIEGLER

"You know, I thought that Jane never would talk," exclaimed one mother, "but now that she has begun, I can't seem to get her stopped."

Perhaps this is typical of all children, but for most of them there is a gradual leveling off to a more even tempo of speech. Some, however, continue to give forth. Their babyhood prattle changes to childhood chatter and finally graduates to full-blown adult gab. They talk as though they have heard that speech is silver, and so they continue to gather their silver, never once delving into the gold mine of silence.

To the vast majority of folk, the tendency to talk too much poses no problem, but to those who have been born with the "gift of gab," it is a very real problem. Society needs those who are able to talk; so the answer is not in complete silence, but in learning how and when to speak. How is it that some have mastered their problem and become a real asset to society while others continue to talk themselves out of favor?

Let us take the case of little Jane. Jane's parents were both fluent speakers; so when little Jane arrived it was just taken for granted that she too would be a big talker. Naturally then, when at two years of age Jane still was not talking, her parents became alarmed. A year later, however, the problem had exactly reversed itself. Jane talked all the time.

Being normal parents, Jane's folks were at first delighted with her chatter, but when, as time went on, she showed no signs of slowing down, they became concerned. Remembering her own girlhood

and the blunders and trouble her much talking had often caused, Jane's mother was anxious that her daughter be spared this experience.

While Jane was still very young, her parents tried to teach her to respect older people. They endeavored also to teach her to be quiet and listen when others were talking. They often had to ask her to stop talking, and she usually obeyed, but her insistent chatter was always bubbling up again.

Perhaps, thought her parents, if Jane could be made to want to listen, the problem could be helped. Her father started saving up interesting happenings of the day to tell her when he arrived home from work. He could always catch her interest with, "Guess what I saw in town today," or "You never could guess what happened today!" Then after Jane had listened big-eyed to his story, he would ask her a few questions, thereby giving her a chance to tell about her exciting day at home. Her steady flow of table talk could often be checked by the same method.

Company time was another problem. Jane seemed to feel it her duty to entertain the guests. Her mother found that by telling her a little bit about the guests before they arrived, she could often arouse Jane's curiosity enough to make her want to listen to what they had to say. A new coloring book or toy often solved the problem when the conversation was above Jane's head. Jane's habit was not completely broken, for she continued to be talkative, but she was discovering that other people often did have interesting things to say, and she was unconsciously developing the habit of listening when others talked. And as Jane listened her own scope of interests was broadening also. Perhaps it was a missionary telling about the little children across the ocean; perhaps it was a traveler relating his varied experiences; or maybe it was just a neighbor discussing things of local interest. But always there was something new to be learned.

As Jane grew older she was encouraged to have hobbies. With her interest in reading, a library of good books was started. Always there was plenty of good music to be enjoyed in the home. Through these different channels Jane developed a well-rounded scope of interests so that when she did talk she usually had something to talk about. True, she often talked too much and was ashamed afterwards, but, because of her wide interests and her ability to talk interestingly and intelligently, and because she was always ready to listen to what the other person had to say, she was often chosen as a leader and was welcomed in any group.

Sally, on the other hand, was not so fortunate. Her parents loved her, of course, but, although her tendency to talk all the time often annoyed them, they failed to recognize it as a serious problem in their child's life. Sally was a friendly, intelligent child, but her shallow chatter and inattention often lowered her grades at school. Her schoolmates were bored by her constant remarks. Sally didn't mean to be rude, but she seldom gave other folks a chance to talk when she was in a group. And so, having never learned the art of listening, she blundered her way through life, never quite realizing why she was not popular with her group.

Whose fault was it that Jane was spoken of as "that interesting Smith girl," while Sally was avoided because "she'd talk your head off if you gave her a chance"? We as parents have a great responsibility toward our naturally talkative children. We can shrug our shoulders with a "can't be helped" attitude, or we can, by prayer and much patience, instill in them habits that will go a long way toward helping them meet their problem and adjust as interesting and useful members of society.

Denbigh, Va.

Too many of us live in a civilization wherein home is only a stopping-off place to and from the garage.—Selected.

There is no more satisfying, important, soul-stirring job than parenthood.—Selected.

It is in the living of the home pattern that honesty and integrity are integrated.—Selected.

Home is our launching platform for sending our children out on uncharted seas.—Selected.

### EXPRESSIONS OF APPRECIATION

Words fail us and we cannot express our deep appreciation and gratitude for all the wonderful kindnesses done for us following the flood in Kansas City which destroyed our cabinet shop. For all your generosity of labor and offerings, we feel so unworthy. The love and thoughtfulness which prompted this means more than we can ever say. "Thank you" seems so inadequate. We just wish you could read our hearts. We know our heavenly Father will reward you for all your loving deeds.—Allen and Alfreda Weaver and Josephine, 5401 Lowell, Merriam, Kans.

\* \* \*  
In appreciation for the kind deeds and sympathies bestowed during the sickness, death, and burial of our husband and father, John D. Risser, we now express our sincere thanks.—Mrs. Susan Risser and family, Hagerstown, Md.

\* \* \*  
I would like to express my appreciation for the prayers offered for me and the Christmas and birthday cards sent to me during the holiday season. I request that you still pray for my health—pray that His will be done in my life.—Sarah Good, 511 D St., Lebanon, Oreg.

\* \* \*  
We extend thanks to our friends and relatives for the cards and gifts sent to us for our fiftieth wedding anniversary. May the dear Lord bless you all.—Mr. and Mrs. Daniel Gahman, Perkaskie, Pa.

\* \* \*  
We wish to thank those who sent sympathy cards and letters and gifts during the illness and death of our husband and father.—Mrs. Emily Hurst and family, Lititz, Pa.



# TO BE NEAR TO GOD

## THEME: FOR A WITNESS

Sunday, March 2

Grandmother Lois

"When I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also" (II Tim. 1:5).

While she cooked and cleaned she did not forget the better part—training her daughter Eunice in lovely godlike ways, mixing with the common needed tasks the leaven of spiritual wisdom. And after the godly mother Eunice came Timothy, loved of God and earnest and fruitful in his service for Him, helped to his place in God's work by a God-fearing mother and grandmother. We are not sure that Grandmother Lois lived to see Timothy a man grown, but we can be sure that having lived life with genuine faith, she was blessed with the assurance of her witness being pleasing in His sight.

Monday, March 3

A Group of Praying People

"And when he had considered the thing, he came to the house of Mary the mother of John, whose surname was Mark; where many were gathered together praying" (Acts 12:12).

To Peter it was like a dream; the light shining in the dark prison, the call "arise up quickly," and when he did, finding his chains fallen off, breathing the sweet, cool air, walking free to the iron gate that led to the city and seeing it open without a hand touching it. Only after the angel had left did he know that it was really true. He thought on the wonder of God's delivery and so came to the house of John's mother. There he found many who had gathered to pray. How he must have rejoiced to find his friends there, to know that they were praying together for him, and to realize that their asking in faith had been heard by God and answered in his release. Our missionaries coming out of China found people praying together. How many and how great are the needs that call for our gathering ourselves together in prayer!

Tuesday, March 4

Andrew and Peter

"He first findeth his own brother Simon, and saith unto him, We have found the Messias, which is, being interpreted, the Christ" (John 1:41). "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41).

Andrew and Peter were different, as children from the same family often are. Andrew was quiet and retiring. Peter was made for doing the spectacular things. Jesus needed Andrew to bring Peter; Peter to preach sermons like the one that added three thousand souls to the Church of Christ in one day. Nowhere do we read that Jesus valued the person or witness of one above the other. Both were disciples of His with a particular work in life. Rejoice that it is so; for some of us are Andrew-like and some of Peter's kind.

Wednesday, March 5

Boy with Loaves and Fishes

"There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many" (John 6:9)?

The boy whose name we do not know had gone with the others who had followed Jesus to His place of rest near the Sea of Galilee. He, too, wanted to see Jesus. Everyone was talking about Him and the wonderful things He did. He would see for himself! No doubt sometime during the afternoon there were grownups who thought he made too much noise or wiggled too much. Maybe the way his clothes hung offended some, and how could he help showing some signs of hunger as the meeting grew long? He was a boy, and he had what Jesus needed. The little lunch he carried turned into a feast for a multitude by Jesus' hands.

What wonderful things, potential and waiting, lie in your boy or girl and ours! Help us, God, to preserve and direct them for you.

Thursday, March 6

Tychicus, Carrier of Paul's Letters

"All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister and fellowservant in the Lord: whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts" (Col. 4:7, 8).

Paul could not go himself; so he sent someone with his letters. That was the important work of Tychicus. He was the representative of Paul, a part of someone else's work, a link in the work of Christ. Christ said, "To this end was I born, and for this purpose came I into the world." The Bible is rich with examples of men and women who were called or prepared for a particular place and kind of witness. Some were ten-talent people, some five, and some one. How surely God watches the use of the one talent and rejoices over its good employment as well as over that of the ten. Humble or great in men's estimation, I will take my place of witness from Him and fill it to His honor.

Friday, March 7

Mary, Who Anointed Jesus' Feet

"And being in Bethany in the house of Simon the leper, as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head" (Mark 14:3).

For this time she did not intend that the gift she gave should be long-lasting, measured by standards of usefulness, but a gift that would show by its very expendableness that the giver's heart was giving from a great store of love. The displeasure of Judas and the others who murmured that the money should have been given to the poor instead of being used for a gift of luxury could not mar that gift-giving—nor did she need Jesus' words for her joy; for Mary's giving was from the heart and asked nothing in return. Jesus

(Continued on page 214)

## A FOLLOWER WITH AN AIM

Sunday School Lesson for March 9

(Acts 20:17-27; 22:3-29; II Corinthians 11:24-33; Philippians 3:4b-17)

The follower in this study was a most remarkable and influential man. Who was he? Begin with Phil. 3:5 and let the class review Paul's story.

In the flesh: a direct descendant of Jacob; a Jew on both sides; one of the most orthodox defenders and expounders of the law; a well-educated man (Acts 22:3); a good man as far as the law was concerned, a man with a legal righteousness; very aggressive in his persecution of Christianity (to talk and work against others is the most religion many people have); a leader in Judaism and in the persecution of the Christians (22:20). Saul was a very strong self-righteous man.

Being transformed: the on-the-road-to-Damascus experience (let a pupil tell this entrancing story); called to be an apostle to the Gentiles; submission, conversion.

In Christ: preached Christ at Damascus, at Jerusalem, at Antioch; sent to Asia Minor; sent to Europe: Philippi, Thessalonica, Athens, Corinth; installed many churches; performed miracles; became a prisoner for Christ and the Gospel; suffered many persecutions and hardships for Christ. II Cor. 11:24-33.

What made Paul so zealous in spite of all his hard work and persecutions? This zeal was not born in him. Why are so few Christians so zealous for Christ?

Paul saw all his own righteousness as nothing, no credit to him or Christ. Many a Christian trusts yet in his own goodness and earnestness. Sincerity never saved anyone. Paul saw himself as the greatest of sinners. When he got converted, he got a new mind, with a new set of values. He was a new man in Christ Jesus.

Paul made a full commitment to the Lord. The Gospel had hold of him. He was saturated with the Gospel. To declare the whole Gospel was his passion. He appreciated what he had been saved from and therefore appreciated the Gospel of Jesus Christ. He would live and die for Christ. The ministry which he had received of the Lord was precious to him. Personally Paul put on the Lord Jesus Christ.

Our lesson Scripture gives the explanation of Paul's great service. He had a single eye. His aim in life was so definite that he could say it. His objective was not to be a great servant but to be found in Christ, to know Him and the fellowship of His sufferings. This affection was what sent him out into such great service. All his life was bent on one purpose. His zeal would have been much less had he lived in some part for himself. Also had he reached a point sometime when he was perfect or good enough.

What difference would it make if more or all Christians had Paul's eye to know Him and be found in Him!—Alta Mae Erb.

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Norman Derstine was scheduled to preach his first sermon at Trissels Church near Broadway, Va., on Feb. 17.

Bro. J. R. Mumaw, Harrisonburg, Va., gave a series of Bible lectures at Grantham College Feb. 14-16. On Feb. 17 he participated in a Sunday-school meeting at the Slate Hill Church.

Bro. Paul Hummel, Berlin, Ohio, spoke to the Midway MYF, Columbiana, Ohio, on Feb. 16.

Bro. Merrill Swartley is conducting a chorus at the Holdeman Church, Wakarusa, Ind.

Bro. Clarence Shank preached at the Holdeman Church, Wakarusa, Ind., on the afternoon of Feb. 3 in a memorial service in memory of Bro. Amos Culp.

Bro. John C. Wenger, Goshen, Ind., was guest speaker at the Christian Workers' Normal of the Fairview, Mich., Bible School on Feb. 16.

The high school class of the Pigeon, Mich., congregation conducted a paper drive in Pigeon in order to raise money for benches for the Saginaw mission.

Bro. Raymond Kramer, Meadville, Pa., gave the commencement address at the Canton Bible School on Feb. 15.

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Items and Comments

The Ministers' Week at the Canton Bible School enrolled 55 persons: 27 ordained men, 8 wives of ministers, and 20 lay workers.

Sixteen persons were baptized and received into fellowship at the Martins Church, Ohio, congregation on Feb. 27. On the same day 6 were baptized and one was received on confession at Berlin, Ohio.

A Peace Conference was held at the Yellow Creek Church, Goshen, Ind., on Feb. 16-17. Speakers were Levi C. Hartzler, Russell Krabill, Peter B. Wiebe, and a panel of students from Goshen College.

The Mennonite Service Organization of Hesston, Kans., gave a program at Yoder, Kans., the evening of Feb. 10.

The Ontario Conference Executive Committee arranged for a memorial service for the late King George VI at the Kitchener Church on Feb. 15.

Bro. Frank Peters, Mennonite Brethren minister of Kitchener, Ont., and some singers from that church, gave the evening service at St. Jacobs, Ont., on Feb. 10.

Bro. Joe Eigsti, Tiskilwa, Ill., spoke to the Men's Fellowship, Pleasant Hill Church, East Peoria, Ill., on Feb. 21 concerning his experiences as a smoke-jumper.

Members of Congress from Pennsylvania were interviewed by the brethren Jacob Moyer and John E. Lapp concerning the UMT bill.

A large group of applicants were received into church membership by baptism at Rexton, Mich., on Feb. 17.

A recording of the Bible school chorus program at Fairview, Mich., was given in the home of Bro. Ora C. Wyse, Naubinway, Mich., on Feb. 21.

A male quartet from Kalona, Iowa, gave the evening program at Manson, Iowa, on Feb. 3.

Bro. C. F. Derstine, Kitchener, Ont., preached at the Warwick River Church, Denbigh, Va., Feb. 12-13.

Bro. C. Z. Martin, Mountville, Pa., conducted special meetings at the Rescue Mission in Portland, Oreg., the week of Feb. 3.

The Sisters' Sewing Circle Fellowship of the Pacific Coast Conference held its 18th Annual Meeting at the Zion Church, Hubbard, Oreg., on Feb. 14.

Two booklets have just come from the presses of the Publishing House: All About Television, by Russell Krabill and Cleo Mann, and Clear Thinking About Courtship, by John C. Wenger.

Sister Maude Swartzendruber, after fifteen years of service at the Mennonite Hospital, La Junta, Colo., has been granted a sabbatical leave beginning this fall. She will spend her leave doing research work, studying nursing needs in Mennonite institutions, and writing the history of the Mennonite Hospital and Sanitarium.

A male quartet from the Oak Grove Church, West Liberty, Ohio, participated in the services at Metamora, Ill., Feb. 17.

Speakers at the Quarterly Bible Meeting held at Manchester, Pa., on Feb. 24 were Walter Lehman, Chambersburg, Pa., and William Martin, Menges Mills, Pa.

A community hymn sing was held at the East Union Church, Kalona, Iowa, the afternoon of Feb. 17.

The revised date for the Ohio Mennonite Mission Board Meeting is April 25-27. The Ohio Women's and Girls' Missionary Society will meet at the same place (Oak Grove, West Liberty, Ohio) on April 26.

The Commission for Christian Education and Young People's Work will hold its spring meeting May 2-3. The place will be announced later.

Foreign students from Hesston College gave a program at Crystal Springs, Kans., the evening of Feb. 17.

A committee representing the various congregations of the Southwestern Pennsylvania Conference met at Johnstown, Pa., on Feb. 16 to make plans for the Brunk Evangelistic Campaign to be held there in April and May.

The Warwick River Christian Day School has decided to add another teacher next year to take care of increased enrollment and to add grade 9 to the curriculum.

## Visiting Speakers

Jan. 20: Walter A. Shank, Ellicott City, Md., at Warwick River Church, Denbigh, Va.

Jan. 27: Arthur Brubaker, Brethren-in-  
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## Calendar

Eastern Ohio Minister's Meeting, Leetonia Mennonite Church, Leetonia, Ohio, Mar. 4-5.  
Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13  
Southwestern Pennsylvania Conference, Ministers' Meeting, Place Undecided, March 21, 22  
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allentown, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Mennonite General Conference, Place Undecided  
Aug. 28-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Rudy Stauffer represented Ohio Mission Board interests at Kidron, Ohio, on Feb. 17.

The Annual Meeting of the Iowa-Nebraska Mission Board will be held at the West Union Church, Parnell, Iowa, Feb. 26-27.

Bro. Clarence Horst, Mountain Home, Ark., was the speaker in the Annual Mission Emphasis Week at Iowa Mennonite School the week of Feb. 17.

Eugene and Luella Blosser spoke at West Union, Parnell, Iowa, the evening of Feb. 17 concerning mission work in China.

A builders' unit, under the direction of Bro. Henry Eshleman and wife, is building a church at Atmore, Ala.

Speakers at the Annual Meeting of the Eastern Board of Missions and Charities to be held at the Weaverland Church March 11-13 include Abner Stoltzfus and E. E. Miller.

Bro. J. Oberholtzer, Manheim, Pa., is the new superintendent for the mission in Harrisburg, Pa., which has been moved to the corner of Sixth and Reiley Streets.

Bro. Abner Stoltzfus is scheduled to speak concerning his visit to Israel at the Oxford Circle Mission in Philadelphia on March 2.

Bro. Noah Sauder, New Holland, Pa., will speak on March 1 in Philadelphia concerning his trip to Europe and Israel to an informal fellowship group sponsored by the Jewish workers.

A new church building has been completed at Newlinville, Coatesville, Pa. An ordination for pastor is scheduled for March 4.

Bro. J. Irvin Lehman discussed "Desired Effects of Revival" at the Quarterly Missionary Roundtable held at Rossmere, Lancaster, Pa., on Feb. 11.

Bro. John Leatherman and wife spoke at Blainsport, Pa., on Feb. 3.

A meeting in the interests of Jewish Evangelism will be held at New Danville, Pa., April 11-12 with Harold Eshleman, Harrisonburg, Va., and Paul M. Miller, Goshen, Ind., as speakers.

Steps are being taken for the co-operation of the Pacific Coast Mission Board with the Eastern Board of Missions and Charities in occupying the Tocoa field in Honduras.

Bro. and Sister Don McCammon spoke in morning and evening services at Manson, Iowa, on Feb. 17; on Feb. 18 at a Fellowship Supper they showed slides of their work in China.

Sister Naomi Derstine, recently returned from Children's Home work in France, spoke at the Plain Church, Lansdale, Pa., the evening of Feb. 17.

Bro. Levi C. Hartzler, will show slides on voluntary service at Orrville, Ohio, on March 1. He will bring the morning message on March 2.

Bro. and Sister Don McCammon will show slides on China at Orrville, Ohio, on March 29, and speak in the Sunday services on China experiences.

Sister Marie Yoder, on furlough from Puerto Rico, spoke at the Holdeman Church, Wakarusa, Ind., on Feb. 10.

The Virginia Mission Board sponsored a program at Weaver's Church, Harrisonburg, Va., on Jan. 27. Among the speakers were Truman H. Brunk and John Shenk of Denbigh, Va.

The Mennonite Central Committee has engaged architects to design the new forty-bed mental hospital near Newton, Kans. The Mennonite Mental Health Center was opened on Feb. 18 at 314 Main Street, Newton, Kans. This newly established office will serve as a contact point for the different Mennonite groups working with the M.C.C. in making the hospital possible. It will serve as a clearing point on mental health information and

## Your Treasurer Reports

I have just had the opportunity of visiting the mission work being carried on at Culp, Ark. I can truly say that here is an area of mission work which is attempting to take the Gospel to the people through an indigenous program. A number of our brethren are working in this area among the people and becoming leaders in the community. In addition to this, the Mission Board is sponsoring an educational program through a community school. The work of the school is directed towards supplying the needs of the people who live in this mountainous area. A local clinic under direction of the Board serves the community in the area of medical needs.

At the present time, four small churches have been established. There are prospects of additional churches being started. These churches are not large and consist mainly of people in the community who have responded to the witnessing of those who are laboring there.

I believe that this mission effort represents an indigenous community approach through which the Gospel seed is sown and the fruits of the Gospel realized through local response. This work needs our financial support. In addition, we should continually pray for the brethren and sisters of our church who are giving of themselves to labor and witness among the people of the Ozark mountains. Support of this work should be designated for the Culp, Ark., Mission.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## MENNONITE RELIEF COMMITTEE (M.R.C.)

A nurse aide school is being planned at the Mennonite General Hospital, La Plata, Puerto Rico, to begin in August. A qualified supervisor is needed to direct the school. This person must have an R.N. degree and should have some training in nursing education. Write the Secretary for Service and Relief.

Ten volunteers for service spent the week of Feb. 18-23 at the Elkhart headquarters in preparation for assignment in service projects as follows: La Junta Hospital Unit—Eugene Diller, Hesston, Kans.; Joseph Kauffman, Seeley Lake, Mont.; Kenneth Miller, Hesston, Kans.; Eldon Nofziger, Hopedale, Ill.; Joseph Plank, Arthur, Ill.; Willis Snyder, La Junta, Colo.; and Evelyn Weaver, Ft. Wayne, Ind.; Kansas City Hospital Unit—Albert Erb Jr., Beemer, Nebr.; Mercy Home, Birmingham, Ala.—Mr. & Mrs. LeRoy Sheats, Spring City, Pa.

Bro. and Sister Justus Holsinger, La Plata, Puerto Rico, will complete a three and one half year term of service as director and matron of La Plata Mennonite Project on March 19 and will return to the states with their two sons immediately afterward. At a recent meeting of the Puerto Rico Executive Committee, Brother Luke Birky, business manager of the La Plata Project, was appointed acting director until a new director can take over the responsibilities of that office.

Bro. and Sister John E. Lehman, Columbiana, Ohio, have recently been appointed by M.R.C. to serve as director and matron of La Plata Mennonite Project, La Plata, Puerto Rico, to begin service by late summer.

A doctor will be needed for a two year term in the Mennonite Hospital at La Plata, Puerto Rico, by August, 1952. Several nurses will also be needed for replacements during 1952. Write the Secretary for Service and Relief.

will endeavor to develop a general referral and counseling service. The planning and building of the new central area hospital will also be administered from this office. Care should be taken to differentiate between the two M.C.C. offices now in the Newton area. There is no change in the address of the Mennonite Relief Clothing Center. Correspondence and packages to this center should still be addressed to North Newton, Kans.

Sister Christine Weaver, returned missionary from China, who is enrolled at Iowa State University for the second semester, gave a short talk at West Union, Parnell, Iowa, on Feb. 10.

Bro. Abram Landis has been given a release from the Rocky Ridge congregation in

(Continued on page 212)





Drawing water for the brickmakers.

## Something Has to Happen

BY MIRIAM BEACHY

A number of weeks ago I wrote a letter to you telling about the progress of the building work. We are living at Bethel now. We have a nice little garage to live in. It is very comfortable—only a little damp and cold yet because the walls and floor are not entirely dry. The bungalow wall is up to floor level and they are pouring the cement today before going on up with the wall. There are fourteen masons working and John says with that many men something has to happen. People at home must surely be praying because it is only through the blessing of God that the work is progressing as it is. We hope money will be contributed for this station because we feel the people are open to the Gospel message. We want to have church services on Sundays. There are about one hundred people working; so it is a busy, noisy place.

We like the location. It is on higher ground with jungle on all sides and a river and a hill on the one side. The Indian people say it is the nicest of all our stations, but John feels it is because of the river. He says the workers almost live in it! One morning in prayers we repeated Matthew 5 and then in his prayer Yakub prayed that this station may really be a light set on a hill that cannot be hid.

Our chaukidar has been working for us for nearly two and a half years. He is a Hindu. Now he and his wife are ready to be baptized this coming Sunday. We are so

thankful for this. We wish so much that we had more time for direct evangelistic work, and this helps us to see that each thing we do is a witness for Him. The chaukidar first asked permission to go home for some dividing of fields. We let him go, but for some reason the fields were not divided. Now, if he is baptized, he will not get his share. We praise God for his willingness to be baptized anyway.

The new church at Hisera is built up to the roof. Last Sunday we thought we would have some time for letters, but instead we took ten people home for tea and then went to see the church at Hisera. We had a nice time together and I'm sure it was an afternoon well spent.



Rows and rows of bricks stacked to dry in the sun.

Henry Becker is on tour this week. Paul Knisses' experience has been good for our mission family. Some others seem to have caught the vision of what we need to be doing. There are so many openings and we do far too little. A Mohammedan man says he is ready to be a Christian, but he is afraid to tell his family. It would be possible that the whole village may come as a result, also relatives in another village. We pray this may be.

Last evening we all went with John to Chandwa to buy rice for the workers here. One shopkeeper's girl carried Cheryl around. Everyone wanted to see her. One place three women in purdah peeked through a crack in the door and asked her to bring her in. There are many living like that, and none of us know what is behind those closed doors in the homes behind the rows of shops. That fact burns and haunts me.

Allen Shirk and the pandit have been having bazaar meetings each week. How we need to sow the seed while we are given opportunity. I'm preaching a sermon, I guess, but it's just that we are in danger of living too complacently each day here as we are tempted to at home.

Bihar, India.

## India and Her Needs

Millions have never heard that the Prince of Peace came to bring joy and gladness.

The present population of India is estimated to be 342,114,000.

Malaria is the biggest public enemy, claiming 1¼ million victims a year.

T.B. each year claims 500,000, while five times that number suffer from it.

Snake bites take a toll of 30,000.

Smallpox claims 70,000.

Plague accounts for another 20,000.

The lives of many happy would-be mothers are cut short at childbirth at the tragic figure of 200,000.

About 30 per cent of the people in normal times do not get enough to eat.

There is one doctor to 6,000 people.

There is one nurse to 56,000 people.

There is one midwife to care for 80,000 people.

There is 0.24 of a hospital bed for 1,000 people.—Supplied by R. T. Hyratt.



## "Between the East and the West"

BY DAVE SHANK

Yesterday we had the experience of attending a conference of a group of Belgian Protestants in which the main subject discussed was "The Church Between the East and the West." At this moment many of my reactions to some of the things heard there are not yet crystallized, but I felt that by writing this letter I could share the concerns of that meeting, and perhaps precise those concerns for myself. But first of all, a little introduction to the context of the meeting.

Present at the various sessions were pastors, laymen, both workers and employers, and other interested persons, who having found themselves faced by two conflicting propagandas, decided to meet together to find out what they could do to find their way between these two streams, and yet be true to Christ and the church. One of the leading speakers was a French pastor who had recently been in Hungary and Czechoslovakia where he had met with church leaders in those countries, including Hromadka, who as you surely know, is supposed to have "capitulated" with Communism.

The group found itself struggling with an intensely difficult but intensely real problem. They saw themselves as a church caught between two fires. For orientation in seeking to locate their role they briefly considered the Christian Church in each of these fires. First of all are the churches behind the iron curtain who cannot flee the situation in which they find themselves (as our European forefathers did), but must completely reorient their whole way of thinking economically, and still be true to Christ, even when they find themselves and some of their members bearing temporal judgments as D.P.'s within their own country, for their economic "sins" as the regime calls it of the past. Incidentally, an impartial observer, such as Christ, would probably also have judged them—and perhaps does. On the other hand, the conference group saw the Western Church symbolized by the large number on the continent of Europe, and who for all practical purposes closed their eyes to the poverty and misery in that place. Although I reminded that American peace churches were at the present time attempting to work out a program in Greece with boys who were opposing the draft in the States, I yet had to admit that it was being done under the arm of American Economic Aid and thus a part of the whole program of the Atlantic Pact, viewed with horror not only by Christians of the East, but by many Christians of the center—that is, Eastern Europe.

In the eyes of this conference, there were three churches. First, the church of the East, judged because of its unquestioned collaboration with a specifically historical expression of economics which has been judged. Second, the church of the West, ripe and over-ripe for judgment because of its perfect identification, again almost unquestioned commitment (at least in practice, and that's what counts) to the worst expressions of that same economic pattern. Third, the church between

the hammer and the anvil—that of Western Europe. The conclusions of the conference included the feeling of necessity for this third church to somehow identify itself with the suffering church of the East, but must also try to come closer, in terms of complete understanding, to those who speak out their words of judgment upon the economic system with which this third church finds itself identified. Their attitude toward the West (i.e., the U.S.) was one of almost absolute mistrust, because of hypocrisy, pharisaism, war mongering, and an unjustified self-righteousness with regard to their "divinely ordained" economics—all of which attitudes, they seemed to feel, are shared by the Western Church.

Needless to say, such a conference disturbs one a bit. But we are living in disturbing times, in which we need to be prodded over and over again. At least some questions have been raised afresh—I say afresh, because I am sure that we as a church community have raised them before, but I repeat them in a different context, to give them a note of urgency.

Question No. 1. Is our Mennonite Church "between" the East and the West, or are we wholeheartedly with the West? That is to say—neutral? We have tried to maintain a Christian neutrality with the question of war and nationalism and the impending evils, and have given a good deal less than 100% witness. Part of this witness has been given in our willingness to aid, to the tune of millions of dollars' worth of goods and money. But Eastern economic theory says that wars are inherent in the Western system, as practiced. How closely allied to the evils of Western practice are we in our "Mennonite communities"? How neutral are we in this regard? Recently I read the Laureville declaration which certainly makes a definite effort to neutralize—but these are also words, and it is the practice which is judged.

Question No. 2. If judgment should come so confidently to the West as it has to the East (and here I do not think we as Christians should speak about the strength of the West with regard to a Pax Americana, which was so evidently and explicitly expressed in word and attitude by one of our American Mennonite leaders with whom I recently talked), would our economic sins be little or great—and how do they now appear in the eyes of an impartial observer such as Christ?

Question No. 3. Are we, who try to be neutral, constantly asking ourselves, "But how and where can we know the full truth about the contemporary situation?" as did one of the men who was present at the conference? Or are we unconsciously accepting everything that we hear because in general we hear only one point of view, and when we hear another point of view, we can not treat it rationally because of emotions arising from a too-close identification with a given point of view?

Recently a French writer told me that in our day it is impossible to remain neutral on these great issues; but it behooves us as a church to become as nearly neutral as possi-

ble, not because of the two fires, but because of the love of Christ. To take His Word of Redemption to those outside the Church in Europe today, one has to be neutral.

Brussels, Belgium.

## The Gospel Bearing Fruit— Shirati

BY MERLE AND SARA ESHLEMAN

Recently at the Shirati station we were permitted to fellowship with about 200 African brethren and sisters in a communion service. We remembered that only seventeen years ago there was no church here, and our hearts rejoiced that so many have found Christ as their Saviour. The service was made more impressive because our African pastors took part in the sharing of the communion.

We have been encouraged by the practical way in which a group of the Christian men discuss problems of the Christian community. This group meets every few months and usually has a fairly large agenda which is written on the blackboard. Their methods of handling business and the conclusions arrived at are not always what we Western people might think best, but it is encouraging to see them try to find their own way.

The young church in Africa is growing numerically and spiritually and there is a commendable approach toward maturity. The Christians have become less dependent on the missionary and are ready to handle their own problems and lead out on their own initiative to a much greater degree than a few years ago.

A number of old people have accepted Christ during the past year. The widowed mothers of several of our young Christians are in this group. The old former rain maker has found Christ precious as his Saviour. He had some contact with the mission from the time it was opened in 1934, but remained cold and distant to every approach. He had been ministered to medically many times, but it was not until an acute illness some months ago that he faced death and reality. In his dark, dirty hut he accepted Christ when the doctor again spoke to him of his spiritual need. He now attends services regularly, has a testimony among the heathen people, and is accepted for baptism.

It is easy for the missionary to wonder why the new Christians do not see and do things as we were used to in our own Christian communities. It takes time, teaching, and patient waiting for Christian conscience to develop. Insisting that everything be done as it is "back home" is not the proper way for the Gospel to bear fruit in a foreign land. The Luo custom of removing six lower teeth at the age of about ten years was so firmly fixed, and for a time presented such a strong temptation to the children that we wondered how this custom would ever be overcome. Now there is a large group of children from





Missionaries and Africans fellowship at Pastor Nashon's home and eat together.

Christian homes who have all their teeth and the custom seems to be definitely on the decline.

The ordination of African pastors has been a big step forward in the development of the church and with it there is a growing sense of assuming the rights and privileges of a church. At Shirati the shortage of missionary personnel during the latter part of 1951 naturally made it necessary to place more responsibility on the African brotherhood. They have responded well, and the experience has been good. The church does, however, still need our prayerful interest and help in many things. We need to work with the

African church, give counsel and guidance, but along with this be willing to take an increasingly smaller place as the years go by.

There has been real victory of the Gospel in individual Christian lives. It has been our privilege during the past few years to see spiritual growth in the lives of many. Some who were lukewarm Christians have had a fuller spiritual experience and are living in victory and praising the Lord. Some others who had backslidden and lived in sin for years have returned and confessed their needs and found healing. Let us pray that there may yet be much more fruit of the Gospel in this dark land.—Africa Annual Report.

## Salvation Complete in Jesus Christ

BY SAMWEL NGOGA NYANDORO

(Translated from Swahili)

The great hope of all Christians is to make ready in the journey toward heaven. We know that the people of this world are judged because of their sins, and this judgment is on every person born of Adam.

When I was a child of about twelve years, one day I was in the field with my mother and my brother. He told us about the judgment of God, how sinners would be judged and thrown into hell for eternity, and the true Christians who were saved by the blood of the Lamb would go to heaven along with the Lord Jesus.

From that very day I desired very much to be a Christian, so that some day I would go to heaven and that I not enter eternal punishment. My brethren, although I hoped thus, I did not get peace although I did accept religion and afterwards was baptized and was known as a Christian. I was sent to Bible school and was taught along with the Bible the Mennonite rules and discipline. This was all very good. I was taught three

years and finished my studies and passed the examinations. I became a teacher and leader among the people of God.

Although I was helped much in my studies, I did not have this completeness in the Lord Jesus. I was a good person for the church and before the people, but not in the presence of Christ Jesus. Sin was inside of me. I was jealous of my fellow men. I hated those who did me wrong, and many times I was proud. I did not love other Christians, and said that our Mennonite religion is better than all others because they did not have the proper way to approach God.

When I was an elder of the church, I judged those who were known to have sin, but I hid my own because no one had found me in sin. I tried to be a good person and to appear happy in the presence of others. But I did not have peace of heart because of the fear of death, and I became tired of religion. I had wanted to go to heaven, but now I was conquered by sin inside of me. I even thought it good to leave the Christian religion and return to the religion of my fathers. I would

marry a second wife, and rest in the things of this world because I saw I would not go to heaven. My entire hope seemed lost.

But God be praised, because He did not leave me to be lost. He spoke to me from Rom. 2:4-11. He showed me that those who continue to do good will get glory and honor and eternal life, and that God has no respect of person between European and African. Only believe and you will be saved from your sin. I accepted and He saved me.

My load was taken away. Joy, love, and peace entered and the fear of death was removed. The witness of Jesus now filled my heart. I witnessed for my Saviour and lifted Him up. Many others too have seen Jesus and have gotten this life as I have here at Shirati. But it is not our work, but the work of the Lord Jesus. We have only lifted Him up and He draws them.

Here we have recognized that if the leader has not been saved and does not have life, his people will not have life. If sin is in the heart, the channels of blessing will be closed to others.

Why was I troubled this way with sin when it was so easy to be saved? Because I wanted to guard my prestige and did not want my badness to be seen. We remember Naaman, how it was so difficult for him although he was near to being helped. He was to take off his clothes and enter Jordan. He thought that all of his people would see his ulcers and marks of leprosy, and said I will not take off my clothes and enter Jordan. Naaman was ready to return again with his leprosy. But he heard the voice of his servant and was healed. Many people of religious rank are missing salvation because they want to guard their own greatness.

God be thanked that He saved a needy one like me. If a person confesses his sin and accepts the Son of God, that very hour salvation is ready for him. I believe this because it was done for me. I don't speak of that which I do not know, but that which I understand to be true. God be praised for all of this.—Africa Annual Report.

### M.C.C. Weekly Notes

#### Draft Regulations Expected Soon

The draft regulations pertaining to the ordering of conscientious objectors to work contributing to the "national health, safety or interest" have now cleared the various government departments which have concerns in this matter, and we are advised that they will likely be ready for the President's signature soon. Only a few minor changes have been made from the earlier confidential copy of the regulations which had been provided for study by the church leaders.

After these regulations are officially issued, the Selective Service Headquarters will need to send directives to the local boards before drafting begins.

#### Germany: Needs Greater or Less?

Reynold Sawatzky, one of the relief workers who is particularly engaged in material aid distributions in Germany, makes the



## Tentative Program of Conference on Lay Evangelism

to be held at

Goshen College Union Auditorium, Goshen, Indiana

April 5, 6, 7, 1952

Conference sponsored by the Mennonite Board of Missions and Charities and the Goshen College Biblical Seminary

Saturday Evening, 7:30

The Church and Her Laymen

The Christian and His Task

Sunday Morning, 9:45

Sermon: The Biblical Basis for Lay Activity in the Church

Lay Activity in Early Church History

Laymen and the Modern Missionary Movement

Sunday Afternoon, 2:30

"What Are We Doing?"

Youth Working

Women Working

Men Working

1. Ambassadors for Christ

2. Hesston Disaster Units

3. Clayton Kratz Fellowship

4. Orrville Laymen's Evangelistic Movement

Sunday Evening, 7:00

Evangelism the Task of the Church

What Laymen Can Do in Evangelism of the Church

Monday Morning, 8:30

Lay Evangelism Movements in Other Churches

Discussion in charge of chairman

1. Lay Evangelistic Activity and the Pastor

2. How Utilize Laymen in Existing Organizations

Discussion

Monday Afternoon, 1:30

How Promote Lay Evangelism in the Congregation?

Total Stewardship of Time and Money

Monday Evening, 7:30

Evangelistic Service

Laymen and ministers are invited to attend this conference and to be present for the first session, **Saturday evening, 7:30**. Notice of further details on procedure, housing, and a completed program will be sent to pastors soon. Further announcement will also be made in the **GOSPEL HERALD** covering additional information and accommodations. Watch for the completed program.

The workers in Austria also recently distributed 170 comforters in three refugee camps. On each Saturday evening they conduct a Bible study hour in a private home, which is so well attended that they may need to locate a larger meeting place.

### Christmas Bundles "Successful" in Formosa

The February report from Formosa (Taiwan) states that Christmas Bundles reached the island in time for distribution before Christmas. Some were given to children at a Leper Colony; some to children in an orphanage; some to blind children; others were distributed in the schools and elsewhere. Many of these children had never before had a new set of clothing, and many had not had a New Testament. Glen Graber summarizes, "We consider the distribution of these 300 bundles a most successful project. It may seem a bit early but please put M.C.C. Taiwan on your list as requesting bundles for 1952."

Released February 15, 1952

Via Mennonite Central Committee,  
Akron, Pennsylvania

## Women's Activities

Looking for something to do? Here are a few suggestions that Sister Ida Stoltzfus gave in the January activities letter:

1. Send good used clothing to M.C.C.
2. Warm flannel gowns and undergarments for old people in Germany.
3. Hospital supplies for Formosa.
4. Quilts for children's and workers' beds (Weiler Children's Home).

\* \* \*

Contributions of money for the following items may be sent through your district organization:

1. Nursing education (Training schools, Goshen and La Junta).
2. Furnishings for Japan missionary homes.
3. General expense fund.
4. Sheet and blanket fund.
5. Any district or local projects you may have, such as support of a missionary, a national worker, girls' home, etc.

\* \* \*

Have you decided which of your good ideas for sewing circle activities you are going to send in for the April issue of the **Missionary Sewing Circle Monthly**? Your report should be mailed this week. Let's have every district represented. Variety and participation by all makes an interesting, helpful project.—Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind.

In India there are over 6,000,000 Christians. There are 600,000 towns and villages and 25,000 Christian congregations, so that each congregation is responsible for sending the light to 24 villages or towns. There is one pastor to eight congregations.—Supplied by R. T. Hyratt.

statement in his last report that among refugees the need now is as great as at any time since 1947. Even today there are those who flee westward into Germany for refuge, and these people are destitute. Many others who have been refugees for longer periods have been unemployed, and with the wearing away of the meager resources they have had, they too become destitute. It is true that more people in Germany are becoming self-sufficient, even among those with refugee background; but among the "neediest of the needy" there are yet conditions that well justify the churches in North America to sacrifice for carrying relief "In the Name of Christ."

### Sweet Water in the Chaco

From the M.C.C. Experimental Farm in the Paraguay Chaco comes word that a new

well has been completed, one which yields sweet water. This is a rare occurrence in the Chaco, for many of the wells there yield salty water which is not suitable for drinking.

### Relief in Austria

The Christmas Bundles could not be distributed in Austria by Christmas time, but on January 12 three groups of 200 children each came to the Y.M.C.A. auditorium in Vienna to receive their wonderful gifts. Relief worker, Norman Wingert writes: "We have only one regret. It is that the 600 boys and girls in America who gave the 600 gifts could not be seated in the auditorium gallery to witness the scene of 600 lovable, war-mailed Austrian children actually taking into their hands the multicolored Christmas Bundles. It was heart-warming, thrilling, touching."





Mud roads, rain, and swamps are a part of the difficult transportation problems that must be dealt with in traveling the long distances from one of our stations to another in Argentina. This truck is stuck in the road near Tres Lomas.

## The Kingdom to the South

### VI

By J. D. GRABER

#### Ten Days at "Monte El Retiro"

The Mennonite Church and Mission in Argentina also has its campground. It is located near Trenque Lauquen and fulfills much the same function in the life of the church here as do our various campgrounds in North America, except that here there is no permanent staff. Each conference or activity using the camp makes its own provision for cooking, supervision, and direction. The camp is a beautiful three-acre plot covered with a dense growth of towering eucalyptus trees. A windmill, with a tank up in the tower, supplies the water, while cabins and "lines" of rooms are available as accommodation for guests. A kitchen and dining hall, equipped with necessary cutlery and enamelware plates and cups, and a commodious tabernacle in the center complete the physical setup.

The ten-day series opened with a meeting of the "Pastors' and Workers' Board." This group is made up of all the North American missionaries, the national pastors and workers, and, this year for the first time, a limited number of lay delegates with "voice but no vote." This is actually the executive body of

the Argentine Mennonite Church. Since inspirational meetings followed immediately at the regular biennial conference, the two days set aside for the Board meeting were taken up with business.

How establish the national church? This was the chief question before the delegates. Early in the meeting I was asked to go over the paper drawn up by the Mennonite Board

of Missions and Charities in Annual Meeting of June, 1950, in which certain policies and church-building ideals were set forth. It made clear that the time was now here for the Mennonite Church in Argentina to set herself vigorously to the task of becoming a national church independent of mission support.

The first obvious step is for congregations to select and then support their own pastors. They may either select from the national pastors now available, or they may raise up qualified men from the congregation itself. If full support for a pastor is not possible, they may be able to arrange part-time support with the pastor engaging in some occupation for a portion of his sustenance. Missionaries from North America should not continue indefinitely as pastors of congregations, but should take steps to set up their congregations with regular national pastors.

It became clear that simply passing minutes at the Pastors' and Workers' Board meeting will not rouse the congregations to action. It was felt that pastors have been doing too much of the congregational work themselves with too little participation by lay members. A new motivation on the congregational level was required. The people at home must feel that this is *our* church and must become enthusiastic in its support. To bring this about a decentralization of church government is needed. There must be more congregational autonomy so that the local group will feel free to act, and the central conference should serve mainly for co-ordination, advice, and for the cultivation of conference-wide fellowship.

A memorandum in five main parts was drawn up outlining clearly the steps of procedure by which a congregation achieves her full status of selecting and supporting her own pastor. Due emphasis is given to the spiritual foundations. It is recognized that a spiritual revival is necessary as the basic element of true Christian motivation. The vision of the primary task of the members of any local congregation being evangelism and soul-winning was held forth as that which would drive the people in desperation to their knees seeking the power of the Holy Spirit to be witnesses. This is the most essential



The beautiful three-acre campground plot near Trenque Lauquen which was used by the mission and church conferences is also used to hold the annual retreat for the young people of the Argentine churches.



element of an independent congregation come to full maturity.

Another important action of the Board was the decision to work out a national charter. At present the charter is held by the Mennonite Board of Missions and Charities of Argentina, and the church organization is integrated into it. What is needed as a necessary step toward the establishment of a national church is a church constitution and its registration with the government. The present "foreign" organization may then cease to exist whenever that time is ripe and the church charter will remain.

The "Convencion" or conference that followed was characterized by its emphasis on revival. The conference theme was "For a Victorious Church." Many times during the sessions we were aware of the Spirit's nearness, and once, on Saturday forenoon, after a message on "Revival and Confession" the meeting continued for several hours amid confession, tears, and prayer. We all feel assured that the Lord has granted us the first fruits of the revival they have been praying for and expecting here in Argentina, and for which many prayer supporters in North America have been laboring. The workers,

national and foreign, returned to their churches with new hope and expectation for the Spirit's outpouring in every place.

The few days of Mission Council that followed were pleasant days of fellowship, moments of high inspiration, and saw much practical work done. More clearly than ever the work of the missionary was defined. He is a pastor only temporarily as he wins converts and establishes a new congregation. Bringing this congregation to maturity—getting its leadership into the hands of local leaders or pastors—this is his task. He will serve and support the national church. He will stand by and help the pastors. He will be mobile so that he can serve where needed, and will evangelize mainly as a pioneer at the frontiers of the area. In this way he will not be in competition with national pastors but will be their faithful helper and support so that they may succeed more fully in their own charges. There remains much work all along the way, but the missionary will be guided by the ideal that it is his task to bring congregations into being and, having provided for them locally, will move on to "preach the gospel in the regions beyond." This is the true Pauline ideal.—via Elkhart, Ind.

An older man was also received who at one time had belonged to another denomination. One young man broke his leg a short time before baptism; so he was baptized at home.

Plans are under way to build a Christian day school in this vicinity in the near future. May God's guidance be manifest in this venture.

We invite you to come and worship with us.

Anna G. Weber.

## GULFPORT, MISSISSIPPI

(Gulfhaven Congregation)

Greetings: This is a lovely winter in Mississippi. Our visitors for the winter include Neal Schrock, Goshen, Ind.; Mrs. Emma Christiansen, Chicago, Ill.; Dr. and Mrs. Charles Hershey, Chicago, Ill.; Bro. and Sister Howard Stevanus, Breslau, Ont.; Mr. and Mrs. Lewis Swartzendruber, Kalona, Iowa.

We enjoyed two weeks of meetings. The first week at Wayside Mennonite Church with Josef Herschkowitz, Harrisonburg, Va., as speaker was held Jan. 10-17. The group met the second week from Jan. 18-24 at Gulfhaven Church. Bro. E. M. Yost, Denver, Colo., brought the messages. Both speakers were appreciated.

Sunday, Jan. 20, Paul Holdeman, formerly from Denver, was ordained to the ministry for Gulfhaven to assist Bro. Paul Hershey. Bro. E. M. Yost preached the ordination sermon.

The chorus has been active in singing twice a month at the city hospital. The group also takes part in a monthly jail service.

Pray for us as we work for Christ here in Mississippi that His love might be shed abroad. And when you are near by, stop and visit.

## KINZERS, PENNSYLVANIA

(Old Road Congregation)

Dear HERALD Readers: As we look back over the past year we have great reason to praise our heavenly Father, for He has blessed us with health and strength, a bountiful harvest of material things, and many spiritual feasts on the Word of God.

Our revival meetings were held the last two weeks in November. Bro. Elias Kulp, Bally, Pa., served as evangelist. We were richly fed as he brought Spirit-filled messages night after night. The brotherhood was strengthened and encouraged in the faith, and a number of precious souls accepted Christ as their Saviour. Our hearts are sad, however, for a number in the community who have never experienced the joy of salvation and are satisfied to continue on in that way.

Since our revival meetings closed, prayer meetings are held in the homes one evening each month. On Dec. 16 Bro. Lester Eshleman, missionary-doctor appointee to Africa, was present with us and brought the message.

Sunday afternoon, Jan. 6, a carload of young people went to Diamond St., Philadelphia, to help with the distribution of *The Way*.

The Quarterly Bible Instruction meeting was held Saturday evening, Jan. 12, and Sun-

(Continued on next page)

# CHURCH CORRESPONDENCE

## LONDON, ONTARIO

(Goodwill Rescue Mission)

On Jan. 29, 1952, it was one year that the mission opened. During this first year 8,155 meals were served to hungry men, 5,296 night lodgings were supplied, and 128 professed salvation. Some of these, we know, came for the loaves and the fishes. The Lord alone knows how many really experienced a work of grace in their hearts and lives.

We don't know where all these men are, as some moved on to look for work. Those whose whereabouts we knew were invited to meet with us at the mission on Jan. 27 to have part in our first anniversary. We felt sorry for some who couldn't come because of sickness and other reasons. But fifteen men were here who one day had come in from the street—unsaved, hungry, and tired, with no home, nor friends, nor money; now they are entirely different men in more ways than one. Three brethren, Andy Kuepfer from Millbank, Allan Schultz from Poole, and Stanley Roth from East Zorra, were responsible for bringing these brethren in for the day.

Over the noon hour we all worked pretty hard on a 19 lb. turkey that was donated by a Christian brother. After dinner some names and addresses were exchanged, and several of the group went to visit one brother who is in the hospital and couldn't be present. Between three and four o'clock we had an informal service where each one gave his testimony of salvation in Christ. It would have been a blessing for anyone to look into the happy faces of these 15 men and hear their testimony of joy, peace, and assurance. One brother said, "I'd rather die right here than

go back in the old life." It thrilled my soul to hear them encourage each other. And eyes were filled with tears of joy. Some had not seen each other since the time they used to drink together, and now they were surprised to meet each other as Christians. There was a real family spirit of Christian love among our entire group.

The meeting closed with different ones leading voluntarily in prayer. With loving Christian handshakes they separated and went again to the kind Christian friends who had opened their doors to give them homes. May God bless all the boys who got saved at the mission, and all of you who so faithfully help along in all the different ways.

We feel sorry for failures and missed opportunities of the past year, but we also feel like going into the second year with new encouragement. May every opportunity be redeemed for Christ's glory.

Alvin N. Roth.

## ADAMSTOWN, PENNSYLVANIA

(Gehman's Mennonite Church)

Our Sunday school was reorganized the beginning of the year: Edwin Weber, Supt.; Paul L. Martin, Asst. Supt.; Clair Youndt, Sec.; Enos Musser, Treas.; Warren Martin and Benjamin Zeiset, Chors.; Anna Weber, Mission Sec.

A week of revivals was held Nov. 11-18 with good interest. Our evangelist, John S. Hess, and our home ministers did a good deal of visitation work, resulting in a number of confessions in the homes.

On Jan. 20, 1952, a class of young people were baptized and received into the church.



## FIELD NOTES (Continued)

Christ Church, Manheim, Pa., at Warwick River Church, Denbigh, Va.; **Edith Evans**, Jewish missionary in Washington, D.C., at Huntington Ave. Church, Newport News, Va.; **Clayton Beyler**, Hesston, Kans., at East Union, Kalona, Iowa; **S. B. Nafziger**, Kalona, Iowa, at Sandtown, Iowa.

Feb. 3: **H. S. Bender**, Goshen, Ind., at Holdeman Church, Wakarusa, Ind.; **Harold Bauman**, Orrville, Ohio, at Crown Hill Church, Marshallville, Ohio; **Jacob Weirich**, Belleville, Pa., at Clarence Center, New York.

Feb. 9: **H. Clair Amstutz** at Annual Meeting of Mennonite Aid, Inc., Goshen, Ind.; **C. F. Derstine**, Kitchener, Ont., at Youth Center, Pottstown, Pa.

Feb. 10: **Richard Detweiler**, Souderton, Pa., at Plain Church, Lansdale, Pa.; **John C. Wenger**, Goshen, Ind., at Hudson Lake, New Carlisle, Ind.; **George Reno**, Akers, La., at Broad Street Church, Harrisonburg, Va., and Gospel Hill, Palos, Va.; **C. C. Thomas**, superintendent of Haven of Rest Rescue Mission, Akron, Ohio, at Pleasant Hill, Sterling, Ohio; **Gerald C. Studer**, Smithville, Ohio, at Wooster, Ohio; **Peter B. Wiebe**, Goshen, Ind., at Liberty, Clark Lake, Mich.; **A. J. Metzler**, Scottdale, Pa., in Christian Life Conference at Oak Grove, West Liberty, Ohio; **Josef Herschkowitz** and wife, Harrisonburg, Va., at Denver, Colo.; **Malvin P. Miller**, Middlebury, Ind., at Clinton Frame, Goshen, Ind.

Feb. 13: **O. N. Johns**, Louisville, Ohio, at Bethel, West Liberty, Ohio.

Feb. 17: **G. G. Yoder**, Crystal Springs, Kans., at Olive, Elkhart, Ind.; **William R. Eicher**, Milford, Nebr., at Crystal Springs, Kans.; **W. E. Zimmerman**, of Northern Bible Society at Yoder, Kans.; **John C. Wenger**, Goshen, Ind., at Holdeman, Wakarusa, Ind.; **Gerald C. Studer**, Smithville, Ohio, at Scottdale, Pa.; **Lloyd Weaver**, Newport News, Va.; at Chicago Ave., Harrisonburg, Va.; **J. D. Hartzler**, Flanagan, Ill., at Hopedale, Ill.

Feb. 23, 24: **Josef Herschkowitz** at West Liberty, Windom, Kans.

## Announcements

**J. Otis Yoder** at Oak Shade, Quarryville, Pa., on "The Spirit-filled Life" the evening of March 9. **Ray Bair**, Louisville, Ohio, at Wooster, Ohio, evening of March 2. **Paul Lederach**, Lederach, Pa., at Wooster, Ohio, March 23. **E. E. Miller**, Goshen, Ind., and Messenger Quartet, Flanagan, Ill., at Willow Springs Men's Fellowship, Tiskilwa, Ill., on March 14. **James Kelso**, Pittsburg-Xenia professor and noted archeologist, in an illustrated lecture at Mennonite Publishing House, March 3. **Ministers' Week** with **John E. Lapp**, **J. R. Mumaw**, **Andrew Hartzler**, **J. Paul Graybill**, **Chester K. Lehman**, **Christian Charles**, and **Nelson E. Kauffman** at E.M.C. March 3-6. Semi-annual meeting of the Associated Sewing Circles of the Lancaster Conference at East Chestnut Street, Lancaster, Pa., with **Carolyn Plank**, **Ida Stoltzfus**, **John S. Hess**, **Simon Stoltzfus**, and **Henry Frank** speaking on March 1. All invited. **Paul W. Miller**, Hammett, Idaho, in Spiritual Life Conference at Albany, Oreg., March 7-9. **Illinois MYF meeting** at Hopedale, Ill., April 12. **John H. Hess**, Kitchener, Ont., at

Illinois Mission Board Meeting, Roanoke, Ill., April 16-17. **I. R. Lind**, Hesston, Kans., at Iowa-Nebraska Ministers' Conference, East Union, Kalona, Iowa, Feb. 28-29.

## Evangelistic Meetings

**Milo Kauffman**, Hesston, Kans., at Flanagan, Ill., April 30-May 11. **D. D. Miller**, Berlin, Ohio, at Allensville, Pa., Feb. 24-March 2. **Elam Hollinger**, Brewton, Ala., at Lititz, Pa., March 2-16. **David N. Thomas**, Lancaster, Pa., at Millwood, Gap, Pa., March 1-9. **J. Irvin Lehman**, Chambersburg, Pa., at Weaverland, East Earl, Pa., Feb. 24-March 9. **Andrew Jantzi**, Marilla, New York, at Haycock, Quakertown, Pa., March 2-9. **Milton G. Brackbill**, Paoli, Pa., at Denver, Colo., April 4-13. **Brunk Brothers** at Tampa, Fla., beginning Feb. 24; at Johnstown, Pa., beginning April 27. **David N. Thomas** at Masonville, Pa., March 16-30. **Alvin Martin**, New Holland, Pa., at Mummasburg, Pa., March 9-16.

## MISSION NEWS (Continued)

eastern Pennsylvania, and will move to Vermont in the near future to take up mission work there.

The South Pacific Conference is sponsoring summer Bible school voluntary service units at Los Angeles and at Fresno, Calif.

Missionary Bulletin is the name of a new quarterly magazine printed at Scottdale. It is published by the Conservative Amish Mennonite Mission Board. Distribution is free. The editor is **Bro. Raymond Byler**, Pigeon, Mich. This board has stations at Flint, Mich.; Talbert, Ky.; Beech, Ky.; Gays Creek, Ky.; Mt. Morris, Mich.; and in Luxembourg, conjointly with the Eastern Board. It also maintains a voluntary service unit at Espelkamp, Germany.

A Conservative Amish colonization committee recently made a tour of the South to look for a site for colonizing and to leave a Christian witness. They feel that they located a favorable area in the Apalachicola Valley in northern Florida.

**Bro. Glen Yoder**, superintendent of the Mennonite Children's Home in Kansas City, is taking work in the University of Kansas School of Social Work in Kansas City, Kans.

**Bro. James M. Shank**, on furlough from Tanganyika, gave an illustrated lecture at Eastern Mennonite College on Feb. 15. **Bro. Shank** is a student at E.M.C.

**Bro. Jesse Short** and a quartet from Archbold, Ohio, will be the guests of the congregation at Detroit, Mich., on March 2.

**Bro. R. R. Smucker**, Elkhart, Ind., returned missionary from India, showed pictures and spoke about the Mennonite missions in India and Africa at the Wooster, Ohio, Mennonite Church on Tuesday evening, Feb. 19.

**Bro. J. D. Graber**, secretary of the General Mission Board, arrived in New York by plane from Puerto Rico Feb. 18, after a seven-week administrative visit to Argentina, the Chaco, Brazil, Uruguay, and Puerto Rico.

**Bro. Milton Brackbill**, Paoli, Pa., preached in both the morning worship services and the afternoon vespers at the Chicago Home Mission on Feb. 3.

**Bro. J. Ross Goodall**, Director of the House of Friendship, Kitchener, Ont., spoke at the Prairie Street Mennonite Church in Elkhart, Ind., on Saturday and Sunday evening, Feb. 16 and 17.

**Sister Miriam Beachy** writes from Bihar, India, about the progress of the building work at Bethel, where her husband, **John**, is in charge of the building program: "God has undertaken in a wonderful way. The work has started full scale with one hundred and twenty-five people at their jobs and we have hopes of nearly completing the work at this station before time for our leaving on furlough."

The Indiana-Michigan Mission Board has purchased three and one-half acres of land on Caney Creek in Kentucky, and plans are under way for building a church and living house there. **Bro. and Sister Fred Hayses**, members of the Belmont Mennonite church in Elkhart, are directing this work in Kentucky.

**Bro. and Sister William Detweiler** conducted the Sunday evening service at the Fairpoint, Ohio, Mennonite Mission on Feb. 17. They were assisted by the Calvary Hour Trio.

**Bro. Lee Kanagy** writes concerning their study of the Japanese language: "One incentive for learning to speak Japanese is that we find a great barrier between us and the people in not being able to speak to them. In such a mute situation one is certainly barred from the heart of the Japanese except by prayer and a life that speaks of deeds of Christian love." The Kanagys are in language school in Tokyo, Japan.

Regular Sunday services, week day Bible study groups, English Bible classes in a number of high schools and at the Kushihiro Teacher's College and the Obihiro Agricultural University offer a great challenge and opportunity to our Japan missionaries. Pray that their ministry might be effective in bringing many into the kingdom.

## CORRESPONDENCE (Continued)

day afternoon and evening, Jan. 13, with the following brethren as instructors: **Alvin Martin**, **Jacob Rittenhouse**, and **Omar Kurtz**. **Bro. John Sollenberger** brought the morning message. We appreciate the visit of these brethren and thank God for His messages through them. We also thank God for our home ministers.

Some of our members are spending a few weeks in Florida. May the Lord bless their witness there. We welcome any visitors, and covet your prayers.

Feb. 6, 1952.

Anna Mary Martin.

## KINZERS, PENNSYLVANIA

(Hershey Congregation)

Dear HERALD Readers: We can rejoice and be thankful to the Lord for what He has done for us. With a few exceptions we have been blessed with good health. His healing power has also been manifested among us in improving the condition of **Bro. Raymond Hershey's** youngest son, **Mervin**, who has been suffering from leukemia.

On Jan. 6 our entire staff of Sunday-school officers were re-elected for another year.



We had the privilege of having Bro. Henry Frank to bring the evening message Jan. 27.

The Gospel Witness Band conducted a song service at the Good Samaritan Home Feb. 3; at the Christian Street Church in Lancaster on Feb. 10.

A number of our congregation increased their Bible knowledge by attending evening Bible school the past six weeks.

Feb. 12, 1952. Everett Buckwalter.

## EUREKA, ILLINOIS

(Roanoke Congregation)

Dear HERALD Readers: Evangelistic services were held at this place in November with Bro. A. C. Good of Sterling, Ill., as evangelist. Hearts were stirred and warmed, and a large number of souls accepted Christ for the first time. This group of young people will receive baptism Feb. 17. Pray for each of them.

The Christian Workers' Normal was held at this place during the Christmas holidays. The Normal was sponsored by the Christian Education Cabinet, Edwin Stalter, chairman. In view of the fact that roads were icy, only 52 students enrolled. Visitors, students, and all enjoyed a profitable time together. The teachers were Ivan Kauffman, Howard Zehr, Paul Friesen, and Ezra B. Yordy. Howard Zehr spoke at the evening services to an appreciative audience. Don Smucker of Chicago, Ill., spoke Saturday and Sunday. He challenged the young people of the church to serve in the name of Christ in a world of strife.

Mr. and Mrs. Harley Ulrich, missionaries from Alaska, are scheduled to speak Sunday evening, Feb. 17. They have with them an Eskimo boy.

Bro. A. J. Metzler of Scottdale, Pa., will be with us for meetings from March 28 to 30. Remember these meetings in prayer and pray that they may be a blessing to all.

Feb. 12, 1952. Margaret Ulrich.

## ELIDA, OHIO

(Central Congregation)

Dear HERALD Readers: Again the Lord has permitted us to start on another year of opportunities. May we make use of them according to His holy will as the Spirit directs us.

On the evening of July 15 we were favored with a program by Floyd Byler of West Liberty, Ohio, and several others who help in his radio broadcast.

On Aug. 5 we had a very unusual and inspirational meeting. Warren Zook, St. Paris, Ohio, recited in a very meaningful way a number of religious poems which he has memorized.

Church School Day was observed Aug. 26 when Bro. T. H. Brenneman, Sarasota, Fla., preached. The evening of Sept. 2 Bro. Brenneman spoke to us again on "Being in God's Will." This was a very impressive and helpful message.

Our quarterly mission meeting of Sept. 30 was held at this place. Our guest speaker was Bro. John Mosemann.

On Oct. 14 Bro. Abram Kaufman, Plain City, Ohio, gave us a morning message. In the evening we were favored with a program

by him and other members of his congregation.

Bro. Paul Verghese, a native of India who is attending Goshen College, spoke at our vesper service on Oct. 28. He was accompanied by a quartet from Goshen.

The morning of Nov. 18 Bro. Joseph Pantana of the Salem congregation gave a timely missionary sermon.

Dec. 30 we were glad for the morning message given by Bro. Darwin O-Connell on Acts 6:3, 4. In the evening Sister Mary Byler spoke to us on her recent experiences in orphanage work in France. She also showed interesting slides of the same.

Jan. 6 two young souls were received into church fellowship by water baptism.

Our Sunday-school superintendent for this year is Fred Troyer. Fred Stalter is his assistant. Other officers are: S.S. Chor., Barbara Troyer; Secy., Anna Mary Stalter; Pri. Supt., Laura Troyer.

Jan. 22, 1952. Blanche Brenneman.

## LAYTONSVILLE, MARYLAND

(Goshen Church)

As we look back upon the past year, we can see the faithfulness of our Lord on every hand. Truly we have many reasons to praise Him for His goodness to us.

In July we were permitted to use the elementary school building in Laytonsville for Bible school. This gave us adequate room for the classes. The average attendance was 97.

Aug. 11 our pastor, Bro. Menno Sell, and family moved to Laytonsville. This is a real asset to the work and to the community. Later in August we were richly blessed during our revival meetings. Bro. David Thomas was the evangelist. During these meetings four adults found their Saviour, and two others acknowledged failure in their Christian life and made confession. Do remember these souls in prayer.

Sept. 30 we had communion service. The brethren Amos Myer and Noah Risser were present for this service.

In answer to our prayers for additional laborers at this place, a carload of young people from Hagerstown have responded and each Sunday come to teach Sunday school and help in other phases of the work. These workers enabled us to divide the very large classes, and, since the reorganization of Sunday school on Oct. 1, we have ten classes. Oct. 20 was the beginning of Junior Sewing Circle. Sisters Esther Peachey and Clara Sell are working with the girls.

Nov. 4 we welcomed Bro. Roy Geigley as our visiting minister. He brought the morning message. On Dec. 1, 2 Bro. and Sister John Leatherman were in our midst; Sister Leatherman talked to the children and Bro. Leatherman brought two messages. Dec. 9 Bro. D. Stoner Krady brought the morning message, and on Jan. 27 we were privileged to have Bro. Benjamin Shantz, Preston, Ont., with us. We are always glad to have visitors worship with us.

We have recently begun a series of studies on the Christian life in our Wednesday evening meetings. Bro. Sell is in charge of this discussion. Plans are being made for a class

for the young folks on Wednesday evening also.

Our Third Anniversary meeting will be held Saturday evening, April 26, and all day Sunday, April 27 (D.V.). We expect to have Bro. Timothy Showalter and Bro. Leroy Stoltzfus as speakers during this week end.

Though we can see the Spirit of God working among us, we cannot close our eyes to evidences of the power of the enemy of souls. Will you pray that all of us will put on the whole armor of God? Claim with us God's promises for His work at Laytonsville, Md.

Mrs. Arthur Torkelson.

## KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Christian Friends: Our annual business meeting was held on Jan. 1. As a result of this meeting our new trustee is Ray A. Yoder. The other two members of this board are Ralph Gingerich and Omar Marnier. Some other new appointments for the year are: Chor., Marjorie Ann Yoder; ushers, Marjorie Ellen Yoder, Lucille Swartzendruber, Lester Yoder, and Mark Swartzendruber.

To secure a janitor is not always so easy, even in a large congregation. The work this year will be taken care of by Orville Troyer. We know it is important to have a clean and well-kept place of worship.

Sister Lauver, Davenport, Iowa, worshiped with us on Sunday morning, Jan. 20. She gave a short talk in which she told a little of the work which she and her husband, Bro. William Lauver, are engaged in. Some of this mission work is with the Spanish-speaking people.

On Saturday evening, Jan. 26, we enjoyed having with us some foreign students from Hesston College. Two instructors, Mary Miller and Clayton Beyler, came with Siegfried Neufeld, a young man from Germany; Yuko Shinahara, a Japanese girl; and Ada Webb, a colored girl from Virginia. After their interesting talks, we feel more than ever that in Christ there is a oneness and blessed fellowship of all men.

Jan. 30, 1952. Mrs. Herman Yoder.

## TANGENT, OREGON

(Tangent Congregation)

To the readers of the GOSPEL HERALD: We met as a congregation on Jan. 27 for the purpose of ordaining a minister. The services were in charge of Bro. Henry Wolfer. He was assisted by Bro. N. A. Lind, G. D. Shenk, and Jonathan Zook.

In the morning service Bro. Jonathan Zook took the devotions and Bro. N. A. Lind brought the morning message. After the message the congregation gave their voice and chose Bro. Merle Stutzman. Bro. Melvin Schrock, our minister, had asked for help, and thus we ordained Bro. Merle Stutzman to the ministry in the afternoon. Following the ordination, Bro. G. D. Shenk brought a message on the relationship of the minister to the congregation and the congregation to the minister. He used as his text Heb. 11:6.

Other ordained men present were Bro. Hugh Wolfer and Wilber Kropf. Pray for the work here at Tangent.

Harold Reeder.



## BIRTHS

**Aschliman.**—To Ralph and Virginia (Rupp) Aschliman, Fayette, Ohio, a son, Robert Eugene, Feb. 2, 1952.

**Bontrager.**—To Amos and Lois (Swartzen-truber) Bontrager, Greenwood, Del., a daughter, Jo Ann Marie, Feb. 12, 1952.

**Bowman.**—To Paul K. and Mary (Thomas) Bowman, Lancaster, Pa., a daughter, Ruth Ann, Jan. 31, 1952.

**Bucher.**—To Harold M. and Florence (Yothers) Bucher, Dallastown, Pa., a daughter, Rachel Elaine, Feb. 11, 1952.

**Buckwalter.**—To Richard and Sara (Hostet-ter) Buckwalter, Gap, Pa., a son, Victor Lee, (third child) Jan. 7, 1952.

**Charles.**—To H. Melvin and Elva (Good) Charles, Lancaster, Pa., a second son, Dale Richard, Feb. 3, 1952.

**Diffenderfer.**—To Melvin N. and Elizabeth (Shirk) Diffenderfer, Gordonville, Pa., a daughter, Erna June, Jan. 12, 1952.

**Headings.**—To Eugene and Martha Sue (Steiner) Headings, North Lima, Ohio, a daughter, Ruth Esther, Feb. 8, 1952.

**Hess.**—To Ivan H. and Elizabeth (Buckwal-ter) Hess, a daughter, Beulah, Jan. 12, 1952.

**Horst.**—To Aaron and Mildred (Martin) Horst, Jr., Terre Hill, Pa., a second daughter, Donna Lou, Jan. 18, 1952.

**Horst.**—To Henry and Esther (Kropp) Horst, West Salem, Ohio, a daughter, Pauline Ann, Dec. 26, 1951.

**Hostetler.**—To Joseph B. and Dorothy (Swei-gart) Hostetler, Elizabethtown, Pa., a daughter, Doris Eileen, (one brother), Jan. 28, 1952.

**Kauffman.**—To Tillman and Elizabeth (Good) Kauffman, Nampa, Idaho, a daughter, Rhoda Marie, Feb. 8, 1952.

**Kramer.**—To Raymond L. and Doris (Miller) Kramer, Meadville, Pa., a daughter, Phyllis Elizabeth, (two brothers), Feb. 10, 1952.

**Kreider.**—To Wilmer and Lois Jean (Long-enecker) Kreider, Elizabethtown, Pa., a daughter, Carol Lorraine, Dec. 26, 1951.

**Longenecker.**—To J. Elwood and Arlene (Stauffer) Longenecker, Oxford, Pa., a son, Jere William, Jan. 20, 1952.

**Marner.**—To Paul and Fern (Hochstetler) Marner, Parnell, Iowa, a daughter, Bonnie Lou, Jan. 16, 1952.

**Miller.**—To Dan and Edna (Yoder) Miller, Kokomo, Ind., a son, Larry Daniel, Jan. 28, 1952.

**Miller.**—To Gerald and Carol (Hartzler) Miller, Fredericktown, Ohio, a son, Gordon Alec, Dec. 6, 1951.

**Miller.**—To Willis and Lois (Steckley) Miller, Wellman, Iowa, a first child, a son, Warren Ray, Jan. 23, 1952.

**Nissley.**—To Ira and Ruth (Stoltzfus) Niss-ley, Elverson, Pa., a daughter, Linda Grace, Jan. 8, 1952.

**Roth.**—To Richard and Imogene (Beck) Roth, Archbold, Ohio, a son, David Richard, Dec. 28, 1951.

**Short.**—To Robert G. and Rutheda (Yoder) Short, Archbold, Ohio, a son, Royce Brian, Jan. 14, 1952.

**Snider.**—To Harold and Eileen (Snyder) Snider, Breslau, Ont., a son, Robert Harold, Jan. 12, 1952.

**Souder.**—To Stanley K. and Velma (Martin) Souder, Sarasota, Fla., a daughter, Kristine Ruthe, Feb. 9, 1952.

**Springer.**—To Carrol and Pauline (Nafziger) Springer, Hopedale, Ill., a daughter, Jean Carol, Nov. 15, 1951.

**Swartley.**—To Paul and Eva (Ruth) Swart-ley, Lansdale, Pa., a son, John Paul, Jan. 11, 1952.

## MARRIAGES

**Bontrager—Schwartz.**—Maynard D. Bontra-ger, Forks congregation, Middlebury, Ind., and Mary Schwartz, Plato congregation, La Grange, Ind., at the Plato Church by Willis Troyer, Jan. 27, 1952.

**Stutzman—Chupp.**—Floyd Stutzman and Katie Chupp, at the Sheridan Church, Sheri-dan, Oreg., by LeRoy Cowan, Feb. 1, 1952.

**Yoder—Kauffman.**—Edward J. Yoder, West Union congregation, Parnell, Iowa, and Sara Ellen Kauffman, Phoenix, Ariz., at the Sunny Slope Church by Melvin L. Ruth, Dec. 27, 1952.

## OBITUARIES

**Blough.**—Rebecca, daughter of Jacob and Catherine (Kaufman) Lohr, was born in Davidsville, Pa., Aug. 17, 1880; died Dec. 6, 1951, at home in Davidsville; aged 71 y. 3 m. 19 d. She was the widow of the late Ammon Blough who preceded her in death July 14, 1942. She is survived by a son (Harley, Davidsville, Pa.), 3 daughters (Mabel and Rebecca of Davidsville, and Esther—Mrs. David Mishler, Johnstown, Pa.), 2 sisters, and 3 granddaughters. She was a member of the Blough Men-nonite Church for 50 years. Funeral services were held at the Blough Church Dec. 9, in charge of Harold Thomas and Harry C. Blough. Interment was made in the church cemetery.

**Darr.**—Charles W., son of the late Hiram and Melissa Darr, was born at Chillicothe, Mo., Oct. 30, 1868; passed away at his home in Fisher, Ill., Dec. 23, 1951; aged 83 y. 1 m. 23 d. He was married to Bena Sommer March 7, 1925. Most of their married life was spent near Urbana and in Fisher, Ill. Surviving are his wife, 2 sons by a former marriage (Clyde, Moline, Ill., and Ervin of Oklahoma), one sister, and 3 brothers. One brother preceded him in death. On Thanksgiving afternoon he confessed Christ as his Saviour and has since then repeatedly expressed confidence in Him and peace with God. He was a quiet and unassum-ing husband, yet a man of definite convictions on matters of moral integrity. Funeral services were in the East Bend Mennonite Church with burial in the near-by cemetery. Harold A. Zehr officiated.

**Miller.**—Lizzie M., daughter of Isaac and Susan (Glass) Miller, was born at Smithville, Pa., Oct. 5, 1865; departed this life at the Orr-ville Mennonite Home, Lancaster, Pa., Nov. 29, 1951; aged 86 y. 1 m. 24 d. She was a member of the Landis Valley Mennonite Church. She had been a guest at the Home for 24 years. The last of her immediate family, she is sur-vived only by nieces and nephews. Funeral ser-vices were held Dec. 2 at the Orrville Mennonite Home in charge of Ira D. Landis and Landis H. Brubaker. Her body was laid to rest in the Landis Valley Cemetery.

**Nafziger.**—Howard Leonard, twin son of Harold and Verna Pearl Nafziger, Hannibal, Mo., was stillborn Dec. 29, 1951. He is survived by his brother, Harold Lynn, and his father and mother. Graveside services were held Dec. 31 in charge of Nelson E. Kauffman at the Mount Olivet Cemetery.

**Neighbors.**—Anna Marie Greve was born March 24, 1874; departed this life Dec. 23, 1951, at her home at Harper, Kans.; aged 77 y. 8 m. 29 d. She was united in marriage to Jacob Bergman Nov. 19, 1896, who preceded her in death. Six children were born to this union. She was married to S. R. Neighbors who also preceded her in death Nov. 1, 1948. She united with the Pleasant Valley Mennonite Church in March, 1922. Funeral services were held at the Pleasant Valley Church Dec. 26, in charge of R. M. Weaver. Interment was made in the Harper Cemetery.

**Oberholtzer.**—Anna K., daughter of the late Phares R. and Alice (Kurtz) Brown, was born at Akron, Pa., Dec. 26, 1891; died unexpectedly at her home in Leola, Pa., Dec. 2, 1951; aged 59 y. 11 m. 6 d. She was united in marriage to Ivan M. Oberholtzer in 1915. Surviving are her husband, one daughter (Elva B.), and a sister (Mrs. Emory Zuck). Funeral services were held Dec. 5 from the Espenshade Funeral Home in charge of Eli Sauder, and at the Groffdale Mennonite Church in charge of Mahlon Witmer and John Martin. Burial was made in the ad-joining cemetery.

**Shenk.**—Lizzie Charles, daughter of the late Ephraim and Mary (Charles) Hostetter, was born Sept. 8, 1877; entered into rest Jan. 4, 1952; aged 74 y. 3 m. 26 d. She was the widow of Oliver H. Shenk. There survive 2 sons (Oliver H., Reading, Pa., and Christian H., Lancaster, Pa.), 4 grandchildren, and one great-grandchild. Funeral services in charge of Chris-tian Martin, Landis Brubaker, and Landis Shertzer were held at the Mennonite Home at Oreville, Pa., Jan. 6.

**Stover.**—Sarah, daughter of Abraham and Anna Schultz, was born April 1, 1887, at Avon, S. Dak.; departed this life at her home in Wadsworth, Ohio, Dec. 30, 1951; aged 64 y. 8 m. 29 d. In early life she professed faith in Christ and became a member of the Mennonite Church. Nov. 14, 1908, she was united in mar-riage to William K. Stover. In February, 1923, she with her husband transferred their mem-ber-ship to the First Mennonite Church in Wads-worth, Ohio. She worked with great devotion to promote relief projects as long as her health permitted. Those surviving are her husband, a daughter (Leona), and one son (Vernon). One grandson preceded her in death. Funeral services were held at the Bicksler Funeral Home. J. Robert Kreider, her nephew, and A. J. Neuenschwander were in charge of the services. Interment was made in the Wads-worth Cemetery.

**Unternahrer.**—Christian, son of Frank and Catherine (Stucky) Unternahrer, was born at Basel, Switzerland, May 26, 1863; passed away at the home of his son-in-law, Jacob R. Roth, near Wayland, Iowa, Jan. 1, 1952; aged 88 y. 7 m. 6 d. He was received into the Mennonite Church in his youth by water baptism, and remained a faithful member until death. On Nov. 26, 1895, he was married in Basel, Switz-erland, to Anna Rediger. Five daughters and 3 sons were born to this union. In July, 1904, they immigrated to America, near Wayland, Iowa. Christian was predeceased by his wife. He leaves 3 sons (Joseph, Jacob, and Noah of Wayland, Iowa), one daughter (Hannah—Mrs. Jacob R. Roth, Wayland, Iowa), one brother (Joseph, Thurman, Colo.), 18 grandchildren, one great-grandchild, and other relatives and friends. The funeral was held at the Sugar Creek Church Jan. 4 conducted by Simon Gingerich.

## TO BE NEAR TO GOD (Continued)

honored her with "Whosoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her."

Saturday, March 8

Jesus—Perfect Witness

"For I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38).

He was a doctor healing minds and bodies.

He was a teacher of material ideas and spir-itual ideals.

He was a fisherman and a carpenter.

He was perfect witness of the Father.

And after Him we come, making mistakes, not doing the things we should, bearing fee-ble lights. And yet, if we love the Father, He counts us as His children and Jesus as our brother.

Jesus, perfect witness, show us how to make our wills the Father's, our lives rich for Him, our lights bright in the darkness of today.

—Helen Alderfer.

## UNCOMPROMISING

I am often told today that what the church of God needs in order to succeed is to catch the spirit of the age. I reply that the church succeeds only in the proportion as she cor-rects the spirit of the age. I am told that if I am to succeed as a Christian worker I must adopt the methods of the world. Then, by God's help, I will be defeated. We are not in the world to borrow the world's maxims and spirit. The world would cruci-fy Jesus as readily now as nineteen centuries ago. The cross is no more popular in the world today than when men nailed Him to it on the green hill outside the city gate nine-teen centuries ago.—G. Campbell Morgan.



## THE BOOK SHELF

**What Would Jesus Do?** by Glenn Clark; Macalester Park; 1950; 286 pp.; \$2.25.

Glenn Clark was for thirty years a teacher at Macalester College, St. Paul, but in recent years has devoted his time to writing and lecturing. He is founder of the Camps Farthest Out movement that started in 1930, and has been an active leader in a group of men of our day that claims "A revival of prayer in this nation will save the world."

He believes firmly that the only solution to the world's problems is the spiritual solution. He believes too that religion should not stop with Sunday, but that every act of every day should be governed by first asking, "What would Jesus do?"

This book was written on the fiftieth anniversary of the appearance of Sheldon's "In His Steps" in book form. Shortly before the death of Charles M. Sheldon, Clark received his permission to write a sequel to that great book, estimated to have run in excess of thirty million copies. So this book, "What Would Jesus Do?" has its setting in the same place as "In His Steps," using as chief characters the grandchildren of Sheldon's chief characters, living fifty years later.

One must read the entire book for its message, be slow to judge individual parts, and then analyze them in light of the whole.

The story starts with Charles S. Maxwell, new and respected pastor of First Church in Raymond, as a complacent, satisfied Sunday orator who never tries to arouse the opposition of his members by anything but a conventional sermon. But very early in his work at Raymond a certain shocking and sobering experience shakes his complacency, the final result being a determination in his own life always to ask, "What would Jesus do?" before making any move, as his grandfather Henry Maxwell had done. The challenge is put to his congregation as he asks for volunteers to pledge to do the same for a period of one year.

The remainder of the book deals with their experiences in their new way of life, and shows how the decision affected the life of the pastor, the soloist of the choir, the local news editor, the manager of the department store, the high-school football coach, and many others.

The book strikes out forcibly against war, greed, selfish business practices, corrupt politics, hatred, open saloons, misleading advertising, and a religion that costs nothing in discipleship. It also clearly portrays the evil influence of the modern newspaper, the radio, the movie, and suggestive advertising on modern youth.

But in a novel, even one with a strong religious emphasis, one must beware of the dangers of things subtly implied, or of questionable things accepted as right and a part of true Christianity. For example, one character portrayed as a sincere Christian went to a dance to win her boy friend; the respected church janitor and others smoke; entering politics is seen as a justifiable means

to an end; dangerous references are made to the possibility of union of peoples of different faith and practice; prayer is emphasized, but it must not always be in Jesus' name, for prayers of non-Christian Jews are accepted on a par with those of true Christians. There is also visualized an entire world of peace and love through prayer and discipleship, a wonderful goal, but hardly in accord with our understanding of Bible teaching on the latter days. On the other hand, there is a strong and healthful emphasis on constant prayer, and on living daily as in the presence of Jesus, following in His steps. There is also a clear presentation of the strength of love over force; discipleship, with accompanying suffering and sacrifice, is emphasized throughout; and religion, brought to bear upon many of the experiences of everyday life that we often place into a separate compartment.

The book carries a real personal challenge to all readers. The question, "What Would Jesus Do?" is sure to stick with you for some months. Read the book for its message, but use sound judgment and label some of the accepted practices as outside our realm of Christian faith and practice.—J. Robert Kreider.

**The Airwaves Proclaim Christ**, by Walter A. Maier; Concordia Publishing House, 1948; 297 pp.; \$3.00.

This seventeenth volume of Maier's radio sermons constitutes those preached from October, 1946, to January, 1947. Every one of the fifteen messages is preceded by a text from the Bible and an appropriate prayer, and these are followed by the message whose purpose is to explain Bible truth and bring its appeal for trust in the Bible's Saviour. The author graphically shows the modern world's need of Christ and presents many of the foundation facts of our Christian faith. He invites men of all colors and conditions to turn from sin to the salvation which is in God's Son. Thus the book has an evangelical message.

The author advises Christian participation in politics in order to put faith into practice so that peace and prosperity may be secured. Frequently he voices opposition to war and describes its evil effects. He upholds Jesus as a pattern of nonresistance, and says that "the believer will follow the holy example of his divine Redeemer, who never grasped the sword, who prayed for His enemies, offered love to those who hated Him and died on the cross for those who crucified Him" (p. 17). But also he refers to Jesus using force and violence in driving money changers out of the temple, and does not adequately explain the impropriety of Christian participation in war.

In this book the author opposes the errors of the evolutionist's view of creation, points out the hopelessness of modern culture, exposes modern apostasy, iniquity, and the sins of divorce and intemperance; he upholds the accuracy and inspiration of Scripture, warns against race hatred and race prejudice, and tells of the lack of repentance in America. There are many excellent illustrations.—Edwin L. Weaver.

## ITEMS and COMMENTS

A book answering attacks against Biblical truths in high-school science courses, and giving students a scholarly presentation of the Christian position will be published in the future by the American Scientific Affiliation.

Also slated for early publication by the Affiliation are a monograph on the optics of the eye, and a tract entitled, "Fourteen Scientists Look at Life."

Dr. William J. Tinkle, Professor of Zoology at Ball State Teachers College, Muncie, Indiana, the author of the forthcoming book, will take the most frequently used and potent arguments and theories presented by science instructors and endeavor to show their fallacies.

Dr. Tinkle's work will not be a textbook, but will serve to aid students in recognizing the faulty conclusions presented in most secular textbooks.

The new monograph to be published is entitled, "The Eye as an Optical Instrument." Dr. Frank M. Allen, Professor Emeritus of Physics, the University of Manitoba, has written the monograph in answer to the claims of some scientists that the eye's defects make it not a credit to its Creator. Dr. Allen asserts that these alleged defects have a purpose.

The tract, "Fourteen Scientists Look at Life," has been compiled by Dr. Alfred C. Eckert, Jr., research chemist at Batelle Institute, Columbus, Ohio, and will contain testimonies from fourteen top scientists.

The American Scientific Affiliation is a 10-year-old nonprofit corporation whose members are Christian scientific men devoting themselves to the task of reviewing, preparing, and distributing information on the authenticity, historicity, and the scientific aspects of the Holy Scriptures, to aid in the establishment of a firm faith in Christ. The secretary is Bro. H. H. Hartzler, 107 West Plymouth Ave., Goshen, Ind.

\* \* \*

The relation of church and state has become a live issue in Montreal, the largest city in Canada. A Jewish rabbi, a refugee from Hungary, has been arrested for holding a religious service in his own home with about a dozen of his coreligionists present. He was told that a city ordinance forbids the use of any building for religious purposes without a permit. Another conflict comes from an act which requires Montreal business places to remain closed on four Roman Catholic feast days. A number of the stores openly violated this ordinance on December 8, the Feast of the Immaculate Conception. The law was enacted on the recommendation of the Roman Catholic Archbishop.

\* \* \*

Dr. John R. Mott was honored by the sixteenth Quadrennial Conference of the Student Volunteer Movement held at Lawrence, Kansas, during the holidays. He was presented with a vellum scroll expressing the Movement's gratitude for his sixty-five years of devoted service to the organization. A founder of the Movement, Dr. Mott has at-



tended every one of its quadrennial conferences since the initial one in 1891.

\* \* \*

The Israeli Chief Rabbinate has modified its previous stand against the dissection of human corpses by the Hebrew University Medical School. The Rabbinate now sanctions dissection, providing there has been prior consent by the deceased or next of kin.

\* \* \*

The Seeds for Democracy Drive sent over 300,000 individual packages of seed to the Philippine Islands. An additional 15,000 packages can be purchased with the cash contributions received. If each package of seeds can supply \$10 worth of vegetables, the American public has by this means shipped \$3,000,000 worth of food to the Philippines.

\* \* \*

A leader of the October, 1950, Nationalist revolt in Puerto Rico, paroled after serving a year and two months in jail for his part in the uprising, has announced his intention to study for the ministry. Senor Rio Adames, General Secretary of the Nationalist party at the time of the revolt, says he has renounced the party in favor of "a movement which knows no social or political frontiers. I have ceased to be a member of an organization that was full of hatred and prejudice. Now I belong to the Christian movement which has neither hatred, prejudice, nor violence, and in which the love of Christ makes me feel that I am a brother of the North Americans—and the Japanese, the Germans, and the Russians as well." Senor Adames was converted in prison.

\* \* \*

Dr. G. Elson Ruff, editor of *The Lutheran*, in keynoting a program of Bible study said: "The tragic casualty of our time is the Bible. Evidence indicates that even faithful church people have less knowledge of the book now than at any time, perhaps since the Reformation. This is partly due to the fact that we are in the midst of a great cultural change. The history of the half century is from A.V. to A.V.—Authorized Version to Audio Visual. The reading of books has become the antiquated pastime of the minority. Devices in teaching are never equal to the Word itself. We must fling the full weight of the church back of the effort to get people to read the Bible, study it, and apply it to their daily lives as they let God speak to them through its pages."

\* \* \*

A banquet without food was held at Fruitland, Idaho, by members of the Church of the Brethren to raise money for the Relief for India Fund. The diners paid the price of a regular meal but fasted instead while they listened to a program describing the plight of Indians starving in famined areas.

\* \* \*

Arthur C. Jost, M.C.C. Administrator in California, has been denied an application for American citizenship by a judge of the Superior Court at Fresno, California. The judge in a strongly worded opinion doubted Mr. Jost's attachment to the principles of the United States Constitution. He apparently did not recognize his years of Voluntary Service in a civilian wartime agency, at a

## ANSWER TO WAR

BY MILLARD LIND

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SCOTSDALE, PENNSYLVANIA



time when his status as an alien did not require such service, as demonstrating the sincerity of his attachment to democratic principles.

\* \* \*

The number of foreign missionaries from Canada and the United States going abroad in the five postwar years has reached 935 annually more than double prewar years. In the five years before the war, the average was 389. Combined, the churches now have more than 15,000 missionaries abroad and are contributing more than \$40,000,000 a year to sustain a world-wide program of Christian witness and service.

\* \* \*

Spain is the only country in Europe where the Roman Catholic Church still governs as a medieval absolutism. It is the only country in the world where Christians are persecuted in the name of Christ.

\* \* \*

All forms of racial discrimination, according to World Over Press, have been outlawed in Brazil. The law stigmatizes as a crime any refusal to treat on equal terms people of all races in hotels, eating places, schools, colleges, recreation centers, and stores. Stiff penalties are provided. Public officials found guilty of discriminatory treatment must be dismissed from their posts.

\* \* \*

Martin Niemoeller recently made a seven-day trip to Moscow. His chief objective was to intercede in behalf of German war prisoners. He was not given an opportunity to meet any of these. Dr. Niemoeller said he had found an active religious and church life in the Soviet Union. He was impressed by the number of Russian believers attending services. "I wish that in Germany the churches were always as crowded as there," he said. Pastor Niemoeller said he believes that the desire for peace on the part of people he met in Moscow is genuine.

## Clear Thinking on Courtship

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MARCH 4, 1952

NUMBER 10

## Twenty Revival Blessings

BY ELLROSE D. ZOOK

These twenty revival blessings have been gleaned from fifty-four testimonies published in the September and November, 1951, issues of the Franconia Conference *Mission News*. The testimonies were written in appreciation to God for the grace and power of the Holy Spirit poured out during the five-week tent campaign at Souderton, Pennsylvania, conducted by the Brunk Brothers.

These same blessings await every person, home, congregation, or community who will intercede and open their heart to the voice of the Holy Spirit and grace and truth as found in the Lord Jesus Christ. May this awakening continue to grow in the hearts of believers in every one of our congregations and mission outposts. Here are the blessings awaiting you.

1. Your heart will receive a new consciousness of sin—a fuller and deeper realization of the deceitfulness of sin, of its blackness and hideousness. Small sins will be as repulsive as big ones.

2. You will experience the full power of the Spirit bringing conviction of sin to your heart. Tears of confession and repentance and tears of joy of forgiveness will flow unrestrained.

3. You will experience a new victory—a new freedom from the tangled web of sinful habits. All kinds of evil habits will be revealed by the Spirit of God. Through the Truth of God's Word a new and larger freedom will be yours.

4. You will eagerly anticipate a new sense of responsibility to yield your life to Christ. Your abilities, talents, time, wealth, will be joyfully laid on the altar for Christ. Christian stewardship will take on fresh meaning. A new zeal for service will stir your heart and life.

5. The atoning sacrifice of Calvary will bring a holy response of gratitude from your heart. No joy or peace will be realized like that found daily at the mercy seat of Christ—at the foot of the cross. There you will find forgiveness, grace, strength, courage, and true humility of heart.

6. The witness to the saving grace of Christ will be spontaneous and joyful. In your heart will unfold a new sense of responsibility and an urgent desire to advance in service for Christ. The Spirit

will empower and fill your testimony and draw others to the cross.

7. You will witness in your heart and the hearts of fellow Christians the mighty Spirit-power of Pentecost. Day and night the Spirit will be striving, convicting, and giving spiritual birth to the hearts of young and old.

8. You will realize fully that a spiritual revival comes only after hours and days of intercession at the throne of God. The real revival has come because you had longed and hoped for it to come and bless your heart and soul.

9. You will no longer doubt or wonder or hope that you are saved. A blessed assurance will be yours. The question mark will be completely removed from your salvation experience.

10. Your heart and soul will be fully open to the searching eyes of God and His Word. You will experience an earnest desire that God search every dark corner of your heart and light it with His holy truth.

11. You will hear the Word of God preached with power and conviction. The evangelist will warn of the judgment of God and the fire of hell. He will graciously extol the mercies and righteousness of God. Every evening you will feed your soul at the richly laden table of spiritual food.

12. In your home the hearts of all members of the family will glow with new light and warmth around the family altar. Perhaps many new altars will be erected and set on fire from heaven.

13. To your mind will come again the thought that you are a new person with a new Master, new goals, new mind, new ideas, and new desires. A new sense of values will be recognized and welcomed.

14. You will dare to launch out with God into great depths of Christian experience. You will excite in your heart a strong faith in the power of God. You will welcome opportunities to develop faith in your life, your service, and your fellowship.

15. A deeper sense of appreciation for the fellowship of the saints will be yours. Worship services, prayer services, and Bible study periods will find a place of new importance in your life. Spiritual conversation will now be more natural,

normal, and unaffected. The love of God will touch and soften every part of your life.

16. If you are a young person, you will be challenged with a new sense of obligation to service for the Master. Vows will be renewed; lives will be dedicated anew; the strength of youth will be laid on the altar of service.

17. In yours and the hearts of fellow Christians will be released much spiritual energy for service to Christ. Sin-chains which had been restraining the servants of God will have been broken. In this new-found freedom, Christian soldiers will be strong to battle the strong-holds of Satan.

18. In your life will develop a new response of faithfulness and loyalty to Christ and the church. Obedience to the loving commands of Christ will become a means of grace to deeper fellowship with Christ. Your life will be crowned with humility and faith.

19. Your secret fellowship with Christ will become a heart-to-heart and a face-to-face communion. Seeking prayer, quiet meditations, and careful feeding

## My Cup Runneth Over

By S. N. LEITNER

*There is always something over,  
When we trust our gracious Lord.  
Every cup He fills o'erfloweth,  
His great rivers are all broad.  
Nothing narrow, nothing stinted  
Ever issues from His Store;  
To His own He gives full measure  
Running over evermore.*

*There is always something over  
When we from the Father's hand,  
Take our portion with thanksgiving,  
Praising for the path He planned.  
Satisfaction full and deepening  
Fills the soul and lights the eye,  
When the heart has trusted Jesus,  
All its needs to satisfy.*

*There is always something over.  
When we tell of all His love,  
Unplanned depths still lie beneath us,  
Unscaled heights rise far above;  
Human lips can ne'er express  
All His wondrous tenderness;  
We can only praise and wonder  
And His name forever bless.*

Birch Tree, Mo.



on the Word of God will develop a deep and earnest longing for true Christlikeness. Only with patient and fervent effort will you be able to cultivate successfully the daily period of fellowship with Christ.

20. With the lustful appetites of the carnal man crucified, a new hunger for the living Word of God will grow in your soul. The hunger will be healthy. You will learn how to feed your soul from the meat, honey, and milk of the Word of God. Day and night you will meditate on the gracious words of Scripture that will give life and joy and peace.

#### *Revival Fires Are Burning*

The revival fires of evangelism in our congregations must be kept burning. A concerted and planned effort for evangelism by ministers and laity alike should be carefully and prayerfully made. In every congregation should be a planned program of evangelism. From the pastor to the janitor, the eldest to the youngest, the most learned to the most simple, the richest to the poor, the work of evangelism should be carried on.

The pastor, the Sunday-school superintendent, the Sunday-school teachers, the summer Bible school teachers, and consecrated lay members should join heart and hand in providing leadership in evangelism. In public meetings, Sunday school, summer Bible school, weekday Bible school, young people's Bible meeting, prayer meeting, Christian workers' staff meetings, personal visitation, and by many other means evangelism ought to be furthered.

Through faithful effort the church can be revitalized, souls saved for Christ, and true discipleship strengthened. How many cold and indifferent members can be re-won? How many souls can be baptized into the church? How many new outposts can be started? How many homes will begin family worship? How many congregations will plan visitation efforts?

Devotional literature and tracts will need to be found to hand to Christians and non-Christians alike. Books on essentials, methods, and experiences in evangelism will be needed by leaders in the congregation. Instructions on how to do visitation evangelism will be found valuable. Printed materials for such work will be invaluable. How to make new members feel at home in your church will need to be considered. Literature on all phases of evangelism will need to be found.

In a program like this much intercession and planning will be necessary. Perhaps an Evangelism Committee in every

congregation would help. For one year perhaps our motto should be "Every one win one." May God in His own way fan the glowing embers of evangelism in our churches to a flame that will burn in the hearts of many souls.

Scottdale, Pa.

#### THE BLIGHT OF WORLDLINESS

Speaking at Vineland in 1867, George C. Wells said: "The lust of the flesh, the lust of the eye, and the pride of life hinder in many cases the growth of holiness and eat up every green thing in thousands of redeemed souls. It is beyond all controversy that there is in the Church a love of money, which the apostle declares is the root of all evil. A man is known by what he lives for, and multitudes seem to live only to amass wealth. It is to be feared that this spirit of worldliness in the Church is drinking up the very lifeblood of thousands."

John Wesley thought a man is known very much by the use he makes of his time and his money. Both hurry and sloth are forbidden to men of faith, as are also prodigality and miserliness; for all such are but variations of modes for indicating that the present world looms too large in the thoughts and actions of those who practice them: and this malady is at the heart of worldliness as distinguished from spirituality and heavenly-mindedness. The spiritual man "wants but little here, nor wants that little long"; hence he is frugal. But, he does account the progress of God's spiritual kingdom of greater worth than present ease or future mundane security; hence he pours out both his labor and his money with his love to make Christ known to all. Neither spendthrifts nor misers, but careful givers, are typical New Testament Christians.

Also from the spirit of worldliness proceeds the trend to conform to the world in appearance and in conversation; for here is revealed a "disposition to catch the passing gale that blows from the world. And when you defraud religion of its peculiarity, you defraud it of its life, and sink it to a mere name. You can just as well strip the sunbeam of its light as religion of its peculiarity. Every Christian is peculiar; God, the Bible, and religion made him so. Just in proportion as the Church becomes like the world, she ceases to be the Church of God. In her present position she is too much like a noble ship tossing about in a boisterous sea, driven by angry winds, and making little headway. She should be as a great ocean steamer, with her heart of burning

## Our Readers Say—

I always enjoy reading the GOSPEL HERALD and never overlook the interesting "Items and Comments" column. In the Feb. 12 issue there is a little item that I fear may cause difficulty on the part of some who may need to see a psychiatrist but who may already be prejudiced against such care. I have every respect for Dr. Nida's accomplishments in the field of linguistics, but I feel he did his paraphrasing as a wise crack to illustrate a principle we are all concerned about. I have never heard of a psychiatrist who does not believe in restraint and in moral principles. It is too bad we do not have more Christian psychiatrists, but I know numerous people who were straightened out by psychiatrists after their sympathetic pastors failed. I hope we do not further prejudice those who need help from psychiatry.—*H. Clair Amstutz, Goshen, Ind.*

Within the last year I have become a Mennonite and I find every article in our good paper helpful and strengthening in my new way of life. Though I had been a Christian for several years and active in another church, I came, partly through the reading of the HERALD, to the conviction that the Mennonite way was for me the Christian way of life. I treasure every word defining the faith of our fathers and explaining Mennonite history. The conditions that exist among the youth of some of our congregations seem to indicate that there has been too little of this sort of teaching. I want my children to know what our church stands for.

I do not find the paper lacking in articles which honor and praise our precious Lord Jesus, but, quite to the contrary, my heart is inspired and my devotion deepened as I read.

May God bless the HERALD and all its staff, and prosper it in its God-given work of heralding the Gospel of Christ, and may it always define and uphold the Mennonite way of life.—*Mrs. Allen J. Schrock, Niantic, Ill.*

I would like to tell you how much I appreciate the GOSPEL HERALD recently. I have been greatly helped by the articles on the "Keeping of the Commandments" by Barney Ovensen; the front page articles are also very good. Someone said the GOSPEL HERALD says too much about persons in the Mennonite Church. "We Mennonites know too much about each other," he said. I don't feel that way, but I am afraid we have too little love for each other. If we had more love, we could bear and forbear one another better. Keep up the good work; we need the GOSPEL HERALD. It fills a definite place in Christian magazines. And don't sacrifice the truth to get subscribers or to keep them.—*Milton C. Keeler, Perkasie, Pa.*

fire, which, in spite of storm and tempest, impels her toward the peaceful haven" (George C. Wells, in Vineland Camp Meeting, 1867). To be impelled by the force of that heart of fire is to be transformed to the world, and to follow the fashions of "the world to come."—The late General Superintendent Chapman, in *Herald of Holiness*.

#### GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## An Expanding Literature Outreach

Growth and expansion seemed to be the note of emphasis in the annual meeting of the Mennonite Publication Board held at Wayland, Iowa, Feb. 20, 21. Reports of the work being done were most encouraging, and there was much lifting of eyes to goals yet to be achieved.

The Board was entertained with real western hospitality by the Sugar Creek congregation, where Bro. Simon Gingrich, who at the last meeting retired after serving a long period as president of the Publication Board, is the bishop. A number of persons not members of the Board, most of them from the community and the surrounding churches, attended the various sessions, particularly in the evening. Of the thirty members, twenty-three were present in person, and four by proxy. Three members were absent. Those were two strenuous days of work, but there was real interest on the part of all, and almost all stayed to the close of the last session. Bro. John C. Wenger was presiding over his first annual meeting, and capably led the Board through the crowded agenda.

The report of the Publishing Agent, Bro. A. J. Metzler, and, in part, of the House treasurer, Bro. M. B. Wyse, will be published in next week's issue of the GOSPEL HERALD. We here call attention to a few significant items to whet the appetite of our readers for the fuller report.

For the first time our annual sales have passed the million dollar mark. The net gain in House and store operations is \$84,000. Total assets are \$1,283,043.27, with a net worth of \$967,472.77. Inventories total over half a million. Real estate owned has a book value of \$427,000. The larger share of liabilities, \$183,000, represents building indebtedness. Donations by the Board to various causes, including free literature and discounts to ministers and missionaries, are at a new high, \$32,000.

Tract distribution is now past 4 million annually. Of the great volume of summer Bible school material going out yearly, approximately five-sixths goes to children of non-Mennonite parentage.

These two areas probably constitute our greatest missionary and evangelistic outreach. Revision of our S.B.S. materials has begun, and will be carried out as reprints are necessary.

Of the two hundred books and booklets published by the House in a little over forty years, eight were published in 1951. Three have already been published in 1952, and a far larger number of manuscripts are in various stages of writing, editing, and production than at any previous time. Copies of the first page of J. B. Smith's Concordance, a work involving prodigious labors which is now ready to be printed, were distributed at the meeting.

Bro. Harold S. Bender gave a significant address on Literature for Foreign Countries, showing what has already been done and pointing out the great opportunities for a world-wide Gospel witness. Our Spanish paper and the partially completed translation of our S.B.S. materials into Spanish is our most extensive foreign language accomplishment so far. Other translations are in process and being planned. The Publishing Agent is to make investigations in Europe next summer of existing needs. Speakers from the House spoke also of how to get our message before a larger public.

A most interesting and valuable feature of this Board meeting was the reading of short messages by each member of the Board. Many helpful and valuable suggestions were given.

Two important actions were taken in the approval of two special committee reports. One had to do with reorganization. It came out of the implementation of previous action recommending the consolidation of the treasuries of the Board and of the House. Tentative actions were taken which will furnish a plan of operation for the coming year. As these prove to be successful, they may be written into the constitution later on. The Board treasurer becomes a Financial Agent with advisory and counseling functions. The Publishing Committee becomes more closely integrated into counseling with the Publishing Agent on the publication of books, and is now appointed by the Executive Committee and approved by the Board. The Execu-

tive Committee is empowered to employ an internal auditor who will report directly to the Board concerning how well financial policies and procedures are working. The officers of the House will now be the Publishing Agent and an administrative assistant. The following will be appointed to be responsible to the officers: treasurer, editorial representative, production manager, sales manager, and personnel manager. All these together, under the chairmanship of the Publishing Agent, shall constitute an administrative council. The treasurer now combines the former functions of both treasurers. This whole plan will be put into operation only as and when suitable persons can be found for the various functions.

The other committee report was concerning the study of our periodicals. The following recommendations were adopted: (1) that the *Christian School* should be taken over by the Publication Board and published on a co-operative plan made with the Board of Education; (2) that a family worship magazine be published quarterly, distributed by and paid for by the Sunday schools; (3) that a new monthly magazine replace the *Christian Monitor* and the *Mennonite Community* to take care of the whole field of general community and home interests.

Both the committee reports involved far-reaching decisions, and provoked long and earnest discussion. In both cases there seemed to be such division of opinion as to make action seem very difficult. In both cases the matter was held over from one session to another, to permit convictions to crystallize. And in both cases the leading of the Spirit was such that the decisions were almost unanimous.

In regard to the new magazine for the home and community, our constituency may expect soon a careful setting forth of the purposes of this move and of the plans of procedure. We would urge that our readers should not jump to premature conclusions. Suffice it to say now that the new magazine will require much planning. The Publishing Agent has given January, 1954, as a possible date for its appearance. Meanwhile the *Monitor* and the *Community* will continue to bring their valuable monthly contributions to our homes. Keep up your subscriptions so that you will not miss valuable and improved features. You may trust your Publishing House to give



fair administration of unexpired subscriptions when the two magazines are discontinued and the new one is begun. Watch for announcements on this point. And do not let your subscriptions lapse. It is to be hoped that the family worship quarterly can appear soon. The two new magazines will, we believe, take care of some interests not covered by our literature up to this time.

Bro. Metzler was reappointed as Publishing Agent. All editors were reappointed. Harold Bauman and Harold Zehr were re-elected vice-president and secretary, respectively. Bro. L. S. Martin did not wish to serve as Financial Agent, and so his resignation was accepted and Bro. Marcus Clemens, Souderton, Pa., was elected to that office. Bro. E. C. Bender was elected fifth member of the Executive Committee. This gives us a Committee with not much gray hair, but with a great deal of the ability and business experience which it needs. M. R. Good and Harold Brenneman were elected to the auditing and tract committees. The new Publishing Committee is as follows: Paul Erb, Chm., Howard H. Charles, John E. Lapp, J. L. Horst, and Roy D. Roth.

Enlarging business, new needs, and changed conditions call for new procedures and personnel. Certainly a great door and effectual is opened unto us in our publishing enterprise. The Lord has greatly blessed our efforts. May the whole church join in prayer for our administrators, our writers, our Publishing House craftsmen, that our efforts and the great investment of capital and effort may spread wide the Gospel truth, and bring many to salvation and a Christian walk.

## The Negro and the Curse

Chapter nine of the Book of Genesis is thought by many to prove that the Negro is destined to perpetual servitude in the houses of his brethren. That is not so.

Noah had three sons, Shem, Ham, and Japheth, from whom, after the Flood, the earth was populated.

After Noah and his family went out of the Ark, Noah planted a vineyard, drank, perhaps innocently, of the wine, and lay drunk and naked in his tent. Ham looked on his father and told Shem and Japheth about their father's shameful condition; whereupon these two, taking a garment, backed into Noah's tent and concealed his body from prying eyes, but they did not look at him. When Noah recovered and knew what had happened, he blessed Shem and Japheth

but pronounced a curse on Ham, condemning his descendants to servitude to the children of Shem and Japheth.

That is the story as most Bible readers seem to understand it. But they overlook one important detail—the curse was not placed on all of Ham's descendants, but only on the children of Canaan, Ham's youngest son. Gen. 9:25. Ham had three other sons older than Canaan—Cush, Mizraim, and Phut. Gen. 10:6. On them no curse came. And from them came the Negro.

Dr. Hales says regarding the lands of the children of Cush and Mizraim: "To the Cushites, or children of his eldest son, Cush, were allotted the hot southern regions of Asia, along the coasts of the Persian gulf, Susiana, or Chusistan, Arabia, etc.; . . . to the sons of Mizraim, Egypt and Lybia, in Africa" (see Adam Clarke's *Commentary*). Smith's *Bible Dictionary* states that the sons of Phut settled in Lybia or Nubia in Africa.

The Canaanites (sons of Canaan), on the other hand, are believed by Dr. Hales to have settled, not in Africa, the home of the Negro, but in Palestine and Syria. This agrees with the Old Testament record. In Gen. 10:15-18 it is seen that Canaan's sons were the Sidonians, the Hittites, the Jebusites, the Amorites, the Girgasites, the Hivites, the Arkites, the Sinites, the Arvadites, the Zemarites, and the Hamathites. These are the tribes which the children of Israel found in Palestine at the time of its conquest under Joshua (cf. Ex. 3:17; Josh. 3:10; etc.). Many of them the Israelites slew in battle; some may have fled to other lands; others seem to have been absorbed into the Jewish nation; the rest became servants to their conquerors (cf. Deut. 9:4; 12:31; Josh. 9:21, 23, 27; and II Chron. 2:17, 18), who descended from Shem through Abram. Gen. 11:10-27.

History tells us that Ham's descendants, including the cursed Canaanites, have never shown signs of innate inferiority to their brethren. Look at the Egyptians! Look at the Hittites! Look at the Sidonians (Phoenicians)! Look at the predominantly Hamitic Babylonians! Look at the Carthaginians! These represent some of the world's finest and greatest powers; and by them was civilization cradled. From this stock the Negro sprang. If the children of Ham do not hold the place of world leadership today, neither did the European and American sons of Japheth at that earlier time. If they have been slaves, so have people from practically every nation on earth. And on the contemporary scene appear such Hamitic notables as Booker T. Washington, George Washington Carver, Marian Anderson, and Ralph Bundt—and many others.

Three important facts, then, emerge from this study: (1) Noah cursed with servitude only the descendants of Canaan, Ham's youngest son; (2) the Negro is not a descendant of Canaan, and, therefore, does not fall under that curse;

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, March 3, 1927)

Bro. Irvin Brunk, formerly of Denbigh, Va., but more recently of Lancaster, Pa., is the latest addition to the Publishing House force of workers.

. . . it was decided to grant furloughs to Bro. and Sister Lauver of the South American Mission to begin this summer, to Bro. and Sister E. E. Miller to begin in the spring of 1928, and to Bro. and Sister C. D. Esch of the India Mission to begin in the fall of 1928.

We [St. Jacobs, Ont.] enjoyed . . . a three days Bible conference with J. B. Smith and C. F. Derstine as instructors.

. . . ten young people were received into church fellowship by water baptism [Preston, Ont.]

. . . 31 souls confessed Christ during these meetings [by Bro. J. A. Heiser at Nappanee, Ind.]

and (3) the children of Ham are not innately inferior to other races.

It remains, therefore, that God did not intend the Negro to be looked upon as lower than the other peoples of the world. And to treat him as though inferior is to mistreat him.—W. R. Thompson, in *The Free Methodist*.

## One Whose Face Was Black

BY STANLEY C. SHENK

In Matt. 25:31-46 Jesus declares that what His servants give (or withhold from) the poor and downtrodden is actually given to (or withheld from) Him, the King of Glory. Thus He clearly identifies Himself with suffering humanity. This great truth is powerfully presented in the following anonymous poem:

"I slept. I dreamed. I seemed to climb a hard,  
ascending track  
And just behind me labored one whose face was  
black.  
I pitied him, but hour by hour he gained upon  
my path.  
He stood beside, stood upright, and then I turned  
in wrath;  
'Go back,' I cried, 'what right have you to stand  
behind me here?'  
I paused, struck dumb with fear, for lo, the  
black man was not there—  
But Christ stood in his place!—  
And oh! the pain, the pain that looked from  
His dear face."

Is it not true that some of us in withholding equality of opportunity and fellowship from other races are actually limiting by that much our nearness to Christ and fellowship with Him?—*Herald Youth Bible Studies*.



# Crushed by the Crowd

BY BRUCE S. WRIGHT

Jesus was preaching and healing by Galilee. Multitudes thronged Him. So great was the press that the disciples made ready a small boat to "prevent Him being crushed by the crowd." A crowd is a crushing thing. It crushes one's identity, individual responsibility, and independent action. A crowd will do what an individual, acting alone, would never think of doing. A mob of lynchers or marauders will, acting as a mob, destroy and devastate; the individual's sense of justice and righteousness is crushed by the crowd. There is a point to all this in our day. Christ is still being crushed by the crowd.

Christ is crushed in our crowded minds. We believe the Bible, but we read the newspapers and magazines. Look at the daily and weekly product of the printing press as it is seen at any newsstand, and no newsstand pretends to carry all that is printed. So much of one sort and another is printed that the digest system was adopted to enable us to keep up in our reading. We have digests of this and digests of that, but, despite the fact that our reading is digested and predigested, we cannot keep up with all that is offered us. Solomon in his day, observing a few men toilsomely engaged in writing longhand a few manuscripts, remarked, "Of the making of many books there is no end." What would he say today? What could he say? In the face of this flood of reading matter, what chance has the Bible with its commandments, its Psalms of worship and praise, its parables, and the teachings of Christ! They are crushed in the crowd.

The church and Christians are charged with this particular task—we are to be specialists in religious literature, religious education, and the direction of the mind toward the things of God. "For as he thinketh in his heart so is he" was never truer than today. We need to conduct our minds after the order of a great railroad. Certain trains have the right-of-way, all else is sidetracked for those trains. Good thoughts, good reading must have right-of-way in our minds. If we will issue and stand by this right-of-way order, then Christ will have a chance with our thoughts; He will not be crushed in our crowded minds.

Again, Christ is crushed in our crowded systems. I am thinking now of our political and social systems, our economic and industrial plans, in which Christ has no part, in which He is crushed. What did He teach? He taught that the supreme values of the universe are human values. Of the value of childhood He said, "But whoso shall offend one of these little ones which believe in me it were better for him that a mill-

stone were hanged about his neck, and that he were drowned in the depth of the sea." What an indictment! Jesus is crushed whenever we violate the rights, mar the beauty, or soil the soul of childhood in our crowded systems of selfishness and greed.

"How much then is a man better than a sheep?" Jesus asked His critics. That was saying considerable, for sheep represented an important part of the wealth of that day. Interpreted in the language of our day He is saying, "Ye are of more value than costly structures, than the highest priced real estate, than gold, platinum and diamonds; yea, a man is of more value than many machines." From cover to cover, in its history, poetry, prophecy, Gospels, and epistles, the Bible teaches the supremacy of the value of human personality and the soul of man. All in one the Bible is the Magna Charta, Declaration of Independence, and Emancipation Proclamation of human rights. Economists tell us that there is a plentitude in this world of all we need—enough raw materials to supply food, clothing, and shelter to every man, woman, and child on earth. The trouble is we quarrel over these things; we snatch from one another—the strong from the weak—and Christ is crushed in our crowded political and social systems.

Christ is also crushed in our crowded budgets. Here is the story of a dollar bill. A man took a dollar bill, attached a durable piece of paper to it, and on the paper wrote his name, address, and the date, together with the request that everyone into whose possession the dollar bill came would write on the paper the purpose for which it was spent, and that at the end of two weeks the bill be returned to him. In due time the bill came to him with the information that in the two weeks it had been spent—

five times for paying wages,  
five times for cigarettes,  
five times for candy,  
three times for meals,  
twice for hosiery,  
once for motor repairs,  
once for laundry,  
once for groceries,  
once for tooth paste.

Reading the record, the man remarked, "God never had a chance with that dollar; it never reached the church; it never touched the altar."

There is an old saying, "Money talks." What does it say? If your money and mine could talk, what story would it tell? Would it say,

"My owner uses three times as much of me for amusement as he does for the church; yet he is a member of the church."

Or would it say,

"My master considers me a trust from God, and gives as large a proportion as he can to the work of God."

Does God have a chance with our money? Is it taken to the altar? Or is Christ crushed in our crowded budgets?

Then too Christ is crushed in our crowded programs. We live in a different world than the world of our fathers. Think of the things that engage our time and strength, that make demands upon us which our fathers and mothers never knew: automobiles, good roads leading in every direction, the lure of travel, the radio, the airplane, telephone and telegraph, and electric light and power. These things have changed life, have crowded our programs of living. They are by no means evil; their total contribution is good. Their evil rests in our permitting them to so crowd our program that necessary spiritual desires and habits are crushed thereby. There is even danger that Christ be crushed in our crowded church programs. We become so busy running the machine that we forget the product of the machine, which is Christlike lives, saved men and women.

Today, as by Galilee long ago, we need to be watchful, farsighted, and resolute that Christ be not crushed in our crowded lives.—Adapted from out-of-print tract of American Tract Society.

## Dealing with Fallen Ministers

BY ALF. B. MILLER

For many years I have wondered about the way our church has of dealing with fallen ministers, and, as we hardly ever hear this mentioned from the pulpit or read anything about it in our church papers, I think perhaps there may be others wondering. One minister put it this way: "Abraham was a liar, Jacob a deceiver, David an adulterer and a murderer, Moses a murderer, Peter denied his Lord, lied, and cursed, yet God used them in marvelous ways in His plan. If that would have taken place in the Mennonite Church, we would have had a number of committee meetings, then, after their confessions, stripped them of their ministry, taken them back into the church and laid them on the shelf." It doesn't sound very good, but isn't it about the usual procedure?

Some years ago a minister in one of our churches sharply rebuked the Sunday-school superintendent in the same church for having a brother, a minister who had fallen and been reinstated, teach a Sunday-school class of young men. Later, remarks like these were heard from those in the class: "Wish I knew my Bible like that man does;" "My, isn't he a wonderful man of God?"; "Wish we could have him for our teacher all the time." You may judge whether the minister or the superintendent was right.

Why not treat and use them as we do



any other brother? Put them to work instead of putting them on the shelf. All of us were once sinners. If we have come to Christ in true repentance, have suffered remorse and agony to some degree, we should be able to sympathize with the fallen and restored and should do as Jesus taught, forgive as we would like to be forgiven. Whatever is done toward the fallen, or those overtaken in a fault, should be done in the spirit expressed by the Apostle Paul in Gal. 6:1.

S. Hutchinson, Kans.

## Conference on Christian Community Relations

To be held at Willow Springs

Mennonite Church, Tiskilwa, Illinois,

March 27-29, 1952

The annual conference on Christian Community Relations, sponsored jointly by the Committee on Economic and Social Relations and the Mennonite Community Association is to be held at the Willow Springs Mennonite Church near Tiskilwa, Ill., March 27-29, 1952. The first session is on Thursday evening at 7:30, with addresses by Guy F. Hershberger on "Re-examining Mennonite Community Relations," and Paul Erb on "Biblical Principles for Christian Community Relations."

The forenoon session on Friday will be devoted to reports on trends in representative Mennonite communities. Speakers representing long established communities are: Lyle Yost, Hesston, Kansas; P. R. Kennel, Shickley, Nebr.; Thomas H. Miller, Kalona, Iowa; Ivan Kauffmann, Hopedale, Ill.; and Jacob R. Clemens, Souderton, Pa. Murray Krabill and James H. Lark will represent new community developments at Mt. Gilead, Ohio, and Hopkins Park, Ill.

On Friday afternoon there is to be a panel discussion on "Rural Youth Facing the Problems of the Industrial City." The panels will be composed of Millard Lind, and a group of students who last summer were members of a Students-in-Industry study group in Detroit. The members of the group are: Mary Ann Hostetler, Goshen, Ind.; Paul O. King, Elida, Ohio; Omar Lantz, Gap, Pa.; Leroy Nisley, Goshen, Ind.; John P. Oyer, Eureka, Mich.; Emma Sommers, Kokomo, Ind. The panel discussion will be followed by an address by J. Winfield Fretz of North Newton, Kans., on "Effects of Industrialization upon the Christian Community."

At six o'clock there will be a special business session of the Mennonite Community Association. The address of the evening session will be given by E. W. Mueller of Chicago, secretary of the Rural Church Program of the National Lutheran Council. His subject will be: "People Need to Hear a Message from God; People Need to Live in a Commu-

nity." The leader of the discussion period following the address will be Richard J. Yordy of Freeport, Ill.

On Saturday forenoon the conference group will make a tour to observe soil conservation practices in the Willow Springs community. Following the tour Silas Smucker of Rensselaer, Ind., will conduct a discussion on soil conservation. At the final session on Saturday afternoon J. Winfield Fretz will speak on "Practical Proposals for the Building of the Rural Christian Community." The discussion period following the address will be led by John D. Hartzler of Roanoke, Ill.

Persons traveling from east or west by train should come to Princeton on the Burlington Route or to Bureau on the Rock Island Route. Please notify C. Warren Long, pastor of the Willow Springs congregation. He will arrange for someone to meet you at the train. Those traveling by automobile should drive to Princeton on U.S. Highway No. 6, or on U.S. Highway No. 34, then seven miles south of Princeton on an unmarked concrete road to Tiskilwa. The Willow Springs Church is located in the country about 5 miles southwest of Tiskilwa. The local congregation will arrange for lodging.

The local congregation and the sponsoring organizations extend a hearty welcome to the conference. Printed copies of the program can be obtained by writing to C. Warren Long, Tiskilwa, or Guy F. Hershberger, secretary of the conference, Goshen, Ind.

A church worshiper once said, "There is more melody in the crying of a baby than in the snoring of a saint."—Willow Springs Church Bulletin, Tiskilwa, Ill.

## Tell It Not

BY GRACE DOROTHY LEHMAN

*How David did lament  
When came the word that night,  
"King Saul and lovely Jonathan  
Are fallen in the fight."*

*"Oh, tell it not in Gath,"  
Said he, "lest they rejoice;  
And in the streets of Askelon  
Let no man lift his voice."*

*"Tis sorrow keen enough  
That honored men should fall,  
So let reproach not further come  
Outside of Israel's wall."*

*O Christian Church today,  
Can we not also gain  
A lesson from that man of God  
That oft would spare us pain?*

*When those among us fail  
And stumble by the way,  
Oh, tell it not to those without,  
But sorrowing let us pray.*

Lancaster, Pa.

## Peace Only Through Christ

BY ELMER E. BITTINGER

We commemorated last July 4 one hundred and seventy-five years of America's independence. And today we find many of the same problems existing as existed in 1776. The question in many minds today is, "When will wars stop?"

Wars will stop when God stops them, and not before. Men cannot remove war from the world. Men can, under certain circumstances, avert this or that war by arbitration, or compromise, or amicable settlement. Men can do much to reduce or avoid causes of aggravation between nations; they can go far in the way of mutual understanding, showing trust instead of distrust in one another—in these and in other ways peace can be maintained and certain wars prevented. But man can no more remove war from the world than he can remove sin from the world. "From whence come wars and fightings among you?" asked the inspired writer James. He answers, "Come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not" (James 4:1, 2). The natural man is at enmity with God, and those who war with God cannot have any permanent peace with fellow men. Sin is the root of war, and only God can deal with sin.

Christian people throughout the world should keep these facts in mind as they consider the situation in Korea where the military leaders are meeting to work out cease-fire conditions. National leaders acknowledge war does not settle anything. With a statesman-like knowledge of current events and national policies on the one hand and the Word of God on the other, we can readily discern who can speak peace to the nations. In times of crisis such as this we think, as in other similar periods of the world's history, there never was a time when it was more important and vital to think straight on the subject of world peace. Needless to say, God's thought on the subject is of more value than man's. And it is strange that no nation, no government head or national leader seems to give any place to God's revealed Word on this great subject affecting the life and welfare of the peoples of the world.

But should we not be thankful for the intense interest that exists today in bringing about peace? The signing of the Paris Peace Pact by fifty-six nations of the past failed to bring about peace. Their declaration that war should not be used as an instrument of national policy was laid aside for a new way of undeclared war in policing the world against aggression. Certainly we should be thankful for every move of men and nations to avert war and preserve peace. Christians of every nation should do all in their power to be a testimony for



## A Prayer for This Week

Dear God, look now into my heart  
And send Thy searchlight through each  
part,

Then throw out sin; anew I'd start.  
Lord, visit me, I pray.

O God, read Thou my thoughts today;  
Then teach me what I ought to say.

And keep me in the narrow way.  
Lord, visit me, I pray.

O God! You know how weak I am,  
For you yourself created man.  
And as you hushed the waves, you can,  
Lord, visit me. Amen.

—Dorcas S. Miller.

peace and not war; love, not hate; understanding, not misunderstanding; suffering, rather than taking our own part. Above all, they should obey God's Word and lift up supplication, prayers, intercessions, and giving of thanks . . . for kings, and for all in authority; that we may lead a quiet and peaceful life in all godliness and honesty.

Is it not true that too little of this living testimony is found among us today? Our everyday lives fail in carrying out this peace principle. From the time of Joseph in Egypt and Daniel in Babylon, down through the ages to the present day, God's people and their influence and prayers have been mighty factors in shaping national policies and in bringing temporal as well as spiritual blessings among men. Christian people should not be misled and blinded by the zealous and, we believe, sincere activities of statesmen for world peace to the ignoring of the Word of God and accepting of any mistaken theories for bringing peace on earth through mutual understanding. The prophetic Word bears this out as "a lamp unto my feet and a light unto my path," for "we have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts" (II Peter 1:19).

We, who believe in prophecy and pray for the coming of the Prince of Peace, also rejoice in all that in the meantime truly makes for peace. May we protect the peacemakers against any discouragements at the weakness of their own efforts by pointing them to the ultimate and certain hope of the coming and triumph of the Prince of Peace, by full allegiance to God and His Word, and by following the peace principles laid down by our Lord and Saviour Jesus Christ.

The hope of establishing unclouded good will, candor, and confidence among us is to first establish this with heaven through our Lord and Saviour. Then,

and then only, will the right relation exist among men. Then, and then only, shall we see clearly to follow the teaching of His Word with the guidance of the Holy Spirit. Then, and then only, shall there exist that co-operation we so often speak of but so seldom accomplish.

Our human actions and utterances, fighting a war to end war, with no turning to God in acknowledged helplessness, acknowledged sinfulness of murder and suicide of war, are doomed to failure. Every appeal has been to the alleged lofty, righteous, and peace-loving nature of man; to the covenant-making and covenant-keeping honor of men and nations; to the mighty arms of human governments to contract for peace and maintain peace; these are but to end in human failure. It is almost unbelievable that God has been left out and the will and purpose of man exalted. Because God has been left out, war cannot be left out. Only God can deal with the root of war, which is sin. Man is equally as helpless in dealing with sin without the shed blood of Christ as in dealing with war without the Prince of Peace. The prince of this world, the prince of the powers of the air, is stronger than man alone. The wages of sin is death, the wages of war is death, and the wages of sin is war.

Why not do a new thing in our generation—openly confess sin and helplessness and turn to God in penitence as the only sure hope of dealing with this monstrous evil? We take the risk of believing men of the world; why not take God at His word believing He will fulfill His obligation if we only meet the conditions? God is a God of honor, and His honor consists in fulfilling His obligations. "Ye fight and war, yet ye have not, because ye ask not."

When will we turn to God in our efforts for peace? Jesus Christ Himself is our peace. If we are at peace with Him, we will want others to share that peace. When men are at peace with Him, then, and then only, will they have peace one with another. The prophetic Word carries no bright picture for its accomplishment through human effort. God is giving every opportunity to His followers to lead men to Christ that peace might be attained, but few, the Word tells us, find it. We are not missionary-minded. God has no other way, and He knew we would fail Him. But what of the statement, "Their soul will I require at thy hand"? God is just and the justifier of them which believe in Jesus.

Springs, Pa.

A Catholic newspaper, *Le Devoir*, published in Montreal, reports that Robert Lewis, former bombardier in the U.S. Air Force, who pressed the button which released the atom on Hiroshima, has entered a monastery to recover his loss of "inner peace." — Willow Springs Church Bulletin, Tiskilwa, Ill.

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for tent meetings being planned by our missionaries in Argentina.

Prayers will be appreciated for the meetings conducted by Bro. Elam Hollinger at Lititz, Pa., March 2-16.

(Requests for this column must be signed.)

## The Supreme Command

It was all so strange. Mary, who was to be the mother of the Christ child, must establish her first home in a Bethlehem stable; there was no room in the inn. This humble abode, however, was transformed into a kingly palace, the light of heaven itself illuminating the place and enhancing its every detail. Shepherds, their faces aglow with the heavenly vision, their hearts ringing with the song of the angels, "Peace on earth, good will to men," made their contribution to God's mystery picture. Arrayed in kingly regalia and laden with precious gifts, the Wise Men came lending their luster and wonderment to those who adored and worshiped.

Little did the innkeeper realize the significance of the event transpiring so close to him, and yet so far. Little does the home today realize what it misses when it bars the Christ from its doors. His was the first Christian home. He came to have first place in our hearts and homes. "Seek ye first the kingdom of God," He commanded.

Would you honor God this Christmas-time for His gift of Love, dedicate yourself and your home to His Son for joyous, adventuresome living. — D. Carl Yoder.

Men who love the Lord rejoice when they see the Gospel at work in new fields.—C. Warren Long.



# CHURCH MUSIC

## Mennonite Hymnbooks

BY PAUL ERB

Zwingli, the Swiss reformer, was, like Luther, a gifted musician. Like all the reformers, he made much use of song, and so it is only natural that the Anabaptist movement, which is the beginning of Mennonitism, should also express itself in song. During the first half century of its history, the Anabaptist movement produced about seven hundred and fifty songs, about one half of which are martyr songs. In fact, these hymns are one of the chief sources of the early history of our church. Men who were about to give their lives for their faith wrote in poignant personal lyrics their faith and their hope. These martyr songs express the religious convictions of their authors and are a testimony to the experiential nature of their faith and to their willingness to stand against entrenched authority, leaving the issue with God.

A large number of these early hymns, many of them martyr songs, were collected in the *Ausbund*, which is the first Mennonite hymnal. It was first published in 1564 and has gone through numerous editions. It is still used by the Old Order Amish, and is certainly the oldest hymnal in use anywhere today. In the main body of Mennonites these *Ausbund* hymns were gradually displaced by the rich treasure of German hymns of other churches. The martyr hymns were an excellent expression of the historic period from which they came, but they seem today a bit monotonous in their constant reiteration of the martyr theme. And there was need of hymns which presented other phases of Christian faith and Christian life. Few of the *Ausbund* hymns have been translated into English. One of them, however, has now been made available to us in the translation by E. G. Gehman. It is published in the July-December, 1946, issue of the *Program Builder*. A free translation of the first stanza of the Lobgesang, traditionally sung in every Amish service, has been made by J. C. Wenger, and published in *Junior Hymns* (No. 33).

The Dutch Anabaptists also produced a large number of hymns. The most important collection, *Het Offer Des Herren*, went through five or six editions during the sixteenth century. It has recently been re-edited and published in Amsterdam.

From the Anabaptist hymns, largely martyr in character, and from the other hymns of the German Reformation came most of the hymns used among Mennonites until seventy-five years ago. The *Ausbund* was the only hymnal of Euro-

pean publication which our forefathers brought to America with them and continued to publish here. It was first published in America at Germantown in 1742 and was often published thereafter at Germantown, Lancaster, Elkhart, and Kutztown, Pa. The first compilation of hymns made by the Mennonites in America, that is, the first American Mennonite hymnbook, was *Die Kleine Geistliche Harfe*, published at Germantown in 1803 and reprinted six times thereafter. It was long the official hymnbook of the Franconia Conference. The next year the Mennonites of Lancaster County published *Unpartheyisches Gesangbuch*. This was the official hymnbook of the Lancaster Mennonite Conference for almost a century, and was last reprinted by the Amish in 1923. It would seem that these largest two centers of Mennonitism at that time should have got together to produce a common hymnal. The story of their failure to do so is told in the following letter of Deacon Martin Mellinger, written to relatives in Germany in 1821:

"And now I want to tell you how it went when the first book was to be printed. Since we had all sorts of hymnbooks, and not enough of what we had, our brethren decided to have a hymnbook printed for ourselves. Brethren and choristers were to select beautiful and fitting hymns, after which they were to be collected and given over to 3, 4, or 5 men. These men were to select enough out of the hymns which had been collected so that the hymnbook would not be too large. After a time two Skippack brethren, since they have a large and strong church as well as a large district and are well trained in singing, had brought together enough hymns for a complete hymnbook and had 3,000 subscriptions in advance. We also had many hymns from Virginia, from Jacob's Creek, and from our vicinity, which were to go into the book. So it was feared that the book would become too large. In addition our brethren wanted to include a number of psalms and notes. In short, the difference was so great that the Skippack brethren said that their hymns had been handed in by so many brethren and dared not be omitted, and so many had already subscribed, and there was a lengthy discussion. The second day the Skippack brethren said that they were only delegates and they saw no other way than to have their book printed in Germantown where they had a good printer and bookbinder, which was so handy for them that they could look after everything, and we could print ours in Lancaster. And so the outcome was that they had as many printed as we. But that made no difference to us or them, for we love one another, and we visit them and they visit us every year. And still it is a pity that it had to be so. For many years already, many families have been moving to Virginia, Jacob's Creek, and Canada, and each has his hymnbook, and then they have different hymnbooks when they come together. Although you will doubtless know most of the hymns in the books, you will probably find many beautiful and valuable hymns, especially in the last appendix, which are strange to you and have never yet appeared in print."

So near did we come to having a unified Mennonite hymnody one hundred

and fifty years ago! Twenty-five years later the Mennonites in Virginia, where music has always had a prominent emphasis in church life, published at Winchester their hymnal. It was edited by Joseph Funk and called *A Compilation of Genuine Church Music*. It printed not only words of the hymns, but music also, harmonized for three voices. This book also was often republished, but after the fourth edition was renamed *The Harmonia Sacra*. Later editions were harmonized for four parts. *The Harmonia Sacra* is still used on special occasions in the Shenandoah Valley.

It was now time for the Mennonite group in Ontario to produce their songbook. In 1836 *Die Gemeinschaftliche Liedersammlung* was published at Berlin, now Kitchener. This book is the first publication issued by the Mennonites in Canada. According to H. S. Bender, "It is possible that this Mennonite hymnbook was the first book of any sort printed in Waterloo County or for that matter in all inner Canada." This hymnal was probably edited by Benjamin Eby, bishop and schoolmaster. It is the first Mennonite hymnal in which there are no hymns from the *Ausbund*, nor any that deal with characteristic Mennonite teaching.

In 1847 Joseph Funk published in Virginia another hymnal called *A Collection of Psalms, Hymns, and Spiritual Songs*. It is the first songbook in Virginia which may be properly called a hymnal, for the *Harmonia Sacra* had been partly a music textbook. It is the first Mennonite hymnbook in English, although it had an appendix in German hymns. It had wide use for many years, being republished, not only in Virginia, but at Lancaster. It was sold by J. F. Funk, at Elkhart, Ind., with the imprint of his firm. It was commonly known as the *English Mennonite Hymnbook*. *Der Christliche Saenger*, another German hymnal, was published at Skippackville, in eastern Pennsylvania, in 1855. *Eine Uparteiische Liedersammlung* was published for the Amish Mennonites in Lancaster in 1860 and reprinted frequently thereafter in Lancaster, Elkhart, and Scottdale. This book is still in use.

Indiana joined the communities which produced their own hymnbook in 1871 with the *Allgemeine Lieder-Sammlung*. It was produced by an Indiana committee and was reprinted five times. In 1875 the Mennonite Publishing Company at Elkhart brought out *The Philharmonia*, compiled by Martin D. Wenger. The language issue, which was a very delicate one about this time, was met by writing the title in German on the lower half of the title page. Some of the songs were written in English, some in German, and some in both. Like *Harmonia Sacra*, it was something of a music textbook and was published especially to provide tunes for the various hymnbooks in use in the Mennonite churches, most of which had only words. Another English collection, entitled *A*



*Collection of Psalms and Hymns*, was produced by a committee of Mennonites and published in Elkhart in 1880. It was reprinted only twice. The growing Sunday-school movement evidently required new songs, for in 1883 C. H. Brunk edited *Bible School Hymns*, which was published at Elkhart. It also was reprinted twice, the last time in 1888.

*Hymns and Tunes*, also compiled by a committee, was published at Elkhart in 1890. This book was never reprinted. The frequency with which these books were appearing during this period of our history seems to indicate that, having turned from the old-style German hymns, the musical standards of the

(Continued on page 237)

## OUR SCHOOLS

### As Others See Us

BY WILLARD D. CONRAD

[A chapel address at Hesston College]

Early in 1525, in Switzerland, a small group of men separated themselves from the larger society in which they lived and formed the group known today as the Mennonites. These men took this momentous and dangerous step because they were determined to live according to their understanding of the teachings of the Bible. They believed that neither the Catholics nor the newly formed Protestant groups were following Christ's teachings completely.

What is happening today to the spiritual sons and daughters of these men? During this past year in one of our mid-western universities the writer took a course which made him think seriously on this question. The course was entitled "The Sect and Sectarian Community." It was intended to be a sociological study of the sectarian process, which the instructor described as "from assimilation to assimilation." The sectarian process should be of interest to Mennonites, for sociologists consider us a sect, along with such groups as the Shakers, the Rappites, the Perfectionists, and the Society of True Believers (Amana Colonists). The purpose of this article is to arouse a greater concern in the hearts of all Mennonites on a difficult problem facing us today, that of separation from the world and conformity to Christ. The points and definitions presented will be those gleaned from the classroom. The instructor did not profess to be a Christian and studied sects from a purely sociological point of view. Even so, we might profit from a view of ourselves as others see us.

If Mennonites are a sect, what is a sect? Is it undesirable to be considered a sect? The sect and its origins were described in the following manner. A sect is a religious protest group, originating in a period of social unrest and tending to isolate itself from the larger society. It is a small, voluntary community, aiming at inward perfection of its own members who have joined it by conscious choice. The sect attempts to be a moral community in itself, appealing directly to

Scripture and to Christ, and practicing a priesthood of all believers. It is especially connected, in its inception, with the lower classes, working upward from below. Since the sect is a protest group breaking away from the larger community, it is misunderstood and therefore persecuted. Conflict and persecution explain the negativistic doctrines of the sect and its isolation. The sect begins to emphasize the "Be ye separate" idea.

What happens to a sect as the years pass? This question is more pertinent to our problem today than the first. Sociologists believe (on the basis of historical evidence), as was already suggested, that the sectarian process is "from assimilation to assimilation," or, in other words, that a sect breaks off from the larger group only to gradually merge with that group again at a later time. This process is considered inevitable. A minimum of contact with the outside world may prolong the life of a sect but cannot save it. Inevitably the sect will adopt external influences and will eventually be fused again with the outside group from which it withdrew. As a sect prospers, the group changes. The lower classes are gradually sloughed off as members become more prosperous. Economic prosperity kills a sect. The nature of the religious impulse alone cannot sustain a sect, for religious experience is not synonymous with life on earth. Earthly necessities compel a change in perspective. A sect naturally becomes more worldly. It can't be avoided. As the sect prospers and makes peace with the outside world, it becomes a denomination. It has lost its fire—its difference.

Are there signs which indicate this reportedly inevitable process of re-assimilation? Can one witness the change in a sect? Apply these suggested "signs" to the Mennonite sect.

1. From propertyless members to members with property; from economic poverty to economic wealth.

2. From renunciation of the prevailing culture to affirmation of it.

3. From adherence to strict Biblical standards to the acceptance of general cultural standards.

4. From religious experience to a social institution.

5. From a moral community excluding unworthy members to a social institution embracing all who are socially compatible.

6. From a voluntary confessional basis of membership to a matter of social prerequisite only.

7. From emphasis on evangelism and conversion to emphasis on religious education.

8. From an unspecialized, unprofessional part-time ministry to specialized full-time ministry.

9. From stress on the future in the next world to emphasis on the future in this world; from death to earthly life.

10. From fervor in worship to restraint; from positive action to listening.

11. From a high degree of participation by the congregation in service to the delegation of responsibility to a comparatively few.

12. From emphasis on religion at home to the delegation of religious training to the church.

Brethren, whither are we bound? Where are we going? These signs were presented by a secular sociologist. They were not pointed at Mennonites but are a generalized pattern apparent in the history of many sectarian groups. They were presented as facts, not necessarily either good or bad. Perhaps they do not apply to Mennonites. Perhaps they are desirable changes. Perhaps they are of little significance. But what do you think? It is the writer's firm conviction that if the Mennonite sect is to be salt that has retained its savor, Mennonites must remain separate from the world. We must be conformed completely to the Word of God, and not conformed to the standards of the culture in which we live. It is the writer's conviction that religion is life indeed, and that God can keep us separate if we sincerely desire to follow Him.

### ANOTHER BLOW AT EVOLUTION

The now really outmoded theory of organic evolution suffered another serious blow in the "holy" Hindu city of Benares. The blow came from a tiny, transparent, centipede-like shrimp.

The director of the Zoological Survey of India reports that "the shrimp's ancestors flourished during the Mesozoic period of earth's history over a hundred million years ago—and yet, the present-day shrimp is the exact image of its hundred-million-year-old cousin!"

Of course going back to "100,000,000 years ago" is guesswork. The *King's Business* comments: "When God made shrimps, He told them to reproduce after their kind, and they have been obeying Him ever since."—*The Flame*, England.

For any Christian to say he has no "call" is an absurdity.—Kenneth G. Good.



# FOR OUR SHUT-INS

## The Lord Thy Keeper

I will lift up mine eyes unto the mountains:  
From whence shall my help come?  
My help cometh from the Lord,  
Which made heaven and earth.

He will not suffer thy foot to be moved.  
He that keepeth thee will not slumber.  
Behold, he that keepeth Israel  
Shall neither slumber nor sleep.

The Lord is thy keeper:  
The Lord is thy shade upon thy right hand.  
The sun shall not smite thee by day,  
Nor the moon by night.

The Lord shall keep thee from all evil;  
He shall keep thy soul.  
The Lord shall keep thy going out and thy  
coming in,  
From this time forth and for evermore.

—Psalm 121  
(Modern Reader's Bible).

## Glorify Ye the Lord

Isaiah 24:13-23

There are some things that cannot easily be learned. Our spiritual senses seem to require the pressure of difficulty and suffering to awaken all their capacities to constrain us to prove the full resources of heavenly grace. God's school of faith is always trial, and God's school of love is provocation and wrong. Instead, therefore, of murmuring against our lot and wondering why we are permitted to be so tried, let us glorify God and put our adversary to shame by wringing a blessing from Satan's hate and hell's hostility, and we shall find after a while that the enemy will be glad to let us alone for his own sake if not for ours.—A. B. Simpson.

## Wasted Suffering

BY PHEBE F. KRAUS

From somewhere in the long ago, the expression in the above title came to my attention. It has stayed with me, coming to mind many times in the years that have followed.

"Wasted Suffering"—What does it mean? It would be easy to consider the time spent in suffering as wasted, but the suffering itself—can it be so valuable and precious that it must be utilized to the full? Can there be a sense of accomplishment in the experiencing of pain and disappointment? For the child of God I believe the answer must be "Yes." Nothing can happen to us that is not at least His permissive will, and our own attitudes will determine whether the

"setbacks" will be allowed to accomplish their purposes, or whether we shall fail in learning the lesson our Teacher has assigned us.

I read of a Christian woman who had marked in her Bible a passage from Phil. 3. In verse eight, three words were underscored: "I have suffered," and in verse ten, five words: "that I may know him." Strictly speaking, there may be many answers to the eternal "Why?" that goes up to God concerning our deprivations; broadly there will be but one: "That I may know Him." Know His "power," His "fellowship."

Not all sufferings will be physical. For Paul and countless others it was "the loss of all things" in a material sense. For many more it has been "'Good-by' to the dearest on earth," the shattering of cherished hopes and plans, the secret heartaches that cannot be shared. To you who read this page the suffering is a day-by-day experience either of pain or helplessness, or, at best, the feeling of frustration that accompanies a forced inactivity. Shall it be wasted suffering, or can we declare triumphantly with Paul, "I have suffered . . . that I may know him," and so fulfill the purpose of every pang we are called upon to bear?

Denbigh, Va.

## Closer Cling to Jesus

*Do life's storms above thee roll?*

*Closer cling to Jesus;*

*There is refuge for thy soul,*

*Closer cling to Jesus.*

*Nearer pressing to His side,*

*'Neath His wings securely hide,*

*Safely in His love abide,*

*Closer cling to Jesus.*

*Are there griefs that bow thee low?*

*Closer cling to Jesus;*

*He thine ev'ry care doth know,*

*Closer cling to Jesus.*

*Do not stand apart and grieve,*

*At His feet thy burden leave;*

*Ask, and His strong help receive,*

*Closer cling to Jesus.*

*Are thy days full often drear?*

*Closer cling to Jesus;*

*He will give thee joy and cheer,*

*Closer cling to Jesus.*

*Trust Him, love Him, to Him cling,*

*Crown Him evermore thy King;*

*Gladness, peace, and rest 'twill bring,*

*Closer cling to Jesus.*

—Ida, L. Reed, in Church and Sunday School Hymnal.

God does not comfort us to make us comfortable but to make us comforters.  
—Jowett.

## Consider Him

Hebrews 12:3

*When the storm is raging high,  
When the tempest rends the sky,  
When my eyes with tears are dim,  
Then, my soul, "consider Him."*

*When my plans are in the dust,  
When my dearest hopes are crushed,  
When is passed each foolish whim,  
Then, my soul, "consider Him."*

*When with dearest friends I part,  
When deep sorrow fills my heart,  
When pain racks each weary limb,  
Then, my soul, "consider Him."*

*When I track my weary way,  
When fresh trials come each day,  
When my faith and hope are dim,  
Then, my soul, "consider Him."*

*Clouds or sunshine, dark or bright,  
Evening shades or morning light,  
When my cup flows o'er the brim,  
Then, my soul, "consider Him."*

Anon.

## In a Mysterious Way

BY STANLEY C. SHENK

"God moves in a mysterious way His wonders to perform; He plants His footsteps in the sea, and rides upon the storm." David Livingstone was led to Africa "in a mysterious way." He had originally planned to go to China as a missionary, but when his medical and religious training was finished, China was temporarily closed to missions. Therefore, he went to Africa—and who can doubt but that this was the basic will of God from the beginning? Paul was determined to go to Rome ("I will come to you") and he got there—but who could have foreseen that he would go in chains? Perhaps God is working silently through the shifting scenes of your life in order that He may bring to pass His plan. Surely, we can know, in the words of James Russell Lowell that

"Behind the dim unknown,  
Standeth God within the shadow,  
Keeping watch above His own."

West Liberty, Ohio.

## He Leads Us On

*He leads us on*

*By paths we did not know;*

*Upward He leads us, though our steps be slow,  
Though oft we faint and falter on the way,  
Though storms and darkness oft obscure the day,*

*Yet when the clouds are gone,  
We know He leads us on.*

—Contributed.



# TO BE NEAR TO GOD

## THEME: PEACE

### Sunday, March 9

"Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:14).

The song rang out over the Roman world so far from the ways of peace. How far peace seems from us today in a world where world wars continue, and the ruins of old wars are never quite erased. But Jesus came—a light in the darkness, a song in the silence, prophecy fulfilled. This is the answer: Jesus Christ, "who is our peace."

### Monday, March 10

"Who, when he was reviled, reviled not again; when he suffered, he threatened not" (I Peter 2:23a).

Watch Peter, now an elderly man writing a letter to his fellow Christians in Asia Minor, setting down the things he remembered of the Master. Among the things he remembered best was something that Jesus did not do. Say what good we may about the positive, glowing things we have done, the gun we did not shoulder, the insult we did not return, the assault we did not contend, also shine as a witness.

Man of Peace, we want to follow your example. Show us how best to do it.

Lead us, O Father, in the paths of peace;

Without Thy guiding hand we go astray;  
And doubts appall, and sorrows still increase:

Lead us thro' Christ the true and living way.  
—William H. Burleigh.

### Tuesday, March 11

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you" (John 14:27a).

Centuries ago the Prince of Peace was warning against the so-called peace of the world. It was not to be trusted then. Have we learned yet? A cessation of hostilities may for a brief moment seem to be peace, but trusting to armistices while peace is a stranger to the heart is among the vainest of vanities. Treaties! How we want to believe in them! They may banish armies, but the unchanged heart will soon show its covetousness and mobilize for war.

But thanks to God for the peace He gives  
—His eternal peace.

### Wednesday, March 12

"Let not your heart be troubled, neither let it be afraid" (John 14:27b).

It is not over-optimism to know a calm and serenity in these troubled days of war and disheartening rumors concerning further wars; it does not show a lack of knowledge concerning world affairs. No, it denotes the heart that remembers the words, "I have conquered the world." Weak heart, be not troubled or afraid. We fail the Prince of Peace if we fail to meet this new day with courage.

The storm may roar without me,

My heart may low be laid;

But God is round about me,

And can I be dismayed?

—Anna L. Waring.

### Thursday, March 13

"And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:7).

The peace of God, like the calm after Jesus said, "Peace be still" to the wind; like the peace which He spoke to His disciples' troubled hearts with, "Peace be unto you. My peace I leave with you." It is a peace that comes after soul struggles; a peace that can be felt and yet is beyond human understanding and explaining.

Dear God, that everyone would be at peace with you, could hear, "Peace be to you." "Go thy way, thy sins are forgiven thee." "My peace I give unto you."

### Friday, March 14

"Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you" (II Cor. 13:11).

And again the words, "Follow peace, and pursue it." Not believing in force as the answer for any problem, not saying the words that irritate another, not doing the things that bring discord; but loving peace and being a peace-loving church member, and neighbor, and father or mother, son or daughter. Then Paul adds, "And the God of . . . peace shall be with you."

So greatly we long for peace! Only God can teach us, every one, that peace begins in us but only by His help.

Let woe and waste of warfare cease,

That useful labor yet may build

Its homes with love and virtue filled!

God give Thy wayward children peace!

—William M. Vories.

### Saturday, March 15

"Blessed are the peacemakers: for they shall be called the children of God" (Matt. 5:9).

This I heard on the playground one day.  
"You shouldn't say that word."

"Why not?" a younger sister asked.

"I don't know why, but you know we don't use it in our family," was the answer. Children learn early that being a part of their particular family calls for a certain type of behavior. Here in the chapter of blessed's Christ calls peacemakers "blessed" and adds, "For they shall be called the children of God." Whose children are they who begin or add to divisions anywhere in the world—in communities or churches or families? The Father of peace has for His children only those who promote peace. Whose children are we?

—Helen Alderfer.

When the prophets preached the doing of justice, they directed their message toward those who were doing injustice. As we read the message of the Prophets, we are surely admonished to do justice ourselves. But as disciples of Christ, are we not also prophets of righteousness in our own time; and if so, is it not also our calling to speak out against social evils and injustices as they exist in our day?—Guy F. Hershberger.

## TIMOTHY, A DEPENDABLE FOLLOWER

### Sunday School Lesson for March 16

(Acts 16:1-3; I Corinthians 4:14-21; Philip-  
pians 2:19-24; I Timothy 4:10-16; II Timothy  
2:1-13)

In the Apostle Paul's last recorded message he asked that his cloak from Troas be brought to him. Perhaps Paul wanted this cloak to use in passing on his work to another, as Elijah gave his mantle to Elisha.

Timothy was the young man, perhaps the ablest of his recruits, to whom the great apostle could hand down his mantle.

Why did Timothy get this commission from Paul? What qualifies a person for responsibilities in the church?

Timothy had a good foundation in the Scripture given by his Jewess mother and his grandmother. His home situation must not have been ideal as his father and mother were not one in faith. These Scriptures which Timothy learned testified of Christ and prepared his heart for salvation through faith in Christ Jesus. Those who nurture children should remember the power of the Old Testament in Timothy's life.

When Paul came to Lystra on his first missionary journey, Timothy must have learned of salvation through Christ and believed to salvation. Perhaps his grandmother believed first, then his mother, then Timothy. Paul calls their faith unfeigned.

Five or six years later Paul returned to Lystra and asked after Timothy. He was well reported by the brethren. Paul saw in him a much-needed co-worker and took him to himself as his "beloved son." What did Paul see in Timothy?

On Paul's third journey, while at Ephesus, word came of trouble in the Corinthian Church. The condition in the church was serious. Paul wrote them a letter (I Corinthians) and sent Timothy as his personal representative to help the Corinthians. It was important to send the right man into such a church situation. Timothy was "faithful in the Lord."

When Paul was in prison at Rome, he wanted to learn of the state of the Ephesian brethren, and again he sent his letter with his dependable Timothy. He had been at Ephesus a number of times, and there people knew the "proof of him." Paul had no other "like-minded" (equal-souled) man to send. Timothy must have been wise and kind and loving.

Read together in class some of Paul's last message when he handed over his mantle to Timothy. (II Timothy).

How the church is in need of more Christians like Timothy who can be given the mantle of failing leaders, who are faithful to do the Lord's work, and who can be depended on to do it well! Surely this kind do not follow afar off.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. C. Z. Martin, Mountville, Pa., gave prophetic messages in the three Idaho churches Jan. 31 to Feb. 10.

The General Conference Life Insurance Study Committee met at Wayland, Iowa, on Feb. 22.

Bro. Lloyd Miller, Fairview, Mich., was ordained on Feb. 10, to take up the ministry under the Indiana-Michigan Mission Board in the Wildwood congregation, Curtis, Mich. This will give Bro. Clarence Troyer more time for his bishop work in the upper peninsula of Michigan.

Bro. Roy D. Roth, Hesston, Kans., will speak on the Bethel College Bible Week program the first week of March.

Sanford C. Mills of the American Board of Missions to the Jews, who was brought up in a strict orthodox Jewish home in Poland, spoke at the Pleasant Hill Church in Sterling Ohio, on Feb. 27.

The Mennonite Youth Fellowship of the Johnstown, Pa., area held a Youth Conference at the Thomas Church March 1-2. Speakers were J. Frederick Erb, Detroit, Mich., and B. Charles Hostetter, Harrisonburg, Va.

The average attendance for four weeks of Sunday school at Pinecraft, Sarasota, Fla., was 788.

Bro. Josef Herschkowitz was scheduled to speak at Yoder, Kans., March 1-4.

Bro. Chauncey Kauffman filled preaching appointments at the Wesley Chapel during the month of February.

President Truman on Feb. 20 signed the regulations for assignment of I-O Men under the present draft law. However, Selective Service will need to release directives to local draft boards regarding the implementation of these regulations before anyone can be assigned to service. I-O men should wait for further notice before attempting to volunteer for service with their draft boards. See the M.R.C. and M.C.C. columns in this week's HERALD and watch the coming issues for further information.

A Gospel Team from E.M.C., Harrisonburg, Va., gave a program at the Wesley Chapel, Newark, Del., the evening of March 2.

Foreign students from Hesston College gave a program at Colorado Springs, Colo., on Feb. 24.

Dr. C. Richard Yoder, Elkhart, Ind., spoke to the Homemakers' Club of the Goshen College congregation on Feb. 12 on "Understanding Our Growing Children."

Donald G. Miller of Union Theological Seminary, Richmond, Va., gave the annual Bible Lectures at Goshen College Feb. 21-22.

Visiting speakers in the annual Ministerial Meeting of the Lancaster Conference held at the Hernley Church Feb. 27-28 were Jacob Moyer, Souderton, Pa., Harry A. Diener, Hutchinson, Kans., and James Shank, Harrisonburg, Va.

An Educational Conference was held at the Zion Church, Hubbard, Oreg., all day on Feb. 23.

Three young people were granted diplomas at the end of the Winter Bible Term at Hesston College.

The Harmonaires Quartet from Wayne Co., Ohio, gave the evening program at the Beech Church, Louisville, Ohio, on March 2.

M.Y.F. members from Hopedale, Ill., gave the evening program at the Pleasant Hill Church, East Peoria, Ill., Feb. 24.

A Women's Day of Prayer program was conducted by the North Lima, Leetonia, and Midway Churches in Ohio on Feb. 23.

Bro. C. Z. Martin, Mountville, Pa., closed a series of prophetic meetings at Filer, Idaho, on Feb. 7. The attendance was very good. Morning and evening sessions were held with ten reconsecrations as the visible results.

Several requests for the reading Tommy's Prayer have been received in recent months. Duplicated copies of this poem have been

(Continued on page 236)

## Calendar

Annual Ministers' Meeting, South Central Conference, Greensburg, Kans., March 11-13  
Southwestern Pennsylvania Conference, Ministers' Meeting, Martinsburg, Pa., March 21, 22.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Little Eden Camp, Onokama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided, Aug. 26-30, 1953

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### Mennonite Board of Education, Inc. ANNOUNCES

its

### PRE-ENROLLMENT STEWARDSHIP PLANS

to help you solve your problem of how to provide money for your child's education.

IF INTERESTED, first choose which one of the following schools you desire your child to attend then write to it for further information.

Goshen College, Goshen, Indiana.

La Junta Mennonite School of Nursing  
La Junta, Colorado.

Hesston College and Bible School  
Hesston, Kansas.

Don't wait. Do it Now!



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Ramon, eight years old, has come to live in the Wilbur Nachtigall home in Palo Hincado, Puerto Rico, and joins his brother Johnny, ten years of age, and his sisters, Rosemary and Barbara Helen, four and two years of age.

Sister Gladys Becker, missionary in Bihar, India, says: "We toured in a village where Kherwars and Brahmins live. The Kherwars were very much interested in the Gospel message and asked us to come back, but the Brahmins, who are the leaders, say they don't want us to return. These people too need the intercession of all of us."

Pastor Grikman, missionary worker among refugees and displaced persons in Europe, spoke at the Prairie Street Mennonite Church in Elkhart, Ind., Sunday evening, Feb. 24. In the afternoon he spoke to about fifty new Americans (D.P.'s) who gathered at the church for the occasion. Bro. Grikman has just completed a two-months tour of Canadian communities where Europeans were settled. He spoke at least seventy-four times during the sixty-day trek from east to western Canada. Bro. Grikman is closely associated with our missionaries in Belgium and is well known by many of our relief workers.

Special Easter services, with Bro. Paul Lederach, Lederach, Pa., as guest speaker, are planned for the Detroit Mennonite Mission.

The M.Y.F. of the Wooster, Ohio, congregation are featuring mission information on the church bulletin board to encourage members to read more about Mennonite Missions. Japan is currently featured.

Bro. Raymond Kramer, pastor of the mission in Meadville, Pa., preached for the congregation at Wooster, Ohio, Feb. 24. Bro. Ray Bair, Louisville, Ohio, was expected to be with them the following Sunday evening.

The Christian Laymen's Evangelism Committee of central Ohio met at the Kidron, Ohio, Church on Tuesday evening, Feb. 26, with Bro. Howard Hammer as speaker.

Sister Winifred Mumaw, one of the workers at the Detroit, Mich., Mennonite Mission, will be the guest speaker at the Belmont Mission in Elkhart, Ind., on Spring Missionary Day.

Bro. E. C. Bender, Martinsburg Pa., has been appointed by the Executive Committee of the Mission Board as director of the Missionary Bible Conference to be held at the Laurelville Mennonite Camp July 19-25.

The ten people from the village of Nareshgarh in Bihar, India, who were baptized recently, have had some opposition but have remained faithful. They will have more trials. Pray for them that they may become real witnesses in their community. We believe that being tried, they will come forth as gold.

## Program Suggestions

### Spring Missionary Day March 16, 1952

1. Announce Spring Missionary Day early and enthusiastically.
2. Distribute the Spring Missionary Day folder at least a week before the day.
3. Make early arrangements for your missionary guest speaker.
4. Give the children a part in your Missionary Day observances.
5. Plan a special prayer period for missions.
6. Have plenty of missionary banks and quarters available for distribution to your Sunday school on Missionary Day.

The Ellesmere Mission in Ontario has been doing an effective work with children from the Geco Housing project. Ten have accepted Christ and as many as 150 have been in attendance in the afternoon Sunday school classes.

There were sixty-nine present at the first service held at Grey Ridge, extension Sunday school of the Farmerstown and Walnut Creek, Ohio, congregations. The Sunday school was formerly held at the Upper Sand Run school. Since this building has been for sale for a number of years, the Sunday school was transferred to the adjacent Grey Ridge community. The combination of these two communities through the Sunday school offers the possibilities of a strong church in the future.

The new church building in the Warden Park area of Toronto, Ont., is nearing completion. In a few weeks the entire inside of the building will be ready for plastering.

One young man, after an evening service in a village about ten miles from Sankra, India, tried very hard to show all present how their faith in Ram and all the other gods was just as good as faith in Christ. After a talk with the missionary, he was not seen for a day. The second day he returned. When the missionary asked if he had changed his mind, he said, "Yes, that is why I have come. I want some books to read so I may know more."

The City Missions Roundtable, sponsored by the Urban Evangelism Committee, was held at the Chicago Home Mission Feb. 26 and 27.

Sister Rhea Yoder, who teaches in the school for missionary children in Landour, India, spent her winter vacation with the missionaries in the Central Provinces. She left Dhamtari for Landour Feb. 18.

(Continued on page 236)

## MENNONITE RELIEF COMMITTEE (M.R.C.)

### President Truman Signs Draft Regulations

The regulations for the assignment of I-O men under the present draft law were signed by President Truman on February 20. This does not mean that I-O men will be drafted immediately. In fact, some weeks or months may elapse before the program gets under way. National Selective Service will need to get the regulations printed and interpret them to local boards. The National and State Selective Service Directors will need to make arrangements for finding job openings in keeping with the regulations. Work orders are not to be given until job opportunities are available.

I-O men should not volunteer to their draft boards for service until further notice. They should, however, volunteer with their church agencies for voluntary service if they desire such service under the draft law. This will give the agencies an opportunity to plan for them. Since drafting will begin with those in the top half of the 18 to 26 age bracket, younger men are urged to wait to volunteer for service with their church agencies until those who are older can be placed, unless they have a special reason for volunteering immediately. Nineteen and 20 year old men will probably not be called for a year or

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## Your Treasurer Reports

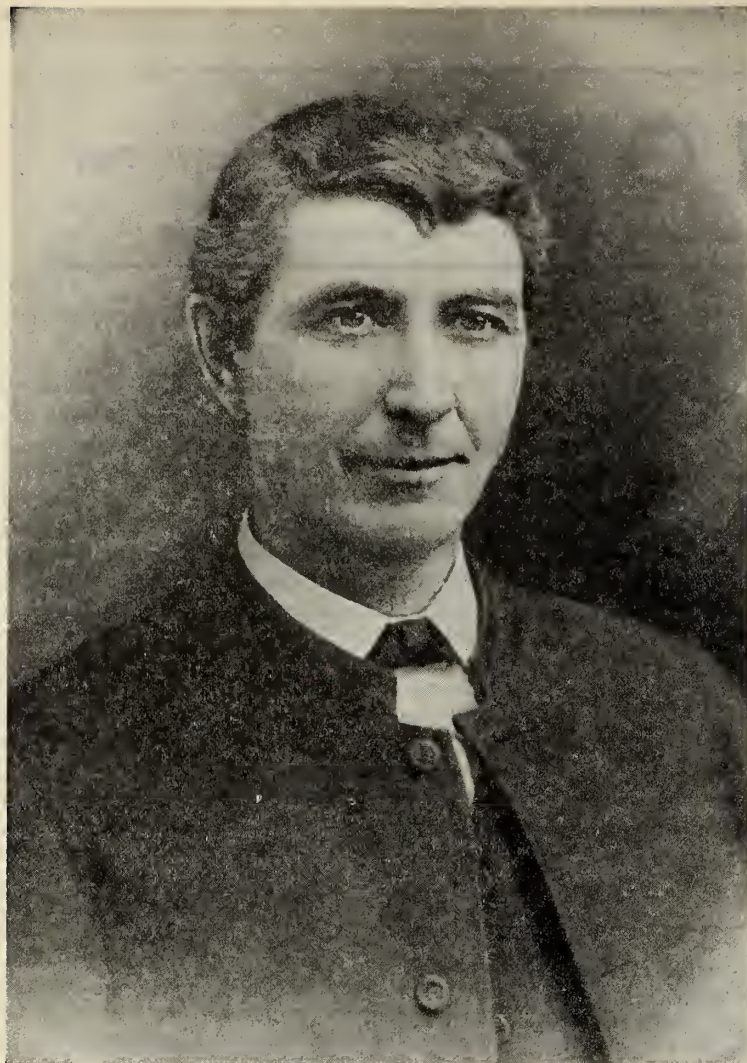
From time to time, mention has been made through this column and other GOSPEL HERALD releases regarding the General Mission Fund. This fund is maintained by the Board as a general source of funds from which mission work is carried on. Funds needed for opening new fields, expanding mission activity in general, and meeting deficits in existing mission activity are taken from this account. At the end of each fiscal year a large transfer of funds must be made from the General Mission Fund account to close the records for the year. Therefore, it is very helpful to receive contributions at this time of the year designated for this fund since the fiscal year ends on March 31.

This is an appeal for contributions to the General Mission Fund. If you have funds available which you wish to contribute for the mission work of the church, we would urge that you consider contributing them prior to March 31 for the General Fund. We can assure you that prayerful consideration is given to the use of funds designated in this way.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.



# Pioneering for Missions



Bro. John S. Coffman—the other half of the John F. Funk team—was elected secretary of the Mennonite Evangelizing Committee at its first annual meeting, Jan. 24, 1884.

## Minutes of the Mennonite Evangelizing Committee

On the evening of the 28 of Dec. 1882, the members of the Mennonite church assembled at their place of worship in Elkhart, Ind., for the purpose of organizing an Evangelizing Committee. Meeting called to order by J. F. Funk. H. A. Mumaw was elected moderator and J. J. Hostetler Secretary for the evening. After a discussion of a proper organization of the Evangelizing Fund it was decided this meeting organize a local, permanent organization to consist of a managing committee of three, a Treasurer and a Secretary; and hold their offices for one year.

J. F. Funk, Martin Wenger and Henry Brenneman were elected managing committee. Joseph Summers was elected Treasurer and J. J. Hostetler was elected Sect. Decided that the above managing committee prepare rules and by laws for the government of the Evangelizing Fund and present them before a meeting to be held on the first Thursday in February 1883, to be there adopted or rejected as the case may be.

J. J. Hostetler, Sec.

Feb. 15th 1883.

The Evangelizing Committee neglected to convene on the evening of the 1st of Feb. as adjourned to the previous meeting. The committee met on the 15th of Feb. 1883. There being but one of the managing committee present the meeting was adjourned to March 1st 1883.

J. J. Hostetler, Sec.

March 1st 1883

The meeting appointed for this evening, on account of a part of the committee and others not being present was deferred to March 8th 1883.

J. J. Hostetler, Sec.

March 8th 1883.

Meeting called to order and J. F. Funk nominated Moderator, min-

This is the story of the beginning of missions in the Mennonite Church as recorded in the minutes of the first missionary organization of the church, the Evangelizing Committee. As you read these minutes you trace the story of the development of the present Mennonite Board

utes of the previous meeting read and after a long discussion approved. Committee adjourned to March 15th 1883.

March 15th 1883.

Joseph Summers chosen Moderator for the evening. Minutes of the previous meeting adopted. At this meeting the following rules of order were adopted.

1. In accordance with the decision of this district Conference held Oct. 13th 1882 that means should be collected for the purpose of defraying the expenses of ministers traveling to visit scattered members and churches, not supplied at all, or only partially supplied with laborers, the church in Elkhart, Indiana, at a meeting held for the purpose, on the 28th of Dec., 1882, appointed M. D. Wenger, H. B. Brenneman and J. F. Funk a committee to take charge of the work.

2. At a meeting held this day the 15th of March 1883 it was decided that this committee shall be known as the "Mennonite Evangelizing Committee" of the church in Elkhart, and conduct its work under the direct charge of the church, to whom at stated times a report with the receipt, expenditures, etc. shall be made.

3. The means collected in accordance with the plan given by conference or otherwise shall be expended in defraying the expenses of ministers traveling to labor among scattered brethren and churches not supplied, or only partly supplied with laborers, and also to preach the Gospel in places where our church and doctrines are not known.

4. In connection with this committee a Secretary, to keep the records of the meetings and issue orders on the treasurer shall be chosen.

5. A Treasurer shall be elected who shall take care of and be responsible for all the funds belonging to the Committee.

6. All applications for funds must be made to the committee which shall decide whether such application is in accordance with the purpose for which the funds are to be used.

7. When applications are granted, the Secretary shall issue an order on the treasurer, which order shall be signed by at least two members of the Committee.

8. That the quarterly collections suggested by the Conference shall be regularly taken in the Church on the 1st Sunday of Jan., Apr., July, and Oct.

J. J. Hostetler, Secretary.

## Special Meeting

Jan. 17th, 1884.

According to a previous call a special meeting of the Evangelizing Committee was held in the Elkhart Meeting-house on the evening of January 17th, 1884. The meeting was called to order by the president, J. F. Funk.

The report of the Treasurer of the Evangelizing Fund was read and accepted. The following resolutions were adopted:

**Resolved 1st.** That the President of the Managing Committee shall preside at all the meetings, and shall have the authority to call special meetings when he considers it necessary.

**2nd.** That an Annual Meeting shall be held on the third Wednesday of each year, at which time the Committee shall give a full report to the church of all its work during the year. This report shall be made through the Secretary and Treasurer.

**3rd.** That the Committee, Secretary, and Treasurer shall be elected at each Annual Meeting; and the officers then elected shall hold office for a term of one year, or till their successors are elected.

M. D. Wenger, Sec.

## 1st Annual Meeting

Jan. 24, 1884.

The first Annual Meeting of the Mennonite Evangelizing Committee was held in the church-house in Elkhart, Ind., on Thursday evening January 24th, 1884. M. D. Wenger, the President of the



# in the Mennonite Church

of Missions and Charities. These minutes have never been published before. They will be made available to our constituency in booklet form after the series has been completed in MISSIONS. If you want one or more copies please write now to Mennonite Board of Missions and Charities, Elkhart, Indiana.

Managing Committee, presided at the meeting and J. S. Coffman was chosen Secretary.

The minutes of the special meeting, held on the 17th of January, were read and accepted with a resolution that they shall be arranged and copied into the Secretary's book. The Treasurer's report for 1883 was read and adopted, the report to be filed with the minutes of the present meeting.

A balance of \$135.76 remained in the hands of the Treasurer at the time of this meeting.

The Committee of last year, consisting of Martin D. Wenger, Henry B. Brenneman, and John F. Funk were re-elected. John S. Coffman was elected Secretary, and Joseph Summers was elected Treasurer.

A resolution was passed that the next Annual Meeting be held in public assembly, on the third Wednesday in January, at 10 o'clock in the forenoon, and an evangelizing sermon be preached, and the business of the meeting be transacted afterward.

An invitation was made to the church to contribute such means as the members see fit to use by this committee for the purpose of spreading the gospel.

It was agreed that a brief report of this meeting be published in the **Herald of Truth**.

J. F. Funk, President.

J. S. Coffman, Secretary.

## 2nd Annual Meeting

January 21, 1885.

The Second Annual Meeting was held in the Shaum Meeting House, according to the minutes of the last Annual Meeting, on the third Wednesday of January, 1885, (Jan. 21st), at ten o'clock, A.M. On account of a funeral appointment near the same hour, the business of the meeting was hurriedly transacted, and the sermon on Evangelizing was omitted for the present. The meeting was opened by singing and prayer. The minutes of the Annual Meeting of 1884 were read and approved. Next the report of the Managing Committee was made from memory by John F. Funk. The report of the Treasurer was then read and accepted. An election of members of the Managing Committee was held. Martin D. Wenger was elected President; Henry Shaum was elected; and H. B. Brenneman was re-elected. John S. Coffman was elected secretary; and Jos. Summers was re-elected Treasurer.

J. F. Funk, President.

J. S. Coffman, Secretary.

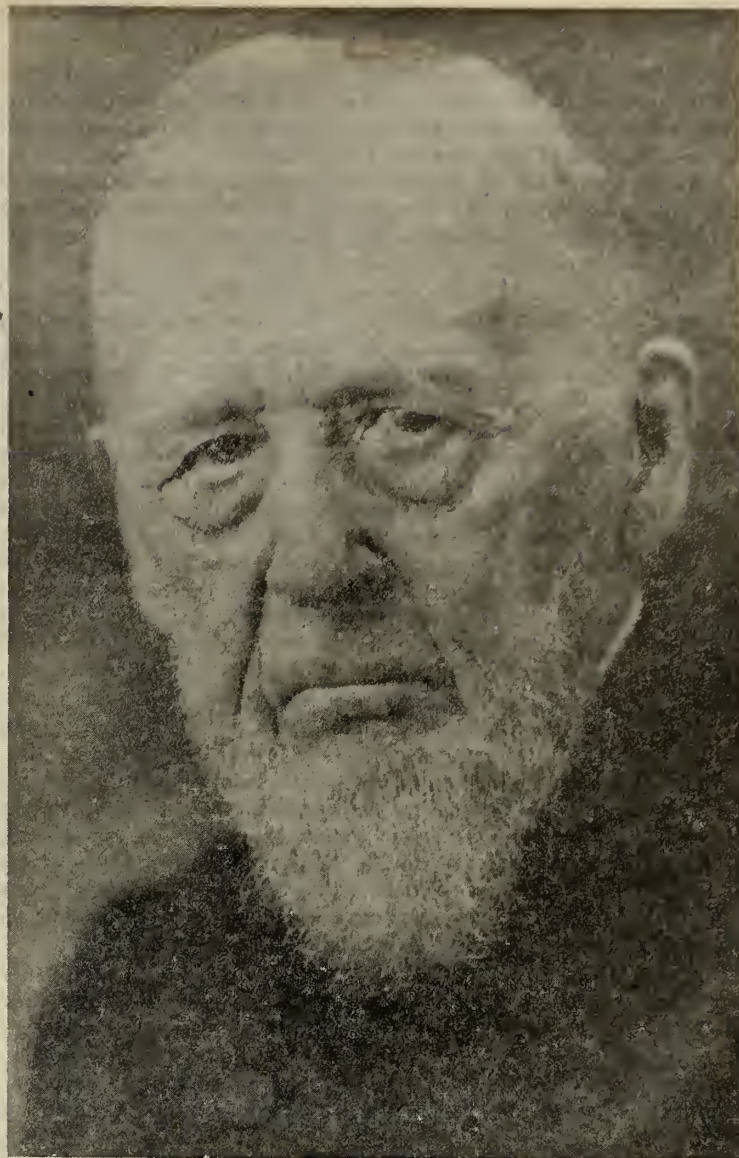
During the two preceding weeks an appointment was circulated among the brotherhood to hold services in the interest of the cause of Evangelizing in the Shaum Meeting House on Sunday, the 1st day of February, 1885. The meeting was well attended by members from several of the districts, and many others. There seemed to be considerable interest in the meeting, probably from the fact that it was the **first public meeting of the kind held in this county**. The principal part of the service was conducted by J. S. Coffman, followed by J. F. Funk. The third chapter of Ephesians was read, and several texts from I Cor. 9, and 2 Cor. 9. Appointment was made for the Annual Meeting on the 3rd Wednesday of January, 1886, the place of meeting to be decided upon hereafter.

J. S. Coffman, Secretary.

## 3rd Annual Meeting

January 21st, 1886.

The third Annual Meeting of the Mennonite Evangelizing Committee was held on Wednesday, 10 o'clock, January 20th, in the Yellow Creek Meeting-house. The service was well attended, and much interest was manifested by many of the members. A sermon was preached by John F. Funk on the subject of Evangelizing. The line of thought presented was chiefly the need of labor in new fields, and in places where there are small churches and scattered members. Many



Bro. John F. Funk who presided at the very first meeting of the Mennonite Evangelizing Committee and for many years was one of the guiding lights of the missionary movement in our church.

places were named where there is urgent need of ministerial labor, and the doctrine we hold dear is suffering because there is an insufficiency of ministers. The sermon in full will be published in the **Herald of Truth**. It will be written out from notes taken while it was being delivered. After the sermon officers were elected for the ensuing year. Martin Wenger and H. B. Brenneman were re-elected and Noah Hoover was elected as Managing Committee. Joseph Summers was re-elected Treasurer, and J. S. Coffman, Secretary.

The Managing Committee made a report of their work. The Treasurer made an itemized report of his receipts and expenditures for the year. The receipts for the year, together with cash on hand, amounted to \$284.75. The disbursements were \$40.52, which left in the hands of the treasurer a balance of \$244.23. Appointment was made for the next Annual Meeting on the third Wednesday of January, 1887, the place of meeting to be hereafter determined.

J. S. Coffman, Sec.

## 4th Annual Meeting

January 19, 1887.

The fourth Annual Meeting of the Mennonite Evangelizing Committee was held in the Shaum Meeting-house on Wednesday, 10 o'clock, January 19th 1887. On account of the deep snows and much drifted roads the attendance was not large. The exercises were begun by singing hymn 49 of the appendix. Eng. Hymns. Introductory remarks were made by Bro. Funk, in which he referred to the great Commission, "Go teach," etc. Prayer was offered by the same.

Then a report of the last Annual Meeting, held at Yellow Creek, was read and approved. An itemized report was then read by the



Treasurer. The collections during the year amounted to \$141.35 which with the cash on hand amounted to \$385.58. The expenditures for the year amounted to \$247.31, which leaves in the treasury the sum of \$138.27. The report was approved.

An election of officers was then held, resulting in the re-election of the old committee, Martin Wenger, Henry B. Brenneman, and Noah Hoover. J. S. Coffman was re-elected secretary, and Jos. Summers was re-elected treasurer.

After the business of the meeting was finished Bro. Wenger and some others made remarks referring to the expediency of the churches holding quarterly collections as the Elkhart church has been doing since the organization of the Evangelizing work. A discourse was held by Bro. Coffman, in which he referred to the need of a home mission fund and work as felt by some members of the Mennonite church twenty years ago. He presented a number of facts and arguments showing also the present need. Bro. Shaum then spoke of the different talents of different individuals, showing that not all are adapted to the work of an evangelist. Each should labor in that part of the work to which his talents best adapt him, and where he can be of most use. He referred to the time when the Savior chose his apostles and set them apart to their special work. He noticed also the fact that Paul and Barnabas were chosen, as directed by the Holy Ghost, for a special work to which their talents adapted them. One may be a good pastor and yet a poor evangelist. Each man should find his own work and be diligent in it. As the churches in general are drifting away from the simple truths of the gospel, we as Mennonites should do all we can to keep on the true foundation, because we believe that the church and her principles are founded on the teachings of the Scriptures. We should be faithful in maintaining them as were our fathers through the persecutions of times of the reformation. Prayer was offered by Bro. Shaum. The services were closed by singing the 46th hymn in the appendix. The meeting adjourned to meet on the third Wednesday of January, 1888.

J. S. Coffman, Sec.

#### 5th Annual Meeting

January 18, 1888

The fifth Annual Meeting of the Mennonite Evangelizing Committee was held in the Yellow Creek Meeting-house on Wednesday, 10 o'clock, January 18th, 1888. There was a fair attendance of members from the district notwithstanding the cold weather. In the introductory exercises Hymn 279 was sung, and the 35th chapter of Isaiah was read, comments being made, showing that the advent of the Gospel would bring fruits of righteousness as the desert place is made fruitful by refreshing showers. Prayer was offered by J. S. Coffman.

The report of the last Annual Meeting by the Secretary was read and approved. The Treasurer's report was then read, item by item, showing the expenditures and collections for the year. The collections for the year amounted to \$118.61. The expenditures for the year amounted to \$172.00, leaving in the treasury a balance of \$84.88. The report was approved. Bro. Summers made some timely remarks to show that we must be in active earnest to lead lost souls out of sin by a knowledge of the Gospel, using Lot and the manner of his deliverance from Sodom as an illustration. As Lot and his family were hurried out of Sodom, the angels even taking them by the hands to lead them out in haste, so we should be in sufficient earnest to drive us into great and immediate effort to get the sinner to flee from the wrath to come.

An election of officers for the ensuing year was held. Martin D. Wenger was re-elected president of the Managing Committee. Noah Hoover was re-elected and A. B. Kolb elected in the place of H. Brenneman deceased. J. S. Coffman was re-elected Secretary, and Jos. Summers was re-elected Treasurer. A resolution was passed requiring two of the members of the Managing Committee to examine the books of the Treasurer some time previous to each Annual Meeting.

After the business part of the meeting was over Bro. Funk read a text Acts 13:46-49 from which he delivered a discourse especially appropriate to the subject of Evangelizing. He showed first that God gave His Word in the Old Testament and the New that men may become acquainted with God, and learn to know Him according to His will. The commission "Go teach" to the disciples enjoins a most

pressing duty to those who have received God's Word to impart this knowledge to those who do not understand His Word. Statistics were given showing how few comparatively of the world's inhabitants have any knowledge of the true God, and what a small percent of that number have a true knowledge of the teachings of Jesus, etc. etc.

This discourse was followed by earnest remarks from Bro. Shaum, in which he set forth in vigorous language the necessity that we as a people make all possible effort to teach the doctrine of Christ as the Scriptures have revealed it to us. Bro. Metzler also followed in earnest remarks showing how careful we should be that when we go forth to teach God's will that we are truly converted ourselves. The meeting adjourned to meet at some place hereafter named, on the third Wednesday of January 1889.

J. S. Coffman, Sec.

#### 6th Annual Meeting

January 16, 1889

The sixth Annual Meeting of the Mennonite Evangelizing Committee was held in the Elkhart Meeting-house on the evening of January 16, 1889. The weather being very inclement the attendance was small. Bro. Samuel Yoder opened the meeting with prayer.

J. F. Funk was elected moderator of the meeting, after which the secretary's report of last meeting was read and the report adopted.

The Treasurer's report, which was then read, showed a decided increase over receipts of the previous year. The total receipts from all sources amounted to \$561.23; total disbursements, \$298.43; leaving a cash balance on hand of \$262.80. The report was approved.

The election of officers for the ensuing year was then held. A. B. Kolb was elected President of the Managing Committee; Noah Hoover was re-elected and Samuel Yoder was elected. A. B. Kolb was elected secretary, and Joseph Summers was re-elected treasurer.

The following resolutions were also adopted:

1. That a sermon on the work of Evangelizing be preached at Shaums Meeting-house in this conference district as opportunity may afford, and with the consent of the presiding minister a collection be taken for the Evangelizing fund at the close of said service.

2. That the secretary be instructed by the committee to give a report to the church at Elkhart, Indiana of the work done through the committee during the year, and that said report be published in the **Herald of Truth**.

3. That every minister sent into the field of labor by the Evangelizing Committee deliver a full report of his work to the Managing Committee.

Remarks were then made by the brethren Funk, Summers, Yoder, and Kolb on the expediency and necessity of putting forth greater efforts to disseminate the Gospel as taught by our brethren that unity of action may be established in the different churches, that the common bond of brotherhood be strengthened and many souls be led to Christ. The meeting then adjourned to meet at some place to be hereafter decided upon the third Wednesday in January 1890.

A. B. Kolb, Sec.

#### 7th Annual Meeting

January 15, 1890

The seventh Annual meeting of the Mennonite Evangelizing Committee was held on the appointed time, January 15, 1890, in the Yellow Creek Meeting-house, Elkhart, Indiana. On account of the severe weather the attendance was not large.

The meeting was opened with singing followed by prayer.

In the absence of the secretary, A. B. Kolb, Bro. A. Mumaw was appointed secretary pro. tem. and Bro. J. S. Coffman chairman of the meeting.

The secretary being absent the general report of the committee was not read.

The treasurer's report was read, showing the receipts and disbursements for the year 1889 to have been as follows:

Cash on hand balance, January 1, 1889	\$262.80
Bills receivable	80.00
Amt. received during year of 1889	383.10
<b>Amount</b>	<b>\$725.90</b>
Paid out during year of 1889	\$410.97
Cash balance on hand, January 1, 1890	204.93
Bills receivable	110.00
<b>Amount</b>	<b>\$725.90</b>



At the election of officers the following brethren were elected: **Managing Committee**—A. B. Kolb, Samuel Yoder, and Noah S. Hoover. **Treasurer**—Joseph Summers. **General Secretary**—A. B. Kolb.

After the close of the business meeting a part of the fifteenth chapter of the Acts of the Apostles was read, whereupon Bro. J. S. Coffman delivered an interesting sermon on Evangelizing.

Next Annual Meeting to be held on the third Wednesday in January 1891 at a place to be hereafter decided upon.

A. Mumaw, Sec. Pro. Tem.

### 8th Annual Meeting

January 21, 1891

The eighth Annual Meeting of the Mennonite Evangelizing Committee was held on the above named date in the Holderman Church, Elkhart Co., Indiana with a fair attendance, considering the inclement state of the weather.

The meeting was opened at 10 a.m. with singing, followed by introductory remarks by Bishop Henry Shaum, who also led in prayer.

Bro. Samuel Yoder was elected chairman of the meeting.

The treasurer, Bro. Joseph Summers, was called upon and gave a detailed account of the monies contributed to, and also the amounts paid out of, the Evangelizing fund of which the following is a summary:

Cash balance on hand, January 1, 1890	\$204.93
Bills receivable	110.00
Total collected during year of 1890	718.97
Amount	\$1033.90
Paid out during year of 1890	\$559.73
Cash balance on hand, January 1, 1891	224.17
Bills receivable	250.00

Amount \$1033.90

The report was approved.

The secretary's report, which was next read, contained statistics, as far as the committee succeeded in obtaining them, showing the total number of persons received into church membership during the year, so far as reported, to be 617. Of this number 417 were received as a result of Evangelizing work. While 431 does not constitute quite the total number brought into the fold through Evangelizing work, the remainder, 186, is still further below the actual number otherwise received, as from many churches the accessions were not reported. The report was also adopted.

The election of officers for the year 1891 resulted as follows: **Managing Committee**—Abram B. Kolb, Samuel Yoder, and Noah S. Hoover. **Treasurer**—Joseph Summers. **General Secretary**—Abram B. Kolb.

After the close of the business meeting Bro. J. F. Funk preached a sermon on Evangelizing which was listened to with marked interest.

The collection taken for the Evangelizing fund amounted to \$13.83. The meeting was then closed. The next Annual meeting is to be held on the third Wednesday in January 1892 at a place to be hereafter decided upon.

A. B. Kolb, Sec.

### Special Meeting

November 18, 1891

A special meeting of the Mennonite Evangelizing Committee was held on the above date at the Mennonite Meeting-house at Elkhart, Indiana for the purpose of electing a committee to draw up a constitution and by-laws governing the Evangelizing Committee, and present the same for consideration at the next annual meeting. The meeting opened at 7:30 p.m. by the chairman Bro. Samuel Yoder, and the committee chosen was as follows: J. F. Funk, J. S. Coffman, Joseph Summers, A. B. Kolb, and Samuel Yoder.

There being no further business the meeting adjourned. A. B. Kolb

### 9th Annual Meeting

January 20, 1892

The ninth Annual Meeting of the Mennonite Evangelizing Committee was held on the above date at the Salem Mennonite Church, Elkhart Co., Indiana. The attendance was fair.

The meeting was opened at the appointed hour. Bro. D. Graber of Goshen conducted the devotional exercises reading Romans 14 as a lesson.

Bro. J. S. Coffman preached from the text Matt. 28:19, 20 and was followed by Bro. J. P. Smucker in the German language, Bro. J. S. Lehman offered prayer.

The contribution for the Evangelizing fund amounted to \$23.17.

A business meeting was then held. Bro. J. F. Funk was chosen moderator.

The minutes of the last meeting were read by the secretary and were adopted.

In the absence of the treasurer, Bro. Joseph Summers, the treasurer's report was read by the secretary. The secretary's report showed that during the year the total number of accessions to the church so far as reported, was 785, of which number 558 were reported as a result of Evangelizing work.

The treasurer's report summarized is as follows:

<b>Receipts</b>	
Balance on hand, January 1, 1891	\$224.17
Total collections for 1891	560.67
<b>Total receipts during year</b>	<b>\$784.84</b>
<b>Disbursements</b>	
For traveling expenses	\$432.87
Postage etc.	.25
Balance, January 2, 1892	351.72
<b>Total</b>	<b>\$784.84</b>
<b>Resources</b>	
Mennonite Publ. Co. Stock	\$175.00
Bills receivable	200.00
<b>Total</b>	<b>\$375.00</b>

With this Annual meeting the work of the Evangelizing Committee ended.

As the Evangelizing Committee had heretofore been a local one, and the gradual extension of the Evangelizing work necessitated a change so as to make it more general, and as both the Amish and Mennonite branches of the church were represented, the following preamble, as prepared by a committee prior to this meeting was presented:

### Preamble

**Whereas**, The necessity of more active work in the churches and the spreading of the Gospel had been felt for years, and impressed itself deeply upon the hearts and minds of many faithful brethren in the church throughout the land, and

**Whereas**, As a result of this necessity, on the thirteenth of October 1882, a resolution was passed by the Annual Conference of the State of Indiana, authorizing the creation of a fund to be used for Evangelizing purposes, and a committee to have charge of and disburse, the same, and

**Whereas**, This work was organized at Elkhart, Indiana as a local organization, under the name of the Evangelizing Committee, and as such has now been carried on for nearly ten years with excellent results to the great blessing and upbuilding of the church, as the secretary's record shows, and

**Whereas**, Through the efforts of this local organization, the work has met with such hearty approval, not only in our own branch of the church, but also among kindred branches, and the calls for help have become so numerous, and have extended over so wide a field, that it has become an urgent necessity to make the organization a general one, and place it upon a permanent and better defined basis, and

**Whereas**, Our Amish brethren have since the existence of the Evangelizing Committee, contributed liberally to this fund, and have always largely aided us in the work of visiting the scattered churches, and at their late conference in Seward Co., Nebr. in which seven states were represented, passed a resolution to join with us in the maintenance of this fund and work, and appointed also a committee to act in conjunction with our committee, therefore,

**Resolved**. That the organization heretofore known as the Evangelizing Committee shall hereafter be known as, and conducted under the name of the **Mennonite Evangelizing Board of America**.

2. The object of this organization shall be to collect means and maintain a treasury for the purpose of carrying on a general missionary work, and with means to send men to labor and preach whenever there is need for such work, or wherever a field may open, whether among Mennonites or other classes of people in accordance with the commission of our Savior, Matt. 28:19-20 but especially among scattered members of the church and churches not supplied at all, or insufficiently supplied with laborers.

(To be continued)



## THE KINGDOM TO THE SOUTH

## VII

BY J. D. GRABER

There are times when individuals are peculiarly ready to receive the Gospel. The Spirit of God has prepared them. Every personal worker knows the joy of finding someone who does not need to be convinced. He is ready. The fruit is ripe and needs only to be plucked.

So God through the Spirit prepares peoples and nations. Brazil and Japan are two nations I believe He has thus prepared today. After the cold secularism of Uruguay, and the somewhat hard, dry soil of Argentina, it was an inspiration to see what is going on in Brazil.

The churches are numerically large in Brazil. I talked to a missionary of the Assemblies of God and asked him about the number of their members in the entire country. He said it is difficult to say; that the head office in the U.S.A., he notes, puts the figure at 100,000, but he said he believes there are twice that many. What an amazing testimony of figures! As if a hundred thousand more or less were not even important—I mean only in the statistical and not in the personal sense. Our own Mennonite Church after 400 years is not nearly at the 100,000 mark, but the Assemblies came to Brazil from Sweden thirty years ago and were joined by their brethren from the U.S.A. only twenty years ago.

The official Southern Baptist Almanac for 1949 (the latest available; statistics cannot keep pace with the rapid growth of the church) gives a total membership figure of 104,256. Certainly there are many more now. The Methodists and Presbyterians also have really large churches in many parts of the country. In Rio de Janeiro itself I saw two churches with more than a thousand members each, and was told of another one in the same city with 1,700.

One of these churches is in process of erecting an adequate building. All the money is raised in Brazil. The missionary said the Brazilian pastor would not accept gifts from North America or Europe for the building program. It would damage his self-respect and would weaken the congregation. The huge building is not yet completed. It will seat at least 3,000 when the last bench is installed on the last of the five spiraling balconies. A total of five million Brazilian Cruzeiros have been spent and about two million more are required.

The Baptists have a revolving loan fund for church building. While congregations are raising money for building, the central fund holds their balances and gives 5 per cent interest. When they are approved for a loan to erect a church, they pay 6 per cent on the money thus borrowed until the loan is completely repaid. Since the fund has been in operation, for perhaps forty or fifty years, an officer of the fund assured me they had

never lost a single dollar on a loan thus made to a congregation.

The church shows also an unusual spiritual vitality. Street preaching and evangelism of every kind is accepted by the church as a high privilege. That is, of course, why the churches grow, and only a growing church can be a strong church. A missionary from one of our well-known North American denominations said their church in Brazil is different from the home base pattern; that the home church would probably hesitate to own their brethren in Brazil. He said the Brazilian people are more emotional than the scientific North American and so their worship services are a bit noisy; the people engage in open-air evangelism; they exercise discipline over members who fail to live up to proper Christian standards. This pattern, he went on to say, is much like that of their home church a hundred years ago. This practice of church discipline appears to be quite universal. The Southern Baptist Almanac for 1949 lists 3,974 excommunications and 1,562 reclaimed during the year. They also list 8,982 baptisms. The prohibition of the use of tobacco is a regular practice in most churches. Someone remarked this was a bit hard on a few of the missionaries from the North, but they were either quitting the practice or were being driven underground with it! In the pressroom of the Assemblies of God printery is a sign for all salesmen and visitors to see and observe—"Do not smoke here—this is Jesus' house."

And there is the recent postage stamp to commemorate Bible Day in Brazil. Although Brazil is a Catholic country, in a sense at least, she prides herself in being democratic and tolerant. The stamp pictures an open Bible shedding light over a map of Brazil, and in the lower left corner are the words "Dia Da Biblia" (Bible Day). I am told this is the first time any nation has ever issued a stamp in commemoration of the Bible or of Bible reading. "The Protestant World" in referring to this stamp quotes a Protestant spokesman as saying that the issue of the stamp "means the government realizes and is emphasizing the importance of Bible reading." But whether this is the correct evaluation or not, we do know that the Gospel has free course in Brazil and that there is no official restraint.

This is a very superficial review of the evangelical situation in a large country. It does not mean that it is easy to be a Christian or that spiritual victories are won with little effort in Brazil. The old man can be expected to resist self-crucifixion, and the devil goes into action where the Spirit of God is working. There is much spiritualism and ancient African voodooism about—the devil's counterfeits for the true coin. Secularism, materialism, and all the sins of the flesh are rampant. But in the midst of this is the Spirit of God preparing for Himself a people. The church is growing; the Gospel is being spread; souls are finding Christ. Shall we not also have our share of the joy of witnessing in that great land, among a people prepared?

Elkhart, Ind.

## M.C.C. Weekly Notes

## President Signs CO Draft Regulations

On February 20 President Truman signed the regulations under which conscientious objectors will be assigned to civilian work contributing to the maintenance of the national health, safety or interest. The provisions of these regulations are quoted herewith. Before any drafting of CO's can begin, Selective Service will need to send to local boards copies of these regulations together with more specific Administrative Directives and some new forms.

We offer the following immediate and preliminary observations on these regulations. As soon as the Administrative Directives clarify some of the points of question, we will release more detailed analysis and interpretation.

1. Conscientious objectors will be used in government or public agencies, or in non-profit private agencies. It will not be possible for CO's to be assigned under the draft to ordinary private businesses such as farms, shops, mills, or factories. Men who are needed in such work will need to obtain regular occupational deferment in the same manner as any other employee.

2. Church directed work which benefits the general public or improves the health or welfare is acceptable; but work of strictly missionary nature to increase the membership of the church, would not be acceptable.

3. Beyond the general definition of appropriate civilian work as given in the regulations, each specific place of employment will need to be approved by government Directive, on the basis of application by each respective employer.

4. It will be possible for men to be assigned near to their homes if the local board deems this desirable. However this will likely not be the pattern. (It is known that a number of State Directors take the position that men must be assigned some distance from their homes, even out of their state in some cases.)

5. CO registrants may volunteer to their local board for approved types of work before they are called by the local board. These regulations do not define the advantages that the volunteer will realize. (We hope that the Administrative Directives will provide that a volunteer will have greater degree of assurance of being assigned where he wishes to work. The exact degree of assurance will need to be more clearly defined in the Directives.)

6. Conscientious objectors will receive the regular Armed Forces Physical Examination before they are assigned.

7. If the local board and the registrant are unable to agree on appropriate assignment, there is no provision for an appeal as such; but the State Director will first mediate, and if this is unsuccessful, the National Director of Selective Service (General Hershey) must approve the issue of a work order. If the registrant violates a work order, the case is turned over to the National Director for decision on whether prosecution shall be pressed.

8. It will be possible for men to be transferred from one place to another under certain conditions. However, the regulations



state that transfer will be to work of the same type with another employer. There may be further clarification on this point by the Directives, but it is clear that men will not have wide opportunity to initiate transfers.

9. It will be possible, in cases of genuine dependency need, for men to be released before their two year term is completed.

10. During the time of service, the records of the registrant will be held by the State Director in the state where the work is being done, except for those assigned overseas, whose records will be held by the National Director.

11. When the registrant has completed his two years of work, it is the responsibility of the State Director to report this to the local board, which in turn will send to the registrant a certificate of his completion of the required work.

12. Nothing is stated in the Regulations concerning wages. It is understood, and will probably be indicated in the Administrative Directives, that CO's will receive the prevailing wages for the work in which they are assigned.

13. Nothing is stated in the Regulations concerning exemption of ex-CPS men. Officials insist that the law does not provide such exemption. There is a faint possibility that the Directives may cover this point, but there is no assurance of this.

14. It is proper for men to communicate with the MCC or other church counsellors concerning their interest or intention to volunteer for work, even when they want to actually enter service in the future rather than immediately. However, once a man volunteers to the local board, he becomes subject for immediate call-up (as soon as CO's are called up). Thus men should not be in a hurry to volunteer to the local board until they are actually ready to enter service.

We will release further information on the CO draft and CO services just as soon as this is available.

Released Feb. 22, 1952  
via Mennonite Central Committee

## Women's Activities

Here is a suggestion in advance for Intermediates. Adopt the slogan: Every member heart sister to a sister missionary, a sister relief worker, a sister voluntary service worker, a sister student nurse. All of these need our prayers, your remembrances, and your letters. You need the inspiration of this unselfish fellowship. If you are interested in lists of student nurses, write to Sister Orpah Josemann, Goshen College, Goshen, Ind., or Miss Edna Amstutz, Mennonite Hospital, La Junta, Colo. There are Mennonite girls training in other nursing schools. Let's remember them, too. If you are interested in relief workers, write to Miss Ida Stoltzfus, Elkton, Pa., or to Mr. Levi Hartzler, 1711 Prairie Street, Elkhart, Ind. Brother Hartzler also has the lists of voluntary service workers. If you are interested in missionaries, write to Miss Esther Graber, 1711 Prairie Street, Elkhart, Ind.

Write to someone, and write faithfully.

Here is another hint. Write for the joy

your letter will bring to your sister in Christ. Don't even expect an answer to your second or third letters—and then give up if no letter comes. Remember you are writing to show love and interest in an unselfish, hard-working individual who needs your cheerful encouragement in her lonely hours. Put yourself in her place. The day begins early, often too early; the duties of the day are many—no opportunity for that ten-minute rest. At the end of the day there are callers who need comfort. The hour is late. Our sister worker must sleep. The next day is here. More work, no time to acknowledge that much-appreciated letter!

Write! Write faithfully, not for the joy of receiving letters from faraway countries of wonder—but for the comfort and refreshment you can offer. Your heavenly Father will reward you. Every member a sister-pal in God's service. Let's begin today!

The Blooming Glen, Pa., sewing circle met for an all-day meeting on Wednesday, Jan. 16, with an attendance of thirty-five to quilt and sew for Palestine needs. Among the ready-made items contributed were 3 men's shirts, 10 sweaters, 13 baby shawls and blankets, 20 union suits, 30 children's shirts, 27 boys' caps, 8 boys' union suits, 11 polo shirts, 13 bathrobes, 7 baby sweaters, 3 crib pads, 4 crib blankets; donated were 5 slips, 8 blankets, 1 pair shoes, 2 skirts, 5 dresses, 3 comforters, 42 printed feed bags, 2 blouses, 26 boot socks, 30 children's garments, and yard length materials. Eighty-nine pieces were made by the group. This list included: 15 ladies' skirts, 9 dressing sacques, 2 children's dresses, 12 pillowcases, 2 children's pajamas, 6 comforters, 1 blanket, 1 lady's short coat, 12 kimonos, 4 aprons, 2 boys' pajamas, also a large amount of secondhand clothing and robes.—Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### HESPELER, ONTARIO

(Wanner Congregation)

Greetings to all HERALD Readers. As we cross the threshold of another year we have much reason to praise Him who supplies our every need.

Our pastor, Bro. Merle Shantz, is again assisting in the teaching of God's Word at the annual winter terms of the Ontario Mennonite Bible School at Kitchener. Several of our young people are attending the Bible school, and others have gone back to their respective places of learning following the Christmas recess.

During the past six weeks we have enjoyed programs in our evening services given by members of the Bible school and other visiting groups. Bro. Herman Neff, Regensburg, Germany, who is spending some time in our community, has also brought us interesting messages on "The Church in Germany" and "The Rise of Humanism in the Fifteenth Century."

Sister Arlene Sitler of the La Junta School of Nursing staff and Sister Ruth Bean, recently returned missionary from China, both met with our women's groups during the month of January and brought messages of inspiration.

On Jan. 20 a daughter was born to Bro. and Sister Oliver Good.

On Feb. 2 one of our number, Bro. Edwin Shantz, was called to his eternal reward. Bro. Shantz had been a member of the congregation for almost 60 years, coming to this community during his early teens. He served for many years in various offices of the Sunday school and on the Church Board. Keenly interested in missions and all church activities, he was especially known for his forward look. Our hearts are saddened by his departure, but we know that our loss is his eternal gain.

We held our annual business meeting on Feb. 2. The financial report presented by our church treasurer, Bro. O. A. Snyder, showed

that the Lord had again richly blessed us with material prosperity. We covet your prayers that a corresponding spiritual enrichment and indwelling of His Spirit may be ours, and that we may seek His guidance in all things.

On Feb. 7 Bro. and Sister E. G. Snyder left for Indiantown, Fla., where Bro. Snyder has potato interests. On Feb. 18, in company with Bro. and Sister B. B. Shantz of the Hagey congregation, they left by plane for Puerto Rico to visit Sister Marjorie Shantz and other workers in Puerto Rico.

Bro. Allen Schiedel, of this congregation, and Sister Laura Good of Guernsey, Sask., were united in marriage on Feb. 9 at the home of the officiating minister, J. W. Witmer of Hespeler. Lillian N. Snyder.

### JOHNSTOWN, PENNSYLVANIA

The M.Y.F. of the Johnstown District is conducting a week-end conference at the Thomas Church, March 1, 2, beginning Saturday evening and with sessions all day Sunday. The guest speaker is B. Charles Hostetter from Harrisonburg, Va. Everybody is welcome; come praying and expecting great things of the Lord.

Evangelistic meetings will be held at the Thomas Mennonite Church, Thomas Mills, Pa., March 20-30, 1952. Bro. Harry Y. Shetler is the evangelist. Prayer is requested for these meetings. Fannie E. Thomas.

### BRUTUS, MICHIGAN

(Maple River Congregation)

Dear Christian Friends. Nov. 30-Dec. 2 we were blessed by a week-end conference. Bros. Floyd Bontrager and Edward Jones were the speakers. The theme of our conference was Faith and Practice.

Lydia Burkhart has gone to E.M.C. for the second semester. Ruth Gregory attended six weeks' Bible school at Fairview this winter.

The week end of Feb. 8-10 we enjoyed having a group of Fairview Bible School stu-



dents with us. On Friday evening they presented our M.Y.F. program and on Sunday evening the Y.P.B.M. program.

Quite a few of our group enjoyed the music program and Christian Workers' Normal at Fairview Feb. 14, 15. They were a real inspiration. Cor.

### MISSION NEWS (Continued)

A two-week language study orientation for Bro. and Sister Delbert Erb, who arrived recently in Argentina, was arranged at Pehuajo for the last half of February. Bro. and Sister Daniel Miller and Bro. and Sister Lawrence Brunk, all of whom studied at Medellin, Colombia, directed the study.

Elizabeth Penner and Goldie Hummel, stationed at Drug, India, were on evangelistic tour at Arjundah on Feb. 15. Later they plan to go to other near-by villages, and then to the north of Drug to the village of Damdah.

Samuel E. Miller and family, missionaries in the Argentine Chaco, are planning to move in the near future to Quitilipi, a town on the railway west of Saenz Pena. This locates them more conveniently to League 17 and also opens possibility for expansion on another Indian reservation.

Bro. S. Paul Miller, missionary in India, wrote recently: "In the one village where we were on tour, a group of women stated very openly that they believed what they had heard and wanted to hear more. They wanted the Bible women to come to the village in the forenoons and all of us to come to their section for night meetings. Besides that, they all came to the camp to hear more in the afternoons." Pray for these who hear.

### MENNONITE RELIEF (Continued)

more. All young men, however, should fill out the MCC Peace Section questionnaire indicating what kind of service they will want when they are ready to volunteer or when called.

All cases of I-O men may be reopened and reviewed. Some states may require men to fill out new forms (SSS Forms 100 and 150). Conscientious objectors should be very careful to file complete information about themselves so as to reflect properly their beliefs and present marital and employment status. Special forms for job volunteering may also need to be provided by Selective Service for securing information on the registrant's qualifications for certain types of work, forms which can be submitted to prospective employers for inspection.

Work opportunities for CO's will be limited to employment by the government—federal, state, or local—or by non-profit organizations engaged in charitable, health, welfare, educational, or scientific activities. Work for co-operatives and for profit-making organizations or businesses will be excluded. City, county and state agencies may submit to the State Director and National Director of Selective Service job openings for CO's. Our church agencies are registering all church institutions and service projects with the National Selective Service Director. It is expected that some overseas projects will be approved for CO service.

A conscientious objector may volunteer his services to his draft board at any time after he enters the draft age range—once the regulations are interpreted. If found acceptable he is to be classified and assigned to service as soon as a job is available. However, before being assigned he will be given a regular army physical, and if he does not pass, placed in IV-F. A CO who fails to appear for his physical when called up has ten days from the time he was to appear for his physical to submit to his draft board three types of civilian service acceptable to him. He will likely be assigned to service immediately.

Work assignments for the CO will be made outside his home community, except when the local board deems assignment in the home community to be in the national interest. Transfers will be few and will likely need to be due to circumstances beyond the draftee's control. Releases will also be possible for physical, mental or dependency reasons.

When a man receives a work order he will be placed in class I-W. His file will be sent to the State Director in whose state he is to be employed, and that State Director will supervise his work, returning his file to the local board at the end of 24 months with a letter stating that the registrant has satisfactorily completed his service.

We urge our young men to use the draft call as a means to witness for Christ whenever possible. MRC stands ready to help the young men of its constituency find significant service.

### FIELD NOTES (Continued)

made and anyone desiring a copy should send a self-addressed envelope with their request to Words of Cheer, Scottdale, Pa.

Bro. H. J. King, Moderator of the Illinois Conference, has extended a call to the Illinois churches to make March 2-8 a week of prayer.

Not Charity, but Brotherhood  
Entire congregations invited to join.

For particulars, write to:  
MENNONITE AID, INC.  
1413 South Eighth Street  
Goshen, Indiana

Abraham Zegel; a Hebrew Christian from Philadelphia, demonstrated Jewish synagogue worship at Johnstown, Pa., on Feb. 23.

The Girls' Club Chorus from Pueblo, Colo., assisted in the evening service at Colorado Springs on Feb. 17 which was under the direction of the musical instructor, Paul Yoder. Bro. Yoder conducted singing classes at Pueblo and La Junta Feb. 5-26, spending a week with each congregation.

Girls interested in doing housework in Buffalo, N.Y., should write to Mrs. Esther Diener, Clarence, N.Y. She has places to recommend where the conditions will be favorable and the work constructive. Sister Diener plans to develop in their community a sort of "center" for such girls.

Christian Laymen's Tent Evangelism, Inc., is the name of a group of Christian laymen of Wayne Co., Ohio, who have organized to carry out an aggressive program of tent evangelism. Bro. Howard Hammer will serve

as evangelist in meetings now being planned. Membership in the group is open to any member in good standing of the (Old) Mennonite Church or any related Mennonite group. Persons becoming members pay \$50 and must be accepted by the Board of Directors. However contributions of any size will be gladly received. Gifts may be sent to Sylvester Lehman, Apple Creek, Ohio, Treas. Other officers are M. A. Martin, Chm.; D. W. Zuercher, Vice-chm.; and Edward Gerber, Sec.

### Visiting Speakers

Jan. 27: S. C. Yoder, Goshen, Ind., at East Goshen, Ind.

Feb. 6: Robert Harnish, Morton, Ill., at Locust Grove, Elkhart, Ind.

Feb. 10: J. M. Nissley, Sarasota, Fla., at Redland Farm Camp, Homecraft, Fla.; Paul Lederach, Lederach, Pa., at Bayshore, Sarasota, Fla.; Daniel Kauffman, Hesston, Kans., at Peabody, Kans.; Aaron Mast, Belleville, Pa., at Pinto, Md.; Nelson King, Fairpoint, Ohio, at Britton Run, Pa.

### Evangelistic Meetings

Russell Krabill, Goshen, Ind., at Prairie Street, Elkhart, Ind., Feb. 27-March 9. Edward J. Miller, Gulfport, Miss., at Peabody, Kans., March 2-9. Harold Lahman, Elkton, Va., at Britton Run, Pa., beginning March 16. Milton Brackbill, Paoli, Pa., at Sunnyside, Dunlap, Ind., Feb. 28-March 2. J. J. Hostetler, Canton, Ohio, at Maple Grove, Topeka, Ind., March 16-23. Jess Kauffman, Colorado Springs, Colo., at Cheraw, Colo., Feb. 27-March 9. John Garber, Alma, Ont., at Colorado Springs, Colo., March 23-April 3. Wilbur Yoder, Middlebury, Ind., at Providence, Oyster Point, Va., March 7-16. Linford Hackman, Carstairs, Alta., at Sweet Home, Oreg., beginning Feb. 17, and at Cascadia, Oreg., closing March 2.

### Announcements

Christian Life Conference at Eastern Mennonite College with Henry Ginder, Mannheim, Pa., and Paul Lederach, Lederach, Pa., as speakers on March 8-9. Ralph Palmer, Denbigh, Va., at Protection, Kans., March 25, and at Yoder, Kans., on March 26. Bible Conference at Yoder, Kans., with Clayton Beyler as speaker, April 11-16. Communion dates from Aaron Mast: March 30, Johnstown; April 6, Cumberland; April 13, Pinto; April 20, Barrville; May 4, Altoona; May 11, Belleville. All day meeting at Frazer, Pa., with Aaron Mast as speaker, May 9. Prophecy Conference, Prairie Street, Elkhart, Ind., April 2-5. Ordination service for deacon to serve Groveland Church to be held at Deep Run, Pa., on March 8. Home Conference at Groveland, Pa., with John R. Mumaw as speaker, March 30. Arlene Sitler, La Junta, Colo., at Roanoke, Ill., March 19 and at Flanagan, Ill., March 20. Levi C. Hartzler at Metamora, Ill., May 4. M. S. Stoltzfus, Gap, Pa., in a series of studies on Daniel at Norristown, Pa., beginning March 13 and continuing to May 29, each Thursday evening. Abner Stoltzfus, Kinzers, Pa., at March 8 meeting of Youth Gospel Evangelism at Vine St. Church, Lancaster, Pa., on the subject "Observations in Palestine."



## CHURCH MUSIC (Continued)

church were rather uncertainly trying to find a new basis.

But the English hymns had not yet won the day. *Deutsche Lieder- und Melodienbuch* was published at Elkhart in 1895. To meet the demand for English hymns it had an appendix of English hymns entitled, "A Copy (nearly) of Hymns and Tunes." In 1901 the Amish published at Belleville, Pa., *Eine Sammlung von Schoene Lieder*.

Finally in 1902 appeared a book which was in some sense a hymnal of the entire Mennonite Church. *The Church and Sunday School Hymnal* represented the combined choice of a Virginia committee, and an Ohio committee, besides an advisory committee and a compiling committee. It was copyrighted by one of the compiling committee, J. S. Shoemaker, but was sold from Elkhart as well. A supplement to this hymnal was published at Scottdale in 1911. This hymnal has had frequent reprintings. It has had a very wide distribution throughout the church and is still used by some congregations which prefer it to the *Church Hymnal*. This hymnal was published with a German supplement. Its use throughout the church has had a tremendous influence in the unifying of the musical expression of our religious life.

In 1916 the Mennonite Publishing House brought out *Life Songs*, a collection of lighter songs of a more recent type. In 1924 a small book entitled *Children's Hymns and Songs* was published at Scottdale, followed by another book of children's songs in 1929, *Songs of Cheer*. C. F. Derstine compiled in 1925 a group of hymns and songs from many sources and entitled the collection, which included a lengthy essay on songs, *The Sheet Music of Heaven*.

The most extensive effort in Mennonite hymnody was the *Church Hymnal*, Mennonite, published at Scottdale in 1927. The hymn editor of this collection was Bro. S. F. Coffman; the musical editor, Bro. J. D. Brunk, who has probably surpassed all other Mennonites in the amount and the quality of his musical composition. Although Bro. Brunk passed away before his hymnal was published, it bears the marks of his musical ability and judgment. This hymnal, which may be thought of as the official hymnbook of the Mennonite Church today, enjoys an increasing use and appreciation. It has a range and a quality that will probably make it unnecessary to think of bringing out another hymnal for some years to come.

Among the non-Mennonite songbooks which found a wide use among our people around the turn of the century was *Gospel Hymns*, a product of the Moody-Sankey revival movement. A widely felt need for the perpetuation of the best of these Gospel hymns resulted in the publication in 1938 of *Life Songs*

No. 2, which is of great value to the church today in preserving the best of the Gospel hymns, some of the good things in recent publications, and some of the classic gems which the hymnal overlooked. A new type of songbook is *Favorite Selections for Male Voices*, edited by Walter Yoder and John Duerksen and published in 1945. It was written especially for the needs of our C.P.S. camps, but should be of use anywhere that good arrangements for men's voices are desired.

Worthy of note here is *Amische Lieder*, compiled and published by J. W. Yoder in 1942. The singing of the *Ausbund* and other hymns among the Old Order Amish has through the years been in tunes passed down from generation to generation by ear alone. J. W. Yoder, who himself sang these songs as a boy in an Amish home, transcribed into shaped notes the tunes as sung by present-day leaders in Mifflin County, Pa. His purpose was to preserve the traditional way of singing these hymns and to bring about a uniformity in the tunes throughout the various Amish communities. The book contains also many more recent songs and a simple presentation of musical rudiments.

*Junior Hymns* was published at Scottdale in 1947. It is a book of three-part arrangements, mostly of familiar hymns, for the unchanged voices of juniors. Most of these arrangements are by Walter Yoder. This book has already proved in a number of communities that simple harmony can be beautifully mastered by our older children.

*Singing Together* is a small book prepared by a committee under Mennonite Youth Fellowship to supply songs for the social singing of Christian young people. It contains hymns new and old, chorales, Christmas songs, Gospel songs, spirituals, and folk songs of many nations. It was published by the Mennonite Publishing House in 1950.

Hymns are not only an expression of religious emotion; they are teachers of Christian truth. It is tremendously important that we keep our hymnody pure. The words of our songs are drawn from many sources, so far as denomination is concerned. We need to watch, therefore, that truth and balance are preserved in the hymns which we sing and teach others to sing. So much in modern religious song, both in the words and the music, is frivolous and jazzy that we need to make a constant effort to develop and maintain a sound musical heritage. Our fathers have recognized the important place of the musical portion of our public and private worship. Let us build on the foundation which they have laid, profit by what they can teach us, and continue to develop a hymnology which will be a glory to God and a real profit and pleasure to our people.—Revised from the author's "The Hymn in the Life of the Mennonite Church," *Christian Monitor*, August, 1946.

## BIRTHS

**Bender.**—To Urie A. and Dorothy (Kipfer) Bender, Baden, Ont., a daughter, Mary Jane, Feb. 9, 1952.

**Billedeau.**—To J. Victor and Naomi Ruth (Gingerich) Billedeau, Baden, Ont., a fourth child, a daughter, Deborah Yvonne, Nov. 19, 1951.

**Christophel.**—To Eldon and Betty (Garber) Christophel, Goshen, Ind., a second child, a daughter, Sheila Kay, Feb. 18, 1952.

**Clemmer.**—To James and Ethel (Alderfer) Clemmer, Souderton, Pa., a son, Kenneth James, Feb. 12, 1952.

**Cressman.**—To Lester and Gladys (Brunk) Cressman, Elida, Ohio, a second child, a daughter, Sherrill Joan, Feb. 11, 1952.

**Denlinger.**—To Mark E. and Ruth (Herr) Denlinger, Intercourse, Pa., a third son, Mark Eby, Jr., Feb. 7, 1952.

**Geiser.**—To Clayton D. and Della (Nussbaum) Geiser, Orrville, Ohio, a son, Warren Keith, Feb. 13, 1952.

**Good.**—To Aaron and Mary (Burkholder) Good, Petersburg, Ont., a son, Harold Ralph, Jan. 23, 1952.

**Good.**—To Noah and Bertha (Ressler) Good, Wooster, Ohio, a son, Dennis Blaine, Feb. 6, 1952.

**Hahn.**—To Willis and Ethel (Macks) Hahn, Wakarusa, Ind., a third child, a daughter, Miriam Ellen, Feb. 9, 1952.

**Hartman.**—To Lowell and Doris (Miller) Hartman, Wakarusa, Ind., a first child, a daughter, Sandra Jean, Feb. 4, 1952.

**Hershberger.**—To Truman and Dorothy (Steiner) Hershberger, Wooster, Ohio, a son, Timothy Vern, Dec. 23, 1951.

**Hertzler.**—To Allen and Phebe Sherk Hertzler, Denbigh, Va., a third child, a daughter, Kathryn Joyce, Jan. 31, 1952.

**Hess.**—To John and Ruth (Bechtel) Hess, Kitchener, Ont., a son, John Orley, Feb. 16, 1952.

**Hoover.**—To Herbert and Anna Mary (Beiler) Hoover, La Junta, Colo., a first child, a daughter, Mary Fay, Feb. 11, 1952.

**Hunsberger.**—To Ronald and Mary (Clemmer) Hunsberger, Lansdale, Pa., a son, Ronald Feryl, Feb. 4, 1952.

**Kauffman.**—To John and Marilyn (Steiner) Kauffman, Dalton, Ohio, a son, John Stanley, Jan. 31, 1952.

**Keens.**—To R. Samuel and Anna Ruth (Sherer) Keens, Lititz, Pa., a son, Jay Edwin, Feb. 6, 1952.

**Kraus.**—To Norman and Ruth (Smith) Kraus, Goshen, Ind., twins, Robert Eugene and Bonnie Elaine, Feb. 15, 1952.

**Kurtz.**—To Jacob M. and Ada (Kauffman) Kurtz, Fleetwood, Pa., a son, Samuel Harvey, Feb. 15, 1952.

**Leichty.**—To Jacob and Norma Jean (Warye) Leichty, Albany, Oreg., a second child, a son, Calvin Nicholas, Feb. 4, 1952.

**Martin.**—To Alvin G. and Elva S. (Bowman) Martin, New Holland, Pa., a daughter, Karen Lorraine, Feb. 14, 1952.

**Meyers.**—To Garwood L. and Marion (Alderfer) Meyers, Bedminster, Pa., a daughter, Phyllis Ann, Feb. 2, 1952.

**Myers.**—To Charles and Mary (Godshall) Myers, Doylestown, Pa., a daughter, Karen Pauline, Jan. 8, 1952.

**Riegsecker.**—To Orval and Lois (Miller) Riegsecker, Wauseon, Ohio, a daughter, Ardis Dawn, Feb. 2, 1952.

**Roggie.**—To Wilford Beryl and Eunice Marie (Lehman) Roggie, Castorland, N.Y., a son, Bruce Linford, Feb. 15, 1952.

**Shank.**—To Daniel M. and Florence (Slatter) Shank, Filer, Idaho, a son, Randy Eugene, Jan. 6, 1952.

**Shertzer.**—To C. Charles and Helen (Nissley) Shertzer, Millersville, Pa., a daughter, Eleanor, Feb. 1, 1952.

**Snyder.**—To Allen and Norma (Shenk) Snyder, La Junta, Colo., a second child, a daughter, Cheryl Lynn, Feb. 12, 1952.

**Steiner.**—To Donald and Norma (Conrad) Steiner, Orrville, Ohio, a son, Donald Steven, Dec. 27, 1951.

**Swartzentruber.**—To Eli A. and Katie (Schrock) Swartzentruber, Kalona, Iowa, a son, Laban Andrew, Jan. 7, 1952.

**Umble.**—To John and Susanna (Kurtz) Umble, Atglen, Pa., a son, Allen Roy, Jan. 22, 1952.



**Weirich.**—To Harry D. and Orpha (Miller) Weirich, Middlebury, Ind., a first child, a son, Marvin, Feb. 19, 1952.

**Widmer.**—To Galen and Marie (Ediger) Widmer, Crawfordville, Iowa, a son, Gay Lynn, Jan. 29, 1952.

**Witmer.**—To Raymond and Alice (Horst) Witmer, a fourth child, a daughter, Linda Jean, Feb. 14, 1952.

**Yoder.**—To Mervin and Joanne (Hostetler) Yoder, Millersburg, Ind., a daughter, Ruth Elaine, Feb. 2, 1952.

**Yoder.**—To Paul E. and Naomi (Bender) Yoder, Meyersdale, Pa., a fourth child, a son, Wendell Paul, Feb. 17, 1952.

**Zimmerman.**—To Lester J. and Erma (Zook) Zimmerman, Goshen, Ind., a daughter, Judy Elaine, Feb. 17, 1952.

## MARRIAGES

**Brownsberger—Brubacher.**—Joseph Brownsberger and Elma Brubacher, both of the Wide-man congregation at Markham, Ont., by Floyd Schmucker at the groom's home, Nov. 17, 1951.

**Ebersole—Sollenberger.**—Ralph H. Ebersole and Mildred C. Sollenberger, both of the Pleasant View congregation, Chambersburg, Pa., by Amos E. Martin at the home of the officiating minister, Feb. 9, 1952.

**Funk—Kreider.**—E. Curtis Funk, of the Hachecker congregation, and Betty Jane Kreider, Mountville, Pa., by Christian K. Lehman at the bride's home, Feb. 2, 1952.

**Hershberger—Gerber.**—Paul Hershberger and Marilyn Gerber, both of the Walnut Creek congregation, Sugarcreek, Ohio, by Alvin W. Miller at the Walnut Creek Church, Jan. 12, 1952.

**Sangrey—Hostetter.**—Landis Sangrey, Jr., of the Masonville, Pa., congregation, and Marian Hostetter, Rohrertown congregation, by Christian K. Lehman at the Rohrertown Church, Feb. 20, 1952.

**Yoder—Hooley.**—Oscar Yoder, Emma congregation, Tokpeka, Ind., and Esther Hooley, of the Shore congregation, Shipshewana, Ind., by Percy J. Miller at the home of the officiating minister, Jan. 26, 1952.

## OBITUARIES

**Bechtel.**—Noah C., son of the late Noah and Veronica (Christner) Bechtel, was born in Wil-mot Twp., Waterloo Co., Ont., on Nov. 20, 1856; died at the Kitchener-Waterloo Hospital Nov. 11, 1951; aged 94 y. 11 m. 21 d. On March 7, 1882, he was married to Mary Ann Snyder. In their youth they joined the Latschar Men-nonite Church at Mannheim, Ont. Mr. Bechtel served his Lord for 81 years. His wife and 3 children (Moses, Herbert, and Elizabeth May) predeceased him. Surviving are 5 daughters (Sarah Ann—Mrs. William Knarr, Kitchener, Ont.; Lucinda—Mrs. Isaiah Detweiler and Ida —Mrs. John Shantz, both of Breslau, Ont.; Edna—Mrs. Alvin Lucibihl, Pandora, Ohio; and Nettie—Mrs. Roy Snyder, Millbank, Ont.), 2 sons (Eden and Owen of Kitchener, Ont.), 46 grandchildren, and 23 great-grandchildren. The funeral was held on Nov. 14 from his late home near Kitchener, Ont., by Manasseh Hall-man, and at the Latschar Church by Oscar Burkholder and Osiah Horst. Burial was in the adjoining cemetery.

**Camp.**—Anna Elizabeth, daughter of the late John and Elizabeth Schertz, was born Feb. 25, 1878; passed away at her home near Roanoke, Ill., Jan. 6, 1952; aged 73 y. 10 m. 12 d. On Feb. 13, 1900, she was united in marriage to John J. Camp. In her early youth she accepted Christ as her personal Saviour and united with the Metamora Mennonite Church in 1891, remaining faithful until her death. She is sur-vived by her husband, one son (Ezra, St. Paul, Minn.), 4 grandchildren, and 2 brothers (Eman-uel, Washburn, Ill., and John W., Metamora, Ill.). She was preceded in death by her par-ents, 2 sisters, 2 brothers, and one foster daugh-ter, Addie Ralston. Funeral services were held

at the Metamora Mennonite Church with H. R. Sebertz and J. N. Kaufman in charge. Burial was made in the Hickory Point Cemetery.

**Hostetler.**—Mattie, daughter of the late Wil-liam and Frances (Gerber) Miller, was born April 5, 1883; passed away at her home in Shanesville, Ohio, on Jan. 25, 1952; aged 68 y. 9 m. 20 d. At the age of 15 she accepted Christ as her personal Saviour and united with the Walnut Creek Mennonite Church where she was a member until 1938. Then she and her husband accepted a call from the Kolb and Longenecker congregation. She was in active service until shortly before her death. On March 19, 1905, she was united in marriage to Milton B. Hostetler. To this union were born 3 sons (Orris, Mt. Vernon, Ohio; Lloyd, at home; Carl, Goshen, Ind.) and 2 daughters (Alice—Mrs. Glen O. Mast, Millersburg; Mary —Mrs. Forrest Kerlin, Goshen, Ind.). These children, her companion, 10 grandchildren, 3 brothers (Alvin and Orus, Sugarcreek, Ohio, and Moses, Orrville, Ohio), and 2 sisters (Elva —Mrs. Ira T. Yoder, Lagrange, Ind., and Mrs. Mary A. Hershberger, Sugarcreek, Ohio) sur-vive her. Her parents and one brother (David) preceded her in death. Funeral services were conducted at the Walnut Creek Mennonite Church Jan. 29 by Paul R. Miller and D. D. Miller. Burial was in the church cemetery.

**Kauffman.**—Jacob B., son of the late Jacob and Fannie (Smoker) Kauffman, was born Sept. 29, 1893; passed away at his home in Weavertown, Pa., very suddenly Jan. 2, 1952; aged 58 y. 3 m. 4 d. In addition to his wife (the former Elisebeth Kauffman), he is survived by 2 sons (Jonas and Jacob, Jr., Ronks, Pa.), 3 daughters (Katie—Mrs. Aaron S. Riehl, Honey Brook, Pa.; Fannie—Mrs. Emanuel Fland, Bird-in-Hand, Pa.; and Mary—Mrs. Benjamin Lantz, at home), 8 grandchildren, 3 sisters (Mrs. Mattie Stoltzfus, Bareville, Pa.; Mrs. A. F. King, New Holland, Pa.; Mrs. Isaac M. Smoker, Gap, Pa.), and one brother (Benjamin, Ephrata, Pa.). He joined the Amish Church in his youth and was a faithful member to the end. His parents, 3 sons, and one daughter preceded him in death. Funeral services were held at the home of Eli Riehl Jan. 4 by John Lapp and Mose Blank. Interment was in the Gordon-ville Cemetery.

**Kropf.**—Darlene Louise, daughter of John P. and Blanche (Esch) Kropf, was born Aug. 26, 1944, at Eugene, Oreg.; passed away of rheu-matic fever Jan. 28, 1952, at her home near Halsey, Oreg.; aged 7 y. 5 m. 2 d. She is sur-vived by her sorrowing parents, 3 brothers (Rex Eugene, Elton Jay, and Gary John), her pa-ternal grandparents (Mr. and Mrs. S. J. Kropf, Tampico, Ill.), her maternal grandparents (Mr. and Mrs. Aaron Esch, Milwaukie, Oreg.), and numerous other relatives and friends. The fu-neral service was held Feb. 1 at the Harrisburg Mennonite Church in charge of John Yoder and Levi Kropf. Burial was made at the Alford Cemetery.

**Ressler.**—Stillborn daughter of Allen B. and Pauline (Good) Ressler, Wadsworth, Ohio, was born Jan. 6, 1952. She leaves her saddened parents, one brother, Dana, and her grand-parents, Mr. and Mrs. Abram Good and Mr. and Mrs. Milo Ressler, all of near Wadsworth, Ohio. Graveside services were conducted on Jan. 7 by Abram Good and Moses G. Horst at the Lower Mennonite Cemetery.

**Schrock.**—Clarence P., son of Peter S. and Barbara (Troyer) Schrock, was born Sept. 1, 1891, in Lagrange Co., Ind.; died Oct. 6, 1951, at the Hutchinson Hospital, Oregon City, Oreg.; aged 60 y. 1 m. 5 d. In 1902 the family moved to Reno Co., Kans., where he grew to manhood. He was married Aug. 9, 1919, to Fanny Hos-tetler, who survives. Also surviving are one son (Paul Edward, Oshkosh, Wis.), one foster daughter (Mrs. Henrietta Ratloff, Winton, Calif.), 2 grandchildren, 4 brothers (Samuel P., Molalla, Oreg.; Jerry P., Middlebury, Ind.; Fred P., Goshen, Ind.; and Edd P., Odon, Ind.), one sister (Edna —Mrs. Noah Miller, Hutchin-son, Kans.), and 5 uncles. One son (William Kenneth) preceded him in death. At the age of 21 he became a member of the Amish Church, but soon transferred his membership to the Mennonite Church. At the time of his death he was a member of the Zion congregation at Hubbard, Oreg. The funeral service was at the Zion Church conducted by C. F. Kropf and Chester Kauffman.

**Steffan.**—Anna Barbara, daughter of Mr. and Mrs. Godfrey Steffan, was born in Greene Co.,

Ohio, June 1, 1862; died at the Miami Valley Hospital in Dayton, Ohio, Jan. 9, 1952; aged 89 y. 7 m. 8 d. She is survived by her brother (Samuel) and 5 nephews and nieces. She was a member of the Huber Mennonite Church, Med-way, Ohio, for about 67 years. She attended services last on Dec. 9, 1951. She has won the affection of the entire community in which she spent her lifetime caring for the sick and help-ing those in need. Funeral services were con-ducted at the Morris Funeral Home in Dayton, Ohio, by her pastor, Lloy A. Kniss. Burial was made in the Huber Mennonite Cemetery.

**Sommer.**—Christ P., son of the late Peter C. and Anna (Gerber) Sommer, was born Aug. 11, 1886, east of Kidron, Ohio; passed away Jan. 3, 1952; aged 65 y. 4 m. 22 d. On March 29, 1907, he was baptized and received into the fellowship of the Mennonite Church to which he remained true and faithful until death. He was married to Ida Lehman on Nov. 4, 1915, to which union were born 3 sons and one daugh-ter. He leaves to mourn his sudden denature his loving companion, 3 sons (Clarence, Kidron, Ohio; Ira, Dalton, Ohio; Norman, Apple Creek, Ohio), one daughter (Dorothy—Mrs. Raymond Hofstetter, residing on the home farm at Kidron, Ohio), 10 grandchildren, 3 brothers (Daniel P., Kidron, Ohio; David, Ft. Wayne, Ind.; Joel, Orrville, Ohio), 2 sisters (Fannie and Emma Sommer, Orrville, Ohio), and many other relatives and friends. Two brothers and one sister preceded him in death. Funeral services were held Jan. 6 at the home and at the Kidron Mennonite Church in charge of Reuben Hof-stetter, Isaac Zuercher, and Allen Bixler. Interment was made in the adjoining cemetery.

**Stouffer.**—Henry N., son of Jacob and Nancy (Nold) Stouffer, was born near Leetonia, Ohio, Oct. 3, 1864; departed this life at his residence Jan. 13, 1952; aged 87 y. 3 m. 18 d. He was married to Elizabeth Kreider Feb. 13, 1890. Four children were born to them, 3 of whom survive (Mahlon, Bessie—Mrs. John Snyder, and Eva). Five grandchildren, 5 stepgrandchil-dren, one brother (Jacob S., Lisbon, Ohio), and 2 sisters (Martha—Mrs. Howard Cope and Amanda—Mrs. John Wisler of Leetonia, Ohio) also survive. His wife and a daughter (Ruth) preceded him in death. Through the evangelis-tic efforts of J. S. Coffman, both he and his wife were converted and became members of the Bethel congregation about 1893. He served faithfully in many capacities in the church. Fu-neral services were conducted at Bethel Church, Wadsworth, Ohio, with J. Robert Kreider, Abe Good, and S. D. Rohrer in charge. Burial was made in the Lower Mennonite Cemetery.

**Swartzentruber.**—Harold LeRoy, eldest son of John E. and Ruth (Esch) Swartzentruber, was born near Gasport, N.Y., Nov. 26, 1924; passed away very suddenly in an automobile accident near White Pigeon, Mich., on Jan. 13, 1952; aged 27 y. 1 m. 18 d. When he was two years old his parents moved to Lagrange Co., Ind., where he grew to manhood. He became a Christian in his youth, uniting with the Emma Mennonite Church. He was a member of the Church of the Brethren at the time of his death. He is survived by his parents, 2 brothers (Mer-vin Joseph and Paul Edwin), and one sister (Edna Marie). Funeral services were held Jan. 16 at the Middlebury Church of the Brethren conducted by T. G. Weaver, pastor, and Harold Yoder of the Middlebury Mennonite Church. Burial was in Grace Lawn Cemetery.

**Zook.**—Edward, son of Eli and Catherine (Oswald) Zook, was born near Colfax, Fair-field Co., Ohio, Oct. 16, 1869; departed this life at the home of a son (Ralph D.) in Walnut Creek, Ohio, Jan. 25, 1952; aged 82 y. 3 m. 9 d. As a young boy he, with his parents, moved to Holmes Co., Ohio, where he lived the greater part of his life. Dec. 27, 1896, he was united in marriage to Katie Ann Mast. To this union were born 3 sons and 2 daughters. His parents, 1 daughter, and his wife preceded him in death. He leaves to mourn his departure 3 sons (Earl, Sugarcreek, Ohio; Ralph, Walnut Creek, Ohio; and Palmer, Sugarcreek, Ohio), 1 daughter (Irene, Trail, Ohio), 8 grandchildren, 5 great-grandchildren, and many friends. In his youth he accepted Christ as his Saviour and joined with the Mennonite Church at Walnut Creek which he attended as long as health permitted. He spent the greater part of his life as a tiller of the soil, in which occupation he found great joy. Funeral services were held at the Walnut Creek Mennonite Church in charge of Paul R. Miller and A. W. Miller. Interment was in the church cemetery.



# THE BOOK SHELF

**Our Baby God's Gift**, by Frances Youngren; Moody Press; 1950; \$1.50.

To any Christian parent whose desire it is that his child might grow "in wisdom and stature, and in favour with God and man," this baby record book will be a real "find."

The compiler, knowing the tendency of parents to manifest a great interest in the physical development of their children and at the same time to show little concern for their spiritual growth, has endeavored here to place a proper balance between the two. Quoting from the foreword: "This Baby Book for Christian parents includes some growth guideposts, some inspirational thoughts to warm their hearts and give them courage, some bits of advice and wisdom from those who have gone before them down the road of parenthood, and some gems from God's own Word to strengthen them and give wisdom."

Space is provided for recording the announcement of Baby's arrival, autographs, identification, family tree, Baby's physical and mental development, habit training, photographs and snapshots, Sunday-school record, illnesses and preventive measures, development of self-help, birthday celebrations, nursery, kindergarten, and first-grade records, development of character, special aptitudes, clever sayings, and other little items.

Besides the above features the book is made attractive with numerous interesting photographs of babies and small children. It has washable cardboard covers and the plastic binding opens flat. This is a baby book which most certainly will be appreciated by any parent interested in the spiritual and physical welfare of his child.—Mrs. Russell J. Baer.

**A Child's Book of Prayers**; Augsburg Publishing House, 1949; 32 pp.; 35¢.

This little booklet of 32 pages contains 35 short prayers, mostly in verse form, but some in prose. It also contains a number of very appropriate Scripture verses. Then there are some short poems or verses which contain prayer thoughts and meditations, although they are not addressed to the Father, such as the following:

My heart is God's little garden

And the flowers blooming there each day,  
Are the things He shall see me doing,

And the words He shall hear me say.

There are evening prayers, morning prayers, general prayers, prayers for school, for Sunday school, for times of sickness, and many others.

A child's book of prayers like this one can be quite helpful in stimulating a child's prayer life in giving him an avenue of expression to God, at the same time awakening the better qualities in his life, leading him to the higher forms of motivations for Christian living, giving him a keener sense of God consciousness. The general religious tone, I am sure, will be acceptable and quite satisfying

to our readers. It will be a welcome help to young parents in their concern for practical help in the training of their children in the spiritual realm.—Amos W. Weaver.

**A Little Treasury of Daily Prayers**; Wm. B. Eerdmans Publishing Company, 1949; 86 pages; \$1.00.

This book of meditative gems was translated from an old classic which has enjoyed long popularity, both in the German and in the Dutch. It contains "prayers" for each day of the year, beginning with January 1 and continuing month by month to the end of the year.

It is not quite correct to call these gems "prayers," for they are really meditations designed to place one in a prayerful and meditative mood. For example, this is the selection for July 5: "Gracious God, make me compassionate, even as Thou art. Make me tender hearted and lovingly sympathetic to all those who grieve or are heavily burdened. Enable me to give comfort and encouragement to Thy suffering disciples."

This is a very helpful book. Many Christians develop fixed patterns of prayer, in which there is little variety or originality. They tend to pray in the same phrases day after day. One's prayer life should constantly grow richer, deeper, broader. A book such as this which contains 365 different prayers, each of which has several different requests or items for praise, can well lead a Christian into a more meaningful prayer life.

The publisher suggests the following concerning its use: "It is a handy little thing, as pleasant a companion for the leisure of travel and of walks as it is for the business of the home and office." It may well be used in family worship, as the chief meditations around which the prayer will be built.—Melvin Gingerich.

**Joy Shop**, by Brenda Cannon; Moody, 1951; 59 pp.; 75¢.

Brenda Cannon's ability to write children's stories well is again demonstrated in this little book, *Joy Shop*. She has taken the theme of the second coming of the Lord, and has put it into a simple form that children will understand and enjoy.

The author prepared for the main idea of the book by introducing the reader to Judy, John, and Jean, who are busily preparing for a visit from grandmother. The grandmother, whose room is named "Joy Shop," is a good storyteller. She also teaches the children new songs, and throughout the week she tells them the story of the Lord's return. The author stays by the Scripture. The language of the book is simple, and the style is pleasing. She introduces the Lord Jesus to the child as a near and dear friend. She deals with the matter of sin, and of being ready for the coming of Jesus. She does it in a way that will not frighten the child by making it seem natural, rather than supernatural. Parents and teachers will find this little book a help in teaching this particular truth. The book is bound in hard paper. It has an attractive cover design. The print is clear and large enough for children's eyes.—Leah C. Kauffman.

# ITEMS and COMMENTS

According to figures officially tabulated in the *Pathfinder*, the total bill for World War II, just recently calculated by Library of Congress statisticians, amounts to four trillion dollars, or \$1,708 for every man, woman, and child on earth. Military outlays amounted to one and one-tenth trillion; civil destruction, two and two-tenths trillion; economic and personal losses, six hundred and fifty billion. In terms of human lives, the figures are still more appalling: a total world casualty list of 40,000,000 people.

\* \* \*

Mennonites are named among the nineteen denominations which constitute religious minorities in Germany and which have been given regular radio broadcasting time over the American-sponsored radio station in West Berlin. This is the first time in German radio history that minority groups have been allocated regular time on a German station.

\* \* \*

There have been over 100 cases of Catholic violence against Protestants and Protestant buildings in the last two years in Colombia, South America, according to a speaker at the Foreign Missions Conference in Toronto recently.

\* \* \*

Two delegates to the Foreign Missions Conference at Toronto were refused admission to the country by Canadian authorities. One was from Formosa, and the other from Pakistan. Both are in universities in the United States.

\* \* \*

Three Ohio State University seniors who stole statues of St. Joseph and the lamb from a Catholic Cathedral nativity scene must pay \$100 and costs to the municipal courts. University officials have in addition required that they apologize to the Bishop, donate a quart of blood to the Red Cross, complete a course in ethics at the University, and refrain from driving autos during the winter quarter.

\* \* \*

The Church of the Nazarene made membership gains of 4 per cent in 1951. Financial contributions were \$111.00 per capita, \$7.00 more than in the previous year.

\* \* \*

Plans to publish a Roman Catholic daily newspaper in New York City have been dropped, because of insufficient response to appeals for funds. The *Sun Herald*, a Catholic daily in Kansas City, Missouri, went into suspension in April, 1951.

\* \* \*

Under the new prohibition laws in India no one can drink alcoholic beverages without a permit, including a sworn statement that the applicant's health requires alcohol. The individual is then classed as an alcoholic—but an alcoholic is not granted a driver's permit!—The Free Methodist.

\* \* \*

Every year the Protestant churches of the United States spend well over a million dollars in ministering to American Indians. More than 800 missionaries serve in church-



## Best Sellers

A Religious best-seller list looks different from current popular lists. Why not check your library against these titles, chosen from a variety of steady-selling books in the Herald Press Catalog?

### ANSWER TO WAR by Millard Lind

Published in January. Already high on the selling list. For junior and senior high-school age. Excellent for discussion groups. \$1.75.

### ASSURANCE OF SALVATION by John R. Mumaw

Sets forth clearly the basis of our salvation. How we can know we are saved. \$1.75.

### DANNIE OF CEDAR CLIFFS by Christmas Carol Kauffman

Warm-hearted story of Daniel Martin. You will remember Dannie long after finishing the story. \$2.75.

### DECLARATION OF CHRISTIAN FAITH

Selling by thousands. A pamphlet every Christian will read with profit. Concerning our peace testimony. Ea., 5c; doz., 40c; 2½c ea. for fifty or more.

### DOCTRINES OF THE BIBLE edited by Daniel Kauffman

A "must" for any well-rounded library. Valuable reference tool. Helpful for study of the great doctrines of our faith. \$3.00.

### EGERMEIER'S BIBLE STORY BOOKS

Every child has a right to hear and read well-written Bible stories. The Egermeier books continue to rank at the top of the list. "A," \$2.95; "B," \$3.95; "C," \$4.95.

### MIDDLE-EAST SOJOURN by Samuel A. Yoder

A FULL year of relief work on the Sinai peninsula—a tour of Ethiopia ending in a beginning of relief and mission work there. Sincere. Spiced with humor. \$2.75.

### MUST CHRISTIANS FIGHT? by Edward Yoder

Searches Scripture. Solid, logical proof against Christian participation in war. 20c.

### PARAGUAYAN INTERLUDE by Willard and Verna Smith

Pioneering in the Chaco. A story of heroism and courage. Mennonite refugees build a new home in Chaco jungles. \$2.25.

### RACHEL by Agnes Scott Kent

Thrilling story of a Jewess who gave her heart to Christ and became an outcast from her home. \$1.50.

### SEPARATED UNTO GOD by John C. Wenger

Recent reprint is selling rapidly. First printing sold out in less than 5 months. A book for all Christians. \$3.50.

### WINGS OF DECISION by Eunice Shellenberger

David, handsome high-school senior, chooses the nonresistant path—a rough road when best friends disapprove. Now being reprinted. \$2.75.

es, schools, hospitals, and community centers; on reservations and in rural areas, in villages and in cities. There are 36 denominational sponsors of 437 mission stations in 375 communities in 30 states. These figures point up a Christian concern for the Indian that dates back to the seventeenth century when John Eliot, graduate of England's Cambridge University, preached to the Indians of New England in their own language, translated the Bible for them, converted hundreds to Christianity, and established fourteen communities of Christian Indians.

Despite the fact that the Bible or parts of it has been published in 1,100 languages, there is still an amazing amount of Bible translating and revising to be done and there are many missionaries giving part or full time to this most important work. In so far as we can estimate there must be nearly 1,000 such missionary translators who are dedicating their efforts to the revision of earlier translations, producing more books in languages which already have something of God's Word, or reducing to writing some of the approximately 1,000 languages which have nothing of the Bible translated into them as yet. In terms of the total task throughout the world, the program of Bible translating cannot be said to be half completed, for the vast majority of languages have inadequate portions and in so many of the major languages of the mission field there is an acute need for immediate revision. —Dr. E. A. Nida, in *The Bible Translator*.

A recent observer describes Korea as the most devastated land in history. Of the 20,000,000 people in the republic of Korea, as many as 8,000,000 may be described as the victims of war. At least 4,000,000 are still exiles from their homes. Three million are utterly destitute, and 2,000,000 are supposed to receive daily a tiny grain ration.

General Mark W. Clark, convinced that his confirmation as ambassador to the Vatican would be most improbable, asked the President to withdraw his name. President Truman announced that he would submit another nomination at another date, in spite of the tremendous volume of opposition which has been expressing itself.

An overflow crowd of 10,000 persons attended the opening of a two-week revival in Washington, D.C., conducted by evangelist Billy Graham. The evangelist claimed 400 converts in his first day of efforts.

Christian leaders in Korea are concerned over what may happen if Christians among the North Korean prisoners of war are turned over to the Communists by the U.N. forces under an armistice agreement. Some tens of

thousands of prisoners of war in South Korea are said to be Christians. It is felt that if they should be returned to Communistic territory they would probably be executed.

Martin Niemoeller, in opposing West German rearmament, said, "The state is not the master over man's conscience, and the traditional German concept that everything which the state orders must be done as a matter of course must be finally exterminated."

Raymond R. Gregory, retiring after forty years of work in distributing the Scriptures in Latin America, says, "There is one thing that my forty years in Latin America has taught me. I know that wherever the Gospel is given free course in the lives of men a fellowship is created that transcends the barriers of language, customs, and race, and they begin to think of belonging—members of the household of God."

Dr. Eugene Nida, Secretary of Translations for the American Bible Society, says that the Book of Mark is always the first Gospel translated for Indians because it is the easiest one for them to grasp. Thank God for the simplicity of the Gospel.

Phillip Oommen, a priest of the Mar Thoma Syrian (Orthodox) Church in southern India, has declined a bishopric and has announced that he will become a railroad porter in order to evangelize the humble workers of South India. "You don't preach at others lower down the social ladder—not in these days," he exclaimed. "You level down with them to uplift them. Maybe then they will listen to the Gospel."

During the first three days of the Hyman Appelman evangelistic campaign in Mexico City, approximately 500 persons responded to the altar call. Revival fires are reported as spreading in that city of 2½ million people.

Our militaristic government is finally having its way in West Germany. The Associated Press reports that secret plans have been drafted for an army modeled on American lines to join the proposed European defense force. Young Germans between the ages of 18 and 21 are to be drafted, making an army of probably a million and a quarter. Chief men in drawing up these plans are former leaders in the Hitler era. Only a few years ago we were certain that Germany must be demilitarized; now we are certain that she must be militarized. The plan, now leaking out, is creating tremendous protest among the German people.

The Pennsylvania Legislature has appropriated \$30,000 for restoration work on historic Ephrata Cloisters at Ephrata, Pennsylvania.

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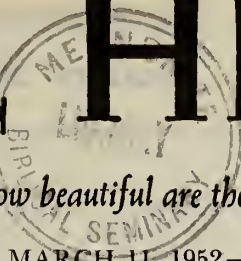
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# GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, MARCH 11, 1952

NUMBER 11

## Ye Have Done It unto Me

BY IDA STOLTZFUS

As supervisor of clothing centers, I am sometimes asked, "Is relief still needed? How great is the need for relief? And what materials are most in demand?"

Our answer is, "Yes, there is a continuing need for relief. There is need for food and clothing and for funds to process and distribute them. The needs in the world are greater than we can imagine from our viewpoint here in America."

During the past twelve years M.C.C. has been active in relief work in 24 different countries. Nearly 700 persons have served as relief workers during that time. Varied types of services have been given. The hungry have been fed, the naked clothed, medical assistance given to the sick, shelter and protection provided for those whose homes were destroyed. Undernourished and orphaned children have been cared for, means and assistance has been given to mothers to sew for themselves and their families, refugees and displaced persons have been helped to emigrate and find new homes in other lands, foreign missionaries have

been assisted, and spiritual help has been given to those in need.

This has been made possible by the support of consecrated ones at home who during these years have responded to the needs of their fellow men in an act of Christian love.

But the present? What is the picture now? In certain areas needs have lessened and types of services have changed. Community centers, children's homes, and spiritual help have taken the place of the soup kitchen and clothing depot that were the great emergency need a few years ago. But in some areas the need for food and clothing has not lessened, due to the greatly overcrowded living conditions and the unimproved economic status under which refugees must live. In still other areas fresh wounds have been made, and humanity suffers and hungers.

Work is now being done in 14 different countries, and approximately 130 workers are serving in various ways.

M.C.C., as always, is working with the funds, material, and personnel avail-

## The Loneliest of Earth

BY ALMETA HILTY GOOD

*There is a sadness in my heart today  
For all the hearts who've missed Love's joy  
and mirth,  
Who know not why they walk a lonely way.  
The unloved are the lonely ones of earth.*

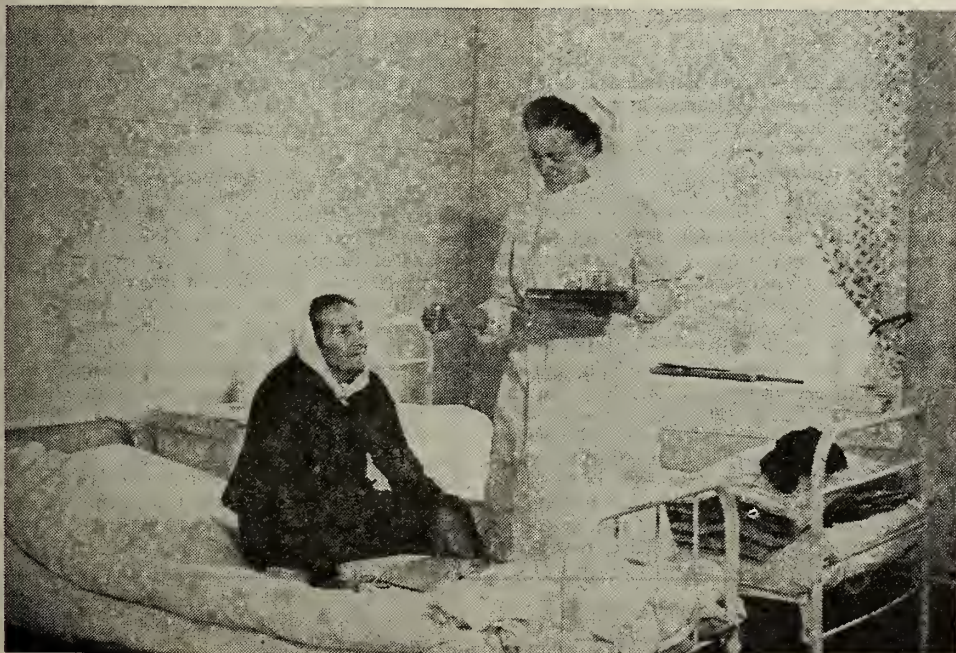
*Loving God, oh, love those hearts so sad,  
Who have not known the tenderness of Love;  
I no more merited the joys I've had  
Than they, but oh, what is their life made of?*

*They needed to be loved and loving, too,  
(Watching the others with their radiant eyes,  
As years creep slowly by and youth is through!)  
What lacked they yet? They only can surmise.*

*Perhaps, with ideals high they'd cherished long,  
They looked for someone perfect (there are none!)  
Or else, it may have been, the one they chose  
Loved someone else, and so their hope was gone.*

*Maybe some loved not God, nor understood  
That one who knew Him could not walk with such:  
Thinking themselves quite good, they found too late,  
Refusing God, they had refused too much!*

*There is a sadness in my heart today  
For all such lonely hearts that I have known:  
But most of all for those who've lacked Thy Love,  
The great, great Love of God—they're so alone!  
Hammett, Idaho.*



This is one of the "hard core"—the sick, the old, the political rejects—at Gronau. This old woman has some of her children in Canada. She herself will likely never be able to go because the tests are too difficult to pass. She is in the hospital here because of t.b. A Dutch Mennonite nurse is attending her. The hospital has been converted into a part t.b. recuperation center, so that more cases may be built up so that they may be presented again for presentation to the commission. Must these aged and infirm be passed by?

able. In other words, M.C.C. is what its supporting constituency makes it. During the past several years the relief program has needed to contract. In some areas work has closed entirely and in others, lessened. This was usually not because workers and directors felt that there was not a worth-while contribution being made; in fact, in most instances, they regretted very much having to close or withdraw, but were forced to do so, mainly because of lack of funds. Workers who have witnessed the closing of units for these reasons have greatly regretted it, but have been helpless to do anything about it.

The budget for the present year has again been cut, and the directors of foreign units are making desperate struggles to continue the much-needed services of units with these reduced funds. They need to do this in spite of the fact that



all around them are needs that call for expansion rather than withdrawal. The administration is being forced to take steps to reduce programs and close units.

Some units whose budgets have been cut previously, and are now being cut again, cannot see how they can reduce further. They say, "Where some have corn flakes and wheaties for breakfast with fresh milk and fruit, we have coffee, bread, and jam (without butter). Never in our history have we bought fresh milk. We have not tasted fresh fruit since July [report was written in December]. Sometimes we have fresh meat once a week. We have bought horse hamburger because it is the cheapest. We ride third class on trains unless it is impossible" (from a director in Europe). These are the standards on which they have been living, and now the administration has been forced to make another sizable cut in their budget for the coming year.

I cannot forget my personal reaction as a returning relief worker from the Orient where I saw crying needs and open fields for service. When I saw the abundance in America which we take for granted, and then learned that contributions for missions and relief were falling below that of the former year, I could satisfy myself with only one answer. It could not be that people were uninterested in helping and serving in these fields; they just did not know of the need! They were busy with the normal duties and the rapid pace of life in America which left them little time to look across the waters or to the other side of the world and see the burdens of men over there. None of us want to be guilty of this, and yet we very easily can take the place of the priest and the Levite and pass by on the other side.

The following descriptions and incidents are taken from reports of relief workers and may give you some idea of the conditions in other lands.

From Germany: "I am minister of a refugee church [Kiel, Germany]. Approximately sixty per cent of the church members are unemployed. In many places over ninety per cent are unemployed. They live on unemployment support. After paying the rent, sixty pfennig (15¢) is left per person per day. Since bread is so expensive, the housewife uses potatoes. . . . For these reasons the material aid of the Mennonite Central Committee is very much appreciated. The food still helps to satisfy the hunger, and the clothes of M.C.C. are often the only new things that we have had."

(Continued on page 261)

## Our Readers Say—

. . . The colored population of Tampa is more than 26,000 . . . . A colored minister one week after obtaining a GOSPEL HERALD said, "I am glad for that GOSPEL HERALD. I learned some things that will be helpful in next Sunday's sermon." Another . . . said, "I re-read it and memorized some so as to get all the good out of it." Kind reader, these were old GOSPEL HERALDS. Many appreciate our old church papers and old Sunday-school materials. Dozens of colored children, and some adults, come out on the streets and ask for papers and cards (we are at this time well supplied with these) . . . . Recently a poor colored man living alone in a small shack, wishing to show his appreciation for tracts, gave us his last penny.—C. B. Byer, Tampa, Fla.

### A Letter to Sam Hoskins

Dear Cousin Sam,

Before I wash the breakfast dishes, I must tell you how much I enjoyed reading about your observations in the churches you visited last summer. I wanted to tell you before, how much I appreciate your letters in the HERALD. I must admit (with no pride either) that I'm a typical Mennonite in that respect. We Mennonites don't believe in a display of flowers at funerals, and too often we forget to send "bouquets" to the living. (At least I do!)

I thought you might enjoy hearing about my trip to the Board of Education meeting last October. My neighbors decided to go, and knowing I was interested in our church schools, they insisted that I go with them. Well, I suppose you know how hard it is for you to get Cory to decide to leave home several days. I thought I would have to refuse, but my sister very kindly offered to move to our home to take charge.

How I did enjoy that auto trip through the Pennsylvania mountains! I settled back in the car, forgot my home duties, and enjoyed the scenery. Memories of my own college and university days and the short period of teaching in a church school all crowded into my mind. By the time we reached our destination I was all set to enjoy the meeting; and I was not disappointed either.

The theme of the program was "Forward with Christ in Our Education," and I appreciated the challenging messages, as well as the work of the business sessions. It was very gratifying to observe how the educational program of our church has developed in the last twenty years. But I was secretly amused when I heard a number of brethren stressing the need for more church schools lest we lose our children. You know, Cousin Sam, that I never set my foot inside a church school until I had completed four years at college and a year at university. I think sometimes we forget there were some "pioneers" in higher education in our church who had to obtain their training elsewhere than in our church schools. Yes, we had church schools when I was college age; but they were not qualified to grant degrees in all courses of study. I recall hearing a prominent bishop say that he was a Mennonite—not because he attended a church school, but he was a Mennonite in spite of the fact that he did not have that privilege. Now I am not criticizing their con-

cern for more church schools on the elementary and secondary level. I'll be glad my children have opportunities for a Christian education which I never had. But I do think we owe a certain debt of gratitude to those who saw the need for higher education in our church and were willing to attend non-Christian schools to meet that need. You recall, Cousin Sam, how folks in our congregation were sure I was headed straight for perdition when I went to a state-controlled school.

Well, those were some of the things I was thinking about during the last session when the president of the Board gave the opportunity to anyone who wanted to give a testimony, or add anything to some idea that impressed them during the meeting. Again I was a typical Mennonite! Instead of saying what I've written you, I sat glued to my seat. You know I always was a bit shy, and I felt rather rusty after those years away from the educational problems of our church. My college psychology teacher would have called my attitude an "inferiority complex," I suppose.

Another thing that disturbed me was this. There were sectional meetings for college, elementary, secondary, seminary, and nursing education; also a section for winter Bible schools. Being a woman, and interested in higher education for women, I chose to attend the nursing education section. But all during that program an idea disturbed me again and again. If the nurses rate a special section to discuss their problems, why shouldn't home economics education also have the opportunity of a special section devoted to a discussion of problems affecting the home? I always thought we Mennonites considered the home an educational agency second to none. Then why shouldn't it be represented at an Education Board meeting? I was glad to meet several of the home economics teachers from our church schools who were attending the sessions. I am sure the homemakers present would have enjoyed hearing them speak on phases of education of vital interest to both groups. You can imagine, Cousin Sam, how interesting such a session would have been to me! I may have contributed a few ideas myself to an open discussion. Being away from the classroom such a long time, I possibly would have felt a bit rusty, but with my six children I would have had at least six different viewpoints on almost any subject concerning the home. You know, Amos said one time you would think each of our children had different parents. None of them react alike!

Now, Cousin Sam, I don't want to bore you with my opinions, but I was even more disturbed to find that nurses were the only women represented on the Board of Education. Well, I summoned enough courage to ask some folks why they were the only ones. No one seemed to know exactly! Most of them thought the church assumed that men didn't know enough about nursing education. But that didn't make sense to me! There are doctors of medicine on the Board of Education. From my past experience on the faculty of a church school I think I'm safe in asserting that doctors of medicine know more about the content of nursing education and what is expected of a nurse in the practice of her profession, than doctors of philosophy know about the content of home economics education on secondary and college levels, or the wide areas in which home economists serve in teaching, extension service, dietetics, institutional management, research, child welfare, and in business as home economics directors for food, textile, housing, and utility firms.

(Continued on page 261)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1805) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## The Promised Sword

The young mother Mary was told that a sword should pierce her soul. Hers was a greatly privileged position—to be the mother of the promised Messiah. But it was a privilege which had a price—a price of suffering and anguish. The promised sword entered her heart that day when in speechless sorrow she stood at the foot of the cross.

And Jesus told His disciples that He came not to bring peace, but a sword. He went on to explain what He meant. Those who confess Him, He explains, will find themselves in conflict with their society, even in the closest of family relationships. Discipleship has its price—the pain of going against those whom we love the most if they are unwilling to follow Christ with us.

There is certain conflict between the kingdom of Christ and the powers of this world. On a thousand fronts the battle is joined between righteousness and unrighteousness, between godliness and ungodliness, between spirituality and worldliness. The ethics of our Lord are unpalatable to men of this world; His ideals make no appeal. The course of Satan's kingdom is directly counter to the laws which God has given. The Christian way is beset by many difficulties, by sore testings and trials, by bitter opposition, and sometimes by cruel persecution.

The Christian must expect his sword. He has announced his candidacy for it when he proclaims his allegiance to Christ. Confessing himself to be a follower of Christ, he throws down his challenge to the world—a challenge which will surely be taken up in some form or other. We are not to expect a smooth course, an easy road. The Christian hope, it has been pointed out recently by the great historian, Arnold J. Toynbee, "is not a hope for the elimination of suffering in this world." God has some better thing than that for us. He can turn the torture of a cross into a means of grace. He has promised, with the sword, His never-failing presence and His overcoming Spirit. Our hope is that the sword shall accomplish within us the purpose of God in our hearts and

lives. Into our wounds He will pour the healing oil.

This is what is involved in Christian soldiery. We do not flee the danger, the difficulty, the pain. We do not flinch under the attack. At His command we rush straight into the points of the spears. Ease and comfort and safety are not our chief desire. We want to be proved good soldiers. We did not enlist in order to lounge in some retreat. We want to face the enemy and be valiant in the defense of our spiritual cause. Because the sword is His will for us, we even welcome its ministry in our hearts. The pain of its thrust is peace and joy.

## The Religion of Man

The advance of scientific knowledge in the world, with the resultant destruction of superstition and ignorant fears, has largely brought to an end the worship of nature. Men see the natural world today, not as a god to be feared and worshiped, but as a set of forces which may be harnessed for their business and pleasure. Man is progressively the conqueror of nature; why should he worship his servant?

The successor to the goddess of Nature is the god of Man himself. The golden calf of the modern Aaron is his own power and wisdom. Bowing at the shrine of his own accomplishment, modern man cries out, "These be thy gods, which have brought thee up out of dependency into sufficiency and self-respect." From the time of the Renaissance, humanism, the religion of man, has grown until today it is the bold rival of the worship of the God who has revealed Himself in the Bible and in Christ His Son.

The religion of Man takes two directions currently. One is communism, which frankly renounces God, sets up a bold system of thought for collective mankind, and preaches this system with evangelistic fervor. Already the religion of communism, for it is a religion, has won the allegiance of multitudes. The other form is our western materialism which has made a god of prosperity and culture. Sometimes the materialist carries the name of Christian, but his real god is the success of private enterprise.

Living in a luxurious house, chiefly concerned about his own physical comforts and pleasures, oftentimes giving to God only a bit of casual recognition, he is a worshiper at the shrine of man.

True worshipers of God see in communism a deadly enemy of their faith. They must also see that materialism is as truly the religion of man as is communism. At the present juncture it is probably far more dangerous because we are not aware of its nature and its threat.

The man-worshipping materialist, having renounced the true spirit of Christianity and without a trust in the protective care of God, is arming himself for a deadly struggle with the man-worshipping communist. It is a futile and foolish strife, for at heart they have a common loyalty—to God-denying Man.

Christians cannot take sides in the titanic struggle now in the making. They are not at home in either camp. They are striving to keep themselves clear from every taint of humanism. They fear both of its expressions: the communism on the other side of the iron and bamboo curtains, and the materialism on this side. "Thou shalt have no other gods before me."

## The Danger of Reactions

One of the chief dangers in an extreme position on almost any question is the reaction which drives one to the opposite extreme. Sometimes it is the one who holds the position who reacts, flopping like a pendulum from one far side to the other. Sometimes it is another person who reacts. Our fanaticism in one direction drives him far away on the other side.

One could warn parents in this connection that a very strict discipline may drive children in an opposite conduct when they get on their own. One could point out that puritanic primness is probably responsible for making many a libertine.

But we would here counsel the reactor to be aware of the danger of pushing too far away from the thing he has come to dislike. Because William Miller in 1844, and many before and since, made the serious mistake of setting the time of the Lord's advent, some do not want to believe that He will ever come, an error that is just as bad and even worse. Because some people put their religion into the clothes they wear, others conclude that religion has nothing whatsoever



ever to do with costume, a position which is unscriptural and unreasonable. Because some Christian professors emphasize creed at the expense of behavior, others forthwith stress conduct at the expense of creed. Because some hold to a social gospel which has not Christ, others turn to a Gospel of Christ which has no social concerns.

People who were brought up by very strict standards express their rebellion by wrecking those standards, and their lives! Seeing one who is loud and self-assertive, some of us may be inclined to pull ourselves behind a curtain of timidity and self-repression. Hearing the foolish presumption of the eternal security advocate, some are inclined to fear the doctrine of assurance of salvation. In reaction against the surplus organization in many Christian circles, there are people who block the needed implementation of plans which would greatly enlarge our testimony as a church. There are people who will die outside of Christ because they were so disgusted by a group of hypocrites.

Let us not shy away so far from the ditch on one side of the road that we fall into the one on the other side. Our reactions are likely to have more feeling in them than good sense. The antidote for an evil is not found in an opposite evil.

## The Calvary Hour Marches On

BY WILLIAM G. DETWEILER

The Calvary Hour recently took another step forward. Now in its sixteenth year, it is released over twenty stations in the English language. In addition to this, the Calvary Hour also underwrites La Hora del Calvario, Spanish broadcasts by Bro. Lester Hershey in Puerto Rico. Bro. Hershey had the opportunity of broadcasting over a number of Latin-American stations but had not the finances needed to do so. For this reason the Calvary Hour undertook to underwrite his programs a few years ago.

Last summer Bro. Hershey tried to get on Radio International, Tangier, which is only twenty-three miles from Spain across the Mediterranean Sea. But he was given a flat, negative reply. However, recently he was informed that that station was now willing to carry his Gospel broadcast. At once the Calvary Hour agreed to underwrite this extra expense, and thus to make possible that the Gospel could be carried into the entire country of Spain by radio.

As you may know, Spain is very largely Catholic. Spain's Protestants are virtually isolated from normal life. They may not mark their churches, publish re-

ligious literature, or hold services in private. They have difficulty even to get married. But these Protestants and many others can be reached by radio. This is the one medium that can get beyond the seemingly unsurmountable barriers put up by bigoted, anti-God forces. In fact, Spain's 28,000,000 population can best be reached with the message of salvation through Radio International in Tangier, for this station covers all of Spain.

Other doors are open to the Calvary Hour. Some months ago a pastor in Idaho wrote to me requesting that we try to cover that state since there are whole counties there not touched by Protestant work. When we were in Idaho some time ago, we were told that while it is very difficult to induce the large Mormon population to attend Protestant services, they will nevertheless listen to Gospel radio programs. But because of the financial factor we have been unable to enter all the open doors.

Our challenge comes through the mail. If you could read the mail and see the hunger and the needs of hearts and homes as expressed in the letters received, you too might see the challenge as never before. Over and over again our mail indicates that in many, many churches the Gospel is no longer being preached. People are hungry for the old-fashioned, blood-stained Gospel. If they cannot hear it in their churches, they can hear it, and many do hear it, over Gospel radio programs.

At present the Calvary Hour is being released over the following stations:

### SCHEDULE OF BROADCASTS EACH SUNDAY

KMPC (710) Los Angeles, Calif.	7:00- 7:30 a.m.
WTRC (1340) Elkhart, Ind.	8:30- 9:00 a.m.
WCFL (1000) Chicago, Ill.	7:30- 8:00 a.m.
WIRL (1290) Peoria, Ill.	8:00- 8:30 a.m.
KIOA (940) Des Moines, Iowa	8:00- 8:30 a.m.
KXIC (800) Iowa City, Iowa	7:30- 8:00 a.m.
KFBI (1070) Wichita, Kans.	8:30- 9:00 a.m.
KFAB (1110) Omaha, Nebr.	8:00- 8:30 a.m.
WWNY (790) Watertown, N.Y.	9:30-10:00 a.m.
WHKC (610) Columbus, Ohio	7:30- 8:00 a.m.
WKBN (570) Youngstown, Ohio	7:30- 8:00 a.m.
WCHA (800) Chambersburg, Pa.	9:00- 9:30 a.m.
WLAN (1390) Lancaster, Pa.	7:30- 8:00 a.m.
WIBG (990) Philadelphia, Pa.	7:30- 8:00 a.m.
WSVA (550) Harrisonburg, Va.	7:30- 8:00 a.m.
WRVA (1140) Richmond, Va.	7:30- 8:00 a.m.
KWIJ (1080) Portland, Ore.	1:00- 1:30 p.m.
WWST (960) Wooster, Ohio	1:00- 1:30 p.m.
WADC (1350) Akron, Ohio	Saturday 6:00- 6:30 p.m.
HCJB (9.9, 12.5, 15.1 S.W.) Quito, Ecuador	Tuesday 10:30-11:00 p.m.

About thirty dollars a month is pledged for Bro. Hershey's program over Radio International, Tangier, Africa. If you would like to contribute to this work specifically, you may send your contribution to the Calvary Hour, Orrville, Ohio, and state that you want it used for this purpose. Or, if you would like to see the Calvary Hour continued and ex-

panded in the English language by the writer, we invite you to pray and to pay that this might be the case.

Bro. Hershey also broadcasts over about nine other stations in Puerto Rico, Costa Rica, Panama, Haiti, and Nicaragua.

Pray for the Calvary Hour, in Spanish and in English. Address your mail—The Calvary Hour, Orrville, Ohio.

## What Is Wrong with the Scofield Bible?

BY AARON M. SHANK

With the Scofield Bible and the Scofield Bible course receiving more prominence among us in recent years, the above question is being asked frequently. Repeatedly I have heard it stated to this effect: "We are continually hearing the Scofield Bible criticized but are not being told why." Perhaps the day in which we live has been unparalleled in history for diversified voices in ethics of religion, and, since the Bible tells us to try the spirits, we feel justified, if not called upon, to examine the Scofield theology as held forth in the footnotes of the Bible bearing his name.

The Scripture text of the Scofield Bible is the same as any other Authorized Version. The Bible contains an introduction to each Book, book and chapter divisions, marginal references and readings, and frequently at the foot of the page his own notes endeavoring to enlighten the reader and explain difficult passages of Scripture. Some of these footnotes in particular are what we wish to call attention to at this time. We want to examine these notes by comparing spiritual things with spiritual and let "what saith the scripture" be the answer.

Let us begin with his note on the Sermon on the Mount. Matt. 5:2, note #2 he says, "... the Sermon on the Mount in its primary application gives neither the privilege nor the duty of the Church." He further states that "these are found in the epistles." Here in this second assertion he perhaps unknowingly disproves the former statement, for, if the duty of the Christian is found in the Epistles, we must needs search the Epistles and see what they say about the early teachings of Jesus. Heb. 1:2: "God . . . hath in these last days spoken unto US [not some future people] by his Son." Heb. 2:3: "How shall we [again not some future people] escape, if we neglect so great salvation; which AT THE FIRST began to be spoken by the Lord." Heb. 12:25: "Much more shall not we escape, if we turn away from him [Jesus] that speaketh from heaven." II Thess. 1:8, 9 states that Jesus Himself will take vengeance on them that obey not the Gospel. I Tim. 6:3, 4: "If any man . . . consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is ac-



cording to godliness . . . .” Please notice that here the Bible declares that those responsible for a condition of strife in the church are the ones who teach away the teachings of Jesus. Sometimes the blame is placed unfairly on those who hold that the teachings of Jesus in the Sermon on the Mount are basic Christian principles. In this Sermon we have the highest standard of holiness (doctrine according to godliness) ever given to man. Then there is the all-inclusive “whosoever heareth . . . and doeth” Matt. 7:24-27, at the close of the Sermon, and the solemn responsibility of the Great Commission, “Teaching them to observe all things whatsoever I have commanded you.” If the “whosoever” promise of John 3:16 is all-inclusive, why should not the “whosoever” responsibility of Matt. 7:24-27 be just as all-inclusive?

The postponement theory which Scofield teaches does not fit in with the promises and prophecies concerning the sufferings and death of the Messiah. Simeon in his prophecy seemed to know something of the suffering and death of the Saviour, and John mentioned Him as the Lamb to take away sin.

It is true that Jesus told those who rejected Him that the kingdom would be taken from them and given to another people. But if the kingdom which Jesus gave to the Gentiles was not literal, how then dare we say that the kingdom taken from the Jews was literal? As a matter of fact this could not have been present church kingdom nor future literal kingdom apart from the accomplishment of Calvary which was planned before the foundation of the world.

Next notice Jude 23, note #3. In his summary on the flesh he states that “The regenerate man . . . may according to his choice walk after the flesh.” Then on Matt. 25:1, note #2, he says, “Nor could our Lord say to any believer however unspiritual, ‘I know you not.’” Thus he is teaching that unspiritual believers can choose to walk after the flesh and be saved. While we believe that there are sincere weak members and baby Christians who have some degree of carnality to whom our gracious Lord will be a special Saviour, to choose to walk after the flesh is intentional disobedience to the will of Christ. Romans 8:1, 13 plainly state that when believers in Christ, who have no condemnation so long as they walk not after the flesh, turn again and choose to live after the flesh, they shall die.

On note #1, I Cor. 9:37, he teaches that failure to keep the flesh in subjection may result in loss of rewards though not of salvation. On I. Cor. 11:31, note #1, concerning self-judgment he teaches that “If neglected . . . the result is chastisement but never condemnation.” A similar assertion is made on II Cor. 6:17, note #1. He says, “World conformity involves the loss of these (special blessings and rewards)

## Toward America—A Haven

BY EDNA HULL MILLER

*At Ellis Island the D.P.'s wait  
Facing America, their back to hate;  
Their eyes still hold the hopeless fear  
Of cruel camps year after year;  
Dear God! You know their misery—  
Your Son was once a refugee!*

Oklahoma City, Okla.

though not of salvation,” ignoring the fact that Scripture here lays down separation as a condition by which we may be received of the Father. Scripture is very plain that if we fail to keep the flesh in subjection, mortify the deeds of the body, or, if we love this present evil world, we shall perish with the world. I John 2:15, 16, 17. John is writing to saints when he says that if any man love the world the love of the Father is not in him, and that all that is of the world passeth away, but he that DOETH the will of God abideth forever.

Scofield is continually trying to give all believers the assurance of the impossibility of their relationship with Christ ever being severed. Perhaps the boldest of these assertions is found in note #4, Rev. 22:19. “The life of God in the believer is an unsevered part of life . . . in Christ Jesus.” In other words, once in grace, always in grace. From I Tim. 5:12 we learn that it is possible to once have faith, and then cast it off and be damned.

He here uses the vine and branches to prove his point but completely ignores the fact that the branches that are in Him that do not bear fruit are severed from Him and cast into the fire.

Concerning election he teaches that it is certain to every believer by the “mere fact that he believes.” I Pet. 1:20, note #1. In this fractional gospel assertion he completely ignores such Scriptures as Heb. 5:9: “He became the author of eternal salvation to all them that obey him.” (Here the assurance of eternal security is to them that obey Him.) Also, in II Pet. 1:10 Peter lists diligent Christian living and faithfulness as that which makes our election sure. See also Rev. 22:14.

Concerning the New Covenant, he says it “is absolutely unconditional . . . no responsibility is by it committed to man.” Heb. 8:8, note #2. This seems like a bold denial of the truth of Scripture and altogether unreasonable. Under this logic all would be saved, for God is not willing that any should perish, and Christ atoned for the sins of the whole world. The New Covenant presents the greatest blessings with the highest degree of responsibility ever given to man, with the greatest penalty attached for unfaithfulness. Heb. 10:28, 29.

He teaches further on Heb. 8:8, note

#1, that the New Covenant is without “if’s” and its promises are better because they are unconditional. One wonders how any sincere Bible teacher can fail to note the catalogue of conditions and “if’s” of the New Covenant. In the very book of the New Testament that deals at length with the New Covenant are found some of the most binding “if’s” of the Bible. Heb. 3:6, 14.

The word “unconditionally” is used again in his note on I Pet. 2:9. “In the dispensation of grace all believers are unconditionally constituted a kingdom of priests.” Would not the word “unconditional,” as he repeatedly uses it, bring his teaching under the awful verdict of Rev. 22:19?

It should be stated that, along with handling the Word of God deceitfully or ignoring it altogether, there is some helpful material for the student of the Word. But the teaching as a whole is the type that will help people to feel at ease in doctrinal negligence, world conformity, and revolting against church authority. It tends to turn the grace of God into lasciviousness leading to a religious condition wherein people say, “Lord, Lord, and do not the thing which I say,” to be sentenced to perdition as workers of iniquity in the judgment day. Matt. 7:21-27.

Other notes perhaps should be considered, but let the foregoing examples suffice.

May I make a closing appeal to the reader? Since the Scofield Bible is perhaps one of the most popular Bibles sold, since it is perhaps one of the most popular Bibles used in our Lancaster Conference, since one of the most effective ways of poisoning living creatures is to mix the poison with their food and drink, since the inspired Word says concerning those who consent not to the wholesome words of our Lord Jesus Christ—“From such turn away,” and since the Scofield theology comes under this censure of the Word, I appeal to all lovers of the full saving Gospel to discontinue the use of the Scofield Reference Bible as one of the means by which we may help to halt this eating canker of fractional gospel truth which is subverting, if not shipwrecking, souls.—Reprinted by request from the *Pastoral Messenger*.

## SECRET OF BIBLE STUDY IN FIVE SENTENCES

1. *Study it through.* Never begin a day without mastering a verse.
2. *Pray it in.* Never leave your Bible until the passage you have studied is a part of your very being.
3. *Put it down.* The thought God gives you, put it in the margin of your Bible or your notebook.
4. *Work it out.* Live the truth you get through all the hours of the day.
5. *Pass it out.* Seek to tell somebody what you have learned.—J. Wilbur Chapman, in *Christian Digest*.



## A Prayer for This Week

Almighty God, whose blessed Son had no place on earth to lay His head, we thank Thee with all our hearts that, having kept us from the tribulations which many of Thy children suffer, Thou hast permitted us to dwell peacefully in the land that we love.

Open our hearts to the sorrows of the refugees, who, through the cruelty of men, and for the sake of that which they believed, have suffered the loss of those good things which we enjoy, and now live as aliens and outcasts, having nothing that they can call their own.

Help us to remember that it is not for our merits, but only of Thy grace that we have been preserved.

Inspire our nations to take courageous and generous action for the sake of the refugees.

And make Thy church a place in which the homeless find a home, the hopeless recover hope, and the wounds of men are healed, through the love of Thy only Son, our Saviour, Jesus Christ. Amen.

—Dr. George K. A. Bell.

## Our Spanish Gospel Herald

BY L. S. WEBER

### DO YOU KNOW . . .

That we publish a monthly Gospel Herald in the Spanish language, called *El Heraldo Evangelico*?

That most of the articles in our Spanish monthly are of an evangelistic character?

That many of these papers are going regularly to the readers in Spain, Mexico, Argentina, Puerto Rico, and other countries on a missionary basis?

That the missionaries and national workers in our Spanish missions should receive some free copies for free distribution?

That hundreds of additional copies should be sent if the publishers might count on your financial and prayer support?

### WILL YOU HELP . . .

By praying for the wisdom and guidance of the co-editors, Lewis S. Weber and Lester T. Hershey?

By sending in names of persons who should receive the message of the Gospel in Spanish?

By sending \$1.25 to the Publishing House for one such subscription for a year?

By subscribing at the rate of \$1.00 each, for 5 or more subscriptions (at this

rate up to 49) to the same address for one year?

By subscribing at the rate of 80¢ each for 50 or more to the same address for one year?

By appealing to your local Sunday school, M.Y.F., or other organization to send an offering for the distribution of *El Heraldo Evangelico*?

By doing your part in the name of the Lord now?

Scottsdale, Pa.

## Laurelville Church Music Conference

AUGUST 25 TO 29, 1952

Dear Mennonite Preachers:

You are a busy set of men. Many of you serve with little or no material remuneration; few receive adequate prayer support and commendation from your members. You have been divinely called to shepherd your respective congregation which is a small part of a sector of Christ's kingdom on earth. You have a big, important place to fill in the life of the church; your personal convictions and devotion to Christ will largely determine the state of the church in years to come.

Whether you realize it or not, music and preaching have a vital interdependence upon each other. Sacred song has significantly entered into every productive preaching movement according to history. You, too, can depend on the potential of good choral congregational singing to assist you in making your church a spiritual dynamo.

By virtue of your calling, you are ideally situated to be the fountainhead for good church music. At least, you must be vitally interested in the musical program of your people. Kindly indulge me the right to ask a number of questions.

Are your song leaders exemplary Christians? Are they qualified musicians? Is their work effectively causing the entire congregation to unite in the most active, engaging form of worship—congregational singing? Have you discussed with your song leaders ways and means of improving the singing? Are you promoting a singing class, church music conference, congregational song rehearsal, or a hymn interpretation service? Are you familiar with your denominational Hymnal? Do you always sing as you should with your congregation? Is the singing in your church being abused in any way? Are you giving your people a fair share of the service time for worship in song?

I would like to cordially invite you to attend the Church Music Conference at Laurelville, August 25 to 29. In case you cannot come, be sure to encourage your song leaders or other members to do so; they can be of great help to you in more efficiently leading your people in worship through hymnody. There is only

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray that the curse of permanent militarism may not come upon us through Universal Military Training.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for tent meetings being planned by our missionaries in Argentina.

Pray for the recovery of the wife of a minister, the mother of two sons, who is in a tuberculosis hospital.

A mother requests prayers that her daughter may not go through with a contemplated marriage.

(Requests for this column must be signed.)

one sure way to keep choirs, organs, and pianos from entering our service; this way requires that we keep our congregational music strong, beautiful, and spiritual. May we count on you to contribute to this end?

May the Lord bless your ministrations.

Sincerely,

J. Mark Stauffer, Director.

## A UNIVERSAL TONGUE

There is a moral omnipotence in holiness. Argument may be resisted; persuasion and entreaty may be scorned. The thrilling appeals and monitions of the pulpit, set forth with all vigor and logic and all the glow of eloquence, may be evaded or disregarded. The exhibition of exalted piety has a might which nothing can withstand. It is truth embodied. It is the Gospel burning in the hearts, beaming from the eyes, breathing from the lips and preaching in the lives of its votaries. No sophistry can elude it, no conscience can ward it off. No bosom wears a mail that can brave the energy of its attack. It speaks in all languages, in all climes, and to all phases of our nature. It is universal—invincible. Clad in immortal panoply, it goes on from victory to victory.—Anon.



## Wanted: Full-time Christians

By STANLEY C. SHENK

There are an unlimited number of special openings just now in the kingdom for men who mean business with God. No previous experience is necessary. The Head of the organization guarantees each applicant a period of thorough training in order that he may come to apply in life the ideals of the Founder. Further information: This work is sacrificial in nature. It will require a personal purity, a transformation of the mind, and a willingness to serve in any capacity to which you may be called. Many of our men have labored "beyond their power." It is a part of the spirit of this organization to regard not one's own life. No references necessary. All are welcome. Wages: "An hundredfold" of personal satisfaction, "with persecutions"; "and in the world to come eternal life." Apply at the nearest prayer meeting, secret chamber, or Christ-honoring church. Act now! This offer may be withdrawn "in the twinkling of an eye." The Owner has in mind a sudden, final dissolution of all things.—*Herald Youth Bible Studies*.

### "WHAT SHALL IT PROFIT?"

"What shall it profit a man?" If this world were gold, or a sparkling diamond, or a million times more than that, and if a man could gain it and enjoy it for a season, it would not exceed in value the preciousness of the soul; nay, it would not in any proportion equal it.

All earthly pursuits and possessions satiate, and so in time would this imaginary golden or diamond mass. Remember that nothing material can meet the demands of an immortal spirit.

See the value of the soul in its nature. It is immaterial, immortal, and capable of enjoying or suffering inconceivable happiness or woe; also, it has capability of making perpetual progress in knowledge and happiness.

Behold the Saviour's agony, His tragic death and His glorious resurrection, ascension, and intercessory and regal office; behold the vast provision He has made for the happiness of the soul forever and ever, and then ask, "What shall a man give in exchange for his soul?"

Deliverance from the everlasting burnings; promotion to the ambrosial sweets of heaven—weigh the soul with these! In the temple of glory, fast by the throne of God, the redeemed spirits say, "I am happy, perfectly happy, and shall be so forever!"

O ages! O millions of ages! O duration, the longest that can be imagined by an intelligence composed (if we may so speak) of all intelligences, how short must ye appear to a soul thus saved and glorified!—John Wesley. Reprinted from *The Burning Bush*.

## REPORT TO THE MENNONITE CHURCH

### of Publishing House Operations for 1951

A more complete report has been given to the Publication Board in its annual meeting at Wayland, Iowa, February 20, 21. A limited number of copies of the more complete report are available and will be sent upon request as long as the supply lasts.

Under the blessings of the Lord, the co-operation of the brotherhood, and the faithful labors of about 150 workers, the past year has been another reasonably successful one in the church's publishing program. We shall examine a few items in the accompanying treasurer's report which reflects the finances of the year's operations.

For the first time our annual sales passed the million dollar mark, being \$1,075,610.00. This is \$263,252.00 more than the last twelve-month period. Our assets of \$1,283,000.00 appear to be conservatively appraised. Inventories are the largest single items, being more than 40% of the total. Real estate is next, being about 33% of the total assets. Both the real estate and the outfit and equipment items are worth considerably more at current appraisals than is shown on our books. The accounts receivable are of good quality.

Our liabilities consist largely of indebtedness on the new building and operations of the business, together with annuities and life subscriptions.

We are grateful for the substantial gain in operations. It may appear more than necessary, but since this is our only means of providing additional capital for expansion and to meet inflation, and since we hope by this means to liquidate building indebtedness, similar gains are necessary, unless the church wishes to provide additional capital by some other means. The donations by the House of \$32,000.00 are the highest in the history of the House.

We are now publishing nineteen weekly, monthly, and quarterly publications. Some have shown an increase in circulation; however, there is need of more effort being given to increasing the circulation of all of our publications, both within and beyond our regular constituency.

*El Herald*, our Spanish publication, is now being published entirely by the House. This is one of our heavier subsidized projects. A little more than three thousand dollars was put into it above the receipts last year.

The Revised Herald Uniform Sunday School Series is being well received within and beyond our own denominational circles. Kindergarten I of the preschool Sunday-school series is also serving quite acceptably. We regret that Nursery and Kindergarten II of this series is not yet available.

All our summer Bible school materials

are now in use. The circulation is now up to about 130,000 pupil's workbooks annually. Substantial quantities are being reprinted each year. Minor revisions are being made to further improve the quality.

Plans are going forward for helping to supply the foreign literature need. In addition to *El Herald*, our Spanish monthly publications, we are translating the summer Bible school manuals into the Spanish language. Several grades are already completed and in use. Translation work on the others is going forward. We are also planning to assist in supplying Christian educational materials for several European countries. All this provides the additional opportunity for further subsidies or donations.

The volume of printing handled by our Production Division continues to grow substantially. With increased demands for our own literature, we are doing practically no commercial printing excepting for our own church. Even then, we are having some printing done elsewhere. This is especially true of some of our summer Bible school materials which are run in large quantities on web-fed offset presses which are better adapted to this type of work than our own equipment. There has been some major investment in equipment in the postwar period, but not in the past year. Additional investments are necessary if we are to keep our plant up-to-date and well adapted for our requirements.

Our sales continue to be handled in three major areas: (1) the six retail stores located at Scottdale, New Holland, Lancaster, Souderton, Goshen, and Kitchener, (2) retail mail order with approximately 30,000 catalogs put out each year, and (3) trade or wholesale. In this latter we have approximately sixty accounts; that is, stores and agents that handle our publications. In addition to this, the Sales Division includes the advertising office and the Book Review Service. With an increasing number of our own publications suitable for circulation beyond our denomination, there is a growing demand for a more carefully organized sales division. For the first time, the more than thirty people in our sales division at Scottdale and all our retail stores will be holding a sales conference for two days this spring.

Our Tract Department continues to expand in its scope of service. More than 4,000,000 tracts have been distributed during the past year. The circulation of *The Way* has reached almost a quarter of a million monthly. Tracts and *Way* together constitute our main outreach to the unsaved. Testimonies of folks finding Christ through this ministry continue to come in. Services for and by House workers are carried for-



ward in various forms. There are a number of committees chosen by the workers to serve in the areas of social and spiritual life, mutual aid, and otherwise. The Training-in-Service Committee continues to study ways and means of offering courses or providing schooling for workers interested in further training. A Writers' Conference was sponsored by the House during 1951. This was held at Laurelville Mennonite Camp and attended by about fifty writers. Early in 1951 a cafeteria was installed for the benefit of House workers. With the re-

vised Social Security laws of 1950, the Publishing House availed itself of these provisions for the workers, beginning January, 1951.

Members of the Publishing House staff have always served the church locally as well as in the district conference and the church at large. At present fourteen staff members are serving sixty-three various church agencies on a marginal time basis. This includes committees, boards, and other avenues of service.

During 1951 eight new books and booklets were published. This is the

largest number of new titles published in any one year. There are quite a number of additional manuscripts in various stages of preparation. There is a growing need for more and better Gospel literature in every area of our church's work and service. There is a constant need for the church to invest heavily of her prayers, workers, and finance in this great work. Your support in days past is appreciated. We crave the same for the future.

Yours for a greater literature ministry,  
A. J. Metzler, Publishing Agent.

## Annual Report of

### MENNONITE PUBLICATION BOARD MENNONITE PUBLISHING HOUSE BRANCH BOOK STORES CONSOLIDATED EARNINGS REPORT

January 1 to December 31, 1951

	House	Stores	Board	Total
<b>SALES INCOME</b>	\$751,269.28	\$324,340.73		\$1,075,610.01
Cost of Goods Sold	537,883.93	215,531.94	(\$20,304.39)*	733,111.48
Freight, Express, Parcel Post	27,157.93	1,620.38		28,778.31
Administrative and Editorial Expense	54,798.50		(1,052.40)	55,850.90
Selling Expense	54,166.54	63,988.35	(6,000.00)†	112,154.89
Provision for Depreciation	13,794.64	789.36	13,152.20	27,736.20
	687,801.54	281,930.03	(12,099.79)	957,631.78
Earnings from Operation	63,467.74	42,410.70	12,099.79	117,978.23
<b>OTHER INCOME</b>				
Donations Received			2,026.09	2,026.09
Interest Earned	2,053.27	27.54		2,080.81
Rent	11,587.18			11,587.18
Advertising	3,257.29			3,257.29
Misc. Income	370.58			370.58
Cafeteria Sales	7,224.83			7,224.83
Subscription Income		802.84		802.84
	24,493.15	830.38	2,026.09	27,349.62
<b>OTHER DEDUCTIONS</b>				
Donations—				
Free Lit.	32,135.98	410.15		32,546.13
Interest Paid	3,903.19		7,911.12	11,814.31
Apartment Expense	1,558.79			1,558.79
Cafeteria Expense	7,768.90			7,768.90
Pension	287.50			287.50
Loss on Sale of Real Estate	750.00			750.00
Worthless Accounts	376.32			376.32
Total Other Deductions	46,780.68	410.15	7,911.12	55,101.95
Net Earnings	41,180.21	42,830.93	6,214.76	90,225.90

\* Rent charged to House Operating Costs by Publication Board

† Rent charged to Book Department as selling expense

### CONSOLIDATED FINANCIAL REPORT

December 31, 1951

ASSETS	House	Stores	Board	Total
<b>Current Assets</b>				
Cash on Hand and Deposit	18,996.94	44,899.49	5,953.65	69,850.08
Accounts Receivable	57,064.20	14,017.36		71,081.56
Inventory	345,571.57	162,979.11		508,550.68
Total Current Assets	421,632.71	221,895.96	5,953.65	649,482.32
<b>Fixed Assets</b>				
Outfit and Equipment	129,934.63	7,762.94		137,697.57
Land and Buildings	463.00		426,754.31	427,217.31
Total Fixed Assets	130,397.63	7,762.94	426,754.31	564,914.88

<b>Other Assets</b>				
Mortgage Receivable			825.00	825.00
U.S. Savings Bonds	9,000.00	900.06		9,900.06
Workers' Properties	38,577.18			38,577.18
Historical and Workers' Library	5,664.26			5,664.26
Negatives	1,659.00			1,659.00
Advance to Menn. Encyclopedia	12,020.57			12,020.57
Total Other Assets	66,921.01	900.06	825.00	68,646.07
Total Assets	618,951.35	230,558.96	433,532.96	1,283,043.27
<b>LIABILITIES</b>				
<b>Current Liabilities</b>				
Accounts Payable	1,898.10	10,756.33		12,654.43
Notes Payable	86,691.16	5,000.00	91,191.67	182,882.83
Pay Roll Tax Payable	4,496.25			4,496.25
Adv. Deposit for Writers	150.00			150.00
Total Current Liabilities	93,235.51	15,756.33	91,191.67	200,183.51
<b>Other Liabilities</b>				
Savings and Retirement	13,687.46	2,654.73		16,342.19
Mutual Aid	984.80			984.80
Trust Account— J. N. Durr	200.00			200.00
Mortgage Payable	9,500.00		12,000.00	21,500.00
Total Other Liabilities	24,372.26	2,654.73	12,000.00	39,026.99
Annuities				
Cash Annuities			43,450.00	43,450.00
Periodical Annuities			32,910.00	32,910.00
Total Annuities			76,360.00	76,360.00
Net Worth	501,343.58	212,147.90	253,981.29	967,472.77
Total Net Worth and Liabilities	618,951.35	230,558.96	433,532.96	1,283,043.27

M. B. Wyse, Treasurer.

### AUDITORS' REPORT

February 8, 1952

Mennonite Publication Board:

We have examined the consolidated Balance Sheet of the Mennonite Publication Board and the Mennonite Publishing House as of December 31st, 1951, and the related statement of Earnings for the year then ended.

The improved presentation of the Balance Sheet is commendable and we recommend a further study be made with a view of having future Earning Reports conform more closely to general accepted practice.

Attention is drawn to the fact that existing fire insurance coverage on the fixed assets and inventory is less than 20% of the book value.

The statements submitted appear to be in accord with the neatly kept records.

Norman R. Wenger  
Edgar Honsaker  
M. R. Good



# OUR SCHOOLS

## HESSTON COLLEGE

The Elementary Education Club met February 20 in Charles Hall to see the pottery and ceramics demonstration given by Miss Lena Waltner, instructor in art at Bethel College. The next meeting to be held in March will also be in Charles Hall. A film, "Metals of Nevada," will be shown. The demonstration is to show how films can be used to supplement the teaching of geography.

Bro. Josef I. Herschkowitz, Harrisonburg, Virginia, a converted Jew, spoke to the students in Chapel Monday morning, February 25. He has an interesting story and testimony. His story of experiences in a German concentration camp during the Second World War was given at the Pennsylvania Church on Monday evening.

Bro. Roy D. Roth, president elect, delivered a sermon on "Faithful Stewardship" Sunday morning, February 24, using the parable of the pounds as his text. Following the sermon Bro. Ivan R. Lind, instructor in Bible, presented a plan for increasing the church building fund. The ushers passed the offering plates—this time full of five- and ten-dollar bills. Students and members of the congregation took out what each felt he could invest. Sixteen hundred dollars was given out in this manner. The investment is due to return next October. The sermon message on the parable was taken seriously. There are many faithful stewards.

The Business Office remodeling is now completed. Three partitions were put in, making the former one room into three. Each partition is four feet high with a two foot glass on top. The business manager, accountant, and secretary now each have a private office.

Bro. Ivan R. Lind attended a meeting of the General Conference Study Committee held in Wayland, Iowa, Feb. 22. Feb. 28 and 29 he served on the program of the Iowa-Nebraska Ministers' Conference. His subject was "Expositions on Amos."

Registrar Gladys Winn announced on Feb. 2 her engagement to Jack Swartzendruber of Hydro, Okla.

The anti-alcohol orations were given Friday morning, Feb. 22, in chapel. Those participating were Willard Roth, Wayland, Iowa, MaDonna Kauffman, Hannibal, Mo., and John King, West Liberty, Ohio. The judges named MaDonna Kauffman as first-place winner. Miss Kauffman will give her oration at the State Anti-Alcohol Oration Contest which will be held in March. The contest is sponsored by the Christian Women's Temperance Union.

A committee of twenty men representing the North Central Accreditation Association will visit the campus March 7. The administration of Hesston College is making application for membership in the N.C.A. Only the high school department is being consid-

ered at this time. The faculty has nearly completed the evaluation study and will present it to the committee on March 7.

## EASTERN MENNONITE COLLEGE

Enthusiasm ran high as the students, faculty, and employees gathered in the chapel on Jan. 2: this was the morning to bring in the returns from the Christmas work project. A tabulation of the returns from this project indicates that \$4,955.16 was received as earnings, \$7,518.36 was contributed by friends, and \$456.00 was allowed by the college for refund on meals missed by students in the dining hall, making a total of \$12,929.52. This sum was placed in the Women's Dormitory Building Fund and is being used toward finishing the first floor of that building.

The annual Short Story Contest was held on the evening of Feb. 1. The four stories on some phase of the doctrine of nonresistance served well to stimulate interest in and strengthen conviction for this great doctrine. Alice Weber and Miriam Weaver received duplicate first prizes in this contest.

The doctrine of nonresistance was given further attention during the following week—designated as Nonresistance Week. The chapel discussions, assembly program, Friday Morning Devotion program, and Prayer Circles were all devoted to some phase of the doctrine.

Bro. Paul Erb, Special Bible Term instructor, delivered the second semester address during the Assembly period on Jan. 30. "I am debtor" was the theme of his challenging message.

Visiting chapel speakers in recent weeks included Benjamin Shantz of Preston, Ont., and Milton Brackbill, Paoli, Pa.

Special Bible Term opened on Jan. 29 with Bro. J. L. Stauffer serving as director. Paul Erb, Elmer Kolb, and Truman H. Brunk are serving as special instructors for this course. The enrollment stands at 120, with 12 of this number being registered for the special Ministers' Course.

Students and friends of the college were privileged to get a glimpse of life in other countries in recent weeks through several slide lectures. Ruth Zimmerman, relief worker in Ethiopia, lectured on Jan. 14. On Wednesday of the same week Elizabeth Hostetter, who had been a member of the European Student Tour last summer, showed us some of the high points of Europe in her lecture to the high-school group. James Shank, missionary on furlough from Tanganyika lectured on the evening of Feb. 15.

John R. Mumaw, President of the college, served on the Ministers' Week and Christian Life Conference programs at Goshen College during the week of Feb. 4, and on the annual Bible Conference at Messiah College, Grantham, Pa., on Feb. 13-15.

The annual midyear Missionary Confer-

ence, held Feb. 2 and 3, had for its theme, "The Spanish at Our Door." The visiting speaker for this program was Raymond Charles of Lancaster, Pa.

The midyear revival meetings opened on Sunday morning, Feb. 17, with Roy Koch of St. Jacobs, Ont., as evangelist. Students and faculty are experiencing rich spiritual blessings as a result of the outpouring of the Spirit among us.

On Sunday afternoon, Feb. 10, Norman H. Derstine, Dean of College Men, was ordained to the ministry at the Trissels Church, near Broadway, where he will serve as associate pastor.

The annual Ministers' Week will be held on the campus on March 3-6, with the Christian Life Conference following on March 8 and 9.

Feb. 21, 1952.

Lester C. Shank.

## Calendar

Southwestern Pennsylvania Conference, Ministers' Meeting, Martinsburg, Pa., March 21, 22.  
Special session Indiana-Michigan Conference at Moorepark, Mich. on March 25, 1952.  
Conference on Christian Community Relations, Tikilwa, Ill., March 27-29  
General Council of Mennonite General Conference, including Invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953



## FAMILY CIRCLE

### A Small Child's Prayer

BY OPAL BRAMMANN

*Dear Father, though I am so small,  
I know you love me, too.  
Help me be kind to all I meet  
To show my love for you. Amen.*

Park Rapids, Minn.

### Increasing in Social Stature

BY ESTHER EBY GLASS

"Maybe your father didn't have much money, but he had many friends who loved him," someone said to me one day in tribute to my father who had recently passed on. Turning this over in my mind, my thoughts traveled back over the years. Perhaps the most significant training in social nurture we had as children was the everyday atmosphere of our home where guests of all ages were always welcome. Our parents liked people! As proof of the oft-turned phrase, "more is caught, than taught," children growing up in homes where Christian hospitality is practiced are likely to assimilate this grace.

However, the art of living with people, sharing with people, liking people, is not an overnight growth. Little Susie likes to say "my doll, my mother, my candy." She isn't anxious to share her property with others. When a teacher stated that she could easily pick out the only children in her classes, we mothers of small families felt a bit disheartened. But there was the sting of truth in her statement. The normal give-and-take of family life is unequaled as a practical workshop in sharing. We long for perfect homes where Junior never teases Sister or breaks her doll by accident, and Sister never loses patience with Junior's manners or lack of them. And imperfect creatures that we parents are, our discipline is not always just. But this is the ground in which children must grow to be prepared for adult life with its accidents and disappointments. The people with whom we live and work are not always fair or just. Even our best friends often misunderstand our actions and misconstrue our words.

To teach our children to love others and to share with them, yet to respect their property and privacy, is the fearful but challenging responsibility of parents. The specific circumstances under which these lessons are learned vary with each family. When I was a schoolgirl, a kind-hearted older sister lent me her best coat to wear on a special occasion. Soon afterward, without asking her permis-

sion, I wore the coat to school on an ordinary school day. The day wasn't exactly an ordinary school day, not only because I was caught in a shower of rain wearing the coat, but because I learned a valuable lesson that stays with me yet. That coat rises before me when I am tempted to impose upon the generosity of others.

If there were only some rule, we often sigh, that worked for all children. But even we mothers of two encounter two entirely different sets of problems; mothers of ten multiply the number. Sunny little Mae draws friends without effort. Shy Tommy retires and looks on. Boisterous Benny pushes other children around. Sally sulks if she is not the center of attraction. What can one set of parents apply to all these personalities that will help them to grow up to mature social stature? We've known adults who still retired into corners, or pushed other people around, or sulked if they weren't the stars of the show. We don't want this for our children.

Maybe there isn't one rule for all children, but the person who likened understanding to the one powder for all ills came near to the solution. Let's try to understand the cause of our child's behavior before we use corrective methods.

We can't keep Tommy from being shy by scolding, and calling attention to his fault. Worse still is constantly pushing him before strangers, or trying to get him to recite his little pieces. But we can teach him to like people, and help him to trust them. We can speak with pleasure of coming guests, and give Tommy some special part in preparing for them. Then, when the guests arrive, allow him to become naturally drawn to them, without calling undue attention to the child.

Energetic Benny needs to have his energy harnessed to useful occupations. Working with Father and older brothers, and learning teamwork by playing with other children under good supervision, are necessary discipline for Benny. He will learn in time that there's more satisfaction in working with others than in pushing them around.

Pages have been written about the child who constantly wants to be the center of attraction. No short article could begin to discuss the many causes. But often, in an ordinary household, some event such as the arrival of a new baby, or the prolonged illness of some member of the family, makes a child feel neglected. Mother becomes a harassed, busy person, always in a hurry, who says, "Yes, dear," without actually listening to what the child is saying, or "Be quiet. Sh-sh-." Sally, deprived of the attention she has always enjoyed, may try unpleas-

ant behavior to regain attention. She may resent the new baby or sick sister that she feels has robbed her of her mother. We who have gone through such experiences know the much patience required to help a child back to a feeling of security and to improved behavior, when the emergency is past. It challenges one to make a desperate effort to arrange the household schedule, in spite of added strain, to allow each child some special attention. Taking time to talk over the circumstances with the children, and giving each some small responsibility connected with it will help maintain the "together feeling." It will be "our baby" or "our patient" then. And to relax just for a few minutes to enjoy the older children or the well children pays dividends.

No one is born with good table manners, or the ability to meet strangers with ease, or the knowledge of the correct thing to say at all times. These things are learned, and learned much more easily if children can see concrete examples of the lesson they are being taught. A line I come across over and over in women's magazines is this: "The hardest thing for the children of today, is to learn the good manners they never see!" And a wise schoolteacher adds: "We can augment good home training, but we can not substitute for it." Granted that one may have a kind heart and poor manners, or a veneer of politeness over a sinful heart. But we save our children a world of embarrassment in later life when we equip them early with acceptable rules of social conduct, which are after all based on consideration for others.

It is well for us to remember that not all children will develop alike. Some will be happy with a few congenial friends; others will have many. My own parents never discouraged us from having special chums, but they made it a point to see that we had a variety of other friends as well. When snobbishness or discrimination in their dealings with other children shows up in our children, it is a good practice to turn the searchlight on our own social attitudes. Children who have seen rich and poor and people of other races and nationalities entertained in their homes as a matter of course, will likely feel kindly toward all people. The cliques, all too common among the young folks of our churches, are an indictment on the social habits of our homes.

A child's social life isn't altogether concerned with other children; it includes adults as well, parents, relatives, neighbors, teachers, ministers. Many children have firm friends among older people, who enrich their small lives. Respect for their elders is an indispensable ingredient in a child's well-balanced social diet. Other adults could often help parents in this. The expansive uncle who tosses the children to the

(Continued on page 261)



# TO BE NEAR TO GOD

THEME: "REJOICE EVERMORE"

Sunday, March 16

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

Christ saw clearly His disciples. He knew how slow they had been to take of the riches He had put before them; He knew of their satisfaction with little when they could have had much. That word "nothing" must have shocked them as it would us if Jesus spoke it to us. Maybe there were some who thought they had asked much; maybe they even thought they had advanced to a "full joy." How mistaken! "Don't be satisfied with little," He is saying across the centuries. "Ask—ask—ask! And you will receive; then will your joy be full."

Dear God, you know the small timorous hearts of us. Help us to be expansive and free: to ask—to receive—to rejoice!

Monday, March 17

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart: for I am called by thy name, O Lord God of hosts" (Jer. 15:16).

Sometimes we fall on the Word of God as a last refuge in time of grave doubt or trouble. Again we approach it with near indifference, willing to accept what we may learn there but not expecting anything great. Not so Jeremiah! What zest and spirit in those words, "Thy words were found, and I did eat them." And the result, "And thy word was unto me the joy and rejoicing of mine heart." No heaviness or lethargy here. Then the lovely ending, "For I am called by thy name." Is there any better reason for rejoicing in the Word? For the Word is a letter from the Father, wonderful to receive, life to read and follow, for His children. Rejoice in it!

Tuesday, March 18

"Then Philip went down to the city of Samaria, and preached Christ unto them" (Acts 8:5).  
"And there was great joy in that city" (Acts 8:8).

Why did Philip preach Christ? Because he loved Him. Why did people of Samaria stop their various busy hurrying ways to hear Philip? Because either they loved Christ or wanted to. And afterwards? Great joy in that city, in Philip, in the people who had heard of Jesus. Have you ever lived in or driven through a village or city where the Word of God was not preached? How joyless the fertile fields and busy factories! Where He is preached let us be found for the increase and the fulfillment of our joy.

Wednesday, March 19

"And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name" (Acts 5:41).

Nothing delicate or weak about the disciples! Beaten and persecuted they could go forth rejoicing, knowing that only by glorying in that persecution for Christ's sake could God recognize them as His own. Sometimes His children complain against Him when the

trying, testing times come. "Why should this happen to me?" Don't we accept His "Blessed are they which are persecuted for righteousness' sake"? Christ glorified the Father through persecution; Christ and persecution can never be separated. Are we rejoicing that we are worthy to be a part of that pattern?

Thursday, March 20

"Yet I will rejoice in the Lord, I will joy in the God of my salvation" (Hab. 3:18).

Habakkuk thought of all the things that could happen to his possessions—no blossoms on the fig tree, no fruit on the vines, no yield from the field, flocks cut off from the fold, and no cattle left in the stalls. But in spite of it he says, "I will rejoice in the Lord." How much rejoicing in the Lord followed the flood waters of 1951, the blights, storms, and droughts that struck various communities? The disasters of fire and accident to the possessions of single individuals?—right down to the prized dish that was broken, the spot on the rug that defies removal? They dare not cast down the soul and they will not those of pilgrims and travelers to the city to which no one can take possessions nor will ever want to since the Father is there.

Even though (here I put my personal losses) I will rejoice in the Lord, knowing "that . . . in heaven a better and an enduring substance" is waiting.

Friday, March 21

"And they departed quickly from the sepulchre with fear and great joy; and did run to bring his disciples word" (Matt. 28:8).

They had Jesus' word for it that He would rise again, but between His assurance of that and this day when two Marys found the empty tomb there had been the dark day of crucifixion and weeping and sorrow afterwards for His death. No wonder if doubts concerning His promises came to their minds! But sight of the empty tomb was enough. He had risen! Bright spring days bring life to earth again. What has seemingly been dead is about to be born again—the bare soil, the skeleton trees. The days march toward the Easter season, and caught in the spirit of new life we cannot help rejoicing as never before, that Jesus who died is alive forevermore.

Saturday, March 22

"Thou wilt shew me the path of life: in thy presence is fullness of joy; at thy right hand there are pleasures for evermore" (Ps. 16:11).

God guides the feet on paths in the crowded city, in the silent mountains, in the lands where there are literally only paths, no roads. For some it is a short journey; others are long on the road. Someone called it "a triumphal march to the Father." Only those who are guided by the Father know that winding through danger or by the quiet waters, it is a joy. Today I will pleasure in that joy, praise God for it, and travel on by His grace.

—Helen Alderfer.

## LYDIA, WHO OPENED HEART AND HOME

Sunday School Lesson for March 23

(Acts 16:6-40)

We thank God for the exalted place He has given to woman. So many peoples consider women as far inferior to men. Pity the many who live as virtual slaves. Indeed, womanhood is not too much respected in our own country today. This must be true, since moral laxness is almost the rule rather than the exception.

Let the pupils prove from the Word that Christ appreciated the women and that they could believe to salvation.

The Apostle Paul appreciated womanhood. According to the last chapter of Romans there were many Christian women who helped in Paul's preaching at Rome.

Paul saw a man calling him to Macedonia; yet when he went we find the first believer won was a woman, Lydia of Thyatira (Asia). Was this woman worth while? Had not the Spirit led him to this meeting of women?

Although there were not many Jews in Philippi, yet there was a large colony in Thyatira. For some reason Lydia had forsaken the heathen worship and turned to worship God. This is all the more singular because she was a wealthy businesswoman, a widow, no doubt. Paul did not despise the little congregation nor the fact that they were women. He knew that salvation was for all.

Lydia's conversion to Christ is a proof of the work of the Holy Spirit in the heart. The Lord opened her heart. He opened her spiritual eyes to the truth of the Gospel of Jesus Christ as Paul preached it to her and the others. It was Lydia's faith that started the Christian church in Philippi. It seems she worked to win her own household first. And her house, a large one perhaps, became the meeting house.

It is likely, too, that Lydia supported Paul, Timothy, Silas, and Luke as they preached here. This wealthy Christian was at once conscious of her stewardship privileges and obligations. Later we learn that the Philippians sent gifts to Paul three times. This might have been through Lydia's example.

There were brethren in the church when Paul left. There grew up a strong bond of love between Paul and this Philippian church. Later, too, there was a congregation at Thyatira, perhaps due to Lydia's influence.

Why did Paul leave Philippi? The slave girl in this episode was probably more representative of the position of woman in the Roman world than was Lydia.

Lydia was one woman whom money did not spoil. She was full of Christian service. What would many churches do if it were not for the women! How happy we are that we as women are given opportunity to serve in the church, and in the world, as well as in the home, our chief sphere.

This would be a good opportunity to discuss woman's place (see GOSPEL HERALD-Feb. 5, 1952, front page article).

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Four persons were received into church membership at North Goshen, Ind., on Feb. 17. Three by baptism and one on confession.

Bro. E. S. Garber, Nampa, Idaho, brought timely messages at Winton, Calif., during a visit there.

Bro. Ford Berg submitted to surgery at Mercy Hospital, Pittsburgh, on Feb. 28. He is recovering normally.

Bro. Glen E. Musselman, who is completing his work at Goshen College Biblical Seminary this spring, was ordained to the ministry at the Bethel Church, Mummasburg, Pa., the morning of March 2 for service at Bethel. The ordination was in charge of Bro. O. N. Johns, assisted by Paul R. Miller and Reuben Hofstetter. In a similar service in the evening of the same day, Bro. Michael M. Horst, Hancock, Md., was ordained to serve as pastor of the newly organized Black Oak Bethel Mennonite Church. This congregation is a member of the Ohio and Eastern A.M. Conference. Bro. Morris Buckwalter will serve as deacon.

The first members at Fish Lake, Ind., a missionary outpost of the Yellow Creek congregation, were baptized on Feb. 24.

A Special Regional Conference, sponsored by the Ohio Christian Workers' Conference, was held at Lost Creek Church, Defiance Co., Feb. 24. Bro. Robert Kreider was a speaker.

A hymn sing on March 2 opened the annual music classes in the Midland, Ashley and Pigeon, Mich., congregations. The classes are under the instruction of Bro. Paul M. Yoder, Harper, Kans. They will be held at each place an average of two nights per week.

A final choral and hymn program will climax the work on Easter Sunday at Midland.

Bro. J. R. Shank, Versailles, Mo., visited our brethren Bob Capps and Johnny Allison at Jefferson City, Mo., on Feb. 20.

Bro. Amos W. Weaver has been elected assistant principal of the Lancaster Mennonite School. Bro. J. Paul Graybill will continue as principal, but without teaching responsibilities, and will give only a few half-days weekly to supervision there.

The new church building at Freemanville, Ala., where Bro. Richard Kling is pastor, is completed. The first services were to have been held there Feb. 24.

Bro. James B. Siegrist has moved to the Kralltown field, an outpost of the congregation at East Petersburg, Pa.

Lichty's, a congregation in eastern Lancaster Co., is making alterations in its church building.

Forty-eight students, including three ministers, were enrolled in the six-weeks' Bible term at Lancaster Mennonite School.

A Christian Workers' Training class is meeting two hours each Friday evening, Feb. 1 to March 28 at Leo, Ind. The class is sponsored by the Sunday schools of the Leo, Cuba (Conservative), Anderson, Ft. Wayne, and Bethel churches. Instructors are James Martin, Donald Reber, Gideon G. Yoder, and Merrill Swartley, all at present of Goshen, Ind.

Charles Grikman, Latvian evangelical pastor who has labored among displaced persons in Europe and has been a close friend and helper of our relief workers in Belgium, gave an illustrated talk on this work at Scottdale on March 4.

Bro. Nelson E. Kauffman, in the presence of about 100 men at the Missouri State Prison, on Feb. 24, baptized Bob Capps and received him into the fellowship of the Hannibal congregation. Bob was on the platform to make his confession of faith, to be baptized, and to be greeted with the kiss of love. The service brought tears and a fervent expression of appreciation from a number of the men. We will publish next week a more extended story of the conversion of this man.

Two new books in process at the Publishing House are *In the Name of Christ* by J. D. Unruh, a history of the Mennonite Central Committee, and *Serving Rural Puerto Rico* by Justus Holsinger, a history of our work in Puerto Rico.

Church and Sunday school librarians should be sure to read the page written for the librarian in the *Herald Teacher* each month.

Bro. G. Irvin Lehman, who spent the past few years in service in Ethiopia, Syria, Palestine and Greece, will teach Old Testament next year at Eastern Mennonite College.

A special meeting will be held at Eastern Mennonite College on March 19 to which all ordained men in Virginia, all Board members, all faculty members, and the wives of all, are being invited. The group will enjoy

open house in the new women's dormitory, supper in the dining hall with an address by Bro. John E. Lapp, a program in the auditorium, and various demonstrations of the work of the school.

The Doernste Bus Lines, the most direct passenger service from Pittsburg to Scottdale, now operate from the Greyhound Terminal located across the street from the Pennsylvania Railroad Station.

The Gospel for Today, a broadcast directed by Bro. Howard Zehr at Peoria, Ill., celebrated its anniversary by publishing a neat booklet which contains, besides pictures, the first sermon of the broadcast, a brief statement of belief and a personal message from the radio pastor.

The Sharon congregation, Guernsey, Sask., is enlarging its church building.

Bro. G. G. Yoder, a student at Goshen Seminary this winter, is conducting discussions on the home at the mid-week meetings of the Prairie Street congregation, Elkhart, Ind.

The ordination of a deacon at Weavers Church, Johnstown, Pa., was announced for the afternoon of March 9. Bro. A. J. Metzler was scheduled to preach the sermon.

The Associated Sewing Circles of the Lancaster Conference was postponed from March 1 to March 15. The meeting will be at the East Chestnut St. Mennonite Church, Lancaster, Pa.

## Evangelistic Meetings

C. J. Ramer, Duchess, Alta., at Winton, Calif., Feb. 27-March 9 and at Los Angeles, Calif., March 17-23. Kenneth Good, Elida, Ohio, at Pigeon, Mich., July 7-20, with Paul Weaver as songleader. Jesse J. Short, Archbold, Ohio, at Ft. Wayne, Ind., March 23-30. Joseph Pantana, Elida, Ohio, at Anderson Church, Ft. Wayne, Ind., March 2-9. Aaron Mast, Belleville, Pa., at Pinto, Md., April 6-13. C. F. Derstine, Kitchener, Ont., at Holde-man, Wakarusa, Ind., April 29-May 6. Kenneth Good, Elida, Ohio, at Monterey congregation, Bird-in-Hand, Pa., March 13-21. Silas Brydger, Lyndhurst, Va., at the Pond Bank Church, Chambersburg, Pa., beginning March 12.

## Announcements

Inspirational song service at 7:30 p.m. on March 16 at Marietta Mennonite Church, with Don Jacobs as songleader. Bible Conference, March 16-23 at Pigeon, Mich., with Milo Kauffman, Hesston, Kans., as instructor. Bible Conference beginning March 9 at Meadville, Pa., with William A. Miller, Bremen, Ohio, as instructor. The Ambassador Quartet and their wives at Westover, Md., Greenwood, Del., and in Franconia Conference on May 9-11. Passion Week Bible Conference at North Goshen, Ind., April 6-13, with Raymond Byler, Pigeon, Mich., as speaker. T. K. Hershey, with a group of singers at Bethel Church, Mummasburg, Pa., morning and evening of March 16.

## Visiting Speakers

Feb. 10: Leonard Haarer, Altoona, Pa., at Kitchener, Ont.

Feb. 14: I. E. Burkhart, Goshen, Ind., at Lancaster Mennonite School.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. J. D. Graber preached at the Prairie St. Mennonite Church in Elkhart, Ind., on Feb. 24. He brought greetings from our brethren in Argentina and Puerto Rico.

Bro. R. R. Smucker, former missionary to India, showed pictures and spoke on India to the congregation at Canton, Ohio, on Thursday evening, Feb. 21. The pastor, Bro. J. J. Hostetler, is also giving a series of talks on the beginning of our mission work in Japan.

At the quarterly meeting of the Eastern Mennonite Board of Missions and Charities on Jan. 10, Sister Ruth Miller was appointed as a missionary nurse for the Tanganyika mission field.

Publicity posters on various foreign fields and home missions are now in preparation for the annual meeting of the Mennonite Board of Missions and Charities to be held at the Lower Deer Creek Church, Kalona, Iowa, June 12-17. Any district boards are invited to send pictures and data of the missions under their supervision to the Board.

Sister Ruth Bean, missionary returned from China, spoke at the Mexican Mennonite Mission in Chicago on Sunday, Feb. 3.

Bro. J. D. Graber arrived home on Feb. 20 from a six-weeks trip to Argentina and Puerto Rico.

Bro. Glen Yoder, superintendent of the Kansas City Children's Home, will be the guest speaker at Hopedale, Ill., on March 23.

Sister Mary Ann Hostetler is helping with the missionary efforts in Chicago. Her address is 1509 S. Grenshaw, Chicago 7, Ill.

Four congregations in Nebraska are contributing a carload of flour for relief work.

New York mission workers will have charge of a meeting at the Hammer Creek Church near Lititz, Pa., at 7:30 on March 9.

The Brunk Brothers Evangelistic Campaign in Tampa, Fla., which began on Feb. 24, is being sponsored by the Ybor City and Ida Street Missions. Pray that souls may be saved.

Bro. J. W. Shank, former missionary to South America, spoke at the Zion Church, Broadway, Va., on Feb. 24.

Four Oregon brethren went to Sacramento, Calif., on Feb. 26, to plan for the opening of rescue mission work in that city and to negotiate for a building to be used for that purpose.

Daniel S. Sensenig and Chester L. Wenger have completed a tour of investigation in British Somaliland.

A school for the blind at Addis Ababa, Ethiopia, is nearing completion. The building is 200 ft. long.

A Bible class held in the Lee Kanagy home, missionaries in language school in Tokyo, Japan, recently had twelve in attendance. The ages ranged from 16 to 72. One young

university student has accepted Christ since the beginning of the class. Lee says, "Since he made the step, we can see a big change in him—from a life of doubt and wondering to a step toward faith."

Young people of the Mennonite church of Puerto Rico have received a challenge and new vision at the Annual Meeting held in February. Two girls of the Pulguillas congregation have now joined the training class and are also giving several afternoons each week in contacting homes that need the Saviour.

Bro. Cleo Mann, Goshen, Ind., spoke to the congregation at the Belmont mission in Elkhart on Sunday evening, March 2.

Bro. and Sister Weyburn Groff, missionaries in India, have been teaching at the Yeotmal Biblical Seminary at Berar, India, during the last year. Bro. Groff comments about this work: "Today is the last day of our school year here. . . . It marks the close for us of an interesting and challenging year. We have enjoyed the fellowship and work with the

## Your Treasurer Reports

On February 26 and 27 a special conference of city mission superintendents and workers was held in Chicago. This meeting brought to our attention the challenge which faces the church in taking the Gospel to the lost in the cities of our own country. It was vividly pointed out that 75% of the population of the United States live in urban areas. This certainly should challenge us as a church to study and re-evaluate our responsibility to extend our witness in this area.

The financial record of giving for city mission work indicates a lack of interest or conviction for this part of our mission program. Should we not be challenged to do a great deal more through financial support and personal interest in our city mission efforts? One of the surprising things brought to our attention by Brother H. S. Bender in this conference was that we have been about as successful in mission work in our cities as we have been in many other mission fields. So often we are inclined to think that city mission work is too difficult and not successful. I am sure that the Mennonite Church must face the challenge of the lost souls in the urban areas of our country.

If you share this conviction with me, may I encourage your increased financial support for this part of the mission program being carried on by the General Board and by the District Conference Mission Boards.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Because Youth Wants to Serve is the name of a new multigraphed folder now being mailed to pastors of all local congregations and other interested individuals. We would encourage our young people to study the M.R.C. summer service program for 1952 as outlined in this folder and to give serious consideration to these opportunities for serving Christ.

Sister Elizabeth Williams, Naubinway, Mich., joined the service unit at the General Hospital, Kansas City, Mo., on March 1. Sister Williams has had previous experience serving in this hospital.

Sister Hazel Horst, South English, Iowa, arrived at the Mennonite Publishing House on February 26 to give a period of her time there on a voluntary service basis. Sister Horst will assist staff members of the Publishing House with secretarial work for church committees and agencies which they serve outside of their duties at the Publishing House.

Another opportunity has opened for young men who are interested in helping in a builders' unit during the months of May and June. Help is urgently needed to complete the church building at Glendive, Mont., in time to provide facilities for summer Bible school. Who will respond to this call? For further information write the Secretary for Service and Relief.

students. . . . We are happy to have had a part in preparing them for the work to which the Lord has called them."

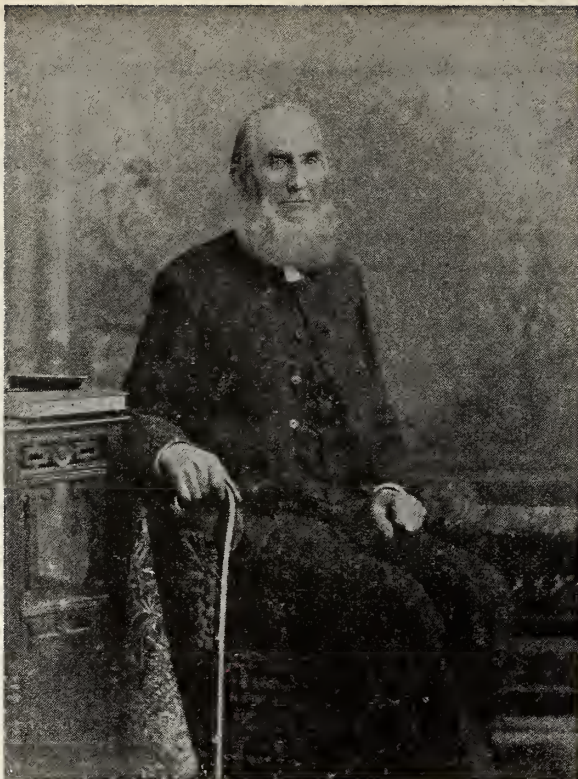
The Annual Meeting of the Mennonite Church in Puerto Rico was held Feb. 15-17 at La Plata. Some interesting facts are as follows: nine congregations representing 190 members sent eleven delegates besides missionaries; average attendance was 200; largest attendance on Sunday p.m. was 230; total offering was \$89.68. Theme: "Men shall know that ye are my disciples." The brethren Homer Bomberger, Lancaster, Pa., T. K. Hershey, Elverson, Pa., and J. D. Graber were the visiting bishops present.

Bro. Dorsa Mishler from the Relief and Service office in Elkhart, Ind., spoke to the Belmont M.Y.F. group in Elkhart, on "Opportunities in Voluntary Service" on Sunday evening, March 2.

Bro. and Sister Weyburn Groff, missionaries in India, and their daughters, Rachel and Margaret, are scheduled to sail from Bombay, India, for furlough on March 20. Upon arrival at Montreal late in April they will proceed to Bro. Groff's home at New Hamburg, Ont., where they plan to be for the month of May.

(Continued on page 260)





Joseph Summers was the first treasurer of the Mennonite Evangelizing Committee. He was elected at the first meeting, 1882, and served until his death, 1893.

#### MINUTES OF THE MENNONITE EVANGELIZING COMMITTEE (Continued)

3. The Mennonite Evangelizing Board shall be composed exclusively of members of such branches of the Mennonite Church as are in sympathy and in unison in faith and practice with the Mennonite Church and her conferences.

4. The Evangelizing Board shall be composed of not less than seven members, and as many more as from time to time may be deemed advisable, embracing at least one from each conference district. Five members shall constitute a quorum to do business.

5. The members and officers of the Evangelizing Board shall be elected at the Annual meeting; and shall hold office for two years, or until their successors are elected and assume the duties of their position.

6. The officers of this Board shall consist of a President, a Vice President, a Secretary, and a Treasurer, who shall be elected by the Board.

7. All church members in good standing shall be entitled to vote in their respective districts in the election of members of the Board.

8. The president, or, in his absence, the vice-president, shall preside at all meetings. He shall call special meetings when necessary and attend to all meetings pertaining to his office.

9. The secretary shall issue all orders on the treasurer, and shall keep a record of the proceedings of all meetings, and shall make a general report of the work of the Board to the Annual meeting.

10. The treasurer shall receive and be responsible for the funds of the Board, and pay out the same upon the order of the secretary which order must be attested to by at least two members of the committee. He shall keep a correct account of the money received and paid out, and make a full report of the same to each Annual meeting.

11. The treasury shall be located at Elkhart, Indiana.

12. A committee of three shall be chosen by the Evangelizing Board, which committee shall be composed of members (of the Board) residing at or near the place where the treasury is kept. This committee shall decide upon all applications that are made for funds, at least two of their number shall sign all orders issued by the secretary on the treasurer, and this committee shall have in charge the direction and management of the work during the year. They shall also look about to see where work is needed, and provide laborers for those needy places. All applications for funds must be made to the committee which shall decide whether such application is in ac-

## Pioneering for Missions

This is the story of the beginning of missions in the Mennonite Church as recorded in the minutes of the first missionary organization of the church, the Evangelizing Committee. As you read these minutes you trace the story of the development of the present Mennonite Board

cordance with the purpose for which the funds are intended, and whether the person making the application is the proper person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his church. Churches desiring to be visited may also make their desire known to the committee who shall do their utmost to supply them.

13. Ministers who shall be entitled to use the funds of the Evangelizing Board, and labor in the churches, shall be men who are in good standing in their respective churches, who are men of acknowledged ability as speakers, and teachers, and defenders of the faith and doctrine as maintained and taught by the 13 (or more) conferences of the Mennonite Churches in the United States and Canada, and so forth in the Eighteen Articles adopted at Dort in 1632; men who are well acquainted with, and well established in the form of doctrine which we teach, as repentance and conversion, baptism, with water upon confession of faith (as opposed to infant baptism), the peace or anti-war doctrine, the non-swearing of oaths, the anti-secret society principle, nonconformity to the world, simplicity in attire, feet-washing, etc., and the non-resistant doctrine throughout as taught by our church, men who are filled with love toward God, and zealous for the cause of Christ and the salvation of souls.

14. The above may be amended or changed by the Evangelizing Board at any Annual meeting by a majority of two-thirds of the members present.

After some discussion, the Preamble was adopted as read.

The following brethren were elected members of the Mennonite Evangelizing Board of America: Herman Yoder, Goshen, Indiana; Chr. Z. Yoder, Weilersville, Ohio; Joseph Summers, Elkhart, Indiana; Noah Hoover, Goshen, Indiana; Fred W. Brunk, Elkhart, Indiana; A. B. Kolb, Elkhart, Indiana; Lewis Kulp, Elkhart, Indiana; Daniel Shenk, Elida, Ohio; Christian Albrecht, Tiskilwa, Illinois; Amos Landis, Sterling, Illinois; Levi Yoder, East Lynne, Missouri; R. J. Heatwole, Newton, Kansas; J. M. T. Miller, Milford, Nebraska.

The following resolutions were adopted: Resolved, That the Mennonite Evangelizing Board of America invites and requests all conferences in harmony with the above Preamble and constitution to co-operate with us, and elect one man from their conference as a member of the Evangelizing Board.

Resolved, That a report of the meeting proceedings of this meeting be published in the *Herald of Truth*.

An appointment was also made by the Board to meet at the rooms of the Mennonite Publishing Co. at Elkhart, Indiana on Tuesday, January 26, 1892 to appoint a Managing Committee, after which the meeting adjourned.

A. B. Kolb, Sec.

#### Special Meeting

January 26, 1892

According to previous arrangement, a meeting of the Evangelizing Board was held at the Mennonite Publishing House, Elkhart, Indiana on the 26th of January. Meeting was called to order, and prayer offered by Bro. F. W. Brunk.

Bro. F. W. Brunk was elected chairman of the meeting, and A. B. Kolb appointed secretary.

The Preamble and Resolutions adopted at the annual meeting held at Salem, January 20 were read, after which the following officers were elected for the ensuing two years. President, F. W. Brunk; Vice-President, Herman Yoder; Secretary, A. B. Kolb; Treasurer, Joseph Summers. Managing Committee, F. W. Brunk, H. Yoder and Lewis Kulp.

The duties pertaining to the different officers were set forth and explained, whereupon the meeting adjourned.

A. B. Kolb, Sec.



# in the Mennonite Church

of Missions and Charities. These minutes have never been published before. They will be made available to our constituency in booklet form after the series has been completed in MISSIONS. If you want one or more copies please write now to Mennonite Board of Missions and Charities, Elkhart, Indiana.

## Special Meeting

May 18, 1892

A special meeting of the Mennonite Evangelizing Board was held at Elkhart, Indiana on the 18th of May. The meeting was called to order at 10 a.m. Prayer by J. F. Funk.

The preamble and constitution adopted at the annual meeting was read.

Bro. P. S. Hartman was appointed member of the Board for the Virginia Conference District.

Some discussion followed concerning the individual duties of the members of the Board, after which the following resolution was adopted: Resolved, That each member of the Board shall look about him first in his own district (and he shall not be restricted in his duties from other localities), and report at least quarterly to the committee any places that come under his observation where work is needed. We shall also recommend to the committee suitable ministers, if he knows who may be sent to do this work. It shall also be his duty to use his influence to induce persons who are so inclined, to contribute to the Evangelizing fund and in every way in his power to endeavor to awaken an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites but among others also.

After some further discussion on field work the meeting adjourned at 11:30 a.m.

A. B. Kolb, Sec.

## 10th Annual Meeting

January 18, 1893

The Annual Meeting of the Evangelizing Board of America was held, according to previous announcement, on the 18th of January 1893, in the Clinton Amish M.H. The meeting was opened at 10:15 a.m. with a good attendance. Bro. D. J. Johns offered prayer.

To the roll-call the following responded: Herman Yoder, Goshen, Indiana; A. B. Kolb, Elkhart, Indiana; F. W. Brunk, Elkhart, Indiana; Lewis Kulp, Elkhart, Indiana; Chr. Albrecht, Tiskilwa, Illinois; J. M. T. Miller, Milford, Nebr.

The minutes of the last Annual Meeting were read by the secretary and approved.

The treasurer's report was read. Following is a summary:

### Receipts

Balance on hand, Jan. 1, 1892	\$351.72
Contributions received during year	972.31
<b>Total</b>	<b>\$1,324.03</b>

### Disbursements

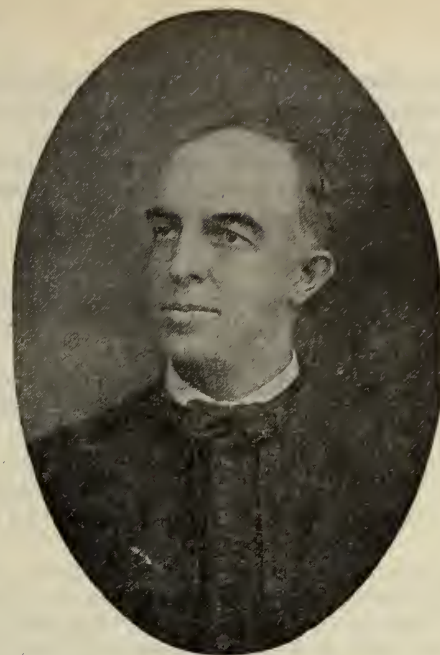
Travelling expenses	\$893.00
Printing	4.80
Postage	.92
<b>Total</b>	<b>\$898.72</b>
Cash on hand, Jan. 1, 1893	425.31
<b>Total</b>	<b>\$1,324.03</b>

### Resources

Mennonite Publ. Co. Stock	\$225.00
Bills Receivable	150.00
<b>Total</b>	<b>\$375.00</b>

Letters and short addresses were read from absent members: Daniel Shenk, Elida, Ohio; R. J. Heatwole, Newton, Kansas; J. R. Loucks, Scottsdale, Pa.; C. Z. Yoder, Weilersville, Ohio.

The following resolutions were adopted: Resolved, That we, the members of the Mennonite Evangelizing Board of America assembled



A. B. Kolb was one of the early secretaries of the Board and for many years an active member.

in regular session at the Clinton Amish M. H. gratefully acknowledge the receipt of letters from absent members of the Board and do thank them heartily for the deep interest they manifest in the Evangelizing cause, and for their prayers in our behalf in the work before us.

The secretary's report was read and approved and it was

Resolved, That the secretary's report together with the minutes of this meeting, be published in the Herald of Truth.

On account of the death of Bro. Joseph Summers of Elkhart, Indiana, Bro. George L. Bender of Elkhart, Indiana, who had been appointed by the Managing Committee of the Board to fill the vacancy pro. tem., was elected treasurer de-facto.

Following this the brethren Jos. R. Loucks, Scottsdale, Pa.; Stephen T. Miller, Wayland, Iowa; P. S. Hartman, Dale Enterprise, Va.; and S. S. Herner, Manheim, Ont., were formally added as members of the Board.

After some deliberation upon different questions the following resolutions were adopted: Resolved, That members of the Board who receive money from the Evangelizing fund, to be used by ministers in their districts, shall submit a detailed report to the treasurer of the disbursements of such money.

Resolved, That each member of the Board shall report to the Managing Committee, giving a list of all the churches and places in his district that need visiting, giving name and address of a proper person with whom to correspond, the nearest by station, the number of members, whether a minister is there or not, and any other information that may be profitable in regard to the necessity and condition of the church or community.

Resolved, That as the sending of the Herald free is a means of doing much good to many who cannot be visited we earnestly recommend our ministers and our churches to take up collections for this purpose, and assist the Mennonite Publishing Co. in carrying this burden of sending the Herald free, not only to the poor of our own churches, but everywhere promulgating the doctrines and principles of the Gospel as taught by the Mennonite Church.

Resolved, That the Evangelizing Board may be permitted to send two ministers at the same time to one place only when the Board is convinced that it is an actual necessity.

Resolved, That we rejoice to see the efforts put forth by the Conference of Lancaster Co. Pa. to do evangelistic work and that we wish them a hearty Godspeed, and shall co-operate with them in any manner that may be in our power.

Meeting adjourned for noon recess.

## Afternoon Session

The meeting was reopened with singing, after which Bro. J. S. Coffman delivered a sermon from Isa. 6:5-9.



Following this discourse short addresses were made by the brethren Bishop D. J. Johns, Bishop J. F. Funk, Bishop Jon. Kurtz, J. S. Hartzler, Jos. Miller, D. Troyer, and I. A. Wambold.

Additional resolutions adopted were: **Resolved**, That we publish the constitution and minutes adopted in pamphlet form, the same to be paid for from the Evangelizing fund, and that the president, secretary, and treasurer shall decide on the number to be printed in English and German.

**Resolved**, That the next annual meeting of the Board shall be held in Elkhart, Indiana on the third Wednesday in January 1894.

The collection amounted to \$19.27.

After closing prayer by Bro. J. S. Hartzler, the meeting adjourned.  
A. B. Kolb, Sec.

### 11th Annual Meeting

January 17, 1894

The annual meeting of the Mennonite Evangelizing Board of America convened at Elkhart, Indiana Mennonite M. H. January 17, 1894 at 9 a.m.

The meeting was called to order by the president, Bro. F. W. Brunk.

Devotional exercises are conducted by Bishop D. J. Johns, Goshen, Indiana, assisted by Bro. J. H. McGowen of Nappanee, Indiana.

Bro. Johns delivered an impressive sermon on the subject of evangelization, and was followed by the brethren J. F. Funk and J. S. Coffman.

Regular business was next taken up, the secretary's report of last meeting being read and approved.

To the roll call the following responded: F. W. Brunk, president, Elkhart, Indiana; Herman Yoder, vice-president, Goshen, Indiana; Lewis Kulp, secretary of managing committee, Elkhart, Indiana; A. B. Kolb, general secretary, Elkhart, Indiana; G. L. Bender, treasurer, Elkhart, Indiana.

District Committee: Indiana: Noah Hoover, Goshen. Ohio: Daniel Shenk, Elida. Kansas and Oklahoma: R. J. Heatwole, Newton, Kansas.

The general secretary's report was read and adopted.

Adjournment for noon recess.

### Afternoon Session

Meeting was called to order at twelve-thirty p.m. After the opening exercises the district committee members submitted their reports of work in their respective fields of labor. The fact was made evident that for want of evangelists the work is sadly impeded, the field having enlarged much more rapidly than the number of evangelists increased.

Encouraging letters from absent members were read. A number of bishops and ministers added appropriate remarks.

The treasurer's report was read and approved. Following is a summary:

#### Receipts

Balance on hand Jan. 1, 1893	\$425.31
Contributions during the year	947.86
<b>Total receipts during the year</b>	<b>\$1,373.17</b>

#### Disbursements

Traveling Expenses	\$968.55
Postage	9.90
Printing and 250 postal cards	3.50
Printing 8,000 constitutions (M.P.C.)	35.00
Printing applying blanks	2.50

<b>Total amount paid out during year</b>	<b>\$1,019.45</b>
Balance on hand Jan. 1, 1894	353.72
	<b>\$1,373.17</b>

#### Resources

Nine shares Menn. Publ. Co. Stock	\$225.00
Bills receivable	150.00
<b>Total</b>	<b>\$375.00</b>

The revision of the constitution adopted at the Salem M. H. Elkhart Co., Indiana, January 29, 1892 was next proceeded with. The revised constitution as adopted reads as follows:

1. This organization shall be know as the MENNONITE EVANGELIZING BOARD of AMERICA.

2. The object of this organization shall be to collect means and

maintain a fund for the purpose of carrying on a general missionary work, to send men to labor and preach wherever there is need for such work, or wherever a field may open, whether among Mennonites or other classes of people, in accordance with the commission of our Saviour, Matt. 28:19-20, especially among scattered members and congregations not supplied or insufficiently supplied with ministers.

3. The Mennonite Evangelizing Board shall be composed exclusively of members of the Mennonite Church who are in sympathy and in unison in faith and practice with the church and her conferences as these have been maintained and practiced by the Mennonites for centuries, and every member of such church, both among the Amish and Mennonites shall be considered a member and entitled to a vote in the meetings of the same.

4. The officers of the Evangelizing Board of America shall consist of a president, vice-president, secretary, treasurer, and a board of managers, who shall be elected by the annual meeting, and shall hold office for one year or until their successors are chosen.

5. The president (or in his absence, the vice-president) shall preside at all meetings. He shall call special meetings when necessary, and attend to all duties pertaining to his office.

6. The secretary shall issue all orders on the treasurer, and shall keep a record of the proceedings of all meetings, and shall make a general report of the work of the Board at the annual meeting.

7. The treasurer shall receive and be responsible for the funds and pay out the same upon the order of the secretary, which order must be attested to by the president. He shall keep a correct account of the money received and paid out, and make a full report of the same at each annual meeting.

8. The treasurer and funds shall be located at Elkhart, Indiana.

9. The Board of managers shall consist of not less than seven members including the president, secretary, and treasurer, and as many more as from time to time may be deemed advisable, embracing at least one from each conference district.

10. It shall be the duty of each member of the Board of Managers to report quarterly to the committee any places that come under his observation in his district and other local ties where work is needed. We shall also recommend to the committee suitable ministers, who may be sent to do this work. It shall also be his duty to use his influence to induce persons so inclined, to contribute to the Evangelizing fund, and in every way in his power to endeavor to awaken an interest in the cause of Christ and the spreading of the Gospel, not only among Mennonites but among others also.

11. The president, secretary, and treasurer shall compose a committee which shall decide upon all applications that are made for funds, and shall have in charge the direction and management of the work during the year, and provide laborers for the needy places. All applications for funds must be made to the committee, which shall decide whether such application is in accordance with the purpose for which the funds are intended, and whether the person to go, or whether the intended visit is opportune or not. Application may be made by the minister himself, or by his congregation. Those desiring to be visited may also make their desire known to the committee, who shall use their utmost endeavors to supply them.

12. Ministers who shall be entitled to use the funds of the Evangelizing Board and labor in the churches, shall be men who are in good standing in their respective congregations, men of acknowledged ability as speakers and defenders of the faith and doctrine as maintained and taught by the fourteen (or more) conferences of the Mennonite church in the United States and Canada, and as set forth in the eighteen articles adopted at Dort in 1632, men who are well acquainted with, and well established in the form of doctrine which we teach, as repentance and conversion, baptism upon faith (as opposed to infant baptism) with water, the peace or anti-war doctrine, the non-swearing of oaths, the anti secret society principle, non-conformity to the world, simplicity in attire, feet washing etc, and the non-resistant doctrine throughout as taught by our church; men who are filled with love toward God, and zealous for the cause of Christ and the salvation of souls.

13. The annual meeting of the M.E.B. of A. shall be held at such a time and place as the Board of managers may determine.

14. Five members of the Board of Managers shall constitute a quorum to do business.

15. The above may be amended or changed at any annual meeting by a majority of two-thirds of the members present. The officer



ected were as follows: president, Herman Yoder, Goshen, Indiana; vice-president, Noah Hoover, Goshen, Indiana; secretary, A. B. Kolb, Elkhart, Indiana; treasurer, G. L. Bender, Elkhart, Indiana.

The district members were retained with the exception of Bro. Herman Yoder, Bro. Silas Yoder, was appointed in his place pro tem., subject to the action of the Northern Indiana Conference. After some deliberation on mission work the meeting was adjourned until 7:15 p.m.

### Evening Session

The committee appointed to frame a resolution in relation to the Mennonite Home Mission in Chicago, Illinois, presented the following:

**Resolved**, That the Mennonite Evangelizing Board of America recognizes the necessity of mission work, such as the Mennonite Home Mission recently established in Chicago, and that we are heartily in sympathy with the same, and with our prayers and best wishes in all the efforts to do Gospel work in accordance with the faith and principles upheld by our conferences, and that an annual report, financial and general, of said mission be submitted to the annual meeting of the M.E.B. of A. Adopted.

Other resolutions adopted were:

**Resolved**, That this Evangelizing Board is heartily gratified to learn of the measures recently adopted by our conferences in Virginia and Canada, to do evangelizing and other Gospel work, and that we wish the brethren in the work a hearty God-speed, hoping their efforts will be fruitful to the salvation of many souls.

**Resolved**, That this Board urge upon our ministers and bishops the great need of more men to labor in the evangelizing field, and that, in accordance with our Savior's last commission, and the action of our brethren in conference at Augsburg in 1527, our Amish and Mennonite bishops co-operate in finding and ordaining men especially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work.

**Resolved**, That we encourage ministers who have experience and ability, to locate with congregations where ministerial work is needed.

**Resolved**, That Bro. J. R. Loucks be instructed to supply the charge at Rockton, Pa.; and that the M.E.B. of A. meet the necessary expense of sending ministers there at regular intervals.

**Resolved**, That when individuals or congregations give money to our traveling ministers, the purpose for which said money is given shall decide whether it shall be turned over to the Evangelizing fund, or kept by the minister.

After some pointed remarks by several brethren, Bro. M. S. Steiner offered the closing prayer, after which the meeting adjourned to meet at a time and place to be decided upon by the Board of Managers.

A. B. Kolb, Sec.

### 12th Annual Meeting

October 10, 1894

The Annual Meeting of the Mennonite Evangelizing Board was held on the tenth of October 1894 at the Yellow Creek M. H. Elkhart Co., Indiana.

The meeting was opened at nine a.m. by the president, with a large attendance present. Bishop Elias Weber of Berlin, Ontario conducted the devotional exercises.

It was decided to change the order of the meeting, and attend to the business of the Board first and have the sermon afterward.

At the roll call the following brethren responded: Herman Yoder, president, Goshen, Indiana; Noah Hoover, vice-president, South West, Indiana; C. Z. Yoder, Weilersville, Ohio; L. E. Yoder, East Lynne, Mo.; S. S. Herner, Mannheim, Ontario; G. L. Bender, Elkhart, Indiana; A. B. Kolb, Elkhart, Indiana.

The secretary's report of the previous meeting was read and approved.

The treasurer's report was read and on motion adopted.

Reports from absent district members were read. Morning session closed with prayer by Bishop D. J. Johns.

### Afternoon Session

Opened with singing. Prayer by Bishop J. M. Shenk, Elida, Ohio.

S. S. Herner presented a report of the condition of the work in Canada.

The general secretary's report was presented with some suggestions to the Board.

The report of the Home Mission at Chicago was presented by Bro. M. S. Steiner.

A report of the advisory committee of the Home Mission was read.

The election of officers resulted as follows: President: Herman Yoder; Vice-president, Noah Hoover; Secretary, A. B. Kolb; Treasurer, G. L. Bender.

All the outgoing field officers were re-elected.

There being no further business Bro. D. D. Miller of Middlebury, Indiana preached a sermon on evangelizing work from Matt. 9:37-38.

The contribution for the Evangelizing fund amounted to \$35.10.

The following resolutions were adopted:

**Resolved**, That the stationery and postage needed by the members of the Board for necessary correspondence in evangelizing work be paid out of the Evangelizing fund.

**Resolved**, That the Mennonite Evangelizing Board of America ask our Amish and Mennonite Conferences to come to our aid in simplifying the evangelizing work and reducing the expenses of the same, by adopting such measures as will permit our Amish evangelists, for convenience sake, to receive converts in Mennonite districts, into the Mennonite church by baptism with the consent of the Mennonite bishop having charge of that district and that our Mennonite evangelists be accorded the same liberty by our Amish bishops in their districts, seeing that we preach, teach, and practice the same Gospel principles.

**Resolved**, That the field officers be advised to visit each place where there are members of our faith, and such other places where work can be done, to ascertain the condition of affairs there and aid in the work as may be found advisable and that they also advise the evangelists who work in their fields, the traveling expenses of the field officers to be paid out of the Evangelizing fund at the discretion of the Evangelizing Board.

**Resolved**, That the Mennonite Evangelizing Board of America recommend that the Canada Conference of the Mennonite church be earnestly requested to ordain brethren to the ministry who are qualified to aid or engage in evangelistic work.

**Resolved**, That the M.E.B. of A. recommend that an evangelizing sermon be preached on the first Sunday in January in all our congregations wherever practicable.

**Resolved**, That the minutes of this meeting be published in the *Herald of Truth*.

After prayer by Bro. D. D. Miller the meeting adjourned.

The meeting was attended by eleven bishops, twenty-two ministers and many brethren and sisters.

A. B. Kolb, Sec.

(To be continued)

## Women's Activities

We are happy to announce that the manuscript for the 1952-53 Prayer Guide is in the hands of the publisher at Scottdale, Pa., and that it will be ready for distribution in early April. You are urged to place your orders now so that you will be ready to join with many others on May 1, praising and thanking God for blessings received and praying for His blessings on the activities of the Mennonite Church.

Two new features add to the usefulness of the Prayer Guide, first the daily titles with the Scripture readings of our Sunday-school lessons; and the plan for memory work submitted by a committee of the Indiana-Michigan Christian Workers' Conference. The plan consists of a passage of Scripture and a hymn to be memorized each month. The hymns are all good doctrinal hymns with good music. The selections were made by Bro. Walter Yoder. It is hoped that every family will enter into this program of mem-

ory work with sincere earnestness for hiding a portion of God's Word in their hearts.

Send your orders for every home of your congregation and for your absent members now to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa. The price is 15¢.

Many of your ministers sent in praise and prayer items for the new Prayer Guide, but in case yours didn't, be sure to tell him about



this plan and have him tell the congregation about it so that no one will be missed. Help your ministers and your Sunday-school superintendents in the distribution of the literature you are sponsoring. Keep a supply on hand for visitors. The Prayer Guide is a means of definite witness. Let's make the most of this plan. Mothers should be responsible in supplying their young people who are away from home and not in reach of home supplies.—Mrs. C. L. Shank.

## M.C.C. Weekly Notes

### Class I-O Not Discontinued

There have been letters from a number of communities saying that local boards claim that Class I-O has been discontinued, and that men must go into Class I-A-O.

It is true that Class IV-E was discontinued some time ago, but Class I-O was established in its place. Class I-O gives exactly the same recognition of conscience as the former Class IV-E, but it denotes liability for civilian work instead of the former deferment.

It is not true that all conscientious objectors must be placed into Class I-A-O. Those opposed to all forms of military service should seek Class I-O, unless they are qualified for a deferred class. If men are placed into Class I-A-O or I-A against their will, they may make appeal within ten days for Class I-O, or for a deferred class for which they feel they are eligible.

### Relief Gifts for Arab Refugees

More than six tons of clothing for relief have been contributed by the congregations of the Franconia Conference in Pennsylvania during the past month, to be sent to the Arab refugees in Jordan (Palestine). In addition to the generous collection of clothing, they also gave offerings of funds. The special needs of these people were presented to the congregations through word from Ruth Lederach who is now on the field, and others who had actually witnessed the need of the people and were deeply moved to help.

These gifts will be distributed by the Mennonite relief workers, and will reach people who are in genuine need; but they will not fill all the need. More such collections of materials and funds in many congregations are required in order to make possible continued relief ministry in this field and other areas of the world.

### Meat Canned by Kansas Churches

Eight congregations in the Moundridge, Kans., area recently made a fine contribution toward the relief food needs for this year, by processing 9,151 tins of pork and beef for relief. The meat was contributed by members of the congregations and the work in processing and canning was done by volunteer help. Additionally, several congregations took special offerings to be used in relief work. The canning was done in the portable canning machine operated by the M.C.C., and various local facilities were contributed to make the work possible, including the use of the 4-H building.

Released February 29, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## City Missions' Round Table

The Urban Evangelism Committee, appointed by the Executive Committee of the Mission Board to assume much of the responsibility for the city mission program of the Board, arranged for a significant conference of city mission workers in Chicago, Feb. 26 and 27. The response was very good and the discussions were practical.

"The Inner Life of the Man of God" was the subject of the devotional periods at the beginning of each session, under the leadership of Bro. Milton Brackbill. Here one is dealing with a most fundamental issue. It is so easy to become engrossed in turning the wheels of a mission or of a church and lose out spiritually. It is only too true that church workers are constantly tempted to make up an inner deficiency by an increase of outward activity. Finally it is the quality of the inner life that determines the effectiveness of all our activity. "Keep thy heart with all diligence; for out of it are the issues of life" (Prov. 4:23).

The chief series of discussion subjects centered around the topic, "Theological Poise in Our Time." It is true that the city worker constantly comes under the influence of other preachers, evangelists, and workers. These represent a wide variety of viewpoints and they interpret the Scriptures in many different ways. If the Mennonite city worker will be able to face all these, meet them day by day, and maintain an even keel he will need to understand clearly the basis of his own faith as well as the nature of these diverse interpretations of the Gospel.

The various movements and systems of thought discussed were: Fundamentalism, Interdenominationalism, Mennonite culture in

the city, Pentecostalism, Healing, and Emotionalism. These are the systems of thought and practice that make the strongest impact on a city worker. Bro. H. S. Bender of the Goshen College Seminary ably led out in these discussions during the first day.

The last topic in this series had to do with the positive anchors of our faith—Biblicism and Discipleship. It was pointed out that these two words probably describe most accurately the peculiar Mennonite point of view. Every system of thought is only a partial Gospel. It is only as we constantly let the Bible speak to us, and are constantly ready to follow our Lord in full discipleship, that we can steer a straight course through the maze of theological crosscurrents of our day.

Various practical subjects also came in for their share of attention. The problem of bishop oversight in city congregations was discussed. A special invitation to bishops in charge of city mission congregations had been issued and several of them were present. What Voluntary Service can do for city missions and how the superintendent can make these brief periods of association most helpful both to the mission and to the young V.S. worker were discussed. Recruitment of workers and a system of apprenticeship and in-service training for all church and mission workers took up a profitable hour.

Such conferences are valuable. Workers have gone back to their individual tasks with new vision and new inspiration. The Gospel finds its most difficult field in the materialism, industrialization, and amid the artificiality of the modern city. But nowhere is the Gospel more sorely needed.—J. D. Graber.

# CHURCH CORRESPONDENCE

## KALONA, IOWA

(East Union Congregation)

"There shall be showers of blessing." Significant it is that a growing longing is being expressed for those showers of blessing which accompany the revivals such as the Brunk Brothers' revivals in other localities. Most significantly, it is our younger mothers and fathers who are praying for this blessing.

Six girls and 11 boys were received into church fellowship by baptism on Dec. 16.

Among visiting brethren with a message were B. Charles Hostetter of E.M.C. on Dec. 9, Clarence Morris of West Branch on Dec. 16, I. Mark Ross on Dec. 23, and Leroy Kennel who spoke on "The True Meaning of Christmas."

Ernest E. Miller became ill after showing his world pictures at I.M.S. on Dec. 29, and left for home by train; so he could not fill his appointment at East Union on Dec. 30, to our regret.

Norman Earnest, a former member, and Bro. Wiebe, father of Vernon Wiebe, gave Sunday-school reviews at East Union on Dec. 30 and Jan. 20 respectively.

Our annual business meeting was held Jan. 16 with a large attendance. Reports were given by various committees in an interesting manner. Maynard Reber was appointed as the new trustee—an office that has become one of hard work and much planning. The house purchased by the church for Mr. and Mrs. Schmidt, our janitors (D.P.'s), has been moved beside the church ground on a small plot of land purchased by the congregation.

On Feb. 3 Leroy Kennel was installed by Bishop D. J. Fisher as superintendent of Iowa City Mission and licensed to preach. He will secure his degree from State University of Iowa this spring after which more permanent measures will be taken.

The Iowa-Nebraska Conference Ministers'



A Meeting will be held at East Union on Feb. 28, 29.

On Jan. 27 we were favored by a message on Discipleship by Bro. Clayton Beyler of Hesston College. Julio Rivera Colon also gave the story of his conversion in which Wilbur and Grace Nachtigall were his messengers—and even cared for him in their home.

On the evening of Jan. 27, Mary M. Miller of the Hesston faculty conducted the evening services, assisted by four foreign students, to an appreciative audience. The students were Julio Rivera Colon from Puerto Rico, Ada Webb from the colored mission work in Chicago, Yuko Shinohara, a little Japanese Christian, and Siegfried Neufeld from Germany.

We will welcome Bro. A. Lloyd Swartzendruber and his wife, Mary, and son, J. Paul, back into the congregation soon. They hope to sail from Germany about April 1.

A Singspiration service was held Feb. 17 at 2:00 p.m. at East Union Church.

Publication Board meeting will be held Feb. 20 and 21 at Wayland. Elizabeth Showalter and some other Scottdale members are expected at I.M.S., Thursday morning, Feb. 21, to show slides and to talk to the student body.

The Goshen motet singers will bring a message in song on April 6 at our church and also appear at several of the other churches in the community.

What promises to be a helpful feature in the Junior Department, is the Junior Chorus directed by Ruby Swartzendruber. All children love to sing and this was a long-neglected field.

In His glad service,

Feb. 19, 1952.

Mrs. Jacob L. Erb.

## WAYNESBORO, VIRGINIA

(Springdale Congregation)

Greetings to all in Christ's name. During the past fall we have enjoyed having in our services an unusual number of speakers and visitors which included the following: John Layman, Denbigh, Va.; Lewis Burkholder, Denbigh, Va.; Arlin Snider, Kitchener, Ont.; Warren Kratz, Harrisonburg, Va.; William Jennings, Knoxville, Tenn.; Lloyd Hesser and wife, Newport News, Va.; Mahlon Weaver and wife, Africa; Eugene Blosser and wife, China; Creston Hurst and wife and Martin Studer and wife, Wooster, Ohio; Edith Showalter, Africa; Marta Quiroga, South America; and Arlene Sitler, La Junta, Colo.

The talk on Sicily by Bro. Truman Brunk was to have been given here, but, since the Springdale Chorus had been scheduled to sing at the Hildebrand Church, the entire meeting was held here. Bro. Brunk spoke to a large audience. A few months later (Feb. 10), Bro. Lewis Martin also gave a talk on Sicily at Springdale. He especially stressed the need of the school children in Sicily.

During the first week in January a group from Lancaster County, Pa., consisting of Bros. Martin Hershey, Frank Denlinger, Henry K. Hershey and wife, and Sister Nettie Leaman, visited in the community.

A "need" that could be seen was presented before the congregation in a very unique way

on a Sunday morning a few months ago. Since Bro. Ralph Shank, who is in charge of the Colored Mission at Harrisonburg, Va., was invited to preach at Springdale, he brought four little Negro boys along—twins and their two brothers. Bro. Shank called them to the platform and had them to sing, and then he told of the need for a Negro orphanage at Harrisonburg. Bro. and Sister Shank have taken these children and are caring for them in their own home.

We are happy to welcome three families into our community: the Harold Kings, Harrisonburg, Va., and the John Swartz and Aaron Huber families from Elida, Ohio.

Because of the large group in our Tuesday evening prayer meeting, the place of meeting has been moved from the Driver home to the parochial school building. Bro. John Martin is leader for this quarter and is using for discussion "The Calls" of Bible characters.

Rachel Heatwole.

## OXFORD, PENNSYLVANIA

(Media Chapel)

Dear Christian Friends: As we attempt to enumerate the blessings we have enjoyed during the past year, we can joyfully testify to the great faithfulness of our God.

The year 1951 has brought many changes to Media Chapel. The two families who moved to North Carolina to witness there, were promptly replaced by two families from the "home base," the Maple Grove Church, Atglen, Pa. The presence of other new faces in our Sunday school is an evidence that someone is alert in bringing others in.

The average Sunday-school attendance for 1951 was 102. Leon Kauffman was principal of the fifth summer Bible school held in June. The majority of the 153 students enrolled were from non-Mennonite parentage.

A special Sunday-school offering enabled Elmer Lapp, who is in charge of our library, to purchase some new books. Vernon Mast has been appointed assistant librarian.

Our workers are planning a more intensive visitation program as we feel the need of spending more time with our members, seeking the unsaved, and visiting shut-ins who need spiritual encouragement.

Because our members live so far apart, a "Lord's acre" missionary project has not been very successful. In 1950, and again in 1951, it was decided to raise missionary money by Sunday-school class projects, each teacher being responsible for his or her class's missionary activity. We turned the proceeds in to Raymond Smoker, project chairman, on Fall Missionary Day. He reports a total of \$353.26 for 1951. This was divided between the North Carolina Building Fund and the Media Building Fund. Here are a few of the ways in which the money was "earned":

Buying less candy, gum, ice cream, and soft drinks; raising chickens, turkeys, vegetables, flowers; mowing and trimming lawns; picking potatoes and tomatoes; from regular income.

Many of us enjoyed the winter Bible school at Maple Grove. This letter was written as an assignment for our English class taught by Nelson Kauffman.

Our spring meetings are planned for April 5-13 with Benjamin Weaver from East Earl, Pa., as evangelist. Your visits and prayers are very helpful and always greatly appreciated.

Edna Mast.

## POTTSTOWN, PENNSYLVANIA

Greetings to our GOSPEL HERALD friends. Bro. Amos Kolb brought our baptismal sermon on Sunday morning, Oct. 21, at which time one was baptized and two received back into fellowship. Pray that the way may open up for others who are counting the cost.

On Nov. 25, Bro. Paul Lederach had charge of the communion services.

Other visiting speakers through the past months have been Emory Herr from Strasburg congregation, and John Eby from Erisman's congregation, both of Lancaster Conference.

Our aged Bro. Samuel Bell passed away in November, being nearly 92 years old. His life was an inspiration to many.

On Dec. 15 Sister Mary Lederach brought an appropriate message for the Christmas season to the mothers of our Cradle Roll children.

The building program of our church is moving along slowly. Plastering is almost finished. We are trusting soon to be able to worship there.

Recent visiting brethren who brought messages here were Omar Kurtz of the Oley congregation, Matthew Kolb of the Vincent congregation, and Markley Clemmer of the Norristown congregation.

Bro. Harvey Ludy, one of our older members, fell recently fracturing his hip. Having been a regular attendant at all our services, he is missed.

Shirley Kolb.

## HUTCHINSON, KANSAS

(Hutchinson Mission)

We have many reasons to praise the Lord, for He "hath done great things for us; whereof we are glad."

On Feb. 3 Bro. John Steiner, Garden City, Kans., brought us an inspiring message, stressing the importance of prayer and devotion with our children. The following Sunday Bro. Ivan Headings, Adair, Okla., brought us the morning message which was much appreciated.

Three of our aged members passed away in less than a week's time; two were from the same home. Bro. George Kuhns and his sister, Amanda Yoder, and Sister Ruth McKenna, a mission convert who has been bedfast for several years, were called home. We are again reminded that "here we have no continuing city."

Bro. Jerry Yoder, who is now 93 years old, is unable to attend church services, but he appreciates having someone read the Scriptures to him.

We have enjoyed a series of music lessons with Bro. Paul Marvin Yoder, Harper, Kans., as instructor.

Pray for the work here in Hutchinson.

Feb. 25, 1952.

Ruth Troyer.



## MISSION NEWS (Continued)

Copies of the Child Welfare Proceedings listed as source material in the "Program Builder" are available at the Mennonite Board of Missions and Charities, Elkhart, Ind., for 50¢ a piece.

A group of members from the Rabanal, Puerto Rico, congregation attend the Saturday evening services at the Salto outpost for the purpose of encouraging the reopening of the work in this difficult field.

News comes from India that Sister Miriam Beachy, Bihar, received third degree burns on Feb. 15 when the sari which she was wearing caught fire. She was treated at the hospital 47 miles from Bethel where the Beachys are working and was able to return home after treatment.

On Feb. 23 the Ohio Mission Board Executive Committee and the Women's Missionary Society Executive Committee met at Canton, Ohio, to plan the programs for the annual state meeting to be held at the Oak Grove Church, West Liberty, Ohio, April 25-27.

Sixteen people consecrated their lives to serve the Lord at the closing service of the Annual Meeting of the Mennonite Church in Puerto Rico. There was also one confession.

Bro. R. R. Smucker, former missionary to India, showed pictures on India to the group at the Mennonite mission in Lima, Ohio, on Friday evening, Feb. 22.

A service unit, sponsored by the Y.P.C.A. of Goshen College, spent the week end of March 8 and 9 at the Lima, Ohio, Mennonite mission to help in redecorating the church.

The new organizing committee of the Annual Meeting of the Mennonite Church of Puerto Rico for 1952 was chosen as follows on Feb. 16: chairman, John Driver, Calvary Church, La Plata; vice-chairman, Jesus Espada, Bethany Church, Pulguillas; assistant secretary, Gladys Widmer, Bethany Church, Pulguillas; secretary, Lydia Miranda, Palo Hincado Church; treasurer, Pablo Gonzalez, Bethany Church, Pulguillas; sixth member, Elmer Springer, Bethany Church.

Bro. Paul Kniss, missionary in Bihar, India, in an attempt to avoid hitting a man who suddenly stepped in front of his motorcycle, overturned and suffered head injury and right shoulder and arm abrasions on Feb. 18. He is recovering nicely. We thank the Lord for His protection and blessing.

Missionary addresses of all foreign missionaries under the General Board and the Eastern Board will appear in the next issue of MISSIONS. This list of addresses should be placed within easy reach for your family as a ready reference. Put them on the bulletin board of your home or your Sunday school. Missionaries like to hear from the folks back home.

Bro. and Sister Robert Garber will sail for Africa on April 12.

Bro. Glen Yoder, superintendent of the Children's Home, Kansas City, Kans., spoke at Broken Bow, Nebr., Feb. 29.

Bro. and Sister Henry Becker, missionaries in Bihar, India, have taken a two-months old baby boy into their home. The father not having anyone to care for the child after the death of his wife, brought the baby to the Becker home and asked that they care for

## Spring Missionary Day

March 16, 1952

Plan for short talks from various persons in your congregation who have had some missionary experience, at home or otherwise.

Invite your youth group to report on any missionary project or activity which they sponsored the past year.

Furnish leadership to any group in your Sunday school or congregation who are interested in quarter investments or missionary projects.

Plan reports from your mission outposts and extension Sunday schools.

him. They have named him Premdan (Loving Gift). Sister Becker says: "We hope to place him in a Christian home where they have no child and want one."

Communion and feet-washing services were observed at the Annual Meeting of the Mennonite Church of Puerto Rico, Friday evening, Feb. 15. Bro. J. D. Graber, secretary of the Mennonite Board of Missions and Charities, brought the message, and Bro. T. K. Hershey, missionary on retirement from Argentina, administered the communion assisted by Bro. Graber and Bro. Homer Bomberger, bishop of Lancaster, Pa.

Bro. Don McCammon will show pictures of China at North Goshen, Ind., on March 20.

Bro. and Sister Eugene Blosser spoke at the Holdeman Church, Wakarusa, Ind., on March 2.

Bro. and Sister Paul Kurtz, of the Rock congregation, have moved to the Reading, Pa., Mission at Twelfth and Windsor Streets. Bro. Kurtz will serve as superintendent. Bro. Arthur Good retains pastoral oversight.

Mission Board representatives will confer with E.M.C. students on the following dates: J. D. Graber, representing the General Board, March 12-14; Henry F. Garber, representing the Eastern Board, March 17-18; John H. Shenk, representing the Virginia Board, March 26.

Bro. and Sister Paul Lauver, on furlough from Puerto Rico, will be the Missionary Day speakers at the Holdeman Church, Wakarusa, Ind.

Change of address: Clarence Y. Fretz, from Nafziger Pension, Lauterborn, Echternach, Luxembourg, to Rue Emil Mayrisch, 72, Esch-sur-Alzette, Luxembourg. This means that finally residence has been obtained by the Fretz's in the city of Esch where the Eastern Board of Missions and Charities contemplates opening mission work in Europe. The Fretz's take this as from the Lord and wish to thank those who prayed with them for this door to open.

MENNONITE MUTUAL AID  
AN EXPRESSION OF THE PRINCIPLES OF  
CHRISTIAN BROTHERHOOD—THEY THAT ARE  
STRONG BEAR THE BURDENS OF THE WEAK.  
Mennonite Mutual Aid, Inc.  
1413 South Eighth Street  
Goshen, Indiana

## FIELD NOTES (Continued)

Feb. 17: John Kennel, Parkesburg, Pa., Amos Horst, Akron, Pa., Simon Bucher, Annville, Pa., and Ira Johns, Goshen, Ind., at Pinecraft, Sarasota, Fla.; J. Harold Sherck, Akron, Pa., at La Junta, Colo.; Oscar Borntrager, Bloomfield, Mont., and Melvin Leidig, Saginaw, Mich., at St. Jacobs, Ont.; Paul Mininger, Goshen, Ind., at Canton, Ohio; John Sensenig, Pottsville, Pa., and B. B. Shantz, Preston, Ont., at Bayshore, Sarasota, Fla.; Paul Lauver and John Mosemann, Goshen, Ind., at Topeka, Ind.; Lester Glick, Smithville, Ohio, at South Union, West Liberty, Ohio; Frank Sturpe, Toledo, Ohio, at Midway, Columbiana, Ohio; Clayton Beyler, Hesston, Kans., at Protection, Kans.; Sanford G. Shetler, Salem, Ore., at Meadow Brook, Ore.; J. B. Shenk, Goshen, Ind., at Sunnyside, Dunlap, Ind.; John C. Wenger, Goshen, Ind., at Holdeman Ind.; Kenneth Smoker, Orinogo, Mo., at Garden City, Mo.

Feb. 21: Abner G. Stoltzfus, Gap, Pa., at Steelton, Pa.; Milton Brackbill, Paoli, Pa., to Ambassadors for Christ, Goshen, Ind.

Feb. 24: John Landis, Hesston, Kans., at Peabody, Kans.; Roy Geigley, Mummiesburg, Pa., at Landisville and Salunga; Lloyd Weaver, Newport News, Va., at Providence, Oyster Point, Va.; J. B. Martin, Waterloo, Ont., at Elmira, Ont.; Raymond Kramer, Meadville, Pa., at Wooster, Ohio; Samuel Honderich, Filer, Idaho, at Broken Bow, Nebr.; Milton Brackbill, Paoli, Pa., with a group of Goshen Winter Bible School students, at Yellow Creek, Goshen, Ind.; Alvin C. Becker, Northern Bible Society, at Leetonia, Ohio; Allan White, Peabody, Kans., at Perryton, Texas; R. M. Weaver, Harper, Kans., at Crystal Springs, Kans.; Tilman Martin, Toronto, Ont., at St. Jacobs, Ont.; Glen Esh, Akron, Pa., at Orrville, Ohio; Carl Kreider, enroute to Japan (sailing date was postponed until Feb. 26) at Calvary, Los Angeles, Calif.; Oscar Burkholder, Breslau, Ont., at Kitchen-er, Ont.; J. Harold Sherck, Akron, Pa., at Albany, Ore.

Feb. 29: Emerson Miller and wife, relief workers from Poland, to Wooster, Ohio, Mennonite Christian Fellowship March 1; Andrew Lehman, Chambersburg, Pa., to Youth Gospel Evangelism, Lancaster, Pa.; Ralph Malin, Westchester, Pa., to M.Y.F., Millersville, Pa.

March 1: Stanley Shenk, West Liberty, Ohio, at Franconia Youth Meeting at Towamencin, Kulpville, Pa.

March 2: Richard Martin, Elida, Ohio, at Quarterly Mission Meeting, Bethel, West Liberty, Ohio; Richard C. Detweiler, Souder-ton, Pa., at Beech, Louisville, Ohio; Ray Bair, Louisville, Ohio, at Wooster, Ohio; Paul M. Lederach, Lederach, Pa., at Pleasant Hill, Sterling, Ohio; Levi C. Hartzler, Elkhart, Ind., at Pleasant Hill, Sterling, Ohio and Orrville, Ohio; Mary Miller and foreign students of Hesston College, at West Liberty, Windom, Kans.; Truman H. Brunk, Den-bigh, Va., at Zion, Broadway, Va.; Paul Histand, Langhorne, Pa., at E.M.C.; Raymond Charles, Lancaster, Pa., at E.M.C.; J. B. Shenk and Richard Burkholder, Goshen, at Orrville, Ohio.



**"UNTO ME" (Continued)**

From France: "We got out of our car with the Christmas bundles and entered through a gate into an unkept, dirty yard and walked toward a small shack. We were greeted by Pierre's mother. She invited us into the indescribably dark kitchen with a bedroom adjoining. A two-year-old, frail girl clung to her mother when we entered. There was no room for her to play, only a path around the table. We left and met Pierre on his way home from school. His shoes were practically soleless, his coat tattered and dirty. He himself was hollow-eyed and thin. He was reported to be doing well in school, but, if he only had a chance, he would do much better.

"We next visited the Bordat twins. They were not at home; so we went to school to see them. Their home conditions were similar to Pierre's, only the family has eleven children to live in the two-room house."

From Jordan: "I wish one could say something cheerful about this situation in Jericho, but the more one thinks about the desperate plight of these people, the more hopeless it seems. Not only the refugees are in great need; there are many non-refugees who did not actually lose their homes, but lost their means of support. They live in dark and crowded rooms that are cold and drafty in winter. Their clothes and bedding are faded and worn out with no replacements in sight. Food is a real problem.

"For more than three years they have been living in camps on the plain of Jericho under the blistering summer sun—without work, wondering what the future holds for them. You ask the nearest one what he would like to do, and he will tell you that he wants to go back to the home he lost."

From Formosa: "We have been taking Christmas packages lately sent out by the Mennonite Central Committee to the Beggars' Home, the Orphanages, the Leprosy Colony, and the Blind School. There was one old woman in the Leprosy Colony who had no hands nor feet and was almost blind. She washed her rice with her stump of an arm and tried to cook for herself, for she had no money to hire others to do it for her. The last time I was there she told me, 'I am cold, and I have not enough covers for the winter. I can't live, and I can't die.' All the money I had was tied up in the home for the lepers' babies; so I had nothing with which to buy her a cover, and when I went yesterday I found she had died just four days before. She died cold because there was not enough warmth of Christian love to provide a cover for her. The walls had been whitewashed and pictures of Christ put up, but I would have given the world to have been able to cover her warmly before she died. I felt unnerved and ready to cry to think she had slipped away without that one last comfort, but there was no time to grieve. In the same room another leper

woman was dying, and she begged us to pray for her and give her courage to meet the ordeal."

I want to give my personal experience in a clothing distribution in India. We were nearing the end of a project. I was dreading the moment when the last garment would be given out, for I felt sure that, as I would turn, there would be a very needy child or older person at my elbow who desperately needed help, and I would have nothing to give him. It happened. And I was quite unprepared. There was not just one in rags at my elbow, but literally several hundred. There were far more needy people in the area than the officials had realized. The person next in line to receive clothing, after the last garment was given, was a little lad who seemed not to be able to understand that there was nothing for him. It seemed he could not go on until he had something. We finally gave him the one remaining burlap in which the clothing had been packed. But there were scores more who went home—ten or twelve miles over the mountains—with-out even a burlap.

The above incidents are only a few of the many that could be given. My voice presenting these needs is only a small squeak and may not even be heard amidst the many activities that call loudly for attention these days. But at least I have tried to share these needs with you, and some of the responsibility is now yours.

Ways in which you may help to share are: (1) *Funds*. Perhaps the simplest and most direct way to help is through funds. These are greatly needed to support workers on the field and to process and ship materials. (2) *Materials*. Another way is through gifts of material aid—food and clothing (or funds to purchase them).

As clothing supervisor, I want to give the clothing needs as guides for those who would like to help in this manner.

1. *Men's and boys' clothing*—shirts, trousers, coats, undergarments (two-piece preferred), socks, shoes. Any items of clothing a man or boy wears. (General contributions of clothing received are low in men's and boys' garments.)

2. *Women's clothing*—warm, large, and dark dresses for older women, flannel nightgowns, pajamas, and undergarments much appreciated in Germany. All types of clothing that women wear.

3. *Babies' and children's clothing* of all types. Warm greatly appreciated.

4. *General needs*—blankets, comforters, sheets (single bed size preferred), towels, washcloths, yarn for knitting, yard goods for community centers and sewing rooms, shoes (must be wide and have low heels or Europeans cannot wear them).

5. *Good used clothing* is always appreciated. It should have not less than six month's good wear in it, be clean, mended, and serviceable.

Finally, the needs of the world are

many; opportunities are great. M.C.C. offers you an avenue through which you may serve "In the Name of Christ." "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

Akron, Pa.

**FAMILY CIRCLE (Continued)**

ceiling, tickles and teases, and sets them into a perfect uproar, then departs to deplore their poor upbringing, is a trial, indeed. We'll grant that the good old-fashioned spanking he recommends is the only right solution for certain behavior. But parents have been known to observe that the children's reaction to certain guests was almost a reflection of the behavior of the guests themselves!

Adolescence brings new social situations, boy and girl problems, wider acquaintances through church and school activities. Happy the child who has learned long before this to share his social experiences with his parents, certain of their understanding and help.

Lancaster, Pa.

**OUR READERS SAY (Continued)**

Now please don't mention this to your niece who just graduated from nursing school. I'm not throwing stones at the nursing profession! I have a very high regard for nurses of the right type. Unfortunately I have met some who did not belong in that category. I'm glad our church is interested in educating Christian nurses, but I see no reason why their education should be considered more specialized or more professional than the training and education of a home economics specialist.

Looking over the audience at Board meeting, I saw a number of women whose judgment on educational matters should be of some worth. Certainly college deans of women would be serving in a position where their experience should make a valuable contribution to the work of an educational council. I guess Cory would agree with me on this subject, for I have often heard Cory say she wasn't the head of the home, but she was the neck that turned the head. Maybe a few such "necks" in some of the business sessions of our church would help to turn out more valuable and workable solutions to some knotty problems.

Now, Cousin Sam, when you write your next letter to the editor, you may pass on some of these suggestions to him if you think they are worth it. Among all my cousins, I've always had the highest regard for your opinions. Don't ever think your ideas are not good because you had little education. I know the editor enjoys hearing from you. This winter weather must make your janitor work very difficult.

The house is extremely quiet. The children are off to school. Those breakfast dishes are next on my schedule.—Cousin Kate.

... That article on "Jacob" by Herschkowitz came in for a lot of discussion in our Genesis class at Bible School. Nelson Kauffman's article on forgiveness was greatly appreciated by a group of deer hunters last December, as someone took his HERALD along to camp and read it during their evening Bible study and devotions.

... When I think of all the districts, conferences, and "branches" and institutions and committees and organizations that the HERALD is supposed to represent, I realize you must have a time pleasing everyone. ... You're putting out a fine paper. I think! Keep on.—Mrs. Edna Mast, Cochranville, Pa.



## BIRTHS

**Bowman.**—To Charles N. and Edith (Aument) Bowman, East Earl, Pa., a daughter, Helen Marie, Feb. 25, 1952.

**Brenneman.**—To Lynn and Mary (Conrad) Brenneman, Wellman, Iowa, a son, James Leon, Jan. 28, 1952.

**Byler.**—To Raymond J. and Fannie (Miller) Byler, Pigeon, Mich., a fourth son, Marcus Lynn, Feb. 20, 1952.

**Chupp.**—To John and Carrie (Sommers) Chupp, Bloomfield, Mont., a seventh child, a son, Arthur Byron, Feb. 9, 1952.

**Detwiler.**—To Enos F. and Mabel (Horning) Detwiler, Columbia Falls, Mont., a son, David Charles, Jan. 30, 1952.

**Dolly.**—To Henry and Lois (Dove) Dolly, Burlington, W. Va., a daughter, Patricia Evelyn, Feb. 27, 1952.

**Gerig.**—To Percy and Lillian (Jantzi) Gerig, Albany, Oreg., a son, Rodney Dean, Nov. 26, 1951.

**Gingerich.**—To Joseph and Ada (Martin) Gingerich, Kouts, Ind., a son, James Arthur, Jan. 28, 1952.

**Hartman.**—To J. Lowell and Doris (Miller) Hartman, Wakarusa, Ind., a daughter, Sandra Jean, Feb. 5, 1952.

**Headings.**—To Eugene and Martha (Steiner) Headings, North Lima, Ohio, a daughter, Ruth Esther, Feb. 5, 1952.

**Holsopple.**—To Emery and Mary (Miller) Holsopple, Holsopple, Pa., a son, James Emery, Jan. 6, 1952.

**Hooley.**—To Paul Ervin and Almeda (Troyer) Hooley, Indianapolis, Ind., a first child, a son, Steven Paul, Feb. 16, 1952.

**Keefer.**—To Garnet B. and Lois (Landis) Keefer, a son, Gerald Lee, Jan. 16, 1952.

**Landis.**—To Curtis and Doris (Derstine) Landis, Souderton, Pa., a daughter, Linda Marie, Feb. 9, 1952.

**Lehman.**—To Joseph B. and Thelma (Good) Lehman, Columbiana, Ohio, a fourth child, a son, Herman Jay, Jan. 26, 1952.

**Martin.**—To Maurice S. and Naomi Marie (Hege) Martin, Hagerstown, Md., a daughter, Velda Marie, Jan. 21, 1952.

**Miller.**—To Erwin and Dorothy (Byler) Miller, Riverside, Iowa, a fifth child, a son, Jason Dean, Feb. 9, 1952.

**Nafziger.**—To Ira and Sara (Clymer) Nafziger, Strasburg, Pa., a daughter, Violet Bonita, Feb. 22, 1952.

**Showalter.**—To Truman and Mildred (Brilhart) Showalter, Waynesboro, Va., a daughter, Sharon Rose, Jan. 30, 1952.

**Stauffer.**—To Edward H. and Reba (Eisenberger) Stauffer, Peach Bottom, Pa., a daughter, Dorothy Jane, Feb. 17, 1952.

**Strite.**—To Lewis and Ethel (Showalter) Strite, Park View, Harrisonburg, Va., a daughter, Elaine Joy, Feb. 21, 1952.

**Ulrich.**—To John A. and Erma (Hostetler) Ulrich, Roanoke, Ill., a daughter, Arlene Sue, Feb. 8, 1952.

**Weaver.**—To Mervin and Mary Ella (Weaver) Weaver, Ephrata, Pa., a fourth child, a son, Mervin, Jr., Feb. 3, 1952.

**Wenger.**—To David and Letha (Brunk) Wenger, Columbiana, Ohio, a fifth child, a son, Alan David, Feb. 19, 1952.

**Zimmerman.**—To John M. and Ruth (Snader) Zimmerman, Narvon, Pa., a son, Ronald Lee, Feb. 13, 1952.

## MARRIAGES

**Brownsberger-Brubacher.**—Joseph Brownsberger and Elma Brubacher, both of the Wide-man Mennonite Church, Markham, Ont., by Floyd Schmucker at the groom's home, Nov. 17, 1951.

**Buckwalter-Diller.**—J. Harold Buckwalter, Fentress, Va., and Twila K. Diller, Norfolk, Va., both of the Mt. Pleasant Mennonite congregation, by Amos D. Wenger, Jr., at the Mt. Pleasant Mennonite Church Feb. 24, 1952.

**Coblentz-Byler.**—Orin Coblentz and Vera I. Byler, both of the Walnut Grove Church, Hartsville, Ohio, by Seth H. Byler, father of the bride,

assisted by Henry Sommers and Clarence Lengacher, Nov. 22, 1951.

**Doerr-Charles.**—Raymond Doerr, Slackwater congregation, and Anna Charles, by Christian K. Lehman at the Slackwater Church Feb. 24, 1952.

**Gehman-Ehersole.**—Lester E. Gehman, Laver congregation, and Mildred Ebersole, Mt. Joy congregation, by H. E. Lutz at the Mt. Joy Mennonite Church Feb. 9, 1952.

**Hange-Bergey.**—Charles R. Hange, Line Lexington congregation, and Elva M. Bergey, Franconia congregation, by Arthur Ruth at the home of the officiating minister Jan. 26, 1952.

**Morris-Harris.**—Edward O. Morris, Tuleta congregation, and Earline Rachel Harris, by H. F. Reist at the home of the officiating minister Feb. 21, 1952.

**Root-Shenk.**—J. Clyde Root, East Petersburg congregation, and Laverne Shenk, Gantz and Hernley congregations, by H. E. Lutz at the Hernley Mennonite Church Feb. 14, 1952.

**Short-Schmucker.**—LaMar Short, Stryker, Ohio, and Doris Schmucker, Archbold, Ohio, both of the Lockport congregation, by Walter Stuckey at the Lockport Church Feb. 16, 1952.

**Weaver-Oshorne.**—Edward Ray Weaver and Clara Irene Osborne, both of the First Mennonite Church, Fort Wayne, Ind., by Norman Weaver at the church Feb. 16, 1952.

## OBITUARIES

**Bachert.**—Elvina, daughter of the late Henry and Leah (Bowman) Baer, was born in Waterloo Twp., Ont., on March 12, 1871; passed away at the Kitchener and Waterloo Hospital on Jan. 6, 1952; aged 80 y. 9 m. 24 d. In February, 1897, she was united in marriage to William Bachert. Mrs. Bachert was a faithful member of the First Mennonite Church, Kitchener, Ont. She is survived by her husband, 2 sons (Clayton, Grand Rapids, Mich., and Wilfred, Chicago, Ill.), 2 daughters (Eva—Mrs. Elmer Shantz, Kitchener, Ont., and Alice, Colombia, South America), 5 brothers (Moses, New Dundee, Ont.; Ephraim, Haysville, Ont.; Simon and Josiah, Kitchener, Ont.; and Norman, Baden, Ont.), 2 sisters (Mrs. Irvin Shantz, Freeport, Ont., and Mrs. Jack Frances, Kitchener, Ont.), 14 grandchildren, and 5 great-grandchildren. One son (Ivan) died in 1946. Funeral services were held at the Stirling Avenue Mennonite Church in charge of J. H. Hess with Wilfred Ulrich and U. K. Weber assisting. Burial was made at First Mennonite Church Cemetery.

**Beachy.**—Mary Ann, daughter of Jonas and Hester (McVicker) Keim, was born Dec. 25, 1872; died Jan. 6, 1952; aged 79 y. 12 d. On Oct. 27, 1896, she was married to Christian Beachy of Grantsville, Md. To this union were born 5 children (Hester, Grace, Ethel, Ralph, and Clyde). She is survived by 2 daughters (Hester and Ethel), one son (Clyde), Helen Duckworth (a foster daughter), 2 grandchildren, 2 sisters (Mrs. Margaret Rodamer and Mrs. Lucinda Kolbfeisch), and one brother (Robert Keim). Her husband and 2 children preceded her in death. Early in her life she became a member of the Mennonite Church to which she was faithful to her death. The funeral was held at the Springs Mennonite Church in charge of Roy Otto assisted by Walter Otto. She was laid to rest in the Springs Mennonite Cemetery.

**Detweiler.**—Cecil Dean, son of Clarence and Sarah (Slaubaugh) Detweiler, was born in Johnson Co., Iowa, Aug. 14, 1927; passed away at his home near Parnell, Iowa, Jan. 17, 1952; aged 24 y. 5 m. 3 d. His death was the result of a blood clot caused by the early stages of hardening of the arteries. He grew to manhood in the Parnell vicinity. On Sept. 4, 1949, he was united in marriage to Helen Von Lienen of Parnell. Their home was blessed with one son, Danny Cecil. Besides his wife and child, he is survived by his parents, 2 brothers (Marion, Eden, Wisc., and Wallace), and 2 sisters (Trula and Marjorie). He accepted Christ as his Saviour in his youth, joining the West Union Mennonite Church where he was a faithful member until his sudden death. Funeral services, conducted by Paul T. Guengerich and Max Yoder, were held Jan. 21 at the West Union Church. Burial was made at the West Union Cemetery.

**Eicher.**—Noah S., son of Christian and Catherine Eicher, was born near Archbold, Ohio, on Sept. 29, 1871; departed from this life at his home near Stryker, Ohio, on Jan. 18, 1952; aged 80 y. 3 m. 19 d. On Dec. 18, 1895, he was married to Tena Wyse; 14 months later she was taken from his side by death. On Jan. 27, 1903, he was married to Eliza Short. To this union were born one son and one daughter. On July 11, 1927, his second companion was taken. As a young man he accepted Christ as his personal Saviour, united with the Mennonite Church, and was a faithful member of the Lockport Church until his death. He lived all his life in German Twp., Fulton Co., Ohio. As a father in the home and brother in the church, he always had a special interest in the spiritual welfare of his family and many friends. Surviving are his son (Joseph), a daughter (Mabel—Mrs. Clark DeGroff), 2 brothers (Daniel, Stryker, Ohio, and Henry, Archbold, Ohio), one sister (Mrs. Henry H. Short, Archbold, Ohio), many nieces, nephews, and other relatives and friends. Besides his companions, he was preceded in death by his parents, 3 brothers, and 2 sisters. Funeral services were held at the home and at the Lockport Church Jan. 21 in charge of F. F. DeGroff and Walter Stuckey. Burial was made in the Lockport Cemetery.

**Hershberger.**—Emanuel A., son of Abraham and Catherine (Mast) Hershberger, was born near Walnut Creek, Ohio, Feb. 16, 1863; departed this life following an illness of over two years at the home of his daughter Alma Jan. 3, 1952; aged 88 y. 11 m. 17 d. In his youth he accepted Christ as his Saviour and united with the Walnut Creek Mennonite Church, remaining a faithful member until death. He loved the Word of God and read the Bible through many times in his life. On Feb. 24, 1884, he was united in holy wedlock to Cinderella Stutzman. This union was blessed with 5 children. One infant and his companion preceded him in death. Surviving are 2 sons (Venus, Walnut Creek, Ohio, and Homer, Sugar Creek, Ohio), one adopted son (Lawrence, Millersburg, Ohio), 2 daughters (Mrs. Clarence Zuercher and Alma of Walnut Creek, Ohio), 19 grandchildren, 17 great-grandchildren, one brother (John H., Walnut Creek, Ohio), one sister (Mrs. William Christner, Kent, Ohio), besides a host of relatives and friends. Funeral services were held at the Walnut Creek Mennonite Church Jan. 6 with Brethren Jacob Weirich and Paul R. Miller in charge. Interment was made in the church cemetery.

**Hostetler.**—Henry E., son of Emanuel and Magdalena (Hochstetler) Hostetler, was born in Elkhart Co., Ind., Oct. 21, 1867; passed away at his home at Harper, Kans., Jan. 2, 1952; aged 84 y. 2 m. 11 d. At the age of 3½ years, he lost his mother. When 13 years old, he moved with his father from Indiana to Cass Co., Mo. At the age of 17 he had his first opportunity to attend revival meetings in Cass Co., Mo., under the preaching of John S. Coffman. Following his conversion during these meetings, he united with the Sycamore Grove Amish Mennonite Church. In 1888 he left Missouri and came to McPherson Co., Kans., where he started his lifetime vocation of farming. On Oct. 25, 1888, he was united in marriage to Salome Stabach. To this happy union extending for more than 63 years, there were born 14 children—7 boys and 7 girls. Surviving him are his wife, 7 sons (Oliver, Ura, Titus, Amra, Chancy, Leo, and Pius, all living with their families in the Harper area), 4 daughters (Ida—Mrs. Harold Sommerfeld, Hesston, Kans.; Florence—Mrs. Ernest Detweiler, Harper, Kans.; Stella—Mrs. Gideon G. Yoder, Goshen, Ind.; and Juanita—Mrs. Titus Ramer, Billings, Mont.), 48 grandchildren, 29 great-grandchildren, 4 sisters (Cora and Fannie Hostetler, Mrs. Laura Zook, and Mrs. Baldwin Miller), and a great number of other relatives. Three daughters (Eva, Gladys, and Elsie—Mrs. Crist Beyler) preceded him in death. On June 1, 1913, he was ordained by lot to the office of deacon for the Pleasant Valley Mennonite Church, Harper, Kans. During the many years his health permitted he was active in church and community activities. Funeral services were held at the Pleasant Valley Church on Jan. 5 in charge of Gideon G. Yoder, H. A. Diener, and R. M. Weaver. Interment was made in the near-by cemetery.

**Kreider.**—Susan, five-year-old daughter of Charles and Lois Kreider, Wadsworth, Ohio, left her parents and two brothers, Jan and Jerry, to live with Jesus on Jan. 7, 1952. During the latter part of her long illness she said that she wanted to go to heaven where she would experience pain no more, but could sing and always be happy. Although her leaving sad-



dens us, yet we are assured that she is safe with Jesus forevermore. Words of hope and comfort were spoken at her funeral service by Bro. S. C. Yoder, Goshen, Ind., and Bro. J. Robert Kreider, Wadsworth, Ohio.

**Pletcher.**—Magdalena, daughter of Henry and Elizabeth (Kisser) Pletcher, was born Feb. 2, 1873, in Wood Co., Ohio; died at the Weaver Convalescent Home in Waterford, Ind., Jan. 30, 1952; aged 78 y. 11 m. 28 d. She with her parents came to Elkhart Twp., Elkhart Co., Ind., when she was 9 years old and has been a resident of this community all her life. She was a member of the Salem Mennonite Church. She is survived by one sister (Mrs. Elizabeth Culp, Foraker, Ind.), one brother (Daniel Pletcher, Goshen, Ind.), besides other relatives and friends. Services in charge of the Home ministers, F. E. Freed and R. F. Yoder. Burial was made in Yellow Creek Cemetery.

**Rhinesmith.**—Elizabeth, daughter of Jacob and Sarah (Eash) Weirich, was born on April 2, 1863, in Lagrange Co., Ind.; departed from this life at the home of her daughter in White Cloud, Mich., on Jan. 2, 1952; aged 88 y. 9 m. She was united in marriage to John Rhinesmith on Feb. 19, 1882. To this union were born three children. In the year 1903 they moved from Indiana to Newaygo Co., Mich., where they have resided since. Elizabeth united with the Mennonite Church at the age of 21 and maintained her membership to her death. Her husband preceded her in death by 13 years. She is survived by her children (Mrs. Mary Clemens, Mrs. Maude Erb, and Milo, all of White Cloud, Mich.), one sister (Mrs. Sarah Miller, Elkhart, Ind.), 6 grandchildren, 17 great-grandchildren, and many nieces and nephews. Funeral services were conducted in the White Cloud Mennonite Church on Jan. 5, by Daniel Zook of Clarksville, Mich., and Edward D. Jones, White Cloud, Mich. Burial was in the Big Prairie Cemetery.

**Schrock.**—Harley A., son of Andrew and Lillie Schrock, was born near Topeka, Ind., Dec. 2, 1919; departed this life Jan. 17, 1952, at the Lagrange Co. Hospital; aged 32 y. 1 m. 15 d. On Nov. 6, 1946, he was united in marriage to Velma Stutzman. To this union was born one son (Andrew Milton). Surviving are his wife and small son, his parents, 4 brothers (Freeman, Sturgis, Mich.; Rollin, Fred, and Frank, Lagrange, Ind.), one sister (Mrs. Philip Francis, Sacramento, Calif.), and many other relatives and friends. Two brothers (Orla and Marion) preceded him in death. He gave his heart to the Lord in his early youth and became a member of the Emma Mennonite Church June 19, 1932, by water baptism. He has proved himself a faithful and active member serving the church in a number of capacities. He gave nearly four years to service in C.P.S. Funeral services were conducted at the Emma Mennonite Church by Amos O. Hostetler Jan. 20.

**Shantz.**—Angeline, daughter of Henry and Maryann Snider, was born near Elmira, Ont., April 23, 1866; died in the hospital near Guernsey, Sask., Jan. 22, 1952; aged 75 y. 8 m. 30 d. In 1906 she was united in marriage to Henry Cyrenas Shantz, who survives her. Also surviving are 4 sons (Wesley, Arthur, and Lincoln, all of Guernsey, and Leonard, Elmira, Ont.), 2 daughters (Eileen—Mrs. Harold Biehn, and Olive—Mrs. Clair Biehn, both of Guernsey, Sask.), and 27 grandchildren. One son (Daniel) predeceased her in his infancy. In 1907 she and her husband moved to Aldersyde, Alta., where all the children were born. In 1929 the family moved to Guernsey, Sask., where they have resided ever since. She was a member of the Mennonite Church since her youth, and her consistent life was a gracious testimony to her Christian faith. Funeral services were held at the Sharon Mennonite Church Jan. 25 in charge of Howard M. Snider and Stanley D. Shantz. Interment was made in the adjoining cemetery.

**Zehr.**—Joseph Earl, son of Mose and Nellie (Morgan) Zehr, was born in Wood River, Neb., July 22, 1906; departed this life Jan. 20, 1952, at the Lebanon Hospital, Lebanon, Oreg.; aged 45 y. 5 m. 23 d. He came to Albany, Oreg., in 1918 with his parents at which place he lived for a number of years before moving to Lebanon, Oreg. He accepted Christ as his personal Saviour at an early age. On Aug. 14, 1927, he was married to Lucy Kief, who survives. To this union were born 5 children (Mrs. Alice Portal, Harold Kief, Joseph Earl, Jr., Robert Bruce, and John Arthur, all of Lebanon, Oreg.). Also surviving is one brother (William Morgan Zehr, Portland, Oreg.). Funeral services were held at the Albany Mennonite Church Jan. 23 with Paul E. Yoder officiating. Interment was made in the Willamette Memorial Park, Albany, Oreg.

## THE BOOK SHELF

**Child's Treasure Book of Fireside Tales**, by Ken Anderson; Zondervan, 1950; 109 pp.; \$1.50.

The "Child's Treasure Book of Fireside Tales" is a collection of short stories upholding Christian standards for young people of junior age. However, children of both younger or older ages can enjoy them as well.

Several of the stories are somewhat unrealistic. This reviewer felt that the author was writing about something unfamiliar to himself and the stories consequently lack a masterful touch. However, this does not detract appreciably from the moral lessons which he wishes to convey, nor does it destroy the suspense which the children like in all the stories.

The two stories which seemed most realistic and typical of the average child's life were "Money to Spend," and "Who Stole the Watermelon?"

There are eight stories in the series.—Clara L. Hershberger.

**The Inspiration of Ideals**, by George W. Truett; Eerdmans, 1950; \$2.50.

This book is one in a series of books as a memorial to George W. Truett, an outstanding Baptist minister of the recent past.

A book of addresses delivered on special occasions, it is well bound and the print is pleasing to read.

This reviewer cannot recommend the book for general reading, but believes that ministers will find it an inspiration when planning messages for special occasions. George Truett was a very capable speaker and has a very suitable approach for special messages.

The book is objectionable because it supports militarism and declares immersion to be the only Scriptural mode of baptism. It also states there are only two ordinances, contrary to our belief. However, he is a very good example of a staunch supporter of his faith.

There are some good pointers, as in the reasons for close communion in the message, "The Supper of Our Lord."

The minister who is well grounded in his faith will find profitable reading for his work.—Kenneth I. Smoker.

**My Sermon Notes on the Lord's Prayer**, by W. P. Van Wyk; Baker Book House, 1949; 115 pp.; \$1.50.

This book is the ninth volume in the Van Wyk Sermon Library. Part I consists of eight sermons on the Lord's Prayer. These messages are designed to enrich the Christian's prayer life, and thereby to bring honor to God's name. Part II includes outlines and notes on a variety of devotional themes. These messages are written in a simple but systematic method, so that the average adult reader can absorb the message. However, they are meaty enough to make it worth while for the more advanced Bible student to well repay him for his time and efforts

in reading it. On page eleven under the subtitle, "Prayer Is a Means of Grace," he says, "Surely, God can bless us before we ask. He is not at all dependent on our prayers. But it is here emphasized (Phil. 4:1-9) that God ordained prayer as a means to receive salvation, as a means to grow in the knowledge and grace of God. Hence it is needed to pray often. Our life must be a life of prayer; we must be a praying people. Just think of a man like Daniel and some of the other Bible characters. Have we experienced the blessings of prayer? Have we experienced the sad influence of the lack of prayer?"

The book is full of rich nuggets similar to this one. Most of us are willing to admit that we fall down in our prayer, but at the same time recognize its importance in our Christian life and work. Reading books of this type reminds one of his privileges and responsibility.—Christian E. Charles.

**The Work of the Holy Spirit**, by W. T. Conner; Broadman, 1949; 196 pp.; \$2.25.

The author of this helpful volume is Dr. W. T. Conner, who has been serving as pastor of various small rural churches for some fifty years and has also spent considerable time in teaching. He is a thorough student of the Word of God. He has had association with various teachings on the subject of this book and has arrived at the conclusion that it is of vital importance that a book be written to clarify the subject among his friends and parish people. Apparently he has seen the need of making a careful Biblical study of a subject so much debated and abused. I feel that he is fair-minded with other views, but he is also very definite in his position on the subject.

He approaches the subject of the Holy Spirit in a scholarly fashion, and so it would be a book more for the student and teacher who wishes to make a rather careful study of the subject. He makes a rather hurried study of the subject of the Holy Spirit by beginning at Genesis and going through to Revelation. He gives more time and discussion to the more important portions dealing with the subject. He ends the book with some general discussion on such chapters as "The Relations of the Spirit to the Powers of Man," and "Is the Spirit Personal?"

Although the book is exposition and rather scholarly in its presentation, it can be enjoyed by one who is interested in making a study of the subject. This has been a very helpful book to the reviewer and I believe it will be read and appreciated by a goodly number who are making a study of this subject.

The characteristic which is strongest in this book is the author's personal conviction on the power and presence of the Holy Spirit. He is thoroughly evangelical and Biblical in his discussion. His entire book is saturated with a recognition of the Holy Spirit being the only true guide to Scriptural interpretation. I feel it is a book which Mennonite people would generally find very instructive and in harmony with our doctrines and teachings. He states, "The efficiency of the church lies in the possessing power of the Holy Spirit."—Samuel Janzen.



## Answer to War

John, Charles, Mary, and all the other young people passing through their teens need Answer to War. Here they can find WHY the Christian answer is "different." Many questions their neighbors and high-school friends might ask them are answered clearly. The book is adapted for class use. \$1.75.



## Clear Thinking On Courtship

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RUSSELL KRAYBILL and CLEO MANN

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MENNONITE PUBLISHING HOUSE  
Scottsdale, Pa.

## ITEMS and COMMENTS

Church preference surveys in the Pacific Northwest show approximately 21% of Oregon's population, and 22% of Washington's as "churched." This is far below the national average, which tops 50%. Evidently the great influx of population into this section has presented also a great evangelistic challenge.

A new city of 16,000 homes to be named Levittown, Pennsylvania, will be created by Levitt and Sons, Inc., just across the Delaware River from Trenton, New Jersey. Designed to house workers from the United States Steel Company's new \$400,000,000 plant at Morrisville, Pa., the housing project will be started in 1952. This town will not be far from our Franconia district churches.

Famine in India is largely due to lack of rain in so many areas (fifth successive year of drought in the South), the growing population, and the fact that the Civil War in Burma has prevented that country from sending the normal exports of rice to India.

The refugee population of Western Germany exceeds the population of Australia by nearly one million, in spite of the fact that 180,000 displaced persons have recently migrated to Australia.

A new translation of St. Matthew's Gospel has been published in Budapest, by the Hungarian National Bible Council, as the first of eleven texts which will embody a complete revision of the Bible used in Hungary since 1590.

Another facet of old-age care is seen in the fact that elderly persons who should be taken care of elsewhere are crowding Ohio's mental institutions. Of 32,241 patients, 6,638 are over sixty-five. Ohio law recognizes senility as mental illness. But senility as a natural product of old age does not respond to treatment. Lengthened life span plus smaller modern homes plus an apparent drying up of the milk of human kindness makes for much unhappy old age.

When the Flying Enterprise went down in the howling Atlantic, she took with her Scriptures which on her last visit to New York harbor had been given to the captain and crew by agents of the Marine Division of the New York Bible Society. These agents meet the 700 vessels which each month enter New York harbor flying the flags of 32 nations, and supply them with Scriptures in all

required languages. This they have been doing for 142 years, casting them as bread on the waters, to be carried to the ends of the earth.

When hearings on Universal Military Training legislation were opened in Washington, more than 30 religious groups were listed as requesting time to appear in opposition.

A new project of the New York Bible Society is the placing of Scripture texts in the subway stations of New York City where they proclaim their message to an average of 65,000,000 riders each month. These can be easily read from a distance, and they are printed on a sheet size 30 by 46 inches in boldest type. You will see them at the entrance to Radio City, Time Square, Pennsylvania Station, in Brooklyn, and in Bronx. In fact, they are in all stations of the independent subway system throughout the city. Selections for the first three months were John 3:16, Romans 6:23, and Isaiah 55:7. The reaction to these silent evangelists has been cordial, even enthusiastic from saint and sinner alike. Some friends have written, "This is the thing I had been praying for for years; keep up the good work."

The work of the New York Bible Society centers about the harbor and land area of New York, and is in eight divisions: immigration, marine, hotel, hospital, blind, Negro, Jew, and foreign. Scriptures are required in 87 different languages, Spanish and Italian being most in demand after English. In 1951 the society distributed a total of 996,952 Bibles, Testaments, and Scripture portions.

John S. Bonnell, New York Presbyterian minister widely known for his work in counseling, told a Presbyterian Ministers' Meeting recently that preachers should stop trying to be psychologists or psychiatrists and start being "ambassadors of Jesus Christ." "There are men much better trained in that field than we can ever be," he said. "Our business is to be 'ambassadors of Jesus Christ.' There is nothing new in this emphasis on dealing with personal problems. Only the Christian pastor is competent to deal with real guilt. There is only one thing competent to give delivery from such guilt, and that is the assurance of Almighty God through His Son Jesus Christ. We still have the transforming power of Christ."

The New York State Congress of Parents and Teachers has approved the proposal of the New York State Board of Regents that school days be begun with a prayer. The board said, "This provides a wholesome and much-needed emphasis on the spiritual foundation of our democracy. We hope many of our schools will take advantage of it."

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MARCH 18, 1952

NUMBER 12

## Those Three Hands

The story of a converted convict told to CHRISTMAS CAROL KAUFFMAN

I'm just another one of those boys from a broken home. My father had a criminal record, and that's one reason why the cops were forever watching me. My father taught me to steal; I mean he made me steal. It's not much wonder I was sent to the reform school when I was nine. But it did not reform me. What I didn't know about crime, I soon learned from the older boys. Since I was fourteen, I've been in a workhouse, on a chain gang, and in three penitentiaries, and I've been outside no longer than ninety-six days at any time.

My mother was a Christian, and she tried to keep the family together and have a Christian home. After my father left her he married a woman with several children, and he kidnaped me from Mother. From then on trouble began for me. He made me go to the strawberry patch and pick strawberries all day long. I got a cent a box. Then he took the money and bought candy with it to treat his wife's children. I never got any. That made me bitter.

I'm twenty-six now, and I've been behind bars for thirteen years. I know the low-down on prison life. It's Sodom and Gomorrah. I mean it's almost hell—unless—Thank God something happened to me—something wonderful. I call it my miracle of 1951.

The reform school gave me an education, but along with that I learned a lot more about crime, too. I've always been strong and I loved to box. My ambition was to become a professional boxer. But thirteen years—still behind the bars! Every time I did get out the devil was right there to help me into another crime, and I'd be back in prison. Another trial, another sentence. Same old story, same torture and disappointment, until I began to think there was no chance for me because of my father. I decided to tell the law he was dead. He might as well be dead as far as I was concerned. He was the one who had started me on my downward course.

In the winter of 1950, when I was outside, I located my mother in Chicago. In the neighborhood I met a little blond-haired girl and fell in love. She said she was a Catholic, but I didn't care what religion she professed, or if any; I'd marry her if I could. We were walking on the streets one night till two o'clock. We'd been drinking. I took her home, and

she begged me to go home, too. "If you don't, Bob," I remember her saying, "something will happen to you."

I pretended I was going home, but instead I started to cross the street. I couldn't walk very straight. Two men in clerical coats stepped up to me, and the one grabbed me by the arm and said kindly, "Be careful, son, you'll get run over."

I looked up in surprise and with a little indignation, and said, "Well, who are you, and why are you out on the street this time of the morning?" I tried to act independent.

"We've been down here to the rescue mission," one said. "You should have been there too, son." Oh, his voice was so kind. It sorta got me. I hadn't been used to being talked to in such a caring way, by a man.

"I can take care of myself," I insisted rather impatiently.

"But you've been drinking. Let me help you across the street." He kept hold of my arm.

"I'm not drunk," I said.

"But you're not yourself. Wouldn't you like to be delivered from this?"

"What?"

"There's a better way of living, son," that kind voice went on. "I'm going to be preaching over here at the \_\_\_\_\_ church tomorrow night. Won't you come?" I can't remember what church he said he'd be preaching at; it might have been a Mennonite Church. But I didn't care to be preached at in any church. I wanted him to let me alone.

"I can't promise," I said.

"Why not?" he asked.

"I might not get there. I don't believe in promising anything unless I know I can keep it."

"Try to come, son. We'll be looking for you."

"I'll see," I answered. "But I won't promise."

I went straight into a tavern and ordered another drink. Why? I don't know except that I was restless, ill at ease, insecure, and the old devil had me by the throat. And then, too, that man who invited me to church made me think of my mother's right hand. Every time I heard or saw the word "church," I'd see that little hand of hers go up for a prayer request. Before my father kidnaped me from my mother she used to take me

along to church with her. I don't remember much of what the preacher ever said, or any one else, but I never could and never will forget my mother's hand being lifted every time the minister asked, "Are there any prayer requests tonight?" Without exception that hand went up and she'd say with an earnest quiver in her voice, "Pray for my little boy that God will keep him from sin, and save his soul someday." There I sat beside her, knowing I was that little boy every eye was being focused on, and that pretty soon everybody would be mentioning me personally in prayer.

While I was waiting for my order, the man next to me at the counter made an insulting remark to me (at least I took it that way), and at once I got fighting mad. I was mad enough to cut his throat and for no reason at all. The man on the street had invited me to church. I remembered my mother's hand. The devil had me. He wanted me to forget all that. The next minute I was in a fight, and in less time than it takes to tell it the cops were after me again. Of course I was locked up.

The next time I was released, Frances and I got married.

My brother in Chicago drank terribly and mistreated my mother. I couldn't stand it. I determined I'd kill him the next time he made any disturbance.

My wife is the only person that ever showed any love for me or had any confidence in me, and when we were just married she was really all a wife could be. Because I was fresh out of prison, I didn't have over a buck or two, but she told me she believed in me, and insisted on getting a job to help make ends meet. So we both started working. I was fully determined to be a man in the future and get her all the little things to make her

## The Sweetest Story

BY ARLEAN LEIBERT

*How I love Thy precious Word;  
It grows sweeter every day.  
From its pages Thou art speaking,  
Guiding me in every way.*

*Gone are the days forever  
When I did not know Thy Word.  
'Tis the sweetest, oldest story,  
Sinful man has ever heard.*

Nampa, Idaho.



happy and try to prove myself worthy of her faith in me. But then my brother and I kept arguing and fighting, until it caused me to lose my job, and he kept reminding me of my past life. So I thought, "Well, people won't let a guy forget his mistakes; so what's the use."

We left Chicago and went South. But with my past record, every one was down on me, and I couldn't get work. I was out of money, about a thousand miles from home, and I saw my darling wife hungry. But still she was loving and faithful. I know she didn't approve of the things I began doing, but I couldn't stand by and see her cold and hungry. I got a gun, and, of course, that led to robbery, for which I am now serving fifteen years. I am not asking or seeking pity or sympathy. I did wrong and I'll pay willingly, but I don't want any one to ever blame my wife or condemn her for my mistakes. I am the guilty one.

One evening in South Carolina my wife and I were walking down the street about 8:30 and we came to a Catholic Church lighted brightly. The doors were open and Frances said, "Let's go inside." Before we went in I planned the perfect car robbery. I stood beside her in the vestibule, and watched her make the cross with the holy water. I knelt beside her while she prayed, all the while going over my plans once more. Being in church did not give me a conscience against sin.

We left the church together, walked a few blocks, and hailed a taxi cab. I told the driver to take us to Savannah, Georgia. After we had gone about fifty miles, I order him down a side road. I bound him hand and foot, then threw him in a ditch, robbed him, and we made our getaway. We abandoned the taxi in a thicket after rubbing off all the fingerprints, stole another car, and crossed eleven states. We were finally caught at Lebanon, Missouri. The perfect robbery? The perfect bursting of another bubble. I was given fifteen years in the Missouri State Prison. I insisted my wife had nothing to do with the crime. She was freed.

When entering this prison last February, I gave my religion as Catholic, because of my wife's profession. Therefore I attended both the Catholic catechism classes and chapel. One day the priest asked a colored boy in catechism class if he really thought there was a God Almighty. The boy replied, "Yes, sir, I do."

Then the priest began to laugh and said, "Well, then what about this? Can He do anything?"

(Continued on page 268)

## Our Readers Say—

... I especially enjoy the articles about mission work and am saving the pictures for a missionary scrapbook.—*Doris Bechtel, Cement City, Mich.*

A copy of the prayer written by a great man of God (J. B. Smith) which appeared in a recent edition of the GOSPEL HERALD inspires this letter.

The more intimate associations we may have had with the writer—or speaker—the more profoundly important and meaningful his statements become. Love consecrates and sanctifies each sentence. Knowing his speech to be dominated by the selfsame sterling graces and Christian attitudes that characterize his deportment, even his censure is a virtue to receive. . . . To my dying day I will be thankful for having had the opportunity to hear or read messages given forth by men like George R. Brunk, Sr., Daniel Kautzman, Noah Mack, S. G. Shetler, Norman Lind, Elias Kulp, and others of the Mennonite faith. The church has been blessed by the lives and services of stalwart men of God who spared not themselves nor quenched the Spirit. . . .

But above all others, we should focus our attention upon Jesus, the Perfect Teacher, Preacher, Counselor, Pattern, and Leader. . . . Much as we love to read documents done by the late J. B. Smith (and other strong men of God), as wonderful as is the Dortrecht Confession of Faith, so much higher as heaven is above earth are the red-letter verses recording the sayings of the Son of God during His ministry in person here among men.

Most certainly I am not finding fault with the eulogizing of beloved leaders. I am sure their idelity to the cause of Christ was due to their very own high regard for the selfsame sayings and teachings of that selfsame Jesus. This brief challenge is for those who vainly say they love the Lord but do not prove that claim by poring over and pondering upon the WORDS of Jesus in a manner befitting those who "hunger and thirst after righteousness."—*Wm. M. Weaver, Mifflintown, Pa.*

... I was startled when I read the article, "Mischief or Meanness," which was printed in the January 15 issue. . . . There appears to be a growing feeling of anti-Semitism in our country and in our church which if continued will have serious consequences, and this article seems to be evidence of this. . . .—*Eleanor Swarts, Premont, Texas.*

In the Jan. 15 issue . . . appears an article . . . entitled "Mischief or Meanness," against which I want to register my protest . . . It is the same type of subtle, anti-Semitic propaganda used by Hitler and other dictators. It is true that there were Jews after World War I that unjustly foreclosed mortgages in Germany, but it is mean and mischievous to infer that all of the 4,000,000 Jews were likewise guilty and that this was the primary reason for Hitler to attempt to destroy them. To believe this is the height of gullibility. Christ broke down the middle wall of partition. . . . The article in question leaves a very definite impression that the author is trying to rebuild that wall. Race or class prejudice has no room in the heart of a Christian. . . . To me it is a serious thing

for anyone, especially a Christian, to fan the flames of anti-Semitism. . . . God bless you and give you wisdom for the task that is yours and may the columns of the GOSPEL HERALD be kept free from anything that would in any way hinder the work of Jewish evangelism.—*H. F. Reist, Premont, Texas.*

Whereas some readers have seen in my article, "Mischief or Meanness," an unkind stab at the Jews, I beg forgiveness. I do not feel, and did not mean to give the impression that Jews, more than we Gentiles, are guilty of condoning the failures of ourselves and those nearest us. By no means did I mean to condone the cruel injustices done to the Jews in Germany.—*Laura Showalter, Scottdale, Pa.*

[The editor wishes to add his apologies for publishing anything which could be interpreted as a wholesale condemnation along racial lines. Such racism is utterly repugnant to us.]

Dear Friends of Mine: "There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3:28). Distance of land or sea does not separate those who are one in the Lord Jesus Christ. The same Spirit of God, the same hopeful promises, the same looking for the coming of Jesus Christ unites Christian hearts the world over. When brothers across the ocean suffer, we suffer. When they rejoice, we rejoice. For we the redeemed of the Lord are one great family in the household of God, united by the blood of the one Saviour of the world. Praise His precious name! I thank God for this living union with Him—for we are joined to Christ in the new birth. No sooner does the sinner fall on his knees, confess his sins, and his need of God, and call upon Him for mercy with an honest heart, than this definite change takes place.

It is more than a change of mind, more than turning over a new leaf, more than having your name on a church roll. It is that miracle that God works in a flash, in the twinkling of an eye. I know when the Lord Jesus Christ came into my life that memorable evening as I was praying in my cell at the Palmyra Jail, July 29, 1951, when I called upon Him to save me. Just as complete a change was wrought in my life as was in any drunkard's, for the divine power came down from above and surged through my person, and the change was real. Then my soul became joined to Christ. I became a branch of the True Vine. Just as the sap of the vine flows up and down and through its branches, so the life of Jesus Christ begins to flow through the soul of a born-again person. When Jesus died on Calvary, He gave His life for us. The blood flowing from His five bleeding wounds was His life, given for you and for me, and for the whole world. It was necessary that His life be given that we might have eternal life. The branch is of the same substance as the vine and so we are made partakers of Christ's nature.

We who are Christians have His likeness. For that reason the born-again Christian is a reproduction of Christ and not an imitation. Above all things, let us keep attached to that Vine, for as Jesus said, "Without me ye can do nothing." Another prisoner has given his heart to our lovely Saviour in my Sunday-school class. We all share together in this wonderful blessing. May God bless you all, and keep praying for my wife. Keep on writing to me. This is my only way of answering your wonderful letters.—Your brother in Christ, *Johnny Allison, State Prison, Reg. No. 65381, Box 900, Jefferson City, Mo.*

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## A Sense of Christian Vocation

One of the straws in the wind to show a rising appreciation of the part laymen are performing in the total witness of Christianity is the plan of Presbytery of Montreal of the United Church of Canada to "commission" young people who are entering public school teaching as a form of Christian witness. A formal service of dedication has been provided for the purpose.

Without expressing any opinion as to this particular procedure, we would like to register our conviction that the progress of the church awaits a sense of Christian vocation in the minds and hearts of a multitude of laymen. The sharp division between ordained men and the laity, with the assumption that the responsibility for Christian witness lies primarily upon the shoulders of the ordained, is utterly contrary to New Testament teaching and practice. Every Christian has some kind of a Christian calling. When schoolteachers and merchants and farmers and mechanics and craftsmen and physicians and those of every other vocation know a clear call of the Lord to serve Him in their respective occupations, then the church will be rising to her opportunity and responsibility. The Lord calls a tradesman to serve Him just as definitely as He calls a preacher or a foreign missionary. No Christian is at liberty to satisfy his own personal wishes in his choice of what he does and where he does it. "What wilt thou have me to do?" is a question he must have the answer to, whether he is to teach in a church college or to raise broilers. And when he has that answer, then his every effort goes into being the most efficient Christian, the most tireless soul-winner that he knows how to be. For the Lord has called him to his field.

Let us have no more of the distinction between holy and common, sacred and secular, churchly and non-churchly, when we speak of vocations. And let every man settle into only that work that he has reason to believe is the will of the Lord for him. It will then be a high and holy calling.

## Fill the Reservoir

It is wise foresight to provide a reserve for the time of need. Engineers build great dams to impound the water which is needed for the steady supply for irrigation and power. A business accumulates a certain amount of capital for emergency needs and expansion. The church's greatest human resource is the trained talent of its members. We have a more or less constant need for workers of various kinds, which we must select from among the members. Since we know that through the years we will need workers, and we have a pretty good notion of the particular abilities which are required, it is only the part of wisdom to be constantly supplying the reservoir. There would seem to be little excuse for an established congregation to bemoan a scarcity of material for Sunday-school teachers. They knew they would need teachers; why didn't they get them ready? Long-range planning should solve most of such problems.

We are supplying the reservoir when we encourage our young people to enroll in teacher training courses which we provide. Or when we encourage them to go to our church schools for shorter or longer periods of learning and enrichment. Or when we provide books which will inspire them and give them some of the techniques of Christian service. Or when we have such a program of young people's activity as will develop talent and teach a delight in church work.

The material is there, often going to waste. It is wise church administration to recognize it, to develop it, to get it into a place where it can be drawn upon as there may be need. Keep the reservoir full.

## How Shall We Escape?

*"How shall we escape, if we neglect so great salvation . . ." (Heb. 2:3a)?*

A rhetorical question is a literary device used to increase effectiveness. It is a question whose answer is obvious, or which clearly has no answer. One is not supposed to answer a rhetorical question; he simply ponders the truth put in that striking form.

The text quoted above from Hebrews is a good example of this literary method. It is a question that no one can answer. The wisest men of the world can say nothing in reply. The great reference libraries can give us no help. Preachers and theologians cannot answer it. Angels have no word for us. The Bible, the great Book of Truth, throws not one gleam on this dark query. Even God Himself would have to say, "I do not know."

It is obvious, then, that there is no way of escape from destruction and death for those who ignore, pass by, or reject the great salvation which God has provided. In that salvation there is escape from the guilt, the power, and the entailed consequences of sin. There is a way out, which is available for all. Jew and Gentile, wise and unwise, black or white, Russian or American, libertine and moralist—all may be saved. God's way of salvation is as broad as the human stream, as high as human hopes, as deep as human need. Here is release from our tensions, escape from our fears, a protection from the avalanche of destruction.

But if we refuse God's proffered way of escape, there is no hope. The little alleys we build come to a dead end. The beautiful turnpikes of men's schemes are blown to rubble. But the cross, "tow'ring o'er the wrecks of time," points to the only safe way out. What folly to disregard its directions!

## ASKING FOR WHAT HE HAD

A stingy man was solicited by a church officer for a project demanding generosity. "If I had it, I would give it," he said. "Would you give a thousand dollars, if you had it?" To every similar question he answered "yes" as the solicitor reduced the amount. Finally, "If you had two fine, fat, salable hogs, would you give them?" The miser shrugged his shoulders in a declining gesture. "Oh, you knew I had that!"—D. Carl Yoder.

## NO PATH THROUGH THE VALLEY

The old Indian chief was told of the Saviour. But he said, "The Jesus road is good, but I have followed the old Indian road all my life, and I will follow it to the end." A year later he was on his deathbed. And he was seeking a pathway through the darkness, he said to the missionary, "Can I turn to the Jesus road now? My road stops here. It has no path through the valley."—From the *Sunday School Chronicle*.



**THOSE THREE HANDS (Continued)**

"Yes, sir," replied the boy.

"What about this then?" replied the priest. "Can He make a circle square? Can He make a rock so big that He can't lift it?"

The colored boy didn't answer immediately; so the priest said, "Well, I thought you said God could do anything." By this time the whole class was laughing in a general uproar.

I was grieved in my heart. It hurt me deeply to think that any man who was supposed to be a teacher of God would make fun of that One my mother had loved and believed in. I had that much of a conscience.

It was nothing to hear other prisoners make fun of God and joke and jest about the Bible—but the priest! It was unthinkable. Every day I'd hear men argue about the Bible. I helped in arguments myself. This wasn't true—that was silly—the Bible was a joke. None of it made sense. It was all wrong.

I became the most miserable person alive. Everything was altogether unjust—wrong, and life was one terrible, horrible mess. I wrote a letter to my wife and said, "I'll be with you for Christmas, dead or alive, or in the hospital." I meant exactly what I wrote. I planned how I'd do it. No prison could hold me.

"Bob," kidded a fellow one day, "did you ever read the Bible?"

"No."

"Why don't you? You could argue it better if you did."

"I don't have any."

"I have one. You can have it."

"How could I get it?" I laughed.

"I'll write your name on it and put it on the desk. Then you go call for it."

I went to the desk and asked if anyone had turned in a Bible with my name in it. Yes, it was there. I took it with me back to my cell and sat down on my cot and thumbed it open just for anyhow. Maybe I could joke about it better if I read a little in it. My eyes fell on verse number 33 in the middle of the page, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." My eyes were glued to that one verse. I read it again. I felt terrible. It didn't make me laugh, yet it didn't make me mad. I felt wretched. I put the Bible away and tried to forget it. But try as I would, I could not. "Seek ye first the kingdom of God." I thought of my scheme to get out. I must be with Frances for Christmas. But that did not make me happy either. I have no words to describe how awful I felt. Nothing seemed right.

One evening in August I turned on my radio. Every station had some program on that irritated me. Then I heard a minister speaking. He must have heard about me and all the sins of my past and present life, for he was preaching straight at me. He told me everything except my name. I was nearly paralyzed.

A month went by. With every passing

day I got more miserable. Not one single thing on earth was right. I felt condemned, wicked, guilty. My sins nearly crushed me, they were so heavy.

Sunday morning someone handed me the St. Louis paper. I took it. In the upper front corner was that very same verse I was trying so hard to forget. "Seek ye first the kingdom of God—" I rolled up the paper and held it out at arm's length and shouted, "Here, take it! I don't want it!" I could have pulled my hair. I was so provoked. That verse—Oh!

I was mad with my thoughts. I wished I had never called for that Bible. The harder I tried to forget those words, the deeper they branded themselves into my mind. And somehow with those words I saw my mother's hand lifted up in prayer for me. For me. Her little Bobbie. Then I tried to get it out of my mind, but—

Thanksgiving afternoon I was permitted to walk in the yard with the other prisoners. One man who claimed to know God had a songbook in his pocket. Maybe he noticed I looked downcast and lonely, but anyway he called me over to him. Taking the songbook out he said to me, "Let's sing a song together, Bob."

"Me sing?" I gasped.

"Why not? I want to sing, but I don't feel like singing a solo."

"Well, all right," I said, but I really didn't want to at all. He started out, "Hold my hand, Precious Lord." Why a song about a hand! I was trying to forget my mother's hand. The harder I tried to forget it the higher I seemed to see her hold it for me. I tried to steel myself and help sing, but a lump came in my throat. It was all I could do to help. I wanted to run. Run to the end of the world. But what would be there for me? I felt my eyes getting wet.

On Thanksgiving evening it happened. Through a small ventilation hole in my cell I could see only a small patch of the sky. I was still more troubled and wretched than ever. As I stood looking out that hole I saw pass before me in the sky my own whole wasted life like a moving picture. Wasted. Twenty-five years of mistakes and sins. My own wasted life. Tears blinded my eyes. I shook all over. I paced back and forth. I fell on my knees beside my cot and tears like fifty-cent pieces splashed on the floor. The hands of Christ, those two nail-pierced hands that radio minister had told me about, seemed to be held out before me in answer to my mother's little hand, a working one, held up for me. Something took hold of me. I can't explain what happened or how it happened, but the minute I cried out earnestly to God Almighty for mercy and confessed all my sins, a peace and a joy filled my soul that I never knew before was possible for a human being to have. Everything became new, and that very moment into those outstretched hands of Christ I put all my sins, my selfishness,

**It Happened —****TWENTY-FIVE YEARS AGO**

(From GOSPEL HERALD, March 10, 1927)

Brother and Sister Jacob M. Landis took charge of their new duties as superintendent and matron of the Eastern Mennonite Home, Souderton, Pa.

On . . . Feb. 15 the opening services in the new mission in Tampa, Fla., were held . . . Bro. C. B. Byer . . . is the superintendent of the mission.

(From GOSPEL HERALD, March 17, 1927)

At a recent meeting . . . of twenty-two brethren, appointed by the Eastern A.M. and Ohio Conferences to prepare a statement of rules and discipline for the proposed new conference, a Constitution and Discipline was adopted, subject to the approval . . . of the two conferences named. If adopted, the new conference will take the name of "The Eastern A.M. and the Ohio Mennonite Joint Conference."

Bro. B. B. King began meetings at the Pike Church Feb. 22 . . . thirteen young souls confessed Christ for the first time.

my evil thoughts, my hatreds, my cigarettes. I had been smoking from 50 to 60 a day, and thank God I've not smoked one since. I wrote my brother a letter and told him I loved him. Yes, the brother I had intended to kill.

The next morning I knelt beside my cot to pray before I went to breakfast. I knew that I was a new creature now, and I must act like it. Before eating my meal I bowed my head very slightly and paused a split second and thanked God for my food. But when I got back to my cell I fell on my knees and wept for shame, because I knew I must do more than that. Satan had tempted me and had told me to take my stand easy. But God forgave me and the next time I went to the dining room I bowed my head in my hand, and thanked God without shame. You can't follow Christ and be ashamed to let others know about it.

I went to the priest and told him not to count on me coming to his chapel services or catechism classes any more, because I had found peace and forgiveness of sins through faith in the Lord Jesus Christ. I told him to remove my name from all the Catholic records.

He became highly agitated, and warned me not to write any of this to my wife.

"Don't you try to change her belief," he said. "The Catholic Church is the mother church and only true religion."

(Continued on page 285)



# A Faith for These Times

BY A. STAUFFER CURRY

A human being's concept of God influences, or even determines, the quality of his faith. Many readers will recall missionaries telling how heathen Indians frequently thought of their gods as capricious, changeable, and hard to please. Therefore, some people would lie on beds of spikes to please their gods. Others would hang from trees over fires and allow their bodies to be burned—all to please some temperamental gods. This was indeed faith of a kind. But it was a distorted faith growing out of a distorted concept of the Supreme Being. If the Christian has the proper concept of God, he will be inspired to a faith sufficient for these times.

A basic concept of God is that He is present everywhere, knows everything, and has all power. To really believe this basic doctrine about God is to give the Christian unlimited faith. Today a burning desire of millions is that the war in Korea should be permanently ended. It is an oversimplification to say that God can stop the war if He desires. But if men believe that God is all-powerful, and if men work hand in hand with an omnipotent God, He will indeed end the terrible slaughter. We may not understand all the factors that enter into the tensions between East and West. But if we believe that God is omniscient, and if we seek to understand the problems of human relationships by communion with His all-knowing mind, we may still avert another World War. Or maybe we are concerned for some of our family or friends far away from home. To believe that God is everywhere and that He will be with men if they seek Him, will relieve anxiety and bring peace to worrying people.

Another great concept of God is that He is forgiveness. Modern psychology has discovered that a basic difficulty with men in distress of mind is the presence of unremoved guilt feelings. Men feel guilty for what they did or were tempted to do. Many therapeutic methods have been tried to remove guilt feelings. But, in the final analysis, only belief in a God of forgiveness can give men the courage, vitality, and faith which comes through the knowledge of forgiven sins.

A God of forgiveness gives men sufficient faith to forgive others, even though others do not forgive us. The man of the world says, "I'll forgive you if you apologize to me." The man of faith says, "I'll forgive you whether you apologize or not."

The God of the Christian is also a God of love. To know that God loves us will help us to survive almost any difficult situation. Dr. Forlines, president of the seminary in Westminster, Maryland, used to tell the story of his return

home to North Carolina, via Niagara Falls, after being relieved of his first teaching position in a northern state. Deeply disappointed over the loss of his job, he watched a bird at the side of the canyon beyond the falls. The partly snapped branch of a small tree was barely strong enough to support the nest of young birds. The added weight of the mother bird would have broken the weakened branch. But she had to protect her little brood; so she carefully dropped leaves over the nest, without putting her weight on it, to keep the small birds warm. Yet she was careful not to smother them. He then recalled the words of Jesus that God cares for the sparrow and will care much more for His human children. He literally felt the love of God for him as he meditated on the scene. He went to another state, resumed teaching, profited by past mistakes, and made an outstanding success as a teacher, theologian, and administrator. His faith was born out of his concept of God as love.

We also believe that God lived in the flesh, as Christ, and knows human problems. He was tempted like as we. He knows the torture men experience as they wrestle with temptations of many sorts. He was forsaken by His most intimate friends. He knows the stinging pangs of utter loneliness and the bitter dregs of lonely suffering for one's beliefs. God as Jesus in the flesh was crucified by the highest political and ecclesiastical officials. He was the victim of a tremendous smear campaign and knows how the modern victim of newspaper smears, neighborhood gossip, or even simple, thoughtless, unkind remarks feels today. God, as Jesus in the flesh, suffered physical torture of the most cruel type. He knows how those in hospitals, in their invalid

## Redemption

BY TILLIE YODER

*I stand before the face of all the world  
With its piercing eyes,  
Its hungry mouth,  
Its empty hands,  
Its unshod feet,  
And its sin-laden heart,  
Wringing my helpless hands.*

*I turn my face to the light of the Son,  
Healing my blindness,  
Opening my mouth,  
Cleansing my hands,  
Winging my feet,  
Thrilling my open heart,  
To fearlessly meet my task.*

Elkhart, Ind.

beds at home—those with pain-racked bodies anywhere—must suffer today. To believe firmly in a God who knows human problems is to have faith to overcome these problems.

Our God is also One who has a plan for the life of each of His children. The plan of God for some is to have a glamorous, sparkling, and stimulating career in special types of Christian service. I know several men just returned from trips half way around the world full of vital experiences in service for the kingdom. To know that this is God's plan for their lives gives double enthusiasm and effectiveness through faith. The plan of God for others is to lead lives of considerable monotony and repetition from year to year. To be aware that plowing the same field, working the same old machine, or sitting at the same desk, is the will of God for my life will give new meaning and significance to my life. Living will have the vitality of faith.

It may even be the plan of God for failure to come into one's life. The young artist had ruined a piece of marble which was then thrown on the trash heap. A master artist passed it one day and the shape of the marred block of stone inspired him with an idea. He had the marble dragged to his studio and from it chiseled a famous piece of religious sculpture which inspired thousands. To know that personal failure can serve the purpose of God in the world gives a faith to face the bitter disappointments of human experience.

And it is the plan of God for each man's life that he should find salvation. Man's part is simple. He simply has to believe, trust, and obey. God does the rest. In believing, trusting, and obeying man lays the foundation for his faith.

Some months ago I traveled back to Washington by air coach, which was as cheap as train travel. When it was about time to land, we felt the plane veer first to the right, then to the left, then up, and then down. Then it would seem to vary its course, then straight for a time. Outside there was complete invisibility in a dense fog. But, very suddenly the plane plunged out of the fog into just a few feet of clear atmosphere of the frosty morning, and then made a perfect landing on the runway. It was almost a blind landing, and it seemed a near-miracle to laymen, aeronautically speaking, that a plane could land under these conditions. But all on board were completely relaxed. Why? First, they believed that the plane was reliable, that years of engineering expense had made it safe, and that instrument landing was a perfected technique. They trusted the pilot and co-pilot and were willing to place their lives in the hands of skilled operators. They had obeyed orders to fasten their seat-belts and otherwise prepare for landing. As a result they had faith to be relaxed in the face of dangerous flying.

In developing a faith for these times the Christian believes that God is com-



## A Prayer for This Week

Father, we thank Thee that in whatever place or experience we find ourselves, Thou art with us. Give us victory over self. Help us to be quiet when we are criticized, humble when we are commended.

We would look out to the needs of those who are hungry and lost in our cruel world. So mold and move us that we may be willing to pray, to give, to go. Help parents to let go when their children are called into service for Thee.

O Lord, by Thy presence and power give real meaning to our private devotions, to experiences in our homes, to our church services and activities. Bless our institutions, our missions, our service programs, and young people's organizations. Prosper the work of revival meetings, tract distribution, and every effort in the work of Thy kingdom. May we serve, each in his own small place, but save us, Lord, from smallness of soul when we see others serving Thee in larger ways.

Direct us in the days that are ahead. We do not know the future. It is enough to know Thee and to trust Thee. In the name of our Lord Jesus, Amen.

—Ruth B. Stoltzfus.

pletely adequate and that the resources of the universe are ours through Him. The Christian trusts in Him as the pilot of his life who can safely bring him into full Christian experience. The Christian obeys His commands, knowing that He does the rest in giving us all we need.

Washington, D.C.

## How to Make Your Pastor

### Succeed

#### Hear Him

This is not a fair-weather duty. Has not the business of eternity as urgent claims as the business of time? Then it is not too high to let one rule govern decisions in both cases.

The preacher is sent to be heard. He comes to tell the good news. Joy bubbles up in the heart and ripples out over the lips while sorrow settles, like life's sediment, in the bottom of the heart, to clog its throbbings. His best may not suit you. Remember that there are only a few model preachers. We have read of only one perfect Model, and He was crucified many centuries ago.

You are to hear as those who must give an account to God. Roaming about for the Gospel is as pernicious to character as roaming about in business life would

be to a man's fortune. Religious characters follow the same law. Who are the pillars of the church? Not those who run around after men, but those who stand by the church.

#### "Back" Him

Be in your place. Battles are won, not by men on the muster roll, but by the men in the engagement. As a rule, sermons are none too warm. An empty pew throws a bucket of cold water over the pulpit. We have seen good preachers, like good gophers, drowned out. Every seat in the prayer meeting is occupied. When you are not in your seat there, some evil spirit occupies it, trying to represent you. Is it not too much to ask your pastor to pray in pandemonium? You either go or send a hand.

#### Pray for Him

Many a dead church has been resurrected by the voice of prayer. The Master's blessing has many a time made a little bread and fish feed a great hungry multitude. Your prayer will secure that blessing. The great revival that launched the infant church originated in a ten days' prayer meeting. The Reformation sprouted in the cell of the great German prayer. Methodism grew out of the prayer meeting of a few Oxford students.

#### Pay Him

He must have not only bread, but also books. This means money to pay for them, and time to study them. When the hopper is empty, the bread tray cannot long be full.

#### Use Him

He is neither a sickle nor a winepress; nevertheless, if you would gather the harvest and the vintage he must be used. Weak men object to being used. But that is why we are in the world. Great parties, great organizations, great movements use men for the advancement of vital interests. God's administration in this world consists in using men; and the perfection of human greatness consists in being put to the greatest uses. Your pastor comes with certain ability for the advancement of the cause in your community. Now, utilize this ability. Use him on business principles. Use him along the lines of his strength. Revolve him about his shortest axis. All this means that, by skill that denotes ability, you are to put within his reach the reinforcement of your knowledge, and experience, and judgment. If you lack these, or the skill to lend them, the pastor may be less responsible for not profiting by them.

#### Give Him Air

Break up the old-time league between Satan and the sexton. Many a good sermon is neutralized by bad air. You could smother Paul or Barnabas in carbonic acid gas. It is easy enough to ventilate a church when it is empty; but it takes the brain in the community to do it when filled. Doorkeeper in the house of the Lord is a high office.

## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for tent meetings being planned by our missionaries in Argentina.

Pray that the Conference on Christian Community Relations on March 27-29 may sharpen the conscience of the church on many aspects of daily living.

Pray that the Prophecy Study Conference on April 3-5 may be an influence toward a united testimony on the second coming of Christ.

Pray that the Lay Evangelism Conference April 5-7 may give a mighty push to every-member witness.

(Requests for this column must be signed.)

#### Support Him

Make him feel that he is not alone. The sense of support is better than support without that sense. Preacher and people are the confronting halves of an arch; separated, they cannot hold up themselves; united, they can hold up the world.

#### Encourage Him

Some people think that it is dangerous to commend a preacher. It is more dangerous not to do so. True, you may inflate him; but if he explodes, it is a slight loss. Not much material would be wasted in him. The thoughtful preacher finds enough to humble him in the failure of his best work. Bishop Simpson was so disheartened on his first circuit that for months he was fully resolved to retire from the work at the end of the year. Judicious encouragement would have saved him weary hours. The lack of it nearly robbed the church and the world of a preacher and a prince almost without a peer.

#### Recommend Him

Many a moderate preacher is sustained by timely and persistent recommenda-



tion. Your approving sentence may turn the scale to a glorious success. Some men refuse to give an opinion until after the case is determined. It is more generous to give the struggling man the benefit of the doubt. It is time enough to bury him when he is dead. Ridicule at your table can prevent his helping your children. Sons go to ruin because fathers criticize the preacher. Criticism is easy. Nothing is perfect and it requires no great ability to find fault. It rather indicates great perversity of heart. Bees, not blowflies, find honey everywhere.

#### Illustrate His Gospel

When the lives of the believers pull the same way with the words of the preacher, nothing is impossible. The ancients said: "Whose life is lightning, his words are thunder."—Condensed from *The Wesleyan Methodist*, in the *Christian Digest*. Reprinted by permission of both.

#### SIMPLICITY IN DRESS

Associated with my earliest ideas of religion was the necessity for plainness of dress. It seemed to me clear from the teachings of the Bible that Christ's people should be separate from the world in everything which denoted character, and that they should not only *be* separate, but *appear* so. Otherwise what benefit would their separation confer upon the others?

As I advanced in religious experience, I became more and more convinced that my appearance ought to be such as to show to everybody with whom I came in contact that I had renounced the pomps and vanities of the world, and that I belonged to Christ. I always felt that it was *mean* to be ashamed of Christ in the street or among His enemies. And it was only in conformity to the opinions of those whom I regarded as my superiors in wisdom and grace that I conformed to the world as much as I did in the matter of dress.

People have asked me sometimes whether we cannot be separate from the world in our *hearts* without being different in our *hearts*. My reply has been: "What is the use to the world of a testimony for Christ up in your bedroom? The very essence of witnessing for God before the world is that we should not be like it." The *people* quite recognize this, whether *Christians* do or not; hence, their contempt for those who talk to them about religion while dressed as fashionably as themselves. They may listen out of politeness, but they will say in their hearts, and often when our backs are turned, with their lips, "Physician, heal thyself! Why does she come and talk to me about giving up the world when she has not done so herself—at any rate, as far as dress is concerned?"—Catherine Booth, in *The Flame* (England).

## Conference on Christian Community Relations

### Willow Springs Mennonite Church

#### Tiskilwa, Illinois

March 27-29, 1952

Thursday, 7:30 p.m.

Chairman: M. R. GOOD, Waterloo, Ontario

#### Devotions

"Re-examining Mennonite Community Relations" — GUY F. HERSHBERGER  
Goshen, Indiana

#### Discussion

"Biblical Principles for Christian Community Relations" — PAUL ERB  
Scottsdale, Pennsylvania

Friday, 9:15 a.m.

Chairman: JOHN L. YODER, West Liberty, Ohio

#### Devotions

Reports on Mennonite Community Trends (10 minutes each)

Hesston, Kansas	LYLE YOST
Shickley, Nebraska	P. R. KENNEL
Kalona, Iowa	THOMAS H. MILLER
Hopedale, Illinois	IVAN KAUFFMANN
Hopkins Park, Illinois	JAMES H. LARK
Souderton, Pennsylvania	JACOB R. CLEMENS
Mount Gilead, Ohio	MURRAY KRABILL

#### Discussion

Friday, 1:30 p.m.

Chairman: VERDEN L. BECK, Archbold, Ohio

#### Devotions

Panel Discussion: "Rural Youth Facing the Problems of the Industrial City,"  
MILLARD LIND, Scottsdale, Pennsylvania, Leader  
MARY ANN HOSTETLER, Goshen, Ind. LEROY NISLEY, Goshen, Indiana  
PAUL O. KING, Elida, Ohio JOHN PAUL OYER, Eureka, Michigan  
OMAR LANTZ, Gap, Pennsylvania EMMA SOMMERS, Kokomo, Indiana  
"Effects of Industrialization upon the Christian Community" J. WINFIELD FRETZ  
North Newton, Kansas

Friday, 6:00 p.m.

Special Business Session of the Mennonite Community Association

Friday, 7:30 p.m.

Chairman: JAMES H. LARK, Chicago, Illinois

#### Devotions

"People Need to Hear a Message from God; People Need to Live in a Community" — E. W. MUELLER, Chicago, Illinois  
Secretary, Rural Church Program National Lutheran Council

Discussion — Led by RICHARD J. YORDY, Freeport, Illinois

Saturday, 8:30 a.m.

Chairman: LESTER CULP, Hesston, Kansas

Tour to observe soil conservation practices in Willow Springs community.  
(In charge of Silas Smucker, assisted by E. I. Culp and John Kaufmann)

Discussion on Soil Conservation — Led by SILAS SMUCKER, Rensselaer, Indiana

Saturday, 1:30 p.m.

Chairman: IVAN MILLER, Corry, Pennsylvania

#### Devotions

"Practical Proposals for the Building of the Rural Christian Community"  
J. WINFIELD FRETZ, North Newton, Kansas

Discussion — Led by JOHN D. HARTZLER, Roanoke, Illinois

Closing Remarks — H. RALPH HERNLEY, Scottsdale, Pennsylvania

Closing Devotions — ABNER CRESSMAN, New Hamburg, Ontario

This conference is sponsored by the Committee on Economic and Social Relations of the Mennonite General Conference, and by the Mennonite Community Association, in co-operation with the Willow Springs congregation.



It were well you should be thoroughly sensible of this: the Heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else. If you look for anything but more love, you are looking wide of the mark; you are getting out of the royal way. And when you are asking others, "Have you received this or that blessing?" If you mean anything but more love, you are wrong; you are leading them out of the way and putting them upon a false scent. Settle it then in your heart that from the moment God has saved you from all sin you are to aim at nothing but more of that love described in the thirteenth of First Corinthians. You can go no higher than this till you are carried into Abraham's bosom.—John Wesley.

## Calendar

Southwestern Pennsylvania Conference, Ministers' Meeting, Martinsburg, Pa., March 21, 22.  
 Special session Indiana-Michigan Conference at Moorepark, Mich. on March 25, 1952.  
 Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29.  
 General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
 Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7.  
 Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
 Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
 Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
 Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
 Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
 Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
 Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
 Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
 Little Eden Camp, Onokama, Mich.  
 Bible Conference, June 21-27.  
 First Family Week, June 28-July 4.  
 Senior High Week, July 5-11.  
 Junior High Week, July 12-18.  
 Boys and Girls Week, July 19-25.  
 Young Adult Week, July 26-Aug. 1.  
 Music Week, Aug. 2-8.  
 Christian Business Mens' Week, Aug. 9-15.  
 Farmers Week, Aug. 16-22.  
 Second Family Week, Aug. 23-29.  
 Rocky Mt. Mennonite Camp, Divide, Colo.  
 Pre-camping Training Camp, June 23-27.  
 Junior Boys Camp (ages 9-12), July 7-12.  
 Junior Girls Camp (ages 9-12), July 14-19.  
 Senior Girls Camp (ages 13-16), July 21-26.  
 Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
 Family Week, Aug. 4-9.  
 Youth Retreat, Aug. 18-23.  
 Work Week, Aug. 25-30.  
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
 Boys' Camp (ages 9-12), June 28 to July 4.  
 Girls' Camp (ages 9-12), July 5-11.  
 Junior High Camp (boys and girls, ages 13-15), July 12-18.  
 Missionary Bible Conference, July 19-25.  
 First Family Week, July 26 to Aug. 1.  
 First Young People's Institute, Aug. 2-8.  
 Second Young People's Institute, Aug. 9-15.  
 Second Family Week, Aug. 16-22.  
 Victorious Life Conference, Aug. 23-24.  
 Music Week, Aug. 25-29.  
 Southwestern Pennsylvania Conference, Springs, Pa., July 20-23.  
 Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
 Chesley Lake Camp, Allenford, Ont.  
 Boys' Camp, Aug. 9-16.  
 Girls' Camp, Aug. 16-23.  
 Young People's Camp, Aug. 23-30.  
 Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
 South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
 Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
 Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
 Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
 Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
 Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

## OUR SCHOOLS

### LA JUNTA MENNONITE SCHOOL OF NURSING

Edna Amstutz, Director of Education, attended the meeting of the Policies Committee of the Colorado State Nurses' Association at the Denver General Hospital, Feb. 29. She also visited the La Junta nursing students in affiliation at Denver.

Mrs. Maude Swartzendruber, Director of the School of Nursing, also attended a meeting of the Colorado State Board of Nurse Examiners in Denver, Feb. 20.

Arlene Sitler, Business Manager and Field Representative, will be spending the period from March 9 to April 20 in Illinois and Ohio congregations.

The faculty held their monthly dinner at Miller Hall, Feb. 20. The theme centered in birthdays of famous personages in February including Washington, Lincoln, and Longfellow. A ladies' quartet composed of Ethel Lehman, Faure Stuckey, Betty Rice, and La Verne Beyeler sang Valentine numbers. Paul Marvin Yoder, Harper, Kans., a guest for the occasion, sang two numbers. Hostesses for the evening were Elaine Witt, Mary Sieber, Carolyn Kerr, Mary Mayeda, and Arlene Sitler.

A number of students and faculty attend the singing classes conducted by Paul Marvin Yoder, Harper, Kans., at the local Mennonite Church. They also participated in the chorus which sang several passion and Easter numbers on Sunday evening, Feb. 24.

Nelson Kauffman, President of the Mennonite Board of Education, visited the school on business matters Feb. 25 and 26.

Lucie Bee of Sainte Marie aux Mines (Bas Rhin), France, an agricultural trainee under the sponsorship of the Mennonite Central Committee, and who had been serving in the Miller Hall residence and the kitchen of the Mennonite Hospital for the past six months, left for her new assignment at the Paul Hestand home at Langhorne, Pa. En route she attended a conference for the trainees held at the First Mennonite Church, Berne, Ind.

The La Junta Registered Nurses' Study Club met at Miller Hall, Feb. 26. Mrs. A. L. Stickles, local public health nurse, gave a talk on her work in this community and also public health nursing in general. A quartet of boys from the La Junta Junior College sang appropriate numbers. Beulah Nice, president, acted as chairman for the evening.

A large number of students and faculty and hospital employees are attending the revival meetings conducted by Jess Kauffman of Colorado Springs at the East Holbrook Mennonite Church. They also enjoyed hearing the Williamson Brothers Negro quartet from Sam Huston College, Austin, Texas, which visited the community recently.

Charity Kropf, R.N., Lebanon, Oreg., visit-

ed the school en route to Western Reserve University, Cleveland, Ohio.

Recent visitors at the School of Nursing included: Ray Kauffman, Lebanon, Oreg.; Donald Erb, Wellman, Iowa; Alvina Birkey, Manson, Iowa; Mr. and Mrs. Dave Studer and Mr. and Mrs. H. F. Couln, all of Geneva, Nebr.; Neal J. Eash, Millersburg, Ind.; Levi J. Miller, Goshen, Ind.; Ben Kauffman, Middlebury, Ind.; Robert Reeser, Tangent, Oreg.; Betty Burton, Denver, Colo.; Maynard Good, Denver, Colo.; Mr. and Mrs. Maynard Reeser and children, Sweet Home, Oreg.; students from Hesston College as follows: Roma Garber, Alpha, Minn.; Margaret Glick, Minot, N. Dak.; Erma Yutz, Hutchinson, Kans.; James Detweiler, Newton, Kans.; Wallace Jantz, Greensburg, Kans.; Dave Bachman, Goshen, Ind.; Tom Egli, Manson, Iowa; and Marilyn Troyer, Conway, Kans.

The following Mennonite Relief Committee Voluntary Service unit members have completed their term of service in the Mennonite Hospital and have left for their respective homes: Mr. and Mrs. Delmar Yordy, Flanagan, Ill.; Effie Zehr and Mary Stauffer, Goshen, Ind.; Mr. and Mrs. Richard Nussbaum, Middlebury, Ind.; and Dewey Yoder, Harper, Kans.

The new Voluntary Service unit members include: Kenneth Miller and Eugene Diller, Hesston, Kans.; Joseph Kauffman, Creston, Mont.; Joseph Plank, Arthur, Ill.; Evelyn Weaver, Fort Wayne, Ind.; and Willis Snyder, Cheraw, Colo.

March 3, 1952.

Arlene Sitler.

(Text of Memorial Bronze Plaque placed in lobby of Charles Hall, Hesston College, Hesston, Kansas.)

**THIS BUILDING IS DEDICATED TO  
THE MEMORY OF J. D. CHARLES  
(1878-1923)**

who served Hesston College from the time of its founding until his death fourteen years later. He is remembered especially for thorough scholarship and inspired teaching in the natural sciences. He also tendered outstanding service as an instructor in other fields, as dean and registrar of the college, as pastor of the local congregation, and as author of a number of books and pamphlets. Force of intellect and character gave him profound influence among his colleagues and the students, who revered him as a true educator and a devout Christian. The radiance of his spirit is reflected in these, his own words: "Let nothing shake your confidence in God, in the Bible, and in Jesus your Saviour. Let us await calmly and hopefully the great illumination, when all the vain speculations and conceits of men shall be dissipated in the clear, warm light of the Eternal Day of our Lord."



# CHURCH HISTORY

## A Sketch of Menno Simons' Life

BY ALICE GOOD

"Menno Simons is undoubtedly the greatest figure in the history of the church which now bears his name. He had a sane and balanced program of promoting both an evangelical faith and holiness of life." Menno Simons completely broke away from the false practices of the Catholic Church and followed unreservedly the teachings of the New Testament.

In Friesland, in Holland, Menno was born in 1496 of Dutch parents. The custom at that time was to add the Dutch word for son "zoon" to the end of the father's name. This served as surname for the boy. Menno, therefore, was christened Simonzoon, but called Simons for short.

Menno was trained for the Catholic priesthood, probably in a Franciscan monastery near his home. Reading, writing Latin, and studying the church fathers took up much of his time. Menno never read the Bible, for he was taught that only the church could infallibly interpret the Scriptures.

After this training in church doctrines Menno was consecrated as a priest and sent to the Pinjum parish, where he served for seven years. While engaged here, he celebrated mass, offered prayers for the living and the dead, baptized infants, heard confessions of sin, and unfortunately played cards and drank.

As Menno celebrated mass, doubts began to creep into his mind as to how true the teaching was that the bread and wine became divine. He tried to discuss this problem with some of his collaborators, but they only scoffed at him. What sense was there in trying to find out the truth when they could live in ease and in comfort on the money they received from the people? Menno tried to forget these thoughts and confessed the sin of thinking that the church might be wrong in her translation of the Scriptures. But the struggle within him continued. It increased when he heard that a man had been martyred for being baptized. "Could the church be wrong in the doctrine of baptism also?" he asked himself.

Finally Menno decided to read the Bible and discover the truth for himself. This was an important decision, for, if he read it with an open mind, it was sure to lead him to Christ sooner or later. This search of the Scriptures showed Menno that the church was wrong, and his findings began to manifest themselves in his sermons. He was accused of being too evangelical in his teachings.

However, through all his struggles Menno stayed in the Catholic Church

and continued celebrating mass and baptizing infants. What would be necessary to make Menno Simons leave the Catholic Church and follow the Author of the true teachings in the Scriptures?

In 1534 a group of fanatics called Munsterites came to Holland. These Munsterites rejected the principle of nonresistance, practiced polygamy, and taught that their prophets had divine authority. Menno joined in the literary fight against them. While he was fighting, his conscience hurt him, because by fighting the Munsterites he was defending the Catholic Church. He knew what was the truth, yet he was afraid to stand for it, while the Munsterites fought to the death for their erroneous beliefs.

Then in April, 1535, Menno surrendered to God and asked for pardon and peace. This decision certainly was as important step for the future of the Mennonite Church. Menno, however, did not leave the Catholic Church until about nine months later. In January, 1536, he was baptized by Obbe Philips, the founder of Dutch Anabaptism. This step meant that now, in the eyes of the church and state, he was a heretic and a fanatic of the worst kind.

For several months, Menno devoted himself to meditation and study and preached only occasionally. Then a committee of seven or eight men came to Menno and pleaded with him to become a bishop. Menno hesitated. Could he do any good with what he termed his limited talents and his small knowledge of God's Word? Menno, as often before in his life, prayed and God answered. Menno accepted the call, and in 1537 he was ordained bishop by Obbe Philips. Obbe later lost heart and left the work. So Menno took up the leadership of the brotherhood. Menno was deeply disappointed with Obbe for losing heart and called him a "Demas" (II Tim. 4:10).

In 1539 Menno married a woman named Gertrude. Her last name is not known definitely, but it may have been Hoyer.

Menno was an organizer and his aim was to unite the scattered believers and to organize churches. He was so successful in his efforts that in a few years he had organized churches in many provinces. Johnson's *Universal Cyclopedia* says, "In course of time nearly all the brotherhood in any portion of Europe fell under his influence and most of them were called by his name."

From 1536 to 1543 Menno worked in his native country. Persecution was severe, and his life was always in danger. In December, 1542, the Emperor issued an edict promising anyone who arrested Menno Simons and took him to court

one hundred guilders. Also, anyone who gave shelter of any kind to Menno, or was found with any of Menno's writings in his possession, would pay the offense with his life. A man named Reynerts gave shelter to Menno and was arrested a few days later. Reynerts refused to tell where Menno was hidden and was subjected to cruel tortures until death relieved him. Menno said, "The worst criminals were offered pardon if they would deliver me [Menno] up to the magistrates." However, through all his persecutions, the Lord took care of Menno Simons and his wife.

In the years between 1543 and 1546 Menno labored in northwest Germany. From 1544 to 1546 he was bishop at Cologne. In 1546 he fled with his sick wife and children to Holstein in northern Germany, where they lived first in Wismar, then in Wustenfede.

At Wismar he was severely injured on one of his lower limbs and never fully recovered. At Wustenfede a nobleman, Bartholomew von Athelfeld, let the Brethren settle on his estate and gave them protection from the authorities.

Menno Simons dearly loved the church. Three years before his death he wrote to his brother-in-law this statement, "There is nothing on earth I love so much as the church."

Menno did much writing. There is scarcely a single point in the doctrines of the church about which he did not write. He made very apt applications of Scripture texts. The motto of his life was, "For other foundation can no man lay than that is laid, which is Jesus Christ" (I Cor. 3:11). Menno believed that all doctrines must be based on Scripture. Menno would not trust any information which he received from others until he had compared it with the Bible. If it did not stand this test, he rejected it.

Twenty-five years after his renunciation of Catholicism, on January 31, 1561, Menno Simons died. No monuments were erected to this important man in our church history until 1878, when a simple shaft was erected near Witmarsum, his home town. In 1906 a granite stone containing a bronze plaque of Menno was dedicated at Wustenfede.

Probably few have done so much for the cause of Christ under such difficult circumstances as has Menno Simons.

Kitchener, Ont.

## EVEN THE DOCTOR BENEFITED

During the Welsh revival of 1904-05, a village doctor remarked to a friend, "Well, the revival is doing me good, anyway." "Do you have more patients?" asked the friend. "Not at all," replied the doctor, "but twenty-three pounds due to me, which I had written off my books as hopelessly bad debts, have been paid me since the revival began."—*War Cry*.



# FAMILY CIRCLE

## Nostalgia

BY HAZEL G. DAVIS

*I long for fields, sun-drenched and brown,  
And winds afloat in flaming maple tops;  
A supper spread, the family sitting down  
And father giving thanks for garnered crops.  
I want to catch the scent of homemade bread  
Fresh from the oven, crusted brown and gold;  
To see when all within the walls are fed,  
The doors shut tight against the evening's cold.*

*For months I've longed for this one glimpse of  
home.*

*I sought for it within my dreams at night.  
It fled like scattered bits of ocean foam.  
And robbed each passing hour of its delight.  
Today I lost that searing touch of sorrow,  
For I—yes, I am going home tomorrow.*

Walton, Kans.

## Home Environment for Wholesome Intellectual Growth

BY FRED AND MILLIE BRENNEMAN

The home environment which we set for our children's intellectual growth came about as an attempt to help our children with their spiritual growth and character building. Since we believe that "An idle brain is the devil's workshop," it became necessary for us to furnish our children with things to do and to think about that would keep them at home, and help them to live in a clean, wholesome mental world. There are a number of things that are not permitted to enter or stay in our home, such as magazines, books, or games that we feel would harm the child. But when it comes to the things that are permitted, each one is free to choose his activity to suit his own interests. Occasionally we especially recommend an article in our church papers, in a magazine, or some book that we especially liked or felt was helpful. We usually spend some time each week reading to those who cannot read for themselves. The others usually prefer to do their own reading. For this reading the children usually choose Bible stories, stories from *Beams of Light*, or *Words of Cheer*. Occasionally they will bring another type of story to be read.

The physical arrangement of the home is important to make such a program as this a success. Of course, families that live in small homes must vary these suggestions somewhat. However, there is one thing that is necessary in any home: it must be tidy and comfortable by the time the family gathers at home to spend the evening. Home should look so cozy

and inviting that the family members would rather spend the evening at home than to go away. As far as the purchase and arrangement of the furniture and lights are concerned, comfort and convenience are much more important than fashion or costliness.

Boisterous games should not be played where the rest of the family wish to relax. If there is no basement or playroom for such play, quiet games, puzzles, or coloring books should be provided for the younger ones. We find that the kitchen floor, after the supper dishes are done, is a good place for building blocks and other toys. Provision should be made for the child's hobbies. In a large house this may be easy. In a small home, a shelf or box in a cupboard or closet may serve for some types of hobbies. Some of these hobbies may be worked on the dining room table after meals. A workshop is a "must" where there are boys in the family. Sometimes the girls, too, are interested in using tools. This, no doubt, is Father's special project. He can help by providing space and equipment, perhaps in connection with the garage or in the basement. And then who is better able to help the child with these tools than he usually is?

The toys and games that we think are best are those that require thinking and doing on the part of the child rather than the mechanical type. For the older ones, table tennis and shuffleboard are good. For the younger ones building blocks, especially those that are odds and ends of wood from a cabinet shop, furnish hours of fun. Logs, tinker-toys, mechano sets, crayons, color books, and follow-the-dot books are some that we have found helpful.

Books and magazines are very important for us because we all enjoy reading. Here are some types of magazines to interest the whole family. Our library of books holds to much the same classification as the magazines. We have: religious (especially the church publications), hobbies, travel, nature, children's, news, literary, and home crafts. We have found that, be careful as we may, we must call attention to erroneous statements that occur in articles or in books. Father likes to underscore and make personal marginal notations as he reads for the help of those who follow him.

Then there is music. Not all of us are very much interested in producing it, but all of us are learning to enjoy good music. The children are all learning the rudiments of music and a certain amount of skill in playing the piano, even though most of them do not show much aptitude. We feel that this is necessary, since a knowledge of sight reading

(Continued on page 285)

## EXPRESSIONS OF APPRECIATION

I wish to express my thanks and appreciation to the Sunday-school classes, friends, relatives, and neighbors who so kindly remembered me with prayers, cards, flowers, gifts, and visits during my recent illness and stay in the hospital. May the Lord bless each one of you.—David K. Witmer, Ephrata, R. 2, Pa.

We wish to thank the many friends who have so kindly remembered us in prayer, especially during mother's (Rebecca's) illness. We also appreciate the many gifts, cards, visits, and the singing and worship services that we have enjoyed in our home.—Rebecca and Lelia Swope, R. 1, Dayton, Va. (new address).

I wish to express appreciation and thanks to all who remembered me during my stay in the hospital. The cards, visits, prayers, and gifts of money were all greatly appreciated. I'm sure the Lord has a real blessing in store for each one.—Mrs. Harry W. Myers, R. 5, Chambersburg, Pa.

We want to take the opportunity to thank our many Christian friends for their prayers, gifts, visits, cards, and letters of encouragement sent to us during our stay at Lancaster General Hospital and Mills Eye Hospital in Philadelphia.—Mrs. Monroe H. Hostetter, 130 S. Charlotte St., Manheim, Pa.

We wish to take this opportunity to express our sincere thanks to all who remembered us in our recent bereavement in the death of our infant daughter, Marilyn.—Mr. and Mrs. John Thomas, Millersville, Pa.

I wish to extend my deepest appreciation and thanks to all the friends and relatives for the birthday and baby shower. Everything is useful and very nice.—Mrs. Raymond S. Witmer, R. 1, Sharpsburg, Md.

We wish to thank our many friends and relatives who have remembered us with gifts, cards, prayers, and words of sympathy during our recent bereavement in the passing of our daughter, Maybell.—Ira and Sara Nafziger and family.

I want to express my sincere thanks to my relatives and friends for the many prayers that were offered on my behalf during my recent stay at the hospital; also for your visits, cards, flowers, and gifts I received after coming home. We shall long cherish your thoughtfulness. May the God of all grace richly bless you all.—Mrs. Paul R. Shertzer, R. 2, Lancaster, Pa.

With sincere appreciation I wish to thank my many relatives and friends who so kindly remembered me with prayers, visits, letters, cards, and flowers during my stay at the Washington County Hospital and convalescence at home. May God richly bless you all in my prayer.—Mrs. Maurice S. Martin, R. 6, Hagerstown, Md.

I want to express my appreciation and thanks to my relatives and many friends for their prayers and flowers and cards while I was sick in the hospital and since my return home. God bless you all for your kindness.—Sol. R. Yutzie, 320 S. Pine, Alhany, Oreg.

I wish to express my appreciation and many thanks for the kindness of friends and relatives who remembered me with prayers, cards, flowers, fruits, and other gifts of love during my stay at the hospital and while convalescing at home. May the Lord's blessing be with you all.—Mrs. Witmer J. Barge, 239 Miller St., Strasburg, Pa.

I wish to express my sincere thanks and appreciation to all kind friends, relatives, and the Sunday-school classes who remembered me with prayers, cards, flowers, gifts, and visits while I was in the hospital and since I am home. May the Lord bless each one for your kindness.—Mrs. Irvin E. Denlinger, Lancaster, R. 3, Pa.

I wish to express my sincere thanks and appreciation to my many friends and relatives who so kindly remembered me with prayers, gifts, cards, letters, flowers, and visits during my illness at the Wadsworth and Median Hospitals and during my long period of convalescence at home. Your kind deeds will never be forgotten.—Mrs. Abram Good, Wadsworth, R. 2, Ohio.



# TO BE NEAR TO GOD

## THEME: GUIDED BY GOD

Sunday, March 23

### In Making Decisions

"The meek will he guide, in judgment: and the meek will he teach his way" (Ps. 25:9).

It is easy to decide some things. A Christian without hesitation tells the truth instead of lying, remains sober instead of becoming drunk, loves his enemy rather than seeks revenge. But there come choices that are not so easy to make. To teach a Sunday-school class in the church or to teach a class in the mission outpost of that church; either choice is for something good. Where find the answer? It is with God and having spoken to Him about it, we can expect the answer and follow it. Dear Lord, every day brings its decisions. We bring our problems to you. Give us wisdom to choose not the good but the best. Make our wills joyfully Thine:

Monday, March 24

### When Uncertain

"And I will bring the blind by a way that they knew not; I will lead them in paths that they have not known: I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them" (Isa. 42:16).

There is much in life that we cannot understand. Often there is no answer for the countless "why's" that come to our minds and break out into words. Small Samuel had the answer there in the darkness of his night. Just the simple trusting words, "Here am I." The place for our trust is with the one who makes darkness light and crooked things straight and best of all who never forsakes. Enough that God leads! Let there be no room for the depressed or discouraged feelings, no room for the "why's" that come from a bitter troubled heart. Life cannot stagger the man who is made fearless and certain by God. You can count on it; He leads down every path.

Tuesday, March 25

### Into Pleasant Places

"He maketh me to lie down in pleasant pastures: he leadeth me beside the still waters" (Ps. 23:2).

Literally it is a beautiful picture. Those who live in the giant cities of stone and steel long for the green grass and the quiet streams with a longing that can be satisfied with no man-made substitute. Figuratively it is still more beautiful. To all that is real and lovely and satisfying, He leads. By the blessing of worship in God's house, in the peace of secret prayer, through the shared joys of family and friends, to the last "well done" He leads His children into pleasant places.

Wednesday, March 26

### To Truth

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth" (John 16:13a).

It was a moment of mixed and sober feelings. Jesus had but a few hours to live; before Him were His disciples whom He would soon be leaving. Alone, the winds of doubt

and the troubles of earth life would surely confound them. But they would not be alone, for He said to them in comfort that the Holy Spirit would guide them into all truth. And "God is a Spirit" with us, guiding us into all truth in our place of work and life as surely as He guided the desolate disciples the day the Father's Son went home.

Thursday, March 27

### Safely Through Evil

"Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies" (Ps. 27:11).

Headed by the devil, who is likened to a roaring lion stalking his prey that he may devour it, the list of enemies stretches long and terrifying. Some there are that slink about by night; others walk boldly at noon-time. Some are horrible to look at; others wear a mask like the face of a friend. And here in the midst of it is man, weak, small, vulnerable, but still able to live safely and gloriously; for man can pray and he has a Father of love who answers by showing the way of safety to those who seek it and Him.

Friday, March 28

### Men and Women

"Lead me in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day" (Ps. 25:5).

Abraham, Moses, Esther, Joshua, Samuel, David, Isaiah, Apostle Paul, Peter (after Pentecost), John, Dorcas, Menno Simons, Conrad Grebel, Pilgram Marpeck, David Livingstone, Hudson Taylor, William Carey, our missionaries to foreign fields, and city and rural home missionaries: it is a noble list, the names of men and women who make God's will theirs and so allow themselves to be guided into lives of usefulness and joy. There where the list immortal is written—your name?—mine?

Saturday, March 29

### To the End of Life

"For this God is our God for ever and ever: he will be our guide even unto death" (Ps. 48:14).

That thought sustains life! Who of us does not know someone whose life has been and continues to be a sad and tragic one, measured by human eyes, but who lives life with calmness and trust? Guided! There are times and they come in the morning of life, or at noon, or at night, when we cry, "Lord, we know not whither Thou goest; and how can we know the way?" Sweet is the answer, "Whither I go, ye know not now. But ye shall know hereafter." Guide Divine, who leads safely and surely to the gates of light, we would walk with you!

—Helen Alderfer.

I pray God every day to keep me simple in my faith, simple in my tastes, simple in my requirements.—Samuel Young.

## LUKE, PHYSICIAN AND HISTORIAN

Sunday School Lesson for March 30

(Luke 1:1-4; Acts 1:1, 2; 16:6-10; 27:27; 28:1-10; Colossians 4:14; II Timothy 4:11)

"Who follows in His train?" Recall all the different personalities of the followers studied. What a variety! Which of them probably never saw Jesus in His human body? How did they happen to become followers?

Luke, the follower of this study, was another who never saw Jesus. What do you know of Luke? (Let the pupils tell, and follow in your discussion the leads their remarks suggest. There is no one order in which this character must be studied.)

Yes, Luke wrote a book of the Bible. What kind of book? A letter? Poetry book? Can you tell without looking of something that is in the Gospel of Luke only? Use the Bibles and see the long writing on the "things from the very first." How we appreciate that Luke gave us this nativity story! Find some other things told only in Luke. Chapters 15, 16 (Lazarus story) and 23:40-43. Luke's Gospel is also pre-eminently the Gospel of Womanhood. See 7:11-17; 18:1-8; 8:1-3; 10:38-42; 23:27-31. Luke's Gospel has been well named the Gospel of humanity. 4:18 shows the wonderful Christ that Luke knew.

Luke also appreciated Christ as Saviour. He only calls Him Saviour (2:11), and uses the term "salvation" (2:30; 3:6). We are glad Luke wrote a story of Jesus Christ, the Saviour of all mankind.

If Luke didn't see and hear Jesus, where did he learn all those facts? From the eyewitnesses and the ministers of the Word. What great apostle did he travel with? Was Paul an eyewitness of Jesus? No, but he knew Peter and the other apostles well. Notice that Luke wrote very conscientiously and carefully and accurately. They say "the style is the man." An authority on Homer says that "Luke was not only a doctor and an historian, but he was one of the world's greatest men of letters. He wrote the clearest and the best Greek written in that century."

Where do we learn that Luke was a doctor? Who wrote Acts? Luke wrote a greater portion of the New Testament than any other writer. Consider briefly Acts as the story of the church. When Luke uses "we" we learn something about him. See some of the "we" passages. Acts 16:6-10; 20:5, 6.

Also the tribute of Paul tells us of the character of Luke: "My dear doctor," "my fellow-workman," "only Luke is with me." While Luke was not of Jewish blood, he was a most ardent believer in Jesus Christ. Every talent he had he gave to the cause of the Gospel. How thankful we are for this evangelical historian, this beloved physician, this medical missionary. What would we do without the Gospel of Luke and the Acts?

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Josef I. Herschkowitz, who is touring among our western churches, spoke at the following among others: Hesston College, Pennsylvania Church, Hesston, Hutchinson Mission, Crystal Springs, Kans., the South Central Ministers' Conference, Greensburg, Kans., Sycamore Grove Church, Garden City, Mo., Chappell and Broken Bow, Nebr.

The Heart to Heart Program, conducted by Ruth Brunk Stoltzfus, Scottdale, Pa., may be heard each Saturday at 10 a.m. since March 15, over a third radio station: WGCB (1440) Red Lion, Pa. This station covers York Co. and surrounding counties. The program, dedicated to mothers, continues over WAVL (910) Apollo, Pa., at 10:45 a.m. each Tuesday and over WMBS (590) Uniontown, Pa., at 9:45 a.m. each Friday.

Light at Eveningtime, a broadcast directed by Bro. Don Augsburg over station WWST, Wooster, Ohio, started Feb. 16. The program can be heard each Saturday evening at 5:15. Music is furnished by a men's quartet. Your prayer support is requested.

The Motet Singers from Goshen College gave a program at the Olive Church, Elkhart, Ind., the evening of March 16.

Installation services for Bro. Jacob Weirich will be held at Belleville, Pa., on March 23 in charge of Bro. Aaron Mast, pastor and bishop, and Bro. A. J. Metzler, Conference Moderator. Bro. Weirich has moved from Beaver Dam, Pa., to become assistant pastor at Belleville.

Bro. S. E. Allgyer celebrated his 93rd birthday on March 8. He is at present at home in South Dakota.

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Young people of Strasburg, Pa., made a survey of the town. Of the 325 homes contacted 30 have one or more members not attending church services at all, and 100 have members attending only occasionally.

Bro. Elmer Leaman, Parkesburg, R. 2, Pa., was ordained to the ministry on March 2 at the Neulinsville Meeting House, South Coatesville, Pa., where Bro. Leaman will serve. Bro. D. Stoner Krady brought the message and Bro. LeRoy Stoltzfus gave the charge.

The location of the proposed new church high school building in Nebraska is one and one-half miles north of the East Fairview Church near Milford.

A male quartet from La Junta, Colo., brought a Gospel message to Limon, Colo., on March 2.

A Bible school was held at Alden, N.Y., March 4-14. Instructors were Elmer Moyer and Emanuel Peachey.

Open house for the patrons of Rockway Mennonite School, Kitchener, Ont., was observed the evenings of March 7, 10, and 11.

Two ordinations are reported by Bro. Ira A. Kurtz: Bro. Millard Shoup was ordained to the ministry at the Conestoga Church, Morgantown, Pa., on March 6; Bro. Aaron F. Stoltzfus was ordained to the office of bishop in the Maple Grove district, Atglen, Pa., on Feb. 24.

A few remaining copies of The Franconia Mennonites and War are available at the price of \$1.85 (\$1.50 to ministers). Order from Paul W. Hestand, Langhorne, R.D., Pa.

Sister Roxie Shank, one of our Publishing House workers, underwent surgery at Pittsburgh on March 4 and is recovering satisfactorily. Bro. Ford Berg continues to make satisfactory progress in the hospital.

A building fund has been started for the construction of a parsonage at Pigeon, Mich.

Bro. Amos H. Martin, Lititz, Pa., for many years a minister in the Old Order Mennonite Church, passed to his eternal reward and his funeral was held March 11. Bro. John M. Weaver, an Old Order deacon at Yellow Creek, Ind., died on Feb. 10 at the age of 77.

Bro. D. W. Miller, Wooster, Ohio, is conducting a series of studies in I Peter on Thursday evenings at the near-by Salem Church during March and April.

Bro. Paul Lantz, Biglerville, Pa., is planning to attend Goshen College Biblical Seminary next year. His work at the Bethel Church will be taken over by Bro. Glen Muselman, recently ordained.

Winter Bible school certificates were granted to two persons at Goshen College on March 7. Bro. Milton Brackbill spoke.

We are informed from Kansas City that there is no more need for flood relief there.

Wilbur M. Smith, in his "In the Study" column in Moody Monthly lists among magazine articles of major importance the article on the Mennonite Historical Library at Goshen College by Nelson P. Springer in the

Oct., 1951, issue of the Mennonite Quarterly Review.

The Christian Education Cabinet secretaries of the South Central Conference for the next two years are as follows: John Steiner, Christian Workers' Training; Richard Showalter, Young People's Work; Kenneth King, Sunday Schools and Summer Bible Schools; Eldo Miller, Literature Evangelism; S. E. King, Home Interests; J. P. Duerksen, Church Music; Glen Yoder, General Secretary.

Bro. Harry A. Diener, with Harold Dyck as assistant, represents the South Central Conference on an all-Mennonite Counseling Committee on draft problems in Kansas.

The annual meeting of the South Central Conference will be held next summer on the grounds of the Nazarene College in Hutchinson. Entertainment will be by the Hutchinson Mennonite congregation.

Change of address: Bro. Paul Lederach from Lederach, Pa., to Mennonite Publishing House, Scottdale, Pa. Bro. Lederach is now taking up his duties as Field Secretary of the Commission for Christian Education and Young People's Work with headquarters at Scottdale. He also serves as Editor of the Herald Teacher and Editor-in-chief of the Herald Uniform Sunday School Series. The Publishing House is happy to have Bro. Lederach on its resident staff.

### Evangelistic Meetings

H. S. Bauman, Elmira, Ont., at South Cayuga, Ont., April 1-8. Howard Hammer, Wooster, Ohio, at Dillonvale, Ohio, March 21-30; Bremen, Ohio, March 31—April 5; Hannibal, Mo., April 10-13. James Bucher, Hubbard, Oreg., at Fairview, Reading, Pa., March 20-30. John E. Leatherman, at York, Pa., March 30—April 12. Brunk Bros. in Northern Ind. beginning Aug. 2. J. Irvin Lehman, Chambersburg, Pa., at Ephrata, Pa., April 15-27.

### Announcements

H. S. Bauman, Elmira, Ont., in interests of O.M.B.S. at Clarence Center, N.Y., March 30. Spring Bible Conference, Elmira, Ont., with Ruth Bean and Paul Erb as speakers April 9-13. Studies in Colossians by Paul Lederach, Scottdale, Pa., at Wooster, Ohio, March 21-23. Good Friday meeting at Rohrerstown, Pa., with Amos E. Martin, Shippensburg, Pa., and James H. Martin, New Holland, Pa., speakers April 11. Easter evangelistic meetings at Hesston, Kans., with Bro. C. J. Ramer, Duchess, Alta., April 10-13. Bro. Richard Detweiler, Souderton, Pa., at Youth Gospel Evangelism, Vine Street, Lancaster, Pa., on A Spiritual Crisis, March 22. Sunday school meeting at Spring Mount, Pa., with James Miller, Quakertown, Pa., and Wayne Kratz, Souderton, Pa., as speakers March 29-30. Arlene Sitler, Mennonite Nurses' Training School, La Junta, Colo., at Freeport, Ill., March 25. Communion in district of G. Parke Book: Nickel Mines, March 23; Meadville, evening March 30; Old Road, April 6; Hershey, April 13; Paradise, April 20; Kinzer, April 27; Welsh Mt. Colored, May 24; Mt. Pleasant, May 11; Samaritan Home, May 18. Paul and Alta Erb, Scottdale, Pa., at Maple Grove, Atglen, Pa., March 22, 23.

(Continued on page 284)



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister Ellis Gerber, under appointment as missionaries to the Belgian Congo, spoke at the Maple Grove Church, Topeka, Ind., on Feb. 24.

The Strickler congregation, Middletown, Pa., had charge of the services at the Steelton Mission the evening of Feb. 24.

The Cass Lake, Minn., Mission, serving both Indians and whites, has found an interest in good reading and would like to establish a Sunday-school library. Individuals or groups who would like to contribute books, either new or used, please address Reuben Diller, Cass Lake, Minn.

Bro. Orie O. Miller, during his recent visit to the Tanganyikan and Ethiopian mission fields, had the opportunity to visit the Congo Inland Mission work located in the Belgian Congo. This work was established about 40 years ago as a co-operative mission venture by three small Mid-west Mennonite groups. They now have a missionary working staff of 64 and a well organized and growing work. Bro. Harvey Driver, Wauseon, Ohio, the present Executive Secretary of this mission, was in the Congo at this time and he acted as host and guide to Bro. Miller. Now Bro. Driver is visiting our own missions in East Africa.

Bro. Nelson Litwiller has been secured as one of the speakers for the Missionary Bible Conference to be held at the Laurelville Mennonite Camp July 19-25. All are invited to attend this conference. There is no age grouping.

Voluntary service interests were presented to E.M.C. students on March 3-4 by Levi C. Hartzler, representing M.R.C., Raymond Charles, representing Lancaster, and Paul Histing, representing Franconia. Ray E. Horst will present M.C.C. opportunities to them on April 3-4.

The Samuel Miller family, missionaries in the Argentine Chaco, moved to Quitilipi on Feb. 29. Their new address is: Quitilipi (Pte. Peron) F.N.G.B., Argentina. This will make League 17 more accessible and also present possibilities for more extension work.

The Virginia Mission Board, in its January meeting, decided to appoint a worker or workers for Sicily. They also favored the solicitation of money for a building fund to construct a building to house workers, and to conduct a school and place of worship.

The sailing date of Bro. and Sister Alvin Hostetler, scheduled for March 9, was postponed to March 12. The Hostetlers are under appointment to a term of voluntary service in India.

Bro. and Sister Benjamin B. Shantz, Preston, Ont., visited in Puerto Rico Feb. 18 to March 8, where their daughter, Marjorie, is serving as a missionary at Rabanal and La Plata.

## Your Treasurer Reports

I believe that the members of our church are well aware of the fact that missionaries sent to foreign fields can be supported on an individual basis. This has proved to be a type of mission project in which many are interested. It may not be as well known, however, that for some time the Mission Board has had another area of support which has been set up to offer special projects to small groups and individuals. This part of the support program consists of supporting India Native Evangelists, Bible Women, orphans, widows, and nursing students and South America National Pastors, National Women Workers, and orphans. A recent study has been made of the cost to support the above persons on the mission field. We believe that supporting one of the above individuals is a worthy project for a family, Sunday-school class, or other church groups. The following schedule indicates the amount of funds needed to support the above workers for one year:

India Evangelist .....	\$175.00
India Bible Woman .....	100.00
India Orphans .....	40.00
India Widows .....	35.00
India Nursing Students .....	51.00
South America National Pastors	
Half Support .....	300.00
South America Nat'l Women Workers	
Half Support .....	240.00
South America Orphans .....	84.00

These supports are offered on a yearly basis and become a part of the regular budget for that area of the mission program. Due to the change of personnel on the field, it is not possible to offer individual names for these supports but we can give assurance that any group assuming one of the above supports will be giving their contribution entirely for that purpose.

Individuals or groups contributing an annual support for one of the above will be sent a Certificate of Support which can be placed in the classroom or kept at home as an evidence of having given this support. Contributions for any of these supports can be sent in one remittance or can be divided into several contributions over a period of time. Anyone interested in assuming an annual support for any of the above individuals on either field can address his correspondence to the Secretary of Special Projects, Mennonite Board of Missions and Charities, Elkhart, Indiana.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## MENNONITE RELIEF COMMITTEE (MRC)

### Service Opportunities

Further summer service opportunities include two city mission units, one at Los Angeles and the other at Fresno, Calif. These units will be sponsored co-operatively by MRC and the congregation at Los Angeles and MRC and the South Pacific Conference Mission Board. A qualified couple with a car is needed for the Fresno unit. A unit in rural mission work will also be organized for the Culp, Ark., area. Here again we could use a couple with a car to direct the unit. These calls indicate real needs.

The following personnel replacements will be needed for La Plata Mennonite Project in Puerto Rico soon: two nurses, one doctor, and a bookkeeper-secretary. Further service opportunities in Puerto Rico will be open later in the year.

A director, matron, nurse, and several teachers will be needed for replacements in the Navajo Indian Migrant unit by mid-June.

A number of nurse aides will be needed at La Junta hospital by the first of June. Immediate openings are available for a man in the kitchen and a woman in the front office.

Several women could be used for house-keeping services on a voluntary service basis at mission stations and at the Elkhart headquarters.

Write the Secretary for Service and Relief if you are interested in any of the above projects or job openings.

A Sunday afternoon visitation campaign has been organized in the Good Shepherd Church at Rabanal, Puerto Rico, in an endeavor to bring the Gospel to all the homes in the area. Small groups of three or four go out. All Christians are encouraged to participate and it is appreciated as they give their testimonies to their neighbors.

Dr. and Mrs. Ernest Smucker, Fisher, Ill., were week-end speakers at the Ninth Street Mennonite Church, Saginaw, Mich., on Feb. 11. Bro. LeRoy Bechler is pastor of the colored work in Saginaw.

Bro. and Sister B. Frank Byler, missionaries in Argentina, will be coming to the States on furlough in April.

The Executive Committee of the General Mission Board will meet at Board Headquarters in Elkhart March 28 and 29.

Bro. Paulus Bhengra Babu and his daughter, Royan, are giving instructions to the ten new Christians at Naresgharh, a village near Latehar, Bihar, India. The Beckers write: "We praise the Lord for the spiritual growth of these newborn souls. We are also thankful that others there have expressed the desire to become Christians."

(Continued on page 284)



# Pioneering for Missions in the Mennonite Church

This is the story of the beginning of missions in the Mennonite Church as recorded in the minutes of the first missionary organization of the church, the Evangelizing Committee. As you read these minutes you trace the story of the development of the present Mennonite Board of Missions and Charities. These minutes have never been published before. They will be made available to our constituency in booklet form after the series has been completed in MISSIONS. If you want one or more copies please write now to Mennonite Board of Missions and Charities, Elkhart, Indiana.

## MINUTES OF THE MENNONITE EVANGELIZING COMMITTEE

(Continued from Last Week)

### 13th Annual Meeting

October 12, 1895

The Annual Meeting of the Mennonite Evangelizing Board was held on the 12th of October 1895 at the Olive M. H. Elkhart, Indiana.

The meeting was called to order by the chairman, Bro. Herman Yoder, Bishop Jon. Kurtz read I Tim. 4 and followed with prayer.

Minutes of last meeting were read, and approved.

The treasurer's report was read. The following is a synopsis:

#### Receipts

Balance on hand, October 1, 1894	\$160.53
Freewill offerings rec'd up to Oct. 1, 1895	662.76

<b>Total</b>	<b>\$823.29</b>
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#### Disbursements

Traveling Expenses	\$752.57
Postage and Incidentals	11.16

<b>Total</b>	<b>\$763.73</b>
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Balance on hand October 1, 1895	\$59.56
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<b>Total</b>	<b>\$823.29</b>
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#### Resources

Nine shares Menn. Publ. Co. stock	\$225 00
Note	150.00

<b>Total</b>	<b>\$275.00</b>
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The treasurer's report was approved.

Written reports from absent members and verbal reports from those present were submitted.

The election of officers resulted as follows: President, Herman Yoder, Elkhart, Indiana; Vice-president, Noah Hoover, South West, Indiana; Secretary, G. L. Bender, Elkhart, Indiana; Treasurer, C. K. Hostetler, Elkhart, Indiana.

The district officers elected were: Pennsylvania, Jos. R. Loucks, Scottdale. Virginia, P. S. Hartman, Dale Enterprise; Ohio, C. Z. Yoder, Weilersville; Daniel Shenk, Elida. Canada, S. S. Herner, Mannheim. Michigan, Jacob S. Hahn Jr., Dutton. Indiana, Noah Hoover, South West; Silas Yoder, Goshen; A. B. Kolb, Elkhart. Illinois, C. C. Albrecht, Tiskilwa; Abram Burkhardt, Sterling. Iowa, S. S. Wyse, Noble. Nebraska, Jos. Hauder, Milford; Daniel Burkhardt, Ayr. Missouri, L. E. Yoder, East Lynne; J. C. Driver, Rico. Kansas, R. J. Heatwole, Trousdale. Oregon, A. S. Landis, Union.

The following was adopted:

Resolved, That a bishop who is called to a distance to officiate in a congregation that is not able to pay his expenses, may receive aid from the Evangelizing Board by making his application before his visit. The granting of funds shall however be left to the discretion of the Board.

Meeting adjourned.

A. B. Kolb, Sec.

### 14th Annual Meeting

The Annual Meeting of the Mennonite Evangelizing Board was held at the Elkhart, Indiana Mennonite M. H. on the seventh of October 1896.

The meeting was called to order by the president, Bro. Herman Yoder, and after singing, Bro. Michall Horst led in prayer.

Bro. J. S. Hartzler was then appointed chairman by the president.

To the roll call the following members responded: Herman Yoder, Elkhart, Indiana; J. C. Driver, Rico, Mo.; Silas Yoder, Goshen, Indiana; Noah Hoover, So West, Indiana; L. E. Yoder, East Lynne, Mo.; Daniel Burkhardt, Ayr, Nebr.; Jos. R. Loucks, Scottdale, Pa.; G. L. Bender, Elkhart, Indiana; C. K. Hostetler, Elkhart, Indiana; A. B. Kolb, Elkhart, Indiana; S. S. Herner, Mannheim, Ont.

The treasurer's report was then read, and after some discussion, was upon motion adopted.

The following was the synopsis:

#### Evangelizing expenses:

Total	\$761.31
<b>Chicago Mission</b>	
For work in Chicago	\$28.50
For expenses of Mission work in Chicago during May.	16.50
For expense of Mission work in Chicago during June.	31.00
For the month of July	30.00
For the month of August.	30.00
For the expense of Mission work in Chicago.	35 00
For the month of October	30.00

<b>Total</b>	<b>\$201.00</b>
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#### Armenian Fund

Armenian Sufferers	\$882.31
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<b>Total</b>	<b>\$882.31</b>
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#### Incidentals

For typewriter	\$35.00
William D. Owen Sec. of State, Ind. for incorporating Menn. Evang. & Bene. Board	7 00
Postage and Stationery	19.50
County Recorder's fees	1.00
O. M. Conley Elkhart, compiling by-laws of M.E. & B. B.	5.00

<b>Total</b>	<b>\$67.50</b>
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Receipts	\$2,215.34
Disbursements	1,912.12

<b>Balance</b>	<b>\$303.22</b>
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#### Resources

Resources on hand, October 1, 1895	\$225.00
Nine shares M.P. Co. stock	150.00
One promissory note rec'd during year from Jacob Yoder, Columbiana, O. four shares M.P. Co. stock	100.00
From Christian Engle, Washington, Ill. four shares M.P. Co. stock	2,000.00

<b>Total resources</b>	<b>\$2,575.00</b>
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Secretary's report was next given verbally. Nearly all places where requests were made for ministerial help have been supplied. It was a matter of deep gratitude to know that notwithstanding the universal financial depression, the contributions in all the departments have increased, and the end of the year leaves a balance in the treasury. The contributions and expenditures of all previous years show that there has been a steady growth, and a growing interest in the work of soul-saving.

The total amount contributed up to date is \$7,631.24.

The district members then gave their reports of their respective districts.

**John C. Driver**—Hold quarterly meetings in our congregation to consider church work, which includes evangelistic work.

**L. E. Yoder**—District includes Cass, Morgan, Johnson, and Hickory Cos, Mo.; and Peach Orchard, Ark. Our ministers hold meetings at all places where appointments have been made. Received and spent the money received from the board, in evangelistic work. Collections are held in home congregations the first Sunday in each month, the first three for Evangelizing fund, the next three for foreign missions, the next three for the Chicago mission.

The work is in general in a prosperous condition, but feel the need of good teachers, there being some dissatisfactory features at some points, in the line of the tendency toward worldliness.



Silas Yoder—Work in this part of Ind. district in a prosperous condition. Some complaint that home congregations are sometimes neglected on account of ministers being engaged in evangelistic work.

Noah Hoover—About all points in Ind. districts visited and work in general in prosperous condition.

Daniel Burkhard—Work progressing but not enough ministers to supply all places. At one mission point a congregation of 20 members have been organized.

Jos. R. Loucks—Work in prosperous condition, and the members generally in favor of evangelistic work.

Systematic giving has been most satisfactory. Members in home congregations were seen personally and asked to contribute a certain amount every quarter. The system has been quite satisfactory.

G. L. Bender—Better condition in Ind. district exists now than ever before. A warmer feeling toward evangelistic work. Meetings have been held at almost every point with good results.

S. S. Herner—Work in reality just beginning in Ont. district, outlook for the future promising.

There being no further routine business on hand, the adoption of the new constitution and by-laws under a state charter was proceeded with.

Bro. J. S. Coffman stated the reason for this change was that in order to legally hold donations, legacies and bequests to the Board for any use that might be specified by the donors, the Board must be a corporate body, incorporated under the laws of the state.

The by-laws of the benevolent organization of Mennonites incorporated for this purpose, under the laws of the state of Ill., were so revised and arranged to meet the needs of the new organization. The former constitution and by-laws of the Mennonite Evangelizing Board also so revised as to meet the needs of the corporate organization and by-laws of these two organizations (for which see Herald of Aug. 15th) were adopted:

The meeting then adjourned for dinner to meet again at 1 p.m.

Afternoon Session

The afternoon session was opened by singing. Prayer by Bro. M. S. Steiner.

On motion it was decided that the articles of incorporation, constitution and by-laws of the Mennonite Evangelizing and Benevolent Board be translated into the German language and printed in pamphlet form, also published in the Herald of Truth.

On motion it was resolved, That the Secretary receive \$125.00 per year for his services. The election of officers resulted as follows: President, A. B. Kolb, Elkhart, Ind.; Vice-president, Silas Yoder, Goshen, Ind.; Secretary G. L. Bender, Elkhart, Ind.; Treasurer, C. K. Hostetler, Elkhart, Ind.

The election of directors resulted as follows: For three years: A. B. Kolb, C. K. Hostetler, and G. L. Bender. For two years: David Garber, Silas Yoder, A. R. Zook. For one year: J. K. Hartzler, S. S. Herner, and L. E. Yoder.

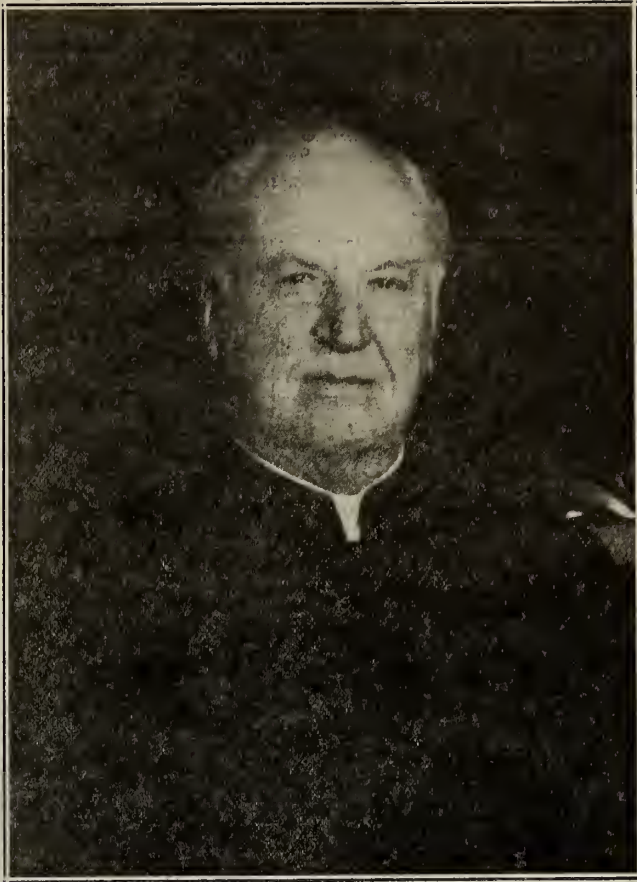
The election of district members resulted as follows: Jos. R. Loucks, Scottdale, Pa.; C. Z. Yoder, Weilersville, Ohio; Daniel Shenk, Flida, Ohio; S. S. Herner, Manheim, Ont.; Jacob Hahn Jr.; Dutton, Mich.; Silas Yoder, Goshen, Ind.; C. Albrecht, Tiskilwa, Ill.; David L. Ebersole, Freeport, Ill.; S. S. Wyse, Wavland, Iowa; W. T. Linweaver, So. English, Iowa; Joseph Hauder, Milford, Nebr.; Daniel Burkhard, Ayr, Nebr.; L. E. Yoder, East Lynne, Mo.; R. J. Heatwole, Trousdale, Kansas; A. L. Landis, Union, Oregon; Cornelius Friesen, Mt. Lake, Minn.

Considerable time was spent in deliberating on the mission work in Chicago. Bro. M. S. Steiner gave some valuable advice regarding the conducting of the mission work in cities, and showed that unless there is full consecration on the part of the workers, and the heart support and encouragement of the church in general, mission work cannot be carried on successfully. It was then,

Resolved, That the M.E. & B.B. accept the Chicago Mission, and support the same, and that we send a minister there to take charge of the work, with the help of the members resident in the city, and that the minister and the three sisters already devoting their time to the work, be supported by the Board.

Bro. Metzler responded by signifying his willingness to be used in the Chicago mission work, on condition of receiving the support of the church.

Others also added valuable thoughts as to how the church may and does discourage and encourage religious work. Many investigate only



George R. Brunk was for many years an active member of the Mission Board and reported the progress of his district to the Board at its annual meeting. He formerly lived at Canton, Kans., and at the time of his death at Denbigh, Va.

to find fault and to publish their criticisms far and wide. Others ignore the work and thus pour cold water on the work.

\*Resolved, That Noah Metzler, of So. West, Ind. be appointed to take charge of the work in Chicago, and that he be supported by the Board.

On motion the afternoon session was adjourned, to meet again at 7 p.m.

Evening Session

Was opened with singing, prayer by J. S. Coffman.

The Orphan's Home was next taken into consideration. Bro. David Garber was called upon and gave an account of the general condition of the work at present. The work is not without its discouraging features, yet there are also encouraging features, the Ohio Annual Conference having declared itself in favor of the maintenance of an Orphan's Home. (See Annual Report, Ohio Conference page 182 of Herald.) The following resolution was then adopted.

Resolved, That the Board heartily favor the benevolent work recently started in Orrville, Ohio, known as the Orphan's Home and that we urge our district members and our ministers to bring the fact of the existence of this noble work before our people and encourage them to support the same with their contributions, good will and prayers.

Resolved, That this Board will cheerfully receive and hold in trust any funds, legacies, bequests, or donations intended for the Orphan's Home now in charge of the brethren Solomon Plank, and David Garber of Orrville, O. and will discharge the duties pertaining thereto to the best of our ability.

Resolved, That we the members of the Mennonite Evangelizing Board do petition and request that the work done at the annual meeting held at Elkhart, Ind., on Wednesday, October 7, 1896 be considered by the Annual Conference of the Ind. and Mich. Conference



district, also the incorporating of organization, and, if deemed expedient, to further advise and direct the work of said organization, so that the results may be a perfect harmony between our church conference and the M.E. & B.B., and for the highest good of the cause of Christ and the salvation of souls.

Resolved, That it is the sense of this Board that a General Conference would be a great advantage to our church, and that it is our desire in connection with our district conferences to work under the directions of such a General Conference.

Resolved, That this Board reaffirm the resolution adopted at the Annual Meeting for 1894 and which reads as follows:

Resolved, That this Board urge upon our ministers and bishops the great need for more men to labor in the evangelizing field, and that, in accordance with our Savior's last command, and the action of our brethren in conference at Augsburg in 1527, our Amish and Mennonite ministers co-operate in finding and ordaining men especially qualified for this work, that the home congregations may be properly cared for, and that a force of men be kept in the field continually to do evangelizing work; and that we urge that our ministers in every organized congregation occasionally preach a sermon on the need of

having laborers in the field, and in doing all they can to acquaint themselves and our people with the needs of the work.

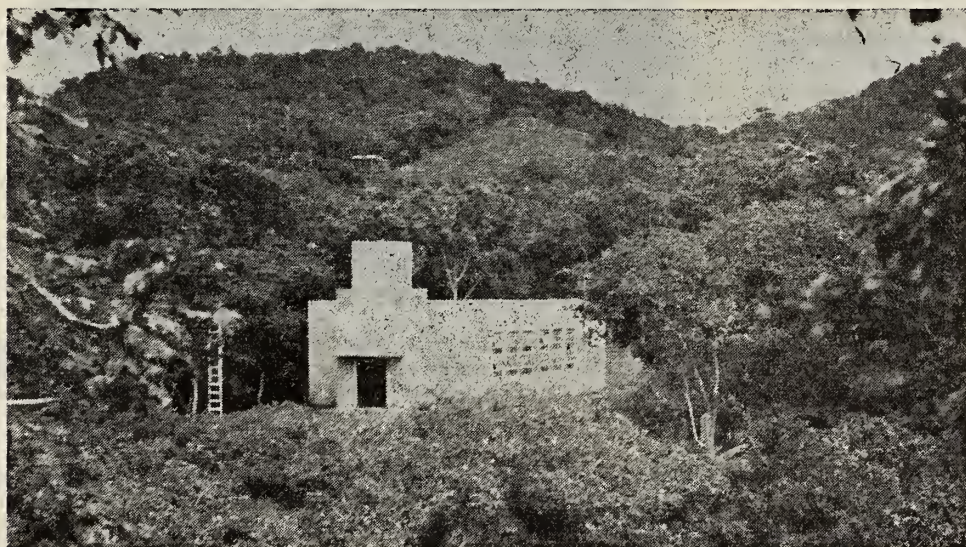
Resolved, That we hereby express our gratitude to the different railway companies by whose kindness and liberality we have been assisted in the work in their granting reduced rates to our evangelists and workers and that we impress upon all that these reductions have been granted, only for doing mission and evangelizing work.

Following the adoption of the last resolution, prayer was offered by Bro. J. F. Funk, after which, on motion the meeting adjourned.

Aside from the district members and officers of the Board and other brethren present, the following bishops and ministers attended this meeting. Bishops: Michael Horst, Orrville, Ohio; J. P. Smucker, Goshen, Ind.; J. F. Funk, Elkhart, Ind.; I. J. Buckwalter, Dalton, Ohio. Ministers: J. S. Hartzler, Elkhart, Ind.; J. S. Lehman, Elkhart, Ind.; J. S. Coffman, Elkhart, Ind.; Samuel Yoder, Elkhart, Indiana; Henry Weldy, Wakarusa, Ind.; Noah Metzler, So. West, Ind.; Jos McBowen, Nappanee, Ind.; M. S. Steiner, Cramberry, Ohio; David Barger, Orrville, Ohio; Harvey Friesner, Bristol, Ind.; and S. F. Coffman, Elkhart, Ind.

G. L. Bender, Sec.

(To be continued)



Pulguillas, up in the mountainous interior, was like a sylvan wonderland.

## The Kingdom to the South

### VIII

By J. D. GRABER

You have heard the legend about Columbus and Queen Isabella of Spain. When she asked him how Puerto Rico looks he crumpled a piece of paper into a ball and laid it on the table. "That is like Puerto Rico," he said, for the island is completely mountainous except for the narrow coastal plain ringing its coast.

The island also has a delightful climate. After the harsh heat and dust storms of Argentina in midsummer, and the humid heat of Rio, Belem, and Caracas, the temperate coolness of the Puerto Rican uplands was a satisfying contrast.

Pulguillas, up in the mountainous interior, was like a sylvan wonderland. I arrived about

dark one evening, and was impressed with the almost eerie quiet of the place. The katydids chirped and the tree frogs squeaked, but aside from these few soothing sounds of nature all was quiet. By morning a gentle rain was falling, and then at 6:45 the music from the loud-speaker horns above the church called the community to morning worship. From the hustle-bustle of the great cities such as Buenos Aires and Rio, and from the deafening roar of the planes this "nature's wonderland" bathed in quiet music amid the gentle patter of raindrops was indeed a far cry.

Puerto Rico is a beautiful country. I have already spoken of the mountains. The ever-changing vistas with a glimpse out to sea down through a valley, or a thunder cloud crowning a peak cannot soon be forgotten. Mountainsides are terraced and cultivated

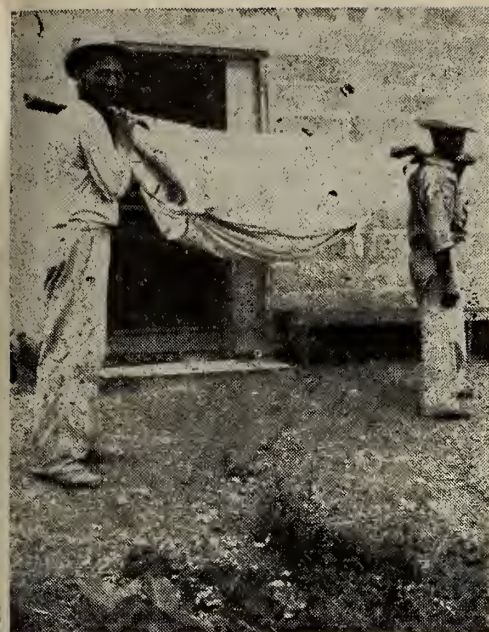
and from across the valley the patterns of fields and orchards on the precipitous hillsides make a beautiful mosaic. Always there are flowers on the island. Now it was the tulip tree, the hibiscus, and a few other flowering trees of the forests. In summer the "flamboyant," which, as its name can suggest, is always a riot of color, veritably dazzles the eyes. I have not mentioned the poinsettia, the roses, and trees with lavender blossoms that line the roadsides. The land is photogenic, as they say. Out comes the color camera and you bring back slides of breath-taking beauty in both scene and color.

I thought often of the song that says, "Where every prospect pleases and only man is vile." For in the midst of this incredible beauty live the people—many in filth and squalor, afflicted with all the vices known to evil men. God made a beautiful world. He made man's life beautiful—in His own image—but how sin has scarred and debauched mankind.

But the song of the redeemed is also heard in these hills. The fourth annual conference of the Puerto Rican Mennonite Church was held over a week end when I was there. The church membership is now listed at 190. How these people did sing! And what clear testimonies to the saving and transforming power of Christ were given. On Saturday night the young people gave the entire program. There they sat on the platform—eight of them—one of them the leader, another one the chorister, and six of them taking turns telling of their privileges and responsibilities in Christ Jesus, and seeing visions of a church going on from strength to strength. Five years ago there was no church here. Now this! Truly we have here a manifest token of the Spirit's working. The Gospel is still the power of God to every one that believes.

It was inspiring to visit the missionaries and service workers at their tasks. The hospital and clinics continue to give a health service which is an incarnation of the love of Christ. The sanitation and community wel-





Sick are carried in ambulances like this down across the steep mountainsides to the hospital at La Plata.

fare projects help in bringing higher standards of health and happiness to backward communities. The farm and agricultural projects point the way toward better living from the small and meager patches of farmland.

But all this has a spiritual objective. The Church of Jesus Christ must be established. The service program removes prejudice; makes people favorably inclined toward Christ; opens the heart for receiving the Gospel. But that is merely the first step. From that point onward men and women thus conditioned by the service program need to be led to Christ. The Gospel must be unfolded to them, and the claims of Christ must be pressed upon them.

This is what the missionaries are doing. Besides the congregations at Pulguillas and La Plata, the two concentration points of mission and service projects, there are the healthy congregations at Palo Hincado, at Coamo Arriba, at Rabanal, and at several other points out among the hills. Palo Hincado is on a good road, but the other places can be reached only on foot or horseback. It is a thrill not soon to be forgotten to ride a horse, up and down the slippery trails, through rain and darkness, when you simply trust the horse to find his way, meeting an appointment for a midweek prayer meeting in a lonely mountain cabin, or for an evening service in one of the outpost "churches." The Gospel is at work in Puerto Rico and a vigorous church is emerging. Let us thank God and take courage. Elkhart, Indiana.

## "Eight People Saved for Twenty Cents"

A colporteur working in Argentina reports that, while visiting a town in the north of the Province of Cordoba about a year ago, as was his custom, he went from house to

house offering the Bible, New Testament, and portions of Scripture. As one woman listened to him and saw the Gospels which he offered for only five cents each, she said, "How I would like to have them. But I have no money." However, she went to a neighbor to borrow the twenty cents which would purchase the four Gospels. The colporteur then enlightened her as to the meaning of these Gospels and went his way. Recently, while

he was visiting another part of the same province, a woman came up to him: "I am the person to whom you sold the four Gospels a year ago in Obispo Trejo, and you will remember I had to borrow twenty cents to buy them. I want to tell you that through reading those Gospels I was brought to Christ and not only I, but also my family. Yes, eight of us were saved for twenty cents."—Bible Society Record.

## Conference on Lay Evangelism

to be held at the

Goshen College Union Auditorium, Goshen, Indiana

April 5, 6, 7, 1952

Conference sponsored by the Mennonite Board of Missions and Charities and the Goshen College Biblical Seminary

Saturday evening, 7:30

Chairman ..... Ernest E. Miller  
The Church and Her Laymen ..... E. C. Bender  
The Christian and His Task ..... Mr. DePries

Sunday morning, 9:45

Chairman ..... John H. Mosemann  
Sermon: The Biblical Basis for Lay Activity in the Church ..... A. J. Metzler  
Lay Activity in Early Church History ..... Melvin Gingerich  
Laymen and the Modern Missionary Movement ..... Quintus Leatherman

Sunday afternoon, 2:30

Chairman ..... Daniel Kauffman

### WHAT ARE WE DOING?

Youth Working ..... Ray Bair  
Women Working ..... Mrs. Mahlon Lapp  
Men Working:  
1. Ambassadors for Christ ..... Tobe Schmucker  
2. Hesston Mennonite Service Organization ..... To be supplied  
3. Clayton Kratz Fellowship ..... Ronald Detweiler  
4. Christian Laymen's Tent Evangelism, Inc. .... Edward Gerber  
5. The Gospel Givers ..... Robert Garber  
6. The Golden Rule Gospel Messengers ..... To be supplied  
7. Business Men's Study Committee ..... Nathan Reiff

Sunday evening, 7:30

Chairman ..... J. D. Graber  
Evangelism the Task of the Church ..... Howard Hammer  
What Laymen Can Do in Evangelism of the Church ..... Nelson E. Kauffman

Monday morning, 8:30

Chairman ..... H. Ernest Bennett  
Lay Evangelism Movements in Other Churches ..... J. Lawrence Burkholder  
Lay Evangelistic Activity and the Pastor ..... Howard J. Zehr  
How Co-ordinate Lay Activity in the Church ..... Orie O. Miller  
Discussion in charge of the chairman.

Monday afternoon, 1:30

Chairman ..... J. Forrest Kanagy  
How Promote Lay Evangelism in the Congregation? Practical Plans ..... J. D. Graber  
Total Stewardship of Time and Money ..... W. J. Dye

Monday evening, 7:30

Chairman ..... Milo Kauffman  
Evangelistic Service in charge of ..... George R. Brunk

### Choristers

F. Millard Detweiler  
Jesse Hartzler

Housing and meal accommodations are available for anyone interested in attending the conference. Please send in your reservations early to: Conference on Lay Evangelism, Goshen College, Goshen, Indiana. Please also indicate the number of persons for whom you wish to make reservations.



## M.C.C. Weekly Notes

### Is Counselling CO's Legal?

This week a pastor asked whether it is legal for him to give counsel to a young man regarding the conscientious objector position. Perhaps there are similar questions in the minds of others also.

It is illegal to encourage or advise a registrant to refuse registration, to refuse to report for induction, to refuse to report for civilian work assignment, to desert the armed forces, or to violate any other requirement or provision of the draft law.

However, it is entirely within the provision of the law for registrants to take the CO position, and, therefore, completely legal for a minister, parent or other counsellor to advise, assist, counsel, plead with or encourage men in considering the Christian conscientious objector position. For the welfare of the registrant, of course, the decision should be his very own personal conviction; but in clarifying the issues, the counsellor may feel perfectly free to encourage the registrant in taking the CO position.

If a registrant is required to report for induction against his conscience, it is illegal to advise him to refuse induction; but it is legal to inform him fully of the procedures through which he will go and where he will need to take his position firmly in order to have the best legal protection. If a young man is in the armed forces and desires a discharge as a CO, it is illegal to advise him to refuse military orders; but it is legal to inform him concerning the proper approach to make toward his superiors in order to request discharge.

### Annual MCC Meeting Announced

The Annual business meeting of the Mennonite Central Committee will take place in Chicago on March 21 and 22. Prior to these sessions the Peace Section will meet to discuss current issues regarding the draft and related matters. These annual meeting sessions provide occasion for the various Mennonite group representatives to take counsel together in laying plans for the work which should be undertaken through the MCC during the coming year.

### Summer Service Opportunities

Service units are again being planned in a variety of places and types of projects, including children's work, institutional services, summer Bible school, community service, and others. Leaflets are available giving further information. Applications should be sent in by April 1. Write to Voluntary Service, Mennonite Central Committee, Akron, Pennsylvania.

### North Topeka Unit Continues

A service unit under MCC direction has been assisting in rehabilitation among flood victims in North Topeka, Kansas. The home repair project is nearing completion and in the near future the workers will begin a new project of repairing the church building of St. Mark's AME Church. In this church of

97 members, all but two families had been flooded from their homes.

The Unit members have also begun a Bible class as an incidental but important phase of their service. The class meets in one of the homes repaired by the unit. Materials for this Bible class were made available through a gift of over \$4.00 from a work camp group in Germany last summer.

### Relief Personnel Notes

Grietje Groenveld of Holland is arriving in Jordan (Palestine) on March 13 to begin

a term of MCC relief work. Han van den Berg, also of Holland, is arriving in Java on March 16 to assist in MCC relief work there. Abram and Anne Dick of Kitchener, Ont., left on Feb. 21 for Brazil. Frieda Pellman, of Richfield, Pa., who served for several years on the MCC staff at Akron, Pa., left on March 7 for service in Holland.

Released March 7, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## CHURCH CORRESPONDENCE

### INTERNATIONAL FALLS, MINNESOTA

Several years prior to 1950, several families from the Pleasant View congregation near Goshen, Ind., helped in summer Bible school in northern Minnesota under the direction of the Northern Light Gospel Mission. In the summer of 1950 they conducted a summer Bible school in what is known as Papermakers Colony, located about three miles out from International Falls, Minn. The colony is composed of approximately 125 families, most of whom work in the large paper mill in the Falls.

Many of these people own their homes. There are a number of churches in the city, but none in the colony. There are some Catholics, some Protestants, but many who make no profession of Christianity living here. Through the summer Bible school work, a great need for Sunday school and religious work in the colony was recognized.

In the fall of 1950 two families, Irvin Grabills and Lawrence Yoders, from the Pleasant View congregation, Goshen, Ind., located in the colony.

On Dec. 31 the first Sunday school was held in a small three-room house on the Grabill farm. This was a venture of faith on the part of the Grabills and the Yoders. The at-

tendance the first Sunday was 23, three adults from the community and the remainder children. Services were held in this house until June 24, 1951. Highest attendance in the small house was 57.

Seeing the need of more room, the brethren purchased an acre of ground on Highway 71 near the center of the colony. A new church building was begun about May 20, and the first services were held in the new church on June 24 with 88 in attendance.

The building is of log siding construction 30 x 40 feet, finished on the inside with insulate ceiling and insulate plank side walls with three feet of knotty cedar wainscoting. The ceiling is insulated.

Most of the money for the building was given by Christian friends and the home church. The approximate cost was \$2500. Considerable labor was supplied by service units from the Northern Light Gospel Mission.

Summer Bible school was held in the new building the first two weeks in July. Average attendance was 90 plus. The teachers and supplies were furnished by the Pleasant View Church. Homer Cender was superintendent of the Bible school. Then in September, 1951, the Cender family also moved to International Falls to help with the work.



Summer Bible School of 1951, Rainy River Mission, International Falls, Minnesota



Bro. Lester Mann and wife and Bro. Cleo Mann and wife were there for the dedication service on Aug. 12. The brethren Orvin Hoolley and Vernon Bontreger, assisted by Bro. Sanford Eash and wife in personal work, held the first evangelistic services Aug. 13-26 with 22 confessions.

On account of the illness of Bishop D. A. Yoder, Bro. Lester Mann held the first baptismal service when 19 were baptized. The evangelistic efforts were continued by the workers and visiting ministers. Bro. D. A. Yoder then came on Jan. 5, 1952, to continue evangelistic efforts. He also held baptismal services when 11 were baptized and two were received by confession. In this group was an 11-year-old boy who brought his father, aged 49, and then they two brought the grandfather, aged 81, and the three knelt together for baptism. The first communion service was held the same afternoon (Jan. 13) when 42 partook of the communion and feet washing. To many of them, this was the first service of this kind they had ever seen.

Their activities consist of Sunday school at 9:45 each Sunday, services every Sunday evening at 7:30, prayer service and Bible study every Wednesday evening, and a young people's fellowship the last Friday of each month. These services are all well attended—the average attendance for last quarter over 100—record attendance 132. We try to have preaching service every other Sunday, supplied most of the time by ministers from the North Central Conference.

This is a very needy field, and we request the prayers of God's children that we may all be faithful, that we may all grow in grace, and that the unsaved may find Christ. We pray that the power of God may continue to be manifest.

"Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest." D. A. Yoder.

### BROADWAY, VIRGINIA

(Zion Congregation)

Dear HERALD Readers. Today our pastor, J. Ward Shank, preached from the text: "My son, if sinners entice thee, consent thou not" (Prov. 1:10).

Last Sunday his subject was "Love Not the World." This was one of a series of six sermons to be brought before the congregations of our district, one each month. The sermon topics were worked out by the bishops as follows:

1. What Is the Holy Life? (I Peter 1:13-16).
2. Love Not the World (I John 2:15-17).
3. "Be ye also ready, for in such an hour as ye think not" (Matt. 24:44; Luke 12:40).
4. The Holy Spirit, Our Helper, Guide, and Critic.
5. The Christian's Three Enemies—The Devil, the Flesh, and the World.
6. What Is God's Will for Us?

Nov. 14 and 15 we had a Christian Life Conference. Communion meeting was Oct. 28. At the preceding preparatory service, David Geil was received into church fellowship by baptism. Sept. 9, Rhoda Geil, David's sister, had been baptized. James Crumley, from another denomination, has also come to our church and into our congregational fel-

lowship. Formerly he lived near Bristol, Va.

We had our summer Bible school in July. The average attendance was around sixty. Closing exercises were on the evening of July 22.

A group of our young men have distributed literature in near-by towns and cities.

Since early spring of last year, our pastor, with others of our congregation, have been participating in a ministry to the men at a prison labor camp near Conicville. They are warmly received and their work is bearing fruit.

Bro. Ray Emswiler preached our district Thanksgiving sermon at the Zion Church and Bro. Dewey Emswiler the Christmas sermon at the Lindale Church. Both were well attended.

We request your prayers for the work in this part of the Lord's vineyard.

Jan. 20, 1952. Barbara A. Alger.

### HARPER, KANSAS

(Pleasant Valley Congregation)

Christian greetings to all HERALD readers. On Feb. 14 a number of students from Hesston College, accompanied by Mary Miller, gave the morning program. Yuko Shinahara conducted children's meeting and also spoke to us about the work in Japan. Seigfried Neufeld told us about the Mennonite people in Germany. Ada Webb, Harrisonburg, Va., gave a very interesting talk about the colored work in Chicago. Sisters Webb and Shinahara sang several duets.

Bro. Daniel Kauffman, Business Manager of Hesston College, had charge of the morning service on March 2. His theme was taken from I Cor. 12.

On March 9 Bro. Josef Herschkowitz will bring both the morning and evening messages to our congregation.

A group of our young married people made a dozen chairs to be used in the primary department of the colored mission in Cleveland, Ohio.

Our sisters' sewing circle meets the first Wednesday of every month. Visitors are always welcome.

March 3, 1952.

Mary Kuhns.

### KANSAS CITY, MISSOURI

(Argentine Congregation)

Dear HERALD Readers: We wish it had been possible for the donors for the relief of the July 13 flood disaster to have been here with us when the various garments, bedding, and Bibles were handed to those affected by the flood.

We will take this privilege to say thank you for the liberal offerings; also to the sisters' sewing circles we owe our gratitude for the fine work they have done. It showed hard work and the love of Christ in their hearts when we saw the many little extras which made the gifts so very presentable. The bedding was very much appreciated because other organizations did not give out very much nice bedding. Many are sleeping warm because of your fine work.

Giving out Bibles was a great pleasure. The Bibles are much appreciated. One old couple, who never read the Bible much, now remark every time we visit them how much

they love and read their Bible. Although raised in the Catholic Church, they are turning their love toward the Mennonite Church. It seems hard for them to believe that any one would take such an interest in them. Another lady remarked that if people look us up when they are in trouble, there must be something to our religion. We do feel that there will be untold blessings because of these gifts and offerings.

Our committee of three, Glen Yoder, Ora Troyer, and Dave King, spent many hours in the work. We owe them a thank you, also. The sewing circle here helped the brethren with the distribution of the parcels, which was no small task. Sister Ora Troyer spent many hours in planning and making up boxes; Sisters Dan King and Katie Saltzman spent many hours in finding the needy folks. To date we have contacted most of our 150 shut-in families and helped them according to their needs.

The M.Y.F. spent their time cheerfully and willingly to canvass and deliver Bibles. The great task was accomplished because "the people had a mind to work" (Neh. 4:6).

It might be of interest to you all to know how much was done; so we will give a report: 1000 lbs. of clothing, 2600 lbs. of bedding, 42 doz. tea towels, 48 doz. bath towels and washcloths, also many potholders, dishes, and other small articles are given out. 200 Bibles were given out; a nice lot of used furniture from La Junta, Colo., and \$6357.16 in cash was donated by the Mennonite Church. 243 families were helped.

By your liberality we know you believe and live by the words in Acts 20:35, "It is more blessed to give than to receive." Matt. 25:40, "And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

There will be no more need for flood relief. Feb. 3, 1952. Katie Saltzman.

### LANCASTER, PENNSYLVANIA

(Sunnyside Congregation)

Dear Christian Friends: We are glad for the many visitors that have attended our worship services. We appreciated having several visiting speakers with us at our Annual Thanksgiving Service. Bro. Emory Herr preached the Thanksgiving sermon. Other speakers were Bros. Abram Metz, Claude Myers, John Martin, and Christian Frank. I believe everyone that attended the meeting was thankful for the privilege of spending the day in such a profitable way. Bro. Frank reminded us in the evangelistic sermon that "the greatest way to show thanks to God is to give our heart to Him." Your prayers are coveted in behalf of those who have recently accepted Christ.

We are glad for the interest shown in the work of the Sunday school, cottage prayer meetings, sewing school, and the summer Bible school.

As we are entering this glorious season of Easter, will you pray that many folks at Sunnyside will be able to testify of a Living Saviour abiding in their heart? We desire that they too will be miracles of His grace.

Feb. 27, 1952. Martha E. Smoker.



## FIELD NOTES (Continued)

## Visiting Speakers

Feb. 24: Willis C. Troyer, Lagrange, Ind., at East Goshen.

March 2: Abram Kauffman, Plain City, Ohio, at Bayshore, Sarasota, Fla.; I. Mark Ross, Hesston, Kans., at the Pennsylvania Church, Hesston, Kans.; I. E. Burkhart, Goshen, Ind., at Leetonia, Ohio; S. J. Hostetler, Goshen, Ind., at Sunnyside, Dunlap, Ind.; J. Frederick Erb, Detroit, Mich., at Johnstown, Pa.; Allen H. Erb, Lebanon, Oreg., at Albany, Oreg.; Milton Brackbill, Paoli, Pa., at Maple Grove, Topeka, Ind.; John Roth, Chappell, Nebr., at Broken Bow, Nebr.; Ralph Stahly, Wakarusa, Ind., at East Goshen.

March 5: Martha Lee Yoder, of Kings View Homes, Reedley, Calif., at Calvary, Los Angeles, Calif.

March 9: Arthur Ruth, Chalfont, Pa., at Willow Street, Shantytown, and Sunnyside, Lancaster, Pa.; Aaron Mast, Belleville, Pa., at Frazer, Pa.; E. B. Frey, Pettisville, Ohio, at Wolford, N. Dak.; Roy D. Roth and a Hesston Gospel Team at West Liberty, Windom, Kans.; J. B. Martin, Waterloo, Ont., at St. Jacobs, Ont.; Alvin G. Becker, Northern Bible Society, at Beech, Louisville, Ohio; O. N. Johns, Louisville, Ohio, at South Union, West Liberty, Ohio; Ray Bair, Louisville, Ohio, at North Lima, Ohio; Gerald Studer, Smithville, Ohio, at Pleasant View, North Lawrence, Ohio; Calvary Hour Staff, at Central, Elida, Ohio; John Brenneman, Willow Street, Pa., at East Chestnut St., Lancaster, Pa.

March 11: Gerald and Marilyn Studer showing Youth Team slides at Martins literary.

March 15: E. E. Miller, Goshen, Ind., pictures on the Orient at Science Ridge, Sterling, Ill.; John R. Mumaw, Harrisonburg, Va., to Youth Gospel Evangelism at Lancaster, Pa.

March 16: John Landis, Hesston, Kans., at West Liberty, Windom, Kans.; Allen Ebersole, Ft. Wayne, Ind., at Yellow Creek, Goshen, Ind.; Norman Derstine, Harrisonburg, Va., at Zion, Broadway, Va.; H. S. Bauman, Elmira, Ont., at A.M. and Mennonite Churches, Zurich, Ont.; Alvin G. Becker, Northern Bible Society, at Wadsworth, Ohio.

## MISSION NEWS (Continued)

Four children, between the ages of 8 and 12, accepted Christ in the Bethany Day School at Pulguillas, Puerto Rico, recently. They have joined the convert group which meets for prayer and for discussion of problems in the Christian life.

From Bragado, Argentina, comes this prayer request: "We solicit your prayers for our tent meetings which will be held the second or third week of March, D.V. A young Argentine evangelist will be with us. We feel deeply the need of your prayers for this evangelistic effort."

A group of twelve young people representing the "Golden Rule Gospel Messengers" gave programs at the Ninth Street Mennonite Church in Saginaw, Mich., the week end of Feb. 24. Prayer is requested for converts under instruction.

Winter Bible Term students from Goshen College participated in the worship service at the Chicago Home Mission on Sunday, March 2.

The director of rescue mission work in Puerto Rico, Juan Milian, visited the Palo Hincado, Puerto Rico, congregation on Feb. 24, giving a stirring testimony of God's grace that saved him from a drunkard's life. Several professed Christ during the two meetings. One of the men who attends the Palo Hincado Church regularly was saved in the rescue mission of which Bro. Milian is the director.

From Latchar, India, comes this good news of the spread of the Gospel: "At Dumardohar, a near-by village, where the Gospel has been preached many times without acceptance, several families now expressed desire to become Christians. This has come about through the restoration from serious illness of one of the village men. During the treat-

## Lay Evangelism

Plan to attend the Lay Evangelism Conference at Goshen College, April 5-7. Housing and meal accommodations are available to anyone who wishes to attend. If you wish to have accommodations reserved for you or your group, please write to: Conference on Lay Evangelism, Goshen College, Goshen, Ind. Your reservation should be in by March 26.

ment we told them of the inadequacy of medicine without God's blessing, and urged them to put their trust in Christ Jesus. Please intercede for them."

Sunday evening and Friday evening services at the Rabanal, Puerto Rico, congregation are now being held weekly instead of biweekly since Bro. Fidel Santiago, the assistant to the pastor, is able to spend more time in this community.

Superintendents and pastors of city missions, charitable institutions, and rural workers operating under the General Board and all district board secretaries are invited to send pictures of their work with captions and details for the preparation of posters for the Annual Board Meeting to be held at the Lower Deer Creek Church, Kalona, Iowa, June 14-17.

Bro. and Sister T. K. Hershey, missionaries on retirement from Argentina, who have been spending some time in Puerto Rico in behalf of migrants whom they served in eastern Pennsylvania last summer, left the island Saturday, March 8. They report that their contacts with the Puerto Rican laborers were appreciated. Many of these are looking forward to returning to the States this coming summer and attending Spanish meetings which will again be provided for them.

Bro. Peter Wiebe, Goshen, Ind., preached at the Mexican Mennonite Mission in Chicago on Sunday morning, March 2.

A cable from the Ralph Buckwalters, missionaries in Japan, following the severe earthquake in Hokkaido on March 3, reports only slight house damage and that the mission-

aries are safe. However, another series of quakes followed this one of which we do not yet have detailed reports. Many homes in the area were destroyed.

Wayne Co., Ohio, churches have canned for relief a total of 6,426 cans of meat with a value of at least \$7000.

Bro. and Sister L. S. Weber, returned missionaries from South America, were the Missionary Day speakers at Johnstown, Pa., on March 16.

A New York City mission group in charge of Bro. Harold Thomas will give the Young People's Meeting program at Strasburg, Pa., on March 23.

Financial and spiritual needs of the mission program were presented to the MYF meeting at Rohrerstown, Pa., on March 15 by Ira Buckwalter and Daniel Miller.

Bro. and Sister John Leatherman, on furlough from Africa, spoke at Elizabethtown, Pa., the evening of March 16.

Bro. J. W. Shank, retired from missionary service in Argentina, was the speaker in an all-day Bible Conference at Steelton, Pa., on March 16.

Bro. Paul Lauver, on furlough from Puerto Rico, will speak on a Missionary Day program on March 23 at South Union, West Liberty, Ohio.

Sister Luella Blosser, missionary from China, met with the Sewing Circle at the Howard-Miami Church, Kokomo, Ind., on March 6.

Bro. and Sister Robert Garber, under appointment for Ethiopia, spoke in the Young People's Meeting program of the Landisville and Salunga congregation in Pennsylvania on March 9.

Bro. R. R. Smucker is scheduled to show his missionary pictures to the Gospel Echoes group at Frazer, Pa., on March 19.

Sister Blanche Sell writes from India that the Annual Retreat will be held the first week in May: "Our theme is Youth Consecrated to God—our theme verse, "And ye are complete in Him." I feel sure God will bless abundantly. It seems that in every prayer meeting these days, and in many conversations too, the cry is for revival. We are just longing that God will pour out His blessings in camp that all of us together may be revived. How wonderful if amalgamation could begin with revival."

Local church institutions were described to the Metamora, Ill., congregation on March 9 when Clayton Sutter spoke of the Old People's Home at Eureka and Elizabeth Schrock spoke of the work at the Peoria mission.

Missionary Day speakers at Crystal Springs, Kans., were Bro. and Sister P. A. Friesen, Greensburg, Kans.

Bro. John Litwiller, pastor of the Spanish Mission in Chicago, spoke at West Sterling, Ill., on March 16.

Bro. Levi Wenger, Wooster, Ohio, accompanied by a girls' chorus from the Oak Grove Church, gave a program of Scripture quotation at Lima, Ohio, on March 16. A Gospel Team from Ft. Wayne, under the direction of Rudy Bontrager, gave the evening program at Lima on March 9.

Bro. J. D. Graber spoke at the Union Auditorium, Goshen, Ind., the evening of March 2 concerning his recent trip to South America.



**THOSE THREE HANDS (Continued)**

"But I must write it to her," I said. "She has a soul to be saved, too. There are only two places to go to after this life: heaven or hell."

"You are wrong," he said. "No one can be good enough to go to heaven or bad enough to deserve hell. That's why we all have to stop some place and get prepared to enter either heaven or hell. It's just like this penitentiary. Men in here get time off for good behavior. Others from the outside can plead for their pardon. People with small sins need to wait in purgatory until their friends or loved ones plead their cases."

"I knelt at the altar of Truth," I said to him. "The Bible doesn't say that."

"The Bible? Do you have a Bible?"

"Yes, sir."

"But that's too sacred a book for anyone else to read except the priests."

"I'm reading the Bible for myself, and it has brought me peace of soul and supreme joy beyond all words to express. And I am going to do all in my power to get my wife to read it too. In it I've found eternal life and deliverance from sin. I no longer smoke."

The priest had a cigarette in his hand. I walked away under his stern glance.

Sixty-five days later in a Sunday morning Protestant church service the minister introduced a young man, Inmate 65381, Johnny Allison, as speaker. I sat up straight. My heart pounded and my blood ran warm in my veins. I understood every word he was saying. He told of his conversion in the Palmyra, Missouri, jail, and how Jesus Christ had cleansed him up from dope and cigarettes, hatred and malice. I was thrilled. Then he had it too? That same conversion, that same Holy Spirit, that same assurance of being born again! His face glowed, his eyes shone with the joy of the Lord. A murderer in for life, yet bubbling over with joy and freedom in Christ!

The next day in the shoe factory I noticed a new man in the second seat from me. The face looked familiar. At recess I spoke to him.

"Aren't you the man who spoke in church Sunday morning?"

"Yes. Are you the man I saw nodding?"

"Yes. Capps is my name. Bob Capps. I found the Lord on Thanksgiving Day, all alone in my cell. No one knelt beside me to help me pray through. But it's real. I know Christ changed me completely."

"Thanksgiving Day, you say?" Johnny Allison's hand clasped mine in real Christian fellowship. "That was the day 150 Christians had a prayer meeting with me in the Palmyra courthouse. Bob, this is wonderful news to me. To think God prepared you and saved you that very evening! I've been watching every day for someone I could call my Christian brother. I'm a Mennonite, Bob."

"A what?" I asked.

"A Mennonite. That doesn't save me.

That only gives me my church home and brothers and sisters. They have been so good to write to me since I'm in here. There's 65,000 of them, they tell me, and I love them all."

"I've never been baptized yet. I don't know what church to join. I'm reading the Bible trying to decide. I want to be sure I'm right."

"I'll give you my books to read on what we believe and stand for in the light of the Word. After all, we've got to go by that, Bob."

Well, in two weeks of study and searching the Scriptures, I was convinced about the step God wanted me to take. Brother Nelson Kauffman was here to instruct me last week. Through the screen we had a Bible class together.

Next Sunday afternoon, February 24, 1952, at 3:30 he is coming to baptize me, and I shall be counted as your brother in Christ, another sinner saved by the precious blood of Jesus Christ, whose nail-pierced hands are outstretched to whosoever will. I know He can save anyone, because He saved me. Thank God for that mother of mine who asked Christians to help pray for her little boy Bobbie. I'm raising my hand today to all you 65,000 in prayer request for my wife Frances, whom I love so dearly. Won't you help me pray that her soul will be saved? I can give up ever living with her another day on this earth if I can only know she'll meet me in heaven. And please pray for Johnny's wife, Opaldine, that she too will come to Christ. Johnny and I helped lead a boy to Christ last Sunday. It was a joy beyond measure.

I would like to hear from my brothers and sisters in Christ. My address is

State Prison  
Reg. No. 64533  
Box 900  
Bob Capps  
Jefferson City, Mo.

Thank God for you all. Johnny and I carry our New Testaments in our shirt pockets where we used to carry our cigarettes, and at recess when the other men smoke we stand together and read from the book that brought us both peace and joy. Ridiculed? Scoffed at? Of course, but we're looking for the coming of the Lord any time. Why be ashamed of Him who has set us free? We hope to meet you all, if not on this earth, in the sky going up to that wonderful place prepared for sinners like me, washed white in the blood of the Lamb.

[A letter from Bob says there is quite a demand for Bibles. Contributions for purchasing Testaments for this purpose should be sent to Nelson E. Kauffman, 1417 Broadway, Hannibal, Mo.—Editor.]

Things fall apart; the center cannot hold; mere anarchy is loosed upon the world. . . . The best lack all conviction, while the worst are full of passionate intensity.—W. B. Yeats.

**FAMILY CIRCLE (Continued)**

is necessary for real enjoyment and participation in church worship, and since very little is taught to the children and young people today in most of our communities. We enjoy hymn singing during our morning worship period. Then hymn singing and playing is a delight to all of us at other times during the day. The phonograph, with a good selection of records, is enjoyable, too.

Pictures, too, add much to the home if they are chosen more for their meaning and educational value than to blend with the color scheme of the home. We like some favorite mottoes in the living room for our inspiration.

Another activity in which we frequently have the privilege of indulging is travel. The first aim of our trips is usually to attend some church activities. But, since both parents have lots of curiosity, we stop often to see places of special interest in literature, geography, history, or of special beauty or curiosity. Much of this could be realized by taking short trips to places of interest near home. One of the most important values is realized when the whole family go together as long as that is possible. For all this we prefer the automobile to any other mode of travel.

We feel that unless the family will do as many things as possible together, and unless character building and spiritual growth of all members of the family is the real aim, the above suggestions are of small value.

Moundridge, Kans.

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**ANNIVERSARIES**

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**Martin.**—Enoch B. and Elizabeth (Gingrich) Martin observed their sixtieth wedding anniversary Dec. 8, 1951, at their home in Elmira, Ont. They were both born in Waterloo County, and were married Nov. 1, 1891, near Elmira, Ont. They are aged 85 and 81 respectively. They have 5 children (Norman, Elmira, Ont.; Mose, Kitchener, Ont.; Selina—Mrs. C. M. Good, Acadia Valley, Alta.; Lucinda, Kitchener, Ont.; Louisa—Mrs. Gilbert Snider, Waterloo, Ont.). The children, with 8 grandchildren and 5 great-grandchildren, were all present for the occasion. Mr. and Mrs. Martin are members of the Elmira Mennonite Church.

**Miller.**—Harry D. and Edith (Wiler) Miller celebrated their Golden Wedding Anniversary on Dec. 25, 1951, at their home in Shipshewana, Ind. With the exception of two years spent in Elkhart, Ind., they have lived in the Shipshewana community. They are members of the Shore congregation. They have 4 daughters (Mrs. Mavnard Atwater, Lagrange, Ind.; Mrs. Perry J. Miller, Shipshewana, Ind.; Mrs. Orvin Hooley, Burr Oak, Mich.; and Kathryn Miller, Pinckney, Mich.). There are 16 grandchildren and 2 great-grandchildren.

**Stoltzfus.**—Henry H. and Katie Mast Stoltzfus, Elverson, R. 2, Pa., were married Dec. 31, 1901, by Gideon Stoltzfus. They observed their fiftieth anniversary Dec. 30, 1951. Many relatives and friends gathered at the Churchtown Fire Hall where Christmas music was sung by the Methodist Church Choir. They received many lovely and useful gifts. They have 3 living children (Calvin, Ephrata, Pa.; John and Della, Lancaster, Pa.) and 5 grandchildren.



## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Coss—Martin.**—Lewis M. Coss and Mary L. Martin, both of the Reiff congregation, Washington Co., Md., by Moses K. Horst, at the home of the bride March 6, 1952.

**Gehman—Geissinger.**—Luke C. Gehman and Anna A. Geissinger, members of the Bally, Pa., and Swamp Mennonite Church, Steinshurg, Pa., respectively, by Abram D. Yoder at the Swamp Mennonite Church March 1, 1952.

**Hange—Leatherman.**—Ernest Hange, Finland congregation, Pennsburg, Pa., and Marie Leatherman, Deep Run congregation, Deep Run, Pa., by Wilson Overholt at the Deep Run Mennonite Church Jan. 5, 1952.

**Hartzler—Longenecker.**—Eugene Hartzler, Slate Hill congregation, Shiremanstown, Pa., and Lois Arlene Longenecker, Good congregation, Elizabethtown, Pa., by Clarence E. Lutz at the Good Church Jan. 26, 1952.

**Jantzi—Gingrich.**—Lloyd Albert Jantzi, Wellesley, Ont., and Ruth Gingrich, Bridgeport, Ont., by Oscar Burkholder at Breslau, Ont., Nov. 10, 1951.

**Keiffer—Martin.**—Harry Keiffer and Mabel Martin, both of the Martindale congregation, Martindale, Pa., by J. Paul Graybill at the Weaverland Church Feb. 17, 1952.

**King—Lapp.**—Titus L. King, Manle Grove congregation, Ellicott City, Md., and Fionna Marian Lapp, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church March 1, 1952.

**Martin—Hollinger.**—Amos Z. Martin, New Holland congregation, New Holland, Pa., and L. Eva Hollinger, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland Church March 1, 1952.

**Martin—Mast.**—Elmer H. Martin, Weaverland congregation, East Earl, Pa., and Miriam Mast, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church March 1, 1952.

**Martin—Mast.**—Wayne S. Martin, Goodville, Pa., congregation, and Nancy K. Mast, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the home of the bride March 1, 1952.

**Mease—Kratz.**—Clifford E. Mease and Mae G. Kratz, both members of the Swamp Mennonite Church, Steinsburg, Pa., by Abram D. Yoder at the Swamp Mennonite Church Feb. 2, 1952.

**Shenk—Moore.**—Paul Shenk and Marjorie Moore, both of the Pike congregation, Elida, Ohio, by Paul W. Smith at the Pike Church Jan. 26, 1952.

**Showalter—Eby.**—Irvin Daniel Showalter and Mary Ellen Eby, both of the Clear Spring congregation, Washington Co., Md., by Moses K. Horst at the home of the officiating bishop March 4, 1952.

**Stewart—Hostetler.**—Melvin Stewart, Halsey, Oreg., and Lela Hostetler, Washburn, Ill., by D. M. Hostetler at Linn A.M. Church, Roanoke, Ill., Feb. 14, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Detweiler.**—To Dan and Clara (Miller) Detweiler, Burton, Ohio, a daughter, Linda Sue, Jan. 11, 1952.

**Eckman.**—To George H. and Margaret (Hershey) Eckman, Kinzers, Pa., a son, Paul Eby, Feb. 9, 1952.

**Fast.**—To Menno and Naomi (Brubaker) Fast, North Newton, Kans., a daughter, Elisabeth Anne, Feb. 15, 1952.

**Hershberger.**—To Clayton C. and Jane (Wiseman) Hershberger, Dover, Del., a daughter, Linda Elaine, Feb. 23, 1952.

**Hess.**—To Arthur and Norma (Landis) Hess, Bareville, Pa., a daughter, Catherine Elaine, Jan. 2, 1952.

**Histand.**—To Arthur H. and Doris (Derstine) Histand, Doylestown, Pa., a daughter, Karen Louise, Feb. 4, 1952.

**Hoover.**—To Maurice E. and Lois (Fretz) Hoover, Markham, Ont., a daughter, Miriam Fern, Feb. 10, 1952.

**Horning.**—To Charles B. and Elsie M. (Oberholtzer) Horning, Lebanon, Pa., a son, Ray Charles, March 4, 1952.

**Horst.**—To Aden and Mary Edith (Troyer) Horst, Goshen, Ind., a first child, a daughter, Mardene Sue, Jan. 16, 1952.

**Lantz.**—To Alpheus and Martha (Petersheim) Lantz, Morgantown, Pa., a daughter, Tbelma Jean (three brothers), Jan. 16, 1952.

**Martin.**—To Burnett and Mary Jane (Miller) Martin, Elkhart, Ind., a son, Evan Burnett, Feb. 11, 1952.

**Mast.**—To Isaac L. and Martha (Mast) Mast, Elverson, Pa., a daughter, Linda Sue, Feb. 13, 1952.

**Mast.**—To Melvin and Amy Joyce (Taylor) Mast, Elverson, Pa., a daughter, Susan Lois (three brothers), Jan. 15, 1952.

**Miller.**—To Chester and Sarah (Yoder) Miller, Kalona, Iowa, a son, Lowell LaVon (one sister), Jan. 25, 1952.

**Miller.**—To John O. and Millie Ruth (Jones) Miller, Goshen, Ind., a fifth child, a son, Galen Jay, Feb. 8, 1952.

**Miller.**—To LeRoy and Ruth (Stutzman) Miller, Weatherford, Okla., a daughter, Donna Lou (one brother), Feb. 1, 1952.

**Mullet.**—To Simon and Martha (Yoder) Mullet, Kalona, Iowa, a fourth child, a daughter, Letha DeAnn, Jan. 21, 1952.

**Nussbaum.**—To Jesse and Geraldine (Maurer) Nussbaum, Kidron, Ohio, a daughter, Sharon Diane, Feb. 8, 1952.

**Schumacher.**—To Urie and Florence (Lehman) Schumacher, Orrville, Ohio, a son, Stanley Menno, Feb. 18, 1952.

**Shoemaker.**—To Markle D. and Mayo (Maust) Shoemaker, Springs, Pa., a son, Dennis Ray, Oct. 6, 1951.

**Shoup.**—To Arthur R. and Miriam (Weaver) Shoup, Orrville, Ohio, a daughter, Dolores Jean, Feb. 11, 1952.

**Showalter.**—To R. Edward and Susan (Troyer) Showalter, Smithville, Ohio, a son, John Arthur, Feb. 28, 1952.

**Stutzman.**—To Harold W. and Lela (Hershberger) Stutzman, Kinross, Iowa, a second son, James Curtis, Feb. 12, 1952.

**Weaver.**—To Rufus M. and Ella Mae (Good) Weaver, Ephrata, Pa., a daughter, Martha, Feb. 1, 1952.

**Whisner.**—To Donald and Roxanna (Folk) Whisner, Cumberland, Md., a son, Randy Lee, Feb. 2, 1952.

**Yoder.**—To Melvin F. and Viola (Landes) Yoder, Hutchinson, Kans., a second son, Robert Leon, Feb. 25, 1952.

**Yoder.**—To Merrill and Faye (Wenger) Yoder, Wakarusa, Ind., a daughter, Louise Ann (two brothers), Feb. 18, 1952.

**Yoder.**—To Norman D. and Sadie (Smoker) Yoder, Leola, Pa., a son, Norman Daryl, Jan. 24, 1952.

**Yoder.**—To Roman S. and Mary (Gingerich) Yoder, Middlefield, Ohio, a son, John Allan, Feb. 1, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bair.**—Annie M., daughter of the late William and Catherine (Hoff) Batterman, died Jan. 22, 1952; aged 82 y. She was twice married, her first husband, Amos Hostetter, having died about 56 years ago. Her second husband, Daniel S. Bair, died March 4, 1933. Surviving are 2 daughters (Mrs. Roy Coulson and Mrs. Martin Frey, Hanover, Pa.), 2 stepchildren (Oliver Bair, Hanover, Pa., and Mrs. Archie Schmuck, York, Pa.), 5 grandchildren, 7 great-grandchildren, one sister (Miss Elizabeth M. Batterman), and one brother (W. H. Batterman). Mrs. Bair was a member of the Hanover Mennonite Church, Hanover, Pa., for over 60 years. Funeral services were held at her home Jan. 25 with further services in the Hanover Mennonite Church. Richard Danner, assisted by Harvey H. Grove and Amos Shank, officiated. Interment was made in the Hostetter Cemetery.

**Dolly.**—Carl Edward, son of George and Nida Dolly, was born Sept. 7, 1951, at Burling-

ton, W. Va.; departed this life Jan. 7, 1952; aged 4 m. He leaves his parents, 4 brothers (Henry, Walter, Ralph, and Junior), 9 sisters (Mernie, Mary, Betty, Enla, Ruby, Joy, Catherine, Joann, and Ruthleen), and 2 grandparents. The funeral sermon was preached by Earl J. Hartzler, Onego, W. Va. The body was laid to rest in the Dolly Cemetery near the North Fork Mennonite Church, Mouth of Seneca, W. Va.

**Eby.**—Cyrus, son of William K. and Susannah (Dettwiler) Eby, was born Oct. 31, 1866, in Conestoga, Ont.; died Dec. 28, 1951, at New Paris, Ind.; aged 85 y. 1 m. 28 d. He was married to Elizabeth Brubacher in 1890, to which union were born 6 children who survive him (Jeremiah Eby, Mrs. Susannah Brubacher, William Eby, Israel Eby, Mrs. Amanda Kulp, Mrs. Lydia Kilmer). His wife Elizabeth died June 11, 1913. He was married again to Susannah W. Martin in 1917. She died Nov. 20, 1934. Also surviving him are a stepson (Mahlon Martin, Brutus, Mich.), 45 grandchildren, 25 great-grandchildren, and one sister (Mrs. Daniel Brubacher, Elverson, Pa.). He moved with his family to Brutus, Mich., in 1893 where he lived on a farm till the death of his wife, after which he made his home with his daughter. He accepted Christ as his Saviour in his youth and faithfully served the Lord until his departure. Funeral services were held at the Mennonite Church, Brutus, Mich., Jan. 2, 1952, by Clyde Kauffman, Royal Baskirk, and Ivan Weaver. Interment was in the Mennonite Cemetery, Brutus, Mich.

**Hochstetler.**—Aaron S., son of Samuel and Rosie (Schrock) Hochstetler, was born near Kalona, Iowa, June 29, 1883; died Feb. 10, 1952; aged 68 y. 7 m. 11 d. He was united in marriage Feb. 9, 1927, to Mary S. Schrock. She, with their five children (Ruby Mae, Gladys Marie, Edna Fern, Franklin Lewis, and Samuel Wayne), one sister (Lizzie Hochstetler, Kalona, Iowa), one brother (Lewis, Grants Pass, Oreg.), and a large number of near relatives and friends, mourn his sudden death. He was preceded in death by one infant son, his parents, 2 brothers, and one sister. In his youth he accepted Christ as his Saviour, united with the East Union Mennonite Church, and was a faithful member at the time of his death. Aaron was of a quiet disposition, was a good neighbor, always ready to help when and wherever there was need. Funeral services were held Feb. 13 from the East Union Church in charge of D. J. Fisher. Burial was in the East Union Cemetery.

**Hurst.**—Roy M., son of Noah W. and Lydia (Martin) Hurst, was born in East Earl Twp., Pa., Nov. 22, 1911; died Jan. 19, 1952; aged 40 y. 1 m. 27 d. He was a truckman for the Pennsylvania R.R. and a member of the Iudantown Mennonite Church. He was married in 1940 to Emily H. Walter. Surviving him are his widow, 2 children (Walter Eugene and Susan Mary, both at home), his parents, 3 brothers (Jacob M., Ephrata, Pa.; Titus, Mannheim, Pa.; and Lester, Lancaster, Pa.), and 4 sisters (Mrs. Howard Geissinger of Florida; Mrs. John Sensenig, Pottsville, Pa.; Mrs. Lester Wenger, Lititz, Pa.; and Mrs. Harvey Martin, Kissel Hill, Pa.). Funeral services were held from his late home on Jan. 23 by Jerry Kassel, and at the Hammercreek Church, Lititz, Pa., by Amos Horst assisted by Henry Fox.

**Kuhns.**—George, son of Samuel and Madalene (Slabaugh) Kuhns, was born in Holmes Co., Ohio, Aug. 17, 1864; died Feb. 4, 1952; aged 87 y. 5 m. 17 d. He united with the Mennonite Church when a young man in McPherson Co., Kans., and was a member of the Hutchinson Mennonite Mission at the time of his death. George was never married, and for the past 11 years has had his home with the Alf. B. Miller family in South Hutchinson. Surviving him are 5 sisters (Mrs. Sarah Garber and Mrs. Susan Hostetler, Harper, Kans.; Mrs. Amanda Yoder, So. Hutchinson, Kans.; Mrs. David T. Nutter, Wichita, Kans.; Mrs. Emma Taton, Arzonka, Kans.) and one brother (John, Cedar Bluff, Kans.). Funeral services were held at the Hutchinson Mennonite Mission Feb. 6, with J. G. Hartzler and Sanford E. King officiating. Burial was made in the Yoder Mennonite Cemetery, Yoder, Kans.

**Lichti.**—Mathilda, daughter of Samuel S. and Katie (Rediger) Lichti, was born Sept. 26, 1904, at Longmont, Colo.; departed this life Feb. 5, 1952, at the home of Charles La Voo, Pueblo, Colo.; aged 47 y. 4 m. 9 d. At the age of three she moved with her parents to Slickley, Nebr., where she spent the greater portion of her life. In her early youth she accepted Christ as her Saviour and was a faithful member of the Mennonite Church since that time. All



through her years of suffering Mathilda never lost sight of her Lord and her earnest desire was to be in His will. She leaves to mourn her stepmother (Mrs. Sam Steider, Beaver Crossing, Nebr.), 4 brothers (Elnis and Lon, Huntsville, Ark.; Floyd, Los Angeles, Calif.; and Leonard, Hesston, Kans.), and 2 sisters (Goldie, Iowa City, Iowa, and Mrs. Florence Pointer, Seward, Nebr.). Her mother, father, and one sister (Elsie) preceded her in death. Funeral services were held at Valhalla Funeral Home, Pueblo, Colo., Feb. 6 in charge of Marcus Bishop, and at Salem Mennonite Church, Shickley, Nebr., Feb. 8 in charge of P. R. Kennel, assisted by F. C. Reeb. Interment was made in adjoining cemetery.

**Shantz.**—Edwin Simon, born April 4, 1878, in Wilnot Twp., Ont.; died Feb. 2, 1952; aged 73 y. 9 m. 28 d. At an early age he moved to the Hespeler district where he lived for the remainder of his life. In his teen age he was converted and became a member of the Wanner Church where he was an active member until the time of his death. In 1902 he was married to Ida Martin who predeceased him in 1938. He married Evelyn Howell in 1941. Surviving him are his wife, Evelyn, one daughter (Mrs. R. S. Evans, Hespeler, Ont.), 12 grandchildren, one great-grandchild, one brother (Jimmie Shantz), and one sister (Mrs. Sydney Shantz, Kitchener, Ont.). Funeral services were held Feb. 4 at the home and at the Wanner Church with Merle Shantz officiating, assisted by M. G. McFarlane, pastor of the United Church of Canada in Hespeler. Interment was made in the adjoining cemetery.

**Shantz.**—Elizabeth, daughter of Aaron and Mary (Behm) Shantz, was born Oct. 15, 1880; died Jan. 28, 1952; aged 71 y. 3 m. 13 d. At the age of 16 she accepted Christ as her Saviour during one of John S. Coffman's revival meetings, uniting with the Mennonite Church to which vows she remained loyal through life. In December, 1905, she was married to Joshua Nahrang who predeceased her Dec. 31, 1908. Her son, Wilfred Nahrang, also predeceased her in 1945. On March 3, 1914, she married Noah Shantz, who survives her. Four sisters (Mrs. Rudy Roth, New Hamburg, Ont.; Mrs. Abram Cressman, Plattsville, Ont.; Mrs. Abram Good, Baden, Ont.; and Mrs. Abram Snyder, Waterloo, Ont.) also survive her. Funeral services were conducted at the Blenheim Mennonite Church near New Dundee, Ont., Jan. 30 by Curtis Cressman and Moses Bowman. Burial was made in the Detwiler Cemetery near Roseville, Ont.

**Stancel.**—Mary Mabel, daughter of Menno and Mattie Kempf, was born near Kalona, Iowa, April 19, 1903; died at the Mercy Hospital in Iowa City, Iowa, Feb. 2, 1952; aged 48 y. 9 m. 13 d. She was united in marriage to Louis Stancel June 17, 1943. After their marriage they located on a farm near Oxford, Iowa. Mary accepted Christ in her youth, uniting with the Conservative Mennonite Church and later transferring her membership to the East Union Mennonite congregation, Kalona, Iowa, where she was a member until the time she left this community about 15 years ago. She is survived by her husband, one son (Richard), her aged mother, 2 sisters (Cora—Mrs. Richard Westfall, Iowa City, Iowa, and Dora—Mrs. Andrew Snyder, Colorado Springs, Colo.), and 2 brothers (Lee, Tampico, Ill., and Ralph, Kalona, Iowa). Her father and one sister predeceased her. Funeral services were held from the East Union Mennonite Church Feb. 4 in charge of D. J. Fisher and Morris Swartzendruber. Burial was made in the family lot in the East Union Cemetery.

**Zeiset.**—Martin, son of the late George and Martha Zeiset, was born Dec. 25, 1866; passed away Jan. 21, 1952; aged 85 y. 26 d. He was married to Emma Martin who predeceased him 44 years ago. To this union were born 9 children (George M., Brownstown, Pa.; Abram and Martin, East Earl, Pa.; John, Narvon, Pa.; Anna—Mrs. Henry Eby, New Providence, Pa.; Ivan M., Ephrata, Pa.; Mrs. Rebecca Martin, Blue Ball, Pa.; Emma—Mrs. Jonas Martin, New Holland, Pa.; and Mary Ella—Mrs. David Weaver, Myerstown, Pa.). His second marriage was to Mary Shirk Kreider. To this union were born 4 children (Clayton, Narvon, Pa.; Amos, Stevens, Pa.; Benjamin and Wayne, Denver, Pa.). There were also 3 stepchildren in this home (Mrs. Aaron Oberholtzer, Lebanon, Pa.; Mrs. Daniel Good, New Holland, Pa.; and John S. Kreider, Narvon, Pa.). Mr. Zeiset was a member of the Weaverland Mennonite Church, East Earl, Pa. He was a kind and God-fearing father.

ITEMS and COMMENTS

Roman Catholic authorities in Paris have announced the excommunication of Abbe Jean Massim, a priest, and 40 members of his parish who recently left the Catholic Church as "heretics and schismatics." The priest and his associates belong to a group called The Community of Christian Hope. They describe themselves as "men and women united to think and live a Christianity which is according to the Gospels, and which corresponds to the needs and values of the present age." Their statement giving reasons for leaving the Catholic Church says, "We reject the imposition of a third party as mediator upon the couple formed by God and His creatures. We reject any church whatsoever claiming to be the exclusive dispenser of communications from God to man, and to define and censor man's progress toward God. It is for this reason that we reject the 'infallible' authority of any teaching church whatsoever."

A new monthly magazine, aimed primarily at older men and women, will be issued beginning in April by the Christian Herald Association, 27 E. 39th St., New York 16, N.Y. Lifetime Living, the new magazine, will discuss problems of adjustment from the age of 40 years on. It will be edited by Dr. Martin Gumpert, noted gerontologist. The subscription price is \$2.50 per year.

University Hall, a remodeled war plant in Mitaka, is the first building to be made ready for the Japan International Christian University, where classes will begin next April.—D. Carl Yoder.

Youth for Christ International now conducts work in 76 nations of the world. The Ten-Point Foreign Program of the Movement includes the following: A Y.F.C. leader in every big city of the world, great soul-winning crusades, adequate follow-up of converts, complete equipment to get the job done, scores of teams to spend from three to six months in foreign countries, literature programs, World Congress in Belfast, Ireland, August 10-17, 1952, national conferences in scores of countries, radio when possible and practical, leadership training of national workers.

The Baton Rouge Singing Convention draws standing-room-only crowds each week. Group and quartet singing are featured on Sunday afternoon meetings. About 40% of those attending are young people.

The Syrian government has issued a decree making religious instruction compulsory in Syria's public schools. The decree affects all primary, technical, secondary, and commercial schools as well as teachers' training colleges. Students will be given courses in their own faiths, it is announced. Syria has a pre-

dominantly Moslem population. The rule will probably work some hardships on Christian minorities.

A Church of the Brethren pastor in Gotha, Florida, has organized a letter-a-month club for the conversion of non-Christians. Those joining the club would write one letter each month to some person who is not a Christian asking him to accept Christ as his Saviour.

Edward H. Pruden, President Truman's pastor in Washington, D.C., in addressing the North Carolina Council of Churches, said, "Industry, the amusement world, sports—all have outstripped the Christian Church in facing courageously the democratic and Christian ideals of interracial co-operation. For too long a time we have made the subject of brotherhood a topic for parlor conversation and now we recognize the stark necessity of translating into actual experience our belief in brotherhood if our position is to be taken at all seriously."

Between the Lines reports what has generally been suppressed in this country, that Mexico has refused to make its uranium deposits available to the United States for the manufacturing of bombs. The Mexican army has announced that the country's uranium would never be used for war, but solely for industrial development.

Between the Lines, after pointing out that in Korea it has often been considered justifiable on grounds of military expediency to exterminate such prisoners as fell into the hands of our United Nations patrols and combat teams, says, "The tragic death of American prisoners in the hands of the enemy is not an evidence of the black and white difference in morality between East and West civilizations as is being pictured. There has been much slaughter of prisoners on our own side. The true historical picture is the sad and tragic total immorality of modern war."

In Israel many plants, vegetables, and fruits of ancient days are cultivated. But one thing is seen that was unknown in Bible times; there are vast fields of Turkish tobacco. This weed was not cultivated in Bible times. Today it is a curse in every land.—Prophecy.

More than 10,000 Seventh-Day Adventist church members became trained Red Cross First Aiders during 1951. The church is preparing all its congregations, hospitals, and schools to serve as emergency stations in case of war or peacetime disasters. First-aid training courses are also under way in other countries where the church is organized.

The St. Paul's Methodist Church, Toledo, Ohio, conducts a social get-together each Tuesday afternoon for aged people. Reports indicate that the old people are enthusiastic about the idea. It gives them a place to go, and something to do in good association and under Christian auspices. This might be a good idea.



## THE BOOK SHELF

**God's Challenge for Today**, by T. J. Bach; Van Kampen Press, 1949; 124 pp.; \$1.25.

Bach, who was a missionary in South America and later General Director of the Scandinavian Alliance Mission, in this volume brings together "some of his choice writings and observations, born of a half-century of experience as a faithful servant of the Lord Jesus."

A Sunday afternoon spent with the book is rewarding. On the other hand, it is a book to pick up when you have time for only a few pages. The treatment is simple. A number of the topics make a direct appeal to the heart, such as "Softly—Tenderly—Fervently," "For This Cause," "The Critical Spirit." Some are more of the expository type, as "The Heathen," "God's Will and Guidance for My Life," and "The Holy Spirit." In the last subject, "Christ's Return," he holds the premillennial view.

There are warnings, appeals, challenges, and encouragements. A few choice sentences: "... we as Christians must exhort one another to walk softly, speak tenderly, and pray fervently." "May we so walk every day and so buy up our opportunities that, at the close of every day, there will be someone who will turn to God and thank Him that we have lived." "When God brings you closer to Himself, you may not be aware of it yourself, but others soon know it."—Sadie A. Hartzler.

**The Story of Jesus**, by Blanche Hoke; Judson Press, 1950; 200 pp.; \$2.00.

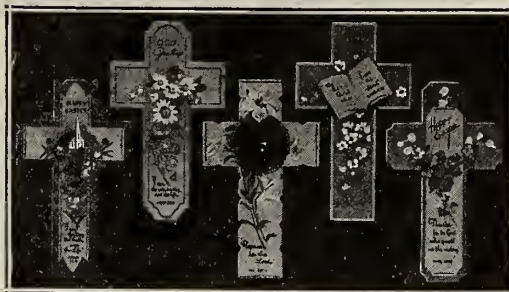
"The Story of Jesus" is a weekday church school course, such as would be suitable for a "released time" Bible class. Why could such a work not be carried on during prayer meetings in some of our larger churches?

The work is divided into thirty chapters under four unit headings: Jesus as a Child; Jesus Begins His Work; Jesus and His Friends Work Together; and Jesus' Friends Carry on His Work. Included is a wealth of teaching helps. Under Session 3, for example, we find purpose of this session, materials, getting ready, and the session itself, under which we find recall, conversation, study period, reports, using our Bibles, activity suggestions, work period, and worship period.

The pupils' books contain songs, stories, poems, pictures, and exercises for the children to use. Some materials are provided for each session. The author's vast fund of teaching and writing experience shows plainly throughout this work. All suggestions are adaptable.

With a guide like this, I feel that any consecrated Christian of average intelligence could, with the aid of the Holy Spirit, teach this course, and do it well. I'd even be willing to try it myself.—Mrs. Milo Hochstedler.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MARCH 25, 1952

NUMBER 13

## Law and Grace

BY THE LATE ELI L. FREY

The law of Moses, as spoken of in the Bible, is that code of ethics given by God through Moses, to rule, govern, and control the mind, will, and conduct of man; it was mandatory and prohibitive, or positive and negative, and of a threefold nature, to wit, moral, ceremonial, and civil. God's purpose in giving the moral law was, First, To give to man a knowledge of sin. Rom. 3:20; 7:13. Second, To be a *schoolmaster* (not a schoolteacher) to bring us to Christ. Gal. 3:23, 24. Third, That every mouth may be stopped, and all the world may become guilty before God. Rom. 3:19. Fourth, To prepare, or open the way for grace. Grace could not exist if there had been no law, "for where no law is, there is no transgression" (Rom. 4:15), and "sin is not imputed when there is no law" (Rom. 5:13). For this reason Paul says, "God be thanked, that ye were the servants of sin" (Rom. 6:17), and "The strength of sin is the law" (1 Cor. 15:56). Therefore "as many as are of the works of the law are under the curse" (Gal. 3:10). "Wherefore then serveth the law? It was added because of transgressions, till the *seed* should come to whom the promise was made" (Gal. 3:19). Now, "Christ is the end of the law for righteousness to every one that believeth" (Rom. 10:4). He "hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments" (Eph. 2:14, 15). "The law was given by Moses, but grace and truth came by Jesus Christ" (John 1:17).

### *What Then Is Grace?*

"Grace is God's love and favor to the undeserving." It is not so hard for a person to believe that he is saved by grace, as it is to believe that he is saved by grace *alone*; and yet the Word emphatically states this. "Not by works of righteousness which we have *done*, but according to his mercy he saved us" (Tit. 3:5). "And if by grace, then is it no more of works" (Rom. 11:6). "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: not of works, lest any man should boast" (Eph. 2:8, 9). "Wherefore . . . hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ" (1 Pet. 1:13). (Read this passage in German.) Now we know that a gift loses its

character if anything is given back in payment by the recipient; therefore if the sinner, who has positively nothing that he can give in payment for salvation, receives it at all, it is a gift concerning the possession of which he will never be able to boast. From the above-quoted Scriptures and these considerations, it is clearly to be seen that the sinner is saved by grace alone.

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" asks James (2:21). The offering of Isaac formed no ground for his justification, for he was justified previously by believing in the promises of God, but that justification was *manifested* by his offering of Isaac forty years after. That work of faith *demonstrated*, but did not contribute to his justification. "Faith wrought with

his works, and by works was faith made perfect" (Jas. 2:22). Does any one say that this position implies the conclusion that believers being always undeserving, would also always be imperfect, and consequently always in need of grace? The answer is, *Most assuredly yes*, for certainly the perfect man would require no grace. "Of his fulness have all we received, and grace for grace" (John 1:16). Read this also in German. But would not this be placing a premium on imperfection and encourage sin? "Shall we continue in sin, that grace may abound? God forbid" (Rom. 6:12). We rejoice that "where sin abounded, grace did much more abound" (Rom. 5:20). It is blessedly true that in his standing every true believer is perfect by reason of the imputed righteousness of Christ, as we read in 11 Cor. 5:21: "For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him." Yet as to his *state* the saintliest Christian may well accept for himself the many admonitions found in

## Ballad of the Elder Brother

BY MIRIAM SIEBER LIND

The Elder Brother stares down the far road  
Where the lost son is greeted with kisses and crying;  
His bow-hand trembles at what he sees  
And sends the arrow a-skelter flying.  
His bow-hand trembles, his taut lips thin—  
"Thus, thus, doth my father countenance sin!"

(Elder Brother, O Elder Brother,  
Sharest thou not the concern of thy Father?)

The Elder Brother looks in at the feast  
And growls, "What meaneth this musick and laughter?"  
"Why, knowest thou not? Thy brother is come—  
The long-gone son so sorrowed after!"  
"I have kept to his hearth and his field," snaps he,  
"And when hath my father rejoiced over me?"

(Elder Brother, O Elder Brother,  
Carest thou not for the joy of thy Father?)

Fond father smiles on the faithful son—  
"Thou wast near to me and I loved thee ever;  
All that I had was thine to own—  
Come and rejoice!" Says the Brother, "Never!"  
Like a stubborn sheep he shivers in cold  
Shut out from the light and the warmth of the fold.

(Elder Brother, O Elder Brother,  
Knowest thou not the heart of thy Father?)  
Scottdale, Pa.



the epistles which bid him to overcome his tendencies toward evil.

Law and grace are contrary to one another; so law becomes an enemy of grace. "But we know that the law is good, if a man use it lawfully; knowing this, that the law is not made for a righteous man . . ." (1 Tim. 1:8, 9). By this we see that the use of the law for the believer has passed away; its claim on him has been annulled by the cross, which is further proved by Gal. 3:19-26 and Rom. 10:4.

Think how foolish it would be for sons, sitting at the feet of their teacher (Grace), to allow themselves to be intimidated by the old schoolmaster (Law), under whose rod they had been brought to school, and who now through the window is seeking to attract their attention to certain placards bearing such inscriptions as "You must keep the Sabbath," "You must abstain from certain kinds of food." Col. 2:16, 17. The child of God rejoices now in the liberty with which Christ has set him free, but needs to be careful not to use this liberty as a cloak of maliciousness, but as the servant of God. 1 Pet. 2:16.

*Works* represents another good thing that often becomes a deadly opponent to grace. Tit. 3:4, 5. Rome is the great exponent of deadly works. Ask a person how he expects to get to heaven and he will answer in effect, "By being, or by doing, good." Our righteousness, before we are saved, is as filthy rags in His sight; and our righteousness after we are saved, if we ever speak of it in self commendation, or look upon it with complacent satisfaction, is corruption. In Luke 17:10 is laid down the principle that applies: "So likewise ye, when ye shall have done all these things . . . commanded you, say, We are unprofitable servants: we have done that which was our duty to do." Any real Christian service can only be brought about by the love of Christ shed abroad in our hearts by the Holy Ghost which is given unto us. Rom. 5:5. This love constrains us to Christian activity, and in this Christian service we always find ourselves coming short and we would gladly do more. Matt. 25:37.

*Character*. This word is used in its better sense, and stands for all good and commendable human qualities. But even *this good thing* may be a great enemy to grace. Grace is God's loving favor to the undeserving, while character is the sum of human excellency. The Saviour gives us a striking example of character in the praying Pharisee (Luke 18:11, 12), while

the example of the publican is a picture of grace that will never fade. Man by nature has no real Christian character whatever. Rom. 3:10, 11, 19, 23 abundantly shows this. Character stands up and says, "I have done nothing amiss; judge me according to my own merits."

So the three enemies of grace are: (1) Law. The "Seventh day keepers" are representative of law doctrine. (2) Works. Rome is the great exponent of this teaching. (3) Character. Unitarianism is the prominent representative of this enemy of grace. This charge is easily sustained, for if Christ is only a man, all other men are akin to Him. Even though He is acknowledged to be of more beautiful character than all the rest, nevertheless there is no distinction, except in degree of excellency, between Him and all others, some of whom approximate closely to His attainments. We are, therefore, not surprised to hear Unitarians say, that all that is required of man is that he develop the good that is already in him.

A solemn warning for such is found in Heb. 10:29, "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done *despite* unto the Spirit of grace?"

I can not close this article without considering the subject of grace as a teacher or disciplinarian. "For the grace of God that bringeth salvation hath appeared to all men, *teaching us* that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world" (Tit. 2:11, 12). "For whom the Lord loveth he chasteneth" (Heb. 12:6). The bestowment of grace, then, does not mean that the children of God are to be pampered and petted, shielded from every rough wind, and gently carried over all the hard places. God, even though He is very kind, merciful, and gracious, does not grant every whim, wish, or desire to them. He bids those that labor and are heavy laden to come to Him, but asks them to take His yoke upon them, and learn of Him. The Saviour says, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9:23). If we are taught by the grace of God, then we do no more desire ungodliness and worldly lusts—the ungodly movies, the theater, the dance, the poolroom, the pleasure resorts. Rom.

(Continued on page 292)

## Our Readers Say—

. . . Just a word of thanks for the good set-up of the GOSPEL HERALD. If we could live up to the standards and get more of our young people to read the good message the church would be 'way ahead of where she is. The young folks think they are too busy.—Mrs. John E. Heatwole, Sarasota, Fla.

We wish to thank you for the wedding gift of one year's subscription to the GOSPEL HERALD. We enjoy each issue and pray that the Lord's guidance and blessing may be upon all those responsible for this organ.—Mr. and Mrs. John Combs, Chicago, Ill.

For nearly three years now I have been reading your church publication [GOSPEL HERALD] . . . It has been a very blessed experience. Just now I read the article entitled, "I'll Take My Stand," by J. Mark Stauffer. I have read your editorial, "The Conscience of the First Speaker," and "A Prayer on the Death of a Friend." They are all very good. I appreciate this paper for its sound contents. May the Lord bless you in this ministry and continue to use your fine church paper to His honor and praise.—H. N. Harder, Vice-president, General Conference Mennonite Church, Aberdeen, Idaho.

. . . the GOSPEL HERALD . . . makes me feel so much better acquainted with the world and our activities throughout the church. I was sick for a long time and would read the paper in a short time, and then look forward to the next issue. God bless you in your mission.—Mrs. Dana Greenawalt, Topeka, Ind.

I want to voice my appreciation of the article by J. Mark Stauffer in the February 19 issue of the GOSPEL HERALD entitled "I'll Take My Stand." By the Lord's help, I want to take my stand, also.

I was also very thankful for Edith R. Evans' article, "A Hebrew Christian Testifies," in the same issue. Her reference to the fact that since she has touched Israel with the Gospel in plain dress, there has been a new receptiveness earlier not experienced, was a striking statement to me. If that is her experience in dealing with Israel, why wouldn't our missionaries in other places have a more effective witness if they, too, dressed plain? I feel that there has been a lack of teaching in the past few years of the necessity of plain dress, and, therefore, a weakening of conviction. Could it be that some of our church leaders are being lulled to silence by the devil? Or that we as a church are being deceived into believing that it is not necessary any more?

My prayer is that the church as a whole may awake before it is too late. I appreciate the faith and doctrines of the Mennonite Church and feel that it is really "Bible Doctrine." We really have a great message to give to the world if we fully carry out the commands of God so that He can bless the work and word.

My prayer for each member is that they will be fully yielded to the leading of the Holy Spirit in their lives and that they will be willing to do whatever the Lord requires of them. Praise the Lord for those who are faithful. They are the salt of the earth.

Brother Daniel Kauffman's *Doctrines of the Bible* is a good book to read to deepen your faith and convictions. It should be in every home.—Lois Brunk Bear, Delphos, Ohio.

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## EDITORIAL

### Christian Recreation

Recreation may not mean the same thing for the Christian as it does for the man of the world. For the latter, recreation or amusement is used as an escape, a relief, a means of forgetting. The Christian has faced life squarely and has nothing to escape from. His greater integration of spirit makes his need for relaxation less. His joy in his daily work as the will of God for him makes it less necessary to get away from it all.

But the Christian may become a slave to work. Some of us, at least, ought to have some physical exercise that our work does not give us. For the young, and sometimes even for the old, play is a psychological necessity. Some people boast that they get no recreation, but oftentimes their cantankerousness of spirit demonstrates their need for it.

For the Christian, however, recreation is not just a time killer. The word *pastime* is an innocent one, but it should not describe the Christian's leisure occupation. Our recreation must have positive values. It must bring refreshment of mind and body. It must be justified by its character and by the good it does one.

The Christian must choose recreation that does not stimulate evil impulses. Satan makes large use of amusements to promote evil. Toward illicit sex expressions he has provided dancing, mixed bathing, salacious movies and literature. Toward dishonesty he has provided gambling, betting, cards, and games of chance. To lead men into evil habits of appetite he has invented the drinking of alcoholic liquors, the use of tobacco, and drug addiction. No Christian will allow his recreation to be any form of dissipation.

The Christian must choose recreation that does not overemphasize the merely physical. We are not bodies carrying around a soul; we are souls inhabiting a body. Because we dwell in bodies, we need exercise and physical exhilaration. But we must not become chiefly animal. Athletic games may serve excellent purposes; but they may also be easily overdone. People who spend hours upon hours playing or watching games, and

other hours, perhaps, in reading about them, are forgetting that "bodily exercise profiteth [a] little."

In the better sorts of recreation the mind is fed and the spirit is refreshed. Good reading is of that sort. Some will write for recreation. Music, either in performance or in appreciative listening, is an excellent form of recreation. Nature study cannot be excelled as a means of getting outdoors and being stimulated by new facts and ideas. Travel may be made an excellent recreation. Hobbies of various kinds have their place. Whatever we do should be creative. And there are social considerations; some of us need the stimulation of new associates. Families certainly should get some of their recreation together.

A word about shuffleboard, for a paragraph in Sam Hoskins' most recent letter has aroused a considerable reaction. One brother wrote a protest for publication, but forgot to sign his name. It should be noted that Sam was not condemning the game; it was the abuses and the extremes that he was wondering about. (Incidentally, neither C. F. Yake nor any of his family was Sam's informant on this point.) We can all agree that shuffleboard is a good recreational game. The editor has played it at times, and hopes to be able to do so again. But he does not intend to take it up as an occupation. He wants to apply the above principle and keep recreation in its proper place.

The Christian will want to keep a balance between his recreation and his more serious activities. We are stewards of our time. There are so many important things to be done, and there is so little time in which to do them, that we will want to strive for the quick recreation. (An exception might be in the case of little children, old people, and convalescents.)

Christian recreation will take us into good company. "Go to no place where you would not want to be found when Jesus comes" is a good motto. Some activities might be all right in themselves, but what has come to be associated with the places where they are carried on, and the kind of people resorting there, definitely makes them objectionable for conscientious people.

It is a fact that many are led astray through amusements. We can't afford to lose spirituality for pleasure's sake. God has given us a world to enjoy, and senses with which to enjoy it. But man has sought out many inventions, and the Christian must develop a sensitive judgment on these matters. The man of God is not a kill-joy, but neither is he a play-boy. Between the profitable and the unprofitable a line must be drawn.

### The Present Opportunity

Two recent happenings vitally affect our church in the United States in its stand against war. One is the failure of the Universal Military Training bill to pass the national House of Representatives. Many were the prayers of our people, as well as of others, that this scourge of militarism might not come upon us, and we are deeply grateful to God for this answer to our petitions. It is generally conceded that a major influence in the failure of the bill was the almost universal protest of the church people of the country against it. It must be remembered that the bill was only sent back to the committee, and another attempt to pass it, or one similar to it, may be expected next year. But at least as a church we do not face the necessity of putting into effect at the same time programs of alternative service and alternative training.

The other occurrence is the signing by the President of the regulations which will put into early operation the system of alternative service for conscientious objectors provided for by the present draft law. Within a matter of months, no doubt, a considerable number of our young men will be in the employ of federal and state agencies in a variety of occupations, living away from their homes, and in many cases unable to attend services in our churches. Others will be employed by our various church agencies on projects which are approved by Selective Service. Voluntary Service and relief projects will take our young people into many fields of human need, both home and foreign.

The Mennonite Central Committee, the Mennonite Relief Committee, and several of our conference organizations are busy in securing information as to where our men may serve. An adequate counseling service is being set up in our various church areas to help our men



secure this information and to make necessary contacts with draft boards. It should be said again that I-O's should not consult draft boards concerning their service until further notice. Watch our columns for this notice.

We are profoundly grateful for a government which is so willing to work with us in these matters. We owe much to those who by their faithful service and testimony in CPS, relief work, and VS have created favorable attitudes toward our position in Washington. General Hershey said recently, "Things are possible today which were not possible ten years ago." This is an illustration of the fact that no cup of water is given without a reward.

We are entering a period of further opportunity. There will be problems, of course. Even under the favorable conditions, some men may have trouble finding work in which they can be happy. Giving a spiritual ministry to a widely scattered membership offers pastoral difficulties. But the problems must not dwarf the challenge. Our young people will make many new contacts. They will be assigned to a ministry which is largely material, but if they have the right qualities it will be accompanied with a spiritual ministry. There is no law against a happy face and a testimony for Christ. Working not as a segregated unit of conscientious objectors, but simply as employees among other employees, they can show what everyday Christian living is. Every I-W will be a lay evangelist, extending the front line of Christian witness. With a probable several thousand serving in this way, the opportunity is staggering. How we must pray that we may not fail!

#### LAW AND GRACE (Continued)

12:2 is the teaching of grace, no more law. I Tim. 2:9 and I Pet. 3:1-5 are the teachings of the grace of God, not law. This, however, is true only of the regenerate heart. To the regenerate heart, the Sermon on the Mount teaches grace exemplified, and is no more "Law, and that raised to its most deathful and destructive potency."† "Grace and truth"—not law in "its most deathful and destructive potency"—"came by Jesus Christ." The principle of discipline is given in I Pet. 5:6, 5, "Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time." And God "giveth grace to the humble." If the teaching power of the grace of God is not manifested in our lives, there is grave doubt whether we

are in reality under grace, or still under law.

#### *The Contrast of Law and Grace*

Law says, "Thou shalt." Grace says, "I will."

Law says, "Do and thou shalt live." Grace says, "Live and thou wilt do."

Law has works. Grace has fruit.

Law shows us our sins. Grace cleanses from sin.

Law restrains old man. Grace constrains new man.

Law reveals depraved nature. Grace gives divine nature.

Law declares all men guilty. Grace presents us guiltless.

Law pronounces a death penalty. Grace removes the death penalty.

Law metes out justice. Grace gives mercy.

\* I owe many thoughts expressed on grace to a book called, "The Truth About Grace," by C. C. Cook.

† Dispensational Place of Synoptic Gospels, by C. I. Scofield.

—Reprinted from GOSPEL HERALD, Oct. 4, 1928.

### Not Easily Provoked

By S. H. BRUNK

One of the fruits of the Spirit, given in the charity chapter (I Cor. 13:15), is *not easily provoked*. It seems there is that lust of the flesh in man by nature, quite evident in self-interest or pride, which makes us very touchy, as we say. We go about seeking our own, to the degree that it almost appears we are on the lookout for someone to cross our path. And what a flickering light to the world! True enough, some have a much better memory than others. But just which do we remember longest in our acquaintances, the smile or the frown? When asked, "Do you know so and so?" do we reply, "Oh, yes, I recall his having at one time tramped my toes?"

Now, brethren, we who are told to be perfect through suffering, who sing the consecration songs so loudly, and who cast all our care upon Him, how can we be so easily provoked? Do we act as though we believe the Scripture that all things work together for good to them that love God? Rom. 8:28. Why do we get so easily hurt when our hair is brushed contrary to our thinking?

We mortal beings are a soul with body and spirit. And even among the children of God, it is, we believe, much easier for the physically weak to commit the entire keeping of their bodies to the Lord than for the strong. Since we cannot make one hair white or black, our God should get much more praise for this keeping of us as lambs in the fold. We can not think of anyone living a normal life without some injuries or wounds to the body, perhaps as an aid to their appreciation of their weakness, their dependence on higher power for safety. True enough, these sores give us pain at the time. But

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, March 1, 1902)

On the fifth of this month our hearts were made to rejoice as we witnessed the baptism of fifty-one lepers [India].

Bro. Abram Metzler, of Martinsburg, Pa., came into our midst [Masontown, Pa.] . . . nineteen had become willing to forsake sin. Three more decided to make their church home with us, and eight of our dear ones were restored . . . thirty all told.

John B. Allebach . . . died . . . aged 95 . . . for the last 53 years of his life a minister in the Rockhill Mennonite Cong. [Telford, Pa.]

Abraham Ziegler . . . of Harmony, Pa., died . . . Peace to the ashes of one more of the sons of the historical Ziegler family of old Harmony.

(From HERALD OF TRUTH, Mar. 15, 1902)

When we look at the silly and ever-changing demands of fashion we are made to think that the most "peculiar" article of dress ever adopted by the churches who believe in and practice simplicity and uniformity of attire are not one-hundredth as strange to the practical, sensible mind as are the fashionable follies, of which the sweeping or trailing skirts is only one example [Editorial].

Our new house of worship [Carstairs, Alta.] . . . was opened for public worship on March 2. Feb. 26 we had a wedding in the M. H., when Bro. Moses Schmitt . . . and Sister Leah Weber . . . were united in matrimony.

we praise God for having placed the healing agent into our bodies, so that the pain can be forgotten.

Why cannot we place the keeping of our spirits with God, as we have our bodies? Why cannot I expect some chastening? And why cannot these chastenings endure for a moment and heal? Why can we not look at them as what our God allows, and take them with praise? Have we any more right to hold or harbor any degree of ill feeling toward a brother that injured our spirit, than we have to hold some bitterness toward the machine that caused an injury to our body? We cannot altogether prevent some accidents to our bodies or spirits. But why cannot we commit our all to God, and accept what He allows?

Why cannot we be hardened through some fiery trials, rather than through the deceitfulness of sin? Let us have fervent charity among ourselves, and not be so easily *provoked*. Denbigh, Va.



# Islands of Sanity

BY GUY F. HERSHBERGER

On page 126 of Millard Lind's new book, *Answer to War*, appears the following section:

*The Mennonite Community should be an island of sanity where social and racial distinctions are not permitted.*

Several years ago I became acquainted with a young Japanese student in one of our church schools. It was during the second World War, and he had come to us from an American concentration camp. During the school year the young student said, "This is the first time I have ever known what Christian love means."

Dorothy W. Baruch reminds us that many Americans came to this new land to avoid persecution. "But in weak moments we forgot this and turned persecutors ourselves. In the days of the early settlers in New England, we took hot irons and skilleted them through the tongues of Quakers and we shipped them and drove them from town to town. Not a hundred years back, in the East and Middle West, we beat and shot the Mormons until they fled from our country into Mexican territory which later became the state of Utah. In New York, Cincinnati, Boston, Philadelphia, and elsewhere, we attacked the churches where Catholics worshiped and we went in mobs with firebrands, and sacked their homes. . . . In Virginia, we imprisoned Baptist ministers for preaching their gospels. . . . We brought in brown men from distant Africa, not as free people but to be bred like cattle and to serve us as slaves."

The American people continue their injustices by discriminating against Negroes and other groups. In this unjust situation the Mennonite community should shine forth the love of God. This love of God means the acceptance of all races and classes into the local church. Christ died for all, that all might be one. Under His Lordship we are one race, one class, one family.

## *Of What Does the Above Quotation Remind Us?*

1. We recall Mennonite history and remember that we were once a persecuted people in Europe, even as the Quakers, Mormons, Catholics, and Baptists were later persecuted in America.

2. We remember that only 35 years ago Mennonites suffered some persecution because of their position as CO's in the first World War. Yes, we know that even in 1952 CO's are not completely free from persecution, although toleration for them has been greatly increased.

3. We remember that in the days of American Negro slavery Mennonites did not own slaves. Some of us may even remember with some degree of pride how John Woolman pleaded with his fellow Quakers to follow the example of the Mennonites and refuse to own slaves.

4. We recall that after slavery was abolished Negroes continued to be mistreated; that they were sometimes lynched; and that race discrimination

and injustices of various kinds continue to our own time.

5. Does our nonresistance, our own former suffering of persecution, and our refusal to own slaves in the past, cause us to swell with pride and assume that Mennonite communities today are islands of sanity in the matter of Christian race relations as Millard Lind says they should be? Mennonite communities should be islands of sanity, but are they?

## *How Important Is the Race Question?*

1. Do we realize how closely war, persecution, slaveholding, and race discrimination are tied together? The warrior in battle, the persecutor, the slaveholder, and the racial discriminator are engaged in the same business, only in different forms.

Do we know what the war in Korea is about? In the newspapers it is referred to as a war against Communism. The best news analysts are convinced, however, that this analysis is much too superficial; that basically, the present war is a struggle of the colored races against the white. For centuries the white man has kept the colored man in subjection: the black man in America and Africa; the brown man in India; the yellow man in China and Korea. Today the black, brown, and yellow men are saying that they will not stand for this oppression any longer. The Russian Communists are simply confusing the issue by making the colored people believe that Communism is on their side. In other words, Communism is promising falsely that it will give these peoples the liberty which the so-called Christian nations should have given them long ago, and didn't.

3. Today the race question is one of the most important causes of war. To take part in any form of race discrimination and oppression is therefore a contribution to war.

4. Nonresistant people cannot engage in war. Neither can they take part in racial discrimination. In Christ there is neither Greek nor Jew, Barbarian, Scythian, bond nor free; neither black nor white, brown or yellow. All are brethren in Christ. See Col. 3:11.

5. In the present insane world situation our Mennonite communities must in every way stand out as islands of sanity. From them the love of God must go out welcoming into its churches all classes and races. Christ died for all that all might be one. Under His Lordship we are one race, one class, one brotherhood, one family.

## *Are Our Mennonite Communities Islands of Sanity?*

If the Apostle John should call the roll of the American Mennonite churches

as he did those of Asia Minor in the Revelation, what would he have to say about them? I feel sure he would have many good things to say. He would find much faithfulness, much evangelistic zeal, and much love and compassion on the part of the brethren for their fellow men, even much genuine nonresistance with its various social implications. There is reason to believe, however, that he would also find some things which are not as they ought to be. What are some of these things in which the apostle would probably have "somewhat against us"?

The following six observations, selected from a larger number which have come to my attention, are not based on extended and painstaking research, so as to guarantee absolute accuracy in every detail. They are based on reports, which have been sufficiently checked, however, to assure the writer that in the main they are substantially correct. Even if they could be only "partly believed" (see 1 Cor. 11:18), they would still be too much true. It should also be said that this problem is not confined to any section of the church. The following incidents are selected from widely scattered sections of the church, practically all of them in the North.

1. In some Mennonite communities in which Negroes reside Mennonites are said to share too many of the condescending attitudes of whites toward Negroes, this having been reflected at times by actions such as those of younger men who in driving their automobiles find amusement in frightening Negro pedestrians by sounding their horns in a terrifying manner, and crowding the Negroes off the road.

2. There are Mennonite Church institutions, such as homes for the aged, of which it is said that Negro members of the Mennonite Church cannot be admitted because white Mennonites are opposed to their admission.

3. Some white members of Mennonite city mission congregations are said to have objected to the presence of Negroes in the congregation, so that transportation was provided to take Negro Sunday-school children away from the church to another Sunday school, some distance away, said to be more suitable for Negroes. And this in a Negro section of a city whose civil authorities are endeavoring to eliminate segregation.

4. It is said that when a rural mission worker brought a Negro family from the mission station to his home Mennonite community to provide employment for the members of the family, he was severely criticized by members of the congregation who did not consider it proper for Negroes to reside among them.

5. Mexican and other types of migratory laborers employed by Mennonites in Mennonite communities have been said to be not welcome in the local Mennonite meetinghouse.



## Tract News

Nearly a half million tracts are rolling off the presses again, and will be in stock within a few days. A new tract that should have large distribution is "Questions and Answers on Eternal Security" by George R. Brunk, Sr. Another tract that was written by Christian day school pupils appears under the title, "Young Christians." This tract is really different and deserves widespread use among young Christians of early teens.

Reprints are being made of old favorites such as "A Life in Your Hands" (for parents), "Four Things God Wants You to Know," "Challenge," "Soul Nourishment First," and "What's This For?"

The Lord willing, several dozen altogether new tracts will be ready for summer distribution. Watch for announcements.

6. Reports have been heard of a Mennonite cemetery refusing burial to Mennonite church members of one of the above-mentioned minority groups, with the result that some of these members left the Mennonite Church.

Brethren, even if these things can be only "partly believed," they ought not so to be.

Many books have been written about bad race relations in the United States. Then a few years ago another book was written which told the other side of the story, giving numerous illustrations of good relations among the races.<sup>1</sup> I would welcome an article in the GOSPEL HERALD reciting cases of good race relations in our Mennonite communities and congregations. In the meantime what can we do to eradicate cases like those cited above, so that it will no longer be necessary to believe any of them?

It is frequently said that Gandhi may have failed to become a Christian because of the discrimination which he and his people suffered at the hands of so-called Christian peoples. How different his story might be today if so-called Christian nations had been Christian in deed and in truth in their relations with Gandhi and his people. In these days of social bitterness, race antagonism, and global warfare, may at least those people who profess love and nonresistance strive diligently to make their communities islands of sanity where true Christian brotherhood reigns supreme. May it never be possible for a yellow or a black man to say that Communism has a simple justice to offer him and his people which we have been unwilling to give them. Only true Christian love can win the battle against Communism: love for the

Communist himself, and love for the oppressed whom he seeks to win.

<sup>1</sup> C. S. Johnson, *Into the Main Stream*. Chapel Hill, N.C. 1947.

Goshen, Ind.

## A Portrait of Contrast

BY WILLIAM M. WEAVER

It occurs to me that one important issue confronting us today is religion versus Christianity. Religion, after a fashion, is in evidence everywhere. By contrast, there is a growing dearth of genuine Christianity almost everywhere in these days of fanfare and ballyhoo.

Communism is a religion, also. Marxists "believe" in their theories. Their so-called faith is so strong they will even dare to die for their ill-founded belief. They claim to oppose religion while actually religiously practicing their cult of materialism. They have their own creed, ritual, converts, and evangelism (methods of propagation) to spread their religion. It is not a mere political philosophy. They call their religion a gospel of new world order and "preach" with fanatical zeal. The secret of its current spread and immediate danger is that it is made to order to catch multitudes now inoculated with identical characteristics of materialism. Communists are not so much opposed to religion as to Christianity, for they cannot make converts out of real Christians, since the latter are Bible-forewarned against perfidy.

All denying spiritual reality and the miraculous revelation of God in the world are potential allies of Communism, no matter where they live, what their economic theories, their political affiliation, or their viewpoint on religion. Everyone who worships the dollar (consciously or otherwise) kneels at the altar of Mammon and materialism, which is at enmity with God and His people. Those Americans who use Sunday as just another holiday, solely for recreation and pleasure, who think of the church as just another commonplace institution, or regard the Bible as antiquated and outmoded, constitute a greater threat to our peace and liberty than all the Communists of Asia. The irony of the portrait is that these same folk who unwittingly aid Marxism will rant and fume and "curse" the very thing they imitate and indulge in.

Through a high-minded, haughty overestimation of our religious culture, material is provided for the building operations of these enemies of Christianity. The framework of our modern society is the structure around and within which they work and build. There is a reason why many honest folk take no part in religious masquerades sometimes done under disguise. There is a reason why young people sit wide-eyed in confusion, wondering where the "fire" of God is that they were told could be found within the church. Inwardly bleeding from

## The Grace of God

John 4:11

BY ROBERT J. BAKER

*"The well is deep," I've oft exclaimed,  
And bitterly I have complained  
Because the Lord gave tasks to me  
That tried my soul, that bent my knee.*

*"It is not fair," I weakly call;  
"You force me, Lord, until I fall:  
You weight me with the greatest load,  
You thrust at me the sharpest goad."*

*Then quickly I feel a sense of shame—  
I am not fit to bear Thy name:  
I, who come with a cringing plea  
To One, who gave His All for me.*

*O Lord, forgive my foolish cries,  
My weak complaints, my tear-filled eyes:  
Thy Love my groanings all shall quell,  
Thy Grace shall span the deepest well!*

Elkhart, Ind.

the wounds of disillusionment, they become easy prey for the missionaries of materialism who pull no punches nor make apologies for their sordid gospel of unshackled desire and bourgeois control of government, industry, and resources.

Chicken dinners, vegetable soups, wiener roasts, oyster stews, clam bakes, pie and ice-cream socials, bingo games, card parties, and dances have no rightful place even in the basement of the church—depicted as the Bride of Christ adorned for her Bridegroom.

When conference places more emphasis upon the funds a preacher can raise than upon the converts he has gathered into the fold, there is obviously very little Christianity involved in the whole works.

When a minister of the Gospel degrades his "calling" to the level of a lawyer, banker, craftsman, or technician, he deserves no more reverence than any other mere "professional" man.

High-sounding titles and degrees (which are bought cheaply nowadays) should be scrupulously shunned by everyone, for they only advertise the vanity of the owner on display. Since "degrees" are so cheap, it is more distinctive not to own the things—very poor taste to display them.

Peter was a fisherman. Luke was a physician. Paul was a tentmaker by trade. This is just something to think about when considering the aspects relative to a so-called "man of God" demanding a stipulated salary for preaching the free, pure Word of God to needy, never-dying souls.

Modern "broad-minded" pulpiteers who deny the story of creation and quote Haldeman-Julius as authority, who de-



## Prayer Requests —

Pray that foreign missionaries in prison in China on false charges may be delivered by God's power, and that God may give their families His keeping in heart and mind, and impart courage and patience and unwavering faith.

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray for tent meetings being planned by our missionaries in Argentina.

Pray that the Lay Evangelism Conference April 5-7 may give a mighty push to every-member witness.

Pray that the Prophecy Study Conference on April 3-5 may be an influence toward a united testimony on the second coming of Christ.

Pray that God's Spirit may reign supreme in the Annual Retreat at Dharmatari, India, the first week of May.

Pray for the revival meetings in progress at the Strasburg Church, Chambersburg, Pa., with Bro. David Weaver as evangelist.

Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.

Pray that the truth of the Gospel of Christ the Messiah may reach the rabbis who often are responsible for holding Israel in ignorance of the true light.

Pray that the Conference on Christian Community Relations on March 27-29 may sharpen the conscience of the church on many aspects of daily living.

*(Requests for this column must be signed.)*

cry blood-bought redemption and twitter when mention of the Second Coming is made, who explain away the Jonah miracle and declare the walling up of the Red Sea to have been a natural phenomenon, can scarcely be catalogued Christian nor be voted fit ambassadors for Christ.

Priestcraft and mortal vicarship is extremely silly, viewed in the light of New Testament truth. "I am the way, the truth, and the life," says Christ. "No man cometh unto the Father, but by me." In our vernacular Christ is saying, "Any other life than that dominated by hu-

mility, free service to the people and general self-sacrifice, any teaching other than the truth recorded of me and my mission, any other way than the path I trod (though it lead through Gethsemane and Golgotha) is not Christian, for I, the Author and Criterion of Christianity, have spoken it." The best that can be said for the system embracing priesthood is that it is a feeble imitation of Judaistic legalism, to the opposition of which Jesus devoted His entire life. Real Christianity comprises infinitely more than man-made dicta of rites and ceremony. A Christian will always, spontaneously, do good—even if the doing be costly and humiliating. However, not everyone who does good is a Christian by virtue of the doing thereof. Anything done for praise or secular reward is not to be classified as done for the Lord. Officiation for a "price," or confessionals for a penance in cash are not Christian.

A Christian will "work" for peace but will hardly "fight" for peace, for in the fighting the very principle of peace is jeopardized and peace cannot then be accomplished. It is incredible in the realm of Christ to talk about "enforced" peace. All attitudes of a Christian must be subjected to the "be-attitudes" of the Master. A Christian is not so much concerned about reformation as transformation; whether he lives or dies does not matter. Only "faithfulness" to the tenor of the Bible and the precepts of its Author are important. Faith is not measured by how much of it we claim: in whom our faith is centered is what counts. Faith is determined by our simple "trust" in God, and how we react under stress of temptation and persecution, daily.

Mere "belief" and faith are not even remotely related—not as much as second cousins. Anyone can believe, but only a Christian can demonstrate the operation of faith in God. Christians are not so much protest-ants as they are contestants, for it is not so much what they "say" as what they "do" that counts. Theirs is a spiritual contest, however.

There is some condemnation by intelligent folk the world over against religion, but scarcely any against true Christianity. The latter is universal in scope, embracing converts from every nation and kindred and tribe and tongue and people. It is as differentiated, in principle, from any earthly code as is the sun in the heavens from a common birthday candle. Though the evangelists be killed by wicked enemies, the influence therefrom never dies. Martyrdom expands Christian appeal.

A wholesale about-face return to God is the urgent need of the hour in the U.S.A. Such about-face by the halfhearted religionists, so terribly saturated by materialism, would accomplish more toward thwarting Communism and stabilizing our government than all the A- and H-bombs the West can stockpile from now till doomsday, provided that

## A Prayer for This Week

Blessed Father, when your faithfulness once more calls forth the tender blade of waking life, to clothe the earth with beauty and with fruit, breathe also with Thy renewing Spirit upon our faltering human hearts, and call to reawakening our noblest aspirations. Let the sunshine of Thy love cause hope to spring anew in every heart by sorrow crushed. Let not one soul cut down by temptation's chilling breath fail to awaken to penitence and faith. For those disheartened by the clutch of unrelenting misfortune, let courage rise with the rising sun while confidence in Thy goodness is renewed. Restore the strength of those who bear unnoticed life's daily round of necessary duties. To those stalwart leaders who face for us the problems of a troubled world, let vision spring strong and fresh. Nurture in the hearts of aged pilgrims the springing of eternity's confidence. Fill the lives of our youth with the beauty of purity and the strength of truth. Awaken in the minds of little children the thirst for knowledge and for Thee. Dear Father, clothe our lives with beauty and with fruit by Him in whom alone are all the springs of life. Amen.

—Linden M. Wenger.

about-face return is penitently executed, with determination to forever forsake the "broad" road and the "wide" gate that "leadeth to destruction."

Let us endeavor for more consistent Christian discipleship.

Mifflintown, Pa.

## Pharisees

BY ROSA STONE

It's wonderful to see the growth in our home church. It's wonderful in the light of the fact that the Gospel attracts, but Pharisaism doesn't.

Our Bible has much to say about the Pharisees. Pharisees, probably, didn't become extinct with the passing of the age Jesus lived in. Beyond a doubt, present-day Pharisees wouldn't be outside the church, for they were the most religious and pious of them all.

Had the Pharisees become extinct with the passing of the age, I doubt whether the discourses concerning their hypocrisy would have been preserved for us today. The Bible is far too practical a book to waste time on trivialities or non-entities.

The fact remains, then, that Jesus' message to the Pharisees is for us today. For us religious people—not for those



who do not profess. Perhaps not too many of us would get top rating on a Pharisaism test but, to the extent we are free from it, to that extent we can be used in the service of the Master.

Therefore, I say, I rejoice to see the home church grow. The Gospel and Pharisaism don't get along well together; so let us make room for the Gospel!

Elkhart, Ind.

The growth of the American church will be reflected in the growth of the church in India.—P. J. Malagar.

## Calendar

Special session Indiana-Michigan Conference at Moorepark, Mich. on March 25, 1952.  
Conference on Christian Community Relations, Tiskilwa, Ill., March 27-29  
General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7  
Illinois Mennonite Mission Board Annual Meeting, Rome, Ill., April 16-17  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain, Olive Church host), June 3-5  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953

# OUR SCHOOLS

## The Historical Aspects of Mennonite Nursing Education

BY ARLENE SITLER,  
FIELD REPRESENTATIVE LA JUNTA  
MENNONITE SCHOOL OF  
NURSING

Nursing education in the (Old) Mennonite Church took its form in the period of the early 1900's along with the higher education movement within the church. However, the larger Mennonite body has had earlier influences in nursing education—dating back to the time of the deaconesses in Holland of the nineteenth century.

It was the deaconesses in the early apostolic church who included the care of the sick in their services and are regarded among nursing educators as being the forerunners of modern visiting or public health nursing. The work of the early deaconess expanded and much good was accomplished in various areas of Christian charity until the fourth century, after which the movement declined along with similar trends of the church. Although various sectarians endeavored to revive the movement, including the Waldensians as early as 1170, the followers of John Huss, and several denominations after the Protestant Revolt, there was no significant organization of Protestant deaconesses especially for nursing services until the nineteenth century in Lutheranism of Germany.

The early Mennonites appear to have had deaconesses among their group. However, on account of the persecution of the Swiss Brethren and Mennonites, very little is recorded in regard to deaconesses existing among them. There is a record of a Mennonite deaconess, Elizabeth Dirks, who was martyred in 1549, within twenty-five years after the organization of the Mennonite Church in 1525.

It was the work of the deaconesses in the Mennonite Church of Holland in the early 1800's that impressed Pastor Theodore Fliedner of the Lutheran Church at Kaiserswerth, South Germany. Due to a small struggling congregation and meager financial resources, Fliedner went on collecting tours to various European countries. Included in these tours was Holland, where he became acquainted with the Dutch Mennonites and out of the inspiration of their charitable services, particularly the work of the deaconesses, was further motivated to organize such a movement at Kaiserswerth. In 1836 he and his capable wife, Friederike, together organized the "Institu-

tion of Deaconesses at Kaiserswerth." At the time of Fliedner's death in 1864 "after twenty-eight years of service, there were in four continents, Africa, Asia, Europe, and America, nearly two thousand deaconesses in over four hundred fields of labor."<sup>1</sup>

Florence Nightingale, after many years of personal conflict in regard to a "Divine Call" for nursing versus social prestige, attended Kaiserswerth in 1851. At that time it "included a hospital with a hundred beds, an infant school, a penitentiary, an orphan asylum, and a normal school for training school mistresses."<sup>2</sup> "Miss Nightingale always denied that she had been 'trained' at Kaiserswerth. 'The nursing there was nil,' she wrote in 1897, 'the hygiene horrible. The hospital was certainly the worst part of Kaiserswerth. But never have I met with a higher tone, a purer devotion than there. There was no neglect. It was the more remarkable because many of the deaconesses had been only peasants—none were gentlewomen (when I was there).'"<sup>3</sup> Certainly, from the genius of Florence Nightingale, and her further experience and insight beyond her day, her retrospect of Kaiserswerth could hardly be regarded by her as "training." Nevertheless, the type of atmosphere in the institution represented, and which she lauds, is significant—a high tone, pure devotion, no neglect—and uniquely so because the deaconesses were of the common class and not women of culture who were expected to have these personality traits. These spiritual women, humble though they may have been, were indeed a contrast to the type of woman from the streets of London who cared for the sick in the hospitals of that metropolis during that day and in which Mrs. Nightingale "could not picture her daughter (Florence) in company with drunken immoral nurses, tending the unwholesome bodies of sick people in a great prison-like smelly hospital."<sup>4</sup>

Nursing historians do accredit Kaiserswerth as having some influence in modern professional nursing. Lavinia Dock, the first nurse to write a *Materia Medica* and who also in collaboration with Adelaide Nutting wrote the first history of nursing in the world (aside from two pamphlets), states with Isabel Maitland Stewart in "A Short History of Nursing" that "Modern training schools may trace very definite lines back to Kaiserswerth in discipline and general arrangement, and the fact of Miss Nightingale going there later gave it a direct association in sentiment with our profession today."<sup>5</sup> It is of interest to Mennonites in particular that Fliedner did at least receive partial inspiration for his deaconess de-



velopment at Kaiserswerth from the Mennonite deaconesses of Holland.

"In 1860 Miss Nightingale began the reform of nursing through the establishment of a model school in which the art of nursing might be taught."<sup>6</sup> This school was the Florence Nightingale School of Nursing in connection with St. Thomas Hospital in London, England, still existing today. The following were her guiding principles in developing a school of nursing, which represented keen insight and vision far beyond her day:

"1) Careful selection of well-bred young women

2) A course of training covering a period of three or four years

3) Close supervision of well-qualified nurses

4) There was to be a prescribed course of instruction with lectures, classes, and bedside instruction and supervision in the nurses' residence as well as in the hospital."<sup>7</sup>

#### *The La Junta Mennonite School of Nursing*

The mother school of (Old) Mennonite nursing education is the La Junta Mennonite School of Nursing, it being the first school of its type within this branch of the larger Mennonite body. This was organized in 1915 and seven years after the founding of the La Junta Mennonite Sanitarium in 1907. The site at La Junta, Colorado, was chosen by the Mennonite Board of Missions and Charities for their sanitarium for "asthmatics and consumptives" because of the mild dry climate that La Junta offered, then a medical theory in the treatment of such diseases. The principles underlying this School are listed in the present School catalog as follows:

"The general purpose of the School is to prepare young women for service to God and man in an environment that may develop Christian character and personality. The specific aims of the School are:

1) To teach students how to give good bedside nursing care.

2) To teach students to aid medical science in the treatment and prevention of disease.

3) To teach students a community responsibility in promoting health and hygiene.

4) To teach students the ministry of spiritual help.

5) To provide this teaching in an atmosphere that will nurture loyalty to God and the church.

6) To stimulate and foster a zeal for full-time Christian service.

7) To guide the student in the progressive development of personality to its maximum potentialities."

Since 1915 the School has been fully accredited by the Colorado State Board of Nurse Examiners. There is also affiliation with the University of Colorado School of Nursing in pediatric and psychiatric nursing. An elective in public

health is also offered by affiliation with the University.

The control of the School was transferred from the Mennonite Board of Missions and Charities to the Mennonite Board of Education in 1949, since the School primarily represented an educational institution. In 1950 Miller Hall, the new nurses' residence and adjoining educational wing, was dedicated. This building provides a residence for sixty student nurses, the capacity of each class being twenty per year. The educational wing is equipped with modern classrooms, nursing arts laboratory, library, and offices.

The first class of nursing students enrolled in 1915 had three members. As of 1951, 308 students have graduated. The larger percentage of alumnae are married, but most of them have served shorter or longer terms in direct service of the Mennonite Church in its institutions, missions, and relief fields.

While a minimum of nine months of college work is required to obtain the specific courses necessary for admission at La Junta, and the curriculum then extending for a period of thirty months, the School is classified as a diploma type.

#### *The Trend in Nursing Education*

The professional nurse of today has increasing responsibility. She must be able to understand the whole human person from a physical, mental, social, and spiritual aspect. There are also the continuous developments in modern medical science of which she must be aware and able to transmit this knowledge in her care of the patient and according to the responsibilities committed to her by medical and nursing associates. Her "field is the world" in helping to alleviate suffering, disease, and disability and in promoting health standards. This may be through institutional, private duty, public health, industrial, psychiatric, or geriatric nursing. The Christian nurse indeed must view all of these areas of nursing in light of being a disciple of Christ and seek to use her ministry as a way of bringing suffering humanity to the "Great Physician," be it in direct or indirect service with the church.

Because of this large area of responsibility and opportunity, the professional nurse must have a broad educational preparation to adequately meet the demands before her. Colleges and universities are offering degree programs in nursing which co-ordinate nursing and college education. Approximately one tenth of the students enrolled in nursing schools in the United States in 1951 were in degree schools and represented an increase of 8 per cent over a year ago. The increase in the number of students enrolled in diploma schools since 1950 is 4 per cent.<sup>8</sup>

#### *Goshen College School of Nursing*

The Goshen College School of Nursing was organized in 1949 to also bring this broader nursing education facility

within the educational program of the Mennonite Church. The School, now in its third year, is experiencing a healthy growth and represents an aggressive trend in nursing education as well as within the realm of the educational program of the Mennonite Church.

#### *Uniqueness of Mennonite Nursing Schools*

While there are many nursing schools over the country, some representing excellent academic curriculums, there are only two operated by the (Old) Mennonite Church—each designed to fill a specific purpose within the realm of nursing education—that of the diploma and collegiate, or degree, nursing programs. They are both similar in their emphasis on Christian nurture in a nursing curriculum. The same philosophies hold for them as do for all of our Mennonite colleges and it is similarly pertinent that students desiring a nursing education program should choose the atmosphere found in these schools. Here there is a Christian atmosphere which is conducive to spiritual growth and witness and which seeks to motivate and challenge the nursing student to answer the call of nursing as a "Divine Call."

Were Florence Nightingale to project into our time, we would hope that she might be able to say of our schools that she was not only "trained" but "educated" and perhaps uniquely in our schools she would also find students with true faith, and simple life, and an atmosphere "of high tone, pure devotion, and no neglect."

#### *References:*

<sup>1</sup> *Mennonite Life*, January, 1948, Bethel College, North Newton, Kansas.

<sup>2</sup> *Ibid.*

<sup>3</sup> *Florence Nightingale*, p. 61, Cecil-Woodham Smith, McGraw Hill Book Co., N.Y., 1951.

<sup>4</sup> *Trends in Nursing History*, 3rd edition, p. 351, Jamieson and Sewall, W. B. Saunders Co., Philadelphia and London, 1949.

<sup>5</sup> *A Short History of Nursing*, p. 109, Lavinia L. Dock and Isabel Maitland Stewart, G. P. Putnam's Sons, New York and London, 1920.

<sup>6</sup> *Trends in Nursing History*, 3rd edition, p. 377, Jamieson and Sewall, W. B. Saunders Co., Philadelphia and London, 1949.

<sup>7</sup> *Ibid.*, p. 432.

<sup>8</sup> *American Journal of Nursing*, "Student Enrollment—1951," p. 470, Ella A. Taylor, National League of Nursing Education, New York, N.Y.

Also, *The Deaconess and Her Work*, Translated from the German of Sister Julie Mergner by Mrs. Adolph Spaeth, General Council Publication House, Philadelphia, 1915.

*A History of Nursing*, Sewell and Nuesse, The C. V. Mosby Co., St. Louis, 1946.

La Junta, Colo.

#### *ONE FOOT IN THE DOOR*

A one-legged schoolteacher from Scotland came to J. Hudson Taylor to offer himself for service in China. "Why do you, with only one leg, think of going as a missionary?" asked Taylor.

"I do not see those with two legs going; so I must," replied George Scott. He was accepted.—Selected.



## FAMILY CIRCLE

### Honest?

BY HELEN GOOD BRENNEMAN

*The comp'ny stormed into the house,  
Threw off her wraps and ironed a blouse,  
Took a warm bath, put baby to bed,  
Washed fifty diapers, and cheerfully said,  
"Don't go to any bother, dear,  
Just pretend like we're not here."*

*The hostess, smiling, baked a cake,  
Drove to the store for T-bone steak,  
Took out her linens from the rack,  
And from the kitchen answered back,  
"Don't worry, dear, for we'll treat you  
Just like the family; no ado."*

Goshen, Ind.

### Teaching Our Children Self-control in Church

BY CAROLYN BYLER ROTH

"We liked it in church today, Mother." So said our oldest daughter at the close of a Sunday morning service during the short walk home. "We helped sing some of the songs, too." What had made today's service more meaningful to our girls and also improved their behavior noticeably? Thinking back through the order of service I recalled the familiar Scripture passage which was read, and the minister's interesting sermon which included a familiar Bible character whom the girls recognized. And the songs were familiar too, so that they could help sing the tunes and even some of the words. Of course, we can't expect every Sunday's worship service to be geared to a three- or four-year-old child. Yet it is well to ask what we may expect of our children in a church worship service which is tailored entirely to suit the needs of the adult. We have adult-sized benches and hymnals, and an adult-sized length of service. Some churches have overcome this difficulty by arranging a junior church service in which the worship elements are all present, but directed to the child's level. We will not need at this time to discuss the question as to whether junior church is the answer. We have all recognized the fact, I am sure, that in our denomination we start bringing our tiny babies to church, and there is no question as to the rightness of this procedure. We want our children to know the house of God from the very beginning, to feel a reverence and respect for it, so that they may feel no strange aloofness to it at any later time. Needless to say, inasmuch as children

are human beings, we do have behavior problems in church and sometimes they seem to assume quite large proportions. To teach a child self-control at home is a worthy project and a challenge to the best mother. To teach a child quietness and reverence in church at an early age is an even greater challenge, and a more difficult task. This task becomes still larger when there are several children, and when the father is a minister and the mother is alone with the task. But I have reached the conclusion that even a two-year-old can be taught something of this quietness and reverence. This cannot be done in one Sunday, however. We cannot expect our children to have a one-day-a-week worship experience. A child's religious experience reaches into his innermost being and asserts itself in many ways every day. This being true, a child's Sunday worship experience must find repetition in his everyday living to have any meaning for him. To provide this experience, we must set aside a definite part of each day for family worship, when our little ones may take an active part in singing, in prayer, and in learning and giving Bible verses and stories. We can much more easily expect our children to worship in church if they have learned how to worship at home. At home we can teach the child the meaning of a reverent attitude, and we can expect a reasonably relaxed quietness during such times of worship. A good picture to inspire the child's feeling of reverence in prayer, and an appreciation for God's house, is that of "Samuel Praying" by Sir Joshua Reynolds. This would be a good picture to have in our homes, particularly in the child's bedroom. Samuel's expression of trust and reverence as he kneels in prayer should help to create a similar attitude in the child.

The child will learn to be quiet in church principally by the example of his parents. We all know the importance of setting proper examples for our children, and the humiliating experience of sometimes having a child imitate perfectly our not-too-perfect behavior. How often an action of some unthinking adult can undo a good bit of a mother's training! Here I would like to make a plea to well-meaning adults who offer a child a piece of candy, yes, even chewing gum during the service! I personally do not think either of these has any place in a church worship service. One time our oldest child was given a piece of chewing gum in church and she accepted it with the comment, "I'll chew it when I go home." Perhaps the donor felt properly rebuked!

A child should be expected to develop his own feeling of quietness. All parts of the worship service should contribute

toward this impression—the singing of hymns, and the quietness and reverence in prayer. Very small children enjoy participation in these forms of worship. They can recognize familiar portions of Scripture, stories of Jesus told by the minister, and especially the hymns that are sung. What a thrill to a youngster when we sing something he can help to sing! Then he feels truly a part of the worship service. He can also be encouraged to take part in the giving of the offering. The more a child can participate in these acts of worship, the less will he need to talk or play or be entertained.

I can hear mothers saying, "That's all very well to say, but what about during the sermon?" And I am sure tiny little ones can scarcely be expected to sit through a service without any diversion. But they can be taught to whisper when they need to speak, and to refrain from making any noises which hinder others from worshipping. True, occasionally a speaker will go past the dinner hour, apparently not realizing that there are very hungry children in the audience. And if you have ever listened or observed, you

(Continued on page 311)

### EXPRESSIONS OF APPRECIATION

We wish to thank our friends and relatives for the cards, letters, and gifts sent to us for our fiftieth wedding anniversary. May all have the Lord's richest blessings.—Mr. and Mrs. Enoch J. Zook, New Wilmington, R. 1, Pa.

\* \* \*

I wish to express appreciation and thanks to my many friends for remembering me with their prayers, cards, flowers, fruit, and other gifts during my stay in the hospital and since my return home. May the Lord richly bless you all.—Peter Smith, Box 115, Hershey, Pa.

\* \* \*

In deep appreciation for the prayers, cards, flowers, visits, and many kind deeds and sympathy bestowed during the sickness and death of our husband and father, Levi W. Ebersole, we wish to express our sincere thanks.—Mrs. Anna K. Ebersole and children, Elizabethtown, Pa.

\* \* \*

I wish to use this method to express our appreciation for the kindness shown to us by friends and relatives during my shut-in days, especially those who remembered us at Christmastime. May God richly bless everyone. We also appreciate that folks were praying for us.—Mrs. Mahlon Dettwiler, New Holland, Pa.

\* \* \*

Since I am unable to reply individually, may I take this means of expressing my sincere gratitude and appreciation to all the brethren and sisters who remembered me with beautiful cards, letters, flowers, gifts, and visits. Above all, your prayers have been deeply appreciated. May God richly bless you all. I shall long cherish your kindness and love.—Mrs. John R. Hess, Cochranville, Pa.

\* \* \*

We wish to express our deepest appreciation to all kind relatives and friends for their financial aid and other gifts which made it possible for us to have a home. We thank everyone who helped during sale, moving, and afterward. May God richly bless you all, is our prayer.—Mrs. John H. Martin and family, R. 5, Hagerstown, Md.

\* \* \*

I wish to thank our relatives, friends, and neighbors for their prayers, cards, letters, flowers, and other acts of kindness shown me during my stay at the hospital, while I was with our daughter, Mr. and Mrs. Ellis Landis and family, and since my return home. May God bless every one of you, is my earnest prayer.—Mrs. Phares Shreiner, R. 1, New Holland, Pa.



# TO BE NEAR TO GOD

## THEME: IN THE SHADOW OF THE CROSS

### Sunday, March 30

"He humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:8). Read Phil. 2:5-11.

Already we are looking forward to the joyous Easter season, but there would be no Easter were it not for the cross. There can be no short cut to the joys of the Christian life; the "higher happiness" comes only as the result of complete obedience to the will of God, accepting without reservation the consequences of that full commitment. In this discipline Jesus was supremely at home. He came into the world to do the will of the Father, and no subtle temptation to seek an easier road could dissuade Him from that purpose. For this reason God "hath highly exalted him, and given him a name which is above every name . . . that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

### Monday, March 31

"God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Read Rom. 5:1-11.

The cross is a symbol which constantly reminds us of the fact of God's love. We can spend the rest of our lives trying to fathom the meaning and the essence of that divine love which God readily extends even to the unlovely! The "second-mile" religion which represents such a high level of action in the human sphere fades into nothingness when compared with God's love for us while we are yet sinners. Who will be content to continue to sin in the face of this tremendous proof of God's love, rejecting His sacrifice of His Son as of no importance, and grieving our Father's heart? Love so amazing, so divine, demands our souls, our lives, our all.

### Tuesday, April 1

"Jesus, Lord, remember me . . ." (Luke 23:42). Read Luke 23:39-43.

The earth and the sun are 93 million miles apart, but the two malefactors were farther apart than that. Their situations were the same; their choices were poles apart. God had given each of them free wills. One chose to repent and be with Christ. The other rejected Him. One chose heaven, the other hell.

Our status is the same also. We all have sinned, but God in His infinite goodness has given us the opportunity to choose a better way. No one is exempt from the necessity of making some choice concerning Jesus the Christ. It is either a choice for Him or against Him. This Christian faith is not an optional matter, as some would like to believe. Our choice has eternal consequences. The lives we live announce to the world which choice we have made.

### Wednesday, April 2

"Not my will, but thine, be done" (Luke 22:42). Read Luke 22:39-43.

Of all petitions, this is the most difficult to pray sincerely. Most of us would like noth-

ing better than to impose our own wills upon a given situation. It is hard for us to understand why the will of God so frequently permits suffering to come upon us. Jesus in the Garden of Gethsemane earnestly desired that the cup be removed from Him, yet it was more important to Him that God's will be done. He understood that pain is the fruit of self-will and was ready to share the pain that rightfully belonged to us. Certainly we who are parents can understand the necessity for a father loving his children enough to hurt them upon occasion. Shall we not then gladly submit to God's will, knowing that it is His love that is seeking us through pain?

### Thursday, April 3

"Surely he hath borne our griefs . . ." (Isa. 53:4). Read Isaiah 53.

Having submitted completely to the Father's will, Jesus went through the trying ordeal of betrayal, capture, trial, scourging, crowning with thorns, and crucifixion without wavering. Read Isaiah 53, which is a striking description of our Saviour's experience, with your mind free from distractions, in a mood of quiet contemplation. We think we have suffered much, but no one has experienced the weight of sin as did our Lord. Sinless though He was, He allowed Himself to feel the weight of the sin of mankind, and its accompanying sense of separation from the Father. Shall we give up the good fight of faith then, after Jesus has shown us the way to victory? God forbid!

### Friday, April 4

"There stood by the cross of Jesus his mother" (John 19:25a). Read John 19:25-27.

Artists have sometimes pictured Mary as swooning in the arms of her friends during the dreadful experience on Calvary. But John does not say that. He says, "There stood by the cross of Jesus his mother." John was in a position to know, for it was he to whom Jesus gave the responsibility of looking after Mary from that time forth.

To see a loved one dying is truly to have a sword pierce the heart. But Mary had heard words of divine truth from her Son's lips—words concerning eternal life. Her faith and trust in God were sufficient for her in this most difficult hour. Do not the same words of Jesus strengthen and comfort us so that we can know that death is swallowed up in victory?

### Saturday, April 5

"Who now rejoice in my sufferings for you . . ." (Col. 1:24a). Read Col. 1:19-24.

Paul was not Christ, but he possessed the mind and the spirit of Christ to an amazing degree. Thus he could live redemptively, identifying himself with the needs of his people to the point where he could rejoice in his sufferings for their sake. All of us must share in this way in the great work of redemption. We can suffer for the sake of

others in many ways. Whenever we feel weary or discouraged, yet carry on bravely for the love of God, we help all who are weary. Every time we overcome temptation, we help others to overcome their temptations. When we bear persecution for righteousness' sake, we help others to strengthen their convictions. Do not allow trouble and sorrow to defeat you; through it you may follow Jesus the Christ and share in His great work.

—Virgil M. Gerig.

## A FELLOWSHIP OF MANY FOLLOWERS

### Sunday School Lesson for April 6

(John 15:1-9; Romans 16:1-27; Philippians 2:12-17; Colossians 4:7-18)

Romans 16 is an interesting chapter. Let's see what we find there. Pupils find the chapter and discover the many names—twenty-five in all. Who are these people? Where are they? Has Paul ever been to Rome? These people have all helped Paul directly or indirectly. Find some forms of service they did.

Find the names of many friends of Paul in Colossians 4.

The words used in the greetings, such as, "sister," "fellow worker," "fellow prisoner," "my beloved," "his mother and mine," "brethren," "beloved brother," show how intimate was the friendship of Paul with these Christians.

What a remarkable man Paul was to remember so many people by name. Was it just a practice of Paul's to remember people's names? No. He knew more than their names. "He thanked God upon every remembrance" of them. "Ye were dear unto me." "I seek not yours but you." "I will gladly spend and be spent for you." "I have you in my heart." "I long after you all in the bowels of Jesus Christ." "I make mention of you always in my prayers." This was loving them by name. Just think how many individuals Paul must have carried on his heart.

What made these friends so dear to him? It was not just because they had helped him but because they were all in Christ, he and they, one in Christ. There they had fellowship. They were all branches of the Vine. Like faith and love had drawn them together.

The love we have one for another is the great testimony before the world of our abiding in the Vine. Can an individual be a follower of Christ apart from the fellowship of the followers? Our great objective in living is to hold forth the Word of Life in the midst of a crooked and perverse generation. To do this we must be in true fellowship with the believers. Here the individual seeks not his own but the things of Christ. This makes for intimate and helpful fellowship which all Christians need. Is the troublemaker abiding in the Vine? How about when we murmur and bite one another? No, in the Vine we bear fruit, the fruit of the Spirit. "What a fellowship, what a joy divine, leaning on the everlasting arms!"

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. E. B. Frey was the guest speaker at the annual Ministers' Meeting of the North Central Conference held at Casselton, N. Dak., March 11-13.

Sister Edna Beiler, frequent contributor to our church papers, has been admitted to full membership in the Christian Authors' Guild.

Change of address: Bro. Peter B. Wiebe, from Wakarusa, Ind., to R. 3, Goshen, Ind. He lives in a parsonage a half mile from the Yellow Creek Church where he serves as pastor.

Change of address: Bro. Jacob Weirich, from Union City, Pa., to Belleville, Pa. He moved to Belleville on March 19 to assist in the ministry at the Maple Grove Church.

Bro. Ivan Magal, Richmond, Va., conducted services for D.P.'s in the Warwick River community on March 9. On the same day Pastor Grikman from Belgium preached at the Warwick River Church. He told of experiences in Belgium and other European countries.

Bro. A. Lloyd Swartzendruber, who has been director of the Pax Unit in Europe, was scheduled to sail for America on March 22. His address will again be Kalona, Iowa.

Bro. Ivan Miller, Corry, Pa., was one of six men who flew to South America recently to give help in the industrial development of the Mennonite colony in Paraguay.

Bro. Ralph Palmer took eight students from Iowa Mennonite School with him to Davenport on Feb. 29 to help distribute tracts there.

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Bro. Raymond Charles led a young people's meeting on voluntary service at Landisville, Pa., on March 9.

Bro. Stanley Shenk, West Liberty, Ohio, was the guest speaker at the Southwestern Pennsylvania Ministers' Meeting at Martinsburg, Pa., March 21-22. Earlier in the month he had served as guide on a three-day educational trip in New York City taken by the Kishacoquillas Mennonite High School.

Orders for Prayer Guides will be filled when the Guides come off the press about April 10.

New publications on the way are the story of Johnny Allison by Christmas Carol Kauffman and a home and family bibliography by Alta Mae Erb.

Bro. C. F. Derstine, Kitchener, Ont., is holding a pre-Easter Preaching Mission at the Central Baptist Church, Erie, Pa., March 24-April 1. His mail address is 20th and Sassafras Sts.; he will also conduct a pre-Easter series of meetings at the Bothwell, Ont., Mennonite Church, April 7-13.

The Messengers Quartet from Flanagan, Ill., gave a program at Hopedale the evening of March 16.

The Hopedale, Ill., congregation has voted to erect a church building at Midway, a missionary outpost.

The chorus of the Clarence Center, New York, congregation gave a vesper program from a Lockport, N.Y., radio station on March 16.

Franconia young people, with Bro. Floyd Hackman as chief speaker, participated in a young people's meeting at Bowmansville, Pa., on March 22.

A Calvary Hour Rally will be held Saturday evening, March 29, in the high school auditorium, Souderton, Pa., under the direction of the friends of the Calvary Hour. Special music will be given by the Voice of Youth Chorus, the Gospel Light Quartet, and the Crusaders Quartet. Bro. William G. Detweiler, founder and director of the Calvary Hour, will speak.

Bro. Howard Blosser and Sister Eva Stauffer, Columbiana, Ohio, showed pictures of relief work in various countries at Kidron, Ohio, March 15. They also had charge of the Sunday evening service. Bro. A. Lloyd Swartzendruber will speak here the evening of April 2 on his return from Germany. Bro. Josef I. Herschkowitz will be the speaker at Kidron for Passion Week services April 9-11.

A Christian service our people can render is to write letters of encouragement to the brethren at the prison in Jefferson City, Mo. Their addresses are: Johnny Allison, #65381, and Bob Capps, #64533, Box 900, State Prison, Jefferson City, Mo. Another young man who is a Christian there has but few friends and would like to have some mail from Christian people. Before we visited him only one minister had visited him in the

seven years he has been there. His name is Allie Hurst, #58527. Those who write these men should remember that they cannot answer, but we will hear about the letters when we visit them and occasionally a letter will be published in the HERALD.—N.E.K.

The Ambassador Quartet of Goshen College, with Bro. Sanford Esh of Goshen, Ind., were at Hannibal, Mo., over the week end of March 16. The quartet sang on the Christ for Today radio program Sunday morning and gave a program to a well-filled house on Sunday evening. On Sunday morning, also, this group co-operated with Bro. Nelson E. Kauffman in conducting a regular Protestant service at the Missouri State Prison to a crowd of approximately 600 men. Seventeen persons who raised their hands at the invitation came to the chaplain's office after the service for a period of inspiring prayer, testimony, and confession.

Bro. Josef I. Herschkowitz will be at the Hannibal, Mo., Mission Church over the week end of March 30, and will be the principal speaker at the Quarterly Workers' Meeting of the Northeast Missouri churches on March 30.

Bro. Ralph Palmer, Denbigh, Va., attended some of the sessions of the South Central Conference Ministers' Meeting at Greensburg, Kans., and gave an inspiring testimony concerning conversions as a result of tract work. He is touring the churches of the South Central Conference. He will conclude his tour with a workshop in tract work at Hannibal, Mo., April 17-20.

The correct address of Bro. Chester L. Harbold is 137 N. Main St., Spring Grove, Pa., not East Berlin, Pa., as incorrectly listed in the 1952 Mennonite Meeting Calendar for Eastern Pennsylvania and Maryland.

The Ladies Chorus of Scottdale gave a program at Springs, Pa., the evening of March 16, showing also pictures of the work of the Publishing House. This chorus will sing at Meadville, Pa., the evening of March 30.

Springs, Pa., congregation is planning the erection of a new church building. The site will be across the road from the present building, which will probably be preserved for auxiliary uses.

Bro. J. N. Kaufman will observe on March 30 the fiftieth anniversary of his ordination to the ministry. He will preach in the morning and evening service at Pleasant Hill, East Peoria, Ill.

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## Notice

Laurelville Victorious Life Conference  
August 23 and 24, 1952

Are you planning a short vacation this summer? Why not plan to stop off at Laurelville for a week end of spiritual refreshment instead of spending all your vacation time gratifying less spiritual desires. Why not take more seriously the command given in God's Word, "Come ye apart and rest awhile?" Bro. Paul M. Miller of Goshen, Ind., and Bro. Milton Brackbill of Paoli, Pa., will be ready to offer a great spiritual diet for those few short days. The days in which we are living require a supplemented spiritual diet for successful development. Come, and grow along with us.

Your Victorious Life Conference Director,  
Don Augsburg



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The missionary school children from the Central Provinces of India have gone to Landour for another term in Boarding school. This is part of the sacrifice of being a missionary or the son or daughter of a missionary. Pray for the parents and children at this time.

On April 4 a foreign student team from Goshen College will spend the day with the congregation at the Detroit Mennonite Mission in Michigan.

Bro. H. Ernest Bennett and Dorsa Mishler, both members of the Mission Board staff in Elkhart, served as Missionary Day speakers on March 16. Bro. Mishler spoke at the Crumstown Mennonite Church, Crumstown, Ind., and Bro. Bennett at the Forks Church, Middlebury, Ind. Bro. Peter Wiebe also spoke at the Forks church on the same day.

Blind Simon, an evangelist from Raipur, spent several days with the missionaries at Dhamtari and went to Arjunni with them for a meeting. Sister Fyrne Yoder writes: "The people really enjoy hearing him and he does have a unique way of presenting the Good News. I think the Hindus must think he knows all about them. We had good crowds from the hospital and the surrounding villages."

Bro. Edwin I. Weaver, missionary in India, had been seriously ill with jaundice and is still unable to be about all his regular duties, but we do praise God for his recovery.

On March 9 a special birthday welcome was extended to Sister Anna Yordy at the Chicago Home Mission. Sister Yordy was for many years an active worker at the Mission.

Bro. and Sister Edd Snyder, Preston, Ont., visited in Puerto Rico, Feb. 18-26, being guests of their cousin, Sister Marjorie Shantz, missionary on the Island.

Bro. Jesse Short, Archbold, Ohio, preached for the congregation at the Detroit, Mich., Mennonite Mission on March 2.

On Sunday morning, March 9, Bro. J. D. Graber, General Board Secretary, preached at the First Mennonite Church in Canton, Ohio. Bro. Paul Mininger, Goshen, Indiana, brought the evening message.

Three young people professed Christ in the morning services at the Palo Hincado, Puerto Rico, church during the month of February.

The second anniversary of the opening of the work in Coama Arriba, Puerto Rico, was observed the evening of March 5, when a capacity audience of 111 filled the house and others being outside. Four persons gave testimonies to the fact that today, as in ages past, when the power of God touches a life "old things pass away and all things become new." The Calvary Hour Quartet brought messages in song. Three adults accepted Christ and

one reconsecrated his life during the service.

Material on the life of Garjan Bai, one of the early spiritual leaders among the girls of the Balodgahan Boarding School in India, is being collected and translated into Hindi for use in India as a memorial to this good woman. This material will also be made available for our constituency here at home.

The young people of the Palo Hincado, Puerto Rico, congregation gave a program in the La Plata church on Feb. 29. On March 8, the La Plata young people were scheduled to visit the Palo Hincado church.

The District Mission Board of the North Central Conference conducted a winter Bible school during the last quarter at Loman, Minn. Fifty-one pupils were enrolled. The instructors were Llewellyn Groff, Wm. Kurtz, A. L. Glick, and Lawrence Yoder. Eight states were represented.

Bro. J. D. Graber, Secretary of the Board, spent Thursday afternoon and all day Friday, March 13 and 14, at Eastern Mennonite College interviewing students who are interested in the mission work of the church. On Saturday and Sunday following he was in Philadelphia to interview medical students. On Saturday evening he attended and spoke at the Mennonite Fellowship, made up of students in medical school, nurses, and young people working in the city.

Bro. and Sister Alvin Hostetler, under appointment for a five-year term of service, sailed for India on Friday, March 14.

Bro. Abram Landis, under appointment to the mission field in Vermont by the Franconia District Mission Board, spoke concerning this work at the Norris Square Mennon-

## MENNONITE RELIEF COMMITTEE (MRC)

Camp Ebenezer, a summer camp for colored children, will be conducted this summer on the Leo Mast farm near Berlin, Ohio. This camp is sponsored by the Ohio Mennonite Mission Board with service unit personnel provided by MRC. Your prayers are requested for this project.

Camp Tel-Hai, Honey Brook, Pa., will need four young men as children's counselors for six weeks beginning July 1, 1952. The children are brought out from New York City and require the sympathetic guidance of Christian counselors. Interested young men should contact Brother Harold Lehman, Eastern Mennonite College, Camp Director, or write the Secretary for Service and Relief.

A school teacher and wife can be used as leader and matron of several service units this summer: Culp, Ark., Fresno, Calif., Youngstown, O., and others. Apply to the Secretary for Service and Relief.

Young women will be needed at the following places for replacements the first of April and again the first of May: Mennonite Gospel Mission, Saginaw, Mich., and Mennonite Home for the Aged, Eureka, Ill.

Nurses are needed at the Landour Community Hospital, Landour, India. This hospital serves an Indian community as well as the children of the missionaries who come to Landour to go to school. This is an opportunity to accomplish a significant foreign service on a short term basis.

The Navajo Indian Migrant Unit reports a good supply of clothing on hand for distribution and requests that no further shipments of clothing be sent until further notice. The unit appreciates the fine support the churches have given in providing material to be used in their work with the Indians. Recently Brother and Sister Weaver have made a tour of the Navajo reservation looking for a permanent location from which to work. Pray for the future of this work.

## Your Treasurer Reports

The Mennonite Relief Committee has completed plans for an extensive summer service program. It is anticipated that there will be openings for 150 young people to volunteer for summer service units. We believe that this is a real opportunity to witness and serve for the church and to give young men and women of our congregations a valuable experience and broader knowledge of the church's mission program.

It is anticipated that a budget of about \$7,500.00 will be required to carry on the 25 summer service units. Contributions designated for the Voluntary Service Program, or specifically for Summer Service Units, will be helpful in making the above and additional service unit projects possible.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

ite Mission in Philadelphia on Sunday morning, March 16.

Bro. Don McCammon, returned missionary from China, spoke at the Mennonite church at Metamora, Ill., on Spring Missionary Day, March 16.

Reports Please—If you have conducted a mission study course in your congregation or if you have taught a mission study course, please send in a report of this class to Secretary, Mennonite Board of Missions and Charities, Elkhart, Ind. Reports of Youth Missionary Projects sponsored by the young people of your congregation should be sent to the Secretary of Special Projects at the above address.

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# Pioneering for Missions in the Mennonite Church

This is the story of the beginning of missions in the Mennonite Church as recorded in the minutes of the first missionary organization of the church, the Evangelizing Committee. As you read these minutes you trace the story of the developments of the present Mennonite Board of Missions and Charities. These minutes have never been published before. They will be made available to our constituency in booklet form after the series has been completed in MISSIONS. If you want one or more copies please write now to Mennonite Board of Missions and Charities, Elkhart, Indiana.

## MINUTES OF THE MENNONITE EVANGELIZING COMMITTEE

(Continued from Last Week)

### 15th Annual Meeting

The Annual Meeting of the Mennonite Evangelizing and Benevolent Board was held in the Salem M. H. near Elida, Ohio on the 15th day of Nov. 1897.

Meeting called to order at 9:00 a.m.

At the meeting the previous evening the members of the Board then present decided to have an evangelizing sermon preached at the beginning of the services the next morning.

After the opening hymn Bro. Caleb Winey, of Peabody, Kansas, read Acts 13:16-41 after which he offered an earnest prayer. Bro. J. S. Coffman was chosen to deliver the sermon.

He chose for his text, Matt. 28:19, 20 putting special stress on the words "Go preach."

After the sermon the following members responded to the roll-call. A. B. Kolb, Elkhart, Ind.; G. L. Bender, Elkhart, Ind.; David Garber, Orrville, Ohio; J. G. Wenger, Harper, Kansas; Daniel Shenk, Elida, Ohio; Jonas Snider, Waterloo, Ont. (Substitute for S. S. Herner); Daniel Kauffman, Versailles, Mo. (Substitute for J. C. Driver); Albrecht Schiffler, Roseland, Nebr. (Substitute for Daniel Burkhard).

The financial report was then read, and upon motion adopted. Following is the Synopsis:—

#### Evangelizing

Cash on hand, October 1, 1896	\$252.62
Cash rec'd from Oct. 1, 1896 to Oct. 1897	1,048.51

Total	\$1,301.13
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#### Disbursed

To ministers for traveling Exp.	\$981.95
To M. Pub. Co. for printing & stationery	22.03
Postage	15.00
Secretary's salary	125.00
Resources, note,	150.00

Total	\$1,293.98
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Balance on Hand October 1, 1897	\$7.15
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#### Chicago Mission

Cash on hand October 1, 1896	\$47.40
Cash on hand October 1, 1896 to Oct. 1897	804.40

Total	\$852.80
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#### Disbursed

Rent	\$322.55
Living expenses	229.91
Furnishing	51.58
Fuel	43.40
Postage and Stationery	6.29
Drayage and express	16.20
Car fare	16.85
Clothing for workers	5.95
Supplies for S. S. and Mission	11.40
Incidentals	6.07
Sundries	15.36

Total	\$725.56
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Balance	127.24
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In treasury at Chicago, October 1, 1896	30.00
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## MISSIONS SECTION

In treasury at Chicago, October 1, 1897	18.91
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Total balance, October 1, 1897	11.09
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	\$138.33
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#### Orphan's Home, Ohio

Cash on hand October 1, 1896	\$3.20
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Cash rec'd from Oct. 1, 1896 to Oct. 1897	138.48
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Total	\$144.68
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#### Disbursed

Paid to David Garber	\$138.43
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Balance October 1, 1897	3.25
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#### Armenian Sufferers

Cash rec'd from Oct. 1, 1896 to Oct. 1897	\$341.82
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Paid to Brown Bro's, N.Y.	341.82
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#### Armenian Orphans

Cash rec'd up to October 1, 1897	\$184.63
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Paid to Brown Bro's, N.Y.	165.13
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Balance on hand October 1, 1897	\$19.50
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#### Foreign Missions

Cash rec'd up to October 1, 1897	\$135.05
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#### Church Buildings

Cash rec'd up to October 1, 1897	\$107.02
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#### Disbursed

Church, Jackson Co. Minn.	\$13.06
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Church, Harper Co. Kansas	33.07
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Church, Tenn.	12.32
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Church, Huron Co. Mich.	27.81
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Total	\$86.26
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Balance on hand October 1, 1897	\$20.76
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#### Balances

Evangelizing	\$7.15
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Chicago Mission	138.33
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Orphan's Home	3.25
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Armenian Orphans	19.50
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Foreign Missions	153.05
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Church Building	20.76
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Total balance of cash on hand Oct. 1, 1897	\$342.04
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#### Total Receipts

For evangelizing	\$1,293.98
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For Chicago Mission	725.56
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For Orphan's Home	138.43
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For Armenian Orphans	\$165.13
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For Armenian Sufferers	341.82
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For Church Building	86.26
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Total	\$2,751.18
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Receipts for India Sufferers	\$19,266.51
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Receipts for all other purposes	3,082.13
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Total	\$22,384.64
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#### Resources

On hand October 1, 1896, 97 shares M.P.C. stock	\$2,425.00
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On hand October 1, 1896 on note M.P.C.	150.00
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Loaned to M.P.C. for which rec'd note	150.00
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Total on hand October 1, 1897	\$2,875.00
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The secretary's report was then given verbally. The work in general is in a good condition. Had no lack of funds. Many calls could not be supplied on account of the lack of laborers.

More money was received during the year than any year since the Board was organized. More evangelistic work was done than during any previous year, still not as much money spent as during a number of other years.

This was due to the fact that about half of the ministers traveled on half fare, (those not having annual permits used trip permits secured through the Mennonite Evangelizing and Benevolent Board) and by directing the work so that not so much traveling back and forth was done.

In this way the expenses were cut down about \$500.00 (out of this the secretary received \$125.00 and the rest went to the benefit of the cause). Considerable evangelistic work was done by different ministers whose expenses were not paid out of the funds but by the individual congregations where the work was done. Taking all together this was a prosperous year for the church. The Lord owned and blessed the efforts for the advancement of His Kingdom.

The meeting then adjourned to meet again at 1:00 p.m.



# The Japan Earthquake

The story of the earthquake in Japan on March 4 is here given by Ralph Buckwalter and Carl Beck in letters which they wrote to the Board Headquarters immediately following.

You are eager to hear the details about the earthquake which rocked the southern and eastern area of Hokkaido about 10:30 yesterday morning, March 4. Because the electricity supply and all communications were out of order until noon today we could neither learn how extensive the damage was in other towns nor could we send any wires. Around 10:00 a.m. today a Civil Air Transportation plane dropped a special Hokkaido newspaper issue which gave us the latest information and somewhat eased our fears concerning our Obihiro friends.

Evidently the report which you heard sounded quite bad. Of course, it is bad enough when you see the total picture. Though Kushiro was the hardest hit, it is surprising that there wasn't more extensive damage. At Harutori Coal Mine four houses were buried under a land slide. Eight or more people died at that stroke. The other nine or ten reported killed were struck by falling plaster, chimneys, etc. In Kushiro proper there are no houses demolished, although damage on the interior is usually greater than what is visible from the outside. Damage was light on our house. The two chimneys were broken, but cost of repair shouldn't be great. The north and east walls took most of the beating and display a good many cracks. No ceiling plaster cracked or fell and that is amazing. We will need to do some mortar repairing along the north basement wall where it joins the main wall at ground level. We can't describe completely in this letter, or any for that matter, the feeling we had when the quake was at its worst. Genevieve was attending a program at Pastor Ito's church for their kindergarten graduation. There was no damage at the church, but the mothers and their youngsters scurried out in a hurry. When I walked in twenty minutes later, the program was continuing. Here at the house when the books started falling off the study shelves, I made a B-line for the door. It must have been all through within sixty seconds, but during that time I expected any moment to see the house fall to pieces. It didn't, but was the kitchen floor ever a mess with broken dishes, vegetable oil, milk and what-have-you forming a glamorous carpet. Araya San and Keiko San pitched in to help clean up the mess as though nothing had happened. But there was turmoil inside and both said, the worst quake they have ever experienced. For the past thirty hours we have felt frequent tremors, but they have not been anything like the big one. They came often enough last night to completely mutilate our night's rest. Much as you try to relax and be calm (trusting the Lord) the will can't always make the body obey. Your feet get the cold sweat and your heart leaps like a bullfrog every time that indescribable motion begins. At 5:00 this morning another moderate tremor almost chased us out of bed, but we sweated that one out too.

Although the tremor was most severe in the Harutori area of Kushiro, two small villages between Kushiro and Nemuro suffered greater loss, mainly from tidal waves. Kushiro expected a tidal wave and consequently within two hours after the quake there wasn't much of a sign of life in the low part of the city, but high ground was covered with people carrying bedding. They started going back home midafternoon when the danger was over. The weather was bright sunshiny and a deathly calm during the time of the quake followed by a strong west wind shortly afterward. The water in Kushiro River rushed out to sea but fortunately came back slowly instead of tidal wave fashion.

This afternoon after making inquiries at the city welfare office and at the prefectural welfare section, we found that all immediate relief needs had been supplied in the way of medical supplies and blankets. However, a full report has not yet been received concerning Hamanaka and Kiritappu, the coastal villages where some hundreds of people were homeless. In that area only one person was reported dead. We will likely be able to give some help for that area. Pastor Ito is also helping us to make a better check of the Harutori situation and we might be able to give some direct help there to the families who suffered the worst.

A major quake such as this one striking a more densely populated area could have been much more disastrous. As it is, the report says seventeen persons in Kushiro died. The total is not known yet because of broken communications, but it is not likely to be again that many. We will work through prefectural welfare department and will try to get over to the hard hit towns to see for ourselves and give spiritual help, too, as the Lord leads. We can't do much, but Jesus used three loaves and two fish once and many times since.—Ralph and Genevieve Buckwalter, Kushiro, Japan.

\* \* \*

We hope our muteness following our recent earthquake has given you no concern. We really were not aware of its seriousness until the newspapers began to feature it several days later. It seems that communications were badly disrupted in this area, and reports from the surrounding villages did not get in for some time.

We were unable to get in touch with Ralphs [Buckwalters] for some time by telephone or telegraph; however, the station master was kind enough to use the railroad phone to call Kushiro and determine that the Tsurugadai area of town (where the Buckwalters live) was not so severely hit and has suffered neither fire nor tidal wave. By now we have received a card from them stating that their house stood the shaking fairly well and that they were all right. It is amazing the shaking a building will take.

The worst hit area seemed to extend from about eight to twenty-five miles south and east of Obihiro. In the area west of Kushiro there seemed to be damage from tidal waves that swept a number of villages out to sea. Altogether I believe there were something like 700 houses swept away. However, most of the inhabitants had fled with some of their possessions into the hills, and so loss of life was small, only twenty-two altogether, according to today's paper. Obihiro had some damage. A number of houses were demolished. Many chimneys and smoke stacks toppled, warehouse walls buckled, and one stone store front toppled into the street. Nearly every house in town had minor damage—leaning walls, broken plaster, broken glass, etc., most of the show windows in town were either cracked or out. But there was only one fatal injury that we heard of. So we are all very grateful to a benevolent Father for His protecting care. At the suggestion of the attendants, we took up a collection in church yesterday for earthquake relief. We appreciated a great deal the suggestion coming from them. We had earlier offered a team of ten to the Tokachi officials to be used wherever we might be needed, but we were not called. Esther and I were indeed happy for this spontaneous gratitude on their part issuing, as it did, in a desire to serve the less fortunate. It just occurred to me Sunday morning, as I was speaking to them, that this might be one reason why God permits natural disaster to come—that His children might learn the virtues of gratitude and sharing.

Our house suffered no damage. While in the midst of the quake though, I hadn't enough faith to ask God to spare it. I was certain it would have to collapse. Our only loss was dishes which left their shelves, and our poor record player, which was fished out of its salt bath in Osaka and partially rehabilitated, was now hurled from its stand and landed on its head, breaking the top. Although the place looked a shambles for a bit, with books, book ends, dishes, etc., strewn across the floor, we soon discovered we had no real damage. We humbly accept His goodness.

Since our offer for a team of ten was never acted on, four of us decided to go to the neighboring town of Toshibetsu, where we had heard all the houses had collapsed, to see if we could be of assistance. However, at the station we were advised that the more distant town of Urahoro had suffered greater damage and that we should try to go there. From the Toshibetsu station it appeared that, though the destruction was severe, the situation was well in hand. We decided to continue on to Urahoro. Rail service was out, but a freight train of flat cars, filled with gravel to build up the sunken sections on the railroad, was making up; so we, armed with our hammers and wrecking bar, hitchhiked as far as the train could go. Then we climbed into a little gasoline-powered affair that shuttled men and materials farther on. From there we started on foot. By 2:30 in the afternoon we had reached a point only a mile and a



half from Urahoro, where a freight train had been derailed and smashed by the trembler. By that time it became clear that what assistance we could hope to offer had dwindled to nil and that to burden them with housing us overnight and feeding us might prove to be help of a negative nature. So we turned our weary limbs to the homeward trek. The blowing snow and cold which had been to our back going, proved to be a less pleasant factor on the return. But nine o'clock at night found us bumping along in the open flat cars which had given up their load of gravel and cinders to repair the roadbed. We were immensely grateful to be off our feet. Riding like this with several hundred work-

men, joshing each other in their tiredness, with a cold wind whistling about our ears, with the uncanny eye of the backing locomotive headlight in our eyes, is an experience we shall not soon forget. Bed felt good at night, even though it did still occasionally take to swinging us like a cradle as the reverberations from the quake still continued to hit us. Again last night we were awakened to the sickening roar in the bowels of the earth which was the prelude to creaking beams and rocking floors. Even though our hope of being helpful wasn't realized, except for the little help we gave along the railway, we observed much.—Carl and Esther Beck, Obihiro, Japan.

## Foreign Missionary Addresses

### Missionaries in Madhya Pradesh, India

Bauer, Royal H. and Evelyn, Balodgahan, M.P., India  
Conrad, Paul L. and Nancy, c/o Mennonite Mission, Dhamtari, M.P., India  
Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India  
Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India  
Good, Mary M., Balodgahan, via Dhamtari, M.P., India  
Graber, Lena, Christian Hospital, Dhamtari, M.P., India  
Hostetter, Alvin and Emma, Dhamtari, M.P., India  
Hostetter, Wilbur and Velma, Dhamtari, M.P., India  
Hummel, Goldie, Drug, M.P., India  
King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India  
Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)  
Moyer, Marie, Sihawa, via Dhamtari, M.P., India  
Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)  
Rohrer, Anna Lois, Sihawa, via Dhamtari, M.P., India  
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India  
Weaver, Edwin I. and Irene, Dhamtari, M.P., India  
Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India  
Yoder, Rhea, Woodstock School, Landour-Musoorie, U.P., India

### Missionaries on Furlough from Madhya Pradesh, India

Beare, G. H. and Ida, 1711 Prairie Street, Elkhart, Indiana (En route home)  
Erb, Elizabeth, R. R. 3, Litz, Pennsylvania (Sailing from India on April 22)  
Groff, Weyburn and Thelma, 1601 South Eighth Street, Goshen, Indiana (Sailing from India on March 20)  
Nafziger, Florence, c/o W. R. Nafziger, Harper, Kans.

### Missionaries on Retirement from Madhya Pradesh, India

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado

Esch, Mina B., Mennonite Hospital, La Junta, Colorado  
Friesen, P. A. and Florence, Greensburg, Kansas  
Kaufman, J. N., 110 Florence Avenue, East Peoria 8, Illinois  
Lapp, Fannie, 1803 South Main, Goshen, Indiana

### Missionaries in Bihar, India

Beachy, John E. and Miriam, Tori, E.I. Ry., Chandwa P.O., Bihar, India (Sailing from India in May)  
Becker, Henry D. and Gladys, Latehar, E.I. Ry., Palamau, Bihar, India  
Kniss, Paul G. and Esther, Latehar, E.I. Ry., Palamau, Bihar, India  
Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India  
Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India

### Missionaries in Central Argentina

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FCNDFS, Argentina  
Byler, B. Frank and Anna, R. de Escalada 1195, Bragado, FCNDFS, Argentina  
Erb, Delbert and Ruth, R. de Escalada 1195, Bragado, FCNDFS, Argentina  
Good, Edna, Damasco Romero, Carmen de Areco, FCNGU, Argentina  
Hallman, William E. and Beatrice, Trenque Lauquen, FCNDFS, Alsina 80, Argentina  
Koppenhaver, J. H. and Ruth, Pte. Perón 138, Carlos Casares, FCNDFS, Argentina  
Miller, Daniel W. and Eunice, Sarmiento Esq. Alem América, FCNDFS, Argentina  
Rutt, J. L. and Mary, Casilla 20, Cosquín, FCCNA, Argentina  
Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina  
Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

### Missionaries on Furlough from Central Argentina

Litwiller, Nelson and Ada, 1109 South Main Street, Goshen, Indiana  
Snyder, Mrs. Doris, 1303 South Main St., Goshen, Ind.

**Missionaries on Retirement from Central Argentina**  
Hershey, T. K. and Mae, R. I. Elverson, Pennsylvania  
Lantz, D. Parke and Lillie, 2201 W. Bijou St., Colorado Springs, Colorado

### Missionaries Under Appointment to Central Argentina

Duerksen, Martha, Hesston College, Hesston, Kansas  
**Missionaries in the Chaco, Argentina**

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
Miller, Samuel E. and Ella May, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina

**Missionaries on Retirement from the Chaco, Argentina**  
Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia

### Missionaries in Belgium

Shank, David and Wilma, 64 Rue des Artistes, Brussels 2, Belgium  
Swartzentruber, Orley and Jane, 64 Rue des Artistes, Brussels 2, Belgium

### Missionaries in Japan

Beck, Carl and Esther, No. 1 Minami, 17-chome, Nishi 7 Jo, Obihiro, Japan  
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan  
Kanagy, Lee and Adella, No. 539, 4-chome, Koenji, Suginami-ku, Tokyo, Japan

### Missionaries on Furlough from China

Bean, Ruth, Goshen College, Goshen, Indiana  
Blosser, Eugene and Luella, 1121 South Ninth St., Goshen, Indiana  
McCammon, Don and Dorothy, 1711 Prairie Street, Elkhart, Indiana  
Weaver, Christine, Room 305, Box 64, East Lawn, Iowa City, Iowa

### Missionaries in Puerto Rico

Driver, John and Bonita, La Plata, Puerto Rico  
Glick, Carol, Box 1018, Aibonito, Puerto Rico  
Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico  
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico  
Nachtigall, Wilbur and Grace, Palo Hincado, Barranquitas, Puerto Rico  
Shantz, Marjorie, La Plata, Puerto Rico  
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico  
Troyer, G. D. and Kathryn, Box 1018, Aibonito, Puerto Rico  
Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico  
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

### Missionaries on Furlough from Puerto Rico

González, Mrs. Ismael (Beulah Litwiller), Goshen College, Goshen, Indiana  
Lauver, Paul and Lois, Howe, Indiana  
Reimer, Linda, Steinbach, Manitoba, Canada  
Yoder, Marie A., R. 3, Nappanee, Indiana

### Missionaries in Ethiopia

Byer, Mary, Box 5, Dire Dawa, Ethiopia, East Africa  
Byler, Allen J., Box 5, Dire Dawa, Ethiopia, East Africa  
Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
Garber, Lois N., Box 794, Addis Ababa, Ethiopia, East Africa  
Graybill, Anna Mae, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia

Left: Bro. and Sister J. Lester Eshleman who sailed for Tanganyika on Dec. 22, out of New York. Lester will serve as surgeon in the Shirati hospital. Lois will assist him as anesthetist. Plans are under way to build an operating room and other surgical facilities for his use.

Below: John and Bonita Driver who left for Puerto Rico in August, arriving at La Plata Aug. 17, where John is serving as pastor. The Drivers are the parents of a baby daughter, Cynthia Ruth.





Hege, Nathan B. and Arlene, Box 39, Dire Dawa, Ethiopia, East Africa  
 Heistand, Mildred, Box 5, Dire Dawa, Ethiopia, East Africa  
 Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia, East Africa  
 Landis, Lois M., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia  
 Miller, Anna, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia  
 Schlabbach, Walter E. and Mae, Box 5, Dire Dawa, Ethiopia, East Africa  
 Sensenig, Daniel S. and Blanche, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Wenger, Chester L. and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Wiker, Martha, Box 39, Dire Dawa, Ethiopia, East Africa

#### Special Workers in Ethiopia

Bauman, Ruth, Box 794, Addis Ababa, Ethiopia, East Africa  
 Bontrager, Fannie M., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Chupp, Menno and Delilah, Box 39, Dire Dawa, Ethiopia, East Africa  
 Hartman, Eunice, Box 794, Addis Ababa, Ethiopia, East Africa  
 Kuhns, James W. and Olive C., Box 1437, Addis Ababa, Ethiopia, East Africa  
 Marks, Lois, Box 794, Addis Ababa, Ethiopia, East Africa  
 Metzler, Laura A., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Weaver, Edwin L., Box 850 or Box 794, Addis Ababa, Ethiopia, East Africa  
 Witmer, Helen V., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 James R. and Beatrice Hess, Apartado 2240, San José, Costa Rica

#### Under Appointment

Robert and Alta Garber, Route 2, Mt. Joy, Pennsylvania

#### Missionaries in Tanganyika

Eby, Vivian N., Musoma, Tanganyika, East Africa  
 J. Lester and Lois Eshleman, Tarime, Tanganyika, East Africa  
 Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa  
 Harnish, Mary W., Tarime, Tanganyika, East Africa  
 Hurst, Levi M. and Mary, Musoma, Tanganyika, East Africa  
 Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa  
 Landis, Elva, Tarime, Tanganyika, East Africa  
 Mack, Noah K. and Muriel, Tarime, Tanganyika, East Africa  
 Shenk, J. Clyde and Alta B., Musoma, Tanganyika, East Africa  
 Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa  
 Stauffer, Elam W. and Grace, Musoma, Tanganyika, East Africa  
 Wenger, Miriam, Musoma, Tanganyika, East Africa  
 Wenger, Rhoda E., Musoma, Tanganyika, East Africa

#### Special Workers in Tanganyika

Horst, Reuben S. and Ida, Tarime, Tanganyika, East Africa  
 Smoker, Naomi, Musoma, Tanganyika, East Africa  
 Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

#### Under Appointment

Ruth K. Miller, Route 1, Bainbridge, Pennsylvania

#### Missionaries on Furlough from Tanganyika

Hershberger, Elma, Denbigh, Virginia  
 Hess, Mahlon M. and Mabel E., 200 St. Anne's Avenue, Bronx, New York City  
 Leatherman, John E. and Catharine G., c/o Mrs. Eva Martin, R. 5, Lancaster, Pennsylvania  
 Shank, James M. and Ruth H., Eastern Mennonite College, Harrisonburg, Virginia  
 Showalter, Edith, c/o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia  
 Yoder, Phebe, 235 East 49th St., New York 17, New York

#### Missionaries in Honduras, Central America

Miller, George T. and Grace, Trujillo, Honduras, Central America  
 Taylor, Dora, Trujillo, Honduras, Central America

#### Special Workers in Honduras, Central America

Ferster, Clinton and Maybell, Trujillo, Honduras, Central America

#### Missionaries in Luxembourg

Clarence Y. and Lela Fretz, Rue Emil Mayrisch, 72, Esch-sur-Alzette, Luxembourg  
 Harvey and Mildred Miller, Lauterborn, Echternach, Luxembourg

#### LETTER RATES

**India and Japan:** Regular mail, 5c each oz.; air mail, 25c each ½ oz.; air form letter (obtainable at post office), 10c.  
**Belgium and Luxembourg:** Regular mail, 5c each oz.; air mail, 15c each ½ oz.; air form letter, 10c.  
**South America:** Regular mail, 5c each oz.; air mail, 10c each ½ oz.  
**Puerto Rico:** Regular mail, 3c each oz.; air mail, 6c each ½ oz.  
**Ethiopia and Tanganyika:** Regular mail, 5c each oz., 3c each additional oz.; air mail, 25c ½ oz.; air letter (obtained at post office), 10c  
**Honduras, C.A.:** Regular mail, 3c each oz.; air mail, 10c ½ oz.

## Missionaries with False Doctrines

BY EDNA GOOD

I have one neighbor who gives me concern. She lives about half a block away. Nearly a month ago this tall square-faced, stern-looking woman of about fifty-five stood at my door and told me she was my neighbor and as such thought she would come to call on me. I, of course, told her I was very glad she came and invited her to step inside. But before we got inside I was aware that this lady was not showing me the customary courtesy of welcoming me to her vicinity and offering me her home and services at any time. From the street door to the house, which is a short distance, she not only asked me to subscribe to the weekly paper which is edited by the local priest, but also told me that so much is being said as to what I was going to do here in Carmen and why I came.

When we got inside I offered her a chair. She then told me she used to be the director of the local school for many years, but now she was retired. Then she proceeded to tell me she was the president of the Acion Catolica here in Carmen and has been for the last twenty years. Now this organization is really the right arm of the Catholic Church. I am told it is a Jesuit organization through which the church works. I realized at once that I had the most representative person of this church who would ever venture to come and see me personally and immediately I called upon my ever-present Friend for help.

At least five minutes passed before I was given an opportunity to answer her questions. She told me what she heard I was planning to do and that I would be unsuccessful since there was not a town near nor far as Christian and as loyal to the Mother Church as Carmen. She also told me other evangelical groups had at various times tried to work here, but they always left again because they were unable to do anything; and that she was the supervisor over this district, and that every child in Carmen was enrolled. She then commenced to condemn some of our teaching and said that all I would do would be to confuse the people with my false teaching.

I was finally given an opportunity to speak for myself. I told her I was not planning to start a spiritualist school (as she had heard) for children because I was not a Spiritualist, but that I could not tell her at this point just how I would or would not work; that I came to Carmen knowing it was a Catholic town, but I felt God had led me here and I was waiting for Him to reveal to me my manner of work. I told her I could not keep to myself what God had done for me, but I had to tell others.

She finally asked me if I was sent to Argentina as a missionary and when I said I was, I thought the poor soul would faint; it almost left her speechless. She finally said, "Father won't like that. . . . You folks send missionaries all over the world with your false doctrine." She had told me we don't believe in confession; so I explained to her how we taught confession should be practiced by Christians. After I finished, she threw her head back and let out a "Ha!"

Then she asked me if I thought folks of today would confess their sins as I had explained. She said, "Do you mean to say that if I were hungry for chicken and had none and my neighbor did, if I stole one from him I would have to confess my sin to my neighbor? Why, he would blackmail me for the rest of my life . . . but the priest won't; he won't tell anyone."

Suddenly she seemed to become more friendly and when she left she invited me to her house for a cup of tea. I naturally thanked her and told her I hoped we could be friends even though we did not agree on all points of doctrine but the fact that we both loved God would be sufficient ground to be able to be friends. She looked down on the ground when I said that, but she nodded her head and said "Yes."

I really felt very happy after that visit. I was most thankful for the way God had undertaken to sustain me with calmness and courage. I was really hopeful that she would be a friend, but her actions since this visit make me very doubtful, for she seems quite cold. I have called at her house twice; once no one answered and the next time her sister told me she was not at home. If I happen to pass her anywhere she always happens to be looking in the other direction until I speak. I can tell she would prefer not to speak and sometimes I wonder if I gain anything by obliging her to speak. I surely need help to know how to act in this situation because I feel my reactions to her behavior and attitude will be significant as far as my work is concerned here in Carmen.

I keep putting myself in the place of these people and try to think what a foreign missionary with a supposedly false doctrine would have to do to win my confidence and interest. I feel I must prove by my life that I have a superior Christianity and "so provoke them to jealousy." I am moving rather slowly in launching out with an active program, but I am praying fervently for wisdom and courage to witness a good confession. I also pray for my enemies and for those whom the Lord will call out from among the multitude as His own. He knows who they are and when the best time has come for us to meet. Perhaps I have met some already, only He knows, but the great prayer of my heart is that I may live in such a way that if I should meet them at the most unexpected places I might faithfully reflect the Spirit of Christ.

Carmen de Areco, Argentina.

Lutheran mission boards of North America sent out 209 foreign missionaries during 1951, an increase of fifty-one over 1950. Of the total, 146 were under appointment for the first time. Others returned after furloughs. With the new figures, the number of Lutheran foreign missionaries from North America now totals 1,167. More than three million dollars was gathered last year to support these missionaries. Japan received sixty-four of these missionaries, Africa fifty-four, and India twenty-eight.—From "Alliance Weekly."



## Missions Editorial

### Christianity—A Spiritual Gospel

Dr. Moni Moulik, director of the India Information Service in New York, was recently quoted in a popular magazine as follows: "While Christian missionaries have done a wonderful work in India, Christianity as a spiritual Gospel has no future in that country. Jesus Christ has become simply another god in the Hindu Pantheon, with His picture on the mantelpiece along with those of Siva, Vishnu, and Brahma. As a social experience, and institutionally, however, Christianity will [emphasis his] flourish in India."

This is of course an all too common misunderstanding of the true meaning of the Gospel. What disturbs one is the painful prevalence of this kind of misunderstanding. Why has Christianity as a spiritual Gospel no future? Have we failed so signally in giving the impression that our Gospel is primarily a spiritual message? I am under the impression that our Gospel and our representation of it through our mission efforts of the past decades has been so overlaid and involved with western materialism and institutionalism that the true picture has been obscured. We are forced constantly to view our own methods of evangelism critically and to evaluate our effectiveness. The whole question of the value of institutions in a foreign missionary program needs to be faced anew in these days of political upheavals. In a Christian magazine last November appeared a thought-provoking article entitled "Do Institutions Ruin Missions?"

At the Annual Meeting of the Division of Foreign Missions at Toronto last January, Dr. Samuel Moffett, who was born of missionary parents in Korea, warned against the easy practice of measuring the church in terms of usefulness and service. Dr. Moffett said the answer to the question, "Do we need the church?" does not consist "in any long list of Christianity's contributions to civilization."

He emphasized that there was no reason for an individual to embrace Christianity because "the church brought schools and education to England, or the eight-hour working day to America, or ploughs to India, or modern medicine to China. All of that is true, but it is not the basis for being a Christian."

"As missionaries," he added, "we are sent to tell the truth—the truth that builds the church." At the same time, he said, "a witness to truth that has no relevance to poverty, disease, ignorance, greed, and disorder is no more Christian than a Christ who scorned the poor and ignored the sick."

But it is not strange that we are misunderstood. Spiritual things are spiritually dis-

cerned. We must go on living the Gospel, loving the people whom God loves, and serving in the name of Christ. But we must be even more on the alert to make the implications of the Gospel clear. Christianity is a spiritual Gospel. It is the revealed truth of God. The objective of mission work is without reservation to bring men and women into a saving relationship with Christ the Saviour, and to build them up on earth as the body of Christ in church and community.—J. D. Graber.

### M.C.C. Weekly Notes

#### Draft Information to Ministers

A mailing of information is being sent to all MCC constituent ministers, dealing with recent developments with regard to the draft of conscientious objectors. This material is organized in the form of additional insert pages for the Manual of Draft Information. Any minister or counsellor not receiving this in the mail should notify the Peace Section, MCC, Akron, Pa.

#### Medical Help to Paraguay Colonies

The churches in North America gave offerings amounting to \$10,000 for the medical needs in the Paraguay Mennonite colonies, in response to the appeal made by C. J. Dyck last summer. The various Colonies have now offered plans for the use of their proportionate amounts of this gift—some in supplies and equipment, others in needed construction, and other uses. The funds are being disbursed as soon as the plans for their use are clear.

#### Uruguay Settlers Move on New Land

Walter Claassen reports from Uruguay that the Committee representing all the Mennonites in Uruguay is meeting on March 15 to consider and approve the applications of those families who are ready to move on the new tract of land which the Uruguay Associates helped to purchase. A few families are moving on the land now, to dig wells, build fences and become established; but the majority of the families are working elsewhere, waiting to move on the land until nearer the season for planting.

#### Reaching New Needs in Formosa

The MCC relief unit in Formosa has opened new services to the mountain people, including three stations for milk distribution to children, and two small medical clinics.

For three years the Medical Mobile Clinic has been one of the major services of the MCC in Formosa, going from village to village until now almost every mountain district in the north and west areas has been visited. At the present the unit is in the southern part of the island and it is estimated that another year will be required to visit the eastern settlements. The Mobile Clinic stays in a village from two to four days, depending on the number of people needing treatment. Along with medical treatments, the people are also given the Gospel message, often for the first time. In a few villages where the MCC workers were the first white people to be seen, there are now worshiping groups of Christians.

### MCC Instrumental in India Help

Frequently the Mennonite Central Committee is able to extend the use of its facilities and accreditation to assist various Boards and Committees within the MCC constituency and other Christian agencies, in making possible work of a charitable nature. A plan has recently been worked out with the National Association of Evangelicals in order to send equipment and medical supplies to the mission boards in India which are affiliated with the NAE. The ocean and inland transportation of this material is reimbursed by the government under the Indo-American Agreement, because it is to be used for the direct benefit of the people of India without distinction of race, creed or caste.

#### Bills Would Limit CO Naturalization

At present there are two bills under consideration in Congress which, if passed, would make it difficult, if not impossible, for conscientious objectors to be naturalized. The Supreme Court had ruled in the Girouard and Cohnstaedt cases that CO's could "support and defend the constitution and laws of the United States" without necessarily bearing arms. The Internal Security Law of 1950 was more explicit in requiring military service in the regular oath, but it permitted an alternative oath or affirmation for conscientious objectors.

The present bills, HR 5678 and S 2550 would make impossible or highly uncertain, the naturalization of applicants who are CO's.

Released March 14, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

### Women's Activities

The members of the General Sewing Circle committee enjoyed spiritual blessings of fellowship with the local officers of the circles in the Archbold, Ohio, community on the occasion of the three sessions of committee meetings, Feb. 12 and 13. With the sisters of West Clinton preparing the noon meal on Tuesday, those of Lockport, the evening meal, and those of Central, dinner on Wednesday, there was time for fellowship which made it possible to become better acquainted with one another's work. This fine Christian hospitality was greatly appreciated by each member of the visiting committee.

\* \* \*

The January European Relief Notes bring many expressions of thanks from mothers and children and from workers. As we read about the "homes" visited by our workers, our hearts are made heavy as well as joyful, for again we see the needs of dear little ones who do not have a fair chance to be good, happy little children. May we be diligent in informing ourselves and our children of the needs, that we may not fail in doing all that is possible for us to do for God's needy children.

\* \* \*

Reports will soon be due. March 31 closes our sewing circle year. Every local secretary should prepare her report promptly so that the district secretary can send her report in on time. The Elkhart office is eager to have



these reports early so that type can be set promptly for the Annual Board Reports.

Literature secretaries will please omit reporting the number of letters written and received. This decision was made by the general committee after some discussion on the

amount of writing done today in contrast to that done in the past when this plan of keeping records was adopted. We continue to encourage writing. May we be especially faithful to those who are working in lonely places. —Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### ZURICH, ONTARIO

Dear HERALD Readers: Greetings from the Zurich congregation. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). Certainly we have many things for which we should praise the Lord.

This past summer we have had many inspiring messages brought to us, both by our local pastors and by visiting brethren. Among these were Bro. Harold Fly and a ladies' quartet from Quakertown, Pa.; Roy Koch, St. Jacobs, Ont.; Bro. Urie Bender, Baden, Ont.; Simon B. Martin, Strasburg, Ont.; Josef Herschkowitz, Harrisonburg, Va.; and Bro. and Sister Frank Sturpe, Toledo, Ohio. Bro. John Duerksen from Hesston, Kans., conducted a week of singing school in our church.

Throughout the year our group has been privileged to take part in giving programs at the London Rescue Mission and in the street meetings and hospital singing.

Three Bible schools were held under the direction of our pastor, Albert Martin, in which many of the young folks had the privilege of serving. Two of these were new schools and the interest shown here was very good and encouraged us to continue in this work.

Indeed one receives a great blessing in serving our Lord in these various ways. It is more blessed to give than to receive when we see how hungry these young souls are for the Word of God. We have a great responsibility to those lost in sin, and to those who do not hear the message of salvation unless we bring it unto them. Ezek. 33:8, 9.

Many of our young people are attending O.M.B.S. at Kitchener this winter. We hope this will fit them for greater service for the Master.

Feb. 26, 1952.

Correspondent.

### SOUTH BOSTON, VIRGINIA

(Ebenezer Church)

Dear HERALD Readers: Greetings of love in the name of Him who has done everything for us. We were so glad for the privilege of having Bro. and Sister Ernest Gehman of Harrisonburg, Va., in our midst. We praise the Lord for the wonderful messages he brought us from God's Word. He showed us how important it was to live for Christ, to have a ringing testimony for Him. Bro. Gehman illustrated four songs in which he showed how important it was for us to stand firm for the Lord.

I do not want to forget to tell you about the precious boy who has seen the light of the full Gospel and has expressed a desire to unite with us. He has been a faithful attendant. We want to praise the Lord for

this. We want you to pray with us for him that he may remain faithful to the Lord throughout his life. His name is Clyde Hackney. He has been living here among us his entire life.

Pray for all of us that we may win many souls for Him. Surely none of us would want to meet our Saviour empty-handed. May we show our love for the One who first loved us and gave Himself for us.

Feb. 28, 1952.

Hattie Koger.

### WAKARUSA, INDIANA

(Holdeman Congregation)

Greetings to all HERALD Readers: We are thankful for the lovely weather we have been having.

God has been good to our people. At present there are a few of our older members unable to attend services. One of these couples is Bro. and Sister George Weldy who have passed their sixty-first wedding anniversary.

Our Sunday-school officers are: Supt., Maynard Weldy; Asst. Supt., Albert Bontrager; Sec., Maribell Brown; Asst. Sec., Thelma Smeltzer; Treas., Willis Nunemaker; Chor., Dale Weldy; Asst. Chor., Glenn Bixler; Librarians, Lloyd Conrad and Verda Smeltzer; Primary Supt., Eva Gongwer; Asst. Supt., Bertha Harter.

For our young people's Bible meeting every Sunday evening, the officers are: Supt., Theron Weldy; Asst., Supt., Joe Skiles; Sec.-Treas., Evelyn Brown; Chor., Miriam Weldy; Asst. Chor., Virginia Weldy.

The janitor is Dorvin Ferguson.

A new heating plant has been installed in the church. We also did some remodeling. Among these changes are classrooms in the basement which are greatly appreciated by the Sunday-school classes.

On Oct. 14 we observed the One Hundredth Anniversary of our church. John H. Mosemann delivered a missionary sermon in the morning session. The history of the congregation was related by Lloyd Conrad in the afternoon session. Harold Bender and John C. Wenger spoke in the evening session. A centennial booklet was printed. A number of former members of the church talked and helped to make it a long-remembered day.

Our evangelistic meetings were conducted by E. S. Garber of Nampa, Idaho, Oct. 28-Nov. 4. There were nine precious souls who took Christ as their Saviour. This class is under instruction at the present time.

Our pastor, Bro. Simon Gingerich, with the youth of our church is making a study of Mennonite History every Wednesday evening. At the same time, Bro. Sanford Oyer,

Goshen, Ind., is in charge of Bible study and prayer session, and Bro. Merrill Swartley is conducting a chorus.

Several of our young people attended winter Bible school at Fairview, Mich., and at Goshen College.

Quite a number of our members are spending the winter in Florida, and then there are others who have been going to the sunny South for a few weeks' vacation. May the Lord bless their witness there and bring them all safely home again.

Ministers who have brought messages to us in the recent past are Amos Hostetler, Carl Kreider, Elno Steiner, Harold Bender, Francis Freed, Clarence Shank, John C. Wenger, and Lee Miller. Also Bro. J. Ross Goodall, Director of the House of Friendship in Kitchener, was with us. Sister Marie Yoder, on furlough from Puerto Rico, spoke to us on Sunday evening, Feb. 10.

Bro. and Sister Gingerich spent the week end of Feb. 17 with Bro. Gingerich's parents in Iowa. In his absence Bro. J. C. Wenger preached to us on the subject, "The Biblical Basis of Nonresistance."

Spring Missionary Day is to be observed March 16. Bro. and Sister Paul Lauver will be with us. We are looking forward to having Bro. and Sister Eugene Blosser and Bro. and Sister Don McCammon with us in the near future.

Bro. C. F. Derstine has been scheduled to be with us in our spring meetings which are to be April 29 to May 6. Pray with us that there may be many decisions for the Lord.

Feb. 28, 1952.

Bertha Harter.

### FOSTER, OREGON

(Cascadia Mennonite Mission)

Dear GOSPEL HERALD Readers: Again we have started a new year. May God keep us faithful and watching till the Bridegroom comes.

On Dec. 21 we had a Christmas program. We had a nice attendance. The chorus from the Sweet Home congregation came out and sang Christmas carols for us.

Dec. 23 we had the privilege of having Bro. and Sister LeRoy Cowan worship with us. Bro. Cowan brought the morning message.

On Feb. 10 Bro. Shetler and family from Western Mennonite School visited with us. Bro. Shetler brought us a most stirring message.

We had with us Bro. Frank Kropf, telling us of his tour in Palestine.

Our revival meetings were held the last week of February with Bro. Linford Hackman of Carstairs, Alta., Canada, serving as evangelist. Hearts were stirred and warmed. Two precious old souls accepted Christ as their Saviour for the first time in their home. May their Christian life be a victorious one. Another dear soul has come back to Christ. One little girl is receiving instructions. Our hearts are sad for a number in our community who have never experienced the joy of salvation. Let us continue to pray for them. We ask an interest in your prayers and invite you to come and visit us when you come this way.

Myrtle Kennedy.

March 3, 1952.



## MT. UNION, PENNSYLVANIA

(Otelia Mission)

The dedication service for the new church building at Otelia, Mt. Union, Pa., will be on May 3 and 4. Paul M. Roth of Masontown, Pa., will be the speaker.

New church pews have been installed in the new building recently.

Revival meetings are to begin at Otelia on April 21 with Ross Metzler of Lewistown, Pa., in charge.

On Mother's Day, May 10, a special service is being planned with Bro. and Sister Paul Erb of Scottdale, Pa., as speakers.

Our record attendance at Otelia since we are in the new building is 153.

A Gospel team from E.M.C. gave a program at Otelia Sunday evening, March 2.

## MISSION NEWS (Continued)

The Child Welfare Committee of the General Mission Board is scheduled to meet at the Mennonite Children's Home in Kansas City, April 10 and 11. The committee will plan for some extensive remodeling of a part of the home.

A letter from Bro. Ralph Buckwalter on March 12, describes their visit to the village of Kiritappu, a fishing village of about 3,000. The entire village was washed out to sea by the tidal wave which followed the severe earthquake on March 4. Only three persons in the village lost their lives. Some relief help in the form of clothing and bedding and kitchen utensils was supplied by our missionaries, but there will be continuing need until homes can be rebuilt.

If you have not yet completed your plans and made reservations for attending the Lay Evangelism Conference at Goshen College April 5-7, do so soon. This conference will furnish some fine inspiration to the Lay Evangelism movement in our church.

The Rock of Ages Rescue Mission will be opened at 1021 Second St., Sacramento, Calif., about April 1. The brethren Joe Kropf, Merle Kropf, Dave Hostetler, and Lloyd Kropf are in charge of this mission endeavor. These four brethren and their families are moving from Oregon to Sacramento and will be giving full time to this work. This will be under the supervision of the Pacific Coast Mission Board. Bro. Raymond Mishler, president of the Board, is holding a series of meetings at the opening of the mission. Contributions for the cause may be sent to Bro. A. W. Snyder, treasurer of the Pacific Coast Mission Board, Canby, Ore. Visitors traveling through Sacramento, especially ministers, are given a special welcome to stop and help in this work. Pray for the new field of service.

Missionary Day will be observed at Pleasant Hill, East Peoria, Ill., on April 27. Speakers will be S. A. Yoder, former relief worker, and Marion Snyder, who grew up in South America.

Bro. and Sister Don McCammon will show pictures of mission work in China at Orrville, Ohio, on March 29, and speak at the Tri-County Sunday School meeting on March 30.

A Bible and Missionary Conference will be held at the Mennonite Gospel Mission (colored) Harrisburg, Pa., on March 30. Speakers include Bro. Robert Garber, under appointment to Ethiopia.

A Bible Conference on the subject of Peace will be held at the Johnstown, Pa., mission April 12 and 13, with Millard Lind and B. Charles Hostetter as speakers.

Bro. Leroy Schrock, Glen Flora, Wis., preached on March 9 at the Hazel Dell Mission, at Leader, Minn.

Mark and Reba Shank, Fountain City, Tenn., say in *Missionary Light*: "We want to add a few words about the requests for help that are being received by Mennonites over the United States from folks at Tellico Plains, Epperson, Cokes Creek, and possibly other places. These people live about twenty miles from where our work is located. Some way the Words of Cheer got into their hands, and that is where they get the addresses they write to asking for help. The communities were visited in 1939, 1945, and again in 1951 by Mennonite Church officials. They found that it was a racket and recommended that no more help be sent. Notices to this effect were placed in the GOSPEL HERALD several times, but inquiries continue to come to us and to Knoxville, so we mention it again. If you have something to give, give it through the regular church channels and then you can be sure it goes where it is really needed. The folks there are living better than the majority of folks do in our Mennonite mission fields."

## FIELD NOTES (Continued)

Evangelism Emphasis Week was observed at Hesston College March 10-16. Speakers were Edward Miller, John Landis, Wilbert Nafziger, and J. Winfield Fretz.

### Evangelistic Meetings

A. J. Metzler, Scottdale, Pa., at the new Kingview Church, East Scottdale, April 14-20. William Miller, North Liberty, Ind., at Naubinway, Mich., April 7-13. Kenneth Good, Elida, Ohio, at Wild Cat, Ky., beginning March 3. Noah L. Hershey, Parkersburg, Pa., at Diamond St., Philadelphia, beginning April 13. Luke A. Hurst, Denver, Pa., at Norris Square, Philadelphia, April 13-26. Aaron Shank, Myerstown, Pa., at Buffalo,

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Goshen, Indiana

Pa., beginning March 30. Henry W. Frank, Mt. Joy, Pa., at Pleasant Grove, Brewton, Ala., April 6-10. Paul R. Weaver, Narvon, Pa., at Hinkletown, Pa., March 23-April 3. Harry Y. Shetler, Davidsville, Pa., at Thomas Church, Holsopple, Pa., March 20-30. David Weaver at Strasburg, Chambersburg, Pa., beginning March 23. J. J. Hostetler, Canton, Ohio, at Fairpoint, Ohio, beginning April 13.

John E. Lapp, Lansdale, Pa., at Mt. Clinton, Va., closing March 18. E. M. Yost, Denver, Colo., at Perryton, Tex., March 18-27.

## Announcements

Martin Metzler, Manheim, Pa., in young people's meeting at Hammercreek, near Lititz, April 6. Milo Kauffman, Hesston, Kans., in Holy Week services at Leo, Ind., April 6-13. Fairpoint, Ohio, congregation in program at Farmerstown Sunday evening, March 30. D. W. Miller, and a group from Wooster, at Fairpoint, Ohio, on May 11. E. S. Garber, Filer, Idaho, at Hesston College, April 7. John Ruth and Richard Detweiler in pre-Easter program at Cambridge Chapel, Lancaster Co., Pa., April 5 and 6. All-Day Meeting at Media Chapel, Oxford, Pa., followed by evangelistic meetings until April 13 conducted by Benjamin F. Weaver, East Earl, Pa. Bible Conference with Paul M. Lederach and J. Otis Yoder as speakers at Doylestown, Pa., March 29 and 30. Mennonite A Cappella Chorus, Akron, Pa., with Glenn Esh as speaker, at Rocky Ridge Church, Quakertown, Pa., on March 30 at 7:15 p.m. Quarterly meeting at the Rock Church, Elverston, Pa., with Noah Good, Lancaster, Pa., as speaker, Saturday evening, Sunday morning, and Sunday evening, March 29 and 30. Samuel Wenger and Emory Herr in young people's meeting at Hess's near Lititz, Pa., on March 30. Inspirational song service at Laurel Street, Lancaster, Pa., with Milford Hertzler in charge, March 30, 7:30 p.m.

## Visiting Speakers

March 2: Eugene Blosser, Goshen, Ind., at Holdeman Church, Wakarusa, Ind.; C. Z. Martin, Mountville, Pa., at Upland, Calif.

March 9: J. C. Wenger, Goshen, Ind., at Fairview, Mich.; J. Lawrence Burkholder and Ruth Bean, Goshen, Ind., at Roselawn, Elkhart, Ind.

March 12: Charles Grikman, Brussels, Belgium, at Steelton, Pa.

March 16: Roy D. Roth, with Hesston College Male Quartet, at La Junta, Colo.; Ora C. Wyse, Naubinway, Mich., at White Cloud, Mich.; Clarence Troyer, Curtis, Mich., at Naubinway, Mich.; P. A. Friesen, Greensburg, Kans., at Pleasant Valley, Harper, Kans.; A. J. Metzler, Scottdale, at Springs, Pa.; Peter Wiebe, Goshen, Ind.; E. J. Leinbach, Moorepark, Mich., at Benton, Ind.; D. W. Miller, Wooster, Ohio, at Crown Hill, Marshallville, Ohio; John H. Hess and OMBS octet at St. Jacobs, Ont.; Percy J. Miller, Lagrange, Ind., at Roselawn, Elkhart, Ind.; R. R. Smucker, Elkhart, Ind., at Middlebury, Ind.; B. B. Shantz, Preston, Ont., at Bayshore, Fla.; Peter Wiebe, Goshen, Ind., at Forks, Middlebury, Ind.; Charles Haarer, Bean Blossom, Ind., and J. S. Neuhouser, Ft. Wayne, Ind., at Leo, Ind.

March 21: William and Elaine Yoder, with pictures of relief in India, Sumatra, and Java, at North Lima, Ohio.

March 23: Paul A. Friesen, Sterling, Ill., at Pleasant Hill, East Peoria, Ill.; L. S. Weber, Scottdale, Pa., at Beaver Dam, Pa.

The early church advanced upon its knees.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Benner.**—To Marvin and Kathryn (Alderfer) Benner, Telford, Pa., a daughter, Christine, Feb. 5, 1952.

**Brubaker.**—To Aaron O. and Esther (Oberholtzer) Brubaker, Lititz, Pa., a daughter, Alta Lois (seven brothers), March 2, 1952.

**Brubaker.**—To Wilmer and Irene (Geiser) Brubaker, Sterling, Ohio, a fifth child, a daughter, Joyce Marie, March 2, 1952.

**Bumbaugh.**—To Martin L. and Isabel (Martin) Bumbaugh, Linville, Va., a daughter, Deborah Ann, March 8, 1952.

**Detweiler.**—To Willis F. and Odena (Schrock) Detweiler, Akron, Pa., a daughter, Mary Lou, born June 22, 1951, taken into our home Aug. 2, 1951, adopted Feb. 28, 1952.

**Feick.**—To Morgan and June (Shantz) Feick, Kitchener, Ont., a daughter, Pamela June, Jan. 13, 1952.

**Gamber.**—To Henry and Pearl (Myers) Gamber, Harrisonburg, Va., a daughter, Marion Elizabeth, March 2, 1952.

**Gingerich.**—To Ephraim and Elsie (Martin) Gingerich, Zurich, Ont., a daughter, Mary Margaret, Feb. 20, 1952.

**Grove.**—To David and Esther (Brenneman) Grove, Stuarts Draft, Va., a third child, a daughter, Naomi Joy, Feb. 20, 1952.

**Hartzler.**—To Jefferson P. and Julia (Yoder) Hartzler, Belleville, Pa., a daughter, Arlene Elizabeth, Feb. 24, 1952.

**Hege.**—To Mark H. and Ruth (Myers) Hege, Chambersburg, Pa., a son, James Milo, Jan. 21, 1952.

**Hershberger.**—To Clayton and Jane (Wisseman) Hershberger, Dover, Del., a daughter, Linda Elaine, Feb. 23, 1952.

**High.**—To Harvey and Emma (Zimmerman) High, Lancaster, Pa., a daughter, Karen Louise, March 2, 1952.

**Horst.**—To Clarence and Ruby (King) Horst, Reading, Pa., a first child, a son, James Edward, Feb. 23, 1952.

**Horst.**—To Lloyd R. and Elverta (Hostetter) Horst, York, Pa., a son, Darrel Dennis, Feb. 6, 1952.

**Hostedler.**—To Milton O. and Marian (Swartzentruber) Hostedler, Rustburg, Va., a third daughter, Joy Elaine, Feb. 21, 1952.

**Imhoff.**—To J. Clarence and Elsie (Koppes) Imhoff, Wooster, Ohio, a first child, a son, Glenn Kenneth, Feb. 7, 1952.

**Keepert.**—To Amos H. and Verna (Sauder) Keepert, Millersville, Pa., a son, Robert Eugene, Jan. 21, 1952.

**Kulp.**—To Ernest and Martha (Ramer) Kulp, New Paris, Ind., a son, David Larry, Feb. 24, 1952.

**Lambright.**—To Perry and Jewel (Stutzman) Lambright, Topeka, Ind., a daughter, Linda Sue, Feb. 26, 1952.

**Landis.**—To Melvin and Esther (Alderfer) Landis, Souderton, Pa., a son, Stephen, Jan. 11, 1952.

**Leaman.**—To Tobias G. and Elva (Gochenaur) Leaman, Lancaster, Pa., a daughter, Priscilla Sue (two brothers), March 2, 1952.

**Martin.**—To Daniel Leon and Grace (Garber) Martin, Manheim, Pa., a third child, a son, Daniel Leon, Jr., March 6, 1952.

**Mast.**—To Horace and Bertha (Martin) Mast, Oley, Pa., a third child, a daughter, Sandra Ellen, March 3, 1952.

**Miller.**—To Glen and Esther (Zook) Miller, Greenwood, Del., a son, Vern Loren, Jan. 29, 1952.

**Mishler.**—To Duane and Esther (Alwine) Mishler, Jerome, Pa., a first child, a daughter, Shirlene Dianne, Dec. 14, 1951.

**Nolt.**—To Chester B. and Reba (Hershey) Nolt, Bareville, Pa., twin daughters, Bonnie Jo and Barbara Jean (one sister), March 2, 1952.

**Pellman.**—To Richard L. and Betty (Neff) Pellman, Conestoga, Pa., a second child, a son, Kenneth Richard, Feb. 28, 1952.

**Sauder.**—To Loren and Dorothea (Good) Sauder, Archbold, Ohio, a daughter, Nancy Kay, March 1, 1952.

**Steckly.**—To Lyl and Verna (Lichty) Steckly, Preston, Ont., a third daughter, Carol Jane, Jan. 1, 1952.

**Swartley.**—To Henry, Jr., and Ida (Mast) Swartley, Gardenville, Pa., a son, John Duane, Feb. 6, 1952.

**Weber.**—To Arthur and Beulah (Bearing) Weber, Waterloo, Ont., a daughter, Barbara Eleanor, Jan. 24, 1952.

**Wyse.**—To Ora E. and Ruby (Yoder) Wyse, Archbold, Ohio, a third child, a daughter, Anna Catherine, Feb. 17, 1952.

**Yoder.**—To Donald W. and Ruth (Sutter) Yoder, Kalona, Iowa, a daughter, Lorene June, Feb. 28, 1952.

**Zeager.**—To Russel S. and Anna Mae (Givens) Zeager, Elizabethtown, Pa., a fourth and fifth child, twin daughters, Miriam Anita and Martha Joyce, Feb. 19, 1952.

**Zook.**—To LeRoy and Mary (Yordi) Zook, Mt. Union, Pa., a daughter, Madonna Colen, March 2, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Beck — Liechty.**—Gaylord Beck, Lockport congregation, Archbold, Ohio, and Esther Liechty, Leo congregation, Grabill, Ind., by Walter Stuckey and S. J. Miller at the Leo Church March 9, 1952.

**Bender — Riehl.**—Paul Lester Bender, Greenwood, Del., and Virginia Mae Riehl, Christiana, Pa., by Nevin Bender, father of the groom, at the Maple Grove Church, Atglen, Pa., March 1, 1952.

**Burkholder — Ross.**—Lewis A. Burkholder Jr., and Helen Ross, both of the Warwick River congregation, Denbigh, Va., by Truman H. Brunk at the Warwick River Church Feb. 9, 1952.

**Good — Yoder.**—Simon Good, Jr., Hopewell congregation, Kouts, Ind., and Marjorie Yoder, North Main Street congregation, Nappanee, Ind., by Homer F. North Feb. 9, 1952.

**Hershberger — Hartzler.**—Morris E. Hershberger and Blanch Hartzler, both of the Sycamore Grove congregation, Garden City, Mo., by W. R. Hershberger, father of the groom, Feb. 24, 1952.

**Johnson — Hanson.**—Ernest Johnson and Marie Hanson, both of the Hazel Dell Mennonite Church, Leader, Minn., by Jonas Beachy at the Hazel Dell Church Jan. 14, 1952.

**Kaufman — Stoltzfus.**—Timothy Kauffman, Parkesburg, Pa., and Ruth Stoltzfus, Greenwood, Del., by Nevin Bender at the Greenwood C.A. Mennonite Church March 8, 1952.

**Leis — Feick.**—Joseph R. Leis, Wellesley, Ont., and Mary Feick, Kitchener, Ont., by Simon B. Martin Jan. 16, 1952.

**Neuenschwander — Nussbaum.**—Marcus Neuenschwander and Esther E. Nussbaum, both of the Sonnenberg congregation, Dalton, Ohio, by Louis Amstutz at the Sonnenberg Church March 6, 1952.

**Orendorf — Miller.**—Drexel Orendorf, Tresler congregation, Greenwood, Del., and Esther Miller, Greenwood, Del., congregation, by Nevin Bender at the home of the bride Oct. 11, 1951.

**Stutzman — Shetler.**—Carl Leroy Stutzman and Ruth Eileen Shetler, both of the Filer, Idaho, Mennonite congregation, by Melvin L. Ruth at the Sunnyslope Mennonite Church, Phoenix, Ariz., March 6, 1952.

**Yoder — Miller.**—Menno J. Yoder, Plain City, Ohio, and Mabel Miller, Oyster Point, Va., by John H. Shenk at the Warwick River Church, Denbigh, Va., March 9, 1952.

**Yoder — Wert.**—Jessie Yoder and Gladys Wert, both of the C.A. Mennonite Church, Greenwood, Del., by Nevin Bender Dec. 25, 1951.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bricker.**—Anna, daughter of the late Samuel and Barbara (Martin) Wadel, was born Aug. 3, 1880; passed away at the Chambersburg Hospital Feb. 10, 1952; aged 71 y. 6 m. 7 d. Surviving are her husband, Deacon Samuel Bricker of the Strasburg Mennonite congregation, Franklin Co., Pa., one daughter (Mrs.

Harvey Shank, Chambersburg, Pa.), 2 stepdaughters (Mrs. Wayne Fleagle and Mrs. Homer Rosenberg), 2 sisters (Mrs. David Myers and Miss Fannie Wadel), and one brother (Adam, Pleasantville, N.J.). Funeral services were held at the Chambersburg Mennonite Church, Feb. 13, with Amos E. Martin, Harry Witmer, and Harold Hunsecker officiating. Interment was made in the adjoining cemetery.

**Culp.**—Amos E., son of Abraham and Anna (Blosser) Culp, was born in Olive Twp., Elkhart Co., Ind., Feb. 5, 1876; died Jan. 26, 1952, at the home of Simon Hartzler where he had lived for the last few months; aged 75 y. 11 m. 21 d. He was never married and always lived on the parental homestead with his sister Phoebe and a brother Timothy, both of whom survive. A little over a year ago Bro. Culp united with the Holdeman Mennonite Church near Wakarusa, Ind., and enjoyed his Christian fellowship to the close of his life. Bro. Culp was of a quiet and unassuming disposition and leaves many friends and relatives to mourn his departure. Funeral services were held at the Lienhart Funeral Home, and a memorial service at the Holdeman Church in charge of Warren Shaum, Simon Gingerich, and Clarence Shank. Burial was in the Olive Cemetery.

**Detweiler.**—Clara D., daughter of the late Valentine and Elizabeth (Drissel) Rickert, was born July 14, 1870; departed this life Feb. 8, 1952, in Souderton, Pa.; aged 81 y. 6 m. 24 d. She was united in marriage to John F. Detweiler in 1889, who preceded her in death in 1950. Her husband had served the Rockhill Mennonite Church, near Telford, Pa., as deacon until death. She was the last of a family of 8 children to leave this world. Surviving are 4 daughters (Mrs. Hiram Delp, Mrs. Jacob Moyer, Mrs. Preston Alderfer, Souderton, Pa., and Mrs. Irvin Gehman, Barto, Pa.), one son (Wilmer R. Perkasio, Pa.), 25 grandchildren, and 18 great-grandchildren. A son (Samuel) preceded her in death. Funeral services were held at the Rockhill Mennonite Church. Interment was made in the adjoining cemetery.

**Godshalk.**—John, son of Samuel and Rebecca Godshalk, was born in St. Joseph Co., Ind., Oct. 4, 1864; departed this life at his home near Nappanee, Ind., Feb. 17, 1952; aged 87 y. 4 m. 13 d. On March 17, 1891, he was united in marriage to Mary Felton. To this union 8 children were born, 6 of whom died in early childhood. The widow and 2 sons (Elijah, Logansport, Ind., and Charles, at home) are left to mourn his departure, with many other relatives and friends. Bro. Godshalk and wife united with the Olive Mennonite Church some years ago and attended as long as health permitted. The funeral service was held at the Lienhart Funeral Home in Wakarusa Feb. 19 conducted by C. A. Shank. Burial in the Olive Cemetery.

**Hensley.**—James Thomas was born Aug. 7, 1871, in Illinois; passed away at the family home in Tangent, Oreg., on Jan. 31, 1952; aged 80 y. 5 m. 24 d. He was married to Eliza Jane Edwards who preceded him in death in 1929. On Aug. 2, 1932, he married Mrs. D. E. DeVaut, who survives him. On Jan. 1, 1952, he made his peace with God, and during the last month of his life gave a bright testimony of an inward experience. He had made application to become a member of the Tangent Mennonite Church where he had been attending for some time. Funeral services were held at the Fisher Funeral Home Feb. 4, by H. A. Wolfer. Burial was made in the Oakville Cemetery.

**Kauffman.**—William Ray, son of the late John and Martha (Zook) Kauffman, was born near Garden City, Mo., Sept. 24, 1892; passed away Feb. 9, 1952, at the Elkhart Hospital; aged 59 y. 4 m. 16 d. In 1899 he moved with his parents to North Dakota, and then in 1938 he and his family moved to Indiana. At the time of his passing he resided in Millersburg, Ind. On Sept. 24, 1914, he was united in marriage to Elma Harris, who survives him. To this union were born 9 children (Elsie—Mrs. Lester Zook, and Dean, of Minot, N. Dak.; Hazel—Mrs. Payson Hostetter, Marvin, Roy, Iva—Mrs. Howard Merrifield, Floyd, Lois—Mrs. William Bontrager, and Franklin, all living in Indiana). Also surviving are 32 grandchildren, 2 sisters (Mrs. Amos Ogburn, Gettysburg, Pa., and Mrs. Lewis Morningstar, Lagrange, Ind.), and one brother (Alpha Kauffman, Lagrange, Ind.). His parents, 3 brothers, and 2 grandchildren preceded him in death. He accepted Christ as his Saviour early in life and united with the Spring Valley Mennonite Church near Kenmare, N. Dak. He maintained an active interest in church activities until his death. He was a man of few words, but his life was a testimony to his faith. Funeral services were held Feb. 14 in the Benton Mennonite



Church with Verle Hoffman and Galen Johns officiating. Interment was made in the Benton Cemetery.

**Lapp.**—Christian, son of Isaac and Elizabeth (Kauffman) Lapp, was born April 14, 1884, in Lawrence Co., Pa.; passed away at his home Feb. 18, 1952; aged 67 y. 10 m. 4 d. On Oct. 22, 1911, he was united in marriage to Martha Lantz. To this union were born 8 children. Surviving him are 5 daughters (Mrs. Ruth Helmut, New Castle, Pa.; Mrs. Mary Stewart, Volant, Pa.; Mrs. Margaret Miller, New Wilmington, Pa.; Mrs. Martha Toda, Baltimore, Md.; and Mrs. Louise Alfredo, Sharpsville, Pa.), 3 sons (John, Leroy, and Joseph, at home), 2 sisters (Rachel Helmut, Stark Co., Ohio, and Leah Bell, North Lima, Ohio), and 7 grandchildren. Two brothers (John and Stephen) preceded him in death. In early manhood he united with the Maple Grove Mennonite Church, remaining faithful unto the end. Funeral services were held Feb. 20 at the Maple Grove Church in charge of E. J. Zook and R. D. Kauffman. Interment was made in the adjoining cemetery.

**Marner.**—Carol Adonis, daughter of Eugene and Audrey (Birely) Marner, Hemlock, Ind., was born in Kokomo, Ind., Dec. 14, 1947; died Dec. 9, 1951; aged 4 y. 11 m. 25 d. She had been ill three months with leukemia. Surviving, with the parents, are the grandparents (Mr. and Mrs. E. C. Birely, and Mr. and Mrs. Joe Marner) and a number of uncles and aunts and cousins. Funeral services were held Dec. 12 at the Ellars Funeral Home at Kokomo by W. E. Kennedy.

**Mast.**—Clara, eldest daughter of Noah and Mary Troyer, was born June 19, 1861, in Lagrange Co., Ind.; died at the home of her son in Kokomo, Ind., Feb. 15, 1952; aged 90 y. 8 m. 26 d. In 1881 she was married to Christian Shrock. To this union were born 2 children (Bertha and Allen), both now deceased. In 1889 her husband died. In 1891 she was married to Bishop E. A. Mast of Kokomo, Ind. She became a member of the Howard-Miami congregation at about that time. In 1932 Bishop Mast died. She was also predeceased by a daughter (Nettie Mast Miller). Surviving are a son (Elijah), 2 daughters (Mable Baker, Topeka, Ind., and Pearl Hostetler, Logansport, Ind.), 15 grandchildren, 27 great-grandchildren, and one brother (D. D. Troyer, Goshen, Ind.). Funeral services were held at the Howard-Miami Church Feb. 17 in charge of A. G. Horner. Burial was in the Mast Cemetery.

**Mast.**—Jeremiah D., son of David and Nancy (Livengood) Mast, was born in Somerset Co., Pa., Jan. 23, 1850; died at the home of his daughter, Mrs. Elmer Barkey, Mishawaka, Ind., Jan. 20, 1952; aged 93 y. 11 m. 27 d. He was married to Lydia Stutsman in 1881 in Howard Co., Ind. To this union were born 9 children. Surviving are Samuel E., El Paso, Tex.; Orlando J., Vermontville, Mich.; Mrs. Richard Launder, South Bend, Ind.; Albert and Sanford, Elkhart, Ind.; Mrs. Elmer Barkey, Mishawaka, Ind.; and Allen Edward, Three Rivers, Mich. His wife and 2 daughters preceded him in death. Also surviving are 16 grandchildren, 22 great-grandchildren, one brother (Abe, Eureka, Ill.), and 3 sisters (Mattie Harris, Anna Kendle, and Sadie Kendle). He married Barbara Ann Bachtel in 1906; she died in 1930. He united with the Mennonite Church in his youth. Funeral services were held Jan. 23 at the Lienhart Funeral Home and at the Olive Mennonite Church with John Gingrich and C. A. Shank officiating. Burial was made in the adjoining cemetery.

**McKenna.**—Ruth was born in Wein, Mo., April 6, 1875; died at her home in Hutchinson, Kans., Feb. 9, 1952; aged 76 y. 10 m. 3 d. She accepted Christ as her Saviour about 9 years ago and was baptized on April 26, 1943, uniting with the Hutchinson Mennonite Mission Church. She was a faithful member at the time of her death. The past number of years she was hedfast but bore her suffering patiently. She is predeceased by her husband who passed away in 1944. Surviving are 6 daughters (Mrs. Sadie Strawn, Mrs. Ida Wilson, Mrs. Anna Waldron, Mrs. Edith Simms, Mrs. Gladys Stevens, and Mrs. Allie Woosley, all of Hutchinson, Kans.), 4 sons (Finis, Ft. Supply, Okla.; Charles, Madison, Kans.; Lawrence, Hutchinson, Kans.; Lloyd, Norwich, Kans.), one sister (Mrs. Fannie Brink), 3 brothers (Tour Pippin, Hauce, and Robert), 11 grandchildren, and 7 great-grandchildren. The funeral was held at Johnson and Sons Funeral Home in Hutchinson, Kans., with Harry A. Diener and Sanford E. King officiating. Burial was made in the Fairlawn Cemetery of Hutchinson.

**Miller.**—Fannie, daughter of Jacob and Barbara (Miller) Yoder, was born in Lagrange

Co., Ind., Aug. 31, 1870; died Feb. 2, 1952; aged 81 y. 5 m. 2 d. On Sept. 1, 1889, she was united in marriage to Josiah M. Miller who preceded her in death April 18, 1945. To this union were born 5 children (Earl J., Eldie J., and Orva J., of Shipshewana, Ind.; Clyde J., Grabill, Ind., and Iva Elizabeth—Mrs. Ralph Beck, Auburn, Ind.); the home was also opened to Minnie (Kauffman) Dennison after the death of her mother. Two sons (Earl J. and Eldie J.), 2 sisters, and 5 brothers preceded her in death. She leaves to mourn her departure 2 sons, one daughter, 22 grandchildren, 9 great-grandchildren, one sister (Lizzie—Mrs. Menno J. Yoder), and a number of nieces and nephews, relatives and friends. In early life she accepted Christ as her Saviour and united with the Forks Mennonite Church. In later years she transferred her membership to the Emma Mennonite Church where she attended faithfully as long as she was able to do so. The funeral was held at the Emma Mennonite Church, Feb. 5, in charge of Oscar and Amos Hostetler. Burial was made in the Miller Cemetery.

**Nafziger.**—Magdalene Maybelle, daughter of Ira and Sara (Clymer) Nafziger, was born near Pomeroy, Chester Co., Pa., on May 8, 1945; departed this life very suddenly on Jan. 4, 1952; aged 6 y. 7 m. 26 d. She was instantly killed when struck by an automobile. She is survived by her parents, 7 brothers and sisters (Jo Calvin, Leon, Twilah Dawn, Joyce Elaine, P. Leslie, Lois Lucille, and Carol Jean, all at home), her maternal grandparents (Mr. and Mrs. Martin Clymer, Lancaster, Pa.), and her paternal grandparents (Mr. and Mrs. Eli Nafziger, Gap, Pa.). Brief funeral services were held in the home by Noah Hershey, followed by services at the Laurel Street Church in charge of D. Stoner Krady. Interment in Mellinger's Mennonite Cemetery.

**Schrock.**—Maud, daughter of the late Noah and Elizabeth (Mast) Mishler, was born in Walnut Creek Twp., Holmes Co., Ohio, Aug. 1, 1882; departed this life at her home in Sugar Creek, Ohio, following a sudden heart attack on Feb. 18, 1952; aged 69 y. 6 m. 17 d. In her youth she confessed Christ as her Lord and Saviour and united with the Walnut Creek Mennonite Church to which she remained faithful until her heavenly call. On Jan. 21, 1907, she was united in marriage to Persy Schrock. Three brothers and one sister preceded her in death. She is survived by her sorrowing companion, 3 sons (Corliss, Millersburg, Ohio; Ray, Sugar Creek, Ohio; Ralph, Plain City, Ohio), 6 grandchildren, one sister (Mrs. George Deetz, Sugar Creek, Ohio), besides a host of relatives and friends. Funeral services were held at the Walnut Creek Church Feb. 20 in charge of Paul R. Miller. Burial was in the church cemetery.

**Schrock.**—Mattie, daughter of Andrew and Elizabeth (Lehman) Hostetler, was born Dec. 20, 1892, in Indiana; died in an auto accident Jan. 30, 1952; aged 59 y. 1 m. 10 d. She lived most of her active life at Hutchinson, Kans., until 12 years ago when she moved with her family to Wakarusa, Ind. She was married March 5, 1914, to John Schrock. Surviving are her husband, her mother (Mrs. Elizabeth Hostetler, Nappanee, Ind.), 3 sons (Levi, Snyder, Texas, and Joseph and Andy, Sweetwater, Texas), 2 daughters (Mrs. Elizabeth Moutandon and Mrs. Fannie Lowell, Elkhart, Ind.), 4 sisters, 8 brothers, and 11 grandchildren. One son and a daughter preceded her in death. In her youth, Sister Schrock was baptized and received into the Amish Mennonite Church. At the time of her death she was a member of the North Main Street Mennonite Church, Nappanee, Ind., and was very faithful in attendance at the Holdeman Mennonite Church, Wakarusa, Ind. Funeral services were held on Feb. 2 at the Olive Mennonite Church in charge of Simon Gingrich assisted by Silas Weldy. Burial was in the Olive Cemetery.

**Vance.**—Virginia, daughter of Adam and Kathryn Rainse, was born July 1, 1860; departed this life Feb. 22, 1952; aged 91 y. 7 m. 21 d. She became a Christian and joined the Mennonite Church only a few years ago, and she was never able to attend any public meetings. Her husband, Erva Vance, and one daughter preceded her in death. She leaves to mourn her passing 6 daughters (Bertha—Mrs. Mason Vance, Nannie—Mrs. Marvin Harper, Vernie, Texie—Mrs. Glen Huffman, Lara—Mrs. Coon Arbogast, and Alice—widow of the late Clay Huffman), 3 sons (Ralph, John, and Adam), 63 grandchildren, 103 great-grandchildren, and 4 great-great-grandchildren. The funeral was conducted by Earl J. Hartzler at the Roaring Run Mennonite Church, Onego, W.Va. Burial was made in the Vance Cemetery.

## THE BOOK SHELF

**Power Through Prayer**, by E. M. Bounds; Moody, 1950; 96 pp.; 15¢.

The writer concentrates a lot of truth into a small book. It is written especially to bring about a conviction that prayer is the first essential in the calling of a minister of the Gospel. The author is conscious of the need of a preacher's study, meditation, preparation for preaching and visitation, but these without first praying may even become a hindrance, all human effort instead of the power of the Holy Spirit. Preachers should read this book and the brotherhood ought to read it in order to appreciate the great importance of prayer in a minister's work and the time that is necessary to pray.

Let me give a few sentence quotations as samples of the general material and the emphasis on prayer which is the burden of the author. "The Holy Ghost does not flow through methods, or come on machinery, but on men of prayer." "Prayer makes the men; prayer makes the preacher; prayer makes the pastor." "Prayer freshens the heart of the preacher, lifts his ministry out of the chilly air of profession. . . ." "Talking to men for God is a great thing, but talking to God for men is greater still." "Praying is spiritual work and human nature does not like taxing spiritual work." "Paul lived on his knees that the Ephesian church might measure the height, breadth, and depths of an unmeasurable saintliness." "Gifts, talents, education, eloquence, God's call, cannot abate the demands of prayers, but only intensify the necessity for the preacher to pray and to be prayed for." "Praying, true praying, costs an outlay of serious attention and of time, which flesh and blood do not relish."

The title of the book, "Power Through Prayer," expresses the message and preachers should read it to be moved to pray more, and the brotherhood ought to read it to be moved to pray more and especially to prayer for the ministers.—J. B. Martin.

**God of the Valleys**, by Anne Hazelton; China Inland Mission, 1950; 87 pp.; 30¢.

Anne Hazelton, in giving the general director's survey of the story of 1949, the year of the change-over, gives the reader a picture of what happened when large portions of the country went behind the iron curtain.

While the author could not give an overall picture because communications were slow in coming, still it was a matter of wonder and praise that communications came at all with bits and pieces of information from these districts which have made this book possible.

She very beautifully describes the work of the China Inland Mission as the Valley in which God protected them.

Should they evacuate when God was still blessing the work with seeking souls?

The book is an inspiration to the missionary-minded. Faith in the God of the valleys kept the missionaries on the field.—Vera Hallman.



## ITEMS and COMMENTS

A Skid Row Salvation Army captain, Thomas Crocker, was named Chicagoan of the year recently for his work in reclaiming more than 5,000 human derelicts. The search for the city's outstanding citizen is sponsored annually by the Chicago Sun Times and the Junior Association of Commerce and Industry. The Salvation Army worker was cited for his "selfless devotion to saving human souls." Captain Crocker came to Chicago in 1947 from Detroit's Skid Row where, before his own conversion, he had been, in his own words, "a drunken derelict."

\* \* \*

Among those testifying against Universal Military Training in hearings before the House Armed Services Committee was Donald W. Shriver, national chairman of United Christian Youth Movement. He criticized the section of the National Security Training Commission's report which held that arms bearing was the "ultimate obligation of citizenship." Shriver maintained that "any attempt to elevate that as an ultimate symbol of our service as citizens is an attempt to lead us to the worship of militarism, and to undermine the goals of our Christian society." He warned that "permanent military training will convince large segments of the world's population that our long-range plans are not for peace, but for war."

\* \* \*

The new Greek constitution forbids the translation of the Bible into modern Greek without the special approval of the Eastern Orthodox Church. The new constitution also prohibits proselytizing and "any interference at the expense of the prevailing religion" in Greece, which is that of the Eastern Orthodox Church. "The freedom of religious conscience is inviolable," the constitution states, "but the practice of religious duties is not allowed to offend the public order, or the good customs of the country. None can be exempt from carrying out his civil duties toward the country, or from executing the laws of the country because of his religious convictions."

\* \* \*

Dr. Mordecai W. Johnson, president of Howard University in Washington, D.C., urges that Protestants "catch up with Catholic leadership in the fight against segregation before it is too late. Protestantism must cross the racial line without condescension, and with complete brotherly sincerity." He said that "90% of Protestant leadership in the United States favors segregation," while Catholics have gone far ahead in their efforts to abolish segregation.

\* \* \*

Rocco B. Bunino, representing the National Licensed Beverage Association, brought an unexpected voice to the discussion of the protection of UMT trainees from the sale of alcoholic beverages. He said that beverage dealers agree that a special nonremovable in-

signia shall be required on trainees' uniforms in order that they can be detected as minors, and be refused service at bars and taverns.

\* \* \*

Five hundred delegates from 40 countries of the world are expected to attend the fifth World Congress on Evangelism sponsored by Youth for Christ International in Belfast, Ireland, in August, 1952.

\* \* \*

Sixty-two thousand dollars in cash has been turned over to Lutheran families and churches whose property was damaged or lost in the floods in Kansas last summer. The greater part of this money came from the General Relief Board of a Missouri Synod.

\* \* \*

Racial segregation in the Lutheran churches of America was scored by Dr. Elmer R. Danielson, a veteran missionary in Tanganyika, as a major obstacle to the progress of missionary activity among the non-white populations of the world. The Lutherans of America, he said, "must cleanse their congregations of the color bar as quickly as possible by the power of the living Christ." He said that the race question has created "a great disturbing paradoxical situation in Africa today, the outlines being sharply drawn in Tanganyika. He said that the white man from the churches of Western civilization with its political, economic, and social power is 'the problem of Africa today.'"

\* \* \*

Governor Fine, of Pennsylvania, vetoed a bill passed by the General Assembly to transfer responsibility for Amish school attendance from state to local authorities. The measure would have taken away from Pennsylvania's Department of Public Instruction the final authority in granting work permits to children under seventeen, the minimum age at which they can leave school under state laws. It would have permitted local school boards to issue work permits to children at fourteen, if they had finished public school, or at fifteen otherwise, to work at home only. The bill was designed to end the conflict between state officials and the Amish people concerning higher education. The Governor said the bill, if enacted, would have practically nullified provisions for compulsory school attendance. The state Superintendent of Public Instruction says the enforcement program of his department will remain unchanged.

\* \* \*

Latin America includes 35 per cent of the world's professed Catholics, but only 7 per cent of the world's priests, according to a bulletin from Rome.

\* \* \*

The money spent annually for research on cancer is \$10.00 per victim, on infantile paralysis \$92.00 per victim, and on tuberculosis \$191.00 per victim. In poliomyelitis we spend approximately \$100.00 per case, but in psychiatry we spend only 25¢ a year for each estimated case of mental illness, and only \$1.00 for each known case of total disability from mental ill health. For every dollar spent on psychiatric research in this country, we spend \$65.00 in other medical research, and \$2,500.00 in industrial research. We are

twenty-five hundred times more interested in machines than in men.—Christian Century.

\* \* \*

One who writes under the pen name of Simeon Stylites in the Christian Century called people who gaze at the Video screen "Videots."

\* \* \*

The United Evangelical Lutheran Church in Germany has issued the following statement: "It is not the church's task to increase unrest and disharmony among people by issuing political slogans of its own. The church has the duty to announce the Christian message to all peoples and power groups, thus serving peace best."

### FAMILY CIRCLE (Continued)

will find ordinarily that this is the portion of the service during which most children become restless and noisy. At such a time it would be very convenient to have a box of cheerios or a cracker, even though one recognizes that they too have no place in church. Most children enjoy looking at books, and this can be done very quietly so as not to disturb anyone around. We should choose with care the books our children take to church, lest the child lose the inspiration of the worship service. Two books other than Bible stories which I would recommend are "My Bible Book" by Janie Walker, and "To Church We Go" by Robbie Trent. The first is a collection of Bible verses which a child can easily learn; these are illustrated with appropriate pictures. The second portrays quite well why we go to church and what we do there. This also is well illustrated and has Bible verses on each page.

Our girls have recently enjoyed using a paper and pencil while the service is in progress, a pastime which is comparatively harmless and quiet. The idea of looking at Sunday-school papers which they have received in the previous hour is perhaps acceptable for small children, but it should not become a habit. One regrets to see high-school-age people reading stories during the sermon. It would seem that by the time a child reaches school age he should be able to give a major part of his attention to the worship service.

We should not forget to commend our children for good behavior. A characteristic of the young child is his love of praise and desire for approval; so we should not hesitate to tell him when he has behaved well. One need not threaten the child with what will happen if he does not behave well, although there are times when punishment for bad behavior in church will go a long way to get the point across. Even though the process is time-consuming, to teach a child proper respect and reverence for God's house will pay dividends in years to come. "Train up a child in the way he should go: and when he is old, he will not depart from it" (Prov. 22:6).

Hesston, Kans.



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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, APRIL 1, 1952

NUMBER 14

## Revealing the Love of God

*To know the Love of Christ that surpasseth knowledge (Eph. 3:19).*

BY PAUL VERGHESE

"God is love" is a passage of Scripture that I have always loved. But it was only lately that I realized its full import. Perhaps my lack of understanding was due to my ignorance of the nature of true love. I was at least partially influenced by the modern concept of love as something similar to a gum-drop—soft, sweet, sticky, and soon gone. I had also been influenced by the concept of romantic love, a sense of mutual attraction and joy that two persons have in the presence of each other.

I have now become convinced that God's essential nature is love, that His revelation to man in the Word can be summarized in one word—Love.

The closest parallel to God's love that we have on earth is maternal love. Many things will separate a man from his wife. A father may turn his back on his child. Brothers and sisters have often become inveterate enemies. But a mother's love endures through all. In good repute, bad repute, in the face of the world's condemnation, a mother loves on.

There is nothing like a mother's love! But, says the Scripture, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget; yet will I not forget thee. Behold I have graven thee upon the palms of my hands; thy walls are continually before me" (Isa. 49:15, 16).

The love of God is far superior to this maternal love. It is a love that passeth all understanding. It is the love of which the Scripture speaks so often. God is love. God so loved the world. Love the Lord thy God. Love thy neighbor. Love covereth all sins. Faith, hope, and love, but the greatest of these is love. When hoary old age had descended on the Apostle John, and his power of speech was almost gone, he used to be carried every Lord's day into the church, and there his message was three words (in Greek), "Little children, love one another." Love is the essence of Christianity. Love is the core of the Scriptures. Love is the central principle of the Sermon on the Mount.

The Scriptures are a continuous tale of God's love. He created the earth for

man. He created man in His own image as an expression of His love, that man might out of his own free choice love Him. He gave him the power of choice, so that man's love for God would be voluntary. But man chose to love himself more than God. The lust of the flesh, the lust of the eyes, and the pride of life drove him to disobey God. When the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat.

Man of his free will chose to spurn the love of God. He sinned against God by disobedience. Of his own free will he obeyed the Prince of evil, and voluntarily gave himself into the power of Satan. But God's love would not let him go. In the cool of the day, He came down to fellowship with man, and called after him, "Adam, where art thou?" That pathetic cry is ringing through the ages even today. The Spirit of God is ever reaching after man.

But man chooses to hide. He is ashamed. He is afraid. He is under the power of sin, unable to meet God. God cannot fellowship with him, for of his own free choice he has spurned that love. The enemy of God, Satan, has a hold on man, for man has chosen to obey him. Death has descended on man. No one born of the first Adam is able to commune with God. Man is clamped down by the power of sin. From Cain, who felt that terrific urge to murder his own brother, to me, every one has felt the tremendous, powerful, crushing grip that sin has on him.

Even the most righteous were not exempt: Noah in his drunkenness; the men of Babel rebelling; Abraham, lying to Pharaoh; Isaac lying to the men of Gerar about his wife; Jacob cheating his brother out of his birthright; Moses, disobeying God by smiting the rock; the children of Israel, the holy chosen people of God worshiping the golden calf, murmuring, given to licentiousness; David, a man after God's own heart falling into sin.

Paul feels the clamp. "I am carnal,

sold under sin. For that which I do I allow not; for what I would that I do not; but what I hate that do I . . . I find then a law, that, when I would do good, evil is present with me. . . wretched man that I am! Who shall deliver me from the body of this death?"

Humanity has sold itself to sin. The head of the race, the first Adam, spurned the love of his Father and Creator and led the whole race into the bondage of the Father's sworn enemy. God still loved man's soul, but man had given it into the power of the devil, and took devilish delight in distorting the true nature of the soul, for his avowed purpose was to thwart the plans of God. There is no soul that is pure in God's sight any more. All have sinned and come short of the glory of God.

But God's redemptive love could not let man go. The message of the Bible is nothing but a narrative of man's continuous rebellion against God, and God's patient, loving work in history to bring man back to freedom and deliverance from bondage.

By slow stages this redeeming love is revealed to man. First God's righteousness and holiness is manifested—in the destruction of earth in the days of Noah on account of its sin, in the dispersion of Babel, in the destruction of Sodom and Gomorrah, in the plagues of Egypt, in the wars of Canaan, in the locust and the palmerworm of Judea, in the captivity—in all this man is taught that his rebellion against God automatically brings down punishment on his head.

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## Infinitude

BY MARY ALICE HOLDEN

*Since I can know the God of all,  
I need not ask to see  
Each reason for the universe  
And all eternity.*

*I have the answer to all things  
To know that God is love,  
And that His hand controls the earth,  
And stars that shine above.*

*For my small part of everything—  
Between the Lord and me—  
Is governed by this perfect love,  
And holds infinity.*

Cimarron, Kans.



Coincident with this process, God's plan of redemption by faith is revealed. The call of Abraham from the paganism of Ur, the tests of his faith, the leading of the children of Israel into Egypt and out of it, the law that gave the first general concept of morality and gave man the types and foresymbols of the great redemptive act of Calvary, the prophets that taught man of God's love for him and his demand for repentance are all aspects of this great plan of redemption.

With the Messianic hope developed in the hearts of Israel, the Greek language and thought-forms fully developed for the dissemination of God's great truths throughout the world, the Roman empire with its elaborate communication systems fully developed so the good tidings could be rushed to all corners of the earth, with wickedness rife in the world, in the fullness of time the great redemptive act begins. "Fear not, for behold I bring you tidings of great joy, which shall be to all people." The days of bondage are over. The liberator is born.

Yes, God is here on earth. He has tabernacled among us. He is one of us. . . . We had been in prison. We had been in bondage for millenniums. We had lost all hope. And now, now the King of kings Himself has become a prisoner with us. He has of His own will, out of His great love for us, lowered Himself to our fallen state. The mother of the criminal merely wanted her dead body to be buried with the son. But here was the great Almighty Eternal God, identifying Himself with me, the condemned criminal. The love that passeth all understanding!

He had entered the enemy-occupied territory, to ransom us prisoners of war. There was the risk that He Himself would become prisoner. The devil, however, had no claim on His soul. Yet He was man, and if He chose, He would also have become a bound soul! The same three things that made Adam fall, the lust of the flesh, the lust of the eyes, and the pride of life, were presented to Jesus Christ in the wilderness. The appeal to satisfy His physical hunger by making bread out of stones, the appeal to satisfy the lust of the eyes through the vision of all the kingdoms of the world, and an appeal to the pride of showing off by jumping from the pinnacle of the temple were presented to Him just as they were to the first Adam.

Have you ever stopped to consider what would have happened if Jesus had chosen to obey the devil as Adam did? God Himself would be in the devil's power! Can you imagine the magnitude of

the risk that God took, out of love, to redeem you and me?

And then the cross! That great moment of all eternity! God's justice demanded that sin be punished. Man could not have life, for he had inherited death through sin. There was no one righteous who through his death could redeem others, for the death of an unrighteous man could pay only for his own sin. Man's impasse was God's opportunity for this magnificent act of love. The awesome consequence of man's disobedience of God, God takes upon Himself!

Oh! the depth of it! Oh, the majesty of it! How can I be able to comprehend with all the saints the breadth and length and depth and height of the love of Christ! With Paul I say, it passeth knowledge. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins. Christ has died for us even while we were His enemies. And *we* killed Him. Our very murder He is using for our redemption! "Father, forgive them; for they know not what they do." Oh, what love!

Who art thou, O man, who saith, God does not love me? What is a mother's love in comparison to this great act of Calvary? God has paid the price of my wickedness. The blameless Lamb of God has sacrificed Himself for the sin of all mankind. Mystery of mysteries! Love and justice have met. God has died on the cross! The devil can demand no greater price. "It is finished." The veil of the temple is torn in twain. The earth quakes. The rocks are rent. The graves open. Death trembles at the sight of its new Victim. The sun cannot afford to look at this scene. Said the centurion in awe, "Truly this was the Son of God."

But death could not hold Him prisoner. The devil has no claims on the sinless one. The grave has no power over the Lord of life. So He rises in glory and majesty, taking captivity captive. Man is released from the bondage of sin and death. Eternal life is his for the choice. The clamp is taken off from the neck of man.

All God demands is a response to this great love of His. An acknowledgment of my sin which led Christ to the cross, and trusting in the risen Lord. Have you made this response?

Does the picture of the Crucified Saviour evoke any response in you? It continually constraineth me. My heart is truly overwhelmed with gratitude for this love which I cannot comprehend. I cannot but tell others of it.

And then I wonder, how I can show

## Our Readers Say—

My husband and I have appreciated every one of Sam Hoskins' letters to the editor. They are to the point and very timely. We can all receive benefit from them if we take them to ourselves. Please continue them. . . . The articles dealing with child training have been welcomed. I think there is a dearth of material for young parents. Keep on sending spiritual food and practical suggestions for everyday Christian living.—*Mrs. C. U. Stoltzfus, Joanna, Pa.*

The editorial about me in a recent issue of your paper [Jan. 22] is false, defamatory, and libelous. I have not set foot in Florida since 1940. I never uttered the expressions attributed to me. I demand a retraction and a contrite apology for this criminal offence against my reputation and my rights.—*Westbrook Pegler, Rome, Italy.*

[We erred in saying that Mr. Pegler had made the alleged remark recently. Checking with our source we find that he made it in the office of *The Voice* "many years ago, long before 1940." We are sorry if we have misrepresented the present attitude of Mr. Pegler, and would be most happy to know that he neither drinks nor bets. We wrote not about any individual, but about a class which is a multitude.—*Ed.*]

I appreciate the GOSPEL HERALD more since I am getting up in years and am living at a place where I can't get to church very often. The paper has always been a blessing. I don't like to miss any issue. . . .—*Mrs. Elizabeth Weber, Calgary, Alta.*

. . . there are a great many folks like us, . . . with only an eighth-grade education and things can easily get too deep for us, and we do enjoy some simple and down-to-earth material. I always read [the HERALD] cover to cover and give my husband a report of the interesting features. I especially like the poetry . . . and the Births and Anniversary column. I have heard others say that they have never enjoyed the GOSPEL HERALD as much as they do now. I . . . hope many more do as I have been, remembering you at the throne of grace.—*Ella Kinsinger, Parnell, Iowa.*

Praise the Lord for the tens of thousands of blessings which we receive, the GOSPEL HERALD being one of those blessings. I thank my God upon every remembrance of those in the Publishing House, and pray God to be back of all the printing done, that He might always be honored and glorified, and those who read may be edified. We all make mistakes, so as to the mistakes, may our kind Father blot them out and remember them against you no more. . . .—*Mrs. E. S. Huber, R. 5, Lancaster, Pa.*

my love for Him. The words come to me again, If ye love me, keep my commandments. Simon Peter, lovest thou me more than these? Feed my sheep.

I see sheep around me in the world, who have no knowledge of this love. They need to be fed. If I love my Lord,

(Continued on page 334)

## GOSPEL HERALD

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# EDITORIAL

## A World of Illusion

It is a strange fact, noted by many of the world's great thinkers, that a multitude of people walk in shadows and unreality. The Word of God reveals the same fact, as it speaks of people who walk in darkness. In *Letters to Young Churches* Phillips paraphrases I John 1:6 thus: "If we are silly enough to refuse to admit that we are sinners, then we live in a world of illusion and truth becomes a stranger to us." Later he speaks of men who grope their way blindfold, in the dark.

The basic human self-delusion is the refusal to accept God's diagnosis of our condition as sinners. We live in a world of illusion when we see ourselves as anything else but sinners, without any saving righteousness, unable to please God or even to achieve satisfying human relations. God tells us that all have sinned. Man in his blindness admits that he may have made a few mistakes here and there, but that he is not bad at heart, that he is pretty good in comparison to others. God tells us that the only means of salvation is redemption through Christ. Man blindly insists that by doing the best he can, by improving things here and there, he can build a satisfactory character. Every human rejection of God and His Word, of Christ and His salvation, of the way of living taught in His Word, is a demonstration that men are walking in a world of illusion.

There are lesser illusions which may becloud the pathway of those who have escaped the basic delusion. We may fail to see inconsistencies in our lives which are a cause of stumbling to others. Fallacies of thinking may lead us astray. We may err because of incomplete information. Prejudices may blind us more than we are aware. Partiality to friend or family may influence us more than we are willing to admit. An unwillingness to confess that we were wrong may drive us to constructing shaky defenses. Some of us are unwilling to recognize our advancing age. Encroaching sin may push us into rationalizing that we would once have thought impossible for us. In cases of disagreements with our brethren, we may be easily led into exaggerating the

truth which we hold, and minimizing the truth which our opponents hold.

We come out of the night into the day. But as the hours pass we go into the darkness again. We are always in danger of falling into illusion. So we need to pray for light, continuing light, that our feet may not stumble.

## Church Loyalty

A fine demonstration of the loyalty of our people is seen in figures which our Publishing Agent, Bro. A. J. Metzler, recently brought from a meeting of the Protestant Church-Owned Publishers' Association. Of twenty-four member houses, the Mennonite Publishing House ranks twentieth in the size of the membership of the constituency. In sales we rank fifteenth. In the proportion of sales we rank third. That is, 70,000 Mennonites gave us \$875,000 worth of business, or \$12.50 per capita. Only two houses, the Pilgrim Press and the Gospel Trumpet Company, have a better per capita showing.

Even though we sell much material to non-Mennonites, this still means that Mennonites patronize their church-owned publishing house. Most of them read our periodicals and use our educational materials. They use Mennonite hymnbooks, supplies, and church bulletins. They buy in considerable numbers the books which we are publishing. Our people as a rule send to Scottdale or go to one of our book stores for their religious literature.

This is gratifying, and speaks well for the attitude of our people, the co-operation of our pastors and leaders, and our general denomination-consciousness. It also gives our Publication Board confidence in going ahead with plans for expansion and growth.

But we dare not be complacent. The two houses above us in the sales ratio are almost twice as good as we are. Mennonites should probably buy more religious literature than they do, and the Mennonite Publishing House and its book stores should sell it to them. Neither should we think that people must buy from us regardless of quality. We must publish the kind of thing that can

be sold on its own merits. We appreciate the loyalty of anyone who reads the *Gospel Herald* from a sense of duty; but we would like to make it so helpful and interesting that it will be read with genuine interest. Our educational materials must not be inferior in any way. Our tracts must be attractive and effective. If at any time our people need to buy from other publishers rather than from us, they should tell us in what way we are failing to meet their needs. Thus we may build together a publishing business whose volume makes for economies and the widest possible outreach.

## "Our Homes for Christ"

"Our Homes for Christ" is the motto which the Commission for Christian Education and Young People's Work is using in its 1952 home-building emphasis. Protestantism in general in the United States is observing May 4-11 as Christian Family Week, culminating in Mother's Day on May 11. In our church May 18 has been designated as Home Sunday, probably because the Sunday-school lesson for that day is the Fifth Commandment. Some of our churches might want to observe May 11-18 as Family Week, with recognition to both the usual Mother's Day and our own Home Sunday. The exact time is not so important, but it is important that all of our congregations pay special attention this year to our homes and our family relations. There should be sermons, talks, programs, and discussion forums. Visiting speakers might be helpful, but are not essential. In an early issue of the *HERALD* we will publish some suggestions and helps for the observance of Christian Home Sunday. Begin now to plan for it.

Of Columbus it was said that when he sailed into the mouth of the Orinoco River he said in substance, "Gentlemen, this is not an island! This land is a continent, for there is no such river in an island." The great volume of water rolling down that river was absolute proof of the vastness of the extent of land drained by it. Thus, as I stand before the Holy Scriptures, I behold such rivers and floods of marvelous, wonderful truth regarding every phase of life—surpassing all the works written by uninspired men—that I am led to exclaim, "The Scriptures are a fathomless river that flows from the boundless source of the infinite wisdom and knowledge of the Eternal God."—David L. Cooper.



## Some Thoughts About the Work in Europe

For the first time in Mennonite history a firm contact has grown these last years between Mennonites all over the world. The World Conferences in Holland, America, and Basel, 1952, are the expression of this closer fellowship. A more regular contact, however, is necessary, and in Europe such places as Heerewegen, Frankfurt, and Basel provide the opportunity to build up a better understanding and, which is far more important, help us to realize that we have a task in common.

After the war there was hunger and lack of clothing in Europe. This could be seen. It was a physical need, and it is obvious that physical needs always appeal more quickly to our sense of pity than do spiritual needs. Physical needs are easier to minister to and it gives more satisfaction, because whatever we give to relieve physical needs is always gratefully accepted. The great problem in this field is easy to see, viz., how to collect the gifts and how to distribute them in the right way.

Ministering to the spiritual needs of Europe is far more difficult. If we may compare with nursing, we could say this: a physically ill patient is as a rule thankful for the treatment we give, and we usually know how to treat him. A patient who is mentally ill often resents the treatment and in many cases we do not know how to help him. This kind of nursing can be very disappointing and many nurses therefore prefer to nurse the physically ill.

MCC has done a splendid job as far as the nursing of the physically ill is concerned, if we may continue our comparison, by feeding the hungry and clothing the naked. At the same time the workers, like nurses in the hospital, have been able to give the "plus" in witnessing for Christ, by which the contacted people may have benefited even more than by the gifts.

When the Samaritan helped the wounded man, it was obvious what his needs were, and though it was a sacrifice, it was in a way easy to help him. The disciples were very helpful in the distribution of food to the 5,000, but when Christ returned from the Mount of Transfiguration, He found His disciples at a loss to know what they could do for the demoniac boy; they did not know how to help him. We also know that when Christ wanted to cure the Gerasene demoniac this man was not thankful at all, but told Christ to leave him.

Now this is, so far as we can see, the MCC position. You have done very good work in bringing relief to the needy, and God has certainly blessed this work. But there is far more difficult and important work waiting. Our world is psychically ill in a most desperate way. It is not thankful to those who come to help, and the people who want to give help grope

in the darkness as to where and how the help should be given. The Christian Church as a whole has not done its duty, neither in ministering to the physical needs nor in regard to the spiritual needs. Christianity as a whole has failed. The Mennonites (and the other peace churches) have understood better how to follow Christ's commands. If you draw back from Europe at this moment, when food and clothing distributions are no longer so necessary, we may be sure that God will bless the spirit in which the work was done, by spreading the influence of the work also after the withdrawal. But the spiritual needs in Europe will continue and even grow. The forces of darkness are very strong and the churches in general are not even able to combat them, since they do not yet understand the way of Christ, the way of peace and nonresistance.

To us it seems therefore of utmost importance, that the Mennonite Church as a whole realize her duty to witness for Christ in this world of today. Witnessing is very easy in our own sheltered surroundings, but it is a tough job when you feel that you are not welcome and when people abuse your intentions. This also happens to missionaries, but as a famous Dutch missionary, Dr. Adriani, once said, "It is far easier to bring the Gospel to a heathen, than to a European of our time, who knows Christ's teachings, but rejects Him."

Therefore Europe is a far more difficult field than the usual mission fields and needs very consecrated Christians as guides to Christ. In the European Mennonite churches there are encouraging signs of greater openness for the old Mennonite principle of nonresistance, and in closer contact with our American brothers we might be able to give a better contribution in this challenging task of bringing a Gospel-truth which the other churches still neglect. On the other hand, the American Mennonites are in danger of losing what they have and certainly need strengthening of their position. Now, in Christian life, the best way of strengthening your faith is to go out and witness to it. It will be a matter of great faith on the part of the American Mennonites to continue their European program, since, as we have already mentioned, people will not be as thankful for it as they were for the relief program. Moreover, it will be more difficult to find the suitable type of worker than in the relief program, and it will probably be far more difficult to interest the American Mennonite churches in this type of program. But the values at stake are far greater than those which were involved in the relief program, since the spirit is more valuable than the body, and saving a person's soul is more important than to save his body.

Here is a challenging task for Mennonite churches, to try to unite their forces to combat the forces of darkness. Europe is an open door; the spiritual need fol-

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, March 24, 1927)

It is reported that Secretary Mellon of the U.S. Treasury Department predicts a surplus of about \$500,000,000 in the U.S. treasury at the close of the fiscal year. . . . It is understood that most of this will go toward reducing the public debt.

(From GOSPEL HERALD, March 31, 1927)

March 6 a series of meetings opened at this place [Ephrata, Pa.], conducted by Bro. J. C. Clemens . . . twenty-two precious souls . . . were willing to accept Christ. . . .

Goshen College has arranged for a Young People's Institute [the first held in the church] . . . instructors . . . S. F. Coffman, Ralph Smucker, O. O. Miller, Paul Erb, Noah Oyer, H. S. Bender, John Umble, and others.

lowing a devastating war is greater even than in America. If Heerewegen could grow out into an American-European Mennonite Center, with Bible School and Peace Seminary attached, we believe this would be a very valuable contribution in our mission of bringing the Light of Christ into this dark world. Come over and help us!

—Zr. Paula Thijssen (for a group of Doopsgezinde ministers and laymen)

## The Way of Persecution

BY STANLEY C. SHENK

The man of the world doesn't like a true Christian. He may both feel and express a certain admiration for the fellow, but deep down there is also a subtle inner dislike—a dislike that may suddenly flare into venomous hatred and violence. And where does this dislike come from? From the worldling's own sense of inferiority in the presence of a superior product. It is no fun to feel inferior to another person. It is much more satisfying emotionally to forget your inferiority in simply disliking the person who has caused you to feel inferior. Thus, often without even realizing it, the man of the world makes a terrible irrational psychological switch and begins to throw on a Christian associate his dislike or hatred of himself. This was the inner psychology that drove Cain to murder his brother Abel. "And wherefore slew he him? Because his own works were evil, and his brother's righteous" (I John 3:12). There may be other reasons for persecution, but this is the basic one. This is why Jesus said, "Ye shall be hated of all men for my name's sake." —Herald Youth Bible Studies.



# Just Inside the Door

BY M. LENA KREIDER

The title is suggested by the Master's teaching in John 10: "I am the door." We think of our conversion: it was then that we entered the Door of the fold of God. The outward expression of this was repentance, public confession of sins, and baptism.

In the same verse our Lord says, "by me if any man enter in, he shall be saved, and shall go in and out, and find pasture."

Once Jesus told the people, "Many are called, but few are chosen." Another time the disciples asked if there are few who are saved, to which the Master replied, "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Luke 13:24). As much as to say, one must make a very special effort to live the Christian life. We must "work out . . . [our] own salvation with fear and trembling." There is a time coming when many will seek to enter in through the Door, but it will be too late. The time to go into the fold and follow the Good Shepherd is *now*.

Within the fold, in the pastures of the Lord, are endless pleasures, blessings, joys untold—everything we will ever need, that we might grow into perfect men and women in the Lord "unto the measure of the stature of the fulness of Christ" (Eph. 4:13). There is the Bread of Life; the Water of Life, the Tree of Life; victory instead of defeat; fellowship instead of loneliness; peace instead of condemnation; hope instead of despair.

Multitudes have been and are being called to the fold, where so much pleasure awaits them. The Good Shepherd is so anxious that folks enter that He does not wait for us to come; He comes to us. Gently knocking at the heart's door He calls, pleads, warns, urges people to prepare to meet God. Many respond and are saved, but many of these do not avail themselves of the training needed to be chosen. They stop "just inside the door," refusing to follow the Shepherd to the green pastures or to drink of the life-giving waters. People by the thousands followed Jesus, for a while, but finally they said, "This is an hard saying; who can hear it?" So many went away that the master sadly asked the twelve, "Will ye also go away?" We need not grow discouraged when many backslide; it is just what has always happened.

To remain a Christian one must eat, exercise, and grow. II Pet. 3:18. Children, gardens, cattle, crops that do not grow are sick. We know if the trouble is not overcome, death will be the result. A good appetite, activity, vigor are signs of life and growth. We must "As new born babes, desire the sincere milk of the word, that . . . [we] may grow thereby"

(I Pet. 2:2). Having believed and obeyed the first principles of the Gospel, we must leave them behind in God's hands and go on to perfection.

Sad, but true, many do not grow. Like sick flowers they just stand. Paul found the Corinthians quarreling and divided. Some said, "I'm of Paul." Others clamored, "We are of Apollos." Still others looked with disdain upon all the rest, feeling they certainly were the people, for said they, "We are of Christ." The fact was, the whole congregation was in great danger of self-extermination. They were hanging just inside the door and Satan was about to snatch the whole church and fling it into eternal destruction. Had they refused to accept the apostle's rebuke, had they not acknowledged their sin and repented, they would no longer have rated as carnal Christians; they would have been no Christians at all. There comes a time in every life when we **MUST** either go on into the battle for right, or else slip out into the night from which there is little hope that we shall ever return.

Just inside the door is Satan's victory ground. Here is where he attempts to keep every one. Lukewarm church members work lots more effectively for evil than the drunkard and the down-and-out. Nobody wants to pattern after these derelicts; but worldly, proud, self-righteous, careless, glamorous, indifferent, would-be Christians are mighty tools in Satan's hands. They stand just inside the door, crowding the entrance to the sheepfold, so that those who would go in, cannot. Many stumble and fall, never to arise, because of the hypocrites at the door. They blind men to the true beauties and blessings of the kingdom. It's just inside the door that Satan keeps a hold of your coattail, a firm grip of your dress; then when the time is ripe he will jerk you out, taking a lot of others with you.

Just inside the door! What a picture! Buried talent, wasted time, self-starved souls seeking for treasures in the dirt; robbers of men and of God. Aspirants brooding, forlorn and alone; people bartering their birthrights for trifles—cherished hair-do's, pretty clothes, a job. Brilliant stars fading into oblivion in clouds of self-pity, conceit, jealousy, arrogance. Little groups sit about arguing pet notions, hair splitting and bickering, gossiping. Some dare to "speak evil of dignities," assuming to know more than our fathers who suffered martyrdom rather than deny the Lord. Here are scoffers, scorners, mockers, all pretending to be the best of Christians. Many youth loiter here, breaking the hearts of parents and pastors by their folly, willfulness, and disobedience. In this motley crowd are murmurers, complainers, "walking after their own lusts";

covered with worldly spots and eyes blinded to the truth, they contend like Miriam and Aaron, Korah, Dathan, and Abiram that God has also spoken through them.

It's very dangerous to stay just inside the door. Loitering here, we miss all the true riches of the kingdom; real fellowship with the saints, which is so sweet; the depth of the love of God; or the thrill and joy of enduring accomplishment. Door-lingering folks get only taste enough of Christianity to make them miserable. Looking out they see so much they wish they had; looking in they see little, but the inconsistencies in the church. Get away from the door and feast at the table of the Lord. Sit at Jesus' feet, like Mary who chose that good part that never was taken from her. Wherever the Gospel is preached, her sweet story is told and other hearts are warmed, comforted, and strengthened. Out in the shady, green pastures, by the still waters, sitting at Jesus' feet we commune with Him and He with us. There He arms us for the battle, prepares us for the tests ahead. Here His people must resort daily for power, wisdom, courage.

I once knew a dear lady who said, "Just so I get inside the door of heaven; that is all I ask." A false humility. None of us deserves the least that heaven has for us; but that isn't what God wants; He wishes us to take gratefully all He offers us. It is an insult to cower back, as much as to say, "Thank you, Lord, but I enjoy the stones, the mud, and sandy deserts too much to part with them." He invites us to come where He can give us fullness of joy and endless pleasures. Let us flee from the door where the smell of the world saturates our garments and its filth splatters us. It's disastrous to ourselves and to all whom we meet. We are commanded to—go on to perfection.

The Master told of a wedding supper to which many were invited. When the guest were assembled, the host came down the long dining hall to see them. He found a man among them, who had no wedding garment on. He stopped short, and asked, "Friend, how camest thou in hither not having a wedding garment?" The man could not answer. Servants were called and commanded to bind the unhappy guest, then to carry him out and cast him into "outer darkness; [where] there shall be weeping and gnashing of teeth." He lacked but a wedding garment, and such punishment! What a picture of the sad ending of those who stay just inside the door until it's too late!

The ax, says John the Baptist, is laid at the root of the tree. If it bears good fruit, well; if not, it is cut down and burned. It is time, high time, that ignoring the crowd, like Bunyan's Christian, we forget "those things which are behind," and press toward the mark. "For many are called, but few are chosen."

Palmyra, Mo.



## "Ouchy," Grouchy, Slouchy

By RAYMOND L. KRAMER

Meet Graber Smithgood. Reared in a "good" home with plenty of the comforts of life, all the advantages of an active church, and the education of a modern school, he recently emerged from the protective shell of his childhood environment and is on his own. Many years ago he gave mental assent to the claims of Christ. Because of the challenge of pastors, Sunday-school teachers, and missionaries, he feels he must "do something."

We find him married, settled down, and living in a Mennonite community. He has zeal. He has personality. He has enthusiasm. He comes to services with a spring in his step and a smile on his face. He takes active part. He is free in giving his opinions. He is elected to three important offices and appointed to four committees. Grandpa Yoder sees all this. He likes Graber. But something "smells" wrong.

Things move along nicely. Graber's suggestions are many. Lots of them are good. Changes are instituted. But gradually some of the more mature workers begin to see the adolescence shining through. There is an uneasiness in the air. But Smithgood doesn't see it. Enthusiastic as ever, used to putting things across, he is entirely unprepared for the inevitable experience ahead.

OUCH! The committee doesn't see it his way. They explain patiently that they have tried this particular method and that it is not adaptable to the need under discussion. Graber pleads. He points out all the advantages of his idea. He can see it so plainly! Why can't these ignorant fellows see it? He turns red. His heart is pumping madly. His reason gives way to emotional outbursts.

Embarrassed and uneasy, but with clarity and wisdom, the committee votes unitedly. All except Graber: he doesn't vote at all. He is asked to reconsider. Wouldn't he consent, for the sake of unity, to cast his vote with the rest to make the decision unanimous? But the wound is too deep. Pride forbids his giving in. He has been hurt!

He's in church on Sunday. But he wears the air of a martyr—smile gone, enthusiasm lagging. He takes his part in the service. This time Grandpa Yoder *knows* there is something wrong, though not a word has been said. Graber continues his church activities but is on the defensive. He now is *looking* for the slights. They come thick and fast.

Graber and his family are often missing from prayer meeting these days.

Grandpa Yoder decides he should talk to this young man. He is received respectfully enough, but, when the subject comes around to spiritual things, there is an immediate increase of tension. When they reach matters of church administration, Grandpa strikes fire. "I told them what my convictions are! They

know well enough where I stand, but, if they won't listen, I can't help it. You see the jam they're in now, don't you?" (He is referring to normal difficulty on some minor point, but his immature emotions have inflated it out of all proportion to its importance, and he takes it as conclusive proof that *his* plan should have been adopted.) Patiently, kindly, Grandpa tries to help this young man, but his wise mature counsel is not accepted.

Graber finds many opportunities to air his grouch. He avoids telling the full details. He dresses the language to soothe his hurt pride. For a while there are some who listen to him. Although he doesn't say so he leaves the impression that he is in possession of many additional facts which would be damaging to the reputation of those who opposed him. "Of course," he says, "I'm not gossiping, but I'm concerned about what is going on in the church."

Annual business meeting. Graber is not re-elected to any major office. He is unhappy about having been elected trustee.

Years have passed. Graber is still in church on Sunday morning—slouched 'way down in the back seat, a dead pan expression on his sour face. Sunday dinner is "spiced" with criticisms of the Sunday-school teacher and the morning sermon. (One thing Graber just can't understand—Why don't his children take more interest in spiritual things?) Young people's Bible meeting is for the young folks; so he drives out to see a friend or goes to bed early. You'll never see him at prayer meeting. When he is asked to do something in the church, he refuses—in spite of the fact that he frequently complains of "never being used any more."

No, it didn't happen that fast. But there you have it—"ouchy," grouchy, slouchy.

Meadville, Pa.

## Should Rivers Have Banks?

By LAURA SHOWALTER

If every drop of water, or even every brook, took its own way to the sea, how many water wheels would furnish electric power? How many river boats would carry loads from city to city? If one horse pulls forward while the other pulls back, how will the wagon get to town? In unity there is strength and many illustrations could be given if proof were needed.

Are churches stronger when they unite than when they fight each other and each tears down what the other tries to build? The answer is so easy it needs no argument. What a sight it must be when our Father looks down and sees His children turning cold shoulders toward one another! Jesus left no doubt about His displeasure of such doings when He told John not to forbid one who does miracles in the name of Jesus just because

## A Prayer for This Week

Dear Lord:

We thank Thee for the ever new mystery of returning spring. It reminds us of Thy mercies which are being continually renewed. When we consider our numerous failures, we are embarrassed to realize how often we are forced to rely on Thy mercy and forgiving attitude. We thank Thee that Thou art interested in our spiritual welfare more than we can ever imagine. We want to consider more seriously the importance of fellowship with Thee and joyfully accept the challenge of complete submission to Thy will. We pray that the Spirit might work in us a constant renewal of love for Thee and loyalty to Thy cause. May our lives emanate the radiance of perpetual springtime. We ask this blessing not alone for personal satisfaction, but also that we might adorn the truth of the Gospel for the benefit of those who are not impressed by Word alone.

—Daniel Hertzler.

"he followeth not us." In slightly different words the Gospels give us at least four times the thought that "he that is not against us is on our part" (Mark 9:40). See Matt. 12:30; Luke 9:50; 11:23.

Shall we conclude that our Lord is pleased with our widening fellowship today? How far can fellowship go without going too far to please Him? Shall our fellowship include the very poor? Our Lord Himself "had not where to lay his head." How about other races? Color of skin was of so little importance to the writers of the New Testament that they did not make clear for us how many of the early leaders were black. Lucius of Cyrene was from northern Africa; Simeon that was called Niger (which means "black") and the Ethiopian eunuch were probably Negroes, but why mention so small a detail? The thing that mattered was that they wanted to accept Jesus as their crucified Saviour and risen Redeemer. "God is no respecter of persons" (Acts 10:34), and we cannot be partial if we are His children.

Paul might have warned Christians to keep out of reach of such bloodthirsty men as Caesar. It was not that Paul was optimistic enough to think, "It can't happen to me." He knew his cell was in the death row, but even so his warning to Christians was of men more dangerous than Caesar. "Alexander the copper-smith did me much evil: the Lord reward him according to his works: of whom be thou ware also; for he hath greatly withstood our words" (II Tim. 4:14, 15). "I have written unto you not to keep company, if any man that is called a



Prayer Requests —

- Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.
- Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.
- Pray that the Lay Evangelism Conference April 5-7 may give a mighty push to every-member witness.
- Pray that the Prophecy Study Conference on April 3-5 may be an influence toward a united testimony on the second coming of Christ.
- Pray that God's Spirit may reign supreme in the Annual Retreat at Dhamtari, India, the first week of May.
- Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.
- Pray that the truth of the Gospel of Christ the Messiah may reach the rabbis who often are responsible for holding Israel in ignorance of the true light.
- Pray that God may have His way in leading a young wife to return to her husband and together establish a Christian home for their two sons.

(Requests for this column must be signed.)

brother be a fornicator, or covetous, . . ." (I Cor. 5:11).

Jude writes of "certain men crept in unawares," and how could they be in the company of Christians "unawares" unless they were claiming to be Christians? John speaks boldly on the subject. "Who is a liar but he that denieth that Jesus is the Christ? . . . Whosoever denieth the Son, the same hath not the Father" (I John 2:22, 23). "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed: for he that biddeth him God speed is partaker of his evil deeds" (II John 10). Would the Apostle John have invited into the pulpit of his church a modernist (whose Christ is merely a good man, a great teacher, etc.) or a man who takes pleasure in telling how he succeeded in widening the fellowship to include a modernist without offending the real saints of the congregation?

After naming some good things about the church at Pergamos, "thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you" (Rev. 2:13), our Lord gave the stern message, "Repent; or else I will come unto thee quickly, and will fight against them with the sword of my mouth" (v. 16). Why such a warning to a church so faithful they could not be scared out even when one of their members was killed for his Christianity? We would probably have been glad to worship with them; we might have thought them more loyal than most churches. Verses 14 and 15 give the reason for this surprising call to repentance: "I have a few things against thee, because thou hast there them that hold the doctrine of Balaam . . . So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate." To find what was wrong with Balaam let us turn to Numbers 22. His words sound godly enough: "I will bring you word again, as

the Lord shall speak unto me. . . . If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to do less or more" (vv. 8, 18). His failure seems to have been in what he did. "God said unto Balaam, Thou shalt not go with them." "And Balaam rose up in the morning, and saddled his ass, and went with the princes of Moab. And God's anger was kindled because he went" (vv. 12, 21, 22). The church at Pergamos had too wide a fellowship, and the only way to come back into favor with God was the way of repentance.

The more water a river carries the more power it has, but it needs banks lest it spread out into a disease-breeding swamp. The wider our fellowship the better, if it is in Christ.

Scottdale, Pa.

When the victims of war are sobbing, they speak the same language all over the world.—Karl Spitteler.

YOUR PUBLISHING HOUSE

Some New Appointments

The growth of the work of the Menonite Publication Board and the Menonite Publishing House has been constant in the 44 years since the business was launched in 1908. In the seven-year postwar period the development has been more rapid than in any similar period in the church's publishing history.

This expansion has made necessary periodic adjustments in the organization and methods of work. The Board constitution underwent a major revision in 1947, which helped to provide more adequately for the expanding program. During the last year and a half the Board had a special committee studying the organization and functions of the Board and House with a view of further adaptations in the light of today's needs. This committee reported to the last meeting of the Publication Board at Wayland, Iowa, in February.

Partly due to the studies and recommendations of this committee, and partly as a fulfillment of other plans, the Board made constitutional provisions for the following additional offices:

1. House Administrator
2. Head of editorial department
3. Sales Manager
4. Personnel Manager

Another major decision was the combining of the functions of the House and Board treasurers. Thus, the Board no longer has a treasurer, but a financial agent. The House treasurer handles all finances for Board and House operations.

The following Board officers and Publishing Agent were named at the Publication Board meeting. The other positions were filled in connection with the March 17, 18 meeting of the Executive Committee:

Board Officers and Executive Committee

- President \_\_\_\_\_ John C. Wenger  
Vice President \_\_\_\_\_ Harold Bauman  
Secretary \_\_\_\_\_ Harold Zehr  
Financial Agent \_\_\_\_\_ Marcus Clemens  
Fifth Member \_\_\_\_\_ E. C. Bender

House Officers

- Publishing Agent \_\_\_\_\_ A. J. Metzler  
House Administrator \_\_\_\_\_ Ellrose Zook  
(subject to approval by the Board)

Division Heads

- Editorial \_\_\_\_\_ Millard Lind  
Production \_\_\_\_\_ Ralph Hernley  
Sales \_\_\_\_\_ Paul W. Shank  
Finance \_\_\_\_\_ Monroe B. Wyse  
Personnel \_\_\_\_\_ (to be named)

The division heads are responsible for the operation of their respective areas of Publishing House work. They are responsible to the Publishing Agent through the House Administrator. The Publishing Agent in turn is responsible to the Publication Board through the Executive Committee.

The continued prayers, counsel, and co-operation of the brotherhood are solicited in behalf of the expanding work of your Publishing House, and for wisdom and guidance in planning and entering the ever opening doors of opportunity for spreading Gospel literature.

—A. J. Metzler.



# CHURCH MUSIC

## The Improvement of Music in the Mennonite Church

By PAUL M. YODER

One of the distinctive things about the Mennonite Church is the practice of unaccompanied congregational singing. In many Christian churches, the musical service of the church has, in so far as effective singing is concerned, become the responsibility of a choir or soloists. The Mennonite Church is one of the few places where one will find unaccompanied congregational singing. This practice has become a tradition.

Congregational singing in which everyone may participate is one of our finest modes of worship. In it we have the most democratic type of musical organization, a type wherein each person has the opportunity to contribute to the worship service. In congregational music all, young and old, blend their voices in one common endeavor. It is a pity, however, that congregational singing is not at its best in Mennonite churches. Perhaps the congregations have never learned to sing well or have forgotten what they knew. In spite of the important place which we give to singing in all of our worship services, we have made the serious mistake of assuming that the singing would take care of itself. In maintaining this attitude, many of our people have not learned to read music, and as a result, the quality of congregational singing has gradually deteriorated.

The material of our church music also requires attention. Church hymnody has grown from numerous sources yielding differing types of songs, many of which have been accepted in our circles. Most of these hymns are suitable for public worship, but we have also accepted others which are less worthy of use. If we are to keep a high standard of worship, we need to give careful attention to the quality of the music used. In our type of worship service, music holds an important place, and only with a desire to use the best hymns possible can our worship service accomplish its purpose.

We need to solve some problems and work toward a more effective participation in our congregational singing. We should never strive for less than the best in any endeavor which we undertake, and this is especially true in connection with our worship of God. If God occupies first place in our lives, we will be willing to give Him the best we can offer. If we are willing to admit this, we must also be willing to act by becoming aware of the problems and attempting to find the solutions.

Good leadership in any endeavor is

necessary. Perhaps we too seldom consider the responsibility of a chorister who must lead the congregation in the most active part of the worship service. He has a very definite responsibility to God as well as to the minister and congregation. The selection of hymns which fit the text of a sermon is not only instructional but helps to create unity in the service. In view of these responsibilities, it seems evident that we at times may have been too promiscuous in our selection of song leaders. We have yet to fully comprehend the real significance of music in our services, but more than this, we do not fully appreciate the great need of carefully selecting those persons who are to lead our hearts in worshipping the Trinity.

There are certain qualities, skills, and abilities that are extremely vital to the person who aspires to assume a position of leadership. Every leader must have natural ability, knowledge, and experience. A certain amount of natural ability is absolutely essential for a chorister. Heredity has decreed that not everyone will possess ability in the same field; consequently each person must recognize his talents and develop them in the most useful way. In contrast, knowledge may be acquired in varying ways: reading, lectures, and many other sources. The best source of knowledge for a song leader would be in the attendance at one of our church colleges. Courses in theory as well as valuable instruction in hymn study and church music are available. There are also music courses intended to furnish individuals with practical knowledge which may be applied in church work. Valuable knowledge may also be gathered from attending summer camps during music week. Because they have duties at home, some song leaders may find it impossible to attend college or summer camps, but in this instance self-education is applicable. There are many books dealing with hymns and hymn writers which can serve as an excellent source of information for the song leader who wishes to increase his knowledge.

Above all, there must be spiritual fitness on the part of the song leader. Any song leader who attempts to lead the congregation in spiritual worship must of necessity be a child of God. A serious mistake is made when a song leader is appointed by virtue of his musical ability alone. The musical ability of the song leader is important, but his spiritual experience is even more important. Perhaps it would also be well for the congregation to support and encourage the song leader in his work. How often we hear prayers for the minister, the Sun-

day-school superintendent, the teachers, and so on, but how seldom we remember the song leader. Perhaps this is an indication of a real lack of understanding concerning the place of congregational singing in the church.

If we are to have good congregational singing, we must have competent leaders. But more than this, the congregation too must have some knowledge of music and note reading. Several decades ago the congregation received instruction from what was known as the singing class. This practice has been largely discontinued; nevertheless, there would be great possibilities in this method if it were conducted on a revised, business-like basis. There must also be enthusiasm on the part of the congregation in order to support such a program. The greatest difficulty lies in acquiring a teacher who has the qualifications necessary to conducting a singing school. Such a teacher must have knowledge of the rudiments of music, an exemplary voice, a deep understanding of worship music, and the ability to teach. These are the minimum requirements, and finding a teacher of this caliber is difficult. If the church is to raise the standard of their music, something must be done to produce musicians capable of undertaking this task. The churches must come to realize that much of the music used in worship lacks the deeper, more mature and lasting elements of worship. Many people are not conscious of this fact, but church leaders who are aware of this situation are profoundly concerned and are hoping that some means may be found to raise the standard of music in the Mennonite Church.

There are many fine hymns in our Hymnal which are never used by many congregations because they do not know them and there is no one available who has the ability to teach them. The regular song leader often finds it difficult to lead a new song when the congregation does not read music. Although some of our churches do not use group singing in the form of a chorus or smaller groups, wherever such groups are utilized they may prove very valuable in teaching hymns to the congregation. This is an excellent way of enlarging the repertoire of hymns used for worship services. Since a chorus is considered to be made up of the best singers of a congregation, they can learn a song more readily and sing it correctly. Then after the chorus has sung the hymn for them, the congregation will be able to learn it much more readily. Singing in a chorus also provides valuable experience for the members of such a group, and congregational singing will also profit greatly when the congregation is interspersed with chorus members who have learned new hymns and can read music through the experience gained by singing in a chorus. Special music used in this way can contribute greatly in improving church music, but in whatever way special music is used, its



function must be that of contributing to and improving the worship service rather than providing entertainment for the audience.

Our children are taught to sing from an early age. Many people disagree when the suggestion is made that the children should be taught hymns in the primary grades. The argument is that the children do not know what some of the words mean and that the music of our hymns is too slow and difficult for the children to sing. However, we must admit that the kind of music a child learns to appreciate will probably be the type he will favor as he grows older. Perhaps there are some hymns too difficult for children to comprehend, but there is no harm in teaching these hymns in spite of this fact. In a few years the children will understand the more difficult words and furthermore the melodies of the good hymns are often very simple. Their beauty does not lie in the complexity of the words or music, but in their simplicity. Why not teach good hymns to the children and as these children grow to maturity and learn to love the hymns, there will be a solid foundation laid on which to build our church music for tomorrow?

Not only must we develop the technical aspect of music in the church, but there should be a deeper understanding and appreciation of our great hymns. Many people state that the quality of songs used in their service meets their needs and that they see no reason for attempting to use a better quality of music. The issue here is not a matter of having every church conform to the same type of music, but rather of using the best type of music feasible for a given situation. Whatever the case may be, there are some qualities which can be found in all great hymns.

The text of a hymn is conceived to express the worshiper's attitude toward God or God's purpose in human life. Through the hymn, homage is paid to God and this of necessity stimulates the activity of the worshiper's mind, that part of the worshiper's being which embodies his entire attitude toward God. The thought in the text of a hymn must be sincere, for it represents the thought of the singer as he worships. A good hymn contains an excellent quality of words, simple enough to be understood by the average person. Good examples of this are found in the metrical version of the Psalms. Isaac Watts, the father of English Hymnody, used picture imagery to make the language of his hymns more understandable. The hymns of Watts contain a text universal enough in thought for use in almost any Protestant church; yet his hymns are dignified, wholesome, and beautiful.

The music and words of a hymn must be closely wedded to form a spirit of unity. Besides creating an atmosphere of worship, the music of a hymn is employed to enhance the words, emphasizing

ing the climax of thought in each line. A melody need not be spectacular to accomplish this. The best examples of simple melodies may be found in the Psalters and German chorales which constitute much of our best church music. This type of sacred musical literature has stood the severe test of time, leaving no doubt concerning its worth or durability.

The type of music used by the congregations of the Mennonite Church varies a great deal as one goes from place to place. Some churches use a good quality of hymns and sing them well. Other churches have resorted to the use of lighter hymns and Gospel songs. No one can make a concrete set of rules stating the type of music to be used in our churches and missions. There may be a great deal of difference between the Christian found in the mission Sunday school and the Christian of a well-es-

tablished church. God expects the best type of worship possible from all Christians, and yet the best form will undoubtedly vary considerably between the mission Sunday school Christian and the Christian of many years. Therefore it is not possible to say which music to use and which not to use, but rather we can make one statement which should apply in all cases: use the best possible worship music for the particular situation. God expects the best from us when we worship Him.

In many churches, as has been stated before, there is no one capable of initiating a program which will raise our standards of music. The only answer then is to train someone to undertake this work. Some of our church leaders who recognize this problem suggest that each conference district support a qualified person who would travel among the

(Continued on page 334)

## OUR SCHOOLS

### LANCASTER MENNONITE SCHOOL

On Jan. 14, 1952, the Special Bible School sponsored by the Bible School Board of Lancaster Mennonite Conference opened on the Lancaster Mennonite School campus. An enrollment of forty-eight students has been reported. Bible book studies, studies in church history, personal evangelism, Bible doctrines, music, and Christian life studies were taught under the direction of the faculty members, J. Irvin Lehman, Director, Henry F. Garber, LeRoy S. Stoltzfus, Raymond Charles, John Wenger, Amos W. Weaver, J. Paul Graybill, and Clyde B. Stoner. Extracurricular studies included periods spent on the themes of Christian Life Problems, City and Rural Missions, Social Life, Chorister Training and Hymn Appreciation, Church Organization, and school tours to historical points of interest in Lancaster County such as the Ephrata Cloisters and the Hans Herr House.

A change is planned in the administrative personnel of the Lancaster Mennonite School for the 1952-53 school term. Bro. J. Paul Graybill, who has served as principal and director of the religious interests of the school since the time of its founding in 1942, has asked to be relieved of some of his active duties in the direction and promotional emphasis of the office of principal in order to spend more time in pastoral work in his home bishop district. Bro. Graybill will continue as principal, giving a few half days each week to the school for general supervision. Bro. Amos W. Weaver, minister in the Paradise-Hershey district and teacher of Bible and student pastor of Lancaster Mennonite School for the past seven years, will assume the responsibility of assistant principal. Bro. J. Irvin Lehman, minister in the Marion congregation of the Washington County, Maryland, and Franklin County, Pennsylvania,

Conference, will serve on the staff as teacher of Bible and student pastor.

The evangelistic services held for two weeks at the school were in charge of Bro. J. Irvin Lehman. Good interest was expressed, helpful messages given, and many of the students were drawn to a closer and more devoted life of service for the Lord. We are grateful to the Lord for the working of His Spirit among us during these meetings and since that time.

On June 3, 1952, seventy-one seniors will graduate from Lancaster Mennonite School in the tenth graduating class. This will bring the total number of the school's alumni to four hundred and sixty-three. We praise the Lord for the opportunities that have come to give instruction and guidance to these young people as they have prepared for their various fields of service. The commencement exercises will begin on June 2 in the afternoon with a Class Day program followed by a Graduate Dedication Service in the evening. This evening program takes the place of the baccalaureate sermon which is a part of the commencement exercises of many public high schools. The program includes orations by several students on a theme centering around some phase of Christian life and service pertinent to the times in which we live. The challenge is presented for each graduate to dedicate his life anew to the call of the Lord in consecrated service. A response by ordained parents of the graduates follows. The service concludes with a dedication service under the direction of a member of the Religious Welfare Committee of the school. The following morning the commencement exercises will conclude with a commencement address and the granting of diplomas. Bro. James Shank, missionary on furlough from the African Mission, is expected to deliver the commencement address—Clyde B. Stoner.



# FOR OUR SHUT-INS

## Look to Christ

BY ROSE MAGINES

*Does the way ahead seem blocked?  
Look to Christ.*

*Are the doors before you locked?  
Look to Christ.*

*He can open up the way,  
Give you grace for each new day,  
If you confidently pray  
And look to Christ.*

*Do the cares of life oppress?  
Look to Christ.*

*Is there worry, strain, and stress?  
Look to Christ.*

*Go to Him and there abide,  
In His blessed presence hide.  
He will never leave thy side,  
So look to Christ.*

La Junta, Colo.

## Silence

It is said that the days of exploring are over. We are told that there are no more lands left to be discovered; the courage of the old adventurers must today find other ways of expression. This is, however, a dangerous half-truth which may make the very people blind who most wish to ride out into the unknown.

The great unexplored territory awaiting our possession is the vast hinterland of SILENCE.

How little we who surround ourselves with radio, telephones, accelerating motor engines on land and in the air, loudspeakers and gramophones—how little we even suspect that there is more to SILENCE than just emptiness.

Ask a congregation to "keep silence" in church, and what happens? Thirty seconds have hardly passed when someone gives a nervous little cough. This cough becomes the signal for chairs to creak and move, heads to be lifted to see if the Vicar is going "to get on," and all is expectancy and strain.

Now, all this is symptomatic of a deep and general disability to "keep silent." With muscles at the stretch all day (and also a good deal of the night in sleep), complete relaxation even on the purely physical level is almost impossible for many people. The body affects the mind and spirit, and so interior stillness comes very hard.

So we never come to know God "directly." We depend, for our knowledge of God, on our five physical senses—seeing, hearing, etc. There is no harm in that, but it really carries us a very little way to those deeper levels of direct experience of the spiritual world to which only SILENCE can carry us.

## NOTICE

Mrs. Robert Horst, Berks County T.B. Sanatorium, Box 461, Reading, Pa., would like to write to other shut-ins.

For convenience, notice that there are four kinds of SILENCE possible in worship.

There is PRAYERFUL SILENCE. In this we let our minds reach out across oceans and continents and death itself to men and women, loved by us or needing our help, and our thinking of them brings them into that silent communion with God in which God can directly touch their lives through the effort of thought that we have made.

From this, we can pass on to deeper level of silence, that of THOUGHTFUL SILENCE, or meditation. Here we are concentrating on some piece of teaching or some event of our Lord's Incarnate Life, and allowing new understandings of familiar Bible stories to come to birth in the depths of our spirits. It is often quite surprising how this happens, and how enriching the experience can be.

There is a third level, that of LOVING SILENCE. It gets harder to describe as we go deeper. Many, however, who have loved on the human level know how it is possible to be silent with the person we love, content just to be in that person's presence and to feel a spiritual union the one with the other which has no need of words. So with God. If in Prayerful Silence and in Thoughtful Silence, we have reached out toward God, it not infrequently happens that we find ourselves held in a personal power of such intensity that the interchange of love in silent adoration is all we want. "Did not our hearts burn within us?" as the two disciples said on the Emmaus road, when they looked back on an hour of personal companionship with our Lord.

Deepest of all, however, is LIVING SILENCE. The mind is no longer active, as in the first two levels of silence. Even the "heart," the loving emotions, are stilled, as our soul rests in God, content, safe, supported, quietened, at one. Here we have passed from time into eternity; there is no sense of successiveness, of events. Noises outside fail to penetrate. We are with God, tasting a little of Eternity where all life will be after death. We come from such living silence having no need of proofs that God exists; we have been "with Him." We have an avenue of knowledge that nothing can ever disturb, for we have not depended for that knowledge on physical senses, about which there is always room for doubts.

"Be still and know that I am God," sang the psalmist. Christian (and other) mystics all down the ages have spoken of

this way to God. How little we have tried it! It needs, above all, a faithful simplicity, akin to that of a child's dependence upon its father whom it never for a moment doubts.

What light this sheds on such sayings as "Come unto me . . ."; "I, if I be lifted up [on the cross] will draw all men unto me"; "Lo, I am with you alway . . ."; "Abide in me"; "Christ liveth in me"; "In quietness possess ye your strength"; "My soul, wait thou still upon God." All commonplace sayings for an educated Christian, but sayings which glow with new meanings when you reflect upon them in stillness.

We can all be explorers into this unknown land of the Eternal and the Spiritual.—Selected by Fannie E. Martin.

## The Perfect Guest

BY ANN JENNINGS BRUNK

*She stepped so softly in the silent room,  
I did not know that she was standing there;  
"I heard that you were here," she gaily smiled,  
"And stopped to let you know we really care.*

*"I see you have pink eyelamen beside the pills;  
The eyelamen grow wild in France, you know;  
Bright blue and white ones dot the sunlit hills,  
But pink ones are the choicest ones that grow!"*

*Anon she took her leave and soon was gone,  
But she had taken me from stark white walls,  
From pain that now was lessened and withdrawn,  
And from the hospital with long, dark halls.*

*She left me on the sunny slopes with God—  
Out where warm breezes play upon the sod;  
I stood alone among the eyelamen;  
Upon Parisian hills I sang again.*

*Thank God, I breathed, for visitors who know  
How to come, what to say, and when to go.*

Lombard, Ill.

## A HAPPY MAN

The Happy Man was born in the city of regeneration, in the parish of repentance unto life. He was educated in the school of obedience; he works at the trade of diligence and does many jobs of self-denial.

He owns a large estate in the county of Christian contentment and wears the plain garments of humility. He breakfasts every morning on spiritual prayer and sups every evening on the same. He also has "meat to eat that the world knows not of."

He has Gospel submission in his conduct, due order in his affection, sound peace in his conscience, sanctifying love in his soul, real divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, the world under his feet, and a crown of glory over his head. In order to obtain this, he prays fervently, believes firmly, waits patiently, works abundantly, redeems his time, guards his sense, loves Christ, and longs for glory.—John Bunyan.



# TO BE NEAR TO GOD

**Sunday, April 6**

Read Matthew 21:1-11.

When we read the story of the triumphal entry of Jesus into Jerusalem, our thoughts usually center on the multitudes. How quickly the cries of "Hosanna in the highest!" changed to "Crucify him!"

But what of Jesus Himself on that day? He knew full well that He was riding to His death. Yet He could see beyond the black outlines of the cross the glory of the resurrection morning; therefore for Him it was indeed a triumphal procession. This is the Christian attitude toward the cross—a calm and confident spirit of triumph. Is it not always thus for the Christian as he takes up his cross and follows? Remember, our heavenly Father upholds us. Christ is with us. Let us go forward boldly, come what may.

**Monday, April 7**

"No man taketh it from me, but I lay it down of myself" (John 10:18a).

Read John 10:11-18.

The entire last week of Jesus' life on earth constitutes one of His greatest miracles. Hour by hour the tension was mounting, yet He was always in control of the situation. His convictions were so powerful that life was expendable. He was ready to give His life to make His mission a success.

It is only when we venture to sacrifice for what we believe that we begin to count for something. Our good intentions must crystallize into convictions, and our convictions must drive us into action. If we fail thus to follow through, our message will be lost and so will we!

**Tuesday, April 8**

"To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth" (John 18:37).

Read John 18:33-38.

The poise and power which Jesus exhibited during His trial came out of His "one-track" mind. He had identified Himself with one great idea; He lived for one supreme goal. To this goal He gave His attention, His strength, His mind, and heart. The impact of His whole life was directed to His divine mission.

With all the interests, good, bad, and indifferent, that clamor for our time and energies these days, may it be that we have given ourselves to too many things? How much richer and fuller would be our lives if we would bring our scattered interests into focus upon the dominant goal—seeking first the kingdom of God and His righteousness.

**Wednesday, April 9**

Read Mark 15:1-20.

Think of what our Master faced during His trial: false accusations, scourging, mockery, a crown of thorns, spitting. Any or all of these would have brought forth from most men protests, retorts, cries of pain, anger. But Jesus was silent. The strength of His silence was such that Pilate marveled. Jesus knew when to speak and when to be silent; and in

each case He gave eloquent testimony to His greatness.

How do we react to the experiences of life? In a world of noise and confusion, we need to cultivate the discipline of silence, so that when we speak our words will be worth while and our influence will count for good.

**Thursday, April 10**

"They went up into an upper room" (Acts 1:13).  
Read Acts 1:8-14.

After Jesus' death, the disciples repaired to an upper room to take counsel together. They were uncertain and afraid; they remembered what had happened in the original upper room experience, when one of their number had betrayed their Lord. But now they sought strength in Christian fellowship.

Many Christians join together on Thursday of Holy Week and celebrate the Communion service. What could be more appropriate than for us to join in our upper rooms and think especially of the sacrifice and death of our Lord? We will receive strength to overcome; we will receive power from on high which will enable us to be more loyal followers of our Christ.

**Good Friday, April 11**

Read John 19:17-30.

O come and mourn with me, awhile;  
And tarry here the cross beside;  
O come, together let us mourn;  
Jesus, our Lord, is crucified.

Have we no tears to shed for Him,  
While soldiers scoff and foes deride?  
Ah! look how patiently He hangs;  
Jesus, our Lord, is crucified.

Seven times He spake, seven words of love;  
And all three hours His silence cried  
For mercy on the souls of men;  
Jesus, our Lord, is crucified.

O love of God! O sin of man!  
In this dread act your strength is tried;  
And victory remains with love;  
For Thou, O Lord, art crucified.—Anon.

**Saturday, April 12**

"Weeping may endure for a night, but joy cometh in the morning" (Ps. 30:5).

Read Mark 15:37-47.

The truth of the poet's song in Psalm 30 apparently did not reach the disciples and the women during the dark hours after the crucifixion. Their hopes were shattered. Their dreams about a glorious kingdom to be established had disappeared. But most of all, they must have been stunned with the sheer sense of loss. For despite their failure to understand the purposes of the Master, they knew Him as their strong, wise, gracious, incomparable Friend. And now He was lying in a tomb—dead.

If only they could have known what the morrow had in store for them! If only we could learn that when the hour seems darkest, for the Christian "the best is yet to come." The disciples could not know; but we do know!  
—Virgil M. Gerig.

## THOMAS BELIEVES IN THE RESURRECTION OF HIS LORD

Sunday School Lesson for April 13

(John 11:14-16; 14:1-6; 20:24-29)

Thomas, the last follower for our study, lived in dark days. We don't know much of Thomas until near the end of Christ's life. Frequently his name is coupled with Matthew. Since his name "Didymus" means twin, he might have been Matthew's twin. For two years he had been fellowshiping with Jesus in the inner circle. What a man thinks of Jesus Christ was then, and is still, the all-important question. What did Thomas think of Christ?

Read together John 11:14-16. These are the first recorded words of Thomas. Let the pupils find from this narrative how Thomas felt toward Christ. What did his determination show? Faith in Christ, loyalty, and courage were certainly portrayed here. Perhaps he showed a little tendency to melancholy. But to this point he had left all for Christ, and now he would dare all for Christ.

The second scene in which Thomas speaks is in the upper room. Read John 14:1-6. What do you see of Thomas' attitude to Christ? Jesus was speaking to Thomas when He told them not to have heart trouble, but it seems Thomas needed help. Perhaps some or all of the others were as ignorant about the way as was Thomas, but he confessed. And then we have one of the great utterances of Jesus, "I am the way, the truth, and the life . . ." Thank Thomas for speaking out of his despair. It was hard to understand in these dark days.

We dare not forget the awful scenes the disciples, including Thomas, next beheld: betrayal of their Master, arrest, trial, crucifixion, and burial. They all forsook Him and fled, Thomas included. All hope was gone. Despair filled them. Peter said, "I go a fishing."

Then came the great event—He is risen. And in love the resurrected Lord showed Himself to the disciples the same day. But for some reason Thomas was not there to see the nailprints. Perhaps he was so full of anguish over the way he had treated the Lord that he was brooding alone. We can hardly think he was a coward. He lost this opportunity. But when the others told him what they had seen he, too, wanted that experience, and because of his slowness of faith he had to wait eight days to see the Visitor.

Jesus came again and Thomas was there. Jesus' word was, "Reach hither." But Thomas didn't touch. At the gracious invitation Thomas knew Jesus loved him still. He had forgiven all. He forgot all about his unbelief, and in a rapturous confession he more than just identified Christ, but gave himself to Him in adoring faith.

What difference would it have made to Thomas and to us if he and we wouldn't believe that Christ arose from the dead? He would not be the Son of God He claimed He was. Now we know God in Christ's revelation of Him.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

No more money need be sent to Hannibal, Mo., for Bibles for Missouri State Prison. Thirty letters in three days brought \$235. Thanks to all the contributors.

Bro. Glenn Whitaker was discharged from the Sanitarium at La Junta on March 1. Much improved, he is living in a trailer house near the hospital and continuing treatment. He is employed part time in the hospital.

A mimeographed report of thirty-four pages for the Conference of Summer Camp representatives held at Elida, Ohio, on Jan. 24 and 25 is now available without charge. A five-page section of this report giving a list of camping books can be obtained separately from the complete report. Write to Paul W. Shank, Mennonite Publishing House, Scottdale, Pa.

Bro. Leidy Myers was ordained to the office of deacon at Deep Run, Pa., on March 8. He will serve the Groveland congregation. Bro. Joseph Gross officiated, assisted by Bro. Arthur Ruth. Bro. Andrew Jantzi preached the ordination sermon.

Bro. P. L. Frey was ordained to the ministry at the Central Church, Archbold, Ohio, on March 10. Bro. Henry Wyse officiated assisted by M. L. Troyer and Walter Stuckey. Bro. Frey, as an ordained deacon, has been active in the ministry for many years.

Sister Mary Alice Holden, Cimarron, Kans., is another of our writers who has been admitted to the Christian Writers' Guild.

The Herald Bible Study Honor Roll will be continued quarterly. Please send in re-

ports for the quarter to the Words of Cheer on or before April 15. (1) Give the official name and address of the congregation. (2) Arrange names alphabetically by the last name. (3) Indicate whether pupils are junior or intermediate. Star names having perfect scores. We appreciate greatly the many complete reports submitted last quarter.

Bro. J. G. Hochstetler, Creston, Mont., recently held a series of meetings at Stirling, Alta., with five decisions for the Lord.

The Paradise, Pa., congregation is participating in a religious survey of the surrounding communities.

Bro. Kenneth G. Good has been relieved of his pastoral duties at the Salem Church, Elida, Ohio, so that he can give his efforts to his evangelistic ministry. Bro. Richard E. Martin is now pastor of the congregation.

The Radio Mission, under Floyd Byler, director, of West Liberty, Ohio, gave a program at Lima, Ohio, the evening of March 30.

A Men's Fellowship Dinner was held at the Hesston College Dining Hall on March 26. The main speaker was Dr. Walter Kollmorgen of the University of Kansas.

Sister Alta Mae Erb conducted summer Bible school workshops at Hillsboro, Hesston, and Harper, Kans., March 29-April 1.

The Orrville, Ohio, congregation has voted to build an addition to the home of Bro. I. W. Royer as a retirement gift.

The Perkasio, Pa., congregation conducted a service at the County Almshouse near Doylestown, Pa., the afternoon of March 30, and in the evening they gave the Y.P.B.M. program at the Line Lexington Church.

The Risser congregation, Elizabethtown, Pa., gave the Y.P.B.M. program at Steelton on March 23.

Dedication services for the new Kingview Church in East Scottdale, will be held the afternoon of April 13.

A Sunday-school Meeting was held at Spring Mount, Pa., March 29-30 with James Millen and Wayne Kratz as speakers.

Two programs of interest were scheduled for the Zion Church, Broadway, Va., March

29 and 30. The first was given by the Buckhorn congregation from the W. Va. mountains, and the second by the Broad St. congregation, the Negro church of Harrisonburg.

Bro. Mervin J. Hostetler was ordained to the office of deacon at the Weaver Church, Johnstown, Pa., on March 23. Bro. Aldus Wingard was in charge with Bro. A. J. Metzler bringing the sermon. Assisting also were Brethren James Saylor and Harry Blough.

A Youth Rally was held at the Yellow Creek Church, Goshen, Ind., March 28-30. Speakers were H. Ernest Bennett and Stanley C. Shenk.

(Continued on page 332)

## Calendar

General Council of Mennonite General Conference, including invitational Prophecy Conference, Elkhart, Ind., April 2-5.  
Lay Evangelism Conference, Goshen College, Goshen, Ind., April 5-7.  
Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain. Olive Church host), June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onokama, Mich.  
Bible Conference, June 21-27.  
First Family Week, June 28-July 4.  
Senior High Week, July 5-11.  
Junior High Week, July 12-18.  
Boys and Girls Week, July 19-25.  
Young Adult Week, July 26-Aug. 1.  
Music Week, Aug. 2-8.  
Christian Business Mens' Week, Aug. 9-15.  
Farmers Week, Aug. 16-22.  
Second Family Week, Aug. 23-29.  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27.  
Junior Boys Camp (ages 9-12), July 7-12.  
Junior Girls Camp (ages 9-12), July 14-19.  
Senior Girls Camp (ages 13-16), July 21-26.  
Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
Family Week, Aug. 4-9.  
Youth Retreat, Aug. 18-23.  
Work Week, Aug. 25-30.  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4.  
Girls' Camp (ages 9-12), July 5-11.  
Junior High Camp (boys and girls, ages 13-15), July 12-18.  
Missionary Bible Conference, July 19-25.  
First Family Week, July 26 to Aug. 1.  
First Young People's Institute, Aug. 2-8.  
Second Young People's Institute, Aug. 9-15.  
Second Family Week, Aug. 16-22.  
Victorious Life Conference, Aug. 23-24.  
Music Week, Aug. 25-29.  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16.  
Girls' Camp, Aug. 16-23.  
Young People's Camp, Aug. 23-30.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

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## Notice

According to present plans our two monthly magazines, *The Christian Monitor* and *The Mennonite Community* will continue in their present forms until the close of 1953. Then beginning with January, 1954, a new and enlarged publication will take their place. This decision was reached after a careful study and surveys to determine our readers' interests and concerns. Every effort will be made to continue and improve the high quality of the present magazines during these two years and then to launch the new one incorporating the best of these with other added features for the Christian home and community.

In continuing to serve the present readers and in soliciting new subscribers we assure all that subscriptions can be placed for any length of time for either or both of the present magazines with complete confidence that you will receive full dollar value. Subscriptions which continue beyond the life of the present publications will receive full credit for the new magazine.

A. J. Metzler, Publishing Agent



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister Charles Cocanower, Sr., Elkhart, Ind., spent some time visiting the various Mennonite mission communities in Puerto Rico, while being with their son in San Juan, Puerto Rico, for two weeks in March.

Bro. and Sister B. Frank Byler, and family, missionaries in Argentina, will be returning to the States on furlough on April 8, flying from Buenos Aires to New York. They will be living at West Liberty, Ohio, and plan to visit many churches throughout the Northwest after Annual Board Meeting in June.

Sister Florence Nafziger, missionary nurse on furlough from India, will be at Goshen College April 18-21.

Twenty-two ladies attended the women's meeting in La Plata, Puerto Rico, on Feb. 23. Mrs. T. K. Hershey, former missionary to Argentina, brought the message.

Bro. Orie O. Miller, Secretary of the Eastern Mennonite Board of Missions and Charities, spoke in the Union Auditorium at Goshen College vesper services on Sunday, March 23, concerning his recent trip to Africa, Arab states, and Europe. Bro. C. L. Graber spoke on his work in Holland, Germany, and Greece this winter.

The Women's Missionary Society of the Mennonite churches in Elkhart held their quarterly meeting at the Belmont Church in Elkhart on March 30. Sister Donna Yoder, returned European relief worker, addressed the group.

The second annual meeting of the sisters from the United States who are serving in Puerto Rico, was held Thursday, March 20, at La Plata, at the home of Mrs. Walter Masanari. There were inspirational messages and the group reorganized.

Bro. Hans Gerber, Mennonite minister from Basel, Switzerland, brought the morning sermon at the Chicago Home Mission on March 23. Bro. Gerber also visited the MCC meeting held in Chicago on the same week end, the Pacific Garden Mission, and Moody Bible Institute on Friday and Saturday.

The young people of the Detroit Mennonite Mission organized an MYF with the following officers: Bill Kalan, president; Dorothea Foster, secretary-treasurer; Ronald Plaskov, Extension chairman; DeEtta Burton, Fellowship chairman; and Winifred Mumaw, Faith and Practice chairman.

Bro. Amos Swartzentruber, missionary in Argentina, spent Sunday, March 9, with the congregation at Carlos Casares when five souls, two young couples and an older man, were baptized. Bro. J. H. Koppenhaver writes: "These converts have shown genuine Christian growth and we believe they will continue to strengthen the church. We invite prayer on their behalf that they may

soon have the joy of winning others to Christ."

The Friday night prayer service in the Coamo Arriba, Puerto Rico, congregation has been changed to Saturday evening so Sister Lydia Rodriguez from the Betania congregation at Pulguillas can assist in the meetings. She spends each Saturday and Sunday in the community.

Sister Irene Detweiler, who has served as a worker at the Denver, Colo., mission for several years, is relinquishing her work with the mission for some time in order to regain more complete recovery from a major operation which she underwent during the winter.

Sister Winifred Mumaw, a worker at the Detroit Mennonite Mission, is teaching Bible in a public school each Wednesday from 3:30 to 4:00. Nearly seventy pupils remain each week for the class.

Bro. Elmer Leaman, superintendent of the Newlinville mission near Coatesville, Pa., was ordained to serve as pastor on March 2, following a unanimous vote from the Millwood district, which sponsors this mission. This is a predominantly Negro community.

The fifth Annual World-wide Missionary Conference will be held at the East Chestnut St. Mennonite church in Lancaster June 4-8.

The superintendent of the Mennonite Mission in Detroit, Mich., wishes to thank all those who sent gifts toward the purchase of

## Your Treasurer Reports

The Executive Committee of the Mission Board recently approved a plan whereby the Board will assist new mission congregations in Puerto Rico to build their own church buildings. This plan is to include a Revolving Church Building Fund from which indigenous congregations can draw for funds to build their church. For all funds raised by the local congregation and used for the church building an equal amount will be given by the Board. This means that the congregation will need to refund only one-half of funds used. This, we believe, will stimulate interest on the part of the local congregation and will help a great deal to establish an indigenous Mennonite church in Puerto Rico. Contributions are desired to help set up this Revolving Church Building Fund to establish churches in Puerto Rico. We believe this is not only a new but a very challenging approach to help our Mennonite brethren of Puerto Rico to build church buildings for their congregations.

Mennonite Board of Missions and Charities  
H. Ernest Bennett, Treasurer  
Elkhart, Indiana.

## MENNONITE RELIEF COMMITTEE (MRC)

MRC has been requested by the Peace Problems Committee to be responsible for I-O men in its constituency finding service and work opportunities under the new draft law. The Relief and Service office will work with the MCC Peace Section and I-W office in handling this assignment. Further information will be released as soon as it is available.

Brother and Sister Justus Holsinger and two sons returned to the States from Puerto Rico on March 20 after a term of service in La Plata Mennonite Project where Brother Holsinger served as director. Their present address will be Route 4, Harrisonburg, Va., c/o Charles T. Good.

MRC will meet at Elkhart headquarters during the afternoon and evening of April 1 to consider its assignment regarding I-O men, new personnel for the voluntary service program, and further plans for summer service.

Brother Dorsa Mishler spent March 19 and 20 with the Kansas City Hospital Unit on an administrative assignment.

new church hymnals. A special service is planned for Palm Sunday, at which time the books will be dedicated.

Sister Edith Evans and Esther Histand, workers among the Jews of Washington, D.C., report profitable contacts with Jews in the city. They are concerned that more workers locate in that place to help reach the multitudes of Jewish business and professional people. There is special need for a married couple to aid in this ministry.

Bro. Nelson Litwiller, Buenos Aires, Argentina, preached for the congregation at Carlos Casares on March 16. The Litwillers were making a brief tour of some of the churches in Argentina prior to flying to the States in April when they leave on furlough.

A dresser-Bible school is being conducted by the missionaries at Nazareth, Ethiopia, to train young Ethiopians as assistants in medical and clinical work. Bible instruction is given to the students along with the training in medical and clinical procedures.

Praise God for the wife of the oldest member of the Betania congregation, Pulguillas, Puerto Rico, who accepted Christ recently in her daughter's home. The daughter had also returned to Christ a few days before.

There are seventeen enrolled in instruction class at the Detroit, Mich., Mennonite Mission. Bro. Frederick Erb, pastor, says: "We are looking forward to having Bro. D. S. Oyer with us for communion on Easter Sunday."

(Continued on page 332)



# Pioneering for Missions in the Mennonite Church

This is the story of the beginning of missions in the Mennonite Church as recorded in the minutes of the first missionary organization of the church, the Evangelizing Committee. As you read these minutes you trace the story of the developments of the present Mennonite Board of Missions and Charities. These minutes have never been published before. They will be made available to our constituency in booklet form after the series has been completed in MISSIONS. If you want one or more copies please write now to Mennonite Board of Missions and Charities, Elkhart, Indiana.

## MINUTES OF THE MENNONITE EVANGELIZING COMMITTEE (Continued from Last Week) Afternoon Session

The afternoon session was opened by singing the missionary hymn No. 14 in Hymns & Tunes. Prayer by Bro. Jno. Burkholder, East Livingston, Ohio.

The district members present then gave their reports of their respective districts.

1. Daniel Shenk, Elida, Ohio. The brethren Jno. Blosser and David Garber were appointed as state Evangelists by the conference.

2. John Blosser, New Stark, Ohio. Very much work is being done. Calls for work from all parts of the district, from small congregations as well as large ones. Work was done at about all the different places, most of them are in a prosperous condition. Much work is needed. Plenty of room for work in the Ohio field.

3. David Garber, Orrville, Ohio. I find so much need of more work to be done that I question whether we are doing our duty in not putting more men to work. In a number of places there are more members in the graveyard than in the congregation, and in some places about all the members are in the graveyard.

It makes my heart sad to see how many places have been neglected and the church gone down. We are not doing our duty by not putting to work those upon whom the Lord poured out His Spirit. Some new fields have been opened. I am still interested in the Orphan's Home—others are too.

The work is gaining friends. Some think I ought to devote all my time to evangelistic work. I am ready to give it into other hands if best to do so.

4. Jonas Snider, Waterloo, Ont. The work is encouraging in Ont. Through the evangelistic efforts there have been 130 accessions.

At some places we have no ministers, but send men there at regular intervals. The results of this plan of work are poor. Better have series of meetings at these places.

5. Daniel Kauffman, Versailles, Mo. Nothing to boast of but greatly encouraged. The congregation at Palmyra doubled during the past year. A minister will be stationed there soon.

The congregation at Cherry Box has been revived. A new minister has been stationed at this place. Our state Evangelist Bro. Andrew Shenk did good work. A number of Evangelists from other states labored in our district with good results, namely J. M. Shenk, M. S. Steiner, and D. D. Miller. We need more ministers, good, able, well grounded men as ministers.

In Iowa we have members in 22 counties, but have few ministers. Send an Evangelist to that state by all means.

6. Albrecht Schiffler, Roseland, Nebr. In the beginning of the year we tried to get an evangelist but without success. We then began a series of meetings ourselves. Twenty souls were saved. After harvest Bro. Steiner labored with us. Eight accessions.

A number of places have no ministers, they are supplied by ministers from other places, at regular intervals.

Some are not prospering, need more ministers. Antioch should have a minister.

Osborn, Kansas, congregation should have a minister. There should be a preacher situated in Marshall Co., Iowa. The few members there are hungering for spiritual food.

Let the Evangelizing Board send a man to this place soon. Now is the time to act or it will be too late.

As the next day was the appointed time for the preliminary meeting for a general conference, nearly all the ministers, bishops, etc.,

came one day earlier, so a number of them were called upon to give reports from their districts.

1. Noah Stauffer, Strasburg, Ont. We must get more men that are qualified to "do the work of an evangelist." Especially should the Board be careful in its selection of men to labor as evangelists.

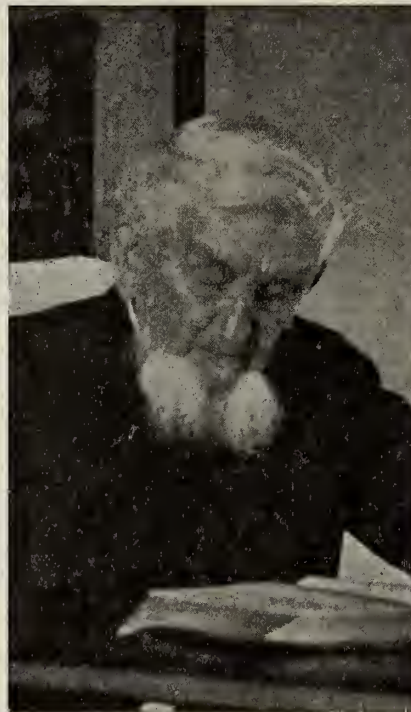
2. D. H. Bender, Tub, Pa. No regular evangelists in our district. Greatly in need of more workers. Have gone into other districts and secured workers. A very good plan. Held meetings at nearly all places. Quite a number of accessions. Let us do as we pray.

3. L. J. Heatwole, Dale Enterprise, Va. Work progressing. Good meetings by Bro. Garber. Some accessions. No direct continued meetings in our district.

4. Benj. Gerig, Smithville, Ohio. Have had many blessings in our church through evangelistic work. Many places in our district in a

sad condition. Some efforts are now being made at some places, but almost too late at many places. This is the way it goes if we are not active in the work.

5. J. F. Funk, Elkhart, Ind. Like all the rest have said "The great lack is of men," not so much of means. We have many workers, but few qualified as evangelists. It is very necessary to put more men to work.



**D. J. Johns** who was a member of the first missions committee appointed by the Mennonite Evangelizing and Benevolent Board in 1897 to make a study of the foreign missions movement and to interview candidates for foreign missions.

Series of meetings held at almost all places with quite good results. In general the work is in good condition, workers are more earnest.

6. J. S. Shoemaker, Dakota, Ill. Good work done in the Freeport congregation. Much work needed in the state of Ill. About all the members gathered in through evangelistic work. Be careful in sending out ministers.

7. Peter Sommer, Metamora, Ill. Have been visited by evangelists but none this year.

8. E. M. Hartman, Washington, Ill. Not much done in our state this year. No evangelists appointed by our conference. A mistake. We need more qualified workers. There is danger and we should send out only such as are filled with the Holy Ghost.

9. Andrew Shenk, Oronogo, Mo. Have been over most of the Mo. field. We greatly need more ministers everywhere, but especially Mo. needs more laborers than any other field I know.

Our hearts bleed to see so many calls not responded to. Am somewhat discouraged since here, as I hoped that I could induce someone to go West, but the cry for workers is the same everywhere. In some places there are about fifty persons that could have been gathered in had efforts been made. Now they belong to another denomination which, however, is not their choice. May this meeting take steps to provide more workers.

10. J. G. Wenger, Harper, Kansas. Work progressing, much is being done. Ten years ago we had two members, now we have forty.

11. Geo. R. Brunk, Canton, Kansas. The same story as all the rest. Very little help from outside evangelists.

In Oklahoma the work greatly needs help, especially in Milan Valley. Something can be done in this valley if done soon. Many children of members ready to be gathered in.



12. M. S. Steiner, Pandora, Ohio. In my last trip West I was impressed anew for more work. The cry comes loud. When we can not get school houses, arrangements have been made for a tent.

13. A. D. Wenger, Millersville, Pa. The same as the rest, great need for more workers, much work to be done along the Pacific coast. Have a few members in California, about 100 in Oregon. The work is in a sad state. Want an imported man. They are pleading for help. There is, however, much to encourage us. While some churches are dying out, others are greatly enlivened, and many accessions.

In Pa. alone, there were about 1000 members received into the church during the last year. In general much good has been done through evangelistic efforts.

14. J. S. Coffman, Elkhart, Ind. When we as a denomination, are urging to preach the Gospel, have we any reason for such preaching as others? If so, why not state it plainly to the people so that they take it along with them?

15. J. M. Shenk, Elida, Ohio. Our people ought to study their Bibles more so that they could be used to more advantage, in congregation of two hundred members, like we have here, there should be seventy-five teachers among them. I once asked a Bro. who is quite a free talker, a few simple Bible questions and he could not answer me. The lack of Bible knowledge is one of the reasons for the lack of workers. The reason for Timothy's knowledge of the Bible was the influence of his Mother and Grandmother. Shall we let the millions starve for the want of teaching?

On motion it was resolved that hereafter district members be elected for three years. Election of district members resulted as follows: S. S. Herner, Manheim, Ont.; J. K. Hartzler, McVeytown, Pa.; Jonathan Miller, Garden City, Mo.; Amos Landis, Union, Oregon; Jos. Hader, Milford, Nebr.; W. T. Lineweaver, So. English, Iowa; Jacob Boller Jr., Kalona, Iowa; C. Ohrendorf, Flanagan, Ill.; Homer Strock, Sterling, Ill.; Daniel Shenk, Elida, Ohio; C. Z. Yoder, Weilersville, Ohio; Cor. Criesen, Mt. Lake, Minn.

The following were elected by their respective conferences. Daniel Burkhard, Ayr, Nebr.; Amos Hess, Hesston, Kansas; J. G. Wenger, Harper, Kansas; J. C. Driver, Enid, Mo.; Jos. R. Loucks, Scottdale, Pa.

The terms of the following had not expired, viz: A. B. Kolb, Elkhart, Ind.; G. L. Bender, Elkhart, Ind.; C. K. Hostetler, Elkhart, Ind.; Silas Yoder, Goshen, Ind.; A. R. Zook, Topeka, Kansas; David Garber, Orrville, Ohio.

Three new directors were elected: J. K. Hartzler, McVeytown, Pa.; S. S. Herner, Manheim, Ont.; J. G. Wenger, Harper, Kansas.

The election of the officers resulted as follows: President, A. B. Kolb, Elkhart, Ind.; Vice-president, J. K. Hartzler, McVeytown, Pa.; Secretary, G. L. Bender; Treasurer, C. K. Hostetler.

The meeting then adjourned to meet again at 7:00 p.m.

## Evening Session

Was opened by singing hymn no. 197, Gospel Hymns.

City missions were next taken up. A report from the workers of the Chicago Mission was read, after a number of talks by the different ministers the following resolutions were passed.

Resolved, That the Chicago Mission be continued for the coming year.

Resolved, That the appointment of workers be left to the discretion of the Executive Committee.

Resolved, That the compensating of the sister doing the house work at the Home Mission be left to the discretion of the Executive Committee.

Resolved, That Dr. Whitmore be paid \$5.00 per month to meet the dispensary expenses.

Resolved, That the Board be authorized to establish missions in other cities.

Resolved, That the Executive Committee confer with the workers of the Sunday school mission meeting at Lancaster Co., Pa. as to the advisability of opening a mission in Philadelphia.

The subject of foreign missions was taken up and discussed at length.

Many talks favoring the opening of missions in foreign fields were given after which it was

Resolved, That a committee of five be appointed by the Pres. to examine the foreign mission movement in all its phases and that said committee be empowered to take such action as they see fit. The committee appointed consists of the brethren: J. F. Funk, D. J. Johns, J. M. Shenk, J. S. Hartzler, J. Kurtz.

The next subject taken up was regarding the Old People's Home.

Bro. D. C. Amstutz, and Bro. J. S. Coffman explained the Home after which the following resolutions were adopted.

Resolved, That we accept the Old People's Home.

Resolved, That the following brethren act as a Board of Directors to take charge of both the Orphan's and Old People's Home. D. C. Amstutz, Marshallville, Ohio; David Garber, Orrville, Ohio; David Hostetler, Walersville, Ohio; Benj. Gerig, Smithville, Ohio; M. S. Steiner, Pandora, Ohio; John Blosser, New Stark, Ohio; Noah Blosser, Leetonia, Ohio; J. M. Shenk, Elida, Ohio; Cleophas Amstutz, Kidron, Ohio; D. S. Yoder, West Liberty, Ohio; A. Burkholder, West Liberty, Ohio.

Resolved, That the Sec., receive \$200.00 for his service.

After singing and prayer the meeting adjourned.

G. L. Bender, Sec.

[Because space is needed for other material, these historical reports will not be continued until later in the year. Ed.]

# Two Days in City Missions Round Table

By Glenn Martin, Secretary of Urban Evangelism Committee

The City Missions Round Table held in the Home Mission, Chicago, February 26 and 27, was practical, thought-provoking, and challenging. Members of the conference went back to their work convicted that theological poise in our time is based on undeluded Biblicism and discipleship.

The conference was sponsored by the Urban Evangelism Committee whose concern has been to establish a closer fellowship between city missionaries, and to define the dangers facing them in their work in the city among other religious groups. Fifty-three missionaries registered from twelve states including Colorado, Iowa, Kansas, Illinois, Indiana, Missouri, Michigan, Ohio, Pennsylvania, New York, Maryland, and Wisconsin.

Devotional periods were under the direction of Milton Brackbill, Paoli, Pa., who pointed up the subtle temptation to let the

inner spiritual life crumble within the midst of an extremely busy schedule of activity. His remarks before each session were based upon passages from Galatians and Hebrews. He showed the many direct commands to "enter into his rest" and "to draw near" and many other invitations to prayer and meditation.

Discussion periods followed each topic. The theme, "Building His Church in the City," touched both the historical and present-day developments of city missions. Harold S. Bender clarified historical and modern day activities of Fundamentalism and Interdenominationalism. He pointed out weaknesses of these systems over against the foundation of historic faith of the Christian Church which is based upon Biblicism and discipleship. He went on to say that the city missionary must keep "his skirts clear of any movement which tends to systematize the revealed truth of the Gospel based upon faith and works." He pointed out that one can be

"evangelistic without joining popular fundamentalistic complex movements." His honest and sincere conviction was that "none of them have MORE than what has been contained in the historic profession and faith of the Mennonite Church which has retained and sought to follow the WHOLE of New Testament teachings on Christian living."

Bender sounded a warning against the polemic spirit of Fundamentalism, pointing out that "it is contrary to the New Testament spirit of evangelism. The disciples preached a positive soul-saving Gospel of Christ in love, condemning only sin." They fought no system of truth, nor did they fight for a system of truth.

The bishop's responsibility as related to the city mission pastor and congregation was discussed by J. D. Graber. He pleaded for a closer fellowship and a deeper concern on the part of the bishop who finds himself in service with the city church. He pointed out that the work of the bishop is "more than turning



wheels and carrying out forms and hurrying back a hundred miles the same day to await the next call to Communion." His responsibility is to furnish leadership. He must be sympathetically in touch with the city pastor, and after prayer and counsel together, must lead out in new situations peculiar to urban problems. He also advised "prayer periods" to be held between the city pastor and the bishop to establish a closer bond of fellowship.

Levi Hartzler, director of Voluntary Service, challenged the conference to lend their experience and facilities to young people interested in part- or full-time Christian service. He outlined a program of service in which the city missionary should work WITH the young people of the unit on the field. He warned against units being sent out alone to do a job of evangelism with which the members have had no experience. Hartzler also clarified the responsibility of the city missionary to help recruit young people to Christian service in the city.

Wednesday's sessions were begun with a discussion led by Howard J. Zehr on the question of Pentecostalism, Healing, and Emotionalism. He defined the fallacies of their extremes and weaknesses of their doctrines over against the Biblical accounts of sane, sensible, quiet healings and worship of the early Apostolic Church, pointing out that not every member of that church was healed

of infirmities, but that they were used for the glory of God's service with infirmities being present in their bodies.

Paul Mininger of Goshen College described methods, past and present, relative to recruiting and instructing individuals for city mission work. He based his remarks upon the practical aspects of internship on the mission field before completion of the formal training in college and seminary.

The final discussion was led by J. D. Graber. He defined the terms "Biblicism" and "discipleship" as they are related to historic Mennonitism and to building the Christian Church in the city in our day.

The conference closed with a season of heart-warming, heart-searching, heart-challenging prayer. Members of the conference went back to their work with a testimony upon their hearts and lips, feeling that truly it was profitable to have been in the round-table discussion group.

Lima, Ohio.

Regional police officers in Italy stopped a Salvation Army relief team which was supplying 600 hot bowls of soup a day to flood refugees in Papozze, a tiny village in the inundated area near Ferrara. A protest drew only a statement that the Pontifical Commission would provide for the refugees.—"Alliance Weekly."

space was available. As a bench and desk were completed the planks were taken away. All the pupils rejoiced when a few weeks later the last desk was finished and each pupil had room to sit at a smooth desk and on a bench.

**Feb. 5:** Teacher Ezekieli Bulinjiye, who taught in district school last year, arrived with his bride. I am very glad he is here now, for I had a too-full program teaching many of his classes in addition to my own work.

**March 25:** Two pupils were baptized today. During the term all pupils attend the daily Bible classes and there is a daily prayer meeting for boarding students. Frequently special teachings are given the school by Bro. Stauffer. A number of boys accepted Christ and attend the weekly catechism class.

**May 23:** With stones and clubs some of the boys killed a nine-foot, two-inch deadly mamba snake in the church.

**June 1:** At sunrise the big bus left the mission, crowded with happy pupils going home for a month's vacation.

**June 2:** How quiet it is!

**July 4:** Classes began again. Pupils began harvesting their crops of millet and maize.

**July 24-26:** Opportunity was given all to attend the African Church Conference. Many walked the eighteen miles to Bukiroba to attend. Those who did not go were given garden work to do. Each of us who went was greatly blessed and sorry that the others didn't attend too.

**Aug. 5:** Several pupils were baptized. During the June vacation a few were baptized at their respective mission stations.

**Oct. 1, 2:** Every one in Standard VI did his best in writing the provincial examination for entrance into Standard VII.

**Nov. 20:** The close of the school program was held on the ball field.

**Nov. 21:** School equipment was checked and put in order, then those going home by foot bade us farewell and started their journeys.

**Nov. 22:** Exodus of all remaining pupils.—Africa Annual Report.

## District School Diary '51

BY VIVIAN N. EBY

**Jan. 13:** Beds from the old school huts were being brought to the two new two-room dormitories. Additional very simple beds were being prepared by cutting two twelve-inch planks and laying them on two-by-four-inch blocks. These beds had mattresses (?) made by filling two burlap bags with grass or wood shavings. In the kitchen a stove was being built of mud bricks, scrap iron, and mud plaster. (Since then we bought stoves.) Lanterns and eating utensils were ready. Zebra meat was being smoked on an outdoor frame. These were last-minute preparations for the arrival of the boarding students of the district school.

**Jan. 14:** 5:00 p.m. Buzz, buzz, roared the motor of the Musoma-Buhemba bus because it was over-full of pupils and other travelers. In a short time I heard the voices of many pupils as they walked up the lane to the mission, each one carrying his sleeping mat and wooden box, suitcase size, which contained his blanket, extra clothes, few books, etc. As I greeted them there were a number whom I did not know. Teacher Jonathan Ndayanse arrived this evening.

**Jan. 15-19:** All school boys were busy white-washing walls of the dormitories, classrooms, teachers' houses, and kitchen; removing little tree stumps, cleaning and leveling the school

ground; digging and planting gardens for their food; and other jobs to get the new school in order.

**Jan. 22:** Classes began for the seventy-three pupils of which fifty-seven were boarding students. Twenty-seven are in Standard VI and forty-six in Standard V. There were not enough benches and desks; so planks were put between the desks and benches or upon big tin cans until enough seating and writing



The present student body with teacher Ezekieli Bulinjiye on the left and Jonathan Ndayanse on the right.



# "Conocerán Todos Que Sois Mis Discípulos"

Printed in bold red and black letters and placed on the front wall of the La Plata chapel was the timely theme of the fourth Annual Meeting of the Mennonite Church in Puerto Rico, February 15-17, 1952. The theme, taken from John 13:35, "By this shall all men know that ye are my disciples," and around which the messages of the meeting were built, was a means of great inspiration to all who attended.

Each session was opened by a call to prayer in which the work of the meeting was remembered in a special way. Brethren J. D. Graber, Elkhart, Ind.; T. K. Hershey, missionary on retirement from Argentina; and Homer Bomberger, Lancaster Co., Pa., were special guest speakers during the meeting, and we praise God for His message through them as well as those of various lay members and missionaries.

Friday evening 123 members representing Palo Hincado, Pulguillas, Coamo Arriba, Rabanal, and La Plata demonstrated a true oneness in Christ as they partook of a blessed communion followed by a feet-washing service. Bro. J. D. Graber brought a heart-searching message, using for a text the above-mentioned theme of the meeting, before the communion service. Following the observance of these ordinances, there was not much hesitancy in the testimony service. All of us were blessed by the personal experiences of joy and peace in the sharing of this fellowship.

The Saturday evening session was a special program in which the young Christians of the churches participated, many of whom are now preparing themselves for future work in the church. Their vision of opportunities for witnessing is indeed challenging.

Sunday evening climaxed the meeting, with

an overflowing crowd of more than 200. The messages, "The Disciple Throughout the World," by J. D. Graber, in which was pictured briefly the work of the Mennonite Church in the various parts of the world, and "The Disciple in Evangelism," by Bro. T. K. Hershey, challenged us all to the work of bringing the Gospel to "the ends of the earth."

Hearts were stirred as the call was given for those who wanted to give their lives for Christian service. Many responded to the call



The meal at the Annual Meeting is being served at the back of the pastor's home.

of God, and one confessed Christ for the first time. Then as the congregation stood singing, sixteen young people passed to the room where a special prayer session was held. Many of these young people are now taking active part in Christian work as they are preparing for future service. We thank God for their vision and consecration and ask that you pray for them as they see and prepare to undertake the task of leading the church of tomorrow in the great mission of taking the Gospel to "the ends of the earth."

La Plata, Puerto Rico.

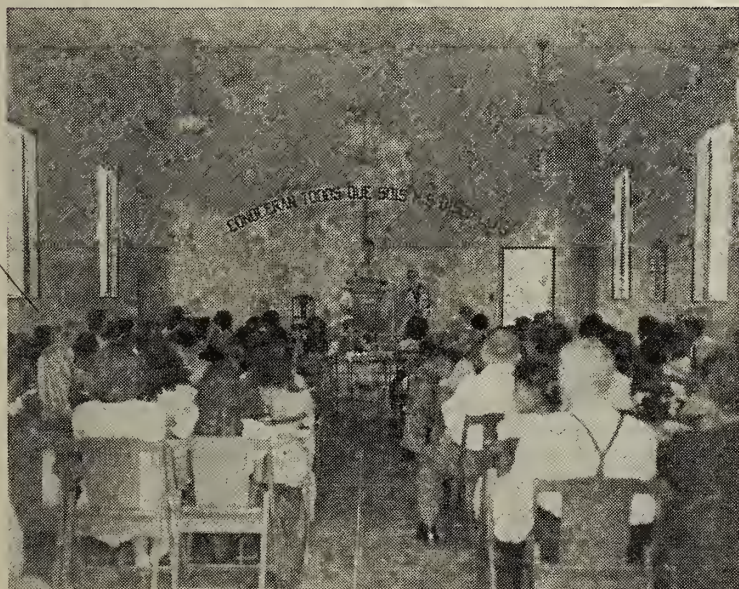
## Every Hungry Child

By LEE KANAGY

Recently we had a letter from Syozo Tanaka, a teacher who plans to move to Kushihiro and help the Buckwalters, in which he stated some of the poor conditions of the people in the community where he and his wife are teaching in the Japanese Alps. Although it is very cold in the mountains, the children come to school cold and ill-clad. They are now trying to get some clothing for these children. He is the only Christian in the community and this is what he says: "I and my wife, who are seekers after the truth, believe that the teacher must have a strong faith, because anger also creates anger and in order to return it with love we must get our love from some higher source. We cannot get love by just deciding to adopt it; we get it from God, the source of unlimited love . . . There are no Christians in this Alpine valley, except I and my wife who are seekers of God's way. And people who live in this valley, who do not understand Christianity, make a great mistake in thinking it is only a spiritual religion separated from men's physical. Some religions try to ignore man's physical needs and desires. These religions become philosophical, extremely idealistic, dream-like, and separated far above the real everyday life of man—in an ivory tower up in the clouds. We believe that Christianity is not like that. Jesus always helped both sides. I and my wife do not want to have warm clothes, but we wish that children would have warm clothes. Now we are praying and working to collect children's clothes. Please pray for us and our work to these children. We believe that EVERY HUNGRY CHILD in the world is a denial of Christ's power."

Tokyo, Japan.

Every fresh outbreak of missionary energy has been the result of believing prayer.



At the Annual Meeting of the Mennonite Church in Puerto Rico, Feb. 15-17, held at the La Plata Church. The theme of the meeting, "By this shall all men know that ye are my disciples," can be seen across the front of the church.



Bro. Ruben Fuentes of the Palo Hincado Church is speaking at a youth session held on Saturday evening. Seven other young people from the various churches took part on this program.



## Missions Editorial

### Revival and Witnessing

You can't have a revival in a vacuum. You desire revival? This is excellent, but at once the Lord asks, "Revival for what?" And this is a fair question. Sometimes we want revival because it feels good to be in a state of spiritual ardor. There is a deep satisfaction in living close to the Lord. But such reasons, while not being exactly wrong, are nevertheless primarily selfish.

The Spirit's infilling is always given for the purpose of witnessing. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses . . ." This appears to be the New Testament sequence—the Spirit of God comes upon people in order that they may be empowered to bear effective witness to the resurrected Lord.

This is, of course, always what happened in the Book of Acts when there was a special outpouring. It is no exaggeration to say that Spirit infilling and effective soul winning are the two commonest characteristics of the New Testament Church. Study again through the Book of Acts and see whether you are not impressed by these two characteristics in constant interrelationship.

Again I say, Revival cannot be achieved in a vacuum. The desire for a new outpouring of the Spirit is good, but when desired for its own sake it is impossible of attainment. How then achieve revival? By facing up to the demands for witnessing. All around are the lost multitudes. Our Lord longs with a bleeding heart to save them. We are His only instruments; the church is His only vehicle; she is His body on earth. So, when a body of believers begins to draw close to the Lord, when they begin to feed on His Word, they become burdened for the lost as Christ is burdened for them. They soon see and feel their inadequacy. The task looks impossible. So they begin to call on the Lord. In desperation they seek a new outpouring of the Spirit so that they can bear effective witness and win the lost. The Lord hears from heaven and answers with fire. This is the road to revival.

How sterile is much of our talk about revival! Yes, we want a revival and a Spirit-filled church, but are we always ready to face up to the sure implications of all this—a witnessing, soul-winning, forward-marching church? When we raise steam in the boiler we shall need to open the throttle. And a church on the move is sometimes dangerous. When the Spirit of God begins to move a church we cannot always predict, and much less direct the process. Spiritual revival means

spiritual fire, and may God grant that churches on fire will sweep many of the lost into the kingdom.—J. D. Graber.

### Women's Activities

Special letters have just been mailed to each district president and to each district literature secretary, together with literature report blanks sent to secretaries responsible for sending this information to the general literature secretary early in April. In the letters we are urging the district officers to acquaint their local ministers and Sunday-school superintendents with the Prayer Guide and the Missionary Sewing Circle Monthly, thereby soliciting their support in placing copies in every home of the congregation, that all may enjoy and benefit from the efforts of united intercessory prayer. This plan will assure a broader acquaintance and use of our literature. We will not so often hear the words, "Oh, I didn't know about this." We trust that in addition to this plan, every sister will make herself responsible to tell others; and especially to see that her family is supplied.

Orders should be placed now for the new Daily Prayer Guide in order to facilitate prompt delivery. We are eager to have every Mennonite prepared to use the Prayer Guide on May 1. Parents will want their children to begin their memory work on the first day; so let's do our utmost to help them in this worthy, Christian character-building effort. This year we are asking each local circle to order from Mrs. John L. Horst, 404 Homestead Avenue, Scottdale, Pa. We believe that this will mean better service. Prayer Guides will also be on sale at Scottdale and at all branch book stores.

District Missionary Sewing Circle meetings have been announced for Ohio, April 26, Oak Grove Church, West Liberty, Ohio; Indiana-Michigan, May 3, College Union, Goshen College, Goshen, Ind.; Illinois, May 10, Rocknoke, Ill.

The response for ideas for the April "Monthly" was good. Our sisters who are looking for new things to do will find plenty to inspire them in this issue. There will also be other matters of general interest.—Mrs. C. L. Shank.

### M.C.C. Weekly Notes

#### CO Situation in the Netherlands

Paula Thijssen, Dutch MCC worker at Heerewegen, Holland, says of the CO's in that country: "Our group of Dutch Doopsgezinden who believe in following the Lord in our witness for peace and nonresistance is very small, about 500 members which is about one per cent of our Brotherhood. We have one full-time worker, Brother Cor Inja from Baarn. He has to do all the work for the CO's—contacting the Ministry of War and the other peace organizations, visiting prisons and camps, besides doing pastoral work by organizing Bible conferences for the CO's, visiting their families and receiving boys who want advice at his home. Then he has to visit the churches who ask for a

speaker on the subject of nonresistance. There is a growing interest in our Doopsgezinde churches, I am happy to say. It is not only the Doopsgezinde CO's we have to care for; there is the peculiar fact that other churches and religious groups like the FOR use our Mennonite Peace Bureau and send their boys for help to us."

At present the Dutch law permits acknowledged CO's to do civilian work such as draining and clearing land, but unacknowledged ones are in prison, separated from common criminals, however. Because Queen Juliana and the Minister of War are favorably inclined toward the CO's there is hope that the new law will give objectors more liberties. Now they are not permitted a public hearing nor may they appeal to a higher court.

#### MCC-IRO Workers Transfer

Because of the termination of the International Refugee Organization Irene Bishop, Edith Kern, and Elma Friesen were transferred to Salzburg, Austria, and have begun work in the refugee program there under the World Council of Churches. Alta Schrock and Agatha Peters have been assigned to Trieste to do similar work under the same organization.

#### PAX—Greece Team

Arnold Roth, William Yoder, Willard Stucky and Howard Landis, members of the first PAX unit which went to Germany a year ago, are continuing their services in Greece. Ivan Holdeman, leader of the unit, went to Greece a month ago to locate housing and work projects.

Released March 21, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

### Should Polygamists Be Baptized?

A Danish missionary to Africa aroused considerable controversy recently when he proposed that baptism be no longer withheld from Africans who practice polygamy. Bishop Ibsen of Tabora, another Danish missionary, strongly opposes the proposal. He says that if polygamy is allowed at all within the Christian Church, it will be difficult to limit it. "Polygamy cannot be justified by saying that in Tanganyika there are 293,589 more women than men," he declares. "We missionaries do not intend to 'protect' the African women by permitting polygamy. They are quite able to support themselves by working." Bishop Ibsen points out that the question is not a new one. Count Zinzendorf permitted the baptism of polygamists, but during the next century ideas on the subject changed. In Unyamwesi no polygamist was ever baptized. On the Nyasa mission field, polygamists were not baptized from 1891 on, but they could attend Christian meetings as catchumens. This practice became general in all the mission fields around 1900. Bishop Ibsen says that during his 29 years in Tanganyika the matter never came up, and he doubts that it is a burning question in any part of Africa today.—Reported by K. E. Jardt Jorgensen, in "Christian Century."



# CHURCH CORRESPONDENCE

## STURGIS, MICHIGAN

(Locust Grove)

We have been greatly blessed these past months: our bishop, Lee Miller, spent some time with us in January in the work of ordaining a deacon. Bro. Earley Bontrager and Bro. Homer Miller worked with him, and all gave us very timely sermons which were greatly appreciated. On Jan. 27 in an impressive evening service, Bro. Leroy Rhine-smith was ordained to the office of deacon by bishops Lee Miller and Oscar Hostetler. Bro. Hostetler preached the sermon.

On Feb. 10 six young converts were baptized. Our church continues to grow as there were four more taken in by letter and one upon confession of faith. We praise the Lord for these.

On the evening of March 2 Shore Church from Shipshewana, Ind., gave the program.

On March 17 we are planning our all-day Mission program with Bro. William Miller of Crumstown, Ind., giving a morning and afternoon message and Bro. Willis Troyer, Plato, Lagrange, Ind., giving the evening message. Mrs. Orvin Hooley.

## EDWARDS, MISSOURI

(Evening Shade Mission)

Dear Christian Friends: "O taste and see that the Lord is good; blessed is the man that trusteth in him." Truly we have much to thank the Lord for at Evening Shade. He has been so good to us. It is true there are many discouraging things which come to us, but the blessings far surpass the discouragements, and we can so definitely see the hand of God leading through every experience.

Saturday I met a lady who told me of a very great burden which she carried. She said, "I pray nearly all night long, but it doesn't seem to do any good." My heartfelt sympathy went out to her, and I longed to help her. She lives hardly two miles from our Sunday school, but somehow we hadn't contacted her before. The family moved there about a year ago. On Sunday as we passed their home, we decided to stop to visit her. We sang several songs for her, and she seemed to be so appreciative. When we left, she told us she would try to come to Sunday school next Sunday. She is a very burdened woman and needs help. Pray for her.

We had thirty-two in our Sunday school again today. There were quite a number who were absent, but there has been much sickness in the community. In some cases whole families are down with the flu. Our average attendance has remained around thirty most of the winter, in spite of sickness and bad weather. We have been thankful to see the adult class growing larger again recently. We pray that more parents will see the need of bringing their children to Sunday school.

During the winter one more mother has been added to our number of converts, but she hasn't been attending very regularly this winter. She hasn't been very well, and there is so little to encourage her spiritually in her home. Pray with us that the Lord will help us to understand her better, and help her to grow in her spiritual life.

Mr. Simons, a man about seventy-four years old, has been a concern of the workers here for some time. Each time Bro. Miller would talk to him about his soul, he would say, "I just don't have any faith." About six weeks ago he became very ill. Bro. Miller went to visit him, and again invited him to Christ. Although he said he was ashamed of a deathbed confession, he feebly prayed, "Lord, forgive me of my sins." Since then he was taken to the Cancer Hospital at Columbia, Mo., and after some blood transfusions to give him strength, and an operation in which they found much cancer, he was sent home. It is a real joy to hear his testimony now.

Our little group of converts has grown to seven, and this group becomes both a real burden and a real joy. It is the burden of our hearts that they "grow in grace," and when we see manifestations of that growth, it becomes a real joy. Ann Thurman, one of the first converts, was ill for a while this winter and had to miss several Sundays. When she came back her testimony was, "I'm glad I made the effort to come. I feel so different when I come to Sunday school. When I miss several Sundays, I almost lose my desire to come." We are glad she has been able to come regularly, since.

Sunday afternoons we frequently spend in singing and having Scripture reading and prayer for the aged people at the Rest Home in Warsaw, and for various shut-ins of the community. We receive a rich blessing from this work as we see the joy it brings to the lonely older people.

We continue to appreciate the help from the group which comes to us from the Sycamore Church in Cass County. They have an appointment here the first Sunday of every month, but because of weather conditions they have not been able to meet that appointment the past three months. We look forward to the time when they can come to us again. We also appreciate the services of Bro. and Sister Brubaker each fourth Sunday. This month they also came the first Sunday and gave us a much-appreciated sermon in the absence of the Cass County group. It is not our privilege to hear a Gospel sermon each Sunday; so it is a special treat to us each time we do hear one.

As I look over our field of service here, I see a field that is "white already to harvest." There are many unchurched homes here that we should contact, but since the Millers and I both work, we find it difficult to visit in these homes as we should. We feel very

much the need of an ordained man here to shepherd this little flock.

Another need right now is for Bible school teachers. We are making plans for our Bible school early in May if we can find teachers. We are still in need of four teachers.

In the near future, there will be the need of a building in which to hold our Sunday school. The building we are now using is one belonging to this reorganized school district. There has been no school held in this building for the past several years. Right now there is a new building being built which they hope to have finished by school time this fall; then these old school buildings will be sold.

We feel very definitely that this is the Lord's work. We are merely instruments here to be used of Him. Pray with us that these needs might be supplied in order that many of these hungry souls may find Christ.

March 10, 1952.

Lydia Driver.

## PARNELL, IOWA

(West Union Congregation)

Bro. Amos Gingerich has concluded his six weeks spent in Ontario teaching Bible school and was brought to his home by his son and daughter-in-law, Bro. and Sister Simon Gingerich of the Holdeman congregation of Wakarusa, Ind. Bro. Simon brought the morning message here Feb. 17.

Sunday morning, Feb. 24, Bro. Ralph Palmer of Denbigh, Va., spoke to the congregation, and in the evening Bro. B. B. King of Sheldon, Wis., preached for us.

We have been happy to have Sister Christine Weaver worship with us a number of times while she is taking postgraduate work at the State University of Iowa.

The sewing circle officers have been elected for the year beginning April 1. Mrs. Willard Marner will serve as president, Mrs. Wallace Eash, vice-president, Mrs. Daniel Yoder, secretary-treasurer, and Mrs. Russell Yoder, secretary of literature. The canning and food committee consists of Mrs. Isaiah Litwiller, Mrs. Joe King, and Mrs. Oren Yoder.

Our attendance is somewhat smaller than usual as a number are teaching at the extension Sunday school at Parnell. They have services each Sunday morning and every other Sunday evening. The Extension Committee, Leroy Bender, Isaiah Litwiller, and Silvan Yoder, are responsible for this work. They will soon begin investigation of a new field, the community of Swisher, about 35 miles from here. If the Lord so leads, they will plan to have summer Bible school with the hope of an open door later for regular Sunday school. Pray with us for this work.

There are also those among our number that regularly spend the winter months in southern states. We will soon welcome them home.

We have a number of shut-ins among our members. Bro. Dave King has not been able to attend services for the past seven years. He is cared for in his home in Wellman by his daughter, Ida, and enjoys visitors, sermons on the radio, and communion in his home.

Although Bro. W. H. Miller has been un-

(Continued on page 334)



## FIELD NOTES (Continued)

Bro. J. R. Mumaw, Harrisonburg, Va., was the guest speaker in the Seventh Annual Christian Day School meeting held on March 29 at the Plain Church, Lansdale, Pa.

A Home Conference was held at the Groveland Church in eastern Pa., on March 30 with Bro. J. R. Mumaw as speaker.

Sister Naomi Derstine spoke on Serving the Child Through Christian Foster Care at Spring City, Pa., on March 23.

The April issue of the Mennonite Community is devoted almost entirely to our Christian community in India. Do not miss the interesting material appearing in this magazine. Subscription price \$3.00 a year.

## Visiting Speakers

March 9: Ralph Palmer, Denbigh, Va., at Manson, Iowa; James Martin, Goshen College, at Locust Grove, Elkhart, Ind.; Abram K. Landis, Souderton, Pa., at Plain, Lansdale, Pa.

March 16: Foreign students and John Duerksen, Hesston College, at Protection, Kans.; Noah Landis, Alpha, Minn., at Manson, Iowa; Silas Weldy, Wakarusa, Ind., at Pleasant View, Goshen, Ind.; Clarence Shank, Wakarusa, Ind., at Hudson Lake Mission; Simon Gingerich, Wakarusa, Ind., at Locust Grove, Elkhart, Ind.; Paul Lauver, Puerto Rico, at Holdeman, Wakarusa, Ind.; Charles Grikman, Belgium, at Blooming Glen, Pa.; E. J. Miller, Gulfport, Miss., at Peabody, Kans.; Harold Fly, Quakertown, Pa., at Perkaspie, Pa.; S. C. Yoder, Goshen, Ind., at Morton, Ill.

March 23: Marvin Andres, Souderton, Pa., at Perkaspie, Pa.; J. Winfield Fretz, North Newton, Kans., at Peabody, Kans.; I. R. Lind, Hesston College, at Pennsylvania Church, Hesston, Kans.; O. O. Miller and C. L. Graber in Vesper Service at Goshen College; Ira Kurtz, Morgantown, Pa., at Providence, Oyster Point, Va.; Simeon Stoltzfus, Millwood congregation, at Landisville, Pa.; Christian W. Frank, Manheim, Pa., at North End Mission, Lancaster; A. J. Metzler in installation services for Jacob Weirich at Belleville, Pa.; Harold Brennehan, Scottdale, Pa., at Pennsylvania Industrial School, Camp Hill, Pa., and Coatesville, Pa., Mission; A. G. Heishman, Harrisonburg, Va., at Zion, Broadway, Va.; Millard Lind, Scottdale, at Plain, Lansdale, Pa.; Loren King, West Liberty, Ohio, at Leetonia, Ohio; I. W. Royer, Orrville, Ohio, at Canton, Ohio; Elaine Sommers, Goshen College at Sunnyside, Dunlap, Ind.

March 30: Aaron Glick illustrated talk on Palestine at Frazer, Pa.; Richard Burkholder, Goshen College, at Sunnyside, Dunlap, Ind.; David and Maxine Derstine, Telford, Pa., illustrated talk on relief work, Pinto, Md.

## Evangelistic Meetings

Aaron Shank, Myerstown, Pa., at Rockhill, Telford, Pa., March 16-30. Paul R. Clemens, Lansdale, Pa., at Norristown, Pa., May 25-June 1. Elmer Kolb, Pottstown, Pa., at Worcester, Pa., April 6-13. Benjamin Weaver, East Earl, Pa., at Media Chapel, Oxford, Pa., April 5-13. Brunk Bros., in Ontario, July. Abner G. Stoltzfus, Gap, Pa., at Plain City,

Ohio, March 24-30. Lloyd Hartzler, Ft. Seybert, W. Va., at Ridgeway, Harisonburg, Va., beginning March 20. Milton Brackbill, Paoli, Pa., with Emory D. King, Malvern, Pa., music director, at Crystal Springs, Kans., March 23-April 2. J. Irvin Lehman, Chambersburg, Pa., at East Chestnut, St., Lancaster, Pa., beginning March 30. Milo Kauffman, Hesston, Kans., at Orrville, Ohio, June 22-29. E. F. Hartzler, Marshallville, Ohio, at Oley, Pa., March 16-30. Raymond Peachey, Allensville, Pa., at Mill Run, Altoona, Pa., closing March 23.

## Announcements

Franconia Youth Meeting and Easter Sunrise Service at Rocky Ridge with J. R. Mumaw and Voice of Youth Chorus. All-day Good Friday meeting at Allentown, Pa., Mission with Ralph Malin, Richard Detweiler, David Derstine, and Paul R. Clemens. Bible Conference, Souderton, Pa., with J. L. Stauffer and A. J. Metzler instructors, April 11-13. Jewish Conference, Columbia, Pa., with Josef I. Herschkowitz and Abner G. Stoltzfus as

The greatest dividends of the Mennonite Mutual Aid program will not be in dollars and cents but in the conservation and promotion of spiritual values through the strengthening of the Mennonite family and community.

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instructors, April 5 and 6. Bible Instruction meeting, Paradise, Pa., with Mylin Shenk, David N. Weaver and James H. Hess as speakers, April 12 and 13. Communion dates in district of Bro. Joseph Gross: Trevo Heights, April 6; Perkaspie, April 13; Groveland, April 20; Deep Run, April 27; Blooming Glen, May 4; Lambertville, June 1; Doylestown, June 8. Baptismal service at Lambertville, N.J., May 18, and Doylestown, Pa., May 25. Annual Jewish Meeting at New Danville Church, Lancaster, Pa., with Paul Miller and Harold Eshleman guest speakers, April 11 and 12. Easter Sunrise Service at Mt. Vernon Mission, Oxford, Pa., meet at chapel at 5:45. The Allensville, Pa., congregation announces Easter services April 9-13, communion April 13, E.M.C. chorus April 19, and Bible conference June 6-8. Mennonite A Cappella Chorus, Akron, Pa., at Congregational Mennonite Church, Marietta, Pa., Sunday evening, April 6. Henry Ginder, Brethren-in-Christ minister, Manheim, Pa., at Rossmere Y.P.B.M. April 6 on "Identification with Christ." All-day meeting at Hernley Meetinghouse, Manheim, Pa., on April 11 with Mahlon Zimmerman, C. Mylin Shenk, Harvey Shank, Raymond Charles, Simon Bucher, Mrs. Edwin Eby, and Lloyd Eby as speakers. The young people of Johnstown, Pa., in Youth Retreat at Blue Knob State Park June 12-15. Easter week-end services at Hopedale, Ill., with A. C. Good as guest speaker April 11-13. Merle Swartley, Goshen, Ind., in midweek singing school for two months after Easter at Yellow Creek, Goshen, Ind., Easter week-end Bible Conference at Yoder, Kans., with Bro. Clayton Beyler, Hesston, Kans., as instructor.

## MISSION NEWS (Continued)

Forty people, mostly adults, attend the Tuesday evening service in Coamo Arriba. On Sunday afternoon the attendance is around fifty, including many children.

Brethren Daniel Sensenig and Chester Wenger of the Ethiopian mission spent some time in British Somaliland recently in the interests of establishing mission work there. There are no evangelical missionaries either in British or Italian Somaliland, and they are not allowed there at present. There are two and one-half million Somali people in these two countries and surrounding territories.

Sister Florence Nafziger, on furlough from India, spoke at La Junta, Colo., on March 16.

Bro. and Sister Robert Garber, under appointment for Ethiopia, spoke recently at Bowmansville, Pa.

Special evangelistic meetings will be held at Carlos Casares in Argentina during Resurrection week. Pray that souls may be born into the kingdom.

Bro. D. W. Miller, pastor of the First Mennonite Church, Wooster, Ohio, and a group from his congregation plan to give a Mother's Day program at the Fairpoint Mennonite Mission in Ohio. Bro. J. J. Hostetler, Canton, Ohio, will begin evangelistic meetings at the same place on Easter Sunday evening.

The Lay Evangelism Conference, to be held at Goshen College April 5-7, is sponsored conjointly by the Mennonite Board of Missions and Charities and the College Seminary. This conference comes as a guiding light in the lay evangelism movement in our church.

Bro. and Sister John Leatherman, on furlough from Tanganyika, will speak at the Mt. Vernon Chapel, Oxford, Pa., Sunday evening, April 13. The regular evening service there for April 20 will be omitted.

Bro. and Sister Eugene Blosser, on furlough from China, will speak at Elmira, Ont., on April 6.

The Indiana-Michigan Mission Board planned to open work officially at Caney Creek, near Jackson, Ky., on March 23. The Brethren Percy Miller and Ralph Stahly had charge of the service.

Bro. T. K. Hershey is conducting a mission study class on Latin America at the Maple Grove Church, Atglen, Pa., each Thursday evening.

The greatest thrill in relief work comes with the realization that the cup of cold water has not been given in vain; that the testimony has not fallen on stony ground. One is humbly grateful for the words, spoken surprisingly often, "You have given me sympathy and understanding, and I no longer feel alone. Why is it you treat me so differently?" At this point the door is wide open for a testimony as one deals with people whose raw human needs are exposed to the quick. May God give us the grace and wisdom at such times to speak the word that strikes home effectively for the kingdom. Surely there will never be a better chance to witness!—Alta Schrock.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Beckler.**—To Clayton D. and Berniece (Roth) Beckler, Milford, Nebr., a daughter, Iris Kaye, Feb. 19, 1952.

**Berg.**—To Ford and Rebecca (Garber) Berg, Scottsdale, Pa., a fourth child, a son, John Garber, Feb. 25, 1952.

**Diller.**—To Charles and Sara Louise (Ebersole) Diller, Chambersburg, Pa., a daughter, Cheryl Ann, Jan. 31, 1952.

**Eby.**—To Martin Z. and Lydia Pearl (Heishman) Eby, Harrisonburg, Va., a son, James Larry, March 4, 1952.

**Gautsche.**—To Dale L. and LeAnna Marie (Sauder) Gautsche, Wauseon, Ohio, a second son, Luther LaVern, Feb. 29, 1952.

**Grove.**—To John R. and Melita (Friesen) Grove, Duchess, Alta., a first child, a son, Gordon John, March 2, 1952.

**Hertzler.**—To Elmer and Esther (King) Hertzler, Elverson, Pa., a daughter, Marcella Ann, Feb. 18, 1952.

**Hess.**—To Paul S. and Edith A. (Lefever) Hess, Conestoga, Pa., a second son, Gary Gerald, March 5, 1952.

**Hooley.**—To Orvin and Pauline (Miller) Hooley, Burr Oak, Mich., a daughter, Mary Beth, Feb. 17, 1952.

**Hoover.**—To Abram N. and Jean (Metzler) Hoover, Lititz, Pa., a second child, a son, Nevin Ray, Feb. 9, 1952.

**Horst.**—To Elam and Myrtle (Feick) Horst, St. Jacobs, Ont., a daughter, Myrna Darlene, March 11, 1952.

**Hostetter.**—To Harry Jay and Lois (Landis) Hostetter, Cochranville, Pa., a son, Jay Thomas, Feb. 6, 1952.

**Kauffman.**—To Delmar and Ruth (Swartzen-truber) Kauffman, Turner, Mich., a third child, a son, Delmar Dean, March 9, 1952.

**Kauffman.**—To Morris E. and Zelma (Stamm) Kauffman, Archbold, Ohio, a fourth boy, Neal Stamm, Feb. 25, 1952.

**Kauffman.**—To Richard and Eleanor (Snyder) Kauffman, Lancaster, Pa., a daughter, Diane Louise, March 2, 1952.

**Keeler.**—To Milton C. and Lydia L. (Leath-erman) Keeler, Perkaspie, Pa., a daughter, Mary Lois, March 8, 1952.

**Keener.**—To A. Lincoln and Edith (Weinhold) Keener, Elizabethtown, Pa., a son, Donald Lamar, Feb. 25, 1952.

**Keener.**—To Edwin and Esther (Nissley) Keener, Mt. Joy, Pa., a fifth child, a daughter, Judith N., July 29, 1951.

**Keener.**—To John A. and Olive (Shoemaker) Keener, Elizabethtown, Pa., a second son, Ronald S., March 1, 1952.

**Kennel.**—To Mahlon V. and Ruby (Saltzman) Kennel, Shickley, Nebr., a second child, a son, Rodney LaMar, March 9, 1952.

**Miller.**—To Jacob M. and Dorcas (Swartzen-truber) Miller, Greenwood, Del., a third child, a son, Joseph Samuel, March 3, 1952.

**Miller.**—To Raymond and Ruth (Sangrey) Miller, Mt. Joy, Pa., a daughter, Judy Ann, Feb. 25, 1952.

**Morris.**—To David and Lucille (Leasa) Morris, Allensville, Pa., a third child, a daughter, Regina Kay, Jan. 14, 1952.

**Nafziger.**—To Edwin and Nola (Rupp) Nafziger, Archbold, Ohio, a fourth son, Dean Edwin, March 12, 1952.

**Neer.**—To Mr. and Mrs. Joe E. Neer, Cable, Ohio, twin sons, Jerry Gene and Larry Dean, March 8, 1952.

**Shantz.**—To Norman E. and Beatrice (Witmer) Shantz, Ayr, Ont., a son, Edward Alan, March 7, 1952.

**Sommers.**—To Irvin and Ada (Yoder) Sommers, Hartsville, Ohio, a first child, a son, Stephen Eugene, Jan. 14, 1952.

**Yoder.**—To Paul and Daisy (Byler) Yoder, Lanham, Md., a second child, a son, Daniel Wayne, March 16, 1952.

**Yutzy.**—To Noah F. and Cyrina (Kinosian) Yutzy, Sarasota, Fla., a son, Timothy Simon, Feb. 21, 1952.

**Zook.**—To Oscar L. and Goldie Marie (Miller) Zook, Weatherford, Okla., a third child, a son, Clifford Earl, Feb. 26, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Classen—Byler.**—Jonas Classen and Mary Byler, both of the Bethel Church, West Liberty, Ohio, by Abram Kaufman at the Bethel Church Feb. 23, 1952.

**Farrel—Martin.**—Paul K. Farrel, Strasburg congregation, Strasburg, Pa., and Esther Mae Martin, Hershey congregation, Kinzers, Pa., by G. Parke Book at the home of the bride March 15, 1952.

**Graybill—Byler.**—Wilbur Dale Graybill and Lucy Barbara Byler, both of Lost Creek congregation, Oakland Mills, Pa., by W. W. Graybill at Lost Creek Church March 13, 1952.

**Hoover—Ressler.**—Mervin S. Hoover, Groffdale congregation, Bareville, Pa., and Ruth E. Ressler, Mellingers congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride March 12, 1952.

**Hunsberger—Moyer.**—Millard C. Hunsberger, Perkaspie, Pa., congregation, and Marian Lorraine Moyer, Perkiomenville, Pa., congregation, by Jacob M. Moyer at the Souderton, Pa., Church.

**Kauffman—Leichty.**—Amos Kauffman, Sarasota, Fla., and Violet Leichty, Goodland, Ind., by T. H. Brenneman at the Bayshore Mennonite Church, Sarasota, Fla., Jan. 20, 1952.

**Mast—Buerge.**—Uriah Mast, Sarasota, Fla., and Edith Buerge, Archbold, Ohio, by Harvey Fricke at the Pettitsville, Ohio, Church Nov. 30, 1951.

**Mumaw—Becker.**—Irvin R. Mumaw, Wooster, Ohio, and Arlene H. Becker, Rohrertown, Pa., congregation, by Christian K. Lehman at the home of the officiating minister March 9, 1952.

**Weaver—Kauffman.**—Daniel Martin Weaver, Lost Creek congregation, Oakland Mills, Pa., and Naomi Elizabeth Kauffman, Cross Roads congregation, Richfield, Pa., by W. W. Graybill at the home of the officiating minister Feb. 27, 1952.

**Weber—Stoltzfus.**—Floyd Weber, Bowmansville, Pa., congregation, and Salinda Stoltzfus, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church March 15, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Amstutz, David G.**, son of Jonas and Barbara Amstutz, was born Sept. 28, 1869; died Feb. 26, 1952; aged 82 y. 4 mo. 28 d. He was preceded in death by his parents, 7 sisters, 4 brothers, one half-sister, and one half-brother. He is survived by 10 nieces and 5 nephews. His presence will be greatly missed by his friends. He accepted Christ as his Saviour in his youth, and was received into the Sonnenberg Mennonite Church in 1890. He remained a faithful member to the time of his passing. His Christian life was expressed by patience and kindness and quietness. Funeral services were held at the Martins Mennonite Church Feb. 29 in charge of Louis Amstutz, Jacob Neuenschwander, Lester Amstutz, and Stanford Mumaw. Burial in the adjoining cemetery.

**Burkholder.**—Marilyn Mae, daughter of Harry and Goldie (Stouffer) Burkholder, was born near North Lima, Ohio, May 20, 1931; fell asleep in Jesus at her home in Youngstown, Ohio, Feb. 22, 1952; aged 20 y. 9 m. 2 d. She is survived by her parents, one brother (Ronald Eugene in Germany), 2 grandparents (Mrs. Fannie Burkholder and Mrs. Blanch Stouffer), and many other relatives and friends. She accepted Christ as her Saviour as a young girl, and united with the North Lima Mennonite Church. She was interested in spiritual things and served in the young people's activities of the church. Funeral services were conducted Feb. 25 at the North Lima Mennonite Church in charge of David C. Steiner assisted by Perry Burkholder and James Steiner. Interment was made in the Midway Cemetery.

**Deardorff.**—Mary Elisabeth, daughter of the

late Martin and Annie (Wenger) Daugherty, was born Dec. 12, 1903, near Upper Strasburg, Pa.; passed from this life Feb. 11, 1952; aged 48 y. 1 m. 29 d. She is survived by her husband (Lester Deardorff) and 3 children (Janet, Rhoda, and Raymond). She was a faithful member of the Williamson Mennonite Church since Sept. 10, 1939. Funeral services were conducted from the Sellers Funeral Home in Chambersburg, Pa., and at the Air Hill Church (Brethren in Christ) where she was laid to rest in the adjoining cemetery near to where her parents are resting. Services were in charge of J. Irvin Lehman, Norman Martin, and Mahlon Eshleman.

**Ebersole.**—Levi W., son of Amos R. and the late Clara (Whisler) Ebersole, was born at Elizabethtown, Pa., Dec. 9, 1899; entered into rest at his home where he lived his entire life, Feb. 16, 1952; aged 52 y. 2 m. 7 d. He was united in marriage to Anna K. Stoner, Dec. 16, 1920. He is survived by 7 sons (Clarence and Lester, Highspire, Pa.; Ernest and Herbert, Lebanon, Pa.; Paul, Daniel, and Marlin, at home), 2 daughters (Arlene and Dorothy, at home), 8 grandchildren, 3 brothers (Amos W. and Jonas W., Lancaster, Pa., and Walter W., Elizabethtown, Pa.), and 2 sisters (Nora—Mrs. Walter Zeager, Mt. Joy, Pa., and Mrs. Mary Dick, Manheim, Pa.). One daughter (Rachel S.—Mrs. Paul Longenecker) preceded him in death. He accepted Christ in his youth and became a member of the Goods Mennonite Church. He lived to see all his children accept Christ. Funeral services were held Feb. 20 at his home and at the Goods Mennonite Church in charge of Ira Z. Miller, Noah W. Risser, and Martin R. Kraybill. Interment was made in the Goods Cemetery.

**Friedt.**—Mervin R., son of Carl and Hettie (Brown) Friedt, was born in Rittman, Ohio, Jan. 16, 1919; passed away Nov. 13, 1951, at the Citizens Hospital in Barborton, Ohio; aged 32 y. 9 m. 27 d. His death was caused by burns received from the explosion of a small kerosene stove used to melt metals. Mervin graduated from the Orrville High School with the class of 1937 and later attended Goshen College for a short time. He served in alternate service of several types during the war. He became a member of the Orrville Mennonite Church on Aug. 24, 1930. Sept. 18, 1943, he was united in marriage with Carol Smucker. Surviving are his wife, 2 daughters (Judy and Karen), his parents, 2 sisters (Dorothy—Mrs. David Forrer, and Ruth—Mrs. Cletus Conrad), and one brother (Dale). Mervin was active in the work of the church, teaching a young men's class, serving as sponsor of the Youth Fellowship, and church chorister. Funeral services were held at the home and at the Orrville Mennonite Church on Nov. 15 with I. W. Royer and Harold Bauman in charge. Interment was made in the Orrville Crown Hill Cemetery.

**Gish.**—Eli N., son of the late Peter R. and Mary (Nissley) Gish, was born June 16, 1872, in West Donegal Twp., Lancaster Co., Pa.; departed this life Feb. 4, 1952, at his home in Millersville, Pa.; aged 79 y. 7 m. 18 d. In 1893 he was united in marriage to Lizzie Ann Gingerich. To this union were born 5 children, all of whom survive to mourn his passing (Warren F., Reading, Pa.; Elizabeth—Mrs. Maurice A. Yoder, Hesston, Kans.; Viola—Mrs. John S. Huber, Neffsville, Pa.; Rosa G. and Ida M., at home). Early in life he taught in the schools in the Bainbridge area. Later he worked as a carpenter and mechanic. He and his wife united with the Mennonite Church soon after their marriage. The funeral was held Feb. 7, with Jacob E. Brubaker and Maurice Lehman officiating. Interment was made in the Millersville Mennonite Cemetery.

**Hartzler.**—Abraham L., son of Jonathan A. and Nancy Hartzler, was born in Elkhart Co., Ind., June 5, 1865; passed away Feb. 13, 1952, at the Burkey Nursing Home in Petosky, Mich.; aged 86 y. 8 m. 8 d. He was married to Lydia Schrock in March, 1896. To this union were born 5 children, 2 of whom (Leona and Elvin) preceded him in death. His wife passed to her reward in May, 1925. In 1904 he with his family moved to Fairview, Mich., where he lived until he went to the Nursing Home in 1951. He was a faithful member of the Fairview Mennonite Church. He leaves to mourn his passing one son (Russel, Clarksville, Mich.), 2 daughters (Mrs. William Rhoads, Comins, Mich., and Dora, at home), a foster son (James Posar, Hesston, Kans.), 10 grandchildren, 7 great-grandchildren, and many other relatives and friends. Funeral services were conducted at Fairview Mennonite Church Feb. 16, by Harvey Handrich, Menno Esch, and M. S. Steiner. Burial was made in the Fairview Cemetery.



**Kaufmann.**—Catherine Ella Ringenberg, daughter of Mr. and Mrs. Jacob Ringenberg, was born in Bureau Co., Ill., Nov. 29, 1880; died on her birthday, Nov. 29, 1951, at the Perry Memorial Hospital in Princeton; aged 71 y. She was married to Henry J. Kaufmann Feb. 10, 1908, who preceded her in death May 9, 1947. Mrs. Kaufmann accepted Christ as her Saviour in 1895. At the age of 15 she was baptized and received as a member of the Willow Springs Mennonite Church. Faithfulness to God and the church was a daily feature of her life. Surviving are her 3 children (Alma, John, and William), 9 grandchildren, 5 half-brothers, and 5 half-sisters. Funeral services were held at the home and at the Willow Springs Mennonite Church Dec. 2 in charge of C. Warren Long. Burial was made in the adjoining cemetery.

**Keener.**—Mary, daughter of Frank and Catherine (Hemberger) Bally, was born Sept. 21, 1853, at Bird-in-Hand, Pa.; departed this life at the home of her daughter Feb. 7, 1952; aged 98 y. 4 m. 18 d. She was a faithful member of Reiffs Mennonite Church for over 70 years. She was united in marriage to John S. Keener Dec. 18, 1879. To this union were born 3 sons (Henry B., who preceded her in death; John B., and Martin B.) and one daughter (Anna M.—widow of Denton Martin, Hagerstown, Md.). She was remarkable in the strength of her body and mind; she seldom missed worship until Nov. 17. She is also survived by 11 grandchildren and 24 great-grandchildren. Services were conducted at the Minnich Funeral Home, Greencastle, Pa., by Stanley and Amos Martin with further services at Reiffs Church in charge of Moses K. Horst and Samuel L. Martin. Her body was laid to rest in the adjoining cemetery.

**Orris.**—Franklin, son of Hiram and Rebecca (Mullen) Orris, was born near Elton, Pa., Jan. 19, 1872; departed this life Nov. 8, 1951, after an extended illness; aged 79 y. 9 m. 20 d. He was a member of the Weaver Mennonite Church, Johnstown, Pa., for more than fifty years. During the months of illness he enjoyed the singing and Bible reading the young people of the church rendered in visits to his home. In 1893 he was married to Sarah Lehman. He is survived by his wife, a brother (David, Scalp Level, Pa.), and 2 sisters (Mrs. Martha Yoder, Salix, Pa., and Ida—Mrs. John Varner, Elton, Pa.). Funeral services were held at the Weaver Mennonite Church with burial in the Richland Cemetery. Harold E. Thomas, Hiram Wingard, and Eli Miller had charge of the services.

**Swartz.**—C. Sherman, son of John S. and Anne (Coffman) Swartz, was born near Harrisonburg, Va., Aug. 3, 1881; departed this life Feb. 18, 1952; aged 70 y. 6 m. 15 d. He came to Allen Co., Ohio, in 1903 and lived in this community until his death. On April 21, 1909, he was united in marriage to Lydia Stemen. They were blessed with 6 children, 3 sons and 3 daughters. Surviving are his wife, Lydia, 2 sons (Samuel and Charles, Premont, Tex.), 3 daughters (Irene and Jane—Mrs. Albert Good, Elida, Ohio, and Bertha—Mrs. Forest Whitcher, Premont, Tex.), 7 grandchildren, 4 brothers (Clyde, Lima, Ohio; Jacob, Detroit, Mich.; William, Davidson, Mich.; Alden, Sebewaing, Mich.), 3 sisters (Bertie—Mrs. James Stalter and Annie—Mrs. J. A. Brenneman, Elida, Ohio, and Ina—Mrs. Elmer Shenk, Spring City, Pa.), besides a large number of other relatives.

Soon after coming to this community he became a Christian and united with the Mennonite Church to which he remained faithful throughout life. He served as Sunday-school superintendent and teacher for over thirty years. Funeral services were conducted Feb. 22 at the house by Andrew Brenneman and at the Salem Church, Elida, Ohio, by Kenneth Good and M. L. Troyer.

**Wanner.**—Mary, daughter of the late Christian F. and Mary (Martin) Zimmerman, was born in East Earl Twp., Pa., Sept. 8, 1873; passed away at the Lancaster General Hospital Feb. 4, 1952; aged 78 y. 4 m. 26 d. On June 8, 1893, she was married to John G. Wanner who passed away 27 years ago. In May, 1896, she and her husband were baptized and received into the Mennonite Church at Weaverland. She was a faithful member until her death. She has been a member at Landis Valley for 35 years. Surviving are 3 children (Mabel—Mrs. Abram E. Landis, Lititz, Pa.; Walter, Leola, Pa.; and Samuel, Manheim, Pa.), 6 grandchildren, 5 great-grandchildren, and one brother (Christian F., Lancaster, Pa.). Funeral services were held at the Esbenschade Funeral Home in charge of Ira D. Landis and at the Landis Valley Mennonite Church in charge of Levi M. Weaver. Burial in the adjoining cemetery.

**Yoder.**—Amanda, daughter of Samuel and Magdalene (Slabaugh) Kuhns, was born near Lagrange, Ind., Dec. 12, 1868; died Feb. 7,

1952; aged 83 y. 1 m. 25 d. She came with her parents to McPherson, Kans., where in 1886 she was married to John D. Yoder. Soon after the opening of the Cherokee strip in Oklahoma, they moved to Jet, Okla., where they proved up a claim. They were pioneers in the Mennonite Church at that place. They lived at Jet until 1928 when they moved to Yoder, Kans. After the death of her husband, she moved to live with her daughter, Mrs. Alf B. Miller in South Hutchinson, Kans. She accepted Christ as her Saviour and united with the Mennonite Church in her youth, and remained a faithful member throughout life. She was a member of the Hutchinson Mennonite Mission Church when she passed away. She is survived by one daughter (Lovina—Mrs. Alf B. Miller), 3 sons (Alvin, Buena Park, Calif.; Emmon, Jet, Okla.; Daniel, Harper, Kans.), 4 sisters (Sarah Garber and Susan Hostetler, Harper, Kans.; Salome Nutter, Wichita, Kans.; Emma Taton, Argonia, Kans.), one brother (John Kuhns, Cedar Bluff, Kans.), 20 grandchildren, and many other relatives. Funeral services were held at the Hutchinson Mennonite Mission Church on Feb. 10 with Sanford E. King and Harry A. Diener in charge. Burial was made in the Yoder Mennonite Cemetery near Yoder, Kans.

### CORRESPONDENCE (Continued)

able to walk for some time, members of his family have been bringing him to communion services in his wheel chair. Recently his health has been failing, and he is in a very weak condition. Whenever weather permits, Sister Ella Gnagey is in her usual place in her wheel chair, but during the winter it is quite often impossible for her to attend.

Others that have been unable to attend worship services because of poor health are Sister Lena Swartzendruber, Sister Barbara Detweiler, and Bro. Menno Gingerich and his daughter, Esther.

The Iowa-Nebraska Mission Board held its annual meeting at West Union, Feb. 26 and 27.

Ella Kinsinger.

### ORRVILLE, OHIO

(Martins Congregation)

Christian greetings to all HERALD readers. Last fall we enjoyed the spiritual refreshment of the Brunk Brothers' meetings that were held in the field adjacent to our church grounds. Many of our members attended almost every night for five weeks. There are fourteen young people that confessed Christ during the revival who will soon be received into church fellowship. Many others made new commitments to the Lord.

We have recently completed a course in Personal Evangelism in our midweek meeting. Our assistant pastor, Don Augsburg, taught the class. We realize now more than ever our responsibility to the unsaved. We are now taking up the study of the Book of Romans.

Our congregation has launched out on a program of radio evangelism. A weekly Saturday afternoon broadcast is presented on the local radio station WWST, Wooster. This is another avenue which we can use to spread the Gospel.

Our congregation helped in the relief canning project at Sugarcreek. Members donated chicken, pork, and beef which was processed and sent to MCC.

Bro. Gerald Studer and our pastor, Bro. Stanford Mumaw, exchanged pulpits on Feb. 17. Sunday evening, March 2, Bro. Nelson Kanagy and a male quartet from the Mennonite Gospel Hour broadcast gave a very inspiring program.

Two of our members, Carl Eberly and Mary Ellen Sommers, are still in voluntary service in New Mexico and northern Michigan.

March 16 our bishop, O. N. Johns, plans to be with us for our counsel meeting.

March 5, 1952.

Eileen Hartzler.

### THE LOVE OF GOD (Continued)

and if I know that He died that all may live, I cannot keep this good news to myself. I may not be called to preach, but I am called to speak to the people whom I meet every day, for my business is to know the love of Christ and to make it known.

There are hundreds of great preachers. There are those like me, who stand in pulpits and thunder forth the judgments of God. It gives one a satisfaction to do that. But to face the individual, that is a hard job. It is the hardest job in the kingdom. Only the heart that is truly moved with the depth and the height and the breadth and the length of the love of God can do it. And therefore it is the highest privilege given by God to man. It was the privilege offered by the Lord to the apostles. "Fear not; from henceforth thou shalt take men alive."

You say you do not like that type of work. Did Jesus "like" Calvary?

God is looking for men and women who have been touched by the love of Christ, and are willing to take Him at His word, "Fear not, from henceforth thou shalt catch men alive." For there are many around us, who if not caught alive by the Lord, will find themselves caught dead by the devil. May the light of Gethsemane and Calvary make our paltry "buts" shrivel as withered leaves in the fire.

To know the love of Christ—yes, to know the love of Christ that surpasseth knowledge, so that you may be filled up to all the fullness of God!

Goshen, Ind.

### CHURCH MUSIC (Continued)

congregations of each district, studying the problems and attempting to find practical solutions. This would involve someone's giving a great deal of time to this work and would necessitate at least partial support by the conference. Such an undertaking is a large task both for the teacher and for the congregations, and the congregations would need to give full support to such a person.

Let us not be complacent and assume an attitude of unconcern toward this problem. We must constantly strive to improve our congregational music. Let us be conscious of the need for the improvement of our church music, and let us attempt to find solutions to the problems; solutions that will be satisfying both to our musical taste and to our spiritual life.

Harper, Kans.



# ITEMS and COMMENTS

Italian police stopped a Salvation Army relief team from distributing free soup to flood refugees near Ferrara. The police said the Pontifical Commission would look after the flood victims.—Christian Century.

Contributions made by 54,000,000 Protestants, 28,600,000 Roman Catholics, and 4,500,000 Jews through their respective churches and synagogues in 1951 reached a total of \$1,992,576,688 according to the annual estimate made by the Golden Rule Foundation. This is an increase of approximately \$98,576,000 or 5.2 per cent over the amount given in 1950 as estimated for that year by the Russell Sage Foundation.

The contributions made by living donors through their local churches and synagogues have been found to be approximately one half of the total amount which is given from year to year for all religious, educational, and welfare causes. On that basis, the indications are that approximately \$4,000,000,000 was given in 1951 for tax exempt philanthropies. The report concerning benevolent gifts in 1951 will be released soon by the Golden Rule Foundation.—Robert M. Hopkins.

Delegates to a Christian Peace Meeting at Kyoto, Japan, denounced the manufacture of war toys, such as miniature machine guns, warships, and bombers. "Toys are important tools in the education of children," a resolution stated, "but the toys we find in the shops today are tanks, guns, pistols, and war planes. When we consider the bad influence that these toys might have on our children, our Christian consciences do not allow us to be silent. We hereby appeal that the production of all weapon toys be discontinued as soon as possible."

Whole districts of Capetown, South Africa, are becoming entirely Moslem, according to a report from there. Many of the new Moslems were formerly professing Christians, some of them children of active church workers.

The British and Foreign Bible Society brought out three new Bibles during 1951: The Sepedi (North Transvaal), the Fang (French Equatorial Africa), and the Luba-Kapanga (Belgian Congo).

President Truman refused to see a representative delegation of the American Council of Christian Churches which wished to protest against appointment of an ambassador to the Vatican. The President's secretary said, "Since the President has already made up his mind regarding the appointment of an ambassador to the Vatican, he has asked that I suggest to you that any representations which your group wishes to make in protest against the appointment should be made to the De-

partment of State or the appropriate committees of Congress."

Evangelist Billy Graham opened a session of the House of Representatives in Washington with prayer. The controversy over the seating capacity of the auditorium Graham was using in Washington was resolved in favor of the evangelist. The 5,310 legal seating capacity was lifted to 8,000 for the second week of the Graham crusade.

Evangelist Billy Graham conducted a worship service on the steps of the United States Capitol on February 3. He called for a day of prayer, for confessions of sins, repentance, and turning to God. He urged the maintenance of strong military power, stiffer legislation to combat crime, stronger efforts to obtain economic stability, more Christian tolerance and understanding, and the moral and spiritual regeneration of our national life. A crowd officially estimated at 30,000, unofficially at 45,000, heard him speak.

Texas Baptists added 100,000 members in 1951 to set an all-time record in additions.

An archaeological expedition from Johns Hopkins University, under the direction of Dr. B. F. Albright, claims to have discovered the site of the ancient capital of the Queen of Sheba in southern Arabia. A spokesman of the expedition says, "We are completely convinced that the Queen of Sheba lived around 950 B.C." The discovered site is in Yemen near the northwestern tip of Arabia about 150 miles north of Aden. In the time of the Queen of Sheba, Ethiopia extended over a wide territory. Ethiopians today claim that the Queen of Sheba became one of the many wives of King Solomon and that she bore a son to him, who became later the ruler of Ethiopia.

Chaplains in the armed forces must secure the endorsement of their denomination in order to be accepted. The Church of the Brethren has decided to continue to deny its endorsement to any ministers of that denomination wishing to become chaplains in the armed forces. Says one official at Elgin, Illinois, "It is inconceivable how one who is a minister of a church that asserts all war is sin and that we should not learn the arts of war can become a moral officer in the military machine whose business it is to kill and destroy." He further quoted regulations of various military groups, which affirm that a C.O. or one who has ever been a C.O. has no place in the armed forces as a chaplain.

The Norfolk, Virginia, Ministers' Association decided without a dissenting vote to make the 1953 Norfolk United Preaching Mission interracial. The problems posed by Virginia's segregation law was a question left unanswered by the ministerial group. The recommendation says, "For several years the Norfolk Ministers' Association has been concerned about this matter of segregation at religious services. Because we believe that segregation is incompatible with the Chris-

tian Gospel, we feel that this situation can be remedied only by individuals becoming converted to the Christian way of living and thinking."

Evangelist Billy Graham prayed as follows in opening a session of the United States Senate: "We have been a sinful people. We have rejected the supernaturalistic concept of God and His law, and we have wandered away from God. As a result, we are on the horns of a moral dilemma, with barbarians beating on our gates from without and moral termites from within. Oh, help us to remember that before we can change the world, we must change the individual."

The lower house of the Iran Parliament has instructed the government to present within one month legislation prohibiting the use, sale, or manufacture of alcoholic beverages. The Senate has already approved the measure.

Italy's Minister of the Interior has promised to make fully effective in his country the religious freedom assured in the Italian Constitution, according to the president of the World Baptist Alliance.

Roman Catholics in Spain are planning to send 200 priests from that country each year to help relieve the clergy shortage in Latin America. There are 19,000 seminary students in Spain this year, and no less than 1,000 new priests will be ordained each year. Implementing the program for Latin-American supply, 83 Spanish priests have been sent to Latin America in recent months.

The amount given in tips in the United States in one year is \$490,000,000. This is eight times more than all churches spend for foreign missions in a year, according to the Gospel Messenger.

The International Refugee Organization closed its operations on December 31, 1951, after 50 months of welfare and resettlement service. During this time 1,580,000 cases came to its attention. Of this number, 1,480,693 persons were resettled in new countries, or repatriated to their own countries. There are 308,998 closed or inactive cases. Of the remaining, 126,548 have specific plans or future prospects for resettlement. The IRO has sent refugees to more than 80 countries and territories.

The codification of Israeli law is to get under way this year at Harvard University Law School. The project is to cost \$300,000, furnished by private philanthropy in the United States. A director and staff will go to Israel to devote three years to research on the project.

A recent study of 12,000 divorce cases revealed that in 6.4% of the cases both parties were Roman Catholics, in 6.8% both parties were Protestant, in 15.2% one was a Protestant and one a Catholic, and in 71.6% there was no church affiliation.



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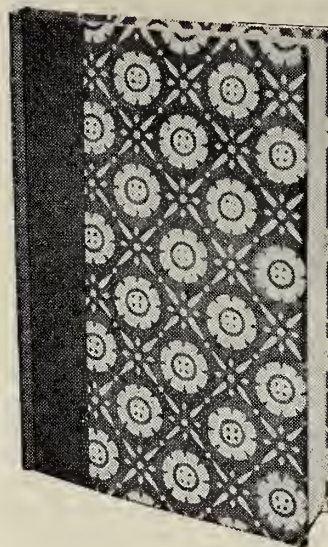
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## PUBLICATION

## DATE:

April 3

MENNONITE PUBLISHING HOUSE

Scottsdale, Pa.

## THE BOOK SHELF

St. Paul Shows Us How, by O. H. Schmidt; Concordia Publishing House, 1950; 118 pages; \$1.50.

Here is a mission book based on the epistle of Colossians. It is rightly subtitled, "Mission Methods in Colossians." Paul's methods are brought down to date and they work out even in the twentieth century. The book has a ring of encouragement for all mission workers at all times and places. The purpose of the book is "to give to both layman and minister a practical presentation of procedure for doing God-pleasing mission work."

Five times has the author toured many foreign countries in the interest of mission work as directed by the Lutheran Church. He was Executive Secretary of the Board of Foreign Missions, pioneered in many varieties of "home" mission work in rural and urban fields, and is therefore well qualified to write such a book. A point of emphasis in the book is that "Christians are to labor for the Lord," then leave it all to "God who gives the increase." It is a most elucidating commentary on Paul's inspired letter to the church at Colosse. The book is written in a dignified simplicity of style. Comments are based on the Authorized Version. All of the epistle is quoted by sections throughout the book. The book has four main divisions. Thirty-two subdivisions touch on and discuss every idea presented by Paul. The book well deserves a place among the commentaries of every minister and Christian worker.

The author sees the humility of Christ reflected in Paul and every other God-called

missionary. The essay is written primarily with reference to foreign mission work, but obviously, the lessons the author learns from Paul apply just as well to "Home" missions. Difficult as the path of the missionary and pastor may be, if we have peace in our hearts, then we can bear all the difficulties of life on earth with cheerful submission to God's will. A vibrant note that the author touches again and again is "our people must learn to find the power and the nourishment for Christian living in the WORD OF GOD." If you seek light on Colossians read "St. Paul Shows Us How."—Moses G. Gehman.

Winky and the Ghost Lion, by Ken Anderson; Zondervan, 1950; 58 pp.; 75¢.

Ken Anderson is one who loves to write stories with a Gospel appeal. In this book, the characters are all Christian children who look forward to a life of service as ministers or missionaries, and it is presented as the normal experience for a child, not artificially forced in. Faith and prayer are also presented as common things in the life of a child, and the Christian life as the most wonderful thing in the world.

This particular story is a thrilling adventure adapted to junior or intermediate ages. Although it is an unlikely story, it is realistic and possible enough to be acceptable. The story tells of the thrills and chills of trying to catch a "ghost" lion, which in reality was caught and turned out to be an escaped pet white lion brought from Africa by two missionaries to be sold to a zoo.

The book is inexpensive, very readable, and sufficiently durable and attractive for fiction. I would recommend it for juniors in the home or for Sunday-school libraries.—J. Robert Kreider.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, APRIL 8, 1952

NUMBER 15

## Easter in My Heart

BY CYRIL K. GINGERICH

*"If Christ be not raised, your faith is vain" (I Cor. 15:17).*

*"For with the heart man believeth unto righteousness" (Rom. 10:10).*

**PRAISE GOD FOR A RELIGION OF THE HEART!** This is the only corrective solution to man's predicament. God's eternal laws cannot be violated without bringing damnation to the soul. A damned soul cannot throw off his load of guilt by any system of reform of man's device. It remains a task for the Creator of this complex mechanism to provide a cure.

The vital center of man is his heart. It is the only organism of the body that is connected so precisely to every other function of the body, be it physical, mental, or emotional. It is this center of man that is desperately wicked. Jer. 17:9. This is the part of man that needs treatment!

The text quoted above from Rom. 10:10 reveals that God's work of regeneration is effected for any individual when the heart responds and is brought into a relationship of confidence in Him. Hence, "if . . . [we] confess with . . . [our] lips that Jesus is Lord and believe in . . . [our] heart that God raised him from the dead, . . . [we] will be saved" (Rom. 10:9, R.S.V.).

It is this marvelous fact of the certainty of that experience of faith in the human heart that makes possible a positive declaration concerning the supposition raised by Paul in I Cor. 15. He is supposing that if Christ has not been raised, then faith is worthless, vain. But Christ has been raised! We know because we experienced justification when our heart was brought into that relationship of confidence in Him.

This experience could be termed an "Easter experience." What has taken place is actually the beginning of a new life. And it has taken place at the very center of this organism, which is myself. I am a different person. Naturally, since the heart affects every function of the body, my actions should be different.

My corrupt heart used to prompt the external members of my physical body to commit a myriad of sins. My eyes used to indulge in lewd pictures and sights. My hands, working evil, were anything but clean. My feet were always ready to carry me to evil places. My ears were

ever itching for words justifying my evil acts. It was impossible, as long as I had a corrupt heart, to stem this fleshly "lust of the eyes." Even though actions could often be stifled or performed in secret, there was a continuous manifestation outwardly that all was not well within.

But "Easter" in my heart gives the external members of my body a new command. My eyes are not allowed to *look* on the filthy things of this world. I still *see* them, but I cannot look longingly on them and urge my feet to carry me into their ensnaring grasp. My new heart prompts my eyes to turn from all appearances of evil. Thank God for a new life which is able to control the physical members of my body.

Another effect of my corrupt heart was the fleshly lust of self-importance. All my emotions were tuned to the dictation of my ego. If things weren't going my way, I was stubborn. If I was catered to, I became haughty and arrogant. Everybody else seemed to be hard to get along with. I was moody. Things easily upset me. I cared little or nothing for the feelings of others. If I did happen to show that I cared, it was with the innermost intention of bringing praise to myself.

But the change God wrought in my heart brought stability to my emotional life. It is easy now to control the feelings that used to run wild and flare with passion. Stabilized by the sacrificial love of Christ, my emotions find their proper expression.

Easter in my heart also meant a reversal of the control of my mental powers. How a self-centered life can warp the mental abilities of an individual! These abilities, so graciously given to me by God, were used, in my self-centered life, to bring honor to myself. There was hardly a learning experience that did not end up being used as a basis for self-exaltation. And all the while I was deceived into thinking that I had made a notable contribution and a worthy impression. My mental abilities were the "pride of [my] life." This certainly can be termed "getting wisdom without understanding." And this man is not happy. For "happy is the man that findeth

wisdom, and the man that getteth understanding" (Prov. 3:13).

But when my heart found a new life, my shriveled mental powers were expanded. A broadened vision recognizes that the ability to use the powers of the mind is not an end, but a means to an end. Instead of being proud of mental achievement, I am constrained to be grateful for the ability to know the mind of God. And I am humbled at the thought of the responsibility that such knowledge brings.

This "Easter experience" is not a fantasy or an emotional upheaval. It is a reality! It is an experience that is both miraculous and normal. It is a new life. It is as miraculous and normal as the physical birth of a child. This spiritual birth has produced a new life that is real, practical, and vital. I know that it has taken place because I experienced a change, and because I am not afraid of the future.

The amazing thing about this "Easter experience" is that I received it *gratis*! It is the priceless possession of God, and is His alone to give. He demonstrated His power of this possession—eternal life—and His power to give it when He gave His Son, my Lord Jesus Christ, to be slain, then raised Him from the dead and set Him at His own right hand. As a token of His great love and concern, He has made this life available as a gift to all who will accept it. How foolish not to accept it! But how infinitely more foolish to accept it and refuse to feel any sense of obligation to Him who gave it!

Physically, life cannot remain long in one who refuses to nourish it and to make it expressive. Without food, man will die. Without expression and exer-

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### Easter

BY HELEN ALDERFER

Centuries gone since  
A stone was rolled away.  
Still the grass grows green  
Along the last thin line  
Of blackened snow,  
Flowers bloom almost  
In winter's fastness,  
And wonder great divine—  
Seeking hearts still find  
The resurrection way.

Culp, Ark.



cise, man becomes an invalid. This great truth of the physical realm applies equally as well in the spiritual realm. Failure to nourish the life I have received through my Lord will result in death to my soul. Failure to exercise this life will result in a crippled life.

As you pause at this season to reflect on the accomplishment of EASTER, has its power created a new life within you? Have you been liberated from the power of your old life? Or has Christ died and risen in vain for you? "FOR WITH THE HEART MAN BELIEVETH UNTO RIGHTEOUSNESS." It is possible! Christ is risen!

Toronto, Ont.

## If Christ Be Not Risen

By C. WARREN LONG

*"And if Christ be not risen, then is our preaching vain, and your faith is also vain" (1 Cor. 15:14).*

Jesus Christ is the central figure of human history. He is the answer to the question: Why are we here today? He created us for fellowship and companionship with Him and with one another. In the proportion that we are in harmony with His will and purposes, we are happy and contented.

We may rightfully ask ourselves several questions: First, if Jesus Christ, who is God's Son, had not come, what then? Then God's promises had failed, for He promised in the Garden of Eden that the seed of the woman should bruise the serpent's head. He repeatedly promised Israel He would send His Son to be the Redeemer. If Christ would not have come, there would have been no Christian teaching, no church, no hope, no God to save us from our sins. This world would have been a hopeless, lost, wrecked, and ruined place under the complete reign of the devil.

Second, if Jesus Christ had not died, what then? The righteousness and justice of God demands a blood atonement for our sins. If His Son had not died, then our sins would never have been forgiven and our carnal nature would never be changed. We would live as rebels against God with the judgment of death and hell eternally upon us.

Third, if Jesus Christ had not risen from the dead, what then? Forgiveness and cleansing are both predicated on the resurrection. Thus Christ is no longer on the cross nor in the tomb. A Moslem man once told a Christian missionary that, when they went to Medina, they

could at least find the coffin of Mohammed, but that when Christians go to Jerusalem they find only an empty grave. "That is just the difference," said the missionary, "Mohammed is dead, but Jesus Christ is not in the tomb. He is risen. In that fact lies our hope."

The Pharisees believed that He would rise again from the dead; thus their request to the Roman government for a seal and a soldier guard to be placed at the tomb. Today the empty tomb is a testimony of His resurrection. The faith of the Christian Church through the centuries testifies to His resurrection. The work of God's Holy Spirit in our own souls testifies to His resurrection.

If Jesus Christ had not risen, there would be no hope of immortality, nor of life beyond the grave, no hope of a heaven prepared for a people who are made for companionship with God and to enjoy Him forever. Without such a hope, life would be only an abortion. Dr. R. W. Dale of England said, "Jesus Christ came not so much to preach the Gospel, but that by His death and resurrection there might be a Gospel to preach." This is the glorious message of Easter.

"But now is Christ risen from the dead." Therefore, because He lives we shall live also. Also those "which sleep in Jesus will God bring with him." "We which are alive and remain . . . shall not precede them which are asleep." "We shall all be changed in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and we shall be caught up . . . to meet the Lord in the air."

Thus Easter is a time of rejoicing, for our faith is in Jesus Christ the risen Redeemer. Our faith is not in vain.

Tiskilwa, Ill.

## Views of the Cross

By GERALD C. STUDER

*"And all the people that came together to that sight, beholding the things which were done . . ." (Luke 23:48).*

The soldiers saw in Christ a criminal, with cruelty.

The woman saw in Christ a benefactor, with sorrow.

His mother saw in Christ a Son, with anguish.

The disciples saw in Christ blighted hopes, with perplexity.

The first thief saw in Christ a malefactor, with hardness.

The second thief saw in Christ sinlessness, with repentance.

## Our Readers Say—

The thing that moved me to write was the article in the Feb. 19 issue, "I'll Take My Stand," by J. Mark Stauffer.

I certainly felt encouraged to read words like this from a young man who is awake and seeing things. We need to hear more warnings, lest we slumber and sleep. He says that discipline is never a pleasant task, but it remains a necessity. It seems even ordained men behind the pulpit almost feel they must make an apology when they press on some of the inconsistencies.

I can say like the writer, I love my church, but what can I do? I am just a common ordinary layman. We need to keep teaching in such a lovable, impressive way to our families, that they too feel the Mennonite way is the best, and that we have Bible for all we do. To do a thing because mother and father says so is a good reason, but conviction comes through teaching. So it is necessary for some person to do the teaching, that we too have conviction. With the writer, I pray that the spiritual young men and women of our church might rise as a body to embrace the doctrine of nonconformity to the world in all its areas. This we must do if we are to survive. . . . Shame to those who must be told, you must do this or that. May God help us to draw the line on the safe side and declare, Here is where I will take my stand. Thank God for the courage of such a young brother to give this testimony. May it help older ones to consider.

We too appreciate the GOSPEL HERALD. Some person says that all it has in it is where people are going to and coming from. In my mind that helps to make it interesting.—Mrs. Clarence Shank, Marion, Pa.

The centurion saw in Christ divinity, with conviction.

Barabbas saw in Christ freedom, with guilt.

Pilate saw in Christ a troublesome subject, with compromise.

Herod saw in Christ a magician, with disappointment.

Pilate's wife saw in Christ goodness, with suffering.

Simon of Cyrene saw in Christ a burden, with submission.

Judas saw in Christ a traitor, with betrayal.

The multitude saw in Christ a spectacle, with willingness.

The Jewish leaders saw in Christ a blasphemer, with rejection.

The cohort saw in Christ a victim, with staves.

Malchus saw in Christ a troubler, with healing.

Peter saw in Christ weakness, with denial.

Joseph of Arimathea saw in Christ a Master, with devotion.

Nicodemus saw in Christ a Saviour, with secret belief. Smithville, Ohio.

## GOSPEL HERALD

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## EDITORIAL

### "What Shall I Do with Jesus?"

Pilate, the Roman governor in Jerusalem, was embarrassed and troubled. There had been brought to him for judgment a man who had been condemned in the Jewish court for blasphemy. This man had said that He was divine, the Son of God. For this blasphemy the Jews had sentenced Him to die. But the Romans did not give to the subject Jews the right to inflict the death penalty. And so Jesus, the prisoner, had been brought to Pilate's court to be condemned to die.

Pilate was not a particularly conscientious man. Merely to send another Jew to the cross would have given him no pause. If doing so would please those high in authority among the Jews and thus entrench his own position as a foreign ruler among them, he would have acceded happily to their desires. He was superstitious enough to be somewhat confused at this man's claim to be from the gods. And his wife had sent a note to tell him that she had dreamed about Jesus and that he was to have nothing to do with Him.

But the main cause of his trouble was the man Himself. There was something about Him that was different. His face was calm and His clear, keen eyes made Pilate drop his. He seemed to have no fear whatsoever of anything Pilate could do to Him. In fact, the governor had something of a feeling that he was the prisoner at the bar and that this Galilean peasant was the judge. He answered Pilate's questions with dignity and intelligence. Pilate was too much of an enlightened skeptic to believe that one of the gods could have come to him in human flesh. And yet it was clear that he was dealing here with no common criminal. Who was this man?

One of his schemes for getting out of his dilemma was an offer to set this prisoner free as a favor to the Jewish populace. But the scheme did not work. The people in the streets, stirred up by their leaders, asked that Barabbas, a famous robber, should be set free instead. "But," said Pilate, "What shall I do then with Jesus which is called Christ?" The

court rang with their angry voices as they said, "Let him be crucified." Yes, what should Pilate do with Jesus? And Pilate's question is the question of every other man of his time. For Jesus could not be disregarded. One could not just dismiss Him from his thoughts. Every man that ever met Him had to think something about Him and do something about Him. Jesus compelled a reaction, from every man, from every woman who saw His deeds or heard Him speak.

And so it is in our own day. Religious indifference would seek to pass Christ by. There are some who almost seem to succeed in doing so. But no matter how hard we try to forget Him, He remains the greatest figure of history, the one Person that we cannot dismiss. We ask today, as did Pilate, and perhaps with all the agony of soul that distressed him, "What shall I do with Jesus?"

Let us see what men of Jesus' day did do about Him. The religious leaders rejected Him. He came to His own and His own received Him not. The very people who should have been the first to recognize Him as their Messiah and to take Him to their hearts developed a murderous hate against Him. Some of them, no doubt, were motivated by pride and were unwilling to admit that a peasant from Galilee knew anything that they did not know. Some of them, certainly, were condemned for their sin by His searching words and His pure life. In sheer self-defense they turned against Him. Some of them may have been motivated by worldly preconceptions. They had known how the Messiah was to come. And this Man simply didn't fit into their scheme of thinking. But whatever their motive, the sin of these religious leaders was the greatest of all. The trial in which they condemned Him was a travesty on Hebrew justice. The judge was an accomplice in the arrest and the decision of the court was made before the trial began. False witnesses were sought and heard. He was condemned by the Sanhedrin for blasphemy and then before Pilate the charge was changed to treason. Lord Shaw, a Scottish Lord of Appeals, once said, "Viewed simply as a trial and an incident in hu-

man history, it was, so far as the Hebrew side of the transaction was concerned, a deliberate, defiant illegality, a swift and pitiless judicial murder."

But it wasn't only the religious leaders who turned against Jesus. It was Judas, one of His own inner circle, who betrayed Him into the hand of His enemies. Judas has been called the worst of men because he betrayed the best of men. He seems to have been motivated by greed, for he received thirty pieces of silver from Jesus' enemies. Perhaps he was greatly surprised by the arrest. Some think that he didn't expect Jesus to submit. We do know that when he saw the awful result of his villainy, he tried to undo it and spoke of the innocent blood he had betrayed. His remorse reflects his true appraisal of the enormity of his crime. One must pity Judas, but our pity does not justify him. Shakespeare says, "So Judas kissed his master and cried, All hail! when as he meant, All harm!"

Peter, another of the circle of Jesus' disciples, denied his Lord. He was caught in overconfidence. He had been so sure that he would stand no matter what happened. But now his life was in danger. If they were going to slay Jesus, what would they do to those who were with Him? The panic of his fear was too much for him. He really did believe in Jesus, but he was emotionally unequal to the test which came to him. He fell back into the profanity of his old fisherman days, and denied with an oath that he ever knew the Lord.

The other ten of the disciples also forsook Him. They were the victims of cowardice, of faithlessness, perhaps of indifference. All in a moment they went back on their convictions, their resolves, their commitments. They proved themselves to be fair-weather Christians. When the storm struck, they ran for shelter.

Pilate condemned Him. He admitted that he saw no fault in Him. It seemed ridiculous to send a good man to the cross. He hated to go against the warning from his wife or against his strong inner sense that this man was not worthy of death. But the Jews said, that if he released Jesus he could not be the friend of Caesar. His whole political career was threatened. He did not have enough character to do the right thing when he was threatened with consequences. Pilate was a weak man, knowing what he ought to do but doing the opposite. He



washed his hands in a futile gesture. But water could not take away blood.

The multitude followed the popular cry against Him. Through most of His ministry Jesus had had the people on His side. Only a few days before as He rode into Jerusalem they had called, "*Hosanna to the son of David!*" But they were fickle and could easily be won over by a mob. It was easy to cry what everybody else was crying. They went with the tide.

The soldiers who took care of Jesus in the interim between His condemnation and His crucifixion mocked Him and tortured Him. They were callous, hard, cynical men, professional killers who were trying to find something interesting to relieve the tediousness of their duties. They could flog Him and slap Him and spit upon Him and crush the crown of thorns on His brow without any pity. They could drive the nails through His hands with no hesitancy. They could sit and gamble for His garment without a care for the Man whose whole body weight was hanging on those torn hands.

So the men of that time. But what are we doing about Jesus? Some of us, like the religious leaders of Jerusalem, absolutely reject Him. We will not have this Man to rule over us. These are the people who have made up their minds against Him. They have not neglected Him nor ignored Him. They have considered Him and have refused. They are against Christ, against His Gospel, and against all that He stands for.

There are others who betray Him, like Judas. They probably have professed to follow Him but actually they are working against Him. For a price they will be traitors. And so they condemn themselves, as Judas did, yes, even to death.

"Still as of old,  
Man by himself is priced.  
For thirty pieces Judas sold  
Himself, not Christ."

There are others of us who deny our Lord. We do this when we cannot quite face up to the implications of our profession. Yes, we want to be known as Christians. But when it comes to paying the price for being a real follower of Christ, then we actually turn against Him. It is an easy thing, a very easy thing these days, to profess Christianity. But it is a difficult thing, perhaps more difficult than ever before in the world's history, to really act like a Christian under test.

Some of us, like the ten, forsake Him. We are backsliders. When we should be following Him closely, we are running our several ways. We let slip His teachings and surrender our convictions. We deny our experience of salvation. We are no longer what we once were. We have failed our Lord, and His church. What a host of backsliders there are today!

Some of us, like Pilate, condemn Him. We do this when we array ourselves against Him because of the cost. We cannot accept Christ and follow out the course our ambition has set. We cannot belong to Him and at the same time belong to a sinful world whose good opinion we covet. We may try to wash our hands in innocence. But His blood is upon us because we have preferred Caesar to Christ.

Some of us cry out with the herd against Him. We try to hide our personal responsibility in the attitude of the many. We say that if we are lost we'll have lots of company. We feel somehow that the great majority can't be wrong. But they are. Hear them on all sides crying, Crucify Him! He is the Lord of glory come to save them from their sins. But they cry, Crucify Him! And you stand with them and cry it too. You may only halfway mean it. But you are saying it. And it will become, if you stay with that crowd, the real cry of your heart.

Some of us may even mock and torture Him. The people of Jesus' day stood and watched Him in His agony on the cross. And not a soul spoke up for Him. Would we do any differently today? Men's hearts are still hard, untouched by His sufferings. Carlyle once said, "If Jesus came to London, they would take Him to New Gate and hang Him." But not only the British. We Americans, too; we not only neglect Him but we torture and curse Him.

We are all doing something to Jesus. He cannot be passed by. He plants Himself squarely before you. You must do something. Calvary is more than a brutal scene in history. It is a great, symbolic demonstration of man against God. Every one of us who rejects Him is guilty of putting Him upon the cross. Don't blame Pilate. Don't blame the Jewish leaders. Don't blame the soldiers. You and I sent Christ to the cross with our sins. And if we refuse to acknowledge Him as our Saviour and our Lord, we are crucifying Him afresh. What shall I do with Jesus? I will believe in

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, April 7, 1927)

"That each congregation appoint a member on the Home Mission Committee and that Conference appoint one and that they constitute the Home Mission Board under the supervision of Conference" [India conference resolution].

(From GOSPEL HERALD, April 14, 1927)

Bro. and Sister Ralph Smucker, workers in our mission in India, with their family arrived in New York [on furlough].

Him as my Saviour from sin and the Lord of my life.

### They Started Where They Were

BY STANLEY C. SHENK

A traveler became lost in one of the remote sections of Virginia. He drove his car up alongside a likely-looking lad and asked how to get to New York. The boy considered. Then he pointed confidently ahead. "You go down here about two miles. Then you turn left and go until you hit a concrete highway. There you turn . . . No, wait a minute, mister, that's not right." Again he thought. This time, turning around and pointing back up the road, he said, "Go back up this road 'til you come to a crossroad—only you don't turn there. You just keep on going 'til . . ." Again the boy stopped. For a half minute he bent his head in deep thought. Finally he straightened up and said with a tone of conviction, "I'll tell you what, mister. If I was goin' to New York, I just would not start from here."

That little fellow has lots of first cousins—boys who say in midwinter, "Next year I'm really going to study"; girls who say of a non-Christian boy, "Sure, I know I should quit him, and I will—but not yet"; young people who say, "I could work in some other organization or congregation or church, but not this one." Then, too, there is the young person who has a conviction for foreign mission work, but disdains most of the work of his or her congregation.

When Jesus gave His final instructions to the eleven, He followed the natural order: "Jerusalem . . . Judaea . . . Samaria . . . the uttermost part of the earth." The disciples didn't fret about not being allowed to take off for Athens and Rome before working in Jerusalem. Their hearts were too full to worry about such a petty thing. They started where they were.—*Herald Youth Bible Studies.*



# If Ye Then with Christ Be Risen

(Colossians 3:1)

BY MRS ALICE STUTZMAN

*"Lo, the winter is past, the rain is over and gone; the flowers appear on the earth; the time of the singing of birds is come, and the voice of the turtle is heard in our land; the fig tree putteth forth her green figs, and the vines with the tender grape give a good smell" (Song of Solomon 2:11-13).*

As the sorrowing women made their way to the tomb at the dawn of the glorious resurrection morning, the new day breathed of this awakening, this fruitful budding and bursting of new life! It was springtime when Jesus, rising from the dark tomb of death, came forth again into the world of light and life. As the seed dies in the ground so that new life might spring forth a hundredfold, so Jesus gave His life, died, and was buried that through His sacrifice and His resurrection new life might spring forth in the hearts of true believers all over the world.

"Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life" (Rom. 6:4). It is the springtime of eternal life for us when we accept the Son of God as our Saviour.

"He that hath the Son hath life; and he that hath not the Son of God hath not life" (1 John 5:12). Or as He so beautifully explained to grief-stricken Martha, "I am the resurrection, and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die. Believest thou this" (John 11:25, 26)?

In the springtime newness of life is manifest everywhere about us in the world of nature. The swelling buds, the opening leaves and blossoming flowers, the fertile eggs in the nest, all tell the joyous story of new life. Even so in the heart of the true believer new life springs up and blossoms, bearing fruit, developing to fullness and ripe maturity.

Jesus said, "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: without me ye can do nothing. . . . Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you." Oh, may we so abide in Him that our

faith becomes reality through the knowledge of His blessed Holy Spirit dwelling in our hearts. It is He within us that gives us new life. Without Him we are nothing. This is a great mystery we cannot explain, and yet we know it to be reality. We are born of the Spirit when we truly believe and accept Christ as our Saviour. When His Spirit comes to abide with us, then do we glory in this blessed union of Christ in us—the hope of glory. The Vine and the branches, the Shepherd and His sheep, the Head and the body, the bride and the Bridegroom all illustrate the sweet, close, blessed union of the Spirit-filled believer in Christ.

"He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him." "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." "Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him: but ye know him; for he dwelleth with you, and shall be in you." "At that day ye shall know that I am in my Father, and ye in me, and I in you." John 14.

"If ye then be risen with Christ," this blessed, wonderful union is yours to rejoice in. Your life is hid with Christ in God. The old man who loved sin and its pleasures is dead and the new life has sprung up in its stead. This new life is a transformed life, a Spirit-filled life that bears fruit unto life eternal. Yes, indeed, those who are truly risen with Christ seek those things which are above. Christ is our treasure, and where our treasure is there will our hearts be also. We love to think of Him, we love to talk to Him, we love to work for Him, and we patiently wait for Him to return for us.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:12-17).

Oh, if we as a church would obey His commandment to love one another as He loves us! What a glorious revival of His Spirit within us would transform our church into a glorious light for this world lost in deep darkness! We would arise and shine, living witnesses of His blessed Spirit to reveal to this doomed world the way of salvation and life. Why are we so often so concerned with minor details of the Christ-life that we have no thought or time for the one great command He gave us? Why are we so often quick to judge others who do not fully believe as we do when many times their lives give far more evidence of Christ's indwelling Spirit than do ours? Is it a strange thing that the faithful apostle wrote, "And now abideth faith, hope, charity, these three; but the greatest of these is charity"?

Frazee, Minn.

## Mennonite Income During 1951

BY MELVIN GINGERICH

The readers may remember that in 1948 a study was made of Mennonite income for the previous year. The results of that study were published in the GOSPEL HERALD, October 5, 1948, under the title, "Questions and Answers on the Mennonite Income Study." The findings were again summarized in *The Christian Ministry*, January, 1949, under "Trends in Mennonite Giving," and in the GOSPEL HERALD for September 12, 1950, under the title, "The Record of Our Giving."

The materials from the study were also used for a report of the annual meeting of the Mennonite Board of Missions and Charities in June, 1950, and many references have been made to these findings by various leaders of the church. Church boards found this study to be so valuable that the request came to the Mennonite Research Foundation to repeat the project, this time using the year 1951. The suggestion was approved by the Board of Directors of the Research Foundation and so within the next few weeks a large sampling of Mennonite income earners will be receiving letters asking for the net income figures on their U.S. Individual Income Tax Return. Business reply envelopes will be enclosed so that only a minimum of effort will be required by those co-operating in the study. The replies are not to be signed so that there will be no way of knowing from whom the information has come. Furthermore the individual returns will be kept in a confidential file and will not be open for inspection.

The purpose of the 1947 Mennonite Income study was explained in the GOSPEL HERALD, January 6, 1948. Again no effort is being made to spot wealthy men nor to locate potential givers, but rather the purpose is to see the broad picture of the financial resources of the various sections of the total Mennonite Church.



If the members of the Mennonite Church should tithe from this total income, how much money would be available to expand our missionary and charitable enterprises? Is Mennonite giving per church member lagging behind that of the average member of many other denominations because as a people we are poorer than other Americans? Or may it be that our average income is even higher than that of the average American citizen? Might it be that our income is such that as a church we are already giving to the limit? Or may our church boards continue to expand their work for the cause of Christ's kingdom, having the confidence that the needed financial resources are in existence?

To ask such questions is of course not to rule out spiritual resources nor to overlook the supernatural ways in which a loving heavenly Father can and does supply the needs of His church. To ask such questions does not imply a materialistic outlook, but it does suggest that church leaders are trying to be good stewards, taking into account the amount of resources He has placed in our hands. The questionnaires which the readers will be receiving are intended to give the Mennonite Church help in assuming the obligations of Christian stewardship.

On behalf of those church boards which profited from the 1947 income study, the writer wishes to express appreciation for the excellent response of many persons who co-operated in that study by promptly returning their questionnaires. It is our hope that in this new study there will be a hearty and a unanimous response so that the desired information can soon be made available to interested church boards and institutions.

Goshen, Ind.

## After Conversion—What

BY JEANNE ROTH

God's Word tells us that "ye are the temple of the living God" (II Cor. 6:16), and "know ye not that your body is the temple of the Holy Ghost" (I Cor. 6:19)? These are words written to those who have been born again or converted from a state of sin to a state of justification in the sight of God the Father.

Individually we are temples of the living God. Collectively we "as lively stones, are built up a spiritual house" (I Peter 2:5). Shall we compare our lives with the life of Christ, the chief cornerstone of this spiritual house, or with members in the visible church about us? Let us look to Jesus, the chief cornerstone, and to His life. Take special notice of what happened in the lives of some of His early followers.

At the beginning of Christ's ministry He saw two of John's disciples following Him. He turned to them and asked, "What seek ye?" Are we, Christ's followers, interested enough in our neighbor

## Our Lovely Saviour

BY URSULA MILLER

*When the lovely Saviour  
Was nailed to the cross,  
Bleak and desolate the day  
At the poignant loss.*

*The sunshine fled and darkness  
Hovered o'er the day,  
As Christ in awful agony  
Poured His blood away.*

*The Dying One cried to God;  
Forsaken seemed to be.  
He drank so deep of bitterness,  
Anguish, and agony.*

*Our great High Priest He is,  
In heaven interceding.  
Christ, at the right hand of God,  
For man is pleading.*

*He gives us life abundantly,  
Blessings He imparts;  
For all who bid Him enter, He is  
Reigning in their hearts.*

Protection, Kans.

or the man on the street to ask, "What seek ye?" If that person isn't seeking Christ, surely we have a glorious testimony of saving grace to give to him. Jesus came to "seek and to save that which was lost." What are we saved to do?

"Oh," you say, "I just can't find the words to speak out for Christ to a sinner."

I know some say this, for I have heard it many times.

"One has to have a certain talent and calling for this type of witnessing," we hear the multitudes of church members say.

Does one? Peter didn't seem to have much faith or boldness or anything else to tell of the salvation in Christ. But, when he was filled with the Holy Spirit, he began to preach and multitudes were saved. If we have been born again, we have the Holy Spirit of God dwelling within us to give us boldness to speak for Him. God has given us His written Word that we might know what to speak. Are we Christ's disciples? He says, "Go ye . . . and teach." What shall we do? Shall we give them God's Word? We don't have to preach a sermon as Peter did, but is there one among us who does not have some reason for the hope that is within? If that hope is based on God's Word, give it to the sinner.

What did Andrew do when he found Jesus? He went to tell his brother of the Saviour! Philip hastened to find Nathanael. The Samaritan woman went to tell the men of the city, and in John 4:39 we read the results of her witness: "And

many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." And then in Mark 5 we read of the maniac of Gadara who, when he was free of the unclean spirits, was sent home by Jesus to go and tell his friends.

The converts of Jesus were not encouraged to spend years of growing from babes to men feeding on meat before they were to witness boldly with their tongues. These examples were babes in Christ. They didn't know much more than the fact that Christ could give them eternal life or living water. They wanted to spread the good news immediately.

Isn't that Christ's method for His followers in 1952? Can you remember when you first came to the Lord, and you wanted to tell someone about what the Lord had done for you and could do for them, too? Did you suppress that desire? If you did, hasn't it become a difficult task to speak out boldly for Christ?

So much has been written, discussed, and planned regarding activity for new converts and young people. What did Jesus give His converts to do? He left us with a definite command: "Go ye . . . and preach the gospel" (Mark 16:15). Of course we can't all go to the foreign mission field in person, and those who do go need our material gifts and our prayers, but how often have we used this excuse for not even reaching our neighbors with the Gospel? Jesus said, "Go." Just living a godly life among our neighbors isn't enough. That is important, but that isn't going to them with the Gospel. Our young people need group social activities where they work together on missionary projects, relief work, voluntary service, and other worthwhile activities carried on by our church, but should the important command of our Lord, that of personal soul-winning, just be classed along with the other activities?

It is reported that out of 24,090,000 babies born each year throughout the world, less than 1,500,000 will ever hear the Gospel message. Can we expect the ministers and missionaries who are now on the field to reach the untaught millions? Christian friends, if we of this generation don't get busy and reach these people, who will? They will be gone, too, when this generation passes.

What would happen if each new convert were encouraged to go out and win at least one soul to the Lord Jesus Christ? I don't think we would have to do much planning for their spare time. Where our treasure is, our heart is going to be; and how great that treasure will be when it is made up of souls of the lost who were found. Paul went from house to house preaching daily. It is a lost art in the modern church. Cults and sects realize the importance of this method of spreading their propaganda, but the Christian Church lets this simple method go unheeded.



## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that God's Spirit may reign supreme in the Annual Retreat at Dhamtari, India, the first week of May.

Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

*(Requests for this column must be signed.)*

How can we encourage and direct the convert to witness for Christ? Isn't it natural for people to want to bear physical children? God commanded Adam and Eve to be fruitful and multiply. Now it is only within reason that the spiritual man should want to bear spiritual children. In John 15:16 Jesus says, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you." Let those in the church who know how to witness take with them a convert and show them Christ's method. Help them to get started and let them know that they are doing Christ's will as did the followers centuries ago. Show them the Scriptures that tell of personal soul-winning in Jesus' days on this earth. Teach the new convert the work of the Holy Spirit and how He alone can bring forth fruit from man's work. Teach them to follow Jesus' approach. He loved people, was interested in them personally, and was a friend to all. He didn't spend most of His time among God's people. He spent it out among the sinners where He could find them and reach them.

(He called His disciples apart often and they had fellowship with one another to be strengthened for the task of going out among the sinners. Let us not forsake the "assembling of ourselves together.")

When Jesus went out among the sinners, He didn't stoop to them but He raised them to Himself. Of great importance is the fact that He called for

a decision. The person who met Him either rejected or accepted Him.

Are we like the salesman who showed his superior line of wares to one person after another and yet never gave them a chance to buy what he was selling? Ask for a decision when you present the "priceless treasure" of God to the world.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever" (Dan. 12:3).

"The fruit of the righteous is a tree of life; and he that winneth souls is wise" (Prov. 11:30).

Holley, Oreg.

## A Criterion for Nonconformity

BY HENRY WEAVER, JR.

There is perhaps more interest, thought, and conversation on the subject of nonconformity in the Mennonite Church today than any time in history. This situation is both normal and healthy. It is normal because we as a group have changed. We are not at present physically separate from other groups of people as we once were. Better means of transportation, better communications, and a greater specialization of an individual's work have caused rural folk to associate and deal with many different types of people. In the past we were without much effort living differently from the society around us. Today our activities have involved us in an intricate pattern of a highly civilized culture. If we Mennonites wish to maintain a Biblical position of nonconformity we must realize exactly what is meant by nonconformity, and how it applies to our lives. Therefore it is normal that much thought and interest is given the subject.

It is also healthy that there is a lot of interest in this doctrine. It is granted we do not gain salvation by living a nonconformed life. Salvation is a gift of grace. However, if we are born again we will conform our lives to all the teachings of the Scriptures.

If we want to follow the Word in all points, we will accept as our own the principle of nonconformity. In order to do this we must know what nonconformity is. We should have a basis for it. We need something with which to measure ourselves, some principle to help us know for what we are striving. That is to say, we need a criterion to help us tell what constitutes nonconformity. Perhaps George R. Brunk, Sr., put it as tersely as possible when he said, "We are to be as different from the world as the world is different from the teachings and principles of the Bible." That is a sound criterion.

The doctrine of nonconformity is a very important doctrine because it is the total of all Biblical teaching for Christian conduct. The doctrine is not as negative as its title implies. Every Scriptural

## A Prayer for This Week

Our Father, we praise Thee for the "Resurrection and the Life" through Jesus Christ; for the right to believe and live eternally; for the purifying influence of our hope in Christ, and for the assurance of the abiding presence of the Holy Spirit in us as Thy believing children.

We pray Thee, our Father, make this Easter season a time of deep meditation and spiritual refreshment as we realize anew the tragedy and pain that led to that glorious resurrection. Help us to surrender ourselves so completely to Christ that Thou canst use us in some humble way in which we may prove our acceptance of our Lord's last great challenge before His ascension to glory. Help us to know Him and to live as interpreters to humanity of the power of His resurrection and of the blessedness of being risen with Him in newness of life. In Jesus' name, Amen.—J. W. Shank.

teaching which requires some action from the Christian is a part of nonconformity. It is important that we understand that Biblical nonconformity does not imply doing something just to be different from the world. It does not mean we should hesitate to accept some new thing because the world has accepted it, but it does mean we should examine the Bible and see if the use of a new thing is contrary to its teachings and principles. To be different in a self-sacrificing way from people around us for any reason other than fulfilling a Biblical principle is asceticism. The Bible clearly condemns asceticism. Colossians 2:18-23 was written to correct just such a situation in the early church.

As each issue arises in our minds let us discover the principles of the Bible on that issue. In our speech, business, dress, recreation, manner of worship, means of travel, education, and any other area you can mention, we may adjust ourselves to our contemporary society, as long as that is not contrary to the Word of God. Change about us is normal. We have an obligation to be willing to change if we are to witness to the world. However, on every point, in any area of life, when the world violates the principles of the Bible we must take a firm stand. We need to know why we do not conform on that issue, and retain our position steadfastly. Let us study the Scriptures with more zeal, and live as differently from the world as the world is from the Bible. That is our criterion for a nonconformed life.

Harrisonburg, Va.



## Laurelville Church Music

### Conference

August 25 to 29, 1952

Dear Mennonite Song Leaders: Good evening, comrades. How was the music in your church today? I wish I could have joined the congregation in singing under your direction.

This is doubtless a bit personal, but I wonder what you were thinking when you made the final release in that last stanza. Were your thoughts and remarks involving the congregation kind or otherwise? Were the people to blame or had you failed? Let's hope that the final release of the last stanza was a gesture of benediction to a congregation that had enjoyed a real worship experience under your direction.

Someone gave you a big job. You are not only expected to be a good choral conductor; you are called to be a worship director—a minister of sacred music. This is the most significant aspect of your job.

If the congregation enjoys a worship experience and if its singing is beautiful, you are obviously a success. If these native conditions do not obtain, you are doubtless having trouble. But don't be discouraged; I have good news for you. Your General Conference Music Committee is planning a Church Music Conference for you at Laurelville, August 25 to 29. This conference is designed to help you with the problems you face every Sunday; if you have no problems, please come and report how you arrived at such an advanced position.

I once had a good-spirited boy, a non-Mennonite, in my church music class. In his test paper, he began and concluded as follows: "My situation is different from my classmates in that my church has a piano and a choir. I will be unable to do anything about that. . . . I appreciate your Mennonite music very much and that's not just idle praise. May the Lord help you to keep it, and to improve it." That is our task—"to keep it and improve it."

Dear Song Leaders, the Church Music Conference needs you and I feel sure that you need the Church Music Conference. I hope to see you August 25. May the Lord bless you.

J. Mark Stauffer, Director

It is a fallacy to suppose that by omitting a subject you teach nothing about it. On the contrary, you teach that it is to be omitted, and that it is therefore a matter of secondary importance. And you teach this, not openly and explicitly, which would invite criticism; you simply take it for granted and thereby insinuate it silently, insidiously, and all but irresistibly. If indoctrination is bad, this sort of conditioning and preconscious habituation is surely worse.—Sir Walter Moberly.

## OUR SCHOOLS

### Church Schools

By DELLIS SCHROCK

I am sure all of us agree that today it is almost essential that youth get a high-school education. Our country has provided us with many good schools, with well-trained faculties and the best of facilities. For two years I attended one of the best high schools which offered almost any course which can be taught in a high school, and yet there seemed to be something lacking.

It is during your high-school life that you begin making more decisions for yourself. You choose your life vocation and perhaps your life companion. It is in high school when you learn to know your own self better, to understand others better, and where you learn to place yourself in life and among others. It is those things which youth learn and accept in high school which will largely determine the things they will do and be the remainder of their lives. Young people spend a very large part of their lives in the classroom. What they learn in that period of time is usually what they cling to the rest of their lives.

That is the reason why we as a church must be so concerned about the education and training our youth are getting. We should not minimize what the public schools are offering in a high-school training, but there are so many borderline things emphasized in our public schools which influence us—materialism, secularism, and, in places, atheism—that Christians must be concerned. When children spend five days a week, nine months of the year for twelve to sixteen years of their lives in classrooms, they are bound to be influenced by any of the ideas that are contrary to Christian teachings. These youth who haven't reached mental maturity haven't had enough experience to be able to decide what to accept and what not to accept, and then stand firm for what they believe. This fact is what set our church leaders to thinking about Christian education. They spent hours and hours, days and days, months and even years planning and praying to God to reveal what should be done about Christian education. God has answered their prayers and today we have three Christian colleges and a number of high schools and elementary schools of our own church denomination, not including the other Christian schools. These schools have more than proved their worth. Today our church is stronger, more evangelistic, and has grown spiritually.

Undoubtedly the only way for me to discuss how the church school has affected the growth of the church is

through what I have observed in the three years that I've spent in the Christian school. Since we are Christians it should be our desire to grow spiritually and to learn more about our Lord. There is no better place to do this than in a church school, and not a better time than in youth while you are studying anyway. Our church schools offer numerous Bible courses. Our church schools require every graduate to have one course in Mennonite history. Every day students assemble in the chapel hall for a short worship period. They have prayer meetings, and a period a week set aside for studying the Sunday-school lessons. There is Christian workers' band in which students learn to teach Sunday-school classes and to do personal evangelism, such as tract delivery, jail services, hospital visitation, and many others. Twice during the school year there are revival meetings which are much supported by prayer. Because of these activities one can hardly leave the Christian school the same as he entered. Either he will grow spiritually or the Christian environment will make him feel so uncomfortable that he will leave. There must be a turning point in your spiritual life if you attend a Christian school.

The mistake of so many people is that they seem to accept the idea that Christianity is opposed to pleasure. They think that Christianity is a life of monotonous burden-bearing and a lot of dry, sorrowful, pious living. That's a false idea or conception. It is this idea that has kept more Christians from completely surrendering their lives to Christ. They remain lukewarm so that they can enjoy life. I'm convinced that Christian education has opened the eyes of many youths and others. One of the facts which struck me the hardest this past year was that by attending a Christian school you are placing upon yourself more responsibility toward Christ. I understood why it would be a dangerous thing for students at Hesston to slide along in their Christian life. God will expect much more from the persons who have had the most spiritual training and who are the least ignorant of the Gospel. Most of our missionaries are on the field today because they have realized this very fact. Today there are graduates from our church schools on every continent in the world because they realized God wanted their lives.

One meets up with many opportunities and challenges in a Christian school that should not be passed up and looked upon lightly. Among them, you are challenged to live your best at all times. When the first semester was completed



last year, Mrs Paul Erb spoke in a chapel service challenging us to do our best during the next semester. Then time was given to confessions and testimonies. One confession which impressed me the most was given by a young girl. She said one of the last things her father said before she left for school was, "Now remember, the way you conduct yourself in school will determine the impression people will get of your parents." Then she broke down in tears and said that the thing which would hurt her the most would be if persons had a bad impression of her parents because of the way she had behaved the first semester. She was determined to live a better life.

Our church schools do not only wish to see their students grow spiritually, but also socially, intellectually, and physically. The Bible does denounce idleness and opposes those things which lead directly toward sin against the soul and so-

ciety, but it definitely does not oppose having a good time and being happy. The Bible recognizes that it is necessary that we rest from work and emphasizes man's leisure time as well as his labor time. All of our schools have made plans to help students organize their leisure time. There are sports, parties, and extracurricular activities.

Like everything else, the church school has its shortcomings, but let's not be too ready to criticize the school unless it is constructive criticism. Let's remember that the schools are a result of prayer, and that if we tear down the school we might be tearing down something which is the will of God. I believe that the only way for our churches to grow spiritually and to go forward today is for the church and the school to work together and support each other.

Riverside, Iowa.

## TEACHING THE WORD

### The Purpose of the Herald Summer Bible School Superin- tendent's Manual

BY CLAYTON F. YAKE

The title, *The Summer Bible School, an Agency for Christian Education*, gives a clear concept of the contents of our Superintendent's Manual. Although this is a superintendent's manual, it has been planned to serve all summer Bible school workers, and the volume treats the subject of summer Bible school from the standpoint of its function as an agency of Christian education. The volume is a manual in the sense that its contents are carefully outlined in the table of contents and are indexed in detail. This makes the volume a ready handbook and a convenient manual. Any subject may readily be located in a moment. To become informed on a specific subject, one does not need to read the volume completely at one time. On the other hand, the volume may be read from beginning to end with interest. These factors make the Superintendent's Manual a book to be desired by all summer Bible school workers. And the price (\$1.50 postpaid) is so nominal that no one can afford to be without it.

The following is a brief statement of the purpose of the summer Bible school Superintendent's Manual.

#### I. To give a history of the summer Bible school movement.

The summer Bible school is an outgrowth of the development of Bible teaching to children during the summer-time and frequently referred to by vari-

ous names, perhaps the most common of which is daily vacation Bible school or church school. A knowledge of the development of this movement is important to understanding the relationship which the summer Bible school has to it. Every summer Bible school worker needs to be acquainted with this historical information.

#### II. To define the Mennonite type of summer Bible school.

The various kinds of vacation Bible schools are the products of different people's philosophies. A school is always comprised of three elements: pupils, subject matter, and teachers. Every type of vacation school is conducted largely according to the curriculum materials which are used. And a curriculum is the concrete expression of somebody's concept of applying principles of education.

The Mennonite type of summer Bible school is based on a philosophy that Christian education materials must help the teacher teach children to know Christ by using God's Word adapted to their needs. This philosophy has determined the nature of the curriculum and the type of curriculum materials which it provides. No summer Bible school worker in our denomination can do his best work without being thoroughly acquainted with a discussion of this philosophy of Christian education.

#### III. To describe the curriculum and the curriculum materials.

The Superintendent's Manual contains the outline and a brief description of each of the thirteen courses in the curriculum. Materials needed for each course and supplemental books which

will prove helpful are listed. Another chapter describes records and reports. There is a complete bibliography in the appendix.

#### IV. To provide guidance for organizing and administering a summer Bible school.

Possibly the larger portion of the volume is devoted to this purpose, because of the many areas of summer Bible school work which fall under these divisions. While this may appear to be material especially for superintendents, it should by no means be so regarded. To be well informed in these areas is to understand more completely how to use the Herald summer Bible school curriculum and thus be more efficient in summer Bible school work.

#### V. To acquaint teachers with the summer Bible school program and to assist them in their work.

Throughout the entire volume is information which will be helpful to the teachers. The better the contents of this volume are known, the better the understanding of a summer Bible school program.

#### VI. To set forth a statement of evangelical objectives of Christian education.

This statement of general and specific objectives of Christian education is one of the most important parts of the Superintendent's Manual. Although many Christian workers are giving splendid service, few have a good knowledge of Christian education objectives. Setting goals for our Christian education endeavors gives to them incentive and purpose and better work becomes possible. By all Christian workers being well informed in these objectives our summer Bible school program will become much more effective.

#### VII. To supply suitable assembly worship materials.

In the appendix of the Superintendent's Manual will be found assembly worship materials, three units of ten days each. This will supply the assembly worship needs for summer Bible schools of two weeks' duration for three consecutive years.

*The Superintendent's Manual* is a companion volume to the thirteen teacher's manuals and pupil's books. It is an indispensable handbook filled with valuable information which should be in the possession of every summer Bible school worker. If you do not have a copy, secure one from your nearest branch bookstore or from the Herald Press, Scottdale, Pennsylvania.

For a number of generations we have been attempting to hold on to Christian practices without possessing Christian beliefs. . . . Christian behavior which is not supported by Christian faith is a wasting asset.—Arnold Toynbee.



## FAMILY CIRCLE

### Blue and Pink

BY LORIE C. GOODING

*"Buy blue," we said, "blue for a baby boy."  
For though we knew it was not ours to choose,  
We hoped that our anticipated joy  
Would be a son, and so we bought blue shoes.*

*And we were so excited that  
Our heads were in a whirl  
While waiting for our little son;  
Then came—a baby girl!*

*She's very sweet and very fair.  
We think she's marvelous,  
The only baby anywhere  
That's suitable to us.*

*And so we gave the little shoes away.  
And we were glad to, for what do you think?  
We shopped for little shoes again today,  
And were wonderfully happy choosing pink.*

Holmesville, Ohio.

### Courtesy Begins at Home

BY RUTH YODER

Little Anne, at twenty-one months, dropped in for a short visit at her cousin's house. The usual request for books came before her wraps could be removed. A second appeal, "Books, please," brought books from all directions. A heartfelt "Thanks" followed. She had already learned to use these two important words: "please" and "thanks" with ease, tactfully, in their place, and without prompting. It raises a question: How soon can manners be taught? It seems to be possible as soon as a child begins to ask for things. And asking begins at home.

Since the underlying principle of courtesy is "to make one's self agreeable to others," it should be taught and practiced at home. For is this not the place where we are most likely to be disagreeable? It is not only "taught" but "caught" by the child in his environment, not only "when company comes" but daily. It involves every phase of his life: eating, speaking, playing — even praying.

Quoting Dr. Gary C. Meyers: "Most parents are discourteous to their children. If to their friends they were as discourteous as they are to their children, they would soon have no friends." May we be honest with ourselves on this matter.

Ronald is enthused about the birthday party from which he had come. He hopes to tell how surprised Jimmy was! But before he finishes Mother asks whether he had thanked Ronald's mother for the nice time. He isn't certain; so he is given a lesson in "etiquette" at once.

Mother receives no more details of that afternoon, for his spirits have been dampened.

How often we stall them in their thought and conversation with trite expressions: "Don't say *ain't*, say *isn't*," or "Did you forget to comb?" We do not expect them, however, on a similar basis, to interrupt our conversation, because we are the parents, and deserve respect!

Jane and Shirley play telephone. Jane mumbles odd words while she waits impatiently for her operator to answer. Shirley says it isn't kind to listen to other calls on the party line (excepting when you have to use the phone in a hurry). "Daddy says when receivers are not where they belong, folks cannot hear as well." But Jane thinks it doesn't matter because "people can't see you"—"anyway we pay our telephone bill." "But Mother says we wouldn't stand and listen to folks who are talking anywhere else," says Shirley.

Mrs. Jones's house looks somewhat cluttered. There are a number of children in the family. Bobby enjoys woodwork but has much to learn. The bookshelf is a bit crude, but it was a gift to Mother. Yes, it's filled with books right there in her best living room. (She might have put it in the boy's bedroom, at least.) Mothers know that courtesy goes deeper than mere words. It includes respect for the efforts of her children. Larry, only four, drew and colored a picture of his daddy's farm. He wants to put it on the bulletin board where the children display their best schoolwork. Lois thinks he should wait till he can draw as well as she—but is not permitted to go through with her idea.

Johnny knows how to say "Thank you," but poses as a bashful boy after the gift has been received. It has been explained to him that the least he can do is to say it and if he again refuses the article will go back to the donor. (Johnny is sure that couldn't happen.) The next episode takes place when Grandpa gives Johnny a quarter. He says not a word. Mother is embarrassed. Grandpa is annoyed and says, "Let him have it." Johnny is disappointed as Grandpa leaves for home, taking the quarter along. The parents were happy for only one reason—it never happened again.

Courtesy may be too much in the background as years roll on in family life. The little things which have been said over and over and did so much to keep things running smoothly are not to be dropped. Benjamin Franklin, in his Autobiography, says: "Ability to maintain poise and be courteous with others when they disagree with us is one of the greatest human achievements."

As authorities are asked by parents how they may teach their children not to talk back to them they are given one good answer: "Don't talk back to the children."

If you wish to hear, figuratively speaking, a recording of yourselves as parents, observe the children as they play family. You may be pleased or shocked to hear yourselves—voice, facial expression, language, and all.

Christmas Day was past. The family had received so many cards and gifts which they felt they had not deserved. They were not in the usual line of exchanges. Since Mother is naturally heir to the writing needs of the family, she may hurriedly have dashed off a few thank-you notes. She felt that it is time for the children to share this privilege and showed them how to write a word of thanks, as they had shared these gifts also. Not the least favor must be forgotten.

Birthday cards, birth announcements, anniversary congratulations may be fastened with Scotch tape to varnished surfaces without damage, reminding all that "it is sweet to be remembered."

Just how much time must be spent sitting at the feet of Emily Post must be determined by each family. We may know folks whose attitudes are courteous and yet may not know that they should use a fork instead of a spoon. Their daily living bespeaks only appreciation and gratitude. There may be no particular need for further training. However, this generation faces many new situations which call for a bit more technique than our forefathers needed. (Remember, we may be no more gracious at heart than were other generations!) Is it then not fair that we give our children at least a start? There may have been times when we would have been more happy before and after had we had a few previous suggestions.

Eating should not be a time of continual nagging and reminding to the extent that the child becomes nervous and can't enjoy his food. (Isn't it fortunate that as we are cleaning up a spill made by a child and enlarging on how it might have been otherwise—we mothers spill our own coffee or something worse?) In telling how to hold a fork we might suggest why one way is preferred. Congratulate Billy on his improvements and introduce others rather than to expect him to learn it all at once. Training is sometimes made more difficult because of a feeble grandparent in the home. Care and grace must be displayed by all so that no disrespect is shown to the aged. Feebleness is a hindrance to certain rules of eating. No doubt they lived out the customs of their day and it is not easy or to be expected that a change is made. To "poke fun" would be far more rude than for Grandpa to break a rule. Lev. 19:32: "Thou shalt rise up before the hoary head, and honour the

(Continued on page 360)



# TO BE NEAR TO GOD

## THEME: QUALIFICATIONS OF DISCIPLESHIP

### Easter Sunday, April 13

"This is life eternal, that they might know thee the only true God" (John 17:3). Read Matt. 28:1-10.

"God at Easter time is saying that human life is essentially spiritual, not material; that it is to be understood, not simply in terms of things, but in terms of ideas and ideals; that it is to be measured, not by years, but by yearnings; that it is to be identified, not with decay and destruction, but with continuance and creation" (Chas. M. Crowe).

We follow a risen and living Christ. The Resurrection is lasting proof that God is in history. The New Testament preachers again and again stress this theme, that God has raised up Christ from the dead, and that in Him we too can have life eternal. Thanks be unto God for His unspeakable gift!

### Monday, April 14

"Receive ye the Holy Ghost" (John 20:22). Read John 20:19-23.

Having once more journeyed through the Lenten and Easter season, we stand even more in awe of Jesus Christ than before. To think that we are now commissioned to carry on His work leads us to protest: "It is too high for me; I cannot attain unto it." Who can follow the Christ in even remote imitation of His great loyalty to the Father, His perfect understanding, His purity of life, His illustration of the law of love?

We cannot fully attain unto this high level of Christlikeness, but if we accept the gift of the Spirit, which is freely offered, we can run the race that is set before us with the confidence that our efforts will be worth while. Let us press on.

### Tuesday, April 15

"Be not faithless, but believing" (John 20:27b). Read John 20:24-31.

To Thomas, the news of Jesus' resurrection was simply too good to be true! He wanted proof; he received it, and acted accordingly. We, however, have affixed on him the name "doubting Thomas" as a sort of stigma. If that is correct, many of us must share in that "stigma."

Why did the Gospel writers include the description of Jesus' several appearances after the Resurrection? Are not these stories included among the signs which John says were written down "that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name"? The crucial question is, What is our reaction after seeing the proof? The answer is: "Be not faithless, but believing."

### Wednesday, April 16

"Blessed are they that have not seen, and yet have believed" (John 20:29).

This beatitude is addressed to all of us. Though we accept the Gospel records as being sufficient proof of Jesus' resurrection from the dead, the fact remains that we have not seen Him with our eyes. Our disciple-

ship depends directly upon our faith, which must always be the evidence of things not seen. The Gospel records themselves are not bare, unemotional facts about Jesus Christ, but rather they are these facts interpreted by the faith of the writers. Take away this faith, and the whole Christian message crumbles.

"But paint a fire, it will not therefore burn. Light one in me, I'll find it food enough!"

### Thursday, April 17

"Lovest thou me more than these" (John 21:15)? Read John 21:15-19.

Who has not seen himself in this impetuous, unstable fisherman named Peter? How enthusiastic we have been at times; how compromising on other occasions, yes, even to the point of denying our Lord! How happy we are to have the record of Peter's restoration into the fellowship of the Master. Jesus now undertook to strengthen Peter for the experiences awaiting him. His challenge: "Follow me" contained a tremendous implication, now that the Crucifixion and Resurrection were history. Following meant for Peter also a cross; so must we be willing to take up the cross. But Christ strengthens our vacillating impulses and emotions until we can be, like Peter, faithful unto death.

### Friday, April 18

"Except a corn of wheat fall into the ground and die . . ." (John 12:24). Read John 12:20-28.

The Cross of Christ constitutes God's great act of redemption for all who will believe, but it is also a way of living for all who would be disciples of our Lord. There is no other way for us to share in the life of Christ both now and in the hereafter. As we sow the seeds in garden and field, let us remember that we are constantly witnessing the divine law of life in the physical world. That law is immutable; unless the seed dies, no fruit results. We see the visible proof every season in the physical sense; can we not accept it as divine truth in the spiritual realm? Our lives are expendable for Christ!

### Saturday, April 19

"Lo, I am with you alway" (Matt. 28:20). Read Matt. 28:16-20.

The disciples and other early believers received their confidence from the conviction that Jesus was in their midst as a living Presence. Their situation was precarious, opposition was strong and merciless, but they were not alone. The great heart of the Christian Church was alive and throbbing; the gates of hell could not prevail against it.

In our humility and realization of our weak sinfulness, we sometimes lose heart as we face the tremendous task of carrying out the great commission of carrying the Gospel into all the world. This is no time to falter; it is a great time to be alive if we realize that we are more than conquerors through Him who loves us and is with us all the way.

—Virgil M. Gerig.

## JESUS AND THE LAW

### Sunday School Lesson for April 20

(Matt. 5:17-20; Mark 10:17-22; Luke 16:16, 17; John 1:17)

We study now the laws of God and Christ. What other laws are there? Man's. Many married people have tried marriage laws that have miserably failed. Why? So many, many businessmen have tried business laws that failed. Why? Discuss how man's laws are not for man's happiness. The breaking of the Sabbath, fornication, intemperance, and murder are other illustrations that could be used. Since man has failed so utterly it would seem he ought to be ready to listen to God's laws. (I would point up man's failure very strongly in this first lesson.)

Another good introductory discussion would be the suffering that the violation of God's physical laws brings—gravity, health laws, and weather.

We may violate these laws and suffer, but it doesn't change the laws. Likewise the disobeying and the great suffering from the disobedience of God's moral laws has not changed those laws. They still stand. As one man has said, "The Ten Commandments will not budge."

These Ten Commandments which we will study are the very word of God, the truth for all time. These were given for His people when He was working out their salvation. They are unalterable and unchangeable. Matt. 5:18, 19. The Levitical law, pertaining to sacrifices and feasts and fasts, was all fulfilled in Christ and is no longer for us.

Was Christ's teaching so contradictory to the laws of God that the people thought He was going to destroy the law and therefore, disagree with God? Was it not because the scribes and Pharisees had so added to the laws that the true spirit of the law was lost upon the people? They had over three hundred different statements of how one was to keep the Sabbath day.

What did Christ mean by His fulfilling the law? the prophets? "To magnify it by rendering to it a perfect obedience," "to meet its holy demands," "to make good the predictions concerning Himself," "to complete the O.T. Scriptures," "to make clear their real content and meaning," "to show that they were workable in human relations." The righteousness which Christ came to bring was that which was shadowed by the figures of the law.

What was the basic difference between the righteousness Christ preached and that of the scribes and Pharisees? Principles vs. ceremonies, inward vs. outward, happiness vs. fear, motives vs. actions, character vs. reputation only, spirit vs. form.

Jesus asking the young man to change his emphasis in life from material to spiritual things shows that a religion that doesn't emphasize the inner heart conditions is not a true religion.

We will have in these lessons grand opportunities to hear Jesus speak to us concerning the moral laws we must obey to be His, laws we will want to obey if we believe in Him,

(Continued on page 356)



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

**Correction:** In the recently published obituary of Christian Lapp we mistakenly reported that he was preceded in death by two brothers. Only his brother Stephen has passed away.

**Bro. Carl Wesselhoeft**, a recently converted German immigrant, was baptized at the Wideman Church, Markham, Ont., on March 23.

**Bro. D. D. Miller**, Berlin, Ohio, officiated in baptismal and communion services at the Pleasant Hill Church, Sterling, Ohio, on March 23. One sister was received on confession of faith, and one was baptized.

**Change of address:** Bro. C. F. Yake, from Sarasota, Fla., to 700 George St., Scottdale, Pa. Bro. and Sister Yake expected to arrive home on April 4.

**Dedication services** were held on March 23 for the upper structure of the Toto, Ind., Mennonite Gospel Mission. Bro. S. C. Yoder, Goshen, Ind., preached the dedication sermon, and Bro. Ray F. Yoder had charge of the dedication. A quartet from Goshen College and the Salem congregation furnished special music.

**Bro. Josef Herschkowitz**, Harrisonburg, Va., spoke at Garden City, Mo., March 18-20.

**A conference** for the sales personnel of the Mennonite Publishing House and its branch bookstores was held at Scottdale March 31 and April 1.

**Bro. C. Z. Martin** and wife have returned to their home at Mountville, Pa., from California. Sister Martin has recovered satisfactorily from an operation she underwent in California.

**A black overcoat** was left at the Ministerial meeting held at the Upper Skippack Church Dec. 3 and 4. Anyone claiming this coat may write to Box 61, Lederach, Pa., or get in touch with the local minister.

**Change of address:** T. H. Brenneman from Box 2248, Sarasota, Fla., to 830 Myrtle Ave., Sarasota, Fla.

**The Motet Singers** of Goshen College, in charge of Sister Mary Oyer, gave a program at the Maple Grove Church, Topeka, Ind., on March 30.

**Bro. Vern Miller**, Aurora, Ohio, was in charge of a program given by a group of Negro Christians from the Gladstone Bible Mission, Cleveland, Ohio, at the Beech Church, Louisville, Ohio, on March 30.

**The Fairview congregation**, Minot, N. Dak., is planning a fiftieth anniversary homecoming for the Fairview and Spring Valley (of near Kenmare) congregations the second week in July, 1953. All members who have lived in either community are urged to plan now to attend. It will be appreciated if those so planning will write to Floyd Kauffman, Minot, N. Dak.

## Notice

### MENNONITES PLAN SUNDAY SCHOOL CONVENTION

Plans for a fourth, church-wide Sunday School Convention this summer have been announced by J. J. Hostetler, Canton, Ohio, Secretary of Sunday Schools for the Mennonite Commission for Christian Education and Young People's Work. The Convention is to be held in the new Union Auditorium on the campus of Goshen College, Goshen, Ind., Aug. 21-24, 1952. The evening sessions of the convention will be held in connection with the Brunk Brothers Revival scheduled for the Goshen area during August.

This fourth Convention is sponsored by the Mennonite Commission for Christian Education and Young People's Work. It is under the direction of a special convention Committee consisting of J. J. Hostetler, Paul Lederach, Scottdale, Pa., and Roy S. Koch, St. Jacobs, Ont.

The first three Mennonite church-wide Sunday school conferences were held approximately sixty years ago. The first one was held at the Clinton Frame Church near Goshen, Ind., in 1893; the second one at the Zion Church near Bluffton, Ohio, in 1893; and the third one at the Forks Church near Middlebury, Ind., in 1894. These general Sunday school conferences were then discontinued in favor of local and district meetings of workers. In recent years there has been sentiment and interest in favor of again having a general and church-wide convention.

Locally the Convention is sponsored by a conjoint committee representing Goshen College, the College congregation, and the Indiana-Michigan Mennonite Christian Worker's Conference. This committee consists of E. E. Miller, president of the College, chairman; Leland Bachman, business manager of the College, secretary; John H. Mosemann, pastor of the College Church; Paul M. Miller, chairman of the Indiana-Michigan Christian Worker's Conference; and Ernest Bennett, member of the Conference Executive committee. Local committees are being formed to take care of the various needs for the entertainment of the convention.

J. J. Hostetler, Convention Director  
Canton, Ohio

**Bro. Ray E. Horst** presented MCC opportunities in voluntary service to EMC students April 3 and 4.

**Representatives** of a number of states and communities attended the Conference on Christian Community Relations at Tiskilwa, Ill., March 27-29. The meeting was preceded by a meeting of the General Conference Committee on Economic and Social Relations.

**Seven persons** were baptized and received into church fellowship at Clarence Center, N.Y., on March 23.

(Continued on page 356)

## Calendar

Illinois Mennonite Mission Board Annual Meeting, Rockne, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain, Olive Church host), June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27.  
First Family Week, June 28-July 4.  
Senior High Week, July 5-11.  
Junior High Week, July 12-18.  
Boys and Girls Week, July 19-25.  
Young Adult Week, July 26-Aug. 1.  
Music Week, Aug. 2-8.  
Christian Business Mens' Week, Aug. 9-15.  
Farmers Week, Aug. 16-22.  
Second Family Week, Aug. 23-29.  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27.  
Junior Boys Camp (ages 9-12), July 7-12.  
Junior Girls Camp (ages 9-12), July 14-19.  
Senior Girls Camp (ages 13-16), July 21-26.  
Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
Family Week, Aug. 4-9.  
Youth Retreat, Aug. 18-23.  
Work Week, Aug. 25-30.  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4.  
Girls' Camp (ages 9-12), July 5-11.  
Junior High Camp (boys and girls, ages 13-15), July 12-18.  
Missionary Bible Conference, July 19-25.  
First Family Week, July 26 to Aug. 1.  
First Young People's Institute, Aug. 2-8.  
Second Young People's Institute, Aug. 9-15.  
Second Family Week, Aug. 16-22.  
Victorious Life Conference, Aug. 23-24.  
Music Week, Aug. 25-29.  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16.  
Girls' Camp, Aug. 16-23.  
Young People's Camp, Aug. 23-30.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

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Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister LeRoy Bechler, pastor and matron of the Ninth Street Mennonite Church in Saginaw, Mich., announce the birth of a baby daughter, Kathleen Marie, on March 28.

On April 6 Bro. Walter Yoder, Goshen, Ind., spent the day with the congregation at Detroit, Mich., to introduce the new Church Hymnals which the congregation purchased. A dedication service for the new books was a part of the morning service, and a song service with the Imlay City and Pinckney folks was planned for the evening.

Bro. and Sister Don McCammon and Ruth Bean, returned missionaries from China, served on the program of the Tri-county Sunday School Meeting held at Orrville, Ohio, Sunday afternoon, March 30.

The Annual Meeting of the Ohio Mission Board will be held at West Liberty, Ohio, April 25-27.

In response to a cable of inquiry which the Board at Elkhart sent to the Ralph Buckwalter following the earthquake, Bro. Buckwalter writes: "The immediate expression of concern on the part of the Board has meant a lot to us and has made an impression here which we trust the Lord may be able to use to the building of His kingdom and the concept that Christianity is not simply another religion that doesn't have much relation to life, but that it is life and all of life."

Prayer is requested for evangelistic meetings to be held at the Betania congregation, Pulguillas, Puerto Rico, April 21-27.

Bro. and Sister Lester Glick, who are now working at Boys Village, Smithville, Ohio, announce the birth of a son, Ronald Everett, March 28.

About the middle of February a poor man from a village near Latehar in Bihar, India, lost his wife. He brought the little boy, about six or eight weeks old to Latehar where the Henry Beckers and other missionaries took care of him. They kept little Premdan (Loving Gift) till about the end of February when a Christian family from near Daltonganj came and took him.

Our Japan missionaries are still experiencing slight earthquake tremors occasionally. Bro. Carl Beck wrote: "We are still feeling slight tremors once or twice a day and imagining about ten others for each real one. A glance at our little poker hanging behind the stove gives the final verdict as to whether the tremor is in the head or in the bowels of the earth. . . . It's strange that a person should put more faith in the tiny, two-inch arc of a pendulum than in your own sense of balance."

On Feb. 28, Bro. Paul Knisses moved to Bathet, the new mission station in Bihar, India. They are living in a tent and observing the building work for a few weeks before Bro. John Beachy turns over the building

work to him. Since that time the Knisses have been busy giving out medicine to the sick, having Bible classes, and doing evangelistic work. On March 17 they went out touring in Kalkaliya for about a week.

A Victorious Life Conference was held at the Betania congregation, Pulguillas, Puerto Rico, the week end of March 16. "Be ye filled with the Spirit" was the theme. One person accepted Christ and another asked for prayer.

If you are making a study of Africa or of leprosy in your congregation, MYF group, or missionary society, and wish additional materials, write to American Leprosy Missions, Inc., 156 Fifth Ave., Suite 1134, New York 10, N.Y., requesting the list of auxiliary materials on leprosy missions. You cannot make a thorough study of Africa as a mission field without some attention to leprosy. The American Leprosy Missions, Inc. is a well recognized organization.

On March 3 Elaine Becker, daughter of Henry and Gladys Becker, left for school at Landour in India. Her mother was going to take her, but due to illness Elaine had to be taken up to Dehri on Sone by other missionaries.

Japanese farmers occasionally visit the Carl Beck family in Obihiro, Japan, to see the cement block house which was constructed with blocks made in their own little improvised "factory." Carl says: "The largest such group to descend on us to date was two big bus loads, some eighty men. It took several hours to show them around, give them tracts and talk to them a bit. Yesterday we got a letter from Nemuro, some five hours beyond Kushiro, asking how our home stood the quake."

Sister Florence Nafziger, missionary on furlough from India, was granted additional furlough time by the Executive Committee of the Board on March 29 to enable her to serve at the La Junta Mennonite Hospital as director of Nursing service while Sister Maude Swartzendruber takes leave for advance study and other duties.

The Child Welfare Committee of the Mission Board will convene at the Kansas City Mennonite Children's Home April 10 and 11.

On March 3 Bro. Wilbur Hostetler and son, Gordon, visited the Bihar field. The missionaries enjoyed their visit very much. It was Gordon's last chance to see the Bihar field before going home.

Four young people were recently baptized at the Mennonite Home Mission in Chicago. A woman of about sixty years also wants to be received into the church. She has been attending for many years.

Since the tornado in southern Arkansas the clinic at Culp gave a limited amount of service to the needs at Bald Knob and Judsonia, Ark. One morning a collection of clothing was made for the Red Cross. The total collection,

## MENNONITE RELIEF COMMITTEE (M.R.C.)

Service opportunities needing immediate volunteers include the following:

**Mennonite Children's Home**, West Liberty, Ohio: a cook, a girls' matron and a boys' matron.

**La Junta Hospital**: ten nurse aides and a maid.

**Puerto Rico**: two nurses and a doctor.

**Kansas City Hospital**: men and women to serve as attendants, a director and matron.

**Indian Migrant Unit**: a teacher, director, and matron.

**Mennonite Gospel Mission**: Saginaw, Mich.: one woman to help in the mission program.

**Mennonite Home for the Aged**, Eureka, Ill.: two women to serve as workers in the Home.

**Elkhart Headquarters**: one woman for housekeeping service.

Write the Secretary for Service and Relief. These opportunities are calls to service.

Several couples can be used in summer service at Culp, Ark., and Fresno, Calif. If you have desired a mission service opportunity, this is it. Send for your application papers at once.

**Tornado relief funds** will be received and disbursed by the MRC. Send them through your district conference treasurer clearly marked, or direct to the Treasurer, Mennonite Board of Missions and Charities. Further information will be available in a few days after the results of an investigation into the needy areas is completed.

valued at \$105.00, was considered good for such a small community. The clinic contributed \$50 of linens, baby supplies, and children's wear.

**Pray for two young men** from Coama Arriba, Puerto Rico, who now desire a change of classification to I-O and have appealed to their local board. Two boys who asked for a similar classification earlier have had quite a bit of difficulty securing it.

Bro. H. Ernest Bennett, Elkhart, Ind., served on a youth rally program held at the Yellow Creek Mennonite Church, Goshen, Ind., March 29 and 30. Bro. Stanley Shenk, West Liberty, Ohio, was the other guest speaker.

The Annual Mission Meeting of the Cedar Grove congregation, Greencastle, Pa., was held April 5 and 6. Speakers were T. K. Hershey, retired missionary from Argentina, and Glenn B. Martin, city missionary from Lima, Ohio.

Bro. and Sister Don McCammon gave the evening program at North Goshen, Ind., on March 16.

(Continued on page 356)





The cargo of one and one-half tons planks and corrugated iron and planks are being unloaded from the sixty-foot-long and four-foot-wide dugout used in the journey.

## “Aren’t There Lots of Christians?”

BY JOHN F. HALL

Another of those poignant tales of the pitiful inadequacy of the missionary service to unevangelized tribes. There are 12,000,000 people who use the Hausa tongue. They have had the New Testament since 1880 and the whole Bible since 1932. Mr. Hall, who returned to Africa this fall, relates this story from his early days as a missionary.

In a dugout canoe from Jebba, Nigeria, to the city of Say in Niger Colony of French West Africa for twenty-two days is a long, tedious journey.

With a ton and a half of building materials and personal baggage, four boatmen, and the family of the head man, we started the long, adventurous journey past “Juju Rock.” Only one man had ever climbed it—a white man—and he died of malaria later to confirm the superstitious dread of the Africans.

The muscular boatmen plunged their long palm-rib poles into the gurgling Niger and with the butt against their shoulder walked the gunwales to propel the heavy dugout against the relentless current of the mighty river.

Split bamboo formed a curved awning to provide some shade to passengers from the all-day, grueling tropical sun. But the intrepid rivermen toiled all day with the poles—4:00 a.m. to 4:00 p.m.—with three stops to eat. Temporary camp each night meant setting up folding camp-cots and mosquito nets on a sand bar or river bank. We cooked our meals on a small camp fire in an immense dishpan of sand amidst the dugout canoe. Gathering firewood was simple, as the snail-paced canoe glided along the river bank under branches of trees overhanging the

famous Niger. Boiled river water was cooled and decanted for drinking and cooking.

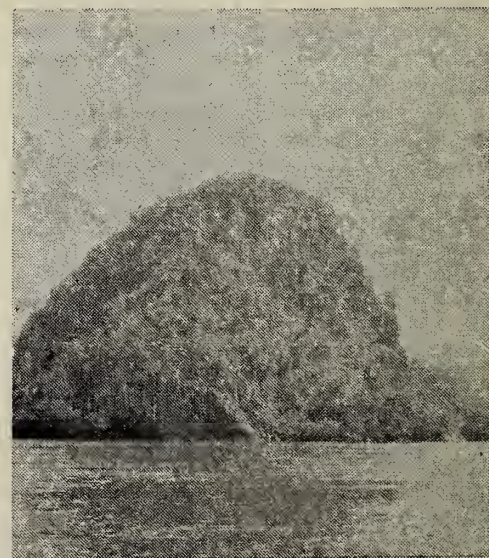
The landscape changed slowly and alternately from marshes and plains to hills and mountains and back again. Here and there were narrow, rushing cataracts; other stretches were over a mile wide—of placid, ever-flowing river which began its tortuous course two thousand miles away in the mountains of French Guinea. On sand bars and sand banks thousands of ducks, geese, and strange fowl fed or stood eying us warily. To shoot one for lunch meant a tremendous flapping of wings, honking, shrill piping and cackling. On the plains we saw small herds of Thompson gazelle, antelope or waterbuck grazing peacefully. In rocky mountain fastnesses we saw troupes of playful monkeys or baboons grimacing at the lone dugout tediously wending its persistent way along the bank. At night the grunt of hippopotami, a leopard’s scream, and hyena’s mournful howl gave a creepy feeling. We fought our tedious way through the foaming, roaring rapids where the famous early explorer, Mungo Park, lost his life. Eight extra boatmen helped us make four miles in eight hours!

En route it was our joy to preach the Gospel in the Hausa language in many towns where, according to the people, this wonderful Good News had never been preached before. At one point, seated cross-legged on a grass mat, with kerosene lantern and Hausa New Testament, we carefully expounded the

way of salvation to a large crowd seated densely on the river bank. We preached from sundown to ten. Then, too hoarse to continue, we announced that that was all. But some spoke up, saying, “White man, can’t you read that book all the way through for us? That’s Good News!”

At the French frontier we hired another dugout and crew. The former returned in seven days over what had taken us twelve to come.

We noticed that, night after night, the boatmen sat and listened attentively, though they had poled the heavy dugout canoe all day long. On the twenty-second day, after having unloaded the building materials and luggage, we paid off the weary, faithful boatmen. Two of them, Moussa and Mai-karfi, came to sit down cross-legged, African fashion, for extended good-bys. At the culmination one boatman said, “White man, we are Dendi; our people have never heard of Jesus, and we want you to come to our tribe with that Book and this News.” (These Dendi boatmen, being rivermen, talked Hausa, the *lingua franca*.) We answered Moussa and Mai-karfi, “I am being sent to a tribe several times larger than yours, and they have not heard the Gospel either.” Disappointment changed to hope as one said, “But aren’t there lots of Christians in the land from which you came?” Our heart sank, for we sensed what was coming; it comes many times to the lonely missionary pioneers struggling in vast lands blanketed in spiritual darkness. We admitted there are thousands. They looked so joyful it made our heart ache. (We were silent to the shameful fact that many are unmoved and others actually oppose young people whom God has called to take His Word to foreign lands.) Oh, the drawn expression when we said we had no one to send them just then! They replied, “White man, what are we going to do? We believe in Jesus as our Saviour and we want someone to instruct us from that Book about God.” We answered, “Sorry, men, but the only thing we can say for the present is that perhaps in



This is the dreaded Juju Rock. Natives claim that the spirits will kill anyone who climbs this Juju Rock. The Englishman who climbed it died of malaria two months later, confirming native belief.



your river journeys you will reach Jebba, where there is a Mennonite Mission, and they can tell you more about Jesus." With this, Moussa and Mai-karfi rose in despair, picked up their paddles, and stepped into their dugout canoe. Without looking back they pushed off for the return journey. I can close my eyes now and see the disappointed faces of Moussa and Mai-karfi, new converts, crestfallen, dejected, with the only prospect for further teaching six hundred miles away. As far as we know, to this day no missionary has learned the Dendi language nor carried to them the Book with the message of eternal life. Who will go? This Gospel must be preached in all the world for a witness:

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to men benighted  
The Lamp of Life deny?"

—From the American Bible Society Record.

## My Testimony

By SHIGEO ARAYA

I would like to tell you how I came to have faith in God. In order to do that I must tell you something about my personal life.

I was brought up under militarism; therefore my one great hope was to show my loyalty to the Emperor. This wicked idea denied the right and happiness of the individual and destroyed the real peace, which is more valuable than anything else in the world to us Japanese. I wanted to be a soldier who kills his enemy, or who might be killed, leaving nothing but hatred and a broken family.

In prewar Japan, to accept militarism meant to lose freedom of thought and speech and therefore we could not have the happy, peaceful home which liberty assures. The one noble thing we could do was lay down our lives for the Emperor who was symbolized as a living god. We soon became as slaves, thinking and doing just what our military leaders commanded us to do. I was a believer in Shintoism which claimed that all Japanese emperors are gods and all nations must respect and worship them.

The news that Japan was defeated in the war, which I heard in a radio broadcast, was enough to completely destroy my faith in that ideal. There was nothing left in Shintoism that I could depend on, for the fact that Japan lost the war proved that Shintoism was a lie. From then great and deep skepticism grew in my heart.

One of the first questions which arose in my mind was, "Why was I born?" Then, "Why must I live?" and "Why must I die?" "What is the significance of the existence of the human being?" I could not answer these questions; so I made a great effort to learn the answers.

Thinking of the instincts given us by the Creator, the "struggle for existence" seemed to me the cause for countless wars and class strife, but at the same time I thought we should be able to rule over such bad instincts by our sense of morality, yet the reality of Hiroshima and Nagasaki filled me with despair. I came to hate the Creator who gave

us such meaningless and useless instincts. My life seemed not worth living. I wanted to kill myself in revolt against the Creator, for how could I feel happy when there seemed no hope for peace in our future?

After the close of the war, we, like many other Japanese, suffered from material difficulty. I can still remember how very often my family went to bed at night with despair and a hungry look. My home seemed a prison where every day the prisoner meets with disappointment and no hope.

I do not mean to deny the desire in man to live, for it is natural that he should have it. Without it he would have no cause for development, but the reality of war says that we humans have lost the way to control our wicked nature. Pessimism almost overtook me, but my desire for existence was so strong that I could not kill myself.

As a result of such thinking, I was overcome by nervous exhaustion and one summer day in the small factory where I was working, I accidentally injured my arm severely and was unable to work in the factory any longer. This incident seemed to increase my pessimism.

But later, to my joy, I happened to get a job in an Occupation fire department in Yokohama. There it was important for me to know English; so I made up my mind to study English at the Y.M.C.A. Work at the fire station gave me two good things—enough pay and enough time for reading and study. It seemed everything had changed for the better except my confused mind.

Meanwhile, my family moved to Tokyo and I transferred to the Tokyo Y.M.C.A. I kept this way, like a boat that has lost her direction, until I came to understand a little part of the Bible in Mr. Buckwalter's first Bible class at the Y.M.C.A. At that Bible class I learned that God is not to be blamed for the horrible thing called war, but it is we human beings who are responsible for it. I believed that I must try to strengthen the



Shigeo Araya washing up for breakfast.

sense of morality by faith in God. Now I have a light in my heart.

The desire for peace and happiness is a guide which leads us through difficulties. "The kingdom of God is as if a man should scatter seed upon the ground" (Mark 4:26). Indeed, we should scatter seeds of peace and happiness around us by the faith which we have in Christ.

Kushiro, Hokkaido, Japan.

## "I Don't Know You!"

By ALBERT BUCKWALTER

Is that what he said? Yes, that is what he said. "I don't know you!" I knew it was a lie; he knew it was a lie; and what's more, God knew it was a lie—a big, ugly, evil one with all the earmarks of hell.

"What do you mean, you don't know me?" I felt justified in asking. Such a barefaced untruth surely deserved an honest questioning. No, I was not angry. At least I knew a Christian should not lose his temper, even under such circumstances. But I must confess to emotions so mixed as to resist analysis. It was true that he did not know me as I am known by my friends back in the States, but he did know me as an associate of Samuel Miller, my fellow worker. He had seen me with him a dozen times, if once, and had sold me ten dollars' worth of postage stamps. He knew that we were missionaries, and he knew for what we stood. He had been handling postal business for our missionaries for a good many years. He knew we were honest and trustworthy.

He knew all those facts, but he wanted to show his importance and his power. He wanted to show to the other people standing around that he really was somebody with his government job. He did not care that I had forgotten the key to the mailbox. He knew that I had made a forty-five-minute trip one way, and that under such circumstances it would be another three days before that same trip could be made and almost a week's supply of mail received.

Perhaps he appreciated the opportunity to bring down his brass knuckles with a thud on a stammering foreigner. Probably he exulted in the occasion to reproach a representative of the despised Way, the evangelical.

As I retreated from that post office, still smarting from shame, there passed before my eyes the picture of an apostle and beloved disciple of our Lord bravely and brazenly declaring, "I don't know Him; in fact, I never knew Him!" Just the thought of that great denial, eased the sting inflicted by the postal clerk's malignancy, even though the one incident barely stands comparison with the other. How could I nurse a grudge, when Jesus but turned His head and kindly looked upon His denier? Then it occurred to me that if I expect anyone to see Christ living in me, and to find salvation through Him because of my life and work in Argentina, I must be willing to receive the taunts and jibes of unregenerate men.

Someday the tables will be turned and Christ Himself will deny acquaintance with a certain group of people; it will be those who all through the years have said, "I know the Lord," when, in reality, they were telling a shameful lie. Christ will be forced to reject them with these biting words, "I don't know you!"

Chaco, Argentina.





Part of the crowd in front of the huge temple gate during the Festival of Flowers in Tokyo, Japan, on April 8, 1951. Note the blooming cherry trees to the right. These were transplanted a week earlier to add to the appropriateness of the ceremony.



One of the young lads dressed in gay costume of green and gold for the festival celebration is shown here. Note the two black dots painted on the forehead.

## This Is Cherry Blossom Time

It is cherry blossom time in Tokyo, Japan. This is also the time for the "Hana Matsuri" or Flower Festival held on April 8. During this time the temples and shrines put on big parades and festivals. Buddhism and Shinto are showing new vigor. During the New Year celebrations Meiji Shrine (Shinto) in Tokyo had 750,000 visitors in five days, 500,000 of them on the first day. This, in 1951, was five times the number of visitors to this same shrine the previous year. Atsuta Shrine in Nagoya saw a million in five days, half of them on the first day. Grace Kerr, wife of the author of **Japan Begins Again**, wrote recently, "The increase in shrine attendance is very significant. Similar motives may have actuated many of the 300,000 who visited imperial palace on January 1. In Buddhist circles, Nishi Honganji (largest temple of the Shinshu sect Buddhists) has started the translation of the sutras into modern Japanese. Buddhist lectures have been published in Japanese Braille. The Buddhists plan to use tape recorders, broadcasting and films and to establish a religious music society, free nurseries, welfare conferences, and a national Buddhist students' league to send students to the U.S. and India for study and goodwill. A Buddhist scholar calls attention to the fact that the Buddha worshiped in Japan is not the reclining figure of southern Asia but the erect figure interested in saving men in this world, with a background of internationalism" (Christian Century, March 7, 1951).

The following information about this festival is taken from *Japan in a Nutshell*.

"April 8 is Buddha's birthday, and it is very extensively celebrated by the Buddhist adherents in Japan. Hana-Mido (Floral Hall) is built in many large Buddhist temples. It is decorated with many flowers around a statue of Sakayamuni, the Buddha, who stands in the center. It is said that the moment when the Buddha was born, he stood up, proclaiming, 'I am lord of heaven and earth.' Hence the small statue has its right hand pointing to heaven while its left hand points to the earth. The Buddhist adherents visit the Floral Hall to pay homage to the sacred image, which they will anoint with Ama-cha (sweet tea) juice of a kind of the

hydrangea. It will be poured with a bamboo dipper over the head of the image. Many things are offered, including edible articles and service is held by Buddhist priests, chanting Buddhist sutras, with a prayer for the peaceful repose of their Founder."

In the last few years the tides have been turning rapidly in race relations. We probably have made more progress in race relations in America in the last decade than in the previous half century. We might say that a revolution has been sweeping the country, happily, a non-violent revolution, but its effects have been drastic and are undoubtedly more stable than if bloodshed had accompanied it.—Liston Pope.



One of the Buddha images in the temple area in Tokyo. Buddhism and Shinto show new vigor.



Two little boys attending the Festival of Flowers sketch one of the gates in the temple area of Tokyo, Japan.



# "I Was in Prison and Ye Came unto Me"

BY NELSON E. KAUFFMAN

On March 24, Bro. A. LeRoy Zook and I were escorted by a guard of the Missouri State Penitentiary through the prison enclosure. He pointed out various halls, and explained their purposes. Turning a bit, after having been admitted by another guard through an iron gate into another courtyard, I saw the quotation of Jesus given above on a building much like the rest. Those words took on a new meaning as we walked toward the Protestant chapel in which I was to enjoy one of the richest experiences of my ministry.

For a number of weeks we had been looking forward to this time when Bob Capps, No. 64533, should seal his vow by water baptism. Some over one hundred men, of the 4300 colored and white prisoners, from possibly twenty to sixty-five years of age, gathered on the front seats of the tabernacle-like chapel which seats approximately 1500 men. We were admitted into the office of the chaplain where his assistant, one of the inmates, and the leader of the afternoon service graciously received us. The chaplain was engaged in a country church service that afternoon.

We ascended the high platform and took our seats with Bro. Johnny Allison, who was to read the opening Scripture, and Allie Hurst, who was to offer prayer. The man in charge led the singing, in which the men participated with considerable zeal.

After the opening exercises, I called for testimonies and without any delay men began to respond with praise and thanksgiving to Christ and a determination to serve Him. These were most inspiring. I then asked Bob also to come to the platform from the front seat, where I had previously told him to sit, not thinking that the platform would be so high and removed from the men. After delivering a message from I Timothy 3, in which I emphasized the danger of false doctrine, the necessity of godly living rather than argument, and the power of fearless example, I spoke of Bob's decision to be baptized and asked that he rise and give his testimony. This he did, expressing his faith in the triune God, his confession of sins in the past, and his vow to follow Christ.

Bob had had some uncertainty regarding the mode of baptism. Some of his friends tried to make him feel that only immersion was baptism. Several times he had written, thinking possibly we had better not proceed until he was more settled. We tried on several occasions to help him with an understanding of the Scripture. Finally, on February 21, he wrote: "Praise God for victory through the precious name of His Son; all the burden is gone and I have joy unspeakable. Please come, for I want to be baptized as never before, Sunday at 3:30 as planned."

After he had made his vow, I laid hands upon him, baptized him with water, which was provided on a small stand, Bro. Zook assisting. After raising him to his feet, we

greeted Bob, which no doubt was a scene new to most of the men. We then sang together, "O Happy Day." There were tears in many eyes as we finished the service. One of the young men sang a solo, "Have Thine Own Way, Lord."

The men were reluctant to leave until the time was up to return to the cells. Bro. LeRoy Zook gave his testimony. After the benediction, I asked Bob to go down, that the Christian men might give him a hand of greeting. Many of them wanted to meet us. One man said, as he gripped my hand and held it tightly: "I am no Christian. I have been here seven years. I have heard almost every sermon since I am here. This service was the most impressive."

We came away most thankful for the privilege of fellowship with the men, for the blessing of another person in our brotherhood, but most of all for the privilege of knowing we did for Jesus what we did for "one of the least of these."

I have the conviction that too many of us are missing one of our great privileges in not visiting the prisons of our land. Any of our acquaintances who find their way to prison should be visited in the name of Christ. We should seek opportunities to visit these institutions even if we know no one. Bro. Johnny Allison was converted in the Palmyra jail in July, was baptized and received communion there. Now a Mennonite Church has been started in the Missouri State Prison. Pray for these brethren as they witness for Christ at Jefferson City, Missouri State Prison. Johnny Allison, No. 65381, and Bob Capps, No. 64533, both Box 900. They will certainly appreciate your letters even if they cannot answer them, since they are permitted to write only two letters per week.

Hannibal, Mo.

## Answered Prayer

By Mary Rutt

I would indeed be very ungrateful if I should let this year pass without sharing the joy of answered prayer with others. As most of you know, we have passed through many trying times in Cosquin. If our faith was ever tested it was during the past five years. Now we are beginning to see that the Lord works in many different ways to accomplish His purposes.

I will relate only one case of a number. Adventists entered into the home of one of our members. The man that called at the door said he was an evangelical pastor and wanted to read the Bible with them. He went from one teaching to another, that had been carefully planned, reading references from the Bible without their detecting the error. He asked for the names of other believers or interested persons making a point to visit them. Later he showed slides giving the Adventist interpretation of the Bible con-

nected with world events according to their teachings.

Finally, they came to our services, tried to get acquainted with our people, then criticized what did not correspond with their ideas. They interested several of our members and some who were not yet members but were interested. One day while on visitation, I unexpectedly entered a home where the Adventist teacher was. At once he began to try to convert me to their teachings but, although he continued for more than two hours trying to prove his superior knowledge, he found he could not prove his doctrines by the Word. The family seemed to see the point. But again they would return to the home and arouse interest. This deception continued at least four years. Sometimes they were just in the balance. Once they were at the point of accepting their teachings when an immense disagreement prevented it. Little did either one of them realize that this was an answer to prayer. Nothing was left undone that the Adventists could do. They sent their doctor to visit the sick, to give remedies which in many, very many places, proves successful. They complained that they couldn't get the folks they hoped to because they put too much confidence in the pastor. They tried other schemes without lasting results. The following experience brought a definite victory in favor of the Culto.

An Adventist, a leading member who pretended to be a good businessman, bought an auto in partnership with a member of our church, trying in this way to give help financially. Neither showed any business insight. A third party, an Adventist convert, went security for the evangelical, perhaps because he was interested in the girl!

Interest in the Adventist services was increased for about six months until the auto was repaired and ready to sell. Although they advertised well, no one would pay the price. Then there was trouble. Complaints began. Each one blamed the other. Apparently, friendships were broken and interested ones in Adventism opened their eyes and were sorry for having gotten mixed up with it. The man that was security became very angry and said he would rather deal with a Catholic than with Adventists. What will become of the 30,000 pesos that was invested in the auto, I don't know, but I do know that it is a high price to pay for being unfaithful to the high calling in Christ Jesus.

The Adventists have left Cosquin disappointed. Can anyone accomplish anything against the prayers of God's people? "Lo, I am with you always, even unto the end of the age."

Cosquin, Argentina.

An intimate experience of Indian village life indicates that the guardians of Hindu dogma and those receptive to modern interpretations are producing in Hinduism a state of flux, and there are many who are willing to learn from the Christian way of life.—"World Dominion."



## Missions Editorial

### Brazil Issues Bible Stamp

When a nation issues a stamp marking the observance of Bible Day it is significant religious news. The fact that Brazil issued such a stamp last December is all the more noteworthy because one would expect less from that quarter than from some others.

In Brazil there has been a strong ferment of the Gospel for a good many years. The government has been tolerant, and the Gospel has spread rapidly. The peoples of that great country have been remarkably open to the Gospel message. Churches have grown rapidly and the quality of Christianity has been unusually vital.

In the Feb. 10 issue of the GOSPEL HERALD the "Items and Comments" section reported that our own country expects to issue a stamp this year commemorating the 500th anniversary of the Gutenberg Bible. Post-office spokesmen say this will be the first stamp ever issued to mark the anniversary of a Bible. Although the Brazil stamp does not exactly commemorate the anniversary of a Bible, it does mark the observance of Bible Day, and in that sense is even more pointed as a piece of Christian witness. It is much more significant to stress the observance of a current Bible-reading day than to mark the anniversary of an event five hundred years old.

We are distressed by a further comment of our post-office spokesman. He hastens to add that this Gutenberg stamp is "primarily designed to honor the new printing method inaugurated 500 years ago." Is this a Chris-

tian nation? How far backward does our government need to bend to remain neutral? Dare they not even issue one stamp in commemoration of the Bible without making apologies lest it be construed as carrying a direct Christian witness?

There is no such cowardly pussy-footing in the government of Brazil. Religious News Service quotes a Protestant spokesman in Brazil as saying, "It means that the government realizes and is hereby emphasizing the importance of Bible reading." Why not thus freely admit the spiritual value of the Bible? In Brazil Bible reading and Bible distribution is so widespread and so popular that even the Catholic Church promotes it. This is a most unusual situation indeed.

But, again, in our own "Christian" America we read that the publication of the Bible by Gutenberg "marked the beginning of a vast diffusion of knowledge through the printed word." It is this "vast diffusion of knowledge" that is more significant and more popularly accepted in our own materialistic country than the knowledge that comes from above. It is the fear of God that is the primary thing in wisdom, and it is this very element of wisdom our own secular country constantly ignores and makes apologies for. We need a "back to the Bible" movement. —J. D. Graber.

### M.C.C. Weekly Notes

#### Advance Notice on 1952 Christmas Bundles

The Goodwill Christmas Bundles have been so helpful in the relief work in recent years that children, young people and others will again be asked to contribute bundles this year. Bundles will probably be sent for children in Paraguay, Uruguay, Germany, For-

mosa, Japan, Jordan, France, Java and other countries.

Contents of a boy's bundle will be: trousers, shirt, sweater, wash cloth, handkerchief, toy, and bar of soap. Contents of a girl's bundle will be: dress (or skirt and blouse), sweater, wash cloth, handkerchief, toy, and bar of soap. Bundles may be prepared for any age child between 3 and 16 years of age. Items should be new. Fifty cents in coin will need to accompany each bundle to pay for the New Testament and shipping expenses.

In order that the bundles may reach the fields by Christmas, it will be necessary to send them to the packing centers by August 1, 1952. In the near future small leaflets will be distributed to each congregation, giving more detailed instructions, addresses, and packing labels.

#### Mennonite World Conference

It is expected that about 300 persons from the United States and Canada will attend the Fifth Mennonite World Conference to be held at Basel, Switzerland, on August 10 to 15. In connection with the Conference, a number of tours are being arranged to enable delegates and others to visit Mennonite communities, Mennonite relief projects, and other places of interest in Europe and in the Middle East. For many of these people this is the first experience in visiting these places.

Recently it was emphasized that the purpose of the Conference is not travel or touring, even though enriching these experiences may be. The Conference is to be a time of spiritual meditation, fellowship, worship and study. The theme is to be "The Church of Christ and Her Commission." Congregations from which the delegates and visitors will come, and others interested in the Conference, are urged to pray that the spiritual tone of the Conference might be predominant.

Delegates, visitors, and others will find it very helpful to have at hand a copy of the complete proceedings of the Fourth Mennonite World Conference held in the United States in 1948. Copies are available from the Mennonite Central Committee, Akron, Pa., for \$2.00 each.

#### Help in Disaster

An official of the Red Cross in California, contacted recently by a Mennonite pastor there, explained in detail the plans in one of the large cities for meeting possible disaster or emergency. He looked with appreciation on the relief potential of the Mennonite service program, and expressed the belief that in the event of a major disaster, help of this type would be urgently needed in the rehabilitation of evacuees.

#### Summer Service Openings

All additional persons interested in MCC Summer Service should make application immediately. Assignments to units will be made about April 15. Additional applicants are needed in units serving migrants, dependent children, and mental hospital patients.

A letter from the Home Missions Council offers the opportunity to open a new summer unit among migrant workers in the northern midwest area, which can be undertaken only if concerned people are available.



This stamp was issued by the Brazil post office in December to mark the observance of Bible Day. It shows two hands extending a Bible toward a map of the country and symbolizes the giving of the Bible to the Brazilian people.



Available young men are encouraged to consider Summer Service in spite of the draft uncertainty. With delays in the actual drafting of CO's, men may be able to finish this summer "plus" term before being called, particularly those in the lower or middle part of the draft age group.

#### More One-Year Volunteers Enroll

Sixteen young people have just completed training for one year MCC Voluntary Service. They are assigned to places of work as follows:

Hilary Bertsche of Flanagan, Ill., Myron Zenger of Moundridge, Kans., and Alfred and Vera Epp of Henderson, Nebr., to Brook Lane Farm, Hagerstown, Md.; Raymond Baer of Kitchener, Ont., to Wiltwyck School for Boys, Esopus, N.Y.; John Bertsche of Pontiac, Ill., to Gulfport, Miss.; Levi Clasen of Meade, Kans., and Carl Nussbaum of Monroe, Ind., to Kings View Homes, Reedley, Calif.; Joseph and Mildred Sommer of Chenoa, Ill., Fred Regier of Lushton, Nebr., Kermit Peters of Hampton, Nebr., and Dean Koppes of Newton, Kans., to Topeka, Kans.; Henry Klierer of Henderson, Nebr., to Stockton, Calif.; Aldon Thieszen of Henderson, Nebr., to work with Hopi Indians at Oraibi, Ariz.; and Eugene Bachman of Moundridge, Kans., to MCC Headquarters, Akron, Pa.

Released March 28, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

#### Women's Activities

Praise items and prayer requests from the Myron Ebersoles in Jericho, Jordan, arrived too late for the new Prayer Guide; so we shall share some of them in these columns.

"Praise God for the interest shown in our biweekly services for Christians in the community. Praise God for the few Moslems whose hearts have been softened . . . for the two who have expressed an interest in Christianity."

"Pray for the 850,000 refugees living in crowded rooms, weak tents, mud huts, that in their misery they may come to understand the love which motivates the hands that serve them, that they may know that 'man does not live by bread alone.' Pray for the United Nations and government officials . . . that they may find a just solution for finding homes for the thousands of non-refugees who have lost their homes and means of livelihood by the establishment of Israel as a state."

\* \* \*

Sister Ida Stoltzfus has prepared a special list of items needed in our relief program for the April Monthly. Among these are: Shirts, warm comforters, warm large dresses for Germany, aprons, trousers for boys ages two to twelve, knee length, washable; baby clothing (very much needed in Jordan), undergarments of flannel or feed sacks; washcloths, handkerchiefs, and toys.

Could more districts follow the plan of the Lancaster district in having a yearly clothing

drive, when all the circles of the district send in materials and come together to help prepare it for shipment? Perhaps there are

others who do this. May we know about your plan? It may help others. Thank you.  
—Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### ELLCOTT CITY, MARYLAND

(Maple Grove Mennonite Church)

Dear Readers of the GOSPEL HERALD. At the last Conference the Bishop Board approved taking counsel of the members to see if they felt there was need for a deacon. Votes were taken and everyone felt that there was a need. On Dec. 2 Bro. Joseph Sauder was ordained by lot. The ordination sermon was preached by Bro. Chris Lehman.

In October we reorganized our Sunday school. The officers for the current year are as follows: Lewis Shank, supt.; Charles Martin, asst. supt.; Charles Martin, chor.; Catherine Ryan, sec.; Dorothy Biller, cor.; Roy and Ruby Clement and Geneva Sauder, program comm. Two Sunday-school classes were added because there were too many children in several classes. We now have nine classes.

In January we had a group from Lancaster Mennonite School give us a program. We enjoyed it very much. We also were privileged to have Bro. Noah Good from L.M.S. bring us the message one Sunday morning.

From Feb. 16 to March 1, we had the privilege of having Bro. James Bucher with us to conduct evangelistic meetings. They certainly were an inspiration to those of us who were already Christians, and we are happy to say that a number of folks gave their hearts to Christ. One family (a man, his wife, and their daughter), who were at one time members of our church, rededicated their lives to the Lord. Several younger children in the same family also accepted Christ. Another family (a man, his wife, and daughter) gave their hearts to the Lord. The husband of one of our very faithful members, for whom we have been praying, yielded to the Spirit's calling. Another mother and daughter gave their hearts to Christ; the father came last summer but hasn't been victorious over one of his sinful habits and has asked that we especially remember him in our prayers. Another mother stood and is meeting with some opposition at home. In fact, her husband threatened to leave her if she became a member of our church, and she has expressed a desire to be one with us in the faith. Four children also accepted Christ. A young boy, about 11 years old, who has had polio since he was 8, has given his heart to the Lord and wants to be baptized and come into fellowship with us. Several of these folks have expressed a desire to unite with us, but some are not sure what they are going to do. We do ask each of you, however, to remember these "babes in Christ" in your prayers.

Sunday, March 16, we took the counsel of

the members to find out if there was peace within their hearts and a desire for Communion. Several members confessed that they weren't living as close to the Lord as they should and wanted to live closer to Him. Please pray for these Christians that they may let their lights shine brighter in the future. We plan to hold Communion the first Sunday in May. The people who have made application for church membership are going through instruction and will be received into church fellowship the Saturday night previous to Communion.

On Saturday evening, March 28, we plan to have Bro. Noah Hershey from Parkesburg, Pa., bring us a message.

We are always glad for visitors at Maple Grove and extend to each of you a hearty invitation to worship with us.

March 24, 1952. Mrs. Roy Clement.

### WINDOM, KANSAS

(West Liberty Congregation)

As we look back upon the past year, we can see the faithfulness of our Lord on every hand. We have many reasons to praise Him for His goodness to us.

On Feb. 23 and 24 we had with us Bro. Josef I. Herschkowitz, Harrisonburg, Va., a Christian Jew formerly from Germany. He told us the wonderful story of his conversion and becoming a Mennonite.

On March 9 we enjoyed a program given by Roy Roth and a Gospel team from Hesston College. Bro. John Landis from Hesston brought us a message on March 16. He told of his recent trip to Palestine and showed a few pictures.

We enjoy having our bishop, J. G. Hartzler, with us on Sundays again.

We crave an interest in your prayers.

March 18, 1952.

Cor.

### HUTCHINSON, KANSAS

(Yoder Congregation)

Dear Readers of the GOSPEL HERALD. This winter has again been full of activities. At the annual business meeting we voted to go ahead with a major remodeling of the church building. The plans call for an enlargement of the main auditorium, additional classrooms, a junior department, nursery, rest rooms, ministers' room, and more exits. The present building has served well for the past 30 years, but with the increase of teaching materials, it calls for more facilities.

Paul Yoder of Harper, Kans., was with us in January for a music school. The courses offered were rudiments of music and chorus. In addition a chorister's clinic was conducted.

Visiting ministers during the past few

(Continued on next page)



**SUNDAY SCHOOL LESSON (Continued)**

and the laws that bring happiness to man. The author of them is our great, all-wise, holy, and loving God.

(Matt. 17:19 should encourage us as teachers for this quarter. God's blessing on all Sunday-school teachers.) —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

**MISSION NEWS (Continued)**

The Welfare Board of the Ontario Conference has been authorized to purchase an eighty-acre plot of land near Preston, Ont. This land is to be developed as a child welfare farm. Broken families (of non-Mennonite background) are to be cared for during periods of difficult years until they become self-supporting.

Spring Missionary Day was observed at the Lockport Church, Stryker, Ohio, on March 23. Bro. and Sister J. Lawrence Burkholder and Don McCammon, Goshen, Ind., were the speakers. Moderators were Freeman Aschliman, minister of the Bancroft Mission in Toledo, and Maynard Wyse, of Stryker.

Sister Dora Taylor, mission nurse in Honduras, is kept quite busy in her clinic, which gives her relief opportunities for witnessing concerning the Saviour of men.

Bro. A. L. Glick, Minot, N. Dak., president of the North Central Conference Mission Board, served in the interests of that board in Minnesota April 1-5.

**FIELD NOTES (Continued)****Visiting Speakers**

March 9: G. G. Yoder, Crystal Springs, Kans., at North Goshen, Ind.

March 16: G. G. Yoder, Crystal Springs, Kans., at East Goshen, Ind.

March 23: Richard Weaver, Harrisonburg, Va., at Warwick River, Denbigh, Va.; Robert Baker, Elkhart, Ind., at Vesper Service, Central, Elida, Ohio; Peter Wiebe, Goshen, Ind., at East Goshen, Ind.; Ralph Palmer, Denbigh, Va., at Denver, Colo.; O. N. Johns, Louisville, Ohio, and Harold Lehman, Hagerstown, Md., at Bethel, Mummasburg, Pa.

March 30: Melvin H. Lauver, Akron, Pa., and Irvin K. Kreider, Lancaster, Pa., at Scottdale; William G. Detweiler, Orrville, Ohio, at Monterey, Bird-in-Hand, Pa.; H. S. Bauman, Elmira, Ont., at Clarence Center, N.Y.; Paul Erb, Scottdale, Pa., at Pine Grove, Stryker, Ohio.

April 3: Arlene Sitler, La Junta, Colo., at West Liberty, Ohio; Ralph Palmer, Denbigh, Va., at Crystal Springs, Kans.

**Evangelistic Meetings**

Jesse Short, Archbold, Ohio, at Bethel, Mummasburg, Pa., April 20-27. Kenneth Good, Elida, Ohio, at Trissels, Broadway, Va., April 9-20. Howard Hammer, Apple Creek, Ohio, at Turkey Run, Bremen, Ohio, March 31-April 5. Milton Brackbill, Paoli, Pa., at Denver, Colo., April 4-13.

**Announcements**

Home Conference with Bro. and Sister Paul Erb speaking at North Goshen, Ind., May 18-20. Easter program with Charles R. Shetler, Schellsburg, Pa., and William Martin, Menges Mills, Pa., as speakers at Allensville, Pa., April 9-13. Annual meeting of Associated Sewing Circles, Southwestern Pa., Conference with Ida Stoltzfus, Akron, Pa., and Dorothy McCammon, Goshen, Ind., as visiting speakers at Allensville, Pa., May 3. Eli G. Hochstetler, Milo, N. Dak., in a special program for the Fairview congregation and Rockway Gospel Chapel, Minot, N. Dak., over the Easter season. Special evangelistic services and Christian Life Conference with John Garber, Alma, Ont., as speaker at Clarence Center, N.Y., April 19-23. R. R. Smucker, Elkhart, Ind., at Wooster, Ohio, May 16. J. Lawrence Burkholder, Goshen, Ind., in a nonconformity conference at Wooster, Ohio, May 18.

**CORRESPONDENCE (Continued)**

months were Edd P. Shrock, Oliver Roth, Leroy Schrock, Josef Herschkowitz, C. L. Graber, and Dan Kauffman.

Bro. H. A. Diener, our pastor, assisted in short Bible term at Hesston this winter. Bro. Josef Herschkowitz was with us for part of March and conducted a conference on the tabernacle.

The portable canner was in the community again this winter. A number of Mennonite churches went together with us to can pork.

In February the M.S.O. (Mennonite Service Organization) of Hesston gave us a program concerning their work and invited us to join them on a larger scale to act in case of a catastrophe such as the recent flood or other civilian need. Mrs. Allen King.

**PHOENIX, ARIZONA****(Sunnyslope Congregation)**

Dear Christian Friends. Mr. and Mrs. Ernest Bontrager of Canby, Oreg., stopped at Sunnyslope on Nov. 7.

Over the week end of Nov. 18 Lloyd Lind, Bro. and Sister Gabe Shank, and Max Yoder stopped here during their trip to the South for the purpose of further investigation for a mission site.

We were grieved with the sudden passing away of Bro. Aaron King in November.

Dec. 2 a service unit from Colorado visited with us. The five members in this unit were Lucy Martin, Paul W. Martin, Sueie Bei, and Mr. and Mrs. Herbert Hoover.

On Thursday, Jan. 3, our annual business meeting was held. Those put into office were: Chris Brunk, trustee; Ed Yoder, Harold Shetler, and Melvin Mast, ushers; Chris Brunk, chor.; Ellen Yoder, church cor.; Jacob Esch, summer Bible school supt.; Amos Kropf and Henry Esch, church delegates; Levi Burkholder, sec.-treas.; Dennis Short, mission board member; Edna Beiler, library comm.; Jacob Esch, school board member.

We have enjoyed very much having the service unit from Grants, New Mexico, with us this winter. They are Mr. and Mrs. Stanley Weaver, Mr. and Mrs. Marion Bontrager, Pauline Hostetler, Doris Gunden, and Carl

Metzler. They are working among the Indians of the Phoenix area.

Bro. and Sister Fred Gingerich of Canby, Oreg., spent the winter with us. They are planning to return home soon.

We are looking forward to our evangelistic services which will be held March 24-31. Bro. C. J. Ramer of Duchess, Alta., is the evangelist. Ellen Yoder.

March 19, 1952.

**WELLMAN, IOWA**

(Daytonville Mennonite Mission Church)

Greetings in the name of Christ. Many people question, "Does Jesus lead us today?" We at Daytonville can very truthfully answer, "Yes, we know He does lead." We now have a church building in which we can worship. We have 32 members and an active group of workers.

During the past few months we have had the wonderful blessing of witnessing the baptism of five people over 80 years of age: Mr. and Mrs. William Hall, who are 83 and 80, Ad Whetstine, 84, and Mervin C. Lomoraux and his mother. These conversions were a result of Sunday afternoon visitation.

Sunday evening, March 15, the Daytonville group gave a program at South English Mennonite Church. March 23 the West Union group will give us a program.

Mr. and Mrs. Ezra Shenk, superintendent, and Mabel Detwiller, teacher, are still with us. They were three of the first group who came from the Wellman congregation four years ago to start a Sunday school in the Daytonville schoolhouse. The other officers and teachers are those who have been received into the church since it started. We have Sunday morning and evening services and a midweek meeting. The ministers who take turns preaching at Daytonville are Perry Blosser, our bishop, George S. Miller, Max Yoder, Silas Horst, and Ed Diener. We ask an interest in your prayers for the work here at Daytonville. Phyllis Miller.

**FILER, IDAHO****(Filer Mennonite Congregation)**

On Feb. 7 Bro. C. Z. Martin, Mountville, Pa., closed a four-day Prophecy Conference during which he gave seven illustrated lessons on the Book of Revelation. These lessons were interesting and led to many resolutions to give more attention to the study of the prophetic portions of God's Word.

The writer was privileged to represent the Pacific Coast Conference at the annual meeting of the Mennonite Publication Board at Wayland, Iowa. This was indeed a real spiritual feast and a meeting leading to far-reaching results. The contacts en route with congregations where some of our Filer members formerly lived, were also inspiring.

During the absence, two of our sisters, Lydia Schiffler and Grandma Berkey, experienced critical illness, and Bro. Kenneth Snyder's condition became very serious so that an operation became necessary. In each of these instances the Lord has been gracious and heard the prayers of the congregation so that all have been released from the hospital and are well on the way to recovery. For this we are thankful.



Some of those who were absent for the winter have returned and others are expected soon.

Our congregation is eagerly looking forward to the blessings and the privilege of being host to the Workers' Meeting, an annual gathering of the three Idaho congregations, usually held in April. Cor.

### CULP, ARKANSAS

(Bethel Springs Congregation)

Christian greetings: We continue to breathe refreshing atmosphere brought in with revival services conducted by Bro. Clarence Horst, Mountain Home, Ark., March 2-9. Since Bro. Clarence Horst and his family have been conducting the work near Buffalo, he has become an almost "distant brother" to our congregation. We were glad to get better acquainted again. The more than thirty Ozark miles between us are rough, steep, and crooked. Between us also flows the age-old White River with its ferries that sometimes seem not so much younger.

We felt quite favored that for one night of the meetings the chorus from the Mountain View congregation, where Bro. Horst is pastor, made the long drive over to fellowship in the meetings and admonish us with psalms, and hymns, and spiritual songs. Their director is Bro. Marvin Miller who is teaching the Christian day school there.

Another helpful feature of these meetings was the sunrise prayer meetings. We were also happy on several nights for the fellowship of Bro. and Sister M. E. Bontreger and some of their members from the Mount Joy congregation in the Optimus community, and some of the workers from Rest Haven near Midway. These represent quite widely scattered areas of service, and we were happy to fellowship around the revival efforts.

Serving in Bethel Springs School this term are Edwin Alderfer, principal, and Paul Diener in the high school, Theodore Walter, intermediate, and Arletta Selzer, primary grades. The wives of the faculty men have also assisted in various teaching capacities and Mrs. Diener and Mrs. Walter have charge of serving the hot lunches. On Sunday the Alderfers assist in the work at Mount Joy, and the Dieners assist Bro. Clifford Strubhar and his sister, Mae, in the work at Advance where Bro. Clifford is superintendent. The Walters, Sister Selzer, and the Wengers assist in the work here at Bethel Springs. Bro. David and Sister Rhoda Wenger have charge of the "Culp Clinic" and he serves as our Sunday-school superintendent. Our Sunday school is aided also by the teaching work of Sister Irene Nisly of Salem, Oreg., who is here in school. Her radiant testimony has been an encouragement and challenge to many.

We anticipate the services of Bro. Ralph Palmer, Denbigh, Va., and a Gospel team from Hesston College during the Easter season.

In our midweek prayer meetings we have recently completed a study of the book, *Jesus, the Teacher*, by Price, and are now studying *Ephesians*. Both courses are eligible for credit on diplomas granted by the Commission for Christian Education and Young People's Work.

If there are shut-in friends or others who feel a call to the service of intercessory prayer and are willing to take the work seriously and confidentially, we shall be happy to hear from you personally and name some of our prayer needs. Recently our oldest member gave me her personal testimony regarding her newfound victory over the brown weed. She said she used tobacco ever since she was six years old and that totaled a little over seventy-one years. She had prayed previously for the Lord to take it away, but only recently, now in her seventy-seventh year, has she finally obtained the victory. It gave her much joy to witness to this forward step in being clean before the Lord.

March 12, 1952.

Frank Horst.

### ALMA, ONTARIO

(Berea Congregation)

Dear Christian Readers: Greetings. "I was glad when they said unto me, Let us go into the house of the Lord" (Ps. 122:1).

Feb. 3 was the day when the Berea congregation worshiped in their new church building for the first time. Our Sunday-school superintendent, Menno Roth, in his opening read Psalm 32 and reminded us to give God all the praise. Then Bro. J. F. Garber, pastor, led in prayer and welcomed the visitors. Bro. C. W. Huber read Psalm 1 and led in prayer.

The Lord has done wonders. We can enjoy this building only because the Lord has undertaken for us. The Lord has given us a valuable lesson in co-operation. If we can co-operate in the material building, then there can be co-operation in the spiritual task.

The following Psalms were read responsively by pastor and congregation: Psalm 34: 3; Psalm 84:2, 3, 10, 12; Psalm 95:1, 2, 6, 7; Psalm 96:8, 9.

We thank the Lord, not only for a building, but for the body of believers.

March 2 O.M.B.S. gave us a program.

We are looking forward to dedication services in the future.

Plans are being made for another summer Bible school the last two weeks in July.

Pray with us that many in this community who do not attend church may come and hear the Gospel and be saved. We Christians must be a real light as we witness to them.

Cor.

### WINTON, CALIFORNIA

(Winton Congregation)

Dear HERALD Readers: Greetings in Jesus' name. On the evening of Jan. 15 we held our annual business meeting with Bro. Leonard Garber in charge. The following officers and committees were elected: Ervin Jennings, sec.; Samuel Dirks, treas.; Gordon Horst, trustee; John Ratzloff, mission board member; Jake Eason, chor.; Polly Yoder, asst. chor.; Jeanette Bontrager, Luella Dirks, Mildred Eason, library comm.; Laverne Dirks, Y.P.M. comm.; Veva Garber, children's meeting supt.; Wesley Dirks, Dewayne Unruh, Ray Eason, ushers; Mary Weaver, correspondent. We voted to have quarterly meetings to care for business that comes up from time to time.

Feb. 6, Bro. and Sister E. S. Garber, Nam-

pa, Idaho, arrived to spend several weeks with their son, Leonard Garber, and family. While here Bro. Garber brought us some very timely messages. He also taught us from Romans 8 in our midweek Bible study where we are studying the Book of Romans.

On the afternoon of Feb. 7 Martha Lee Yoder, Kings View Homes, Reedley, Calif., spoke to the women's group on the hospital work and mental illness. Her talk was very much appreciated.

Feb. 16 Bro. Leonard Garber and his father, Bro. and Sister Wesley Dirks and family, and Bro. and Sister L. E. Weaver were in Los Angeles where the brethren attended a special meeting of the South Pacific Conference at the Calvary Mennonite Church. On Sunday we enjoyed the fellowship with the congregation there, some going over to Upland for the evening.

In the absence of both our ministers, Bro. Hayes Reed, of the Dunkard Brethren Church, filled the pulpit here. His messages were very much appreciated. Bro. Reed attended E.M.C.

Sister Barbara Dirks is home from Hesston, Kans., where she attended short term. Sister Darlene Ratzloff is also home from college. Mrs. Samuel Dirks is home from Kansas where she was called to the bedside of her father who is seriously ill.

Feb. 24 we were happy to have with us the brethren who will be working in the Sacramento Rescue Mission. They are Joe, Lloyd, and Merle Kropf, and David Hostetler. They gave messages in song in both morning and evening services. May the Lord bless them in a mighty way in the work among the down and out. Sacramento could be called the crossroad of the nation, as men from all points come together there, and sin surely does abound.

Feb. 27 our revival meetings began with Bro. C. J. Ramer, evangelist, from Duchess, Alta. Although the crowds were not as large as they might have been, we have been strengthened and encouraged. Bro. Ramer taught a Bible study in I Peter each evening before the message, and four lessons on the Tabernacle to the children, which we grown-ups also enjoyed. One young soul accepted Christ and a number reconsecrated their lives to the Lord. May we continue on in the spirit of revival, and accept the blessings that can be ours if we only take them into our lives. We also appreciated the fellowship with Sister Ramer and the children. May the Lord bless Bro. Ramer as he goes to other fields of labor.

Spring is bursting forth with blossom, the almond and peach trees are beautiful, and we think of the Saviour, how He died and rose again, giving us life eternal! How wonderful He is to those who have received Him into their hearts and lives.

The Sisters' Sewing Circle will meet March 13 all day, with Sister Sarah Unruh in charge. We miss Polly and Sadie Yoder who are in Pennsylvania visiting their sister, Mrs. David Yoder, and family.

Bro. Sherman Maust will be with our congregation March 21-23 to hold counsel meeting and communion services.

March 12, 1952.

Mrs. Mary Weaver.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To Richard H. and Lois (Ziegler) Alderfer, Denhigh, Va., a son, Raymond Jay, March 5, 1952.

**Bechtel.**—To Clarence and Edna (Yoder) Bechtel, Bristol, Ind., a daughter, Violet Ann, Jan. 25, 1952.

**Burkey.**—To Loyal and Faye (Roth) Burkey, Beaver Crossing, Nebr., a daughter, Rowene Rae, March 22, 1952.

**Burkholder.**—To Elmer H. and Carrie (Yoder) Burkholder, Markham, Ont., a third child, a son, James Elmer, March 14, 1952.

**Campbell.**—To Harold Parret and Bertha (Yutz) Campbell, Waynesboro, Va., a seventh child, a son, Orlin James, March 21, 1952.

**Christner.**—To Vernon E. and Lila (Chupp) Christner, Millersburg, Ind., a first child, a daughter, Doris Elaine, Jan. 28, 1952.

**Culp.**—To John H. and Mary Ellen (Miller) Culp, a second child, a daughter, Susan Marie, March 21, 1952.

**Detweiler.**—To Lester and Grace (Hedrick) Detweiler, Souderton, Pa., a son, Lester Dale, Jan. 16, 1952.

**Ebersole.**—To Jacob L. and Alverta (Musser) Ebersole, Elizabethtown, Pa., a fifth child, a daughter, Alta, Jan. 29, 1952.

**Eichelberger.**—To Calvin and Betty (Johnston) Eichelberger, Wayland, Iowa, a son, Donnie Ray, Feb. 28, 1952.

**Freyenberger.**—To Edwin and Freda (Widmer) Freyenberger, Wayland, Iowa, a daughter, Mary Katherine, Feb. 28, 1952.

**Garber.**—To Parke M. and Mildred (Miller) Garber, Elizabethtown, Pa., a fifth child, a son, Dale, March 12, 1952.

**Glick.**—To David and Lavina (Schrock) Glick, Middlebury, Ind., a son, Robert Wayne, March 9, 1952.

**Good.**—To Paul S. and Elizabeth (Rhodes) Good, Harrisonburg, Va., a son, Linden Ray, March 10, 1952.

**Hertzler.**—To Leroy and Blanche (Grosch) Hertzler, Mt. Wolf, Pa., a son, Elvin Leroy, Feb. 21, 1952.

**Hollinger.**—To Warren and Mary (Musser) Hollinger, Ephrata, Pa., a son, David Lee, March 11, 1952.

**Horst.**—To David and Arlene (Whitmore) Horst, Hagerstown, Md., a third child, a daughter, Carolyn Arlene, Jan. 15, 1952.

**Hummel.**—To Paul and Mary (Yoder) Hummel, Berlin, Ohio, a son Barry Dean, March 16, 1952.

**Kauffman.**—To Morris and Zelma (Stamm) Kauffman, Archhold, Ohio, a son, Neal Stamm, Feb. 25, 1952.

**Kaufman.**—To Vernon and Mary (Dintamau) Kaufman, Reedley, Calif., a third child, a son, Roger Lee, March 17, 1952.

**Kratzer.**—To Loyal and Rosa (Nussbaum) Kratzer, Dalton, Ohio, a third child, a daughter, Prudence Ann, March 5, 1952.

**Meyer.**—To Paul and Irene (Beck) Meyer, Wauseon, Ohio, a daughter, Karen Sue, Feb. 29, 1952.

**Miller.**—To Fred S. and Lydiann (Yoder) Miller, Goshen, Ind., a son, David Frederick, March 2, 1952.

**Miller.**—To George T. and Grace (Kulp) Miller, Trujillo, Honduras, a third child, a daughter, Miriam Joyce, March 13, 1952.

**Moyer.**—To J. Ammon and Marion (Hedrick) Moyer, Quakertown, Pa., a daughter, Rhoda Irene, March 16, 1952.

**Moyer.**—To Paul and Evelyn (Clemens) Moyer, Souderton, Pa., a son, Donald Paul, March 14, 1952.

**Rediger.**—To Dallas and Ruth (Sutter) Rediger, Mt. Pleasant, Iowa, a daughter, Mary Louise, Feb. 22, 1952.

**Roth.**—To Owen and Betty (Boshart) Roth, Richland, Iowa, a daughter, Judy Ann, March 1, 1952.

**Weaver.**—To Elmer P. and Emma (Zink) Weaver, Sr., Drumore, Pa., a son, John Wilmer, March 15, 1952.

**Weaver.**—To Elmer P. and Martha (Groff) Weaver, Jr., Cochraville, Pa., a second child, a son, Elmer Paul III, March 16, 1952.

**Weaver.**—To John M. and Alma (Lefever) Weaver, New Holland, Pa., a second child, a son, Nelson Eugene, March 11, 1952.

**Wenger.**—To Arthur D. and Mary Kathryn (Heller) Wenger, Bareville, Pa., a son, Nelson H., March 17, 1952.

**Wickey.**—To John J. and Eva Mae (Kauffman) Wickey, Wolcottville, Ind., a second child, a son, John Wayne, March 12, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Eigsti—Wagler.**—Mervin Eigsti and Ardith Wagler, both of the Sugar Creek congregation, Wayland, Iowa, by Vernon Gerig and Willard Leichty at the home of the bride March 9, 1952.

**Funk—Rife.**—Samuel M. Funk and Mary Jane Rife, both of the Strasburg congregation, Franklin Co., Pa., by Amos E. Martin at the home of the bride March 15, 1952.

**Groff—Lapp.**—Robert M. Groff, East Petersburg, Pa., congregation, and Verna Mae Lapp, East Chestnut St. congregation, by D. Stoner Krady at the East Chestnut St. Church March 8, 1952.

**Heatwole—Rice.**—Elbert H. Heatwole, La Junta, Colo., and Emma Jean Rice, Columbiana, Ohio, by S. A. Yoder at the Leetonia Mennonite Church March 23, 1952.

**Hershey—Steffy.**—Lester D. Hershey, Parksburg, Pa., congregation, and Edith I. Steffy, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the Hinkletown Mennonite Church March 22, 1952.

**Litwiller—Eichelberger.**—Delton Litwiller, Hopedale congregation, and Bernedine Eichelberger, Morton congregation, by Simon Litwiller at the Morton, Ill., Mennonite Church Nov. 25, 1951.

**Martin—Hurst.**—Stanley M. Martin and Alta B. Hurst, both of the Metzlers congregation, Akron, Pa., by Mahlon Witmer at the home of the officiating minister March 15, 1952.

**Miller—Vincent.**—Dwight Devon Miller, Shore congregation, and Lois June Vincent, Middlebury, Ind., congregation, by E. J. Leinbach at the Middlebury Church March 15, 1952.

**Miller—Kolb.**—Leonard L. Miller and Reba Jane Kolb, both of the Pottstown, Pa., congregation, by Matthew Kolb at the Vincent Church, Spring City, Pa., March 22, 1952.

**Noll—Bair.**—Harry H. Noll, Jr., Rohrerstown, Pa., congregation, and Alvera R. Bair, Erb congregation, Manheim, Pa., by Homer Bomberger at the Erb Church March 15, 1952.

**Risser—Bauman.**—Samuel H. Risser, Erb congregation, Manheim, Pa., and Rachel Arlene Bauman, Kauffman congregation, Manheim, Pa., by Homer Bomberger at the home of the bride Feb. 23, 1952.

**Stoltzfus—King.**—Stephen M. Stoltzfus, Conestoga congregation, Morgantown, Pa., and Almeda E. King, Frazer congregation, Malvern, Pa., by Mahlon Witmer at the Frazer Church March 15, 1952.

**Hershey.**—Charles Owen, son of Jacob M. and Emma Mary Hershey, was born in Byers-town, Pa., Feb. 6, 1887; died in Gulfport Memorial Hospital, Gulfport, Miss., Feb. 12, 1952; aged 65 y. 6 d. On June 12, 1917, he was married to Emma L. Ehy who survives. Also surviving is one son (Dr. Falls Bacon, Boston, Mass.), 2 grandchildren, 3 brothers (Elmer and Isaac, Gulfport, Miss., and Paul, La Junta, Colo.), and 2 sisters (Martha—Mrs. Sherman Kaufman and Eva—Mrs. Alvon Evers, La Junta, Colo.). Dr. Hershey moved to Chicago, Ill., in 1918 and became a faithful member of the Mennonite Home Mission congregation. He was a member of the medical and surgical staff of Grant Hospital in Chicago from 1923 until his death. Funeral services were conducted by Paul Hershey on Feb. 15 in Gulfport, and in Chicago by John I. Byler and S. F. Pannabecker on Feb. 17. Interment was in the Irving Park Cemetery, Chicago, Ill.

**Hunsecker.**—Louisa F., daughter of the late Isaac and Lydia (Weaver) Burkholder, was born in Scotland, Jan. 4, 1868; passed away at the home of her son in Chambersburg, Pa., Feb. 25, 1952; aged 84 y. 1 m. 21 d. She was the widow of Henry Hunsecker who died in 1936. One daughter (Bertha) died in 1938. Surviving are one son (Charles, Chambersburg, Pa.), 11 grandchildren, 26 great-grandchildren, and one sister. Funeral services were held at the Mennonite Church north of Chambersburg in charge of Harvey Shank and Harry Witmer. Burial was made in the cemetery adjoining the church.

**Linder.**—Daniel, son of Peter and Barbara (Krayhill) Linder, was born near Harrisburg, Ohio, May 10, 1875; died at his home near the same place, March 3, 1952; aged 76 y. 9 m. 23 d. On Oct. 16, 1900, he was united in marriage to Emma Conrad of the same community. To this union were born 5 children, 3 daughters and 2 sons. On Nov. 28, 1891, he was baptized by Bishop John K. Yoder and received into the fellowship of the Beech Mennonite Church, in which he continued until the end. He is survived by his companion, 3 daughters (Mrs. Catherine Von Almen and Lydia—Mrs. George Dukey, both of Canton, Ohio, and Clara, at home), one son (Homer, Alliance, Ohio), 7 grandchildren, and 5 great-grandchildren. His parents, brothers and sisters, and one infant son (David) preceded him in death. Funeral services were conducted in the home and at the Beech Church by O. N. Johns and William G. Detweiler. Interment was made in the church cemetery.

**Melling.**—Elsie B., daughter of the late Amos H. and Susan (Stoner) Hershey, was born in Lancaster Co., Pa., Jan. 8, 1899; died Feb. 1, 1952, in the Lancaster General Hospital, Lancaster, Pa., aged 53 y. 23 d. In November, 1923, she was united in marriage to Benjamin Z. Melling. To this union were born 3 children. In her early youth she accepted Christ and united with the church, remaining a faithful member of the Groffdale Mennonite Church. She is survived by her husband, 3 children (Wilbur H., Janet I.—Mrs. J. Harold Martin, both of New Holland, Pa., and Dorothy Lou, at home), 5 brothers and sisters (Nettie, Ronks, Pa.; Martin, Intercourse, Pa.; Francis—Mrs. Jason Buckwalter, Lancaster, Pa.; Lena, Lancaster, Pa.; and Katie—Mrs. Henry Eshelman, Intercourse, Pa.). Funeral services were held at the Groffdale Mennonite Church in charge of Mahlon Witmer and John Martin. Interment was made in the adjoining cemetery.

**Miller.**—John J., son of the late Joseph and Anna (Conrad) Miller, was born near Canton, Ohio, Oct. 25, 1897; died in the Mercy Hospital, Canton, Ohio, March 3, 1952; aged 54 y. 4 m. 8 d. In 1908 he accepted Christ as his Saviour, was baptized, and received as a member of the Beech Mennonite Church. On Aug. 26, 1929, he was united in marriage to Orpha Yoder of Archhold, Ohio. To this union were born 4 sons (Richard, John Edward, James, and David) and 2 daughters (Esther Ann and Eldina). He is survived by his companion and 6 children, 3 sisters (Lydia—Mrs. Aaron Schmucker, Louisville, Ohio; Clara—Mrs. Christian King, and Susan, both of Canton, Ohio), besides many other relatives and friends. His parents, 4 sisters, and 2 brothers preceded him in death. Funeral services were conducted from the home and the Beech Church by Ray Bair and O. N. Johns. Interment was made in the church cemetery.

**Musser.**—Abraham G., son of the late Jacob and Lydia (Good) Musser, was born June 14, 1880, near Bowmansville, Pa.; died at Ephrata Hospital March 7, 1952; aged 71 y. 8 m. 23 d. Surviving are his wife (Annie Sauder Musser), 2 sons (Jacob and Henry), one daughter (Lydia—Mrs. Leroy Mason), 5 grandchildren, a foster daughter (Anna—Mrs. Isaac Weaver), Amanda and Chester Musser, who grew up in this home, 3 brothers (Barton, Joseph, and Jacob), and 4 sisters (Ada—Mrs. Harry Martin, Annie—Mrs. Samuel Hahn, Mrs. Fannie Zimmerman, and Lydia—Mrs. Allen Zimmerman). He was a member of the Bowmansville Mennonite Church. Services were held at Weaverland Mennonite Church, East Earl, Pa., by Joseph Weaver and Noah Zimmerman. Interment was made in the adjoining cemetery.

**Schertz.**—Barbara, daughter of the late C. J. and Lena (Gautche) Garher, was born near Fisher, Ill., on Feb. 26, 1899; departed this life at the Lutheran Hospital, Fort Dodge, Iowa, on March 12, 1952; aged 53 y. 16 d. On Dec. 16, 1926, she was united in marriage to Alvin J. Schertz. One daughter was born to this union. She accepted Christ as her personal Saviour and united with the Mennonite Church

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.



of which she was a faithful member until death. She was preceded in death by her parents and 2 brothers. Left to mourn her departure are her loving husband and one daughter (Rachel—Mrs. Marvin Zimmerman), both of Rockwell City, Iowa. She also leaves the following brothers and sisters: Joseph, Kokomo, Ind.; Orrie, Pekin, Ill.; Ray, Eureka, Ill.; Roy, Low Point, Ill.; Emma—Mrs. Edward C. Schertz, Metamora, Ill.; Anna—Mrs. Delbert Meyers, Roanoke, Ill.; Martha—Mrs. C. M. Ulrich, Eureka, Ill.; Lena—Mrs. Fred J. Zoss, Roanoke, Ill.; Bertha—Mrs. Harry Bachman, Metamora, Ill.; and Sarah—Mrs. Delmar Stiger, Twanda, Ill., as well as a host of other relatives and friends. Funeral services were held on March 14 at the McIntre Funeral Home, Rockwell City, Iowa, conducted by Nick Stoltz and Edward Birkey, and also at Metamora, Ill., on March 16 conducted by H. R. Schertz and Don McCammon.

Steiner.—Manassas C., son of the late Christian B. and Kathryn (Steiner) Steiner, was born in Green Twp., Wayne Co., Ohio, May 2, 1862; passed away at his residence in Dalton March 13, 1952; aged 89 y. 10 m. 11 d. He was baptized and received into the fellowship of the Crown Hill Mennonite Church by his father who was then serving as pastor. Later they moved to Sugar Creek Twp., where he was a member of the Kidron Mennonite Church. He was married to Mary Ann Amstutz Dec. 27, 1884. His companion preceded him in death on April 21, 1923. One daughter died in infancy. He is survived by one daughter (Barbara) and many other relatives and friends. Funeral services were held at the Kidron, Ohio, Mennonite Church on March 16 by Reuben Hofstetter, Daniel Hilty, Allen Bixler, and Isaac Zuercher. Interment was made in the adjoining cemetery.

Yoder.—Samuel K., son of the late Daniel C. and Barbara (Kaufman) Yoder, was born in Somerset Co., Pa., Oct. 29, 1874; died at the home of his daughter near Belleville, Pa., Aug. 21, 1951; aged 76 y. 9 m. 22 d. He was married to Emma J. Kaufman Jan. 9, 1902, who preceded him in death. He is survived by 3 sons (Elvin S., Los Angeles, Calif., Ralph C., and Earl K.), one daughter (Carrie—Mrs. David Yoder), and 7 grandchildren. Bro. Yoder was a faithful member of the Stahl Church, Johnstown, Pa., for years. The funeral was in charge of the home ministers, Sanford G. Shetler and David Alwine, and Aaron Mast of the Belleville, Pa., congregation. Burial was made in the adjoining cemetery.

## THE BOOK SHELF

*Meditations*, by Grace Noll Crowell; Abingdon-Cokesbury Press, 1951; 128 pp.; \$1.50.

Grace Noll Crowell is the author of twenty-six books of poetry, bringing comfort and strength to many men and women through them.

In the twenty-six chapters of *Meditations*, she again helps the reader to see familiar things, and ideas, with new vision and delight. And in these meditations, as in her poems, she speaks with sincerity, and from experience, having grown to spiritual heights largely through a physical affliction. Because of these experiences, Mrs. Crowell can ably help her readers to achieve an awakened vision and renewed dedication.

Each section begins with a Scripture passage, upon which the particular meditation is based, and contains a brief, concise meditation, an original poem, and a short, challenging prayer.

Most of the meditations would be suitable for group worship as well as for individual devotions. For maximum help in using this book, as in using any devotional aid, the individual must search her own heart, honestly

and open-mindedly. In a simple, thought-provoking style, Mrs. Crowell helps Christian women consider pertinent, practical avenues of spiritual growth and the consequent expression of this growth in ways which will gain souls for Christ. A sentence from one of her prayers summarizes this duty of every Christian, whether man or woman: "May our mission in life be the saving of souls."

However, there are two points upon which this reviewer disagrees with the author. One pertains to her introduction to the section entitled, "Jewels," in which she apparently condones the love of women for jewels, concluding the paragraph with the following statement: "It is natural indeed that women should love the unearthed and polished gems that are created by God's own hands."

The other point relates to her idea of women's responsibility in the community and the church. It seems to this reviewer that in the author's mind women have a more prominent and aggressive place than we feel is proper according to God's Word. But the fine points of emphasis far outweigh these two weaker ones. Her stress of simplicity affecting all our living and constituting a large portion of true greatness is clearly and Biblically treated.

She would have us to be practical in our world-missions zeal in beginning at home to help solve our community racial problems. First of all, we need to be consistent in our own thinking and living in this area. Similarly, we must get right in our own individual lives before churches will be strengthened at home or abroad. "One Day at a Time" is most helpful in our tense, frustrating days, and can be accomplished only through prayerful trust in remembering the promise, "As thy days, so shall thy strength be." Stewardship, like Christianity itself, must permeate every aspect of our living—from the "out-giving" of our income to the sharing of our cheerfulness, and the serving in the most humble capacity.

Truly this is a book of "meditations," for it is too full of rich thoughts and ideas to be merely read. It is only in careful rereadings that one finds the enriching truths the author intended for us.

The book is conveniently small, and the type adequate, being printed on an average grade of paper. The sections are short enough to be easily read at one sitting, thus serving the ultimate purpose of providing material for meditations. It is a helpful book for individual libraries, and a fine gift book.—Ruby Hostetler.

Bad men would not have written the Bible, for it condemns them and their works; good men or angels could not have written it, for in saying it was from God when it was but their own invention, they would have been guilty of falsehood, and thus could not have been good. The only remaining being who could have written it is God—its real author. . . . The Scriptures teach us the best way of living, the noblest way of suffering, and the most comfortable way of dying.—John Flavel.

## ITEMS and COMMENTS

Martin Niemoeller, who recently made a trip to Moscow on his own responsibility to gain a personal impression of the situation of the churches there, reported to the Executive Council of the World Council of Churches that "he had been deeply impressed by the signs of spiritual vitality in both Orthodox and Protestant churches, and by their sense of spiritual fellowship with Christians in other parts of the world." Niemoeller is planning another trip to America. There is a possibility that he will not be so warmly received here, especially if it should become generally known, as is reported from Germany, that his three sons will refuse military service under all circumstances, and will be ready to take the consequences.

\* \* \*

Members of 46 denominations in the United States and Canada contributed \$1,166,437,357 during the year 1951. This is the second year that donations have exceeded \$1,000,000,000. Average United States giving was \$32.32; the average Canadian giving was \$26.20, as against \$30.58 and \$29.49 in 1950. Top place in per capita giving is held by the Free Methodists with an annual average contribution of \$163.76; the Seventh-Day Adventists with an average of \$143.11, and the Wesleyan Methodists with an average of \$114.95. The Church of the Nazarenes ranks fourth with a per capita contribution of \$104.56; the Brethren in Christ fifth, with \$100.09, and the Mennonite Church sixth, with \$92.58.

\* \* \*

Ten thousand copies of a "Motorist's Prayer" have been presented by the Daughters of the American Revolution to state police in Virginia for distribution to car owners. The prayer is printed on a card designed to be attached to the driver's sun visor. The prayer reads:

"Grant me a steady hand and watchful eye  
That no man shall be hurt when I pass by.

"Thou gavest life, and I pray that no act of  
mine  
May take away the gift of thine.

"Shelter those, dear Lord, who bear me com-  
pany  
From the evils of fire and all calamity.

"Teach me to use my car for other's need  
Nor miss through love of speed  
the beauty of the world,  
That thus I may with joy and courtesy go  
my way."

\* \* \*

Thirty-four years of Communism have not extinguished religious feelings in the Russian people, according to Martin Niemoeller. Dr. Niemoeller says there are over 60 churches active in Moscow as compared to but 21 when the Soviet government's antichurch campaign ended. Protestant churches in Rus-



sia have a membership of more than 3,000,000. He met a number of Baptists in Moscow, and preached to 2,500 persons at one service.

\* \* \*

The John Brown Military Academy of Sulphur Springs, Arkansas, has been sold to the Wyklif Bible Translators to be used as a children's home and a Bible translation center. The new property will be used particularly to accommodate children of missionaries assigned to areas where hazards of living are considered especially great.

\* \* \*

The heifer project originally launched by the Church of the Brethren has shipped more than six thousand heifers and a large number of goats to 21 different nations. Plans are now being made to send 1,000 hogs to Korea.

### FAMILY CIRCLE (Continued)

face of the old man, and fear thy God." At the same time the grandparents should be sympathetic toward the younger parents who have a different plan of teaching.

Take a look at Abraham's home as found in Gen. 18:1-8 as we think about courtesy toward guests and strangers. It must have been a courteous one.

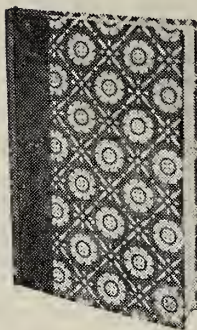
1. "He ran to meet them" (showing that he welcomed strangers).
2. He "bowed himself toward the ground" (an Eastern custom of humility and respect).
3. "My Lord" . . . "thy servant" (gives honor to the guests—puts self last).
4. "Rest yourselves under the tree" (in the heat of the day, they were made comfortable).
5. "I will fetch a morsel of bread . . . fetcht a calf tender and good . . . took butter, and milk" (were given best food).
6. "He stood by them under the tree, as they did eat" (good manners—even at a picnic).
7. "And Abraham went with them to bring them on the way" (they could not have felt him being pressed for time or trying to hurry them away).

"Be not forgetful to entertain strangers: for thereby some have entertained angels unawares" (Heb. 13:2). This refers to Abraham in the above incident. May we too consider it a privilege to welcome strangers and friends and share with them the best we have.

Knowing that Jesus was a friend of children, I can only imagine Him patiently listening to their little stories and graciously leading them into the deeper truths of life. He must have reflected His courtesy in the tone of His voice, the gentle touch of His hand, the love in His heart, yea, even the tender look of His eyes. So may we always stress the better things of life, never forgetting to respect the Unseen Guest, who respects every attitude of reverence in our thought life, home life, and prayer life.

Grantsville, Md.

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A collection of poems in which you feel the heart-beat of sincerity. Biblical themes, religious thought and feeling, and human relations are given new meaning.

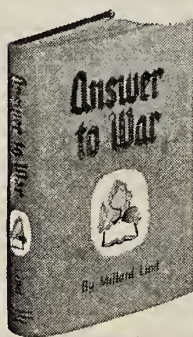
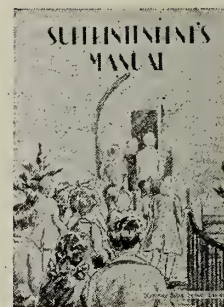
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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, APRIL 15, 1952

NUMBER 16

## "Our Homes for Christ"

BY ALTA MAE ERB

"Our Homes for Christ" is the 1952 motto chosen by the Commission for Christian Education for this year's emphasis on building Christian homes. It must be more than a motto, more than a happy wish, more than an earnest prayer. We must think, study, plan, pray, and work at this job. Then we can have it. A strong Christian home is a gift from God just in the sense that He will give us the wisdom, the patience, the perseverance, the unselfishness, and all it costs to do our part. He will not build it for us. "Train them," "Bring them up," "Teach them," "Command them," "Provoke them not," "Shewing to," "Correct"—this is our commission.

Our homes need great strengthening today if we are to preserve them for Christ. We do not live in the world of yesterday, but in that of today. We may not be able to eat all of the three meals together in the family, but we can still have a strong family unit. We must be sensible and study and sacrifice to build *today* the family ties at any cost. We cannot nurture children for the Lord and the church without a strong bond of togetherness. The unity in the home today is being threatened and has often been destroyed. In many homes there is little or no family living. The house of the family functions more like a hotel. Each member of the home has so many activities outside the home that he or she has little time for the family. Without the living together, there can be no nurturing. Instead the training is given over to other agencies and to the child himself. Many of these agencies have worthy purposes, but still we say they cannot take the place of the family, and they are destroying the family ties. Even the church must give heed to her program inasmuch as she takes the members from the home for many hours. Some parents might be criticized if they did not attend all the church programs.

The greatest need of children is that they may talk and work and play together with their parents, that they may share their lives with them. The needed friendship between parents and children is mutual. Children have much to give to the parents. They give us love and affection. They look to us for strength

and protection. They can bear with us like any true friend. They can share themselves with us and give us great joy. God has given parents this good capacity to enjoy the friendship of children. God has made us, parents and children, to live together in families. So it is that neither gets the blessing desired if we live apart. With many parents this friendship tie is strong in infancy, but then gradually it weakens. By adolescence, it may be but a thread.

Since the children are immature, it is the parents that must show them the way to come close. We must take the initiative in building strong ties with our children. The tragedy is that the parents often make it difficult for children to come to them in the fellowship and friendship the children need. We have somehow got the idea (perhaps primarily from the fact that we are born in sin) that a parent's function is that of lord and master. He is to supervise the living and direct it in his way. There is little good in the child, and we must admonish him very strictly to fit into our pattern of living. We depreciate childhood as God has made it.

If we look in love and unselfishness and with a willingness to learn, we will see that God has put laws of growth in the child. God has given the child many years to mature. It is a long slow process, but it is a wisely planned process. No two children progress alike and no two will come to an identical maturity. But all can be trained up in the way they can go and should go. If we will appreciate the needs and hunger God has put in the child, we may become willing to help him go in the way God has planned, rather than in some preconceived plan of ours. If we will study how children grow, we may learn how to nurture them better than by an arbitrary imposition of parental authority in terms of "You do this because I said so." If we listen, God's way often tells us that "this" is not His way at all.

The child must be absolutely sure of the love of the parent all through his maturing years. This love must be strong through thick and thin, and through all the years of each child's life. We may not love one child of the family more

than another. Look very carefully to see if you might have this great fault. Parents must not be directed in their love by preconceived standards for the children or by preferences for one sex over the other. Each child has the right to a full measure of love for him as he is. We can't deceive them. They do know any differences we feel, even though we think we are not expressing them. Our love must be genuine, and we must believe with Carolyn Zachry that children are never so in need of love as when they are unlovely.

True friendship with our children is built upon a costly love, but a love that gives great returns. It must be a *sharing* love. We really become acquainted as we share our lives one with the other. We are drawn together as we plan and think and work together for our home which has great importance for us all. We become real friends as we think together about many things that concern us both, about things that are vital to the immature one especially, about conditions in this world, about the vocation in which husband and father serves mankind, about the joys and problems of school life, about God's great gift and His created world, and about others that are not in our family. A parent can know and continue to know what a child thinks if he will share his thinking with the children.

We come close to each other as we worship together. It is God who has made parenthood and childhood each with

---

### Forgive Us

BY IDA M. YODER

*Forgive us, Lord, for petty sins,  
Our faults thought of as little things:*

*The smile not given,  
The praise withheld,  
Blank silence when  
Some word would help,  
The idle jest  
That crushed some soul,  
Pride, envy; these  
All take their toll.*

*So for a closer walk with Thee,  
From little sins, Lord, keep us free.*

Walton, Kans.



their distinct needs. And it is He who has planned the happy family. As we truly worship Him, we will become one. Since the things of the spirit are the most important in anyone's living, it is in worshipping together that we get foundation for our friendship. Closely related to our worshipping together is the practicing together of the fruit of the Spirit. We cannot admonish or make a child to forgive another. But we can nurture him to love forgiveness as he understands the joy of being forgiven. To nurture children in the Lord, which is God's command, we must live with them in all the godly ways of living.

Also we learn to live together if we share the housekeeping of the home. The sacrifice of time for immature workers to do their tasks, the sacrifice of pride in good housekeeping for the growth in the skill of keeping a room clean and making beds without bumps will be well paid by the love and joy of *our house* and *our home*. What is gained in working together is far more important than the things done. Security comes from belonging, and belonging is real only when there is a share in the actual process of what to which one belongs. The weekly or biweekly family council has been a great boon in building strong family ties. Such a council takes time and effort, but it is worth what it costs.

Our homes are no stronger than we intend them to be. The necessary close relationship that must be experienced by parents and children is costly. It takes understanding love, sacrificial service, lots of time, strength of Christian character, and personal self-study, but the rewards are worth all the cost. Moreover, we must see that it is necessary if we would send out from our homes men and women who will be strong for the Lord and strong in their service to a needy world. (The outline on the Family Page of this issue of the GOSPEL HERALD might be useful for a study of how families can build strong Christian homes.)

Scottdale, Pa.

The incongruity of the Bible with the age of its birth; its freedom from earthly mixtures; its original, unborrowed, solitary greatness; the suddenness with which it broke forth amidst the general gloom; these, to me, are strong indications of its divine descent: I cannot reconcile them with a human origin.—William Ellery Channing.

## Young Men

BY STANLEY C. SHENK

Napoleon Bonaparte was only thirty-one when he crushed the Austrians at Marengo. Charles A. Lindbergh was only twenty-five when he flew the Atlantic. Conrad Grebel was only twenty-seven when he founded the church of the Swiss Brethren, and John S. Coffman was ordained to the ministry at the age of twenty-six. John Keats had written nearly all of his great poetry by the time he was twenty-four, and William Cullen Bryant wrote his "Thanatopsis" at the age of seventeen.

Hezekiah of Judah (of whom it was later written by inspiration that he had no equal either before him or after him) mounted his throne at the age of twenty-five and immediately began his great reforms. "In the first year of his reign, in the first month, he opened the doors of the house of the Lord, and repaired them. And he brought in the priests and the Levites, and gathered them together. . . . And said unto them, Hear me, ye Levites, sanctify now yourselves, and sanctify the house of the Lord God of your fathers" (II Chron. 29:3-5).

No, one does not need to be gray at the temples before he can launch out and sail the seas of life. God can use young men in a mighty way—if they are willing to pay the fees of absolute consecration, fervent prayer, and true humility.—*Herald Youth Bible Studies*.

## From the Archives of the Mennonite Church

We are indeed grateful for the response to our appeal for church bulletins which appeared in the December 4, 1951, issue of the GOSPEL HERALD. At that time we listed thirty-seven congregations from which we had received files of bulletins. An additional thirty-one congregations have sent to us files of back issues or have begun to send us current bulletins regularly. Others have promised us their bulletins or have written for additional information. We take this opportunity to thank again all those who are assisting us in this phase of our work and to invite the co-operation of other congregations which are using church bulletins. The list of congregations which have sent us files of bulletins or have placed us on their mailing lists now in-

## Our Readers Say—

We appreciate the GOSPEL HERALD very much. I like the condensed form of the field notes. It gives more space for other materials . . . —George T. Miller, Trujillo, Honduras.

We were very happy to see such a good article on the Family Circle page of the March 25 issue. The article was, "Teaching Our Children Self-Control in Church." We have often wished to see such an article in the paper . . . If no one would bring toys and eats, there would not be near so much confusion and more reverence.—Mr. and Mrs. Jonas Schrock, Arcola, Ill.

I have come across a beautiful booklet containing many of Jesus' words [the Sermon on the Mount], which is so easy to carry and so easy to read . . . that I have bought several thousand copies for free distribution. Just a plainly written address on a post card is sufficient to obtain one by mail.—Alton L. Hall, 17331 Nichols St., Huntington Beach, Calif.

We appreciate the many timely articles in the GOSPEL HERALD and wish to commend you for so many good articles—especially "Simplicity in Dress," by Catharine Booth, and "What's Wrong with the Scofield Bible?" by Aaron M. Shank. The last mentioned is especially timely when the eternal security teaching has made so many inroads in our beloved Mennonite Church . . . Let us have more warnings printed against once in grace, always in grace.—Harold Schiedel, Kitchener, Ont.

cludes the following in addition to those listed December 4:

California—Seventh Street, Upland.  
Florida—Bay Shore.  
Illinois—Arthur; Metamora; Willow Springs.  
Indiana—Clinton Frame; Holdeman; Howard-Miami; North Main Street, Nappanee; Olive; Pleasant View; Roselawn.  
Kansas—Catlin; Yoder.  
Michigan—Detroit.  
Montana—Red Top.  
New York—New Bremen.  
Ohio—Hartville; Huber; Kidron.  
Ontario—Elmira.  
Oregon—Zion.  
Pennsylvania—Bethel, Mummasburg; Blooming Glen; East Chestnut Street, Lancaster; East Scottdale; First Mennonite, Meadville; First Mennonite, Norristown; Perkasio; Souderton; Trevoise Heights.

Any questions concerning church bulletins for the Archives should be addressed to Melvin Gingerich, Custodian, Archives of the Mennonite Church, Goshen, Indiana.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## Charge and Discharge

The automobile driver glances occasionally at the ammeter to see whether the generator is properly charging. If for too long a time there is more discharge than charge, the battery will soon run down. A speaker in one of our recent meetings made an analogy between this generation and use of electrical energy and the generating and use of spiritual power. He pointed out that certain religious activities are a drain on spiritual energy, and must be compensated for in the Christian's program by activities which charge the battery.

Certainly every Christian must recognize this fact. We are headed for powerlessness when we give ourselves exclusively or predominately to activities which use up spiritual energy and supply little or none. And there are a great many such activities. Committee meetings, business meetings, or routine organizational assignments do not often build up the spiritual dynamic of the participants. The one who speaks to an audience or teaches a class will usually feel, like Jesus, that strength has gone out of him. Continual giving out that is not balanced by a proportionate taking in will eventually leave one empty and impotent. It is the way of spiritual disaster.

Every one of us must make a careful appraisal of his program to see whether this balance is being maintained. Our congregations and the church at large must keep a careful eye on the demands which they make on their servants. Men and women must not be driven into spiritual powerlessness by the heavy schedule of enervating activities which we lay upon them. This danger increases as we develop an expanding church program, both local and church-wide.

Fortunately there are many types of religious activities which produce a charge of spiritual energy. Worship experience, both corporate and individual, does it, as it cultivates communion with God and trains the worshiper in habits of adoration and devotion. Bible study does it, as we think God's thoughts after

Him and refresh our hearts in the broad stream of divine revelation. Prayer does it, as the soul is bared to the presence of God and finds blessing in that fellowship. Meditation does it when, in the quiet of the night watches, or in hours of planned or enforced leisure, or in days or weeks of vacation or withdrawal for the specific purpose of soul-rejuvenation, one gets perspective, uplift, and a sense of direction. Reading does it, as we feed our minds on the thinking of the great and the good. Singing does it, as inspiring melodies "married to immortal verse" lift the soul to God. We receive strength as we sit under the preaching of the Gospel and Biblical exposition. And we are strengthened by walking under God's heavens, by looking at the mountain peaks that reach their heads toward the sky, by the beauty of flowers and trees and birds, as these and other aspects of nature speak of a great Creator.

Of great importance is the health of the soul. There are strains and drains on that health. But there are abundant means for the constant renewal of the heart and soul. These means we must use. The battery of the spirit must be recharged or it becomes useless.

## Do Keep Balanced

Once again we urge a balance in emphasis and values. We speak from the context of the recent excellent conference on Christian community living held at Tiskilwa, Illinois. From public speech and private conversation we saw how possible it is to go off into unbalance in two different directions. One might contend that bringing people to salvation in Christ is the all-important thing, and that therefore evangelism in the narrow sense of leading sinners to a conversion experience is the only concern of Christian people. According to this point of view considerations of economic and social righteousness are irrelevant to the Christian. The building of strong Christian communities with a good economic base is not the business of the church. Soil conservation is nothing to mention in a church building. Interest in the development of community indus-

tries or in father-son partnerships is an evidence of materialism.

In the other direction one might contend for the primary importance of ethical living. Christian life is Christian living, according to this point of view. The first of Christian virtues is thrift. The prosperity of our rich farming communities is an evidence of God's favor upon us. The church is a community center, chiefly of value to create a social bond. The pastor of the church must be an efficient mixer who can attract good people to the church. The members of the church show their religion by good neighboring, good business, good homemaking, good stewardship. At this extreme Christianity becomes merely a system of ethics, a code of community behavior.

It is probable that in our church we have people who go pretty far into one or the other of these extremes. We need to keep our balance. We must keep a positive Biblical basis of redemption and regeneration through the person and work of Christ. We need to see that an evangelical faith is an essential requirement for the life that is pleasing to God. Believing in Jesus Christ as the Saviour from sin is the all-important act by which we come into the family of God, into that community of redeemed people called the church. But we must also keep our emphasis on the good life, which follows the commands of God. We dare not fall into the fallacy that if a man is truly converted matters of conscience will take care of themselves. We need to subject our behavior to the discerning truth of the Word of God. We must help our people to think through the implications of Biblical principles for the situations in which we find ourselves. It is possible for a saved man to have moral blind spots. He may be failing to bring whole areas of his life under the Lordship of Christ. Here we must help one another to become morally sensitive. Our living together in the Christian community does become an index to our Christian conscience and a means to Christian testimony.

In Christ's church there is room for people of differing emphasis. We must not be critical of those who are being used to supplement our own convictions. We have much to learn from one another. Evangelists may learn to preach against some additional sins. Community builders and church men with re-



sponsibility for our social and economic concerns may intensify their evangelistic urge. Thus we will all achieve a better personal balance, and the church at large will have a program lacking neither in theological emphases nor in practical application to our daily problems of life.

## The Carnal Mind

By S. F. COFFMAN

The term "carnal" does not necessarily mean an evil or sinful thing. The flesh, which is carnal, is not corrupt, even though it is corruptible; the word "carnal" applies to what is present and natural; therefore, we may understand a carnal thing in the sense of what is natural to us, and applicable to our flesh. The carnal things of I Cor. 9:11 were even desirable: they were the material things needed for the body, but they could not possibly provide spiritual or eternal benefits.

The carnal mind is that manner of thought or impulse which has its source in the flesh and finds its ends through the flesh. For the mind to remain under the control of the flesh, and to be limited to the powers of the flesh, would indeed be death.

The mind can be, and should be, renewed. Rom. 12:1, 2. Spiritual-mindedness is the result of this renewing. Eph. 4:23, 24. The renewed mind is the mind of Christ. I Cor. 2:16; Phil. 2:5; I Pet. 4:1. But while the mind is changed, renewed, Christlike, and controlled by the Spirit, the flesh remains unchanged, and its desires and limitations are constantly present and often press upon one with some suggestion that their desires and suggestions are lawful, useful, expedient, or practical. It is along these lines that the Christian is tried, and the carnal and spiritual mind are found in conflict. The flesh lusts against the Spirit and the Spirit against the flesh.

Since Christ died in the flesh for the sins of the flesh and its lusts, and for our sins against the law of God, He has removed from us the judgment for sin entirely. "As in Adam all died, even so in Christ shall all be made alive." It is therefore not sin chargeable to us to live in the flesh. Paul suggests that the wrong thing for the Christian to do is to live *after* the flesh. Peter did wrong after he had been justified by faith in Christ, to go back to the old justification of fellowshiping only with the Jews. That was an act of fleshly, or carnal justification.

Carnal-mindedness for the believer is that manner of living which adopts the fleshly way of justifying one's self. It is a kind of self-righteousness. To have followed Paul, Apollos, or Cephas was making the choice of fleshly interests. It was a method of being right by choosing and following the right man. All

of us are apt to favor men, individually, but persons who make it a matter of spiritual justification are moved by a carnal mind. Choosing men is the world's politics; it is not God's justification by one man, Jesus Christ.

Carnal character may also be noted by the "expedience" appeal of the flesh. The law of the land offers justice based on human judgment, and the obtaining of justice by force. This, Paul judges to be carnal. I Cor. 6. The flesh desires to possess one's own property—which is lawful—but to do so at the cost of another's suffering, rather than to suffer loss, is carnal. One sees how the carnal or fleshly impulses which are constantly present move upon the mind. The mind of Christ rejects and turns from these impulses and methods which can have only fleshly results.

Fleshliness is carnal. The effort to make the flesh righteous is the great mistake which ended in the crucifixion of Christ. He became the end of the law in order to establish righteousness in the Spirit by faith. The flesh would glory in the honor of being called good or perfect, or if it could escape the judgment of God. But the body itself is dead because of sin (Rom. 8:10), and it will never perfect righteousness. It is a carnal spirit which vaunts itself in its own attainments. The introspection of one's life to discover only good is fruitless and carnal. It is looking at the wrong source for righteousness. Comparisons of righteousness with others is carnal, and the judgment of others on the basis of good works is both carnal and cruel.

The constant effort at self-crucifixion is carnal. The flesh has been crucified as much as it ever will be in Christ. And they that are Christ's "have crucified the flesh." It is done in Christ. To accept the fact is spiritual-mindedness. There is a difference between the crucifixion and death of the believer in Christ and that of mortifying the members and deeds. Col. 3:3-5; Rom. 8:10-13. Count those members which rise up with their unholy character as dead, and put them aside. Reckon one's self dead in Christ and put away all self-interests. If the body is dead because of sin, what shall be said of its deeds? Can good deeds spring up from a dead body? The members may be used as servants of righteousness by the Spirit; yet the deeds may fall far short of perfection, and the deeds will not justify the believer. Two facts are here evident. First, to try to put the members of the body to death is a fleshly and carnal effort. It can never be accomplished. Second, to seek to justify one's self by the good deeds of the body which is dead, is to stress accomplishments in and of the flesh which never can attain perfection, and this is carnal-mindedness.

Walk in the Spirit. The sphere of the Spirit is unlimited and the way is open and approved of God and is possible by faith. Walk with and after the flesh, and

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, April 1, 1902)

The E. Eby Cong., Berlin, Ont., has made arrangements to hold services in the Waterloo Twp. Hall until the new meeting house has been built.

The Home Conference of Elkhart Co., was held in the Yellow Creek M. H., on the 25th of March. Bro. David Burkholder was appointed moderator. . . .

Bish. Geo. R. Brunk, of Kansas, expects to visit the congregations in Oregon this spring.

Our school is "evergreen" and we intend to keep it so [Bowne, Mich., cong.].

the sphere of activity is largely limited to self, and its ends are never attained. Its end is death. To be carnally minded is death. To be spiritually minded is life and peace.

Vineland, Ont.

### PREACHERS, BEWARE!

Ought we not to search ourselves and see how much of modern infidelity may be traced to the indolence, the frigidity, the cold orthodoxy of the Protestant ministry?

"Rash preaching," said Rowland Hill, "disgusts; timid preaching leaves poor souls fast asleep; bold preaching is the only preaching that is owned of God."

It is not merely unsoundness in faith, nor negligence in duty, nor open inconsistency of life, that mars the ministerial work and ruins souls. A man may be free from all scandal, either in creed or conduct, and yet may be a most grievous obstruction in the way of all spiritual good to his people.

He may be a dry and empty cistern, notwithstanding his orthodoxy. He may be freezing up or blasting life, at the very time that he is speaking of the Way of Life. He may be repelling men from the cross even when he is in words proclaiming it. He may be standing between his flock and the blessing even when he is, in outward form, lifting up his hands to bless them.

The same words that from warm lips would drop as the rain, or distil as the dew, fall from his lips as the snow or hail, chilling all spiritual warmth and blighting all spiritual life. How many souls have been lost for want of earnestness, want of solemnity, want of love in the preacher, even when the words uttered were precious and true!—Horatius Bonar. Reprinted from *The Burning Bush*.



# "Blessed Are the Meek"

BY FANNIE E. MARTIN

*"Blessed are the meek: for they shall inherit the earth."*

The first question that comes to mind, naturally, is, "Who are the meek?" A little child would say, "Why, folks who act like Moses did," for we are told that he was the meekest man upon the face of the earth. Num. 12:3.

I love to think how humble and meek he was when God called him to deliver Israel. He began to make excuses as we so often do, "and the Lord said unto him, who hath made man's mouth? or who maketh the dumb, or deaf, or the seeing, or the blind? Have not I the Lord?"

Then later on how many times Moses pleaded with the Lord to spare Israel when his anger was kindled against them. In him we find not only a meek person, but a gentle person.

Who does not like a gentle person? I read recently of a father who had a little daughter, three years old, who was terrified of thunderstorms, and if only a few drops of rain fell she would hide her face in her mother's lap. The father of the little girl was very gentle with children, and he often took his little daughter on long walks, a pleasure that she looked forward to eagerly. One day her father bought a little raincoat and hat and a small umbrella for his little daughter. The next time it rained he asked her if she would like to take a walk. She was fearful but eager to go. He put the little raincoat on her and opened up the little umbrella and they started forth. The child was delighted. The next time there was a thunderstorm the father took the little child gently in his arms and, holding her tight and safe, told her how beautiful the lightning was up in the sky. Little Ann is no longer afraid, but begs when there is a rain to take her little umbrella and go forth.

A gentle person is refined, peaceful, and mild in actions. How we do love to see a gentle person enter into the pulpit. He is always meek and calm and delivers his message in a very quiet, peaceful way, which brings joy to our souls.

An old theological professor once said to his students, "Never go through a service without some word in the sermon on prayer for the troubled; for in every congregation there will be at least one heart hungry for comfort." It seems there are so many hungry hearts these days and so little comfort. I often wonder if our Lord were here today just what He would say. I believe He was the meekest of men, especially when He delivered His Sermon on the Mount (Matthew 5). Here we see that He did not even stand up to teach, but spoke to them from where He was sitting.

To be meek, one must be quiet. Some folks think they should be heard for their much speaking, or rather for their

harsh, loud speaking and laughter. Here our minds run to the most beautiful chapter in the Bible, Isaiah 53. If only we could read it every morning and meditate on it for just a short while, would we not spend the day more quietly and peacefully?

Isaiah 53:7 says, "He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth." What is more meek than a sheep when it is led to the slaughter pen? Folks who have been eyewitnesses in slaughterhouses say it is a most touching sight—the sheep and lambs never struggle or make a sound.

A meek person is slow to speak of things that will hurt someone's reputation. One of the meekest persons I've ever known was an aged bishop in our home congregation when I was a very young girl. One time while he was in a distant part of the state preaching there was in his audience a rather aged bridegroom and his bride from the minister's home church. During the service the bridegroom dozed off and quietly slipped off the bench, much to the amusement of the young folks attending the service. The bishop guarded this man's misfortune carefully. He did not even speak of it in his own home when he returned. Others carried the message to his family. I heard this man of God speak often, but to me this was the loudest sermon he ever preached.

A meek person is humble and not proud. I just mentioned that a humble person will possess the spirit of Christ. What can cause more sorrow in a home or church than a proud person. Especially one with pride in his heart. I've often heard it said, "I'm going to do as I please, I don't care what anyone says." Can we wonder that Jesus was a man of sorrow when we see rebellious church members?

I love to think of Jesus as a man who loved the meek and lonely, also the homeless ones. For we are told He had not as much as a place to lay His head. Matt. 8:20.

A meek person is not a refractory person, one who is sullen or perverse in opposition, or disobedient, or unmanageable. Isn't it only too true that we fall short of meekness many times and want to have our own way? We want to do just the opposite from what our church leaders ask us to do, and worse yet is to disobey the rulers of our land when we are asked to do things we can conscientiously do. Especially at this time when our nation is going through one of the greatest crises in the world's history, should we not let those in authority see we are living the nonresistant life in

our everyday walk and conduct? In the *Youth's Christian Companion* someone made this remark recently: "Blessed are the meek heathen, for they shall inherit the earth when nations are through butchering each other."

A meek person is slow to anger. I got my outline for meekness out of an old Webster's Dictionary dated 1890, and as I read over the definitions for the meek, the harder each one became.

I feel that there are very few of us who really want to become angry, but the way often becomes so hard that in an unguarded moment we slip and fall, especially those who have to live a life of submission constantly.

Take, for instance, a young child who has known the love of a mother, and through misfortune has had to give up this love and live in an institution. There they have to be submissive to many rules, which oftentimes causes them to become sullen and angry. Many times they cherish anger in their hearts; and not only they, but grownups as well.

We know a meek person must be submissive to man, but I think it is far more important to be submissive to God. It's so easy to be submissive to those we love, but God asks such hard things of us. Should we not love Him so much it would be a joy to win souls for Him?

Dr. Samuel M. Shoemaker of New York City recently told an audience where he was speaking that he had heard from Christians in Communist China, saying that every Communist is obliged to make four Communists a week in order to maintain his standard in the party. How many converts do we lead to Christ in a week or even in a year?

If the Communist party would sweep over our land, would it find us sleeping? We loathe so much a little suffering now, and what may we have to suffer for our Lord in the future?

So in closing I want to ask again, "Who are the meek?" A writer illustrates meekness by saying that it is like one of those fragrant trees which bathes with its perfume the ax that smites into its wood.

The meek man gives back love for hate, kindness for unkindness, sweetness for bitterness (J. C. Miller).

Then who shall inherit the earth? Only the meek in spirit, for any other spirit leads to war, hatred, oppression.

Hinton, Va.

## FAITHFUL STEWARDS

"It is required in stewards, that a man be found faithful" (I Cor. 4:2).

Who then is the faithful steward of his Lord's possessions?

Is he the faithful steward who takes all the goods his Master has entrusted to him and uses them as his own, returning to his Master only a meager share of income, while he himself lives in pleasure and luxury from the gain of his Master's goods?



## The Book of Psalms

By KATHERINE BEVIS

The Book of Psalms is an inexhaustible mine of every type of prayer, of guidance, and of praise for deliverance.

In the Book of Psalms are inspired religious songs of unmatched beauty and of richly varied application: not a magic formula, not a substitute for our own expanded, daily praise to God, but God-inspired words, which, as we read them, give us a solution to all the problems that our lives may encounter.

The Psalms, of which there are one hundred and fifty, constitute our perfect book of prayer upon every occasion. These are prayers in which God Himself teaches us how to pray. These were written under the direct inspiration of God's Holy Spirit.

Yes, these beautiful Psalms frame the very thoughts of God.

The Psalms are God's inspiration and man's aspirations. These are truly the ideal manifestation of man's hunger and thirst after God, and of God's loving response to man.

The Psalms are of great age, but are ever new. They are satisfying and as stimulating to us of the twentieth century as they were to devout men before the birth of Christ and throughout the Christian centuries.

This Book fits every human need, and for this reason it is our "treasure chest." It is for all times, all circumstances, and all needs.

There is no other Book that so expresses every longing of the soul, every craving of the mind, every bodily want. These are all expressed in such majestic measures as are found in no other composition.

For help as the new day begins, we have these words given us in Psalm 5:3. "My voice shalt thou hear in the morning, O Lord; in the morning will I direct my prayer unto Thee, and will look up." Here is confidence in His directing us through the new un-lived day, looking up to Him who is "our refuge and strength."

In Psalm 63:1 we read, "Early will I seek thee." Seeking Him early, we are assured of His presence all through the day. We must meet God early in the morning, when "our day is at its best."

Psalm 91:6 tells us that at noontime He is with us. "Thou shalt not be afraid . . . for the destruction that wasteth at noonday." He promises to see us through the noonday of our lives.

For the evening time we have these beautiful words found in Psalm 139:12: "Yea, the darkness hideth not from thee; but the night shineth as the day." And so it is; God is always near us night and day.

He is with us when we are depressed. He is with us when we are lonely. When we are discouraged, then He is near. The beautiful Psalms give us perfect

expressions of the thoughts we want to lay before God.

As we read and meditate on these Psalms, we find in them such words, so fitted to our particular need, that they seem to have been written just for us. For in the Psalms we find the words that we would pray for our loved ones, for our friends, the words for the longing of our heart, words of praise and thanksgiving for the goodness of God to us. These words inspire us to conform our lives more and more to the pattern that God wants us to live by.

We should learn to cultivate in our hearts these sentiments of divine love, as we read the beautiful words of the psalmist, for in the deepest distress, he tells us how we, as he, can find help and comfort. In Psalm 125:1 he tells us, "They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever."

By constant use of this divinely inspired volume, we can easily make these sublime compositions the natural expression of our personal prayer life.

The deep love for Jerusalem, which the Psalms express, can be applied to the church and to our Lord Himself. In the prophetic Psalms, we behold the promise and the coming of our Saviour as well as His sacrificial life and death. In the glorious Psalms of praise, we can lift our hearts unto the Lord, giving thanks to our God.

## Sight

By HAZEL GRIFFITH DAVIS

*The April sky shakes down  
Its drops of gleaming dew,  
And all the world is shedding  
Its winter sheen and hue.  
Verdant leaves are sprouting  
On every hedge and tree—  
Mine, mine for the taking  
Since I have eyes to see.*

*The beauty of the sunset,  
A shimmering golden gown,  
Moonlight on the water  
Like jewels falling down,  
The blue and crimson sunrise  
In flickering flames of light—  
All this was given to me  
With the wondrous gift of sight.*

*Bluebirds flying upward,  
Swift and sure and fleet,  
Raindrops splashing downward  
Like tiny dancing feet,  
And smiling friendly faces  
Call into my mind,  
The debt I owe my Maker  
That I was not born blind.*

Walton, Kans.

The beautiful twenty-third Psalm tells us that God is our Shepherd, that He will supply our every need. No want shall we know with Him as our Shepherd, even down to the "valley of death."

Psalm 1 tells that the blessed, or good, man shall be like a tree planted, not in a desert land, but by the rivers of water planted where he cannot wither, but will grow and flourish.

And, because God is the inspiration of these phrases, we instinctively realize that they voice our every need and aspiration.

For deliverance, for comfort, for strength, for mercies, for hope, for unity, for prayer, for praise, for every mental, spiritual, and physical need of humanity, the Book of Psalms occupies a special place, set apart.

Truly, the Psalms will encourage us when discouraged, lift us up when we feel defeated, deliver us when tempted and tried, put a song in our hearts, where there is no song.

As children of God it is vital that we give attention to this great Book, in preference to less worthy ones.

Houston, Texas.

## In Memoriam

By SANFORD G. SHETLER

"They that have used the office of deacon well purchase to themselves a good degree." These words wrote the Apostle Paul regarding the work of the deacon, the only place in Scripture where the word "degree" is used as a reward of achievement. These words aptly applied to our departed Bro. Levi S. Thomas, who nearly a year ago passed to his eternal reward after a short ministry of less than four months in the office of deacon.

Shortly after the ordination, which occurred on Jan. 14, 1951, Bro. Thomas made a visit to the pastor to find out exactly what the duties of his office would include and how they would relate to that of the minister. The ordination vow made such a tremendous impression on him that he prayerfully reviewed the definition of duties as given in the Ministers' Manual. Noting that the work of visitation is included in the deacon's vow and not in the minister's vow he came to inquire whether there would be any feeling of intrusion if he would undertake to carry out this part of the vow in particular. He was definitely assured there would not.

With a deep burden for this work, he at once set out to carry this out. The first Sunday after his ordination he called the young people of the church together to get their prayer support in behalf of a young sister who had become wayward and who needed special attention. That day he visited a widow in her home and comforted her. So on, Sunday after Sunday, and in the week days between, Bro. Thomas visited in home after home and



## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that God's Spirit may reign supreme in the Annual Retreat at Dharmatari, India, the first week of May.

Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

*(Requests for this column must be signed.)*

vigorously attempted to carry out the vow which he had made to God when he accepted the call.

He made a special effort to solicit the help of the young people as already mentioned and on a number of occasions took groups of young folks with him to assist in his services in singing and otherwise.

At his home, there was a little corner where stood a desk with books and the Bible. Here each morning he would begin the day with meditation and prayer. He was beginning to give promise of a very fruitful ministry.

But one morning the chair was vacant—the last prayers had been said for the church which he loved. Silently he had passed away the evening before after a busy day in the schoolroom, where he spent many years in the teaching of youth.

Two statements say much in few words: the one, the words on a beautiful wreath of flowers sent to the home by the school boys and girls, "Our teacher," and the other by a member of the congregation that he left behind, "His work has left a sweet influence on our congregation."

We wonder why this earthly service to the church was cut off so soon, but we can testify that our departed brother truly magnified his office and gave each one of us a new appreciation for the office of deacon, and the untold possibilities that lie in the lap of those who are often referred to as being "just a deacon."

Pleasant are the memories of Bro.

Thomas, and may his life inspire many of us to press on with the same zeal and burden that at last made that good heart quit beating as the spirit went out to meet the God that had called him to that great work.

Salem, Oreg.

## I Came to Jesus

BY EDWARD J. MILLER

Lost in the church! This is more than merely the title of a tract. It is more than some person's casual appraisal of another church member. "Lost in the church" was once my dreadful experience. At first my church membership gave me a false security. This security, of course, was unsatisfactory because in vain I was trying to "be good" in my own strength. My old nature and my old passions still ruled.

After I awakened to my sinful and lost condition my church membership turned from a feeling of security to a dreadful snare. I needed to repent of my sinful condition, confess my sins, and claim the new birth. But how could I? It seemed to me that everyone thought that I was already a Christian. I was both denying my Lord, and being deceitful to my fellow man.

The height of my misery was experienced one evening during revivals at the Sharon Mennonite Church, Plain City, Ohio, when Evangelist Wilbur Yoder preached a powerful message on the text, "The fear of man bringeth a snare." Just preceding his message I had spoken to the congregation about my experiences as a human guinea pig in CPS. The message that night seemed to be only for me. My soul was stirred. My heart cried out to God. Never before in my life did I want to get rid of my sins so badly. But how could I? Just a few minutes before I had tried to impress the people with what a fine, active Christian I was and to confess now that I was a sinner would ruin my fine reputation. How blind I was! Confessing sins will never, never ruin anyone's character, nor lower man's opinion of his reputation. "The fear of man bringeth a snare!" How well I knew it, but I couldn't let go. I went away from the meeting sorrowful. But as never before I saw where I stood—in the church, but on the threshold of hell.

I went back to camp after my furlough was over, determined to become a born-again Christian. It was in CPS where I found my Lord and the burden of sin rolled away. Many of the fine young Mennonite boys who most influenced my life were totally unaware of it. Their ability to lead public prayer, their faithfulness in kneeling by their cots in prayer before retiring, their fervency in teaching Sunday-school classes and leading prayer meetings, and their personal witness to me struck a responsive chord.

I knew that I would be happy only in

## A Prayer for This Week

Our Father in heaven, with full hearts we desire to thank Thee. We feel our need to praise Thee for past and present mercies. Give us hearts that are set upon treasures in heaven, and thus wean us from the perishable pleasures of the world.

We pray Thee, give us a greater love for those about us; and grant forgiveness to us for debts of duty we owe to them. Guide us in finding opportunities to witness unto Thee in word and deed unto our fellow men.

We would cease from our own strivings to attain Thy purposes, and pray Thee to lead us to a trust in, and yieldedness to the Spirit. In His fullness we would live, and serve Thee. We thank Thee for Thy constant fellowship, and bless Thee for present and future joys in the Lord. Amen. —S. F. Coffman.

the Mennonite Church, for I had a strong conviction to become a missionary. I came into the Mennonite Church in January of 1945 at the same place where my soul had been so deeply stirred previously. How gloriously happy I was! Immediately following this I was chosen for a special CPS unit at Gulfport, Miss. After my discharge I remained for a year and a half in Voluntary Service.

In June, 1946, I was ordained to the ministry for the Gulphaven congregation. Soon thereafter I was released from this original charge to develop a new mission station at Gulfport. The Wayside Mission has been a joy to my soul, and I trust, a glory to God. The Lord has given me a wonderful wife, and a billion dollars' worth of children, Ernest Ray and Everett Jay. I am happy today, not so much because I was saved a few years ago, but because every new day the Lord faithfully gives me new joys, new opportunities to serve Him, new promises to claim. Meditate over II Peter 1:2-11 and you will surely know what I mean.

I am privileged to be a missionary in the church of my choice, but most wonderful of all, I'M SAVED!

Gulfport, Miss.

Summer camps are becoming a "must" in our teaching program. They accomplish things that no other teaching agency of our church is able to do. A Christian camp is a twenty-four-hours-a-day experience in group living; outdoors, and with the help and guidance of Christian counselors. It is the turning point in the life of many a youth.—Bulletin of the Colorado Springs, Colo., congregation.



## OUR SCHOOLS

### EASTERN MENNONITE COLLEGE NEWS NOTES

Our annual Ministers' Week, held March 3-6, was marked with unusual interest, and was attended by approximately sixty ordained brethren. Guest speakers on the program included Nelson E. Kauffman, Hannibal, Mo.; Andrew Hartzler, Newport News, Va.; John Lapp, Lansdale, Pa.; J. Paul Graybill, East Earl, Pa., and Christian Charles, Salunga, Pa. A new feature of the program which had a strong appeal to visiting ministers was the Evangelism Workshop. Under the supervision of the two superintendents of the missions in Harrisonburg, visiting ministers engaged in actual house-to-house evangelism in the evenings instead of attending a public program on the campus. The following day reports were given, and problems encountered in the previous evening were presented for discussion.

The week of March 3-7 was also observed as Nonconformity Week. We had chapel, assembly, and Prayer Circle messages dealing with the various phases of the doctrine of nonconformity.

"Building the Christian Life" was the theme of the annual Christian Life Conference held on March 8 and 9. Paul Lederach of Lederach, Pa., and Henry Ginder of Manheim, Pa., were the two guest speakers for this program. The messages were all based on II Peter 1:2-11, and included many practical suggestions for living the Christian life.

Special Bible Term closed on March 10 with C. F. Derstine, Kitchener, Ont., bringing the S.B.T. Commencement address. Bro. Derstine also brought a message to the entire student group the following morning in the regular chapel period.

Pastor Charles Grikman of Brussels, Belgium, who has spent much time in assisting displaced persons in western Europe, spoke in a conjoint Prayer Circle on March 5 and gave an illustrated lecture on March 7.

The missionary journeys of the Apostle Paul took on new life on the evening of March 6 as Joseph Overholt of Uniontown, Ohio, showed slides taken on a recent trip through Turkey and Greece of points visited by Paul on his various missionary journeys.

On March 12 the Educational students, under the direction of Daniel W. Lehman, spent the day visiting the Rehabilitation Center at Fisherville, Va., and the School for Deaf and Blind, and Western State Hospital in Staunton, Va. A group of college students, under the supervision of D. Ralph Hostetter, spent March 19-22 in our nation's capital visiting points of educational interest.

In an effort to assist our students in finding the Lord's will for their lives, both during the coming summer and after completing their training, the college has arranged for several brethren to spend time on the campus to give information about various needs and to interview students regarding their inter-

ests. Those appearing on our campus in recent weeks were J. D. Graber, Mennonite Board of Missions and Charities; Henry F. Garber, Eastern Mennonite Board of Missions and Charities; John H. Shenk, Virginia Mennonite Mission Board; Ray Horst, MCC Voluntary Service Program; Paul Hestand, Franconia Voluntary Service Program, and Raymond Charles, Lancaster Voluntary Service Program.

Two music groups will be on tour over the Easter season: the Touring Chorus through Pennsylvania, New York, and Ontario, and the Alleluia Singers through Pennsylvania and Maryland.

April 5, 1952.

Lester C. Shank.

### HESSTON COLLEGE NEWS

The spring Reading Contest will be held Tuesday evening, April 8, at 7:00 in Chapel Hall. The contestants have each memorized their selections. Natalie Zink, college freshman, Charlene Shenk, college freshman, Beverly Cerroni, high school sophomore, and Melvin Schmidt, high school freshman, are the participants. Miss Mary Miller is the director.

The Foreign Students' Conference will be held on the Hesston College Campus this year. During the three days, April 25-27, thirty-five students who are attending the eight Mennonite colleges and who are from Europe, the Orient, and Latin America, will be occupied in discussion groups and informal social gatherings. The purpose of these conferences each year is to promote friendly understanding between friendly nations. The committee on arrangements is Miss Mary Miller, Yuko Shinohara, and Siegfried Neufeld.

I. R. Lind and Clayton Beyler of the Bible faculty are attending the Prophecy Conference in Elkhart, Ind., April 2-5. Mr. Beyler served on the program.

Roy D. Roth, president-elect, visited communities in Iowa March 27-30. He contacted the graduating students at the Iowa Mennonite School and addressed the entire student body in the chapel period.

The Hesston College and Bible School Administration is happy to announce the appointment of Milo Kauffman as a member of the faculty at Hesston College and Bible School beginning December 31, 1952. The appointment was approved by the Executive Committee of the Mennonite Board of Education at their March 28 meeting in Chicago. He was also named and approved as full time director and instructor of the Winter Bible Term for 1952-53. The faculty at Hesston appreciates that this arrangement was possible. Bro. Kauffman's many years of administrative experience as well as his church-wide contacts will make him a valuable member on our teaching and counseling staff. We herewith extend a hearty welcome to Bro. Kauffman's return to our faculty.

sion of Hesston College and Bible School was admitted as a member of the North Central Accrediting Association at their annual meeting held in Chicago on the week of March 31-April 4. Mr. Ralph Stinson, chairman of the State N.C.A. Committee in a letter following the evaluation by the sixteen members of the Visiting Committee said as follows: "The Kansas Committee of the North Central Association voted yesterday (March 7) to recommend your school for admission to the North Central Association. The committee was favorably impressed with the attitude and conduct of the student body and the cordial reception by the staff."

Mr. Justus G. Holsinger, who for the past three and one-half years has served as director of the La Plata Mennonite Project in Puerto Rico, on March 28 was named by the Hesston Administration as registrar of Hesston College and Bible School, beginning Sept., 1952. Brother Holsinger in 1935 received the M. A. degree from the University of Virginia, in political science and history, and has completed about one year of residence work toward the doctorate degree in the same field. His experience includes two years of teaching at Bluffton College, Bluffton, Ohio, eight years of public school administration and teaching in Virginia; and six years in the administration of rural community service in Puerto Rico. Brother Holsinger was born and raised in the Virginia Mennonite Conference, and is a member of the Lindale Mennonite congregation, Linville, Va. Brother Holsinger's wife is a niece of H. A. Fast of North Newton, Kans. The Holsingers have two children.

The Ambassadors for Christ, Christian laymen's group from Goshen, Ind., recently sponsored an essay contest for students of the three Mennonite colleges, E.M.C., Goshen, and Hesston. The papers were to be original and written on the subject, "The Christians' Message to the World." Judges for the contest include a professor from each of the three participating schools—Grace Wenger from E.M.C., J. Harold Smith from Goshen, and Ivan Lind from H.C.B.S. Cash prizes of \$50, \$35, and \$15 are being offered by the sponsors of the contest to the winners.

Miss Mary Miller, local English instructor, submitted a number of essays from the students in her Communications classes here at Hesston.

The administration has released the proceeds of the two-day work project of last week, March 27 and 28. Two hundred and eighty students and faculty members, scattered into twenty-seven various communities of six neighboring states, returned to Hesston College with \$6,509.67 after this year's work program. The returns this year were not quite as high as last year, but they were good. The total turned in by students was \$5,770.84. \$738.83 has been received from donors who gave a day's wages. This makes the total received to date \$6,509.67, less \$322.28 for travel expenses leaves a net total of \$6,187.59. The class averages were as follows: Freshman, \$11.15; Sophomores, \$12.40; Juniors, \$14.57; Seniors, \$18.54; College Freshmen, \$21.43; College Sophomores, \$16.11; B. R. E., \$22.40; Faculty and Staff, \$29.17. Average per student was \$19.41.



# PEACE AND WAR

## Nonresistance in Eighteenth Century Pennsylvania

BY M. ALICE WEBER

Our forefathers who settled in Pennsylvania in the late seventeenth century set an example of the basic doctrine of nonresistance that we may well respect. When William Penn founded the province in 1682, the Mennonists in Europe heard of this remarkable place and decided that they would rather endure an ocean voyage of ten or twelve weeks and a perilous pioneer life in the wilderness than stay where they were and bear the persecution resulting from the religious wars there. This haven, they thought, would be a place where "wars and rumours of wars" would be unknown. This inspiration probably resulted from Penn's treaty with the Indians in which it was stated "that they would live in love and peace with him and his children as long as sun and moon endure."

The early settlers were mostly Quakers and Mennonists. Later, Scotch-Irish came to make their homes in the province. The defenseless Anabaptists settled in the more protected areas. The turbulent, fiery-tempered Scotch-Irish, who made their living largely by hunting and fishing, gravitated to the frontier where the land was cheaper and where there was less social restriction. The pacifism of the Mennonists directly and unconsciously influenced their geographical location in Pennsylvania, for the Irish settled in the frontier region of Dauphin and Cumberland counties and the Germans remained in the more protected York, Lancaster, and Franconia sections and thus got the best limestone lands.

Whenever the Irish had occasion to come in contact with the German settlers there was friction, for the Irish thought the Germans to be clannish and were annoyed by their placidity. The German settlers were an exclusive people with a disinclination to meddle into the affairs of others. They were quiet, industrious, and well-satisfied to live on their farms and be hospitable to all. The children of these settlers played with the Indian children and the men shared common hunting grounds. As long as the white people, as a whole, respected Penn's pledge to the Indians not one drop of Quaker or Mennonite blood was shed at their hands. There was deep sympathy and friendship between these two races in Lancaster and other counties and the whites appeared to be perfectly immune to Indian attack. When the Scotch-Irish and other nonpacifist people would trespass on Indian grounds and skirmishes for revenge would result, the Indians

took special care to avoid the homes of the nonresistant and peace-loving sects. Indian attacks against Mennonites were infrequent as compared to the many instances where the settlers of other faiths suffered much more greatly. When the Indians were pushed so far out of their hunting grounds that they could no longer find a living there and were reduced to begging, the Mennonites uncomplainingly fed them or allowed small bands of the red men to cook their meals at these homes. Up until about the time of the French and Indian War it was evident that, as a nonresistant people, the Mennonites fell victim to persecution from whites of different customs and practices more frequently than they did from the Indians.

Germantown was the first incorporated borough of the province. The Mennonites and Mennonite-Quakers filled the offices there. Their attempt to hold civil office without the use of physical force to settle disputes is interesting. It gave a rare opportunity to test their nonresistant principles as applied to actual civil administration. During the early years, the jury and officers were concerned chiefly with settling disputes over line fences, stray pigs, and with smoothing the ruffled feathers of some brother who had been the subject of an uncomplimentary adjective. The Mennonites occasionally forgot the letter of the law, but their worst offenses seemed to be the neglect of their line fences and a refusal to perform civil obligations. Attending court was not the most serious business in life. Items similar to this one of December 21, 1692, occasionally appeared in the court proceedings: "Court adjourned by reason of absence for religious meeting over the Schuylkill." The pure Mennonites (those who never bowed to Quakerism) frequently refused to serve on juries to decide lawsuits. The court proceedings of July 9, 1700, contain this notice: "John Lensen appeared in the court excusing himself for serving as committeeman because his conscience would not allow it, hereof the next court shall consider and make an order concerning like excuses." According to Seidensticker, the General Court later decreed that those having conscientious scruples would be excused. All others would be fined three pounds for nonperformance of duty.

The Mennonites objected to the oath. In 1706 the laws of the colony made it possible to substitute affirmation for oath for those who conscientiously were opposed to the oath. The Quakers and Mennonites were agreed on abstinence from use of physical force and of war. However, the Mennonites were more

thorough. They believed that if the use of physical force to maintain order was not nonresistant, then the holding of an office where the use of force was required was not nonresistant, either. As Germantown grew, it became necessary to build a prison house and erect stocks and a whipping post. "For conscience' sake" the Mennonites lost interest in politics. As a result, no man could be found to fill the offices and the corporation lost its charter.

In the 1740's a great many boundary troubles were occurring. White renegades in league with discontented Indians were dispossessing peaceful families of their homes and driving them out. War could not be declared and the frontier was not defended because the Quakers were in control of the assembly and they, with their staunch supporters, the Mennonites, opposed war. Benjamin Franklin and Governor Thomas strenuously fought the peace measures. In 1747 Franklin wrote a pamphlet, "The Plain Truth," designed to change the Quaker government's policy of not taking an active part in assisting the British in wars against the French and Indians. The nonresistant sects distributed pamphlets, also. Christopher Saur, a Tunker, operated a printing press and the materials which he produced had a large and influential circulation among the Germans. Previous to this time, the Mennonites had taken specific measures to teach their children to remain faithful to the nonresistant faith. They printed new copies of their old hymnbooks, *Ausbund*, which contained forty-six pages of the history of their fathers in Europe. In 1748 they instigated the printing of *Martyrs' Mirror* by the Brethren at the Ephrata Cloister.

The barbarous murders of the peaceful Christian Indians at Lancaster by the "Paxtang Boys" was part of the general struggle between East and West in Pennsylvania. This act inspired the German settlers with a detestation for all the works of the Irish. They voted almost en masse for the Quaker candidates. Indeed, that is possibly the only reason that the Quakers continued so long in power. The Scotch-Irish and nonpacifist Germans collaborated in bringing measures to pass which eventually caused a number of Quakers to resign from the Assembly rather than vote against their consciences. Thus, in 1756 the Quakers lost control of the Assembly. That body immediately made war against the Indians. The Mennonites were in constant fear that they might be forced to violate their religious convictions on the question of war. The new Assembly respected their consciences, however. The Militia Act of 1757 provided that "All Quakers, Mennonists, Moravians, and others conscientiously scrupulous of bearing arms shall appear on any alarm with the militia, though without arms and ready to . . . extinguish fires . . . suppress

(Continued on page 381)



# FAMILY CIRCLE

## For a Child

BY HELEN ALDERFER

*Into the now, small one;  
Wonder of flesh and dreams,  
Child of the plains and the hills  
And far places,  
Son of this earth,  
Yet fashioned by Heaven.*

*Made for the now, small child;  
Miracle of all time.  
Small heart and hands fashioned  
For giving of joy,  
Yet made for God  
And eternity.*

*We thank God for you,  
Little one of us.*

Culp, Ark.

## "Our Homes for Christ" Outlines

BY ALTA MAE ERB

This outline is prepared for help (where needed) in giving emphasis to the 1952 motto for Home Building. It is presented at this time with the prayer that our churches, every one, will do something by way of special study of home building in the Christian Family Week which is May 4-11, or on Home Sunday, May 18, or at some other time. Ministers, teachers of young married folk, youth leaders, and program committees may find suggestions here for talks and discussions on building homes for Christ.

### Strengthening Our Family Ties

I. What current influences on the home make imperative that we strengthen our family ties if we are to preserve our homes for Christ? (Consideration might be given to current practices with regard to marriage, the sin of fornication, modern business schedules, mothers working away from home, extracurricular activities of the schools, radio, television, cheap evil literature, and extravagant standards in living.)

II. How to strengthen the family bond.  
1. By parents and children, all ages, sharing their lives.

a. In thinking together about our daily occupations with their joys and problems,

(1) Why should children tell of their lives at school if father never tells anything of his life at the shop, store, factory, schoolroom, or office?

(2) How can father help the children to understand and appreciate his work?

(This is not so difficult if the child and father work together on the farm.)

(3) How much should the children know and appreciate concerning the father's income?

(4) What listening ear should a parent give to a child's talk about school? How may a parent share his child's school life?

b. In working together to build and keep the household going,

(1) How should the labor of house-keeping be divided?

(2) How should failures in individual tasks be treated?

(3) How can parents make allowance for immaturity and growth in house-keeping?

(4) How do some parents hinder the housekeeping working together?

c. In playing together,

(1) Is the reward commensurate with the time it takes to play with the children?

(2) Is this good stewardship of the parents' time?

(3) How can parents provide "together" recreational possibilities at the home?

(4) What are some possible family excursions from the home?

d. In worshiping together, (God is a God who planned families)

(1) Why must the theme of the family worship service be within the understanding of the child?

(2) Can the child easily detect if we are not worshiping with him?

(3) What are the difficulties in using the Sunday-school lesson readings in the family worship?

(4) What worship values are to be had from current family affairs, such as visitors to the home, birthdays, gifts received, special needs of the family, God's gifts enjoyed today, the new baby, Mary's having passed the grade, an ill Sunday-school teacher, John becomes a Christian, etc., etc.?

(5) What proportion of the worship service should be given to expressions of praise and adoration and thanksgiving; to intercession; to instruction; to listening to God speak; to testimony?

(6) Is it possible that the family worship may be just such in name, but not be a worship in reality?

(7) What is the advantage of the worship period being planned by father, mother, and children over that planned by the church for all families?

e. In thinking together about facts, truths, and ideals,

(1) How can parents know what their children are thinking?

(2) What place can reading together have in directing the thinking and the thinking together?

(3) Can parents afford to give the time to really think with the little children about dogs, dolls, funny things, bugs, etc., etc.?

(4) What are some wholesome hobbies of children that parents can share with them?

(5) What values are nature guides, such as those of the stars, insects, birds, etc.?

(6) What values do both children and parents gain by discussing historical, geographical, political, ethical, racial, and such like interests together? To what extent can parents direct wholesome secular interests by their attitudes?

f. In practicing together the fruit of the Spirit,

(1) How does a child learn what the Christian virtues are, such as forgiving and being forgiven?

(2) What aspects of the fruit of the Spirit are difficult to teach by admonition?

(3) What is the power of the fruit of the Spirit in binding a family together?

(4) What is the force of a strong Christian family bond as a fortification against the temptation of the evil one?

Scottdale, Pa.

Children are not receptacles to be filled or emptied at will.—Selected.

## EXPRESSIONS OF APPRECIATION

I wish to express my thanks and appreciation to the Hernley and Gantz prayer meeting folks, friends, relatives, and neighbors who so kindly remembered me with prayers, cards, and flowers during my recent illness. May the Lord bless each one of you.—Mrs. Jacob S. Sweigart, Ephrata, R. 2, Pa.

\* \* \*

I wish to express my appreciation to all the friends and relatives for all the kind deeds, cards, and prayers during the sickness of my companion, and for the many expressions of sympathy and kindness shown me since his passing. Also to those that had a part in the Memorial mission fund.—Mrs. Clara M. Naffziger, Foosland, Ill.

\* \* \*

I wish to thank kind friends for their acts of love and sympathy during our bereavement in the homegoing of my husband, son, and daughter. I wish to express my appreciation of the thoughtfulness and kindness shown through prayers, visits, gifts, flowers, money, cards, and letters while at the Coatesville hospital and since returning home. We also wish to thank kind neighbors who did the work at the farm until the sale. May God richly bless you for your kindness.—Mrs. Joseph B. Stoltzfus and Lena Mae, Morgantown, Pa.

\* \* \*

We wish to thank our many friends for the nice cards and letters we received during our stay in the hospital. We also thank each of those who sent us birthday greetings, and the children who helped us and gave us gifts. It was much appreciated; thank you to each one.—Mrs. Sadie Detwiler and Donna Belle, Westover, Md.

\* \* \*

I wish to take this opportunity to express my many thanks to my Sunday-school class, the Workers' Bands, relatives, neighbors, and friends who so kindly remembered me with cards, visits, prayers, letters, and various gifts while in the hospital and since my return home. Your kindness has been much appreciated. May the Lord's blessing be yours.—Mrs. Roy H. Neuswanger, Elverson, Pa.



# TO BE NEAR TO GOD

THEME: THE JOYS OF THE CHRISTIAN LIFE

Sunday, April 20

"That my joy might remain in you, and that your joy might be full" (John 15:11b). Read John 15:7-13.

The source of the Christian's greatest satisfaction must always remain a mystery to the unbeliever. That joy can be linked together with suffering does not seem to make sense. Who will endure the cross "for the joy that was set before him"? Jesus did, and so will His disciples. The keynote of Easter remains as a permanent afterglow in the Christian's experience, for he knows that real joy is not the shallow superficial pleasure after which others seek, but rather it is the fruit of complete obedience to the will of God. The greatest of all joys belongs to those who are willing to lay down their lives for the sake of Christ and the Gospel.

Monday, April 21

"If ye be reproached for the name of Christ, happy are ye" (I Peter 4:14). Read I Peter 4:12-19.

Peter here echoes Jesus' own words: "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven: for so persecuted they the prophets which were before you." We need not hunt for persecution; we need only live our faith consistently and boldly. Sooner or later the wicked will not ignore our witness, but will condemn it. Then we join the illustrious company of the prophets and partake of the joy which has been well defined as the "higher happiness." Will we deny ourselves this happiness that is eternal, this joy that no man can take from us?

Tuesday, April 22

"The fruit of the Spirit is love, joy, peace . . ." (Gal. 5:22). Read Gal. 5:22-26.

Joy in the Christian life does not depend for its existence upon persecution or suffering, but rather upon our willingness to undergo such experiences if necessary. Joy is a fruit of the Spirit, and as such it should be a part of the normal spiritual equipment of every child of God. It should make us seem different to the man in the street. There are many marks of the Christian, but joy is one of the most obvious, and it sets us apart from the tense, worried countenances of those who have not asked for the gift of the Spirit. Christ lives; His Spirit is with us. We are co-heirs of eternal life; let us look as if we believed it.

Wednesday, April 23

"They caused great joy unto all the brethren" (Acts 15:3b). Read Psalm 100.

The Gospel was literally "good news" to the early Christians. It was such good news that it was contagious. Paul and Barnabas radiated joy as they made their rounds, even though they were dealing with serious and weighty problems of the church.

So the new wine of the Gospel cannot be contained within the old shell. If we really

have it within, we will share it spontaneously with others. The Christian fellowship is a joyful company; it is a blessed privilege to be a part of it. Let us get busy and bring others into the joy of our Lord while it is yet day.

Thursday, April 24

"Be not weary in well doing" (II Thess. 3:13). Read II Thess. 3:7-13.

Paul's advice to the Thessalonians does not seem at first thought to have much to do with joy. Yet he knew, as few others could, just how important it was to keep busy for the sake of others. Idleness is the most deadly boredom that life can know; it produces unhappiness, dissatisfaction, and eventual dissipation. Happiness, on the other hand, grows out of a sense of doing the will of God by laboring creatively in the Spirit of Christ. Paul was speaking from experience when he gave witness to the joy that results from honest and useful work in the kingdom. Whatever may be our daily task, then, let us consider it as really our "vocation," being called by God to constructive effort, and we will experience a new satisfaction in life.

Friday, April 25

"I thank my God through Jesus Christ for you all" (Rom. 1:8a). Read Rom. 1:8-12.

Paul's happiness might be said to have stemmed from his broad concerns and large interests. His was no provincial mind, set upon his own needs and troubles. There is joy to be derived from the fact that we are a part of the great household of faith, that all over this world men and women are to be found who are serving Christ. Christ is building up His church with the help of Christians with great hopes, liberal interests, and large devotions.

Blest be the tie that binds

Our hearts in Christian love;

The fellowship of kindred minds

Is like to that above. —Fawcett.

Saturday, April 26

"Being rooted and grounded in love . . ." (Eph. 3:17b). Read Eph. 3:14-19.

To everyone must come a time when the joys and satisfactions of the Christian life are difficult to maintain. Ill health and other closed doors take away the opportunities of active witnessing to others and the joys that result. The days arrive when happiness cannot spring from outward circumstance. Then it must come from within.

Paul had these inner spiritual resources which produced happiness even though he was in a Roman prison. Pascal wrote: "The man who lives only for himself hates nothing so much as being alone with himself." But a life which is rooted and grounded in love will never be bereft of those inner wells of living water. And though our activities may be strictly limited, God never closes the door

to some kind of Christian service. The "higher happiness" is ours forever.

—Virgil M. Gerig.

SUPREME LOYALTY TO GOD

Sunday School Lesson for April 27

(Exodus 20:1-6; Luke 14:16-20, 25-27; 16:13-15)

Let's go with open hearts for nine lessons to hear the Voice that spoke from Sinai. "The Old World had other lawgivers who professed to formulate their precepts by divine inspiration: they are fallen silent. But this Voice, like the trumpet on that day, waxes louder and louder as the years roll. Whose voice was it" (Maclaren)?

"God spake all these words." What God? "Thy" God, the God that brought Israel out of the land of Egypt, out of servitude. Surely Israel should have hearkened, and we, too, when God would speak to His children. Since God was their Creator, their Deliverer, their Sun, their Shield, their Salvation, their Redeemer, surely He would speak for their good. God, having made us, knows exactly what will give us full happiness in this life. Man does well to listen. Shall we note well the truth of the laws of this decalog, and hear Jesus interpret them for us?

Law 1. "Have no other gods before [beside] me." Have me only as your God. What is it to have someone as a God? In discussion of this question pupils might use the children of Israel and their own experiences for reference.

Since Israel were God's children and He had proved Himself strong enough for any need of theirs, why should they turn to other gods? Why did they? Consider to what awful gods they turned. Let pupils report on several. Don't miss the calf they made very soon after God spoke.

What other gods are we tempted to have? Our lesson calls attention to three—work, family, and money. Pleasure should also be considered. The measure of our loyalty is in terms of time given, money given, and energy given. These are the true index of what is receiving our affection, our heart-mind-soul-strength devotion. Why can't we have a love for God and a love for the world too? Is it at all comparable to a man with two lovers?

Law 2. "Thou shalt not make unto thee any graven image." Do not make, worship, or serve any idols. An idol is an image, a symbol, a representation of God. Why does God forbid the use of symbols? Can His glory be truly represented in some material form? God is a spirit and we must worship Him in spirit, we are told. What is the danger in outward forms and so-called aids to worship? If God is a spirit, can we use our five senses to contact Him? Soul elevation is not aesthetic. It is spiritual. And the things of the Spirit are spiritually discerned. Without being too critical of others, we must see why we as a church do keep our services to spiritual activities.

Think on these two laws. Am I obeying God?—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. D. A. Yoder and wife have returned from Florida to their home and should again be addressed R. 4, Elkhart, Ind.

Leon Rosenberg, founder of the American-European Bethel Mission, Los Angeles, Calif., spoke at the Maple Grove Church, Hartsville, Ohio, on April 6.

A Peace team from Goshen College gave programs in a number of our congregations during the Easter vacation.

Bro. Peter Wiebe, formerly of Manitoba, Canada, was officially installed as pastor of the Yellow Creek Church, Goshen, Ind., in an impressive service on March 30. He succeeds Bro. R. R. Smucker, who resigned because of conviction that a large congregation of children, active young people, and older folk need a young man as minister and pastor. Bro. Smucker continues, at his request, as an ordained member, worshipping and working at Yellow Creek, but not as an associate pastor. He voiced appreciation that the congregation acted upon his personal request that a younger man be ordained to serve as minister and, in due course of time, as pastor.

A temporary disaster committee has been organized at Hesston, Kans., by various Mennonite groups and will co-operate in relief in the Arkansas hurricane area April 21-27.

Speakers in the various weeks at Chesley Lake Camp this summer will be S. F. Coffman, Rufus Jutzi, David F. Derstine, P. L. Frey, Wilfred Ulrich and J. Howard Kauff-

man. The director of the Boys' Camp will be Newton Gingrich, of the Girls' Camp, Salome Bauman, and of the Young People's Camp, John H. Hess.

Foreign students at Goshen College, Paul Verghese, India, Christian Braun, Germany, and Fu-Sheng Chen, Formosa, accompanied by Donald Yoder, are giving programs at a number of churches during the Easter vacation.

Bro. Harold Fly will be the speaker in the Young People's Meeting in Bowmansville, Pa., on April 19.

Hymn Sings will be held in the various Stark Co., Ohio, churches the first Sunday night of each month beginning April 6.

Correction: The twin sons of Mr. and Mrs. Joe E. Neer, Cable, Ohio, are Terry Gene and Larry Dean.

Mrs. Henry Mast, wife of one of our Publishing House workers, underwent major surgery at Iowa City, Iowa, on April 1. Satisfactory improvement is reported.

Sister Maggie Glick, Topeka, Ind., is a new worker at Scottsdale. She is employed in the book store.

The Gospel Ambassadors, a group of EMC students, gave programs during the Easter vacation in Florida, Louisiana, Mississippi, and Alabama.

Dedicatory services for the new Kingview Church in East Scottsdale were held on Easter Day. The dedicatory sermon was preached by Harry Y. Shetler, Davidsville, Pa.

A survey in the region of Paradise, Pa., revealed that of 797 families contacted 14% had no affiliation with any church.

Plans for observing Family Week may be seen in the May Herald Teacher as well as in the present issue of the GOSPEL HERALD.

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## Visiting Speakers

March 9: Ray Bair, Louisville, Ohio, at North Lima, Ohio.

March 16: Simon Gingerich, Wakarusa, Ind., at Locust Grove, Elkhart, Ind.; Silas Weldy, Wakarusa, Ind., at Pleasant View, Goshen, Ind.

March 20: Paul M. Miller, Goshen, Ind., commencement address at Ontario Mennonite Bible School, Kitchener, Ont.

March 21: Bro. and Sister William Yoder, illustrated talk on India and East Indies at North Lima, Ohio.

March 23: Abram Risser, Manheim, Pa., at Pinecraft, Sarasota, Fla.; Joseph M. Nissley, Sarasota, Fla., at Ybor City Mission, Tampa, Fla.; Percy J. Miller, Lagrange, Ind., at Holdeman, Wakarusa, Ind.; Ray Stutzman and family, Aurora, Ohio, at North Lima, Ohio.

March 30: Stanley C. Shenk, West Liberty, Ohio, at Yellow Creek, Goshen, Ind.; Norman Kraus, Goshen, Ind., at Roselawn, Elkhart, Ind.; S. J. Miller, Leo, Ind., at Howard-Miami, Kokomo, Ind.; Silas Brydige, Lyndhurst, Va., at Chicago Ave., Harrisonburg, Va.; Ralph Palmer, Denbigh, Va., at Hess-

ton, Kans.; A. Lloyd Swartzendruber, Kalona, Iowa, at Perkasic, Pa.

April 1: Ralph Palmer, Denbigh, Va., at Pennsylvania Church, Hesston, Kans.

April 2: Arlene Sitler, La Junta, Colo., at Bethel, West Liberty, Ohio; Ralph Palmer, Denbigh, Va., at Pleasant Valley, Harper, Kans.

(Continued on page 380)

## Calendar

Illinois Mennonite Mission Board Annual Meeting, Roanoke, Ill., April 16-17.  
Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Commission for Christian Education, East Chestnut St., Lancaster, Pa., May 2 and 3.  
Illinois Sewing Circle, Arthur, Ill., May 10.  
Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain, Olive Church host), June 3-5.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-8.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onokama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The April issue of "The Missionary Guide," Illinois District Mission Board monthly, gives special emphasis to radio evangelism by featuring reports from various church groups who do regular broadcasting.

Eighty young people attended the retreat planned for them by the Argentine Mennonite church in February. The group in general was younger this year than in previous years. Numerous consecrations were made and a number of fine young folks accepted Christ as their Saviour for the first time. The week following some fourteen families, about fifty persons, were represented in the first family retreat. The interest and participation on the part of the parents present was assurance that the idea has sold itself for another year.

Bro. and Sister B. Frank Byler, missionaries on furlough from Argentina, arrived in New York on April 6.

Bro. Orvin Hooley, Burr Oak, Mich., will be the evangelist during a series of meetings to be held at the Ninth Street Mennonite Church in Saginaw, Mich., April 20-27.

Sister Goldie Hummel, living at Drug, India, with Sister Elizabeth Penner, writes concerning their work among lepers: "Miss Penner has charge of the leper clinics now, and I go with her too. Tuesday we go to one place and on Wednesday we have two places. There are about 150 leper patients in all, but many other people come for treatment too. Working with the women is very interesting. . . . Some of them I have learned to know and love very much."

On March 13, Bro. and Sister Milton Vogt, missionaries in Bihar, India, went on a tour up to Kodarma. Gonsom, one of the oldest members, had died. Bandhan and his wife were happy to see them.

March was a very busy and important month for the church at Bragado, Argentina. After a number of members' meetings, the congregation voted to become a self-supporting and self-governing congregation on March 6. A week later a profitable evening was spent studying the examples of church government in the New Testament. On March 16 a vote was taken on the matter of choosing a pastor—should he be chosen from among the members or brought in from one of the other churches? Though the majority favored the former, there was not a sufficient margin to give assurance in taking the step. After more prayer and discussion, a second vote was taken on March 20, at which time the large majority favored the choice of a minister from among their own group.

A program of sacred music was given at the Mennonite Home Mission in Chicago by a Goshen College chorus group on Friday evening, April 4.

Bro. Clayton Beyler, Hesston, Kans., will

be the instructor in Bible at the Missionary Bible Conference to be held at Laurelville Mennonite Camp July 19-25.

On March 29 the Hisri church and workers' houses in Bihar, India, were dedicated. The whole building was built with funds raised by offerings in the various congregations. We praise the Lord for this house.

The ladies sewing circle of the Ninth Street Mennonite Church in Saginaw, Mich., have planned a fellowship dinner for the evening of April 26. Bro. J. D. Graber will conduct communion and baptismal services on the following day.

The Bragado church in Argentina took the final vote for ministers on March 27. Three of the four candidates were chosen after a period of prayer. Nestor Coma, Juan Abat, and Floyd Sieber were chosen. A consecration service was held on March 30 at which time the three men were given official oversight of the congregation. A farewell service was held for the B. Frank Byler family on the same evening.

Speaking of the problem of time for quiet meditation and prayer, Sister Goldie Hummel writes: "This morning Miss Penner and I took the clinic station wagon and drove outside of Drug to a cozy little spot near the river. We had felt that we needed to get away alone for prayer and meditation. One has so many interruptions at home. We feel so strongly that something just must be done that the seed that has been sown for so many years may yield fruit that we so need and want to see. The evidences of revival among us brings joy, but it has hardly begun yet. Please pray."

In an official business meeting of the Trenque Lauquen congregation, it was resolved to undertake one-half support of the national pastor, Ernesto Suarez, and family as a step towards financial independence. This move is in keeping with the suggestion of Bro. Graber to the National Church and makes more Mission funds available for further extension work.

On March 18 the Beachys moved from Bathet to Chandwa in Bihar, India. The Bathet bungalow is nearing completion, and they are getting ready to go home on furlough some time in May.

Bro. and Sister Nelson Litwiller visited the Chaco mission field March 21-29. On April 6 the Floresta congregation in Buenos Aires held a farewell service for them. They left Buenos Aires April 8 on a furlough with stop-over in Puerto Rico en route home.

Members of the mission congregation at Fairpoint, Ohio, gave a program at the Farm-erstown, Ohio, Church on Sunday evening, March 30.

Bro. and Sister Amos Swartzentruber and daughter, Anita, arrived in Buenos Aires March 26 from Pehuajo. Bro. Swartzentruber will have charge of the Floresta congregation

## MENNONITE RELIEF COMMITTEE (M.R.C.)

A tornado area builders unit for Arkansas was approved by the Relief Committee at its recent meeting as funds and men are available. Local congregations and service organizations are invited to co-operate in providing men for a week or more to work in the area around Judsonia, Ark., as plans can be worked out with the Red Cross. This is a good opportunity for young men who are not being drafted immediately to give a witness to their community, and for older men who will not be drafted to demonstrate their absolute love witness. Interested groups or individuals should contact the Secretary for Service and Relief at once.

The La Plata Mennonite Hospital building in Puerto Rico has been condemned by the government and will need to be replaced during the next several years. A study committee is now developing plans for another hospital. MRC and the Executive Committee of the Board have agreed with the local planning committee that a new location for the hospital should be sought in Aibonito.

A six months budget averaging between \$15,000 and \$16,000 per month was approved by MRC at its recent meeting to cover activities for the next six months. This will include support for the MRC service program: summer service, Puerto Rico, Indian Migrant Unit, Mathis, Tex., service unit, institutional service units, and service to I-O men; MCC foreign relief, refugee rehabilitation, and support for young people from the MRC constituency in Pax Service units abroad and MCC voluntary service units at home; and administrative costs. An offering a month for relief and service from each of our congregations will meet the need. Voluntary Service funds are kept separate when so indicated by the donors. Send your contributions clearly marked to your district treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. & Sister Myrl Gautsche, Elkhart, Ind., will spend several days at the Elkhart headquarters for voluntary service orientation before going to La Junta, Colo., to join the service unit at the hospital on April 15.

Bro. Don Snapp, of the relief and service office, showed slides and spoke on Voluntary Service at the Stahl Mennonite church, Johnstown, Pa., on Wednesday evening, April 2.

at Buenos Aires as well as the mission center at Mercedes 149.

Bro. and Sister Fred Augsburg, Elida, Ohio, will take up work among the colored people in Youngstown, Ohio, about May 1 under the direction of the Ohio Mission Board.

(Continued on page 380)





This is what was in their bundles. With clean faces and the new dresses they came to Sunday school to show how happy they were for the Christmas gifts which they had received.

## "Unto the Least of These"

BY STANLEY WEAVER

Our service unit had the privilege at this past Christmas time to act for you in ministering to "one of the least of these" in a special way. Truly, the Navajo Indians are thought, by many, to be the least of all human creation. Our service unit has been formed for the purpose of trying to reach them in a physical way and to tell them the wonderful story of salvation.

Late in November of last year we began getting quite a few boxes through the mail. The neighbors became interested in what was going on. Then the postman began wondering what this was all about. The boxes continued to arrive in an even greater volume until about Christmas time. The week before Christmas, the boxes were loaded into our jeep and into another car and taken to five different camps in which we have been working.

It is not difficult to get children to come out to play in most cases. This was no exception. As the children played they began

to notice the large number of boxes we had brought along. The more they looked, the more they became interested in their contents. So, by the time it became dark and we were ready to begin our evening services, there was a laughing, shouting, pushing crowd of children gathered around the back end of the jeep in happy expectation. The word had been passed around the camp, with the help of the Navajo camp leader, that the missionaries were going to have a meeting, and that there was going to be a surprise for all of the children. Since all Navajos seem to be children at heart, the large hogan (a round house) meetinghouse was soon filled to the door with old and young.

This was a golden opportunity which we tried to make the most of. We sang Christmas carols with them and for them and told the story of Jesus' birth in Bethlehem, and explained the true spirit of Christmas celebration. After more singing and prayer, we explained that we had some Christmas gifts to give to show that we loved them just as Christ loves all of us, and that these gifts came from friends who also loved them and

loved this same Christ. This was a magic hour for the children. We have reason to believe that many of them had no other Christmas at all. Would you care to stop and meditate on what you would be, had there been no Christ to live and die for us? For all practical purposes, we can say that many of these people did not know there was a Christ child born, and that He lived and died to save them from their sinful ways. So, as we passed out the Christmas bundles which you sent us, we gave them more than a gift of clothing. With the clothing was the knowledge that Jesus loved them, and that they had friends who loved them enough to send these gifts.

If you had been able to see, as we saw, the look of excitement and joy on the faces of children and adults alike as we gave out bundles, you would feel rewarded for the time, money, and effort put into each of the bundles. Some of them simply stood, hugging their bundles to them, not caring to open them right then. The mere fact of possession was sufficient pleasure for the time being. Others were curious and opened the bundles in their homes and came back with smiles lighting up their faces in a most beautiful expression of thanks. A few tried, in very broken English, to tell us they appreciated the gift. Others were able to tell us a little more completely how much they appreciated the gifts and the story of Jesus. But most of them had only one way of thanking us, and that was by the big broad smile of gratitude.

Several weeks later two little girls showed us their appreciation in a slightly different way. As they were playing with us and the other children they suddenly stopped, and in a wild rush of words which we could not understand, pointed to their dress and underclothes. Although we were not able to tell what they said, yet we are certain of what they meant. They suddenly remembered the gift and it moved them sufficiently to take time out of their playing long enough to call attention to it. That gave us a good feeling inside, too. We pass the experience along to you to help you understand the significance of what you have done for them. These people could speak no English, but they did want to show gratitude, and did it very eloquently in this way.

The description given above was of one specific camp, but that same thing was repeated in each of the camps as we went for our regular services with them. We hope that by this description, you may have gotten a little picture of the joy and happiness you have brought into the hearts of the Navajo children.

But this is just a part of the story. The things that have been done the past Christmas would lose much significance if we did not follow up with a continued ministry to them in the coming years. By sending bundles to us to give to them, you have opened another door for us. Or perhaps it would be more correct to say that the original door has been opened more widely. The Indian people have, over a period of years, been told many times that they were going to get help of one kind or another. Many, many times what they really got was help with selfish



ends in mind. This has made the Indian very skeptical of anything the white man says or does. Gifts, such as you have made possible, given to them with no strings attached and given in the name of the Christ who loves them and wants to do infinitely more, will have a real influence on this protective front which they have adopted. The real purpose of our mission is to give the gift of freedom from fear of evil spirits, from ignorance which causes much sickness; to teach trust in the Great Physician who can heal all their wounds and bring wonderful peace into their hearts and lives. There are some Christian Indians in the camps we have been in, and we praise God for them. There are many more yet to be reached with the Gospel of salvation.

We as a unit want to thank each of you for the active interest you have taken in bringing Christ to the Navajo. We also hope you will continue to pray, as many of you have in the past, that God will speak to the Navajo in their own language, and that He will give us the wisdom and strength to serve and witness in such a way that they will see Christ as the only hope of a truly happy and meaningful life on earth and a future life in heaven. We need continued financial support to carry on the work. From time to time there will be specific needs of materials. At the present time we are starting Sunday-school work in the camps. So we have need for primary, or cradle roll Sunday-school material. The Mission Board

offices in Elkhart will be happy to furnish more information concerning our needs. But, above all, pray that God may be glorified, and that Christ may be presented to the Navajo as the answer to all problems of life.

Phoenix, Arizona.



As they sit on the ground floor of their tent home, this family eagerly and happily open the Christmas bundle which they received through the work of the service unit and the churches who sent the bundles.

saved. This is partly due to strong resistance put up by heathen parents. A family of five half-caste girls are building a home at Bumangi to live there with their mother so that they can have the advantage of Christian fellowship and schooling. Their father, a European, is working in Rhodesia.

At Nyabasi there were six girls in a home on the compound the first half of the year. Then the house fell in, and, as the Christians did not take steps to replace the house, the girls were not there the second term. However, special efforts have been put forth to help the girls in their Christian lives and to win others for Christ. A class was taught in school in social hygiene and conduct especially for them. A girls' club has also been started to give the girls wholesome activity and teaching from God's Word.

Shirati probably presents the brightest picture in spite of the fact that the girls' home has been closed for the time being. Many young girls have been touched by the spirit of revival in the Shirati area. Some have gone out in teams to witness at outschools. There seems to be a much higher social standard than in the past. About fifty young girls attend church at Shirati. The Luo girls have always been more unrestrained in their homes than the Bantu girls on our other stations. It has given them more freedom to go to church and school. Many times this freedom has not been used to the glory of God, however. Luo girls often elope and then after some time the couple return and the parents make negotiations for the marriage to become legal. We trust that the spiritual awakening among many of the girls at Shirati will put a stop to this practice among those who call themselves Christian.

There are still many girls in our district who are in heathen darkness. Many of these will marry old men who already have a number of wives. Others will marry young men who have been away working in some large town and have taken on the vices of civilization. They will be unhappy wives unless they come to know Jesus Christ as their Saviour. We meet many unhappy women who are living in frustration, having no hope in this life or for the life to come. Jesus alone is able to meet their needs.—Africa Annual Report.

## Our Girls in Musoma District

BY ALTA B. SHENK

When we moved to Mugango in September of this year the thirty-eight girls in the home were at first only the "big girls" and the "little girls." Gradually as I met them on the path, at church, in the Sunday-school class, and in Bible class at school, the dark faces with the sparkling smiles at times took on familiar looks and soon names became associated with many of the faces. They are dear young girls, each one as precious in the sight of the Lord as our own daughters are to Him. How they love to sing! In the evening we could hear their clear young voices ringing out in praise or petition as they met with Miriam Wenger to worship the Lord.

At the beginning of the year there had been quite a spirit of rebellion among the girls. Finally five of the older girls ran off. Dear Rebeka, the matron, was ready to leave also, but she finally realized that she was harboring a spirit of discouragement and bitterness in her heart and she stayed on with the girls. The runaways returned one by one and meekly took the punishments given to them. From then on all went quite smoothly outwardly, but there were indications of deep heart needs. Before the school year closed, however, most of the girls seemed to have a testimony for their Lord. A few started to yield to the probings of the Spirit but were not willing to surrender fully. Others continued to resist the Spirit. Now they have

gone to their homes for a two-month vacation. Only two girls in the third and fourth standards passed, and they were the youngest girls. We hope that during the coming year we can have these older girls in a special school in which they will be taught Christian homemaking principles and ideals.

At Bukiroba there were about seven girls in the home from at least three different tribes. The little Ikoma girl's mother died during the year. She had been ill for a long time and died in the Lord. She asked that her three children be under the care of the mission. All but one other of these girls come from heathen homes. They receive no encouragement from their parents to live Christian lives. One girl has been standing firmly against heathen rites in spite of much pressure from her parents.

At Bumangi there are several girls who are believers. Comparatively few Zanaki girls have been



The new dormitory at the Mugango girls' home completed in 1949.





"From the study window we drink in the quiet beauty of Akan's snow-capped peaks and watch the children skating on the little pond below Gakugei daigaku (Teacher's College)."

## "What Do We Do with Them?"

BY RALPH AND GENEVIEVE BUCKWALTER

This is one of those unspeakably beautiful days when heaven touches earth with rest. The sun's reflection on the Pacific is painfully dazzling to the eyes as taiyo makes her majestic arch far to the south through wintry skies. From the study window we drink in the quiet beauty of Akan's snow-capped peaks and watch the children skating on the little pond below Gakugei daigaku (the Teacher's College). Today we miss the steady stream of middle school children passing our door. Coal is expensive, winter is cold; so vacation time is long.

Kushiro celebrates New Year just like the rest of Japan—the ceremonially cleansing rice straw and paper strips hanging above the door, all the children returning home if possible, visits to the shrines and temples, typical dishes of mochi or pounded rice (an education in itself), raw fish salad or smoked salmon eggs, the familiar sake drinking and more than the usual number of drunks; like cherry blossom time in Tokyo.

Isn't it arresting that the Apostle Paul describes the Christian with such poignant thrust, "Be not drunk with wine . . . but be filled with the Spirit"? The Christian thus becomes one who is possessed—saturated, controlled—by the Spirit of the living Christ. It has been our greatest reward to see this miracle happening in the life of a teacher, a factory worker, a farmer, students, and others who now face the New Year in the spirit of new adventure and high commitment to Christ the Prince of Peace.

We know the Lord has set our feet in a large room. In the beginning of our third year in Japan we are humbled by His blessings. He has given us victory over temptation, joy in sorrow, the assurance of His daily

grace, strong bodies, a home, work to do, consecrated Japanese co-workers, and spiritual children to the praise of His glory. He has given us a share in the joys of eternal life and we offer to Him, with you, the sacrifices of thanksgiving.

You should know about our family. Araya San, our faithful co-worker, is now beginning his second year with the Master. Tanase San, Araya's pal, who came to Kushiro two months ago to find work and something worth living for, has found both. His prayers in family worship inspire us. He has ambitions to be a writer. He and Araya San cook part of their meals in their own room downstairs by their own choice. Tatsuko San is the oldest daughter of the Hasegawas and at twenty years of age with the home life that she has known on the frontier farm, possesses a serene disposition and attitude toward life that has won our deep respect and affection. Though not yet confessing faith in Christ, she takes her turn in leading family devotions. Her younger sister, Keiko San, will have her turn later this winter in living with us. These girls come to us not as maids but for the purpose of mutual sharing. We five keep the home fires burning and mind you, there are a lot of them to keep going too. Our furnace has not arrived yet; so besides the kitchen coal stove we have installed temporarily six little rumpens that are really good work horses and do a hot job of keeping us warm when the north wind blows. The sixth member of our family is Blacky. She lives a dog's life and likes it!

A very brief resume of our work would include the regular English Bible classes in four schools and Bible study groups at Tsurugadai No. 13 and at Tottori paper mill village. Sunday is full, beginning with Sunday school at 8:30, worship service at 10:00, and evening instruction class at 6:30 for

earnest seekers. We are in our second month of Sunday school. The children overwhelmed us, averaging 180 each Sunday and coming 220 strong on Christmas Sunday. What do we do with them? That's an interesting question! There are four classes meeting in the largest rooms. The children don't seem to mind being crowded and sitting on the floor when there aren't sufficient benches or chairs. Children of the primary school (six grades) and the middle school (three grades) are welcome to the Sunday school. The staff of teachers and helpers, ten fellows and three girls, with the exception of Araya San, are not yet baptized Christians, but they are earnest inquirers (under instruction). Okamura San, student of the Teacher's College, is superintendent. He has been a Christian for about a year and now feels the Lord is calling him to work with us. He is most at home with a group of children around him. This is a new experience for all of us and the Tuesday evening teachers' meeting gives opportunity for examination and preparation of materials and spiritual revitalization for the great work we have plunged into—leading children into faith in Jesus.

The initial response to the proclamation of the "Good News" in this part of Kushiro has brought us the great responsibility of nurturing a small nucleus of Kyudesha (seekers, as the Japanese Christians say) in the way of Truth and committed following. At the same time these young people are eager to work for the Lord and ours again is the task of helping them find ways of fruitful service. The Sunday school is one expression of this new-found life. Pray that this enthusiasm will be deep and lasting, born only of the indwelling Spirit of God, "the expulsive power of a new affection."

We invite you to join us in prayer:

1. That the mustard seed in Japan may grow;
2. That young Christians may become firmly grounded in the Truth and be given power to witness;
3. That the millions of people who are disinterested may somehow be touched with the overwhelming claims of Christ.

Kushiro, Hokkaido, Japan.



A little girl trying out her skill on skis after a heavy snowstorm in Japan.



# Orie Miller Visits the Belgian Congo

## Travel Diary

During his visit to Ethiopia and Tanganyika Jan. 28 to Feb. 10, Bro. Miller also visited the Congo Inland Mission in the Belgian Congo. This mission was established about forty years ago as a co-operative venture by three small midwest Mennonite groups. They now have a missionary staff of sixty-four and a well-organized and growing work. This work is located about 900 miles west and a bit south of the Mennonite Mission in Ethiopia.

Jan. 28, 1952: Enflight Usumbura, Ruanda Urundi to Luluabourg, Congo Belge.

We are flying the length of Lake Tanganyika, on the east shore of which, at Ujiji, Stanley met Livingstone. Yesterday in four hours, including a lunch stop in Uganda, we came from Nairobi, Kenya's capital city, to Usumbura, the beautiful newly built capital of Ruanda Urundi. This Belgian Protectorate, about half as large as Pennsylvania and as thickly settled, is one of Africa's most populous areas. Livingstone walked in these parts and died not far from here. The new city, modern buildings, wide paved streets, latest model autos are typical of this air age. Two S.D.A. missionaries from Canada whom we met at the airport flying to Elizabethville for a committee meeting, the British Hebrew textile salesman, the New Zealand office secretary of an international drug firm—the few English-speaking folks I met in this French-speaking area—are probably typical too. All around the fringes of these de luxe white man's islands hover the blacks ready to service, performing the menial, the majority of them with living standards not much higher than Livingstone saw. One wonders what they think, and how long the white man's role can continue here.

Jan. 29, 1952: Charlesville Station, C.I.M., Congo.

The air 10,000 feet up was chilly, but landing at Luluabourg seemed like stepping into an oven. C.I.M. secretary, Harvey Driver, and nineteen-year missionary, Russell Schnell, both Goshen graduates, met me. After lunch and filling the gas tank at this railroad city and rapidly growing commercial center, we were off by surprisingly good road through tall grass, and jungle, ferrying across swiftly flowing Congo subsidiaries. Four hours' driving brought us to Luebo, the forty-year-old and largest Southern Presbyterian station. The Southern Presbyterians now have ten stations, an American worker group of about 160, and a native church of over 50,000. We were given the guest house for the night, and this morning saw the publishing plant, the schools, the churches, and the leper colony. In this mission and part of the time at this station, Dr. Eugene Kellersberger of the American Leprosy Mission served twenty-two missionary years. A further forty-two-mile drive—three river ferry crossings en route—brought us to this first established Congo Inland Mission station, built in 1912. This is a co-operative mission of Evangelical Mennonite Brethren, Evangelical Mennonites, and General Conference Mennonites. The neatly arranged compound, large beautiful

church building, the large and substantial school plant impress one. The Mission's native baptized membership is now over 10,000—perhaps a third of whom are at this station.

Jan. 30, 1952: Nyanga Station.

Accompanying Frank Enns, senior missionary here, and Art Jantz, here only one month, I just returned from visiting a typical African village of these parts. There we found a bush school of forty or more near naked youngsters under a shade tree, the regional two standard school under bamboo, a village of a thousand, 104 baptized Christians. Heathen life is still as primitive here as ever. Nyanga is a well laid out and ordered station. There is a stone church seating a thousand, the usual school, non-doctor medical and girls' work facilities and program. This is the second oldest of C.I.M.'s six main stations. Yesterday en route here we lunched at Banga, the newest. These six cover an area the size of Illinois with about a 350,000 population, among whom no other agency except Roman Catholic work. About 10,000 Protestant Christians are the fruit of forty years' witness.

Feb. 2, 1952: Nyanga.

I sat with the C.I.M. field committee the two past days as they met in quarterly session and as they handled the work of the Mission, saw the task with the mind's eye. Call and planning for expansion of the Mission territory, building into the African Christians a church consciousness, were high points of the meeting. A new Congo minimum wage law, missionary placement, furloughs, budget, buildings, and maintenance as usual were among the many other agenda items. The Mission is better staffed than any time in the past and with a high proportion of young workers. It is harvesttime in this field too—

## "Already to Harvest"

BY URIE A. BENDER

*Tall, golden heads of grain,  
Waving in the gentle, summer breeze  
Out over yonder meadow,  
Are beckoning to the reaper,  
"Come,  
Thrust in thy sickle;  
Harvesttime is short,  
But for a day,  
Then we are gone."*

*Precious, dying souls of men  
Waiting in the deepening twilight  
Throughout our field, the world,  
Are calling to the Christian,  
"Come,  
Tell us of Christ;  
Our time is short,  
Here for today  
Then we are gone—and lost!"*

Markstay, Ontario.

a pressing into the kingdom, a rapidly growing church—much to do.

Feb. 3, 1952: Tshikapa City and Station.

We visited two stations Saturday. This one is located in the diamond mining area, making it another populous city center with all that means in today's Africa, and Mutena, fifty miles to the south. At Mutena we arrived in time for a native church wedding and could stay for the African feed afterward. Yesterday's program included three meetings. Nine a.m. found us about five miles from here worshipping in a nice brick chapel, about 250 present and an ordered service, led by a fine-looking, able pastor. Bro. Graber called attention to the marketing afterwards and other problems of a city church here, but one appreciated the hearty singing, the reverent attitude, the congregational amens. By 10:30 we were getting in here on the station service. A grass roof, backless benches, a smaller group (the station is only two years old), Graber's cook preaching. Again a hearty, reverent service and apparently enjoyed by all present. By 4:00 p.m., with a truck full of folks from the station with us, we were twenty miles out at a new mining camp. This was the first service there. C.I.M. had gotten the privilege to place a teacher here and his bush school had been opened the week before—twenty-four pupils in a little bamboo structure. The boys sang, and one of them led the veranda and porch audience of 300 or more, then Archie Graber preached, using flannelgraph, and gave an invitation. About thirty-five went into the prayer room. Then Bro. Graber and wife separately dealt with these one by one. Six were first confessions and want the instruction for baptism; the rest had drifted in from surrounding country and mission stations and were again deep in sin and wanted back into fellowship. Such confession, conviction, and revelation of Satan's tactics and delusion! But Light is planted in another outpost where only darkness had been. "I, if I be lifted up . . ."

An evening of quiet fellowship on the station closed this last busy day. This morning at 9:30 a.m. the auto for Luluabourg with Enns and Driver was ready. By 5:00 p.m. we had come the 165 miles and in good time for tomorrow morning's return air journey from a most interesting and inspiring week with C.I.M.

Akron, Pa.

To that sophisticated Graeco-Roman culture the Christian Gospel seemed a crude and alien thing, hopelessly irrelevant to the needs and aims of a humanist civilization. It was presented by a group of despised outsiders, admittedly deficient both in culture and the graces of polite society. And yet—and yet—that which was folly to the Greek and a stumbling block to the Jew, proved itself to be the one dynamic and redemptive force in the midst of a decaying civilization.—C. W. Ranson, in "N.C.C. Review of India."



## Missions Editorial

### The Missionary Motive

Why we do something is more important than what we do. That is the meaning of the first three verses of the "Love Chapter" where a series of really good things is contrasted to the underlying motivation, Love. The deeds themselves, regardless of how good in themselves, even spiritual enlightenment and power in prayer, are worth nothing unless they spring from an underlying motive of love.

This week we shall look at the question negatively—consider a motive for mission work that is not worthy. In subsequent weeks we hope to discuss various other aspects. Perhaps the lowest form of missionary motivation is personal praise or reward. Someone has called this "warming yourself at the devil's fire." Men will sometimes do a great deal with this selfish or personal motivation. Even Christian work done by self-effort and for self-glorification sometimes can be quite impressive. But, unless the motive of all we do is right, "it profiteth nothing."

An illustration of a man who turned down personal profit and fame for having merely done his duty is reported thus in the current issue of *Brown Gold*: "Recently Captian Kurt Carlsen drew world-wide admiration in his determined effort to save his sinking vessel, the 'Flying Enterprise.' Braving Atlantic storms, he was removed from his ship minutes before it sank off the coast of England. The English public awarded him a hero's welcome.

"But this story has a different twist than the usual human-interest story. A gold watch given him as an honor was returned with thanks. He declined all offers to make large sums of money from the story and movie rights and from television and radio appearances; endorsement of commercial products was refused. In a world that lusts after the praise of men, it is refreshing to find such a one as Captain Carlsen, who to the world's offer of fame and fortune could say: 'I only did what was my duty. I don't want a seaman's honest attempt to save his ship used for any commercial purposes or to get anything out of it.'

"Captain Carlsen said, 'I only did what was my duty.' Jesus said, 'So likewise ye, when ye shall have done all these things which are commanded you, say, We are unprofitable servants: we have done that which was our duty to do.' When we have done that which is our duty, we are still only unprofitable servants and not worthy of any thanks or praise. When we have fallen so far short of doing our duty, how much further short are we of deserving any praise or honor of man?"—J. D. Graber.

## M.C.C. Weekly Notes

### Christian Youth Conference on War

This significant Conference will be held on April 25, 26 and 27 at the Central Community Church in Columbus, Ohio. Representative youth from many churches are expected to participate. The Conference is sponsored by the three Historic Peace Churches together with the peace fellowships of many of the other Protestant churches. Among the Conference speakers is Don E. Smucker of the Mennonite Biblical Seminary. Discussion groups will center attention on such subjects as conscription, militarism, conscientious objection, relief and reconstruction, racial and religious discrimination, vocations, and other implications of the peace position.

Participation of Mennonite youth in this Conference has been organized through the channels of the Council of Mennonite and Affiliated Colleges, and the youth organizations of the various Mennonite conference groups. (The annual meeting of the Mennonite Inter-college Peace Fellowship will be held in connection with this Youth Conference.) The Conference plans to recognize delegates who are appointed by the groups whom they represent, but visitors are also welcome to attend. Registration expense is \$3.00 each. Anyone desiring further information may write to the MCC, Akron, Pa., or to the Youth Conference on War, 513 West 166th St., New York 32, N.Y.

### CO Draft Not Yet Begun

The Selective Service Headquarters reports that drafting of conscientious objectors has not yet begun as previously scheduled. In fact, it is not certain how soon the program may go into effect. The delay at this point seems to be due to lack of specific appropriations. Several states have proceeded to make plans for drafting men, although the National Headquarters has not yet distributed the standard forms which are to be used for this purpose.

### Voluntary Service Milestones

Two small but significant developments in Voluntary Service are worthy of note. Wiltwyck School for Boys, in New York State, provides a home for a group of boys aged 9 to 12 years who are brought before courts in New York City for minor offenses. For several years an MCC Service Unit has worked here, primarily in maintenance of buildings and grounds. Recently the boys expressed an interest in a Story Hour, and in response to this, some religious story material was assembled by the unit members to take advantage of this interest. The opportunity is seen as a significant forward step in the witness and service at Wiltwyck.

Adam Ewert, a member of the MCC Service Unit at Gulfport, Miss., has been loaned to the Harrison County Health Department to serve as a sanitation inspector. In this capacity he surveys conditions in public eating places, food processing centers, disposal systems, school cafeterias, and other places. This outreach into the institutions of the community adds another important contact for Christian service.

Released April 4, 1952  
via MCC, Akron, Pa.

## Women's Activities

The MCC sewing in Vienna which had been meeting every week has been discontinued from the MCC angle, but is being carried on now under another arrangement. The women, mostly refugees, craved this period of fellowship where they could meet in a warm room and sing and pray together. They sew three times a month for others and one time for themselves.

\* \* \*

Sister Beatrice Hallman writes from Trenque Lauquen, Argentina, that their sewing circle is growing and includes young and older girls, as well as married women. They also have four grandmothers and one great-grandmother. Sister Hallman is praying that one of their girls who knows how to cut and sew will feel called to help her organize a junior group. Cutting in the Argentine involves much more than buying a pattern. Each pattern is drafted according to individual measurements and is selected from a catalog. Most of the sewing of this circle has been done for the Chaco Indians. They have also done some knitting for them. At Christmastime they buy gifts for the Boys' or the Girls' Orphanage. This year they sent flowered wall texts for each girl to hang above her bed. They also gave each girl two bath towels.

\* \* \*

Suggestions for those who say they are unable to sew are still coming in. One sister writes that her circle has two projects at present for this group. Their local hospital made a plea for O.B. pads; so they are wrapping these for the hospital. They are also making cancer pads of various kinds. They say, however, that they do not intend to let these things crowd out the work they can and want to do for MCC. Rather, they want to give more variety in work.

\* \* \*

In the March Mennonite Hospital News, a word of thanks is given to the Holbrook Sewing Circle, Cheraw, Colo., for gauze cuts and receiving blankets; to the La Junta Sewing Circle for hemming 4 dozen operating room towels and 21 face masks; to Mrs. Eldon Shank, Sterling, Ill., for dish towels and 3½ dozen pan holders; to the Spring Valley Sewing Circle, Canton, Kans., for 6 washcloths and 25 diapers.

\* \* \*

Have you sent your annual report to your district officers? Are you up-to-date with your contributions to the budget set up for the year? Have you renewed your subscription for the Missionary Sewing Circle Monthly? Have you ordered Prayer Guides for each home in your congregation?

Send all orders for literature to Mrs. John L. Horst, 404 Homestead Avenue, Scottdale, Pennsylvania.—Mrs. C. L. Shank.

Nearly a million of Palestine's former inhabitants are scattered as displaced persons or refugees, and thousands of them are spending their fourth winter in camps in the troubled Near and Middle East.—"World Dominion."



# CHURCH CORRESPONDENCE

## LANCASTER, PENNSYLVANIA

(North End Congregation)

Dear HERALD Readers. We are glad that the attendance in the primary class has increased to the extent that it was necessary to secure additional benches and tables to suit the little ones' needs, and to move to a larger Sunday-school room.

A number have responded to a suggestion by our superintendent to choose a Scripture verse to be meditated upon during the week and memorized by the following Sunday. All those who have participated in this have received a blessing.

On March 2 Bro. James Hess, Willow Street, Pa., brought us the message in the absence and illness of our home minister, Earl M. Wert. Bro. and Sister Lloyd Weaver, Newport News, Va., were with us on the evening of March 16. Bro. and Sister Weaver are working among the Jews in Newport News. Sister Weaver spoke to the children after which Bro. Weaver told us a number of interesting experiences.

Bro. Christian Frank preached from Galatians 5 on March 23.

We always appreciate visitors.

Mrs. Harold L. Myer.

## KITCHENER, ONTARIO

(First Mennonite Church)

Dear HERALD Readers. St. Augustine said, "Join thyself to the eternal God, and thou shalt be eternal." This privilege is ours as a congregation, as week by week men of God speak His words to us.

On Jan. 6 St. Jacob's mixed chorus rendered a fitting cantata, "The World's Redeemer."

From Jan. 13 to 30 evangelistic meetings were conducted by our pastor, Bro. Derstine. District ministers assisted in the services. A number of souls were saved; and Heaven alone recorded the consecrations which were made.

On Feb. 10 Bro. Leonard Haarer, Altoona, Pa., brought an inspiring morning message. Feb. 12-14 were three inspirational days when the Mid-term Christian Life Conference was held. The guest speakers were brethren J. N. Hostetter, Clarence Center, N.Y., and Milo Kauffman, Hesston, Kans. The theme throughout the conference was "The Christian."

Friday morning, Feb. 15, a memorial service in memory of our late beloved King George VI was held. This service was under the auspices of the Ontario Mennonite Conference Committee. Rockway Mennonite School Chorus and O.M.B.S. Chorus sang. Bro. Oscar Burkholder, Breslau, Ont., gave the address.

On Feb. 17 Bro. Burkholder also preached the morning message here.

The past five months brought many visitors to our congregation. Students of the Ontario Mennonite Institute and Ontario

Mennonite Bible School were greatly appreciated as they worshiped in our midst. Among the 194 students who enrolled, 8 different states, as well as the province of Saskatchewan, were represented. On March 20 their program was held when thirty students received their diplomas. The commencement address was given by Bro. Paul M. Miller, Goshen, Ind.

Our midweek Bible study and prayer is conducted each Wednesday evening by our associate pastor, Bro. John Hess. At present we are studying the Book of Luke. One Sunday afternoon each month cottage meetings are held at the homes of the shut-ins.

"And the hour shall be filled with music,  
With the Word and praise and prayer  
And the burdens of life are lifted  
For all who enter there."

These words on our weekly church bulletin are our prayer for ourselves, and for those who worship with us.

April 3, 1952. Mrs. Phoebe Sanders.

## SPARTANSBURG, PENNSYLVANIA

(Britton Run Congregation)

Dear HERALD Readers. The Lord has blessed us in our revival meetings which closed March 26. Bro. Harold Lahman, Elkton, Va., was our evangelist, and we praise God for the powerful and inspiring messages he brought to us each evening from the Word of God. Five young souls came out for the Lord. Will you pray with us that these young souls may be led in the path of service for the Lord? We realize that Satan is busy in trying to drag souls away from the Lord.

We are glad to welcome Bro. and Sister John Augustine and family from Shickley, Nebr., to our little congregation. They help us in our church and Sunday school.

We are always glad to have visitors stop with us here in this part of God's vineyard. We are looking forward to our communion service on May 11, D.V. Bro. D. D. Miller, Berlin, Ohio, will be in charge.

Pray for the work here at Britton Run.

April 2, 1952. J. W. Birky.

## LEETONIA, OHIO

Dear HERALD Readers. The Lord has again permitted us to start on another year of opportunities. May we make use of them according to His holy will as the Spirit directs us.

On the evening of Dec. 15 a mixed octet and two speakers from Eastern Mennonite College gave us a program. On Sunday, Dec. 23, Wyse Graber of Stryker, Ohio, brought us the morning message.

Three young boys were received into the church by water baptism this winter.

On Jan. 20 our aged minister, I. B. Witmer, opened the sermon. We are thankful for this aged brother who takes part in the services when his health permits him to do so, and

we are glad for the number of our aged brothers and sisters who attend services as often as they are able.

Alvin G. Becker, representative of the Northern Bible Society, brought us the morning message on Feb. 24. On March 2 Irvin Burkhardt brought us the sermon.

The annual Eastern Ohio Ministers' Meeting was held March 4 and 5 with a number of ministers present. The meals were served by the sisters' sewing circle.

On the evening of March 23 Loren King, of West Liberty, Ohio, brought us a message concerning the orphan children.

Bro. and Sister Harold Yoder will leave Los Angeles, Calif., April 5 for Osaka, Japan, where they will be engaged in relief work for the next three years.

Every Wednesday evening we have prayer meeting. We are studying the Book of Colossians at the present time.

The sewing circle meets the first Tuesday of every month. We are making comforters and doing relief sewing. Mary Good.

## WHO HATH DESPISED THE DAY OF SMALL THINGS?

Today we are apt to be greatly impressed and overawed by the tremendous movements of our times. To think of the power represented in such words as "Russia," "Communism," "gangsterism," "atomic weapons," "political machines" may beggar description. Let us remember that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Mighty movements of the Spirit of God are working, turning men in large numbers back to God. Again we are impressed and thankful for the drawing of the crowds, the large numbers getting right with God and finding peace. We may think there is nothing impressive about little me. A shoe salesman witnessed to Moody and God saved him. A brother in New Holland spoke to a group of girls in passing, "Begin to serve the Lord while you are young," and two Reading girls are saved today. Jim Vaus fifteen years ago, recorded a Gospel song for a girl and it haunted him until he was saved at Billy Graham's meeting. Kirk Wagner, member of Hitler's bodyguard, kicked up a tract in the dust. Today he is with "Youth for Christ," witnessing to the power of the Gospel. Let us be faithful in the small things of daily life, testifying for Jesus.—Milton Brackbill, in Frazer, Pa., church bulletin.

Whenever you are in doubt as to the solution of scientific problems, you can always safely fall back on the statements of the Scriptures. . . . I find it to be in perfect accord with known science. . . . Young men! As you go out into the world to face scientific problems, remember that I, as an old man who has known only science all my life long, say to you, that there is nothing truer in all the universe than the scientific statements contained in the Word of God.—James Dwight Dana.



## MISSION NEWS (Continued)

Rest Haven, the Baxter County old people's home in Arkansas, is now in its second year of operation under the South Central Conference. The workers at this home are responsible for a religious emphasis in the Home as well as for making direct contributions to other phases of the mission program in the area. There is now a staff of 5 workers. Summer brings with it added tasks as well as the vacation period of the workers. For this reason additional workers will be needed for the summer months. The superintendent of the Home, Bro. Menno Nisley, would like to contact any one interested in helping during the three summer months either on a service unit basis or as a regular employee of the Home. Any one interested should write to him at Rest Haven, Gassville, Ark.

Weyburn Groff and family expect to land at Montreal from India on April 23. They are listed to speak at Kitchener, Ont., on April 27.

Sister Florence Nafziger, on furlough from India, spoke at Crystal Springs, Kans., on April 9.

Brother and Sister Eugene Blosser, former missionaries in China, spoke at Elmira, Ont., on April 6.

T. K. Hershey, Elverson, Pa., has had a heart attack and is taking treatment for several weeks at the Valley Forge Heart Institute. He will be glad for visitors. On route 422 take the first road east of Collegeville, drive north over a bridge, and take the left-hand fork to the Institute. Visiting hours 2-9 P.M. All appointments for the present must be cancelled. Bro. Hershey requests that prayer be made in his behalf that he may yet be used of the Lord to bring the Gospel to those who do not know Him.

## FIELD NOTES (Continued)

April 3: Milton G. Brackbill, Paoli, Pa., at Colorado Springs, Colo.

April 6: Nelson Kanagy and radio quartet, West Liberty, Ohio, at Pleasant Hill, Sterling, Ohio; Lee Miller, Shipshewana, Ind., in baptismal services at Holdeman, Wakarusa, Ind.; John Harnish, Eureka, Ill., in chalk talk at Pleasant Hill, East Peoria, Ill.; Alvin Becker, Northern Bible Society, at North Lima and Wooster, Ohio; Nelson E. Kauffman, Hannibal, Mo., at Pleasant View, Goshen, Ind.; David Hurst, Goshen, Ind., at Meadville, Pa.; Ralph Malin, West Chester, Pa., at Conshohocken, Pa.; Marion Berg, Wooster, Ohio, at Orrville, Ohio; Gerald Studer, Smithville, Ohio, at Emma, Topeka, Ind.

Passion Week: Howard Hammer, Wooster, Ohio, at Hannibal, Mo.; J. Lawrence Burkholder, Goshen, Ind., at Pleasant View, Goshen, Ind.; John W. Hess, Amos Weaver, John H. Hess, Frank Enck, Leroy Stoltzfus, Paul D. Angstadt, and Richard Danner in Bible instruction meeting at Carpenter, Bareville, Pa.; John Garber, Alma, Ont., at Clarence Center, N.Y.; H. D. Burkholder, Omaha, Nebr., at Tiskilwa, Ill.; Stanley C. Shenk, West Liberty, Ohio, at Kitchener, Ont.; Norman Kraus, Goshen, Ind., at South Union, West Liberty, Ohio; Russell Krabill, Goshen, Ind., with Illinois Youth Fellowship, Hope-

dale, Ill.; Roy Umble, Goshen, Ind., in Easter Sunrise Service, Metamora, Ill.; Francisco Rolon, Puerto Rico, in Easter Sunrise Service at Mellingers, Lancaster, Pa.; John Landis, Hesston, Kans., at Crystal Springs, Kans.; William G. Detweiler, Orrville, Ohio, at North Lima, Ohio; C. J. Ramer, Duchess, Alta., at Hesston, Kans.

## Evangelistic Meetings

Kenneth Good, Elida, Ohio, at Pigeon, Mich., July 6-20. Leonard Haarer, Altoona, Pa., at Meadville, Pa., May 11-18. Clayton Beyler, Hesston, Kans., at Yoder, Kans., April 10-16. Oscar Burkholder, Breslau, Ont., at Cedar Grove, Greencastle, Pa., April 17-27. C. F. Derstine, Kitchener, Ont., at Wayland, Iowa, Conference Grounds, April 24-26; at Holdeman, Wakarusa, Ind., April 29-May 26. Andrew Jantzi, Marilla, N.Y., at Zurich, Ont., April 2-13. Josef I. Herschkowitz, Harrisonburg, Va., at Masontown, Pa., April 20-30. Brunk Brothers at Waterloo Co., Ont., beginning July 4. John E. Gingrich, Elkhart, Ind., at Farmerstown, Ohio, April 27-May 2. Howard Hammer, in the first tent meeting of Christian Laymen's Tent Evangelism, Inc., at West Lebanon, Ohio, five miles east of Kidron, beginning May 30.

## Announcements

G. G. Yoder, Goshen, Ind., in Mother's Day messages at Pigeon, Mich., May 11. Wallace Kauffman, Exeland, Wisc., at South Union, West Liberty, Ohio, on April 20. P. L. Frey, Archbold, Ohio, in week-end meetings at Olive, Elkhart, Ind., May 17 and 18. Sunday School Workshop at Monterey, Bird-in-Hand, Pa., May 9-11. Aaron S. Glick, illustrated talk on Near East, at the Guernsey Sales Pavilion, 5 miles east of Lancaster, Pa., on Route 30, April 26 at 7 p.m., and at Congregational Mennonite Church, Marietta, Pa., Sunday evening, May 20. J. D. Graber, Elkhart, Ind., at Hesston College April 30 and May 1; at Pennsylvania Church and Bethel College Foreign Fellowship May 2. William G. Detweiler and Amstutz Sisters Trio of the Calvary Hour at Howard-Miami, Amboy, Ind., Saturday evening April 19; at Prairie St., Elkhart, Ind., Sunday morning; at Shore, Shipshewana, Ind., Sunday evening.

## FEAR, FANCY, OR FAITH?

Why do men take alcohol, tobacco, and opium drugs? Why must they play cards and attend the movies? The answers, without doubt, are: They take alcohol to escape reality; they take tobacco in an effort to stimulate comfort; they take opium drugs to continue the effects when alcohol and tobacco have ceased to be effective or are not available; they play cards to "kill" the time for which they have no constructive use; and they attend the movies to appease the craving for ideals which they are unwilling to pay the full price for to possess as their own. Fear is the source from which these evils spring, and fancy is the light substitute for the faith that is fear's true antidote.

There is, of course, a physical basis for the craving for alcohol and tobacco on the part of those who have become accustomed to

their use. This physical basis arises from the efforts of the wonderful human body to build up protection against the ravages of the poison which these drugs have injected into the system. And from this approach, alcoholism, tobacco-ism, and opium-ism are diseases meriting medical attention and therapeutic treatment.

But the chief basis for alcoholism, tobacco-ism, and opium-ism is psychic or spiritual. Men are afraid, and they have reason to be afraid. That catchy saying, "There is nothing to fear but fear," breaks down on the essential point—it is not true. There is much to fear! Made, as we are, in the image of God, and destined to live forever somewhere, we are now on probation; and during our stay upon earth (as the rifle directs the bullet), our eternal destiny will be determined. And as Noah was "moved with fear" to enter the ark, we likewise should be moved by the fear of death and damnation to seek and obtain present and eternal salvation through Jesus Christ. But, unwilling to seek this true refuge in faith, men seek to drown their fears in their cups, and to accept a world of fancy as escape from a world of reality that is disagreeable and unpromising.

Faith brings transformation to the affections, by the efficient grace of God, and it brings also transformation of perspective by means of the Word and Spirit of God. The true Christian is delivered from the bondage of tormenting fear occasioned by the sense of guilt or inward impurity, and he is sustained in pain and distress by both the inward strength of the Spirit and the outreaching and upreaching hope which the promises of God inspire. And in such condition the Christian learns to be content in whatsoever state he is; so he requires neither opiate to kill nor false spur to inspire. His times are in God's hands, and his world of reality is fairer than any fancy can picture. His answer to every proposal of the imitative is, The true is better!—General Superintendent Chapman, in "Herald of Holiness."

## TO EVERY CREATURE

Go on a mission of love. Love that pities while it condemns. Love that yearns for the well-being of every individual of this vast and sinning race. Love that will not rest to enjoy alone its holy delights, but must diffuse them everywhere. Love that will not permit us idly to sit down in inglorious repose and see the world enduring the miseries and perils of a sinful life—see immortal natures degraded in worshipping "the creature more than the Creator"—adoring self and Mammon and the abominations of the heathen—see generation after generation rising up to weep and laugh and curse and die, moving off to the horrors of despair. Love that will not, cannot, see all this without an effort, a struggle, an agony of prayer for the salvation of the world. Love that melts at the name of Jesus and would declare it to the world. Love that fires at the visions of heaven and would move the world to come up to its sublime and eternal joys.—Jesse T. Peck, in *The Burning Bush*.



## PEACE AND WAR (Continued)

insurrections of slaves during an attack; in carrying off the wounded . . . etc. Such persons so appearing . . . are hereby declared to be free and exempt from the penalties of this act inflicted on the persons refusing to appear under arms on such occasions." The Mennonites, however, were not called upon to serve; so the Act never had effect.

When the full force of the war broke out, the Mennonites were no longer discriminated from the league breakers and hunting ground intruders by the bitter, revenge-crazed Indians and were massacred with the rest of the whites. The total number of Mennonites and Amish that were slaughtered by the Indian fury is not known. The Mennonites also suffered the reproach and persecution of other white men because they refused to assist in the wars of Indian extermination. The red men had warned some of the peaceful folk to stay out of their territory. In 1755, Hans Jacob König and his family were killed for not obeying. The Jacob Hostetler family of Berks County suffered an attack late in the night of September 19, 1757. The father would not permit his sons to shoot the Indians. The family might possibly have been saved from a bloody death had they defended themselves. However, it was against their consciences to take the lives of the savages. The mother and two children were killed and the rest captured. The Hartman family of Lebanon County was also a victim of the red men in 1760.

When the anti-English agitation started in 1773, the nonresistant groups had little sympathy for it. Why should they oppose Great Britain when under her rule they were enjoying religious freedom and one of the longest periods of peace in their history? On July 18, 1775, the Continental Congress passed an act recommending that the colonies form militia companies. The Pennsylvania Assembly passed a similar act and the patriots formed "associations" to fight the British. Those who did not join these bands were classed as non-associators and Tories. Some of the more radical patriots engaged in mob violence to force the Mennonites to fight. Their anger was increased by the fact that the nonresistant people hesitated to take the oath of allegiance required after the Declaration of Independence. The nonresistant sects objected to oaths in general and to this one in particular because they feared that it might obligate them to take up arms in the Revolutionary cause. In Northampton County the Mennonites near Saucon hesitated to take the oath of allegiance and were jailed, their goods confiscated, and their wives ordered out of the state in thirty days by order of the hard-boiled local court. The wives of these imprisoned men sent a petition to higher authorities because they were entirely destitute of support. Some of the neighbors of these people vouched

for their good reputation with a petition that ascribed their reluctance to take oath as their "present blindness to their own essential interests" and to an "unhappy bias in their education and not from any disaffection to the present government"; as a result they were released. After the war some of these people became so unpopular that they became objects of tar-and-feather parties. Rather than take the taunts and jibes of their unfriendly and hostile neighbors, these misunderstood people made a general exodus into Canada.

To counteract the general unfriendly public sentiment, the Pennsylvania Mennonites drew up a short, sincere Declaration of Nonresistance on November 7, 1775. The government accepted it and issued a provision for the nonresistant denominations which read in part as follows. "Since many of the good people of this province are conscientiously scrupulous of bearing arms it is further recommended to the associators that they bear a tenderly and brotherly regard toward this class of their fellow subjects and countrymen."

The government also suggested that the nonresistant sects do something to bring relief to distressed persons. The Germans did help whenever possible. John Bear, a minister, and his wife nursed the wounded men at Ephrata. They caught an infection as a result and died early in 1778. Much suffering and misery was relieved by the Mennonites, Amish, and Schwenkfelders as they "fed the hungry and gave the thirsty drink." In 1783, a number of British soldiers escaped from Lancaster and the local farmers sheltered and fed them. The farmers' act was discovered and they were imprisoned. They were released after a special appeal to General Washington.

The Colonial Army was so poorly equipped and the new government so weak in men and money that everything available was drafted into service. Two wagonloads of paper on which was printed the *Martyrs' Mirror* were seized from the printery at Ephrata and carted away by six soldiers. These pages were used to wad the loaded flintlocks which fired the shot at the British at Brandywine and Germantown. In this case, pacifist literature was used to help fight the war. When the army cast longing eyes at the wealthy Lancaster County farmers' fat horses and cattle, some of the farmers drove the cattle over the mountains rather than sell them to the army for war purposes and unstable colonial currency. Thus, the soldiers suspected the Germans of helping the Tories, the Tories thought that the Germans helped the soldiers, and both sides inflicted suffering on and gave no help to the nonresistant folk.

Tradition holds that in Berks County a number of Amish brethren were jailed and sentenced to be shot for refusing to serve when drafted into the army. They

were held so long that the women were forced to work in the fields for their support. The night before the date of execution the church elders gathered to administer the Lord's Supper to the condemned men. However, a friend, Henry Hertzell, who was a minister of the German Reformed Church, appealed to the authorities in behalf of those who had fled Europe to escape military service and who shouldn't be forced to do what their consciences forbade them to do. The peace-loving prisoners were freed, thinking—no doubt—of Paul's words in II Tim. 3:12: "All that will live godly in Christ Jesus shall suffer persecution."

In regard to the war taxes and fines for non-service, the Quakers consistently refused to pay. Consequently, their property was frequently seized and they offered no resistance. The Schwenkfelders refused to fight but paid the fines. The Amish and Mennonite attitudes differed with the locality. A Mennonite ministers' meeting was held to discuss to what extent they could yield to government demands and yet not violate God's teaching. Some of the ministers protested the fines. Christian Funk from Montgomery County said, "Were Christ here He would say, 'Give to Congress that which belongs to Congress and to God that which belongs to God.'" Andrew Ziegler replied, "I would as soon go to war as pay the three pounds and ten shillings." He felt that it was as inconsistent with their religious principles as going armed to the battlefield.

Outside of the clash with state authority, Mennonites in particular and other nonresistant sects in general were among the most law abiding, most peaceful, most industrious, and least troublesome of all citizens. Their general refusal to take part in war was not due to cowardice, disloyalty, or a rebellious spirit, but was based fundamentally on religious convictions. They practiced what they preached as much as possible both during peace and war time in relations with the Indians, their white neighbors of other beliefs, and with whatever government was in control at the time.

Harrisonburg, Va.

## INTERCESSION

In traveling among the nations, John R. Mott has made it a practice to study the sources of the spiritual movements which transform whole communities. Invariably, when he could reach the source, he found it to be intercessory prayer.

"I heard of a man," he says, "who spent three hours a day in intercession."

When someone asked him, "How can we multiply intercessions?" he replied, "I used to lay down a great many points on how to get people to pray, but I have made up my mind that the only way to get them is to do it myself."—*War Cry*.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Albrecht.**—To Lorne and Emma (Schultz) Albrecht, Milverton, Ont., a daughter, Lorna Marie, Feb. 26, 1952.

**Aschliman.**—To Vernon and Alice (Stuckey) Aschliman, Wauseon, Ohio, a sixth child, a daughter, Joyce Ellen, March 20, 1952.

**Bachman.**—To John, Jr., and Betty (Schrock) Bachman, Low Point, Ill., a son, Ronald Glen, Feb. 6, 1952.

**Bauer.**—To Lyle and Glenda (Weir) Bauer, Harper, Kans., a son, Gregory Claude, Feb. 2, 1952.

**Beck.**—To Robert J. and Laura Jane (Williams) Beck, Wauseon, Ohio, a first child, a son, John Robert, March 28, 1952.

**Books.**—To Virgil and Nadine (Widmer) Books, Salem, Oreg., a son, Vincent Cameron, March 5, 1952.

**Breneman.**—To Paul and Verna (Metzler) Breneman, Mt. Joy, Pa., a daughter, Lois Elaine, Feb. 29, 1952.

**Breneman.**—To Orlo and Thelma (Gilnett) Breneman, Scottsdale, Pa., a fourth child, a daughter, Joyce Marie, April 4, 1952.

**Brydge.**—To Hershel and Helen (Morris) Brydge, Stuarts Draft, Va., a third child, a son, Stephen Neil, Jan. 10, 1952.

**Charles.**—To Vernon and Mary Elizabeth (Denlinger) Charles, Lancaster, Pa., a son, Curtis, March 14, 1952.

**Christner.**—To Alvin and Viola (Kauffman) Christner, Iowa City, Iowa, a son, Thomas Leroy, Oct. 4, 1951.

**Christner.**—To Joseph and Ruth (Stark) Christner, Iowa City, Iowa, a son, Merle Ray, Jan. 29, 1952.

**Fretz.**—To Lorne and Dorothy (Reist) Fretz, Minden, Ont., a son, Bryan Lorne, March 20, 1952.

**Gall.**—To Allen A. and Alice (Lehman) Gall, Elizabethtown, Pa., a third child, a daughter, Marlene Elaine, Feb. 18, 1952.

**Gelman.**—To George and Edna (Martin) Gehman, Mohnton, Pa., a third child, a daughter, Mabel Lois, March 29, 1952.

**Graber.**—To Mr. and Mrs. Emanuel Graber, Delavan, Ill., twin sons, Donald Ray and Ronald Jay, Feb. 24, 1952.

**Hathaway.**—To Oney and Cleo (Miller) Hathaway, Birch Tree, Mo., a daughter, Kathryn Marie, March 26, 1952.

**Headings.**—To Samuel G. and Barbara A. (Schlegel) Headings, Albany, Oreg., a third child, a daughter, Mary Anne, March 21, 1952.

**Heatwole.**—To Dwight and Fannie (Showalter) Heatwole, Penn Laird, Va., a daughter, Patricia Ann, March 21, 1952.

**Heebner.**—To Albert and Kathryn (Steinly) Heebner, Lansdale, Pa., a second son, David Clarence, Feb. 2, 1952.

**Hostetler.**—To Glen and Rosemary (Headings) Hostetler, Ulmers, S. C., a daughter, Jeanette Arlene, Feb. 28, 1952.

**Hostetler.**—To Jay Wendell and Esther (Stoltzfus) Hostetler, Downingtown, Pa., a daughter, Sharon Kay, March 12, 1952.

**Hostetler.**—To Leo and Lavina (Zoss) Hostetler, Roanoke, Ill., a daughter, Lenora Jean, March 3, 1952.

**Kauffman.**—To Elmo and Kathryn (Gerber) Kauffman, Millersburg, Ohio, a second child, a son, Arden Wynn, Feb. 28, 1952.

**Kennell.**—To Roy and Julia (Kennell) Kennell, Washburn, Ill., a daughter, Dorothy Jean, Feb. 1, 1952.

**Kilheffer.**—To Harold M. and Nora Mae (Shaub) Kilheffer, Lancaster, Pa., a first child, a son, Kenneth Eugene, March 27, 1952.

**Kraybill.**—To Daniel N. and Amy M. (Zimmerman) Kraybill, Elizabethtown, Pa., a daughter, June Marie, Feb. 26, 1952.

**Martin.**—To Harold C. and Evelyn (Kreider) Martin, Bird-in-Hand, Pa., a second daughter, Jean Marie, March 22, 1952.

**Martin.**—To Isaac S. and Elva Mae (Sauder) Martin, Manheim, Pa., a third daughter, Joy Marie, March 15, 1952.

**Oyer.**—To Leslie and Ruth (Hieser) Oyer, Fisher, Ill., twin daughters, Kathy Mae and Kandy Kay, March 18, 1952.

**Paul.**—To Milford and Winifred (Erb) Paul, Scottsdale, Pa., a fourth child, a daughter, Alta Mae, March 27, 1952.

**Peachey.**—To Raymond and Elma (Hershey) Peachey, Elverson, Pa., a son, Frederick Raymond, March 4, 1952.

**Reed.**—To Daniel and Phebe (Yoder) Reed, East Earl, Pa., a fifth child, a daughter, Sally Lois, March 28, 1952.

**Roupp.**—To Milford and Rose Lena (Williams) Roupp, Hesston, Kans., a second daughter, Sheryl Lynette, March 15, 1952.

**Showalter.**—To Richard and Edna Feru (Stoltzfus) Showalter, Perryton, Texas, a fifth child, a daughter, Miriam Salome, Jan. 5, 1952.

**Slagell.**—To Elmer and Elsie (Miller) Slagell, Thomas, Okla., a fourth child, a daughter, Connie Sue, Jan. 25, 1952.

**Springer.**—To Mahlon and Doris (Nafziger) Springer, Hopedale, Ill., a daughter, Jane Ellen, March 20, 1952.

**Weaver.**—To Hoover L. and Irene (Martin) Weaver, East Earl, Pa., a son, Robert Carl, Feb. 27, 1952.

**Widmer.**—To Daniel D. and Edna (Leichty) Widmer, Albany, Oreg., a son, David Dean, March 11, 1952.

**Yoder.**—To Mark and Alene (Wert) Yoder, Greenwood, Del., a second son, Nelson Roy, March 22, 1952.

**Yordy.**—To Richard and Ruth Pauline (Miller) Yordy, Freeport, Ill., a son, Alan Richard, March 18, 1952.

**Zook.**—To Kenneth and Elsie (Shaum) Zook, Dodds, Alta., a second daughter, Janice Eileen, March 19, 1952.

**Zook.**—To Merle and Grace Irene (Wenger) Zook, Scottsdale, Pa., a daughter, Rose Marie, March 31, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Albrecht-Eichelberger.**—Wilbur Albrecht, Tiskilwa, Ill., of the Willow Springs congregation, and Gretice Eichelberger, Wayland, Iowa, of the Sugar Creek congregation, by Simon Gingerich at Bethel Mennonite Church, Wayland, Iowa, on Feb. 6, 1952.

**Gross-Sailors.**—Albert F. Gross and Marcelline L. Sailors, both of the Ft. Wayne, Ind., congregation, by Allen B. Ebersole at the home of the officiating minister March 8, 1952.

**Troyer-Work.**—Clayton E. Troyer and Dolores M. Work, both of the Ft. Wayne, Ind., congregation, by Allen B. Ebersole at the home of the officiating minister March 29, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Alwine.**—Katie, daughter of Shem K. and Lucinda (Weaver) Johns, was born in Cone-mough Twp., Somerset Co., Pa., Feb. 24, 1877; died at her home Feb. 2, 1952; aged 74 y. 11 m. 8 d. She was preceded in death by her husband, Simon J. Alwine, almost ten years ago. She is survived by a foster daughter (Mrs. Walter Alwine), one brother (J. W. Johns, Davisville, Pa.), 3 sisters (Mrs. Lydia Cable and Mrs. Ella Wingard, Boswell, Pa., and Mrs. Lizzie Thomas, Holsopple, Pa.), 4 foster grandchildren, and one foster great-grandchild. She was a faithful member of the Mennonite Church for many years. Funeral services were held Feb. 5 at the Kaufman Mennonite Church in charge of Harry Y. Shetler and Irwin Holsopple. Interment was made in the Stahl Cemetery.

**Bachman.**—Andrew S. was born Dec. 10, 1883; died Feb. 6, 1952; aged 68 y. 1 m. 28 d. He was afflicted with cancer for a number of years. He accepted Christ in his youth. On Sept. 24, 1907, he was united in marriage to Lydia Smith. Surviving him are his wife, 2 daughters (Ina—Mrs. Lloyd Vercler, and Mildred—Mrs. Claude Mishler), 3 grandchildren, Clara Ropp, who has been as a daughter to him, and many other relatives and friends. Funeral services were in charge of Ezra B. Yordy as-

sisted by John L. Harnish at the Roanoke Mennonite Chnurch. Interment was made in the adjoining cemetery.

**Bender.**—James Eugene, son of Orie and Rita (Brubacher) Bender, was born at Tavistock, Ont., Sept. 10, 1951; departed this life March 8, 1952, at the Sick Children's Hospital, Toronto, Ont.; aged 6 months. He is survived by his parents and one twin brother (Robert Dean). Funeral services were held at the First Mennonite Church, Kitchener, Ont., in charge of John H. Hess, assisted by Henry Yantzi. Burial was made in the adjoining cemetery.

**Cender.**—Elsie May, fourth child of Mose and Mary (Stutzman) Kauffman, was born near Goshen, Ind., May 4, 1875; departed this life at the home of her daughter in Bay Port, Mich., Feb. 25, 1952; aged 76 y. 9 m. 21 d. She was married to Joseph Cender, Fisher, Ill., March 18, 1906. To this union were born 2 sons and one daughter (Raymond, Fisher, Ill.; Homer, International Falls, Minn.; and Marie, Bay Port, Mich.), who survive. Also surviving are one adopted son (Elvin), 10 grandchildren, and one sister (Alice Hochstetler, Middlebury, Ind.). Her husband preceded her in death Aug. 8, 1928. She accepted Christ as her Saviour in her youth and united with the Mennonite Church. Funeral services were held at the Pigeon, Mich., Mennonite Church Feb. 26 in charge of Donald King, and the following day at the East Bend Mennonite Church, Fisher, Ill., with Harold Zehr in charge. Interment was made in the East Bend Cemetery.

**Geer-Geer.**—Thomas and Virginia Ann Geer died only 55 minutes apart on Feb. 18, 1952. Thomas Geer was born in 1871; aged 81 y. Virginia Ann (Knight) Geer was born in 1874; aged 78 y. They had lived together 61 years. They spent their entire life in Green Co., Va. Surviving are their children (Parsha—Mrs. John Geer, Clemmie—Mrs. Marshall Morris, Elsie—Mrs. Martin Shifflett, all of Lydia, Va.; Addie—Mrs. Apt Morris, and Rachel—Mrs. Raymond Williams, of Geer, Va.; Nellie—Mrs. James Shifflett, Charlottesville, Va.; Laurence, Marion, Va.), 34 grandchildren, and 22 great-grandchildren. Tommy and his wife have been supporters of our mission work in Mutton Hollow ever since the work started in 1937; Sister Geer came into the church in 1938 and Tommy in 1945. Funeral services were held at the Mt. Hermon Mennonite Church Feb. 21. Friends and relatives were present from Charlottesville, Richmond, and Baltimore, Md., and only about half of the people attending were able to get into the church during the services. Their bodies were laid away in the new cemetery back of the church, in identical caskets, in the same grave, side by side. Services were in charge of J. E. Kurtz, assisted by S. H. Rhodes and D. W. Lehman.

**Herr.**—Mary S., daughter of A. W. and the late Ellen B. (Shenk) Root, was born Nov. 12, 1896; departed this life March 2, 1952; aged 55 y. 3 m. 20 d. She accepted Christ as her Saviour and remained faithful to her Lord and the church at East Petersburg until death. She was married to Jacob G. Herr, to which union were born 5 sons. She is survived by her father, husband, 5 children (Mark, Lancaster, Pa.; Robert, Reading, Pa.; Jacob, Cincinnati, Ohio; Glenn, Manheim, Pa.; and Paul, Lancaster, Pa.), 10 grandchildren, a sister (Mrs. Graybill Longenecker), and 2 brothers (Abram S. Root, Manheim, Pa., and John S. Root, East Petersburg, Pa.). Funeral services were held at the East Petersburg Mennonite Church in charge of James B. Siegrist. She was laid to rest in the East Petersburg Mennonite Cemetery.

**Hofer.**—Katherine (Miller) Hofer was born at Freeman, S. Dak., Feb. 15, 1882; died at Lethbridge, Alta., Feb. 23, 1952; aged 70 y. 8 d. She was married to Peter Hofer who preceded her in death in 1940. To them were born 5 sons and 5 daughters, of whom 2 sons and 2 daughters survive (Peter, Columbia Falls, Mont.; David, Betty, and Mary, Lethbridge, Alta.). She was affiliated with the General Conference Mennonite Church. Funeral services were conducted at Lethbridge, Alta., by D. D. Breneman and J. G. Hochstetler, Creston, Mont.

**Naffziger.**—Jesse D., son of the late John and Mary (Springer) Naffziger, was born near Hopedale, Ill., Sept. 25, 1897; departed this life Feb. 21, 1952; aged 54 y. 4 m. 26 d. On Sept. 14, 1921, he was married to Clara Springer. He accepted Christ as his personal Saviour in his youth and united with the East Bend Mennonite Church, remaining faithful until death. Even in his suffering he was greatly concerned for the welfare of the church. He is survived by his



sorrowing companion, 2 brothers (Alpha, Rockwell City, Iowa, and Reuben, Pocahontas, Iowa), 3 sisters (Mrs. Elmira Oyer, Gibson City, Ill.; Mrs. Fannie Birky, Fossil, Ill.; and Mrs. Leah Springer, Saybrook, Ill.), and a host of other relatives and friends. His parents, one sister, and 2 brothers preceded him in death. Funeral services were held at the East Bend Mennonite Church with Harold Zehr in charge, assisted by Henry King. Interment was made in the East Bend Cemetery.

**Shank.**—John L., son of the late Frederick and Mary (Leshner) Shank, was born near Leitersburg, Washington Co., Md., Sept. 21, 1857; departed this life March 4, 1952; aged 94 y. 5 m. 13 d. On Nov. 20, 1884, he was married to Lizzie Eshleman, who predeceased him over 17 years ago. To this union 5 children were born, 2 of whom died in infancy. Surviving are 3 sons (Bishop Harvey Shank, Deacon Charles Shank, and Clarence Shank, all of the Chambersburg and Marion, Pa., area), 17 grandchildren, and 34 great-grandchildren. He was baptized and received into the Mennonite Church at Marion, Pa., by Bishop Benjamin Zimmerman on June 5, 1897. He served as janitor of the Marion, Pa., Church for 41 years. Funeral services were conducted March 8 at the home by Amos Martin and at the Marion Church by Norman Martin and J. Irvin Lehman. His body was carried to the adjoining cemetery by six of his grandsons.

**Shenk**—Sophia, daughter of C. B. and Susanna Brenneman, was born May 24, 1864, in Wayne Co., Ohio; passed away at her home near Elida, Ohio, March 7, 1952; aged 87 y. 9 m. 13 d. On Feb. 4, 1886, she was united in marriage to Isaac S. Shenk of Rockingham Co., Va., who preceded her in death Feb. 2, 1912. To this union were born 7 sons and 4 daughters (Susanna—Mrs. Irvin Diller, Jacob, Erasmus, Effie—Mrs. John Cusick, and Noah, all of Elida, Ohio; Laura—Mrs. Samuel Powell, Denbigh, Va.; Ira and Otho, Sarasota, Fla.; Ellen—Mrs. Peter Strayman, deceased, Berriel Springs, Mich.; Timothy, South Pasadena, Calif.; Rudy, who preceded her in death Feb. 19, 1925). She leaves to mourn her departure 6 sons and 4 daughters, 40 grandchildren, and 57 great-grandchildren. In her youth she accepted Christ and united with the Mennonite Church and remained a faithful member of the Pike congregation until death. Funeral services were conducted at the home by Paul Smith, and at the Pike Church, Elida, Ohio, by G. H. Brunk, Andrew Brenneman, and Elmer Yoder. Burial was made at the Salem, Ohio, Cemetery.

**Shirk.**—Sarah, daughter of the late John and Fannie (Wehner) Musser, was born Sept. 20, 1869, in Bracknock Twp., Pa.; departed this life at the home of her daughter in Sinking Spring, Pa., March 6, 1952; aged 82 y. 5 m. 16 d. Her husband, Levi Shirk, preceded her in death twelve years ago. She is survived by 6 children (Elmer, Raymond, Luella—Mrs. George Matz, Edna—Mrs. John Schell, Amy—Mrs. Norman Messner, Vera—Mrs. William Tobias), 21 grandchildren, 8 great-grandchildren, and one sister (Mary Musser). From her youth she was a member of the Bowmanville, Pa., Mennonite Church. Services were held at the Bowmanville Church by Benjamin F. Weaver and Moses Gehman. Interment was made in the adjoining cemetery.

**Van Fossen.**—Lida L., daughter of Jessie and Hannah Brokaw, was born Oct. 16, 1873, at Moorefield, Ohio; passed away Feb. 26, 1952; aged 78 y. 4 m. 10 d. On Oct. 12, 1893, she was united in marriage to Robert Van Fossen, who preceded her in death. They moved to Massillon, Ohio, in 1918, then to Dalton, Ohio, in 1937. In making a survey for summer Bible school this family was contacted. After some visits by the ministers, Lida was baptized on Jan. 14, 1951, by D. D. Miller and became a member of the Pleasant View Mennonite Church. Three children survive this union (Jennings, Oakland, Calif.; Charles, Dalton, Ohio; Vivian, Sarasota, Fla.). The funeral was held in the Rock Hill Baptist Church, Flushing, Ohio, with Marion Berg officiating. Interment was made in the Rock Hill Cemetery on Feb. 29.

The Bible contains within itself all that, under God, is required to account for, and dispose of, all forms of infidelity; and to turn to the best and highest uses all that man can learn of nature.—George Mercer Dawson.

## THE BOOK SHELF

**I Will Build My Church**, by Amy Morris Lillie. The Westminster Press, 1950. 192 pp. Illustrated in black-and-white and in color. \$2.50. For juniors.

Here is a book which will delight any teacher or parent looking for an elementary church history book, for it has the dates left out and the human interest left in. It has black-and-white drawings and many full-page color illustrations equal to the better secular books the child is accustomed to. For the same reasons the book should appeal to the child who likes to know how things have come to be as they are.

Michael and Joan were such children. When they find Father surrounded with blueprints for the new church which is to replace theirs which had burned, they become interested in how churches came to be. Father suggests that they ask young Mr. Wells, their pastor, to tell them the story. Their young friends of several denominations also hear of the good stories and attend the informal meetings that go on for some time. The story as Mr. Wells tells it is printed in the large readable type so attractive to children and the shorter conversations and comments are printed in smaller boldface type. This plan eliminates the confusion sometimes resulting from a story-within-a-story.

The very strong point in the writer's presentation is that she has built into the account the philosophy represented by one chapter head which reads: "The Empire Crumbles, but the Church Lives On." Even when the Light seems to be hidden by the bickerings of leaders and by worship more ritual than real, she leaves no doubt that the Light was still there and that there were always sincere followers of the Lord. Concerning the story of the Crusaders giving thanks for their victory over Jerusalem, Michael comments: "I don't believe God thought much of that prayer," and Ann agrees: "It certainly wasn't Jesus' kind of prayer."

While listed as a book for ages 9-12 and written with a vocabulary within their reach, the book, if used by the child alone, will probably be more useful to older children because of the great amount of time and territory necessarily covered and the difficulty of the concepts expressed. However, if read and discussed in a group, it can be appreciated by a wide range of ages. This makes it a most excellent book for reading aloud in the Christian day school or in the family circle. Teachers can use it as a basis of a unit in church history. Weekday Bible schools could easily base a continued study upon it.

Because the book was prepared for Presbyterian children their history and missions receive a bit more detailed treatment than others, but not to an objectionable degree. Mention of a relative in the service, approval of the World Council of Churches, and assumption of church practices as these children knew them, are given such slight mention and in such a way that they should not

prevent the use of this book, otherwise so satisfactory.

At the end of the study the children conclude that they are now helping to write the history of the church. Michael wonders, boy-like, if they may some time become known like Paul or Livingstone. Joan wisely sums it up with: "Maybe we will! But I suppose there have been millions and millions of people who have helped the church grow, and no one knows even their names." Isn't that what we would like the children we teach to discover for themselves?—Elizabeth A. Showalter.

## ITEMS and COMMENTS

The Chicago Sun Times has announced that it will give \$25.00 awards for the 46 best letters received from readers on the subject, "How I Found God." A grand award of \$500.00 will be made to the writer of the best letter and an additional \$500.00 will go to the church or synagogue chosen by the grand award winner. The Sun Times says that the awards are "not intended as prizes, but are to stimulate thinking about God."

\* \* \*

The Senate Armed Services Committee overwriting objections from religious groups voted 12-0 to report favorably a bill to establish permanent Universal Military Training for all boys at 18. A similar bill in the House has been cleared for floor debate. The Senate will take up the legislation as soon as it has passed the House. Both bills would establish U.M.T. as the permanent policy of the nation. Both bills use the same language permitting conscientious objectors to take relief and rehabilitation training in lieu of compulsory work assignments. Both also exclude recognized divinity students from U.M.T. training.

\* \* \*

The Christian Rural Overseas Program (CROP) which has been operating under Church World Service, Lutheran World Relief, and National Catholic Rural Life Conference has disbanded. Its program now will be carried on by the Church World Service. The agencies found overhead too expensive for a continuation of the three-way sponsorship. Each organization will now proceed through its own channels. Since 1947 CROP has collected farm commodities, amounting to 5,500 carloads valued at more than \$11,000,000. These have been distributed through 32 overseas countries by the sponsoring agencies.

\* \* \*

Dorothy Maynor, noted Negro soprano, appeared as guest soloist with the National Symphony Orchestra at Constitution Hall in Washington recently. This marked the end of one of the most publicized controversies over segregation in the history of the nation's capital. Miss Maynor's appearance was the first appearance of a paid Negro artist in Constitution Hall since the banning of Marian Anderson because of her race in 1939.



Imagine how intelligently you would pray if you never read your GOSPEL HERALD. Your desire to give of time and money for the work of the church is based on knowledge of church-wide needs. Your steadiest source of information is your GOSPEL HERALD.

But—

What of your Mennonite neighbor who does not subscribe to his own denomination's official organ? What of the other members of your Sunday-school class?

When people lack vision their spiritual life dies. But a vision of opportunities and responsibilities grows out of knowledge. Speak often of the things you read in your GOSPEL HERALD. Your personal enthusiasm can convince non-readers that you have something they can't afford to miss. You are the finest kind of advertisement the GOSPEL HERALD has. Help to make your own congregation 100% GOSPEL HERALD readers.

The Daughters of the American Revolution who own Constitution Hall have now eliminated all discrimination in connection with audience or artists at this Hall, largest auditorium in the nation's capital and site of most of its concerts. Thus the walls of segregation continue to fall.

\* \* \*

Evangelist Billy Graham recalling that Christ admonished His disciples to pray for their enemies led a great throng in a special prayer for the Russian Premier in the final service of the five-week revival campaign in Washington. During this campaign Graham addressed more than 300,000 people. A total of 6,115 converts made decisions for Christ.

\* \* \*

"New churches are springing up everywhere organized by refugees," said a visitor to Korea. "Every martyr makes ten new Christians. I do not know what the future of Korea is, but I know you cannot leave Christianity out of it. Korean Christianity will in the providence of God become the rock on which atheistic communism breaks."

\* \* \*

The City Coach Line of Evansville, Indiana, are offering free bus rides between 5:00 a.m. and 1:00 p.m. on Palm Sunday and Easter Sunday.

\* \* \*

The Scriptures have already been translated into 114 tongues in India, but the task of further translation, printing, and circulat-

ing is a tremendous one. Leading in this work is the Bible Society of India Pakistan and Salone. Being young, the organization has to depend a good deal upon outside financial support.

\* \* \*

The Heifer Project has secured approval for shipping from 300,000 to 500,000 eggs to Korea.

\* \* \*

Fur thieves recently stole five mink coats valued at \$15,000 from an Oak Park church in Chicago. It is a wicked thing, of course, to steal mink coats, but one wonders why any member of a church should own a coat worth \$3,000. There are several different kinds of thievery.

\* \* \*

David C. Wadell, Executive Secretary of the Board of Education and Publication of the General Conference Mennonites, has been named president of Bethel College, succeeding E. G. Kaufman, who resigned some weeks ago. Mr. Wadell will assume office next fall.

\* \* \*

The U.S. Department of Commerce has announced that the total personal income of Americans in 1951 was \$251 billion. This is an increase of 11.5% over 1950. Gifts from living donors to general benevolent organiza-

tions in 1951 totaled \$524,155,418, an increase of 12% over 1950. The contributions made to local churches, including Protestants, Roman Catholics and Jews in 1951, amounted to \$1,992,576,688, an increase of 5.2% over 1950.

\* \* \*

Don E. Smucker of the Mennonite Biblical Seminary, Chicago, is to give the closing address to the Christian Youth Conference on War at Columbus, Ohio, a meeting sponsored by nineteen denominational peace groups affiliated with the Church Peace Mission and seventy-two church leaders of youth.

\* \* \*

On the basis of tabulated reports with estimates where such reports have not been available, it is evident that the American public gave almost \$4 billion in 1951 for benevolences. While this is the highest figure thus far reported, it should be noted that \$4 billion is only 1.5% of the \$251 billion received as personal income.

\* \* \*

At 5:00 A.M. every morning in Korea bands of Christians gather throughout the land for prayer and praise. Starvation, disease, and loss of earthly possessions cannot rob these Christians of the joy of their salvation or their hope of eternal life. So reports the Pocket Testament League.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

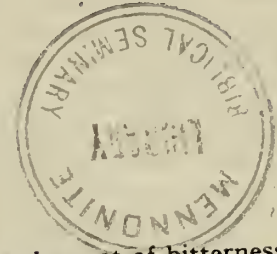
VOLUME XLV

TUESDAY, APRIL 22, 1952

NUMBER 17

## Heaven Is This

BY MARY ALICE HOLDEN



### I

*God added a touch of heaven to earth, so the soul, heaven-born, would feel at home.*

Heaven is like a hillside I once knew,  
Where flow'rs peeped out a day before their due.  
The buried past was springing every morn;  
Surprises waited one ere day was born.  
Woodpeckers and the cardinal were dashing  
As rivals to the gaudy tulips flashing,  
And fruitful boughs not only yielded treasure,  
But mockingbirds built there with trilling pleasure.  
For every little bush and shrub gave some  
Rare fruit that children love, as grapes and plums.

Springtime, ah, spring, your joys, not only flowers,  
But harvests started too among your hours.  
And so in heaven every month shall be  
A blooming and a reaping, too, eternally.  
God gave me this fair garden not to love,  
But as a whiff of mansion grounds above.

So here and there on earth we find a touch  
Of heaven, for which the soul longs much,  
And when in heaven we find the perfect part,  
The joys it brings shall overflow the heart.

### II

*The seed of heaven in the soul can grow after redemption.*

This earth is just real heaven's brown bulb peeling,  
The cracking shell of the spirit's inner feeling,  
The form, earth hardened, that holds paradise.

Then can we train the fetal soul to grow  
'Til through the outward semblance it can show,  
Bursting all bounds, its heaven-pure lily face,  
God-given by creation and by grace?

How can we when the heart holds seeds of sin  
That damn the soul to wither there within?

But when God plucks the root of bitterness,  
The seed of heaven planted in our heart  
Long, long ago shall find a lesser part.  
For being bought again we take anew  
The hope deferred, the Eden that we knew.

And when we learn our hope can be all these,  
We find our destiny upon our knees.  
Our souls united with our Maker's own  
Shall grow into the life we should have known;  
And faith shall bud and bear such homesick longing  
As will fill heaven with the ransomed thronging.

### III

*The part of earth that was heaven shall be wholly ransomed and fitted to glorify God. God's love, grace, and presence shall surround us.*

Heaven is all the springtimes I have known—  
All joy and blessings earth knows as her own;  
The fruitfulness of summer's golden heat,  
The harvest that the autumn makes complete,  
And tempered with the winter's sparkling weather—  
All this with God's own Goodness mixed together—  
Combined they make one touch of heaven's fire  
And multiplied fulfill all heart's desire.

This shall surround our souls like holy fire,  
And all our selves poured out in our desire  
To praise the One who holds us in His hand,  
We'll rest in perfect love of His command;  
Sweet incense of our peace rise to His throne  
From those who are at last His very own,  
All-sanctified, fulfilling our creation,  
Our longing overcome by full salvation.

So we shall bathe in love through all our days  
And harmonize our voices for His praise.  
Earth shall be wholly ransomed, made complete,  
And find its destiny there at His feet.

Cimarron, Kans.



## Communing with God

My child, it is not necessary to know much about me. It is sufficient to love much. Speak to me as you would to your mother, as she draws thee near her. Are there any for whom thou wouldst pray to me? Repeat to me the names of thy friends (or of thine enemies) by name; after each name add what thou wouldst have me do for them. Ask much; ask much. I love generous souls who forget themselves for others. Tell me of the poor whom thou wouldst relieve; the sick whom thou hast seen suffer; the sinners whom thou wouldst have converted; those who are alienated from thee, whose affections thou wouldst regain. Are there graces thou wouldst ask for thyself? Write, if thou wilt, a long list of all thou desirest, of all the needs of thy soul, and come and read it to me. Tell me simply how proud thou art, how sensitive, egotistical, mean, and indolent. Poor child, do not blush; there are many saints who had thy faults. They prayed to me and little by little their faults were corrected. Do not hesitate to ask me for blessings for the body and mind; for health, memory, success. I can give all things. I always give when blessings are needed to render souls more holy. Today what wilt thou have, my child? If thou knowest how I long to do thee good! Hast thou plans that occupy thee? Hast thou no zealous thought for me? Dost thou not wish to do a little good to the soul of thy friends who perhaps have forgotten me? Bring me all thy failures, and I will show thee the cause of them. Hast thou not troubles? Who has caused you pain? Tell me all and thou wilt forget; and I will bless thee. Dost thou dread something fearful? Is there in thy heart a vain fear which is not reasonable, but which is tormenting? Trust thyself wholly to my care. I am here. I see everything. I will not leave thee. Hast thou not joys to make known to me? Why dost thou not let me share thy happiness? Tell me, what has happened since yesterday, to cheer or console thee: an expected visit which did thee good, a fear suddenly disappeared, a success thou thoughtest thou shouldst not reach, a mark of affection, a letter, a gift which thou hast received? I have prepared it all for thee. Thou canst show thy gratitude and give me thanks. Art thou resolved no longer to expose thyself to this temptation? Not to finish this book which excites thy imaginations? No longer to give thy friendship to a person who is not godly, and

whose presence disturbs the peace of thy soul? Wilt thou go at once to do a kindness to the companion who hurt thee? Well, my child, go now: take up thy work; be silent, humble, submissive, kind; and come back tomorrow and bring me a heart still more devoted and loving. And tomorrow I shall have more blessings for thee.—Selected by Mrs. J. Y. Smucker, West Liberty, Ohio.

"So you don't believe in tithing?"

"No! I believe that all of our money belongs to the Lord, and not just one tenth of it."

"Then, according to your belief, you do not believe in observing Sunday?"

"Don't believe in observing Sunday? Why, of course I do."

"Well, don't you believe that all your time, as well as all of your money, belongs to the Lord?"

"Most certainly; why not?"

"Pardon me, but I just concluded this from what you said: if you don't believe in giving one tenth of your money to the Lord because it all belongs to Him, I figured thus, that you would not observe one day out of seven because every day belonged to Him."

"Well, you and I don't think alike, but perhaps I have not thought as much as you have."—Orrie D. Yoder.

## Our Readers Say—

In the past week we have received 77 letters and \$690.00 for prison work. Some of the letters are priceless.—C. Carol Kauffman, Hannibal, Mo.

This letter comes as a rather late reaction to your discussion of the editor's problems in the Feb. 19 issue of the GOSPEL HERALD. I appreciated this editorial since it drew attention to the complexities of editorial work which we readily tend to overlook or take for granted. . . . I appreciate very much the steady purposefulness of the GOSPEL HERALD. In contrast to much of the life and work of the church which goes by seasons, semesters, revivals, and declines, the HERALD keeps steadily on its course reporting the deep ongoing current of the life of the church.

You raised two issues which to me seem of particular importance for the GOSPEL HERALD. (1) "Does every member of the church have an equal right to say his say in the church organ or is the editor expected to choose what he considers the best and the most helpful?" (2) How can busy church leaders be brought to write? Since the HERALD must serve a richly varied constituency, particularly by way of information and group consciousness, I can well sense

the difficulty of the first problem. No doubt this major role often seems to conflict with the prophetic mission that this staff must feel. It seems to me, however, that the answer for the first question would be easier if the second one could be solved satisfactorily. A great deal of the best thinking in the church does not reach print, as you say, because the people who are doing it are too busy to write. Since this is the case, the vision lying back of important organizational decisions in the church often cannot reach the general membership as it ought. I am not criticizing nor am I able to offer a solution, but you have raised a vital issue worthy of constant consideration.

Another aspect of the lack of writing by our active leaders is the gap which grows between the laity and the specialized church agencies. While one can certainly be deeply grateful for the continued upsurge in the life of our church, we are developing institutionally to the point of danger. Between the agencies of the church and the church herself a rift can develop which is not consistent with the universal priesthood of believers in the New Testament sense. Naturally the members at large cannot be expected to know and comprehend all that is going on. This is probably the exclusive privilege of the editor. Nevertheless the measure of the strength of the church is not her institutions, but her members. More writing by more of this type will help tremendously.

Another matter might be mentioned here about which I have been thinking for some time. It applies to our whole church outlook rather than to the GOSPEL HERALD as such. Perhaps I have been away from America too long to know the actual conditions in our churches. From what I have seen during these few years in Europe, and from study of the Swiss court records on the rise of the Anabaptists I believe we need to cultivate greater depth in our understanding of separation. The struggle of our forefathers went far deeper than we realize today, and it appears likely that we must face the same issues anew in the future. This has both a negative and a positive aspect. After four centuries we are still licking the wounds of persecution and somehow the motto, "self-preservation," seems writ over our whole being. As a result, we have lived through two dramatic centuries of American history, relatively unaffected and noneffective, maintaining our own cultural and consanguine continuity and identity.

We will therefore need to cultivate a more positive attitude about the world about us, not in a sense of surrendering the concept of separation but of facing issues from which so far there has been a tendency to withdraw. Should the GOSPEL HERALD perhaps devote a section to the discussion of general developments in Christendom, or to the outstanding social issues of our time? Some of this is already being done, and perhaps the GOSPEL HERALD cannot devote more space to things of this nature. . . . You understand of course, that I am neither disavowing our tradition nor our position. In some respects we have already lost too much. But our position needs contemporizing in a way not yet achieved.

Perhaps you don't hear from us, the readers, as often as you should, and at least some of us are reading and, we hope, thriving on what we read. But we take the GOSPEL HERALD as fresh water and don't miss it until the well goes dry. Skip an issue and we will all discover it. May the Lord continue to lead, bless, and reward you and your staff.—Paul Peachey, Zurich, Switzerland.

## GOSPEL HERALD

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# EDITORIAL

## Two Important Meetings

Two very important meetings of the Mennonite Church have just been held in northern Indiana. The first was the invitation prophecy study conference held at Elkhart. About seventy-five persons from all sections of the church sat together for three days listening to carefully prepared papers and participating in discussion on the issues involved. The meeting was conducted by the General Council of General Conference with the purpose of promoting a better understanding of the prophetic teachings of the Scriptures, on which there is some difference of opinion among us.

The meeting was significant because of the technique. Never before in recent years, at least, have we had such a study group. Here were church leaders, some of them convinced premillennialists, some of them convinced amillennialists, and others unconvinced either way, but all facing honestly the arguments for the different interpretations. Authors of papers had to submit their views to critical examination. There was a definite effort to develop openness of mind. The meeting was a triumph of Christian love and tolerance. Again and again it was recognized that our knowledge is very limited. Humility was a great aid to learning from one another.

One of the accomplishments of the meeting was the recognition that there is much common ground in prophetic teaching. We all believe that our Lord is coming again, and that He may come at any time; that all will be raised from the dead; that all will be judged and experience either eternal happiness with Christ, or eternal damnation apart from Him; that evil will continue to the end of time, but will certainly be overcome in the final triumph of God's people; that the church is a present phase of the kingdom; that there is a future phase of the kingdom, whether it be spiritual or material. We all agree too that many details concerning the future are unrevealed. We hope that this common ground will result in clear, positive preaching on the Second Coming. We need not dodge the subject because of our differences. We can preach our cer-

tainties and leave our uncertainties for further light. Perhaps General Conference will sometime set forth officially this common ground of our prophetic faith.

It was helpful to get our terms better defined. We believe that no one again should say that amillennialists do not believe in the Second Coming, or that premillennialists believe that Jewish sacrifices will again be established. We saw that dispensationalism, with its obvious heresies, is not synonymous with the older chiliasm, and that a literal fulfillment is not necessarily material. It was constructive to see just where our opinions do clash, and what questions either school of interpretation is evading.

The conference was on the whole so helpful that we hope the technique here demonstrated will continue to be used as we face other problems of the church.

The second important meeting was the lay evangelism conference held at Goshen. It was sponsored by the Mennonite Board of Missions and Charities and the Goshen College Biblical Seminary. Laymen drove from eastern Pennsylvania and from Idaho, and from many places between to attend this meeting. Both ministers and laymen appeared on the program. Various reports indicated the extent and the character of the lay movements which have been springing up all over the church. One was impressed by their variety, their vigor, their spontaneity, and the evident leading of the Holy Spirit in this recent development in Mennonite life. Speakers showed how essentially Biblical and Mennonite it is for the laity to be active in the work of the Lord. The obligation for personal soul-winning was compellingly laid upon our consciences by various speakers. Bro. Nelson Kauffman exploded the fallacy that all can pray but only some can go. He insisted that all can go. In fact, we are a people constantly going: to mountain and seashore and winter resort we travel. We send our representatives to every state and province and to far countries of the world. We touch tens of thousands every year who do not live in our church communities, and of course the multitudes of the lost who live among us. We are a going

people; we ought to be an evangelizing people.

This meeting, the first of its kind in our church, was, as Bro. O. O. Miller said, long overdue. Our laymen—men, women, young people—have long had a place of service in the church. But we have scarcely begun to use the potential which they represent. This conference did much, we believe, to stimulate vision, to build conviction, to impart ideas, and to produce commitment. In the next to the last session many pledged themselves to endeavor to lead one soul to Christ in the next year.

What direction should be given to the lay movement? Its spontaneous character is one of its great assets. It could easily be organized to death. It does not need to be reduced to a standardized pattern. But it should be protected from certain possible dangers. Pastors, as they work with their laymen, should be able to see that the whole church program is properly integrated, and that discordant features are not introduced. Laymen need to be constantly alert to the danger of departing from church-approved lines of activity. For such things as emergency service there might be advantages in a more far-reaching organization for the easier collection of men and supplies. An annual meeting such as the one held at Goshen ought to be helpful in giving the movement direction and momentum.

Did your congregation have a representative at the lay evangelism conference? If so, be sure to give him a chance to tell about it.

## The Basis of Social Passion

It is good to be deeply concerned for our fellow man. A social passion is an excellent ingredient of a life—a necessary ingredient for a wholehearted Christian life. But we do see many people whose whole concern is social. Promoting human welfare is their religion. God even gets in their way, and they summarily dismiss Him.

What is the true basis of social passion? The prophet Amos, that flaming preacher of social righteousness, got his by fellowshiping with God in the Judean wilderness. Because he had such great respect for the God of hosts and for the principles of social justice in His law, he was deeply stirred by the sin of those who by oppression defied those laws. A



social passion which grows out of relativistic human ethics cannot possibly have the deep motivation and the staying qualities of a concern that relates itself to the Divine Will. Men who intelligently love God will as a consequence love their fellow men. So Jesus and the apostles also taught. If we genuinely love God, we will love also our human brethren.

In a world seething in social discontent it is most unfortunate that professors of Christianity are often most lacking in the Christian social sense. Men like the Premier of South Africa, an ordained minister and yet standing beligerently for racial discrimination, put the cause of Christ to a terrible disadvantage. Some of the worst capitalistic barons of the past decades have been respected officials of Christian churches. No wonder that the labor movement tends to be anti-Christian.

There is great need for setting forth and living the social teachings of the Bible. Let us no longer betray our cause by a neglect of its essential ethics. Love of God and love of man—these are the two great commandments of the Christian way.

## Children of Adam

BY MRS. RHODA NUSSBAUM

When God created all things He crowned His work by making man in His own image. Man was created innocent, pure, and sinless. Man was different from the animals in this, that he was created in the image of God, and has within him an eternal principle with which no other creature is endowed.

Sin had its origin, as far as man is concerned, when Satan in the guise of a serpent tempted our first parents and they yielded and partook of the forbidden fruit. God had given His law that they should not eat of the fruit of the tree of knowledge of good and evil and when Adam and Eve did so they transgressed that law. The sins of unrighteousness, unbelief, and neglect all entered in here, and probably also that of foolishness, for it is the height of foolishness to listen to Satan and disobey God. "... by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12).

Men do not differentiate between sin and sins. Sin speaks of an inward nature whereas sins are acts of sin or the fruit of a sinful nature. Through Adam, the first man, we have all inherited a sinful nature. "Behold, I was shapen in iniquity; and in sin did my mother con-

ceive me" (Ps. 51:5). This sinful nature is as sure as the law of gravity. In Romans, Paul describes this nature as the law of sin and death. This law was not written by man but was instituted by God. It is an unchangeable fact. The mysterious drawing power of the law of gravity is evident everywhere and at all times. Just so, man, who is born according to the flesh, is born with a sinful nature—a nature which holds him in captivity to sin. In Gen. 1:26 God reveals that when man was created, he was created in the image of God. But in Gen. 5:3 the Scriptures reveal that Adam begat a son in his own image. The offspring of Adam inherited the nature of Adam. Between Gen. 1:26 and Gen. 5:3 we find recorded a story of the fall of man. In Gen. 3 man lost his relationship to God and became a sinful being.

It is important for us to recognize that our sinfulness is not measured only by acts of sin, for they are mere expressions of the sinful inner nature of man. Man can stop some of his sinful acts, but he cannot change his sinful nature. When God deals with man, He deals with the nature rather than the acts of sin. However, when God changes the nature of man, his actions will also be changed. In writing to the Romans Paul revealed that the righteousness of man is far from being acceptable to God, and he shows that man is anything but righteous. Notice some of the phrases used in Rom. 3. "There is none righteous, no, not one." "There is none that doeth good, no, not one." "There is no fear of God before their eyes." "Every mouth may be stopped and all the world may become guilty before God." "For all have sinned, and come short of the glory of God."

"Man's thinking is often completely alienated from God's wisdom. Man compares himself with man, reasoning in this way: if my righteous acts outnumber my sinful acts, certainly that will count toward my salvation. Let the Scripture speak. "For I say unto you, That except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:20). Pharisaical righteousness possibly presents the highest attainment of human righteousness ever reached. The Pharisees were a very strict sect. They exerted much effort to keep the law. They added to God's law many commandments of their own, but they were careful to maintain a standard of righteousness which, in their opinion, should be acceptable to God and man. Paul wrote to the Philippians concerning his righteous attainments which he maintained beyond the reproach of men. "Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee; concern-

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, April 21, 1927)

The work on the new hospital [La Junta] has really begun.

The [historical] library at Scottdale is certainly the best in this country and second only to the excellent library at Amsterdam in the entire world [H. S. Bender].

Orders are now on file for about 4,000 copies [of the new *Church Hymnal*].

ing zeal, persecuting the church; touching the righteousness which is in the law, blameless" (Phil. 3:4-6). But when this righteousness of the Pharisees came under the all-seeing eye of Christ, He exploded the hypocritical balloon and showed them that theirs was an external righteousness and that nature was as sinful as ever. Isaiah calls this righteousness filthy rags.

The Scripture says, "The wages of sin is death." Therefore all are subject to this eternal death because all are subject to the nature of sin. A few Scriptures will verify this. "For there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23). "If we say that we have no sin, we deceive ourselves, and the truth is not in us" (I John 1:8). "If we say that we have not sinned, we make him a liar, and his word is not in us" (I John 1:10). God has declared "all under sin" (Rom. 3:9). All are guilty before God. Rom. 3:19. It is this inward, inherited sinful nature which must bear the wages of sin—death; this death is threefold: (1) spiritual death; (2) physical death; (3) eternal death. Spiritual death has to do with man's relationship to God. The moment sin entered the heart of man, his relationship to God was broken, for God cannot have fellowship with sin.

Another result of sin is physical death. Man's body is nothing but a mass of flesh, and dying and decaying by the minute. Final cessation of life in the body is but the climax of this physical death.

The third result is eternal separation from God, which He terms the second death. As children of Adam, then, we are all sinners by nature and by choice. Yes, we must realize that all are lost. But he that believeth on Him is not condemned. I am glad to say that there is hope for every sinner. God who said "the wages of sin is death," also said "but the gift of God is eternal life through Jesus Christ our Lord."

Dalton, Ohio.



# The Daughters of Philip

BY MIRIAM SIEBER LIND

The daughters of Philip. Who are they? Do you know them? Oh, I do. Among those few who are closest to my heart are a number of them. I have studied with them, scrubbed woodwork with them, prayed with them, sorrowed with them. I have been befriended of them, time after time. I have confided in them most freely.

There is the one who would say, "Let me come out and help you for a day." "Send in your ironing and mending this week for me to do!" There is the one who thoughtfully remembers my birthdays. (I remember hers once in five years, perhaps!) There is the one who always sends a little Christmas box to these boys of ours—children she hardly knows. There is the one who came into our home to help when help was needed; who taught us by her loving ways how to make a loving home more loving; who taught us by her singing ways how to make a happy home happier. There is that nucleus of "Philip's Daughters" who have given years of tedious preparation and time to bring to your children and mine the attractive God-story—through summer Bible school and Sunday-school writings and art. There is the one who guessed out the loneliness and trials of a young minister and his wife, stumbling along in the "baby-days" of their Christian service; who believed when others doubted. Oh, I know the daughters of Philip! Every day I thank God for one or another—or all of them. You know them too.

You know the daughters of Philip: do you honor them?

Did you ever look over your vocabulary and apply to certain words the question, "Would Jesus use that word?" It is an enlightening experience! How subtle are our attitudes and prejudices. They creep into seemingly harmless words and make them unfit for Christian tongues. "Nigger," "Dago." Can you imagine them on the lips of Jesus? "Old Maid." Can you imagine Jesus referring to the "old maid" who washed His feet with her tears and dried them with her hair? Or snickering over some "good-natured teasing" of the "old maid" who sat at His feet to learn "the better part"? If the term does not become Jesus, does it become us as followers of Jesus?

Sometimes it would seem that women who have "made their catch"—as we bluntly put it—are among the most merciless in deprecating the unmarried woman. They—and their husbands. It would seem that those poor husbands who look as if they "wish there was one more old maid" are sometimes the most crude in designating the state of the unmarried woman as something to be ashamed of.

In our Christian communities the butt of the "old maid" joke is often one who has given her youth caring for an invalid parent; or has sacrificed schooling to send her younger brothers and sisters to school. She is the one people send for when they want someone dependable. She is expected to give her services to anyone who is in need—and cheaply, too! She is "smart" enough to teach our children but not smart enough to offer advice on how to raise them.

Somehow, I would much rather entrust my children to many of the unmarried women whom I know, than to many mothers whom I know. For I have often found in an unmarried schoolteacher a wisdom concerning child nature which I do not have. I have often found in "the daughters of Philip" a richness of love and understanding which few mothers—myself included—possess. I have been able to learn much from them. I have prayed to be like them. I have thanked God for them over and over as I have realized that being a mother takes more wisdom and skill and love than I seem to have intuitively.

Oh, honor the daughters of Philip: they like teasing about as well as you and I like it. They appreciate pity about as much as the rest of us. Honor them for their individual worth, as you wish to be honored!

The daughters of Philip! Are you one of them? Then rejoice! God has given you special privileges, just as He gives us, your married sisters, special privileges. In most cases, you are free to come and go. Your single state is an opportunity to be a real daughter of Philip—a prophetess free to go to the ends of the earth to tell the Good News of the kingdom. In these days of relief and voluntary service, rich experiences are open to you, which would not likely be so if you were married. Another special privilege often yours is the freedom to follow a chosen profession. The married woman who thinks she can combine another career with that of homemaking needs only two or three—or even fewer—babies to convince her that her sphere, at least for the duration of the growing up of her children, must be pretty well limited to her home. This is often hard on women who love to do much teaching or nursing or secretarial work or—or writing.

You have likely heard folks say that motherhood is the highest calling possible to any woman. But according to the teaching of Jesus, *to be in the will of God* is the highest calling. And this calling is not restricted to the married or unmarried. If God's will for me is motherhood—and I am sure it is—then I accept that will with joy, and for me it is the

highest calling. If God's will for me would plainly be the teaching service, and I would graciously accept that will—then teaching would be for me the highest calling possible. If God's will for me would be that of acting "angel of mercy" to the community housewives, and I would accept His will for me—who could challenge the level of my calling!

Again, you have heard married women say (somewhat smugly, I fear) to the single, that they are missing the greatest joys of life by being unmarried and childless. But you know—and I know—that many marriages hold bitterness and heartache for the wife as well as for the husband. And we know more—that the greatest joy lies not in this or that temporal state, but in accepting God's plan for one's life joyfully, lovingly, confidently. You are living in the highest realm of joy this earth has to offer when you are walking His way.

"And the same man had four daughters, virgins, which did prophesy." I thank God for the "daughters of Philip." They have "prophesied" indeed in my presence: by the true and good words which have come from their tongues and pens; by the loving and gracious deeds which their hands have done for me; by the prayers they have offered in my behalf; by the holiness of their lives; by their joyful acceptance of God's will for them.

The "daughters of Philip"—God bless them!

Scottdale, Pa.

## Enduring or Enjoying a Sermon

BY SHEM PEACHEY

We have long held the private conviction that too many sermons are endured, rather than enjoyed; and that often in a congregation of our people, the same sermon is enjoyed by some and endured by others. Many reasons may be cited for such conditions, but we shall confine ourselves to a few fundamental ones. These causes we shall seek to locate, first in the preacher, then in the hearer; then submit some suggestions, lest we criticize rather than instruct.

With few exceptions, any congregation will give good attention to an exceptionally interesting sermon, and especially so when that sermon provokes thought, is aimed straight at the conscience, and is the truth spoken in love. Here is already a hint for the preacher as to making his sermons enjoyable or only endurable, or perhaps even unendurable.

First and last, we shall say that God's ministers have no message to bring and no gospel to preach, other than the Word of God, in particular, the Gospel of Jesus Christ. According to the examples of Jesus and His apostles, we believe that preaching is primarily proclaiming the Gospel, which involves



quoting, interpreting, and applying the Scriptures.

To hear a preacher just monotonously quoting Scripture without interpreting it becomes tiresome to the listener. To interpret well, without applying it, is interesting and instructive, imparting Bible knowledge, and a good thinker applying it to himself will be edified. But most folks are not good thinkers and this, coupled with a general reluctance to be corrected, results too often in hearers being disinterested, inattentive, and often falling asleep and leaving the services as barren as they came, having endured rather than enjoyed the discourse. But where the Word is ably interpreted and applied to the hearer's conscience, going into detail as much as the hearer's spiritual condition and ability to understand requires, the audience will be interested and edified, and sleeping will be reduced to a minimum. And herein lies the secret in interesting and edifying an audience.

However, let the truth be spoken in love, being "constrained by the love of Christ," with a zealous love for the truth and a passion for the souls of men. Pleasure has been expressed by the minister in charge of a service, at the large number present, seemingly ignoring the fact that the attention through his sermon was poor. This is too often the case. Let a preacher never be satisfied with himself, nor his sermon, if he fails, first, to enlist the attention of his audience, and second, to cause them to really think seriously. The person who sleeps, or must fight sleep, or is awake but uninterested, gets very little out of the sermon, and endures rather than enjoys it. We are sure of this one thing, that we too often undertake to preach without enough preparation, the sermons themselves being evidence of such lack. Then, too, if our study of the Scriptures is to be confined mostly to sermon preparation as is so often the case, or perhaps even, not much of that, we will become mere water pipes running half full, and rusting shut, with no pressure and very little Holy Ghost power, instead of "fountains gushing forth rivers of living water." Brother ministers, regardless of whether our talent be great or small, few or many, let us not forget that each received "according to his several ability," and faithfulness was required of all.

We need better men in the ministry, and those better men can be had by each minister improving himself, and praying and laboring for the ordination of more men, faithful and Scripturally qualified (with all this would imply and require for its accomplishment), so that the endurable sermons pregnant with spiritual enjoyableness may everywhere abound, ushering in a revival of true spirituality.

Let us endeavor to "walk with God daily, to live in His fellowship, abiding in Him, and His Word in us" (John

15:7), being "filled with the Spirit," impelled to speak fervently and labor zealously, having a vision of God's boundless and immeasurable grace, and of His eternal righteous wrath. With a realization of such verities, in the face of eternity, and God's judgment possible at any moment (as far as is known to man, according to the Bible), "constrained by the love of Christ," preaching the Gospel "with the Holy Ghost sent down from heaven," wisely interpreting and applying the same, "giving the sense" and causing "them to understand," backed by a consistent life, "praying in the Holy Ghost," the sermons of our ministers will have within themselves the elements of interesting and instructive enjoyableness, commanding attention, causing the people to really think, bringing both conviction and comfort to the hearer and real spiritual improvement in the lives of the people.

"Preach the word" (II Tim. 4:2). "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16). Who could ask God for more?

Finally, brethren, determine that your sermons shall be enjoyed and not endured.—*Herold der Wahrheit*, 1936.

## A Lesson from the World

BY HAROLD M. FLY

No words were more truthfully uttered than those spoken by Jesus when He said, "For the children of this world are in their generation wiser than the children of light" (Luke 16:8). What did He mean by that utterance? He was simply inferring that the unregenerate element of this old earth are more shrewd in their dealings and more crafty in their wisdom concerning the material things than the children of God are pertaining to things of the soul and the kingdom of God.

What a pointed statement! Yet, would the very Son of God be capable of uttering an untruth? May we examine this declaration for a moment in the light of the children of our own generation. We have a very striking example from a period of time that is within the memory of most readers. During the darkest days of the war, the people of England were waiting for a statement from their government. They were expecting some words which would bring new courage to press on in the great conflict in which they were so hopelessly entangled, something to the effect that the meager weekly food ration would be increased or the critical housing shortage eased. Then one day it came from the lips of the Prime Minister. What a heart-rending disappointment! For the words were these, "I can promise you nothing but blood, sweat, and tears." Every broadcasting station took up the declaration

and even the smallest newspaper echoed the refrain, "Blood, sweat, and tears."

The children of this generation literally began to deny themselves. As the war continued, more self-denial was manifested in every quarter, even, we are told, in the palace of the king of the empire. Folks tightened their belts and ate more sparingly of the diminishing rations; greater numbers of red-blooded, home-loving young men were sent to the battlefield and fought on far-flung fronts all over the world. People put in longer hours in filthy war plants working under crowded uncomfortable conditions; soil throughout the world was drenched with blood. The home front sweated and plugged away while everywhere throughout the land there was a great weeping and lamentation over the war dead and forced separations which the war had brought. Finally, after years, all the self-denial, the blood, sweat, and even the tears brought forth the fruit of peace. A flighty peace it was, only a few fragile years of it. But truly the children of this generation are wiser than the children of light.

What about the children of light? Jesus said, "Ye are the light of the world." Now then, if the children of this world must deny themselves to achieve certain fleeting mirages, can we not take a real lesson from them and apply the same principles to the eternal kingdom of Christ? You are all familiar with the words of Jesus in Mark 8:34, "Whosoever will come after me, let him deny himself, and take up his cross, and follow me."

What did He mean by that statement? Do you know, my friend, that He was saying in essence, the very words that the Prime Minister uttered back there in the dark days of the war? Do you realize that Jesus Christ, the Captain of our souls, was actually saying, "I can promise you nothing but blood, sweat, and tears if you follow me?"

Let us examine the church of the first century. Blood flowed freely and there was sweat and tears also. Acts 15:26: "Men that have hazarded their lives for the name of our Lord Jesus Christ." As a result of the self-sacrifice, the glorious Gospel of Jesus Christ spread throughout the then known world. Acts 8:4: "They that were scattered abroad went every where preaching the word." How our hearts would throb to see a revival of that "first love," that first missionary zeal! Would we rejoice to see a renewal of the great religious persecutions of the past? Certainly not; only one of a sadistic nature would appreciate that. However, my brother, my sister, aside from the blood, where is the sweat and where are the tears, where is the self-sacrificing for the kingdom of the Prince of Peace? Truly the children of this world are wiser in their generation than the children of light.

Some time ago a young brother was about to volunteer for service in a vol-



## Picture of '52

BY MRS. RALPH B. SHAFFER

*(Written as an encouragement to a young Mennonite mother who is taking a brave stand against the cigarette.)*

Two nights ago I got awake at three o'clock. Then slowly in my mind's eye a picture began to evolve. First, I saw an old wooden dining room table (one at which I had eaten a few Sunday dinners in my teens and enjoyed them, but this scene was different). Next, I noticed the ungathered dishes and the leftovers of a finished meal. Next became recognizable a couple and their two small children, who had left the table and were running around. Soon I recognized another couple. Last of all, I noticed all of them slouching on their chairs, brushing cigarette ashes on their dinner plates.

Is this picture a true outline of what happens after dinner at your dining room table, dear young Mennonite father and mother? If so, it is high time that every loyal Mennonite Christian be alarmed and stirred to deeper consecration and prayer. Because, often following Miss Cigarette comes Mr. Shot-of-Whisky and with them they bring their seemingly innocent little Friends: Beer and Pretzels, Gossip and Cards, Dancing and Unbecoming Dress, Loose Living and Shiftlessness; and each Sin drags you a little lower and lulls your conscience a little more.

Dear young people, how can you expect God to bless you with good physical health both for yourself and your posterity if you defy the laws of health? "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (Gal. 6:7). "Abstain from all appearance of evil" (I Thess. 5:22).

I can still hear someone say, "Oh, it's just a few old Mennonite fogies who don't condone the popular cigarette habit as practiced in '52."

A young man came to the late Dr. Isaac Taylor Headland, a Methodist Episcopal minister, and asked him, "Is it wrong to smoke?"

He answered, "I will not tell you if it's right or wrong, but I will tell you three things that smoking is and let you judge for yourself.

"1. Smoking is expensive. In the words of Isa. 55:2, 'Wherefore do ye spend money for *that which is not bread*?'"

"2. It is dirty. Who likes to clean the ash tray, or the dinner plates that are covered with cigarette stubs and ashes?"

"3. It is selfish. Who likes to have cigarette smoke blown in his face or his clothes saturated with smoke or even burnt by careless smokers?"

The picture is before us now. What is to be done? The cigarette and kindred evils have made inroads into our beloved Mennonite Church.

1. We can pray that God's Holy Spirit will lead addicts to see aright and give them a desire to break the evil habit.

## A Prayer for This Week

Thou who Thyself hast once wandered upon earth leaving footprints which we should follow; Thou who now from Thine heaven dost look upon every wanderer, dost strengthen the weak, encourage the despondent, lead back the erring, soothe the striving; Thou who also at the end of time shalt come again to judge each one separately, whether he has followed Thee; our God and Saviour, let Thine example stand quite clearly before the eyes of our soul, to disperse the mists; strengthen us that unswervingly we may keep this Pattern before our eyes, that by resembling and following Thee, we may find the right way to judgment; for every man must be brought before the judgment, but Oh! that also through Thee we may be brought to eternal bliss with Thee hereafter. Amen.

—Kierkegaard.

untary service unit under the arm of the church. The parents of this young man discouraged him. Among other things which they said was this, "Just think of all the wages you would lose if you volunteered for a year's service!" Does that sound like self-denial? Let the prophet Ezekiel answer that question: "Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her and in her daughters, neither did she strengthen the hand of the poor and needy" (16:49).

Yes, we said that home-loving young men were sent to far-flung fronts of battle, many never to return again. They went to gain a passing peace. As followers of God and the Prince of Peace, why are we not wiser than the children of this world in our tactics for evangelizing the world?

What are the conclusions? They are simply this—the glorious Gospel of salvation will never be preached to every creature until we are willing to deny ourselves and give literally of our very living, the things we actually need for our own sustenance. Eccl. 11:1. Sounds radical, doesn't it? Yet isn't that exactly what the children of this world have been doing to spread the power of some political party or government down through the millenniums of history? Yes, friend, here is the answer, SELF-SACRIFICE. The children of this world have set us an example in their field. How about putting it into practice in your small corner of the vineyard?

Quakertown, Pa.

Pray for rain, and dig your ditches.—Fox.

## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that God's Spirit may reign supreme in the Annual Retreat at Dhamtari, India, the first week of May.

Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Brunk evangelistic campaign at Johnstown beginning April 27.

*(Requests for this column must be signed.)*

2. We can make a note of this particular evil in the Daily Prayer Guide and earnestly pray.

3. Perhaps some Spirit-filled leader in the Mennonite Church will be able to paint the picture black enough that all will see in reality how exceedingly sinful is this terrible cigarette habit for the father and mother, and then how much worse for their posterity.

4. Meet this temptation as Jesus met His: Quote direct Scriptures. (Perhaps these would help: Ps. 46:1; Heb. 4:15; John 3:16; I Cor. 13; John 14; Ps. 23; II Cor. 12:9; I Cor. 10:31, "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.")

5. Busy yourself doing good deeds for others.

6. Give as much money each Sunday to the church as you use luxuriously during the week, besides your tithe.

7. Perhaps the pastors in the Mennonite Church have timely suggestions and solutions to offer.

8. More fasting, less feasting.  
More praying, less playing.  
More thinking, less drinking.  
More promoting, less smoking.

Louisville, Ohio.

Nonresistance in the truest sense is applicable only to the Christian.—Noah G. Good.



# OUR SCHOOLS

## Mennonite Teachers' Association

BY PAUL GUENGERICH

For the consideration of all Mennonite teachers, a copy of a tentative constitution for a Mennonite Teachers' Association is included in this issue of the GOSPEL HERALD. The idea for such an association is not new. For some time teachers have talked about the need for an organization which would contribute to their mutual concerns. One local group in Elkhart County, Indiana, has already organized and has strongly urged that some kind of national association be formed. The Mennonite Board of Education has expressed an interest in such an organization.

Consequently, definite steps were taken to initiate action. A committee, consisting of Paul Guengerich, Parnell, Iowa; Huber Yoder, Elkhart, Indiana; and Wilmer Landis, Harrisonburg, Virginia, were asked to prepare the first draft of a constitution for a Mennonite Teachers' Association. This committee reported at the October, 1951, Board of Education Meeting at Morgantown, Pennsylvania. At that meeting the first draft of the constitution was presented and accepted. It was agreed to elect officers for the association and ask them to continue work on revising the first draft. The copy of the constitution presented in this HERALD represents the work of the officers, namely, Paul Guengerich, Parnell, Iowa—President; Karl Massanari, Goshen, Indiana—Vice-President; and Ira Miller, Harrisonburg, Virginia—Secretary-Treasurer. This committee was also asked to initiate steps for implementing the formation of a national association.

Teachers are asked to study the tentative constitution and to submit suggestions to any of the officers before May 2. At that time further revision, if any, will be made and copies of the final draft of the constitution will be mailed to all teachers whose names and addresses are available. Shortly after the first of May, teachers will be given an opportunity to adopt the constitution and become charter members of the Mennonite Teachers' Association.

### MENNONITE TEACHERS' ASSOCIATION Constitution

We as Mennonite teachers, feeling the need of association, fellowship, and mutual help, organize as a Mennonite Teachers' Association.

#### Article I—Name

This organization shall be known as the Mennonite Teachers' Association.

#### Article II—Objectives

Section 1. To encourage a spirit of fellowship and unity among Mennonite teachers.  
Section 2. To assist members in solving ethical problems peculiar to Mennonite teachers.

Section 3. To foster conviction for the promulgation and preservation of our Christian faith and practice.

Section 4. To cultivate the concept that teaching should be an avenue of service rather than of personal aggrandizement.

Section 5. To serve as a clearinghouse for the exchange of valuable experiences and of good teaching techniques.

Section 6. To function as an agency assisting in teacher placement.

Section 7. To encourage teachers to grow professionally.

Section 8. To champion the cause of the Mennonite teacher in every phase of his profession.

Section 9. To co-operate with the General Educational Council in promoting the educational program of the Mennonite Church.

#### Article III—Membership

Section 1. All persons actively engaged in teaching and others who have qualified for the teaching profession in either the elementary, secondary, or collegiate level, who are members of the Mennonite Church, shall be eligible for association membership.

Section 2. All Mennonite students enrolled in a teacher education program in any college shall be eligible for associate membership. Associate members shall be entitled to attend all meetings and receive all publications, but shall not be granted the privilege of voting or holding office in the organization.

Section 3. A membership fee of \$1.00 per school year is to be paid in advance to the Association treasurer.

#### Article IV—Organization and Functions

##### Section 1. Meeting

The National Association of Mennonite Teachers shall meet in conjunction with the annual meeting of the Mennonite Board of Education.

##### Section 2. Officers

###### a. Election

- (1) Vice-president—The vice-president shall be elected to serve one year.
- (2) President—The vice-president shall become president at the end of his year of service in that office, and shall serve as president for one year.
- (3) Secretary-treasurer—The secretary-treasurer shall be elected for two years.

###### b. Duties

- (1) The president shall serve as executive officer of this organization. It shall be his duty to preside at the annual meeting, act as the chairman of the Executive Committee, and to serve as adviser to area associations or individuals requesting information or assistance.
- (2) Vice-president—The vice-president shall discharge the duties usually assigned to this office.

Section 3. Executive Committee—The Executive Committee shall be composed of president, vice-president, and secretary-treasurer and educational agent of the Board of Education ex officio.

###### a. Duties

- (1) The Executive Committee shall appoint all committees or personnel needed to carry on the work of the association.
- (2) It shall be the responsibility of the committee to arrange public programs given by the association.

##### Section 4. Local associations

- a. A local association may be organized with county, city, or any other geographical area as a basis for the local unit.
- b. A local association may be patterned after the National association and details may be left to the discretion of the local group.
- c. A local association may affiliate with the National association by subscribing to this constitution by filing a statement to that effect with the secretary of the National organization.

#### Article V—Adoption and Amendments

Section 1. Amendments to this constitution must receive a vote of two thirds of the membership.

## LA JUNTA MENNONITE SCHOOL OF NURSING AND HOSPITAL NEWS

On Monday evening, March 10, at the regular Student Council meeting the following officers were elected for the 1952-53 school year: president, Leabell Troyer; vice-president, Audrey Hartzler; secretary, Jeanette Kennel; treasurer, Viola Diener.

Miss Florence Nafziger, R.N., missionary nurse on furlough from India, spent two weeks in March at the hospital and school of nursing. During these two weeks she gave several talks to various groups including the District XVIII Nurses' meeting held at the Sacred Heart Hospital at Lamar, Colo., the faculty of the La Junta Mennonite School of Nursing, the Mennonite Nurses' Association, Women's Sewing Circle, and the La Junta Mennonite Church.

Miss Myrtle Schweitzer, R.N., supervisor of the sanitarium, spent March 11 in Denver attending a meeting of the State Tuberculosis Association.

Mr. and Mrs. Ed Wittrig of Beemer, Nebr., visited their daughter, Marjorie, a freshman student nurse, during the week of March 16.

Miss Virginia Gomoll, R.N., laboratory technician, spent several days in Denver during the third week in March learning a new culture technique for tuberculosis.

The March faculty dinner was held in the Miller Hall social room at 6:30 P.M. on March 19 with LaVerne Beyeler, Mildred Jarboe, Ethel Lehman, and Marie Kaufman serving as hostesses. Following the dinner hour Dr. A. J. Gavigan, psychiatrist from the Ft. Lyons Veterans Hospital, gave an interesting lecture on Counseling and Interviewing Techniques.

Mrs. Maude Swartzendruber, R.N., director of nursing school and nursing service, spent March 20 in Denver attending a meeting of the state committee for the improvement of nursing service.

The Mennonite Nurses' Association meeting was held in the lecture room of Miller Hall on March 18. Following the business meeting the senior quartet gave two special numbers of music. Miss Florence Nafziger then gave an illustrated lecture on the medical work in India. At the close of the evening, Mrs. Wade Jones, Mrs. Jay Showalter, and Carolyn Kehr served refreshments.

On Tuesday evening, March 25, Miss Pfrimmer, nursing consultant in orthopedics from the State Health Department, conducted the first in a series of classes in orthopedic nursing in the Nursing Arts Laboratory in Miller Hall. These classes are particularly for staff education and are also open to the senior class.

The following senior students returned to La Junta the latter part of March after spending six months in affiliation at Denver and Pueblo: Agnes Eby, Dorothy Miller, Thelma Goetz, Juanita Detwiler, Leta Oyer, Phyllis Snyder, and Florence Burkhart. A special chapel service was held for the seniors on March 29.

Laverne Vogt, Irene Ryan, and Ruth Bixler, junior nursing students, left on March 23, for Denver where they will be affiliating in

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# CHURCH HISTORY

## History of Millwood and Maple Grove Congregations

BY DORCAS L. STOLTZFUS

The early settlers of Millwood included John Hooley of the Northkill Amish settlement north of Reading, Pennsylvania. During the Revolutionary War he sold his farm, receiving payment in Continental currency which later became worthless, and moved to Compass, east of Millwood. There were also Blanks and Stoltzfus' among the early settlers.

The ministry in the Amish Church at Millwood in 1870 included Christian Umble, Gideon Stoltzfus, John Stoltzfus — deacon, and Daniel Stoltzfus — bishop. John Stoltzfus, the deacon, lived on the farm east of the Millwood Church property. He donated a plot for a cemetery in which his daughter, Salome, was buried in 1847, the first burial in the Millwood Cemetery. In 1871 he moved, accompanied by three sons and two married daughters, to Knox County, Tennessee. They settled near Concord, where the anti-North feelings of the natives were expressed to the party by the greeting, "Hang them on the sour-apple tree." John built a church and, as he was a deacon, he was given bishop oversight of the congregation. This group, later becoming Amish Mennonites, is now affiliated with the Virginia Conference as a branch of the Knoxville Mission.

Before moving to Tennessee, John Stoltzfus placed a clause in his deed that should land ever be desired to erect a church building it could be secured adjoining the cemetery by paying the owner of the farm a reasonable sum.

### *Formation of Amish Mennonite Congregation*

In 1880 a group withdrew from the Amish Church, becoming Amish Mennonites, with Gideon Stoltzfus as their minister. Samuel Lantz was soon ordained to assist him. Michael Swartz, a native deacon from Germany who came to Millwood before the division, also preached for them occasionally but was not ordained as a resident minister. He later moved to Union County, Pennsylvania. John P. Mast, of the Conestoga Amish Mennonite congregation, served as bishop for the group.

Church services were held in the homes for two years. When counsel in regard to building a meetinghouse was taken in June, 1882, the vote was unanimous except one, who returned to the Amish. Work began immediately and a frame building, 50 by 36 feet, was erected. This \$2,300 building was dedicated October 3, 1882.

This congregation consisted of 124 members. Prominent names were Stoltzfus, Kennel, Kauffman, Esch, and Summers. The second marriage in the new building was the marriage of Samuel E. Allgyer, West Liberty, Ohio, to Priscilla Umble, which took place on January 18, 1883, with John P. Mast officiating.

### *Ministry of Millwood Congregation*

John P. Mast served as bishop until May, 1883, when Gideon Stoltzfus was ordained to assist him. Four weeks later John P. Mast died suddenly of a heart attack. In 1908 John S. Mast was ordained to assist Gideon Stoltzfus, and upon Gideon's death in 1913 he had the oversight at Millwood until the ordination of John A. Kennel for this congregation in 1926. In response to John Kennel's request for help Leroy Stoltzfus was ordained in 1949 to assist him.

Samuel Lantz, the first minister ordained by the new congregation, later withdrew from the group. John P. Kennel, ordained as deacon in 1888, served in this capacity until his death in 1902. In October, 1889, John M. Stoltzfus, a son of Gideon, opened a fruitful period of service in the ministry that continued until his death at the ripe age of 82 in 1945. Daniel Stoltzfus, ordained in the 1890's, labored in the ministry until 1914. Amos B. Stoltzfus, ordained as deacon in 1909, was called to the ministry in 1913. His life of ministering to others ended in July, 1942. Aaron Mast, ordained as deacon in 1919, was ordained to the ministry at Westover, Maryland, in 1921, and was called to the office of bishop at Belleville, Pennsylvania, in 1935. Isaac Kennel was ordained as deacon in 1922. M. Simeon Stoltzfus was called to the ministry in 1933 and in 1947 was released to minister to the Buffalo Crossroads congregation in Union County, Pennsylvania. Isaac King was ordained as deacon in 1937. Leroy Stoltzfus, ordained as minister in 1941, was ordained to assist John Kennel as bishop in November, 1949. Reuben Stoltzfus was called to the ministry in March, 1944.

### *Sunday School at Millwood*

Sunday school was first organized in the spring of 1898, with classes meeting biweekly during the summer months following the preaching service. It was not until 1912 that Sunday school was held before the preaching service and conducted in English instead of German. Those who have served as superintendent are Amos Mast, Sr., Henry Umble, A. K. Stoltzfus, Isaac Kennel, William Shetler, Melvin Kauffman, and Leon Umble.

Following the favorable counsel taken in February, 1919, to enlarge the build-

ing, a 22-foot annex was built, thus increasing the seating capacity to 400. The pulpit was also moved to the south end and a basement dug under part of the building.

As the congregation grew the building again became crowded, and so, following favorable counsel in March, 1936, the old building was removed and a new brick building that seats 600 was dedicated November 22, 1936. There were 17 persons present who were also present at the dedication of the original building in 1882.

### *Sunday School at Maple Grove*

In April, 1906, Sunday school was opened in the Sadsbury Meetinghouse, an unused Quaker church near Christiana, Pennsylvania. This Sunday school, meeting biweekly in alternation with Millwood, showed a fervent interest and used the English language.

A young people's meeting was organized in May, 1906. The first meeting was held in the Sadsbury Church the following month on the theme "Creation." Young people's meeting was not organized at Millwood until 1912.

When the directors of the Sadsbury Meetinghouse decided to discontinue renting the building in 1908, the congregation voted to build a church. Land was obtained from the Mattie Kennel and Daniel Smoker properties and a frame building, 56 by 40 feet, was constructed for \$2,500. The pulpit platform was built eleven inches higher than the floor level with two steps, but because of opposition (too modern!) it was lowered to seven inches and only one step. This building, known as Maple Grove Church, was dedicated August 7, 1909.

During building operations at this place in 1935 the interior was remodeled and an annex built to the east end.

The interior of this building was damaged by fire in 1922 and again in 1945. During repairs at one place all services were held at the other meetinghouse building. Otherwise the services were held at each place biweekly, alternating places each week.

### *Important Meetings*

The marriage of John A. Kennel to Emma Kauffman in November, 1910, was the first marriage at Maple Grove.

The first Bible Conference was held at Maple Grove in December, 1910, with Eli Stoltzfus and Jacob Gerig, from Ohio, as instructors.

An instruction meeting concerning war was held in June, 1917.

The English language was introduced into the regular preaching service in December, 1918.

The first Bible Conference at Millwood was held in November, 1919, with S. H. Miller and S. G. Shetler as instructors.

C. F. Derstine conducted the first revival meetings August 17-19, 1921.

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## FAMILY CIRCLE

### The Earnest of Spring

By Edna Beiler

The first bee bumbles across the garden  
And comes to rest in the muted gloom,  
(See there, under the lilac bushes!)  
Of a timid snow-on-the-mountain bloom.

He nuzzles deep in its swaying chalice,  
(As I sit sunning, here in the door)  
An earnest of spring, to follow after,  
Reminder of all springs gone before.

I wonder if there will be bees in heaven,  
Bumbling around on fuzzy wing,  
To tell us that earth's imperfections are over  
And to herald, at last, the perfect spring!

Phoenix, Ariz.

### Nurturing Children to Love and Respect the Less Privileged

By WINIFRED E. PAUL

My brethren, show no partiality as you hold the faith of our Lord Jesus Christ, the Lord of glory. For if a man with gold rings and in fine clothing comes into your assembly, and a poor man in shabby clothing also comes in, and you pay attention to the one who wears the fine clothing and say, "Have a seat here, please," while you say to the poor man, "Stand there," or, "Sit at my feet," have you not made distinctions among yourselves, and become judges with evil thoughts? Listen, my beloved brethren. Has not God chosen those who are poor in the world to be rich in faith and heirs of the kingdom which he has promised to those who love him? But you have dishonored the poor man. Is it not the rich who oppress you, is it not they who drag you into court. Is it not they who blaspheme that honorable name by which you are called?

If you really fulfill the royal law, according to the scripture, "You shall love your neighbor as yourself," you do well. But if you show partiality, you commit sin, and are convicted by the law as transgressors. For whoever keeps the whole law but fails in one point has become guilty of all of it.—James 2:1-10, R.S.V.

As a mother, part of my task is to teach and guide my children to respect and love the poor of this world. Before my children are very old, I know they will notice the ragged, dirty clothing, the uncombed hair, the tar-paper homes of some other children. I know, too, that they will soon meet the girl down the street who is mentally weak, and the boy who is deformed. When they go to school they will soon understand that certain pupils "can't learn" and that teachers find lice in some hair. These children always will exist, and my task is to nurture my children not to disrespect them—not to show partiality. They must learn to treat them courteously, to show an interest in them, and even more, to have a genuine love for such unfortunate.

I feel that the thing that will help my children the most is to see their parents taking right attitudes. We must have a genuine interest in unfortunate people—not just a pitying attitude. We must love strong enough that our children will catch the spirit. (Really, this term "poor" or "unfortunate" is a relative term; we need to learn to love so that we don't feel differences.) I hope that we will always point out the good that counteracts the noticeable "differentness" in this or that personality. But I know also, that we do and will fail to always have the right attitudes, and that our children will see our mistakes. At such times I want them to understand the Source of genuine love; I want them to understand that Jesus loves the little children of the world—red, brown, yellow, black, and white—and that Jesus helps us not to judge people who are different. We will often read together the story of the Good Samaritan and James 2 so that the teachings of God's Word are clear in our children's minds.

I think I will need to constantly guard against giving my children the feeling that they are superior to certain others. Is it possible that the very clothes we put on our children help them to feel superior? We doll our little girls up in velvet dresses, fur-trimmed coats, curled hair, and white shoes. In Sunday-school class will they notice the difference between their clothes and the buttonless prints and the overalls of the children from down the road? I will always want to remember to dress them in print dresses and practical clothing. I must remember, too, that they don't need the costliest toys nor the expensive knick-knacks between meals that our neighbors cannot afford. The home we live in must be for "living" and always I must remember that, and not try to make it a luxurious palace. By visiting the homes of our poorer friends we can get new standards that will guide our buying. And as my children grow older, I hope that we can remember that they don't always need to know the whole background story about each friend. To know that John has no father and that Mary's parents had to get married may only make mine feel superior—and I want them to love John and Mary as equals.

I think that I will need to provide contact with all sorts of children—some that my youngsters may not meet at school or Sunday school. Perhaps a trip to a deaf school in a near-by city will help make deaf children seem more like brothers. Together we may need to visit some crippled or sick children in their homes. I hope to help them to appreciate less fortunate friends by inviting

them into our home, taking them along on trips to a lake or Grandpa's farm, and remembering their birthdays. I'm sure we'll often find opportunity to share food, clothes, and toys with those that have need. We can also invite into our home those adults that are different—colored people, foreign students, D.P.'s, blind friends, financially poor neighbors; and surely these acquaintances will benefit our children.

Into our home can come books about migrant, colored, crippled, poor boys and girls—those who are different but have lovely personalities. I won't want my children to miss *Bright April*, *Henner's Lydia*, *Deep River Girl*, *Tumbleweed Boy*, *Strawberry Girl*, *A Tree for Peter*, *Tobe*, *The Door in the Wall*. Poetry and music, too, can contribute toward love for all children. We will want to enjoy "The Raggedy Man" and laugh together at the mistaken idea in Stevenson's "Little Indian, Sioux, or Crow." We will learn to love poems of Langston Hughes, a Negro poet, and the Br'er Rabbit stories that the colored folks have given us. *The Whole World Singing* will bring to us songs of all nationalities—many of the spirituals can become true worship for us. And then we will have the great hymns and symphonies which were written by deaf Beethoven, blind Fanny Crosby, poor Mozart. Our children can learn of those who achieved despite great handicaps.

All these things in the background training of my children will certainly nurture them in respecting and loving the poor. But even then I know the day will come when I will hear my son calling poor friends names or our girls will giggle over the stupidity of some child at school. Now they aspire to be "garbage men," but the day will come when they'll make fun of the garbage man's child. And then what will I say? What reasoning can my children and I do together? One mother says she appeals to her child's sense of kindness. What if he had been born so that he couldn't learn? Would he want other children to make fun of him? Angelo Patri suggests that we can teach that greediness and meanness make persons unhappy. Another mother appeals to the truth of the situation. She explains all the expense and difficulty Tommy's parents have had in order to provide for the many operations Tommy has had to have—and how much better he is than he once was. My mother once brought me to stop teasing a boy by saying, "Think how bad his mother must feel." Maybe I will be able to play up some good attribute of the poor child. Maybe I can suggest doing something together with that child—sharing their bicycle or taking him along on the paper route. Often I think we will need to pray together for a deeper love that only God can give. Mine is a big task to nurture in respecting other children.

Scottdale, Pa.



# TO BE NEAR TO GOD

THEME FOR THE WEEK: "YE HAVE NOT BECAUSE . . ."

Sunday, April 27

Read James 4:1-8. Of a Selfish Purpose

The nearer we live to this world's goods, the more selfishly we live. This is a law proved by experience. We need thus to get our eyes above the level of worldly things, and onto our beloved Lord. Then we see things in a different light, and their relations to us become different. Then our prayers become different, too. We will then pray not that we might have, but that others might have. When we ask, we don't ask to consume upon ourselves, but that others might be blessed. Selfish people will never be blessed. Selfish people's prayers will not be answered of an unselfish God.

Monday, April 28

Read Isaiah 59:1-8; 1:15. Of Unconfessed Sins

Others may not see iniquity in us. They may not hear our tongues speak lies. We may be well thought of by our brother. Yet, only the Lord and we know what is in our heart. That time that we could not express ourselves very well in developing the theme given to us, or that time when our prayer was without life and spirit, others thought it was due to lack of preparation or a headache. The real reason was that a secret sin was bothering us. We had not confessed it to our Lord; hence we felt empty of the Lord's grace. "If I 'look at sin' in my heart, the Lord will not hear me."

Tuesday, April 29

Read Ezekiel 14:1-11. Of Idols in the Heart

An idol is anything that may become a supreme object of one's affections, taking God's place in any degree in our life. Ezekiel was asked: When men worship idols set up in their hearts, should they pray at all? Ezek. 14:3. The Lord further demanded that such persons repent, and turn their faces from all such idolatry and abomination. God has demanded that He be the supreme affection of our heart. There can be none other, if we are the Lord's. If there is, we are traitors to God and our Saviour by whom we profess to have been saved. Modern idols are: money, children, talents, education that have not been consecrated to the Lord.

Wednesday, April 30

Read Romans 4:16-21; Acts 27:25. Of the Flouting of Unbelief

Yes, we know that it is this way. We have been listening to it from childhood. We have never doubted its truth. Yet, what holds us back from launching out into the deep, into the unknown? It must be unbelief. We may call it backwardness. Others may call it humility or a desire not to exalt oneself doing that which others have not done yet. Still, it is the truth that it is unbelief on our part. It takes faith to be saved. It takes faith in the same Christ to go forward on unmarked roads unattempted by others. We need to

shake off our spiritual lethargy and attempt great things for God. Otherwise, our prayers will be hindered.

Thursday, May 1

Read Mark 11:23-26; Ephesians 4:32. Of an Unforgiving Spirit

He thought he simply could not forgive that brother for what he had done. The more he thought about it, the more he knew what he ought to do. Yet, he would not forgive. Finally, due to someone else's intercession, he met his brother to make amends. His lips said, "I forgive you, my brother," yet his heart said, "I sure can't forget it." Did he really forgive? The next time he met this brother, he still felt ill at ease. His lips did not carry out the spirit within him. His prayers still went unheeded by the Lord.

Friday, May 2

Read Ephesians 5:21-33; 1 Peter 3:7. Of Discord in Family Life

I had wondered why the sons of a certain spiritual-appearing man were not in our church any longer. It remained an enigma to me. How that man could talk in church! What good counsel he could give! Yet, one day I saw what was wrong. In church we saw one man. In the home the children saw another. One had to stay in that home only a short time and you could detect the discord between parents, between parents and children, and naturally between the children themselves. How wonderful when a family is united in Christ! This will be so when the founders of that home are in accord. Peaceful homes exercise great power and influence in a congregation through their prayers.

Saturday, May 3

Read Deuteronomy 15:7-11; II Corinthians 9:6-11. Of Stinginess Toward God and Men

The Bible teaches much about liberality in giving. Experience proves the Word's admonition that blessings are in proportion to our giving. It seems also possible that stinginess toward God is an indication that we don't have the correct understanding of who is owner of all material things. When we remember that God has said: "The silver is mine, and the gold is mine"; and "every beast of the forest is mine, and the cattle upon a thousand hills," we shall then untie the purse string and let the Lord dip His hand in and say, "Here, my Lord, take what is Thine." All stinginess will have left our hearts, for we will love Him who so entrusted into our hands of things material.

—Lester T. Hershey.

Nor has the widest learning and acutest ingenuity of skepticism ever pointed to one complete and demonstrable error of fact or doctrine in the Old or New Testament.—Frederick William Farrar.

## WARNING AGAINST PROFANE LIVING

Sunday School Lesson for May 4

(Exodus 20:7; Matt. 5:33-37; 23:16-22; Mark 7:5-8; Luke 6:46; 11:1-4)

Who can say this lesson is not timely? We will notice that with regard to each of these great laws—they are for all time. God knows man and his temptations. The warning God gives here must be heeded. When God says "Thou shalt not," man had better listen, and obey. Why?

Some one has said profanity has a hundred faces and all of them are ugly. Let the pupils name some forms of profanity.

One form is the abuse of God's name as such. Why should we speak God's name with reverence and respect? Is it not because of what His name stands for—the Great God? Why should children speak respectfully of their parents? And teachers? Why the laws for respecting the flag of the U.S.? Pagan deities' names are never spoken in irreverence, I understand. Why should man be so careless and use God's name in vain? The use of obscene language in so-called good society is shocking. The use in swearing is very common but also very inconsistent to the Christian. Surely much profanity is spoken unthinkingly, perhaps in a spirit of bravado or of babbling. The commonness of this habit bespeaks no consciousness of God, no shame, no feelings of regret. God is not in all their thoughts. Why then use His name at all? What about such words as "gee" and "gosh"? They are called clipped oaths. See any good dictionary.

Much disrespect of God and of things spiritual is shown in frivolity. Sacred things are spoken of lightly, in jest, foolishly, even with contempt sometimes. Consider with the pupils the frivolity at some weddings, mock weddings, jesting at religious customs, disrespect shown to the prayer veiling and other church doctrines.

Perhaps the greatest abuse that God must feel is that of hypocritical living—professing His name but living unholy lives and thereby bringing reproach upon His name. Jesus was very stern in dealing with the Pharisees. They said some of God's laws were binding, others were not. They prayed to be seen and gave alms for honor. They appeared as whited sepulchres but were within like rotten bones. Not everyone who says "Lord, Lord," but he that doeth the will of the Lord, he it is that honors God. What must God think of thoughtless worship of Him? of irreverent conduct in His house? of saying prayers with the mouth only? of thoughtless singing? of deceiving ministers and parents with regard to one's spiritual condition?

Profane living brings man under the condemnation of God. Warn your pupils well.

(Why we do not swear at all in courts and the difference between swearing and affirming should be discussed in some classes, no doubt.)

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. E. S. Garber, Nampa, Idaho, preached at Wood River, Nebr., on March 30. The Lord blessed his message on Nonresistance and the devotional covering, and five members of the congregation confessed a renewed willingness to accept these Bible teachings.

Bro. Howard J. Zehr has moved to Fisher, Ill., where he is now in charge of the East Bend congregation. His post-office box is 116.

Bro. J. E. Gingrich, Elkhart, Ind., was at the Bancroft Church, Toledo, Ohio, on March 30. Ten persons who confessed Christ in his meetings in December were baptized on that day.

Bro. Richard Hostetler of Goshen College will spend the summer months at Lima, Ohio, on a practical work assignment in connection with his theological studies.

Bro. Daniel Swartzentruber, Oakland, Md., was ordained to the ministry on April 6 at Springs, Pa. He will serve in the mountain mission field of Garrett Co., Md. The ordination was in charge of Bro. Roy Otto with Bro. Aaron Mast preaching the sermon.

A Good Friday song service was held at the Yellow Creek Church, Goshen, Ind.

Bro. Richard Martin, Elida, Ohio, is scheduled to leave New York with his father, Bro. L. S. Martin, on April 23 for a six-weeks' trip through Europe. They will visit Sicily in the interests of the mission work there.

Six young persons were received into membership by baptism at Albany, Oreg., on March 30. Bro. Allen Erb officiated.

Bro. Josef Herschkowitz demonstrated a Jewish Passover Feast as a part of the Quarterly Sunday School Workers' meeting held at Hannibal, Mo., on March 30.

Lancaster Mennonite Hospitals, Inc., will hold its fourth annual meeting at Paradise, Pa., on April 24. Visiting speakers are B. Charles Hostetter and John E. Lapp.

A joint-meeting of the Jewish Evangelism Committees of the Virginia and Lancaster conferences was held at New Danville, Pa., April 11 and 12. Bro. Paul M. Miller, Goshen, Ind., was a visiting speaker.

The statement of concerns adopted by the study conference on Christian community relations held at Laurelville last summer was the basis of discussion in the evening service at Colorado Springs, Colo., on April 6.

Correction: Bro. Aaron Glick was scheduled to speak at Marietta, Pa., on April 20 instead of May 20 as we erroneously reported.

The Brunk Bros. revival team will conduct meetings near Johnstown, Pa., April 27-May 18. The exact location of the tent is at Benscreek, 1½ miles south of Johnstown on Route 53.

The Annual Foreign Student Conference will be held at Hesston College April 25-27. C. N. Hostetter, president of Messiah Bible College, is the speaker in the final vesper service.

Bro. Clayton Beyler, Hesston, Kans., is taking a course at the Central Baptist Theological Seminary in Kansas City each Thursday.

Bro. Osiah Horst, Petersburg, Ont., is the guest speaker in the Christian Life Emphasis Week at Rockway Mennonite School April 21-25.

Bro. Nelson E. Kauffman, Hannibal, Mo., will be the visiting speaker at the Ohio and Eastern A.M. Conference, Marshallville, Ohio, May 27-29. Bro. M. L. Troyer, Elida, Ohio, will preach the conference sermon.

## Visiting Speakers

March 30: Paul M. Lederach, Scottdale, Pa., at Blooming Glen, Pa.; I. E. Burkhart, Goshen, Ind., at Salem, Elida, Ohio; W. R. Hersherberger, Garden City, Mo., at Oronogo, Mo.

April 6: Paul Verghese, Goshen, Ind., at Oak Grove, West Liberty, Ohio; Arnold J. Van der Meulen, Grand Rapids, Mich., at Hopedale, Ill.; O. N. Johns, Louisville, Ohio, at Wadsworth, Ohio; Rufus Jutzi, Floradale, Ont., at St. Jacobs, Ont.; Andrew Brenne-man, Elida, Ohio, at Lima, Ohio; Darwin O'Connell, Lima, Ohio, at Central, Elida, Ohio; Isaac M. Baer, Steelton, Pa., at Dohner's, Annville, Pa.; Levi C. Hartzler at Roselawn, Elkhart, Ind.

April 7: Ralph Palmer, Denbigh, Va., at Garden City, Mo.

Passion Week: Richard Martin, Elida, Ohio, at Shore, Shipshewana, Ind.; Galen I. Johns, Benton, Ind., at Kouts, Ind.; J. S.

Neuhouser, Ft. Wayne, Ind., at Clinton Frame, Goshen, Ind.; Raymond Byler, Pigeon, Mich., at East Goshen, Ind.; Paul Wittrig, Imlay City, Mich., at Breslau, Ont.; Leonard Haarer, Altoona, Pa., at Waterloo, Ont.; Jesse Short, Archbold, Ohio, at House of Friendship, Kitchener, Ont.

(Continued on page 404)

## Calendar

Ohio Mennonite Mission Board Annual Meeting, Oak Grove Church, West Liberty, Ohio, April 25-27.  
Southwestern Pa. Conference Sewing Circle at Maple Grove Church, Belleville, Pa., May 3, 1952.  
Commission for Christian Education, East Chestnut St., Lancaster, Pa., May 2 and 3.  
Illinois Sewing Circle, Arthur, Ill., May 10.  
Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain, Olive Church host), June 3-5.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onekama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 26 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Thursday evening, April 10, Bro. W. R. Hershberger of Garden City, Mo., led an appropriate fellowship and preparatory service at the Mennonite Gospel Center in Kansas City, Mo.

"La Hora del Calvario" (The Calvary Hour) quartet of Puerto Rico, composed of brethren Lawrence Greaser, Clair Hoover, Delmar Byler, and Tilman Hershberger, brought messages in song to a number of churches on the Island, in addition to our own, during Easter week.

Bro. and Sister Don McCammon, returned missionaries from China, served on the quarterly mission meeting program at the Salem Mennonite Church, Wooster, Ohio, on Sunday, April 6.

The Gospel Team from the Radio Mission of West Liberty, Ohio, gave the Sunday evening program at the Jefferson Street Mennonite Church, Lima, Ohio, on March 30.

On Good Friday evening, Bro. W. R. Hershberger and J. D. Graber shared in officiating at communion services and in the receiving of new members at the Mennonite Gospel Center in Kansas City. Three persons were received: one by baptism, one by letter, and one on confession of faith.

Bro. Aurelio Bonilla, a member of the Betania congregation, Pulguillas, Puerto Rico, is unable to work because of physical handicaps, and so he spends his time visiting in homes and distributing literature. He also teaches the men's class in Sunday school and occasionally substitutes for the pastor when he is absent.

The B. Frank Byler family, missionaries to Argentina, returned to the States on furlough on April 7. They arrived in Akron, Pa., on April 8. After April 11 they traveled to West Liberty, Ohio, Bro. Byler's former home, where they will be located during their furlough.

Sister Arlene Sitler, field representative of the La Junta, Colo., Mennonite School of Nursing, gave an illustrated lecture at the Jefferson Street Mennonite Church in Lima, Ohio, on Tuesday evening, April 8.

The young men of draft age from our churches in Puerto Rico met for orientation on March 20 at the Betania church in Pulguillas. The Mennonite church's statement on peace and war as adopted by General Conference in 1951, was presented as well as the latest development on I-O's. Mimeographed copies of this information were distributed. The number of young men in attendance was sixty-five. There was apparent enthusiasm in the meeting.

Bro. J. D. Graber, besides having part in the Friday evening services, preached at the Kansas City Mennonite Gospel Center on Saturday evening and at both morning and

evening services on Easter Day. The chapel was well filled on Easter Day and a blessed time was enjoyed.

Bro. Glenn B. Martin, pastor of the Mennonite Mission in Lima, Ohio, served on a missionary conference program at the Cedar Grove church, Maugansville, Md., during Easter week.

The Women's Missionary Sewing Circle meeting of the Indiana-Michigan Conference will be held at the College Union, Goshen College, on May 3.

The Missions Evangelistic Committee, made up of our pastors in Puerto Rico, met at La Plata on April 7. The following were among the things considered and to be recommended: (1) A youth meeting for all of our churches to be held at Palo Hincado in May, (2) Various possible types of service that the Puerto Rican C.O.'s could engage in on the Island.

Two young couples and an elderly man were baptized in the Carlos Casares congregation recently. One of these families has now moved to Bragado to help in the Boys' Orphanage.

Bro. Paul Lederach, Scottdale, Pa., was the Easter week-end speaker at the Detroit Mennonite Mission in Michigan.

In introducing the "Church Hymnal" and "Junior Hymns" to the congregation at the Detroit, Mich., Mennonite Mission, Bro.

## Your Treasurer Reports

Since closing the Mission Board financial records for the year it has very vividly come to our attention that we have not received our usual amount of contributions for the India mission field. It may be that this is due to a lack of information regarding the work in India. At a time when the church is rapidly becoming an indigenous conference, it is important that we maintain a close contact with our India brethren and also continue to give the financial support which is needed.

Therefore, I would like to encourage your continued support of the India mission program, projects, and missionaries. We particularly will be in need of additional support for native evangelists, pastors, and the medical program. Contributions for the India work can be designated for some special project or can be sent for the India General Fund. Contributions for this purpose should be forwarded through your District Conference Mission Board Treasurer.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## MENNONITE RELIEF COMMITTEE (MRC)

The Mennonite Service Organization, Hesston, Kans., is co-operating with other Mennonite groups in the Kansas area in setting up a Disaster Committee to help take care of disaster needs resulting from floods, torradoes, or other causes. The Kansas churches and Hesston, Bethel, and Tabor Colleges have sent men to the Judsonia area of Arkansas during the past several weeks to work with the Red Cross in meeting the needs of tornado victims. Peter J. Dyck, Moundridge, Kans., was elected chairman of the newly organized Disaster Committee and John Diller, Hesston, Kans., secretary-treasurer. According to policies drawn up on the date of organization, this committee is not to take the place of our church wide relief and service organizations, but is to serve to co-ordinate local group activities. It will not solicit funds, but will provide personnel and administration through which funds contributed through our regular church channels for a disaster in the Kansas area can be distributed. Send your contributions for tornado victims to your district conference treasurer, or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind. Anyone desiring to serve in a builders unit in the Arkansas area should contact the Secretary for Service and Relief at once.

Brother Don Snapp of the Relief and Service office is conducting a series of monthly meetings with I-O men at the Shore Mennonite church, Shipshewana, Ind., for the next number of months.

Brother and Sister Orie Roth, Albany, Oreg., have been appointed for a year of voluntary service. They will begin their service at the Elkhart headquarters and will become the first couple to take charge of the voluntary service center at 1525 Prairie St., Elkhart, approved at the last meeting of MRC. Local sewing circle organizations are helping to furnish the center.

Walter Yoder expressed his appreciation in knowing that a mission congregation is using these books in their music services.

An extensive ten-day evangelistic campaign closed in Pehuajo, Argentina, on March 23. The Gospel was spread by means of the printed page, telephone, traveling loud-speakers, street meetings, and public evening meetings. Only eternity will reveal the results of the seed sown. At present there is a group who want to follow Christ and study the course preparatory for baptism, and there is also a large number who express interest and need much help. Pray that these two groups may be nurtured into a saving knowledge of Christ Jesus.

(Continued on page 404)





Rev. and Mrs. Jechim who came to Uruguay with the first group of Mennonites. They took in one person of the new group although they have only a one-room sod house.

## From Germany to Uruguay

By ELMA ESAU

Elma Esau accompanied the second transport of Mennonites from Germany to Uruguay. Previous to that she had worked in the Gronau refugee camp in Germany for two and one-half years.

For many it was a happy day in the fall of 1948 when 751 Danzig and Galician Mennonite refugees from the internment camps in Denmark and from western Germany met at Bremerhaven, Germany, to begin their trip to Uruguay on the S.S. Volendam. Several years earlier they had been torn from their homes because of the war. Since there were no possibilities of returning, they now hoped to establish new homes in Uruguay. But there were also many heavy hearts among those beginning their trip to Uruguay. There were those who had left near relatives behind because there was not space on the Volendam, and there were those whose husbands and sons were still missing behind the Iron Curtain.

Those who were left behind tried to comfort themselves with the thought that they would be joining their relatives within several months. But pioneer life was difficult in Uruguay and much slower than anyone had anticipated. The Mennonites had to wait in camps for many months before they were able to find work and were able to settle on the land. These circumstances greatly delayed the possibility of a second transport of Mennonites to Uruguay.

### Plans for a Second Transport

It was not until April, 1951, that it was possible to make definite plans for a second transport. There was great rejoicing when this news went out into the various areas of Germany from the Gronau refugee camp. At first it appeared that transportation would be available before the end of June. Every-

one was impatient to be on the way, but the group was much smaller than had been expected. A number of the Mennonites who had hoped in 1948 to immigrate to Uruguay had found work and adjusted themselves to life in western Germany. Others were turning to the opening doors of Canada. On the other hand, those who had relatives among the earlier immigrants, were very eager to join them because of the good reports from Uruguay.

At last on August 14 about 450 Mennonites from many parts of western Germany and Berlin gathered in the Uebersee Heim Camp at Bremen to be interviewed by the Uruguayan consul from Antwerp, Belgium. Entire families were represented, from tiny babies a few days old to grandmothers over eighty. The group consisted mostly of Mennonites from the Danzig area and Poland, but there were also about a hundred Mennonites who originally came from Russia. They were all housed in one of the huge cement and brick barracks of the former German army camp. All police certificates and passports were checked by M.C.C. workers and only a few were found to be missing. They were medically examined by the Gronau camp doctor. Those who were not able to produce vaccination certificates against smallpox and diphtheria were inoculated. There was concern, and it was difficult not to be impatient, only when the consul Mr. Terra did not arrive until a day later than expected. The waiting was a trial of patience because time lost might mean the loss of a job which was indeed a serious matter if for some reason the applicants were not accepted for Uruguay. When Mr. Terra arrived with Brother C. F. Klassen, he was eager to see the people and to begin work immediately. Within almost twenty-four hours all persons whose documents were complete were visaed. The consul was well impressed with the group of Mennonites and

told them that he hoped that they would do as well in Uruguay as the earlier group had done.

As one moved about the Mennonites in Bremen, one noted an eagerness to be off. Here was an old grandmother who was going to join her children who now had a good start and a little home in Uruguay. There were the three men who were eager to join their wives and children from whom they had been separated for about seven years because of the war. Two of these wives had already built new little homes on the El Ombu farm project. A number of young people were eager to be reunited with their parents. Then there were those, too, who hesitated in their decision to go to Uruguay because of hopes of going to either the U.S.A. or Canada. Might there still be an opportunity? Or had they tried long enough? If they didn't go to Uruguay now, and their hopes for North America were not realized, would they have to remain always in Germany? All of these hopes and these problems were matters to be seriously considered and to be brought to the Lord in prayer.

At the same time that the group was getting ready for Uruguay, a small group was also getting ready to go to Paraguay. These people were all joining near relatives. It was not necessary for them to appear personally before the Paraguay consul. It was only necessary that their passports and other documents be presented to the Paraguay consul in Amsterdam, Netherlands.

### Final Date Set

Finally, a definite date was set for the sailing of the ship. It was the Italian ship, the *Surriento*, scheduled to sail from Genoa, Italy, on September 27. Now definite plans could be made for the many details which had to be arranged before this date. The documents which were not in order at Bremen had to be taken care of. Then the passports and documents had to be taken by car to the Uruguayan consul in Antwerp. Other trips had to be made to Hamburg so that the passports could be visaed for the trip through Switzerland and Italy. Countless lists were typed and mimeographed for presentation to the consuls and for the I.R.O. and the shipping company.

Arrangements had to be made for the transportation from Gronau, which served as the collection center, to Genoa. There had to be provision for the reception and storage of the baggage and freight at Gronau. A special train of nine passenger cars, one kitchen car, and seven boxcars was obtained which was scheduled to travel directly from Gronau to Genoa. About ten days before the sailing date the baggage and freight began arriving—large chests, small ones, wagon wheels, bed springs, washtubs, bedding rolls, and many other household items. Several days later the immigrants arrived and were housed in the large hall at the Schuetzen Hof. Their beds were merely piles of straw but they accepted them cheerfully as everyone knew that it would not be for long, and such matters are considered a part of resettlement. Then came the task of loading the freight cars which was a special problem as a number of the chests



were considerably larger than specified by the shipping company and had to be cut down and repacked.

#### Last-Minute Difficulties

A number of last-minute difficulties arose which caused great anxiety and even prevented the immigration of several persons. Most disappointed were perhaps Johann and Elise Thiessen, an elderly couple who had been looking forward to joining their children. Uncle Thiessen's health had not been good, but they had always hoped to be able to go until the doctor strongly advised against such a strenuous trip which would certainly cost his life. In another family a child which had been too seriously ill to travel, recovered almost miraculously, and the family was able to join the transport in the last moment even though they could not take their freight with them. Four persons were greatly disappointed because their immigration visas were not granted, due to delays on the part of the Uruguay government. The Bauer family from Austria had great difficulties obtaining their passports and Paraguay visas because they had originally lived in Russia and were now considered stateless. The Austrian authorities would not issue passports unless they had Paraguay visas, and the visas could not be issued unless they had passports. This went 'round and 'round until the Paraguay consul issued a statement promising to grant visas upon presentation of passports. The passports were issued four days before the sailing date. The passports were air-mailed to the Paraguay consul in Amsterdam, but visas could not be issued there because the consul was away and had recently wired instructions that his assistant should grant no more visas. The passports were then air-mailed to the Paraguay consul in Bern, Switzerland, and arrived there when that consul, too, was out of the office for the day!

Among last-minute arrangements was also the matter of getting papers for the G.M.C. truck which was to be taken along to Uruguay. This truck had been serving the Gronau camp but was now too large to be economically useful. Even though all of the papers were not yet on hand, Alvin Voth, M.C.C. worker, and Hans Lapp, one of the immigrants, left Gronau several days before the sailing date to drive the truck to Genoa hoping there would be no trouble.

#### Farewell to Germany

By Sunday, September 23, most of the prospective Paraguay and Uruguay immigrants had gathered at Gronau. On Sunday morning all joined together in a communion service. That evening the entire group gathered for the evening meal and a farewell service in which many friends joined the immigrant group in wishing them the Lord's richest blessing on their journey and their resettlement in South America.

September 25, the last day at Gronau, was a very, very busy day, but all was in readiness by ten o'clock that evening when the Mennonite immigrants gathered at the railway station. There were 430 persons for Uruguay and 13 persons for Paraguay—the Bauers were still missing. Shortly after ten o'clock the immigrants began filing to the train ac-

cording to their tag numbers which corresponded to their nominal roll numbers and the numbers on the train coaches. At 1:12 that night the special Mennonite train was off on its journey to Italy.

It was with mixed feelings that the immigrants made their last trip through Germany. To many it meant leaving their homeland, so that there was a note of sadness mixed with an eagerness to be off.

At Basel, Switzerland, the group was met by women from the Basel Mennonite group who served refreshments and gave gifts of clothing, toys, and sweets for the children. There the local M.C.C. workers also brought word that the Paraguay visas for the Bauer family from Austria were in order. However, it was too late for them to join the train at Basel, and they would need to travel directly from Austria to Genoa.

The train arrived in Genoa early the morning of September 27 and was stationed near the ship. The baggage and freight were immediately unloaded from the train and transferred to the ship. Soon Alvin and Hans appeared and reported that the truck was already safely aboard the ship even though the final papers did not arrive until later that morning.

After a wait of several hours the Mennonites began filing in an orderly manner from the train through the customs and medical inspection onto the Surriento. When the Bauers arrived just ten minutes before the Paraguay group lined up to go aboard ship, the immigrant group was complete. There was great excitement as first glimpses were caught of the Surriento—and more confusion as each person tried to find his way through the maze of halls and stairways to locate his cabin. There was more excitement when it was discovered that there were seemingly not enough beds for everyone. This concern was, however, settled when it was learned that beds were assigned in fractional parts in accordance with the amount of passage paid. This meant that no beds were assigned to children under one year of age, and only one fourth of a bed was assigned to those from one to five, and a half bed to those from five to ten! The cabins were found to be very neat

and clean. Many of the women with small children and the older persons were berthed in first-class cabins because of lack of space in the third-class cabins.

After the cabins had all been assigned and everyone had eaten a good lunch, the group gathered on deck for a farewell devotional service. Brother Richard Hertzler brought greetings from the South German Mennonites. Brother Rudolf Hein spoke for the immigrant group and Gustav Gaeddert, director of the Gronau camp, represented the M.C.C. It was late afternoon by the time the freight was all loaded and the Surriento set sail on its three weeks' journey to South America.

The first several days of the ocean voyage were needed for almost everyone to establish their sea legs. Several persons unfortunately never quite became accustomed to the sea and were seasick during the entire journey. Once everyone felt quite steady on their feet, arrangements were made for daily devotional services, Spanish classes, Bible classes, and lectures on Mennonite history. Stops at Naples, Leixoes, Lisbon, St. Vincent, Rio de Janeiro, and Santos added interest and educational value to the trip. A matter which was given serious consideration while aboard ship was the choosing of a committee to represent the group in Uruguay in selecting land for resettlement.

On October 14 the fifteen Mennonites for Paraguay disembarked at Rio de Janeiro, Brazil. There they were received by International Refugee Organization officials and were housed in a hotel for several days until they could take a plane to Asuncion, Paraguay. Unfortunately, one family was detained at Rio for about ten days because of illness.

#### Arrival in Uruguay

The Surriento arrived in Montevideo, Uruguay, the evening of October 18, a day later than expected. The last day out was the coldest and roughest—not a nice ending to an otherwise very pleasant journey. It appeared that the weatherman hoped to grant everyone the last opportunity of becoming seasick! It almost seemed the Mennonites were happy when their transport leader had to give up



A wheat field in the Mennonite settlement, El Ombu. The landscape is very similar to that of western Kansas.



her breakfast to the fish. That made her more one with them—one of that special group which could talk about seasickness based on a real experience! Everyone was relieved when word came late in the afternoon that, due to the dock workers' strike, the ship would not be unloaded that evening and that all passengers could stay on board until morning. It would have been very trying, especially for the mothers and children, to have disembarked during the cold night. The immigration officials came aboard and completed their inspection of the Mennonite immigrants without any difficulties. Three M.C.C. representatives, Wm. T. Snyder, Akron, Frank Wiens, Paraguay and South American director, and Arthur Jahnke, Uruguay director, also came aboard with the officials. Together with the new immigrants the day was closed with a short service of welcome and praise and thankfulness to God for a safe arrival in Uruguay.

By daybreak the next morning the immigrants were out on deck to catch their first close glimpse of Uruguay. The unloading soon began. The Mennonites had to unload all of their own baggage and load the freight on the waiting trucks because of the dock workers' strike. The local Mennonites and the M.C.C. representatives were also very helpful in the loading of the freight and the busses and in facilitating the customs inspection. It was a busy and a very cold day—much colder than anyone had expected South America to be at this time of the year! Along with the unloading and loading and the customs inspections came the joys of meeting relatives and old acquaintances. The husbands and wives who were reunited were especially happy and thankful. By five in the evening the last piece of freight was unloaded and by seven the last of the trucks and busses were loaded and were off for the 120-mile ride to El Ombu where most of the group was to be lodged.

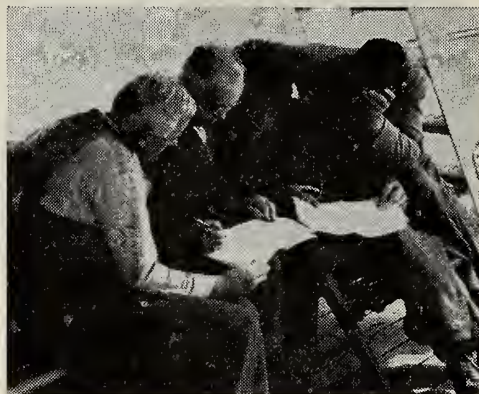
#### At El Ombu

The first night spent in the granaries on the El Ombu ranch was cold and trying because there were not enough blankets, due to the fact that the trucks with the freight had not arrived. But the next morning the sun shone brightly, and very soon the trucks arrived so that the general spirits brightened considerably. Soon everyone was busily unpacking and arranging more comfortable living quarters in the granaries and in the homes with the local Mennonites.

When the unpacking was finished, there was time to look out over the plains beyond the ranch yard and to see what the El Ombu Mennonites had accomplished in the year and a half since the beginning of their pioneer life. It was a pleasant sight which greeted their eyes on that beautiful, sunny day. The landscape was dotted with neat thatch-covered sod houses set amongst fields of wheat, flax, and sunflowers. Near the homes were thriving vegetable gardens, newly planted shade trees, and orchards. One could already see a new brick house which had replaced the first sod house. The owner's brother and his

family, who were among the new immigrants, felt that they were very fortunate to be able to move into the sod house. That evening most of the new immigrants went to bed with a feeling of gratefulness and an eagerness to begin their pioneer life to establish permanent homes after being homeless and unsettled for many years.

On Sunday morning the El Ombu Mennonites and the new immigrants met together



Leaders of the Danzig group on board ship making nominations for the land committee which would be responsible for the selection of land in Uruguay.

in an out-of-doors worship service of welcome and of praise to God for His great mercies. At this service it was also announced that Johann Thiessen had passed away after the Mennonite transport left Europe. Sympathy was expressed to his widow now left alone in Germany and to his children who had hoped for the arrival of their parents in Uruguay. Ministers of both the local group and the immigrant group as well as the choir of the local group took part in the service. With this service it might be said that the chapter of refugee life had ended and the door had been opened to a new pioneer life. —Services Bulletin.

### I Tell You, Nay

By LLOYD AND SARA WEAVER,  
NEWPORT NEWS, VA.

In the late summer of 1950 a Jewish father, Mr. David, came to us with his problem son. Ronnie was thirteen years old and had just passed his Bar Mitzvah, a service by which a Jewish boy becomes a full son of the law. Mr. David asked us, "Can you do something with my son?" We encouraged his troubled heart and told him we would do all that we could for him. He then gave us his hand and said, "I am giving my son into your hands, and whatever you say and do will be all right with me." We then told him, "Mr. David, you are doing us a great honor to give us your son."

We then placed Ronnie on a farm until Eastern Mennonite College opened. It was during the time he spent on the farm with a Christian family that Ronnie learned to know Christ and gave himself to Him at a tent meeting. By his father's consent we sent Ronnie to E.M.C. Being around a Christian witness day after day he made great strides in his new life. We want to thank E.M.C. for placing Ronnie with college boys for

roommates, for they were better able to help Ronnie spiritually.

At Christmas vacation he came home, and then things began to happen. In Luke 12:51 Jesus said, "Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division." This is what happened in the David family. Father and son were divided. When Ronnie began to witness to his father of what Christ meant to him, his father could not take it. Ronnie very bluntly told his father that his Jewish mother, who had died only one year ago, went to hell, and that if he did not believe in Christ he too would go to hell. It almost took the father's breath to hear his son talk as he did. He also told his Gentile stepmother that if she did not repent and turn from living her worldly life, she too would go to hell. Ronnie's witness made such a division in their home that the stepmother threatened to leave. To patch up home conditions Ronnie spent the rest of Christmas vacation with us. At that time he told us, "When I come to my home I have nothing to come to."

It was during the Christmas vacation that the rabbi learned that Ronnie was going to a Christian school. At once it was made known to the other Jewish people, and they were warned not to have anything to do with us. The rabbi began chiding the father for giving his son into the hands of Christians. By Easter time Ronnie was not allowed to go back to E.M.C. He then started going to the Newport News High School, and began to witness there. A Jewish teacher was soon bringing news of Ronnie's actions at school. One of our Jewish friends informed us that Ronnie refused to sing a certain song at school, saying, "I am a Mennonite Jew and I cannot sing that song."

Ronnie did not stay at his home very long. Many times he came to us and said that his father beat him. One time he was turned out of his home for an hour for punishment. Later on he went back and could gain entrance only by climbing a porch post, going over the roof, and entering through a second floor window. There were times when he had no supper, and he came and spent the evening with us. Ronnie at one time told us, "I know that someone is praying for me, for if they were not, I could not stand the persecutions." Soon after school closed Mr. David heard that his son had been baptized, and Ronnie was told to leave. Ronnie was baptized against his father's wishes, but Ronnie felt he must make his own choice.

During his stay with us this summer, Mr. David had his son going to a psychologist. He said that his son's mind was sick and needed psychological care. It was during these summer months that the Jewish Community Center was making plans for Ronnie to go to a military school. On September 11, Mr. David took his son, and neither Ronnie nor we knew where he was going. Before taking Ronnie, Mr. David informed us not to get in touch with his son. He said that he has had Christian teaching for one year, and now he wants his son to be trained by a Jewish teacher who will come to the military school to teach him Judaism.

Toward the end of the summer Ronnie



## They Fear the Future

BY ALTA SCHROCK, M.C.C.-I.R.O. TEAM

As winter approaches and bleak dampness settles over the Munich area, the refugee in his unheated house or barrack becomes more deeply despondent and more fearful of the future. So many say to me with big haunted eyes, "We must get out of here with the children before winter sets in. We've given up our job and our home, and we cannot buy coal. Oh, please help us get on the next transport!" And so the coming of the cold is one great fear, one which no Christian can ignore.

But there is yet another great fear—the fear of the termination of I.R.O. As the fatal day draws near the D.P. who has failed his medical or a C.I.C. political investigation sees each day with new apprehension, fearing his papers will be incomplete when the dead line of I.R.O. is reached. Day after day the office is crowded with those who come to beg us to speed up their processing. Some of the offices are working till nine o'clock at night and till noon on Saturdays in an effort to reach the bottom of their great stacks of papers. Though I.R.O. staff has been drastically cut, processing is nevertheless speeded up, for

was becoming rebellious toward his father, for Mr. David would not inform him to what school he was going. Mr. David wanted to cut us off completely as to his son's whereabouts. One week after father and son left for the military school, we received a letter from a sister whom Ronnie had met here in Newport News. This sister wrote telling us that one morning when she was walking along in Atlanta, Georgia, someone came running and called her name. Ronnie had run ahead of his father to talk with our sister. Mr. David was very much surprised to meet someone who knew his son. Surely God is good to reveal Himself at times when loved ones are burdened. His ways are past finding out. Truly, He is a prayer-answering God. If it were not for God allowing these two to meet, we would not know where Ronnie is going to school. And, what makes it all the more providential, this sister was leaving Atlanta one week earlier, but God in His wisdom arranged things so that she stayed one week longer.

Mr. David has informed us that he has taken care that no mail shall go in or come out from Ronnie, and if it did he would be informed about it. Since then we have sent mail to Ronnie, and in one week's time Mr. David called us and was indeed very angry. He also threatened to have us arrested.

We want to praise God for the avenue of prayer. The messages in prayer can never be hindered, and we have His promise, "If we ask anything according to his will, he heareth us." Surely, it is God's will that Ronnie will not turn his back on Christ. Let us be faithful in prayer for this young Hebrew Christian. Thank you for your prayer interest.

Anyone traveling through Georgia is invited to visit Ronald David, School for Boys, College Park, Atlanta, Ga.—From "Missionary Light."

we must remember that these stacks of papers represent people with desperate need.

From here on out the road does not look easy, and we all can readily sense that we need a great measure of spiritual fortitude that can have none but a divine source. As Edith said, "If I weren't a Christian, I couldn't stand to work here now." One faces people whose nerves are shattered by living twenty in a room, with no chance whatsoever for privacy, either day or night; people too poor to afford soap for washing, or too discouraged to try to keep well-groomed; people who scream and push because they have been screamed at and pushed for many long months.

Last week a family of four came to me deeply vexed and well-nigh beside themselves with desperation because their papers had for many weary months been shuttled from desk to desk in the Resettlement Center and even from Munich to Frankfurt and back. And now the precious originals had been lost and all efforts to find them seemed to bear no fruit. I could do nothing but listen quietly and sympathetically while the woman poured out her story. "We are not cattle; we are people!" she cried over and over, almost screaming the words at me. I worked hard at their case for several hours, until finally some order began to develop out of the chaos. The next morning when they came to the office again, one would hardly have recognized them as the same people. Their faces were relaxed and smiling and they said they had slept well for the first time in many nights. There was no more shouting and defiance. One might ask why the change—since they did not yet have their precious visas.

The answer is simple: they felt for the first time that someone was really interested in their case and that they were not utterly alone. I have seen this transformation in many faces in the last few months. There have also been letters from friends and relatives here and in the States, thanking us for taking an interest in their sorely tried ones. I shall never forget the benediction of one poor lady of 78 who was assisted to the very end of her processing and then driven to her streetcar line because she was too crippled to walk, "God will bless you; God will reward you!" she said over and over with tears in her eyes. "Yes," I replied gently, "if God rewards us we need no other reward."

When we feel that our work for refugees is difficult and often fruitless, such cases remind us again that the little we can do may go a long way—may even prevent a suicide or a nervous breakdown. However, at the acute stage, when these people are most desperate, our nerves are often sorely tried. It is at such times that we need the prayers of M.C.C. and the churches back home.

There are many tales of heartbreak and sorrow. The other day an old man (for whom I was awaiting a special assurance from the States) came with tears and pitiful trembling hands to tell me that his wife was lying in the hospital with a possible brain concussion or skull fracture—on the eve of their emigration after long years of waiting! She had been thrown from an open truck which was used for transport to and from the

camp in which they lived. The driver had started out before the endgate was closed, so that she had fallen headfirst onto stone pavement. A Red Cross ambulance had rushed her to one hospital where she was turned away because she was Volksdeutsch instead of D.P. She was then taken to a German hospital where the man was immediately asked, "Who will pay?" He had no idea who would pay, for though he was one day a very well-to-do Latvian contractor employing a hundred men, he is now completely without money and property in this world. So he spends sleepless nights alone in the camp, stalked by awful fears. What advice, what comfort could I give him?

How had the tragedy occurred? The next day I watched as a similar truck was loading refugees who were going to the same camp. Such jostling and pushing I have seldom seen. Again I feared for the life and limb of a woman who clung tenaciously to the truck and was shoved over the endgate into the bed after repeated efforts on the part of the people below. Now I understood. Each man, woman, and child must fight his way through the mob or be trampled underfoot. The same is true as the people wait for three or four days in a musty basement, breathing heavy, stagnant air and glaring at each other in fear and hatred lest someone usurp their priority. I have often found it very difficult to weave my way through this mob when occasion demanded. Again I would say that the grace of God is very much needed, both for the worker as she tries to soothe and quiet, and for the hard-pressed refugee himself.

One should remember that some of these people who stand for days like animals in herds, breathing down each other's necks, were once people of the highest refinement, living in beautiful homes and holding the highest positions in the arts and sciences or in some honored profession. Some are old and frail and very much alone, some highly sensitive to the odors and noises that accost them. One cannot help thinking of his own father or mother, brother or sister as he sees the people thrust helplessly into these circumstances—completely severed from all the solid, permanent, and lovely elements of their life and set adrift in a sea of suspicion and fear. Surely it behooves me as a Christian to give them the same treatment I would extend a member of my own family in similar circumstances. I remember what Christ Himself said, "Who is my mother? and who are my brethren?" He also asked, "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?"

In these days of shrinking International Refugee Organization staff and funds, when so many D.P.'s are still to be resettled, the work of our small and modest team has a definite value. The fate of the refugee who cannot migrate and who will be placed on the German economy may be a deplorable one in years to come, since Germany will be hard pressed to find a means of support for its own subjects in this tremendously overpopulated area. For this reason we feel very grateful for every successful movement of a displaced person into Canada, Australia, or the United States.—"Services Bulletin."



## Missions Editorial

### The Mennonite Outreach Study

Readers may recall that at the annual meeting last year the Board took action to conduct a study of the "Mennonite Outreach." This survey is to discover to what extent our whole Mennonite witness is bringing non-Mennonite persons into church fellowship, and to survey the extent of membership loss in the Mennonite Church.

The actual survey of this work is now under way. The Board has secured the help of the Mennonite Research Foundation, of which Melvin Gingerich is director, to aid in the survey, and John A. Hostetler is devoting several months to this specific problem.

The Gospel witness has been expanding in the church through new congregational outposts, through definite increase in district mission board activity, and through the educational work of the church. On the other hand, many persons have dropped out of the churches and missions. This raises some very important questions. What classes of people are being reached by our Mennonite witness? What association does occupation, marriage, education, income, rural or urban, or distinctive Mennonite teachings have on persons who join our church or who withdraw from our church? This study will be an attempt to get at the effectiveness of our evangelistic methods and to view the entire expansion picture in rural and city missions as well as in congregations.

Certain pastors and mission superintendents (on the basis of a reliable sampling procedure) have been asked to assist in the work by supplying some necessary information. Their prompt response will help make this a truly worth-while effort. It is the feeling of the Board that this is a necessary and important study for evaluating and making more effective our present missionary outreach. It is planned that general trends discovered and other valuable parts of the study will be made available to the entire brotherhood when completed.

There are congregations in which one finds a comparatively large number of members of non-Mennonite background and with so-called non-Mennonite names. In others these are mostly absent. What makes the difference? Where has it occurred, and why? If we knew the facts we might be able to be more effective in our outreach.

Other studies have indicated that a very large percentage of Mennonites who have moved to a large city have been lost to the church. To what extent is this actually true? By interviewing a number of these we can

perhaps find something of the reason why people move to the city and why moving to the city greatly increases the chances of their leaving the church.

The clear purpose is, of course, in order that we might be more effective in our outreach program. It is the desire as expressed by the apostle when he said, "so that I might by all means save some." Will the Mennonite Church double its membership in the next ten or twenty years? Why should we not expect this? Why should we not work toward this end? If we do not have a faith something like this, and if we do not take definite, constructive steps, no such result will follow.—J. D. Graber.

### M.C.C. Weekly Notes

#### Four New Workers for Japan

Mr. and Mrs. Harold Yoder of Columbi-ana, Ohio, and Rev. and Mrs. Jonathan Bartel of San Jose, Calif., are scheduled to sail for Japan in April. Harold Yoder will replace Rev. H. G. Thielman as director of the Osaka unit. The Thielmans sailed for their home in Kitchener, Ont., in March. Other members of the unit there are Ruth and Rhoda Ressler of Pennsylvania and Alice Fast of Washington.

#### Hong Kong Unit to Close in June

The problems of the West Zone in Germany are increased by the daily addition of political refugees from behind the Iron Curtain, an estimate that runs as high as 1,000 a day, or 30,000 a month, according to a recent visitor there.

Because of lack of funds the Hong Kong unit will be closed in June. The main project is to make a home for t.b. contact children. The Far Eastern headquarters will then be moved to Osaka, Japan. There will be a definite advantage in this when MCC can begin relief work in Korea since Osaka is much nearer to Korea than Hong Kong. Dale Nebel has been appointed to succeed J. N. Byler as Far Eastern area director.

#### Private Relief Agencies Still not Permitted in Korea

Because private relief agencies are still not permitted to operate in Korea, Dallas Voran, MCC representative, continues to serve with the United Nation Civil Assistance Command, Korea (UNCACK). He is working in the Welfare Section as liaison representative between the civil assistance command and relief agencies of many countries of the world whose contributions of food and clothing have flowed into Korea for distribution among the needy. The only way the MCC has been able to help the needy in Korea has been through contributions to American Relief for Korea of which it is a member.

#### Village in India Receives Help

In response to a request from the Mennonite Relief Committee in India the MCC appropriated \$850 for relief to a Christian village in the General Conference Mennonite Mission area in India which was forced to move because of flood danger.

### Dutch and German Mennonites Support MCC Clinic Work in Java

The Dutch Mission Board sent a gift of \$500 worth of penicillin, sulfa drugs and mapharsen to the Javanese people. When the Dutch drug company of Holland, where the order was placed, became acquainted with the purpose of the purchase they doubled the amount of the order as their contribution. The German Mennonites sent a good supply of bandage for use in the clinics.

Released April 10, 1952  
via Mennonite Central Committee  
Akron, Pennsylvania

### Women's Activities

The Iowa-Nebraska sisters met March 14 for their semiannual district meeting, with Mrs. C. L. Graber, Mrs. E. E. Miller, and Miss Christine Weaver as guest speakers. The meeting was held in the East Union Church, Kalona, Iowa.

\* \* \*

The Ohio district meeting will be held April 26, at the Oak Grove Church, West Liberty, Ohio. The Indiana-Michigan, on May 3, at the Union Building, Goshen College, Goshen, Indiana, and the Illinois district, on May 10, at the Roanoke Church, Roanoke, Illinois.

\* \* \*

Plan now to attend your district meeting. Your officers have worked hard to arrange an excellent program for your inspiration and information. Don't disappoint them; don't disappoint yourself! These meetings are for you! Your presence will be a help to others. Watch your dates, plan and pray accordingly.

\* \* \*

On Thursday evening, March 13, our sisters in Puerto Rico met for a devotional hour; it was also the occasion for the reorganization of their Missionary Sewing Circle organization. Mrs. John Driver is the new president; Gladys Widmer, secretary, and Anna Kay Massanari, third member.

We shall hear more about the work and life of our sisters in Puerto Rico in the May issue of the Sewing Circle Monthly.

\* \* \*

The response to the suggestion of being a good sister to our missionary and relief sisters is heartening. May there be even more who will share in the blessings of a sisterly fellowship.

\* \* \*

The March issue of the Women's Activities letter brings to us sincere thanks for the fine shipment of hospital bedding and children's clothing sent to Taiwan (Formosa). Our MCC workers there report that every article arrived in good condition. Sister Ida Stoltzfus also expresses her thanks for the good response to the second appeal for help for Taiwan, making it possible to send generous amounts of required articles.

It is gratifying to note that the supplies for the Weiler Children's Home are also nearing completion. Appreciation is expressed for this good response.



Because Sister Ruth Lederach, relief worker in Bethlehem, presented the needs of the Arabs to the people of her home district, six tons of clothing were sent by the congregations of the Franconia Conference district in Pennsylvania. Funds were also given.

Sister Stoltzfus says that at the present time the relief program is feeling very keenly the limitations of a reduced budget, and that they are doing all they can to make every dollar worth its price. It is for this reason they stress that only good materials be sent for overseas relief. Here the reference is to used clothing. By sorting, mending, and shipping only serviceable (used) clothing, we can help our workers at the Ephrata Center save time and money. The need is still there, but funds and materials are less; so it is well to make every piece count.—Mrs. C. L. Shank.

## Is the Master Calling?

By MRS. N. G. BAUMAN

Just a few doors from the Mennonite Gospel Chapel in Youngstown, Ohio, lived a man who often passed the Chapel but never entered its doors. We saw his sister guide him along when it took both her hands to steady him and keep him going. We saw him stagger along when he dropped on our step. With what looked like tremendous effort, he got up staggered on to the next step. At each doorstep the process was repeated until he reached his own door. He will not do that again. He is gone now. When 1952 was not quite two days old he stepped off a city bus and after the bus pulled away he started across the street, walking right into the path of a Greyhound bus.

We leave the man in the hands of Him who gives life and who takes life. But we wonder. Why did he go like that when we have no evidence that he was ready to go? Did we do what we should have done to help him to get ready? He was very friendly and always ready to talk. "Yes," he said, "I am a Christian. I am a member of \_\_\_\_\_ Church." We very seldom, if ever, saw him really sober. The effects of drink were written all over his face. We longed to have him know our Saviour who will win the confidence of these needy ones and allow the Master to use him to lead them to Himself. This man is gone now and yet there is no worker to win those who are still here. Can it be there is really no one to take up this work?—Or, has the Master called but no one has responded? Perhaps He is calling one who may read these lines. While workers tarry time speeds on and opportunities are lost. Souls slip into that land whence there is no return and where there is no Saviour. Is it aught to you? Is the Master calling you?

Rise up, O men of God,  
Have done with lesser things,  
Give heart and soul and mind and strength  
To serve the King of Kings.

Lift high the cross of Christ,  
Tread where His feet have trod;  
As brothers of the Son of man,  
Rise up, O men of God.

—William P. Merrill.

Leetonia, Ohio.

# CHURCH CORRESPONDENCE

## PROTECTION, KANSAS

Dear HERALD Readers. Monday, Jan. 28, the portable canner belonging to the churches in the midwest was at our local locker plant, and we processed cans of meat and lard for relief.

Feb. 17 the Puerto Rican brethren, Jose Delgado, Julio Rivera, and Ascadis Natal, with Clayton Beyler, all from Hesston College, worshiped with us. Dinner was served in the church basement.

We observed World Day of Prayer on Friday, Feb. 29, with the four churches in Protection at the Methodist Church. Each church contributed some part of the program.

Wednesday evening, March 5, Bro. Josef I. Herschkowitz spoke to a full house. Several of the churches in town dismissed their prayer meeting in order to allow their members to attend.

Missionary Day, March 16, was a special day for us. Mary Miller and John Duerksen sponsored a program by the foreign students of Hesston College. Ada Webb, Yuko Shinohara, and Siegfried Neufeldt worshiped with us in an all-day meeting.

Our vacation Bible school schedule is prepared. Sanford E. Miller will act as superintendent. The entire teaching staff with the superintendent attended Mrs. Erb's workshop at Harper, Kans., on April 1.

The Ministers' Conference at Greensburg, Kans., March 11-13, was quite well attended by the membership from our congregation.

March 23 the A Cappella Chorus from Hesston, Kans., rendered a program of sacred music. Bro. John Duerksen ably directed the chorus and also brought a message. The evening of March 25 Bro. Ralph Palmer, Denbigh, Va., told of his tract distribution work.

We had our counsel meeting Sunday night. Bro. Earl Buckwalter, Hesston, Kans., worshiped with us.

April 2, 1952.

Ursula Miller.

## INTERNATIONAL FALLS, MINNESOTA

Once again the brotherhood at Rainy River Mission, International Falls, Minn., have experienced the continued blessing of the Lord and the manifestation of His saving power and abundant grace among them. Bro. Lester Mann, from the home congregation at Goshen, Ind., was with them to do some pastoral work March 16-24. On Sunday morning, March 23, eight souls from the community were received into church fellowship: a father and mother on confession of faith, their three daughters by water baptism, another young couple by baptism, and a young sister by baptism. These families who are in the church are a great asset to the work.

The little church house is crowded to capacity with a Sunday-school attendance of 110-132. The workers are planning to build a basement and add cloakrooms and front

entrance so that the work can go on more efficiently.

Anyone who would like to contribute to this worthy cause can send their gifts to Bro. Lawrence Yoder, Loman Route, International Falls, Minn. Remember this work and the many young Christians in your prayers.

Lester L. Mann.

## Never—Never—Never!

Never compromise with that which you are sure is wrong for the sake of peace. Never compromise principle for the sake of favor, advancement, or position.

Never say "Yes" when the Holy Spirit and the Word of God say an emphatic "No."

God is at eternal enmity with every manifestation of sin. Men soften the name. They say popularity, influence, respectability, and self-interest are harmless amusements, necessary vices. God says they are sin, and those who take delight in them are condemned to eternal perdition.

Men seek for the dividing line between sin and holiness. They seek long and earnestly, through winding and devious ways, and appear with a smile of imagined triumph in the church, with flying banners inscribed "Compromise." Sinai gathers blackness as God's voice thunders in reply, "Separation."

Here is the "great gulf fixed." "Ye cannot serve God and mammon." "He that committeth sin is of the devil."

Thus God's immutable law separates holiness from all unrighteousness, and in eternity that law of separation prevails; it welcomes holiness to "the joy of thy Lord" but dooms unrighteousness to "everlasting fire."

No place along the way from earth to heaven does God allow, for one moment, a compromise between them.—V. A. Dake, in *The Burning Bush*.

A young man applied at a telegraph office for a job as messenger boy. He was accepted and told to come to work in the morning.

Then the young man said, "There is just one thing I should tell you. I hate sorrow and disappointment; so I will not be able to deliver telegrams that carry bad news. I will only deliver messages of congratulations and good news."

That young man lost his new job before he started working. A messenger boy must be ready to deliver any and all messages the quickest and most direct way with no exceptions.

That is the picture of the Christian and the Word of God. As Christians we must accept and take into our lives every command of the Bible. We cannot accept only what pleases us and refuse the rest. We must be willing to have God's will become our will, and His every command become precious and necessary to us.—Ruth Duerksen.



## FIELD NOTES (Continued)

April 13: Abram Kauffman, Plain City, Ohio, at South Union, West Liberty, Ohio; Ralph Gunden, Goshen, Ind., at Beech, Louisville, Ohio; C. Nevin Miller, Harrisonburg, Va., at Scottdale; W. B. Metzler, Johnstown, Pa., at Thomas, Hollsopple, Pa. Verle Hoffman, Goshen, Ind., at Clinton Frame in Sunrise Service; Paul Erb, Scottdale, Pa., at St. Jacobs, Ont., in Sunrise Service.

April 16: Mrs. Herbert Schmidt, Newton, Kans., to women of Crystal Springs and Pleasant Valley congregations, Harper, Kans., illustrated talk on India.

April 17: Don Snapp, Elkhart, Ind., at Kitchener, Ont.

April 19: J. Otis Yoder, Cochranville, Pa., to Youth Gospel Evangelism, Lancaster, Pa.

April 20: Paul L. Ruth, Souderton, Pa., at Manheim, Pa., both morning and evening.

## Evangelistic Meetings

Howard Hammer, Wooster, Ohio, at Baptist Church, Charleston, Ill., April 27-May 4. William Jennings, Knoxville, Tenn., at South Boston, Va., May 1-11. Milton Brackbill, Paoli, Pa., at Black Oak Ridge, Hancock, Md., April 20-30. Ross Metzler, Lewistown, Pa., at Fairpoint, Ohio, near the middle of May.

## Announcements

Christian Life Conference, Black Oak Ridge, Hancock, Md., with Milton Brackbill and Harry Y. Shetler speaking, April 27. Church Music Program, Landisville, Pa., April 28-May 1, evenings. Visiting speakers, Daniel W. Lehman and Irvin Lehman. Third anniversary at Goshen Church, Laytonsville, Md., with Leroy Stoltzfus and Timothy Showalter as speakers, April 26 and 27. Astronomy and the Bible to be discussed by Maurice T. Brackbill, Harrisonburg, Va., at Lititz, Pa., Y.P.B.M. April 27. Raymond Bucher, Lititz, Pa., at Willow Street, Pa., on Witnessing to Christ Through Polio, April 27. Special meetings at the Gospel Mission, Bridgeport, Pa., with Harold Weaver and Wayne Kratz speaking, April 26 and 27. Annual Nonconformity and Christian Life Conference, Rocky Ridge Church, Quakertown, Pa., with Henry P. Yoder, John F. Garber, and Simon G. Bucher speaking, April 26 and 27. Benjamin Weaver, discussing the Happy Home, at Hammer Creek, Lititz, Pa., on May 4. Paul Erb, on "The High Cost of Loving," at the Youth Gospel Evangelism meeting at Vine Street Church, Lancaster, Saturday evening, April 26. The Belleville, Pa., Mennonite Men's Chorus at Morgantown in the afternoon and at Atglen, Pa., in the evening, April 27.

Whatever others do, certainly the non-resistant Christian who desires to cast his lot on the side of peace will have a deep sense of responsibility for the underfed portion of the world. He will be keenly conscious of the fact that the fortunate economic situation in which he finds himself is undeserved; and that he has no moral right to a higher standard of living than that of other peoples of the world.—Guy F. Hershberger.

## MISSION NEWS (Continued)

Communion services were held at Latehar in Bihar, India, during the month of March.

Young People from Bragado, Carlos Casares, and Trenque Lauquen in Argentina on Saturday, March 22, joined the Pehuajo young people in distributing literature, in an open air meeting in the central plaza, and in the evening evangelistic meeting. Their singing and testimonies were aimed primarily to reach the young people of the town.

Communion services were held at La Plata, Puerto Rico, on Sunday evening, April 6, and at Rabanal on Sunday morning of the same day. Due to the fact that the bishop, Bro. T. H. Breneman, could not be present, he authorized the pastors to be in charge. Bro. Wilbur Nachtigall, from Palo Hincado, brought the messages and assisted in the services.

On April 6 the young people from Pinckney, Mich., helped the Detroit MYF distribute 1500 Easter programs with "Ways" in the Detroit Mission community.

The Kansas City Mennonite Gospel Center enjoyed fellowship with Bro. and Sister Ralph Palmer, Denbigh, Va., on Tuesday evening, April 8. Bro. Palmer's message was appreciated.

The Christian community of the Central Provinces in India was saddened by the death of Premi (Sukrit), wife of Evangelist Pritam Lal on April 1. They had been at Sankra for some years, but a few months ago transferred back to Mohadi, his former home.

The Homemakers Bible Class of the Kansas City Mennonite Gospel Center met at the Center on Thursday, April 10, for their bi-weekly study and for an Easter luncheon. Ten ladies were present besides the workers. The Boys' shop and Girls' club continue to meet each Friday afternoon after school hours.

The Detroit, Mich., MYF gave a program at the Arnold Old People's Home in Detroit on Sunday afternoon, April 6. Ronald Plaskov, Extension chairman, arranged for the program.

Eugene and Luella Blosser are to be recommended for appointment to the Bihar mission field in India.

Farewell services for Robert and Alta Garber and Ruth Miller, who will soon be going to Africa for missionary service, were held at Mt. Joy, Pa., the afternoon of April 6.

Bro. E. C. Bender will serve as director of the Bible-Missionary Conference at Laurelville, Pa., this summer.

Sister Lois Marks writes from Ethiopia: During vacation Ruth Bauman and I visited the oldest Sudan Interior Mission in the country. This is where there were 48 baptized members before the Italian occupation when the missionaries had to leave. After the war was over and they were permitted to return, they found some 20,000 Christians.

Bro. J. J. Hostetler, after a number of years as superintendent and pastor of the Canton, Ohio, mission, has accepted the call to serve as superintendent and pastor at Peoria, Ill. His address will be 1101 Ann Street, Peoria 6, Ill. He continues as secretary-treasurer for

the Commission for Christian Education and Young People's Work and as secretary of Sunday schools in the Commission. May the Lord bless Bro. and Sister Hostetler in their new field of service.

The Young People's Retreat program for India contains the names of a number of the Indian leaders in addition to missionaries John and Genevieve Friesen, Blanche Sell, and E. I. Weaver. The director is Jehoash Harishchandra.

Communion and baptismal services were held at Danforth Ave., Toronto, Ont., on April 20. A young couple and a young lady were baptized. The young people's chorus furnished special music. At the Morning-side Mission, Bro. Floyd Schmucker, of Markham, Ont., brought the Easter message. Sarah E. Stoltzfus has recently come to assist in the work at this place. At the Warden Park mission the new building is progressing nicely and the opening date will possibly be in May. The correspondent wishes to give thanks for financial support and labor and asks the prayers of the church that many souls may be gathered into the kingdom.

Don and Dorothy McCammon showed pictures of China at the Beech Church, Louisville, Ohio, on April 19 and spoke in both morning and evening services on April 20. They were at Kokomo, Ind., on April 17. Sister McCammon will be the visiting speaker at the Illinois Sewing Circle at Arthur on May 10, and at a similar meeting at Belleville, Pa., on May 3.

Bro. and Sister B. Frank Byler, just returned from the Argentine, will speak at the annual meeting of the Ohio Mission Board at West Liberty April 26 and 27.

If God has made of one blood all nations, if there was but one creation at the beginning of time, if we believe in universal grace, if the redemption of Christ is world-wide, if we are all sinners, if the Holy Spirit fell on them as well as on us; if Philip converted the Ethiopian, if we understand the meaning of Peter's vision of the animals in the sheet, if there is no color line in the decalogue, nor in the creed, nor in the Lord's Prayer, nor in the doctrine of the church, nor in the Holy Communion; if God is no respecter of persons, if the church is to embrace all tribes and all nations, if the term "man" used in the Bible is in the generic sense of mankind; if "whosoever" is in the Gospels, if social justice is in the message of the prophets, if good citizenship is taught in Scripture, if in Christ's church there is neither male nor female, Jew nor Greek, Barbarian, slave or free; if the Gospel makes people "new creatures," if love is the cardinal virtue and the distinctive fruit of Christian faith, if love must win confidence before we can win souls; then on the basis of the Bible those who work for better race relations are not only within the realm of their rights, but within the realm of their duties. Then we as Christians are to study the moral and spiritual aspects of race relations and teach others the principles and implications of the Bible on this point.—Oscar E. Feucht.



**CHURCH HISTORY (Continued)**

The Ohio and Eastern Amish Mennonite Conference convened at Millwood June 7-9, 1923.

*Expansion and Growth*

The Bible Conference at Maple Grove in December, 1916, was successful in promoting the missionary cause, for the Mission Committee appointed to locate a needy field opened Sunday school at Chestnut Grove the following summer. This Sunday school, as well as the Sunday school at Cedar Grove in 1928 and at Harmony Hall in 1934, did not become permanent mission Sunday schools.

Sunday school was opened in Coatesville in 1929. Meetings were held on the third floor of the Washington Fire Company until the dedication of the new brick building on Walnut Street on November 12, 1932. Frank Stoltzfus, ordained as pastor for the congregation in 1940, later moved to Florida because of ill health. George Stoltzfus was ordained to fill this vacancy in 1946; John E. Kennel was ordained as deacon in 1949. Summer Bible school has been held since 1936.

Newlinville, an outpost of Walnut Street, is a work among the colored in South Coatesville. Summer Bible school was first held in 1944 and Sunday school in 1946. Although meeting in a private home, these folks plan to construct a building in the near future.

Sunday school was opened in Parkesburg in 1938 and Noah Hershey was ordained as pastor in November, 1946. After vacating the Owen's Building in 1946 the group met in the Fire Hall until the dedication of their new brick building in May, 1948. Summer Bible school has been held since 1948. Amos Yoder was ordained as deacon in June, 1950.

The Mission Committee, finding Homeville with a vacant chapel but no Sunday school, purchased the chapel and started Sunday school in June, 1946. Summer Bible school has been held since 1947. Ephraim Nafziger was ordained as pastor in September, 1949.

During 1944-45 Millwood and Maple Grove became two congregations, with Millwood and the previously mentioned mission stations becoming members of Lancaster Conference, while Maple Grove, under Isaac Kennel's leadership, strengthened the ties with the Ohio and Eastern A.M. Conference. In November, 1945, Abner Stoltzfus was ordained as pastor at Maple Grove. Calvin Kennel was ordained as his co-worker in July, 1947.

Maple Grove was not slow to start new Sunday schools. The first one, Media, was opened in April, 1947. Aaron F. Stoltzfus was ordained as pastor in July, 1949. Summer Bible school has been held since 1947.

Sandy Hill Sunday School was opened in December, 1947. A minister is supplied by the Maple Grove ministry. Sum-

mer Bible school has been held since 1948.

Monthly preaching services have been held at Roaring Fork, North Carolina, since April, 1950. Two families have moved into this community to lead out in this work.

Wesley Chapel Sunday School was opened in December, 1950. Otis Yoder has ministerial oversight.

In 1950 Maple Grove congregation sponsored eight summer Bible schools, including all their present preaching points, and of the 1,200 enrolled, 960 came from non-Mennonite homes.

The Millwood congregation is planning to open a Sunday school in Kennett Square as the Lord opens the way.

A two-week winter Bible school has been held at Maple Grove since 1936 and at Millwood since 1946.

The membership of the Maple Grove district is 440 and of Millwood 350, making a total of 790—quite an increase from 124 in 1882.

My prayer is that these congregations may continue to grow spiritually, as well as numerically, as we labor in God's harvest field.

Gap, Pa.

**OUR SCHOOLS (Continued)**

pediatrics at Denver General for three months. The following juniors will be affiliating in psychiatry at the State Hospital in Pueblo for three months: Esther Bixler, Audrey Hartzler, Amy Okugawa, and Ada Smoker. A special chapel service was held for this group on March 4.

Maude Swartzendruber attended a meeting of the Nursing Education Council at Goshen College on March 26. On March 28 she attended the Executive Committee Meeting of the Board of Education which was held in Chicago. En route to La Junta she stopped at Hesston and met with the officers of the college administration.

On March 28 the students sponsored open house at Miller Hall. On April 4 the hospital and school personnel who live outside of Miller Hall opened their homes and apartments to the students.

The third Hospital-School meeting was held in Miller Hall on March 26. The main feature of the evening was showing slides that the various workers had taken locally and in the mountains of colorful Colorado.

Mr. and Mrs. Herbert Hoover and Mary Faye, who served in the VS unit at the hospital during the last year, left for their home in Denver, Pa., on March 31. Elmer Ulrich left the employ of the hospital on April 1.

Anna Yoder, who was training at the hospital for X-ray technician, left on March 28 for Kansas City, Mo., where she will continue her training in X-ray technique.

Mr. and Mrs. Harold Yoder (Patricia Shellenberger, R.N.) stopped in La Junta en route to the west coast where they will sail for Japan for a three-year term of service under MCC. They conducted our chapel services.

Mildred Slagell, receptionist at the hospital, left for her home in Hydro, Okla., on April 3.

On April 5 Charles Burkhart, a student at Colorado College in Colorado Springs, favored the hospital and school personnel with a piano concert in the social room of Miller Hall.

For the past four or five years the hospital has admitted a yearly class of Nurse Aides—the members usually coming from our various Mennonite communities throughout the United States and Canada. This course consists of classes and nursing procedures taught by a nurse instructor from the school of nursing faculty. In addition to classes, there is clinical practice in medical, surgical, and maternity nursing under the supervision of supervisors and head nurses in charge of the wards. Usually a few aides also receive experience in tuberculosis nursing. Nurse aides are expected to remain in the employ of the hospital for one year. It is felt that nurse aides wishing to qualify for becoming licensed for practical nursing in those states having such laws could very well meet such a requirement by taking this course.

Last year ten aides in this class were members of the voluntary service unit which is sponsored by the Mennonite Relief Committee of the Mission Board. This year it is again hoped that young women will make application to enter through this avenue of service. At present we are soliciting applications for young women and several young men of mature age and with live Christian experience. This course begins on June 2. Send requests for application to Levi Hartzler, 1711 Prairie Street, Elkhart, Ind., or to the Mennonite Hospital at La Junta, Colo.

**Commencement Calendar for Class of '52**

Sunday, May 4

Holbrook-La Junta Community Fellowship-Dinner in Park

Baccalaureate Service, 8:00 p.m. Methodist Church, Allen H. Erb, speaker

Monday, May 5

Alumnae Business Meeting—Miller Hall, 1:00 p.m.

Commencement Service, 8:00 p.m. Junior High School Auditorium

Dr. G. E. Calonge, Doctor's address

Paul Erb, Commencement address

Tuesday, May 6, 7:00 a.m.

Aluminae-Senior Breakfast—Kit Carson Hotel

16 graduates

Doris Birkey, Kouts, Ind.

Florence Burkhart, Drake, Sask.

Juanita Detwiler, Dakota, Ill.

Helen Dietzel, Pigeon, Mich.

Agnes Eby, Guernsey, Sask.

Frances Garber, Alpha, Minn.

Thelma Goetz, Goshen, Ind.

Doris Holoway, Nappanee, Ind.

Joyce Long, Sterling, Ill.

Anna Ruth Nafziger, Hopedale, Ill.

Virginia Nafziger, Wauseon, Ohio

Leta Oyer, Foosland, Ill.

Phyllis Snyder, Canby, Oreg.

Viva Stoltzfus, Sarasota, Fla.

Iris Yoder, Belleville, Pa.

A short memorial service for Margaret Bechtel, who passed away in January, will be held at the conclusion of the commencement program.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Amstutz.**—To Leo and Rosella (Lebman) Amstutz, Apple Creek, Ohio, a daughter, Shirley Ann, March 30, 1952.

**Beckler.**—To Raymond and Naomi (Schweitzer) Beckler, Wood River, Nebr., a son, Randall Dale, Dec. 30, 1951.

**Birkey.**—To Simon and Erma (Danner) Birkey, Mauston, Iowa, a son, Jerry Lynn, Feb. 5, 1952.

**Eby.**—To Menno L. and Marian (Landis) Eby, Gap, Pa., a son, Dennis Lee, March 26, 1952.

**Esch.**—To Wilbur and Catherine (Nafziger) Esch, New Holland, Pa., a son, Arlaud Eugene (3 brothers, 2 sisters), Feb. 18, 1952.

**Hershberger.**—To Lester J. and Jean (Wagler) Hershberger, Hartsville, Ohio, a fourth child, a son, David Lynn, March 30, 1952.

**Hunsecker.**—To Charles and Martha Ellen (Shank) Hunsecker, Marion, Pa., a daughter, Marcia Marie, March 24, 1952.

**Kolb.**—To Paul and Grace (Sonder) Kolb, Spring City, Pa., a son, Aaron Jay (6 brothers, 2 sisters), March 29, 1952.

**Miller.**—To Eli C. and Fannie Jane (Beachy) Miller, Riverside, Iowa, a son, Warren Ardell, Jan. 24, 1952.

**Nissley.**—To Mervin B. and Esther R. (Weaver) Nissley, Lebanon, Pa., a second daughter, Sharon Louise, April 2, 1952.

**Schweitzer.**—To Lester and Jeannine (Oswald) Schweitzer, Cairo, Nebr., a son, Jonathan, March 25, 1952.

**Stoll.**—To Ivan and Doris (King) Stoll, Sheldon, Wis., a son, Dale Ivan, Jan. 20, 1952.

**Troyer.**—To Cleo and Ferne (Fisher) Troyer, Kalona, Iowa, a second son, Ronald Lee, Dec. 9, 1951.

**Wenger.**—To Mark and Eunice (Heatwole) Wenger, Dayton, Va., a daughter, Ellen Elizabeth (one sister and one brother), March 15, 1952.

**Woolner.**—To Gordon and Eileen (Albrecht) Woolner, Bridgeport, Ont., a son, John Gordon, Jan. 22, 1952.

**Yoder.**—To Floyd E. and Marjorie (Yoder) Yoder, Kalona, Iowa, a third son, Curtis Arlen, March 30, 1952.

**Yoder.**—To Jonas and Rachel (Schrock) Yoder, Arthur, Ill., a second son, Wesley Ray, March 28, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Albrecht—Eichelberger.**—Wilbur Albrecht, Tiskilwa, Ill.; Willow Springs congregation, and Gracie Eichelberger, Wayland, Iowa, Sugar Creek congregation, by Simon Gingerich at Bethel Mennonite Church, Wayland, Iowa, on Feb. 6, 1952.

**Bolton—Moyer.**—John Bolton, Line Lexington congregation, Silverdale, Pa., and Thelma Moyer, Souderton congregation, Souderton, Pa., by Ernest Moyer at the Souderton Mennonite Church Jan. 26, 1952.

**Brubaker—Groff.**—Harold L. Brubaker, Mt. Pleasant congregation, Paradise, Pa., and Miriam R. Groff, Strasburg, Pa., congregation, by Jacob T. Harnish at the home of the bride April 5, 1952.

**Derstine—Godshall.**—Vernon Landis Derstine and Miriam Moyer Godshall, both of the Souderton, Pa., congregation, by Jacob M. Moyer at the home of the officiating minister April 5, 1952.

**Good—Fox.**—Harry B. Good and Marian H. Fox, both of the Bowmansville, Pa., congregation, by J. Paul Graybill at the home of the bride March 22, 1952.

**Graber—Miller.**—Elmer Graber and Annie Miller, both of the Hartsville, Ohio, congrega-

tion, by Lester A. Wyse at the Hartville Church Nov. 2, 1951.

**Groff—Herr.**—John C. Groff, Rawlinsville congregation, Holtwood, Pa., and Verna Marie Herr, Sunny Side congregation, Lancaster, Pa., by Jacob T. Harnish at the Willow Street Mennonite Church, Lancaster, Pa., March 22, 1952.

**Hershberger—Miller.**—Eli Hershberger, Artbur, Ill., and Vera Mae Miller, Sarasota, Fla., by T. H. Brenneman at the Bayshore Mennonite Church, Sarasota, Fla., Feb. 15, 1952.

**Hershberger—Miller.**—Joe J. Hershberger and Mattie Miller, both of the Hartville, Ohio, congregation, by Lester A. Wyse at the Crown Hill Mennonite Church, Marshallville, Ohio, Nov. 2, 1951.

**Kieffer—Martin.**—Harry S. Kieffer and Mabel S. Martin, both of the Martindale, Pa., congregation, by J. Paul Graybill Feb. 17, 1952.

**Leaman—Wanner.**—Luke M. Leaman and Dorothy I. Wanner, both of the Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the home of the officiating minister April 13, 1952.

**Martin—Hollinger.**—Amos Z. Martin, New Holland, Pa., congregation, and L. Eva Hollinger, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the Weaverland Church March 5, 1952.

**Martin—Shirk.**—Clyde W. Martin and Frances M. Shirk, both of the Weaverland Church, East Earl, Pa., by J. Paul Graybill at the home of the bride March 22, 1952.

**Miller—Kauffman.**—Daniel A. Miller and Anna Marie Kauffman, both of the Arthur, Ill., congregation, by H. J. King at the Arthur Church April 13, 1952.

**Mishler—Berkey.**—Thomas Edward Mishler and Kathryn Elizabeth Berkey, both the Sheridan, Oreg., congregation, by G. D. Shenk March 30, 1952.

**Oswald—Kauffman.**—Kenneth Oswald, Plum Creek congregation, Beemer, Nebr., and Fern Kauffman, Benton, Ind., congregation, by Galen Johns at the Benton Church March 30, 1952.

**Risser—Sauder.**—Paul H. Risser, Erb congregation, Lititz, Pa., and Elaine H. Sauder, Lichty congregation, East Earl, Pa., by J. Paul Graybill at the home of the officiating minister March 15, 1952.

**Slabach—Diener.**—Daniel Slabach, Jr., Benton Ind., congregation, and Bertha Diener, Mt. Zion congregation, Versailles, Mo., by Galen Johns at the home of the groom April 5, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Albrecht.**—Joseph K., son of Jacob and Annie (Kennel) Albrecht, was born in Mornington, Ont., Dec. 21, 1867; died Dec. 31, 1951, at the home of Mr. and Mrs. Herbert Albrecht, Pigeon, Mich.; aged 84 y. 10 d. On Dec. 19, 1889, he was united in marriage to Elizabeth Ropp who preceded him in death on Nov. 1, 1948. To this union 7 children were born (Rachel—Mrs. John Gunden and Mose, Bay Port, Mich.; David, Emanuel, and Herbert, Pigeon, Mich.; Edwin, Grabill, Ind.; Clara—Mrs. Lewis Garretson, North English, Iowa). Surviving are 7 children, a foster daughter (Ella Mae—Mrs. Victor Webb, Rensselaer, Ind.), 46 grandchildren, 24 great-grandchildren, and 2 sisters (Leah—Mrs. John Erb and Sarah—Mrs. Isaac Plank). Four brothers and 7 sisters preceded him in death. Funeral services were held from the Pigeon River Church Jan. 2 in charge of Raymond Byler and Orrie Kauffman. Burial was made in the adjoining cemetery.

**Aungst.**—Anna Mae, daughter of John S. and Emma (Herr) Longenecker, was born May 8, 1925; died Feb. 21, 1952, at the Osteopathic Hospital, Lancaster, Pa.; aged 26 y. 9 m. 13 d. She was united in marriage to Hiram S. Aungst Sept. 30, 1948. Surviving are her husband, parents, 2 brothers and 2 sisters (Ruth Arlene, Ralph, Alma, and J. Melvin). At the age of twelve she accepted Christ as her Saviour and united with the Mennonite Church. Funeral services were held at the home in Elizabethtown, Pa., on Feb. 24 in charge of Abram Gish, and at Bossler's Mennonite Church with Martin Graybill and Nevin Miller in charge. Interment was made in the adjoining cemetery.

**Deffenbaugh.**—Chauncey G., son of the late Christian and Catherine (Johnson) Deffenbaugh, was born near Masontown, Fayette Co., Pa., Sept. 17, 1880; passed away at his home in Uniontown, Pa., March 21, 1952; aged 71 y. 6 m. 4 d. On Sept. 12, 1900, he was united in marriage to Jennie Phillips. To this union 7 children were born, 4 of whom died in infancy. He is survived by his wife, one son (C. Lloyd), 2 daughters (Jnanita—Mrs. Donald Hawthorne, and Mabel—Mrs. James Bott), one brother (Homer C. Deffenbaugh, Scottsdale, Pa.), 2 sisters (Rella—Mrs. Thomas Shoaf and Zetta—Mrs. John DeBolt), and 3 grandchildren. In his youth he was a member of the Masontown, Pa., Mennonite Church, but for a number of years he was out of fellowship with the Lord and the church. Before his recent illness he reinstated his fellowship with Christ and was received into church fellowship. Funeral services were held in the Masontown Church in charge of Paul M. Roth and Earl P. Confer. Interment was made in the church cemetery.

**Eberly.**—Evelyn Mae, infant daughter of Albert and Salina (Guagey) Eberly, Orrville, Ohio, was born May 4, 1951; departed this life Jan. 26, 1952; aged 8 m. 22 d. She had been suffering from a virus infection. She leaves to mourn her early departure her parents, a sister (Linda), a brother (Nelson), 4 grandparents, and many other relatives and friends. Funeral services were held Jan. 28 at the Crown Hill Mennonite Church, Marshallville, Ohio, with Earl J. Maust of Pigeon, Mich., and Noah Hilty, Marshallville, Ohio, officiating. Burial was made in the church cemetery.

**Erb.**—Emma M., daughter of the late (preacher) John and Barbara (Miller) Erb, was born near Harrisburg, Pa., July 28, 1879; passed away March 10, 1952; aged 72 y. 7 m. 12 d. She is survived by 2 brothers, (Samuel and David, Harrisburg, Pa.) and a number of nephews and nieces. Besides her parents, 9 brothers and sisters predeceased her (Lizzie Erb, Barbara Erb, Mary Nissley, Alice Shearer, Amanda Nye, Ellen Brubaker, Annie Lutz, John Erb, and Susan Ulrich). She was a loyal member of the Shope and Strickler Mennonite Church near Middletown, Pa. Funeral services were in charge of Harry Longenecker at the Coble Funeral Home in Middletown and David Z. Miller, assisted by Russell Zeager, at Strickler's Church March 13. She was laid to rest in Shope's Mennonite Cemetery.

**Myers.**—Linton D., son of David and Frances (Bender) Myers, was born in West Earl Twp., Lancaster Co., Pa., Jan. 21, 1894; departed this life from a stroke Feb. 3, 1952; aged 58 y. 12 d. On Feb. 11, 1915, he was married to Katie Stauffer. To this union were born 12 children. Two died in infancy. Surviving are 10 children (Anna—Mrs. Menno Z. Shelly, Esther—Mrs. Earl Martin, Mable—Mrs. Paul Witmer, and Lloyd, all of Manheim, Pa.; Elmer, Mt. Joy, Pa.; John, Lititz, Pa.; Alma—Mrs. Norman Brackbill, Witmer, Pa.; Paul in Germany; and Robert and Earl at home), 20 grandchildren, 2 brothers, and 1 sister. His companion died on March 12, 1940. On Dec. 8, 1941, he was united in marriage to Mary E. Hollinger, who died Jan. 12, 1949. In 1943 he was ordained to the office of deacon for the Carpenter Mennonite Church, Bareville, Pa., in which office he served faithfully until death. Funeral services were held Feb. 7 at Stumptown Mennonite Church, Bird-in-Hand, Pa., by Elmer G. Martin, Mahlon Witmer, and Michael Wenger. Interment was made in the adjoining cemetery.

**Rediger.**—David, son of Jacob and Catherine (Shertz) Rediger, was born in Eureka, Ill., Dec. 7, 1867; died March 16, 1952; aged 84 y. 3 m. 9 d. In his youth he accepted Jesus Christ as his Saviour. On Dec. 2, 1888, he was united in marriage to Catherine Schlegel of Milford, Nebr. To this union one son and one daughter were born. On Jan. 9, 1894, his wife died. On June 2, 1898, he was united in marriage to Barbara Ruby of Thurman, Colo. To this union 5 daughters were born. His parents, one son, 6 brothers and 2 sisters preceded him in death. His wife, 6 daughters (Mrs. Nick Birky, Tangent, Oreg.; Anna Rediger and Mrs. John Fahndrich, Albany, Oreg.; Mrs. Harry Burkey and Mrs. Will Burkey, Shedd, Oreg.; Mrs. Harold Stutzman, Salem, Oreg.), 21 grandchildren, 13 great-grandchildren, one brother (Pete Rediger, Milford, Nebr.), one sister (Mrs. J. C. Schrock, Ontario, Calif.), and many other relatives and friends remain to mourn his departure. Funeral services were held in the Fairview Mennonite Church, Albany, Oreg., March 20 in charge of Henry Gerig assisted by Verl Nofziger and Henry Kuhns. Interment was made in the Willamette Memorial Park.



**Stoltzfus.**—Joseph B., foster son of Amos and the late Elizabeth (Blank) Stoltzfus, was born June 6, 1903; died in the Coatesville, Pa., Hospital Jan. 6, 1952, as a result of an accident when the car he was driving was struck by one of two racing cars; aged 48 y. 7 m. In his youth he accepted Christ and united with the Millwood Mennonite Church. He was a member of the Coatesville, Pa., Mennonite Mission at the time of his death. On Feb. 21, 1931, he was united in marriage to A. Grace Hertzler. To this union 3 children were born. A son and a daughter were killed in the same accident. He leaves his wife, one daughter (Lena Mae), his father, 2 brothers (Amos B., Parkesburg, Pa., and George B., Coatesville, Pa.), and one sister (Mrs. Ruth Kauffman, Parkesburg, Pa.).

**Stoltzfus.**—Joseph Mark, son of the late Joseph B. and Grace (Hertzler) Stoltzfus, was born May 22, 1942; died Jan. 6, 1952; aged 9 y. 7 m. 15 d. Joey, with his parents, sisters, and 2 friends, was on his way to church when the car was hit by one of two racing cars. He leaves his mother, one sister (Lena Mae), and many friends.

**Stoltzfus.**—Vida Jean, daughter of the late Joseph B. and Grace (Hertzler) Stoltzfus, was born Jan. 7, 1934; passed away at the Coatesville Hospital Jan. 8, 1952; aged 16 y. 1 d. In her early youth she accepted Christ and united with the Coatesville Mennonite Mission. She leaves her mother, one sister (Lena Mae), and many friends. Triple funeral services for the father, son, and daughter were held Jan. 10 at the Maclean Funeral Home and at the Millwood Church with John E. Kennel, Leroy Stoltzfus, John A. Kennel, Ira Kurtz, and Noah G. Good in charge. Interment was made in the adjoining cemetery.

**Yothers.**—Elizabeth O., daughter of the late John and Sara (Overholt) Swartz, was born in Bedminster Twp., Bucks Co., Pa., Nov. 14, 1874; departed this life Feb. 9, 1952, at the Souderton Eastern Mennonite Home; aged 77 y. 2 m. 25 d. In 1898 she was united in marriage to Edwin K. Yothers who preceded her in death in 1937. Surviving are 2 sons (Abram W. and Samuel S.) and 3 daughters (Mrs. Willis B. Shelly, Mrs. Dwight Moyer, and Agnes B.). Eleven children died in infancy. Funeral services were held at the Eastern Mennonite Home Feb. 12 in the evening, and on Feb. 13 at the Deep Run, Pa., Mennonite Church. Interment was made in the adjoining cemetery.

**Zehr.**—Elaine Ruth, infant daughter of Mr. and Mrs. Marvin Zehr, was born near Manson, Iowa, March 16, 1952; died nine hours after birth. Besides the parents, the infant is survived by the maternal grandparents (Mr. and Mrs. Ira Eigsti, Tiskilwa, Ill.) and the paternal grandparents (Mr. and Mrs. John Zehr, Manson, Iowa). Interment was made in the Rose Hill Cemetery.

## THE BOOK SHELF

**Whiter Than Snow and Little Dot**, by Mrs. O. F. Walton; Moody; n.d.; 126 pp.; 75¢.

Whiter Than Snow and Little Dot are the titles of two stories contained in this little book. There is no date of publication given, but this little volume has been in Sunday-school libraries for at least thirty years, which in itself would be a good indication of its general acceptance.

Each story is about a little girl who, through a series of questions about God, the Bible, death, etc., received knowledge of the way of salvation and also led a number of adults to Him. In the end each girl dies of a lingering illness, which gives them an opportunity for further testimony of God's grace and assurance for man's last trial, but this also brings in a note of emotion which may be a bit too disturbing for some children of a high emotional nature.

The stories are doctrinally sound and strongly evangelical. For the most part, the child's questions regarding salvation and death are quite well answered by the characters in the stories.

A good book, recommended for the Sunday-school or home library.—W. R. Nafziger.

## ITEMS and COMMENTS

The National Society for Crippled Children and Adults was founded in 1921. Nineteen hundred professional workers give direct service to 228,000 crippled children and adults annually. Services of the National Society and its affiliates are financed by funds received during the Easter Seal appeal augmented by other specific gifts and bequests. In 1951 Easter Seal funds totaled over \$6,000,000. Among the 511 Easter Seal services and facilities are the following: 114 outpatient treatment training centers for cerebral palsy and crippled children; 58 evaluation and diagnostic clinics; 40 additional facilities receiving either funds or services of the therapist; 25 speech centers; 25 centers of various kinds now being planned; 10 residential facilities such as convalescent homes; 81 camps for crippled children in 33 states; 158 public school systems receiving assistance in special education for crippled children. Facilities and services for the handicapped operated in all 48 states, the District of Columbia, Alaska, Hawaii, and Puerto Rico.

As soon as lists of churches in the vicinity of each tollgate are completed, attendants of the Pennsylvania Turnpike Commission will distribute the lists to motorists traveling the Turnpike.

The churches of Iceland have sent more than 850 pounds of cod liver oil to East Germany, where it will be distributed by Protestant catechists to undernourished children.

Religious News Service reports from Madrid that every morning at 5:15, when telephone traffic is at a minimum, Spanish operators recite the rosary over their lines. Portuguese telephone employees on duty at that hour also follow this custom.

Evangelist Hyman Appelman closed an evangelistic campaign at Freeport, Illinois, on February 24. Twelve hundred persons were dealt with in the inquiry room, over two thirds of whom came on first time profession of faith. Each night preceding the service, Dr. Appelman taught a converts' class which was so well attended that all available space was filled.

United Bible Society, made up of the various Bible societies of the world, met recently in India. There the conference was told that 22,000,000 copies of the Scriptures were distributed throughout the world last year by member groups. The Bible was translated

into some new language or dialect in every month of 1951. It was noted that 1954 would mark the 150th Anniversary of the founding of the Bible Society movement. Delegates were told that the Bible message in public preaching and private devotions would constitute the "most effective weapon against the forces which are threatening the institutions of freedom and democracy." Delegates from 25 countries and 26 communions attended the conference.

Divorce in Canada has declined for the third consecutive year. The total number of divorces in the Commonwealth was 5,208 in 1950 as compared to a high of 8,199 in 1947. Divorces rose steadily through the war years.

A New Jersey statute requiring the reading of at least five verses from the Old Testament in each classroom without comment has been on the books of that state for 48 years. A law permitting the recital of the Lord's Prayer has been in existence for more than 81 years. Recently two taxpayers took to the Supreme Court an attack on these two laws. In a six to three ruling the Supreme Court dismissed the case as having failed to raise a substantial federal issue.

Delegates to a Christian Peace Meeting at Kyoto, Japan, denounced the manufacture of war toys. "Toys are important tools in the education of children," a resolution stated. "But the toys we find in shops today are tanks, guns, pistols, and war planes. When we consider the bad influence these toys might have on our children, our Christian consciences do not allow us to be silent. We hereby appeal that the production of all weapon toys be discontinued as soon as possible."—Cumberland Presbyterian.

A total of 398 Presbyterian churches in South Korea have been destroyed or seriously damaged since the beginning of the war there. Nearly 400,000 Presbyterians out of a constituency of 680,000 have been forced to flee their homes at some time during the war. Presbyterians constitute the largest Protestant group in Korea.

The National Council Department of Research and Survey has just released figures which show that church membership in the United States has grown twice as fast as has the population during the past quarter century. From 1926 to 1950 U.S. population increased 28.6%. During the same period church membership increased 59.8%. Sixty-seven religious bodies representing 98% of all members of 256 religious groups in the country increased during this period from 53,000 to over 85,000. That means that 57% of Americans are religiously affiliated. Protestants outnumber Roman Catholics about two to one. During this period the three major faith groups—Catholics, Protestant, and Jewish—kept about the same proportion to each other. Two eastern Orthodox churches, the Greek and Syrian, show increases of more than 700% each during this period. Of the churches with memberships



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BY MIRIAM SIEBER LIND

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Mother's Day is May 11

in the millions, the Baptists led all the rest. The Southern Baptist Convention doubled its membership, and the National Baptist (Negro) showed 121% gain. In 1950 Protestants represented 59% of all church members in this country. The statistics furnished show a 65.9% increase in the Mennonite Church from 1926 to 1950.

\* \* \*

A Presbyterian church in Ebague, Colombia, was stoned on March 20 by a crowd of children led by three Catholic priests. Anti-Protestant activities have also broken out in Bogota, the Colombian capital. A letter purporting to have been written by Bogota professional men demands that the govern-

ment halt all further Protestant propaganda. The source of this information is the Board of Foreign Missions of the Presbyterian Church in the U.S.A.

\* \* \*

Legislation to permit airlines to grant free or reduced fare transportation to clergymen is pending in both houses of Congress. Ministers have traditionally enjoyed such privileges on railroads. Congress recognized this in the Interstate Commerce Act of 1887,

HGX

which permitted railroads to continue offering special passes to clergymen. This has never been done in the case of airlines. Should the pending bills be approved by Congress, there would be no compulsion on airlines to grant reduced fares. They would merely receive legal permission to do so.

\* \* \*

Some part of the Bible has been published in 1,049 languages and dialects as of December 31, 1951, according to a statement issued by the American Bible Society. Fifteen new languages were added to the list last year. There are 85 additional languages in which short passages or collections of passages have been published, but in which no complete book of the Bible has appeared.

\* \* \*

After one year of repeal, Kansas found that in 37 counties arrests for drunkenness had increased 21%, and arrests for drunken driving had increased 84%. It became necessary to add 72 men and 15 patrol cars to the state police force.

\* \* \*

The Constitution of the new independent United Kingdom of Libya assures complete freedom to all religions, while declaring Islam to be the state religion. Article XXI of the Constitution guarantees that "freedom of conscience will be absolute." An estimated 40,000 Christians are among the 1,072,000 population of Libya.

\* \* \*

Ten thousand persons greeted Billy Graham in an evangelistic meeting in Albert Hall, London, recently. Graham told the audience that the widespread evangelistic movement in the United States is opposed only by extreme fundamentalists representing about 10% of the church population, and extreme modernists representing another 10%.

\* \* \*

A full-size replica of Moses' tabernacle in the wilderness with all its symbolic objects is attracting hundreds of visitors at St. Petersburg, Florida. The tabernacle was built by Hart G. Baldwin of Clarksburg, West Virginia.

\* \* \*

More than 75% of all men and more than 40% of all women in the United States now smoke, according to Science Digest. Americans consume almost 400,000,000,000 cigarettes each year.

\* \* \*

The rural church and the rural community are emphasized in the Central Baptist Theological Seminary at Kansas City, Kansas. Their catalog lists ten courses in this field and a full-time professor of rural leadership. One course is entitled "Establishing Christian People in Town and Country Communities," and its purpose is "to discover ways and means by which Christian people may become established on farms, and in the villages and towns, so as to assure the continuation of the church and its teachings."

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, APRIL 29, 1952

NUMBER 18

## "Ye Must Be Born Again"

BY LEROY KENNEL

"Ye must be born again." These most significant words of our Lord were not given to a down-and-out, not to a great sinner, a thief, a robber, an atheist, or a murderer, but to a fine, moral, educated, refined, religious leader, a member of the most influential and respected religious order of his day. It was to Nicodemus, a ruler of the Jews, that Jesus spoke this absolute imperative, "Ye must be born again." Our Lord did not say, "Ye may, or ye should be, or ye ought, or it would be profitable and to your advantage, but He says, "Ye must be born again."

It is said of George Whitefield, the great reformer, that half of all his sermons were preached on this subject of the necessity of the new birth. One of his listeners finally asked him, "Mr. Whitefield, why do you preach continuously over and over on the text, 'Ye must be born again?'" and Mr. Whitefield replied, "I preach so often on the text, 'Ye must be born again,' because 'Ye must be born again.'" But in spite of the importance of the subject, it is probably one of the most misunderstood subjects by church members and Christians. In discussing the subject of the imperative-ness of the new birth, we shall see five questions answered by our Lord Jesus.

### *Who Must Be Born Again?*

There seems to be a common notion among professing Christians that the new birth is for a certain class of individuals who have tasted the very depths of sin, and fallen into the depths of corruption, immorality, and wickedness. This is true! Men on Skid Row need a radical change in their lives, and an experience which we call the new birth. But such a statement can imply that others are exempted from this experience. Such a position might hold that those who have been reared in a Christian home and been baptized, who attend Sunday school and church services, who are religious and law-abiding, observe the rituals and subscribe to the doctrines of the church to which they belong—that these people are saved. But Jesus says, "Except a man be born again, he cannot see the kingdom of God." And these words were not spoken to an irreligious, wicked blasphemer, but to the highest flower of religious perfection.

We are told that Nicodemus was a

Pharisee. The Pharisees were a religious party who originated in the silent years between the close of the Old Testament and the coming of Christ. This party arose as a protest against the growing unbelief and infidelity of the nation of Israel. These people gave themselves to the defense of the Scriptures and the traditions of the fathers. As this group grew in power, one could gain membership only after passing the most rigid tests both for orthodoxy and education. To this party, the very flower of religious correctness, Nicodemus belonged, and to this man Jesus spake the words, "Ye must be born again."

This Nicodemus was not only a Pharisee belonging to the respected party of religious leadership, but he was, in addition, a member of the Sanhedrin, the ruling party of the nation of Israel of that day. The decision of the Sanhedrin was final in matters of doctrine and conduct among the people, similar to our supreme court in civil government, or to the Vatican in its authority of interpretation among Catholics. Jesus Himself called him "a master of Israel." This shows Nicodemus' knowledge of the religious code and the teachings and Scripture of the nation of Israel. He had head knowledge, but he was not born again. He went through the rituals of the law, but he had a lost soul that needed spiritual birth.

One more thing should be said about Nicodemus. He was a covenant child. He belonged to that favored nation of Israel with whom God had made His covenant, given the law, through whom the Scriptures had been given, and through whom the Messiah came forth. And to this covenant child who was a moral and educated, refined and cultured, law-abiding, Bible-studying, praying, sincere religionist, Jesus said, "Ye must be born again."

Religion cannot save you. Birth in a Christian home, baptism, church membership are all fine. But listen! Nicodemus had all of this and more, but Jesus said to this man, "YE MUST BE BORN AGAIN." There is no other way; no substitute. Jesus left no loophole for Nicodemus. So to our first question, "Who must be born again?" we can only answer, *All* must be born again, and *you* must be born again.

### *What Is It To Be Born Again?*

Nicodemus was greatly puzzled over the Master's statement that he as a grown man had to be born. Obviously Nicodemus had limited his thinking to only one aspect of man's complex personality. Is it possible for physical birth to be repeated? And if not, Nicodemus seems to say to Christ, how then can there be any such moral new birth as you claim? Concerning this Wescott states: "This thought is one which cannot but occur to every one. It goes to the very root of faith. The great mystery of religion is not the punishment, but the forgiveness, of sin; not the natural permanence of character, but spiritual regeneration." And so Jesus proceeds to make plain to Nicodemus that to be born (again) is to become a citizen (enter into) the kingdom.

The word translated "again" means, not "again," but "anew." It could also mean "from above"; it is translated thus concerning the rending of the veil of the temple "from the top" (Matt. 27:51). The notion is not that of mere repetition (again), but of an analogous process (anew). Anyway, the emphasis lies on "to be born."

To be born anew from above is not just patching up or dressing up our old nature; it is the gift of God, it is a new nature. Notice what the Scripture says. It is a *divine* change. "It is the spirit that quickeneth." It is a *complete* change. "If any man be in Christ he is a new creation." It is a *conscious* change. "We know we have passed from death unto life." Herein is the primary requisite of the disciple of Christ: he is a born-again Christian, he is regenerated,

## The Day Star Rises

By Lorie Conley Gooding

Tho' now the world is dreary, and dark the sky,

We look for brightness coming by-and-by.  
Let us rejoice that our redemption nears,  
As little children sometimes smile through tears.

And oft' amid the tumult of the storm,  
We see the rainbow's lovely arc take form.  
As birds that wake before the night is gone  
Peal forth a joyous prophecy of dawn,  
So let us set our spirits all a-wing;  
The Day Star rises! Let us wake and sing.

Holmesville, Ohio.



the supernatural work of grace has brought new life into the individual, and he is a member of the kingdom of God. It is an act of God. There is a new start, a new beginning! This is the message of the Bible. We can break with the past, live above our environment. Why? God has entered our world. He has entered my life. My past is forgiven. No longer am I alienated. All things are made new, for I am made new. Then what is it to be born again? It is new life from God and entrance into the citizenship of the heavenly kingdom. It is "that gracious act of God whereby He implants spiritual life in the Christian convert and makes his governing disposition holy."

#### *Why Must a Man Be Born Again?*

The answer is given plainly, briefly, and conclusively by Jesus in John 3:6: "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." We must be born of the Spirit because there are two orders of life. One order is that of the flesh. There is the second order, that of the Spirit. Since there are these two orders that exist, it is nothing to marvel at that Christ said to Nicodemus, "Ye must be born again."

Just what is the flesh? What does it mean? Why is it in itself inadequate? Thayer in his Greek-English Lexicon defines flesh as mere human nature, the earthly nature of man apart from divine influence, and therefore, prone to sin and opposed to God; accordingly it includes whatever in the soul is weak, low, debased, tending to ungodliness and vice. Thus defined flesh is connected with the whole man, body and soul, reason and all his faculties included, because all that is in him longs and strives after the flesh. It is the entire nature of man, sense, and reason, without the Holy Spirit.

Therefore, the necessity of the renewing and transforming power of the Spirit of God. Erdman states the need as follows: "Mere human nature, however beautiful, or cultured, or sincere, can never rise above itself, or produce anything better than itself. It possesses, however, capacities for a higher life, which can be awakened and called into operation only by the Spirit of God: 'That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.'" The truth is obvious. Flesh is incapable of getting new life. Therefore, there is the necessity of two distinct births. This conclusion follows from a very simple consideration. No principle can produce results superior to itself. If man is to enjoy a spiritual life, that

by which he enters it—his birth—must be of a corresponding character. The flesh can only generate flesh. Spiritual life cannot come forth from it. We cannot save ourselves, but Christ can save us!

#### *How Are We Born Again?*

Nicodemus too wanted to know the answer to this question, for after Jesus' opening statement in John 3:3, "Verily, verily I say unto you, Except a man be born from above, he cannot see the kingdom of God," Nicodemus comes right back, "How can a man be born when he is old? Can he enter a second time into his mother's womb, and be born?" What Nicodemus is really asking is, Just how does this all come about? Jesus answers in verse 5 by indicating the new birth must consist of both outward confession and inward regeneration. The outward confession and commitment is that of water baptism. The Mennonite Church has maintained that this is a symbol of one's death to the old life of sin and of spiritual resurrection to newness of life. The inward regeneration is that of the Spirit. This baptism of the Spirit was the contrast between Jesus' ministry and that of the Baptist, with which Nicodemus was familiar. John baptized with water; Jesus baptized with the Spirit. This inward experience empowers one to live a life consistent with the outward confession. These two, the outward confession and the inward regeneration, are co-ordinate and complementary, two sides of the same gate by which we enter the kingdom of God.

Jesus further defines this inward regeneration by illustration. He does so by making striking use of a story from Old Testament history. In vv. 14, 15, Christ states, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life." What does this mean? What does it say as to the *how* of being born again? The following analogous statements can be made: (1) That men are, like the Israelites of old, serpent-bitten, but the deadly poison is the sting of sin. (2) God has provided a remedy in the person of His Son; in His crucifixion we see sin vanquished, as the uplifted serpent pictured the death of the destroyer. (3) As it was necessary for the dying Israelite to accept God's provision, and, with submission and faith, to look upon the brazen serpent, so it is necessary for us to look, in repentance and faith, to the crucified Saviour, and to commit ourselves to God as He is graciously revealed in Jesus Christ. If we re-

## Our Readers Say—

I fear that the leading article in the March 4 HERALD will contribute to strengthening the misunderstanding, already too current, that revival and evangelism are one and the same thing. In reality, by definition and by doctrine, they are not, and we stand to gain nothing by confusing them.

Evangelism is directed at the lost world, to which it brings the good news of the grace of God who was in Christ Jesus, reconciling the world unto Himself. Revival, on the other hand, is an event *within* the church, where Christians, or whole congregations, who had become disobedient, rediscover what God wants of them and what He offers them.

Evangelism is an essential part of the church's message and task in the world. Revival is not. In a healthy and Biblical church things should never come to the point where revival on a large scale is necessary. Teaching, pastoral counseling, and discipline should uncover disobedience and confront it with God's cleansing will before it has been able to bring the Christian or the church to a state of over-all tepidity where only a spectacular "revival" will jar them loose.

Do I mean thereby to say that revival is not needed? Certainly not, for the teaching and counseling and discipline have not been (and will never be) what they should be. There will always be a necessity for revival, just as there will always be poor people and wars; but we as Christians must never accept such a situation and adapt ourselves to it comfortably, for it is one of the effects of sin in the world, effects of sin from which the God of the Gospel wants us to be free. Let us therefore have the honesty and the good sense to distinguish between revival and evangelism, to realize that they aim at two different groups of people, with messages similar but not identical, and to become aware that it is not always most effective to try to do both at the same time.—John H. Yoder, Valdoie, France.

fuse to accept Christ, we "perish," but faith results in "eternal life." (4) This provision is made by the love of God and is freely offered to everyone who will believe that "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."

Edersheim states that here lies the true interpretation of what Jesus taught. If the uplifted serpent, as symbol, brought life to the believing look which was fixed upon the pardoning love of God, then, in the truest sense, shall the uplifted Son of Man give true life to everyone that believeth, looking up in Him to the giving and forgiving love of God, which His Son came to bring, to declare, and to manifest.

(Continued on page 414)

## GOSPEL HERALD

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## EDITORIAL

### Appreciation as Confirmation

Is our liking for appreciative words a matter of pride? Are we seeking for flattery when we cock our ears to hear what people think of what we say or do? Sometimes, perhaps, but not always. We heard a well-known publicist say recently that appreciation serves as confirmation. We are inclined to think that this is true.

The man who is certain that he is right does not care so much for the approval of others. He doesn't need it. He knows that his actions are correct and proper. He knows that his words are the truth. He requires no confirmation. The Old Testament prophets who came with a clearly revealed word of the Lord could well afford to disregard their objectors. The Lord Jesus in His omniscience, omnipotence, and holiness could well be deaf to His detractors. As we stand on the Word of God and proclaim it to a skeptical or a rejecting world, we need not be too sensitive to the approval or the disapproval of men. We need not listen for applause when we have divine confirmation.

Have we no need, then, for human appreciation? Indeed we have. For we are not always on such sure ground. We have human imperfections of which we are very conscious. We say what seems true to us, but do not know if others agree with us. We do the best we can, but past errors have taught us how wrong we can be. There is great comfort in hearing some amen's once in a while, and seeing heads nod in agreement. When the people of the congregation thank the preacher for a helpful message, he knows he didn't miss his objective altogether. Fan mail tells the author that people have read his squibs and like them, or at least understand them. Enthusiastic thank you's tell the cook that the dinner tastes right. Notes of appreciation inform the host and hostess that their efforts succeeded. A word of praise tells the employee that he is doing what is expected of him. Sincere testimonies tell the businessman or professional person that customers and clients are

pleased. The lover watches eagerly for every sign of acceptance. Children get training in conduct when parents and teachers express their pleasure in response and accomplishment.

Most of us walk a good deal of the time on quite unsure ground. We need the encouragement of confirmation. God often gives His servants signs of His pleasure. Surely we ought not begrudge them to one another. Relieve somebody's agony of uncertainty today. In the mouth of two or three witnesses every word shall be established, even for ourselves.

### Send Your Pastor Away

One of the finest things a congregation can do for its pastor is to send him away. No, not to dismiss him, although that ought to be a congregational prerogative. But to provide him the refreshment of mind, soul, and body which some new environment may give him. Not many men are original enough to keep growing with nothing but their own thinking and reading to stimulate them. Most of us find unchanged experiences becoming somewhat routine. We need to be jarred by something different. We need the pain of a new idea, the perspective of the old ideas in a new setting. If your pastor is getting dull and listless, maybe the congregation could furnish some spark by giving him a vacation. Try sending him somewhere.

He ought to go to conference, and to any organizational meeting where he has an official connection. It is a congregation's responsibility to see that their pastor gets to such meetings. Sometimes he can't without some help. He ought to go to church-wide meetings, too: general conference, board meetings, special conferences. Any pastor will come home from such a meeting with eyes shining from new inspiration and encouraging insights.

He ought to have an occasional vacation for rest and relaxation. Luther once said to Melancthon, "Come, my good friend Philip, let God run the universe today; we'll go fishing." Let your pastor have a week or more with nothing to do but to enjoy mountains and woods

and water, and see what it will do for him. Send him to Laurelville, or Little Eden, or Chesley Lake, or the new Rocky Mountain Camp, where he can combine relaxation and spiritual fellowship. Perhaps he needs a trip to distant parts, even to foreign lands. See how much better he can preach when he comes back.

Invest something in your pastor. The returns will be worth while.

### Giving from Our Tables

Students of the Mennonite Biblical Seminary in Chicago partake of a frugal meal each Thursday evening, and donate what it would have cost extra to have the usual full meal. The significance of this has been pointed out in the Seminary Bulletin as follows:

First, it reminds us of Christ who sacrificed His all for us. Christ went to the Cross voluntarily.

Second, it is a simple symbol of self-denial.

Third, it permits us to join the fellowship of suffering. True, we didn't really suffer. Yet, it reminded us of millions, particularly now in Korea, who live under continuous semi-fast.

Fourth, this experience teaches us that appetites should not rule the Christian. In the Bible we see gluttony mentioned with drunkenness. We do not live to eat; rather, we eat to live.

Fifth, this experience should teach us that the gospel should be related to eating. Eating is both a stewardship matter and a health matter. The matter of fasting has not been seriously considered among Mennonites.

Sixth, amazing amounts of money can be raised in this way.

On the last point, if 70,000 Mennonites would save 25 cents per week by fasting or eating one frugal meal, in a year's time the amount saved, if it were given to the Lord, would be \$910,000—almost a million. We would not be harmed in any way. Probably our health would be better. We would certainly be helped by this small reminder of the fact that millions of people go hungry much of the time.

Isn't it about time to ask seriously whether it is right for us to have more than enough to eat, while so many go hungry? Why not promote a general observance of the one-frugal-meal-each-week idea? Who will take hold of this and push it?

The martyrs shook the powers of darkness with the irresistible power of weakness.



# Abundant Entrance into the Everlasting Kingdom

By J. R. SHANK

*"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven" (Matt. 7:21).*

It is evident, from a study of the Word, that there is a true way of meeting the issues of life, in which the heart is not deceived in its assurance of salvation, and in which the life-witness rings true to its profession before men. A pure and undefiled religion before God manifests itself also in its deeds before men. Jas. 1:27. And while God can see into the inner recesses of the heart and know the motives before the action, He also expects that the heart's expression in outward deeds be in accord with its inner motives.

On the one hand Jesus dealt with the self-righteous scribes and Pharisees who trusted in a righteousness acquired by the observance of rules and ceremonies, while their heart was far from the love of God. Matt. 15:8. On the other hand were those who thought their standing with God was secure because of natural heritage, while their presumption led them into every form of indulgence in disobedience and wickedness. Matt. 3:7-9.

Likewise, in the application of such deception, we have the same facts to face in the Christian professors of our day. Persons rely upon their baptism, and the keeping of ordinances, and attendance at worship, as a sort of *paying of dues* that gives them a pass to eternal bliss. Along with this class comes another who, having claimed to have had an entrance into life through Christian experience, yet have no fruit of the Spirit to prove the genuineness of their profession. "They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate" (Tit. 1:16).

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit" (Matt. 7:16, 17). Outward appearance may be only a cloak put on for deception and selfish advantage. Jesus warns against those who come in *sheep's clothing* and who are inwardly *ravens*. We may be deceived if we are careless in our observation and shallow in our understanding of what constitutes true righteousness. Motives for doing must be prompted by more than an outward show to be seen of men. The deed must spring from a love of righteousness and a hatred of iniquity, if it would be ac-

cepted in the sight of God as true righteousness. But such an inward quality of character is not attained by human efforts in neglect of the grace and power of God as manifested through Jesus Christ. We need to look at the nature of the acceptable one in the sight of God as set forth in Christ's Sermon on the Mount, until we are fully convinced of our own helplessness to be what Jesus has set forth in His standards of purity and love and sincerity and singleness of aim and of loyalty to God.

## The True Doctrine of Grace

Jesus was not particularly discussing the grace of God in this particular sermon. But He was paving the way for it by the nature of the righteousness He set forth; that His hearers might be drawn to His teaching which would lead them to feel the necessity of receiving the grace which God has provided in Christ.

There is nothing man can do to merit salvation. It does not come "by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life (Tit. 3:5-7). There is nothing to boast of in ourselves. Eph. 2:9. But when God bestows His grace He does not force it upon us contrary to our own will. There is a "*whosoever will*" (John 3:16; Rev. 22:17) in the conditions for the gift. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:12, 13). Human determination does not make us sons; but God, in response to human consent and petition. Rom. 10:13. God knows the heart of men who respond in faith and surrender of will, and bestows His gift of the Spirit. Acts 10:44-48; 11:15-18.

It was grace that sent forth the Gospel that men may know the way of salvation; but grace does not force salvation on unwilling hearts. Grace sends the wooing Spirit to draw men; but the Spirit of grace does not always strive with men if they continue to resist His working. Acts 7:51; John 6:43, 44, 64, 65. Grace reveals the sin of the rejecting heart; but man must respond by choice to the pleadings and invitations which grace has brought. Matt. 11:28-30. By self-seeking and love of darkness, men shut out their own hope of salvation. John 5:40-44; Heb. 3:12-15.

## Applying the Lessons

Who shall enter? "Not every one." The particular class who enter is—"he that doeth the will of my Father." All might say, "Lord, Lord." But only the ones who do the will of the Father and make their profession the confession of the truth concerning their heart relation of glad and sincere obedience to God can enter. Our text (Matt. 7:21) is plainly revealing the inner heart life of the children of the kingdom in contrast to the evil-hearted ones who cannot enter. *Purposed obedience* to the will of the Father is a key to a clearer understanding of what the Father teaches by the Son. John 7:17.

We must walk in all the light we have, if we would not spoil the capacity of our heart to discern the truth of God. II Cor. 4:3, 4; Matt. 13:13-16. We are all learners and need to grow in our capacity to understand the will of God. But without a willing heart to receive and obey, we cannot make progress, and only expose ourselves to the prince of darkness. II Thess. 2:10, 11.

We dare not too readily condemn persons who are imperfectly practicing the Christian duties and commands of Jesus. They may not have had the opportunity for light that others have and may be walking in all the light that they have received. Leaders may be at fault. Leaders may even be lacking in understanding because their leaders before them have mistaught them. They may not have received "all the counsel of God." But when people have met with the fact that there are neglected and forgotten commands and truths, it is high time for sincere souls to awake and walk in the light of these things. To fail in this proves the righteous judgment of God, who closes the door against all perversity of heart. Luke 13:27.

Some church leaders have asked us, "Where is the Scripture for the devotional covering worn by your sisters?" When I Cor. 11:1-16 was pointed out, they confessed that the teaching is there. This should be followed up by the sincere in submissive obedience and a change of church practices.

Some sincere seekers for light asked another preacher, "Does the Bible teach the ordinance of feet washing?" He said, "It does, but it wouldn't do to teach it in our church because it would make trouble." The only conclusion of the honest seeker for light was: *It is a poor church fellowship where one dare not teach and practice what the Word of God plainly teaches.* The leaders who know and are afraid to teach the Scripture for fear of church rupture are unfaithful to their trust. II Tim. 4:1-5. In all such cases we have found that proselytes from unfaithfully led churches make a noble addition to a church whose aim is to declare "all the counsel of God" (Acts 20:26, 27). "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of



Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Has this light of the Gospel of Jesus Christ penetrated deep enough into the heart to reveal our depravity and the remedy of the atoning blood? Some souls are *honestly* doing what they think is right, but are yet not truly born again. Acts 26:9-20. Honesty must be continued after the light has dawned to reveal their error, or they will be hardened in their conscience and will bring the blinding effect of the deceitfulness of sin upon their hearts. Jas. 1:22; II Cor. 4:3, 4; Heb. 3:12-15.

A group of people confessed Christ in our services. We counted them sincere and hoped to lead them into the full light of the Gospel and all the counsel of God. But we were made to greatly doubt the depth of their sincerity, when, without considering the further teachings and practice of our church, they accepted baptism at the hands of a denomination that did not teach and practice what we considered "all the counsel of God." Where shall we place them? Will they stand the test when the final door is about shut and they cry, "Lord, Lord, open unto us"? Luke 13:24-30. "Doing the will of my Father" does not give us right to choose the "broad way" of popular religion, nor to give the flesh its indulgence by avoiding the reproach of going to Jesus "without the camp" (Heb. 13:13). We must be ready to forsake "all that we have" to follow Him. Luke 14:26-33.

The truly sincere soul wants to do what the Lord says. We would not judge any such who have been taught different to our interpretation and who do not seem to be able to untangle the impressions of their instruction, though it seems to us wrong. We need charity. Patience needs to be exercised. We should earnestly consider, that we could also sometimes be in error. We may never get certain ones to see our viewpoint. In such cases we may earnestly pray that our own hearts are open to teaching (Acts 10), and that those whom we seek to help may have their understanding opened with a willingness to obey all that they can understand. John 7:17. A certain woman was converted in our services. She was so convinced from childhood that *immersion* is the right mode of water baptism that she joined another church that she might fulfill this mode. Later she came back because she saw that our church had many things she could not be clear in omitting, while the immersing church did not. While we can exercise love and patience, we cannot practice even small errors in doctrine, for the sake of satisfying ignorance. We can watch and pray till the light dawns to such sincere souls. II Tim. 2:24-26; Tit. 1:9.

It is a snare of Satan to suggest that we compromise our discipline rather than to patiently teach with firmness, and discipline with faithfulness. II Tim. 4:2. Some precious young souls asked for a church letter that they might join

## Spring

BY ELLA HARNISH

*Now the winter snows are past  
And we welcome spring at last.  
All the flowers in the dell  
Raise their heads in joy to tell;  
Time for them to dress anew,  
All the violets in true blue,  
And the buttercups so bold  
Clothed in garments of pure gold.*

*Now the birds are making nests  
Their wee birdies to caress.  
God has given them a voice,  
That all mankind may rejoice.  
Could we be as wise as they,  
In all the things we do and say,  
This world would be a different place,  
Much less of hate and more of grace.*

*May the spring bring courage new,  
To the afflicted and aged too.  
That we might sing our Saviour's praise  
In joy to live throughout our days.  
The clouds and rain we welcome too;  
If we sow the seed as we ought to do,  
The showers of spring will surely come;  
Of all His promises there faileth none.*

Lancaster, Pa.

a church where the discipline on dress was not enforced. One of these souls took her own way without heeding the entreaty and admonition of her minister. The other seeing the truth of her pastor's admonition and feeling the love and patience which he exercised, changed her mind and returned to the fold. What eternal issues will be revealed in time to come if we see the difference in the harvest for these two souls. Gal. 6:7, 8.

What should we more say? The time would fail us to tell all the eternal issues that crowd our minds for utterance. Changing methods in which the flesh clamors for a way to satisfy its lust; social advantages in a popular sense; economic advantages for temporal ends; compromise with the war spirit to escape persecution and reproach; the unequal yoke in business, society, politics, and religion: all these make their appeal to the flesh. But the great Judge, in the day when the door of mercy is soon to close, sees into the hearts that are true and untrue. He knows the ones who would like to enter into the blessings which only the faithful and obedient have deserved, and declares, "I never knew you." The real bond of love that prompts to full and uncompromising obedience was never found in them even when they went through the motion of religious exercise. But to the other there is a welcome-home call because God knows them as those who delight to do His will. They have met the conditions

of salvation and have followed all the way diligently.

"Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (II Pet. 1:10, 11).

Versailles, Mo.

## We Must Help Them

BY RHODA RESSLER

For many years before I became an MCC relief worker I had listened to pleas for the relief of suffering people in many parts of the world. I was convinced then, as I am now, that relief work is a vital part of the work of God's children. My assurance of this fact is basic enough that I believe it will always be a part of me.

But tonight I wish that I could pass on to you the urgency of a plea made in very faltering English by a high-school boy in one of my classes. He did his growing all at once as young folks often do and is accordingly a little unsure of where to put his hands or which foot to stand on when he wants to talk. When he is searching for the right word to use in the new language he rubs the stubby ends of his baldy haircut and draws in his breath—a sigh in reverse. But there was drive behind every word and it had to come out.

He had attended a meeting of high-school students in which the needs of Korean war sufferers were presented. There were a few Korean songs and a graphic portrayal of some Korean culture. Then a picture of the destitution now.

He said, "We have our homes and good clothes and food. My mother is a good cook and I can cook, too. [He can, too. He served a very lovely supper for us once.] We have all the rice we need and many other foods. But they have nothing. They had homes. They had food. They were happy and could sing and dance once. But now they have nothing. Korean homes before the war were warm. Now they have no homes. It is cold. We must help them. I am very sorry I cannot talk more English."

He is one of "them that are bruised" I came to help when I left home three years ago. His home was not burned during the bombing raids over Osaka, but his family was torn apart and he spent many months isolated from his parents with other children who were sent to the country. At the very best now he has little more than the bare necessities for a growing boy who wants to prepare himself to contribute some good to the world. Even so, "We must help them."

Osaka, Japan.



## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for our young men of draft age, and their parents, that they may stand for Christian convictions on nonresistance, and be willing to make personal sacrifice in the interests of Christian witness.

Pray that God's Spirit may reign supreme in the Annual Retreat at Dhamtari, India, the first week of May.

Pray that the Lord of the Harvest may speedily thrust forth many more workers into the needy and over-ripe harvest field of lost Israel.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Brunk evangelistic campaign at Johnstown beginning April 27.

Pray that a daughter and her family, who are not attending Sunday school, may be saved.

Pray that a widow may be unwilling to marry a man whose former wife is living.

Please pray that a sister, partly lamed, may find a home or rooms to stay in.

Pray that a father, out of the church for a number of years, and now ill, may be saved.

*(Requests for this column must be signed.)*

### YE MUST BE BORN AGAIN (Continued)

But the gift is given upon the condition of belief. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." And what is belief? What is faith? It is not merely the possession of knowledge. It is more than just the mental assent to Bible truths. It involves committal! Genuine trust and conviction constitute the fabric of faith. Thayer in defining the word used in this context states, "Faith is that conviction, full of joyful trust, that causes man to embrace Jesus as the Messiah—the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ." There is distinction to be made between faith that causes one to give himself up to someone, and that which is only mental assent. We all believe Hitler and a working program of propagandizing the German youth, but our believing that doesn't say we believe in his program.

You know and believe that Harry Truman is the President of the United States, but to say that you believe in all of his policies is quite another thing. The belief necessary for the gift of new life is unequivocal committal.

Mennio Simons wrote (Works II, 215), "the new birth consists, verily not in water, not in words, but it is the heavenly, living and quickening power of God in our hearts which comes from God, and which by the preaching of the divine Word, if we accept it by faith, quickens, renews, pierces, and converts our hearts, so that we are changed and converted from unbelief unto faith, from unrighteousness into righteousness, from evil into good, from carnality into spirituality, from the earthly into the heavenly, from the wicked nature of Adam into the good nature of Jesus Christ." Thus we realize that the new birth, which is the inward regeneration of the Spirit and the outward manifestation of water, is nothing that we do to achieve; it is the gift of God, but it is a gift given upon the condition of genuine belief and personal commitment in Christ Jesus.

#### *What Is the Result of the New Birth?*

It is first of all entrance into the "kingdom of God." This heavenly citizenship is the beginning of eternal life which begins not "some sweet day," but now. This is true because God has implanted spiritual life within the Christian convert.

Another result of being born again is that victory over sin is possible. The chapter of victorious conquest of the new man begins. We move from Rom. 7 to Rom. 8 and Gal. 5:16-18, "This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh." This does not mean we suddenly reach sinless perfection, but as we utilize God's resources we are gaining victory. We must fight, but we can have the victory. It depends upon what we feed on; it depends upon which nature we coddle. Someone has said, "A man is what he eats." This may be true in the physical, but it is absolutely true in the spiritual life. Your spiritual life is just exactly the reflection of that which you feed and feast upon. Christian victory is possible to those who are feeding and feasting upon God's Word, exercising in prayer, and who are keeping themselves busily occupied with those things which edify the soul, and not the things of the world.

Another result is growth in conformity to Christ. It can be called sanctification, or nonconformity, but I would like to call it getting the mind of Christ. This then will also result in a life of love, a life that lives and follows the ideals of the Sermon on the Mount. Jesus says, "the one who is born of the Spirit is like the wind." It is the manifestation of an unseen power. It is there; it is felt; it is tested by its genuineness in acts of humility, of purity, of love. Wescott says, "the believer shows by deed and word that an invisible influence has moved

## A Prayer for This Week

Great God and heavenly Father, as we enter Thy holy presence we ask Thee to cleanse our hearts from the earth stains that would mar Thy perfect fellowship with us.

We thank and praise Thee for the cleansing blood of Jesus that enables us to stand in Thy presence in joy instead of in condemnation. We thank Thee for the Spirit, our daily guide, our very life. We thank Thee too for the satisfaction in doing our daily tasks, for love and the warm fellowship of friends, for pain and sorrow that brings us close to Thy loving heart.

Grant to us, Father, spiritual nearsightedness to see the heart longings of those around us, spiritual farsightedness to be keenly conscious of those who in far distant lands are hungry and cold and empty of soul. In gentleness, in love, by the power and guidance of Thy Spirit, enable us to minister to these for whom Thou didst die.

Our lives are Thine. Keep us, govern us, and use us to bring glory to Thyself. In the name of our all-sufficient Lord and Master we pray. Amen.

—Miriam Barge.

and inspired him, a continual sign of the action of the Spirit."

A final result of the new birth is a life of service. Recently, a Japanese University student said, "I can't become a Christian because I would be sponging off God; I would be taking advantage of Him." It is receiving a lot on no merit of our own, and that is why Paul states, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice . . . which is your reasonable service."

This then is the great imperative given by Jesus to Nicodemus. What does it mean? In paraphrase: It includes all of mankind now alive and ever to be born—the down-and-outer as well as the up-and-outer. It means a new life and entrance into the kingdom of God. It is needed because the flesh is incapable of generating anything superior to itself. It is received entirely as a gift, completely independent from us except for the condition of unequivocal committal. It results in new life, victory, Christlikeness, a life of love, and service.

This is the great plan of salvation. It is a gesture of God's gracious love for you and me and all men on earth. It is spiritual life given to those who have complete committal. Have you believed on the Son of God? If you have not, then you have never been born again.



If you do believe on Him, then you too have been made a new creation created in Christ Jesus unto good works to show forth His praises, for we read in I John 5:1, "Whosoever believeth that Jesus is the Christ is born of God." "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Iowa City, Iowa.

## Laurelville Church Music Conference

August 25 to 29, 1952

Dear Mennonite Congregations: Ever since Martin Luther dared to break with many of the teachings and practices of the Catholic Church, sectors of the Christian Church have enjoyed varying degrees of congregational singing. Sad to relate, many of these churches have now lost their four-part congregational music; it has been largely replaced by choir, organ, and piano music.

This need not happen to us and it will not providing that we as members and congregations are willing to pay the price. The beauty and blessing of choral, congregational music is a historical verity; its place and power is known by us today; our children will enjoy it tomorrow if we act intelligently today.

Unfortunately, good congregational music does not perpetuate itself: it lives and develops only to the extent to which its participants are interested. As a member of your congregation, how much concern do you have for church music? Ask yourself this frank question, "If everyone would sing as I do, would my congregational music be improved or impaired?"

Yes, you are significant in the music program of our church. But stop for a moment to meditate on this query, "What would you be willing to do to improve the music in your church?" This is somewhat indefinite, but here is something which needs no clarification. "Would you be willing to accept our cordial invitation to the Laurelville Church Music Conference, August 25 to 29, if you knew that you could receive added inspiration and blessing?" Well, we are designing a program that should be attractive and potential, not only for song leaders and preachers, but for all who are interested in improving congregational music.

You, too, can be challenged and energized to promote better music in your church along with those who have been attending these conferences in the past.

My dear spiritual kinsfolk: You are the people who must decide whether the music in your church is to be improved; you are the folks who must decide that your worship in song is to be more meaningful; you must decide to develop and preserve congregational music for the future church.

Let Laurelville Church Music Confer-

ence help you to this decision. May the Lord bless you.

—J. Mark Stauffer, Director.

## A Right Attitude Toward the Word

By PAUL H. BENNETT

Christ has left us the injunction that we should "search the scriptures." This calls for more than a mere casual reading of them. It requires diligent study spent, reverently, pondering the great truths so well taught in Holy Writ. Paul admonishes us that we should study—not to be approved or exalted by mere man—but to gain the coveted divine approval. Yes, we are to study to show ourselves approved unto God. We thus see that we are commanded, not simply requested, to study the Word.

But, how are we to receive the Word? Certainly, we are not to receive it critically or with any preconceived ideas. We are to receive it by being obedient to the commands of the Gospel. In the seventeenth chapter of Acts we read an interesting commendation of the Bereans

for their reception of the Word: "These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the scriptures daily, whether those things were so." Let us take the Bereans for our example and study the Word DAILY. Why study it daily? Does one not eat daily for the sustenance of one's physical body? Why then should one not feast daily upon the living Word of God, which is food indeed for the obedient?

We are likewise admonished in James to receive the Word with meekness. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls." James is telling the Christians that they should cherish the Word that has been preached to them. Bringing it down to our own age, we might say that we are to cherish the Gospel as it is being implanted in us from Lord's day to Lord's day. This Word can bring salvation to us. Notice, he does not say that it will save us. There is an "if" involved in this. That "if" is IF we obey the Gospel.

Lewisburg, Pa.

## OUR SCHOOLS

### NEWS FROM ROCKWAY

The annual Open House was held on the evenings of March 7, 10, and 11. The first evening was set aside as an "At Home" for former students. We were glad to welcome the students who attended school several years ago and are now loyal supporters of Rockway. Parents' night, March 10, was well attended by parents of this year's students, as well as some parents of students who hope to attend Rockway in the future. A panel composed of faculty members and parents with Roy Koch, the vice-chairman of the School Board, as chairman discussed problems such as improvements in the curriculum, advantages and disadvantages of a boarding school for high-school students, and how we can reach students who are not attending our church school. After the panel discussion, Bro. Koch led an open discussion in which the parents participated freely. On the evening of March 11 the program was of interest to the general public. A total of over three hundred guests visited the school during Open House.

On Tuesday afternoon, April 8, we enjoyed a visit from the Johnstown Mennonite School Chorus. After they presented a half-hour program, we compared the activities of our schools. The chairman of each committee from Rockway informally presented the work of his committee and the Johnstown student who is chairman of the same committee at his school responded with a similar report.

We became better acquainted after four and over the supper hour until we were rather reluctant to say "good-by" when they had to leave for their evening appointment.

Our school chorus assists frequently with the Mennonite Hour broadcasts over CKCR, Kitchener. The chorus has also filled appointments in a number of the local congregations.

This week a number of students participated in a pre-Easter tract distribution which was sponsored by the Extension Committee. This committee also plans for the weekly Child Evangelism Bible Clubs which are held at the school for children of the neighborhood. These clubs are taught by our students.

We are planning for our spring Spiritual Emphasis Week after Easter vacation. Bro. Ozias Horst, Mannheim, Ont., will be our guest speaker during this week.

Every student is breathing a sigh of relief because spring examinations are finished. We have now begun our last few weeks of classes before the final exams in May. The members of the ROCKWAY LIGHTHOUSE staff are breathing a double sigh of relief because, not only are their exams finished, but the LIGHTHOUSE is now at the printers and the long round of proofreading articles, mounting pictures, etc., is finished at last.

The seniors are looking forward to graduation at the end of May. J. Lawrence Burkholder, Goshen College, will be the speaker at our graduation exercises which are to be held in the Waterloo Church.

April 10, 1952.

Marie Gingerich.



# TO BE NEAR TO GOD

**Sunday, May 4**

Read I John 1:5-2:6. Tested by Righteousness.

God is righteous. He desires His children to be righteous. He sees mankind as unrighteous. Christ Jesus is righteous, too. Yet, He took upon Himself our unrighteousness that we might become righteous children of God. Unrighteous men expect God's children to be righteous. Their unrighteous eyes behold our lives and are very quick to size us up. They will then decide whether we are God's children or the devil's. The Apostle John tells us that "in this the children of God are manifest" and show that they are not the children of the devil, through their righteousness. Really, it is Christ's righteousness showing through.

**Monday, May 5**

Read I John 2:7-17. Tested by Love.

How easily some speak of love! True love is a characteristic of God and His children. Love as the world speaks of it is counterfeit. It tries to imitate. It is not lasting. Only true love that originates in an eternal God and Saviour can last in us. This true love is tested in us by our relations to our brethren. That widow that needs our help. That sickly family who need loving hands to care for them. Those refugees deprived of home and land need our money to get settled again. We are tested today by many hands calling to us for material help. Since we fellowship with God, we cannot close our hearts.

**Tuesday, May 6**

Read I John 2:18-29. Tested by Belief.

Today there are many heresies afloat. The Apostle John tells us how to test whether what we hear is the truth, or just another heresy. In view of the prevalence of so much false teaching, one must keep in his heart the truth concerning Christ which the Word gives. If such Truth abides in our hearts, such a knowledge of God in Christ will result in fellowship with God. What we believe, therefore, determines fellowship with God. Others will see in us the fruits of such belief.

**Wednesday, May 7**

Read I John 3:1-9. Tested by Sonship.

Naturally, a child of God is one born of God. And yet, some think that they can become related to God some other way. Just as I am a son of my father by birth, and as a peach is fruit of the peach tree by birth, just so is one the son of God by birth. Jesus said, "Ye must be born again." He added, this birth is "not of blood, nor of the will of the flesh, nor of the will of man, but of God." When this experience has taken place, you will know of your sonship, for "the Spirit itself beareth witness with our spirit, that we are the children of God." Here is the test of sonship.

**Thursday, May 8**

Read I John 3:10-17. Tested by Sacrifice.

Love involves sacrifice. The Bible tells us that we can be assured of God's love for us

because He gave an example of that love. "For God so loved the world, that he gave . . ." Giving of His Son meant sacrifice on God's part. Giving of Himself meant sacrifice on Christ's part. We have this example, then. We are exhorted to be ready to sacrifice for our Lord. Hate does not involve sacrifice. Hate keeps to oneself. We are tested as to whether we have fellowship with God when we have the opportunity to sacrifice.

**Friday, May 9**

Read I John 3:18-24. Tested by Obedience.

The Apostle John maintains that if we are ready to be obedient to our Lord, we can ask of Him anything that we will, and He will give it to us. Verse 22. Love involves obedience, too. And, obedience leads to confidence. Each time we are tested, and we find we have been obedient to Him, we rise with new confidence and valor. We will always find that the one who is enjoying the life of fellowship with God is the one who has learned to be obedient to our Lord. "Trust and obey, for there's no other way to be happy in Jesus, but to trust and obey." Let's sing this the next time we are tested.

**Saturday, May 10**

Read James 2:14-26. Tested by Works.

The fact is that our works must corroborate our faith. Works prove to the onlooker that we have faith. He has a right to this proof. If the Word says that "by grace are ye saved . . . it is the gift of God . . ." For we are his workmanship, created in Christ Jesus unto good works," then the onlooker has a right to see this manifestation of grace in one's life. There is too much of this "faith only" stuff in the world today. The world is dying to see the good works God creates in us. It is one test of fellowship with God.

—Lester T. Hershey.

## THE RIGHT USE OF SUNDAY

Sunday School Lesson for May 11

(Exodus 20:8-11; Mark 2:23-3:6; Luke 4:16a, b; 13:10-17)

In my childhood days most people thought that God's proportioning of time, six-sevenths for work and one-seventh for rest, was very wise. They observed the seventh day by refraining from their regular work. Today man seems to think he knows better than God. Merchants need to sell all seven days to make more money. Shoppers need more time for shopping. Newspapers sell their largest editions on Sunday. Farmers must take advantage of the sunshine for reaping. The rain of tomorrow might destroy the crop. Horses are not used for power, and the power engine needs no rest. Sports draw their largest crowds on Sunday. A money-crazy and pleasure-mad world has no time for a day of rest.

What is the command that God gave? Why did He go into such details in giving this command? ("Remember" would say that God had given this rule earlier, perhaps at the time of the creation.)

What teaching did Jesus give concerning the observance of the seventh day? Consider the miracles of healing on the Sabbath, also His great declaration to the Pharisees that "The sabbath was made for man, and not man for the sabbath." This points to God's original purpose in giving us the seventh day for our spirits. Jesus came to liberate us from the law of Pharisaism. Man is not saved by obeying laws but by believing in Christ as his sin-bearer.

The purpose of the day was told by God from Sinai. It was to be a day of cessation from work so that we could keep it holy. Dr. Johnson's plan for Sunday as given in his journal is: "I resolve henceforth (1) To rise early, and in order to do that, to go to sleep early on Saturday. (2) To use some extraordinary devotion in the morning. (3) To examine the tenor of my life, and particularly the last week; and to mark my advances in religion or recessions from it. (4) To read the Scriptures methodically with such helps as are at hand. (5) To go to church twice. (6) To read books of divinity, either speculative or practical. (7) To instruct my family. (8) To wear off by meditation any worldly soil contracted in the week." Such a giving of one's self to spiritual growth is certainly what God had in mind, and what man so much needs. We must take time to be holy. He who purposes to use this day for spiritual values will experience growth. The current practices of worldly people and of some professing Christians even very easily explain the shallowness of their thinking concerning morals and religion. God is not in all their thoughts.

And I believe with Wilbur M. Smith that "we must fence in this one day a week with a higher wall than ever." I must do this for myself. Parents must do this for their families. If we don't draw the line somewhere, the day will soon be lost to us.

Spiritual growth will not come by making laws for the observance of the day, but by church, parents, and individual Christians setting up a positive spiritual nurturing program for Sunday. This day can be and should be a very happy day, a day at the close of which all individuals, even children, can be in closer fellowship with God.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

I put a New Testament among your books for the very same reason and with the very same hopes that made me write an easy account of it when you were a little child—because it is the best book that ever was or ever will be in the world, because it teaches you the best lessons by which any human creature who tries to be truthful and faithful can possibly be guided.—Charles Dickens.



## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Drawbond—Hauder.**—Amos Drawbond of the Coalridge, Mout., congregation, and Lois Hauder of the Calvary Mennonite congregation, Los Angeles, Calif., by John D. Zehr at Madalein's Wedding Chapel March 23, 1952.

**Guengerich—Wenger.**—Clarence Guengerich of the Immanuel (General Conference) Mennonite Church, Los Angeles, Calif., and Mary Wenger of the Calvary Mennonite Church, Los Angeles, Calif., by John D. Zehr at the Calvary Mennonite Church Feb. 8, 1952.

**Honsberger—Brubacher.**—Ralph Adelbert Honsberger and Armina Brubacher, both of the Vineland congregation, by S. F. Coffman at the home of the bride April 12, 1952.

**Kauffman—Lehman.**—Leroy Kauffman, Haven, Kans., and Mary Lehman, Hershey, Pa., by J. H. Martin at Shenks Union Church Jan. 26, 1952.

**Kreider—Nissley.**—Lands H. Kreider, Hammer Creek congregation, Lititz, Pa., and Arlene M. Nissley, Good congregation, Elizabethtown, Pa., by Clarence E. Lutz at the Good Mennonite Church March 22, 1952.

**Lantz—Mumma.**—Ernest S. Lantz, Maple Grove congregation, Atglen, Pa., and Anna Mary Mumma, Bossler congregation, Elizabethtown, Pa., by Clarence E. Lutz at the Bossler Mennonite Church March 22, 1952.

**Mast—Mast.**—Lloyd Mast, Conestoga congregation, Morgantown, Pa., and Edith Mast, Oley, Pa., congregation, by Ira A. Kurtz at Oley Church April 12, 1952.

**Snyder—Hallman.**—Ralph Clare Snyder and Eileen Marie Hallman, both of the Vineland, Ont., congregation, by S. F. Coffman at the Vineland Mennonite Church April 10, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bachman.**—To Louis and Bernice (Stalter) Bachman, Gridley, Ill., a second daughter, Connie Lou, March 31, 1952.

**Brenneman.**—To Ralph and Caroline (Smucker) Brenneman, Elida, Ohio, a daughter, Connie Sue, Jan. 28, 1952.

**Brubaker.**—To J. Daniel and Helen (Kaylor) Brubaker, Manheim, Pa., a seventh child, a son, Galen Eugene, March 7, 1952.

**Coopridge.**—To Donovan and Edith (Schrock) Coopridge, Hesston, Kans., a son, Douglas Brent, March 23, 1952.

**Cross.**—To George J. and Verna (Weldy) Cross, Elkhart, Ind., a third child, a daughter, Sharon Rose, April 11, 1952.

**Eichelberger.**—To Harold and Marie (Oswald) Eichelberger, West Point, Nehr., a son, Joseph, Jr., March 17, 1952.

**Erismann.**—To Harry and June (Showalter) Erismann, Inglewood, Calif., a first son, Dean Lester, Feb. 11, 1952.

**Geiser.**—To Ben, Jr., and Mahel (Rohrer) Geiser, Seville, Ohio, a fourth child, a son, Hugh Michael, March 13, 1952.

**Graham.**—To Norman L. and Martha Jean (Myers) Graham, Gap, Pa., a son, Gerald Eugene, March 15, 1952.

**Hostetler.**—To Eldon and Eileen (Ehrman) Hostetler, Beaver Crossing, Nebr., a son, Roger Lee, April 11, 1952.

**Kauffman.**—To Harold and Darlene (Knave) Kauffman, Hollsopple, Pa., a son, Manuel Blair, April 4, 1952.

**King.**—To Leo and Pauline (Lind) King, Inglewood, Calif., a first child, a daughter, Fern Elaine, Feb. 28, 1952.

**Kinsey.**—To Walter and Alma (Hauck) Kinsey, Quarryville, Pa., a daughter, Teresa Ann, March 28, 1952.

**Kreider.**—To Mervin and Elma (Myer) Kreider, Lancaster, Pa., a fourth child, a son, Mervin Myer, April 2, 1952.

**Kurtz.**—To Paul S. and Lydia (Sensenig) Kurtz, Reading, Pa., a first child, a son, Paul Nelson, March 25, 1952.

**Mack.**—To Andrew, Jr., and Ruth (Halteman) Mack, Yerkess, Pa., a son, Arlen, April 2, 1952.

**Martin.**—To Chester S. and Arlene (Hollinger) Martin, Lancaster, Pa., a second daughter, Janice Lorraine, April 9, 1952.

**Martin.**—To Roy H. and Isabel (Diller) Martin, Greencastle, Pa., a fifth child, a daughter, Betty Marie, April 2, 1952.

**Moyer.**—To Raymond H. and Anna (Moyer) Moyer, Souderton, Pa., a daughter, Rose Ann, April 10, 1952.

**Moyer.**—To Raymond M. and Ruth G. (Hendricks) Moyer, Souderton, Pa., a son, Glenn Ray, March 27, 1952.

**Rhodes.**—To William J. and Julia (Shank) Rhodes, Mt. Sidney, Va., a son, Gene Carlyle, March 29, 1952.

**Sensenig.**—To Mr. and Mrs. Earl M. Sensenig, Ephrata, Pa., a son, Lowell Andrew, March 20, 1952.

**Siegrist.**—To Abram and Theda (Landis) Siegrist, East Petersburg, Pa., a son, Timothy Mark, March 21, 1952.

**Stauffer.**—To Willard B. and Grace (Hollinger) Stauffer, Lititz, Pa., a first child, a son, Galen Eugene, March 28, 1952.

**Swartz.**—To Raymond and Anna Mae (Byler) Swartz, Mt. Morris, Mich., a third child, a son, Ray Douglas, March 21, 1952.

**Yoder.**—To Stanley and Anna (Weaver) Yoder, Scottsdale, Pa., a first son, Alan Gail, April 15, 1952.

**Yoder.**—To V. Ray and Mary (Weber) Yoder, Clarence Center, N.Y., a second child, a son, James Ray, April 6, 1952.

**Yoder.**—To Wilbur and Ruth Ann (Liebig) Yoder, Kalona, Iowa, a son, Anthony J., March 1, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bechtel.**—Margaret Eleanor, daughter of Warren and Mary (Martin) Bechtel, was born in Union Twp., Elkhart Co., Ind., Aug. 20, 1927; departed this life Jan. 17, 1952, at Goshen, Ind., due to a rare disease of the circulatory system, lupus erythematosus; aged 24 y. 4 m. 27 d. She accepted Christ as her personal Saviour July 25, 1943, and united with the Olive Mennonite Church at Elkhart. Margaret was enrolled as a student nurse at the La Junta, Colo., Mennonite School of Nursing when she became ill. She leaves to mourn her departure her parents, 3 sisters (Doris, Liberty Mills, Mich.; Alice—Mrs. David Moser, Goshen, Ind.; and Luann, at home), 2 aged grandmothers, and many other relatives and friends. Funeral services were held at the Yellow Creek Mennonite Church Jan. 20 with D. A. Yoder and Paul Hoover officiating. Interment was made in Yellow Creek Cemetery.

**Birkey.**—Timothy Allen, son of Joseph and Virginia (Bute) Birkey, Manson, Iowa, was stillborn at the Lutheran Hospital, Fort Dodge, Iowa, March 6, 1952. Surviving besides the sorrowing parents are the grandparents (Mr. and Mrs. James Bute, Alpha, Minn., and Mr. John E. Birkey, Manson, Iowa) and many other relatives. Short services were held March 7 at the home and at the grave by Edward Birkey and Nick Stoltzfus. Interment was made in Rose Hill Cemetery, Manson, Iowa.

**Grabill.**—J. Henry, son of Mr. and Mrs. Jacob Grabill, was born in Daviess Co., Ind., April 20, 1882; died at Goshen Hospital March 17, 1952; aged 69 y. 10 m. 25 d. In his youth he accepted Christ as his personal Saviour and remained faithful unto the end. He was a member of the Griner Conservative Mennonite Church. On Feb. 1, 1912, he was united in marriage to Hannah Bontrager. To this union were born 5 sons and one daughter. Surviving him are his wife, 3 sons (Wilmer, Middlebury, Ind.; John and Melvin, Elkhart, Ind.), one daughter (Katherine—Mrs. Wayne Newhouser, Leo, Ind.), 15 grandchildren, one brother (Abraham, Sarasota, Fla.), and 3 sisters (Sarah—Mrs. Abe Kauffman, Traverse City, Mich.; Barbara—Mrs. Rollen Petercin, Kalona, Iowa; Lena—Mrs. George Yoder, Hartsville, Ohio). Two sons preceded him in death. Funeral services were held March 20 at the home in charge of Sam T. Eash, and at the Griner Conservative Church in charge of Noah Zehr assisted by Wilbur Yoder.

Burial was made in the Miller Cemetery near Goshen, Ind.

**Herr.**—Hettie A., daughter of the late Philip and Esther (Wade) Meck, was born Sept. 27, 1862, in West Lampeter Twp., Lancaster Co., Pa.; passed away at her home in Lancaster, Pa., Feb. 5, 1952; aged 89 y. 4 m. 9 d. On Nov. 1, 1892, she was united in marriage to Christian L. Herr who preceded her in death 10 years ago. She was a member of the Millersville Mennonite Church. She is survived by 4 children (Paul M., Elizabeth M., Mary—Mrs. J. Donald Glenn, and Christian M.), 6 grandchildren, one great-grandchild, and a twin sister (Mrs. Mary A. Kauffman). Funeral services were held Feb. 8 at the home and at the Millersville Mennonite Church conducted by Christian K. Lehman, Landis Shertzer, and Jacob Hess. Interment was made in the adjoining cemetery.

**Kauffman.**—Tobias M., son of the late Moses and Christina (Mishler) Kauffman, was born Nov. 5, 1863, in Conemaugh Twp.; died Feb. 16, 1952; aged 88 y. 3 m. 11 d. He was preceded in death by his wife, Mary (Croyle) Kauffman. Surviving are 2 daughters (Mrs. Armina Hann and Mrs. Ellen Shaffer, Johnstown, Pa.) 4 grandchildren, 8 great-grandchildren, one brother (John Kauffman, Boswell, Pa.), and 2 sisters (Mrs. Drusilla Thomas, Hollsopple, Pa., and Mrs. Clara Gindlesperger, Rockwood, Pa.). He was a member of the Thomas Mennonite Church for many years. Funeral services were held at the Thomas Mennonite Church in charge of Aldus Wingard and James Saylor. Burial was made in the adjoining cemetery.

**King.**—Mary Belle, daughter of Christian and Elizabeth (Troyer) Boutrager, was born in Fairfield Co., Lancaster, Ohio, Jan. 23, 1876; departed this life March 3, 1952, at Mary Rutan Hospital in Bellefontaine, Ohio; aged 76 y. 1 m. 10 d. She united with the Mennonite Church in her youth and remained a faithful member throughout the years. She was united in marriage to Jacob Gingerich, who passed away some years ago. During this marriage she lived at Kalona, Iowa. On Jan. 4, 1941, she was united in marriage with Lee D. King. Those who remain are her beloved husband, 4 stepchildren, 3 brothers, and a number of other relatives and friends. Funeral services were held in the late home and in the Bethel Mennonite Church in West Liberty, Ohio, March 6, conducted by Noah Troyer, J. J. Hostetler, and Edwin J. Yoder. Interment was made in the Alexander Cemetery.

**Lantz.**—Harvey J., son of the late Joseph and Mary Lantz, was born Oct. 31, 1882, at Kokomo, Ind.; died at his home near Harrisonburg, Va., Feb. 25, 1952; aged 69 y. 3 m. 25 d. He was twice married. His first wife was Rosa Hershburger who preceded him in death 38 years ago. To this union 4 children were born (Esther—Mrs. Kenneth Gusler, Midland, Mich.; Emerson, Saginaw, Mich.; Harold and Dorothy who died in infancy). His second wife, Barbara Idelcia Miller, died May 9, 1950. To this union 5 children were born (John, Broadway, Va.; Ruth, Knoxville, Tenn.; Marie, Harry, and Frances, Harrisonburg, Va.). Two sisters, 4 brothers, and 11 grandchildren also survive. He was a member of the Mennonite Church since his youth. Funeral services were held from the Chicago Avenue Mennonite Church in Harrisonburg with Moses Slabaugh, Harold Eshleman, and Daniel Lehman in charge.

**Miller.**—Martha Sue, daughter of Lloyd and Gretchen (Walters) Miller, Manson, Iowa, was born March 11, 1952, at the Lutheran Hospital, Fort Dodge, Iowa; passed away one hour after birth. Surviving are the parents, 3 sisters (Lois, Margaret, and Nadine), one brother (Kenneth), the maternal grandparents (Mr. and Mrs. Alvin Walters), the paternal grandparents (Mr. and Mrs. Perry Miller), all of Manson, Iowa, besides a large number of other relatives. Short services were conducted March 12 at the Larson Funeral Home, Manson, Iowa, by Edward Birkey. Interment was made in the Rose Hill Cemetery, Manson, Iowa.

**Ulrich.**—Linda Jean, daughter of Arthur W. and Marianna (Kropf) Ulrich, was born Oct. 31, 1951, at Eugene, Oreg.; passed away at the Sacred Heart Hospital, Eugene, Oreg., March 10, 1952; aged 4 m. 10 d. She died after a nine-day illness of acute nephritis. She is survived by her sorrowing parents, her grandparents (Mr. and Mrs. David Ulrich, Cazenovia, Ill., and Mr. and Mrs. John Kropf, Sr., Harrisburg, Oreg.), and many relatives and friends. Funeral services were held at the Harrisburg Mennonite Church March 13 in charge of Levi D. Kropf and John P. Yoder. Interment was made in the Alford Cemetery.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Two new members were received into fellowship by water baptism at Perryton, Texas, on April 13.

Bro. Andrew Jantzi, Marilla, N.Y., is securing equipment for a program of tent evangelism this summer.

J. T. M. Parks, superintendent of the Gospel Center Mission in Wichita, Kans., accompanied by a number of the converts of the mission, conducted a program concerning rescue mission work at Hesston College on April 24. Bro. John Duerksen and a number of other workers from Hesston conducted services at the mission on April 16. One soul accepted Christ.

Change of address: Raymond L. Kramer from 222 Race Street to 347 Wadsworth Ave., Meadville, Pa.

The Calvary Hour has changed time on two stations: over WWST, Wooster, Ohio, for the summer months it is being released Saturday evening 6:30 to 7:00, and sometimes on Sunday 1:00 to 1:30 p.m.; over KWJJ, Portland, Oreg., it is now being released 9:00 to 9:30 Sunday evening.

Eight persons were baptized by Bro. Lee J. Miller at the Holdeman Church, Wakarusa, Ind., on April 6.

Good Friday services were held at the Olive Church, Elkhart, Ind., with Locust Grove and Holdeman congregations co-operating.

A Youth conference was held at Benton, Ind., April 19 and 20 with Peter Wiebe and Eiril Leinbach as speakers.

Bro. Andrew Glick and family, Minot, N. Dak., worshiped with the Rainy River Mission, International Falls, Minn., on Easter Sunday. Bro. Glick spoke at both morning and evening services. There were 151 present in the morning.

A Peace team consisting of Jesse Yoder, Elverson, Pa.; John P. Oyer, Eureka, Mich.; Glendon Jantzi, Adams, N.Y.; and Harvey Snyder, Kitchener, Ont., all of Goshen College, gave a program at Pleasant Hill, Sterling, Ohio, over Easter week end.

Easter Sunrise services were held at the Tuttle Ave., Mennonite Church, Sarasota, Fla., with the Bayshore congregation co-operating.

The Mixed Chorus of the Olive Church, Elkhart, Ind., under the direction of James Brownsberger gave programs on Easter Day at Hudson Lake and at Olive.

Bro. Paul Wittrig, Imlay City, Mich., spoke at Pigeon, Mich., on Palm Sunday and at Mannheim, Ont., on April 14. He also spoke recently to the New Era Club at Imlay City on "How to Read the Bible."

The Bishop Board of Franconia Conference held a meeting on April 24.

A male octet from Hesston College, accompanied by Bro. M. A. Yoder, gave a program at Morrison, Ill., on April 13.

The Ontario Mennonite Churches enjoyed programs during the Easter season by the EMC chorus, the Johnstown Mennonite School chorus, and the Goshen College Foreign Student group.

The York Co., Ont., Good Friday mission meeting was held at the Wideman Church north of Markham.

The Niagara District Mission and Sunday School meeting was held on Easter Sunday at the Moyer Church, Vineland, Ont.

Short biographies of more than 2000 Anabaptist-Mennonite martyrs will appear in the forthcoming four-volume Mennonite Encyclopedia, now being published by a committee representing the major Mennonite groups of America. Among the 2000 martyrs are those of Dutch, German, Swiss, Austrian, and Moravian backgrounds, thus representing the three major wings of the Anabaptist movement, namely the Swiss, Dutch, and Hutterite. A thorough combing of the Martyr's Mirror and all other Dutch and Flemish sources by N. van der Zijpp, Rotterdam, Holland, the Dutch assistant editor of the Mennonite Encyclopedia, has produced a long list of martyrs not previously named in the Mennonitisches Lexikon.

A number of souls found peace with the Lord and the congregation was spiritually refreshed under evangelistic services held by Jesse Short, Archbold, Ohio, at Baden, Ont., April 6-13.

A Peace team from Goshen College gave the evening program at Prairie St., Elkhart, Ind., on March 30.

Sister Donna E. Yoder, recently returned from an extended period of service in European relief, spoke to the Women's Missionary Meeting at Belmont, Elkhart, Ind., on March 30.

A new car has been given to their pastor, Bro. J. E. Gingrich, by Prairie St. congregation, Elkhart, Ind.

Charles Grikman, who recently visited a number of our churches in America, returned to Europe on the Queen Mary. He sends his regards to the friends he has made and asks a continuing interest in our prayers for the work in Belgium.

Bro. John E. Leatherman, on furlough from Africa, will give an illustrated talk to the Ambassadors for Christ, Paradise, Pa., on May 1. The Ambassadors plan to conduct an open-air meeting in Lincoln Park, Washington, D. C., April 27.

The Girls Chorus, Flanagan, Ill., accompanied by Bro. E. J. Stalter, gave a program at Fisher, Ill., on April 20.

Sister Alma Sommer, Kidron, Ohio, gave an illustrated talk on travel in Europe and Palestine to the Wooster Mennonite Christian Fellowship on April 18.

Bro. E. E. Miller spoke to the Western Pennsylvania Goshen alumni on April 19 at Scottdale, and at St. Jacobs, Ont., on April 26, under the sponsorship of the Mennonite Benefit Association.

Bro. C. Warren Long was the guest speaker at the United Brethren Missionary Convention, Mt. Carol, Ill., on April 22.

Dedication services are planned for the new church building at Hanover and Prospect Sts., Pottstown, Pa., Sunday afternoon, May 4. Bro. Arthur D. Ruth will bring the mes-

## Calendar

Southwestern Pa. Conference Sewing Circle at Maple Grove Church, Belleville, Pa., May 3, 1952.  
Indiana-Michigan Sewing Circle annual meeting, College Union, Goshen, Ind., May 3.  
Commission for Christian Education, East Chestnut St., Lancaster, Pa., May 2 and 3.  
Illinois Sewing Circle, Arthur, Ill., May 10.  
Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Annual meeting Mennonite Mission Board of Ontario at Pavilion grounds, Kitchener, Ont., May 24-26.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Annual meetings of Indiana-Michigan Conference and District Mission Board west of Goshen (exact place not certain, Olive Church host), June 3-5.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27.  
First Family Week, June 28-July 4.  
Senior High Week, July 5-11.  
Junior High Week, July 12-18.  
Boys and Girls Week, July 19-25.  
Young Adult Week, July 26-Aug. 1.  
Music Week, Aug. 2-8.  
Christian Business Mens' Week, Aug. 9-15.  
Farmers Week, Aug. 16-22.  
Second Family Week, Aug. 23-29.  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27.  
Junior Boys Camp (ages 9-12), July 7-12.  
Junior Girls Camp (ages 9-12), July 14-19.  
Senior Girls Camp (ages 13-16), July 21-26.  
Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
Family Week, Aug. 4-9.  
Youth Retreat, Aug. 18-23.  
Work Week, Aug. 25-30.  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4.  
Girls' Camp (ages 9-12), July 5-11.  
Junior High Camp (boys and girls, ages 13-15), July 12-18.  
Missionary Bible Conference, July 19-25.  
First Family Week, July 26 to Aug. 1.  
First Young People's Institute, Aug. 2-8.  
Second Young People's Institute, Aug. 9-15.  
Second Family Week, Aug. 16-22.  
Victorious Life Conference, Aug. 23-24.  
Music Week, Aug. 25-29.  
Southwestern Pennsylvania Conference, Springs, Pa., July 20-23.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16.  
Girls' Camp, Aug. 16-23.  
Young People's Camp, Aug. 23-30.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.



sage. Evangelistic meetings will follow to May 11 with Bro. John E. Lapp as evangelist.

Several souls found Christ in the evangelistic meetings held at Johnstown, Pa., by Bro. B. Charles Hostetter.

The Christian Home, a new book by Bro. William G. Detweiler, is a collection of radio sermons on the subject. The book may be ordered from the author from Orrville, Ohio.

A young people's group at Monterey Church, Bird-in-Hand, Pa., conducted the evening service at the Congregational Menonite Church, Marietta, Pa., on April 27.

Bro. Paul Yoder, Columbiana, Ohio, is making satisfactory improvement from major surgery on April 17.

Bro. Ernest Lehman and wife, formerly of the Peace section of MCC, now under appointment to Palestine, are visiting relatives in Indiana before going on their new assignment. Bro. Lehman spoke to the Yellow Creek congregation on April 23.

The MYF of the Yellow Creek Church, Goshen, Ind., is planning a trip to Chicago in which they will visit a number of different missions.

(Continued on page 431)

Bro. Jason Weaver and wife of Stuarts Draft, Va., have returned from Sarasota, Fla., after spending several months there.

Counsel meeting was held at this place on March 6.

Visitors to our congregation from other states have been Norma Martin, Goshen, Ind.; John and Alice Weaver, Annville, Pa.; Bro. and Sister Cleason Bender, Scottdale, Pa.; Leonard and Irene Weber and family and Rosie Weber, Gapland, Md. We are always glad for visitors to worship with us.

Our average attendance for the past six months has been 118.

April 1, 1952.

Bessie Hailey.

## FORAKER, INDIANA

(Salem Congregation)

Dear HERALD Readers: On Sunday evening, Jan. 13, Bro. Warren Shaum of the Holde-man congregation preached for us.

Jan. 20 Bro. John C. Wenger was with us to help in taking the voice of the church concerning ordaining a minister for our mission station at Toto.

Jan. 27 Bro. Harold Bender preached for us. In the afternoon Bro. Jency Hershberger was ordained by lot to serve as minister at Toto. Assisting our bishop, Bro. Ray F. Yoder, in the ordination were John C. Wenger and Harold Bender. That same evening Bro. Ralph Stahly from Locust Grove preached at Salem.

Feb. 10 Bro. Kore Zook from Ashley, Mich., preached for us in the morning.

During the month of February Bro. Milton Brackbill, Paoli, Pa., gave us a series of studies on personal evangelism in our midweek prayer meetings. Bro. Eugene Souder, Telford, Pa., student in the Goshen Seminary, substituted for him one evening.

On March 2 the short-term students from the College gave the Y.P.B.M. program. Bro. Floyd Hershberger led the meeting and Bro. Norman Kraus from Topeka, Ind., preached the sermon.

March 9 a Peace Team from the College gave the evening program.

March 16 was our counsel meeting.

March 23 marked the occasion of the dedication of the new church building at Toto. Bro. S. C. Yoder from Goshen preached the sermon and Bro. Ray F. Yoder was in charge of the dedication.

March 30 members from the mission station at Benton, Ind., gave the Y.P.B.M. program. Bro. Galen Johns preached the sermon.

April 6 various people from the community who had attended the Ontario Mennonite Bible School gave the Y.P.B.M. program and told about their school experiences.

On April 13 four young people were received into the church by water baptism and one by letter. Immediately following, we fellowshiped together in observing the sacred ordinance of the Communion, looking back to Christ's death for us and forward to the hope of His coming again.

On Good Friday evening the Nappanee congregation met with us for an evening of singing. Early on Easter morning the MYF sang for shut-ins in the community.

Mrs. Elmer Hartman.

# CHURCH CORRESPONDENCE

## EXELAND, WISCONSIN

Dear GOSPEL HERALD Readers: This is Sunday, March 22, the day after the big snow: twelve inches or more, plus drifting. This is the first Sunday this winter we were not able to get to church. It is not cold, just lots of snow. There is something beautiful about winter. Psalm 147:16-18, "He giveth snow like wool: he scattereth the hoarfrost like ashes. He casteth forth his ice like morsels: who can stand before his cold? He sendeth out his word, and melteth them: he causeth his wind to blow, and the waters flow."

We had our revival meeting and Bible conference Oct. 28-Nov. 6. Bro. John Stoll, Pleasant Lake, N. Dak., was our evangelist. Bro. Martin Weaver, Annville, Pa., was here Nov. 5 and 6 to assist Bro. Stoll for the Bible conference. These meetings were well attended. Three young men accepted Christ as Saviour. They need your prayers. We now have 21 members.

April 6 Bro. Elmer Hershberger conducted our communion. We want to have our summer Bible school June 16-20.

We are getting along slowly with our church building. We have the flooring, doors, and hardware for the doors, and expect to have these on before too long.

Now I would like to present a need. Our children go to a little country school. It is in a nice community near our church. The teacher we have this winter will not teach next season. Some would like to close the school, but we would like to avoid that if we can. We would like to find a Christian teacher. If you are interested, or know someone else who might be, you may write to me at R. 2, Exeland, Wis.

"Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you."

W. Wallace Kauffman.

## SOUTH ENGLISH, IOWA

(Liberty Congregation)

Bro. and Sister Leroy Schrock and family of Glen Flora, Wis., worshiped with us on Sunday, Feb. 10. Bro. Leroy preached for us in the morning and again in the evening.

On Feb. 17 Bro. and Sister Eugene Blosser and their son of Goshen, Ind., were with us. Bro. Eugene brought us the morning message. We were also glad to have Sister Christine Weaver with us, and she told us about her work in China at the close of Sunday school.

Bro. and Sister Ralph Palmer, Denbigh, Va., were with us Wednesday evening, March 5, and told of their tract work.

Bro. and Sister Wayne Wenger and family of Imlay City, Mich., and Sister Martha Schrock worshiped with us March 9. We were glad to have Bro. Wenger bring us the morning message and to lead us in our prayer meeting on the following Wednesday.

Sunday evening, March 15, the Daytonville Church, Wellman, Iowa, gave us a program in our Y.P.B.M.

March 23 Sister Delilah Detweiler, Wellman, Iowa, told us about her work in the Children's Home at West Liberty, Ohio. Sister Wilma Swartzendruber, Wellman, Iowa, was also with her and told of her work at the Industrial Annex at Washington, D.C. She was working with colored and white children.

The Men's Chorus of Hesston College and Bible School gave us a program in song Saturday evening, April 12.

We do thank God for the blessings He gives to us through these servants of His. May we one and all ever be faithful in His service.

Cor.

## STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear HERALD Readers: There have been services at this church for 26 years and we are thankful to the Lord for the many blessings He bestows on us here at this place of worship.

Bro. Nevin Miller, Harrisonburg, Va., brought us a message on Christian Education on Sunday, Nov. 18. Bro. Martin Weaver, Annville, Pa., gave a message on Eternal Life Nov. 25.

On Dec. 23 Bro. William Jennings, Knoxville, Tenn., brought the evening message.

Feb. 17 one young man was received into church fellowship by water baptism.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Dr. Samuel Zwemer, the apostle to Islam, passed away on April 2. His burial took place in the Pilgrim Home Cemetery, in Holland, Mich. Dr. Zwemer's biography, written by J. Christy Wilson, was due to appear in September. Many feel that Zwemer is in a class with Carey, Livingstone, and Paton in his life-long struggle to win the followers of Mohammed to Christ.

Forty-six senior and twenty-eight junior sewing circles responded to the roll call of the eighty-first semiannual meeting of the associated sewing circles held at the East Chestnut Street Church, Lancaster, Pa., March 15. More than 20,000 pieces of clothing were made and given during the last year and offerings amounted to \$14,710.78.

Mrs. James Kuhns and her week-old baby were brought 8,000 miles from Ethiopia to New York in a dramatic airplane flight for an emergency operation for the baby in Philadelphia. A restricted esophagus made it impossible for the baby to take food through the mouth. The operation was successful. The Kuhnses were formerly MRC workers in Ethiopia.

Sister Florence Nafziger, missionary nurse on furlough from India, spoke at the Prairie

Street Mennonite Church on Sunday evening, April 20. Sister Nafziger also conducted the daily chapel service at Board Headquarters on Friday, April 18.

Bro. Chester Raber will be the guest speaker on the Mother's Day program at the Detroit, Mich., Mennonite Mission on May 11.

Bro. and Sister Robert Garber, missionaries appointed for Ethiopia, were scheduled to leave New York on April 15. Sister Ruth Miller, under appointment to Tanganyika, will accompany the Garbers to Ethiopia then fly from there to Tanganyika. The Mahlon Hesses will return to Tanganyika on May 29.

Bro. and Sister Nelson Litwiller, missionaries returning on furlough from Argentina, were scheduled to leave Puerto Rico on Tuesday, April 22 for Havana, Cuba, where Bro. Litwiller will make some studies of missionary needs. They were to leave Havana on April 25 and arrive in Chicago April 26 where they will spend the week end with their son, John, pastor of the Mexican Mennonite Mission.

A cable received at Board Headquarters from the Alvin Hostetlers announces their safe arrival in Bombay, India, on April 18. They were met by Wilbur Hostetler.

During the past month about 1,500 patients were treated at the Shirati dispensary in Tanganyika, Africa. Seventeen babies were born in the maternity ward. The dispensary staff is not adequate for the heavy work just now. Pray that there may be spiritual fruit through their ministry.

Bro. Wilbur Hostetler, missionary in India, was ordained to the office of bishop at a

## MENNONITE RELIEF COMMITTEE Relief and Service News (M.R.C.)

Two men and a woman are needed on a voluntary service basis to assist with rural mission work and assist the local pastor in the Rockton Mission area near Springville, Pa., from July 1 to August 11. If you have promised the Lord some of your time this summer, here is a place needing your help. Write to Brother Paul L. King, Troutville, Pa., or to the Secretary for Service and Relief.

Brother Vernon Yoder, Hutchinson, Kans., has joined the service unit at the Elkhart headquarters. Brother Marion Plank and Brother Stanley Lambright are transferring to Elkhart from the builders unit in Chicago to assist the service unit here in making readjustments on the headquarters building to make it more serviceable for the enlarging missions, relief and service program.

An announcement of present long term and summer service openings has been sent to all the bishops and ministers in charge of churches in the Mennonite Board of Missions and Charities constituency. This is your opportunity to volunteer.

Brother Don Snapp of the Relief and Service office spent April 15-21 in Ontario in the interests of voluntary service.

special session of the India Mennonite Conference held at Dhamtari April 2 and 3. After Bro. E. I. Weaver goes on furlough later this spring, Bro. Hostetler will again be the only bishop in the India Mennonite Conference.

The Floyd Siebers, superintendent and matriarch of the Bragado, Argentina, Children's Home, have moved from the home into the house vacated by the B. Frank Byler family. The Siebers will continue as directors, but because a farmer and cook have been hired for the home, this move was made possible.

Four adults were baptized at the Smyrna Church, Coamo Arriba, Puerto Rico, Saturday evening, April 12. This included a husband and wife; also a brother and sister from another family. Communion and feetwashing services were also observed. Many testimonies of joy followed these services. Bro. John Driver, pastor from La Plata, assisted with the meeting.

The Missionary Children's School in Tanganyika, E. Africa, is nearly completed and is expected to be ready for occupancy by the middle of the year. The well arranged and commodious burned-brick buildings are adequate to take care of the school needs of missionary children for years to come.

Two sunrise services were held on Easter morning in Puerto Rico—one on top of a mountain in the Pulguillas community and the other at La Plata.

(Continued on page 430)

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## Your Treasurer Reports

In checking our support records we have found that a large number of city missionaries and missionary children are not yet supported. Some time ago, I advised that our city mission personnel have been placed on a fixed budget and can now be supported on the same basis as our foreign missionaries. The annual support for an adult city missionary is \$720.00 a year and a missionary child, \$240.00 a year. We believe that our city mission work is meeting a definite need in Christian witnessing and, therefore, those who labor in this field should receive our support. If your congregation is not yet supporting a missionary, we would sincerely urge you to consider accepting the support of some city mission worker this year. If you feel the call to do this, further detail can be received by writing to the following address:

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.



## "The Lord Added to the Church"

### At the Bethany Church in Pulguillas

By Lester T. and Alta Hershey

"When are you going to speak at one of our cottage meetings?" I inquired of one of our brethren, who had been baptized the previous year. He had shown some trends of spiritual growth during the year, even outgrowing his wife who had been a member for a much longer period of time. I had remembered how at the baptism in the fall, and communion service he had happily given his testimony as to the saving power of Christ, and the change of life noticed since then. So, I addressed my question to him, but expecting to find him turn it down for the time being, at least; but to my surprise, he answered, "When you tell me to, I am ready."

I liked the way he answered me, with that firmness and resoluteness that ought to become every child of God. He was given a turn at the next cottage meeting. One of the older brethren (older in the Lord) asked him before the meeting, "And what are you going to do? You can't read." To this he answered: "Here is my daughter; she will read for me. And, as to what I will say, well, when one can't read for himself, he has to speak from the abundance of the heart."

Yes, we must speak from the abundance of the heart. And, when Christ fills it with love and gladness, there is much to speak about. This brother, one of the few in our congregation, is one in whom we have seen growth during this last year, 1951.

To help in the Christian growth of our congregation, we have held four week-end conferences during the year. They were on "Victorious Life," "Christian Stewardship," "Evangelism," and "Missions." We try to get good speakers to bring messages that will challenge. We have seen some results. We also make a part of our annual calendar, two evangelistic weeks—one in the spring and one in the fall. We try to emphasize special days in the year, such as Easter, Mother's Day, Father's Day, the congregation's anniversary, Labor Day when we always invite other churches in for a songfest, Universal Bible Sunday, and Christmas. At a watch-night service on New Year's Eve we hold our annual business meeting, singing, and prayer service. At this year's Christmas program, we saw 260 people fill our church. The offering amounted to \$122.36. This was a special offering taken for the new church building at our outpost, Coamo Arriba.

Perhaps the greatest advance in our congregation's progress was made in the line of stewardship. Compared to the previous year's offerings, in 1951, our congregation more than doubled its giving. We feel that this was due to emphasis on Christian stewardship, and tithing of those living away from the community and sending in their tithes. Our giving to missions amounted to \$451.00. Of this amount, \$200.00 was sent to missionary projects of our denomination at large, \$97.92

was given to the radio ministry, "La Hora del Calvario," and \$120.00 contributed during the year to a building fund at Coamo Arriba. We used an envelope system during the year for their Sunday night giving. We feel that this encouraged systematic giving also.

During the year there were seven baptized, two received by letter, and three returned into the fold by confession, making a total of twelve received into fellowship. It is always with sorrow that we must admit a loss. In this case it was five due to sin or indifference to their obligations as Christians. Our membership, there, now stands at sixty-five. We have a class of some fifteen under instruction, of whom we hope that all can be baptized during the next year.

Our Summer Bible school had an average attendance of 111.5. The Sunday school averaged 124.9. Sunday night service attendance was recorded from April on, and the average attendance without counting the special crowd on Christmas was 77. The Christian Endeavor was not always as well attended as we would like to have seen. Cottage meeting served as a variation, and gave members opportunity to speak, lead singing, etc. The children's convert class, which meets during the school year, continues with an attendance of twenty-three. Youth Fraternity has suffered the loss of a number of young people, some of whom have gone to the Continent to work, others have left the community to work in other places, while some have lost out in their interest. Mothers' meetings continued to be a place where mothers could be refreshed and taught things necessary to their spiritual as well as home life. However, the average attendance was lower, being only twenty-nine.

In the summary of our goals for Betania congregation for the new year, 1952, in the

pastor's report to the congregation, we find this challenge:

1. A larger consecration to the Lord. Rom. 12:1, 2;
2. A larger faithfulness in Christian stewardship. I Cor. 4:1, 2;
3. A larger ardor and passion in personal work. II Cor. 5:20;
4. Our motto for 1952 continues to be: "To me to live is Christ" (Phil. 1:21).—"Annual Report."

Pulguillas, Puerto Rico.

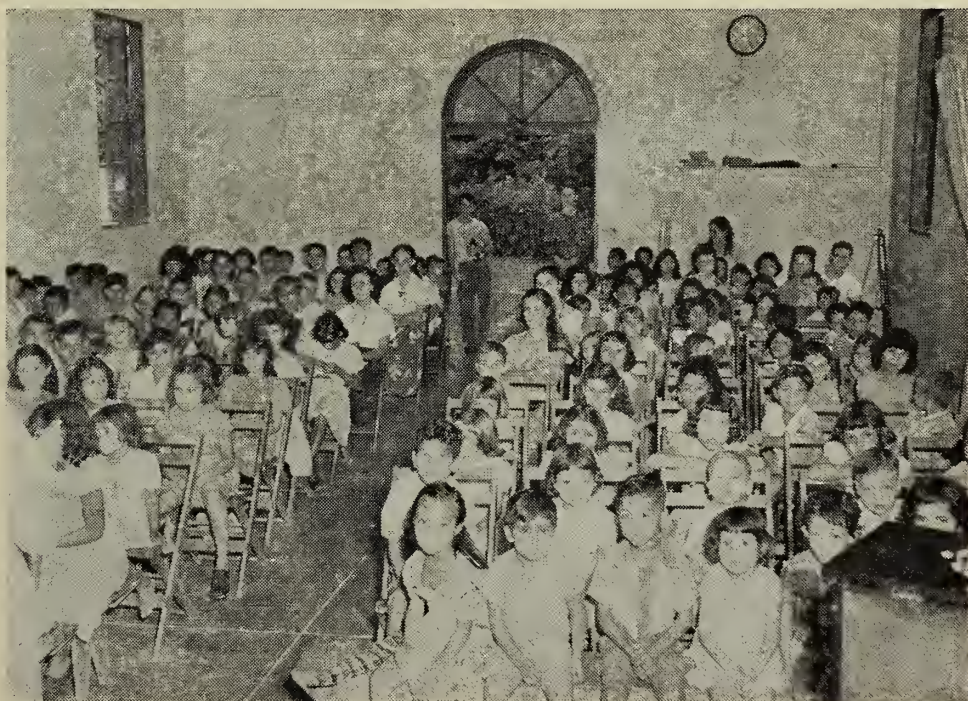
### At the Calvary Church in La Plata

By John and Bonita Driver

On Oct. 12, 1951, the Calvary Mennonite Church in La Plata celebrated the fourth anniversary of its founding. A crowd of nearly 200 people was present at the service. Bro. Lester Hershey, the first pastor of the congregation, preached the anniversary sermon. During these four years there have been many signs of progress toward the goal of an indigenous, Christ-centered church. Soon after its founding a church council was formed. This group continues to function in the planning and execution of the church program. Giving has increased somewhat. But the most encouraging sign is the group of young Christian workers which are offering their talents and their time to the Lord's work.

On Aug. 14, 1951, Fidel Santiago, Jr., one of the young members of the church in La Plata, was consecrated to the office of assistant to the pastor for the work of the Lord in Rabanal. Fidel is the first national worker to be given such a responsibility. He is truly consecrated to the will of the Lord and is proving to be a young leader whom the people respect and follow.

Esteban Rivera is assisting the pastor in the work recently opened in Salto. Others are as-



This is the assembly meeting before classes at the Bible school at La Plata held at the Calvary Mennonite Church in 1951.





Bible school group at the Calvary Church at La Plata, Puerto Rico.

sisting in the teaching in summer Bible school, Sunday school, and children's Bible class.

An evangelistic campaign was held from March 28 to April 1, with Bro. Israel Garcia of San Jose, Costa Rica, serving as evangelist. There were nineteen confessions.

Besides the regular services of the church, the following services were regularly held at La Plata for the various special groups: Women's Meeting, Christian Endeavor for the young people of the church, and for most of the year a Children's Bible Club.

The annual summer Bible school was held during the last week of June and the first week of July. In spite of a severe epidemic of influenza, the average attendance was 148.7.

In August Paul and Lois Lauver returned to the States for their furlough. John and Bonita Driver have continued to serve in La Plata in their absence.

Although there are signs of growth, we are very conscious of the unceasing activity of Satan. Many in the community are hardened to the preaching of the Gospel. A few of the church members are somewhat cold and indifferent. Pray fervently that the Holy Spirit of God might revive the hearts of all the Christians and that the unsaved might be evangelized.—“Annual Report.”

La Plata, Puerto Rico.

## At the Good Shepherd Church in Rabanal

By Marjorie Shantz

“The people that walked in darkness have seen a great light” (Isa. 9:2). The light of the Gospel has transformed several homes in the Rabanal area during this year. Two baptismal services were held, one on April 15, when twelve were baptized, and the other on November 4, with six being received into church fellowship, bringing the total membership up to thirty. T. H. Brenneman had charge of both these baptismal services, at which time the Lord's Supper and feet washing were also observed. We are sorry to report, that through the subtle work of the

enemy, it was necessary to excommunicate three members.

The Sunday-school attendance has slightly increased, with an average attendance of 75.8. In February an addition was built to the clinic which serves as a garage and a Sunday-school room, now making it possible to have five Sunday-school classes.

During the month of June many homes were again contacted with the Gospel through the summer Bible school. In spite of much illness in the community, the average attendance was 103.6. Evangelistic services were held each evening of the last week of Bible school, resulting in several conversions.

The kindergarten is again being carried on in the classes held biweekly. We feel this is a great opportunity to give the Bible stories and instill into the hearts of these children teachings with a Christian emphasis.

A clinic is held biweekly with the doctor from La Plata in attendance. During the year 1,803 patient visits were made. In connection with the medical work, the nurses help in many maternity cases in the homes. By means of jeep or horse or on foot a large area can be served in many isolated districts. The serious and complicated cases are taken to the La Plata hospital for care.

The program of the church services consists of Sunday morning preaching and Sunday school, a biweekly children's meeting on Sunday afternoon, and biweekly prayer meeting Sunday evening. Each Tuesday evening an instruction class is held for the converts with preaching service following. A young people's program and a women's meeting are also held every two weeks.

Due to the workers having their duties divided between the Rabanal and La Plata churches many of the services are held biweekly. In August Linda Reimer went home for furlough, being replaced by Gladys Widmer, until November, when Arlene Shoup terminated her work with MRC to come to serve here.

“Hitherto hath the Lord helped us” (I Sam. 7:12b). It had become quite apparent that a full-time or part-time worker was needed to carry on the preaching services and pas-

toral duties. “Whom shall I send, and who will go for us? Then said I, Here am I; send me” (Isa. 6:8). This call was answered by Fidel Santiago, one of the nationals of the La Plata congregation. On Sunday evening, August 12, an impressive consecration service was held at the La Plata Church, at which time Bro. Santiago was given the responsibility as assistant to the pastor of the Rabanal Church. The people of this church are very happy for the help of this consecrated worker and willingly give to his support.—“Annual Report.”

La Plata, Puerto Rico.

## At the Palo Hincado Church

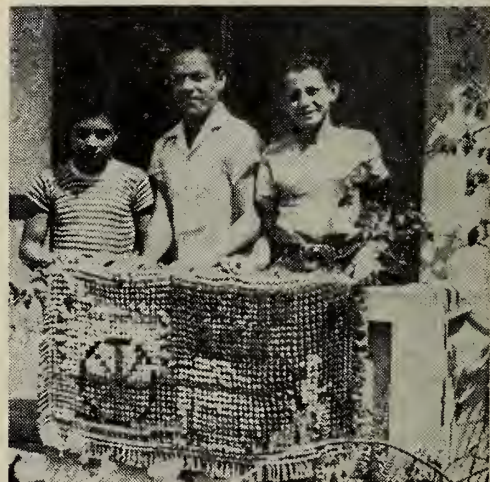
By Wilbur and Grace Nachtigall

The Palo Hincado congregation is grateful to God for spiritual advance in 1951. There has been a significant growth in the lives of the believers. During the year eleven were added to the church membership—eight by baptism and three by letter. The total membership is twenty-three. The average Sunday-school attendance was seventy-three, which is the same as the previous year.

One index of a deepening spiritual life is the increased giving. In 1950 tithes and offerings totaled \$187.17, whereas in 1951 this has increased to \$628.02. The average daily attendance in the summer Bible school was sixty-nine as compared with forty-nine in 1950. Miss Lois Gunden of Goshen, Indiana, and Anna Kay Massanari of the Betania congregation helped the local congregation with the Bible school.

In June Dr. George Troyer held the first clinic. When Dr. Paul Brenneman joined the medical staff, he continued the clinic, making one visit every two weeks. During the year seventeen visits were made by the doctor; 155 new patients were seen; 238 patient visits were made.

In the group of young people who are regular in their attendance there are fourteen who are studying in high school. Nine of these are baptized members of the church. Of these fourteen, seven are studying in the Baptist Academy in Barranquitas; one is



Three of the boys who have worked on the rug project. The taller boy in the center is at Heston College this year.



studying at Hesston College in Kansas; six are in their first year high school at the local second unit public school. Among these fourteen are a number who consecrated their lives to the cause of the Gospel, and who are desirous of preparing themselves for useful service. To make it possible for these youngsters to enroll at a private academy and pay the tuition and other expenses, a simple rug-making project has been begun. In spare hours, which would otherwise be idle hours, they have made 100 rugs. They have been sold to interested persons in Puerto Rico and the States, and the money has been invested in Christian education. To young people who have worked in this project it has meant the difference between continuing in school or discontinuing their preparation for greater usefulness.

Two young men of the congregation have continued their battle for the conscientious objector classification in Selective Service. During the year the older youth and the pastor appeared in a hearing before a federal officer for the purpose of giving testimony to verify his claims as a nonresistant Christian. This is the first hearing of this kind held for a Mennonite youth in Puerto Rico. After more delay the Puerto Rico Board of Appeals denied the petitions of both boys. After much prayer and determined effort, it was possible to secure a Presidential Appeal for the older youth, while the case of the younger boy was referred back to Puerto Rico by National Headquarters for correction of a procedural error. Both cases are still pending after having been initiated in July, 1950.

In April the congregation was host to the Annual Convention of the church. In October it was host on one week end to the Annual Bible Institute. On this week end it also celebrated its first anniversary with appropriate services which included baptism and holy communion.

The weekly program of the church consists of a Sunday morning worship service and Sunday school; an evening young people's meeting, while at the same time the children have their own meeting. These are followed by the Sunday evening sermon. Two Bible study classes are held in two different homes on Tuesday night, while Wednesday evening a prayer meeting is held in the church. Friday evening is Bible study at Cuchilla, the outpost. Saturdays the girls meet informally at the pastor's home, while the boys engage in varied informal activities on Saturdays. In November the young people united with the Baptist young people of Barranquitas for a Bible Institute, which was held at Palo Hincado. A second one is planned at a later date to be held at Barranquitas. The church held several all-church fellowship gatherings, one of these being a New Year's Eve watch-night service.

Anna Kay Massanari and Elmer and Clara Springer were assigned to regularly help the pastor and his wife in the Sunday school. During the absence of the Springers on furlough, Dr. and Mrs. Troyer helped each Sunday.—"Annual Report."

Palo Hincado, Puerto Rico.

## "I Will Open . . . Fountains in the Midst of Valleys"



The house recently purchased with the property, upon which our new church will be built at Coamo Arriba. Lester T. Hershey is on the horse and Bob Yoder, a unit member from the La Plata Project, stands in the doorway.

### Coamo Arriba Organized into a Church

By J. Espada, Worker

The Lord kept blessing us day by day and year by year at Coamo Arriba. It is quite evident that the Lord has blessed this work by the power of His Word.

There are about twenty-five families who attend regularly our weekly services, which are on Sunday afternoon, Tuesday night, and Friday night. From the beginning of the year until October 1, the average attendance

in our Sunday school was 42.4, but from October until the last of the year it was fifty-eight. There were classes, taught by a sister of Betania, myself, and the pastor. The work of superintendent was done by one of our young men, Domingo Alvarado. The average of their Sunday giving was \$1.80, which was used in bearing the expenses of rent and Sunday-school materials as far as possible. We are grateful to Betania congregation for the help they have given us in a financial way.

From June 4 to 15 we held our second summer Bible school, and there were preaching services each night. The average attendance



Evangelina Rodriguez teaching the children of the primary class at Smyrna, the church at Coamo Arriba. Less than a year ago Evangelina was a staunch Catholic. Living next door to the church, she would listen from the home. The purchase of a Bible convinced her of the Truth.



was 43.1. During the evening meetings several souls were saved.

In August, a clinic was begun which continued every two weeks on Thursday. From August till October, Dr. G. D. Troyer served as the doctor, and from then on, Dr. Paul Brenneman. It is worth noting that these doctors are the first to have entered the community in fifty years. Prior to each clinic the Word is read from the Catholic Bible.

On October 21, Coamo Arriba saw its first baptism, that is, its first evangelical baptism. At this time there were seven people baptized. There was much joy in this service. The place

was crowded. It was announced that 112 people were present. The reverence was wonderful. Our bishop, T. H. Brenneman, then served the first communion and feet washing followed. Through all of this, there was a great reverence. Our church at Coamo Arriba, now called "Smyrna," was thus added to the number of other Mennonite churches in Puerto Rico.

(Note: Report given by Bro. Espada at the Annual Meeting of the Betania congregation.)—"Annual Report."

Pulguillas, Puerto Rico.

## "Enlarge . . . Stretch Forth . . . Lengthen"

### At Cuchilla

By Grace Nachtigall

Cuchilla is the outstation Sunday school that is sponsored by the Palo Hincado congregation. The services are conducted in a chapel which the Baptist Church gave to the Mennonite Mission in 1950. The Baptist congregation, that once worshiped in this chapel but disintegrated more than a decade ago, was called "Bethel."

During the year there have been experiences that have served as encouragement to the workers. When an evangelistic campaign was held during the month of June the church was filled on several occasions, and there seemed to be a warm response to the Gospel. But there have also been those occasions when the workers have felt that little progress is being made.

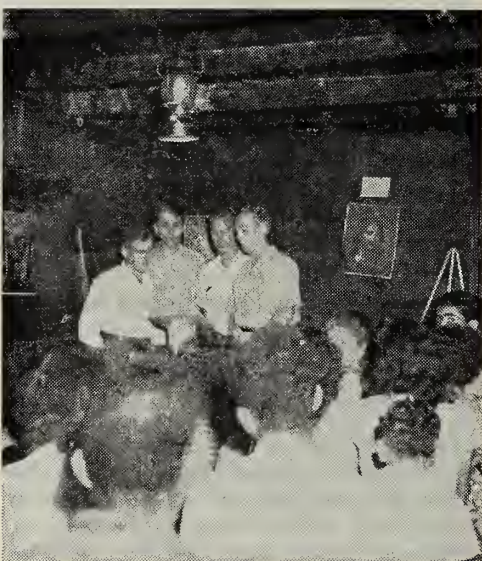
The average attendance at the Sunday school for the year is thirty-four, which is one less than the year before. The Sunday school meets on Sunday afternoon, and is conducted by the pastor and his wife and two Puerto Rican workers from the Palo Hincado congregation. A Friday night Bible study is also held. The average attendance at the summer Bible school was sixty-five. The teachers came from the Palo Hincado congregation. Teachers outside of the congregation who helped were: Lois Gunden, Goshen, Indiana; Anna Kay Massanari, Betania; and Nelly Febre, a student at the Baptist Academy in Barranquitas.

There have been professions of faith during the year, and there is a group that is being instructed for baptism. Among those who accepted Christ is a young man who was released from prison where he served a term for murder. He is faithful in his attendance. One of the encouraging aspects of the work at Cuchilla is the faithfulness of a few who make great sacrifices to be present at services. There is one lady who is always present with her family, no matter if it is raining very hard and the mountain paths are nearly impassable. On several occasions she walked to Palo Hincado, about five miles away, to be present at the evening service. It is people like these who have given the workers more courage to continue to witness here.—"Annual Report."

Palo Hincado, Puerto Rico.

### At Penon

By Royal Snyder



Quartet rendering program at Penon, outpost of the Calvary Church, La Plata, Puerto Rico.

The Master's words, "Look on the fields . . . white already to harvest," could hardly be more pertinent than in the Penon section

of the La Plata Valley. Near this rocky ledge, less than three miles from La Plata, lives a group of people which had been almost untouched by the Gospel. Most of them live in extreme poverty and many are illiterate. This community has been known for its drunkenness, immorality, and superstition.

The work was carried on during the past year much as it was since its beginning in 1950. Sunday afternoon Bible classes and Monday evening preaching services were held weekly in the house which a wealthy absentee landlord has permitted us to use. The average Sunday afternoon attendance of thirty-five was mostly children, though adult attendance and interest has been good on Monday evenings.

Fidel Santiago assisted the pastor with the Monday evening services until August. During the rest of the year Melquiades Santiago preached on Monday evenings, except for one evening each month when the pastor preached. Others who assisted in the work during all or part of the year were Juana Rolon, teacher; Samuel Rolon, assistant teacher; Martin Cortes, superintendent first part of year; Arlene Shoup, chorister and teacher; Delmar and Bonnie Byler, chorister and teacher; Robert Yoder, teacher; Royal Snyder, present superintendent.

On November 4, Adina Rodriguez was received into fellowship by baptism, the first convert baptized as a result of the work in Penon.

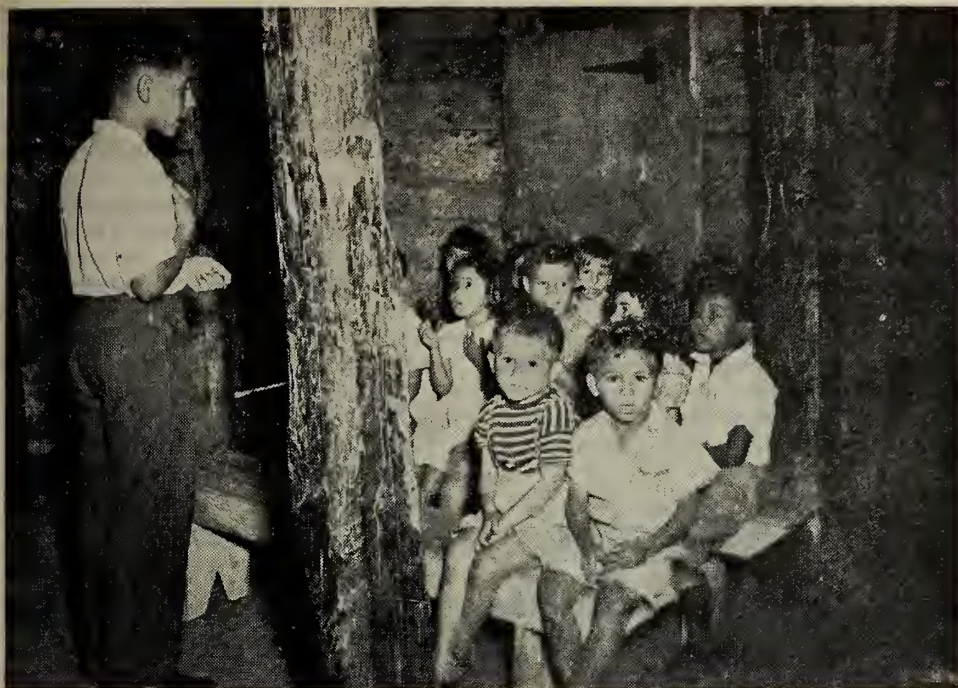
On December 1, 2, and 3, Lester Hershey held evangelistic services. Interest was good and seven young souls accepted Christ. We rejoice for the large number who have accepted Christ during the past two years but the irregular attendance at instruction class is discouraging at times. It is hard for the converts, with their Catholic background, to realize that the Christian life includes more than just confessing. We need to pray for them and have faith in God's power to help them through this difficult period.—"Annual Report."

La Plata, Puerto Rico.



A Monday evening service at Penon.





Samuel Rolon, member at La Plata, teaching Sunday school at Penon.

## At Salto

By Esteban Rivera and John Driver

Salto is a rural barrio which lies between La Plata and Rabanal. In November, 1947, a Saturday afternoon Bible class for children was started in this area. Later it became necessary to discontinue this work. However, since the area presents a very real need for the Gospel, attempts were made to reopen the work there. Finally during the last part of 1951 a house was made available to us to hold services. The building was remodeled to seat about fifty or sixty persons in the main room.

Just previous to our first service on December 15, we visited nearly all the homes in the vicinity distributing evangelical literature and giving personal invitations to attend the services. Most of the thirty-four persons attending the opening service were visitors from the other congregations. Catholic leaders tell the people not to attend our services. But gradually more interest is being shown and we pray that the power of God will transform this barrio so full of sin and vice.

Every Saturday afternoon Margarita Santiago, one of the members of the La Plata congregation, holds a Bible class for the children of the community. Each Saturday night a preaching service is held. Esteban Rivera, one of the young workers in the La Plata Church, assists in the services and in the work of visitation. The people must be visited many times before the Gospel begins to make its impact in many cases.

The people have already seen the power of the Gospel at work in the lives of several from this area who are members of the La Plata congregation. Although the work is difficult and sometimes discouraging, we feel that the Lord is leading and that Salto will yet feel the power of the Gospel of Jesus Christ.—“Annual Report.”

La Plata, Puerto Rico.

## At Pedro Garcia

By Lydia Rodriguez, Worker

The day, November 18, 1951, was a day of new experiences and blessing for those who were present at the beginning of the work at Pedro Garcia. It was in an old house, built about ninety-five years ago whose owner, don Ramon Lefebre, and occupied by dona Rafaela Ortiz and family, very noble and living people, that we were permitted to worship. This, our first place of worship in this area, continues to be where we meet.

## “Healing All Manner of Sickness”

### Medical Work

By Dr. George D. and Kathryn Troyer

We praise God for healing many who were brought to us for help in the past year, and also for facilities and personnel to extend our borders.

In June, 1951, a new clinic was opened in



In this house of two rooms lives Augustina, the sick girl, with her parents and six brothers and sisters.

In this first service there were six adults and two children present together with a large group of believers and friends from Coamo Arriba. We worshiped the Lord with several songs and then listened to our pastor, Lester T. Hershey, who spoke to us on the beliefs of our beloved church. All present showed interest and a desire to worship the Lord. An offering of \$1.75 was lifted. It must be added that this offering was spontaneously given, since it was not planned, but those attending asked to give. We are very appreciative of this sign of co-operation.

We have seen the attendance grow from those six adults and two children to a total of twenty-seven, of whom two thirds are children. Interest has not lagged and they continue to bring in their offerings.

On December 23, Sunday, we gave our Christmas program. It was a very beautiful day and quiet. We had our highest attendance of thirty-eight. Of these, twenty-two were children. How happy everyone was and especially so to me to see so many children all around me listening to the Christmas story which seemed to be quite different from what they had heard before.

It is very interesting to see the beginning of a new work where we can see the thirsty souls who desire to refresh themselves with water from the fountain of life and salvation. Pray fervently to our God so that His kingdom might be extended to this new area of preaching. We need the prayers of all to ascend to the throne of grace in behalf of this new work.

(Note: Lydia is a member of the Betania congregation. This is a report submitted to Betania's annual meeting.)—“Annual Report.”

Pulguillas, Coamo, Puerto Rico.

Palo Hincado with Grace Nachtigall in charge. We also opened a clinic in Coamo Arriba in August, 1951. These two clinics are held weekly, alternating at each station. Dr. Troyer was in charge until Dr. Paul Breneman arrived, when he took charge of both of these clinics.

The clinic at Rabanal, conducted by Marjorie Shantz and Linda Reimer, is going on in much the same manner as the year before. This is a large area, and void of any other medical services. Due to their service as midwives, they have many opportunities to witness in the homes. During the year they attended forty-eight deliveries. Dr. Walter Masanari conducts the regular clinic there every two weeks.

The first half of the year, most of the medical work at Pulguillas was carried on by Marie Yoder from a small cabinet of medical supplies on her front porch. There was no organized clinic in Pulguillas until June, when I received my permanent license to practice medicine in Puerto Rico. From June until the end of the year, the clinic was conducted from one of the rooms in our home. After the new school was completed, and the school moved into their new quarters, the



old school building was remodeled for a clinic and the medical equipment. This was completed during the last part of December, and patients have begun to come more regularly again.

The remodeled building includes a good-sized waiting room, one examining room, one treatment room, drug room, an operating room where minor surgery can be done, and



Dr. and Mrs. Troyer carry medicine to Augustina, twenty-year-old girl stricken with tuberculosis, three times each week. They also bring her spiritual encouragement.

one patients' room for emergency until we can get an ambulance to transfer the patient to the hospital.

An important phase of the medical work was the uniting or combining of the La Plata unit and the mission medical work into one. There is one medical director for the entire work, and all doctors are working together in giving their services for the whole area of our Mennonite work. This also includes the sanitation work in which unit members are working in the mission area under the direction of the doctor working there.—“Annual Report.”

Aibonito, Puerto Rico.

## “Eyes Are Made to See”

By B. Nortell Troyer

Aside from the general practice which every missionary doctor has, there are some doctors who have their special fields and find time for some practice in this field. In Puerto Rico, Dr. G. D. Troyer enjoys eye surgery and eye treatment in all of its fields. He has held clinics at La Plata hospital on Tuesdays and Fridays each week of the past year. He has also held clinics in Pulguillas on Mondays and Saturdays, and in Aibonito there was also a Red Cross clinic on Thursday afternoon.

To the La Plata and Pulguillas clinic have come all manner of patients with all manner of eye diseases. Among those who were of special interest to me were the people whom our outstation workers had contacted and advised to come here for treatment. Some of these people are strong Catholics, others are interested, and others are Christians with a testimony. A recent patient was a middle-

aged man who had been a Catholic priest in Cuba for a number of years, but who was converted about six or seven years ago, mainly through the radio ministry. This man is now a Methodist minister in one of the churches near a large sugar refinery.

In connection with the eye clinics is the optical laboratory, where the lens prescriptions are ground and mounted into frames for the patients who need glasses. In the past year approximately 1,700 pair of glasses of all types were made for some doctor's prescription. Due to the large number of cataract operations we have made more cataract lenses in our laboratory than the average two-man laboratory does. These lenses are difficult to make and expensive to buy partly finished.

The laboratory was started primarily to supply the mission clinics, but has been enlarged to do custom work for other missionary doctors on the island. Then we also do custom work for two native optometrists, one in Caguas and the other in Ponce. In December of the past year, the laboratory was moved to larger quarters and a new piece of machinery was added. This helps us greatly in servicing the prescriptions promptly. Perhaps in the future it may be possible to improve our service. During the past year, the laboratory has more than made its expenses. We look forward to the time when this branch of service may be a real financial aid to the mission work in Puerto Rico.—“Annual Report.”

Pulguillas, Coamo, Puerto Rico.

## “Assembling . . . Together”

### Annual Meeting at Palo Hincado

By Clara Springer

The third annual conference of the Mennonite churches of Puerto Rico took place at Palo Hincado from April 6 to 8, 1951. The general theme of the conference was the Second Coming of the Lord, according to James 5:8, “The coming of the Lord draweth nigh.”

On the first afternoon of the conference the messages centered on the Second Coming as a motive for purification to the Christians, and the evening session was a communion service with Bro. T. H. Brenneman in charge.

On Saturday, the Second Coming as a motive for hope was the keynote of the messages. The evening session was in charge of the young people of our churches, with a young man from the Bethany congregation serving as chairman, and one from La Plata and another from Palo Hincado bringing appropriate talks on two aspects of the gen-

eral theme, “Perseverance until the end.” Bro. Brenneman brought the closing message of the evening, using as his text Matt. 24:13, “But he that shall endure unto the end, the same shall be saved.”

On Sunday, the keynote of the conference was the Second Coming of our Lord as the motive for diligence. Bro. Miguel Limardo, evangelical leader in Puerto Rico, spoke in the afternoon and evening sessions.

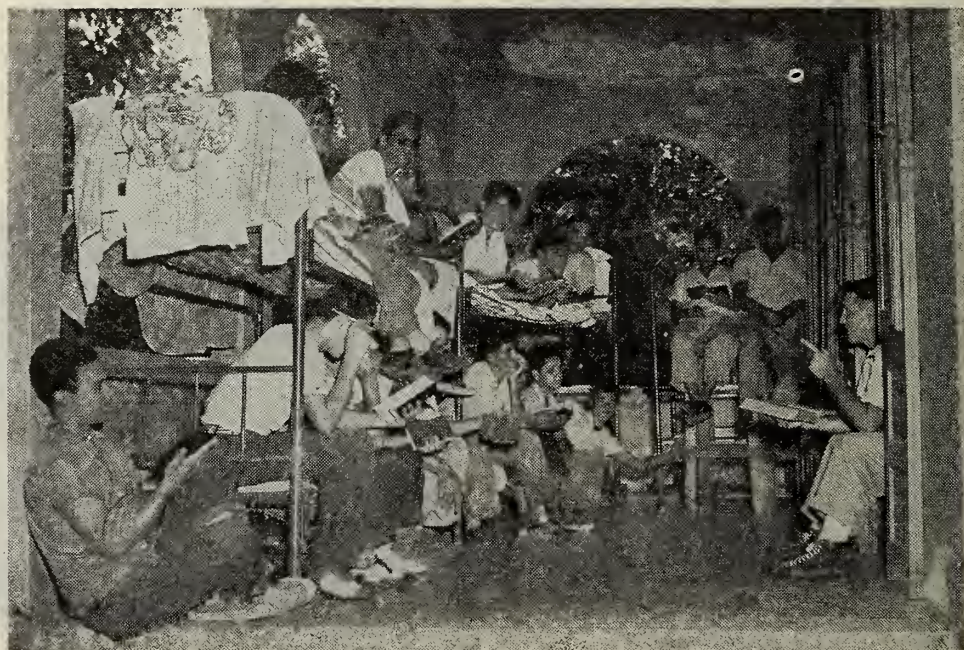
All the sessions of the conference were well attended. We were particularly happy to have with us as guests Bro. and Sister T. H. Brenneman of Sarasota, Florida. Bro. Brenneman is the bishop of our Puerto Rican churches.—“Annual Report.”

Pulguillas, Puerto Rico.

### Boys' Retreat

By Luke Birky

The annual retreat for the boys of our mission communities was held at the YMCA boys' camp just outside El Yunque National



A class at the youth retreat, 1951, with Bro. Lester T. Hershey teaching “Teachings of Jesus Applied to Life.”



Forest. This quiet spot with the shade, the creek, the swimming pool, the mountains, and adequate housing made an ideal place to work toward the objectives of boys' camp: that of providing good recreation, useful handicraft projects, and practical Biblical teaching.

In line with the above-mentioned objectives a full schedule was planned. The day was begun with calisthenics, a dip in the creek, a breakfast. During the day each one attended three half-hour Bible classes, one half-hour class on agriculture, and one one-hour period in handicraft work. The rest of the day was spent in supervised recreation, hiking, etc. The evening program consisted of more planned recreation and a campfire talk.

There were forty-one boys with nine staff members in the camp this year. We enjoyed it and it was an enriching experience for all of us.—"Annual Report."

La Plata, Puerto Rico.

## Girls' Retreat

By Anna Kay Massanari

Thirty girls from five different Mennonite congregations and eight staff members met on the last evening of the girls' retreat for a final challenging service. Lois Gunden, director of the retreat, had charge of the meeting in which two girls expressed their desire to accept Christ as Saviour and many others verbally expressed their desire for a deeper, more consecrated Christian life. This meeting climaxed the previous week of fellowship and instruction which began on Monday evening, July 23, and ended Saturday, July 28.

The retreat site was a YMCA camp just outside El Yunque National Forest.

Besides two daily classes in Bible, the girls enjoyed a music hour, crafts hour, and also a recreational hour. Morning devotions for the entire group were conducted each day by the various girls in camp. A period of fellowship enjoyed by all was the time in which smaller groups of girls met together to meditate and pray before retiring for the night.

A daily chapel period was also held with girls from the various congregations planning and giving the program. The group from La Plata was responsible for one program, the group from Rabanal for another, the group from Betania for another, etc. These chapel programs were varied and inspirational. One group presented a program of Scripture reading all given from memory and interspersed by some special singing. Another program was made up of personal testimonies by individual members of the group, and still another group dramatized a challenging story taken from a Spanish tract. These programs gave the girls a fine opportunity to use their talents and abilities.

The camp provided an opportunity for studying, singing, working, playing, and living together, all of which are needed in the development of a well-rounded Christian character. It could be said that to every girl attending, this camp experience was another steppingstone in the path toward a life dedicated and yielded to the will of God.—"Annual Report."

Pulguillas, Puerto Rico.

## Women's Meetings

By Elda Troyer

The meetings conducted in La Plata had an average attendance of fifteen. These women meet every two weeks and sew once a month on various articles. For Christmas they tied a big quilt as a special project and included it in a gift box for a needy family in La Plata. The ladies all brought gifts of rice and beans, potatoes, or whatever they had, and it was given to a poor widow with four children. On the days when they do not sew, there are special speakers on different subjects. This group consists mostly of the church women, but efforts are being made to include others of the community.

The meetings in Rabanal had an average attendance of 26.2. About half of the group never come to the regular church services. It is, therefore, a great opportunity to bring them the Gospel by patient teaching and a daily Christian testimony. In these meetings a variety of topics are taught. Child training, the parents' responsibility to their children, and the essentials of good health are taught along with the plan of salvation. On their sewing days the women helped repair old clothing, and worked on a quilt and made some baby clothing which was sold and also used for some of the many maternity cases which Sisters Marjorie Shantz and Linda Reimer are caring for. In the absence of Sister Reimer who went on vacation this year, Sisters Gladys Widmer and Arlene Shoup helped with the work in Rabanal.

The women at Pulguillas met forty-nine times during the year, with an average attendance of twenty-nine. At these meetings there were a number of guest speakers who gave our women very helpful messages. Our pastor, Lester T. Hershey, gave us three sermons which we felt were a great help to our women. Several missionary talks were given during the year. The women especially appreciated the talk given by Sister G. D. Troyer, who introduced them to some Indian customs, as well as preparing rice and curry for them. Sister Lawrence Greaser helped by dressing in native dress and demonstrating the manner of eating. Once a month the women sewed for the needs of the community, and also met especially to sew for a relief bundle which was sent to Palestine.

We are sure this interest in the needs of others will grow to be a blessing as time goes on. During the devotional hour, there was an added effort made to help the women memorize Bible verses with flannelgraph helps. We rejoice when we see some of our women grow in grace and in the knowledge of the Word. Pray with us for these women who need the light to shine into their darkened lives.

We wish to take this opportunity to thank the sisters of our sewing circles at home who so kindly sent us boxes of both new and used clothing during the year. These articles were made available to our women who are faithful in attending the women's meetings.—"Annual Report."

Aibonito, Puerto Rico.

## Bible Institute

By Gladys Widmer

"... give my gratitude for the teachings."  
"It was a privilege to attend the Institute because I learned many things."

"... learned that through the Bible and prayer we are better able to cast off those things disagreeable to God."

"The Institute has meant much to me."

"... I will try to put in practice what they taught me."

"It was a wonderful experience to study the Book of Acts. ... Paul, at first a persecutor of Christians, later became their brother."

"... received new things which I had not known before."

"... learned much that was lacking in my life."

"It has been a great blessing for my spiritual life ... and growth ... Christian fellowship with others."

"... have learned that the principles of the Christian life are very important."

"... received the incentive to search the Scriptures more."

"... learned that a home with the Holy Spirit is one of joy and happiness."

Expressions like these could be multiplied among the 108 who registered for the fourth Bible Institute, held on the three week ends of October 19 and 20, October 26 and 27, and November 2 and 3.

The twelve sessions (each Friday evening and all day Saturday) gave ample opportunity to cover the five subjects offered, each student being enrolled for two classes. T. H. Brenne-man, Sarasota, Florida, and the pastors taught these classes.

Large trucks, "guaguas" (buses), and cars gave opportunity for all from the various churches to attend—the first week end at Pulguillas, then at Palo Hincado, and last at La Plata. It is interesting to note that expenses for travel and food were met by the churches themselves.

For the last session the pupils were given opportunity to respond with examinations. Seventy-one took these and sixty-three passed them.

At the close, recognition, in the form of diplomas, was given to three persons who had completed the four-year course.

The strains of the theme song, "New Name in Glory," could be heard as the people left for their homes in the mountains. All were much richer for having had this opportunity of Christian growth offered by the Institute.—"Annual Report."

Pulguillas, Puerto Rico.

Abbe Massin, and some 40 members of the Roman Catholic parish of Saint-Severin, Paris, have made their decision to leave the Church of Rome after a prolonged study of the Bible. They decided to reject "any church whatsoever claiming to be the exclusive dispenser of communications from God to man, and to define and censor man's progress towards God." The Roman church retaliated with an announcement by the archiepiscopal authorities of Paris that Abbe Massin is excommunicated as a "heretic and schismatic."



## "Laborers Together"

### Mission-Service Programs Combine

By Wilbur Nachtigall

The pioneer in a spiritual ministry to the Puerto Rican people by the Mennonite Church was the Mennonite Central Committee, which began a service program at La Plata in 1943. Later it was appropriate that the Mennonite Board of Missions and Charities begin an ac-

Executive Committee. There has been considerable progress in unifying the total witness of the church in Puerto Rico.

The last clause of this new constitution is indicative of the spirit of the work. "Since the Mennonite witness accepts meeting human need as a part of the total witness of the church as taught and lived by Jesus and the apostles, we request all of our workers in Puerto Rico to strive earnestly toward a pure testimony for Christ and His church, whether they serve as missionaries or service work-



The Executive Committee of the Mission-Service program of Puerto Rico, with Bro. J. D. Graber, Secretary of the Board, present. L. to R.: Wilbur Nachtigall, G. D. Troyer, Elmer Springer, Lester T. Hershey, Justus Holsinger, J. D. Graber, and Royal Snyder. Luke Birky, another member, took the picture.

tive program of evangelism, which continued to grow out of the service program. In 1947 the Mennonite Central Committee withdrew from the field in favor of the Mennonite Relief Committee of the Mennonite Board of Missions and Charities. This brought the total mission-service effort under the administrative responsibility of the Mission Board. However, in spite of the unity of purpose that existed, the two phases of work (service and missions) continued to function independently of each other. The Mission Board continued the functions of the Mission Executive Committee, which was responsible for the administration of the evangelistic program, while the MRC continued with an administrative organization identical to that which had administered the MCC service program.

There was an increasing conviction on the part of personnel on the island that a unified administration would function more adequately. In January, 1951, the brethren E. C. Bender and Levi C. Hartzler met with the administrative staffs of both the mission and the service program, and a unanimous decision was made to recommend that a new constitution be formulated that would place the entire Puerto Rico work under one administration. The new constitution was later formulated in Elkhart, and in November it was carefully reviewed and somewhat modified in Puerto Rico. This new constitution is now functioning, and it has placed mission and service work under the direction of an

ers; and we further request the Executive Committee to plan a program of activity for the total mission-service area which gives proper emphasis to both evangelism and service and which uses all personnel most efficiently in the total program."—"Annual Report."

Palo Hincado, Puerto Rico.

### The Challenge of the Empty Chair

A missionary writes from India: "I sat on the little veranda of my mission station, Ammapet, and looked off to the Hills of Death. As I looked, I prayed: 'Lord Jesus, grant that someday I may be able to go there with the Gospel.' The opportunity finally came. I shall never forget that day. We reached the summit just before dawn and cast about for a camp. I went a little way ahead of the party and, rounding a rock, came upon one of those unexpected mountain villages. There, on tiny hut verandas, men were still asleep, muffled in their white turban cloths—a weird sight in the half-light of the early morning.

"One old man came out to greet me and asked me to sit on the veranda. He disappeared into the hut to bring out, I thought, a mat for me to sit upon. But to my surprise he reappeared with a good European chair, and in his hand was a broken, dirty, paper-covered book. 'Sixty years ago,' my host began, 'a man spent a week, two weeks, three weeks with me. When he went away, he gave me this chair as a present. I have been praying ever since that another missionary would come to live among my people and teach us more about the Jesus of these pages. We have waited for sixty years, but at last you have come. I will get a hut ready, for you have come to stay, haven't you?'

"I had to tell him that was an utter impossibility. Pointing to the plains 7,000 feet below, I said, 'Down there is my work, the work of two men.' He came close to me, the tears running down his old cheeks. 'Why,' he said, 'I may not be here when you come again.' Then, solemnly, determinedly, he took the foreign things—'Pardon me,' he said, 'for seeming rudeness, but no man shall sit on this chair until he can stay and tell us about the Lord Jesus Christ.' That was ten years ago, and no man has gone!

"The challenge of the empty chair upon the Hills of Death—where is the young man who will go forth to accept it?"—Ganges Gloom and Glory.

## "So Built We"

### Building Program

By Elmer Springer

Among the other activities, one of the main things on the building program for the year 1951 was the new hurricane-proof school building at Betania.

This new building, having three rooms, is large enough to handle the first six grades, which is a First Unit School. One of the partitions is made of folding doors, which can be folded back when necessary to accommodate larger groups at the school programs or other special meetings. One of the buildings on the project was remodeled and will be used as a kitchen and dining room where a noon meal will be served to the children of the school.

The original church building (with open

sides), which was later remodeled and used as a school, has now been made to serve as a clinic by adding a few walls and partitions.

A new cement top was put on a cistern and the well to replace the old wooden tops, and so they are no longer a hazard to the children who play on them.

Some painting and repair was done on some of the buildings of the different stations.

An entrance was made to the building site for the parsonage in the Palo Hincado-Cuchilla area. Considerable leveling was necessary in getting the ground ready.

Much of the time this year will be spent in the Palo Hincado and Cuchilla areas as we are expecting to build a church as soon as possible after the parsonage is finished.—"Annual Report."

Pulguillas, Puerto Rico.



# "All the Building Fitly Framed Together Groweth"

## Beginnings of an Indigenous Church

By Wilbur Nachtigall

In the general policies of the Mennonite Church in Puerto Rico is a statement as to the aims of the church. The fourth and last of these aims is "To utilize the services of the Puerto Rican members as fully as possible in order to reach the ideal of a self-supporting, self-propagating, and self-governing church." This aim implies very much, and it is not an objective that can be attained in a matter of a few years without much careful planning and teaching and without some disheartening experiences. Nevertheless, as the Gospel is extended and the church grows, the missionaries need to plan carefully toward making themselves dispensable to the work so that the church will become indigenous as soon as possible.

During 1951 there were several developments that point encouragingly in the direction of an indigenous church. On August 12 a consecration service was held for Fidel Santiago of the La Plata congregation, and Fidel became the first Puerto Rican worker to be installed as an "assistant to the pastor." His duties are to assist the La Plata pastor with the pastoral duties in the "Good Shepherd" congregation in Rabanal. He works on a part-time basis as a social worker with the Mennonite Hospital at La Plata, whereas the rest of his time is devoted to study and a ministry to the congregation under the supervision of the La Plata pastor. His support comes from his part-time work and the two congregations (La Plata and Rabanal) supplying the rest. This arrangement also provides him with an excellent opportunity to correlate his work with the hospital and his spiritual ministry to the community.

In the development of an indigenous church the training of workers is very important. The Puerto Rico church is represented by young people who are preparing for Christian service at Goshen, Hesston, and Eastern Mennonite Colleges, as well as the La Junta Mennonite School of Nursing. Yet there is an awareness that there must be some adequate way to train Puerto Rican young people for service in the church right in Puerto Rico. Indicative of this awareness was a recommendation that was adopted by the Annual Mission Council in April, 1951, which said: "Recommended that the pastors plan for an intensive Bible teaching program for all young people interested in Christian worker's training." The Annual Bible Institute of the church contributes toward this end, but there is an obvious need for something of a more intensive nature. Progress in the right direction is the Bible course that has been arranged for 1952. Young people of all the congregations are invited to meet once a week for classes. The courses are taught by the pastors and are designed particularly to

prepare young people for positions of leadership in the congregations. The experience of this first year should prove helpful so that the plan can be improved.

Another sign that points toward the goal of an indigenous church is the strong emphasis in all the congregations on stewardship of possessions. Each congregation has its small group of faithful brethren who are tithers. The Puerto Rico Church is poor in material possessions; yet where there is a spirit of generous Christian love and sacrificial giving, there are no reasons to become pessimistic.

A fourth development in the direction of an indigenous church is the decision to place a major share of the responsibility of erecting a chapel for the newly organized congregation in Coamo Arriba into the hands of the local congregation. A building committee to proceed with the building plans has been organized; funds are being raised in the local congregation. Through Christmas offerings the churches in Puerto Rico raised \$438.40 toward this building project. The Mission Board has offered to add an equal amount to the building fund, and to make a long-term loan to the Coamo Arriba congregation for the remainder of the funds needed to launch and complete their chapel. The local building committee is planning a very simple structure that will be in keeping with the standards of the community.

These are the encouraging signs. Yet, the missionary who faces these tasks objectively with a proper balance of realism and idealism is quite aware that there is no magic shortcut to the ideal of a "self-supporting, self-propagating, and self-governing" church. These are the beginnings; but with the help of God and the guidance of the Holy Spirit there will be new gains in the right direction in the years that lie ahead.—"Annual Report."

Palo Hincado, Puerto Rico.

## Missions Editorial

### The Work of the Church—

This became clearer and clearer as the recent Laymen's Conference, sponsored jointly by the General Mission Board and the Goshen College Biblical Seminary, at Goshen proceeded. The concept of the so-called clergy either as themselves constituting the church or as themselves doing most of the work of the church was emphasized to be contrary to the New Testament pattern. The church is healthy and growing when all the members are busily and responsibly engaged in working and witnessing. This was seen to have been the situation in New Testament times. Historical studies showed that the period of our own most rapid expansion, the

early years of the Anabaptist movement, was characterized by a minimum of direction by the "clergy" and a maximum of every-member activity.

Without a doubt we are seeing a rapid rise of interest in lay activity in our church. A partial survey has recorded some forty organized lay groups in our various churches. Seven such groups reported on the program. The composite picture given by these separate reports shows that we have communities organized for and active in disaster relief. Already much-appreciated work has been done in flood, fire, and tornado relief. We saw active personal work and evangelism groups; fund-raising organizations; a group actively concerned in doing something about better support for our ministers; a corporation providing tent facilities for an evangelist; scholarship aid for worthy students, and of course, many groups sponsoring mission outposts, literature distribution, service in hospitals and to needy communities. These are but samples of the many things the laity can do and is doing. I have not even mentioned the Sunday school and the summer Bible school—almost totally an activity of lay people. The picture is encouraging.

But increased interest and activity on the part of the laity also creates problems. An active lay group in a congregation can be an embarrassment to the pastor. He must retain the leadership of the congregation and he is required to find more and more avenues of fruitful expression for his people. In these circumstances some long for the "good days gone by" when the members of a church considered their duty done in being good Christians and when the pastor loved to have it so. The trouble with this is twofold. In the first place, most people were merely good, and, in their negative way of expressing it, became perhaps "good for nothing in particular." The other difficulty is that work and witness are essential elements of a "good Christian," and the church member who is merely good and does not actively engage in Christian work may not be as good as we have sometimes thought.

Should we have a church-wide organization for laymen's groups? The General Council of General Conference appointed a committee on lay activity and the organizing group of the recently held Lay Evangelism Conference referred the question of organization back to this General Council committee with the suggestion that a church-wide organization be set up, without administrative authority, but to serve entirely in the area of co-ordination and promotion. In this way the rapidly growing lay movement can be directed and enlarged, and can thus serve most fruitfully in getting under the load of the total church program.—J. D. Graber.

When the early disciples came to grips with the great imponderables of the faith, they went out to conquer the world. And so it will be with us. When we know the real Gospel, we shall restore in all phases of our world Christian mission the primacy of evangelism.—Jesse R. Wilson, in "Missions."



## M.C.C. Weekly Notes

### Expansion and Replacements for PAX Service Program in Europe and the Middle East

The results of the PAX program in Germany led the Mennonite Central Committee to approve the continuation and enlargement of this program. Plans are to send additions and replacements for units in Germany to bring the total number to 30 men. These men will continue to work on the construction of refugee housing at Backnang and Lubeck. Five men have already been transferred from Germany to Greece to engage in village rehabilitation work. They also plan to send a six-man unit to the Middle East to be attached to Near East Christian Council Relief and Reintegration Services.

The total number of men at present required in the PAX Service Program is twenty-four. Applications will be considered for only I-O single men who are interested in giving two years of service as a special Christian peace testimony. Support at the rate of \$75 per month will be required for each person accepted to cover the cost of maintenance on the field, a \$10 per month allowance for personal use, and transportation to and from the field of service. It is anticipated that the source of the contribution toward the support of the applicant will be his conference, congregation, or family. Selective Service favors this work and all assistance possible will be given to those young men accepted to arrange with their local draft boards that this assignment will serve to discharge their obligation of the two-year period of service required by the draft law.

Write directly to I-W Services, Mennonite Central Committee, Akron, Pennsylvania, for an application blank or make your request to your Conference service office.

### More Help to Berlin Mennonites

The MCC work in Berlin, Germany, has been enlarged to include more direct help to Mennonites living in that city. The former program consisted of the Kreuzberg community center and Ringstrasse material aid distribution and care of transient refugees, located at two different places. Now they have leased a large house in which these projects can continue and in which there is also room for congregational purposes. The Berlin Mennonite congregation will continue to rent a church building for its regular Sunday worship services, but smaller groups such as Bible study groups and young people's meetings will meet in the MCC center.

### Relief Workers Return to France

Jonas and Mary Byler Classen sailed for France April 16 to continue their work in the Weiler children's home. They took with them many kindergarten materials which were donated by churches and friends here in the States. The kindergarten to be opened at Weiler will not only serve the children in the home but also those living in the surrounding community. Because of this arrangement the state is willing to pay the salary for one teacher. Jonas and Mary have both served two previous terms in France.

### Quapps Return from Brazil

David and Helen Quapp returned from Sao Paula, Brazil, on April 17. They were in charge of the MCC center there for two and a half years. This center serves as a gathering place for worship, fellowship, and recreation for the Mennonite young people of the colonies who work in the city. The purpose of this Christian home is to give spiritual guidance to the young people so that they will not be lost to the church.

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via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

As a worker in the Parnell mission Sunday school, Parnell, Iowa, Mrs. Edwin Brenne-man writes in the *Missionary Challenge* that in January they had their first sewing circle meeting with twenty-three in attendance. The children made scrapbooks, the juniors embroidered tea towels, and the older ladies knotted a large comforter and quilted a baby quilt. Plans have been made to have this the second Saturday afternoon of each month with Carolyn and Jeanette Slaubaugh at the head of the work and Loretta as secretary. At the February meeting the group prepared some supplies for the Mennonite hospital in Puerto Rico.

\* \* \*

Mrs. Geraldine Ebersole reports in the *Services Bulletin* that their sewing work is increasing. There are many women coming to the various sewing classes each week as well as to the Wednesday afternoon sewing club which is conducted for the Christian women in Jericho, a very enjoyable occasion.

Sorting and stacking materials from the MCC is a pleasure, says Sister Ebersole; most of the things are really wonderful. With such lovely things to hand out for sewing and for wearing, they are happy to be representatives of the MCC and of the Mennonite Church.

\* \* \*

In the April issue of the *Missionary Sewing Circle Monthly* there is a description of and an account of the work done at the Paradise, Pa., cutting room. In September, 1951, the *Mennonite Weekly Review* published a very fine article giving the history and growth of the work of the Bluffton, Ohio, cutting room. The story of God's leading in the preparation of supplies for the Mennonite hospital in Ethiopia is one which should encourage every sister to seek eagerly to follow God's leading in helping others in the name of Christ. The Ohio cutting room is operated by Mrs. J. S. Schultz and by Miss Rhoda Hilty.

Our third cutting room is in Kalona, Iowa, in charge of Mrs. Maynard C. Reber. This room also has shelves of cut garments: at the top are hospital gowns, wrapped in paper for shipment; next there are large smocks and gowns of various sizes for winter and summer. Now we come to the slips and underwear, from the very largest to the tiniest ones for the toddlers; going on we see the brightest shelf of all filled with beautiful dresses from size one to size fifty, and finally we see the

last shelf on this side which contains pajamas for all members of the family, from size two to the adult sizes; finally we see the shirts and aprons offering a lovely picture of color also, so that we think we have seen the most beautiful, but as we look to the cupboard to the north we catch our breath as our eyes fall upon the stocks of neatly folded, fluffy white, and pastel colored garments for the most important member in any home—baby clothes.

Sister Reber would also gladly show you the shelves of materials: gabardines, prints, flannels, muslins, sheets, blankets, towels, and yarn, quilt and comforter batts, all the materials that are needed to supply a needy family. Large drawers and the attic hold the surplus and patterns, says Sister Reber. She is eager to have orders come in for these lovely materials so that the garments can be sewed and sent to those who need them so badly.

\* \* \*

Prices for Sewing Circle literature are: Constitutions, 10 cents; Prayer Guides, 15 cents; Missionary Sewing Circle Monthly, 35 cents or 25 cents in orders of ten or more. Send orders to Mrs. John L. Horst, 404 Homestead Avenue, Scottdale, Pa.—Mrs. C. L. Shank.

## MISSION NEWS (Continued)

Bro. Hans Wiens, a Bible student from Paraguay, has moved with his family into the rear rooms at the mission center, Mercedes 149, Buenos Aires, Argentina. Hans is attending the Buenos Aires Bible Institute and his wife will help with the work in the center.

Bro. Albert C. Slabach preached for the group at Grey Ridge on Easter Sunday. Grey Ridge is a mission outpost of the Farmers-town and Walnut Creek, Ohio, congregations.

Bro. J. D. Graber preached for the congregation at Canton, Ohio, on April 20. Bro. and Sister J. J. Hostetler, superintendent and matron of the Canton Mennonite Mission for fourteen years, have been appointed for the work in Peoria, Ill.

Funeral services were held Easter Sunday morning in the Bragado, Argentine, church for Bro. Perez, an older member. The same evening after a sermon by Nestor Coma, one of the newly chosen lay pastors, two young people accepted Christ. Pray that more youth of Argentina will rise to take the place of these who pass on to their reward.

A party of thirteen missionaries and families is scheduled to leave Musoma, Tanganyika, E. Africa, for the States in June. Bro. and Sister John Leatherman have been re-appointed for another term of service to Africa.

Bro. and Sister John Beachy, short term missionary builders in Bihar, India, sailed from Bombay, India, on April 18. They will arrive in Southampton, England, May 6 and are planning to arrive in the States shortly after the middle of May. Their home address will be c/o H. B. Weaver, Rural Route 1, Goshen, Indiana.



Bro. B. Frank Byler visited Board Headquarters on April 21 and 22. They have just returned to the States from Argentina on furlough.

A new church building campaign was begun by the Palo Hincado, Puerto Rico, congregation to build their own house of worship. A committee was elected to take charge of this campaign. Easter Sunday morning was designated as a time in which to bring the tithes and offerings for this purpose and this resulted in \$209.78. The Puerto Rico government has made available a lot in a densely populated area for the construction of a Protestant chapel. This lot was formerly held by the Baptist church but they have now ceded the use of this lot to the Mennonite church.

The congregation of Pehuajo had a farewell for the Amos Swartzentruber family March 16 in the form of a fellowship dinner planned by the church commission. The testimonies given showed the Swartzentrubers have entered into the hearts and lives of the people with whom they have been working for thirteen years. The Swartzentrubers have now taken over the duties in Buenos Aires. Their new address is Mercedes 149, Buenos Aires 7, Argentina.

Bro. T. K. Hershey is making satisfactory progress at the Valley Forge Heart Institute. He would be glad to hear from his friends. The address is Valley Forge Heart Institute, Fairview Village, Pa.

The annual meeting of the Franconia Mennonite Board of Missions and Charities is being held at the Plain Church, Lansdale, Pa., April 28 and 29. Don McCammon, Joseph D. Graber, and Henry Garber are visiting speakers.

Mrs. Eugene Blosser addressed the Mothers' Club of Sunnyside, Dunlap, Ind., on April 2.

Sister Florence Nafziger gave a talk on medical work in India at Hesston College on April 17. An offering was lifted to equip a room in the new addition at Dhamtari.

Marion and Norma Hartman have gone from Lima, Ohio, to Wildcat, Ky., to assist as part-time missionaries there.

Andrew Jantzi, Marilla, N.Y., will be the evangelist at Sandy Hill Mission beginning May 8 at 7:30 D.S.T. A tent with a capacity of 2500 will accommodate more people than have ever been taken care of there before. The tent location will be between Routes 340 and 30, 3 miles southeast of Compass, and 3 miles north of Sadsburyville, Pa.

Bro. and Sister Don McCammon spoke at the Howard-Miami Church, Kokomo, Ind., on April 13.

Bro. and Sister Irvin Graybill, on the evening of April 9, told the Olive Congregation, Elkhart, Ind., of the Lord's blessings upon the mission work at Rainy River, Minn.

Bro. and Sister Paul Lauver spoke at Freeport, Ill., on April 6.

Newly elected officers for the Illinois Mission Board are president, E. J. Stalter, Flanagan, Ill.; field worker, Harold Zehr, Rantoul, Ill.

Easter night ended two weeks of evangelistic effort at Wayside Mission, Gulfport, Miss. Bro. Ivan Headings, Adair, Okla.,

brought messages full of Scripture and helped in personal work in the homes. The Spirit brought blessings of inspiration and salvation.

Two young people confessed Christ at Bragado, Argentina, in the first service conducted by the lay ministerial committee appointed to have charge of the work there.

### FIELD NOTES (Continued)

Bro. Dwight Weldy, Chicago, Ill., led the annual Willow Springs Song Festival at Tiskilwa, Ill., April 25-27.

A young girl was received into church fellowship at Hannibal, Mo., by water baptism on April 13.

Change of address: Elmer E. Yoder, from Elida, Ohio, to Dalton, Ohio.

Bro. Nelson Kanagy and his radio staff from West Liberty, Ohio, held a Youth Hour service at Salem, Elida, Ohio, on April 20.

### Visiting Speakers

April 6: Robert Baker, Elkhart, Ind., at Sunnyside, Dunlap, Ind.; Claud Hostetler, Portland, Oreg., and M. E. Brenneman, Albany, Oreg., at Winton, Calif.; Leroy Kennel, Iowa City, Iowa, at West Union, Parnell, Iowa.

April 11: G. G. Yoder, Goshen, Ind., at West Union, Parnell, Iowa; John Ruth, Telford, Pa., at Blooming Glen, Pa.

April 13: Virgil Brenneman, Goshen, Ind., at Holdeman, Wakarusa, Ind.; S. C. Yoder, Goshen, Ind., at Bayshore, Sarasota, Fla.; A. J. Metzler, Scottsdale, Pa., at Blooming Glen, Pa.; Silas Weldy, Wakarusa, Ind., at Crumstown, Ind.; Roy Umble, Goshen, Ind., at Metamora, Ill.; Abram Kauffman, Plain City, Ohio, at South Union, West Liberty, Ohio; Roy D. Roth, Hesston, Kans., at Protection, Kans.; E. B. Peachey, Belleville, Pa., at Casselman River, Grantsville, Md. G. G. Yoder, Goshen, Ind., at Parnell, Iowa.

April 17: Arlene Sitler, La Junta Mennonite Nursing School, at Orrville, Ohio.

April 20: Earl Buckwalter, Hesston, Kans., at Protection and Greensburg, Kans.; C. Warren Long, Tiskilwa, Ill., at Mexican Church and Home Mission, Chicago, Ill.; Rudy Stauffer, Wooster, Ohio, at Mt. Gilead, Ohio; Marion Berg, Wooster, Ohio, at Valley Chapel Brethren in Christ Church.

April 27: John Y. Swartzendruber, Kalona, Iowa, at West Union, Parnell, Iowa.

### Announcements

R. R. Smucker at Orrville, Ohio, pictures on India, May 17, and speaker in morning service May 18. J. Lawrence Burkholder, Goshen, Ind., at Wooster, Ohio, in all-day meeting sponsored by Y.P.B.M. committee, May 18. Delmar Stahly on "Mental Health Program of MCC" at Greensburg, Kans., on May 2. G. G. Yoder, Goshen, Ind., in Bible Conference at Pleasant Hill, Sterling, Ohio, May 3 and 4. J. Ross Goodall, House of Friendship, Kitchener, Ont., at Frazer, Pa., May 11. David N. Thomas, Lancaster, Pa., in young people's meeting at Bowmansville, Pa., May 3. I.M.S. commencement exercises at East Union, Kalona, Iowa, May 11-13. Nelson Kauffman, Hannibal, Mo., at Bible and Home Missionary Conference, Hess'

Church, Lititz, Pa., a fellowship meeting of workers of 52 stations under Lancaster Conference, evenings of May 8-10 and all day May 11. Don Smucker, Chicago, Ill., at South Union, West Liberty, Ohio, July 4-6. B. Charles Hostetter, Harrisonburg, Va., in Christian Life Conference at Manheim, Pa., all day May 4.

### Evangelistic Meetings

Orrie Kauffman, Vassar, Mich., at Casselman River, Grantsville, Md., April 14-21. Elias Kulp, Bally, Pa., at Spring Mount, Pa., May 1-11. C. F. Derstine, Kitchener, Ont., at Holdeman, Wakarusa, Ind., April 29-May 6. Howard Hammer, Wooster, Ohio, in "Christ for Today" Gospel tent meetings in Hannibal, Mo., July 6-20. James Bucher, Hubbard, Oreg., at Pleasant Grove, Salix, Pa., March 31-April 9. Paul M. Miller, Goshen, Ind., at Rocky Ridge, Quakertown, Pa., May 4-11. Ora C. Wyse, Naubinway, Mich., at Way-side, Brimley, Mich., April 27-May 4. Milo Kauffman, Hesston, Kans., at Orrville, Ohio, June 22-29.

## Notice

A Sunday School Workshop, using the theme "Vitalizing our Teaching," will be held at the Monterey Church, Bird-in-Hand, Pa., May 9-11. The workshop is sponsored by several congregations. Speakers are Harold Bauman, Orrville, Ohio; Karl Massanari, Goshen, Ind.; Elizabeth Showalter, Scottsdale, Pa.; and Katherine Royer, Orrville, Ohio. This workshop is for Sunday school teachers, assistants, and officers; for junior Bible meeting workers; for summer Bible school workers; for youths who are interested in teaching and have not yet started; for parents, ministers, and all others interested. Bring your questions and your friends. Paul Leatherman, moderator.

## ITEMS and COMMENTS

A Syrian government decree imposing strict state supervision on all education in that country prohibits the opening of any new foreign mission schools in Syria. The teaching of religion will be left to the discretion of the individual schools, but the ministry of public education will not grant authorization to schools whose aim is proselytizing. Primary and secondary schools are forbidden to employ foreign instructors or to accept foreign subsidies, except by direct authorization of the ministry. Future appointees to positions in all schools must be Syrian nationals. The new law is part of the present Syrian regime's campaign to replace "confessionalism" with nationalism. Education in Syria was almost entirely confined to religious schools until 1945, but the number of government schools have been tripled since that year. The new law is an outgrowth of a definite secularist trend in Syria.

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The Far East Broadcasting Company is broadcasting Christian programs in 32 languages or dialects from Manila. Facilities have been set up in ten Asiatic countries for the recording of programs in the languages of the people. They are sent to Manila and



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Edited by Ellrose D. Zook

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rebroadcast back to the countries from which they emanated. A radio franchise has been granted to this company recently by the Greek government, and Christian messages will now be beamed from somewhere in Greece to Iron Curtain countries.

\* \* \*

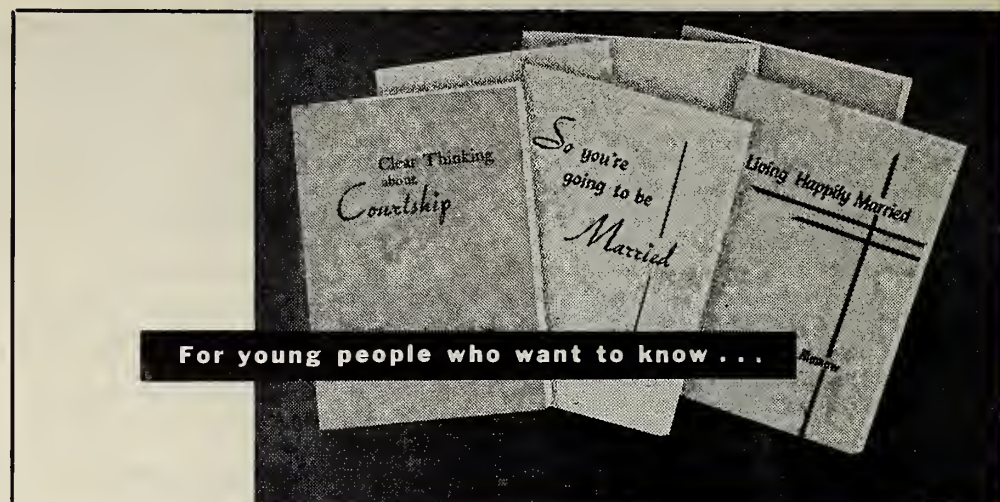
Information Service, a weekly release of the Central Department of Research and Survey, National Council of the Churches of Christ in the United States of America, published in its February 16, 1952, issue three sections from a Statement of Concerns, the pronouncement drawn up last July at the Study Conference at Laurelville, and recently circulated among our Mennonite churches. The three sections quoted are Christian Ethics in Business and Profession, Organized Labor, and Other Related Concerns. The sheet speaks of this statement as a very significant challenge "from a disciplined group of Christians to our secular culture." We believe it is the responsibility of our church to give a testimony not only to our own people, but to the world about us, and rejoice that the testimony is recognized as being significant.

\* \* \*

Dr. Andrew Ivy, of the University of Illinois, said, "We have very nearly eliminated typhoid fever; malaria is no longer native to New York state. We have eradicated smallpox by vaccination. But to get rid of beverage alcohol is considered an infringement on one's personal liberty."—United Evangelical Action.

\* \* \*

A prohibition bill approved by the Health and Finance Commission of the Egyptian parliament is being vigorously opposed by Christian groups in Cairo. The main objection of Christians to the bill which makes the import, manufacture, sale, and consumption of alcoholic beverages punishable with im-



especially about dating, courtship, marriage, and later . . . the responsibilities of parenthood.

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Pastors and superintendents are encouraged to order the first booklet, *Clear Thinking About Courtship*, for distribution on Home Sunday. If your church is not taking advantage of the quantity offer, send for your personal copy today.

Watch for further announcements concerning new titles in the series.

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prisonment is that churches use wine for communion and other services. They charge that prohibition would be a restriction on their religious freedom. Christian spokesmen say that Moslems, to whom intoxicants are forbidden by the Koran, do not drink anyway, and therefore the prohibition bill is directed at Christians and foreigners. All of which puts Christianity in a pretty bad light, we say.

\* \* \*

In 1900 there were 137 Protestant preachers for every 100,000 of the nation's population in the United States; in 1950 there were only 106, according to an article in *The Saturday Evening Post*. There are now 15,000 vacant pulpits in the Protestant and Orthodox churches of the United States. But it is also true that there are more students in

theological seminaries today than ever before in the nation's history.

\* \* \*

Martin Niemoeller, in an interview with the Religious News Service, made a plea that the churches help bridge the gulf between East and West. He said that Christians in their approach to the problem of East and West tensions "should hate the sin but love the sinner. Behind the Iron Curtain," he said, "are human beings for whom Christ died, and we as Christians have a responsibility toward them."

\* \* \*

The Ford Foundation is financing the operation of 30 or 40 training centers for village leaders in India. This is excellent help for India's millions, but who will bring them the Gospel?

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MAY 6, 1952

NUMBER 19

## A Tragic Life Story

BY A REFUGEE

Even in the days of my earliest childhood, my dear Saviour drew me close to His heart and guided with His hand. I had a lovely childhood—dear, golden hours in the home of my parents. "As for me and my house, we will serve the Lord." That was my favorite verse, and it hung on the wall above the living room door. It was a very old motto with a very beautiful picture on it. The hours when it began to grow dusk were the nicest time of the day, for in these hours many a little seed was planted in my heart by my parents and dear grandfather.

Then came school days which I enjoyed very much. We were taught about our loving Saviour and drawn toward Him from the very first year on. I don't believe there were any in the school who did not believe on the Lord Jesus or doubted Him. Of those teachers, two have been called to their Heavenly Home and one (Peter Harder) came to Germany with us and was forced to return to Russia with his family, where he is now among the other suffering brethren. Thus, through all my childhood and school years, my Lord made me to "lie down in green pastures."

Then came other days. Cares began to trouble my soul. During my early teens, there were so many horrible nights when the hordes came and robbed, plundered, and even murdered people. The worry about our dear father hung heavily over us. We loved him so much and wanted to keep him with us, and our sighs and prayers rose continually to the throne of our heavenly Father—pleading with Him to protect and keep our father. When the Machnow gangs came—those were terrible times. But our dear heavenly Father sent His guardian angels, and they protected us day and night from all evil and harm, even though our home was invaded by these men of terror, who threw themselves with their dirty, lousy clothing on our beds. My younger brother and I were forced to cook and bake for these men from early in the morning until late at night. This continued for five long months, and during this time we were not allowed to exchange one word with our neighbors. No, not even see them, for the streets and yards were crowded with wagons, horses, and people.

When the retreat came and our dear

Chortitza was emptied of its hordes, typhus broke out and almost every house carried out its beloved dead. My dear mother also heard the voice of the Master: "Come unto me, all ye that labour and are heavy laden, and I will give you rest." These were the last words which she spoke before going to sleep in the Lord. Mother was sick only fourteen days. My father, brother, and I were all so seriously ill that we could not accompany her on her last journey to the cemetery. My uncle, mother's brother, together with two other men took mother to the cemetery and buried her.

In January, we were again able to get up, but our house was terribly cold, bare, and desolate. All the filth and dirt that the gangs had brought during their five months' stay in the house was left behind. The yard and the garden were full of manure piles. Our mother was dead. Only with God's help would we again be able to get things in order. The Lord blessed every little thing we did.

After things were again more normal in Chortitza, the congregation tried once more to have services. At first it seemed impossible that we were able again to associate together so peacefully. Even though the Lord had called away a large number through death, church life blossomed once more. Bible study groups, youth gatherings, and choirs were organized. I attended the catechism classes and was baptized at Pentecost in 1932. My future husband was also baptized. I had learned to know him through the death of my mother. I felt as though he was a gift to me from my heavenly Father and in September, 1932, we were married. Bishop Peter Neufeld, who had been my teacher, performed the marriage ceremony. The text he gave us was: "I will bless thee, and thou shalt be a blessing."

After a year, our heavenly Father blessed us with a little daughter, Kaethe; and the second year with a son, Jakob (now Hans). Then after three more years, God again blessed us with another son, Victor, and a year later our youngest son, Peter, was born. In this way the Lord sent warm beams of sunshine into our home. Our little ones were our very life. Not one was loved more than the others; all four were loved equally. My

father helped us to get a house and a garden of our own. My husband enjoyed planting fruit trees and our heavenly Father richly blessed the work of his hands. He often told me what a great pleasure it would be for him to have our own fruit when the children were grown up.

Our children gave us much joy. Each child was a gift from heaven. But not only our children grew and prospered, but also our little fruit trees in the garden grew into big trees. We had a big orchard and nice vineyard. Our marriage text had been: "I will bless thee, and thou shalt be a blessing." Verily our heavenly Father had blessed us abundantly—now we were to be a blessing.

One after another those happy years slipped by and the heavy and troubled years drew nearer. Our congregation became sad and desolate. It became harder every Sunday as the taxes for the ministers became higher and higher. Nevertheless, the congregation still paid them. But finally it was not only taxes—the government took all our ministers away, and our dear old churches were turned into theaters. Then we, the members of the congregation, wept and sighed: "My God, my God, why hast thou forsaken us?"

The times became more and more difficult. Suddenly the hour of separation also came for us. It was in the morning. My husband had gone to work as usual, when two men in civilian clothes came to me and asked for my husband. I told them that he had gone to work. "Why did he do that?" said the one man. "I thought we had agreed to go to Saporoschje together." Saporoschje was a village twenty-five kilometers from us.

"No," I answered, "you must be mistaken; it cannot have been with my hus-

### Faith

By Hazel Griffith Davis

I cannot see the hand of fate

Or what it has in store;

An unknown future can create

A new and gilded shore.

I trust whatever powers there be

To light the darkened way.

I only know I need not see

Tomorrow's dawn, today.

Walton, Kans.



band." Then they asked me when my husband would be back again. I told them. They then asked me to give him their best regards and to tell him to wait for them when he came home in order that they could still go together. As they wanted me to give him their best regards, I asked them who they were. Their answer was that they were his best friends. They took leave of me in a very friendly manner and went away.

At this moment my husband came home. His machine in the factory where he worked had to be repaired, and so he was given the day off. I told him the whole story, and he could not understand it. He had not spoken to anyone about going to Saporoschje and these men were supposed to be his friends! "Well," I told him, "don't worry about it—they will come back again tonight." In the evening the two men did come back, but not in civilian clothes—they came in uniform with three other uniformed men. They demanded my husband's identification card and rummaged through all of our things. Then they told me to give my husband some supper, for he would go with them and that the car was already waiting. Nobody can imagine the shock this was for us, especially for the children. They all clung to their daddy—the youngest was in his arms and was clinging to his neck. They all cried and wept, "We don't want to let our daddy go!" "You cannot take him away." Suddenly they tore all four children away from him and took him to the big truck which was already overcrowded with our poor men. That whole night my children and I battled with God in prayer until at last my soul saw the words, "God will make all things well." We felt that in spite of everything, Jesus was very near to us every step of the way. He held me and my children by His own hand and so we continued on life's way through all the deep valleys.

For three months I was allowed to visit the prison in Saporoschje twice a week to leave clean clothes for my husband. But we never received the used clothing. In order to deliver the clothing, it was necessary for us to stand in line for days as there were usually about 700 wives who wished to leave clothes for their husbands. Each article had to be listed on a piece of paper and signed. That was handed in with the clothing and was returned. My husband always covered the other side with writing and his signature, but all except the signature was crossed out so many times that it was impossible to read.

After three months we were called in-

dividually and told that our husbands had been banished for ten years. Why and where they were sent, we were not told. That was at Christmas in the year 1937. Since that time I have never heard from my dear husband.

Several years later the terrible war broke out. Our village Chortitza is very near the big dam (Dnieper) and when the front was there, we went through horrible times. We were shot at very heavily by the Russians, for the German troops were on our side of the Dnieper. Then when the Germans advanced, our part of the country became more peaceful again. But it did not remain so, for the front again came nearer and nearer and with it also came the Russians. Our terror of the Communists grew in proportion to their advance.

As the Russians advanced, the German troops organized a big transport and those who could not go with this trans-

(Continued on page 453)

## Our Readers Say—

My dear Brothers and Sisters in Christ Jesus everywhere:

"For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end" (Eph. 3:14-21).

Praise His holy name, this is what the Lord gave me one night in my sleep (Eph. 3:18); so I have added the rest to it from the same chapter that you might understand it better. God had made it clear to me through the Holy Spirit. Praise His name.

I have just gone through a wonderful experience of fasting and prayer for the deepening of my experience with the Lord, and it was followed by temptations of the evil one.

God hears and answers prayers. I know He will save my darling wife and Bob's wife and also fill me with His fullness, for I stand on the promises of God, believing with all my heart and knowing He is God that can't lie and all things are possible with Him and He loves us all. These four verses are the ones I stand on for my wife's salvation. Acts 16:31: "And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Prov. 11:21: "But the seed of the righteous shall be delivered." I Tim. 2:4: "Who will have all men to be saved, and

to come unto the knowledge of the truth." II Cor. 1:20: "For all the promises of God in him are yea, and in him Amen, unto the glory of God by us."

Pray with us each day at 6:30 p.m. and 7:00 a.m., as Bro. Bob and I have joined together in prayer for this since Jan. 20 at this time. God does hear and answer prayers every day in my life.

Another boy got saved on the other Sunday. That makes six since I came in November. Praise the precious name of my lovely Saviour.

My dear brothers and sisters, just think of what God has reserved for those who love Him. Think of our inheritance that is uncorruptible and undefiled and that fadeth not away.

God bless you each and every one. Your prayers and love have meant so much to me. I thank my God every day for you and all loved ones, and for your letters. They are so encouraging and inspiring. I wish I could answer each one personally, but we are only allowed to write two letters a week. We are not allowed any liquids or eatables to be mailed to us as some have done. Also those who send money—it was returned and it must be sent in Post Office or Express money order made payable to Treasurer, Missouri State Prison, Jefferson City, Missouri. They then issue a coupon and we can spend it at commissary or we can write checks to send outside. I want to thank you each and every one for the tracts, books, and literature you have sent us. I want you to know that we may receive books and literature, but there are also some regulations on them, too. It is best to have them sent direct from the publishers. I surely appreciate everything. May God bless you richly for it all.

Think of the glorious hope we have, for the inheritance that is given to all those who walk in His will and to all who have their hearts cleansed from every form of sin and unrighteousness and who have His perfect peace abiding in their hearts. Salvation is a wonderful miracle in the soul wrought by the hand of God upon a human life. Praise His name forever! Keep praying for a great spiritual awakening in the prison and throughout the nation.

Let us advance on our knees and listen for the shout. May the grace of the Lord Jesus Christ and the love of God be with you always.

My motto—Love lifted me.

Your Christian brother,  
J. Johnny Allison, No. 65381  
Missouri State Prison  
Jefferson City, Mo.

I want to tell you how much we enjoy our church periodical. It is a must in our home, for we enjoy the news and mission activities throughout the Mennonite Church. . . . I like the "Book Shelf." . . . We miss the Sam Hoskins series that were practical for our church discipline. I have often wondered if God might pronounce indictments against our Mennonite congregations, many of whom emphasize simplicity, separation from the world, and strict adherence to certain Mennonite doctrines, but whose church discipline is faulty. It is shameful to hear confusion in the house of worship—scuffling of feet, whispers, and commotion—going in and out during devotions; but worst of all, the lack of reverence on bended knees. As one visitor mentioned once, there are lots of "over-the-bench peepers" during prayers. Maybe more articles from janitor Sam and on the Family Circle page will make us more conscious of prayer attitudes in church worship. . . .

—Caroline S. Brenneman, Elida, Ohio.

## GOSPEL HERALD

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# EDITORIAL

## The Truly Humble

The truly humble are not those who say they are. Self-depreciation is seldom genuine. Those who talk much about their ignorance or their inability are probably trying to provoke someone to contradict them. One evidence of a selfish pride is talking about ourselves. What we are saying is not so important. What is evident is that we are very much occupied with our own affairs and concerns.

The man who forgets himself is the one who has discovered something or someone bigger and more important. Here is one looking for the first time into the tremendous chasm of the Grand Canyon. You can hardly imagine him telling a companion about a gully on his farm back home. The farm boy gazing on the Empire State building forgets about how high their windmill is. The truly humble man doesn't try to forget himself. He just does, for bigger planets have swum into his ken.

John the Baptist might have been justified in thinking a good deal of himself. His coming had been prophesied centuries before. He had a unique mission—announcing the coming of the Messiah. His evangelistic campaign in the open spaces of the Jordan had been extraordinarily successful. He had a great following. He had been asked to baptize the One who he knew was the Son of God. Later on this One gave testimony that none greater than John had ever been born. He was indeed a great man.

And yet he was truly humble. He knew that Jesus was infinitely greater than he was. He had a true appraisal of Him, and therefore of himself. Jesus was preferred above him; he recognized that and accepted it. And so he refused the following which he might have cultivated. He did not capitalize upon his popularity. He deliberately pointed his disciples to Jesus. He declared, "He must increase, but I must decrease." He said it and he meant it, because he knew that his own ministry was limited to a brief period only. Its function would be soon exhausted. But the kingdom of Jesus would grow and extend into the eternities.

The true believer accepts Christ for all that He is. He gives Him the pre-eminence in all things. He makes Him Lord of all. And so he sees himself as of small importance. He wants to know more and more of Christ. "That I may know him"—that is his passion. His own affairs drop out of sight. His feelings, his ambitions, his desires are properly subordinated. It would be an embarrassment to talk of himself, for he wants Christ to be spoken of and magnified.

Humility cannot be assumed. It cannot be manufactured. It comes to those who prefer Jesus Christ above all things. They are the truly humble.

## Strong Families Needed

Because many forces in contemporary life are battering away at the family, we need to emphasize as never before the importance of maintaining a strong family life. Excellent transportation makes it easy to be away from home. Crowded schedules of school and church and community leave few evenings for family fellowship. Round-the-clock shifts of industry and business make it difficult for the family to worship and eat together. Relaxed moral standards threaten the stability of husband-wife and parent-child relationships. Family security gives way to the security of a welfare state. The school takes over the educative functions, and the church the religious functions. We are born and we die in the hospital. Growing militarism makes for a pattern of life which tears young people very early from their family roots. Increasing specialization makes for a manner of living in which we deal with only a small fragment of human experience. Family democracy suffers from a pattern of security in which there is much less dependence on a functioning family. Thousands of families shift from place to place as employment calls them. The ancestral home, with all that it connoted of a stable form of living, tends to be a thing of the past. Radio, television, magazines, newspapers, and books stand ready to bring the outside world into our homes and dominate the atmosphere there. Labor-saving devices make it less necessary from an economic view-

point to hold the family intact. False living standards among our neighbors are sure to have their influence upon even the most isolated households among us.

One might be inclined to throw up his hands before such conditions, with the feeling that nothing can be done about them. But as Christians we dare not do so. Many of these changed situations are definitely anti-Christian in their implications, and the spiritual well-being of all of us is at stake. It is a life and death matter. If the world's way of living engulfs our homes, then they will no longer be Christian homes. And if there are no Christian homes, there will be no Christian church. Then as lost souls we all rush together to our doom. We must not surrender. From educators and social workers, from psychiatrists and law enforcement officers comes the insistent plea for better homes.

What can we do? We can become aware of the problem. It will be something if we become aroused out of our complacency and see that we must do something. We can get under the responsibility of home building by admitting that even in our difficult times our homes are pretty much what we make them. We can have more adequate teaching and preaching on home living. We can do much better in preparing our young people for marriage and homemaking. We can write, publish, and distribute more pamphlets and books for the guidance of our people. We can publish more and better articles in our periodicals on child-training and home relationships. We can have classes and discussion groups, especially for parents and young people. We can have home conferences, with qualified lecturers giving our people truth which is sound in psychology and Christian doctrine. Parents can make new efforts to cultivate sympathetic understanding with their children. Some of our physicians and other leaders can do more to give clinical help for family problems. All of us can by the grace of God become better Christians, for only deeply spiritual Christians are sufficient for the emotional and moral strains of our day.

Observe Family Week for better Christian homes.

The Holy Scriptures can in no wise say a lie or have a mistake, its pronouncements are absolutely and inviolably true.—Galileo.



## Somethin' Awful

By RAYMOND L. KRAMER

"Brother Kramer, I musta done somethin' awful!" Nobody could have been more sincere. Sweat stood out on the man's face. He looked pale. He was in real agony of soul.

But let's go back a bit. Mr. and Mrs. Kratz live only several minutes' walk from our church. Mrs. Kratz's son by a former marriage (her former husband is dead) came to Sunday school for six years with practically perfect attendance. But it didn't seem to make too much impression on him or upon the parents. Mrs. Kratz had professed to know Christ years ago and was still a nominal church member. Mr. Kratz paid no attention to spiritual things. He drank heavily at times. He admits he used to beat his wife. The Sunday before he was saved he became angry when he couldn't see a telephone number he was looking for and whipping off his spectacles in a fiery burst of concentrated fury threw them across the room where they crashed into bits.

Harold, the son who came to Sunday school, had gotten into trouble. A juvenile delinquent, they called him. We wondered whether it had been worth all the effort that had gone into teaching him. But then, it surely wasn't all the boy's fault. Home conditions hadn't helped him a bit. We were glad when the juvenile court assigned him to a good Christian home. A year or so later we heard that Harold had found salvation in Christ. At this writing he is a faithful Christian young man.

We lost our contact quite largely. I confess, after Harold left. Occasionally we stopped at the door to invite the Kratzes to services. One Sunday afternoon two of our lay brethren stopped to invite them to a series of special meetings. The door opened—a mere slit. One eye, a blackened eye, looked out the door. "Whaddaya want?" They stated their errand. "Christianity indeed!" said Mrs. Kratz, opening the door a bit wider and pointing dramatically to her injured eye. "My husband beats me up, gives me a black eye, and then *you* come and talk to me about Christianity!" She spat out the words. S L A M!!

Months passed. I guess we were cowards. We didn't go back. Oh, surely, we prayed for them. We bid the time of day when passing on the street. I guess a few of our folks stopped and chatted on the porch. But not much direct witnessing was done.

One of our summer Bible school teachers who roomed a few blocks from the mission home was rushing to breakfast on a June morning when a door flew open and Mrs. Kratz came out. "Will you please come in here? We're in trouble. We want to know how to be saved." She went in—trembling a bit because of the suddenness of the request. Were these people jesting, maybe? Had

they been drinking? But she brushed the thoughts aside, spoke to them briefly about Christ, offered prayer for them, and promised to tell me to see them.

Before Bible school started that morning Mrs. Kratz was on the telephone urging Mrs. Kramer, "Tell Bro. Kramer to come right over." Sister Kramer promised I'd come as soon as I could. By 9:15 Bible school classes were in session. I left the small adult class I was teaching, asking them to pray, and drove to the Kratz home. That's where this account started.

"I musta done somethin' awful, Bro. Kramer." Again and again he said it after having recounted a holiday spent in hilarious drinking. He thought the men at the shop were looking at him daily as if he were a criminal. He was almost beside himself with fear and concern. "I feel so *awful* heavy—just like there's a terrible weight on my shoulders," he said.

Satan was there, that archdeceiver and master craftsman at changing the subject and avoiding the real issue. Gently, patiently, again and again I explained that he was born a sinner—that he had indeed done something awful in rejecting the Lord Jesus Christ. Oh, how precious and powerful the Word of God! The Scriptures revealed the truth at last to this troubled soul.

He had never prayed in anyone's presence before. But he needed no urging. We knelt. The room was charged with the presence of the Spirit. "O God," he began, "you know I don't know how to pray; but God, I'm comin' to you. I take Jesus as my Saviour. O God, take my sins away! Take this terrible load offa my shoulders." The words, stumbling, but full of meaning, came from the depths of his soul.

When we rose from prayer a look of peace was on his face. "The load's gone! I'm saved," he said. Then his wife, who had neglected the Lord for years, came and gave herself too. The broken fellowship was restored and peace reigned in her heart once more.

It was glorious! I just couldn't leave for a while. We visited about many things. The family altar was encouraged. Passages helpful to growth and victory were pointed out. "You know, Bro. Kramer," Mr. Kratz said, "I've never been much of a reader. But do you suppose God will help me to learn to read better so I can read the Bible?" I assured him that God honors those who honor His Word.

That was in June. Before Christmas he had read the entire Bible! I've never been in the home since without seeing an open Bible. Once I found Mr. Kratz reading the paper and thought the Bible was out of sight. But a minute or two later he picked the Bible up from the floor where he had laid it just a little while before and asked, "Bro. Kramer, I was wondering what this means?" Just last Sunday night I called their home, offering a ride to church because of bad

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, April 15, 1902)

The Lower Salford Sunday-school, Montgomery Co., Pa., was opened for the summer on the 6th of April, with Isaac Diersthein and Abraham Groff as superintendents. The attendance was large. The school has adopted the *Philharmonia* song book.

. . . the long and bloody Boer war is over. . . Both sides have lost heavily.

Bro. John Horsch, former editor of *Farm and Haus*, which he sold to the brethren E. B. Betzner and A. J. Steiner, of Bluffton, Ohio, publishers of the *Bluffton Leader*, has left Berne, Ind., and moved to Cleveland, Ohio, where . . . he will assist J. A. Springer.

Bro. J. G. Wenger, deacon in the congregation at Harper, Kans., has been secured as superintendent of the Old People's Home, at Rittman, Ohio . . .

Bro. John Nice . . . ordained Bro. A. H. Leaman, Superintendent of the Mission, to the ministry.

(From HERALD OF TRUTH, May 1, 1902)

It is not generally known that Sig. Marconi, who has become known over the civilized world as the inventor of the Marconi system of wireless telegraphy, is a staunch Waldensian.

Bro. J. L. Winey is seriously ill at his home near Birmingham, Jackson Co., Kans., of erysipelas. *Later*. The sad news has come that Bro. Winey has passed away.

Sunday-schools have been organized in the Weaver, Bank, and Mt. Clinton congregations [Va.], with very encouraging prospects.

weather. I discovered I had interrupted their family worship.

One Sunday morning Bro. Kratz asked, "Did I tell you how the Lord cleaned me up from tobacco? I chewed for thirty years, but God convicted me about it the other day and I gave it up." He hasn't used it since.

Why the change? Why the victory? Truly in rejecting Christ he had "done somethin' awful," but "if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new!"

Meadville, Pa.

I never knew all there was in the Bible until I spent those years in jail. I was constantly finding new treasures.—John Bunyan.



# Faces

A RADIO SERMON

BY GLENN B. MARTIN

Faces are interesting things. Stand by on a busy corner, or observe the faces you meet on the bus. Study the faces you see. You will find all kinds of faces—faces that are sad, faces that are glad; faces that are painted—that are tainted—honest faces, dishonest faces . . . black, white, clean, dirty. Every face gives forth a message of a life hidden within. Some tell of happiness. Some tell of sorrow and hardship. Some tell of sin. Some tell of salvation. I wonder, neighbor, what does your face tell? Is it a message of joy, or a message of dejection? Is it a message of defeat or despair?

Turn with me to the account of faces as recorded in the Bible. We find faces that are covered. Jesus said: "When ye fast, be not, as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast." Jesus hates false pretense. Jesus knows the hypocrite. Jesus knows you. Is your face a disfigured face, a long face, a superficial put-on expression? Reality is a lost art. To look natural, to act natural, to be what you are is to be honest with yourself and your fellow men. Let's get the reality of Christ and His love within us, and then our faces will glow like the face of Moses after he came down from the mountain and the presence of God.

The Bible shows faces that are contrary. Peter's writings say, "The face of the Lord is against them that do evil." Faces that are contrary to God may prosper for a while, but the day will come when their prosperity shall turn to shame. God's face is ever turned on His children, and He knows our thoughts afar off. His face is against them that do evil.

The Bible shows a face that was cursed. In Gen. 3:19 we read: "In the sweat of thy face shalt thou eat bread." The faces we meet today are under the curse. My face—your face—everyone's face is under that curse. But that's not all the story. We need not bear the marks of sin on our faces.

A certain man had a son born with a terrible looking face. It was spotted and ugly, but no one ever told him. Mirrors were kept away from him. He was happy. He was under the impression he was as good to look at as any one. One day by accident, he saw himself in the mirror. The truth was revealed. He was bearing a horrible face.

If we look into God's Word, it is like a mirror. It reveals that we are sinners. "All have sinned, and come short of the glory of God. . . . There is none righteous, no, not one." We need to see ourselves as God sees us. We are marred. We are cursed. We are blackened by sin, without

hope, doomed to die—until we find in God's Word another face—the face that was crushed. It is the face of Christ.

They struck Christ in the face. Read it in Matt. 26:67. It was cruel. It was a pathetic ordeal. He was innocent. He had harmed no one. He had done only good, yet His face was held up to scorn. They spit in His face. They hammered their fists in His face, until He hardly looked like a man. His face was bloody, swollen, puffed out, black and blue, distorted, and awful. They buffeted His face; they pulled out the beard from His face. They crushed His lovely face. Yes, "He was wounded for our transgressions, he was bruised for our iniquities."

When I think of His face, how it was battered for me—when I think that it was my face that deserved such treatment, I raise my face to His, and cry out, "Thank you, Lord, for saving my face!" His sufferings were my sufferings. His sufferings are now my joy, for He suffered for me. "With his stripes we are healed."

The Bible shows yet another face. It is the face that is condemning. You, sinner friend, are destined to meet that face, unless you will turn to the forgiving face of Jesus. In Rev. 16:16 sinners cry out for the mountains to fall on them to hide them from the face of Christ: "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb."

You with your high and haughty face—

## Only One Mother's Day?

EDNA HULL MILLER

*Why, every day is mother's day!  
For mothering goes all the way;  
The one who bears a child, you see,  
Again is never really free,  
For love will bind her fast and sure  
From every future moment's lure.  
She would not change it if she could,  
For mother-love makes all life good;  
Young mothers find themselves impassioned  
With joy that's new—yet quite old-fashioned!*

*Her days with youth of willful wiles  
Means interchange of tears and smiles;  
Mature and settled children will  
Remain to her as children still.  
Why, every day is mother's day—  
For mothering goes all the way.*

Oklahoma City, Okla.

you will shrivel up on that day. What will be the expression of your face when you face that Face? Why not join the happy band of the redeemed, and blend your voice with theirs and sing in hope?

"Face to face with Christ my Saviour,  
Face to face—what will it be,  
When with rapture I behold Him,  
Jesus Christ, who died for me?"

"Face to face shall I behold Him,  
Far beyond the starry sky;  
Face to face in all His glory,  
I shall see Him by and by."

Lima, Ohio.

## Our Appeal—What Shall It Be?

BY S. C. BRUBACHER

The study of the history of the Christian Church, either as a whole or segmentary, is interesting. It becomes evident that the specific purpose has almost invariably been to convey a special message to those of a sin-cursed creation. Many and varied have been the methods employed to disseminate this good news. Unfortunately, it also seems at times that this greatest purpose was almost lost sight of, and either in whole or in part the church was occupied with other things. A repetition of a similar situation must be avoided in our day.

Among the greatest difficulties encountered by the church in her eventful history is the fact that interpretation of Scripture caused divisions. It would also appear that sometimes opinions, apart from actual interpretation, were the cause. How unfortunate we say: but apparently a close vigilance at this point is always timely, even today.

The church must always present an appeal. First of all, her message of appeal may well be to her own membership. This should not be too difficult, nor would it be if this were a stationary universe and social order; but it isn't. It has been said that "times change, and we with time." On this question of changing there are two possible extremes. On the one hand the attitude, "There shall be no change from yesterday"; and, "Everything must be changed forthwith," on the other. In formulating her appeal to the membership, these two opposites must be reckoned with.

It is well to remember that only dead things stay where they are, with no effort nor ability to move or improve their status. But regardless, decomposition automatically takes over. Among the most powerful factors in changing things are explosions and earthquakes. There is not too much difference, from the standpoint of stability and usefulness, whether decomposition does its work or whether a thing blows up. In either case the remains are practically useless; and in the vernacular of the street the problem always is: "Where do we go from here?" A church must neither decompose nor



blow up. She must continue to serve. Her message of salvation from destruction must be carried forth. This is her paramount purpose. History would seem to indicate that a unified effort in the entire membership in this great task of evangelization does assure continuous growth, adjustment, usefulness, and peace.

In the next place the church must make her appeal to those outside of her ranks. Perhaps this is her real mission. What shall this appeal be? The basis of course must be the fact of the eternal existence of all: either in God's presence or separated from Him. This truth is clearly taught by Jesus in Matt. 7:13, 14. It is clearly stated that one way (of life) leads to destruction, while the other leads to life (eternal). A future destiny of souls is the end of both ways.

Care need be taken that no misapplication is made from this Scripture. It specifically states that "few there be that find it" (eternal life). It is hardly fair, nor according to facts, to appeal to the unsaved on this ground, for the Revelator tells that he saw, even before the very throne of God, "a great multitude, which no man could number, of all nations and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, . . . [crying], Salvation to our God, which sitteth upon the throne, and unto the Lamb."

It would be futile to argue that a group of people spoken of as "a few," on one hand would be the same group, and equal in number, or synonymous with, "a great multitude, which no man could number." Jesus is referring to one group, while the Revelator speaks of another. This passage in Matthew is another of the evidences that parts of this Gospel are distinctly Jewish in their application. It has been pointed out previously that John the Baptist, Jesus Himself, and the twelve apostles directed their message of repentance, not so much to the people in general, but rather to the "lost sheep of the house of Israel." It at once becomes apparent why Jesus states that "few there be that find it" (the strait gate), for the Jews that responded and accepted the Messiah in that period were few indeed. But John saw those (at least in part) who have responded to the universal invitation which fell from the lips of the same Jesus, later in His ministry, "come unto me, ALL YE."

Our appeal then need not be limited to the fact of destiny, only, but it is a popular thing to prepare for heaven, since countless multitudes are accepting God's plan of salvation. Heaven will not be a place sparsely populated, with consequent loneliness; it will be the exact opposite. Becoming a Christian is not an unattractive act, nor one that suggests a martyr complex because only a few take this step. Neither can there be any merit in renouncing the crowds to join the few, for there will be many saved. Nor is there merit in the act itself, for

that would be "of works." But salvation is an outright gift from God. This gift will be accepted by "a countless multitude," as told by the Revelator. Our appeal to the unsaved may well be, "Follow the crowd."

Another appeal according to Scripture is that of complete equality and uniformity in Christ. "We shall be like him . . ." is John's declaration. If we (plural) shall be like Him (singular), we are like each other. Mathematics teaches that "things equal to the same thing, are equal to each other." It matters not from what depth a soul is redeemed, or from what height; in Christ all are equal.

Here again we need to exercise care. John also says with equal authority and emphasis that ". . . it [that ultimate perfection] doth not yet appear . . ." Not until we see Him shall we actually appear, or look, or be, like Him. But some day ". . . we shall be like him . . ." and this truth has a tremendous appeal. In the universe about us, uniformity is not the rule; rather the opposite. Science tells us that there are no two identicals. Scripture also teaches that there is a diversity of gifts in people. The teaching seems to be that it takes effort to be consistent; we strive toward perfection, and this state will be reached only when ". . . we shall see him as he is." That will be perfect uniformity, according to the plan of God.

It is not difficult to substantiate the definite appeal in uniforms. Perhaps the most colorful illustration, and readily comprehended in these days of unrest and war, is the practice of nations in dressing their armies. In addition the soldiers march in perfect rhythm, their posture is uniform and pleasing, their attention is undivided, and the various arms of the force are definitely designated in the type of uniform worn. All of these practices, singly and collectively, create and foster a deep sense of pride and admiration, not only by those participating, but in others as well. That well-groomed soldier in immaculate uniform with highly polished buttons and decoration and shoes presents a terrific appeal. The masses are swayed; others don the same uniform, do the same things, with the same results.

There are also others who wear uniforms and badges, and with admirable pride and consistency these are displayed. Even churches are no exception when it comes to this outward adornment. We see the priest with his modern phylacteries and spotless gowns; the nun with her shaven head meticulously covered with a flowing garb and rosaries and crucifix conspicuously dangling; in some areas groups of men wear particular styles of hats and coats; similarly women are dressed strikingly alike. Nonchurch people do likewise. Sometimes it is the order to appear bareheaded; then suddenly everybody wears most colorful kerchiefs. This group differs from the former in that these forms or practices

## Tract News

Rejoice with us again! Almost a year ago the Tract Department personnel made a "get acquainted" business tour to various other religious publishers and retailers. Now we have the privilege of supplying more than a million tracts to one of these publishers who is adding twenty-five of our titles to his new catalog. This will mean reaching, for the most part, an entirely new audience. Pray that this enlarged outreach may bring glory to Christ.

This busy season means an "all-out effort" to produce materials to reach the summer crowds of vacationers, travelers, street and shop crowds, and all the other opportunities that the open summer months bring to tract distributors. We hope to have several dozen titles ready again for distribution by July 1.

New tracts now in final stages of production are: "The Personality of the Pit," "The Devil in the Church," "Wonderful," "Stop Now" (for Ralph Palmer). Also included in this group is a new title for Jews, "Salvation Is of the Lord," by Bro. Orrie D. Yoder, one of our Jewish workers in Oregon.

are comparatively short-lived, as a rule. Mankind uniformly succumbs to uniformity. This may be expressed in a special design, or it may be the conventional form in general use. However, as far as it seems possible to discern, there is a marked similarity in the basic motive of all forms of external uniformity, and, unfortunately, with much the same results. What utter folly to become proud or attached to an external uniform, be it this design or that.

Fortunately in our appeal to the unsaved the basis is not an accepted outward adornment, but ". . . the Lord looketh on the heart." Peter expresses it thus: ". . . whose adorning . . . let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price." It would seem that it is this inward adornment that creates that all-desirable possession of genuine humility, without which consistency and toleration and Christian love are seldom manifested. It is this possession of genuine humility that will ultimately respond to the likeness of Christ when the redeemed shall see Him. This is the gift of salvation which so completely eradicates our past record, sees us through the present warfare, and assures our ultimate victory in the future. Someone has beautifully said that in Christ the Christian has justification for the past, sanctification for



## A Prayer for This Week

Our kind and merciful heavenly Father, we thank Thee for Thy patient love and mercy toward us. As Thou hast been loving and merciful toward us, so may we by Thy grace show ourselves loving and merciful to others. As the world is bowing down to their idols who are dead, powerless, and lifeless, we thank Thee that we have access to a God and Father who is not only willing but also able to help His children in time of need, when all other help fails. Manifest Thyself through us; may our attitude toward others be a reflection of Thine own. Help us to be true and faithful; give us courage in trials, patience in suffering, hope in disappointments. Stand by us against all the world's wisdom and reason. Give us joy and peace in Thy service. In flame our love, and help us to burn out for Thee. Enrich us with all spiritual blessings, according to Thy riches in glory by Christ Jesus. Amen.

—Christian E. Charles.

the present, and will receive glorification for the future. What an appeal to approach the unsaved with!

Perhaps the most fertile principle to observe in appealing to ourselves as well as to those outside of our ranks is a careful presentation of facts as they actually are. The acid test of all our activities is always, Are souls being won for Christ and God? Accessions to a visible organization have their legitimate place, but this is very secondary. It does not appear that God's paramount purpose is to build a visible organization here and now, nor at any other time. His primary purpose is not to provide benefits which the redeemed will certainly enjoy; it is not a special favor to a select few, for He is saving countless multitudes. Why? Paul gives the answer a number of times in words like these: "to the praise of the glory of his grace." Who will deprive God of this pleasure and prerogative?

What shall our appeal be? In what direction will we spend our energy? Where will we concentrate our emphasis? Is the glorious message of salvation through the merits of the shed blood on Calvary's cross our paramount appeal? If not, why not? "Other foundation can no man lay than that is laid, which is Jesus Christ."

Ayr, Ont.

Menno Simons condemned the materialism of his day which caused professing Christians to live in superfluity while their fellow men went begging and in want.—Guy F. Hershberger.

## At Home or Abroad

By WILLIAM M. WEAVER

That there are many Negroes and Indians and Chinese and Japanese and Italians and Spaniards and Grecians in America is well known. The fact that these people can come to our shores and avail themselves of our form of democracy is a challenge to every Christian in America who believes in missionary activity. In view of Jesus' command to begin at Jerusalem, our prime obligation is to evangelize the foreigner within our midst. Once converted to the Gospel they become better qualified carriers of that Gospel to their fellows and kinsmen than we. They have knowledge of idiom, culture, custom, and climate—more so than we can ever acquire through the most extensive study and preparation.

It is one thing to yearn to go abroad in a missionary venture, while it is quite another thing to notice the Negro who splits our wood, or hoes our potatoes, or cultivates our cotton—for a pittance in coin. How about the Chinese laundryman downtown? Have you seen him lately and preached Christ to him? That Japanese gentleman who cooks down at the shore restaurant, how often have you witnessed to him of salvation and victorious Christian living? That half-frightened-looking Italian who drives the dilapidated pick-up to market, have you ever made an effort to speak to him about Christ and Him crucified? Those Indians in the hills, have you ever honestly sought to let them know you are interested in their material or spiritual status? Those Gypsy peddlers of rugs and tapestry, who drop by your place occasionally, do you inquire as to their soul's salvation and show them that you, too, are a salesman setting forth the Christian way of life without money and without price?

"Consistency, thou art a jewel" is especially applicable here. There is no use to dig deep to donate money to expedite the mission cause abroad unless proof of sincere interest in missionary activity is demonstrated by some personal effort to help the foreigner at our back door find Jesus precious to his soul. True enough, any money so given will reach its destination abroad, but it is highly doubtful if the full blessing of God will attend a gift so unrealistically yielded. God's mathematics are so different from the way man figures things out for himself. Little is much; down is up. Honorable sitting is at the foot of the table. Self-sacrifice is eloquent. Life is found in death. Missionary endeavor "around the corner," at home, may prove more fruitful than great enterprises in some distant land. Moreover, a more exhaustive program at home might prove our sincerity to those abroad above fine speeches and futile gestures. It might be of more consequence to them how we treat their brethren in *our* midst than all our fancy protestations in *their* midst. No

## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Brunk evangelistic campaign at Johnstown beginning April 27.

(Requests for this column must be signed.)

better example of brotherhood can be claimed than our very own deportment toward and treatment of other races and colors of people who sojourn among us. If we do not care enough for him to minister to him here, how can we hope to win his confidence over there in his native haunt?

It would be better to cultivate and indoctrinate the foreigner here, and then take volunteers from his ranks with us to the foreign field as witness to the great fact that Christianity and brotherhood actually function in America. Then we could demonstrate convincingly and with conviction that there is reality in the religion of Jesus Christ, for we then would have evidence that He gives power to break down the middle wall of partition between races and colors and customs among men. Then we could effectively gainsay the Communist claim that there is selfishness and ego and capitalistic influence involved in Christian expansion work abroad.

It is one thing to sing "Red and yellow, black and white, they are precious in His sight," but it is another thing entirely to prove our adaptability to the sentiments thus sung by fraternizing with the different races and colors here at home. To segregate a Negro, here, is poor proof that we love his kind in Africa. Christendom suffers terribly from such poor proof now. May God help us to say what we mean and mean what we say in missions. There is nothing more devastating to the cause of Christ abroad than our present silly notion that things and people are different here in the "land of the free and the home of the brave" than anywhere else in God's great vineyard. Wake up, America!

So long as a Christian cannot commune at the same table with a Negro brother or sister of the same denominational faith, so long as he cannot freely fraternize with his Italian or Polish Christian neighbor, there is no real interest in foreign missions. "God is no respecter of persons." We dare take that



declaration any way we choose, it still reflects the thought that if we are going to make a fuss about foreign missions we should manifest it first toward the foreigner just around the corner, or down the block a ways, or across the tracks on the other side of town, or perhaps over in another town. There is no point in praying for the African at Shirati while ignoring the plight of the Negro down the lane by the canal; or why pray for the Indian in the Chaco (or at Dhamtari) while passing up the distresses of the Senecas or the Navajos; or why simulate concern for the Japanese or the Puerto Rican or the Filipino while practicing painstaking aloofness from the itinerant Mexican who labors in our sugar-beet or onion or celery fields?

If we cannot mingle with them and minister to them and visit with them and demonstrate to them the Christian way of life, here, in all the big and little manifestations of human brotherhood, then why all the gestures of concern for the welfare of their brethren in their native clime? All this makes us but "sounding brass and tinkling cymbals" and provides no foundation upon which to build heaven-blessed missionary work. It will always follow that unless we are actively engaged in ministering to our brethren of other races locally, the Macedonian vision we thought we saw was something else.

May it ever be known that the Christian's bounden duty is to go to the "uttermost part of the earth" with this wonderful Gospel, the Good News which even the angels love to announce. But let us be consistent with Christian ethics and let us emulate the Lord Jesus Himself; let us prove our love for lost and dying humanity by starting at home in a definite, soul-stirring, convicting, convincing ministry to the foreigner in our midst. To be sure of success and the blessing of Almighty God in our foreign mission endeavor, we must begin at home. Mifflintown, Pa.

### SHUT-INS (Continued)

obscurity because He wants to produce some choice, fragrant fruit for His coming glory, which can only be produced in the shade. He may let others be great, but keep you small. He may let others do a work for Him and get the credit for it, but He will make you work and toil on without knowing how much you are doing; and then to make your work still more precious, He may let others get the credit for the work which you have done, and thus make your reward ten times greater when Jesus comes.

The Holy Spirit will put a strict watch over you, with a jealous love, and will rebuke you for little words and feelings, or for wasting your time, which other Christians never seem distressed over. So make up your mind that God is an infinite Sovereign and has a right to do as He pleases with His own. He may not

explain to you a thousand things which puzzle your reason in His dealings with you, but if you absolutely sell yourself to be His love-slave He will wrap you up in a jealous love, and bestow upon you many blessings which come only to those who are in the inner circle.

Settle it forever, then, that you are to deal directly with the Holy Spirit, and that He is to have the privilege of tying

your tongue, or chaining your hand, or closing your eyes, in ways that He does not seem to use with others. Now when you are so possessed with the living God that you are, in your secret heart, pleased and delighted over this peculiar, personal, private, jealous guardianship and management of the Holy Spirit over your life, you will have found the vestibule of heaven.—Tract.

## OUR SCHOOLS

### GOSHEN COLLEGE NEWS

The Mennonite Board of Missions and Charities and the Goshen College Biblical Seminary sponsored a lay evangelism conference on the campus April 5-7. Speakers were Raymond Lindsay of Little Rock, Ark., Chairman of the Evangelization Committee of Gideons International; E. C. Bender, Martinsburg, Pa.; A. J. Metzler, Scottsdale, Pa.; Melvin Gingerich; Quintus Leatherman, Souderton, Pa.; Ray Bair, Louisville, Ohio; Howard Hammer, Apple Creek, Ohio; Nelson Kauffman, Hannibal, Mo.; J. Lawrence Burkholder; C. F. Derstine, Kitchener, Ont.; Orie O. Miller, Akron, Pa.; J. D. Graber, Elkhart, Ind.; W. J. Dye, La Junta, Colo., and Esther Lapp, wife of Mahlon Lapp, Dixon, Ill.

A large part of the Sunday afternoon session was devoted to brief reports on Mennonite laymen's organizations. Following is a list of the organizations represented and the brethren who gave report on their activities: Ambassadors for Christ, Tobe Schmucker, Goshen; Hesston Mennonite Service Organization, Melvin Jantz, Hesston, Kans.; Clayton Kratz Fellowship, Mahlon Sauder, Blooming Glen, Pa.; Christian Laymen's Tent Evangelism, Inc., Edward Gerber, Apple Creek, Ohio; The Gospel Givers, Howard Witmer, Manheim, Pa.; The Golden Rule Gospel Messengers, Osiah Horst, Petersburg, Ont.; and Business Men's Study Committee, Nathan Reiff, Elkhart, Ind.

The closing session on Monday evening was an evangelistic service in charge of George R. Brunk, Mennonite evangelist, Harrisonburg, Va. Interest was good throughout the conference and every session was well attended.

Bro. Ernest E. Miller, president of the College, had several speaking engagements in Ontario for the week end of April 26, 27. On Saturday evening he spoke at the St. Jacobs Church, sponsored by The Mennonite Benefit Association. He gave a brief report of conditions in the Far East. On Sunday morning at 10:00 he preached at Erb's Church in Waterloo and at 11:15 at the Hagey Church in Preston. He spoke at a mission meeting at the Hagey Church on Sunday afternoon. In the evening he participated in the reception for the Weyburn Groff family, missionaries on furlough from India, at the

First Mennonite Church in Kitchener. During the previous week end he gave the principal address at the annual meeting of the Southwestern Pennsylvania Association of Goshen College Alumni.

During the week end of April 19 the following Goshen College instructors attended professional meetings: Sister Edith Herr, American Camping Association in Chicago; Sister Olive Wyse, Indiana State Home Economics Association at Ft. Wayne; Bros. Melvin Gingerich and Willard Smith, the Mississippi Valley Historical Society in Chicago; Sister Lois Gunden, meetings of the American Association of Teachers of French, German, and Spanish at Purdue University; Bro. Howard Kauffman, Planning Committee for the Conference on Mennonite Cultural Problems at Chicago; and Bro. Roy Umble was on the program at the Central State Speech Association at Tulsa, Okla. He also visited his brother, Frank, and family at Enid.

On Monday, April 21, Bro. Lloyd Conrad, assistant registrar, attended the meeting of the American Association of Registrars at Washington, D.C.

On Friday, April 25, Howard Kauffman attended the meeting of the Ohio Valley Sociological Society at East Lansing, Mich.

The date for the annual Commencement activities has been set for the last few days of May and beginning of June. The Seminary graduates will give their program on Friday evening, May 30. Annual reunion of the Alumni Association on Saturday evening, May 31. Baccalaureate service in the Union Auditorium with President Miller preaching the sermon, Sunday evening, June 1. Senior Class Program, Monday afternoon, June 2. Fifty-Fourth Annual Commencement, Monday evening, June 2.

Another step in the progress of nursing education at Goshen College was the recent appointment by the Executive Committee of the Mennonite Board of Education of a Nurses' Dormitory and Nursing School Planning Committee. Members of the committee are Karl Massanari, Acting Dean; Ernest E. Miller; Dr. H. Clair Amstutz, college physician; Sister Orpah Mosemann, Director of the School of Nursing; Sister Verna Zimmerman, Assistant Director; Melvin Lauver, Treasurer of the Board; and J. Forrest Kanagy, Secretary of the Board.



# TEACHING THE WORD

## Promotion of Summer Bible Schools

BY CLAYTON F. YAKE

See the *Superintendent's Manual* for a more comprehensive discussion of this phase of summer Bible school work.

### I. The Purpose.

It is not the purpose of summer Bible school merely to give children something to do for several weeks, and thereby keep them off the street and out of possible mischief. It is that, of course, but over and above that the aim of summer Bible school is to bring as many children as possible into a personal acquaintance with the Lord Jesus Christ. That purpose is worth the very best effort of any person.

During the summer of 1951, 64,307 children attended 609 summer Bible schools conducted by Mennonites; 6,296 teachers taught them. Over the past seven years the number of schools sponsored by congregations of our church has increased approximately 50 per year. Of the 64,307 children who attended Mennonite-sponsored summer Bible schools, 36,101 were from homes other than Mennonite. It is obvious that the outreach of our witness through this one phase of Christian education is tremendous.

### II. The Task.

Therefore promoting summer Bible school is an important work. He who can visualize the spiritual results of one additional summer Bible school per congregation and the spiritual gains which might accrue to a few of the children who never attended Sunday school or summer Bible school before will hardly rue the effort and thought, time, and prayer which promotional work demands.

Because summer Bible school is a perennial matter and not an evergreen educational agency like the Sunday school, which meets fifty-two times a year, to make it a success demands promotion; working up enthusiasm, challenging teachers, alerting the townspeople, enrolling pupils—new and old. Approximately fifty weeks have elapsed between the school of last year and the school of this year. Spirits need to be revived; interest needs to be renewed; people need to be informed of a coming important event so that they can plan for it. Without proper publicity, children and parents may even forget summer Bible school in their vacation plans. That would be tragic.

Whose task is it? "Not mine," you say. Are you sure about that? The promotion

of summer Bible school is every Christian's task. No member of a congregation or Sunday school has a right to fold his hands and take no part in the promotional work. Each one has a share of responsibility.

But everybody's business becomes nobody's business; publicity and promotion cannot be accomplished without leadership. Therefore, some one person needs to be made responsible for directing the promotional activity. But let no one stand idly by.

The party responsible for directing the promotion may be the pastor, the summer Bible school superintendent, or somebody especially elected or appointed by the local congregation. For district promotion, it may be the district summer Bible school secretary or it may be the secretary of Sunday schools. Regardless of the person's position, he should be well qualified for the work.

### III. The Method.

1. *By the congregation.* In this brief discussion we want to call attention only to major items of promotion and not deal primarily with publicity. One of the best ways to promote summer Bible school is to have a congregational summer Bible school conference or a Christian workers' meeting where subjects of special interest are discussed, and where a round-table can be conducted.

Workshops have been found ideal for guiding teachers, both in solving common problems in the techniques of Christian education and in using Herald Summer Bible School materials. The workshop idea can be adapted to various circumstances and situations. The fundamental idea is that of producing actual school situations and have experienced leaders guide the inexperienced teacher. Some workshops are conducted for only a day, although this is really too short a time to accomplish the best results. But by limiting the areas of work, a short workshop can prove successful. The local situation will help to determine the length of time.

Promotion may also be achieved through a teachers' institute. While this may have the resemblance of a conference, it does not necessarily need to be that. Teachers and would-be teachers should be asked to register, and other persons who want to attend may be invited to do so. This type of meeting is profitable because it can be conducted during the evenings of an entire week without seriously affecting the work programs of individuals. Where congregations are close to each other, joint meetings of this kind could be arranged for.

2. *By the district.* A conference district may plan a special summer Bible

school conference for the purpose of promoting district-wide interest in summer Bible school. This often motivates congregational leaders to promote summer Bible schools locally. While such a meeting would be for anyone who cared to attend, special effort should be made to influence all local leaders and teachers of the district to attend if possible.

Sometimes the idea is entertained that summer Bible school is the concern of summer Bible school workers—superintendents, teachers, and committeemen. However, such is not the case; every church member has a stake in its success. District summer Bible school conferences or promotional meetings should, therefore, be attended by parents, Sunday-school teachers, and the entire church, for all are responsible for its support through giving and through prayer. Because there are so many phases to summer Bible school work, almost everybody in a community can contribute something to the administration of a school.

Each district summer Bible school secretary should be alert to promote summer Bible schools by contacting the congregations with printed releases. Through this method, he can give instructions for congregational promotional work, and volunteer any services which he might be able to render. Part of the district secretary's responsibility should be to visit the congregations and give encouragement through special messages.

These are but a few ideas for promoting summer Bible schools. Plan to enlist the interest and enthusiasm of each member of your congregation so that summer Bible school will be continued and many new schools started.

### IV. The Time.

Now is the time to plan immediately for whatever promotional work you can sponsor either locally or in your district. Never was the time more propitious than now. We need more summer Bible schools for more children in 1952 than we have ever needed before. We need to spread the Gospel of Jesus Christ and bring the knowledge of the Scriptures to boys and girls so that they may become wise unto salvation and grow and mature in their Christian lives. With that goal let us go forward in promoting summer Bible school work.

Scottdale, Pa.

They practice charity and love as much as they have ability; they suffer no one to be a beggar among them; they distribute to the necessity of saints, receive the miserable, take the stranger into their houses, console the afflicted, assist the needy, clothe the naked, feed the hungry, do not turn their face from the poor, and do not despise their own suffering members—their own flesh . . . This love, charity, and community we teach and practice. . . —Menno Simons.



# FOR OUR SHUT-INS

*"For thus saith the Lord God, the Holy One of Israel; In returning and rest shall ye be saved; in quietness and in confidence shall be your strength" (Isaiah 30:15).*

## The Quiet Place

*Go often to the Quiet Place  
Of thine own heart in prayer,  
For in the shelter of its peace,  
God is waiting there.  
Commit thyself with childish faith  
Unto His loving hands—  
Be still and know that He is God,  
Who loves thee best and understands.*

—Marie E. Crockett.

## My Grace Is Sufficient

*When sin-stricken, burdened, and weary  
From bondage I long to be free,  
There comes to my heart the sweet mes-  
sage:*

*"My grace is sufficient for thee."*

*Though tempted and sadly discouraged,  
My soul to this refuge will flee,  
And rest in the blessed assurance:  
"My grace is sufficient for thee."*

*My bark may be tossed by the tempest  
That sweeps o'er the turbulent sea—  
A rainbow illumines the darkness:  
"My grace is sufficient for thee."*

*O Lord, I would press on with courage,  
Though rugged the pathway may be,  
Sustained and upheld by the promise:  
"My grace is sufficient for thee."*

*Soon, soon will the warfare be over,  
My Lord face to face I shall see,  
And prove, as I dwell in His presence:  
His grace was sufficient for me.*

—Anonymous, in *Best Loved Religious Poems*.

*In heav'nly love abiding,  
No change my heart shall fear,  
And safe is such confiding,  
For nothing changes here:*

*The storm may roar without me;  
My heart may low be laid;  
But God is round about me,  
And can I be dismayed?*

—Anna L. Waring.

## A Thousand-dollar Pillow

Some years ago, a mother passed away. Before her death she said to her daughter about a certain pillow: "Now you hang on to that pillow and never give it away."

For six years the daughter wondered why a plain old pillow was so precious in the estimation of her mother.

Recently when she opened the pillow to prepare it for a new cover, out dropped \$1,000 in bills from among the feathers!

Christians may not rest their heads on literal pillows costing \$1,000 each, but they have three pillows of infinitely greater value—as mentioned in the following poem:

*I am very weak and weary,  
Yet I peacefully recline  
On three soft and soothing pillows,  
Wisdom, Power, and Love Divine.*

*Wonderful, unerring wisdom;  
Blessed comfort this shall be,  
That the Lord who knoweth all things  
Knows just how to care for me;  
How to cheer me in my sadness,  
Change my loss to endless gain,  
How to sow the seeds of gladness  
In the furrows made by pain.*

*Then His power, O mighty pillow  
For an aching, troubled head;  
'Tis His Word commands the whirlwind,  
And the waters know His tread.  
He who rules the constellations,  
Stills the raging of the sea,  
Holds the arrows of the lightning,  
Has the power to care for me.*

*All my heart is sweetly resting  
On the pillow of His love,  
Looking up, His eyes so tender  
Smile upon me from above;  
Love for me at Bethlehem cradled,  
Love that wept at Bethany,  
Love that bore the cross of anguish,  
Love, His love, will care for me.*

—NOW.

Do those who say, Lo here or lo there are the signs of His coming, think to be too keen for Him and spy His approach? When He tells them to watch lest He find them neglecting their work, they stare this way and that, and watch lest He should succeed in coming like a thief! Obedience is the one key of life.—George MacDonald.

## It's Fine Today

Sure, this world is full of trouble—  
I ain't said it ain't!  
Me, I've had enough and double  
Reason for complaint;  
Rain and storm have come to fret me,  
Skies are often gray;  
Thorns and brambles have beset me  
On the road—but say,  
Ain't it fine today?

What's the use of always weepin',  
Makin' trouble last?  
What's the use of always keepin'  
Thinkin' of the past?  
Each must have his tribulation—  
Water with his wine;  
Life, it ain't no celebration;  
Trouble? I've had mine—  
But today is fine!

It's today that I am livin',  
Not a month ago.  
Havin'; takin'; losin'; givin';  
As time wills it so.  
Yesterday a cloud of sorrow  
Fell across the way;  
It may rain again tomorrow,  
It may rain—but say,  
Ain't it fine today?

—Selected by Mary Nice  
Morrison, Ill.

## Others May—You Cannot

If God has called you to be really like Jesus, He will draw you into a life of crucifixion and humility and put upon you such demands of obedience that you will not be able to follow other people, or measure yourself by other Christians, and in many ways He will seem to let other good people do things which He will not let you do.

Seemingly religious and useful men may push themselves, pull wires, and work schemes to carry out their plans, but you cannot do it; and if you attempt it, you will meet with such failure and rebuke from the Lord as to make you sorely penitent.

Others may boast of themselves, of their work, of their success, of their writings, but the Holy Spirit will not allow you to do any such thing, and if you begin it, He will lead you into some deep mortification that will make you despise yourself and all your good works.

Others may be allowed to succeed in making money, or may have a legacy left to them, but it is likely God will keep you poor because He wants you to have something far better than gold, namely, a helpless dependence on Him, that He may have the privilege of supplying your needs day by day out of an unseen treasury.

The Lord may let others be honored and put forward, and keep you hidden in

(Continued on page 440)



# TO BE NEAR TO GOD

## THEME: HOW TO BE KEPT

**Sunday, May 11**

Read Isaiah 26:1-4. Trust Him

Trust is the result of faith. It means confidence in to the extent of relying upon. For example, if we know that a bed is weak, we put our weight on it carefully. If we know it is strong and will support our weight, we throw ourselves on it without any fear. As the sinner trusts Christ for salvation, so he must trust Him for keeping also. He is a shield and buckler to them that trust Him. He will be protected from the evil one, for his trust has brought the everlasting arms of the Almighty under him. Trust Him and be not afraid. He is right there beside you to guide.

**Monday, May 12**

Read Ephesians 5:1-18. Be Filled with the Spirit

To be filled with the Spirit is not optional. It is commanded by our Lord. The comparison is made: rather than to be filled with wine, and things of this world, be filled with the Spirit and things of heaven. Being filled with the Spirit is God's plan for keeping us. Being filled with the Spirit is nothing else than opening one's heart so that the Spirit may enter in and take possession of one's all. No one can live a Bible Christian life without the Spirit. He knows how to keep us. So let us rely upon Him as He fills us.

**Tuesday, May 13**

Read I Peter 2:1-3; II Timothy 3:14-17. Study the Word

The Word is the God-provided food much necessary to our spiritual life. It is more necessary than food is to the body. There are no substitutes. Listening to good orthodox preachers, reading well-prepared articles or books on the Word, will never substitute for study of the Word. The Word is milk for babes, meat for adults. It makes one wise unto salvation, builds one up in the faith, keeps us from Satan's power and from sinning. It is a must in every Christian's daily routine. It ought to be the first of every day. It has keeping power, for it came into existence by God's power, the Holy Spirit.

**Wednesday, May 14**

Read Matthew 6:5-13; Romans 8:26, 27. Pray

"Watch and pray," Jesus said in the Garden that memorable night. The purpose was that the disciples would not fall into temptation. But they had grown weary in praying, and slept. They had slept on the job. God calls us to pray about everything with supplication and thanksgiving; to pray always, and in the Spirit, letting the Spirit control our prayer life. Much secret prayer will be manifested to others in our life conduct, and others will be blessed. Prayer is essential to life with God, and through it we are kept.

**Thursday, May 15**

Read II Corinthians 5:17-21. Work for Souls

I well remember the first time this passage

struck my soul. It thrilled my soul to think of the responsibility God had entrusted to me. Oh, how unworthy I have felt many times as I tried to reconcile a sinner with God! Yes, it says we are in Christ's place reconciling the sinner to God. This is a part of our redemption privilege and a very impressive evidence of our sonship. A man once said, "My chief business is to win souls. I am a barber to make a living." Are we agreed that saving men is our first business? Remember the man who saved himself rubbing an ice-cold body he had found in a snowstorm?

**Friday, May 16**

Read John 15:1-17. Obey

Obedience is a test of sonship, of life eternal. It is the condition for abiding in His love. It was the means to the reward the early Christians received on the day of Pentecost. Obedience brings peace like a river to our souls. The opposite of obedience is stubbornness and rebellion, which according to I Sam. 15:23 are demonology and idolatry. When we have the will to obey, then the Holy Spirit of God will furnish the power. We find ourselves kept in the powerful hand of our most powerful Lord.

**Saturday, May 17**

Read Philippians 1:3-26; 4:4. Live Joyfully

Of all men, the Apostle Paul would have had reason to have been down in the mouth. He had asked the Lord three times to remove what to him seemed to be a thorn in the flesh. I suppose a thorn sticking one in the flesh would not be a cause for happiness. Yet, each time Paul's prayer was answered with a "no." The Lord knew that Paul would be happiest in His strength rather than in his own. So, Paul lived joyfully, and expressed his happiness to faithful Christians. His joy was unbounded when he exclaimed, "For to me to live is Christ." This brings real joy.

—Lester T. Hershey.

## RACE DISCRIMINATION

Race discrimination imbedded in the feelings and attitudes of Americans deeply wounds the dignity and self-respect of those discriminated against. The attitude of superiority arouses hate, and leads to a determination to prove equality by force at the first opportunity. In short, such discrimination is a cause of war. More than a thousand million men of color may unite on that issue as soon as they have mastered technology and large-scale administration. At present, very many Americans who call themselves peace-loving probably would choose another world war, with all its cost of lives and treasure, and with all its cost to democratic institutions, before they would give up the attitude of racial superiority.—Arthur E. Morgan.

## CONSERVING THE FAMILY HERITAGE

Sunday School Lesson for May 18

(Exodus 20:12; Mark 7:9-13; Luke 2:41-52; John 19:25-27)

What a wise Creator to give us the family! Where is found more joy on earth than in a happy family circle of parents and children?

This is a children's commandment. It is for the good of the child to honor his parents as long as they live. God gave us this way of life. Jesus lived it. And all history attests the wisdom of it. It is really necessary for children to honor their parents in order to honor God.

The meaning of honor is a good subject for discussion. It certainly does not refer to obedience only nor to obeying just because we must. God refers to a much deeper relationship and a much more pleasant relationship. Let the pupils discuss how we show honor to our parents—consider what they say, follow their good teachings, act in such a way that others will think well of our parents, be proud of them, appreciate all their good qualities, promote their interests by saving our clothes and by helping with the work, don't take their effort for granted, appreciate what each child costs, etc., etc. Also let them relate thoughtful things done by children, such as parents appreciated.

Next consider why we should honor them. Is this a wise rule?

But this is also a commandment for the parents. We must be worthy of the children's respect. The Apostle Paul tells us not to misuse our authority. Eph. 6:4. In the family living is laid the foundation for all social living. And there the children are nurtured for the Lord. The GOSPEL HERALD, April 15 issue (front page and p. 370), may give some good questions for class discussion.

Conserving the family heritage must mean to live together so that the family with all the blessings God intended will not be lost. Even many Christian homes are disintegrating fast and the loss is very great. Regardless of what the world does, Christians must retain the family unit and this can be done only by special effort. "Our homes for Christ" must be a real and impelling purpose.

Close the class session with prayers for our homes.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

## HER PARTNERSHIP

An unusual woman was being interviewed by a reporter. Although a widow for years, she had reared six children of her own and twelve adopted children. In spite of her busy and useful life, she was noted for her poise and charm. The reporter asked how she had managed. "You see, I'm in partnership." "What kind of partnership?" She replied, "One day, a long time ago, I said, 'Lord, I'll do the work, and you do the worrying,' and I haven't had a worry since!"

—D. Carl Yoder.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Brunk Revival Campaign in Ontario is scheduled to begin on July 5 with the tent being set up on the farm of Bro. Cleason Snyder, on the Airport Road, Waterloo Co.

A Men's Fellowship has been organized at the St. Jacob's, Ont., Church. The president is Bro. Raymond Good.

An appropriate dedication service for a new evangelistic tent will be included in the evangelistic meetings at Sandy Hill, Pa., in charge of Bro. Andrew Jantzi beginning May 8. The dedication service is planned for May 11.

A Bible and Home Missionary Conference will be held at the Hess Church, Lititz, Pa., the evenings of May 8-10 and all day May 11. On Thursday, Friday, and Saturday evenings there will be testimonies from workers at different stations. A Mother's Day program will be held on May 11. Bro. Nelson E. Kauffman, Hannibal, Mo., will be the main speaker on Saturday evening and Sunday.

Change of address: Bro. L. C. Miller and wife, from 206 Deerpath Ave., to 601 High St., Manitou Springs, Colo. This is a change in street numbering, not a change of residence.

Bro. Samuel Yoder, Goshen, Ind., showed pictures of Europe at a fellowship supper of the Pleasant Hill congregation, East Peoria, Ill., on April 26.

Eight persons were received into church fellowship at West Sterling, Ill., on April 20.

Bro. Paul M. Miller, Goshen, Ind., was a speaker in a youth and voluntary service meeting at Souderton, Pa., on May 3. There were reports from various VS workers.

Bro. Harold S. Bender, Goshen, Ind., participated in a Peace Conference at Tabor College, Hillsboro, Kans., on April 30.

Rockome, a 208-acre farm near Arthur, Ill., famous for its 7 acres of flower gardens, is being offered to the Mennonite Church as a home for retired church workers.

Bro. L. J. Miller celebrated his 85th birthday anniversary on April 4 in his home at Upland, Calif. He brought the morning message at Upland on April 6.

The Mennonite Hour, a radio broadcast of which Bro. B. Charles Hostetter is pastor and Bro. Lewis Strite president, broadcasts from the following stations: WSWA, Harrisonburg, Va., 3 to 3:30 p.m.; WBUX, Doylestown, Pa., 1:30 to 2 p.m.; WRVA, Richmond, Va., 12:30 to 1 p.m. All broadcasts are on Sunday.

If Floyd and Viola Shore will send us their address we will be glad to publish the birth notice they have sent us.

Bro. Vernon Hochstetler, of the Lakeview congregation in North Dakota, was ordained to the ministry on March 30 and is now located at Graceton, Minn.

The Spring Workers' Conference sponsored by the Indiana-Michigan Christian Workers Conference was held at the Belmont Church, Elkhart, Ind., May 3 and 4.

The dedication of the Philhaven Hospital, two miles north of Mt. Gretna, Pa., is scheduled for May 7. There will be open house 9:30 to 11:30 a.m. The dedication service will be held at 1 p.m., the message being brought by Bro. Richard Danner and the dedication in charge of Bro. Simon Bucher. There will be talks by the psychiatrist, the builder, and the administrator. Visitors will provide their own lunch.

## Notice

### CONFERENCE ON CHRISTIAN ECONOMIC AND SOCIAL RELATIONS

Midland, Mich., May 17 and 18, 1952

A conference on Christian Economic and Social Relations will be held, D.V., at the Midland, Mich., Mennonite Church, May 17 and 18, 1952. The conference begins on Saturday evening and continues on Sunday with morning, afternoon, and evening sessions. Participating in the program are John Gingrich, Elkhart, Ind.; Allen Ebersole, Ft. Wayne, Ind.; Ralph Hernley, Scottsdale, Pa.; Guy F. Hershberger, Goshen, Ind.; Floyd Bontrager, Midland, Mich.; and others.

Subjects of the conference are: Re-examining Mennonite Practices in the Application of Christian Principles to Everyday Living, Christian Ethics in a Highly Organized World System, The Practice of Christian Stewardship, A Light to Penetrate the Darkness. The Sunday morning sermon by Allen Ebersole is to be based on James 4:1 to 5:12.

The Midland Church is host to the conference, with neighboring churches participating. Meals and lodging will be provided. The conference is sponsored by the Indiana-Michigan Committee on Economic Relations. The brotherhood, especially throughout the Michigan congregations, is cordially invited to attend.

E.M.C. students gave a mission program at the Zion Church, Broadway, Va., the evening of April 27.

Bro. Levi Hartzler, Elkhart, Ind., gave an illustrated talk on voluntary service in the sewing room of Weavers Church, Harrisonburg, Va., on April 24. The meeting was sponsored by the Mt. Clinton MYF.

(Continued on page 452)

## Calendar

Illinois Sewing Circle, Arthur, Ill., May 18.  
Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Annual meeting Mennonite Mission Board of Ontario at Pavilion grounds, Kitchener, Ont., May 24-26.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Annual meetings of Indiana-Michigan Conference and District Mission Board at United Missionary Church Campground, 7 miles south of Elkhart, Ind., with Olive Church host, June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27.  
First Family Week, June 28-July 4.  
Senior High Week, July 5-11.  
Junior High Week, July 12-18.  
Boys and Girls Week, July 19-25.  
Young Adult Week, July 26-Aug. 1.  
Music Week, Aug. 2-8.  
Christian Business Mens' Week, Aug. 9-15.  
Farmers Week, Aug. 16-22.  
Second Family Week, Aug. 23-29.  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27.  
Junior Boys Camp (ages 9-12), July 7-12.  
Junior Girls Camp (ages 9-12), July 14-19.  
Senior Girls Camp (ages 13-16), July 21-26.  
Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
Family Week, Aug. 4-9.  
Youth Retreat, Aug. 18-23.  
Work Week, Aug. 25-30.  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4.  
Girls' Camp (ages 9-12), July 5-11.  
Junior High Camp (boys and girls, ages 13-15), July 12-18.  
Missionary Bible Conference, July 19-25.  
First Family Week, July 26 to Aug. 1.  
First Young People's Institute, Aug. 2-8.  
Second Young People's Institute, Aug. 9-15.  
Second Family Week, Aug. 16-22.  
Victorious Life Conference, Aug. 23-24.  
Music Week, Aug. 25-29.  
Southwestern Pennsylvania Conference, July 20-23.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16.  
Girls' Camp, Aug. 16-23.  
Young People's Camp, Aug. 23-30.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa young people's institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Paul Lauver and wife, missionaries on furlough from Puerto Rico, visited Board Headquarters on April 26.

On Sunday morning, May 18, Bro. John Leatherman, missionary on furlough from Africa, will speak at the Strickler church near Middletown, Pa. Bro. B. Frank Byler will speak at the same place on Sunday evening, May 12.

Sister Minnie Graber, who underwent a major operation on April 22, is recovering satisfactorily.

Eight persons accepted Christ at a special Good Friday service at Coamo Arriba, Puerto Rico. This included seven adults and one child. Bro. Wilbur Nachtigall, pastor at Palo Hincado, brought the message.

Bro. C. Warren Long, Tiskilwa, Ill., preached for the Chicago Home Mission on Sunday morning, April 20. Bro. Milton Brackbill will conduct meetings there May 4-11.

Albert Enns, Mennonite Bible student from Paraguay, at present studying at a Bible Institute in Buenos Aires, was the special speaker at the Passion Week service in Trenque Lauquen, Argentina, April 10-11.

Bro. and Sister Weyburn Groff, missionaries in India, arrived in Montreal, Canada, on April 23. Accompanying the Groffs was Gordon Hostetler, son of Bro. and Sister Wilbur Hostetler. The Groffs will be at home at 1601 South Eighth St., Goshen, Ind., during their furlough.

A witness has been begun at Certenejas, a rural district near La Plata, Puerto Rico. Bro. J. E. Swartzentruber, a member of the MRC unit at La Plata, is in charge of the work. Pray that souls will respond as the Gospel is given.

During the week preceding Easter special meetings of the Carlos Casares congregation were very well attended. The speaker was Jorge Quiroga, an active lay member of the Floresta congregation in Buenos Aires and also a brother of Marta Quiroga. Marta was also in Carlos Casares and helped with the visitation and special activities for the children.

Sister Elizabeth Erb, missionary nurse in India, left on furlough April 21. She will spend some time in Tanganyika enroute to the States and is due to arrive some time in August.

A group from Goshen College helped redecorate the auditorium of the Lima, Ohio, Mennonite Mission on April 19.

Sister Edna Good, now resident missionary in Carmen de Areco, Argentina, wrote recently: "The real purpose of this letter is to make a prayer request for Marta Quiroga and myself as we canvass Carmen for homes where we can go to read the Bible regularly.

## DOCTOR NEEDED

From W. Bailey, India Secretary for Mission to Lepers, to J. D. Graber, Secretary of Mennonite Board of Missions and Charities.

"I would like to take this opportunity to agree with you that the greatest need for Shantipur (Leper Home) at the present time is a suitable Christian doctor who can give his full time to leprosy work. I am not quite sure what the latest position is, but so far as I know, all our efforts to secure an Indian doctor have failed, and so we have to look to the home countries to supply our need. It would be a great day in the history of Shantipur if you could secure a devoted and capable doctor from America to offer his services to this work. Let us continue to search, and pray that God will in His own good time provide for this great need."

I have a constant and growing conviction that we should start our work program in this way and then keep on adding activities as we see the need."

Sister Ella Cressman, a member of the Child Welfare Committee of the Mission Board, spoke during the Sunday school hour

## Your Treasurer Reports

Bro. J. D. Graber, recently returned from an administrative trip to Argentina, reports that the Buenos Aires mission center is proving to be a valuable asset to the Argentine mission work. A recent letter from this center indicates that they are in need of some special equipment which we will need to send to them from this country. One of the main items needed is a refrigerator. Plans are now being made to ship a refrigerator as soon as we can obtain one and arrange for shipping. It is estimated that the cost for purchasing and shipping this refrigerator will be about \$350.00. Anyone wishing to help in this project can send their contribution to this office. We have been assured from the field that it will be much cheaper for us to send this refrigerator from here rather than making the purchase in Argentina. Your support of this particular need will be appreciated.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## MENNONITE RELIEF COMMITTEE (MRC)

Duane Eugene Hooley is the most recent addition to the service unit staff at La Plata, Puerto Rico, arriving in the home of Bro. and Sister Maurice Hooley on April 11.

Eight Pax Service opportunities in Europe and the Middle East are available immediately to I-O young men from the MRC constituency. The term of service is two years. Applications already in will receive first consideration. Write the Secretary for Service and Relief or William Snyder, Mennonite Central Committee, Akron, Pa., for further information.

Bro. Olen Miller, Shipshewana, Ind., completed his term of voluntary service in the Kansas City Hospital Service Unit on May 1. Bro. and Sister Ray Troyer are also leaving the unit on that date, Bro. Troyer to continue his study for X-ray technician service. This unit offers opportunities for service to I-O young men who are ready to enter service now. Unit members render service in a large city hospital and in the local city mission program. Send in your application today.

Some summer service needs will not be met because of too few volunteers. It is not too late to send in your application. Write today!

at the Home Mission in Chicago on April 13. She also spoke at the Mexican Mission on the same day.

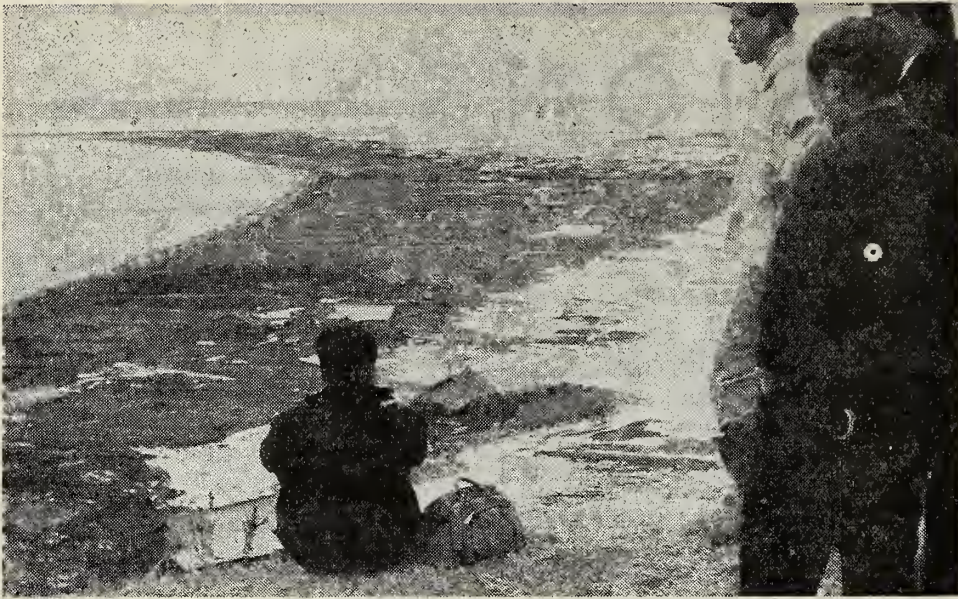
On April 15, the Music and Publication Committees of the Argentine church met in Trenque Lauquen to study the needs in these two areas. The hymnal in general use in the churches now is no longer available, and it was the assignment of the Music Committee to study the possibilities of a new one. Their suggestion is a Spanish hymnal published by the American Tract Society. Consideration is given to publishing our own song book for use in young people's activities. Part of the work of the Publishing Committee was to finish up the Manual for New Converts which will soon be printed by our printers in Argentina.

Bro. and Sister Harvey J. Miller give the new address of Monopol, Dudelange, Luxembourg. They have moved into an apartment and will continue language study. They wish to thank the home church for prayers in their behalf during the difficult time of securing permits and a dwelling on the field. Continued prayer is requested for the beginning of the work in Luxembourg.

Sister Eddie Elsa Gutierrez, a member of the La Plata church in Puerto Rico, has gone to New York to visit her sister.

(Continued on page 452)





Kiritappu, fishing village, which was destroyed by the tidal wave following the earthquake in Japan on March 4.

## Kushiro for Christ

BY RALPH AND GENEVIEVE BUCKWALTER

"... but the word of God is not fettered," was the triumphant message Paul wrote from prison to Timothy, his son in the faith. How are these words appropriate in a message from Japan where today there is no oppression of Christianity? But it is the design and objective of Satan and his angels to suppress and bring to nothing the witness of the Gospel, and still the Word of God is not in bonds. Sing praises to God!

We know the Lord has set our feet in a large room. At the close of our second year in Japan we are humbled by His blessings. He has given us victory over temptation, joy in sorrow, the assurance of His daily grace, healthy bodies, a home, work to do, consecrated Japanese brothers, and spiritual children to the praise of His glory. He has given us a share in the joys of eternal life. Thanksgiving abounds!

With the conclusion of full-time language study in June and moving to Kushiro, we have entered more fully into the beginning phase of our evangelistic task in Japan. We are entering into the labor of others and into a situation where the Spirit of God is working and the evil one making a strong comeback.

The strategy of our work in Kushiro during the past six months has been simply an attempt to enter the doors which God has opened. The first major problem confronting us concerned housing and the location of the Mennonite center. God provided both in a way we could not have planned. The donation of a large plot of ground by a local businessman to the Kushiro Mennonite Church could hardly have provided a happier location. The availability of a contractor also made possible the early construction of a building to serve both as a missionary

residence and temporary church center when the skill and building experience of Carl Beck was being fully utilized in the construction of the Obihiro mission house.

November 11, dedication Sunday, was our Thanksgiving Day with the weight of attention focusing on the forward vision. November 25 was truly Missionary Day when two young women and ten young men, including two from Kushiro, were received by water baptism at the Obihiro center as brothers in Christ and charter members of the Japan Mennonite Church. The first Sunday of December marked the beginning of Sunday school for children in the Tsurugadai area. A corps of ten young people, along with an earnest desire to grow in their knowledge of Christ, plunged into this work with enthusiasm. Although Christmas Day brought over 200 children, more than could be comfortably accommodated, the average has been around 150.

Regular Bible study, Sunday morning worship service, Sunday evening instruction class for seekers, and biweekly Sunday-school teachers' meetings have become part of the regular schedule at the main center. Besides this, three hours a week of English Bible classes for high-school and Teacher's College students has given opportunity for contact in



Large chunks of ice left by the tidal wave.

the schools. The Bible study group which was begun in September at Tottori, paper mill village suburb of Kushiro, continues with a small group gathering weekly for study and discussion. At the close of the year an invitation to open a Bible class in the rural village of Nakasetsuri was accepted and one meeting held with a promise to make the fifty-mile round trip by bus once a month.

We have not been able to realize our aim of spending half time in language study though we will be able to give more time to this important task during the winter months. Using an interpreter has made possible the present schedule of classes and meetings, but we are becoming less satisfied with this method of contact and are earnestly seeking to become sufficiently literate to communicate directly. The "gift of tongues" seems to come only by diligent study and eternal practice as the Lord gives strength and a clear mind.

As never before we are aware of the spiritual conflict and the forces that bid for the minds and hearts of men. Christ is still the stumbling block, the rock of offense. We know this in our contacts with university students, with laboring men, office workers, and teachers. People are not rushing now to hear the Gospel. A few come, and among them are those who want to hear English (the sooner we can speak only Japanese, the better); others having heard have turned away counting the cost too great to follow Christ. But those few dozen who keep coming in humility and seeking are finding Christ and He is becoming their Light. On their behalf ours is the work of Christian nurture, and more and more with these earnest seekers and



The home of Ralph Buckwalters in Kushiro, Japan.

Christians to reach out and touch fishing villages here, coal mining villages there, farm homes, shops, and the multitude of students in the schools.

We can bear witness to the testimony of another missionary that the greatest problem facing us is not the language barrier nor the necessity of adjustment to a different culture and way of thinking, but it is in the direction of self. We trust God for a more completely transforming work of His Spirit in our lives that the seed of Christian fellowship and service which has been planted in Kushiro and watered by God's Spirit may flourish and bear fruit till all Kushiro and the regions beyond shall know that Christ lives and that to Him belongs the praise of the isles.—"Annual Report."

Kushiro, Japan.





In front of the Carl Beck home after a Sunday forenoon Bible class.

## Beginnings in Tokachi

By CARL AND ESTHER BECK

"Except the Lord build the house, they labour in vain that build it."

The year just ended has seen one phase of our lives in Japan close and a second one open. Ended is our year-and-a-half stay in Osaka with its language study, spiced with Bible classes and contacts with other missionaries, MCC workers, and consecrated national Christians. Begun is the witness of the Mennonite Church in Hokkaido.

Hokkaido is the most northerly of the four main islands of the Japan archipelago. Tokachi plain, one of the larger agricultural areas in Japan, lies in the east central section of the island. The challenge of Tokachi, with its tens of small cities and its hundreds of towns and villages, largely untouched by the Gospel, was used by the Spirit in bringing us here. Obihiro is the largest of these small cities and is the place we call home. Four hours by train to the south and east lies Kushiro, where Ralph and Genevieve Buckwalter have answered a similar leading in a mining and fishing area.

The entirely mundane task of providing ourselves with housing has taken up all but week ends of our first six months here. But now through the goodness of a benevolent Father we have adequate housing plus a meeting room which has contained 140 persons without being crowded. Two other large rooms serve adequately as extra Sunday-school rooms. Now we can devote more time and energy to our real tasks plus a steady diet of language study.

In spite of a full schedule of house building, God has permitted us to be used in a more permanent type of building. On our first Saturday evening and Sunday morning here, we were asked by a few interested ones to have "meetings." At this first Sunday

morning Bible class, which was conducted in a sunny pumpkin patch near what is now the site of our dwelling-meetinghouse, there were six of us present, including the three "Americajin." By mid-August we could use our meeting hall, although it still lacked doors, windows, and ceiling.

The high point of our year was November 25, when we received into the fellowship of the Mennonite Church what are perhaps her first twelve Japanese members. Two of these were from Kushiro and ten from Obihiro. The baptismal service was followed by an afternoon communion, feet washing, and common meal. Lee Kanagy was able to come up from Tokyo for the service. At both Kushiro and Obihiro a second group is being prepared for baptism.

God has been good. Please join us in praise for what His Holy Spirit has wrought in the hearts of these our friends. Pray that they may receive the proper nurture, so that they may grow in their commitment and discipleship to our Lord and Saviour, Jesus Christ.—"Annual Report."

Obihiro, Japan.



The home of the Carl Becks in Obihiro, Japan, before completion.

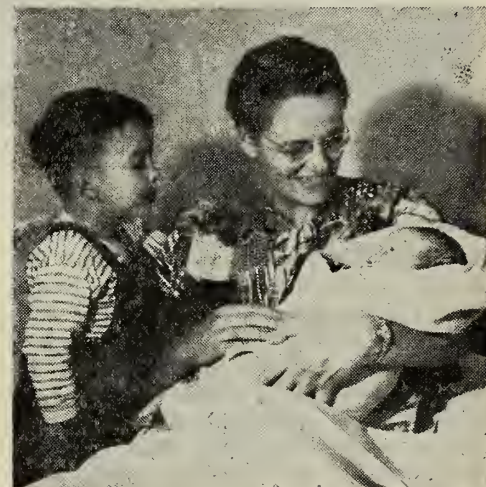
## Five Months with God in Japan

By LEE AND ADELLA KANAGY

It seems only natural to begin this report with the thoughts of Paul in Ephesians, chapter two: "For by grace are . . . [we] saved through faith; and that not of . . . [ourselves]: it is the gift of God: not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Here we have the beginning, purpose, and destiny of God's plan for us, and not only us, but for all Christians everywhere. With great joy have we begun fulfilling this destiny in Japan by His abundant grace and mercy.

We left Los Angeles August 30, 1951, on the "SS PRESIDENT WILSON" and arrived in Yokohama September 13, 1951. We were indeed grateful to find Bro. and Sister Ralph Buckwalter standing on the pier waiting for us, even though it was raining. They were a great help to us in getting started in the Tokyo School of the Japanese Language the fifth day after arrival. Bro. Buckwalter, by the help of God, was very fortunate to find good living quarters for us in congested Tokyo.

Our language learning is progressing. We have finished fifty lessons on conversational Japanese and are now beginning the long task of learning to write Hiragana, KataKana,



Daniel Lee Kanagy looks at his baby sister, Ruth Adella, with all the innocent wonder of a two-year-old. Ruth Adella was born Jan. 7, 1952.

and Kanji ideographs. One incentive for learning to speak Japanese is that we find a great barrier between us and the people in not being able to speak to them. In such a mute situation one is certainly barred from the heart of the Japanese except by prayer and a life that speaks of deeds in Christian love. We are looking for the day when we will have mastered the Japanese language.

God has entrusted to our home another child of His. Ruth Adella arrived on January 7, 1952, and she has brought Ohs! and Ahs! from many of our Japanese friends. She makes our home bright indeed and we feel unworthy to have been chosen stewards of



such good blessings. We are ever grateful to God for a healthy family which is a blessing without price.

On January 29, 1952, at the request of our landlord and his married daughter we have started a Bible class. All five families who live in the same house as we are invited; not all come because of opposition from several husbands. So far eight is about the average attendance. This about fills up our room although we can overflow into our bedroom.

At present we are studying the Life and Purpose of Christ as found in John's Gospel. Our interpreter has been a Christian one year and speaks fairly good English. His name is Hiroshi Suzuki. He is a fine young Christian and eager to help in this work. We truly thank God for the work of the Holy Spirit and the prayers of the church and Christian friends for the growing kingdom of God in Japan.—"Annual Report."  
Tokyo, Japan.

## Our Best Station Yet, Bathet

By ESTHER VOGT



The carpenters at work at Bathet, our newest station in Bihar, India.

While we were on tour about twenty miles north of Chandwa, we were considering where would be a suitable new bungalow site. Several months later when I was at Kodai-kanal I heard that finally a place had been procured at Bathet. I was anxious to see it.

One day I had the chance. As we approached, a fourth of a mile away, we saw across the river the temporary huts (made of asbestos sheets for the roof). We climbed up the river bank. We could see nothing from the road until we drove up into the yard. Then we saw men working on every hand. We walked around and saw the trenches for the bungalow foundation, the walls of the garage, the partly completed servants' quarters, and, nearer the river, the new well in which they had on that day found water. We all rejoiced. To the north were the many huts of the brickmakers, each man beside his little plot of wet mud busy with a mold, and his wife or maybe a friend carrying away the fresh bricks to lay them out to dry as fast as he could slap the mud into the mold. Each brick came out with M.M. (Mennonite Mission) pressed into the flat side and looked so nice. It made us thankful that God had undertaken and showed a plan that the bricks did not crack, as they did at first. Now they used only the surface soil and kept moving

on into new soil. The brickmakers lived in huts made of branches, not tall enough even to stand up in, but just big enough to lie in at night. They used earthen pots over three stones to cook in; so it was a most simple matter to move on.

Just before Christmas we were privileged to tour among Barnabas' people about six

miles from Bathet. It seems a number of people are really seeking for more light in this area. During this time we lived on a closed-in veranda, sharing it with a flock of chickens and a crop of bedbugs. Barnabas' old mother (a backslider) was contacted several times. She seemed interested, but always put the blame of not becoming a Christian on the other women in the home—her son's wife and his daughter-in-law. This old woman was not now living with Barnabas but with an older son, Somara. Somara also was a backslider and is again seriously considering becoming a Christian since the death of one member in the family. He said, "All (nine) the children born to us while we were not Christians died, but the three born while we were Christians have lived; so it pays to be a Christian and please your God. He is the one who controls life and death." But one day after we had been to his house, Mrs. Lakra said, "I saw in the corner of the porch the signs of worship to satisfy the evil spirit—broken coconuts. . . ." So actually he is having a real struggle to believe that our God is stronger than the evil spirits.

Besides Somara and Barnabas' mother there are a number of others with whom God is dealing. There is Lakhan, the widower, who wants to become a Christian when Somara does. Then there is Lakhan's neighbor with a sore foot who wants to become a Christian, but his wife says "No." While we sat on a log and gave a Gospel message and sang to his wife, one of the neighbors in a back yard began screaming at the top of her voice, "Don't listen to them; go away. Don't listen to them." But this seemed only to bring a crowd from all directions. By the time we were ready to leave there was a good crowd of interested folks standing around. They had heard a part of our message.

About four miles from here lives a man who might become a real enemy. He has been in the past a bitter enemy of Christianity. He has power and money and influence; so we may hear from Kewal Ram someday. Pray for him.



The Indian men like to run the mixer for building operations.



I was interested in what one of the Indian evangelists said about Bathet, "Oh, this is the best station you have."

"Why?" I asked.

"It will be the healthiest out here in the fresh jungle. It is up on a small hill where you can see in every direction and always get a good cool breeze; you have a river beside you to meet all the needs of anyone coming here; (even our children agree with this point after wading and splashing around in

it); you are in the center of a group of interested people who are in spiritual need and seem to know it."

We do thank God for this new station and pray that because of it many might "being justified by faith, . . . have peace with God through our Lord Jesus Christ . . . and rejoice in hope of the glory of God."—"Annual Report."

Chandwa, Palamau District, Bihar, India.

## Chandwa and Outstations in the Year 1951

BY ESTHER VOGT

In looking back over the past days of work, we are made to hide our faces in shame for so little that we have actually accomplished for our dear Lord. I thank God that Jesus is my trespass offering and completely satisfies. God is making up what is lacking on my part in service to Him.

After entertaining the secretary of the Mission Board and some missionaries from the M.P., we packed up our trailer and car and went for a tour up at Jobra. We were able to spend several weeks in that area. I was never inspired and challenged as I was at that place. The hunger of the people for truth, the interest in the meetings, the constant invitations for us to come to their homes, all proved the extent of the need here. We went to the village over the noon hour. The first day there was such a good crowd in one para. Next day we moved on to another para of the same village, and I was surprised to find as big a group (60-70) as the day before. And yet it was altogether a new group because they were carpenters the first day and dhobies the second day. The third day the crowd was just as big and as interested. They were (70-80) oil makers. The last day we met outside on a threshing floor. We met the farmers and to this group were added stragglers from every para. The school children were dismissed in a group and came to hear.

I was rather expecting opposition when one old man spread his gunny sack out, crowding himself in and sat down almost touching me. Then not satisfied with that place he stirred himself around again in the midst of the message and sat down immediately in front of me at my feet. Now I thought, "What is this leader preparing to do to the message?" But God heard our silent prayers for help in this behalf, and he revealed himself as just a restless soul ready to say "yes, yes" to it all and only desiring a little special attention to himself. He heartily invited us back again. I long to go back to these people, and we trust that the seed sown will someday bear fruit unto eternal life.

A mile and a half from here lives Gobardhan Singh who openly showed himself interested. He said he knew we were giving out the truth. We have been praying for him, and he continues to show a real spiritual hunger.

The next place we toured was around Bariyatu. Here we found we were in the midst of Oraon villages. We found that some were related to Barnabas, a new Christian living six miles away. When Mrs. Lakra and I went into one home, I was surprised at the warmth with which she was received. I, of course, couldn't understand or say much to these people. I would try to read a few verses from my New Testament in Oraon. In this home a son came around who had studied in the British Churches of Christ Mission school near Latehar several years before. He had been there when Barnabas had been there; so was not ignorant of the Gospel. He was quite proud to be able to bring me his books: a hygiene book, an arithmetic book, and a Gospel of John. I told him this Gospel was the real treasure and asked him to read me John 4:24. He was interested and again we are praying for a man with whom God is dealing. When we left, they gave a gift of rice.

Another day we walked for an hour and a half. With us was Barnabas who was taking us to his sister's house. His widowed mother had left him when he became a Christian and was now living with this sister. Barnabas' son had also run away to this sister's home; so we felt quite a concern for the spiritual state of all these relatives of one who had been delivered from the kingdom of



Gladys Becker and Premlata give a flannelgraph lesson on the veranda of the dispensary.

darkness to be translated into the kingdom of His dear Son. Col. 1:13. We also felt a burden for Barnabas himself. We knew that although he realized to some extent what it meant to belong to Christ, yet he did not have full victory in his own life due perhaps to a lack of growth in a knowledge of God's Word. For this reason we are happy to think that a new mission bungalow (Bathet) will be built close to these people and teaching can be given to these needy ones with regularity and care. That day a group of about forty men, women, and children sat around us while Daniel gave the flannelgraph lesson on Jesus being victorious over death when He raised to life the son of the widow of Nain. As we sat listening to the lesson, over us came the sickening odor of brewing rice liquor, and our hearts really ached for the sad state of these people—outside of Christ, alienated from Him, without hope in the world. Here sat Barnabas' old widowed mother who had at one time professed to be a Christian, but when her evangelist husband died she and her family turned against Christ and went back into the Oraon religion. We are sure that she is not happy and ask you to pray with us for this old mother's release from the powers of Satan.

One day we went to a bazaar and had a meeting at Phulsa where God's Word was never before given out. The people flocked about us and listened with eagerness. Gospel portions were sold as fast as we could hand them out. On the way home we noticed two boys who stood on a corner where they knew we would see it and tore to pieces the Gospels they had bought. We could only pray that God would overrule to His glory. Perhaps these scattered portions would be picked up and read and lead some hungry soul to seek for more truth.

I have been encouraged by the spiritual hunger manifested by our Indian sisters at Chandwa. It was at their request that we started a Bible class each Thursday. It hasn't been a large group, but it has been a faithful and interested group who have been studying God's Word together, memorizing songs and Bible verses, praying together, and working with our hands. We are seeking to do God's will to help someone in need. Some Christmas clothes were made and given to the poor and needy.—"Annual Report."

Bihar, India.

Apart from all question of religious and historical import, the Bible is the epic of the world. It unrolls a vast panorama in which the ages move before us in a long train of solemn imagery from the creation of the world onward. Against this gorgeous background we see mankind strutting, playing their little part on the stage of history. We see them taken from the dust and returning to the dust. We see the rise and fall of empires; we see great cities, once the hive of busy industry, now silent and desolate—a den of wild beasts. All life's fever is there, its hopes and joys, its suffering and sin and sorrow.—Sir James George Frazer.



## Missions Editorial

### Nobel Prize Winners Can't Stop Wars

This was the title of a news article in the daily press last September. Six Nobel Prize-winning scientists held forth on the achievements as well as the shortcomings of science. It is always the dream of unbelieving scientists that science ought to be able to cure the ills of man. But, somehow, more than knowledge or even intelligence, is required to remake man and his society.

To be good is so reasonable. Evil never does make sense. Everyone knows that war is a standing insult to human intelligence. Imagine two neighbors "getting along" like nations "get along." The law enforcement officers would arrest them both. No one can argue that war pays. No one can any longer win a war. It is an economic waste as well as national suicide. Another war may well spell the end of Western civilization as we have known it. And yet men go right on preparing for war. It does require something more than intelligence to stop war.

These scientists said that science now knew enough to feed four billion people, nearly twice the world's present population, abundantly, and not the low diets of most of the world. Science knows how, and yet hunger stalks across the world! One man said that food would do much for the peace of the world because its lack is one of the causes of war. Another one objected, saying, "Food is a doubtful road to peace. All life is fighting. All organisms fight for life. Food may not change the fighting instinct."

The scientists then agreed that chemistry knows of no hormone or drug that can change human combativeness. They then added this significant statement, "Trying to change the character of men with drugs is a dangerous business."

Yes, it is dangerous, and it is impossible. At least it is not possible to make a man Christlike, loving, and "full of good works" by administering drugs. Only Christ can do this. And it is exactly this that so desperately needs to be done. Unless men can be changed from sinners to saints they are eternally lost, personally, and in the aggregate lost men make up lost societies, lost civilizations, and lost nations.

A Gospel that changes men. This is what the need of the hour is. Christian missionaries have this message. The church is commissioned to make this message known to all men everywhere and at all times—especially NOW.—J. D. Graber.

#### MISSIONS SECTION

### Women's Activities

On Thursday afternoon, February 7, the sewing committee of the women's organization in India, met in the home of Sister Mary Good, Balodgahan, to get sewing ready for their regular weekly meeting. Women are invited to bring their own sewing and mending to the meeting; some mend for the little girls in Boarding. An effort is being made to get the poor women to come too so that they may learn to sew. The trend is to help the poor to help themselves. At the sewing they can buy a piece of cloth at reduced price and make the garment with the help of those who know how to sew. Sister Good says that these poor women need the fellowship of other women. In addition to helping the poor in their immediate community they are hoping to do some sewing for the needy in other places. May we remember them in prayer.

\* \* \*

"Visions of Our Distant Fields" was the theme for the Iowa-Nebraska meeting held at Kalona, Iowa, March 14, with Mrs. Edd Garber presiding. Following the business meeting and the giving out of circle orders, Bro. Dan Fisher presented the need for help in the cutting room in Kalona. He explained that the task is too large for one person; that Mrs. Maynard Reber, who has been doing all the work except on cutting days, should have regular help. Mrs. C. L. Graber then spoke on "Visions of the European Field," telling of some of the needs that have been met and pointing out present needs. Mrs. Graber also gave expressions of appreciation from the people for gifts received.

In the afternoon Mrs. E. E. Miller spoke on "Visions of the Far East." Speaking of the political conditions, Mrs. Miller explained the reasons for the great poverty and distress which exists in far eastern countries. In order to help her audience appreciate some of these difficulties, Mrs. Miller told of a young father having to drive all night to find a doctor for his sick child. By using a map Mrs. Miller pointed to the needy places, making the vision concrete and real. Mrs. Samuel Nafziger spoke on teaching and guiding little children in our homes along missionary and relief needs. At the close of the program C. L. Graber spoke briefly concerning the Pax service in Greece.

\* \* \*

To promote greater co-ordination in their efforts of keeping records, as well as present information about their cutting room, the district officers of Ontario held a special meeting on January 15. This item is repeated as a suggestion for other districts that might need help along this line.

\* \* \*

Mrs. Dorothy McCammon will be the guest speaker for the Illinois Annual Meeting to be held at Arthur, Ill., on May 10.

The sewing circle at Mathias, W. Va., the Buckhorn station, met recently to sew for relief.

\* \* \*

In her article in *Missionary Light*, Sister Ruth Emswiler writes they are now planning to build a church and starting a sewing circle. Mission work and the building of the church

are being established at the same time at this mountain station called Bethel, near Broadway, Va.

### MCC Weekly Notes

#### Baptism in Buenos Aires

Seven new members joined the German Mennonite congregation in Buenos Aires, Argentina, by baptism on April 6. Martin Duerksen, MCC worker and young minister of Fernheim, Paraguay, has been in Buenos Aires for several years giving a spiritual ministry to the scattered Mennonites in that city. These Mennonites are, for the most part, refugees from Europe, some having stayed there when the first Volendam group was delayed in Buenos Aires in 1947, and some having gone there from Paraguay. The baptism of these seven young people was a day of triumph for their small church group since this was the first baptismal service held there. Brother Nelson Litwiller of the (Old) Mennonite Mission performed the rites assisted by Brother Duerksen.

It is also encouraging to see the four young people from the Paraguay Mennonite colonies who have been attending the Mennonite mission Bible school in Bragado, helping in the Spanish mission in Buenos Aires.

#### Hutterites in Paraguay Want to Send Students to Mennonite Colleges

Eberhard Arnold of the Primavera Hutterite settlement in Paraguay, who is spending some time in the United States, also visited the Akron MCC office. His group is interested in sending four young people—two interested in nursing, one in medicine, and one in agriculture—to our Mennonite colleges for further training. In contrast to the Hutterites of North America they are much in favor of higher education.

#### More Mennonites to Canada

Sixty-nine Mennonite refugees processed through MCC left on the Beaverbrae from Bremen to Canada on April 12. Twenty-two of these were from the Gronau camp which leaves 122 people in the camp. The people that leave are not merely numbers, but each one represents a great triumph after much hard work and prayer. In this last group were two amputee boys, Heinrich Pauls and Kornelius Neufeld. Heinrich is going to his fiancée who has been waiting for him for three years, and Kornelius is going to his mother and eight brothers and sisters who found a home with relatives in Alberta.

Released April 25, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

The missionary task to which we are called today is as compelling as that of the apostolic age. It is as difficult—and as magnificent—as that which confronted the church at the collapse of the Roman Empire. We are called to it in an era perhaps more heavily laden with the issues of human destiny, more fraught with possibilities of terror and of splendor, than any earlier age of which we have knowledge.—C. W. Ranson, in "N.C.C. Review of India."



# CHURCH CORRESPONDENCE

## PLAIN CITY, OHIO

(Sharon Church)

Dear HERALD Readers: Miss Paula Santos, La Plata, Puerto Rico, a student at Goshen College, spent Christmas vacation with Mary Yutzy. Sister Paula spoke to us one evening at the church. We enjoyed having her with us.

On the morning of Dec. 3 Alvin G. Becker, representative of the Northern Bible Society, brought us a message.

Jan. 6 Bro. Paul Miller and family from Louisville Chapel, Cleveland, Ohio, were with us. Bro. Paul preached the morning message.

A group of our sisters met on the evening of Jan. 18 at the home of Sam Hostetler, where Mary Byler, assisted by her sister Ruth from West Liberty, showed us slides, and Sister Mary spoke about the work of the orphanage at Weiler, France. Since that time Mary has been married to Jonas Classen from Kansas and they have returned to France.

Women's Day of Prayer was observed by a group of our sisters one evening in February at the home of our pastor, Abram Kaufman. A program was rendered and some time was spent in prayer.

The morning of Feb. 10 Bro. Enos Yoder, from the Conservative Church, brought us a message on Christian perfection. Bro. William Miller from Bremen, Ohio, had the opening and brought us an evening message. Bro. Kaufman and Bro. Nissley were both absent that day. The latter was visiting friends and relatives in Virginia.

Bro. and Sister Charles Halliday from Columbus, Ohio, were received into the church by water baptism Feb. 24. Bro. Neil Beachy, wife and daughter, Leah, were also received again as members by letter the same day.

Our pastor, Abram Kaufman, and Juliann, spent some time at Sarasota, Fla., during the latter part of February and the first part of March. We are glad to have them back.

Bro. Abner Stoltzfus from Atglen, Pa., held meetings here March 24-31. He also spoke about his trip to Palestine. Several went to the inquiry room and many hands were raised for prayer.

A house warming and shower was held recently at the home of Menno Yoder and wife; also a shower for Jake Kuhns and wife.

We enjoyed having foreign students at Goshen College speak to us on Sunday evening, April 6. Paul Verghese, Cochin, India; Fu Sheng Chen, Taipei, Formosa, and Christian Braun, Worms, Germany, were in the group. Bro. Don Yoder, Middlebury, Ind., accompanied them.

Sister Arlene Sitler from La Junta, Colo., spoke here giving the history and goals of the Mennonite School of Nursing. Bro. and Sister Glenn Martin and children from the Lima Mission were also present that evening. Bro. Martin had the opening and assisted in showing slides concerning this work.

More than 30 people gathered at the home of Henry Troyers to celebrate their twenty-fifth anniversary on April 14. Refreshments were served and a nice evening was spent. The Troyers received lovely and useful gifts and the best wishes of their friends. Bro. Troyer had been seriously ill, spending some time at the hospital. We rejoice that he can be at home with his family again.

Helen Kaufman and Ellis Farmwald, students at Goshen College, spent Easter vacation with their parents.

Communion services were held here Easter Sunday.

Our pastor, Abram Kaufman, expects to hold meetings in Pike County near Waverly, Ohio, April 20-24. A new work is being started there.

April 19, 1952. Mrs. Eli E. Yutzy.

## SARASOTA, FLORIDA

(Tuttle Avenue Mennonite Church)

Dear HERALD Readers: As the tourist season draws to a close we look back to many spiritual blessings received and enjoyed here.

The Brunk Brothers' tent meetings were well attended, and the interest was very good. The Gospel message was given with power both by sermon and song. Revival fires were started that still continue to burn, for which we praise the Lord. Upon request four who confessed Christ in the tent meetings were baptized in the tent; the others waited until later. Two were received into this church by confession of faith.

A sewing circle has been organized and the first meeting was held in December. Mrs. Luman Yoder is president, Mrs. J. E. Brunk, assistant, and Mrs. J. H. Yoder, secretary. There was very good interest and attendance—the highest was 69 and the lowest was 28. One meeting was held each month. The last meeting was in April.

Visiting ministers who spoke at this place were D. A. Yoder, Elkhart, Ind.; Paul R. Miller, Walnut Creek, Ohio; Walter Otto, Springs, Pa.; Chris Graber, Goshen, Ind.; Phil Frey, Archbold, Ohio; and Milton Brackbill, Paoli, Pa. We appreciated these messages very much.

The first wedding to be held in this church was on April 12 when Edna Ebersole, of this place, became the bride of Henry M. Brunk, Jr., of Cottage City, Md. Our pastor, Myron Augsburg, performed the ceremony.

Bro. Timothy Breneman, pastor of the Bayshore congregation, gave an inspiring message from Phil. 3:10 at our Easter sunrise service.

April 13 we were favored by a program by the Gospel Ambassadors from E.M.C. Bro. James Shank, missionary from Africa, spoke, and a mixed quartet sang. Four members were received into the church by letter on that same day.

April 18 preparatory service was held, and a timely sermon by Bro. Lloy Kniss, Dayton,

Ohio, was much appreciated. Two more members were received by letter and four were baptized. In the evening we had Communion in charge of Bro. Lloy Kniss. We enjoyed this Christian fellowship very much.

April 19, 1952.

Mary C. Barbe.

## HANNIBAL, MISSOURI

Dear Readers: Our Easter season was made very meaningful by the messages given by Bro. Howard Hammer from Apple Creek, Ohio, who will be the evangelist for the "Christ for Today" tent meetings this summer July 6-20.

A quartet from Kalona, Iowa (Ruth Swartzendruber, Marjorie Yoder, Alvin Grasse, and Luke Yoder), helped in the Easter morning "Christ for Today" broadcast and sang in the church worship. The attendance Sunday was 120, and the worship was climaxed by a baptismal service.

John Smucker, a full-time worker here, has been used of God in the leading of a number of sinners to Christ in the past month; one in particular we have been praying for for ten years, who promised his wife (a member) before she died that he would receive Christ. George Neufeld of the Mennonite Brethren Church has been assisting in monthly services in German held at Pittsfield, Ill., for three D.P. families located there.

Bro. Herschkowitz was with us for our all-day quarterly Sunday-school meeting March 30; 145 attended. He with Bro. Nelson Kauffman did some personal witnessing to two Jewish men of Hannibal.

In the recent past we have visited our boys in prison at Jefferson City several times. We wish we could let you see their radiant faces and listen to their testimonies. A letter from Bob Capps reads,

"We know God hears and answers prayers; so Johnny and I request the continued prayers of all our dear brothers and sisters in Christ for the salvation of Opaldine and Frances [Opaldine is Johnny's wife and Frances is Bob's wife]. I have received to date 259 letters and cards from Christian brothers and sisters from all parts of the United States and Canada and they really thrill my heart and soul to see such love of our risen Saviour manifested. I only wish I could write personally to every one of them. Somehow let the people know we cannot receive eatables of any kind or cash. Friends have sent me gifts I am not permitted to receive. Money must be sent by money order payable to the treasurer of the prison, then they issue me coupons. One dear family even offered my wife a home. I get to pondering on how sweet and nice people have been to Johnny and me and we both feel so unworthy of all this love bestowed on us and as we talk of this we are moved to tears."

Merle Beckler and Lauren Troyer, Seward Co., Nebr., are in service in our city hospital and helping out in the work of the mission.

Bro. Ralph Palmer, Denbigh, Va., spoke here April 17 and supervised tract distribution Saturday night, April 19.

We want to personally thank all those who have taken an interest in Johnny and Bob for the many letters of appreciation we have received on Bob's story and for those written to him personally by classes, families, and schools. We sent replies to all persons sending donations for Bibles but a few came



back. Therefore if you failed to hear from us that is the reason. A Bro. Leaman from Lancaster sent \$25. The letter was returned, address unknown. Orders for Bibles to the amount of about \$200 have been sent to Johnny and Bob to distribute among the prisoners as they see best. They have been instrumental in leading a number of prisoners to Christ. We are sorry we cannot urge folks to go visit the boys. They are allowed but four visits a month. Recently several ministers and others called at the prison, but the boys had already had their quota of visits.

At the present time our needs are (1) prayer for our Bible school, June 16-27; (2) prayer for "Christ for Today" tent meetings, July 6-20; (3) funds to carry on the regular work of the mission; (4) prayer for our brethren at Jefferson City, their wives, and for those who have found Christ through our mission efforts. C. Carol Kauffman.

### FIELD NOTES (Continued)

Bro. A. J. Metzler represented the interests of the Mennonite Publishing House on the campus of E.M.C. April 22.

Family Week is being observed with daily services at Crystal Springs, Kans., May 4-10. Visiting speakers are Bro. and Sister Frank Raber, Kansas City, Mo., and Bro. Samuel Janzen, Greensburg, Kans.

A service unit consisting of Bro. and Sister Kenneth Holderman, West Liberty, Ohio; Bro. Don Erb, Wellman, Iowa; and Sister Dorothy Bender, Milford, Nebr., will be helping with the summer camping program at the Rocky Mt. Mennonite Camp this summer. The unit is sponsored by the Mission Board of the South Central Conference.

The Pleasant Hill congregation, Sterling, Ohio, gave the young people's meeting program at Wooster, Ohio, on April 27.

The Landis Valley Christian Workers' Band will hold its monthly meeting on the farm of Levi Weaver on May 10, 7:15 p.m. Dr. Franklin Cassel will give an illustrated talk on his relief work in Korea.

Bro. Truman H. Brunk spoke at the Sonnenberg Church, Dalton, Ohio, over Easter week end.

Young people who had attended the Ontario Mennonite Bible School this winter gave the evening program at the Clinton Frame Church, Goshen, Ind., on April 27.

A number of Mennonite young people attended the Christian Youth Conference on War at Columbus, Ohio, April 25-27.

Sister Florence Snyder of Grimsby Beach, Ont., is a new worker at the Publishing House. She is employed in the billing office. Violet Harmon and Paul Wyse discontinued employment, Violet to return to her home at Farmerstown, Ohio, and Paul to take up farm work in Michigan.

### Visiting Speakers

April 13: Claude Hostetler, Portland, Oreg., at Upland, Calif.; J. Paul Sauder, Mt. Joy, Pa., at Warwick River, Denbigh, Va.; Simon Gingerich, Wakarusa, Ind., at East Goshen, Ind.

April 20: M. E. Brenneman, Ontario, Calif., at Albany, Oreg.; Daniel Smucker,

Harrisonburg, Va., at Warwick River, Denbigh, Va.; George R. Brunk, Harrisonburg, Va., special afternoon service at Warwick River, Denbigh, Va.

April 27: Marion Snyder, Goshen, Ind., at Pleasant Hill, East Peoria, Ill.; Roy S. Koch, St. Jacobs, Ont., at Zurich, Ont.; A. J. Steiner, North Lima, Ohio, at Leetonia, Ohio; C. N. Hostetter, Grantham, Pa., at Yoder, Kans.; Marijke Schutte, Dutch Mennonite student at E.M.C., at Pinto, Md.; C. Mylin Shenk, Willow Street, Pa., at East Chestnut St., Lancaster, Pa.; H. S. Bender, Goshen, Ind., at Sunnyside, Dunlap, Ind.

May 4: J. C. Wenger, Goshen, Ind., at Sunnyside, Dunlap, Ind.; J. D. Graber, Elkhart, Ind., at Pennsylvania Church, Hesston, Kans.; Levi C. Hartzler, Elkhart, Ind., at Metamora, Ill.; John R. Mumaw, Harrisonburg, Va., at Manheim, Pa.; H. S. Bender, Goshen, Ind., at Yellow Creek, Goshen, Ind.; Lawrence Brunk, Denbigh, Va., at First Mennonite Church, Johnstown, Pa.

### Evangelistic Meetings

Osiah Horst, Petersburg, Ont., at Hawkesville, Ont., May 4-11. Wayne Kratz, Souderton, Pa., at Bridgeport, Pa., April 26-May 4. Milton Brackbill, Paoli, Pa., at Chicago, Ill., May 4-11. B. Charles Hostetter, Harrisonburg, Va., at South Union, West Liberty, Ohio, June 22-29.

### Announcements

Bible Conference at Deep Run, Pa., with J. Otis Yoder as out-of-conference speaker, May 9-11. Youth Rally at Hege's, Preston, Ont., with Stanley C. Shenk as guest speaker, May 10-12. Bro. Andrew Cerroni, Freeport, Ill., an illustrated talk on Sicily at Pleasant Hill, East Peoria, Ill., Sunday evening, May 11. Bro. Aaron M. Shank, Myerstown, Pa., to Mennonite Youth Fellowship, Millersville, Pa., on "Thou Shalt Not Covet," May 10, 7:30 p.m. Sunday School Conference with Bro. Markley H. Clemmer, Norristown, Pa., as visiting speaker May 10 and 11 at New Holland, Pa. Bible meeting with Mahlon Witmer, New Holland, Pa., and Abram Riser, Manheim, Pa., as speakers at Stauffer Church, near Edgemont, Md., on Whit Monday, June 2, D.S. time. Christian Workers' Conference, emphasizing summer Bible school, at Souderton, Pa., May 16-18. Speakers: Mrs. Paul Clemens, Gertrude Mininger, Mrs. Russel Musselman, Harry Brackbill, Paul M. Lederach, J. J. Hostetler, and Elmer G. Kolb. Meetings Friday evening, Saturday afternoon and evening, and Sunday afternoon. Ascension Day meeting on May 22 at Erisman's, Manheim, Pa., with Bro. Linden Wenger, Bergton, Va., as visiting speaker. Robert Swartz, just returned from PAX builders' unit in Germany, at Vincent Church, Spring City, Pa., at 7:30 p.m., May 11. A group of men, under leadership of Harold Fly, on itinerant work in the southern states, at Vincent, Spring City, Pa., at 7:30 p.m. May 18. Menno Chupp, Ethiopian relief worker, at Wildwood, Curtis, Mich., on May 11. Bro. Reuben G. Stoltzfus, Gap, Pa., in morning message at Strasburg, Pa., on May 25. Levi C. Hartzler on voluntary service at South Union, West Liberty, Ohio, morning and

evening, May 25. Don Smucker in peace meeting at South Union, West Liberty, Ohio, July 4-6.

### MISSION NEWS (Continued)

In the April news letter of the Northern Light Gospel Mission, Bro. Linford Hackman makes this report: "In another month it will be fourteen years since we left Pennsylvania to reach neglected areas of the Northwest. One by one stations were started and workers added. Now we see workers established at ten different stations. . . . We see a number who have found the Lord assuming responsible positions, some full time. . . . Congregations are now gathering at these places which makes us feel the efforts and money spent were not in vain, and we are sure there is rejoicing in heaven as souls are continuing to be added to the Church."

Sister Florence Nafziger, missionary nurse on furlough from India, spoke at vesper services at the Chicago Home Mission on May 4. Bro. Peter Wiebe and a group of young people from the Yellow Creek church near Goshen, Ind., also participated in this same vesper service.

Bro. J. Lawrence Burkholder, Goshen, Ind., will be with the congregation at Wooster, Ohio, on May 18 in an all-day service sponsored by the Y.P.B.M. committee.

Bro. Linden M. Wenger is the author of a newly printed pamphlet which will be used in the mission work in Sicily. It was translated into Italian by G. D. Albanese under the title *Domande Sulla Vita e Sulle Dottrine Cristiane*.

Sister Florence Nafziger, on furlough from India, will speak at West Sterling, Ill., on May 11.

Speakers at the Illinois Mission Board meeting, April 16 and 17 included John H. Hess, Kitchener, Ont.; Robert Keller, Sterling, Ill.; and John Litwiller, Chicago, Ill.

Various church and school groups and clubs made Easter a happy time for the children of the Mennonite Children's Home, Millersville, Pa., with donations of candy and gifts. The workers say "Thank you."

A practical nurse is needed at the Eastern Mennonite Convalescent Home, experience not necessary. Write M. K. Kerr, superintendent, Hatfield, R. D., Pa.

Special services were held in the homes of the Rabanal, Puerto Rico, community each evening during Holy Week. On Friday evening the Calvary Hour Quartet brought messages in song at the church. A sunrise service was held on Sunday morning, followed by a fellowship breakfast, after which the regular church and Sunday school services were held.

O God, what a book this Holy Bible is, what a wonder, and what a power are given with it to man! It is like a carving of the world and of man, and of human characters, and here everything is named and pointed out for ever. Woe is to a people without the Word of God, for its soul thirsts for His Word and for every beautiful perception.—Dostoyevski.



## A TRAGIC LIFE STORY (Continued)

port, traveling with horses and wagons, were to go to Germany on the train. So we packed our things and went to the station where there were thousands of people. The cattle cars were washed, and then the baggage of forty people was loaded into one car and the owners of the baggage were put in on top of the baggage. Again we were separated. We were mostly women who had been separated from our husbands by the Russians, and now we were separated from our sons. The train pulled out, the cannons roared, and the front was coming nearer. I dedicated my dear son Hans entirely to God with the words, "Lord, Thy will be done." My Lord helped me to bear my cross. After fourteen days, we arrived in Germany, Prussian Stargard, where we were housed in a large mental hospital. This took place in October, 1943. At Christmas I received the first news from my dear son Hans. He had had to help drive the cattle out of Russia and was still alive. After that, months passed before I again heard from him.

We had been in Germany about three months when we received orders to be ready to report at a certain time at the station. There a long train awaited us and we had to pass through each car. In these cars were long tables behind which sat office workers. They asked very few questions—only as to when we had come to Germany, how old we were, where and when my husband was taken away, and whether we were well. Then we had to give our signatures. We were examined thoroughly by the doctors, received a resettlement certificate and the next day a document. We were told that if we showed this document to the Russians when they came, they could not take us back to Russia. Of course we did not want to go back to Communism. We had been naturalized as German citizens.

One day, shortly before Easter, while we were still in the mental hospital camp, the door suddenly opened and whom should I see but my son Hans! He with several other boys had been released and so came to Germany. But this wonderful time did not last very long. After several weeks the boys were forced to leave. As they knew the Russian language, they were to be interpreters. So I together with my family, had to pass through the deep valleys again. But the Lord held us by His hand and led us through the deep valleys and narrow paths.

The cannon and bomb attacks pursued us into Germany. We arrived in Bayern in March, 1945, and were housed in a school. After four months, my dear heavenly Father gave me my son Hans again. Oh, our joy was so great! And yet there was a heavy burden on my heart. My youngest son, Peter, was still missing. We were separated during our flight, as he was working for a farmer, Paul Braun, in Budnerweide, Kr. Stum,

Westpreussen, and he did not know where we had gone. But Peter stayed with the family and fled with them from West Prussia to Pomerania, where he stayed until he heard from us. It took two years until the Lord in a very miraculous way gave me my son again.

In March, 1946, we came to Gronau and stayed with farmers until February, 1948. At last we received the long-longed-for telegram that we were to go to Buchholz in order to be processed for Canada. We were happy, and yet we trembled with fear, for my oldest son, Hans, was with us. We trembled because we were afraid of lying. We did not want to lie, and if Hans told the truth, he would not pass the Commission. We pleaded night and day with the Lord to keep us from saying that which was not true. The other dear members of the congregation who came with us to Buchholz also greatly interceded for us. Our dear heavenly Father was with us step by step. We were not asked any difficult questions, and so we fully passed the Commission with God's help. We were ready to go to Canada. "Unto this day the Lord has helped us."

But then we were put to a great test. Satan was like a roaring lion. At one o'clock in the morning, our last night in camp, we were suddenly awakened by a great noise at our door. We opened immediately. It was the Polish Commander with his interpreter. They came to Hans's bed and awakened him with the question: "Did you serve in the SS?" He was still half asleep and did not understand what they wanted. They asked him again. "Yes," he said, "as an interpreter." Then they rummaged through all our things and went away. The next day we were to report to leave. But we received orders to stay behind and were called to appear before the police. He asked Hans whether he had served in the SS. "Yes," he said, "as an interpreter." They then questioned Peter and did not believe that he had not been a soldier. "You lie," they said to him; "your good friends have told us the truth." We were asked to appear before the Consul again and that was the end. In two weeks we left for Gronau.

Even though we have been accepted by IRO as being eligible, we have never been accepted by the Canadian Immigration Mission. MCC has done all in their power to reopen our case, but Ottawa has always refused the request.

Our stay in Gronau has been very enjoyable, for which we are sincerely thankful. What the future holds for us we do not know, but we know that our heavenly Father who has helped us in the past will grant us strength to meet the future. Our trust will be in Him.

—European Relief Notes.

The genuineness and authenticity of the Scriptures are established. The Scriptures are the voice of God.—Simon Greenleaf.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brunk—Ebersole.**—Henry M. Brunk, Jr., Brentwood, Md., and Edna M. Ebersole, Sarasota, Fla., by Myron S. Augsburg, at the Tuttle Avenue Mennonite Church, Sarasota, Fla., April 12, 1952.

**Hostetler—Hess.**—Louis A. Hostetler, East Chestnut Street congregation, Lancaster, Pa., and Ida M. Hess, Masonville congregation, Washington Boro, Pa., by Christian K. Lehman at the East Chestnut Street Church April 19, 1952.

**Leinbach—Leinbach.**—Earl Leinbach, Waka-rusa, Ind., and Betty Leinbach, Goshen, Ind., both of the Yellow Creek congregation, Goshen, Ind., by Peter B. Wiebe at the Yellow Creek Church April 10, 1952.

**Martin—Martin.**—Lehman Martin and Coriune H. Martin, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the home of the bride April 18, 1952.

**Roggie—Jantzi.**—Ralph Roggie, Lowville, N.Y., and Frieda Jantzi, Mannsville, N.Y., by Lloyd Boshart at the Lowville N.Y., A.M. Church March 19, 1952.

## BIRTHS

Lo. children are an heritage of the Lord' (Ps. 127:3a)

**Boese.**—To Harold and Dorothy (Roth) Boese, Crawfordsville, Iowa, a daughter, Kathy Ann, April 10, 1952.

**Bowman.**—To Delton and Jean (Brenneman) Bowman, New Hamburg, Ont., twins, a son and a daughter, Paul Delton and Lynda Jean, April 13, 1952.

**Burkholder.**—To Melvin and Sara (Peter-sheim) Burkholder, Ephrata, Pa., a daughter, Glenda Jane, Jan. 23, 1952.

**Decker.**—To Vernon and Marie (Swartzen-druber) Decker, Mt. Pleasant, Iowa, a daughter, Joan Marie, March 26, 1952.

**Gimbel.**—To Oren L. and Nina (Good) Gimbel, Preston, Ont., a third child, a daughter, Kathryn Pearl, Feb. 27, 1952.

**Gingerich.**—To Ivo and Ada (Ropp) Ging-erich, Kalona, Iowa, a son, Loren Eugene, Jan. 28, 1952.

**Good.**—To Heber and Edith (Weaver) Good, Dalton, Ohio, a fifth child, a daughter, Lena May, April 2, 1952.

**Good.**—To Moses and Ruth (Shantz) Good, New Hamburg, Ont., twin sons, Donald John and Dwight James, March 26, 1952.

**Hostetler.**—To Amos N. and Climena (Good) Hostetler, Reinholds, Pa., a daughter, Marie, Jan. 14, 1952.

**Kauffman.**—To Archie and Bernice (Beck) Kauffman, Archbold, Ohio, a son, Armon Lee, April 10, 1952.

**Kauffman.**—To David and Elizabeth (Head-ings) Kauffman, Haven, Kans., a daughter, Sheryl Ann, March 23, 1952.

**Kauffman.**—To Floyd D. and Jean Lucille (Delagrang) Kauffman, Goshen, Ind., a daughter, Vicki Diane, Feb. 22, 1952.

**Magal.**—To Ivan V. and Leah (Kennel) Magal, Richmond, Va., a son, Charles Philip, April 16, 1952.

**Miller.**—To Jim and Mary Ann (Selzer) Mil-ler, Filer, Idaho, a son, Wade James, April 10, 1952.

**Oswald.**—To Leland and Daretta (Miller) Oswald, Bruning, Nebr., a daughter, Jane Karen, April 7, 1952.

**Poper.**—To Cletus and Ruth (Swartz) Poper, Albuquerque, N. Mex., a son, Lee Swartz, March 15, 1952.

**Roth.**—To Everett and Margaret (Kramer) Roth, Wayland, Iowa, a daughter, Christal Anne, March 9, 1952.

**Schlegel.**—To Aal and Edna (Eichelberger) Schlegel, Shickley, Nebr., a son, Dallas Dan, March 27, 1952.

**Sensenig.**—To Jacob and Martha (Myer) Sensenig, Oxford, Pa., a daughter, Rose Marie, March 25, 1952.



**Shreiner.**—To Phares L., Jr., and Mae (Stoltz-fus) Shreiner, Bareville, Pa., a second child, a son, Larry Lee, March 27, 1952.

**Sutter.**—To Clarence and Josephine (Ring) Sutter, Moneta, Iowa, a fourth child, a son, Peter Jay, April 11, 1952.

**Yoder.**—To Edwin L. and Esther (Miller) Yoder, Kalona, Iowa, a son, Rodney Steven, March 11, 1952.

**Yoder.**—To Emanuel N. and Pauline Lois (Hostetler) Yoder, Hartsville, Ohio, a daughter, Wanda Rose, April 12, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Clemens.**—Sylvanus C., son of Jacob N. and Elizabeth (Cassel) Clemens, was born near Harleysville, Pa., Aug. 22, 1872; passed away Nov. 25, 1951; aged 79 y. 3 m. 3 d. In 1894 he was united in marriage to Esther Allebach, to which union were born 4 children. He was a member of the Towamencin congregation, Kulpsville, Pa., and active in Sunday-school work. After the death of his wife he moved to the Eastern Mennonite Home, Souderton, Pa., where he assisted in the work. He is survived by 2 sons (Leroy, Hatfield, Pa., and Earl, Worcester, Pa.), one daughter (Sarah, E.M.H., Souderton, Pa.), 3 brothers (Jacob C., Lansdale, Pa.; John, Sarasota, Fla.; Norman, Souderton, Pa.), and 3 sisters (Mrs. David Allebach, E.M.H., Souderton, Pa.; Mrs. E. W. Kulp, Bally, Pa.; and Mrs. Clayton Schlosser, Lederach, Pa.). Funeral services were held at E.M.H. Nov. 27 and at Towamencin Church Nov. 28 in charge of Ellis Mack. Interment was made in the adjoining cemetery.

**Culp.**—Loren, son of John and Mary Culp, was born Feb. 16, 1868, on the farm near Goshen, Ind.; departed this life March 29, 1952, at the same place; aged 84 y. 1 m. 13 d. In 1894 he was united in marriage to Mary Baer. Surviving are his wife, 5 children (Noble, Onida, S. Dak.; John, at home; Mrs. Willard Mikel, Bremen, Ind.; Mrs. Charles Welty, Nappanee, Ind.; and Martha, at home), 3 grandchildren, 7 great-grandchildren, one brother (Jesse, Goshen, Ind.), a stepsister (Mrs. John Bellen, Logansport, Ind.), besides many relatives and friends who mourn his departure. In young manhood he gave his life to the Lord and united with the Salem Mennonite Church. In this faith he remained steadfast to the end, attending the house of worship as long as health permitted. Funeral services were held April 1 at the home in charge of Francis Freed, and at the Yellow Creek Mennonite Church conducted by R. F. Yoder and C. A. Shank. Burial in the adjoining cemetery.

**Frankfort.**—Martha, daughter of Benjamin and Francis (Metzler) Burkholder, was born in Beaver Twp., near Columbiana, Ohio, Oct. 22, 1876; died March 23, 1952; aged 75 y. 5 m. 1 d. She was ill about 3 weeks of heart complications. She was a member of the Midway Mennonite Church, Columbiana, Ohio, for many years. Her husband, Charles Frankfort, whom she married in 1907, died Nov. 13, 1951. She leaves a son (Lawrence), 3 daughters (Mrs. John C. Barton and Mrs. Harvey Jessell, Columbiana, Ohio, and Mrs. John Reagan, Mineral Ridge, Ohio), and 4 grandchildren. One son (Russel) preceded her in death. Funeral services were held at the Midway Mennonite Church March 25 in charge of A. J. Steiner, Paul Yoder, and S. A. Yoder.

**Hoover.**—Samuel R., son of David L. and Susanna (Rohrer) Hoover, was born Aug. 4, 1860, in Harrison Twp., Elkhart Co., Ind.; passed away at the home of his son in Goshen, Ind., March 30, 1952; aged 91 y. 7 m. 26 d. He was married to Lucinda Curtis in 1888. Surviving are 2 sons (Noble C. and Curtis M., Goshen, Ind.), 2 daughters (Viola—Mrs. Ralph Metzler and Bessie—Mrs. Oscar Weaver, Goshen, Ind.), 13 grandchildren, 4 great-grandchildren, and many other relatives and friends. His companion and 2 daughters (Arvilla and Mabel) preceded him in death. About 1890 he united with the Yellow Creek Mennonite Church, Goshen, Ind., in which he was a faithful member until death. Funeral services were held at the Yellow Creek Mennonite Church April 1 in charge of Peter Wiebe assisted by R. R. Smucker. Interment was made in adjoining cemetery.

**Kolb.**—Nelson (Royer) Kolb was born May 6, 1866, at Green Land, Pa.; died Nov. 16, 1951, at the Old People's Home at Souderton, Pa.; aged 85 y. 6 m. 10 d. Bro. Kolb was received into church fellowship at the Perkiomenville, Pa., Mennonite Church in 1945. He enjoyed the fellowship of the saints and had a deep concern for his own salvation and the salvation of others. Funeral services were held Nov. 19 in charge of Abram G. Metz.

**Lais.**—Jan Marie, daughter of Eugene and Alma (Zook) Lais, Molalla, Oreg., was born at St. Johns, Mich., Jan. 1, 1951; was called away after a short illness on Feb. 12, 1952; aged 1 y. 1 m. 12 d. She is survived by her parents, one brother (Eugene Berton, Jr.), her maternal grandparents (Mr. and Mrs. J. K. Zook, St. Johns, Mich.), and her paternal grandparents (Mr. and Mrs. B. J. Lais, Molalla, Oreg.). Funeral services were held at the Everhart Funeral Home conducted by Chester Kauffman. The baby was placed in the Adam's Cemetery, Molalla, Oreg.

**Martin.**—Amos H., son of the late Elisha M. and Mary (Heller) Martin, was born Oct. 17, 1887, in Elkhart, Ind.; died at his home near Lincoln, Pa., March 7, 1952; aged 64 y. 4 m. 19 d. On Dec. 7, 1909, he was united in marriage to Katie O. Weaver. To this union were born 16 children. Surviving are 10 children (John F. and Harvey W., Stevens, Pa.; Mary—Mrs. Harry H. Weaver, East Earl, Pa.; Anna—Mrs. Elmer Zimmerman, Ephrata, Pa.; Eva—Mrs. Paul Zimmerman, Lititz, Pa.; Amos W., Myerstown, Pa.; Esther—Mrs. Ivan Martin, Lebanon, Pa.; Edwin W., Titus W., and Phares W., Ephrata, Pa.), 44 grandchildren, and one sister (Mary—Mrs. Clyde Goldfus, Lancaster, Pa.). Funeral services were held at the home in charge of Elmer Good. Further services were held at the Groffdale Mennonite Church March 11 in charge of Joseph Hostetter, Abram Smith, and Amsey Martin. Graveside services were conducted by Hershey Sensesig. Burial was made in the adjoining cemetery.

**Mishler.**—Carrie R., daughter of Joseph and Barbara (Graber) Schrag, was born March 18, 1882, near Parker, S. Dak.; departed this life Dec. 23, 1951, at her home in Sheridan, Oreg.; aged 69 y. 9 m. 10 d. When she was nine months old she came with her parents to Dallas, Oreg. She accepted Christ as her Saviour when she was 13 and was baptized and received into the Mennonite Church. She remained a faithful member at Sheridan, Oreg., until death. In 1898 she was united in marriage to James M. Mishler who preceded her in death Sept. 16, 1946. She is survived by 3 sons (Raymond L., Sheridan, Oreg.; Melvin W., Sweet Home, Oreg.; Orval J., Coos Bay, Oreg.), 2 daughters (Florence—Mrs. Dewey Wolfer, Logsdon, Oreg.; Lucille—Mrs. Carl Yoder, Sheridan, Oreg.), 14 grandchildren, 11 great-grandchildren, and 2 sisters (Mrs. Anna Emmert, Sweet Home, Oreg., and Mrs. Fannie Shenk, Sheridan, Oreg.). Funeral services were held Dec. 30 at the Sheridan, Oreg., Mennonite Church in charge of H. A. Wolfer and G. D. Shenk. Burial was made in the church cemetery near Willamina, Oreg.

**Mosemann.**—Lena Fellman, daughter of the late Mr. and Mrs. Abram Hege, was born in Baden, Germany, Oct. 24; passed away March 16, 1952, at her daughter's home in Lancaster, Pa.; aged 79 y. 4 m. 22 d. She was the widow of David H. Mosemann. Lena came to this country at the age of 8. She united with the church at 18. She was a teacher in the Lancaster City schools 9 years preceding her marriage. She is survived by 5 children (Ruth—Mrs. Clarence E. Brooks, Lancaster, Pa.; David and Joseph, Manheim, Pa.; Magdalena, Torrance, Pa.; and Miriam—Mrs. Walter S. Horst, Blue Ball, Pa.) and 16 grandchildren. The funeral was held March 19 with Jacob E. Brubaker and Frank Enck officiating. Interment was made in Mellinger's Mennonite Cemetery.

**Moyer.**—Abraham H., son of the late Mary (Heckman) and John R. Moyer, was born near Pipersville, Bucks Co., Pa., Feb. 5, 1873; passed away Jan. 19, 1952; aged 78 y. 11 m. 14 d. In 1906 he was married to Lydia M. Moyer who preceded him in death by ten weeks. He was a faithful member of the Franconia Mennonite Church for many years, and his consistent Christian life was a challenge to all. He is survived by the daughter they raised (Ruth—Mrs. Enos Delp, Harleysville, Pa.), one brother (John H., Souderton, Pa.), one sister (Maggie—Mrs. John Baker, Souderton, Pa.), 3 grandchildren, and other relatives and friends. Funeral services were held at the Franconia Mennonite Church Jan. 23, in charge of Menno Souder and Elwood Derstine. Interment was made in the adjoining cemetery.

**Moyer.**—Lydia M., daughter of the late John and Barbara Moyer, was born near Morwood, Montgomery Co., Pa., Aug. 28, 1862; died suddenly in Souderton Nov. 10, 1951; aged 89 y. 2 m. 13 d. In November of 1906 she was married to Abraham H. Moyer. They had no children, but opened their home to a little girl named Ruth Hoff, who, with her husband, Enos Delp, of Harleysville, and their three children, are the survivors. Lydia was a member of the Franconia Mennonite Church for many years. Funeral services were held at the Franconia Church Nov. 14, in charge of Menno Souder and Elwood Derstine. Interment was made in the adjoining cemetery.

**Mullet.**—Ada, daughter of Noah and Polly (Smith) Speicher, was born in Lagrange Co., Ind., Sept. 5, 1885; passed away March 16, 1952, at the Lagrange Hospital; aged 66 y. 6 m. 11 d. On Feb. 25, 1909, she was united in marriage to Alvin Mullet. To this union were born 3 sons (Owen, who preceded her in death in 1926; Melvin, Northwood, N. Dak.; and Claude, Topeka, Ind.). Early in her life she accepted Christ as her personal Saviour and united with the Mennonite Church. She was faithful to the end. Besides her husband and 2 sons, she leaves 3 brothers (Lloyd, Elkhart, Ind.; Ira, Ligonier, Ind.; and Charles, Goshen, Ind.), 6 sisters (Matilda, Mae, and Elizabeth—Mrs. Jess Metzler, Goshen, Ind.; Mrs. Edna Mohler, Topeka, Ind.; Martha—Mrs. Milton Hall, Nappanee, Ind.; and Adelia—Mrs. Sherman Lantz, La Junta, Colo.), and 9 grandchildren. Funeral services were held March 19 at the Maple Grove Church in Topeka, Ind., conducted by Oscar S. Hostetler, C. Norman Kraus, and Edwin J. Yoder. Burial was made in the Maple Grove Cemetery.

**Oswald.**—Ronald LeRoy, infant son of Delmar and Pearl (Miller) Oswald, was born at Meadville, Pa., Aug. 16, 1951; departed this life at Meadville City Hospital March 23, 1952; aged 7 m. 7 d. He passed away from tracheal bronchitis followed by pneumonia and complications. He leaves to mourn his sudden departure his saddened parents, one brother (Duane), his maternal grandparents (Mr. and Mrs. Dan H. Miller), his paternal grandparents (Mr. and Mrs. J. W. Oswald), and many other relatives and friends. Funeral services were held March 25 at Rhodes Funeral Home in charge of Raymond L. Kramer, and at the Sunnyside Mennonite Church in charge of Daniel Johns. Burial was made in the adjoining cemetery.

**Ranck.**—Enos G. was born Oct. 6, 1871; departed this life Feb. 16, 1952, at the Kanagy Rest Home near Bird-in-Hand, Pa.; aged 80 y. 4 m. 10 d. In 1893 he was united in marriage to Hettie H. Denlinger who preceded him in death. Three children were born to this union. In 1934 he was united in marriage to Edith Wiker. Surviving are his wife, 3 children (Chester D., Earl D., and Elsie D.—Mrs. Paul R. Newswanger, all of Paradise Twp.), 9 grandchildren, and 10 great-grandchildren. He was a faithful member of the Strasburg Mennonite Church and served as a trustee there for many years. Funeral services were conducted Feb. 19 at the Strasburg Church by Jacob Harnish and Emory Herr. Interment was made in the adjoining cemetery.

**Roth.**—Darold Delmar, son of Albert and Stella (Eicher) Roth, was born April 14, 1933, near Milford, Nebr.; died March 14, 1952; aged 18 y. 11 m. He had rheumatic fever when about 12, and his death was caused by a heart condition due to this illness. He graduated from Milford High School in 1951. In 1947 he accepted Christ and united with the East Fairview Church, Milford, Nebr. He leaves his parents, 4 brothers (Willard, Milton, Arnold, and Merlin), his grandparents (Mr. and Mrs. Ben Gascho), and 2 great-grandparents (Mrs. Fannie Yeackly and Dan Eicher). His brother (Burdette) died in infancy. Funeral services were conducted by Ammon Miller assisted by Warren Eicher and Oliver Roth.

**Rouner.**—Jacob Frank, son of Eva and Vincent Rouner, was born April 4, 1894, in Newport Twp., Iowa; passed away March 31, 1952, in his home in Hutchinson, Kans.; aged 57 y. 11 m. 27 d. In 1919 he was united in marriage to Emma Mae Reber to which union were born a son and a daughter. In 1932 he was united in marriage to Laura Mabel Reber. To this union one daughter was born. He was the first convert of the Iowa City, Iowa, Mennonite Mission. Later he united with the Mennonite Mission Church at Hutchinson, Kans. He was preceded in death by his parents and his first companion. He leaves to mourn his passing his wife, a son (Richard Gene, Hutchinson, Kans.), 2 daughters (Elizabeth Louise and Evelyn Irene, Hesston, Kans.), one grandchild, a twin



sister (Clara—Mrs. Charles Grissell, Iowa City, Iowa), 2 brothers (Joseph and Phillip, Iowa City, Iowa), and many other relatives and friends. Funeral services were held at the Hutchinson Mennonite Mission Church with Roy Roth, Sanford King, and J. G. Hartzler in charge. Burial was made in Fairlawn Cemetery, Hutchinson, Kans.

**Sensenig.**—Cora Mae, daughter of the late Levi and Elizabeth (Weaver) Hoover, died at her home after a lengthy illness at the age of 64. She was the wife of Clayton Sensenig, Denver, Pa. She was a member of the Ephrata Church of the Nazarene. She is survived by her husband, 5 sons (Aaron, Denver, Pa.; Luke and Clayton, Ephrata, Pa.; Merl, at home; and Paul, Sinking Spring, Pa.), 4 daughters (Irene—Mrs. Marshall Weiss, Sheridan, Pa.; Cora—Mrs. Ralph Frankford, Reinholds, Pa.; Amanda—Mrs. Paul Ernst, Denver, Pa.; and Sadie—Mrs. Lester Beck, Ephrata, Pa.), 17 grandchildren, one great-grandchild, and a sister (Lizzie Zimmerman, Ephrata, Pa.). One brother and 3 sisters preceded her in death. Funeral services were held at Mellinger's Funeral Home at Denver, Pa., and the Ephrata Nazarene Church. Interment was made in the Weaverland Cemetery.

**Shank.**—Harry Emanuel, son of Guy and Ruth (Lapp) Shank, was born Nov. 1, 1931, at Filer, Idaho; passed away Feb. 10, 1952, at the Samaritan Hospital; aged 20 y. 3 m. 9 d. He was a faithful member of the Nampa Mennonite Church, always ready to serve when called upon. His elementary education was received in the Nampa Schools. He graduated from the Nampa Mennonite Parochial School. The past few years he was employed as a block mason. Harry is survived by his parents, 2 brothers (Clayton, Tangent, Oreg., and Harold, Albany, Oreg.), 2 sisters (Harriet—Mrs. David Shank, Denbigh, Va., and Irene, at home), his fiancée (Nadine Hostetter), and many other relatives and friends. Funeral services were held March 15, at the Nampa Mennonite Church, Robert Garber and D. A. Good officiating. Burial was made in Kohlerlawn Cemetery.

**Unternahrer.**—Joseph, son of Frank and Catharine (Stucky) Unternahrer, was born April 1, 1862, near Basel, Switzerland; passed away at his home near Thurman, Colo., March 11, 1952; aged 89 y. 11 m. 10 d. He immigrated to the United States in 1882. In 1877 he united with the Mennonite Church to which faith he held till death. On April 7, 1889, he was united in marriage with Elizabeth Wertz, and to this union were born one daughter and one son. His companion passed away Oct. 7, 1902, and his son, Frank, in 1917. On Nov. 30, 1909, he was united in marriage to Lena Ruby. To this union were born 2 sons and 3 daughters. He leaves to mourn his passing his companion, 2 sons (Joe R. and Aaron of Thurman, Colo.), 4 daughters (Lena—Mrs. D. D. Graber, Wayland, Iowa; Elizabeth, Catharine, and Mary, Thurman, Colo.), one granddaughter, and other relatives and friends. Funeral services were held March 14 at the home and at the Thurman Mennonite Mission conducted by Earl Yeackley and William R. Eicher. Interment was made in the church cemetery.

## THE BOOK SHELF

**Blessings of Suffering**, by William Goulouze; Baker, 1951; 173 pp.; \$2.00.

Like William Goulouze's book, *Victory Over Suffering*, *Blessings of Suffering* tells in twelve reassuring and heart-warming chapters the author's experiences during a disease pronounced incurable, which under the blessing and healing hand of God and aided by skillful X-ray treatments was overcome and health restored. The sufferer points out how prayers of God's people, sharing of similar experiences of hundreds of other sufferers, and faith in a prayer-answering God availed much.

Upon invitation hundreds of others shared their sickness and sufferings, their favorite Bible verse, their helpful poem or favorite hymn. These are printed chapter by chapter

under *Help in Trouble*, *Count Your Blessings*, *My Doctor, Nurses and Hospitals*, *When Callers Come*, and *The Unseen Partner*, *A Birthday Soup Dinner*, *Thinking Health*, *Good in the End*, *Show Me Thy Way*, *Now That I Am Better*, and *New Creatures in Christ*.

Born of rich spiritual experience, they exalt Christ, will cheer and help the sufferer, help in bringing about divine healing of body and soul, and should have wide reading among sick and shut-ins. William Goulouze secured the responses through a mailed questionnaire and makes available to any needy sufferer, as funds permit, free copies. Write William Goulouze, 385 College Avenue, Holland, Michigan.

Scholarly and well written, this book carries a unique message of comfort, help, and solace for the sufferer or shut-in.—Paul T. Huddle.

**Hem of His Garment**, by Argye M. Briggs; Wm. B. Eerdmans, 1951; 314 pp.; \$3.00.

Argye M. Briggs entered the area of Christian fiction with a story that gained her a place among the better writers of the field. Her second story was refreshing in the complete difference of its plot from that of the first. And now she has given us another novel with a plot that is different from either of the first two.

In all three of her books, Mrs. Briggs presents the Christian life as a life of growth from the first experiences of faith through varying experiences, some pleasant and some not so pleasant, to a triumphant total commitment. In her second and third novels, particularly, she traces this development through the device of the thoughts of her principal characters. This, *My Brother* is a man's book. The thoughts of Josh Kenyon, principal character in the story, are the thoughts of a man, even though they are presented to us by an authoress. In contrast, *Hem of His Garment* is a woman's book, and it is largely the thoughts of Sharon Kent which make it so.

I felt a bit of disappointment in the impulsiveness with which Stephen Kent and Sharon Simpson are married. I was glad to see Sharon escape from the unhappy and unwholesome environment in which she had lived as a girl. But the marriage to Stephen Kent was such a spur-of-the-moment thing. Argye Briggs doesn't tell us that such a marriage is unwise, nor does she make it a failure. It is a successful marriage, but the story tells us that there are many serious problems and great adjustments to be made in such a marriage.

Those who criticized the early part of *Root Out of Dry Ground* for fear it would cause young wives to shrink from childbirth will probably criticize this book for the manner in which some of the problems and the varying moods of pregnancy and motherhood are presented. I wonder which is worse, however, to let the prospective mother know that she may expect some of these experiences, or to shield her from them completely. Through the development of the story, Mrs. Briggs shows that Christian faith and submission to God are the answers to the questionings and

safeguards from the fears which had brought Sharon's spirits so low. The reader rejoices to see Sharon come to maturity of faith by touching the hem of Christ's garment, with the wise encouragement of "Gram."

Any book which deals with contemporary life will inevitably touch upon wartime experiences. One feels that Mrs. Briggs does not approve war, but neither does she take the opposite position of a Christian conscience against war. (Stephen Kent is drafted and goes into military service.) The doctrine of Christian love as opposed to hate on the personal level finds expression in Sharon's Christian relationship to her sister-in-law, Lois Kent. Aside from the matter of war, there are other conflicts with Mennonite principles and practices, for these are not Mennonites of whom Mrs. Briggs writes. But she presents the problems of motherhood, both the inner strugglings of the mother herself and some examples of "do's" and "don'ts" in the relation of the mother to her children along with the slow maturing of a growing Christian, in a way that commends this book to young wives and mothers who will read the story, not for little surface details, but for its deeper meanings.—N. P. Springer.

## ITEMS and COMMENTS

The Evangelical Confederation of Colombia, S.A., reports twenty-three cases of religious persecution in that country within three months, including the murder of a Seventh-day Adventist.

\* \* \*

American soldiers have admitted the parenthood of 5,000 babies born out of wedlock in Germany and have assumed legal responsibility for them, according to a report from that country.

\* \* \*

The anomalies of a state-church are seen in the fact that a woman, Queen Elizabeth, is now the official head of the Church of England. But she is also head of the Church of Scotland, and thus, as Moody Monthly points out, is an Episcopalian in England and a Presbyterian in Scotland.

\* \* \*

The China Inland Mission, which has almost entirely withdrawn from China, has been renamed China Inland Mission Overseas Missionary Fellowship, and is continuing a widespread ministry in the Orient. Headquarters will be established at Singapore. Christian literature, so important for the development of an indigenous church, will be greatly emphasized by the workers in new fields.

\* \* \*

Helen Keller has been elected president of the John Milton Society for the Blind for the twenty-first consecutive year. The Society provides Christian literature in Braille and talking book form for the blind. Four million pages of Braille literature were published last year in nine languages and distributed free to the blind in 66 countries.



President Truman has correctly observed in a recent speech that mass suffering is one of the chief causes of the spread of Communism. "If we could help the people of the Orient get a well-balanced diet—three square meals a day—instead of the few mouthfuls of rice that most of them eat now," he said, "that change alone would have more impact on the world than all the armies and battles of history."

\* \* \*

World War II is not over for the children of Italy. The Associated Press reports that 1,400 children were killed in Italy last year by explosions of mines and shells left by Second World War armies.

\* \* \*

Dwight David Eisenhower, now high among presidential possibilities, is described in *Time* as coming from German Mennonite stock. His grandfather, Jacob Eisenhower, was a leader among the River Brethren sect in Pennsylvania and helped to establish the colony at Abilene, Kans., in 1878. His mother came from Shenandoah Valley stock. She became a member of Jehovah's Witnesses. General Eisenhower is not a churchgoer, but recently told Billy Graham in France that we must have religion.

\* \* \*

It takes 84 hours to play 169 double-faced records of the entire Bible for the blind, according to Scheel's Religious Remarkables.

\* \* \*

G. F. Hersherberger's War, Peace, and Non-resistance is included in the NAE list of significant books, appearing in *United Evangelical Action*, March 1, 1952.

\* \* \*

Gideon Bibles will hereafter be on top of a table or desk, according to the general manager of the Sterling Hotels System. He says over 6,000 hotels affiliated with the American Hotel Association are adopting a recommendation to display prominently the Bibles provided by the Gideons.

\* \* \*

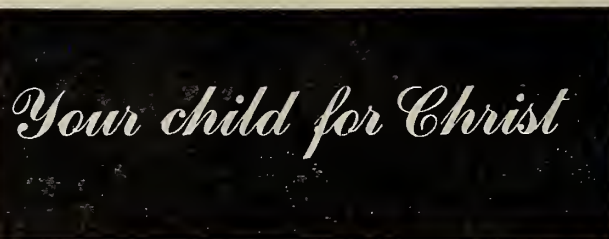
Billy Graham will conduct a six-week evangelistic campaign in London, England, in the fall of 1954. He reports that only 8 per cent of the people of London are regular churchgoers. Graham begins a campaign in Houston, Texas, on May 4, and at Jackson, Miss., on June 15. Major crusades in the fall of this year are in Pittsburgh, Pa., and Syracuse, N.Y.

\* \* \*

Of a total population of 47.7 million in the German Federal Republic (Western Germany), 19.8 per cent are refugees or expellees.

\* \* \*

Religious music and hymns had a major role at the recent Music Educators' National Conference in Philadelphia. The director of one outstanding high-school choir said, "I consider religious music to be among the best because it has a soul and a message. And the most beautiful instrument is the human voice. . . . It is nonsense to say that young people prefer the popular. Give them good music and they will instinctively recognize it."



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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MAY 13, 1952

NUMBER 20

## A Suffering World in 1952

BY J. W. SHANK

It is a long, sad story—the inhumanity of men to others. I suppose it will continue to be like that. What is the purpose of suffering as we see it? Why do the innocent suffer with the guilty? The powers, evil powers, new powers, seem to come and go and continue with their evil actions toward humanity. Each century has its own sad story. We can scarcely believe some of the things we read in the papers and magazines of the day. I would like to bring to you some of the facts that have been appearing in our papers in recent times as illustrative of what is going on.

I want to tell something about Colombia, one of the northern countries of South America. In 1946 the Catholic party got control of the government, and since then has been carrying on very much as a dictatorship. Their aim is, of course, to put the opposite party down and, above all things, to get rid of the missionaries and the evangelical Christians of that country. The situation has been very serious. Many thousands of nonevangelicals have also been killed because they belong to the opposite party from that of the Catholics. Naturally, all evangelicals are considered in the opposite party, no matter whether they take interest in politics or not. For a while it was claimed there were a thousand victims every week. It is estimated that twenty thousand Christians have been killed within one year in Colombia. Hundreds of Protestant schools were closed. Twenty-four chapels were burned, five confiscated, and eight bombed.

In one town the mayor and his helpers rounded up the people in a certain evangelical congregation. Having collected all the hymnbooks and Bibles, they burned them and took the people over to the Catholic headquarters in that town, where they tried to make everyone renounce his faith. A lady of eighty-seven years of age, who had been a Christian ever since she was a little girl, had a gun pointed at her breast. Her persecutors demanded of her that she renounce her faith. She refused to do it. I believe they did not have the courage to kill her.

There was a missionary family upon whom a raid was made. The persecutors found Bibles and other religious books, all of which were burned. They took the

father of that family and killed him and then compelled the mother and her small son to dig the grave and bury the body of this dead man. In another place the missionaries were driven out of the town. They fled to the forests, carrying with them a few of their belongings. The congregation then went out to the mountains, where they had their worship. Just two weeks after that, an earthquake destroyed those villages where these missionaries had lived.

In another case, a pastor was waylaid and killed. Later his body was cut up into pieces, and these were sent to members of his congregation with a little note saying: "Here is your beloved pastor."

In a small town there was a local pastor who had a little store. He sold Bibles also in that store. One day the mayor and a number of the policemen came into the store and demanded the money bag. They also demanded all of the books that he had. These were taken out and burned. Then they allowed the people to come into the store and take what they liked; afterward they took this man out to the public square and shot him. After that his congregation also worshiped out in the mountains.

In a rural region there was a lay preacher who also had a coffee plantation. He gave his free time for evangelical work. Twenty men came to his place one day. They dug a grave, then stood this man up in it and began filling in dirt until his body was covered up to the

neck. Then they demanded of him to renounce his political party. He said: "Very well, I can renounce that." Then they asked him to renounce his faith. He refused. The wicked men then told him he had better say his prayers. The poor man began to pour out his soul in prayer with these words: "O God, you called me to preach the Gospel, but if I can save more souls by dying I am ready to die." At this one of the men became so angry that he fired a fatal shot into the head of this Christian preacher. Within three weeks after this, fifteen of those who helped in that murderous deed went out into the mountains to hunt up the scattered congregation of the murdered man. They wanted to become evangelical Christians.

These are just a few of the tragic happenings in Colombia in recent times.

Now for a few things from Korea. I read about a young man, Chun Young Chang, who had been studying in one of the Bible institutions in Chicago. He went back to Korea to work among his own people. This was just last year. When he got there the weather was extremely cold—twelve below zero that first night. It was reported in the morning that there were fifty people who froze to death during the night. The situation in Korea is extremely difficult because of the crowded conditions. Chun Chang said the town, Pusan, where he lives is like Times Square in New York because of the tremendous crowds of people who are there. He says the evangelical ministers are preaching today in that part of the country from the Book of Jeremiah. They put the emphasis on repentance, telling the people of Korea that

## On the Rock

BY LORIE CONLEY GOODING

I wandered o'er a troubled earth, beneath a stormy cloud,  
Bewildered, fearful, and alone, 'til my heart cried aloud  
For a safety and a shelter to withstand the storm and shock.  
Then I built a shining castle on the strong, eternal Rock.

And, by-and-by, when winds were wild, and floods began to assail,  
And the storms beat on my castle, my Foundation did not fail,  
Still safe upon the solid Rock my shining castle stands.  
But what if I had trusted in a palace built on sands?

Holmesville, Ohio.



their sins are the cause of all this suffering.

I also read an article by Harold E. Fey in another religious magazine. His report was late in 1951, even as late as December. He insists there are six million people who have gone out of North Korea. He says there are six hundred thousand homes that have been destroyed, and between four and eight million people have died as a result of the war, either as victims of actual warfare or otherwise. He says also there are three million people absolutely destitute in South Korea. There are two million people on relief. These people get a little food but barely enough to sustain the body. Fey says: "To me Korea is the ten-year-old orphaned girl who found a child crying in the street and carried the two-year-old on her back for weeks on the refugee road until they both found a haven. It is the young widow making a life for her children and herself on a six-by-six straw mat on the floor of a factory room which houses 400 other widows and children. It is the husband who has lost his entire family who is now stevedoring on a Pusan dock. It is the Christian minister, his pastor-friends all killed by Communists, who is now working in a camp for war prisoners and is converting Communists and otherwise helping them. It is the textile manufacturer who has lost everything and is now starting another factory with a loom made from munition crates and spindles made from orange-juice cans. It is the farmer whose home has been destroyed, whose ox has been killed, coming back to dig his field by hand in winter so that he can plant when spring comes."

Korea's capital, Seoul, is the most devastated city in all the world. Harold Fey wrote about a great church that was rebuilt some years ago. He was there for worship on a very cold day in December. He observed that the people in the church were poorly clad. There was no heat in the building, and much cold air was blowing through. Fifteen hundred people were there for worship that morning. The preacher's text was Eph. 5:20, "Giving thanks always for all things . . . in the name of our Lord Jesus." It seemed difficult to understand how they could give thanks in everything, but that was the basis of the sermon, and that is the attitude the Christian people are taking in Korea—"Giving thanks always for all things . . . in the name of our Lord Jesus."

That group of fifteen hundred people is not the entire congregation. Four

hundred others of their number worship in a barn about one hundred miles south of Seoul. There is still another group of eight hundred from the same congregation who now live in another direction some hundreds of miles away. These have their worship in an orphanage. The minister, Dr. Han, keeps in touch with his scattered congregation, visiting each group in its turn.

A naval and air evacuation from the Seoul area carried tens of thousands to the large southwestern island of Chejudo. Among these were a thousand orphans, carried in one mass flight of air force planes, a venture which has now become known as "Operation Orphan Annie."

It was estimated that there are something like a hundred and sixty thousand prisoners of war in South Korea, and about seventy thousand of those are Christian people. Most of these were forced into the army against their will. They have become prisoners of the U.N. and are now in prison camps. These Christian prisoners have prayer meetings. It is claimed that as many as nine thousand attend prayer meetings every day, early in the morning at six o'clock. Mr. Fey was present at some of these services. He said in some groups there are as many as two or three thousand gathered in one prayer meeting, while in other groups they number less. But in all these gatherings large numbers of people meet together for prayer. The question arises, "What is going to happen to all those prisoners if they are compelled to return to the Communist forces?" It has become rather a great question as to what will be done about this. There are many thousands of prisoners who are Christians and who do not want to return to the Communists' territory.

What can we say about all this? Sometimes we are overwhelmed. We don't know what to say about these situations; they seem so difficult. Surely, the churches of America must do something especially for that tragic situation in Korea because there are so many millions of people who are suffering today in a way that we can not imagine. Children in the dead of winter sleep out of doors without any cover. Many of these sufferers are fellow Christians. They are people who sorely need help. We certainly have some responsibility. Jesus said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Note these phrases from I Peter 4:12-19: "partakers of Christ's sufferings," "reproached for the name of Christ," "If any man suffer

## Our Readers Say—

I want to tell you how much the GOSPEL HERALD is appreciated in our home. We have been getting it for a number of years. More than one question has arisen in my mind which has been answered by articles in the HERALD. I was very glad for "Communing with God" and "Daughters of Philip." I had often wished that someone would write on the unmarried sisters far and near. I love them, and they do a lot of good work. . . . Let's not forget to show our love and kindness toward them, and never make any rude remarks about them. . . . May the Lord bless your staff for doing so nicely the work of printing the GOSPEL HERALD.—Mrs. Wilmer T. Byler, Liverson, Pa.

We've been receiving the GOSPEL HERALD which you're sending us as a wedding gift, and thank you for it very much.—Mr. and Mrs. Elbert Heatwole, La Junta, Colo.

as a Christian, let him not be ashamed," "the time is come that judgment must begin at the house of God," "let them that suffer according to the will of God commit the keeping of their souls to him." How is it that the Christian people of Korea blame themselves for sin and are praising God, thanking Him for everything? It must be because they have found the grace from God to endure and to look upward and forward to some future time when they will be relieved of their suffering. Let the Christian people of our time think seriously of these things and do what is possible to help out in a situation that staggers even our imagination.

Harrisonburg, Va.

## DO WE PRAY, OR PREACH?

When we are asked to lead in public prayer, do we really lead in prayer to God, or do we often preach a sermon to the people?

When in prayer we are wont to say so often—"WE KNOW"—"we know we ought to be more diligent in our praying and in our study of the Word of God." Would we actually tell our Infinite God something He doesn't know? Or are we trying to impress truth upon others who hear us pray? Would it not be more like prayer to say—"Lord, you know all things; in kindness and mercy help us to know some of the things that we don't know, but ought to know"?—Orrie D. Yoder.

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# EDITORIAL

## Smoking Manners

Some men try to smoke and still be gentlemen. They will not smoke in the presence of a lady without asking permission. When they discover that they are in the presence of a man who does not use tobacco they will ask whether he has any objection to their smoking. We think there are good Christian arguments against the use of tobacco. But the one who doesn't think so, or doesn't care if there are, should at least admit considerations of courtesy.

Most smokers have very bad manners. They befoul the air of restaurants, railroad cars, and committee rooms. They blow smoke across the table into the face of a total stranger, as if he were not there. They blow their blue smoke rings into the air of the car and ask no questions about its effect on the person sitting back of them. They assume that the odor which will cling to his clothes for many hours is pleasing to him.

Even a no-smoking sign has no effect on some of these smokers. They act as if their liberties are being infringed upon when their attention is called to the regulation. They defy it if they dare. Women and military men are the worst offenders. They seem to claim immunity from restriction. They give not a thought to the nonsmoker who has no way to defend himself from the obnoxious fumes of cigarettes.

One can hardly imagine a person so boorish as to eat onions and garlic, and then blow his breath into another's face. The ads give us a horrible fear that halitosis may make our presence undesirable. But who seems to be ashamed of tobacco-breath? It rather seems to give social distinction.

Dr. Samuel Johnson said, "To be sure, it is a shocking thing—blowing smoke out of our mouths into other people's mouths, eyes, and noses, and having the same thing done to us." But that was a long time ago. Perhaps by this time, with most people having picked up the bad habit, the rest of us are supposed to have got used to it. We once picked up a hitchhiker who proceeded immediately to light up. Wasn't it enough that he should ride free in our car? He wanted

also to give its upholstery an odor and to force us to take, with his presence, his visible breath. It seems terribly rude, but he thought nothing of it.

A Christian must be courteous. A smoker can scarcely be courteous. This is one good reason for not smoking. There are others.

## Seeking the Lost

God is seeking to save the lost. For this He purposed, even before the creation, to send His Son to redeem man from his sins. Adam had no sooner sinned than God was after him, hunting him out as he hid away in his shame. He sent Nathan to bring adulterous David to repentance. He stopped runaway Jonah. He sent a long succession of prophets, "rising up early and sending them," to warn backsliding Israel and to entreat them to return to Him. His loving heart yearned for the lost, and did everything possible to avert the tragedy of judgment.

Jesus, who was God incarnate, had this same seeking attitude. He said of Himself, "The Son of man is come to seek and to save that which was lost." In parables He pictured Himself as going after the one lost sheep, the lost coin, the lost son. His Saviour instinct went after the Zacchaeuses, the Magdalenes, the Matthews, the Peters, the Thomases, the Samaritans. When there was a lost man or woman around, Jesus found him, and worked for his salvation. Wherever He met people, the issue of their need of a Saviour came to the fore. He was always keenly conscious of soul need. Person after person was never the same again because he had met Jesus on the road, in the house, in the temple, by the river. It made no difference to Him whether the person were male or female, Jew or Gentile, young or old, respectable or down-and-out; all that mattered was that here was a lost soul to be restored to divine fellowship.

The Holy Spirit is also seeking. Relentlessly, persistently, like the Hound of Heaven, He follows the lost soul. The psalmist came to realize that even at the ends of the earth he could not elude the Spirit. He follows the prodigal to the

swine-fields to remind him of the bounties of the father's house. He woos the erring daughter back to forgiveness and restoration. He haunts the thief and the murderer with the knowledge of their wrongdoing. He shows the philanderer or the blasphemer the awful condition of his heart. He convicts the world of sin, and of righteousness, and of judgment. With a dreadful insistence He repeats, "Remember you are a sinner." He goes through a congregation sending sharp barbs into hard hearts. He applies the truth which is preached to the guilty: "That is for you." In the quiet of the night hours or of the solitary place He keeps seeking, prying, prodding, reminding. Only at long last does He no longer strive with man.

When then is man most like God? Is it not when he is out after the lost? Is it not when he all unconsciously asks about everyone he meets, "Is he lost or saved?" Is it not when he has no rest until he has done everything he possibly can do to bring the lost one home to God? Is it not when every interest of his life is subordinated to the drive of evangelism? Certainly he is an imitator of God when he leaves the ninety and nine in the fold to seek the one lost in the darkness. Surely he follows the divine pattern when every value must find its place somewhere under the primary one—the compulsion which pushes out into soul-saving.

Once we were lost. Then we were found—we were saved, thanks to the seeking God. What else now could we possibly do than to give ourselves to partnership in the saving business? Away, then. Go seek the lost.

## THE BOOK OF ROMANS

Chrysostom had it read to him once each week.

Melanchthon copied it twice with his own hand, in order to become better acquainted with it.

Luther called it the chief book of the New Testament, and the perfect gospel. Coleridge regarded it as the profoundest book in existence.

Sir William Ramsay referred to it as the philosophy of history.

Godet spoke of it as the cathedral of Christian faith.

Dr. David Bacon said that the faith of Christendom in its best periods has been more indebted to this epistle than to any other portion of the Living Oracles.

Dr. W. H. Griffith Thomas asserted that a thorough study of Romans is a theological education in itself.—Selected.



## Building Citizenship

BY EMMA M. SHETLER

One of the required subjects of the present-day high-school curriculum is civics, or the study of those things which pertain to the life of an American citizen. Everyone who is a citizen of the United States has either been born here or has been naturalized. He is obligated by law to perform certain duties which will promote the welfare of the nation in general. He will respect the rights of his neighbor and assume a wholesome, friendly attitude toward government officials. Every year he pays his income tax. Does he evade it? Not if he is conscientious. If he does he will eventually be found out.

Youth in our schools discuss the problems of our democracy so that they are better able to understand the vital questions which pertain to the nation as a whole and particularly the government. What happens if Mr. Jones deliberately breaks the traffic laws which have been made for his safety? He endangers not only his own life but also the lives of his fellows through his recklessness. You say, "A poor citizen he is." People like adventure, which too often ends in tragedy. It was not the first drink of whisky, but the last, which caused a prominent businessman to accidentally drive over a small child. Our courts overflow with crime. It seems to mock our very nation as we call ourselves "Christian."

What is the matter? Aren't Americans trained to be good citizens? It is an individual matter. Therefore a good life must spring forth from within. With so many ungodly homes, how can children be expected to be able to understand and meet the problems of the day?

Now, let us turn the picture upside down and look at the spiritual side. Are we born-again citizens, and naturalized within the heavenly kingdom? If so, we are fighting a spiritual warfare instead of recklessly flowing along with the tide. The church of Jesus Christ is not a structure of four walls devoid of spiritual life. It is an organism. It cannot grow unless the members within it are continually being built up in their most holy faith.

An alien is a foreigner and therefore doesn't have as many privileges as a citizen. Before we accepted Christ we were aliens without hope, but now in Christ Jesus we who were far off are made nigh to the kingdom of Jesus Christ. This places us in a responsible position.

What is our duty then? Our law is the Word of God, and it calls for nothing less than true obedience to God and the church. Someone boasts about the wrong things he has done but hasn't stopped to think that every deed is on record. The very Word which he has disobeyed will judge him at the last day when he will not be given a period of probation, but will be dismissed forever from the Great Judge. "Wherefore the rather,

brethren, give diligence to make your calling and election sure" (II Pet. 1:10).

A true Christian citizen possesses the divine nature by inheritance. He in turn strives to be faithful, claiming the many precious promises of God. He will be diligent, virtuous, wise, temperate, patient, godly, kind to the brotherhood, and charitable. If he continues in these things he shall never fall. II Pet. 1:10. In addition, his life will be an asset to the church and community. If every Christian would fill the place that God has for him, what power the church would have today! It is actually suffering from spiritual disease. What is the solution to the problem? It is not found in civics books. The only source in ages past was the Word. The prophets spoke by it, the disciples lived by it, and the martyrs died by it. If it was necessary for them, how much more it is for us, in this age of sin abounding on every hand. Let us turn to God and let Him work His way in us.

Atglen, Pa.

## The First Gospel in the San Blas Language

BY MARGARET T. HILLS, *Librarian of the American Bible Society*

There has just come from the printer a Gospel of St. Mark in a bright red cover whose title page reads: Pap Kaya Purpa Nuet San Markokos Soiksatti. This is the first book of the Bible translated and printed for some 20,000 San Blas or Cuna Indians, who live on a chain of islands off the northeastern coast of Panama. The Gospel was published by the American Bible Society. They are a most interesting people with great traditions and an elaborate system of government of their own.

In 1913 a middle-aged missionary, Miss Anna Coope, went to the islands to teach the children English, at the request of a San Blas, Chief Robinson, who had learned English in Jamaica. She set off with the Indians for the hundred-mile trip in an open canoe with a bag of clothing and a well-wrapped portable organ. A concerned schooner captain persuaded her to sail with him, a trip that took five days. Among the children who came to her school and learned English was Lonnie, later named Alcibiades Iglesias, who eventually went to New York to learn electrical engineering but finally studied at the missionary training college at Nyack. Another teacher soon went to a neighboring island where among the early pupils was Peter Miller who also went to the United States for further study. Meanwhile government schools were established and many Indians came to Panama for more advanced education. Mr. Iglesias married an American missionary and later his brother Claudio married another. The mission work on these islands is entirely independent.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, April 28, 1927)

The printing press has been installed and we have turned out our first work [Pehuajo, Argentina].

Bro. J. F. Brunk . . . is in Kansas City, assisting Bro. Mininger in special revival services.

Bro. J. M. Shenk of Elida, Ohio, has been spending some time . . . here [Nampa, Idaho].

Bro. J. M. Smucker, who toured through the East, taking in Egypt and Palestine . . . gave us some interesting facts about his trip [Orrville, Ohio].

. . . the membership of our branch of the Mennonite Church now totals 44,945.

(From GOSPEL HERALD, May 5, 1927)

. . . 18 converts were baptized and 2 taken by confession, Bishop E. A. Mast officiating [Kokomo, Ind.].

A class of 18 young people were received into church fellowship by baptism [Fisher, Ill.].

In very few cases has the church officially published historical work [H. S. Bender].

In 1941 Dr. Eugene Nida, secretary for translations of the American Bible Society, with Mrs. Nida spent eight days over Christmas and New Year's in the islands helping the people decide on the orthographic form for their language and examining a translation of Mark already begun by Peter Miller. Verse by verse and chapter by chapter the text was worked over by Mr. Miller and the group and tried out on the chiefs and village leaders. Chapters were recorded and played over for the village people to be sure all could understand it. In May of last year the typing of the manuscript was completed and Peter Miller flew to Colon to go over it again with Dr. Nida. While the manuscript was going through the long process of printing, literacy campaigns were getting under way in the islands so that there would be readers for the Book when it finally arrived. Just before Christmas the first copies were received at the Bible House in New York and dispatched at once to Cristobal in the hope that at least a few of the books could reach the islands before the New Year, two years after Dr. Nida's visit to the islands. The number of copies printed is 2,500.

And so the Gospel finds its way into another language, bringing nearer the goal of the Bible Society, that every man may have the Scriptures in a tongue he can read and understand.



# The Unescapable Christ

A RADIO SERMON

BY GLENN B. MARTIN

For 1900 years Jesus has been a disturbing element in society. Pilate, on the night before the crucifixion, first asked the question: "What shall I do then with Jesus which is called Christ?" Men since have answered. Pilate washed his hands of Christ, but he did not evade the question. He answered it for himself. He turned Christ over to be crucified. His first interest was to appease the Jews. Pilate is in hell today. He has been there nearly 2000 years washing his hands. But he can't erase the stain of his sin. Only the blood of Christ can erase sin. It must be applied before death to be effective.

Pilate let the pressure of the hour give him his decision. The world shall always look upon Pilate as the man who in high office had the authority to execute the right, but who lacked the courage to do it. To see the light, to know the truth, but yet not follow—to see the high road, and yet choose the low road—that is calamity, that is disaster. That means a lost soul!

Herein lies the tragedy of our day! Far too many of us are imbeciles in the heart, and morons in the spirit. Our vast accumulation of facts only bewilders and beclouds the question of Christ. What shall I do with Jesus which is called Christ? Where does He fit in? Does church organization come before Him? Is it more important to pray to His mother than through Him? Are the traditions of the church more important than His teachings? Listen, neighbor: You cannot evade the question. You cannot give Jesus the brush-off. He is the unescapable Christ. You face Him today as your Saviour and Lord of your life, or you choose to face Him in the judgment. Brother, you cannot escape Christ!

The greatest need of the hour—the most important fact you need to know—is the correct answer to the question, What shall I do with Jesus? Don't be a fool! Men have tried to ignore Him, men have tried to do away with Him, and others have tried to evade Him, but no one has been able to escape Him.

There is a divine law that cannot be broken. The laws of Almighty God demand that we shall meet Christ *now* as Lord and Saviour, or we will meet Him on that great and terrible day. Then He will be our condemning judge. The sentence—"Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

The Jews and Romans tried to do away with Jesus by crucifying Him. The Romans called Him traitor, disloyal, unpatriotic. The Pharisees called Him a

heretic. The Sadducees pronounced Him a menace to society. The Zealots declared Him a coward, spineless. His own family accepted Him as a mental case. But Jesus was not so easily dismissed. His accusers, His enemies, were forced to face the facts of the resurrection, the glory and power of Pentecost, and the fabulous growth of the Christian Church.

"Truth crushed to earth shall rise again." Modern-minded men are seeking to evade Christ. They call Him a moralist, but they cannot, they shall not do away with Him in this manner, for He is *Lord and God*; Others say He was a great prophet for His day, but I hear His words ringing in my heart: "I am the way, the truth, and the life.: No man cometh unto the Father, but by me." Can it be true that Jesus is out of date? No! a thousand times *no*; His eternal words strike like a sword: "This is the way, walk ye in it."

This Christ will not let us escape! He haunts us in our dreams. He disturbs us in our business. When a man lets his passions get the better of him, he meets Jesus in his conscience. He hears Him say, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." When we condemn and criticize unjustly, we meet Him. He says, "He that is without sin . . . let him first cast a stone." You who are living self-righteous lives—trying to formulate your own theology—doing your best to be sincere, while all the time you live in doubt and fear—*Listen to Him*. "Except the Lord build the house, they labour in *vain* that build it: except the Lord keep the city, the watchman waketh but in *vain*."

God hath decreed through the resurrected Lord, that we shall never be what we ought to be, until we have Him to develop an *internal* ethic within us. This is rebirth. This is transformation. This is victory over sin. His power is our power. He becomes our Saviour when we surrender our sinful nature to Him.

Thousands have tried to escape Jesus by substitution in emphasis. They build costly, beautiful cathedrals. They say Christ is worthy of the best. Listen, neighbor, that may be true, but Christ didn't ask for our best. He asked for us, and He will never settle for a substitute!

You may be seeking to escape Christ by lip-honor, and not life-honor. You can glibly talk of the Prince of Peace; you can fervently sing, "Joy to the world, the Lord is come." Whose Lord? Yours or mine? Don't be silly. It isn't how much or how well you can sing, but *why* do you sing about Christ as Lord? You cannot escape Him by lip-honor. He de-

mands life-honor, obedience, and surrender to His will.

The blackest lie that ever came from the pit of hell is the idea that we are saved by emphasis upon one or two points of Christ's teachings. My church-going neighbors, think clearly for one moment. Is there not an attempt on your part to overemphasize some point of your doctrine at the expense of the cross? Even that truth can be overemphasized at the expense of the empty tomb, and the living Christ that indwells all true believers! *No, we shall never escape Him by substitution or over-emphasis!*

We cannot escape Him because divine law does not allow it. In the very nature of man, there are evidences and a sense of need for preparations. A day of accounting is coming. It is described by the writer of Hebrews as "a certain fearful expectation of judgment, and a fierceness of fire which shall destroy the adversaries."

But listen, neighbor! That's not all. There is a way to meet this unescapable Christ with great anticipation and expectation. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." "Whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world; but that the world through him might be saved."

What are you going to do about meeting Christ? There is only one logical, sensible, safe way. Accept Him right now in your mind, in your heart, with your whole will and soul.

*What will you do with Jesus?*

*Neutral you cannot be.*

*Someday your heart will be asking,*

*What will He do with me?*

Lima, Ohio.

## Enriching Family Worship

BY JOHN C. WENGER

Family worship normally includes reading from God's Word, or from a story of the Bible where there are small children, singing, discussion of the passage as desired, and prayer. But what should we pray for? How can each family in the brotherhood pray intelligently for the program of the church? How avoid falling into the same stereotyped petitions day after day? How cover the whole area of the advance of the church? One of the best aids is the *Daily Prayer Guide*, edited by Sister Lydia Shank and published by the Women's Missionary Sewing Circle Organization. Words of appreciation for this guide have been received from all our mission and relief fields, including cities and rural districts.

The president of MYF writes: "We use the *Prayer Guide* and appreciate it very much." A young church worker says: "I appreciate the chance of making our



needs the general responsibility of the church through your small magazine." A rural mission worker remarks: "The part for the children is especially appreciated by us who try to make the daily family devotion meaningful to them, too." The superintendent of a children's home writes: "Our little boys . . . want to take turns praying for the requests that are given for children." A person connected with the nursing program says: "There are great sources of strength in a praying church, and we anticipate that much good will be done through the prayers of our people who have been alerted to these needs through the *Daily Prayer Guide*." A missionary in the Southland writes: "We are most happy to share with the church at large some of the things we would like to have the Lord do for us and the work in Argentina."

One of the improvements in the new *Guide* is a section on Scripture memorization (one passage to be learned each month), and one hymn to be learned per month, the hymn selections having been made by Walter E. Yoder.

Every home should have a copy of the *Prayer Guide*. Perhaps its distribution could be sponsored in each congregation through the local women's sewing circle. The booklet may be ordered from Mrs. John L. Horst, 404 Homestead Avenue, Scottdale, Pa., at 15¢.

Goshen, Ind.

## I Came to Jesus

BY MARCUS BISHOP

The story of how I came to Jesus is one that emphasizes the effectiveness of personal witnessing. I tell it here in the hope that others may be encouraged to do personal work. I trust also that it may magnify the grace of our Lord Jesus Christ.

It is impossible to determine all the influences the Lord used in bringing me to an acceptance of Christ as my Saviour. But there are those individuals who had a significant part before the actual decision was made. How can one estimate the influence wielded by mother and father in developing ideals of character? How significant was the life and testimony of those Christian teachers who guided me during those grade-school days? How much of an impact was made by the West Liberty Church in Kansas during those summers of wheat harvest? How many prayers winged their way to God from the hearts of those who cared for my soul?

As I seek to analyze the past, I must admit that only God knows how influential these factors were in leading me to Christ. I am convinced that God was working through all these experiences and continued to work in my life by bringing me to Hesston College in the fall of 1939.

The time of decision came one October day in 1939 when my name appeared on

the bulletin board along with several others as having an appointment with President Kauffman. At first I tried to recall what particular mischief I had been in that would call for such an appointment. I was unable to associate any incident with the other names on the list and thus with some reluctance I made my way to his office on Monday morning during the first class period.

When I entered his office, Brother Kauffman greeted me in his usual friendly manner and for a few minutes visited with me about school, home, and how I was getting along. I was somewhat relieved at this point but still at a loss as to the purpose of this appointment. But not for long. For in just a moment he explained that he and Brother M. A. Yoder were inviting each student for an interview about Christ and their relationship to Him. Briefly he explained the way of salvation and quoted I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then he asked me if I was a Christian.

I said, "No."

His next question, "Is there anything that would keep you from being a Christian?" caught me.

I began to hastily think of things that might be a barrier, unwillingness being the only reason why I hadn't been saved before. I said, "No, not that I know of."

But I was thoroughly unprepared for what he said at that point. "All right, let's pray. You confess to God and He will save you." He was a college president and I was just a country boy. How could I say, "No, I'm not willing to do that now"? So not having the courage to refuse, I began to kneel. Sometime between slipping off the chair and kneeling on the floor I decided I would give myself to Christ and accept Him as my Saviour. I don't remember what I prayed that morning, but I know that I meant it.

Upon rising from prayer Brother Kauffman asked me if I believed I was forgiven. Well, I didn't feel different—no elation, no great emotion, none of the feeling that I had expected. But I caught at I John 1:9 and believed it. I said, "According to that verse, I am."

He gave me some further instruction and encouragement and concluded by asking me if I would like to confess Christ as my Saviour before the students. I wanted to and said so. When chapel began at nine o'clock he briefly related my experience, and then asked me to confess Christ by standing. I remember still the joy and the consciousness of His presence as I rose to my feet to own Jesus Christ as my Saviour and my Lord.

Not long after that the realization came to me that my life was no longer mine. My plans and ambitions were laid aside and I began to seek God's will for my life. In yielding myself to Him the conviction began to grow upon me that God wanted me to give myself to His

## The Perfect Sacrifice

BY TILLIE YODER

*I saw a lamb upon an altar slain  
For a people sold to sin,  
But when the blood behind the veil  
Upon the mercy-seat was spread  
The guilty sinner's smitten conscience  
Only knew the lamb was dead.*

*I saw another Lamb, the Lamb of God,  
Upon an altar slain.  
Himself both lamb and priest.  
He did not die a martyr-death,  
He died a paradox!  
For death He slew  
And purchased life by death  
And bore His blood beyond the mercy-  
seat to God.*

*Today the bondage and the sin  
Have turned the sinner free;  
For the slain Lamb today is still the liv-  
ing priest.  
He stands before the face of God—  
The Lord's anointed—  
And bearer of my sin.*

Elkhart, Ind.

service. Gladly I accepted this call and sought to prepare for whatever He might have for me to do.

Today, nearly twelve years after uniting with the Mennonite Church, I do not regret the choice I made then. I thank God for His calling me to salvation in Christ. I thank Him for calling me to serve Him. I thank Him for the grace that has kept me, and for His Spirit that has guided me. It is my earnest desire that He may use me to make His grace known to others.

Pueblo, Colo.

## Shut Out, But Not Shut In

BY FANNIE E. MARTIN

*The Master's Call*

*In the cool of the glad spring morning  
The Master came to me.  
"My seed of truth must be planted,  
Will you help in the work?" asked He.  
And I answered, "Wait but a little,  
The day is fair—so fair;  
When the mornings are less enchanting,  
In Thy fields I will do my share."*

After reading the name of this article and this poem, many of you wonder just what my line of thought will be. Remember I said, "Shut Out, But Not Shut In."

It seems we are trying to shut out of our everyday thoughts and actions many of the most interesting and profitable things of life. Notice how beautifully



## A Prayer for This Week

Dear God, this day has brought so many experiences which have enriched my life and strengthened my soul: the security and warmth of a loving companion, the courage received around our family altar, the trusting little eyes that searched my own, the innocent child who asked, "What is God's mercy?" the confidence of a friend whose heart was heavy, the cheerfulness of those who served us, the awareness of Thy nearness, "The erring thought not into evil wrought," the joy of a day's work well done. Dear Father, my heart swells with praise for this day of victory and opportunity and peace. Grant, Lord, that many days, yea, all days, may be victorious for all who seek to serve Thee. May we, whom Thou hast chosen to fill the unseen places in life, willingly and cheerfully reflect Thy love to ALL whose lives we touch for Thy sake. Amen.

—Esther E. Yoder.

The Lord pleads with us in this poem, which to me is one of the most beautiful pieces of art all the way through.

I am sorry I cannot repeat it all (owing to lack of space), but we will notice as we go on He speaks to us first in the springtime of life, then in the summer, later in the autumn, and last in the chill of winter. He first calls us in the morning of our lives, when His seed could find deeper ground, but we turn our hearts from Him. We are shutting Him out so that we may enjoy the pleasures of sin for a season. The world is so alluring. The city has so many enchanting things for us to enjoy; the lights are so beautiful. But, my dear young friends, just what is behind the lights?

Then again He is calling in the summer of our lives. "But we're too busy. We've bought a farm and must pay for it. We must educate our children. The new house we've spent so many evenings planning must be built. Yes, we'll just shut Him out a while longer. Maybe we'll have more time in the autumn of our lives."

So again in autumn He calls pathetically. "My harvest is white," He whispers, "and the laborers are needed sore."

But, the autumn is the most beautiful time of life. "We are right where we can enjoy all the beautiful things we've worked for for so long." "Just give me a little more time, and I'll gladly work for Thee."

In the winter He's calling, and at last I'm ready to give Him the very few days that are allotted to me. But He turns His head and whispers, "Some work has

been left undone because you have been too busy serving the god of this world. Your time, talents, and money have been spent in a very unprofitable way."

Yes, my dear sinner friend and worldly church member, you have enjoyed the pleasures of sin for a season, but how sad you must feel when Jesus is calling. You try to shut Him out, for there are so many things you want to enjoy just a little longer.

Who then is to work for the Master? We find sometimes that those who gather the largest harvest are those whom God has shut out from all that is so enchanting in this world. He has shut them in to some quiet room of affliction where they can work, pray, and sing for Him. Yes, they *do* have time to work for Him and oftentimes under the most trying circumstances.

Many of you have read the history of "Lizzie Johnson's Quilt." Poor Lizzie was so afflicted she had to lie on the flat of her back constantly, and could not as much as raise her head off her pillow for twenty-eight years—years of constant and intense pain. Her one and great desire was to make money to redeem a little African slave girl. She had her father make her a table that fitted over her bed where she worked faithfully to make a "crazy quilt" she wanted to sell to make money. At last her task was finished, but, unbelievable as it may seem, this quilt lay unwanted and unsold for fourteen years. How Christian friends could shut her out of their life is hard to understand.

At last a missionary came to see Lizzie. She was so heartbroken when she heard Lizzie's story, she wept like a child. She immediately went to work telling folks about Lizzie's quilt which she had bought, and in a very short time she returned the quilt and six hundred dollars to Lizzie. During Lizzie's short lifetime she had earned in different ways and sent to foreign missions over twenty thousand dollars.

Again I like to think of the Apostle Paul. God shut him away from what we would think a field white unto harvest, so that he could write those beautiful letters in prison for us to enjoy all down through the ages.

Yes, the pen is a mighty weapon if used in the right way.

I saw recently in the GOSPEL HERALD that a partly shut-in lady would like to have picture rolls sent to her. She has friends and missionaries all over the world who are requesting these rolls. I feel hers is a busy life, but how many souls are in her audience? and how many different nationalities?

Friends, do not shut God out in this wonderful opportunity to work for Him. You may be in the best of health but just can't seem to find a place where you can best serve your Master. Then get busy bringing comfort to those who are trying to serve Him under the most trying cir-

## Prayer Requests —

Pray for the Mission and the Church in India as they prepare to operate unitedly under a new constitution, beginning July 1.

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Brunk evangelistic campaign at Johnstown which began April 27.

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the tent evangelistic campaign at Sandy Hill, Pa., which began May 8.

A mother requests prayers for the salvation of a son who is in Korea, unprepared for death.

(Requests for this column must be signed.)

cumstances. Remember, Lizzie Johnson could never have pieced her quilt had not her father made her a table.

Many of these poor afflicted ones could work much better if only friends would give them a kind word of encouragement sometimes. In many instances they are shut out of the lives and thoughts of those who could bring them comfort and do not. How they often long to open the closed doors of many hearts, and drive out that selfish spirit within.

Yes, these unfortunate ones can only look across the fence at their neighbor's roses and smell their fragrance from afar.

Try to make your moments count, for quite often you are in the autumn of your lives and could not pluck the roses if you had a garden full.

The harvest is white and the Master wants you, and you, and you. There are none excused. "Some of the wheat may remain ungarnered because of your vacant place."

Remember, "There are no pockets in a shroud," and your casket will hold only your lifeless body when it is turned into the earth. Then let not your last moments in this life be spent wishing you had spent more time working for Him and His great cause, or singing that sad hymn, "Must I Go and Empty Hand-ed?"

Don't forget, friends, you may have a double portion of work. There are those who toil all day and sometimes at night to help supply your physical needs, and are often too tired and weary to spend much time in prayer; so we should pray for them and their unfinished tasks. Let



not one of us hear from the lips of the Blessed Master these sad words:

*"The harvest is over," He answered,  
"And winter comes apace;  
But some wheat is all ungarnered  
Because of your vacant place;  
You have spent the years in pleasure,  
I have pleaded all in vain;  
But what of your own remorses,  
And what of the wasted grain?"*

Hinton, Va.

## "And the Stars"

BY STANLEY C. SHENK

The last five words of Gen. 1:16 read as follows: "he made the stars also." However, if we look at these five words, we see that two of them are in italics. This is significant. In the King James (Authorized) and Revised Versions, words that are in italics are words that were not in the Bible originally. That is, they are words that are not based on the original Greek and Hebrew. To explain it still another way, they are words that have been added by the translators to make the meaning more clear. At least, this was the aim of those good brethren. Actually, sometimes they made the meaning less clear! Sometimes we can get more out of a passage by reading it without the words that are in italics.

The last phrase of Gen. 1:16 is an illustration of this. If we read without the words in italics, we get the phrase, "the stars also." How vivid a little word-constellation this then becomes, especially as we consider it in connection with the whole verse. The creation of the sun and the moon have just been dealt with. Then, with a seeming casualness that sounds almost as if He were uttering an afterthought, the divine writer says, "the stars also." The original Hebrew brings this casualness out still more vividly. Literally, this passage reads, "And the stars."

How suggestive these three little words are in regard to the power of God! He creates a universe so vast that it would take a beam of light (traveling at 186,000 miles per second) from five hundred million to one billion years to cross only that part of it that we now can see with great telescopes; He creates blazing suns thousands of times larger than our sun, and then places them so far away that they appear only as tiny pinpricks of light; He scatters stars and clusters and galaxies and nebulae so far into space that they are completely invisible to the naked eye—and then He uses just three tiny casual words to describe their creation! One gains the impression that He just flung them out into space all at one time, and wasn't even half-tired after it was over. What a God!—*Herald Youth Bible Studies.*

Do not fear, Christians, the Spirit of God has not lost His power.—J. Gresham Machen.

# OUR SCHOOLS

## NEWS FROM IOWA MENNONITE SCHOOL

Clarence Horst, Mountain Home, Ark., spent Feb. 18-22 on our campus, serving as guest speaker for our Mission Emphasis Week. The first rural missionary to spend this length of time here, he presented a picture of the rural field and the needs there. But more than this—he challenged us to re-evaluate our aims and ambitions in life. "How are you investing your life?" he asked. Listeners could readily discern his deep concern for those who are still without a personal Saviour. He was concerned, too, that young people see the need for consecrated workers and answer the call that comes to every Christian to go into all the world and witness. Thursday evening of that week parents and students gathered together to see slides of the work in Arkansas. Students and faculty alike were richly blessed during this week of special chapel messages.

Mr. and Mrs. Ralph Palmer, Denbigh, Va., were with us for chapel one morning to tell us about their work with tracts. The Friday following this message eight members of the Christian workers' Band accompanied the Palmers to Davenport and Iowa City to help distribute tracts. Glowing accounts of the day's activities came back to us the next week as several of these eight told us a bit about their work. One student wrote the following paragraph in concluding an article for the school paper: "After hearing Mr. Palmer speak on his tract work, I marveled at his enthusiasm over such a daily routine. Now since I've had the privilege of doing a little of the same work, I can understand why he enjoys it, as thrilled as we were over just a few hours' work in the tract world."

Edward Diener, Wellman, Iowa, gave us a series of messages entitled, "Can Bible Stories Live?" Bro. Nafziger, of our faculty, concentrated on nonresistance in another series of chapel messages recently.

During the latter part of January we were privileged to have with us for chapel four of the foreign students attending school at Hesston, accompanied by Mary Miller and Clayton Beyler. Other outside chapel speakers in the recent past were Roy Roth, Hesston College; C. L. Graber, Goshen College; Paul Vergese, Goshen College student from India; and Ivan Lind, Hesston College. We are always happy to have folks stop in when they can, be they ministers or laymen.

Since the Mennonite Publication Board met at Wayland this year, we were fortunate in having several Mennonite Publishing House representatives spend a period with us, showing a newly assembled series of slides on the work that flows through the House each day.

The mixed, men's, and ladies' choruses presented programs in song during the Eas-

ter season at the West Union and Lower Deer Creek meetinghouses and in Wayland at the Sugar Creek Church. They are also contemplating a brief tour into Nebraska later in April.

Students, faculty, and the community in general are co-operating in a concerted effort to bring in sufficient funds to finish the top floor of the auditorium-gymnasium. Proceeds from two work days, sponsored by the Student Council, will go to this cause; several thousand turkey poulters have been donated to the school by various hatcheries; feed, housing and ranging facilities, and hours of care are being donated by still others.

Early this semester the basement of this building was brought near enough to completion to make possible moving agriculture and industrial arts shop from the old quonset building. Recreational facilities for the remaining winter months were given a much-needed boost. The quonset building was sold and is now part of the farm adjoining our campus.

I.M.S. seniors, 18 in number, are anticipating the commencement activities scheduled for the week of May 11. They are also looking forward to their trip to Chicago the first week end in May. Several of the class are planning to continue their education in our church colleges; others will find work in their immediate community and elsewhere.

As the closing days of school draw near, we teachers are made to think just a bit more seriously. What have we accomplished here at I.M.S. this year? Have we taught the spiritual values in addition to the academic? Are these young people better prepared to face life and to contribute to society because they have attended a church school instead of a public school? More and more we realize the need for the prayer support of the church in behalf of her educational interests. May we count on you for such support, especially those of you who are parents and recognize the needs of youth. Pray with us that these young people may grow in wisdom, in stature, and in favor with God and man.

—Ada Schrock.

A child is a person who is going to carry on what you have started. He is going to sit where you are sitting, and when you are gone, attend to those things which you think are important. You may adopt all the policies you please, but how they will be carried out depends on him. He will assume control of your cities, states, and nations. He is going to move in and take over your churches, schools, universities, and corporations. All your books are going to be judged, praised, or condemned by him. The fate of humanity is in his hands. So it might be well to pay him some attention.

—Selected.



# TEACHING THE WORD

## Streamlining Summer Bible School

BY CLAYTON F. YAKE

When summer Bible school was first begun in the Mennonite Church, the length of the term was three weeks. In fact the first courses published had a three-week curriculum in order to accomplish more and better teaching of the Word of God. However, it was not long until several communities reduced the term to two weeks and adapted the curriculum and the materials. Streamlining summer Bible school in this way reduced the time by one third, and made it much easier to secure teachers. Eventually most summer Bible schools were conducted for only a two-week term, and when the Herald Summer Bible School curriculum was prepared, it was planned for two weeks. The constituency of the Mennonite Church desired it, and curriculum materials were prepared to meet this need.

However, the school session was planned for two and one-half hours' actual teaching, with an additional fifteen minutes for a recess period. Thus a school which opened at nine o'clock in the morning would close at 11:25. Except for the preschool grades, this was the formula on which the Herald Series was constructed. At the completion of a certain number of courses it was planned that a diploma should be granted. Naturally, a diploma credit was based on courses of two and one-half hours of Bible school each day for two weeks or ten days. In this manner there could be secured uniform credit for uniform work in all the schools using the Herald curriculum.

However, it seems impossible for every community to have summer Bible school in the forenoon, because teachers are not available except in the evening. To meet a number of problems involved in having an evening school, the length of the school session is shortened, sometimes as much as one whole hour, leaving only an hour and one half for Bible instruction. Naturally, a certain amount of the work planned for each session of summer Bible school cannot be done; and even if effort is made to do the work in this short period of time, the results are usually unsatisfactory. If I were to choose between one or the other, I certainly would choose not to attempt to teach all of the material, and teach well what is and can be taught. When, however, children in such schools complete enough courses to earn their diplomas, the diplomas should be earmarked accordingly. It certainly is anything but

fair to give an unearmarked diploma to a child who does only one and one-half hours of Bible study work each day when he should have done about two and one-half hours of work per day in order to have earned the diploma.

Streamlining summer Bible school to meet circumstances which cannot be changed is to be commended, for it is much better to have an evening school with a short session than not to have a school at all. But wherever it is possible to have a two-and-one-half-hour session of actual teaching, streamlining should not be done for the sake of getting school completed each day that much sooner. It is not fair to the children, and it is unfair to the teachers who are using materials planned for a two-and-one-half-hour session.

To make teaching easier, some people propound this philosophy: Certain parts of the courses, such as the missionary material, the catechetical questions and answers, or the background material are not essential; therefore, some or all of these can be omitted. Summer Bible school is then streamlined to a two-hour or a one-hour-and-forty-five-minute morning session. The children are taught the Bible lesson, or part of it, some of the other material is omitted, and school is dismissed early.

Although that kind of streamlining may reduce the amount of effort needed to conduct a school, it also means that the teacher arrives at the point of adjournment without arriving at the daily destination of a completed lesson and an accomplished lesson objective.

More than ever we need more Bible schools for more children, but the conditions of the times and the evil environment of the day do not warrant streamlining summer Bible school and giving less Bible instruction for the sake of making the task easier for teachers and superintendents. Conducting schools of this type tends to be a reflection upon the summer Bible school program of the Mennonite Church. Many of the daily vacation Bible schools of other denominations are longer than two weeks, and there are some schools which are held as long as five weeks or more. The promoters of such Bible schools do not hesitate to condemn the two-week school because they claim little actual teaching can be done in that short period of time. Our reply to such criticism is that during a two-week school of two and one-half hours of actual Bible teaching each forenoon a great amount of teaching can be achieved. This claim can be established from results which have been and are being accomplished. But the honest criticism of devoted Bible school promoters is well taken and we stand justly

rebuked when unnecessary streamlining is done.

The *Superintendent's Manual* gives guidance for this problem, and should be in the possession of every summer Bible school worker. The Mennonite type of summer Bible school is a distinct contribution to Christian educational work, and all workers ought to endeavor to maintain the highest possible standard for our schools. Streamlining? Yes, if and when it is absolutely impossible to have a full-session school for two weeks. Streamlining? No, not under any circumstances if and when a school with a full daily session can be conducted. "Let us not be weary in well doing: for in due season we shall reap, if we faint not," applies to our summer Bible school work. May we have more summer Bible schools for more children than we have ever had before, during the summer of 1952.

Scottdale, Pa.

## FIELD NOTES (Continued)

May 4: **Bro. and Sister Don Reber**, Goshen, Ind., missionaries under appointment to Japan, at Olive, Elkhart, Ind.; **A. L. Fretz**, Selkirk, Ont., at Clarence Center, N.Y.; **Barton Gehman**, Lancaster, Pa., at Landisville, Pa.; **Paul Erb**, Scottdale, Pa., nurses' Baccalaureate and Commencement services, La Junta, Colo.; **C. J. Ramer**, Henry Ramer, and Howard Stauffer, Duchess, Alta., at West Zion, Carstairs, Alta.; **I. V. Neprash**, Russian Missionary Service, at Trissels, Broadway, Va.; **Hesston A Cappella Chorus** at Colorado Springs, Colo.; **Bro. and Sister Frank Raber**, Kansas City, Mo., at Crystal Springs, Kans.; **Ralph Palmer**, Denbigh, Va., evening service at Jefferson St. Church, Lima, Ohio; **Aaron Denlinger**, Paradise, Pa., at Congregational Mennonite Church, Marietta, Pa.; **Paul Mininger**, Goshen, Ind., morning service at East Chestnut St., Lancaster, Pa.; **J. J. Hostetler**, Peoria, Ill., at East Chestnut St., Lancaster, Pa.; **Mahlon Witmer**, New Holland, Pa., Communion service at Frazer, Pa.; **Rudy Stauffer**, Wooster, Ohio, Communion service at Fairpoint, Ohio; **Ambassadors Quartet**, Goshen College, at Clinton Frame, Goshen, Ind.; **Paul Lederach**, Scottdale, Pa., Communion service at Blooming Glen, Pa.; **Paul Verghese**, Goshen College, at West Sterling, Ohio; **Ralph Palmer**, Denbigh, Va., at Salem, Ohio.

May 8: **Ralph Palmer**, Denbigh, Va., at West Liberty, Ohio; **Bro. and Sister Don McCammon**, Canton, Ohio, at North Lima, Ohio; **Paul Verghese**, Goshen College, at Howard-Miami, Amboy, Ind.

May 11: **D. A. Yoder**, Elkhart, Ind., at Pinckney, Mich.; **Alvin Becker**, Northern Bible Society, at Pleasant Hill, Sterling, Ohio; **M. L. Troyer**, Elida, Ohio, Communion services at Jefferson St., Lima, Ohio; **Eric Cox**, of the China Inland Mission, at Congregational Mennonite Church, Marietta, Pa.; **O. N. Johns**, Louisville, Ohio, at Salem, Ohio; **Ambassadors Quartet**, E.M.C., at Perkaspie, Pa.; **Claude Myers**, Souderton, Pa., at Landisville, Pa.



## FAMILY CIRCLE

### My Task

By RUTH SLEEPER

*Lord, whatever task you give to me,  
Help me to do it as unto Thee.  
Whether at home or some other place,  
Grant to me, Lord, abundant grace.*

*Maybe it's dishes or sweeping the floor;  
Help me to do it as never before.  
It might be beds I have to make,  
Or even leaves I need to rake.*

*It may be staying with a child small;  
May I do it well or not at all.  
If I am helping someone that's old,  
Help me be friendly; not stiff and cold.*

*It may not seem important at all  
And yet to Thee it may be my call.  
Help me to do whatever I'm asked,  
Believing, O Lord, it is my task.*

*Though I am weak, in Thee am I strong;  
Keep me, O Father, from all that's wrong.  
Grant me Thy Spirit that I may be  
Melted and molded, a vessel for Thee.*

Elkhart, Ind.

### Report on Marriages

By AMMON KAUFMAN

A total of 153 marriages were reported in the GOSPEL HERALD for the first quarter of 1952, of which 83 were conducted in churches or chapels. A total of 98 bishops and ministers officiated. Marriages were reported from 22 states and one Canadian province. Eleven failed to give the location of the marriage. (At the home of the bride, at the minister's home, the Slackwater Church, the Mt. Joy Mennonite Church, or the C.A. Mennonite Church without the location does not answer for the place.)

Marriages were reported between April 14, 1951, and March 9, 1952. Only one without the date was reported (in Jan. 8 issue). Two bishops reported six marriages each, and five others four each.

Davidsville, Pa.

### Our Departed Loved Ones

By AMMON KAUFMAN

The first quarter of 1952 reported in the GOSPEL HERALD 132 deaths; of these 68 were males and 64 females. Among them were two bishops, two ministers, three deacons, and one minister's wife. One child was stillborn. Seven of the deaths were caused by accidents. Six were in automobile accidents and one aged man died of a skull fracture caused by a fall. The total of ages was 8,680 y. 7 m. 2 d., or an average of 65 y. 9 m. 4 d.

(This is not correct because of the errors in the reports.) Eighty, or 60 per cent, lived beyond the allotted time.

Tabulation of Ages:	First Quarter
Under one year	4
1-9	7
10-19	1
20-29	5
30-39	2
40-49	9
50-59	9
60-69	15
70-79	31
80-89	42
90-99	7

**Deaths by Months:** July, one; August, 2; September, 5; October, 11; November, 17; December, 45; January, 36; February, 15.

**Deaths by States, Provinces, and Foreign Countries:** Pennsylvania, 34; Ohio, 22; Indiana, 21; Iowa, 10; Illinois, 7; Oregon, 5; Maryland, 4; Kansas and Michigan, 3 each; Virginia, Colorado, Missouri, and West Virginia, 2 each; Nebraska, Oklahoma, Delaware, Florida, Minnesota, and Louisiana, one each; Ontario, 6; Alberta, one; Saskatchewan, one; and Korea, one.

Davidsville, Pa.

### Report on Births

By AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the first quarter of 1952 total 454, of which 218 were males and 236 were females. Two sets of twin sons, four of daughters, and one of son and daughter were reported, one set for every 65 single births. One twin son was stillborn. Four sets were born in Pennsylvania and the other three in Illinois. Four adoptions were reported. Days reported with the highest number of births were Dec. 17, Jan. 6, 12, and March 2, each 8; Jan. 21 and Feb. 9, each 7. Births were reported between June 22, 1951, and March 8, 1952. Births reported on Christmas Day numbered 6; New Year's Day were 3.

**Births by Months:** June, one; August, 4; September, 6; October, 20; November, 53; December, 138; January, 127; February, 92; March, 13.

**Births by States, Provinces, and Foreign Countries:** Pennsylvania, 182; Ohio, 63; Indiana, 38; Iowa, 22; Illinois, 20; Virginia, 19; Oregon, 13; Kansas, 12; Michigan, 11; Maryland, New York, and Nebraska, 5 each; Montana, 4; Colorado, Delaware, and Mississippi, 3 each; Idaho and Minnesota, 2 each; Missouri, Oklahoma, West Virginia, North Dakota, New Mexico, Wisconsin, Kentucky, and Florida, one each; Ontario, 18; Alberta,

3; Puerto Rico, 2; East Africa, India, Argentina, and Japan, one each; place not given, 4.

**Names:** Given names numbered 158 for males and 168 for females. Most frequently used were (male) James, 19; David and Eugene, 15 each; Lee and Ray, 14 each; John and Robert, 12 each; Jay and Richard, 11 each. (Female) Ann, 30; Elaine, 20; Jean, 16; Marie, 14; Carol, Kay, and Linda, 13 each; Louise, 12; Joyce, 11; Ruth, 10. Family names numbered 244. Leading were Yoder, 22; Miller, 21; Martin, 16; Weaver, 8; Kauffman, 7; Landis, Mast, and Wenger, 6 each; Hostetter, Horst, Lehman, and Shank, 5 each.

The largest family reported was eight children.

Davidsville, Pa.

### Character Training

In the Berry home the parents did not shift the responsibility of building for eternity to Sunday-school teachers. All the children knew there were certain things they could not do, such as going to parties on school nights. Jane, however, wanted to attend what she called a "swell affair" Wednesday evening. Her friend Dora did, too, under a like condition. Each told her parents she was going to the other girl's house to study.

The deception scheme was divulged when, upon the sudden illness of Mrs. Berry, Jane was sent for. Nothing was said until the next morning, when Mr. Berry called a family council. Jane, in tearful repentance, listened to her father's stern, but not harsh, rebuke. He made plain to her that everything she did affected the entire family and that truth and honesty were basic to the proper development of worth-while character. She needed no more punishment. Jane never forgot her lesson.—*Carl and Clara.*

Love is as vital as calories for the growing child.—Selected.

### EXPRESSIONS OF APPRECIATION

In deep appreciation for the prayers, cards, flowers, visits, gifts, and many kind deeds and sympathy bestowed during the illness and death of our husband and father, Francis Shearer, we wish to express our sincere thanks.—Mrs. Mary Shearer and family, 361 E. Roseville Road, Lancaster, Pa.

\* \* \*

I would like to express my sincere gratitude and appreciation to the brethren and sisters in the Sunday-school classes and sewing circles who have so kindly remembered me with so many beautiful cards and letters and gifts during my stay at the hospital and convalescence at home. Thank you also for the prayers offered in my behalf. May God bless each one of you in my prayer.—Mrs. Irvan W. Groff, R. 2, Conestoga, Pa.

\* \* \*

I wish to take this means to express my appreciation to my many kind friends and relatives for the many prayers offered for me and for all the nice cards sent to me during my illness. I especially want to thank the brother, and all those who had a part in it, for his many efforts in helping me financially. May God bless all of you.—Harry B. Gerig, Lebanon, Ore.



# TO BE NEAR TO GOD

THEME: "YE SHALL RECEIVE POWER... YE SHALL BE WITNESSES"

Sunday, May 18

Read Acts 1:4-11; Romans 8:11. The Power to Witness

God always fulfills what He promises. Do you find it so? We shall not be powerful witnesses for our Lord unless we have learned obedience to His commands as the apostles did. They tarried in prayer and singing, bringing to their remembrance Christ's acts. But, above all, they got together and prayed. They all prayed for one thing. They all felt their need of this one thing. They all knew they could not be powerful for Him until they received the Holy Spirit. When they received Him, they were overwhelmed with the power they had.

Monday, May 19

Read Acts 2:1-16. The Power to Witness Before Doubting Men

The doubters said, "Are not all these men Galileans? How can we understand them in our own tongue? . . . These men are full of new wine." Quite a strange behavior for men filled with new wine! Timid men suddenly became strongly bold. They aroused the attention of the unbelieving Jews and proselytes. The sermon that followed brought conviction and repentance. Who preached? Why, it was Peter. Yes, Peter who had been afraid of a maid's taunt. But, it was a possessed Peter. He was Holy Spirit-possessed. Such a one is always powerful unto God.

Tuesday, May 20

Read Acts 4:5-12, 18-20. The Power to Witness Before a Council

It is a terrible thing for men to lay hands on a Spirit-filled son of God. They always come out the losers. Wisdom that flows from lips of a Spirit-filled man makes all others feel small. Jesus had told Peter and the other disciples that when they would be delivered up before councils and authorities they should depend upon the Holy Spirit for words. These would be in their mouth at the necessary moment. Here he is experiencing it. Have you ever stood before sneering, unbelieving men and needed to proclaim your position? Depend upon Him for words to speak. You will marvel at the wisdom that will flow.

Wednesday, May 21

Read Acts 5:12-29. The Power to Witness in the Temple

You say, "What? Does one need special power to speak in God's temple, too?" Certainly. One's message will fall flat unless the message comes through the Holy Spirit and is filled with power. I doubt very much if a preacher will be able to proclaim God's unadulterated Gospel, packed with power to save souls, unless he himself first is filled with the Holy Spirit. The disciples would have fled to hiding if they had not been filled with Holy Ghost power. They went straight to the temple and went on preaching where they had left off the day before.

Thursday, May 22

Read Acts 6:8-15; 7:51-60. The Power to Witness Before Killers

Only those brethren living in Colombia, China, Russia, and such places can really tell us what power they have before killers. A missionary from Colombia recently told us how Christians stood before their burning church building waiting to be shot for their faith. While they stood there, they sang hymns of triumph. What power the child of God has even before killers. Sure he is, at that moment, that they can kill the body but not the spirit. "To be present with the Lord is great gain," is the motto at such a moment.

Friday, May 23

Read Acts 10:34-48; 11:17. The Power to Witness Before the Uncircumcision

Again we find Peter boldly going unto the uncircumcised Gentiles and telling them the good news. Opinion at that time was that the Jewish Christian ought not to defile himself going into the home of a Gentile. This was a hangover from Judaism. This was not Christianity. God is no respecter of persons. But Peter, filled with the Spirit, was led to the uncircumcised, where he saw them also filled with the Spirit. Does not the Spirit of God tell us to go to the non-Mennonite with the Gospel? Let us not loathe them. Let us not consider them the offscouring of the earth. Let us dirty our hands by knocking on doors of homes in the slums of our cities. The Spirit-filled Mennonite will do just this.

Saturday, May 24

Read Acts 26:1-19, 28. The Power to Witness Before a King

What gave Paul the power to speak boldly before King Agrippa? It was because he was used to being guided by the Holy Spirit of God. He could say to the king, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." Obedience gives us boldness. Yes, boldness even before authorities in temporal things. May it please the Lord that as our young men stand before local boards and judges to be judged as to their sincerity as CO's, they can say with Paul in boldness of the Spirit, "I was not disobedient unto my Lord. My conscience is my witness." Such speak from convictions, and men take note of sincerity and spiritual power.

—Lester T. Hershey.

## GOD'S ESTIMATE OF HUMAN LIFE

Sunday School Lesson for May 25

(Exodus 20:13; Matthew 5:21-26; 18:1-6, 10-14; Mark 1:40-42; Luke 9:51-56; 12:4-7)

What are the great sins of the world? What difficulty man is having in trying to handle the situations such as war, alcoholism, race relations, and economic inequalities! Why can't man see that all this unhappiness has

come upon him because he disregards the laws of God, laws that were made by the wise Creator for our good living? The answer is that man will not believe on Jesus Christ who has come, has interpreted all this basic code of conduct, and has made it possible for us to walk in this way. Living according to the Ten Commandments is not only practicable but possible.

God has put a high value on the life of man. Man was "wonderfully" made "in God's image," "for the glory of God." Human life is very sacred. Into the body made from the dust God breathed life. In this temple the Holy Ghost can live. Man is made with sacred potentialities.

Therefore it is that God says, "Do no murder." What is murder? This is a good opportunity to take a square look at our attitude toward our own and others' lives, and to develop a conscience according to God's view.

Primarily murder is taking the physical life of another and thus sending that soul into its eternity. Suicide, infanticide, foeticide, and homicide are murder. Many see clearly that war is murder. It seems not difficult to get this confession today, yet many try to justify a war against aggression.

Jesus says that anger may be the root of murder. Many a lover kills because of jealousy. Revenge, hatred, or some other crime may lead to taking of physical life or to killing the spirit in man. "Nagging condemnation, insinuating gossip, careless talebearing, unfounded criticism, malicious minding of other people's business" do not regard life as sacred. Intolerance of the Jew and of other races has led to many murders. Others are killed in spirit because they can't live as human beings in our communities, yea, even in our church fellowship.

Much murder is slow killing, but it is planned just the same. Such is true of all who participate in any form of producing, buying, and selling of liquor and narcotics. These people bring about death slowly—moral, spiritual, and physical death. Why does our so-called Christian nation not punish these murderers? I often wonder greatly how a man who sells liquor can respect himself as a human being. He is making his living by second-degree murder. Likewise all who in any way abet the traffic in white slavery.

What about the oppression of the poor? While we live in such luxury millions are dying for lack of food.

Can we murder by just neglecting to provide the safety of fire extinguishers, to provide the proper education for the children in safety habits?

Surely speed and recklessness in driving cars show a very careless attitude toward life, one's own and that of others. Drinking and driving certainly can't be justified. Why are men so reckless with their lives?

The deeper law of love is the only law that will keep us from murder.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: The International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

A Bible Instruction meeting was held at Deep Run, Pa., May 9-11. Bro. Noah Burkholder, Ephrata, Pa., served with other speakers from the Franconia district.

The Franconia Conference, in its semiannual session on May 1, took steps toward the establishment of a four-year high school in the district.

The Blooming Glen, Pa., congregation is planning to build a house for the use of its pastor, Bro. David Derstine.

A workshop for summer Bible school teachers and workers was held at Scottsdale, Pa., Saturday afternoon, May 3, with Alta Erb, Elizabeth Showalter, and Lois Yake as speakers. The workshop was planned and sponsored by the local Publishing House bookstore, and all the churches in the immediate area conducting Bible schools were invited to send their workers. About 150 persons, representing nine denominations, attended.

A program of dedication for the new Otelia Mennonite Chapel, Mt. Union, Pa., was held May 3 and 4. Paul Roth, Masontown, Pa., was the visiting speaker.

Harvey Shank, Chambersburg, Pa., Benjamin Weaver, East Earl, Pa., and Parke Hel-

ler, Lititz, Pa., were the speakers at a Sunday School and Bible Meeting held at Shirksville Mennonite Church in Fredericksburg, Pa., May 10 and 11.

A Sunday School Conference was held the afternoon of May 4 by the Perryton, Tex., Greensburg, and Protection, Kans., Mennonite Churches at Protection, Kans.

Bro. John F. Garber, Alma, Ont., has suffered several heart attacks and has been ordered by the doctor to take a period of rest. He asks the prayers of his many friends throughout the church.

The dedication of the new church building at White Cloud, Mich., will take place on Sunday afternoon, May 18. Ordination of a deacon is planned for the forenoon, and an inspirational and evangelistic message for the evening service. Speakers appearing on the program are: C. C. Culp, Brethren, Mich.; Mrs. Winifred Beachy, Goshen, Ind.; Erie Bontrager, Vestaburg, Mich.; and Daniel Zook, Clarksville, Mich.

Two booklets of the forthcoming Home Booklets Series have been reduced in price. "So You're Going to Be Married," and "Becoming Parents" will now sell for 50¢ each.

Four converts were baptized on April 20 by the pastor, Myron S. Augsburg, at the Tuttle Ave. Mennonite Church, Sarasota, Fla.

The Latin America mission study course is being used in the Sunday evening services at the Calvary Church, Pinckney, Mich. John C. Wenger's book, *Separated Unto God* is being used in the midweek services.

The Eighteenth Annual Christian Fellowship meeting of the Frazer, Pa., congregation was held Thursday evening, May 1.

Ordination services were held at the Mapleview Church, Wellesley, Ont., April 26. Allan Bender and Christ Streicher were ordained to the ministry there, and Christian Erb to serve as deacon.

Bro. Justus Holsinger, former director of the relief unit in Puerto Rico, gave a slide lecture to the Men's Class meeting of the Chicago Ave. Church, Harrisonburg, Va.

The MYF of the St. Jacobs, Ont., Church arranged an all-day conference on the home for May 11. Ford Berg, Scottsdale, Pa., and J. B. Martin, Waterloo, Ont., were the guest speakers.

The Sewing Circle of East Goshen Mennonite Church is sponsoring a birthday card and cash shower on May 17 for Carol Yoder, whose back injuries will keep her bedfast for some time to come. She may be addressed c/o Goshen Hospital, Goshen, Ind.

Bro. Monroe Wyse, treasurer of the Mennonite Publishing House for the past eight years, has resigned to accept the position of Controller at E.M.C. The move is planned for Aug. 1.

The cornerstone of the new South Union Church building, West Liberty, Ohio, was laid in an impressive service on the afternoon of May 4. Paul Erb was the guest speaker.

Bro. J. Ross Goodall is presenting the work of the House of Friendship, Kitchener, Ont., in a number of eastern General Conference Mennonite Churches. On the evening of May 11 he spoke at the Frazer congregation of Lancaster Conference, and is scheduled to be in the Washington, D.C., area May 12-16, and at Central, Archbold, Ohio, on May 18.

(Continued on page 476)

## Calendar

Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.  
Annual meeting Mennonite Mission Board of Ontario at Pavilion grounds, Kitchener, Ont., May 24-26.  
Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Annual meetings of Indiana-Michigan Conference and District Mission Board at United Missionary Church Campground, 7 miles south of Elkhart, Ind., with Olive Church host, June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onekama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 12-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 23 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, July 20-23  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa young people's institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2788.

## Mission News

Thirty Goshen College Seminary students spent April 23-27 at the Chicago Home Mission in a practical workshop and study program. Part of their assignments included visiting in homes, distributing tracts, participation and assistance in regular services, and visiting other city missions.

**Bro. and Sister Frederick Erb**, in charge of the Detroit, Mich., Mennonite Mission, held open house at the parsonage during the month of April. The entire congregation was invited to visit the pastor's new study.

**Bro. Dave Shank**, missionary in Brussels, Belgium, recently reported a two weeks' conference held at Amsterdam, Holland, in April. In addition to Bro. Shank, Paul Peachey, Irvin Horst, John Howard Yoder, John W. Miller, Cal Redekop, and Orley Swartzen-truber also participated in the conference. Papers were prepared on "The failure of the Communist Evangel," "The Essence of the Ecumenical Movement," "The Anabaptist Dissent," "A Missionary Approach to a De-christianized Society," "Estimates of Contemporary Mennonite Expressions," "Cultural and Economic Life of Dutch Mennonites of the 17th Century," "A Social Strategy for the Christian Church," and "The Anabaptist Vision in the Next Generation." This was more than a "discussion" group. It was a study conference.

**The Annual Youth Retreat (Jalsa)** of the India Mennonite Church was held this year May 1-5 at Dondi. The theme chosen was "Youth Consecrated to God." An excellent program had been planned well in advance and included the following subjects: "Enjoying the Bible and Prayer," "Walking with Christ," "What Christ Expects of a Christian Boy or Girl," "Why I believe the Bible is God's Word," "Why I believe in Non-resistance," "The Home Beautiful." There was also a summer Bible school teacher-training class. A consecration service brought the five-day retreat to a fitting climax. Pray that much fruit may be born as the result of this retreat.

**Mrs. J. Ross Goodall**, who serves with her husband as co-director of the House of Friendship in Kitchener, Ont., addressed the Indiana-Mich., Women's Missionary Sewing Circle meeting on Saturday afternoon, May 3, in the Goshen College Union, Goshen, Ind., and the congregation at Prairie St. in Elkhart, Ind., on Sunday evening. We praise God for the witness of this beloved family.

A rice and curry meal on May 21 will conclude a mission study course on India conducted at the Belmont Church in Elkhart. Bro. S. Jay Hostetler was the instructor for the course.

A series of evangelistic meetings will be held at the Carlos Casares Mennonite church in Argentina, May 15-18. Pray for these meet-

ings. Evangelism is the fruit of a growing, indigenous church.

**The Lee Kanagy family**, missionaries now in language study in Tokyo, Japan, wrote recently concerning their studies: "We are convinced that there is no substitute and no other way but to learn this Nihongo, and therefore we would like to go to school another year here in Tokyo, after which we want to go to Hokkaido. It is hard to wait that long, but we do not want to mutilate the message of Christ by the use of some 'pig' language, but rather give this message in strong decisive words that by His Spirit the seed can be sown and new souls born into the kingdom."

During the last year the Indiana-Michigan sewing circles contributed 9,447 new pieces of clothing, bedding, linens, baby clothing, shoes, and hose and 14,018 lbs. of used clothing. They gave 14,441 qts., 2,115 lbs., and 43 doz., food items. Their cash receipts for the year were \$20,323.86. Hundreds and hundreds of yard materials and feed bags were also contributed. Try to imagine the missionary work of the church without the support of her women's missionary sewing circle organization.

**The morning worship service** at the Mexican Mennonite Mission in Chicago on April 27 was in charge of a Gospel team from Goshen College.

**The John Beachy family**, on special assignment to India as builder for the past three

## Your Treasurer Reports

Through recent action taken by the Mennonite Relief Committee arrangements have been made to finance the support of PAX Unit men in Europe through regular MRC financial channels. This means that contributions given for support of MRC relief and service work will be used for the support of these men. However, any congregation or individual wishing to contribute funds specifically for these foreign building units can designate such contributions for PAX services and they will be used for this purpose.

As you probably know from other material released in the *HERALD*, the PAX units are made up of men of draft age who volunteer for special periods of service to work in construction work in Europe and other countries under the direction of the Mennonite Central Committee. Contributions for this purpose should be sent through your District Conference Treasurer.

**H. Ernest Bennett, Treasurer**  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

**Brother and Sister Linwood Landis**, Dublin, Pa., are serving in a rural Negro community at Hopkins Park, Route 1, St. Anne, Ill., with Brother James Lark of Chicago. The work at Hopkins Park includes regular Sunday services, children's activities during the week, summer Bible school, and summer camp activities. Brother Landis is beginning a poultry project with some of the families in the community.

**The Home for the Aged**, Eureka, Ill., is looking for an assistant matron and a nurse, either a registered nurse or a registered practical nurse. Two service workers left recently for whom replacements are also needed. Write the Secretary for Service and Relief or Brother Clayton Sutter, Superintendent of the Home.

**Brother Dorsa Mishler** spent April 29, 30, with the Kansas City Hospital Unit. As a result of unit reorganization Brother Albert Erb now serves as leader and Sister Norma Kempf as hostess for the unit, with Brother Frank Raber third member and chairman of the managing committee. Brother John Handrich concluded his term of service with the unit on April 30.

years, left India, sailing from Bombay, April 18. They are due to arrive in the States some time between May 20 and 25, after a stopover in Southampton, England.

On April 20, Bro. J. J. Hostetler, formerly from Canton, Ohio, was officially installed as pastor of the Mennonite mission in Peoria, Ill. Bro. Howard J. Zehr, former pastor of the Peoria church, was in charge of the service. Bro. Zehr was chosen as pastor of the church at Fisher, Ill.

One of the Japan missionaries recently expressed his concern for the spread of the Gospel in Japan this way: "If it were possible for ten new missionaries to come instead of two, that much more could be done for Christ in Japan while the doors are wide open, but of course, we realize that other fields in the world are crying just as loud for the Christian message. . . . The need is so great now, and will be for the next five years, to capture these young people (the old ones too if they can break with their traditions) who will make a powerful church in the Far East."

**The Annual Report for the Women's Missionary Sewing Circle Auxiliary** of the General Board has been received at Board Headquarters. Cash receipts for the year were \$173,110.00. There are 13,466 members in our sewing circles which have reported. 107,238 pieces of clothing and bedding were contributed during the year; 6,527 shoes and stockings were given and 44,156 qts. of food.

(Continued on page 476)





The big irrigation tank about thirty feet across is the favorite recreation spot at the end of the day during the hot summer months.

## From the Bragado Boys' Orphanage-- 1951

By FLOYD M. SIEBER

We are impressed with the fact that the opportunities of 1951 are now realities or have fled never to return. We thank the Lord for the privilege He gave us in molding these tender young lives. They seem to be very much in the "rough" at times, but there is that underlying quality that in a few of them seems to glitter brighter than at the beginning of the last year.

During the year there were nineteen boys in the home. One small two-year-old stayed with us only a few months. The general health has been very good. One accident of major importance marred an otherwise remarkable year as far as good health was concerned. One windy day a nine-year-old boy was opening a sliding door when a current of wind caught it and the door knocked him down, breaking his leg.

In the day school two pupils finished sixth grade. Three failed to pass their grade this year. Four of them were received into church fellowship by water baptism during the year. We are happy to report a very noted growth in the Christian experience of two of the older boys. One of the boys read his entire Bible. The majority of them read the New Testament and a large part of the Old.

The help situation has been almost the same old story. One cook stayed a few months, and the last one only a month. Mrs. Sieber and Mrs. Pineyro have been pretty much alone in cooking, sewing, washing, and cleaning for the eighteen boys, besides their own children, or a total of twenty-two.

A very noted increase in the cost of living

has also made it interesting at times to make the finances reach. However, the farm has been a great help. Getting all the milk and eggs we need from the farm cuts down on the grocery bill. Then, too, several churches sent clothing—some Christmas gifts and others money.

Perhaps one of the most encouraging phases of the work has been the manner in which the boys have taken upon themselves the responsibility of the farm work. The first part of the year being dry, we had a crop failure and had to buy almost all the corn for the chickens and hogs—even some pasture. But the second half of the year was very different. We have had a good hay crop and good pasture. The corn, too, is doing better. Two of the boys, 13 and 15 years old, take care of the milk cows, nine of them in all and ten head of Holstein heifers. During the year we were able to get our stable under roof which helped the interest of the "cow boys."

This year we also hatched about 2,400 chicks with the two 500-egg kerosene incubators. We raised these chicks by the range shelter method. Two boys, 14 and 11, have been responsible for about 90 per cent of the work done in caring for and raising the chicks. We anticipate a laying flock of 900 hens this year. Almost all of them will be pullets.

One 12-year-old boy feeds the 40 hogs. Two others tend the laying hens, one tends the horses, and, of course, there are weeds to pull and other odd jobs around the house for the younger ones so that we are kept busy.

The big irrigating tank, about 30 feet across and four feet deep, is the favorite

recreation spot at the end of the day during the hot summer months. We also play football, hide-and-seek, and prisoner's base.

During the year we were very well pleased with the butcher-day visit of the Koppen havers, Swartzentrubers, and Brunks. Then a few weeks later these same good folks gave us a great lift in helping with repairs and odd jobs. We are thankful too that we at last have a new cookstove and hot water system. The inside of the house was also redecorated and painted during the year.

It might be of interest to some of you to know of a method we are using to stimulate interest in the work. Each boy was given the privilege of hatching eggs. Some of them doubled up. We now have five different pure breeds of chickens. That way they can tell which is whose.

We know there are many praying for us and the home. We ask you to continue. The work at times seems hard, but we can sum it up and say, "Hitherto hath the Lord blessed us." We have spent another happy year in Argentina.

Bragado, Argentina.

## Printery Trials

By WM. E. HALLMAN

The setup for the year 1951 was the same as the former three or four years. That is, the printery equipment was rented to the operator, Juan Battaglia. This has been a very difficult year for all printeries in Argentina, due to scarcity of paper and irksome red tape to be permitted to buy it; to say nothing of a one hundred per cent rise in wages of typesetters. At times we have almost felt like Jeremiah when he wrote, "the pen of the scribes is in vain" (Jer. 8:8). They seem to have had difficulties in those days too.

But in spite of the trials that have been the "stock and trade" of this trade, we have had some encouragements. We were able to print prayer leaflets for the organization of prayer groups for revival, and also a booklet on prayer that came to us all the way from India, via the Elkhart office. The acceptance of these publications, even among other denominations, makes us feel that after all we have been able to be of some service to the furtherance of Christ's cause. There are some present indications of an easing up on paper stock, and it is our hope that this will permit us to return to the printing of badly needed tracts. Will you pray to that end?

The printing of the official organ, "La Voz Menonita" (The Mennonite Voice), was considerably restricted, and there were three bimonthly numbers printed during the year instead of having an issue every month. The editor, Bro. Ernesto Suarez, has again done good work in the editorial chair and has been re-elected for another year's editorship. This magazine carries news reports of activities from all our churches through local correspondents; so the appearance of the magazine is always awaited eagerly. An interest in your prayers for adequate production and distribution of the printed page will be much appreciated.

Trenque Lauquen, Argentina.



## Seed Sowing in the Cordoba

### District

By J. L. RUTT

Another year has passed, and under the blessing of our heavenly Father we have seen some visible results of our efforts during the year that have encouraged us to press on rather than be discouraged because of the many difficulties. For this we are very grateful. We hold to the promise that "My word . . . shall not return unto me void, but . . . shall accomplish that which I please, and it shall prosper in the thing whereto I sent it," and this is fresh in our minds as the Seed is sown among those who live in these hills, as well as the tourists who come into our midst during the year.

We realize here, perhaps more than anywhere else in this republic, that one cannot judge fairly the work by just what one sees in the services. People continually come and go throughout the year as the climate is very agreeable.

Since the work was opened up in this district by Bro. and Sister Lantz, the Word has been preached, lived, and taught in many places in this great republic, and, since this district is peculiarly adapted for certain ailments, those so affected come here to live out their remaining days, or, on being cured, return to their former homes.

The work in La Falda has increased some during the past few years. The attendance in the Sunday school is on the increase. As has been the case in the church services, we remember that La Falda is exclusively a tourist center.

The same can be said here in Cosquin. In recent years there are less hotels and private homes for sick folks and more attraction for the tourists. During the year we have lost a number of young folks, our own daughter Eileen has returned to the States to complete her education in Goshen College. Others have returned to their former homes to help out in the great cause of spreading the Gospel so much needed in this republic. For the time being we have lost our young brother, Mario Garcia, who through sickness has had to return to his former home in Pehuajo. We hope and pray that he may be able to return again to be in our midst and take his place as usual in our services.

We crave an interest in your prayers in behalf of the work here in the Cordoba Hills as we have many attending our services who are very slow in deciding to follow the Master all the way. They are halting between two opinions. During the year a number have become so interested as to continue private lessons, and these we hope will someday in the near future definitely decide to follow the Master all the way, regardless of the cost.

Upon the many promises in His Word we endeavor to go forward, despite the many difficulties and hindrances, filling our place in the Lord's vineyard. Our desire is that all that is done may be done to His honor and glory.—"Annual Report."

Cosquin, Cordoba, Argentina.



Trenque Lauquen Sunday-school children with their mother.

## They That Were Scattered Abroad

By WM. E. HALLMAN

### Report of the Western District

"Therefore they that were scattered abroad went every where preaching the word" (Acts 8:4). There is considerable "scatterment" in the Western District, but we wish we could say that there is also a constant preaching of the Word by all believers. The tendency to let the pastors and workers do all the preaching puts the same limits to the spread of the glorious Gospel here in Argentina as it does in any other country. The great distance between the cities and towns of the Western District is one of the things that always impresses visitors to our mission here in Argentina.

The Suarez's in Tres Lomas have been laboring with renewed zeal, and we are happy to say that there are some results for their efforts. The Annual Workers' Conference held there at the end of the previous year gave a great stimulus to the work at that place which carried on for many months of the year. A converted Jew, recently baptized, got a job as gardener for the Catholic priest with the final result that the latter is now paying visits to Bro. Suarez, inquiring into our beliefs. Bro. Suarez is also making quite frequent calls on two doctors and a pharmacist who have given evidence of great interest in our doctrines. Conversions among these people can only come about through the work of the Holy Spirit and through prayer; here is where you can help.

The Daniel Millers in America have also been successful in presenting the Gospel to "doctors and lawyers," but it is one thing to convince of the logic of our religion, and it is quite another to witness an all-out conversion. Pray with us for the long-awaited results among this group of interested listeners. Children from better homes have also become constant Sunday-school attendants, and herein lies the more permanent hope for the work in that place. Three of these boys

did good work in the vacation Bible school camp at Trenque Lauquen this summer.

Santa Rosa has finally gotten a face-lifting with paved streets and new government buildings. This adds to the difficulty of the work, the Laniks report, for this means that there are more civil and government employees, all of whom express fear of professing any other except the State religion for fear of losing their jobs. This fact, however, has been a challenge to our workers in that great city, and increased prayer and activity have brought about a strengthening of the believers and a greater desire to take the Gospel to their neighbors. The year's efforts were terminated with a vacation Bible school in which the two older Lanik children were on the teaching staff. George is now eighteen and Esther is sixteen, and we are all pleased with their consecration to the Lord. George would like to study medicine when he finishes National College next year if the finances can be arranged.

Coming back to Trenque Lauquen, the middle of the circuit, there would be much to say, but not any too much to show for our efforts. The year was marked by a great desire for revival within the church. To the extent that there was yieldedness and confession there has certainly been great blessing from the Lord. "Great is Thy faithfulness," can be rejoicingly said by all those who have been revived. The Cavadore sisters, who had expected to move, have been with us throughout the year, and their help has been most invaluable. We praise the Lord for the gains of the year and can blame only ourselves for the losses. May we ever learn to depend more utterly on the leading of the Spirit so as to effectively witness for Him. Brethren, pray for us.—"Annual Report."

Trenque Lauquen, Argentina.



## Meet Antonio Leiba of League 17

By SAMUEL AND ELLA MAY MILLER

One of the brightest spots of the work in League 17 has been the steady, humble personality of Antonio Leiba. As a young man in his twenties, his steadfastness in face of temptations to which many of his age often yield, demonstrates the Spirit's strengthening of the inner man. His frankness and honesty, in light of the Indian's besetting sin of deception, is equally striking, and his humble willingness to learn is a source of encouragement.

One of the most interesting facts of Antonio's youth has been his desire for the Word. He never had a lesson in school or with any teacher before meeting us. He learned to read alone from the longing to know God's message for his heart. And now since it has borne fruit there, he is anxious

and willing to share his knowledge with his brethren.

We feel it a direct leading of the Lord to find a helper who is acceptable to both chief Gomez and ourselves, as well as to all the Tobas. We never heard a word of criticism about him from his own people.

His eagerness to learn is a great prospect. Many Indians scarcely learn a few texts and hymns and discover they can say words for a short period without "running out," when they begin to feel they know it all and can preach; but he does not show that spirit. As yet he can only read printed letters, but he has a will to learn. The time spent in Bible study with him during the past year has indeed been rewarding. Will you join us in prayer for him that he may grow into a yet more useful servant of the Lord?—"Annual Report."

Chaco, Argentina.

weekly in about thirty homes and conducted two children's Bible classes during the week. The other girls did similar work.

The prospects for new students next year are not good. Although there are three or four young folk from the Bragado congregation that have convictions that they should



The interior of the Bragado, Argentina, Menonite Church.

## Bible School in Argentina-1951

By B. FRANK BYLER

The 1951 school year ended with four students who completed the two-year course and were granted their diplomas. This does not mean that they have finished their studies; at least some of them will continue with the hope of completing the four-year course. There were six students enrolled, three Argentine students and three from the Paraguayan Chaco. This is the same number of students we had last year.

Besides the director of the Bible school, the other missionaries who helped teach were Amos Swartzentruber, John Koppenhaver, and Daniel Miller. We taught courses in the Life and Teachings of Jesus, History of Missions, Old Testament Prophets, Public Speaking, Galatians, Personal Work, General Epistles, The Holy Spirit, Biblical Introduction, and English. The school year is divided into quarters, and some of these courses required two quarters to cover the material.

The director, with the six students, made a very profitable Gospel team trip visiting

the congregations in Salto, Arrecifes, Cosquin, La Falda, Ameghino, and America. Two of these churches are in the province of Cordoba and for several years there has been a feeling that there should be closer fellowship between the churches in Cordoba and those in the province of Buenos Aires. We feel that from this angle also the trip was very much worth while.

The students were active in practical work during the year. Each of the three men students were in charge of the work in at least one town. Aladino Scorza, besides helping somewhat in the orphanage, took charge of the work in O'Brien. Hans Wiens took charge of the work in Quiroga and the Sunday school in Mechita. Alberto Enns took charge of the work in Comodoro Py and directed a branch Sunday school in Bragado.

The girls in the Bible school were primarily active in home visitation and Sunday-school work. Katie Koop, with the help of one of the girls of the congregation, read the Bible

study and prepare themselves for service, two of these are young men who have the problem of meeting their financial obligations in the home and supporting themselves during their years of study. It is hard for even Christian parents to feel that their children should lose their earning time for Bible study. We need your prayers so that we can challenge them to deeper consecration and also help them solve their financial and spiritual problems.

Bragado, Argentina.

### The Young Artist's Choice

Many years ago a young artist painted the picture of a forlorn woman with a child, out in the storm. This picture took such hold on him that he laid by the brush, saying: "I must go out to the lost instead of painting them." He prepared for the ministry, and for some time worked in the city's slums. At length he said: "I must go to that part of the world where men seem most hopelessly lost." That young artist was none other than Bishop Tucker, of Uganda, Africa—"Missiongrams."



John Koppenhaver teaching a class at the Bragado, Argentina, Bible school. There are three German students and three Argentine students.



A group of five Bible school students preparing for an open-air meeting in O'Brien, Argentina. This is a part of the practical work experience of the students.



# Nursing in the Chaco

BY MABEL AND UNA CRESSMAN

Throughout the year the nursing services were of a twofold nature—giving both physical and spiritual aid. These services reached out into the three district communities in which we have our established Indian churches.

After the month of July, Mabel, my sister, came to join me in the work which made it possible to do more concentrated work at the outstations, especially in League 17 where, until then, we were never able to do much work among the women and children. During the winter months we spent from two to five days in succession both in League 15 and in League 17 teaching the women and girls, visiting the sick in their homes, and treating such as came to us for help. In all we made about thirteen trips, four of which we made with horse and cart. We spent thirty-eight full days at these outstations. On all of these trips it was necessary to go prepared with such supplies as bedding, food, water for all purposes, medicines, and other materials necessary for teaching. Every day was fully spent without the loss of many moments. There were no clocks to go by; so the women began to gather as early as 7:30 A.M. All remained until high noon when we dismissed them. Before 3:00 P.M. they began gathering again and remained until the evening shadows began to fall.

At these gatherings, with an average number of twenty-two women and girls, we spent the time teaching them to make knitted garments for themselves and their families. This type of work was very appealing to all of them. Getting together in this way opened to us opportunities to become better acquainted with them as individuals and with their families. Among them there were always quite a number who needed some treatment

for themselves, or for the babies in their arms, or the children hanging on their skirts, or for some other member of the family at home. On some occasions we were asked to go visit the critically ill in their homes. We took such opportunities to witness to them of the Great Physician, Jesus Christ, by reading to them



Some of the Indian children of the colony with whom our Chaco nurses, Una and Mable Cressman, have children's meeting every Sunday.

some appropriate portion of Scripture and praying with them. At times we were invited into homes where before they had been unsympathetic toward our missionary endeavor.

These meetings also gave us the opportunity to get acquainted with the abilities of the women to learn new things. We marveled how the majority of them learned the art of knitting with so little difficulty in such a short space of time. It was also interesting

to note how ready and quick they were to teach some other member in their family who was not able to attend the classes. There are quite a number of occasions where the daughter taught the mother in the home.

After nearly every class period we took time to drill them in memorizing Scripture texts, teach them some simple Bible truth, and teach them to sing a chorus which bore the message of salvation in a few simple words. At some regular time we would announce a special meeting where all the women were encouraged to come for a flannelgraph lesson of some Bible story, with someone to interpret it into their native language. Particular interest was manifested in these meetings.

Through the hot summer months we discontinued these longer visits and only accompanied the missionary pastor in charge at the time of his regular weekly meetings at these places to give medical service to such as were in need. Skin, eye, and respiratory diseases take the lead in diseases which we treat at the outstations. Most of the critically ill patients which needed close observation and special treatments over a period of time were taken care of in our clinic at Nam Cum. In the months of August and September we were especially busy with pneumonia and bronchitis cases. Several of these were closer to death than life when brought to us, but, thanks unto the Lord, with one exception, we were able to nurse them back to health and strength. Other cases treated in our clinic were people with infections of various kinds, tuberculosis patients who needed special treatment, and rheumatic fever. There are those who take advantage of the doctor's services given at the government hospital in Saenz Pena and come back with their prescriptions for us to carry out the treatment. This gave us the work of giving many injections of all types—intravenous, intramuscular, and subcutaneous.

In the month of November we immunized



Women and girls at League 17 knit while listening to Gospel messages and songs on record.



Teaching songs and Bible lessons with the use of the flannelgraph.



all the Indian children in our colony since there was an epidemic in the community. This required a series of four injections for a group of twenty-three children.

Outside of these services to the Indians, our white neighbors also find their way to us for medical aid. However, we limit this



A small part of the group of women who come to knit at League 15. The roof of the church is their protection from the hot sun.

aid to them so as not to overstep our field and do that which belongs to a doctor. However, we have given injections which the doctor prescribed for them.

There are indeed many needy, sick ones all around us. The nurse works under many handicaps. A doctor's service would be so much appreciated. There is much a nurse can do in many cases, but there also remains much that she cannot do, which definitely calls for a doctor only. We need the prayers of God's people in behalf of these needy and unfortunate Indians, and also for us as workers among them that we might be given the wisdom from above to serve them for His honor and glory.

We look forward to another year of joyful and fruitful service under His direction.—“Annual Report.”

Chaco, Argentina.

### A Seeking Heart

Mrs. George D. Troyer, who with Dr. Troyer has served in the Sunday school at Palo Hincado, Puerto Rico, tells of an incident related to the beginnings of this work that was hidden to the human eye and not revealed until several years after it occurred.

A Palo Hincado family, who formerly lived at Asomante near Aibonito, had become acquainted with the work of the Mennonites through the medical and social work that was done in the public schools by the La Plata Unit. Still later the mother was taken to the La Plata hospital for medical treatment. The literature she received at the hospital, together with the tender care and the patience that was demonstrated, even toward the patients who were very demanding, made

a lasting impression upon this mother and her husband. Later a sister-in-law submitted to an operation at the La Plata hospital, and the Bible she received upon being discharged was eagerly read by the whole family.

The family moved from Asomante to Palo Hincado, the latter being considerably removed from the La Plata area. Yet the initial contact with the Mennonite faith had been of such a nature that they had a keen desire to accept it. Because of economic pressures the father was obliged to go to the States in search of employment. The mother continued to send him all the Christian literature she could find.

It was during the father's absence that the Mennonite mission rented the bakery building in Palo Hincado, and the evangelistic work was initiated. The mother could not attend any of the meetings, but her neighbors reported to her of the inspiring meetings. They told her that they were not Catholic meetings, yet the women wore prayer veils such as are customarily worn in the Catholic Church. They told about the inspirational singing. Because of the mother's illness, the father was obliged to return to Puerto Rico. And when he discovered that the Mennonite Church had established a work in his community, he attended a morning service. In the evening he returned with some of the older children.

After accepting Christ, he requested the pastor to hold a meeting in his home in order that the mother might also hear the Gospel, since she was too ill to come to church at that time. The father, mother, and four older children are now faithful members of the church in Palo Hincado. The sincere, seeking heart recognizes the truth when it is revealed.

Palo Hincado, Puerto Rico.

### Mission Not Completed

From the establishment of the canon of the Holy Scriptures down to 1500 A.D., which includes the first fifty years of printing, the Bible had been translated into only fourteen languages. From 1501 through 1799 some substantial part of the Bible was translated into fifty-six additional languages, which seemed at the time a measure of significant progress. From 1800 through 1950, a period of 150 years which we may reckon as the birth and growth of the modern missionary movement and the organization of national Bible societies, the translations into new languages and dialects reached the astounding figure of 1,055. On the average, a new language has carried the Word of God every fifty-two days during the past 150 years—a remarkable record.

Our mission is not complete, as there remain, according to best estimates, from 1,000 to 1,500 dialects which carry no part of the Holy Scriptures. There are vast areas where Scriptures are in the languages of the people but where the books have never yet been adequately provided. These facts point to millions of people who still await God's Word in their native tongue.—“Bible Society Record.”

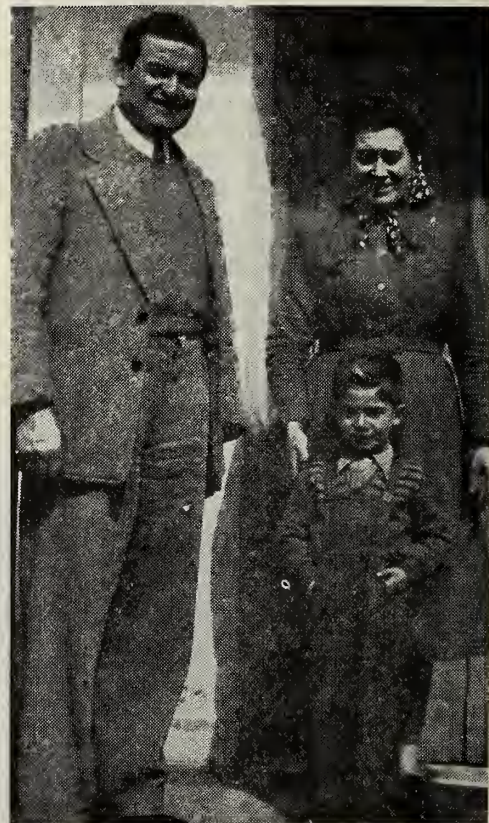
## The Central Zone

BY AMOS SWARTZENTRUBER

1951 has been a year of varied experiences. In January Mrs. Swartzentruber's arthritis grew very much worse and about the same time it was discovered that I had a severe case of diabetes, plus some other disorders caused by lack of circulation in the head. This situation made it almost impossible to even take part in the work. However, by the co-operation of the missionaries in the zone, and finally by the moving of the Lawrence Brunks to Pehuajo to care for the work in our absence, the Lord was magnified and the work blessed. By June we were again able to take responsibilities and help out wherever needed in the different stations.

The midyear Workers' Institute was held in our zone in the town of Bragado May 25-29. These were days of spiritual uplift. Our visitor, Dr. F. J. Huegel from Mexico, was used of the Lord to make us realize what our privileges were in Him. Nearly all the workers were present, and as we waited before the Lord we were inspired to unite our efforts against evil and give ourselves to Him unreservedly, to be used by Him and in His own way. It was also at this meeting that four national pastors were ordained.

Later in the year the missionaries and workers of the zone met on different occa-



Rogelio Perugorria, one of the national pastors, and his wife and son.

sions to wait on the Lord and pray for the desired revival. These meetings brought blessings and inspiration to the work and workers.—“Annual Report.”

Pehuajo, Argentina.



## The Empress's Bible

By Mrs. Lee Kanagy

In the Imperial Palace in Tokyo, where the Emperor of Japan and his family reside behind ancient stone walls and moat, God's Holy Word has found a place. Through many centuries the teachings of Shintoism and Buddhism have had their influence upon the royal throne. According to Shinto faith, the Emperor himself is given reverence as the "Son of Heaven," and the unbroken line of the imperial dynasty is traced back to "divine" origin in the legendary past of Japanese mythology. Today the truth of the Word of God, which had been altogether suppressed in Japan until the latter part of the last century, is being studied by the Imperial family.

A special edition of the Bible was given to the Empress by a group of American churchwomen following the last war. The gift copy was printed in English on finest paper and handsomely bound, with all of the best materials from America. This Bible was sent to Japan with the first Japanese woman to visit the United States after Japan's defeat. With the Bible went the good wishes of the Christian women of America, and no doubt their prayers followed as well, as they waited to learn the destiny of their gift to the Empress.

The lady who delivered this gift for the American women is herself a second-generation Christian, the founder of a Japanese church in Tokyo, and an influential leader of women in Japan. She is Mrs. Tamaki Uemura, a lady of rare ability and opportunity. It was her privilege not only to deliver the Bible into the hands of the Empress, but also to be called upon to translate the greeting to the Empress written in the Bible. From this incident developed the opportunity for Mrs. Uemura to begin giving Bible lessons to the Empress and her three daughters.

These Bible classes with the Empress have been conducted by Mrs. Uemura for three and one-half years. Now eight ladies-in-waiting, one princess, and the Empress are usually present for the Bible lesson, and the class has occasionally been visited by the Emperor. Various parts of the Bible, including the Gospels and basic Christian doctrines, have been studied.

It is indeed a rare privilege which Mrs. Uemura has to thus present the eternal truths of God to the heads of the Japanese nation. It is an equally great opportunity which she has to present the Bible to the working class of people, in weekly classes held for the Japanese servants of the American military officers' families. These classes have had an attendance of over one hundred each week.

Thus the Word of God comes to the high and the low in Japan. For both it holds the same promises, speaks the same judgment, offers the same hope, "for there is no respect of persons with God" (Rom. 2:11). We who have found access unto God through the saving blood of Christ need to make it our hearts' burden that the sowing of the seed of truth in Japan will bear fruit, both in the Imperial Palace, and in the humblest home, to the glory of Him who would make "all one in Christ Jesus."

Tokyo, Japan.

## MCC Weekly Notes

### Tuning Forks and Books for South America

The Akron community chorus donated forty-eight tuning forks to be sent to Paraguay for choir directors in the Mennonite colonies. The people there always sing unaccompanied which makes the tuning fork an important instrument to them. Choir music sent to Akron with other German books has been sent to Paraguay, Uruguay, and Argentina through the MCC. A large collection of German books for school libraries is also on its way to Paraguay.

### New Clinics and Health Training Program in Formosa

Two new clinics of a more permanent nature were opened in the mountains of Formosa. Both the Chu Tung Mountain Clinic and the Ping Tung Mountain Clinic are now open daily to give charitable treatments to the mountain people.

The three-month practical nursing and health training program for ten Aboriginal girls began April 1. These girls represent three different tribes. The generous contribution from the United Nations International Children's Emergency Fund, which will cover the living costs for these girls, has made this program possible. Fern Hershberger is serving as director of the students and teaches the nursing arts. Dr. and Mrs. Engle and Dr. and Mrs. Ka teach the other classes. The morning is used for practical work and the afternoon for classes.

### Activities in Jordan

Ruth Lederach started a needlework project among the women in Bethlehem. During the month of March six women were employed who produced fourteen articles and sold eleven. The goal of this project is to employ fifteen to eighteen women who will meet weekly for guided instruction from a Christian supervisor.

The vocational training school for refugee boys near Jericho received an order for 150 pairs of sandals from a children's home in Jerusalem. The carpentry shop is making small tables for an invalid home. They also made four blackboards of packing boxes for the schools in the refugee camps. Waldemar Schroeder who is in charge of the school writes: "Classroom equipment is sadly lacking in all of the schools in the camps. One school of more than three hundred boys has only one room that can hold possibly one hundred of them; the rest sit outside on the ground and repeat their lessons. We gave them some sacks from the clothing shipment which they sewed together and made a tent that offers some shade from the sun."

### Christmas Bundle Folders Now Ready

The 1952 Christmas bundle folders are ready for distribution, and many have been mailed. However, if you did not receive one and want instructions for packing bundles, write to the Mennonite Central Committee, Akron, Pennsylvania, for a folder.

### Netherlands Gives Stamps as Token of Gratitude

The Stamps of The Netherlands have reflected child welfare for many years, and

once a year a special series is issued with the caption "For the Children." These stamps are sold at prices higher than the regular stamps, the surcharge being used for child welfare. The 1951 stamps which were issued in November of last year show a Dutch girl or boy against his daily surroundings. The Netherlands Foundation for Child Welfare decided to offer to the principal American groups which have helped Dutch children, as a token of gratitude, a few sets of the "first issues" of these stamps. These stamps are quite rare and would be of value to collectors. If you would like to receive one of these children stamps plus a postcard picture of the child, send a self-addressed, stamped envelope to Mennonite Central Committee, Akron, Pennsylvania.

### CO Services

Present indications are that the new plan for CO services will not go into operation before July 1, 1952, due to the refusal of the House of Representatives Appropriations Committee to appropriate any funds to Selective Service for the operation of a CO program during the current fiscal year, which ends on June 30. The third supplemental appropriations bill, to which this restriction applied, has now been passed by both the House and Senate without amendment at this point. So far no restriction of this kind has been placed on the appropriations to Selective Service for the new fiscal year beginning July 1.

Released May 2, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

Mrs. Mahlon Lapp, speaking on "Women Working" on Sunday afternoon, April 6, at Goshen, Ind., on the occasion of the Lay Evangelism Conference, represented very well the work of loving service of the Missionary Sewing Circle organization. Pointing out that our work is not new since women in Bible times ministered to the needy with deeds of mercy and love, Mrs. Lapp gave examples of working women in Bible times and until the present time. Her talk will be printed in the June issue of the Sewing Circle monthly. You will want to read it.

\* \* \*

Missionary Light published a part of a thank-you letter from Mrs. Anna Comaselli written to Mr. and Mrs. Abe King in appreciation for the Christmas bundle received from them: "Accept our thanks for the parcel that you sent me. It came at a time when I was dying of great despair, because I saw my four little boys without proper dress, with their clothes in rags. But one sees how immense is the magnitude of Him who has provided (friends) to send me this gift of heaven. Your goodheartedness has been the demonstration of how people should be sensible to the distress of others. God bless you for having relieved my distress." May this



testimony encourage all in the preparation of Christmas bundles for 1952.

\* \* \*

In selecting used Christmas cards to send to Mennonite Relief Center, Ephrata, Pa., we are asked to send only those that tell the real Christmas story, or have bright, pretty flowers or candles on them. The signature of the person that sent it should be cut off, after which the cards may be stacked neatly and tied in a bundle and mailed. If fifteen cents per pound for foreign postage is sent to Miss Ida Stoltzfus, Akron, Pa., designated for the Used Christmas Card Fund, it will help to send your cards on their long journey.

\* \* \*

Your **Daily Prayer Guides** came off the press on April 5. We trust that each local circle has placed its order so that every member of every congregation will be supplied and ready to join in intercessory prayer on May 1. Our people on the fields need our prayers, and we need theirs.

The price for the new **Daily Prayer Guide** is only 15¢. Send your orders to Mrs. John L. Horst, 404 Homestead Ave., Scottsdale, Pa.

\* \* \*

Be sure to attend your district sewing circle meeting, and if possible the General Meeting at Kalona, Iowa, June 16, 17.

### MISSION NEWS (Continued)

**Sister Ada Litwiller**, missionary en route home from Argentina, spoke at the women's meeting in Pulguillas, Puerto Rico, Monday afternoon, April 21. Forty-nine women were present.

The **Executive Committee** of the Mission Board met at Headquarters in Elkhart, Ind., on Monday, May 12.

**Bro. Nelson Litwiller**, missionary en route home from Argentina, brought much appreciated messages to our churches in Puerto Rico, April 16-21.

In a message to the congregation at Denver, Colo., **Sister Irene Detweiler**, a former worker, said: "To leave the work I so much enjoyed has not been easy, and I humbly thank you for bearing with me in my weakness and trust that His will be done in both my life and for the congregation." **Sister Detweiler** was forced to give up her work because of ill health.

The missionaries of Puerto Rico held their annual meeting at Pulguillas April 24 and 25. The Executive Committee of the Puerto Rico Mission-Service program met in Palo Hincado, April 16, and in Pulguillas, April 21.

**Sister Florence Nafziger**, missionary recently returned from India, told about the medical work in India at West Sterling, Ohio, May 11. The evening of May 15 she will speak at the Peoria, Ill., Mennonite Church.

**E. E. Miller**, Goshen, Ind., spoke on relief work and on the Mennonites of Indonesia at the Quarterly Mission meeting at the South Union Church, West Liberty, Ohio, on May 11.

**Ralph Smucker**, Elkhart, Ind., will show missionary pictures at the Jefferson St. Church, Lima, Ohio.

**Paul Lauver**, missionary to Puerto Rico,

will speak at Pleasant Hill, Sterling, Ohio, the evening of May 25.

**New officers** elected at the Ohio Mission Board meeting are: **Walter Stuckey**, West Unity, Ohio, pres.; **Paul Hummel**, Millersburg, Ohio, vice-pres.; **Don Augsburg**, Orrville, Ohio, sec. **D. Chauncey Kauffman**, West Liberty, Ohio, continues as treasurer.

**Camp Ebenezer**, a project operated by the Ohio Board for the colored children at the Cleveland and Youngstown, Ohio, Missions, will operate on the Leo Mast farm, located on U.S. route 62, halfway between Berlin and Millersburg, Ohio.

A service unit was authorized to conduct summer Bible schools in southern Ohio, and to further contact and survey the non-church communities preparatory to opening some of those closed churches.

The Ohio Mission Board accepted the responsibility of the Youngstown Colored Mission from the Leetonia and Midway congregations, and appointed **Bro. and Sister Fred Augsburg**, Sheldon, Wisc., to serve as workers.

### FIELD NOTES (Continued)

**Instructors and speakers** at the MYF Workshop at Kalona, Iowa, June 9-13 include the following: **Richard Detweiler**, **Paul M. Miller**, **Alta Mae Erb**, **M. A. Yoder**, **Don Jacobs**, **Evan Oswald**, and **Ray Bair**.

**Speakers** at the annual meeting of MYF at Kalona, Iowa, June 13 and 14 are **J. C. Wenger**, **Paul Lederach**, **Richard Detweiler**, **G. G. Yoder**, **Richard Yordy**, **Nelson Litwiller**, **Willard Roth**, **Paul Erb**, and **J. D. Graber**.

A number of reconsecrations and much spiritual growth in the congregation were reported from the revival meetings held by **Bro. Jess Kauffman** at Chappell, Nebr., April 14-25.

**Gordon Buschert** gave a message on "The Devotional Covering" to the MYF of the West Zion congregation, near Carstairs, Alta., at their regular meeting on May 2.

**Barbara**, wife of **Bro. Milo D. Stutzman**, Kingman, Alta., passed away on April 29. Funeral services were held at the Salem Church May 3 in charge of **Bro. J. B. Stauffer**. The obituary will appear later in the GOSPEL HERALD.

### Evangelistic Meetings

**Noah Hershey**, Parkesburg, Pa., at Steelton, Pa., Mission, May 18-25. **Harry Y. Shetler**, Davidsville, Pa., at Bethel, Mummasburg, Pa., May 8-15. **Jacob Rittenhouse**, Lansdale, Pa., at Rock Church, Elverson, Pa., May 10-18. **Mervin Baer**, Churchtown, Pa., at Garbers Mennonite Church, Menges Mills, Pa., May 18-25. **Kenneth Good**, Elida, Ohio, at Springdale Church, Waynesboro, Va., May 15-23. **David N. Thomas**, Lancaster, Pa., at Laurel St. Church, Lancaster, Pa., April 24-May 4; and at Shirksville, Pa., May 11-21.

### Announcements

**Iowa City, Iowa**, MYF at Hannibal, Mo., May 24, 25. **Ernest Bennett**, Elkhart, Ind., at Pinckney, Mich., for morning and evening services. **Nelson E. Kauffman**, Hannibal, Mo., in week-end meetings at Olive, Elkhart, Ind., June 28 and 29. **Fourth Anniversary**

**Conference** at Perkasio, Pa., with **D. Stoner**, **Krady**, **Willow St.**, Pa., and **Shem Peachey**, **Kirkwood**, Pa., as speakers, May 24. **Ralph Palmer**, **Denbigh**, Va., at Pleasant Hill, Sterling, Ohio, May 23. **Arlene Sitler**, La Junta School of Nursing, at Pleasant Hill, Sterling, Ohio, June 11. **Bible Instruction meeting**, with **J. L. Stauffer**, **Harrisonburg**, Va., and **Paul M. Lederach**, **Scottsdale**, Pa., at Hereford, Bally, Pa., May 22-24, evenings, and all day May 25. **Sunday School and Bible meeting** to be held at the Sunnyside Mission, Lancaster, Pa., May 25. **Sunday School meeting**, with **Silas Brydger**, **Lyndhurst**, Va., and **James Shank**, missionary on furlough from Africa, at Broadway, Hanover, Pa., May 22. **Fifth Annual World-wide Missionary Conference**, June 4-8, to be held in the tent opposite the East Chestnut St. Church, Lancaster, Pa.; followed by evangelistic meetings in tent at the Old Lancaster Airport on Manheim Pike. **Annual Bible meeting**, May 24 and 25, at Elizabethtown, Pa., with **T. E. Schrock**, **Clarksville**, Mich., as guest speaker. **Mission meeting**, sponsored by **Franklin Co.**, Pa., and **Washington Co.**, Md., Home Mission Board, to be held at the Marion, Pa., Mennonite Church, May 22 with **Elmer G. Kolb**, **Pottstown**, Pa., and **Menno Sell**, **Laytonsville**, Md., as guest speakers. **Sunday School meeting**, May 29, 30, at Marion, Pa., Mennonite Church with **Mark Stauffer**, **Harrisonburg**, Va., **Simon Bucher**, **Annaville**, Pa., and **Richard Danner**, **Hanover**, Pa., as guest speakers. **Sunday School meeting**, May 22, at Kinzers, Pa., Church, morning, afternoon, and evening. **Annual Missionary Conference** of Casselman Valley District at Fairview Mennonite Church, May 22.

### Visiting Speakers

April 20: **Lloy A. Kniss**, Dayton, Ohio, in Communion at Tuttle Ave., Sarasota, Fla.

April 27: **Eli Kramer**, Portsmouth, Va., Communion services at Mt. Pleasant, Fentress, Va.; **Ralph Palmer**, Denbigh, Va., at Olive, Elkhart, Ind.; **Clayton F. Yake**, Scottsdale, Pa., at Perkasio, Pa.; **Marcus Bishop**, Pueblo, Colo., morning service and evening slide lecture at Denver, Colo.; **The Upland College Chorus** at Calvary, Los Angeles, Calif.; **Paul Mininger**, Goshen, Ind., Baptismal and Communion services at Locust Grove, Elkhart, Ind.; **Chorus** from Pleasant Hill Church, Sterling, Ohio, at Wooster, Ohio; **Ivan Birkey**, Rantoul, Ill., morning message at Peoria, Ill.; **Robert Harnish**, Highway Village, Ill., at Peoria, Ill.; **A group of workers** from Pinckney, Mich., evening program at Central, Archbold, Ohio; **Millard Lind**, Scottsdale, Pa., at Mellinger's, Lancaster, Pa.

April 30: **C. L. Graber**, Goshen, Ind., on Mennonite Aid at Olive, Elkhart, Ind.

May 1: **Jess Kauffman**, Colorado Springs, slide-lecture on Colorado camp program at La Junta, Colo.

May 2: **Abner Stoltzfus**, Kinzers, Pa., slide-lecture on Palestine at E.M.C., Harrisonburg, Va.; **Hesston A. Cappella**, Chorus at Chappell, Nebr.

May 6: **Josef Herschkowitz**, Harrisonburg, Va., at Yellow Creek, Goshen, Ind.

(Continued on page 465)



# CHURCH CORRESPONDENCE

## ARCHBOLD, OHIO

(West Clinton Congregation)

Greetings to all HERALD readers. Our fall evangelistic meetings were held Nov. 18-25 with Bro. D. D. Miller, Berlin, Ohio, as evangelist. Our brother was used of the Lord in bringing the Word with power and conviction. Christians were strengthened and encouraged. Twelve young people accepted Christ and a large number reconsecrated their lives.

During the Christmas season we again had the opportunity of sharing our happiness by bringing gifts and cheer to the aged and sick as well as those who were in need of material help. Our Christmas program was on Christmas night. The weather was very stormy, but the attendance was good and a very interesting and helpful program was given.

On Feb. 3 Bro. J. Ross Goodall from the House of Friendship Mission, Kitchener, Ont., worshiped with us and gave us some interesting and challenging glimpses of the work in which he is engaged.

On Feb. 10 baptismal services were held with our bishop, E. B. Frey, in charge. At this time 13 young people were received into church fellowship. May we pray that they will continue to grow and be living testimonies wherever they go.

On Feb. 17 a Peace team from Goshen College gave us a program. The College chorus gave the program on the afternoon of March 16.

Our all-day Mission meeting was held March 23 with John H. Mosemann, Ralph Yoder, and Walter Stuckey as guest speakers.

Communion services were held on Easter Sunday.

Our community was saddened by the sudden death of one of our young brethren, Ellis Aschliman, aged 20, who died of a heart attack.

In these days of unrest and increasing turmoil, may we as Christians often think of the words of Christ:

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid."

April 18, 1952.

Viola Baer.

## SMITH, ALBERTA

(Bethany Congregation)

Dear Christian Friends: "But the God of all grace . . . make you perfect, stablish, strengthen, settle you." In the business of living the Christian life we find how much we need to be established and strengthened so that we may remain settled. We are warned to be vigilant because our adversary the devil as a roaring lion walketh about seeking whom he may devour. We experience enough to understand why Paul admonished that we resist him, and that we be steadfast in the faith. We are looking forward to enjoying

a time of strengthening in this faith. During Easter vacation we expect (D.V.) to have Bro. John Hochstetler from Creston, Mont., with us to teach Bible school. We want to spend more time sitting at the feet of Jesus even as Mary of Bethany did.

During the winter we have welcomed messages from the visiting brethren—J. B. Stauffer, Tofield, Alta.; Linford Hackman, Carstairs, Alta.; C. J. Ramer, Duchess, Alta.; Daniel Brenneman, Creston, Mont.; and Gordon Buschert, Carstairs, Alta.

Bro. James Earl has been serving as night cook in a lumber camp during the winter months. We are grateful that Sister Hazel Walterhouse is in better health than during the winter. Bro. Jacob Friesen has been doing some carpenter work in town. Bro. Yoder enjoyed the strengthening and fellowship received while attending winter Bible school at Duchess. He also spent some time in Oregon conducting evangelistic meetings at several congregations.

We praise the Lord for His care and His watchful eye that is ever over us. We covet your prayers.

April 3, 1952.

Mrs. Willis Yoder.

## BIRD-IN-HAND, PENNSYLVANIA

(Monterey Congregation)

Greetings, HERALD Readers. We have had a number of guest speakers worship with us since our last correspondence. The John Leatherman family, who are on furlough from Africa, were with us Jan. 6. An illustrated message concerning the African mission work was presented to us.

Bro. Abner Stoltzfus spoke on "The Jewish Response to Christianity, and Their Quest for a Homeland" on the evening of Jan. 13. Bro. Stoltzfus is very much interested in Jewish work, and has made a recent tour of the Holy Lands. We also had the privilege of seeing his pictures at a later date. We are also interested in this work since two of our group will be engaged in relief work among the Arab refugees there soon.

C. F. Derstine and wife were with us Feb. 10 at both morning and evening services.

Our revival meetings were held by Bro. Kenneth Good, Elida, Ohio, March 13-21. The meetings were very well attended, and much spiritual food was brought to us from God's Word. May we not be forgetful hearers, but remember what we have learned and live as lights to others. A number of decisions were made for Christ, and a class is under instruction at the present time. Our bishop, O. N. Johns, was with us for preparatory services on March 23. Twelve were baptized then and four received by letter. Communion was held Easter Sunday by our pastor, Bro. Glenn Esh, and Bro. Eli Hallman.

We were also happy to have the William Detweiler family at our morning and evening services on March 30. Bro. Detweiler gave us inspiring sermons. Sister Detweiler spoke

to the children. Bill and Bob also had a part in the worship services.

Our congregation sponsored the appearance of the Goshen College A Cappella Chorus under the direction of B. F. Hartzler at the Ephrata High School on April 5 where they gave a program of sacred music.

On the evening of April 13 Paul Verghese from India, Christian Braun from Germany, Fu-Sheng Chen from Formosa, and Donald Yoder from Middlebury, Ind., gave a program of Christian testimony. These young men are attending Goshen College. To hear these young men give their testimony gives us a greater vision of the needs and our responsibility in making the love of Christ known to all races and nationalities.

On the evening of April 20 the Scottdale Ladies' Chorus, directed by Bro. Paul Erb, gave us a musical program. Bro. Erb, who is editor of the GOSPEL HERALD, also gave us an illustrated lecture on the publication processes of our church papers and the work of the Publishing House.

A number of our members had the privilege of attending Billy Graham's evangelistic meetings while they were being held at Washington, D.C.

Ernest and Mary Lehman, after having spent nearly five years in our group, have gone to their homes in Indiana for a few weeks before leaving for a two-year term of relief work among the Arab refugees in Jordan. Both were very active in Sunday-school and church work. Mary had also been president of our sewing circle the past two years. We miss them, but we praise God for such qualified young people who are willing to go and fill responsible places of service.

April 30, 1952. Ethel Wingard Weaver.

## HARPER, KANSAS

(Pleasant Valley Congregation)

Dear Readers of the GOSPEL HERALD. Sister Wanda Weaver, who spent nine months in Nam Cum, Argentina, with her sister, Ella Mae Miller, returned home on Feb. 19. On March 2 she gave us a very interesting talk about her experiences while there.

March 9 Bro. Herschkowitz preached for us in both morning and evening services.

March 16 Bro. Waldo Miller of Hutchinson, Kans., gave us a very timely message on the layman's responsibility to his church and community.

March 21 the A Cappella Chorus from Hesston College rendered a very acceptable program in sacred music.

April 1 Sister Alta Mae Erb from Scottdale, Pa., conducted a summer Bible school workshop. A number from neighboring congregations attended. A fellowship dinner was enjoyed by all.

April 2 we enjoyed a good talk on tract distribution by Bro. Ralph Palmer from Virginia.

On the morning of April 6 Sister Florence Nafziger, missionary nurse on furlough from India, who spent some time with her brother and family in our community, gave us a very interesting talk on medical work in India. In the evening of the same day Sister Bertha Gerber of our congregation told us of their experiences while on a trip to Puerto Rico.



She and Bro. Gerber spent more than two weeks visiting their daughter and family, Dr. and Mrs. Walter Massanari who are engaged in medical work there.

April 27 we had our counsel meeting and are looking forward to having Communion on May 18.

April 28, 1952.

Mary Kuhns.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Beckler.**—To Truman and Edna (Unter-nahrer) Beckler, Wayland, Iowa, a daughter, Mary Kay, April 9, 1952.

**Bender.**—To Alvin and Clara (Lehman) Bender, Topeka, Ind., an eighth child, a son, Dean Lamar, March 28, 1952.

**Bender.**—To Daniel E. and Dorothy (Bachman) Bender, Parnell, Iowa, a son, Daniel Allen, April 13, 1952.

**Bontrager.**—To Perry M. and Mabel Viola (Miller) Bontrager, Kalona, Iowa, a third child, a son, Daniel Eugene, April 17, 1952.

**Cender.**—To Kenneth and Betty Jean (Nafziger) Cender, Fisher, Ill., a second child, a son, David Allen, April 8, 1952.

**Christner.**—To Freeman and Waneta (Miller) Christner, Topeka, Ind., a second child, a son, Gary LeMar, April 20, 1952.

**Deiter.**—To Robert H. and Mary (Eshbach) Deiter, Ronks, Pa., a son, James Robert, April 14, 1952.

**Diller.**—To Aden and Ruth (Shank) Diller, State Line, Pa., a daughter, Esther Mae, March 16, 1952.

**Engle.**—To Wilbur and Barbara (Hess) Engle, Cochranville, Pa., a fifth child, Elma Louise, April 15, 1952.

**Fisher.**—To Jesse and Roherta (Hostettler) Fisher, Goshen, Ind., a daughter, Susan Elaine, April 22, 1952.

**Ganger.**—To Donald and Dorothea (Sark) Ganger, Topeka, Ind., a first child, a daughter, Deloris Lee, April 11, 1952.

**Gingerich.**—To John and Mary Ellen (Sachach) Gingerich, Kokomo, Ind., a son, Merrill, April 11, 1952.

**Godshall.**—To Curtis and Mildred (Derstine) Godshall, Lansdale, Pa., a fourth daughter, Geraldine, April 13, 1952.

**Hershberger.**—To John Henry and Betty (Miller) Hershberger, Lagrange, Ind., a daughter, Donna Lou, April 12, 1952.

**Hershey.**—To Harold R. and Ruth M. (Rohrer) Hershey, Holtwood, Pa., a fourth child, a daughter, Nancy Jane, April 18, 1952.

**Hertzler.**—To John and Becky (Henkels) Hertzler, Denhigh, Va., a daughter, Joan Kathleen, Nov. 21, 1951.

**Hofstetter.**—To Oscar and Barbara (Miller) Hofstetter, Greenwood, Del., a son, Orray Monroe (2 sisters), April 3, 1952.

**Holloway.**—To Milton and Elva (Stemen) Holloway, Denhigh, Va., a daughter, Jean Lavonne, March 12, 1952.

**Hoover.**—To H. Landis and Miriam (Myer) Hoover, Lancaster, Pa., a son, James M., April 13, 1952.

**Ingold.**—To Leroy and Evelyn (Springer) Ingold, Ludlow, Ill., a son, Michael Lee, April 6, 1952.

**Kauffman.**—To Aldine C. and Mahel (Eash) Kauffman, Creston, Mont., a fourth child, a son, Loren Charles, April 22, 1952.

**Kropf.**—To Wilbur D. and Erma (Swartzen-truher) Kropf, Halsey, Oreg., a daughter, Miriam Esther (one brother), March 28, 1952.

**Leichty.**—To Simon and Lavina (Roth) Leichty, Wayland, Iowa, a son, Wilbur Keith, April 8, 1952.

**Martin.**—To Frank M. and Arlene (Wicker) Martin, Kinzers, Pa., a second child, a daughter, Janice Marie, April 17, 1952.

**Mast.**—To William and Lovina (Nafziger) Mast, Clarence Center, N.Y., a son, Robert Wesley, April 27, 1952.

**Metzler.**—To Earl K. and Rhoda (Nauman) Metzler, Manheim, Pa., a second child, a son, James Neil, April 20, 1952.

**Metzler.**—To Edgar and Ethel (Yake) Metzler, Scottsdale, Pa., a first child, a son, Michael James, April 29, 1952.

**Nebel.**—To Gerald and Kathryn (Roth) Nebel, Wayland, Iowa, a son, Grant Lynn, April 1, 1952.

**Nolt.**—To Milton W. and Margie (Gehman) Nolt, Ephrata, Pa., an eleventh child, a son, Carl Eugene, April 17, 1952.

**Pinkston.**—To Mr. and Mrs. Richard Pinkston, Culp, Ark., a seventh daughter, Connie Rana, March 25, 1952.

**Ramer.**—To John W. and June (Horst) Ramer, Dalton, Ohio, a third child, a daughter, Cheryl Kay, March 4, 1952.

**Ramos.**—To Tony and Dorothy (Harshberger) Ramos, Scottsdale, Pa., a first son, Raymond Thomas, May 5, 1952.

**Roth.**—To Rex and Evelyn (Widmer) Roth, Mt. Pleasant, Iowa, a daughter, Deanna Rae, March 26, 1952.

**Rush.**—To Paul and Margaret (Landes) Rush, Quakertown, Pa., a son, Marcus Peter, Feb. 26, 1952.

**Schertz.**—To Eldon and Eileen (Bachman) Schertz, Lowpoint, Ill., a fourth child, a daughter, Ann Elizabeth, Jan. 31, 1952.

**Schrock.**—To Elvin and Alma (Troyer) Schrock, Greenwood, Del., a daughter, Janice Marie, March 31, 1952.

**Schrock.**—To Jones D. and Mary (Cross) Schrock, Mattoon, Ill., a second daughter, Virginia Jane, April 24, 1952.

**Schrock.**—To LeRoy and Violet (Roth) Schrock, Albany, Oreg., a daughter, Lois Jane, April 10, 1952.

**Shantz.**—To Elam W. and Vera (Ropp) Shantz, Hensall, Ont., a daughter, Norma Jean, April 23, 1952.

**Shenk.**—To John H. and Emily (Brackhill) Shenk, Denhigh, Va., a son, Nelson Joseph, Feb. 22, 1952.

**Springer.**—To Simon and Jewell (Stringer) Springer, Metamora, Ill., a son, David Michael, April 16, 1952.

**Stoltzfus.**—To Roy M. and Lois (Ehst) Stoltzfus, Bally, Pa., a daughter, Carol Marie, April 23, 1952.

**Yoder.**—To J. Warren and Ruth (Weher) Yoder, West Liberty, Ohio, a son, Keith James, April 3, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bowers.**—Miller.—Harley C. Bowers and Bertha I. Miller, both of Albuquerque, N. Mex., and members of the Bethel Mennonite Church, Albuquerque, N. Mex., by Joe H. Yoder April 13, 1952.

**Derstine.**—Ellis.—Kenneth M. Derstine and Ida Mae Ellis, both of the Salford congregation, Harleysville, Pa., by Elias N. Landis at the home of the officiating minister March 15, 1952.

**Gehman.**—Bergey.—Lester S. Gehman, Rockhill congregation, Telford, Pa., and Mary Jean Bergey, Salford congregation, Harleysville, Pa., by Elias N. Landis at the home of the bride April 12, 1952.

**Graybill.**—Peachey.—Donald C. Graybill, Lost Creek congregation, Oakland Mills, Pa., and Sara Anna Peachey, Allensville, Pa., congregation, by Raymond R. Peachey at the Allensville Church Dec. 27, 1951.

**Heisey.**—Gehman.—Harold S. Heisey and Anna Mary Gehman, both of the Stauffer congregation, Bachmanville, Pa., by Noah W. Riser at the Stauffer Mennonite Church April 12, 1952.

**Kuhns.**—Reil.—Waldean W. Kuhns, Salem congregation, Shickley, Nebr., and Dorothy Lucille Reil, Salem congregation, Tofield, Alta., by Laurence Horst at the home of the bride's uncle, Clifford Stutzman, Peabody, Kans., April 13, 1952.

**Kurtz.**—Peachey.—Christian J. Kurtz and Betty Grace Peachey, both of Allensville, Pa., congregation, by Raymond R. Peachey at the home of the officiating minister March 2, 1952.

**Landis.**—Hershey.—Paul Landis, Mellinger congregation, Lancaster, Pa., and Anna Marie Hershey, Lititz, Pa., congregation, by Amos S. Horst at the Lititz Mennonite Church March 20, 1952.

**Longacre.**—Aschliman.—J. Arland Longacre, Hereford congregation, Bally, Pa., and Jean Ann Aschliman, Bethel congregation, West Liberty, Ohio, by Stanley C. Shenk at the Bethel Mennonite Church March 30, 1952.

**Miller.**—King.—Clyde M. Miller and Esther M. King, both of the Mattawana, Pa., congrega-

tion, by Raymond R. Peachey at the Mattawana Mennonite Church April 24, 1952.

**Miller.**—Schrock.—Simon H. Miller and Kati Schrock by Clarence A. Yoder at the Townlin Church, Shipshewana, Ind., March 23, 1952.

**Peachey.**—King.—Mervin J. Peachey and Id. R. King, both of Allensville, Pa., congregation, by Raymond R. Peachey at the Allensville Church April 20, 1952.

**Shetler.**—Schrock.—John Shetler and Mildred Schrock by Clarence A. Yoder at the Pleasant Grove C.A.M. Church, Goshen, Ind., April 6, 1952.

**Sommers.**—Miller.—Melvin Sommers and Mary Alice Miller by Sam Otto at the Beachy Church, Hartsville, Ohio, Dec. 16, 1951.

**Troyer.**—Schrock.—William Troyer and Gladys Schrock by Clarence A. Yoder at the Pleasant Grove C.A.M. Church, Goshen, Ind., Dec. 6, 1951.

**Wenger.**—Enck.—Earl S. Wenger, Groffdale, Pa., congregation, and Rosy Enck, Hammer creek, Pa., congregation, by Amos S. Horst at the home of the officiating minister April 12, 1952.

**Wittmer.**—Graber.—Amos Wittmer and Lillie Mae Graber, both of the Berea congregation, Montgomery, Ind., by Edd P. Schrock at the Berea Mennonite Church April 18, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Caudell.**—Boyd, son of Lonnie and Ettie Caudell, was born in Stevenson, Ky., July 28, 1935; passed away of flu and a weakened heart on March 12, 1952; aged 16 y. 7 m. 14 d. He was baptized and united with the Toto Mennonite Church in 1951 and was an earnest Christian. Surviving him are his father and mother, 3 sisters (Jerlena, Hazel, and Vonda), 2 brothers (Kelly Frank and Donnie Ray), besides many other relatives and friends. One brother and one sister preceded him in death. Funeral services were held in the Toto Mennonite Church in charge of Harold Myers, Jency Hersinger, and R. F. Yoder.

**Coakley.**—Bettie Frances, daughter of the late Daniel and Frances (Heatwole) Wenger, was born May 22, 1877, near Dayton, Va.; passed away at her home near Dayton, Va., Feb. 11, 1952; aged 74 y. 8 m. 19 d. On Aug. 10, 1913, she was married to Luther Coakley who preceded her in death in 1941. Surviving are 3 children (Mrs. Casper Crider, Hinton, Va.; Marion and Annis Coakley, at home), a foster daughter (Hazel Webster), 4 grandchildren, 5 sisters (Mrs. Elam Eherly, Orrville, Ohio; Mrs. F. H. Knicely, Dayton, Va.; Mrs. W. E. Knicely, Crewe, Va.; Mrs. Frank Simmons, Harrisonburg, Va.; Mrs. Elmer Martin, Dayton, Va.), and 2 brothers (Arthur, Dayton, Va.; and Emanuel, Blackstone, Va.). One brother (Ahran) preceded her in death. She united with the Bank Mennonite Church, Dayton, Va., early in life and was a faithful member until death. Funeral services were held Feb. 13 at the Bank Church in charge of S. H. Rhodes and M. J. Heatwole, and at the home in charge of Oliver Keener. Interment was made in the Bank Cemetery.

**Hertzler.**—Elizabeth N., daughter of Isaac and Fannie (Riehl) Stoltzfus, was born April 23, 1888, in Lancaster Co., Pa.; died Feb. 24, 1952; aged 63 y. 10 m. 1 d. She was married to Samuel Hertzler Nov. 14, 1911. Surviving are her husband, 6 sons (Isaac, Henry, and Jacob, Mechanicsville, Md.; Samuel, Salisbury, Pa.; Aaron, Christiana, Pa.; and Andy, at home), 4 daughters (Annie—Mrs. Noah J. Schwartz, Curryville, Mo.; Rachel—Mrs. Thomas Swarey, Mechanicsville, Md.; Fannie—Mrs. Benuel Stoltzfus, and Lydia—Mrs. Samuel Stoltzfus, Charlotte Hall, Md.; and Lena, at home), and 31 grandchildren. Two sons (David and Amos) preceded her in death in their youth. Funeral services were held Feb. 28 at the home by Jacob Zook, Gap, Pa., and John K. Lapp, New Holland, Pa.

**Hofstetter.**—Abraham C., son of Christian and Anna (Ziercher) Hofstetter, was born Dec. 16, 1868, in Canton Berne, Switzerland; died of a failing heart and pneumonia March 29, 1952, at the Dunlap Memorial Hospital, Orrville, Ohio; aged 83 y. 3 m. 13 d. He came to this country at the age of 12 with his parents, and lived in the community near Dalton, Ohio, ever since. On Feb. 27, 1913, he was united in



May 13, 1952

marriage to Elizabeth Kratzer, who preceded him in death in 1949. Surviving are 6 children (George, Luella—Mrs. Clarence Nussbaum, and Clayton, Dalton, Ohio; Walter, Orrville, Ohio; and Frances—Mrs. Paul Gerber and Elrena—Mrs. Chester Lehman, at home), 17 grandchildren, 5 brothers (Daniel, Orrville, Ohio; Jacob, Apple Creek, Ohio; Peter, Salem, Oreg.; John Dalton, Ohio; and Simon, Kidron, Ohio), one sister (Mary Ann, Kidron, Ohio), and many other relatives and friends. Two brothers (Christian and David) and one sister (Anna—Mrs. Reuben Lehman) preceded him in death. He accepted Christ in his youth and joined the Mennonite Church. He remained faithful to his Saviour and active in his church. Funeral services were held at the home and at the Kidron, Ohio Mennonite Church by Reuben Hofstetter, Allen Bixler, and Isaac Zuercher on April 1. Interment was made in the adjoining cemetery.

**Metzler.**—Samuel B., son of Samuel and Veronica (Brubaker) Metzler, was born Jan. 4, 1878, in Mahoning Co., Ohio; departed this life at his home in Wakarusa, Ind., Feb. 23, 1952; aged 74 y. 1 m. 24 d. He moved to Elkhart Co., Ind., in 1904. In 1905 he was united in marriage to Nora Reed. To this union was born one daughter. Nora died in 1907. In 1908 he married Phebe Metzler. To this union were born 3 sons. He united with the Mennonite Church when a young man and was a faithful member of the Salem congregation, Foraker, Ind., for many years. He was ordained to the office of deacon in 1932 and served faithfully in that capacity as long as he was able. Surviving him are his devoted companion, one daughter (Rosa—Mrs. Vernon Miller, Middlebury, Ind.), 2 sons (Floyd and Titus, Nappanee, Ind.), 17 grandchildren, 5 great-grandchildren, and other relatives and friends. One son (Carl) preceded him in death. Funeral services were held at the Yellow Creek Mennonite Church in charge of F. E. Freed and R. F. Yoder.

**Roth.**—Irene, daughter of Abe E. and Mary (Gascho) Roth, was born near Chappell, Nebr., June 20, 1930; died of epilepsy at the Beatrice, Nebr., Hospital March 18, 1952; aged 21 y. 8 m. 28 d. Her mother passed away when she was 14 days old, and so she lived with her maternal grandparents (Mr. and Mrs. Joe Gascho) near Cairo, Nebr., most of her life. She is survived by her father, her grandfather (Joe Gascho, Cairo Nebr.), 4 brothers (Robert, Beaver Crossing, Nebr.; Delmar, Cairo, Nebr.; and Chester and Edward, Julesburg, Colo.), one sister (Mrs. Josephine Pankoke, Beaver Crossing, Nebr.), a half sister (Mrs. Agnes Daughtery, Colorado Springs, Colo.), 2 aunts who helped to rear and care for her (Ida and Katie Gascho), and many other relatives. She was preceded in death by her mother, maternal grandmother, and paternal grandparents. Funeral services were held at the Apfal Funeral Home in Cairo by Arthur M. Stutzman, and at the Wood River Nebr., Mennonite Church by William R. Eicher. Interment was made in the adjoining cemetery.

## THE BOOK SHELF

**The Home Christian**, by Carl Kardatzke; Warner Press, 1951; 111 pp.; 75¢.

"And then they were married and lived happily ever after." This is a familiar climax, but the author of **The Home Christian** knows it is not as simple as all that. **The Home Christian** is just what the title says it is, only we usually reverse the last two words so that it reads **The Christian Home**. (The title does suggest a very important truth, and that is that if the person is not a Christian at home he probably should not have one of his own until he is.) Therefore it is not a book on marriage or any of its related aspects of sex and courtship, but truly a book on the Christian home. This book begins with the assumption that the wedding day is over, the man and wife are Christians, and that they have their own home including or soon-to-

include children. By their own home the author says he means, among other things, that the young couple are out from under the roof and "snooper-vision" of in-laws, necessary and well-intentioned though they may be. This book then sets about helping such young Christian parents to answer the perennial question that so many parents give up on too soon, "How can we go about making our home more Christian?"

The author's qualifications for writing such a book are evident before you read very far. I say this not because he is professor of education at Anderson College, Anderson, Indiana, a Church of God school, but because he either speaks from firsthand experience of his own home and children or else has a remarkable memory of his parental home. Do not let his academic position frighten you or give you any false impression of deep, dry, technical language. It is anything but dry or technical. If it is deep it is only because it is rooted in the Scriptures. And above all, it is practical. Inspiration is here too, but inspiration does not go very far when it comes to making a home Christian. There are skills to be mastered. And the inspiration of this book comes as a by-product of its practicality.

This book is reasonably priced and paper bound. It has thirteen chapters of seven pages each. Each chapter begins with a paragraph of Scripture carefully selected to relate to the topic of that chapter which, in turn, is elaborated upon under four or five subtopics and closes with some stimulating questions for group discussion, suggested books for further study, and a closing meditation in verse. This book is primarily intended for group study and Sunday-school class use—a practice which could well be encouraged among us. However, the book will be more than rewarding for individual reading also, though the reader will often wonder how a group would respond to that idea!

Every important phase of home life is treated from "Getting Started Right" to "Our Community: Good and Bad Influences." In between are discussed such aspects as home government, religious education and discipline of children and youth, the use of money, recreation, church-home relations, family worship, and the home in times of crisis.

The appendix includes an especially helpful group of self-testing questions entitled, "Is Our Home as Christian as It Might Be?" Father and Mother tests, and a suggested list of Visual Aids, and Suggestions for Leaders of Study Groups.

Prof. Kardatzke writes with verve and understanding, with an ever-present touch of humor. He has incorporated some rather striking illustrations and statistics. His ability to give a familiar thought a fresh twist keeps one reading. The clarity of his thought provokes discussion and thought. This book is as good a 75¢ buy as any sincere parent can find.—Gerald Studer.

As tears come from the heart and appeal to the heart, so the Bible comes from God, and he that is from God listens to its voice.—Michael Faraday.

## ITEMS and COMMENTS

A majority of Quakers no longer hold strictly to the "absolute pacifist" position of George Fox and of William Penn, in the opinion of the Peace Committee of the Philadelphia Society of Friends. The Committee estimates that "two thirds of our Friends hold, instead, a combination of pure pacifism and applied pacifism that seeks peace through world government, disarmament, and reconstruction." The remaining one third was said to be divided probably between the "absolute pacifist" and the "military" positions, according to Religious News Service.

\* \* \*

Dr. James B. Conant, president of Harvard University, recently told the American Association of School Administrators that the growth of private schools in America was developing a dual system of education harmful to American democracy. Catholic Archbishop Cushing has replied that "we declare war on no one's schools, but we reserve the right, both as Christians and as American citizens, to . . . seek the salvation of our children through our own schools whenever and wherever these may be needed."

\* \* \*

The Akron (Ohio) **Beacon Journal** has started to publish the full text of the Bible in the Revised Standard Version, beginning with the New Testament. The project will require at least ten years for completion. Each day about five minutes' reading will appear. The newspaper hopes to help make Bible reading a habit. "Every one of us will be the better man and woman, the better citizen, for having spent 35 minutes a week with the Bible," says the editor.

\* \* \*

President Truman has not attended church more regularly during his administration, he says, because all the fuss is a personal embarrassment to him. He dislikes to turn the house of God into a sight-seeing attraction. Recently in accepting a gift of a family Bible, he told the donors that there has never been a divorce in his family as far back as any records disclose.

\* \* \*

Another victory against Universal Military Training was won when the House cut \$75,000 from the appropriations designed to support the National Security Training Commission.

\* \* \*

Some 700 Americans will attend the meetings of the Lutheran World Federation in Hannover, Germany, this summer.

\* \* \*

One third of the magazines found on newsstands in the United States peddle sex, sadism, and violence, charges an article in the May issue of the **Christian Herald**.

\* \* \*

Nearly two million casualties, the worst automobile accident toll in the nation's his-



## Send today for 1952 Mennonite Yearbook

Your Who's Who, What, Where, and When of the entire Mennonite Church. In a few moments you can find information on church institutions, organizations, Sunday-school and other statistics, ministers' addresses, and hosts of other facts. 50¢ each, \$5.50 a dozen, \$40.00 a hundred.

## Such Thoughts of Thee

Miriam Sieber Lind's best poems have been collected to make *Such Thoughts of Thee*. They are alive with sincere feeling and purpose. Perhaps you will read first "To Martha" or "World Sorrow" or "A Ballad of the Gentle Jesus." And then you will want to read all of the poems. \$2.00.

## Superintendent's Manual

Your guide to expert summer Bible school planning. Details of organizations, financing plans, needed equipment, and hosts of other particulars are discussed. It is sound Biblically and educationally. \$1.50.

## Clear Thinking About Courtship

Every young person who is "going steady" will appreciate what John C. Wenger has to say. Will you help to see that such young people get together with this booklet? 30¢ each, \$3.25 a dozen, \$24.00 a hundred.

MENNONITE PUBLISHING  
HOUSE  
SCOTTDAL, PA.

## Correction:

We have quoted incorrect prices in recent issues of the GOSPEL HERALD. The following are correct:

1952 Mennonite Yearbook — 50¢ each, \$5.50 a dozen, \$40.00 a hundred.

Clear Thinking About Courtship—30¢ each, \$3.25 a dozen, \$24.00 a hundred.

tory, were recorded in 1951. Last year's traffic deaths totaled 37,100, an increase of 1,600 over the 1950 mark. The injury count soared to 1,962,000. Excessive speed was "far and away the most dangerous mistake in driving" in 1951. More persons lost their lives during the hour from six to seven p.m. than in any other hour. Ninety per cent of drivers involved in accidents were males. Ninety-seven per cent had at least one year of experience behind the wheel.

\* \* \*

Prejudice against American products in Indonesia includes chewing gum. An editorial in a Djakarta paper is headed, "Get That Chewing Gum Out of the Country." The people of Indonesia have reacted strongly against military commitments attached to U.S. loans, according to World-over Press.

\* \* \*

The government of India has shown unusual solicitude for the small minority—a bare one per cent—of Christians. Recently Prime Minister Nehru proposed and secured parliamentary sanction for an amendment to the Constitution safeguarding minority claims. The National Christian Council says, "The amended clause now entitles rural Christians and other backward classes to economic aid from the government."

\* \* \*

Military preparedness is costing each man, woman, and child in the United States no less than \$400 per year. The electronic devices on one of the new jet planes cost as much as an entire bomber during World War II.

\* \* \*

In 1949 Secretary Acheson said, "We are very clear that the disarmament and demilitarization of Germany must be complete and absolute." In 1952 our government is asking for and financing the rearmament of Germany. Then we asked Japan to write disarmament into its constitution. In April of 1952 President Truman signed a mutual security treaty with Japan.

\* \* \*

The Berean Bible College sponsored by the Mennonite Brethren in Christ Church has purchased three apartment buildings in Allentown, Pa., for use by the school. The buildings will be remodeled and be ready for occupancy next fall. The school was founded two years ago and now has an enrollment of 100. It trains missionaries, pastors, and Sunday-school workers.

\* \* \*

Sweeping changes in policies governing missionary work in India aimed at bringing about racial adjustments and stemming Communism have been recommended by the India Committee of the National Council of Churches, Division of Foreign Missions. Among the recommendations are the follow-

ing: That the transfer of church property into the hands of Indian Christians be speeded up and that a strong native leadership be developed in the church; that a large-scale program be undertaken for the production and widespread distribution of literature showing the basic differences between Christian and Communistic doctrine; that missionaries experiment in simpler living; with large missionary residences being converted into institutions. It was pointed out that unexpected gains registered by the Communistic party in the last election in India have made these changes more urgent. A secretary of the National Christian Council in India was quoted as saying that, "Unless something more positive and dramatic is done there is every likelihood of the entire peninsula and West Bengal going Red within the next five years."

\* \* \*

At least 40 American Protestant missionaries are being held against their will in various parts of Communist China, it has been revealed for the first time by the National Council of Churches of Christ in the U.S.A. Eleven of these are being held prisoners, while the others are held either under house arrest, or are greatly restricted in their movements. Previous to this statement, mission agencies in this country have been reluctant to make any public revelation regarding the treatment of their missionaries on the grounds that it might result in reprisals. The China Committee of the Council declares that all efforts to gain any information about the detained missionaries have been met by a stone wall of silence. The latest information indicates that the Communists have not made a systematic effort to destroy the church in China. They recognize that persecution is not the best method to use in dealing with the church and have made a guarantee of religious liberty which though limited in nature is generally observed. Churches in large cities remain open, although no activities of an evangelistic character are permitted, and sermons are carefully scrutinized. Many churches in rural areas have been closed. The majority of former Christian institutions are now either state-operated or state-subsidized. The Christian people of China are greatly in need of our prayers.

\* \* \*

President Truman has signed into law a joint congressional resolution calling for an annual national day of prayer. The resolution requires the President to set aside and proclaim a suitable day other than Sunday as an occasion when the people of the United States may turn to God in prayer and meditation in churches, in groups, and as individuals. The White House has said the President will select the day soon, presumably after consulting with religious leaders, and will issue an appropriate proclamation.

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MENNONITE BIBLICAL SEMINARY



# GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, MAY 20, 1952

NUMBER 21

## Wanted--Hundreds of Christian Writers

BY ELIZABETH SHOWALTER

Wanted--hundreds of Christian writers. Why?—

Because the Christian has the greatest message ever told, and he must tell it over and keep on telling. He must point the new generations that arise to a Christian solution of their problems. It is his opportunity and duty to interpret Christian experience in terms of current life.

Wanted--hundreds of Christian writers, why?—

Because the press offers such a tremendous opportunity. There are those who fear that radio and television will take the place of reading. But printed matter is being produced at a rate that far exceeds that of any previous day. "It is estimated that at least one hundred million people read newspapers daily in the United States. That's more than attend movies in a week. Possibly more than listen to the radio. At least one hundred million people peruse magazines weekly or monthly. Thus a vast channel is opened to religion if its forces will only use technique and intelligence" (William McDermott).

Not for a long time have the national magazines been so open to articles on religion or with religious background. As Ken Anderson challenges Christian writers: "This is our day."

Not only is there need and opportunity in our own land, but the great literacy movements have provided millions in Asia, Africa, and Latin America with the ability to read. The question remains, Who shall provide them reading material? Shall the forces of Christianity take this harvest, or shall they leave it to the ever-ready forces of evil?

We need hundreds of Christian writers because each one is like the facet of a diamond, catching the light of truth and reflecting it again according to his experience, conviction, and faith, thus adding brilliance to the accumulated testimony of Christianity.

We need hundreds of Christian writers because of the power of the printed word. Luther Wesley Smith, of the American Baptist Convention, says, "Such is the power of the printed word that it is often our despair; but it ought to be also our constant challenge. God has placed in the hands of the writer and the editor an instrument of amazing potency. It is a two-edged sword; and nei-

ther television nor any other instrument will turn its edge . . . The spoken word is carved in air; the printed word is cut in granite."

Smith also declares that it is the printed word that best conveys the ideas needed to bring the individual to "reasoned convictions." The reader sets his own pace. He can stop to weigh the new thought, to test it, to assimilate it.

The power of the printed word in shaping history has been demonstrated by *Uncle Tom's Cabin*, by the writings of Karl Marx, by Hitler's *Mein Kampf*. Christian books like *Pilgrim's Progress* and *In His Steps* have made indelible marks on individuals and movements. It has been said, "Nothing is as powerful as an idea whose hour has struck."

Perhaps you are thinking that the columns of the *HERALD*, the *Monitor*, and the story papers seemed to be filled last week. Why talk about more writers?

Because these hundreds of Christian writers must not merely write; they must be able to proclaim the greatest message in the most worthy forms.

We need to recognize that as writers we are in a highly competitive field, for

powerful forces are spending millions to attract and hold the attention of the reading public. We do not therefore minimize or ignore the power of the Spirit in these statements. We believe the Scriptures to be inspired by God. We recognize them as our greatest literature.

Better writing is needed because too many of the articles in our periodicals read like academic dissertations. They lack human interest. They are weighed down with theological terms and vague generalities. No one not already interested, or else suffering a dearth of reading material, would touch them.

Too much of our writing is oblique. Facts of human experience are written in the passive voice or generalized until they lose human interest.

There is a lot of rambling writing of which the following fifty-word sentence is an example. "Monday, November 20, the day after having set foot in ———, ———, clouds began to form in the northwest that afternoon and in less than an hour the sky became dark, lightning and thunder burst forth, where only shortly before the bright blazing sun was at its best."

We have too much material produced on assignment. The writer feels no call other than the editor's request. He agonizes and brings forth, not a living mes-

## The Perfect Song

BY LORIE C. GOODING

This is my prayer: The days are passing swiftly,  
The years are fleet; my stay cannot be long;  
But ere I go to silence, wilt Thou give me  
One perfect song?

How diligently I have sought to capture,  
With tender words, and true, yet deep and strong,  
And weave Thy loving grace and kindness into  
A perfect song.

How often have I told Thy praise and glory,  
And sung Thy mighty name amid the throng,  
And oft in solitude; still it eludes me,  
The perfect song.

Yet seems I hear Thee sometimes saying, "Follow,  
Until I call for thee. 'Twill not be long,  
And thou shalt be at Home. There will I give thee  
A perfect song."

Holmesville, Ohio.



sage, but a more or less convincing rearrangement of platitudes capable of nerving only the faintest endeavor.

We must print too many amateurish stories built on oft-recurring plots. There are areas of needed coverage which for some reason our own writers seldom touch. For example, as editor of *Words of Cheer*, I receive almost no usable stories of an evangelistic nature. Likewise, although we claim nonresistance and nonconformity as our peculiar tenets, our writers seldom touch these in the practical, everyday situations in which a child meets them.

We print too many transcriptions of public addresses. While I was editor of *Christian School* I heard an address which I thought was excellent. When the transcription was no longer supported by the speaker's personal presence, his gestures, the interests of a selected audience, I had to toil long and hard over it. Then the repetition, the unfinished sentences, the digressions, the lack of parallelism showed up. He who lays a transcription on the editor's desk may have given him good material, but a poor article.

Professor Wolseley, who has headed the department of religious journalism at Syracuse University until recently, condemns the religious press on four counts. *First*, it fails to use the best technique within the limit of its budget. *Second*, it is given to undocumented and unproved statements. *Third*, it tolerates dull writing. *Fourth*, it uses stock religious language.

May I repeat the last two: *dull writing*. Compare the run of our articles to those that appear in the better magazines. No further comment will be needed. *Stock religious language*, which Wolseley aptly describes as "poverty-stricken cover-up for fuzzy thinking." It takes real work to reduce religious concepts to the language of children or the man of the street.

Listen to Argye Briggs: "Christian writers must write better than the best." And now to George Bernard Shaw, "When I was young and in London, there were twenty-five hack writers better than myself. But they weren't willing to pay the price."

There you have the real problem. We need hundreds of dedicated Christian writers who are willing to pay the price necessary for good craftsmanship. It has been said that every beginning writer must be willing to write a million words for the wastepaper basket. Too many of our people are discouraged if every scrap they submit is not printed, or if the

editor uses his blue pencil too freely. Mrs. Landon, author of "Anna and the King of Siam," is said to have rewritten chapters as often as ten times. We need Christian writers with equal respect for the quality of their product. This quality, if achieved, will not only enrich our own publications, but open the columns of national magazines to a Christian witness. Have you noted such articles in the *Reader's Digest* as: "I Am for the Churches," "What Makes This Church Successful?" "What Prayer Will Do," "Take God with You on Monday"? The *Saturday Evening Post* recently printed "I Walked to the Gallows with the Nazis" and a personality sketch of an African missionary which could, with little change, have been printed in one of our own publications. The *Atlantic Monthly* printed a searching criticism entitled "Sunday Schools Don't Teach"; the *Ladies' Home Journal* had a long story with a missionary setting called "The White Witch Doctor"; a recent issue of *The New Yorker* carried an article on Dr. Laubach and his work.

There is unlimited opportunity for writers who will pay the price in the area of church publicity in our many communities. Robert Walker of the *Christian Life* staff says, "Often Christians have felt that newspapers in their community are adverse to handling religious news—particularly news of their evangelical church activities. Most of them are surprised to learn that the real reason is that the editor requires that material be handled in a journalistic way. As a result, when a writer uses the formula for a news story there is seldom any question as to the use of his article." This area of opportunity is one which has received very little consideration in our circles. Such reporting would help solve what J. C. Wenger has termed our "failure to give a witness to contemporary life."

We need Christian writers who feel a call, who can say with Cardinal Newman: "God has committed some work to me which He has not committed to another. I have part in a great work; I am a link in a chain, a bond of connection between persons. He has not created me for nought. I shall do His work."

We must have writers who have lived richly. As Donald Hoke, regional editor for *Christian Life*, says, "We have so few good writers in public because we have so few good thinkers in private. You cannot get rich thoughts from a barren mind." Only he who has lived can produce living material.

One of our greatest problems and op-

portunities, as I see it, is to show the potential writers in our church that what they have thought and experienced is pertinent—that Christian writing is, as Millard Lind has expressed it: "A mission which can be followed in Oregon or Pennsylvania, by homemakers, wage-earners, or full-time writers, by anyone who has some native ability and interest in writing, and who is willing to pay the price."

We are making progress in this matter of making writing important. For years little was done besides what we might call "editor's stimulus." Editors would solicit material. They would coach and encourage beginning writers. They would express gratitude for contributions in various ways, which led eventually to the small check "As a token of our appreciation."

The Write-for-Your-Church-Papers Contest has been made an annual event in our three colleges. It is the purpose of the contest to call to the attention of students the possibilities of Christian service in writing, to discover new talent, and to provide material for the story papers.

Our first Writers' Conference was held last summer at Laurelville. The Mennonite Publishing House paid the camp expenses of the fifty writers who at-

(Continued on page 501)

## Our Readers Say—

Your editorials are . . . timely . . . . Several I have especially appreciated are "Charge and Discharge" and "Do Keep Balanced" in the April 15 issue. I feel that the high rate of "exhausted" missionaries and other actively engaged Christians can in a large measure be attributed to violation of simple rules of health and common sense. This is often the fault of those to whom such persons are directly responsible, and who place upon them impossible demands. If we keep our emphases balanced . . . , it should help to solve the problem of overwork. We see and meet so many folks who need that which we have to give them that we are prone to forget that we are responsible to care for our bodies as temples to be indwelt by the Holy Ghost.

I also appreciated "The Basis of Social Passion" in the April 22 issue. The Mennonite Church at the present time tends to follow either one of two extremes on this issue. Either we refuse to face social ethics at all lest we fall into the snare of presenting only a "social gospel," or else we strive so hard to solve ethical problems that we sometimes are in danger of having only a "social concern . . ." I would be interested in seeing a larger segment of material in the *GOSPEL HERALD* discussing specific problems to help us keep balanced . . . —Ruth Peachey, Philadelphia, Pa.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## Awareness

*"See then that ye walk circumspectly"*  
(Eph. 5:15a).

So does the Authorized Version translate Paul's command to the Ephesians to walk carefully. The English adverb suggests constantly looking around, like a man watching for dangers, or like a nature-lover looking for some rare specimen. It is a protest against sleepiness or carelessness, a challenge to awareness. Since the days are evil, there are many traps for the unwary, but also many opportunities to do good. The Christian must walk carefully, with an accurate appraisal of the effects and implications of every step.

Certainly our days are no less evil than those the Ephesian believers knew. We need to strive for an uninterrupted awareness, lest we tumble into error and pass by open gates of opportunity. We need to train our spiritual senses to be keenly responsive. We need to pray for open ears and eyes and minds.

We need to be aware of the subtle temptations which come to us. Evil can be sugar-coated and the clever enemy of our souls can turn apparently good and innocent things into forces of spiritual destruction. Every temptation has something of deceit in it. We must be aware of the various ways in which the world encroaches upon our lives, leveling distinctions and erasing lines. We must strive also to be conscious of how the practice of our religion can degenerate into lifeless and powerless formality. We need to become aware of how many accepted and conventional norms of conduct work against both God and men, and are therefore sinful. We must cultivate an awareness of the need of other people: the "lostness" of our neighbors and associates, the hunger of many for a more real experience of salvation, the heartache of those who are friendless and alone, the hunger and cold of the destitute, the pain and misery of the suffering. We must keep sharp our awareness of the openings for Christian witness; there are moments better than other moments, days when doors have swung wide, but will begin immediately

to close again. We must keep an awareness of beauty, lest the glory of a sunset or the lyric of a thrush cease to thrill us; of goodness, lest the poetry of simple righteousness grow commonplace; of truth, lest the majesty of the absolute pale away into the relative and approximate. We must cultivate an awareness of our faults and limitations, lest we be carried away by pride and self-sufficiency. And we must always be aware of God: of the indwelling Christ, of the empowering Spirit, of the leading, the watch-care, the teaching which rests upon our spirits as a constant benediction.

We are prone to forget. It is easy to fall asleep. But we dare not. We must watch. We must be alert. We are walking carefully only when our spiritual senses are stimulated into a constant awareness.

## Hidden Motives

Motives do not usually lie on the surface for easy identification and description. It is difficult enough to know what people are doing; it is infinitely more difficult to know why they are doing it. Sometimes we have trouble enough in analyzing even our own motives. And so we are constantly misjudging people because we do not know their motives. We ascribe evil purposes to innocent acts; perhaps at times we assign good motives to vicious acts.

This is not to argue that motives should always be evident. It would be most untactful always to preface an action with a statement of purpose. "I am doing this for you in the hope that it will make you want to become a Christian." "I am mentioning first my favorable reaction so that you will be willing to hear my criticisms." It is not dishonest to keep one's motives to oneself. One ought to be sincere and straightforward in one's purposes, but it is by no means necessary to make them explicit. It may not even be necessary to tell ourselves just why we are doing a thing, although we should never be afraid to look honestly at our motives. Motives do need judgment, and we should be in the best position to judge ourselves.

Where we do need to be very careful is

in judging the motives of others. It is not always necessary for us to say or think what they are. Deeds should stand on their own merits. But when we must judge the reasons for deeds, we should recognize how impossible it is for us to know them fully or accurately. As Christians we should judge as generously as possible, giving the best possible interpretation to any action. Human perversity often assigns the worst possible motives, and cruelly wounds by misjudgment. It is a grievous sin to hurt any person by accusing him of evil purposes which never occurred to him. We had better leave to God, who knows all hearts, the judgment of motives.

## Competition Between Brothers

Can brothers compete against one another? Should not the sons of one father work together in some kind of co-operation, if they want to engage in the same kind of business in the same community? Should they not work for one another's advantage, rather than for any selfish personal advantage? Undoubtedly there are different types of competition, and there are circumstances which would affect the answer to the above questions. But certainly any cut-throat variety of competition, in which one brother tries to build up his business regardless of the welfare of the competitor brother, does not illustrate the Christian spirit. "Let no man seek his own, but every man another's wealth" (I Cor. 10:24).

And what is true of the sons of one father should also be true of sons of the heavenly Father. It is definitely a question of Christian ethics whether a believer can strive to outdo in business deals his brother in the church. If he loves his brother and knows he needs help, he will be inclined to send business his way rather than to take it from him. Perhaps that is one reason that farming usually makes for a good community spirit: whatever competition there is between farmer brothers is quite remote and indirect. There are many opportunities for co-operative effort.

Christian brotherhood, in its outworking in our competitive economic system, has many problems. But it has a principle of mutual concern that dare never be forgotten or violated. Christian love must be stronger than any economic urge.



## Air Waves and Crime Waves

BY IRA MARTIN

"A recent study of television programs revealed that Southern Californians have plenty of blood and thunder drifting into their living rooms from Los Angeles stations. . . . In just one week, they could have viewed on the television screen: ninety-one murders, seven stage holdups, three kidnappings, ten thefts, four burglaries, two cases of arson, two jail breaks, one explosion which killed a score of people, two suicides, and one case of blackmail."

A look at the video program in the daily newspaper gives evidence that this is probably a fair sample of the programs across the nation. Is the small percentage of wholesome features sufficient to justify the expense of a television set in these days of great need? Can a child of God gaze by the hour at the corruption that flows from a television set and yet remain a consecrated Christian?

Especially in these days of crisis when the forces of Satan are so busy, should we not rather be "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God?"

Columbiana, Ohio.

## The Blessings of Sobriety

BY MOSES G. GEHMAN

"*Speak thou . . . that the aged men be sober, . . . the aged women likewise . . . the young women to be sober . . . young men . . . to be sober minded*" (Tit. 2:1-6).

Our Saviour lays on every follower of His the necessity of sobriety. The Apostle Paul rehearses this teaching of Christ to his "own son in the common faith" with the admonition to speak it forth to his audiences which were made up of different age groups. This emphasis is both timely and timeless. In every generation, as in that long ago yesterday, so today there is a dearth of sober-minded people.

What is it to be sober-minded?

To be sober means: "Possessing or characterized by well-balanced and properly controlled faculties; not swayed by excitement, passion, or violence; even-tempered; self-possessed; dispassionate, as a *sober judge*; a *sober view*." Strong drink, too much food, extreme religious views, entanglements in the things of the world, or anything else that diverts one's sound sense from the edicts of God's Word is therefore intemperance.

Sobriety does not belittle the pleasures of the soul. By way of encouragement God's man said to His builders in that yesteryear, "the joy of the Lord is your strength." This is still true. Sober-mindedness and the "joy that is set before" go hand in hand in the here and now. Sobriety is not something merely to be

endured; it is the receptacle of the joy of the Lord which comes to every soul who moves in the will of the Lord. Beecher once said: "All the sobriety that religion needs or requires, is that which real earnestness produces. Tears and shadows are not needful to sobriety. Smiles and cheerfulness are as much its elements. When men say, be sober, they usually mean, be stupid; but when the Bible says, *be sober*, it means, Rouse up, and let fly the earnestness and vivacity of life. The old, Scriptural sobriety was effectual doing; the later, ascetic sobriety is effectual dullness." Under the subject of sobriety, the late Daniel Kauffman wrote: "Soberness; temperance; godly sincerity; a Christian trait of character that aids any one in living the overcoming life." "Every one that striveth for the mastery is temperate in all things." It is the will of God that His people "live soberly, righteously, and godly in this present world."

Sobriety is conducive to contentment. And contentment coupled with godliness (I Tim. 6:6) is great gain. The sober thinking man sees the folly of vying with his neighbor for the highest priced car, the latest designs in house furnishings, "the uppermost rooms and the chief seats," and a host of other such like things which distract the worldly-minded church member but not the even-tempered, yielded Christian. Tell them to be sober-minded, says the inspired Paul.

Sobriety, the right type, is a guard rail against the sports element which is rapidly encroaching on some church circles. The automobile has made us the most restless creatures that ever milled around on the surface of God's earth. The radio and television may make us mentally lazy, and rob one of that priceless, God-given gift of original thought; too much light reading, books written by authors who put little thought into their writing, may steal from us the power to "meditate on these things," that is, the Word of God; the coming of nuclear fission brought the jitters to the peoples of the globe, but not to the child of God who has committed himself unto Him who controls as easily the split atom as He overrules the falling of a sparrow. Be sober, says Paul. Peter says, Amen: "Gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. . . . The end of all things is at hand: be ye therefore sober, and watch unto prayer. . . . Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." The prophet in the long ago gave to the world the secret of cool, self-possessed, sober living: "Thou wilt keep him in perfect peace, whose mind is stayed on thee: *because he trusteth in thee*."

Sobriety includes making the right use of earthly things. We cannot get away from the world entirely while in our mortal bodies. But as Christians we are under obligation to say how much

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, May 12, 1927)

Bro. S. F. Coffman . . . preached at the "East Church," and Bro. N. H. Mack at the "West Church." [Mission Board meeting, Milford, Nebr.]

Election of [Mission Board] officers:

President, D. D. Miller (also Financial Agent)

Vice President, Levi Mumaw

Secretary, S. C. Yoder

Treasurer, V. E. Reiff

Fifth Member Ex. Com., H. R. Schertz

Bro. B. B. King and Bro. J. D. Mingner, both veteran superintendents of missions, are . . . busy in the evangelistic field. . . . Some years ago a fear was expressed that the evangelists of the Mennonite Church would soon be a thing of the past. One with a gloomy outlook pointed out three then living, but approaching old age, and it was thought that when these three wore out there would be no more evangelists.

of these worldly things shall intrude into the sacred precincts of our heart. Paul instructs: "And they that use this world, as not abusing it: for the fashion of this world passeth away." Adam Clarke comments on this verse: "Make a right use of everything, and pervert nothing from its use. To use a thing is to employ it properly in order to accomplish the end to which it refers. To abuse a thing signifies to pervert it from that use." In a generation which was perhaps as bloody and perverse as ours, a man of God wrote: "Rejoice in the Lord always: and again I say, Rejoice. Let your moderation be known unto all men. The Lord is at hand. Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

Denver, Pa.

Next to God the Word, I love the Word of God. I profess myself a pure leveller, desiring that all human conceits, though built on specious bottoms, may be laid flat, if opposing the written Word.—Thomas Fuller.



# The Place of the Church in the Nation

BY M. D. STUTZMAN

To prepare a proper basis for the consideration of this subject it will be necessary first of all to define the terms, *church* and *nation*.

In the second place it will be in order to examine carefully the function of each, and since we want to arrive at a Christian answer we must find the function stated in the Bible. Having done this it should not be difficult to come to a satisfactory and helpful conclusion as to the relationship of the two, or what place the church does or does not hold in the nation. This latter consideration should also bring to the fore details in which the members of the church may or may not play an equal part, or assume equal responsibility with all other bona-fide citizens in the nation in which both reside.

Let us then proceed to define these terms.

## The Church

As is usually defined, the church is that body of people who have been called out from the unsaved mass of humanity, and by their own choice have yielded themselves to the transforming power of the Holy Spirit which has made them new creatures in Christ Jesus and partakers of the divine nature. With the above experience they voluntarily, yea supernaturally, accept the standards of the New Testament as their rule of life. This experience is further characterized by the Apostle Paul thus, "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world" (Gal. 6:14). On the day of Pentecost Peter urged his hearers to "Repent, and be baptized . . . for the remission of sins, and ye shall receive the gift of the Holy Ghost. . . . Then they that gladly received his word were baptized. . . . And the Lord added to the church daily such as should be saved" (Acts 2:38, 41, 47). Thus the church is that group of persons, regardless of color or race, who have been baptized into one body by the Spirit, and baptized with water as an initiatory rite into the visible body.

## The Nation

The definition, as given by Webster, is in agreement with that implied in Scripture, namely, "A body of people inhabiting the same country, or united under the same sovereign or government." Thus, the American nation consists of those people who reside within the boundaries of the United States of America and abide by its laws, or the British nation is made up of people residing obediently in the British Isles. The nation as a rule is made up of people of varied racial origins, religious beliefs, or political bias without discrimination so

long as such variations do not militate against the existing order of government of said nation.

We will next proceed to determine the function of the church and especially in its relation to the nation as a whole. Since the nation is made up of both saved and unsaved, believers and unbelievers, the primary function or place of the church in the nation is that of exalting the glory of God to those who are unsaved in the nation. This principle is expressed in Psalm 46:10, "I will be exalted among the heathen, I will be exalted in the earth." Again in Matt. 5:16, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

In the second place, the Great Commission as given by our Saviour near the close of His earthly life (Matt. 28:19, 20; Mark 16:15) clearly sets forth the place of the church in the nation. Since "the Lord is . . . not willing that any should perish, but that all should come to repentance" (II Pet. 3:9) it is the responsibility of the church to bring the unsaved in the nation to a consciousness of this truth and "urge them on Him to believe."

The above is then the more direct function of the church in its relation to

the nation. There is also another and more indirect function of the church: to show forth the principles of the Gospel in every department and vocation of life including domestic, religious, business, and social. By thus daily demonstrating the standards of the Gospel, the unsaved may be made to see the beauty of the Christian life, being in contrast to their own, and thus be made conscious of their sin and their need of a Saviour.

Another viewpoint that should be considered is the principles and methods that God employs to regulate and control the affairs of both the church and the rest of the nation. Let it be understood that God *does* determine the ultimate outcome of the plans and actions of nations. God has in every nation, where the church is represented, two separate and distinct methods of regulating the affairs of both saved and unsaved. These two spheres are indicated in the New Testament as the kingdom of Jesus Christ, and the kingdom of this world. The former, which is represented by the church, is regulated and controlled by the Gospel, administered by love, with the severest penalty inflicted being that of expulsion from membership in the body of Christ, the church. The latter, or the kingdom of this world, is regulated and controlled by means of civil government, administered by the force of the law with the execution of capital punishment as the possible ultimate penalty. It is clear from Scripture that God has instituted both these kingdoms and regulates both by separate means. Dan. 4:25; Matt. 16:18; Col. 1:16-18.

The above being true, we conclude that the place of the church in the world, or nation, is that of a spiritual service, or that which has to do with man's heart condition or spiritual relation with the Lord, seeking to help each citizen by the new birth experience, to overcome the evil within him.

Since "we wrestle not against flesh and blood, but against . . . spiritual wickedness" (Eph. 6:12), and "the weapons of our warfare are not carnal" (II Cor. 10:4), it should be clear that the church or individual Christians can have no part in administering the affairs of the state, whether by serving as a magistrate or in the military, because the state's only means of final control is carnal, the force of the law. It would therefore be inconsistent for a Christian, who has no carnal weapons, to try to help determine the policies of civil government by the use of his vote. It must be remembered that the casting of a vote carries with it the responsibility of putting into effect the results of that vote.

When Jesus was confronted with matters involving legal implications, He refused to act. Luke 12:13, 14; Mark 12:13-17. The Apostle Paul, when setting forth the function of civil rulers, referred to them in the third person. Rom. 13. Until near the close of the second century A.D. there were no Christians acting as soldiers or magistrates. Tertullian, one

## May Day

BY EDNA CHRISTOPHEL

*I thrill to the call of the blue jay,  
And the sway of the daffodil,  
The constant chatter of jenny wren  
As she chats near her own doorsill.  
The dandelions are nodding  
Wherever you chance to look,  
On hillside and in meadowland,  
In every space and nook.*

*The lilies of the valley  
Are prancing in a row,  
While the lilac bush beside them  
Is putting on a show.  
The timid little violets,  
In a hundred shades of blue,  
Take the prize for hospitality  
In bonnets of different hue.*

*The thrushes and the oriole,  
If you only stop to listen,  
Fill the air with sweetest music  
And songs of all description.  
And everything is in one accord  
In earth and sea and sky;  
Everything is shouting aloud:  
"Glory to God on high."*

Lansdale, Pa.



## Tract News

From her bed of affliction, a suffering sister's sacrifice is praising God. She was the victim of a paralyzing accident, but her interest in getting the Gospel out to the lost started "the ball rolling" which enabled Sister Marie Yoder to send in enough money to send out 30,000 tracts in the Spanish language. We expect to have these completed and on their way by the last of May. Further translation and printing of tracts for use among Spanish-speaking peoples is in process. Let us pray for the gift and the givers.

Thousands of tracts in the German language are being prepared for use in Europe this summer. The one tract gives Bible teachings and is entitled "Biblische Lehre" while the other is a translation of Bro. John C. Wenger's, "Who Are the Mennonites?" The power of these messages lies in their blessing under God. Will you continue to remember those who will be witnessing in foreign lands this summer?

of the leading church fathers, wrote in 174 A.D., "In the case of a man who is first a soldier, then becomes a Christian, there must be either an immediate abandonment of military service or the individual must suffer martyrdom." Origen, another prominent church leader, wrote in 250 A.D., "Christians do not serve as soldiers or magistrates for the Emperor. Christians through their peaceful manner of life are a much greater help to the Emperor than they would be if they served as soldiers or magistrates." When the church united with the state in the early part of the fourth century, she jeopardized her spiritual power and became guilty of the blood of many who refused to unite with the state, but ordered their lives by the standard of the New Testament. As a result of this compromise by the church, Christendom has for 1600 years acted upon that principle, so that the present teaching of separation of church and state is by many interpreted as idle tales.

In conclusion it should be emphasized, however, that the church *does* bear a definite responsibility to the state. Since the church is God's highest and foremost institution as compared with the state, she is given the promise, if faithful to God, to sway the affairs of state and preserve its justice. The exhortation in I Tim. 2:1, 2 is that Christians should pray for kings and for all that are in authority with the promise, at least implied, that they will lead a quiet and peaceable life. Again from II Thess. 2:3 we understand that the man of sin will not be able to carry out his nefarious pro-

gram in ruling the nations until the church fails.

Lastly, it is the duty of the members of the church to pay taxes, tribute, and custom to the nation and willingly abide by its laws so long as those laws do not conflict with the higher law of God, especially as given in the New Testament.

May God grant us wisdom and grace as a church to labor in our sphere of spiritual service, and influence for God that part of the nation that bears civil rule.

Kingman, Alta.

Hold fast to the Bible as the sheet anchor of your liberties; write its precepts in your hearts, and practice them in your lives. To the influence of this book we are indebted for all the progress made in true civilization, and to this we must look as our guide in the future. "Righteousness exalteth a nation; but sin is a reproach to any people."—Ulysses Grant.

## MYF WORKSHOP AND ANNUAL MEETING

June 9-14, 1952, Kalona, Iowa

### Monday Evening June 9

4:30 Registration for Workshop  
7:30 Devotion—John Y. Swartzendruber  
Youth in the Church—Richard Detweiler  
Conserving Youth for the Church—Paul Miller

### Tuesday Morning To Friday Noon June 10-13

8:30 Evangelism—Paul Miller  
Discussion  
9:40 Private Worship  
10:10 Recess  
10:20 Getting Along with Others—Mrs. Alta Erb  
11:30 Chapel—Maurice A. Yoder, Don Jacobs (song leader)  
12:15 Lunch  
1:30 Program Building—J. B. Shenk  
2:30 Recreation  
Crafts—Elizabeth Showalter  
Nature Study—Maurice A. Yoder, Don Jacobs  
Games and Group Leadership—Evan Oswald, Ray Bair  
4:00 Free Time  
5:30 Dinner  
7:00 Youth in Action—Paul Miller  
8:00 Sharing Unit Activity Ideas

### Youth Strengthened Through Fellowship (Friday Afternoon)

1:00 Registration  
2:00 Opening Prayer and Introduction  
2:30 Local Unit Reports (Fellowship Area)  
3:00 Living, Working, and Worshiping Together—John C. Wenger  
3:30 Devotional Meditations—Paul Lederach  
Get-Acquainted Hour

### Youth Established In Faith and Practice (Friday Evening)

7:15 Worship Period—Paul Lederach  
7:45 Local Unit Reports (Faith and Practice Area)  
8:15 Let No Man Despise Thy Youth—Richard Detweiler

### Youth Prepares For the Task (Saturday Morning)

9:00 Worship Period—Paul Lederach  
9:30 Annual Business Meeting  
11:00 Inner Strength for Outward Progress—Gideon Yoder

### Youth Going Forward In Witnessing (Saturday Afternoon)

1:30 Worship—Paul Lederach  
2:00 Local Unit Reports (Extension Area)  
2:30 Youth Responsibilities in the Church and Community—Richard Yordy  
3:15 Visions Beyond—Nelson Litwiller

### Youth Glorifying God (Saturday Night)

7:15 Worship—Paul Lederach  
7:45 Summary Report for Delegates—Willard Roth  
8:00 Dedication Service—Paul Erb  
8:20 "Whatsoever Ye Do"—J. D. Graber

## Little Children or Strong Men

BY NEWTON L. GINGRICH

The happiness of childhood and the strength of manhood contribute much to the joy and progress of humanity. It is gratifying to see a child develop into manhood physically, mentally, and spiritually. However, when individuals physically mature, and with every potential for mental and spiritual growth, conduct themselves as little children, they are repulsive, troublesome, and difficult to their associates.

In society in general we are not surprised to find such people. But, when Christians act in these immature ways, they ruin their witness. No doubt, more seriously, they cause disunity in the brotherhood.

When our Lord told His disciples to become as little children, what was His purpose? We have the answer when He



## A Prayer for This Week

Our Lord and Father, bowing humble hearts before Thee, we bring our gratitude and praise for Thy marvelous works. We thank Thee, Lord, for the love which sent Thy Son into the world to save us from the evil in the world about us. We recognize that in ourselves we are nothing, mere insignificant specks in Thy marvelous universe, yet through Christ we have unlimited power for doing good. We thank Thee, Lord, that Thou hast important work for each one of us to perform. Guide us, we pray, that we may recognize ourselves for what we are, instruments in the hand of God performing His necessary work upon the earth.

Grant us wisdom and strength to approach our limitless tasks with enthusiasm, and in them to find peace and rest.

In the name of Christ we pray. Amen.

—Leonard Lichti.

told them to be humble as a child with an unwavering faith. Did He expect men to retain the petty attitudes, habits, and practices of childhood? Indeed not! In I Cor. 13 Paul specifically asks us to forsake childish ways and become men. When Paul wrote to Timothy to become strong in the grace, and to the Ephesians to be strong in the Lord, was that not exactly what He meant? II Timothy 2:1 and Eph. 6:10. In spite of these words many people retain these childish peculiarities with the exception of faith and humility.

When Christians become insulted at things done or said to them, or because they do not receive offices of recognition, what is it more than childishness? Others stay away from services because a certain brother is speaking or singing whom they dislike for no apparent reason.

Perhaps mother's little Janey did not get to give the welcome address for the Christmas program, but Sister Brown's Bobby did. The Davidsons drive past several small churches of their denomination because more people are at the big church. I won't go to sewing circle; they don't listen to my ideas anyway. Say, friends, does that not remind you of a group of six-year-olds on the street? Minor evidences are gathered against an individual in opposition to our views in order to ruin him or cast him out. We form hasty conclusions to suggestive clues about someone's conduct and false reports are circulated. Friends! These things ought not so to be.

Regardless of Scriptural admonitions we find these people everywhere. They are in nearly every community, denomination, and congregation. "Big sins" do not cause problems among Christians

nearly as often as this juvenile conduct which is so prevalent. Only in faith and humility does the Christian have any resemblance to childish habits.

May our heavenly Father forgive us for our immaturities and help us strive unto perfection. God grant us men and women in our churches who are strong in grace and in the Lord.

Elora, Ont.

## From the Refugee Work in Europe

On March 10 and 11 we had a processing in Gronau. Only approximately half of the refugees presented to the immigration officials were approved. We are really grateful for every Canadian visa, and so also for the 64 from these ten days in March. The immigration officials have their regulations, and they must work accordingly; we have our refugees and we are so anxious to have them visaed. We think especially of the old cases, who on various grounds have been set back, and whose patience is continually put to test. It is encouraging, however, that one after the other of these old cases are reopened and finally are visaed.

We are very happy that a number of refugees, who earlier were refused by U.S. authorities, are now being called forward and are allowed to immigrate to U.S.A. This is especially encouraging to Sister Doreen Harms, who processes these cases in Gronau.

We had the great joy to welcome in Gronau the large Otto Bartel family (21 persons) from the East Zone of Germany and with them to thank God for His goodness and mercy. A part of this family already has permission to immigrate to Canada as sugar-beet workers.

A further very happy surprise for me was to see Dr. J. J. Isaak from Charbin. He visited me on a recent Friday. During his 30-year ministry in eastern Russia as doctor and counselor, he was able to help many refugees. That he lived through all the political turmoil there, and finally was permitted to come to Europe, is a miracle.

The MCC resettlement work in West Germany is going forward. All thirty houses at Niederbieber on the Rhine are ready for occupancy. The five houses with four dwellings each in Espelkamp are being finished now and by the end of May are all to be occupied. The work at Bachnang, where ten houses with six dwellings each are to be built, has begun. The Mennonite congregation at Heilbronn gave us 2,500 DM (about \$625) for transport of building materials from Neuwied to Bachnang. We are very grateful for this. We are also grateful that young men from the South German congregations are voluntarily, and without remuneration, helping on the building projects. It is an excellent work-fellowship. The building project in Lubeck is still not under way.

The spiritual ministry to the scattered

## Prayer Requests —

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for several young people at Petoskey, Mich., who are entering into the kingdom through much tribulation.

Pray for the annual meeting of Mennonite Youth Fellowship, that our young people's program may be a positive spiritual force in the church.

Pray for the annual meeting of the Mennonite Board of Missions and Charities being held at Kalona, Iowa, June 14-17, that the Mennonite Church may effectively serve in world evangelism.

Pray for the summer service units now being organized.

Pray for the World-wide Missionary Conference in Lancaster, Pa., June 4-8, and for the Brunk evangelistic campaign which will follow it.

*(Requests for this column must be signed.)*

refugees in the British zone is now somewhat better organized with a set budget. This will be financed, about two thirds from the local Mennonites; about one third comes from MCC, out of the money which was gathered during Brother Helmut Wiens' visit in U.S.A. and Canada.

In our camp in Gronau we now have our Brother Arnold Regier, MCC worker who is also a minister, Elder Otto Bartel, and Preacher Erich Quiring as ministers of the Word. May the Lord bless their witness. In addition to the preaching service at the camp, there is also spiritual counseling and help to give to the refugee congregation, and we are very grateful to these brethren for their co-operation.

We are all happy that Brother and Sister Cornelius Wall again are here, and that we could welcome them on March 9 in Gronau. We wish them much joy in their work. May God use them to bless many.

With sincere greetings from my co-workers and yours—

C. F. Klassen

Frankfurt a. Main, Germany.  
(Translated by Lois Yake)

It is impossible to mentally or socially enslave a Bible-reading people. The principles of the Bible are the groundwork of human freedom.—Horace Greeley.



## OUR SCHOOLS

### LA JUNTA MENNONITE SCHOOL OF NURSING NEWS

Although it was the thirty-second commencement of the La Junta Mennonite School of Nursing this past week end, May 4, 5, the the spirit undoubtedly was as fresh, motivating, challenging, and happy as any commencement. There were sixteen young women who with lighted lamp pledged a life of service in their chosen profession and to follow in this way the Supreme Light, and also, in their way as Christians in this modern day to follow their leader in the profession, Florence Nightingale, characterized by Longfellow as the "Lady with the Lamp."

These young graduates, after attending college at Goshen or Hesston, and coming from states as far east as Florida and Alabama, through the Middle West to Oregon on the Pacific coast, spent a period of thirty months at the La Junta Mennonite School of Nursing. Here at La Junta the atmosphere was that of a small Christian school in its like-minded fellow students and faculty. There was also a high standard in the academic curriculum. Included in this thirty months in the nursing program was the broader experience in affiliation with the University of Colorado School of Nursing in pediatrics (nursing care of infants and children) and psychiatric nursing in the Denver or Pueblo hospitals.

This climax to the basic nursing educational period, the graduation event, again brought with it many lovely and challenging experiences. There were flowers and gifts from the doctors and friends who had appreciated their services, parents and friends who came to share the occasion, and the particularly excellent and motivating addresses given by Allen Erb, administrator of the Hospital at the Baccalaureate program, and by Paul Erb, editor of the GOSPEL HERALD, on Commencement evening.

The theme of Allen Erb's Baccalaureate sermon was "The Measure of Man," emphasizing the fact that love is the supreme measure of man. First, he pointed up the standards by which men measure men—those of physical, mental, cultural achievement, will power, ability to obtain wealth. None of these measures are great enough, however, to measure man. A unit of measure must be consistent with the thing to be measured, e.g., feet to measure buildings, miles to measure geographical distance, light-years to measure the distance of stars. To find a unit sufficient to measure man we must use the same unit of measurement by which we measure God, for apart from God man is nothing (Isa. 40: 15, 17) and in the original design he was made like God.

Are the units by which man measures man sufficient to measure God? First, physical energy—"He lifteth up the isles like a small thing": omnipotence. Secondly, knowledge—

"Many are thy thoughts concerning me." "Great is the sum of them": omniscience. Third, power of will—"He spake and it was done." "He commanded and it stood fast": omnipotence. Fourth, earthly possessions—"The cattle upon a thousand hills are mine." "The earth is mine." The supreme unfathomable measurement of God is love. "God is love." The measure of Jesus—look at Him at the tomb of Lazarus, the death of a beloved brother, the weeping sisters—"Jesus wept." The verdict of the crowd was not, "Behold His poise, self-control, power, knowledge, or riches." It was "Behold how he loved him." Jesus' love in action brought sacrifice, toil, surmounted race barriers, the sick were healed, children were caressed and helped, sin was rebuked, there was suffering and death on the cross of Calvary. So, in the measurement of man, he must be measured with the same standards as God, his image and creator. Love surmounts every other standard and is the greatest. This is secured by faith and in the following of the Master. No one can ever attain its depths.

Paul Erb in his Commencement address, "Today's World and You," asked to pose as a representative of "Humanity, Inc." and to present to the graduating class, as trained leaders of society, a picture of the world today as he saw it and the implicit demands upon them. Opportunity of having had training means responsibility. There never have been so many trained people, and never so many crucial and unsolved problems. Today's world is secularistic in its emphasis on communism, capitalism, and humanism. To combat these forces of secularism we can be devoted disciples of Jesus Christ. Be aware of encroaching forces. Open our hearts to the dynamic of His person as He dwells in us. We can witness, and Christianize all contacts.

Militarism claims to be the only language that can be understood. World leaders profess that our strength lies in military defense. People over the world fear our militaristic intentions. We must try to understand the people of the world. As Christians we must renounce the spirit of force in our individual lives. Be islands of sanity in a mad world.

Racism is also a strong force in the world. There is a rising tide of color. The day of white supremacy is past. We can testify against the spirit of segregation in America. See all men without distinction of race as potential brothers in Christ.

The world also has a moral breakdown, from governmental areas to society in general. There is much intemperance and cynicism. We must guard our moral code as a precious treasure.

There is also much indifference in the world today—toward the cry of the hungry, the groans of the suffering. There is dire poverty of many, contrasted to the selfish en-

richment of the few at the expense of the many. We must keep a Christian compassion, no cold professionalism. Need is its own call. Work toward Christian equality. Our advantages are something to share.

Pessimism is another force in the world. Men who know most today are most pessimistic. Being without God, they are without hope. This is the dominant note in modern philosophy and literature. We must achieve Christian optimism for ourselves, radiate this spirit. Help people to solve their problems. We can remove at least some causes of pessimism.

Following the days of commencement activities, two days of discussion, study, and meditation were led by Paul Erb centered in subjects: "Responsibility of Leaders for the Behavior of Their People," "Practical Problems in Nonconformity," "Observance of the Lord's Day," "Considerations for Times of Change," "Personal Conviction on Nonconformity," and "Our Peace Testimony."

May 7, 1952.

Arlene Sitler, Field Representative.

### Our Christian Schools Challenge Secularism

By ROY D. ROTH

Christian schools, if they truly educate, supply a soul for education. We believe it is not enough merely to equip the individual to move in and out among all types and classes of people with ease and without embarrassment to either party (this seems to be one of the popular definitions of education in our generation), but that this educated individual also must be able to move in and out among these classes of people with a facility born of inner soul compulsion and conviction to express himself to them about something very important and significant. Educators are beginning to recognize again, or maybe many of them for the first time, the primacy of warm and devoted and feelingful teaching, when effective learning is being discussed. This phenomenon goes by the name, "affective experiencing," and is another way of saying that we must experience firsthand and believe very deeply and feel very strongly what we attempt to teach in the classroom. Only as heart touches heart and soul reaches soul do we really communicate effectively. The cogency of this soul-contact process cannot be easily demonstrated in a theoretical treatise, nor can it be lightly brushed aside, either. We are treating something very sacred here; we are virtually treading on holy ground. For God alone can put the soul into education, even as we believe that it is only against the background of Him and of His creation that we can get our bearings on the metaphysical reality of the objective universe on the one hand, and the human personality or subjective existence on the other.

By these introductory remarks we



mean to say that Christian schools will challenge secularism first of all, when they supply that soul for education which secularism has omitted from contemporary practice. For there is first of all that kind of secularism which denies the reality of the Triune God, His relevance and relationship to life and our universe in general, and to man in particular. This is the brand of secularism which denies religion altogether and views the institution which we call the church as a historical error. Such secularism is synonymous with the naturalistic philosophy; to quote from J. Hillis Miller, President of the University of Florida, "This is the assumption that sense experience is our sole proof of truth, that material reality is the only reality, and that the only values are pragmatic enjoyments of a this-worldly, immediately experienced, hedonistic type. Secularism is reinforced by its mistaken view of science, as ultimate" (*The Teaching of Religion in American Higher Education*, Ed. by Gauss, 1951, p. 144). In a word, this philosophy takes the personality or soul out of education. The way this works can be illustrated with the experience of the student in a large secular institution of learning, who for nine months was denied the privilege of a conference with his major professor (as I recall, this was even graduate study) because said professor was too busy experimenting with his white rats. It would seem that some teachers could well spend time working with students as well as with white rats.

We say that we believe in the Christian Church as the historical embodiment of the Christian faith. We say that we believe in Christian helpfulness, in mutual forbearance, sympathetic confidence, in motivation, and perhaps quite a few other things that have to do with the educative process. Our Christian schools will challenge secularism only as these Christian graces and virtues are embodied in those flesh and blood personalities who stand in the classroom to teach. We will challenge secularism when we put personality back into a depersonalized education—the soul back into the learning process. We will make our biggest contribution when we do that which we are uniquely called to do, namely, to inspire and prepare a generation of young people to go out to meet a materialistic culture with a positive and practical life-demonstration of godliness and true holiness. Ours must be an education which does more than match and ape the scholastic standards of other institutions of our time. It is not enough to turn out young people who are trained to make more money and get better positions. These young people must be trained primarily not to *get*, but to *give*. It would seem that Christian schools ought not be ashamed of their place in a society which is actually calling for the kind of product we are uniquely commissioned to produce. But it would also

seem that we have been failing somewhere along the line to produce as many as we might of these individuals who are bent first to *give* and not to *get*. Such will be forthcoming to the extent that the faculty in our Christian schools conceive of their task in its total perspective and with all of its implications.

The teaching job has never been, nor can it be, so simply discharged as when the teacher meets his several classes at the appointed hour, at the close of which he promptly retires again to his own ivory tower. Teaching in the classroom must be pro-Christian to be sure, but the importance of that Christian teaching which goes on outside the classroom ought not be so sorely underestimated. Here the Christian school ought to be unique. We are not now recommending just a "jolly-good-fellow" type of fraternizing or fellowship between faculty and students, but a sincere and sacrificial self-giving on the part of instructors. We are referring to that impartation of faith and that unbaring of soul to another which it is our highest privilege and responsibility to do. This kind of teaching takes time, and cannot be hurried within the encompassing limits of schedule bells. Our teachers ought to be available for this kind of ministry and

service, and by all means efforts should be made to give them a schedule which will permit this significant contribution to the lives of students. Our Christian schools will not challenge secularism as long as we have to rush from class to committee meeting, or some such similar engagement, and leave our students to grope where they can for answers to their soul problems and actual life difficulties.

In a Christian school we can treat failures as failures and not as tragedies. All energies ought to be directed to the salvation and redemption of the individual. This is where helpfulness and sympathetic confidence come into play. The secular, naturalistic philosophy knows no such redemptive plan. For the secular, life is too mechanical, and we well know that the materialistic philosophy and teleological determinism go together. Sink or swim, stand or fall, succeed or fail. Fate is predetermined, anyway, and one's failure is just a symbol of his own tragically determined end. Such, it seems to me, is the only logical outcome of the extremist secular philosophy. But the Christian school is different. Here we challenge the so-called fatalistic view. Here we believe firmly that if a man fall, he may rise

(Continued on page 501)

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## PEACE AND WAR

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### What the Cross Means to Me Today

The great military conqueror, Napoleon, once made an amazing assertion: "There are but two powers in the world, the sword and the spirit. In the long run the sword is always beaten by the spirit."

As a matter of fact, this would be an unusual utterance even from the lips of a contemporary Christian. Yet Napoleon gets nearer to what the cross means to me than many theological statements do. What is that meaning? It is this.

The events of Good Friday and Easter Sunday represent the most powerful force in human history for the overcoming of evil—the force of redemptive love, the greatest spiritual power known to man.

One of the most disturbing facts in all Christian history, however, is the fact that we have relegated the meaning and power of the cross to the eternal hereafter rather than to the eternal now. We have said, on the one hand, that the power of the cross was potent enough to save us for all eternity from the consequences of sin, yet, on the other, that it is either irrelevant to overcoming evil men in this world or downright inadequate.

I suspect that a total stranger to Christianity might find something suspicious-

ly unconvincing about a faith which maintains that its chief weapon, as it were, is powerful enough to conquer evil for all eternity, yet impotent to conquer flesh and blood evil here and now.

My faith then rests on the assumption that the cross, the power of the Spirit, the way of redemptive love, is the answer to evil in the eternal now as well as in the eternal hereafter. — Donald Royer, in *Gospel Messenger*.

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### Individual Peace

There is a universal hunger for peace on a large scale, namely, world peace. But personal peace is overlooked as we overreach ourselves for world peace. Jesus said, "Peace I leave with you, my peace I give unto you." Much of man's contribution is for war. The Lord's contribution is for peace; first, in the individual life, and then by the accumulation of peace in many individuals. . . . John Ruskin spent his childhood days in a Christian home, and he wrote, "I had been taught the perfect meaning of peace in thought, word, and deed. Angry words, hurry, and disorder I never knew in the stillness of my childhood home." In the world's tumult the Lord speaks again, "Peace, be still."—D. Carl Yoder.



## FAMILY CIRCLE

### Eden's Echoes

BY MARY ALICE HOLDEN

If you would hear  
The sound of Eden's mirth,  
When God Himself was  
King on earth,  
Or angels,  
Bubbling o'er with heaven's joy,  
Sing to a newborn  
Girl or boy,  
Come listen to  
A young child's play,  
And hear his laugh  
Ring out the livelong day.  
Cimarron, Kans.

### On Nurturing Children to a Giving Spirit

BY BERTHA W. MILLER

I am a selfish person, and yet I'm a generous one. The selfish "me" would keep everything and covet more. My other self would share and give almost to the point of impracticability. My children are selfish, and yet they too like to give. I want to nurture them to a spirit of giving that will not result from feeling they must because they will be better Christians or because others think they should. Neither do I want them to give because the patriotic, civic-minded, or better-thought-of ones of the community do. I want them to be unselfish and generous because of a deep love in their hearts that calls all the world "neighbor," because of their realization that they are stewards of God's gifts of grace, and because of God's love compelling them to help in spreading the Gospel of our Lord Jesus. I want them to know that, but for the grace of God, they too would be in need.

Some of the lessons of giving may have been unconsciously taught. There has been an accident in a neighbor's family. As you take the mother to the hospital to visit the seriously injured child, you find they haven't a cent in the house. You thank God you have a ten-dollar bill in your purse (often you don't), and as your child sees you give it, a seed of giving is planted in his life.

Some of the lessons need not be apparent to the children. Together you plan for the Christmas bundle. If they cannot help in the actual purchasing or making of the articles, they should be shown everything that goes into the bundle and help pin it in the towel for shipping. In addition to their own pennies,

nickels, or dimes they take to their Sunday-school classes, they can take turns dropping the family's five- or ten-dollar bill into the adult offering plate. Aside from the immediate feeling of importance or helpfulness this gives them, they will be associating the feeling of pleasure and satisfaction with the act of giving.

Some of this nurturing is done by deliberate planning or incidents plainly evident to the children. In our home we have a drawer where we keep an assortment of articles suitable for gifts on occasions when there is no time for special purchasing. Some are things found on special sale, some are duplicates of articles we found useful or timesaving. There are items appropriate for little children who might be guests, or for a birthday remembrance for a son or daughter's friend. There are mottoes with a good spiritual message bought from a little friend who was earning missionary money. And always there are some extra copies of pamphlets and books that have blessed us, and we want to share their treasures with others. The children like to help choose from this drawer some gift for the visiting missionary or Christian worker or unexpected company who visits in our home, and giving it as a gift of love.

Let us tell our children of the continuing acute need of the refugees and displaced persons, the extreme want of the neglected Indian race of our own land, of insufficient funds to complete the hospital in India, about the lack of adequate equipment for the African field, or of the necessity of immediate expansion in our mission Sunday school at home. It is a broadening experience for them to plan with you to give up the blanket, turkey, or dress you thought you needed, and give to the Lord's work. If they knew you took the secondhand bathtub instead of the new one and gave the difference in price to one of God's servants, wouldn't it give them a practical interpretation of the glad "want-to" of Christian giving?

When you tuck the warm covers around them at night, and hear them say in their prayers, "thank you for the warm beds to sleep in," you know they will be glad there was a blanket to give to a poor family, and that the sewing circle has a large pile of warm comforters ready to send to relief. Step into your cozy home when coming home from church on a cold day and say, "My, aren't we thankful God gives us a warm house? Some little children don't have any fire at home and don't even have warm clothes to wear." Do you know what that will do for them? They will learn early not to take these daily blessings for granted, but to want to share

these comforts with less fortunate ones. Having a dearly loved baby sister in our home, helped the children feel the tragedy of any baby, anywhere, being cold, hungry, sick, and miserable. How gladly we gathered a number of new and used baby clothes that our little one could do without and gave them to the sewing circle for suffering babies in Europe, Egypt, or Puerto Rico.

I want my children to learn that *all* giving should be done in the name of Christ; not to be seen of men nor for the approval of men. I don't want them to give in order to see their names on a plaque on some wall, or published in a public list of donors, nor because they think they ought to because of "appearances." I want them to know that giving should go on throughout the year and not be saved up for heaps at Christmas-time. When the Holy Spirit shows a need I want their hearts of compassion to give gladly and freely because the love of God dwells in them. I want them early to know that all praise or approval of men is vain and fleeting, and that treasures accumulated in heaven above are lasting and worth while. Matt. 6.

Realizing my own acute lack of wisdom, but also knowing God has promised to give liberally, I ask Him to lead in the nurture of my children that they may always practice a joyful, willing, continuous, Christlike spirit of giving.

Nampa, Idaho.

### EXPRESSIONS OF APPRECIATION

We thank our many friends who remembered us on our golden wedding anniversary with cards, gifts, flowers, and money, from California to Virginia and Canada.—John and Emma Shenk Stemen, Denbigh, Va. (formerly Elida, Ohio).

I wish to express my appreciation and thanks to my many friends for remembering me with visits, cards, flowers, and fruit during my stay in the hospital and since my return home. Especially do I appreciate your prayers. May the Lord richly bless you all.—Mrs. Edwin S. Fox, R. 3, Ephrata, Pa.

We wish to thank the many friends, relatives, and neighbors for the nice cards, flowers, gifts, visits, and prayers offered during mother's illness. We also appreciate the many expressions of sympathy extended to us since the death of our beloved wife and mother.—Enos Hershey and family, R. 5, Lancaster, Pa.

I wish to thank all the men from this community who had any part in the widening of the lane at Brook Lane Farm. The use of the tractors, loaders, trucks, wagons, and all of the manual help finished a project in three days of hard work which would have taken weeks under any other arrangement. To Bro. Amos Martin who so ably supervised the project and who spent a great deal of time in organizing it, I am especially grateful. There were others who, although not present personally, yet contributed in various ways, either with money, loaning machinery, or repairing broken parts of machinery. To all of you I would say a hearty "Thank you" and may God bless you for this generous, neighborly deed.—Delvin Kirchhofer, Brook Lane Farm, Hagerstown, Md.

I wish to express my appreciation to my relatives and friends who so kindly remembered me with prayers, visits, cards, flowers, and gifts during my stay at the hospital and since I returned home. May God bless each one of you for your kindness.—Mrs. John S. Longenecker, Elizabethtown, Pa.



# TO BE NEAR TO GOD

THEME: THE CHRISTIAN IS BORN

Sunday, May 25

"Go home to thy friends, and tell them how great things the Lord hath done for thee" (Mark 5:19).

Rufus Jones, Quaker, recalled his first spiritual victory as being the time when as a boy he rose with tremendous effort in a revival meeting. Heart pounding, he found his tongue to say, "I want to be a Christian." This he said, in the presence of his old companions, companions whom he had formerly led in a host of boyish pranks.

Long-time Christian—have your "old companions"—your business associates, your neighbors—have your friends in the town heard you affirm your position as a Christ-follower?

New one in Christ—ask God for courage to say, "I am a Christian" in the presence of your "old companions."

Monday, May 26

"Therefore, be imitators of God, as beloved children" (Eph. 5:1, R.S.V.).

William Axling records the conversion of Kagawa: "He read and re-read it (Matt. 5). He memorized the whole chapter. He knelt. The pent-up yearning of his heart burst into a poignant cry, 'O God, make me like Christ!'—a prayer and a dedication to an overmastering life purpose. The dawn broke . . . Kagawa was born again."

The cry of too many of us, even after conversion, is a selfish cry: "God give me power!" "O God, give me peace!" We might do well to daily cry, "O God, make me like Christ!"

Tuesday, May 27

"And when thou art converted, strengthen thy brethren" (Luke 22:32).

Hear the voice of Menno Simons who thus recalls his conversion under the title, "My change of heart." "My heart trembled in my body. I prayed to God with sighs and tears that He would give me, a troubled sinner, the gift of His grace and create a clean heart in me, that through the merits of the crimson blood of Christ, He would graciously forgive my unclean walk and ease-seeking life, and bestow upon me wisdom, Spirit, candor, and courage, that I might preach His exalted and adorable name and Holy Word unadulterated and make manifest His truth to His praise." He goes on to say that in consequence, he began to preach publicly true repentance.

My heart too has been changed. What have I done—in consequence?

Wednesday, May 28

"That which is born of the Spirit is spirit" (John 3:6).

Did you know that John Wesley, great founder of Methodism, was a religious man and a preacher before he was even converted? But a day came when, as he writes in his famous journal, "I went very unwillingly to

a society in Aldersgate Street, where one was reading Luther's preface to the Epistle to the Romans. About a quarter to nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death."

Thank God, O Christian, for the strange warmth which made you alive in Christ, and pray for the constant warmth of His Spirit in you.

O Christless one—come, be warmed!

Thursday, May 29

"God . . . separated me from my mother's womb, and called me by his grace . . . that I might preach him among the heathen" (Gal. 1:15, 16).

Hudson Taylor's parents prayed for a son who might become a missionary to China. The desired son was born, but at an early age he became a skeptic. Then one day he found a tract in his father's study. He began reading, hoping to find entertainment. He ended reading, having found Christ. At that moment his praying mother, in a distant city, was suddenly aware that her prayers were answered.

Praying parents—a tract—and a son saved to serve in China!

Friday, May 30

"In newness of spirit, and not in the oldness of the letter" (Rom. 7:6).

Martin Luther, while an "impeccable monk," yet "stood before God as a sinner troubled in conscience" until he saw the connection between God's justice and His justification of the sinner. "Thereupon I felt myself to be reborn and to have gone through open doors into paradise. The whole of Scripture took on a new meaning, and whereas before the 'justice of God' had filled me with hate, now it became to me inexpressibly sweet in greater love."

"Troubled in conscience . . . night and day I pondered . . . reborn . . . new meaning." In divers places and manners comes conversion—yet how often does it follow the above pattern!

Saturday, May 31

"Suddenly there shone from heaven a great light round about me" (Acts 22:6).

For your private instruction and clarification, why not write out an account of your own conversion experience? List also the changes that have come into your life, and that of others "in consequence."

—Miriam Sieber Lind.

Godly love in its superiority is irreconcilable with worldly lust, greed, justice, and enforcing human right.—Jan Matthijssen.

## MORAL PURITY

Sunday School Lesson for June 1

(Exodus 20:14; Matthew 5:8, 13-16, 27-32; Mark 10:2-12; Luke 2:40)

Another statute "for our good," another law pertaining to the family, a rule of life regarding sexual relations. God planned to perpetuate human life through the exercise of sex within marriage. Considering the strength of the sex passion, the wonderful story of life and the great blessing of the family, and the great abuse by man of this great gift, this law is a very, very important one. We all must listen very carefully to—

God says: "A man shall leave his father and mother and shall cleave unto his wife: and they shall be one flesh." "Do not commit adultery." When God speaks, man gets wise advice and direction. All through the Bible the sacred marriage bond is used to typify the relation of God to His children. Marriage is, indeed, a divine ordinance. All through Israel's history we see God very jealous over Israel. And we hear Him again and again forbid adultery. We also learn how He punished this great sin. We know this law will remain till the end of time.

(Several pupils might be asked to bring to class definite statements of God from the Old Testament concerning adultery. If your pupils are not married folks, study what God says about fornication, illicit sexual relations outside marriage.) Let God speak. Then hear what—

Jesus says: Matt. 5:27-32; Mark 10:2-12—especially verse 9. Use here also other Scriptures from the New Testament. (Let pupils prepare to tell what Paul says on adultery and fornication, and what Jesus says about it in other Scriptures.) Jesus tells the causes of adultery. What are some causes? Then consider briefly what—

Men say: A court can decree to let unhappy husbands and wives separate and remarry. But man's decree can never set aside God's law and make evil right. Consider what adultery does to the individuals who break the bond, to the family, to society, and to the nation. It is very evident that man cannot direct his own ways. What a mess man's way has made!

All pupils should leave the class with God's suggestions for living pure in married life or in unmarried life. Man had better discipline his eyes and hands before he goes into hell. How shall he do this? Think upon things that are pure. Phil. 4:8. When the mind is idle the enemy will come in. We must present our members as instruments of righteousness to God. Rom. 6:13. "Glorify God in your bodies" (I Cor. 6:20). If we have sinned, we must submit to God's surgery and "go . . . sin no more" (John 8:11). "Keep thyself pure" is elaborated all through the Proverbs: "Remove thy way far from her"; "forget not my law"; "lust not." What can we do to keep ourselves pure? (This would be a very good question for class discussion with young people.) Consider Joseph.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Sunday School secretaries, please send your orders for the July-Sept. quarter to the Publishing House promptly so that our shipping department may have ample time for dispatching this bulky merchandise.

Bro. Andrew Jantzi, Marilla, N.Y., closed a series of meetings on Easter evening at Zurich, Ont. Several souls found peace with the Lord, and the whole congregation was spiritually refreshed.

Bro. Irvin Horst, who is still resident in Europe, has recovered satisfactorily from an appendectomy.

Bro. G. G. Yoder discussed Child Evangelism with the Medina and Wayne Co., Ohio, ministers at Wadsworth, Ohio, on May 5.

Speakers at a Christian Life Conference planned by the Valley View congregation, Criders, Va., May 17 and 18 were J. L. Stauffer, B. Charles Hostetter, and Ward Shank.

Twenty-six souls found Christ in revival meetings which closed at Masontown, Pa., on April 30. A bus was used to transport people to the meetings.

Your Publishing House is producing the school annuals for Eastern Mennonite College, Lancaster Mennonite School, and Belleville Mennonite School.

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Guest speakers at a mission meeting at Warwick Church, Denbigh, Va., April 26 and 27 were Harold Eshleman, Harrisonburg, Va., Linden Wenger, Bergton, Va., and Mahlon Blosser, Dale Enterprise, Va.

The Executive Committee of the Rocky Mountain Mennonite Camp met on the campgrounds at Divide, Colo., on May 8.

Twenty-two persons responded to the invitation in meetings held by Bro. I. Mark Ross, Hesston, Kans., at Petoskey, Mich., April 12-20. Bro. Ivan Weaver is in charge of the work here.

A survey was made on April 30 by the brethren Harold Zehr and I. Mark Ross of the territory around Sumner, Ill. This is the home territory of Bro. Howard Hammer. A number of the people in that community are interested in the Mennonite testimony.

Bro. G. Irvin Lehman, who has spent a number of years abroad, expects to arrive at his home in Lancaster, Pa., about mid-July.

Bro. A. J. Metzler presented the work of the Mennonite Publishing House to Goshen College students on April 30.

Periodicals shipped from the Publishing House during the first quarter of 1952 had a total weight of 52½ tons.

New officials of the Publication Board—Don Kreider, internal auditor, and Marcus Clemens, financial agent—assisted in business consultations here on May 10.

The Publication Board executive committee is scheduled to meet at Scottsdale May 23 and 24.

Sister Sally Prinkey Shetler, Meadville, Pa., a former employee at the Publishing House, is assisting for several weeks in the typing office.

A mural has been painted at the front of the church in Colorado Springs by Peter Friesen.

## Notice

ANNUAL MEETING OF THE  
MENNONITE BOARD OF MISSIONS AND CHARITIES  
to be held with the  
Lower Deer Creek Congregation, Kalona, Iowa  
June 14-17, 1952

### TRANSPORTATION INFORMATION

#### Highways:

From Iowa City—Take State Highway No. 1 from either State Highway 218 or U. S. Highway No. 6—about thirteen miles southwest to sign, then four miles west.

From Washington—Take State Highway No. 1 north eighteen miles to sign, then four miles west.

From Kalona—Four miles north to sign on No. 1, then four miles west.

#### Railroad and Bus:

Cedar Rapids (Chicago and Northwestern Railroad), Iowa City (Rock Island Railroad), and Washington (Rock Island and Milwaukee Railroads) are on main lines of both bus and railroad from Chicago and points west.

There is hourly Interurban Railway service from Cedar Rapids to Iowa City.

All timetables are Central Standard Time. Transportation will be furnished from Iowa City or Washington if the Transportation Committee is notified. Write or call: John W. Gingerich, R. R. 1, Box 64, Kalona, Iowa. Phone: Sharon: 8 on 55.

Correction: In Bro. C. F. Yake's article in the May 13 issue, p. 465, the second paragraph should have said that school would close at 11:45. We are sorry for the error.

(Continued on page 500)

## Calendar

- Annual meeting Associated Sewing Circles of Ont., First Mennonite Church, Kitchener, Ont., May 22.
- Annual meeting Mennonite Mission Board of Ontario at Pavilion grounds, Kitchener, Ont., May 24-26.
- Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.
- Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.
- Annual meetings of Indiana-Michigan Conference and District Mission Board at United Missionary Church Campground, 7 miles south of Elkhart, Ind., with Olive Church host, June 3-5.
- Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.
- Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.
- Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.
- North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.
- Annual Ontario Amish Mennonite Conference, Poole, Ont., June 11 and 12.
- Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.
- Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.
- Alta-Sask. Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.
- Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.
- Little Eden Camp, Onkama, Mich.
- Bible Conference, June 21-27
- First Family Week, June 28-July 4
- Senior High Week, July 5-11
- Junior High Week, July 12-18
- Boys and Girls Week, July 19-25
- Young Adult Week, July 26-Aug. 1
- Music Week, Aug. 2-8
- Christian Business Mens' Week, Aug. 9-15
- Farmers Week, Aug. 16-22
- Second Family Week, Aug. 23-29
- Rocky Mt. Mennonite Camp, Divide, Colo.
- Pre-camping Training Camp, June 23-27
- Junior Boys Camp (ages 9-12), July 7-12
- Junior Girls Camp (ages 9-12), July 14-19
- Senior Girls Camp (ages 13-16), July 21-26
- Senior Boys Camp (ages 13-16), July 28-Aug. 2
- Family Week, Aug. 4-9
- Youth Retreat, Aug. 18-23
- Work Week, Aug. 25-30
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Boys' Camp (ages 9-12), June 28 to July 4
- Girls' Camp (ages 9-12), July 5-11
- Junior High Camp (boys and girls, ages 13-15), July 12-18
- Missionary Bible Conference, July 19-25
- First Family Week, July 23 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Southwestern Pennsylvania Conference, July 20-23
- Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.
- Chesley Lake Camp, Allenford, Ont.
- Boys' Camp, Aug. 9-16
- Girls' Camp, Aug. 16-23
- Young People's Camp, Aug. 23-30
- Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.
- Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.
- Ohio Mennonite Christian Workers' Conference, Martins Church, Orville, Ohio, Aug. 12-14.
- South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.
- Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.
- Illinois Music Conference, Flanagan, Ill., Aug. 19.
- Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.
- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.
- Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.
- Southeastern Iowa young people's institute at Iowa Mennonite School, Aug. 20-24.
- Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The first communion service for the Gladstone Mennonite Mission in Cleveland, Ohio, was held on the evening of April 16. The brethren Elmer Stoltzfus and Eugene Yoder had charge of the impressive service, and all sixteen members participated together with the staff from the Pleasant View Mennonite Church near Aurora. The work in a densely populated Negro community was formerly carried on by the Pleasant View Church and is now supported by the General Board. This is a fruitful church community. Pray for your workers.

Bro. J. N. Kaufman preached at Peoria, Ill., on May 4.

Bro. and Sister George Beare, missionaries to India, arrived in New York on furlough on May 5. They then drove to Upland, Calif., to visit Sister Beare's father who is recovering from major surgery. They stopped at Board Headquarters in Elkhart on May 14, en route to California.

The average Sunday school attendance at the Bethel and Dearborn St. missions in Chicago is 63 and 54 respectively. At least 147 children and adults are enrolled in Bible clubs, MYF, sewing circles, and teacher's meetings.

Two persons were received into the fellowship of the Ninth Street Mennonite Mission in Saginaw, Mich., on April 27, by water baptism. Two additional ones were received upon confession of faith. Bro. J. D. Graber, who was in charge of this service, also conducted communion services for the congregation on the same day.

Bro. and Sister Miller, Wellman, Iowa, visited their son Stanley, Asomante, Puerto Rico, arriving on the Island April 14. Bro. and Sister Paul Miller, a brother to Stanley, accompanied them.

Badly needed repairs and remodeling has been started on the Mission home in Saginaw, Mich. Additional funds are needed to complete this work. Gifts may be sent either to LeRoy Bechler, 1130 N. Eighth St., Saginaw, Mich., or to 1711 Prairie St., Elkhart, Ind., labeled Saginaw Building Fund.

Bro. and Sister Alvin Hostetler arrived at Dhamtari, India, on April 28, where Bro. Hostetler will work on the electric plant at the hospital and do other mechanical work for the missionaries. They were expected to leave for the hills on May 7 at which time the Edwin Weavers were also going.

Bro. R. R. Smucker, Elkhart, Ind., will show pictures on India at Detroit, Mich., on May 25.

An unknown donor sent thirty-four new Church Hymnals to the mission congregation at Fairpoint, Ohio, which were received with gratitude. This little notice appeared in the church bulletin announcing the gift had been received: "Since these books are a gift,

anyone who handles them carelessly or disfigures them in any way will be looked upon with disfavor."

The congregation at Saginaw, Mich., agreed to purchase a bus to be used for church purposes. The believers there feel the 1947 bus which they were able to purchase for \$350 was an answer to prayer.

On Thursday, April 17, Bro. John D. Zehr, pastor of the Calvary Mennonite Church, Los Angeles, Calif., accompanied a group of brethren to Sacramento, Calif., where a new Rescue Mission, sponsored by the Pacific Coast Mission Board, was dedicated. There were about 110 men present from off the street.

Bro. Richard Hostetler and family, Goshen, Ind., will be assisting in the work at Lima, Ohio, this summer. Bro. Hostetler is attending the seminary at Goshen this year and will be moving to Lima around May 30.

A new booklet, "We Enter Puerto Rico" is just off the press and ready for use in the Latin American mission study kit. This attractive and interesting little book brings the number of our "We Enter" series up to five. China, Japan, Bihar, India, and the Chaco are the others in the series. It may be ordered separately either from the Mennonite Board of Missions and Charities, Elkhart, Ind., or from the Mennonite Publishing House, Scottsdale, Pa.

Bro. George Beare, just returned from India, preached at Salunga, Pa., on May 11.

Sister Ruby Hostetler, Elkhart, Ind., expects to sail in July for India where she will teach the second grade in Kodaikanal School

## Relief and Service News

Pax Service men from the Mennonite Board of Missions and Charities constituency will be supported by MRC from relief and service funds or from special contributions for pax service support. Men will need to be approved for service in the regular way by sending their applications to the Secretary for Service and Relief or direct to the Mennonite Central Committee for pax service. Parents and congregations who desire to give support to men in pax services should send same through their district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities clearly marked for pax unit support. This arrangement makes possible the acceptance of any young man qualified for pax services when openings are available, even though he does not have the funds to support himself. Those of us who remain at home will want to share in pax services with our gifts.

Appointments are now being made for MRC summer service. Some units need to be smaller than required because of lack of personnel. Some will need to be cancelled. Last minute applications are still being received.

A consecration service for voluntary service workers will be held in connection with the closing session of the annual MYF meeting at the Iowa Mennonite School on Saturday evening, June 14. All service and relief workers under appointment for short or long terms are invited to participate in this service. Bro. Paul Erb, Scottsdale, Pa., will have charge of the service.

A voluntary service conference will be one of the features of the Annual Mission Board meeting again this year. The conference will be held on Monday afternoon, June 16, on the theme: "The Place of Voluntary Service in the Program of the Church." The Board meeting will be held with the Lower Deer Creek congregation, Kalona, Iowa.

## Your Treasurer Reports

We are always happy for mission projects which indicate need for expansion of the work. This is the case with the mission program at Mathis, Texas. Not only has a voluntary service unit recently been established here but there appears to be a growing conviction of the need for an enlarged witness in this area. Although there has been some interest in this particular project, we have not received sufficient contributions designated for this purpose to indicate vital interest in this particular mission station. Believing that there is a real opportunity for an enlarged Christian testimony in this area of our own country, we would like to encourage additional contributions for the mission work at Mathis, Texas. The program there is directed primarily towards taking the Gospel to Spanish speaking people located along the Texas Mexican Border.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

of South India. She is going for a three-year term. Several of our missionary families in India send their children to Kodaikanal.

Bro. John H. Mellinger, Lancaster, Pa., died on May 13 at the age of 93. Bro. Mellinger was a major figure in Mennonite missionary activity, having been an early promoter of missions in the Lancaster district and the president of Eastern Mennonite Board of Missions and Charities for 40 years. His funeral was held on May 17.

Bro. J. D. Graber spoke to the Foreign Missions Fellowship at Goshen College on the evening of May 18.

Sister Ruth Byler gave an illustrated talk on her work in Puerto Rico to the Mary and Martha Fellowship Circle at West Liberty, Ohio, on April 22.





A typical Indian bazaar scene. The missionaries in Bihar have started weekly bazaar meetings with preaching by an Indian evangelist. Scriptures are also sold in these meetings.

## Back to Kodarma After Six Years

BY MILTON AND ESTHER VOGT

We began to feel perhaps as Paul did in Acts 16:6, 7, "They . . . were forbidden of the Holy Ghost to preach the word in Asia, . . . but the Spirit suffered them not," about going back to Kodarma. We were out of India from May, 1946, until April, 1949, and had in our hearts to return to Kodarma as soon as possible and contact those we had worked with there. Over and again we made plans for such a trip (I wish I would have kept a record of the times we thought we "would go next week"). This year we planned to go January 5-11, even had some things baked for the trip when a telegram came that guests were arriving. Then the second time it was delayed because of ill health among us. So we were really happy that at last we were ready to leave and we felt God was prospering our trip to Kodarma after six years of absence.

Our first stop was twenty-two miles away at Bathet for tea on March 13. Also we picked up a tent there which had been in use while the building was progressing. We rejoiced to see the bungalow so near completion and the fellowship with fellow workers is always an inspiration. We set up camp eight miles farther on at Jobra where we had toured last year. We had a meeting that evening with well over a hundred present. However, the man who was a seeker was absent, away in special training. We were able to contact him later. The spiritual hunger of these people is immediately apparent. They seem just to be waiting for something.

The next day by eight o'clock we had finished our meal and had broken up camp and were off. That day we stopped in Hazaribagh for shopping and to visit the daughter of our evangelist and Bible woman who were with us. This daughter, Chintamani, is in

nurse's training at the Dublin Hospital. We had heard that she was sick; so we were anxious to see her condition. We found her better from the flu she had. She still had some trouble with her left eye and some drainage from an old sore on her neck. You may remember that years ago the neighbors said that the Bhuts (spirits) were choking Chintamani to death when she was so sick with a relapse from typhoid fever and no one thought she could live. One of these sores seemed to give her trouble again. We were happy to find Chintamani as well as she was, had prayer together, and then went on our way.

As we approached Barhi I said, "I wish we could somehow get word to Karu that we are back." Karu was a convert from Mohammedanism who used to work for Hostetters and then later for our family. In fact we think of him as saving Elva's life from a

fierce cow that had Elva under her feet, and Karu thinks of us as saving his child, Sultaniya, because they couldn't afford to buy the baby's milk; so we did. After driving through Barhi and not seeing any familiar face we thought our chance to send Karu word was finished. Suddenly, I noticed a man working at the side of the road. As he turned to look at the car, I said, "There is Karu!" He heard me and ran and was beside us by the time the car could be stopped. We rejoiced as much as he did. He said, "Bap-a-ray, Bap-a-ray." We promised to be back to see him in a day or two but were going on another sixteen miles to Kodarma for the night.

As we drove into Kodarma we had thought of a camping place quite near to the Christians, but we found this place was all full of buildings. Because of the new dam for electricity near by, Kodarma has made rapid growth and so we turned around and started out in another direction. As we went through town we saw familiar and pleasing sights: our old Model A Ford which we bought from Mina Esch after Dr. Esch's death. The Ford is still running, although the back window glass has become a khaki curtain. It has aged but has retained the old license plate BRM 1209. At one corner we met an old friend, Tillie Ingle, and found she was still in the country. That night we discovered they were our closest neighbors; so they had us in for a meal the next day.

We set up camp and found we were in the midst of swarms of mosquitoes. The next day was spent in getting ready for Sunday, bathing, and visiting friends and familiar places. We heard that Mr. Hollow, the owner of one house we rented there, had just died. That Juman, our old cook, was still alive and still cooking. We had heard that he was dead. Now we were hoping to contact him and see if he still believed in Christ his Saviour. He got around too late for the service on Sunday because he had to cook, but we did contact him. Just as we were breaking up camp he came hurrying along. So we stopped and went under a tree for fellowship and prayer, then he rode along with us one and



Missionaries on tour do much preaching like this in small villages and along the roadsides.





A missionary family on tour with their camping equipment all set up for use while village preaching is being carried on.

a half miles. He said that Jesus had saved him from death when he was hit by a bomb in the Calcutta riots, and he wants to be true to Jesus his Lord.

Along with Juman came another man whose earnest face and his attitude during prayer and all the time he was with us showed him to be a seeking soul. He had been in Mission employ as a coolie and helped S. Jay Hostetlers move to Latehar; so he knew what it means to be a Christian. Pray for this man.

On Sunday morning early we grabbed an orange and went off before breakfast to have church with the Christian basketmakers. We found that Gansom has been dead for several years and the rest have gone except the one Christian family, Bandhan and Dukhiya. They were happy to sit in the service we had, as also were their two sons and grandchild, and a big group who were in that community for a wedding. But Chohan whose heart has always been hardened didn't show his face after the first greeting. His father had been a Christian, but he never could come all the way. Bandhan was so happy to see us that he, although suffering from rheumatic pains, accompanied us, limping along all the way to our camp, and then sat down for a cup of tea and bread and stayed for our next service, which was for the servants and workers. One servant who was so happy to come was Taramani who doesn't have any Christian fellowship anywhere. We had special prayer with her for her irresponsible husband who prefers to beg rather than work. Taramani sat in our tent while the rainstorm came; she helped us hold down the tent corners and wrapped herself up in a blanket to keep warm. We all enjoyed this short visit with her and felt sorry that she has such an unsatisfactory home life. She must take the responsibility for the bringing up of her four daughters.

That evening we moved on to Barhi where contact was again made with Karu and also with the rest of his family.

A meeting was held with the basketmakers at Harila, where there were twenty-two baptized Christians at one time. We found the old people mostly gone. There has been a

complete turnover, with new houses everywhere and only young people around. These were boys who were learning to read when we were last there and now they are young married men. Yes, we found one Christian left—the chowkidar and his old tottering father. They were all happy for the service we had with them and admitted that the Christian way is the only way.

On our way to Kodarma we stopped at Jobra to meet Gobardhan, a seeker whom we met last year. He was not there, but we found that he was at Chauparan attending a training school for workers who are to go back to help the poor villagers. When we were camping at Barhi we found time to go over to see him. The supervisor of the camp welcomed us cordially and asked to have a talk given on "Service" to the group of eighty-four trainees. After the talk we met Gobardhan. He confessed that the reading of the Gospel of John, which he received from us last year, has helped him get away from some of his Hindu habits. He is spiritually hungry but has not grasped the truth that he is a sinner in the hands of a holy God. Pray that his understanding may be opened.

One morning about 6:00 we went to Kur-uwa, a settlement of Oraons. We have been preaching to them occasionally since about 1942. This morning when we arrived at their houses they were just starting to go out to the fields. They gladly came back when they saw us. They were happy to see us, for we had not seen them for years. They listened earnestly to the message that was given. In the conversation that followed the meeting, they, for the first time, said that they wanted to become Christians. So we are praying for them and definitely plan to follow up this work by going over periodically to teach them.

One of the most inspiring parts of our trip was the bazaar meeting at Barkatta. Here there were many who recognized us and they bought Gospels as fast as we could give them out. We didn't have enough (the hundred were soon gone). After this meeting we went on to Atka and contacted several for whom

we have been praying for years. They received us with open hearts and remembered a few things we had told them.

We share these few experiences with you that you may pray more definitely for the work here.

Chandwa, Palamau, India.

## Don't You Come Back!

BY DORIS SHOEMAKER

Kenneth and Doris Shoemaker have been engaged in relief work in Pati, Java, for the past two years. Here Doris tells of an experience with a thief.

Did you ever watch a thief creeping carefully toward the door of your house which he had opened a few minutes before and then left for a few minutes to be sure no one had heard him? Well, I did the other night. Our bedroom window is very close to the back kitchen door and looks out over the back yard. Here in back we have so many things piled that we don't want to throw away but do not have any place for, such as wooden boxes, pieces of wood, a fairly large table for which we do not have a place, some cardboard boxes, baskets, and other things. How many times in the night since I have been here I thought I heard someone out there and would get out of bed, go to the window, and find only a dog walking around on that stuff and licking out empty beef cans I had put in a can box. Or I have even gotten out of bed and taken a flashlight and gone out in the kitchen because I thought it sounded as if someone was out there and when I got there it was only the neighbor's cat walking around on the table trying to find something to eat. Just a couple weeks ago Ken filled up the opening above the kitchen door with chicken wire so that the cat cannot come in any more, and I made the servants cover the cans up well so that the dogs can't smell them, and so the nights have been unusually quiet for the past several weeks. Our bathroom door never had a lock on it; so two weeks ago for the third time since I have been here, our bath towels were stolen again, with some soap and any other cloths which were around outside. Our kitchen door also had no lock, but it is a difficult door to fix a lock on because if we lock it from the inside the babu has to be let in the kitchen early in the morning. However, no one has ever entered the kitchen, although lately I kind of worried about it because Liesel is always making such a fuss. She thinks we are so terribly careless and they would never leave anything unlocked for one minute when they're not in it.

Thursday night the kitchen had our Sema-rang purchases in, canned goods and groceries, the wash from that day, and the ironing. At 4:00 Friday morning when Ken suddenly called me and said, "Doris, there is someone in the kitchen! You watch out this window," the urgency in his voice made me get up and do what he said, but I didn't believe it at all because I had thought so so many



times. Besides, the bathroom towels were always stolen six months apart and I didn't think he would come back that soon. So I stood with my face pressed against the window looking out in the back and Ken took both flashlights and went into the dining room. It wasn't exactly a pleasant sight when suddenly I saw peeking around the corner of the house a little Javanese man, naked except for a pair of black shorts and a container on the left side fastened by a strap over his right shoulder. Then crouching he came very quietly and quickly around and toward the back door. I didn't dare call Ken who was still in the dining room and I didn't know if he had the door to the kitchen open or not, and he could not get into the bedroom without the door squeaking and the man would hear it. So I just watched until he was right even to the window and right even with my mouth and then I said in the loudest and strangest voice I ever heard myself use, "You get out of here! You get out of here! Don't you come back! Don't you come back!" He turned and really ran fast. Of course, when I am excited or scared I just forget all about the Indonesian language; so since I said it in English, he didn't understand me, which is probably just as well. We saw him out of sight and then went into the kitchen. The door was wide open, but he had not yet been in and nothing was missing, for which I really thanked the Lord.

What had happened was that Ken had heard the kitchen door give its usual "boomp" when it was opened and since he didn't hear anyone come on into the house, which one of the girls would have done if they had been in the bathroom, he got up in bed to look out the window. I think the man heard Ken move in bed and quickly moved away from the door, and then Ken saw him walk across the yard and around the house. When Ken went to look out the dining room window to see if he could see the man, he suddenly saw the fellow looking in the window from below to see if anyone inside was moving or stirring. Ken jumped back so as not to be seen and he was still standing there when I spoke to the man because he didn't know whether or not he was gone yet from the window. I didn't let the man get into the kitchen because if Ken were standing, waiting at the door, it might be a little dangerous because at times when these people are crossed in something like that they can become violent. This way he doesn't know if we actually saw him or just heard him and he doesn't know who spoke to him. I think he was sufficiently frightened to stay a while, but we now have a good lock on the bathroom door and we have fixed a fastener on the inside of the kitchen door and I will get up each morning and let the servant in. I think I will always see a picture of that man in my mind as he came so stealthily around the house and came running to the door. In this country there is no shame in stealing. The shame is in being caught.

People are getting hungry because some

of them have nothing much but corn or tapioca to eat. I guess I shouldn't feel too bad against them.

Pati, Java, Indonesia.

## Premi Bai

One of the Bible women near Dhamtari, Premi Bai, died April 1. Her husband, Pritam Singh, who is also a Bible worker, wrote her obituary for the church paper in India. It appears here as translated by Wilbur Hostetler.

We hope that by writing this short obituary every reader may experience the fact that "my redeemer liveth" and His desire is to make the whole world children of light.

She was born in a Christian family in 1921. She received her Middle School education in Garjan Memorial School in Balodgahan. After finishing, she told her father of her desire to get Bible training so that she could do Bible work. She was the first Mennonite girl to be sent to Shahpur Training School for Bible training at her family's expense and at her own initiative.

After two years of training she returned to her home and asked the Mission to appoint her a place to proclaim the Gospel. In January, 1942, the Mission located her to work in the Sankra field. As a single girl she was virtuous and consecrated in her work. She allowed nothing of this life to interfere with the freedom of holy living.

God gave her a husband with a name that means the same as hers. She was married to Pritam Singh, November 12, 1945, in her home. This was the first wedding in her home.

Not only her marriage, but her whole married life was according to the teachings of the Bible. In the church her life was exemplary. She allowed nothing to interfere with serving or attending to her duties. Joyful living and giving, strengthening brothers and sisters weak in the faith, and engaging in prayer were a burden and a joy to her. In church her teaching and life were an example whereby we may become children of light, and live lives of holiness according to the words of Jesus. She used to encourage the sisters to help her in her service by living holy lives. She was never known to quarrel, and her life was never inconsistent. She put her heart and soul into her witnessing. Her theme was always, "God is love; the awfulness of sin is intolerable; you need a Saviour; repent and believe." As her name means beloved, so wherever she went in the villages she proclaimed Christ's love, and she was beloved of everybody.

Shortly before her death she said that the time of her going is near. March 29 Bro. Hostetler took her to the hospital in Bathena. The same evening a baby girl was born to her. But her strength continued to ebb away the next few days in spite of all that could be done for her. The morning of April 1 she requested her husband to sing "Choose My Path, O Blessed Saviour" and "When the Roll Is Called up Yonder." Hearing the songs made her very happy. A few minutes

before going into the operating room she said, "Now I see the light. Dear, good night." Then she was taken for a kidney operation, and there she went to sleep in the Lord.

Her funeral was delayed till 11:30 that night because some of her brothers and sisters were coming from a distance. Besides her husband and little baby girl, she left two other girls and a boy—Pushpa 5, Pratibha 4, and Prabhat 2. Her mother and four brothers and two sisters also mourn her passing.

Her husband says that the concern of his temporal burden is only in his mind, but the resurrection lives in his soul, and he is looking for the day when he will understand the mysteries of God better, and what God's purpose is in such a burden.

Dhamtari, India.

## Pax Service, A Church Responsibility

BY LEVI C. HARTZLER

Pax, the Latin word for Peace, has been drafted to identify a Mennonite service to homeless European refugees. Young men who volunteered last year for this service have been clearing land, making building blocks, and constructing homes for the refugees in west Germany. Their service attracted the attention of General Lewis B. Hershey, National Selective Service Director, who visited the boys at work in Germany last year.

Plans are now under way to expand this service to Greece and the Middle East. A new call has gone out for I-O single men who are willing to give two years abroad. Even though final assurance that this service will be accepted as alternate service under the draft law has not been given, there is sufficient evidence to believe that such recognition will be granted in due time. Meanwhile the need does not wait for the draft law to get into operation.

Pax services offer a positive outlet for the energies of young men who cannot take up arms to destroy the lives and homes of their fellow men. Unfortunately only a limited number of opportunities are available immediately, but steps are being taken to find further similar opportunities through which a significant peace testimony can be given. At present there are eight openings available to the Mennonite Board of Missions and Charities constituency.

The young men who pioneered in this service last year not only gave their time but also paid their way, except where local congregations and conferences gave assistance. Since each of us ought to participate in the peace testimony of the church, we will want to have a part in Pax Services, too. We do not want our young men to give the witness abroad and also pay for it. In addition to the eight openings now available, seven men in the last year's group have volunteered to stay longer and will need support. The estimated cost for maintenance, transportation, and the ten dollar monthly personal allowance is \$75.00 per month per man.



Every man, woman, boy, and girl in the church can have a part in this service by contributing to the relief and service program. Congregations who have young men in Pax Services can support them in the same way that they would a missionary from their congregation. The present suggested formula for taking care of the total relief and service program—foreign relief, refugee aid, mental hospitals, voluntary service, and pax services—is one offering a month for relief and service in each of our congregations. Offerings will also be accepted designated for Pax Services and used for that purpose.

Individuals or congregations who desire to support young men in Pax Services should write the Secretary for Service and Relief. Relief and Service funds or special offerings for Pax Services should be sent clearly marked through your district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities, Elkhart, Indiana.

God has given us so much to share. The world contains so many needy people and so few sharing people. Let us not lose our sharing opportunities through negligence.

Elkhart, Ind.

## World Circulation of the Bible

From the minutes of the standing committee of the United Bible Societies which met in Sarpsborg, Norway, in June of 1951, we report the following brief data from their tables of the circulation of the Bible throughout the world:

The total number of Scriptures circulated by all the national Bible Societies during 1950 was 21,800,227, which compares with 19,819,033 in 1949, 17,505,484 in 1948, and 14,108,436 in 1947. The 1950 figure includes 2,497,208 Bibles, 3,424,748 Testaments, and 15,878,271 Portions. The largest percentage of increase in 1950 figures was in Bibles, 1,893,910 of which were circulated in 1949.

Of the year's total, the American Bible Society distributed 11,056,584 volumes.

The United States, Japan, China, Brazil, Korea; India, Pakistan, Ceylon; and Great Britain, are the seven areas, in the order given, where the most copies of the Scriptures were distributed.

The largest circulation of complete Bibles was in the United States (409,471), with Germany coming next with 292,064.

To arrive at the total distribution of figures in the world there must be added to those circulated by the national Bible Societies the number of volumes produced commercially. This figure is never released, but careful estimates indicate that it may have reached as much as 6,000,000 during 1950, which would make the total Scripture distribution in the world, both missionary and commercial, approximately 28,000,000 in 1950.—Bible Society Record.

Service is love in working clothes.—"Missiongrams."

# Program of the Forty-sixth Annual Meeting

of the

MENNONITE BOARD OF MISSIONS AND CHARITIES

June 15-17, 1952

Lower Deer Creek Church, Kalona, Iowa

**THEME: "HOLDING FORTH THE WORD OF LIFE"—Philippians 2:16**

## Sunday Morning

- 9:30 a.m. Devotion ..... Dan D. Brenneman, Creston, Mont.  
9:40 a.m. The Missionary Motive:  
1. Obedience to God's Call ..... Weyburn Groff, Dhamtari, India  
2. Man's Appalling Need ..... S. J. Hostetler, Goshen, Ind.  
10:30 a.m. Mission Sermon—"Holding Forth the Word of Life" .... Nelson Litwiller, Buenos Aires, Argentina

## Sunday Afternoon

- 1:30 p.m. Devotion ..... J. W. Shank, Harrisonburg, Va.  
1:40 p.m. **HOLDING FORTH THE WORD OF LIFE:**  
I. In Foreign Fields:  
1. India ..... G. H. Beare, Balodgahan, India  
2. Tanganyika and Ethiopia ..... James Shank, Tarime, Tanganyika  
3. South America ..... Frank Byler, Bragado, Argentina

## Sunday Evening

- 6:45 p.m. Song Service .....  
6:55 p.m. Devotion ..... Ralph Stahly, Wakarusa, Ind.  
7:05 p.m. **HOLDING FORTH THE WORD OF LIFE:**  
4. Puerto Rico ..... Paul Lauver, La Plata, Puerto Rico  
5. Europe ..... O. O. Miller, Akron, Pa.  
6. China ..... Don McCammon, Hochwan, China  
7. The Far East ..... E. E. Miller, Goshen, Ind.

## Monday Morning

- 8:30 a.m. Devotion ..... M. L. Troyer, Elida, Ohio  
Business Session of the Board  
Program of the Mennonite Medical and Nurses' Associations  
8:00 a.m. Business Meeting of the Mennonite Nurses' Association  
8:00 a.m. Business Meeting of the Mennonite Medical Association  
9:30 a.m. Conjoint Meeting of the Medical and Nurses' Association  
11:00 a.m. Public Program arranged by Mennonite Medical and Nurses' Association

## Monday Afternoon

- 1:30 p.m. Devotion ..... Raymond Mishler, Sheridan, Oreg.  
1:40 p.m. **HOLDING FORTH THE WORD OF LIFE:**  
II. In Rural Fields ..... Linden Wenger, Bergton, Va.  
Edwin Alderfer, Culp, Ark.  
2:30 p.m. Business Session of the Board  
2:30 p.m. Business Session of the Women's Missionary Sewing Circle Auxiliary  
2:30 p.m. Voluntary Service Conference  
2:30 p.m. Business Session of the Mennonite Nurses' Association

## Monday Evening

- 6:45 p.m. Workers' Meeting and Devotion ..... Leroy Kennel, Iowa City, Iowa  
7:30 p.m. **HOLDING FORTH THE WORD OF LIFE:**  
III. In Our Cities ..... Harold Eshleman, Harrisonburg, Va.  
Paul Miller, Goshen, Ind.  
IV. In New Fields ..... J. D. Graber, Elkhart, Ind.

## Tuesday Morning

- 8:30 a.m. Devotion ..... Ammon Miller, Milford, Nebr.  
Business Session of the Board  
9:00 a.m. Program of Women's Missionary Sewing Circle Organization

## Tuesday Afternoon

- 1:15 p.m. Final Business Session of the Board  
2:00 p.m. Devotion ..... Harry Shetler, Davidsville, Pa.  
2:15 p.m. District Mission Board Responsibilities ..... Henry J. King, Arthur, Ill.  
2:45 p.m. Consecration Service ..... John H. Mosemann, Goshen, Ind.

## Tuesday Evening

- 6:45 p.m. Workers' Meeting and Devotion ..... Howard Zehr, Fisher, Ill.  
7:30 p.m. **HOLDING FORTH THE WORD OF LIFE:**  
V. In Voluntary Service ..... Levi C. Hartzler, Elkhart, Ind.  
VI. The Responsibility of the Home Base ..... J. B. Martin, Waterloo, Ont.

Visiting ministers and missionaries will preach in the Iowa churches on Sunday morning on the same theme as will be used at the Lower Deer Creek Church.



## Missions Editorial

### Simpler Living

A Mission Policy Conference of one of the larger denominations recently advised, among other things, to, "Encourage experiments in simpler living of missionaries, and to appoint (to foreign mission fields) only such missionaries as are sympathetic with the point of view of simpler living and likely to make the adjustment."

A missionary from one of our own foreign missions, having seen this policy report, wrote, "Is it not true that we as a church have wandered so far from simple living and true values in discipline, etc., that our young people who have missed this good heritage find it difficult to adjust when they meet life, especially on the foreign field?"

Simpler living on a mission field and simpler living by our church constituency are closely bound together. Not only does it smack of Pharisaism but it would seem to be unjust to require our missionaries to live with primitive standards while we claim the right to enjoy luxurious living. Yet, the missionary is ever the pioneer. He launches out into new areas of service; into new fields; into new types of work; uses new methods of witness; and may rightly be expected to launch new experiments in simpler living. At least the missionary has little right to the excuse that as long as the people "back home" live expensively he also may indulge some needless luxuries.

Western type of living, which in the Orient means high standard living, seemed proper in the days of colonialism. People from the West were just expected to live that way, for, were they not rich and powerful? Now, however, the temper has changed. Communist "missionaries," identifying themselves very fully with the poverty and misery of the people whom they seek to "win," have further placed an embarrassing challenge before the Christian missionary. The questions of fuller identification and simpler living are no longer merely academic; they demand an answer.

But the missionary's letter quoted above places responsibility on us at home. If we fail to teach our children the values of discipline that are a part of the simpler pattern—i.e., work, thrift, industry, and simple tastes—we make it difficult for them to adopt deliberately these standards when they answer the call to be missionaries. It is a sub-Christian attitude for us to say that just because we have money it is our right to spend it as we please, especially to spend it on luxurious living. Our homes and churches need to be training schools where our growing children are taught to "endure hardness as a good soldier of Jesus Christ."—J. D. Graber.

## Women's Missionary Sewing Circle Auxiliary Meeting

Business Session

June 16, 1952—2:30 p.m.

"Holding Forth the Word of Life"

Song  
Devotion—The Word of God, Our Strength in charge of Mrs. Paul Snyder, Kalona, Iowa  
Reports of Officers Mrs. John Leatherman, Lancaster, Pa.  
Special Music  
Administering a Well-balanced Program in the Local Circles

Mrs. B. D. Miller  
Protection, Kans.

Women at Work  
In India  
In Argentina  
Election of Officers  
Closing Prayer

Mrs. Weyburn Groff, Ghatula, India  
Mrs. Frank Byler, Bragado, Argentina

Mrs. Geo. Beare, Balodgahan, India

Public Program

June 17, 1952—9:00 a.m.

"Holding Forth the Word of Life"

Song  
Morning Meditation—The Word of God, Our Life  
Special Music  
The Juniors at Work  
A New Opportunity  
Presentation of Missionaries  
Holding Forth the Word  
In Migrant Work  
In the City  
In China  
In Puerto Rico  
In Nursing Education  
Special Music  
Closing Prayer

Mrs. Ed Alderfer, Culp, Ark.  
Junior Chorus, Kalona

Vera Hallman, New Dundee, Ont.

Doris Gunden, Goshen, Ind.  
Mrs. Virgil Brenneman, Goshen, Ind.  
Mrs. Don McCammon, Canton, Ohio  
Mrs. Paul Lauver, Howe, Ind.  
Florence Nafziger, Nampa, Idaho  
I.M.S. quartet  
Mrs. Nelson Litwiller, Buenos Aires, S.A.

### Women's Activities

In looking over our records for the past year we find that the subscription list to the Missionary Sewing Circle Monthly has climbed up another thousand. We are indeed happy that so many more are reading the messages from our relief workers, missionaries, and other servants of God as well as announcements and information concerning our circle work.

But the records also show that these 8,170 "Monthlies" are not reaching every home. There are still a number of empty spots on the report blanks. May we solicit the help of all in introducing the "Monthly" to those who are not subscribers. Just as in soul-winning, a friend's story about something worth while is more convincing.

\* \* \*

Mrs. Don McCammon was the guest speaker for the Southwestern Pennsylvania district sewing circle meeting held at Allensville, Pa., Saturday, May 3.

Sister McCammon was also scheduled to speak for the Illinois district circle at Arthur, Ill., on May 10. She spoke on the topic, "The More Excellent Way," the theme of the district meeting in the forenoon, and chose her own subject for the final address in the afternoon.

\* \* \*

Will all district literature secretaries please report any changes in their organizations to the general literature secretary, Mrs. C. L. Shank, 904 College Ave., Goshen, Indiana.

\* \* \*

Are you supplied with a new Daily Prayer Guide so that you can join thousands of others in intercessory prayer on May 1? See your sewing circle president, your branch bookstore, or send to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa., now. This 119-page booklet of prayer suggestions, memory work, daily Sunday-school Scripture read-

ings, list of missionary books, names of missionaries and their families, personnel of the MCC and MRC and other church organizations costs only 15¢.

### MCC Weekly Notes

#### Brook Lane Farm

Thirty-five Mennonite and non-Mennonite men of the community donated three days of work and machinery to widen the lane that leads to Brook Lane Farm. The estimated cost of the rental of trucks, tractors, graders and loaders, plus hand labor, stone and cinders would amount to approximately \$2,000. This project was not possible sooner because the land bordering the lane was not purchased by MCC until last summer.

Because of the constant demand for more beds, Brook Lane Farm remodeled the barracks formerly used for a recreation room into offices for Dr. Präger and staff as well as a waiting room for relatives of patients. This makes room in the hospital building for additional beds bringing the total number of beds to 29. Downstairs in this same barracks the laundry room was enlarged and improved.

The total admissions since the opening of the hospital in January, 1949, is 600.

#### Food and Clothing Goals for the Coming Year

Although clothing receipts for the past year were 15 tons short of reaching the goal of 200 tons, the goal for the coming year has not been lowered. Clothing requests from Jordan are increasing and requests from other countries remain constant.

Last year's food contributions exceeded the total goal of 500 tons by more than 50 tons, but actually only half of the goal of 200 tons of canned meat and fats was reached. The estimated need for the coming year is 150 tons (which is 50 tons more than received last year) canned meat and fats, 60 tons (one-sixth of the amount received last year) flour



and grain cereals and 90 tons concentrated foods such as powdered milk, eggs, raisins, Multi-Purpose food, etc.

The United States government freight reimbursement through the Mutual Security Agency is scheduled to expire on June 30, 1952. There are good indications that freight reimbursement will be continued under another plan. If, however, it would become necessary to pay ocean freight costs, one would need to add five cents per pound to the cost of shipping clothing and two cents per pound for food.

#### Resettlement in Western Germany

Forty-six families of the Torney settlement at Niederbieber are busy making their thirty houses into real homes. They are planting gardens and trying to give their whole settlement a neat appearance. The main street will

be called Mennonitenstrasse. Although the MCC contribution toward building these thirty houses was only approximately \$6,300 they nevertheless were the ones who through negotiations with the Landrat of Kreis Neuwied and the Amtsbuergermeister of Niederbieber brought this settlement about.

On Sunday, May 11, the MCC in Germany is planning a dedication service of the five new houses—twenty apartments—in Espelkamp. These homes were built with V.S. help from blocks manufactured by the PAX boys at Neuwied. It will be a rewarding experience for the V.S. and PAX boys to actually see the refugee families moving into their new Homes.

Released May 9, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

our district sewing circle groups at this place May 3.

A number from here are planning to attend the Brunk Revivals at Johnstown, Pa., beginning Sunday evening, April 27.

April 25, 1952.

Ida Kanagy.

#### SARASOTA, FLORIDA

(Bayshore Congregation)

Greetings to our HERALD-reader Friends. We received many blessings from the Christian Life Conference held Feb. 22-24 with the brethren Phil Frey, Archbold, Ohio, and C. F. Derstine, Kitchener, Ont., as speakers.

The fifth anniversary of our Sunday morning radio broadcast, "The Sunday School Hour," was observed on Feb. 23. A recording machine has been purchased recently, and the programs are now recorded at the church. Bro. Brenneman is continually receiving cards and letters from listeners in Sarasota and near-by towns who enjoy these programs. Pray with us that these broadcasts may be a blessing and witness to many in our community.

We have again enjoyed many winter visitors. Among the visiting speakers have been C. F. Yake, Paul Lederach, Benjamin B. Shantz, Andrew Jantzi, Abram Kauffman, George R. Brunk, John Sensenig, and S. C. Yoder.

At a special business meeting on April 2 it was decided to enlarge our Sunday-school building. The need for this enlargement has been steadily growing. During the past few months we have had two morning services on Sunday with Sunday school in between.

Before the Easter sermon by Bro. S. C. Yoder on Easter Sunday morning, Bro. Brenneman administered water baptism to nine young boys and girls. Three adults were also received into church fellowship by letter. In the evening an Easter program of music was presented by the Easter chorus directed by our pastor.

Bro. and Sister Wilmer (Pat) Ulrich plan to leave for Puerto Rico on April 29 to work at the Ulrich Foundation. We pray the Lord will bless them and make them a blessing to those they come in contact with.

We plan to hold our regular spring business meeting on April 28.

Mrs. N. F. Yutzky.

#### WOLFORD, NORTH DAKOTA

(Lakeview Mennonite Church)

Dear HERALD Readers. Spring is here again, and with it comes planning for summer activities. Summer Bible school will again be held, and evangelistic meetings have been announced for June 18-25, John C. Wenger of Goshen, Ind., to be the speaker. Pray for both of these activities, that the work of the Lord will prosper.

Bro. E. B. Frey, Pettisville, Ohio, spent March 9 and 10 with us. His last message on "The Peace of God" (Phil. 4:7) was very practical, pointing out how the individual can have peace and quietness in his heart. Bro. Frey was the guest speaker at the conference ministers' meeting held this year at Casselton, N. Dak.

On Sunday, March 30, Bro. Vernon Hochstetler was ordained to the Christian ministry.

## CHURCH CORRESPONDENCE

#### MUMMASBURG, PENNSYLVANIA

Dear Christian Friends and HERALD Readers: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

Our revival meetings were in charge of Bro. Alvin G. Martin, New Holland, Pa. He was here March 9-16. He gave the messages in power and with the Holy Spirit. The brotherhood was encouraged, and sinners were warned to make a change in their way of living. During these meetings Gerald Ogburn gave his heart to the Lord and joined the church.

Saturday evening, April 12, Bro. Richard Danner was here for preparatory and baptismal service, at which time Dorothy Irene Weaver and Anna Lois Geigley were baptized and Sister Mildred Clymer Martin was received into church fellowship by letter from the Mellinger congregation. May the Lord help us as older Christians to live such lives that our example and influence will be a help to those just received.

On Sunday morning, April 13, we observed our communion service, at which time Bro. Richard Danner again brought us an impressive sermon.

The Mummasburg Mennonite Sewing Circle meets the first Wednesday evening of each month. Sister Ruth Ogburn is in charge.

Our deacon, Bro. Amos C. Ogburn, and wife celebrated their fiftieth wedding anniversary on Jan. 28, 1952. They were called to Indiana by the death of Sister Ogburn's brother, William Kaufman, who passed away Feb. 10. They spent about four weeks in Indiana and Illinois with relatives and friends. The Lord blessed them both with the health and strength needed for the trip. We appreciate their presence with us again in our services.

Bro. Elmer Weaver, our chorister, takes a group of young folks to distribute tracts the last Sunday afternoon of each month.

We invite you to our all-day meeting May 25. This meeting begins Saturday evening. If you cannot come, we know you can pray for the work in this part of the Lord's vineyard.

April 26, 1952.

Lizzie D. Myer.

#### ALLENSVILLE, PENNSYLVANIA

Dear Christian Friends. The Big Valley Bible School this year had an enrollment of sixty. No meals were served at noon as usual; instead each brought his own lunch. There were many rich blessings enjoyed as well as Christian fellowship.

Bro. Richard Martin, Elida, Ohio, was our school evangelist this spring. He brought a message at the church Thursday evening on the subject, "Teaching Our Children Christian Courtesy."

March 2-9, Bro. D. D. Miller, Berlin, Ohio, served as our evangelist. The Lord richly blessed us as convictions were formed and decisions made.

Bro. William Martin, Menges Mills, Pa., and Bro. Charles Shetler, Schellsburg, Pa., were guest speakers in our pre-Easter services. Bro. Martin stayed and brought the message Sunday morning, when we observed Communion. The meeting closed the same evening with brethren Eli Zook and Martin as speakers.

The young folk of our congregation plan to put four and one-half acres of sweet corn out for their mission project this spring.

Saturday evening, April 19, the Touring Chorus from E.M.C. favored us with a program in song.

We witnessed a marriage ceremony Sunday evening, April 20, when Sister Ida King, daughter of Bro. and Sister Archie King, became the bride of Bro. Mervin Peachey, son of Bro. and Sister Crist Y. Peachey. A kitchen shower was given in their honor Tuesday evening, April 22, at the Archie King home.

We are looking forward to meeting with



He will be serving under the District Mission Board in the northern Minnesota mission field. They have moved to Graceton, Minn., and are getting acquainted with the people and the work. The ordination service was in charge of the bishops of the district with Bro. F. E. Kauffman preaching the sermon. Other visitors were also present.

Easter Sunday was a nice, bright, and sunny day, and 160 present at Sunday school. Several special songs were given. The sermon was on the text, "I am he that liveth, and was dead, and behold, I am alive for evermore." In the afternoon a program was given at the Fort Totten Indian Reservation with good interest and a fair attendance.

Bro. John Stoll spent the Easter season in Minnesota.

Counsel and Communion services were held on April 20 with most of the members present. E. G. Hochstetler will be spending some time in similar work in congregations and mission stations under his charge.

Some of our people spent the winter in school, some visiting, others working at other places, but by now all have returned and are busy at their regular duties.

April 29, 1952.      Melvin Hochstetler.

### FIELD NOTES (Continued)

Sister Mary Royer, Goshen, Ind., discussed Sunday school literature at Morton, Ill., on May 10.

Bro. Daniel Kauffman, business manager of Hesston College, is chairman of the Building and Sites Committee which is to plan the location of the new mental hospital to be built east of Newton, Kans.

Bro. B. B. King and wife have moved from Sheldon, Wisc., to make their home at Scottsdale.

Ruth Stoltzfus, two-and-one-half year old daughter of Bro. Grant Stoltzfus, has suffered third-degree burns on both arms, but is reported to be recovering satisfactorily.

Dedication services for the new Otelia Mennonite Chapel near Mt. Union, Pa., were held May 3 and 4. Bro. Paul Roth, Masontown, Pa., was the speaker, and the dedication ceremony was in charge of Bishop Raymond Peachey. The work at Otelia is prospering under the leadership of Bro. LeRoy Zook. A Home Conference was held there May 10 and 11. There were four confessions in meetings held recently by Bro. Ross Metzler.

Bro. Lowell Nissley, Crystal Springs, Kans., preached the Baccalaureate sermon at the Attica, Kans., High School on May 11.

Bro. Ford Berg spoke in a Home Conference at St. Jacobs, Ont., on May 10. On May 11 he addressed a joint Sunday school meeting of several congregations at Elmira.

Ninety-three men, as of May 9, had participated in reconstruction work in the tornado area of Arkansas under the temporary disaster committee. Others will be continuing in this work up until June 1.

Bro. Warren Shaum, Wakarusa, Ind., accompanied Bro. Linford Hackman on a visit to the northern Alberta mission stations over the week end of May 11.

A summer Bible school workshop was held at Orrville, Ohio, on May 17 with Mary Royer, Katherine Royer and Ross Gerber as leaders.

The Strickler congregation of Middletown, Pa., conducted the young people's meeting at Steelton on May 11. Bro. David Z. Miller preached the sermon.

Rural Life Week was observed at Eastern Mennonite College May 5-9. Speakers were Wilmer Landis, Dr. Samuel Bucher, Grant Stoltzfus, Timothy Showalter, and Oliver Keener. May 7 was Rural Life Day, and the entire school visited the farm of John Harmon where there were demonstrations of interest to both the young men and the young women.

The Mennonite Central Committee called a meeting of the Hesston, Catlin, Pennsylvania, and Spring Valley congregations at Hesston College on May 7. Mental health and the hospital program at Newton was the subject.

Teachers of juniors and intermediates are reminded that it is time to collect and send reports to Words of Cheer for the honor roll. See detailed suggestions in Words of Cheer for June 29.

The new address of Bro. Mahlon Zimmerman is 115 W. Fulton St., Ephrata, Pa. Telephone 3-2747.

Eight confessions resulted from the recent meetings at Ephrata, Pa., by Bro. J. Irvin Lehman.

The Rockway Mennonite School operated by the Ontario Conference at Kitchener, Ont., needs two additional teachers. Subjects open for assignment are grades 11 and 12 English, junior science, social studies, physical education, music (vocal theory and directing). These teachers are required for the opening of school this fall. The curriculum at Rockway consists of the regular high school course, grades 9-12, leading to college entrance, with additional courses in Bible.

Bro. I. B. Witmer, veteran minister of Columbiana, Ohio, celebrated his 87th birthday on May 14.

The Cedar Grove Church, Greencastle, Pa., will recognize the 35th anniversary of the ordination of their senior pastor, Bro. John F. Grove, May 24 and 25. Bro. C. F. Derstine will bring three evangelistic messages, and Bro. Grove will speak on "Highlights in My Ministry."

Bro. T. K. Hershey continues to improve. He was permitted to return home over May 18 to conduct baptismal services at the Zion Church, but will return to the hospital for further treatment.

The Brunk Evangelistic Campaign at Johnstown, Pa., has drawn large crowds and called forth great interest. At the end of the second week there had been about 400 responses to the invitation. A special service for young people was held the afternoon of May 11. It was a most impressive gathering of the young people of the Southwestern Pennsylvania district.

Change of address: Omar V. Showalter from Doylestown, Pa., to Wismer, Pa.

### Visiting Speakers

April 27: I. Mark Ross, Hesston, Kans., at Newport News, Va.; Paul Lantz, Biglerville,

Pa., at Oak Grove, West Liberty, Ohio.

May 4: Ammon Miller, Milford, Nebr., at Tofield, Alta.; A. J. Metzler, Scottdale, Pa., at Masontown, Pa.; Isaac M. Baer, Steelton, Pa., at Churchtown, Narvon, Pa.; Russell Krabill, Goshen, Ind., at Goshen College; E. B. Peachey, Belleville, Pa., at Greenwood and Wilmington, Del.

May 11: Gerald Studer, Smithville, Ohio, at Pleasant View, North Lawrence, Ohio; William G. Detweiler, Orrville, Ohio, at Kidron, Ohio; William R. Eicher, Milford, Nebr., at Chappell and Broken Bow, Nebr.; Earl Buckwalter, Hesston, Kans., at Eureka Gardens, Wichita, Kans.; H. A. Diener, Hutchinson, Kans., at Crystal Springs, Kans.; Howard J. Zehr, Fisher, Ill., at Peoria, Ill.

May 18: Warren Good, Ephrata, Pa., at Indiantown young people's meeting; Laura Conrad, Sterling, Ill., at Flanagan, Ill.; I. E. Burkhart, Goshen, Ind., at East Chestnut St., Lancaster, Pa.

### Evangelistic Meetings

Tent meetings sponsored by Illinois Mission Board for all churches in central Illinois at Highway Village, East Peoria, Ill., July 25-Aug. 17. John D. Zehr, Los Angeles, Calif., at Broken Bow, Nebr., May 18-25. Howard Hammer, in first meeting of Laymen's Tent Evangelism, Inc., near West Lebanon, Ohio, on Route 41, May 29-June 12. C. F. Derstine in tent meetings at Wooster, Ohio, fairgrounds, Aug. 23-Sept. 2; also at Crown Hill, Marshallville, Ohio, June 16-22. B. Charles Hostetter, Harrisonburg, Va., at Kitchener, Ont., June 5-13. E. M. Yost, Denver, Colo., at Alpha, Minn., early in May. Silas Brydger, Lyndhurst, Va., at Hebron, Va., beginning May 25. Alvin Swartz, Talbert, Ky., at Steinman's, Baden, Ont., June 3-10. E. B. Peachey, Belleville, Pa., at Plain City, Ohio, May 25-June 6.

### Announcements

Annual song service of the Franconia, Pa., Church with Henry L. Ruth as speaker at 7:30 p.m., May 25. Fortieth Annual Bible Meeting at Elizabethtown, Pa., with T. E. Schrock, Abram Martin and Christian Charles as speakers May 24 and 25. Bible Instruction Meeting at Mt. Joy Pa., with Chester K. Lehman and John Leatherman as instructors May 24 and 25. All-day meeting at Millwood Church, Gap, Pa., with Ray Shenk and Mylin Shenk as speakers on Ascension Day, May 22. Oscar Burkholder, Breslau, Ont., at Bossler's, Elizabethtown, Pa., Friday evening, May 23. Annual Sunday School Meeting with Omar Kurtz, J. Irvin Lehman, Richard Danner and Edgar H. Horst as visiting speakers at Mummaburg, Pa., Church, May 24 and 25. Quarterly Bible Conference at Congregational Mennonite Church, Marietta, Pa., with Abner Stoltzfus, Martin Z. Miller, and Jacob Peltz as speakers June 29. Ralph Malin, West Chester, Pa., in MYF meeting at Rohrerstown, Pa., 7:30 p.m., May 24, on "Launch Out into the Deep." Richard Detweiler, Souderton, Pa., on "Recreation" at Lititz, Pa., young people's meeting on May 25. Paul Lauver, Goshen, Ind., at Pleasant Hill, Sterling, Ohio, Sunday morning, May 25, instead of Sunday evening as previously announced.



**CHRISTIAN WRITERS (Continued)**

tended. All concerned felt that it was most profitable. On the strength of the enthusiasm aroused, another conference is being planned for this summer, with those attending, for the most part, paying their own expenses.

An outgrowth of last year's conference was the organization of the Mennonite Writers' Fellowship. This fellowship sends out each quarter news releases and inspirational material to its members. There are at present ninety-three paid members and thirteen honorary members, which include editors of periodicals and the Publishing Agent.

There are about a score of writers from our church who are taking or have completed correspondence courses in writing. The House gives annually a scholarship to one of these courses for each of the three story papers.

There are still other things which we should do. If we demand that writers pay the price by putting more time and study into their work, then as publishers we must also pay the price by making writing important. Those token checks should be increased, at least to those who take writing seriously and who contribute regularly.

The great interest shown in correspondence courses suggests that the time may have come that we should offer such a course to our own people. Along with this, or as a steppingstone toward it, we could have an editorial coach who would specialize in helping beginners with their problems.

The Publication Board or House should encourage our colleges to offer courses on Christian writing, and to build up a section on writing for publication in their libraries. At least one faculty member in each school should be familiar with the problems of Christian journalism and be prepared to direct students who have talent in that field. Our young people should be encouraged to read widely, to think in terms of writing, to seek stimulating experiences, and to keep records of them; to consider specialized writing such as curriculum writing.

Our other church boards and organizations should be made aware of writing as a significant service in their field. For example, one of the best missionary writers we have says that she was told to write but was allowed no time on her schedule for the writing. She would willingly write missionary materials if she could do it without her co-workers' feeling that she is adding to their burdens by taking time for it.

Every reader can promote better writing by expressing appreciation for the good writing that is done. At Christmas I wrote notes of appreciation to several non-Mennonite writers whose writings I have used in *Words of Cheer* and *Intermediate Teacher*. Here are a few paragraphs from their letters.

"Dear Miss Showalter, Thanks so

much for your friendly letter and for the check. While I am most gratified to receive this substantial proof of your appreciation for any of my program material which you have been able to use, your kind comments on this material brought me even more pleasure. I turn out a tremendous amount of devotional copy. It is most thwarting to receive so few comments from readers. I sometimes wonder if it doesn't go out into space like a radio wave, never to come down again. To know that it has inspired a reader or pleased another editor is one of the many thrilling experiences of being a Christian writer, and one unfortunately which I experience all too seldom."

The next is from Dorothy C. Haskin, who has written a thousand articles for Christian publications. She is a housewife and teaches several classes in Christian writing as well. "My dear Miss Showalter, Believe me, your letter was my Christmas. I wonder if you can imagine what it is like to spend eight hours a day, six days a week, in a room by one's self, writing, and wondering if anything written is ever read. Published, yes, but read—I seldom know."

Our own writers would be equally encouraged by words of appreciation from their readers. You may address them in care of the editor. The letters will be forwarded.

All of us can and must pray that these hundreds of Christian writers will be discovered, that they may be dedicated and inspired to produce messages that move men to faith and action.

How shall we know when we have arrived?

When our children share their Sunday-school papers as enthusiastically as children share comics. When articles about our missionaries and their activities are as well presented as the lives and fortunes of prize fighters and movie stars. When the truth of the ages is written with more conviction and fire and persistency than the propaganda of the evil one.

Scottdale, Pa.

**OUR SCHOOLS (Continued)**

again, that though he fail now, he may succeed later on. This does not obviate the necessity for the co-operation of the two parties in the process, for we do recognize that the individual must eventually respond to faith with faith, and to confidence with confidence, else the process fails of culmination. But there is a time element and a patience manifested in the Christian school (you might call it a second or third chance, or by some other name) which assures the honest seeker the ultimate opportunity to find, and the weak individual the redemptive invitation to be victorious. In Christian schools there is a soul concern which makes the difference.

In Christian schools secularism is chal-

lenged from the standpoint of its ultimate goal. We have hinted before at this challenge. The end result of Christian education should prepare the individual to live richly before God and men. These riches will find their point of reference in the estimate of the triune God, and will partake of that world or sphere far removed from earthly appetites, and the lust of the eyes, and the pride of life; such riches will in turn speak to us concerning God's true estimate of those "worldly" things. Secularism waves the standard of wealth, fame, and power. Christ says, "I send you forth as sheep among wolves." "Seekest thou great things for thyself?" asks the Lord through Jeremiah; "Seek them not," is his answer. Can we promote this philosophy among the students in our Christian schools? Will parents go along with such a program? Do Christian parents today spend money to send their children to Christian schools that their sons and daughters may earn places of leadership and influence in the world? Or do they expect something else? Is the job of the Christian school even that of primarily turning out leaders in the church, or is it the still more basic goal of nurturing and training loyal disciples of Christ, followers and workers in God's kingdom?

The other brand of secularism denies the relevance of faith to all areas of life except that which is specifically labeled, "the religious." Such a view is far more subtle, and consequently much more of a menace to Christian faith than that extreme brand which completely ignores religion. It is this brand of secularism which, I feel, particularly challenges our Christian schools at this time. A certain trend in secular insinuations to give religion "a place" in the curriculum should, without doubt, be heralded as good and desirable. But this dare not result in prompting those schools which are avowedly Christian to transfer the philosophy undergirding their institutions and their work to "a department of religion." We cannot afford to place that which is unique in the Christian school in "a department."

We must recognize that the foundation of Christian education is the Gospel of redemption through the blood of Jesus Christ. We must be strong in the conviction that this is the message which we must preach, and that this is the influence which must permeate every phase of learning. This message, then, must first of all lay hold on us. We must not be scared to be a Christian school in modern society. As one denominational college president put it, we must be the church's school *unashamedly*, and recognize that we become strong only in so far as we maintain the *difference* and *genius* which is ours, with *conviction*. This "unashamed" stand and stamina is the only position which can really challenge that secularism which goes part way and relegates to religion a department in the individual's life and experience, Church



schools must, in the face of this part-of-the-way recognition of religion, go "all out." How disappointing to see Christian schools meet this trend of secular institutions toward religion with still further compromise.

We need to be frankly just what we are—a Christian school. We have been reading the slogan recently, "Let the Christian Church be the Christian Church." We add, "Let the Christian school be the *Christian* school." Have we nothing more to offer prospective students than secular institutions have? Can we think of no better advertisement than this, "Come to our college, here you will have *fun*. Here you will have fun in classrooms, fun in sports, fun in musical organizations, fun in parties, and fun in the receiving of your diploma"? *Fun*, etc. Is this the best that Christian schools can offer? What does this present to intelligent men and women of the world who are not looking primarily for fun (we'd agree, wouldn't we, that fun is available more cheaply elsewhere?) but who are seeking for a place where their souls will be stirred to new life, their personalities developed, their characters strengthened, and their philosophies of life grounded? Christian schools will challenge secularism and produce these desirable results as they continue to be or to become frankly what they are—*Christian* schools.

Christians too often lack proficiency in expressing themselves. Secularists, it seems, seldom evidence this lack. It must be a trick of the devil to keep Christians from saying what they believe and why. And a hesitancy to speak is even less serious perhaps than weakness in life-expression. Our Christian schools will challenge secularism to the extent that we nurture students in a vital faith that will express itself to the world. This will also be fun—but more than fun, it will be a contribution to others through a living testimony. Why don't Christian schools spend more time advertising chapels, prayer meetings, revival and consecration services, spiritual activities, programs, etc.? How long can we challenge secularism if we hide the true light and life that Christ has given us "under a bushel"? We need to be scared, not of offending someone with the true witness and genius of Christian schools, but of the temptations of secularism to lukewarmness and compromise. We need to be ashamed, yes, of our weakness and failure in faith and in Christian performance many times, but of our Christ, never.

Hesston, Kans.

... (The Holy Scriptures are) intelligible to the humblest, commanding the reverence of the wisest; the only story of the origin of our race which we can harmonize with our natural conception of God, or with science.—Chevalier Bunsen.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To Abram C. and Catherine K. (Johnson) Alderfer, Telford, Pa., a son, David J., April 6, 1952.

**Alderfer.**—To Stanley and Eva (Rittenhouse) Alderfer, Harleysville, Pa., a daughter, Connie Sue, April 25, 1952.

**Beachy.**—To Moses and Ada (Miller) Beachy, Plain City, Ohio, a son, Paul Timothy, April 22, 1952.

**Bender.**—To Clayton and Mary (Schlabach) Bender, Farmington, Del., a fifth child, a daughter, Mary Lou, April 16, 1952.

**Birky.**—To Dale and Ruth (Gerig) Birky, Seio, Oreg., a fourth child, a daughter, Lorraine Faye, April 14, 1952.

**Brackbill.**—To Maurice and Rhoda (Shertzler) Brackbill, Millersville, Pa., a fourth child, a daughter, Janet Elaine, April 30, 1952.

**Brubacher.**—To Elmer and Margaret (Culp) Brubacher, Kitchener, Ont., a daughter, Anne Louise (3 brothers), March 23, 1952.

**Cressman.**—To Zenas and Eloise Cressman, New Hamburg, Ont., a son, Glen Ross, March 6, 1952.

**Doutrich.**—To Cletus and Esther (Fox) Doutrich, Lebanon, Pa., a daughter, Eunice Mae, May 1, 1952.

**Glick.**—To Lester and Doris (Miller) Glick, Smithville, Ohio, a first child, a son, Ronald Everett, March 28, 1952.

**Hershey.**—To Ephraim and Arlene (Eshleman) Hershey, Gordonville, Pa., a first child, a son, Donald Lamar, April 19, 1952.

**Hershey.**—To John Henry and Ruth (Martin) Hershey, Menges Mills, Pa., a fourth daughter, Martha Jane, April 28, 1952.

**Horst.**—To Clarence and Ida (Eshelman) Horst, Mountain Home, Ark., a daughter, Twila Elaine, April 16, 1952.

**Kirkendall.**—To Robert and Elsie (Miller) Kirkendall, Elida, Ohio, a son, Randall Lee, April 26, 1952.

**Knechtel.**—To Cranson and Doris (Yoder) Knechtel, Petersburg, Ont., a second child, a son, Paul Wayne, April 6, 1952.

**Kolb.**—To Robert C. and Esther (Wenger) Kolb, Springs, Pa., a son, Frederic Lee, April 23, 1952.

**Lichty.**—To Samuel and Lillian (Zehr) Lichty, Waterloo, Ont., a son, Roger Paul, March 29, 1952.

**Martin.**—To Harvey and Gladys (Lauver) Martin, Zurich, Ont., a first child, a daughter, Anna Mae, April 24, 1952.

**Martin.**—To Roy and Alice (Kropf) Martin, Minot, N. Dak., a daughter, Marilyn Elaine, April 15, 1952.

**Mast.**—To Levi W. and Miriam (Stoltzfus) Mast, Oley, Pa., a daughter, Ada Kathryn, April 30, 1952.

**Miller.**—To H. Lynn and Mertice (Brennehan) Miller, Wellman, Iowa, a son, Byron Lee, April 11, 1952.

**Miller.**—To Lewis and Lois (Hartman) Miller, Goshen, Ind., a son, Philip Lynn, March 13, 1952.

**Myers.**—To Paul Dale and Pauline (Miller) Myers, Kokomo, Ind., a first child, a daughter, Cheryl Emily, April 25, 1952.

**Ramer.**—To Milton and Grace (Brunk) Ramer, Royersford, Pa., a daughter, Beverly Irene, April 21, 1952.

**Rudolph.**—To Amos and Pauline (Kimble) Rudolph, Greencastle, Pa., a son, Joseph William, April 15, 1952.

**Shetler.**—To Paul and Neva Kay (Bute) Shetler, Alpha, Minn., a son, Gary Wayne, April 3, 1952.

**Short.**—To Ben A. and Mary Ellen (Miller) Short, West Unity, Ohio, a son, Winfred Charles, April 6, 1952.

**Slagel.**—To Dean and Dorothy (Schrock) Slagel, Metamora, Ill., a second child, a daughter, Sharon Rose, March 19, 1952.

**Snider.**—To Edwin and Fannie (Gregory) Snider, Upland, Calif., a fifth child, a daughter, Janice Marie, April 6, 1952.

**Stutzman.**—To David D. and Erma (Swartzentruber) Stutzman, Holmesville, Ohio, a son, John Luke, April 8, 1952.

**Swartzendruber.**—To John E. and Alta (Maust) Swartzendruber, Pigeon, Mich., a third son, Richard Dean, April 27, 1952.

**Weber.**—To Oliver and Almada (Snyder) Weber, Waterloo, Ont., a son, Paul Eugene, April 16, 1952.

**Willoughby.**—To Leroy and Betty Willoughby, Detroit, Mich., a daughter, Susan Emily, April 6, 1952.

**Witmer.**—To Clifford and Grace (Sbank) Witmer, Sterling, Ill., a daughter, Linda Joy, April 3, 1952.

**Zehr.**—To Carl and Yvonne (Wilson) Zehr, Lockport, N.Y., a son, Richard Carl, March 11, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Baer—Hillen.**—John M. Baer, Masontown, Pa., and Charlotte W. Hillen, Smithfield, Pa., by Paul M. Roth at the home of the bridegroom May 7, 1952.

**Lehman—Witmer.**—Glenn L. Lebman of the Elizabethtown, Pa., congregation, and Miriam K. Witmer, of the East Petersburg, Pa., congregation, by Henry E. Lutz at the home of the bride April 26, 1952.

**Rohrer—King.**—Raymond E. Robrer and Elizabeth K. King, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the Rossmere Mennonite Church, Lancaster, Pa., April 26, 1952.

**Shetler—Troyer.**—Leland Shetler, Pigeon River congregation, Pigeon, Mich., and Wilma Troyer, Fairview, Mich., congregation, by Harvey Handrich at the Fairview Mennonite Church April 26, 1952.

**Stutzman—Glick.**—Bishop Harry Stutzman, Berlin, Ohio, and Mary Glick, North Lawrence, Ohio, by Roman H. Miller at Pleasant View C.A. Church, Berlin, Ohio, April 13, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burckhart.**—Glenn Richard, only son of Clayton and Emma (Horst) Burckhart, was born Feb. 28, 1939; passed away at the Children's Hospital in Akron, Ohio, March 26, 1952, after an illness of paralysis; aged 13 y. 27 d. He is survived by his parents, 3 sisters (Velma—Mrs. Samuel Wenger, Jr., Orrville, Ohio, and Eleanor and Lois at home), one niece, one nephew, and one grandmother (Mrs. Ida Horst, Orrville, Ohio). Funeral services were held at the Martins Mennonite Church, Orrville, Ohio, March 29 by Elmer Good and Cleophas Steiner.

**Hess.**—Jacob B., son of Jacob D. and Fannie (Blecher) Hess, was born near Bellaire, Pa., Aug. 7, 1875; departed this life at his home near Elizabethtown, Pa., April 11, 1952; aged 76 y. 8 m. 4 d. On Oct. 4, 1898, he was married to Mary Catherine Farver. They were blessed with 8 children. Surviving are his companion, 4 sons (Warren, Harry, and Roy, Elizabethtown, Pa., and Walter, Bainbridge, Pa.), 3 daughters (Gertie—Mrs. Reuben L. Ebersole, Bainbridge, Pa.; Annie—Mrs. Marshal Sholley, McAlisterville, Pa.; and Mary—Mrs. Russell Shissler, Elizabethtown, Pa.), 13 grandchildren, 3 brothers (Henry B., Amos B., and John B., all of Elizabethtown, Pa.), one sister (Katie—Mrs. Allen Geibe, Florin, Pa.), and one half sister (Ada—Mrs. Elmer Sweigart, Manheim, Pa.). One son (Jacob) and one grandson preceded him in death. He accepted Christ in his younger years and became a member of Goods Mennonite Church. Funeral services were held April 15 at his home and at Goods Mennonite Church. Services were in charge of Noah W. Risser, Ira Z. Miller, and Russel S. Zeager. Burial was made in the adjoining cemetery.

**Hostetler.**—Rachel K., daughter of Isaac L. and Barbara (Kenagy) Stoltzfus, was born in Lancaster Co., Pa., Feb. 20, 1868; passed away at her home in Belleville, Pa., March 21, 1952; aged 84 y. 1 m. 1 d. She was married to Samuel A. Hostetler Dec. 17, 1896. Surviving is one sister (Elizabeth Hertzler, La Junta, Colo.). She was a faithful member of the Locust Grove congregation, attending services regularly as long as health permitted. Funeral services were



held at the Locust Grove Church, Belleville, Pa., with Louis Peachey and Emanuel Peachey officiating. Interment was made in the Locust Grove Cemetery.

**Keller.**—Roger Henry, son of Mr. and Mrs. Emil Keller, was born in Eureka, Ill., Nov. 30, 1933; passed away at the hospital in Seymour, Ind., from injuries sustained in an auto accident March 27, 1952; aged 18 y. 3 m. 27 d. Surviving are his parents, 3 sisters (Dorothy, Goshen, Ind.; Carol, at home; and Joanne, La Junta, Colo.), and one brother (Robert, Sterling, Ill.). One brother (Ronald) preceded him in death. Also surviving are uncles, aunts, and many friends. Roger was a member of the Roanoke Mennonite Church, having confessed Christ at the age of 12. Funeral services were conducted by Ezra B. Yordy and John L. Harnish. Interment was made in the church cemetery.

**Miller.**—Darlene Kay, daughter of Harley and Marjorie Miller, was born Dec. 31, 1951; died April 9, 1952; aged 3 m. 9 d. She leaves to mourn her early departure her parents, a brother (David), paternal grandparents (Mr. and Mrs. Amos Miller, Millersburg, Ind.), maternal grandparents (Mr. and Mrs. Beu Swihart, Milford, Ind.), and 2 great-grandmothers. The funeral was held at the Clinton Brick Church, Goshen, Ind., April 11 in charge of Amsa Kauffman. Interment was made in the church cemetery.

**Miller.**—George P. Miller was born August 29, 1875, at Kaloua, Iowa; passed away at Midland, Mich., Hospital March 16, 1952; aged 76 y. 6 m. 16 d. He was united in marriage to Sarah Brenneman Dec. 9, 1897, who preceded him in death May 13, 1912. To this union were born one daughter (Mrs. George Girtman) and 2 sons (Charles and Floyd). On Feb. 15, 1914, he was united in marriage to Mary Swartzendruber of Bay Port, Mich., who preceded him in death Sept. 14, 1923. He leaves to mourn his departure his 3 children, one grandson, 2 great-grandchildren, 2 brothers, and 4 sisters. In his youth he united with the Mennonite Church at Kaloua, Iowa, later transferring his membership to the Mennonite Church at Midland, Mich. Funeral services were held at the Midland Church and at the Pigeon River Church on March 19. F. F. Bontrager, Raymond Byler, and Clarence R. Yoder were in charge of the services. Burial was made in the Pigeon River Cemetery.

**Miller.**—Lester, son of Jacob E. and Mary (Troyer) Miller was stillborn on April 5, 1952, at Hartville, Ohio. He is survived by his parents, 3 sisters, 2 brothers, and numerous other relatives. Graveside services were conducted by Lester A. Wyse, Hartville, Ohio.

**Moore.**—Walter Maxwell, infant son of Walter G. and Miriam (McKlinsey) Moore, was born in Meyersdale, Somerset Co., Pa., April 4, 1952; died at his parental home April 6, 1952; aged 2 d. Surviving him are his parents, one sister (Alvena), 2 grandmothers, one great-grandmother, and 2 foster grandparents. Funeral services were held at the home April 8 in charge of David C. Alwiue assisted by Mr. Carlson. Burial was made in the Stahl Cemetery.

**Sauder.**—Katie, daughter of David and Barbara Nofziger, was born Nov. 8, 1873; died April 2, 1952; aged 78 y. 4 m. 24 d. Her entire life was lived in the vicinity of Archbold, Ohio. On Dec. 1, 1897, she was united in marriage to Samuel Sauder. Surviving are her husband, 4 daughters (Emma—Mrs. Aaron Grieser, Laura—Mrs. Walter Roth, Carrie—Mrs. Martin Miller, Viola—Mrs. Omar Aeschliman, all of Archbold, Ohio), one son (Melvin, Archbold, Ohio), 24 grandchildren, 17 great-grandchildren, 3 sisters, and one brother. One son (Edward) one daughter (Fannie), 3 grandchildren, 2 brothers, one sister, and her parents preceded her in death. Funeral services were held at the Central Mennonite Church, Elida, Ohio, in charge of P. L. Frey, Henry Wyse, and Wyse Graber.

**Schlabach.**—Mattie, daughter of Eli J. and the late Carolina (Hostetler) Schlabach, was born in Geauga Co., Ohio, July 10, 1908; departed this life after an extended illness at the University Hospital, Cleveland, Ohio, March 31, 1952; aged 43 y. 8 m. 21 d. In her youth she became a member of the Amish Church, and in 1945 she transferred her membership to the Farmerstown Mennonite Church. Here she was an active church member as long as health permitted. Feb. 18, 1932, she was united in marriage to Noah N. Schlabach. She leaves to mourn her departure her companion, 3 sons (Robert, Willis, and Ivan), one daughter (Ar-

lene), her father, 4 sisters (Mrs. Levi R. Troyer, Sugarcreek, Ohio; Mrs. Martin Wagler and Mrs. Ervin Kuriz, both of Hartville, Ohio; Mary, at home), besides many relatives and friends. Funeral services were held at the Walnut Creek Mennonite Church April 2 with John J. Yoder and Paul R. Miller in charge. Burial was in the Farmerstown Church Cemetery.

**Short.**—Fannie, daughter of Benjamin and Mary Gautsche, was born in Butler Co., Ohio, June 26, 1866; died at her home near Archbold, Ohio, April 7, 1952; aged 85 y. 9 m. 11 d. She accepted Christ as her Saviour in her early twenties and united with the Mennonite Church. She was a faithful member of the Lockport congregation until death. On March 14, 1889, she was united in marriage to Levi Short, who passed away in 1941. She leaves to mourn her departure her daughter (Clara—Mrs. Elmer Stuckey), 3 grandchildren, 2 great-grandchildren, 2 sisters (Emma—Mrs. Dan Wyse and Minnie—Mrs. Sam Rupp, both of Archbold, Ohio), and many other relatives and friends. She was preceded in death by her husband, parents, 4 brothers, 4 sisters, and 2 grandchildren. Funeral services were held at the home and at the Lockport Church, Stryker, Ohio, on April 10 by Wyse Graber and Walter Stuckey. Burial was made in the Lockport Cemetery.

**Smith.**—Dora, daughter of Frances (Benner) and Lucian Auker, was born in McAlisterville, Pa., Nov. 25, 1882; passed away at her home in Rittman, Ohio, April 2, 1952; aged 69 y. 4 m. 7 d. She accepted Christ when quite young and united with the Mennonite Church in Juniata Co., Pa.; in 1903 she transferred membership to the Bethel Church near Wadsworth, Ohio. On Aug. 22, 1904, she was united in marriage to Blair Smith. Six children were born to this union. Surviving are her husband, 2 daughters (Mrs. Laura Moine, Sterling, Ohio, and Mrs. Verle Kosier, Rittman, Ohio), 3 sons (Chester, Myron, and Clarence, Rittman, Ohio), 11 grandchildren, one great-grandchild, 3 sisters (Mrs. Mabel Brickle, Rittman, Ohio; Mrs. Anna Simpson and Mrs. Sarah Brubaker, Wadsworth, Ohio), and 2 brothers (Roy and Stanley, Wadsworth, Ohio). She was preceded in death by one brother, one sister, and one infant son. Funeral services were in charge of J. Robert Kreider and S. D. Rohrer. Burial was in the Lower Mennonite Cemetery.

**Werner.**—Myron, son of George and Catharine (Hoover) Werner, was born in Rainham Twp., Haldimand Co., Ont., July 9, 1872; died in Hamilton, Ont., April 5, 1952; aged 79 y. 8 m. 26 d. He was united in marriage with Alice Patterson, who survives him, besides his 2 sons (Leslie and Percy, Hamilton, Ont.). Funeral services were conducted from the funeral home in Beamsville, Ont., on April 8 with S. F. Coffman officiating. Interment was made in the Vineland Cemetery.

**Yoder.**—Lewis Wayne, only son of Samuel and Leah (Delegrange) Yoder, was born near Mark Center, Ohio, Nov. 1, 1944; departed this life April 6, 1952; aged 7 y. 5 m. 5 d. He is survived by his sorrowing parents, 4 sisters (Jean Ann, Rose Marie, Bonnie Lou, and Evelyn Joy, all at home), his maternal grandparents (Mr. and Mrs. John Delegrange, Hicks-ville, Ohio), paternal grandparents (Mr. and Mrs. Noah Yoder, Mark Center, Ohio), and many other relatives and friends. Funeral services were held April 8 at the home and at the Lost Creek Mennonite Church, Farmer Center, Ohio, in charge of Wyse Graber and Walter Stuckey. Burial was made in the Yaggey Cemetery near Harlan, Ind.

**Zimmerman.**—Eli, son of Christiau and Esther (Nolt) Zimmerman, was born in Upper Leacock Twp., Lancaster Co., Pa., Oct 27, 1875; died at his farm home west of Goshen, Ind., March 4, 1952; aged 76 y. 4 m. 6 d. Death came after a brief illness of pneumonia. At the age of 7 he, with his parents, moved to Elkhart Co., Ind. In early manhood he accepted Christ and united with the Mennonite Church to which he remained faithful until death. On Feb. 18, 1902, he was united in marriage to Lydia Wenger. Surviving are his wife, 5 children (John, Napanee, Ind.; Annetta—Mrs. Carl Good, Wooster, Ohio; Edwin, Phares, and Maynard, Goshen, Ind.), 22 grandchildren, one brother (Ezra, Goshen, Ind.), one sister (Mrs. C. L. Ressler, Gladys, Va.), one half brother (Elam), and a half sister (Lydia). The funeral was held March 6 at the Yellow Creek Church in charge of William Ramer, Joseph Martin, and Paul Hoover. Burial was made in the adjoining cemetery.

## ITEMS and COMMENTS

The National Association of Evangelicals in its recent annual convention was told that alcoholic beverage interests are planning to triple the per capita consumption of beer, wine, and liquor in the United States within the next four years.

\* \* \*

Harry Rimmer, whose books and lectures on science and religion have made him a national figure, died in his home at Pasadena, Calif., on March 18.—United Evangelical Action.

\* \* \*

Sometime during 1952 a bookstore clerk will pass the three millionth copy of Hurlbut's Story of the Bible over the counter to a customer. This popular work was first published in 1904.

\* \* \*

Gentes, the missionary organ of the Jesuits, published in Rome, said that evangelical churches in Latin America have had a 500 per cent membership increase during the past 25 years. The paper says, "A world of 154,000,000 so-called Catholics must be re-Christianized." If even a Catholic organ recognizes that so many Catholics in Latin America are only so-called Catholics, and that they must be re-Christianized, then certainly Protestantism has a call to do its part in that re-Christianization.

\* \* \*

Additional Biblical manuscripts are being found in caves in the region of the Dead Sea. A pair of bronze sheets engraved with a lengthy text in Hebrew have been called "a most sensational find."

\* \* \*

An American clerk in the Bible House at Istanbul, Turkey, and a Greek co-worker have been arrested by Turkish police on charges of proselytism. They will be tried shortly for allegedly attempting to convert Moslems to Christianity by distributing Turkish language Bibles.

\* \* \*

General secretaries of the Brazil and Japan Bible societies report a demand for Scriptures

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and Testaments in unprecedented numbers. The Brazilian secretary said that "from all corners of Brazil" requests are pouring in for Bibles to be used by people of different social and economic levels. He related the increased demand to the rapid progress of evangelism in Brazil in recent decades. The Japanese secretary reported that over 5,000,000 Bibles, Testaments, and portions were absorbed in Japan in the first two years after the war, and that hundreds of Bible study classes are now conducted among students, factory workers, and war widows.

\* \* \*

The Council of Churches in Topeka, Kans., says concerning the Mennonite Service Unit which has been helping to rebuild flooded homes there, that their "outstanding service is beyond anything that is usually considered church responsibility. Such unselfish ministry to those in need involves real personal sacrifice. We are humbled by their examples, for very few of us are willing to make a comparable contribution."

\* \* \*

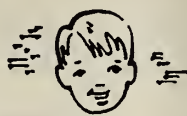
Government production and marketing administration officials have appealed to Lancaster County farmers to cut down their tobacco acreage this year, and to grow instead more corn. The suggestion is that tobacco acreage be reduced by at least 10 per cent, and that this released acreage be planted to corn, soy beans, or potatoes. It seems that a large surplus of tobacco stocks has demoralized the market. Grains will be greatly needed this year. It is to be hoped that these farmers will be patriotic enough to agree to this change in their crops. And with prices demoralized, what possible reason can there still be for Christian people who do not use tobacco to continue raising it?

\* \* \*

The resentment against militarization in Scandinavia finds its expression in the growing number of conscientious objectors. The total number of objectors who have come up since liberation at the end of the war is just over 2,200, of whom 1,000 took that stand during 1951, or about 4 per cent of the whole year's call up. No wonder that the military authorities are somewhat troubled. Most of the objectors refuse to take military service on religious grounds, the greater part belonging to the Pentecostal movement. Practically all accept alternative civil work.—Gospel Messenger.

\* \* \*

The American press has generally failed to report dissatisfaction in Japan against certain details of the peace treaty under which Japan has again been set up as an independent country, but in some respects a military satellite of the United States. A number of women members of the upper House of the Japanese Diet have written a protest to certain United States Senators. They close their appeal with these words: "We, the women of Japan, do not oppose the police reserve for internal security, but cannot agree to the proposal of rearming Japan which contradicts the guiding principles of the Japanese constitution. We are determined never again to send our sons and husbands to the battlefields."



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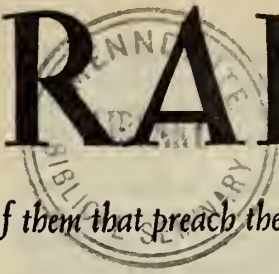
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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, MAY 27, 1952

NUMBER 22

## The Struggle for Power

*A Tension Point Between Christ and Modern Culture*

BY J. B. SHENK

*"But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them. Not so shall it be among you: but whosoever would become great among you shall be your minister; and whosoever would be first among you shall be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many"* (Matt. 20:25-28).

I should like to do three things in this article. First, to convince each of you that we are, by the mere fact of being a part of modern culture, extremely liable to be personally a participant in the struggle for power.

Secondly, to demonstrate that the tension point between Christ and culture was, and is, so severe that it cost Him His life, that Christian discipleship is still precisely in those terms, but that in the cross we are furnished the sole weapon with which the Christian may engage in the struggle for power, this weapon being the most powerful in the history of man.

Finally, to suggest a few situations in which the struggle for power will be waged with either the dagger or the cross—to use Rutenber's figure—with a few suggestions about techniques which should help us to choose the cross.

There is no questioning the fact that woven into the very warp and woof of modern culture, the garment which all of us wear, more or less snugly or loosely, there are many threads of the stuff known as the struggle for power.

On the international scene one finds a world still committed to the theory of a balance of military power, despite the lessons of history. Witness the NATO military machine as one evidence. The struggle for power between the two major camps in today's world is manifest in countless ways and places.

Nationally, "power politics" is a well-understood term among us. The party system involves a struggle for power. Corporations strive for power to control buying and selling. The labor union is a struggle for power, and management's resistance of labor's demands is a struggle for power. Interest groups use pressure on Congress in their struggle for power. Even church groups unite to speak out

against UMT in what is a very real struggle for power with the Military.

Besides these organizational struggles for power there is the area of the struggle of individuals to gain power. Strong man Batista brought "disciplined democracy," as he calls it, to Cuba recently. Despite the term, it was clearly the manipulation of public office in the interests of personal ambition. All down through the structure of our culture this type of individual struggle for power is prevalent.

All of these are surface evidences of the intrinsic place the struggle for power plays in modern culture. We haven't got very close to the place where all of us are living in these references to massive evidences of the struggle for power. What is needed yet is an analysis of the psychology of the culture itself in terms of the reasons why the struggle for power involves all of us. Dr. Karen Horney, formerly associate director of the "Chicago Institute for Psychoanalysis," has written a book, *The Neurotic Personality of Our Time*. Her thesis is that specific cultural conditions determine to a large extent the form neuroses will take. Dr. Horney points out that what distinguishes the neurotic conflicts from those commonly found in a culture is neither their content nor the fact that they are essentially unconscious—they may be identical; neurotic conflicts are only sharper and more accentuated. The same pressures causing increasing numbers of Americans to become neurotic bear upon all of us. It is not the neuroses in which we are interested just now; rather it is the pressures.

Every culture generates certain anxieties within the individuals living in it. Our culture generates a great deal of anxiety. Hence practically everyone has built up certain defenses. It is just at this point that the struggle for power comes in.

In some cultures individual power does not play a role, but in our social structure power can give a feeling of greater security and the struggle for individual power serves as a reassurance against two anxieties—helplessness, and the danger of feeling or being regarded insignificant.

As reassurance against helplessness, striving for power is evidenced by an

averseness to any remote appearance of helplessness or weakness in oneself. Acceptance of guidance, advice, or help, any kind of dependence on persons or circumstances, any giving in or agreeing with others would be a sign of helplessness or weakness and must be avoided. This protest against helplessness does not arise in all its intensity at once but increases gradually.

As reassurance against the danger of feeling or being regarded as insignificant, striving for power may take a great variety of forms, depending upon what lack of power is most feared or despised. Some of the most frequent are these:

(1) The desire to have control over others as well as oneself. He wants nothing to happen that he has not initiated or approved of. This quest for control may take the form of consciously permitting the other to have full freedom, but insisting on knowing everything he does and feeling irritated if anything is kept a secret. Much of what appears to be curiosity is determined by a secret wish to control the situation.

(2) Persons of this type are inclined to want to be right all the time and are irritated at being proved wrong, even if only in insignificant detail. They must know everything better than anyone else.

(3) Another attitude which may characterize this type of striving for power is the desire to have his own way. It may be a constant source of acute irritation to him if others do not do exactly what he expects of them and exactly at the time he expects it. The attitude of

## The Unsatisfied

By Miriam Sieber Lind

From the world-feast we rise up surfeited,  
Yet hungering for a truer, livelier Bread;  
From sated earth-love restless do we turn,  
Longing that we might with the God-fire  
burn;  
Even from power's sweet and heady lust,

We turn in mortal shame and deep disgust;  
Until the heart must say, in bitter pain,  
"There is no gain but heaven's gracious gain;  
There is no pleasure here, no joy to fill  
If I please not to joy in His high will."  
Until the soul must answer tearfully,  
"No pow'r is sweet, O Lord, apart from  
Thee."

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impatience is closely connected with this aspect of the struggle for power. Any kind of delay, any enforced waiting, even if only for traffic lights, will become a source of irritation.

(4) Another attitude is that of never giving in. Agreeing with an opinion or accepting advice, even if considered right, is a sign of weakness, and the mere idea provokes rebellion.

In addition to serving as reassurance against anxiety, striving for power may also be a means of releasing hostility. This may be expressed in any one of three forms: a tendency to humiliate others, a tendency to domineer, or a tendency to deprive others. A peculiarity resulting from the compulsion to domineer is the person's incapacity to have any 50-50 relationships. Everything short of complete domination is felt as subjugation.

That, in brief outline, is Dr. Horney's psychoanalysis of the struggle for power as oriented in the culture of which we are a part. She is voicing two very significant insights for our discussion here: the first, that the patterns and pressures of modern culture direct us unconsciously into the struggle for power as a defense against the anxieties which that culture creates. The second, that the true symbols of the struggle for power in our culture are not found in strong man Batista or in the armies of NATO, but the true symbols of the struggle for power are found in such things as the inability to receive advice and impatience at stop lights.

Returning to the metaphor, used earlier, woven tightly into the garment which is modern culture, are many threads of the struggle for power. I trust that at this point some threads which before were thought to be of some other shade are now seen as being clearly the color of the struggle for power. Just at this point there is the possibility for the question: "Is there any place at all for power strands in the Christian's cultural garment?" It is readily discernible to the Christian that it is entirely impossible to accept the garment just as it comes from the weavers. That would be conformity to a pattern which is primarily pagan. The Christian and the Christian Church must design its own pattern. I am not going into the philosophical question of whether there is a fundamental incompatibility between the Christian life and any use of force whatsoever. For purposes of orientation regarding the remainder of this discussion may we simply state our approach as being that the mere presence of power, undefined, does not constitute a tension

point between Christ and modern culture. I believe that power in itself is amoral, that it can be Christian or anti-Christian according to the uses made of it. The exercise of power may be redemptive. The use of power in those terms is the privilege and obligation of every Christian. We could not proceed far down the road of examining all the evidences of the struggle for power and labeling each Christian or anti-Christian in these few words. I have chosen, rather, what I judge to be the more fruitful approach of defining the criterion and allowing each of you to make his own judgments in the matter.

As in all things, the primary criterion for the Christian is to be sought in the example of Christ. See Him now in three situations of tension with culture because of the struggle for power within that culture.

We see Him first being tempted by the prince of this world. There He refuses to use His supreme power as a means of self-preservation, or of gaining worship of Himself, or of forcing God to intervene in His behalf. Any of these would have been prostitution of power because they were in no way related to Christ's purpose in the world. His use of the absolute power at His disposal was at all times conditioned by His perfect morality and His kingdom purposes.

We see Him next with disciples who demand use of His power to destroy the village which would not receive Him. But He rebuked them and refused to use, for the destruction of men, power which was in its deepest purposes reserved for the redemption of men.

The tension between Christ and culture in the area of the struggle for power heightened until the day when the culture had exhausted all its invective and its stones; so turning to its ultimate weapon, nailed Christ upon the cross.

The tension points between Christ and modern culture are drawn as tightly as in ancient culture. That is why discipleship in the struggle for and use of power means acceptance of the cross. "The call to discipleship is always a call to come and die," Dietrich Bonhoeffer rightly says. In the cross lies the complete criterion for the Christian's use of power. Power is given for service; if it does not serve, then it must come down. I must renounce all power over others in my life which is not gained by service to others. All power based on money, prestige, class, race, or sex must go. This is the personal side. The first death is self-crucifixion. - On the social side I must inwardly renounce all power in the social and political order that does not serve the peo-

ple in their total needs, and must influence as many others as possible to do the same. Modern culture is not ready for this criterion, of course. There will be death from that quarter when we refuse to enter the struggle for power involved in war and union battles, or at

(Continued on page 525)

## Our Readers Say—

Dear Editor and HERALD Readers: I do appreciate the wide range of subjects treated in the GOSPEL HERALD, especially the history section.

However, I was somewhat embarrassed recently when I noticed the appearance of the article, "History of Millwood and Maple Grove Congregations," which I wrote in March, 1951. That article has become out of date on the following points:

1. Plans for building a church for the colored at Newlinville were mentioned. A block building was completed in February, 1952. Although in use it has not yet been formally dedicated because of a delay in the arrival of the benches. The first service in this new building was held March 2, 1952, when Elmer D. Leaman was ordained pastor for the mission without the use of the lot.

2. Summer Bible school and tent meetings were held at Kennet Square in July, 1951. Two young girls were baptized in November, 1951, as the first members. Sunday school is held each Sunday afternoon in a private home, but larger quarters are needed.

3. Aaron F. Stoltzfus was ordained by lot as bishop for the Maple Grove district on Feb. 24, 1952.

4. A new church building was dedicated at Roaring Fork, North Carolina, on Nov. 22, 1951. (This church is near the South Carolina and Tennessee boundaries.) Aquila Stoltzfus has been licensed to preach for this group. Quite a number are attending the class for instruction in the Christian life which meets in the church preceding the Sunday evening services.

For more detailed information on these new developments the reader is referred to the April (1952) and May (1952) issues of the *Missionary Messenger*, which contain articles concerning these three missions.

May I also suggest to the editor that while some history papers written long ago are still accurate, others which treat such subjects as the above-mentioned need constant revision to assure accuracy.—Dorcas L. Stoltzfus, Harrisonburg, Va.

Of the number of good Christian periodicals we receive in our home, there is none that brings the intimacy of a loving relative like the GOSPEL HERALD.—Linford D. Hackman, Carstairs, Alta.

I would like to tell you how we appreciate the GOSPEL HERALD and the *Youth's Christian Companion*. Either the publications have greatly improved in recent years or I have grown up to their levels. I think it's both. The poetry always gets my first look, the births and marriages second, then the articles. Keep up the good work!—Amy H. Troyer, Denbigh, Va.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### Preacher, Stay at Home

The other week we wrote an editorial admonishing our congregations to send their preachers away occasionally for a refreshing vacation. Several readers have reacted with the observation that what many preachers seem to need most is a vacation from committee meetings and outside church work so that they can have a restful time at home with the congregations.

We appreciate this rebuttal. We still think that a congregation ought to make sure that its pastor gets a whiff of fresh air once in a while. But we also think that a pastor's first responsibility is to his congregation. We are afraid it is true that for some of us the home church is a place to attend and to preach when there is nowhere else to go. We can't resist invitations to go visiting. General church work and evangelism is taken care of at the expense of pastoral work. It is almost news when some preachers are at home on Sunday.

The greatest need in our church, we are convinced, is for better pastoring. Our congregations often languish because of leaders who do not put their care of the congregation first on their priority lists. We need more men who are willing to throw themselves, heart and soul, into their congregational labors. We need more pastors whom the congregation can count on seeing at least every Sunday.

There are other important things to be done in the church. Our missions, homes, schools, and publishing house have to be manned. We do need evangelists who can go from place to place in intensive campaigns. We need overseers, and planners. But there is something wrong when a pastor hopes some day to be promoted to something else. A preacher cannot hope for a more challenging task than to feed, guide, lead, inspire, teach, discipline, build a congregation.

Thank God, we have a few men who are giving their full time to evangelistic work. But we don't need many more. Thank God for our teachers, editors, administrators, and executive committees. There are vacancies to be filled from time to time among them. But there is a

continual demand for pastors. New congregations must be taken care of, and older men must be replaced. If anyone is ambitious, let him be ambitious to stick to the important task of heading congregations. We might not need so many evangelists if we had better pastors.

### In Earthen Vessels

*"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us" (II Cor. 4:7).*

The glorious Gospel of Christ is a wonderful treasure, for which an adequate receptacle can hardly be found. Coming from the God of high Heaven, lowly earth is taxed to its utmost to contain it. Carrying a divine message, human language can scarcely give it utterance. Concerned with the unique Son of God, mere men are utterly unworthy to bear witness to its truth. Brilliant with the light of revelation, the darkness of man's sin-cursed mind can scarcely comprehend it or tolerate its brightness. Paul was particularly impressed with the fact that the ministry of such a transcendent Gospel should have been committed to such persons as he was: subject to disease and pain, discouragement and temptation; limited in understanding and power; poor and despised, without position of honor or influence. But he saw it to be good that the power of the Gospel should stand, not in human excellence, but in the excellence of the power of God. Our weaknesses as the messengers of the Gospel are an actual advantage, for they make it apparent that the power of the Gospel is not inherent in human talent or wisdom. It is a divine message, sovereignly entrusted to vessels which are in no wise like it in glory.

That we are earthen vessels is seen in our physical limitations. We work a few hours, and then must stop for food and rest. A third of the time we must drop off into the unconsciousness of sleep. Our years of peak performance are only a few, and then we gradually decline into the incapacities of old age. Our senses of sight and hearing are rarely fully efficient. We have our occasional and

chronic ills, and the accident of a moment can lay us prostrate for months. There is but a step between health and sickness, between life and death.

We are earthen vessels in our mental powers. Most of us are only average in intelligence. We perceive truth very slowly, and forget almost as much as we learn. We are often bound by prejudices and preconceptions. We are likely to be swayed by propaganda and by our subjective prejudices. Our opportunities for learning vary greatly. We are creatures of time in mind as well as body.

And surely we are but earthen in our spiritual qualities. We are indeed created in the image of the eternal God and born again into life eternal. But here on earth we are spiritually imperfect. The sins of our past, though atoned and forgiven, often handicap us in our own thinking or in our influence. By grace we have a perfect standing in Christ, but in actual achievement we keenly realize our imperfections, and must strive unceasingly for spiritual maturity. The Spirit must frequently rebuke us for our spiritual short-comings. The lives of many of our Christian friends frequently remind us how much ground there is for us yet to cover. We are God's saints, and yet we must continue to perfect holiness in the fear of God.

Yes, it is a wonderful thing that God has entrusted to such earthen vessels the treasure of the Gospel. We can never be worthy, but we can be faithful. Though earthen, we must give God the best possible service.

### HOW DO YOU DO?

When the enemies of Israel discovered that the Ark they had taken from Israel was to them a curse rather than a blessing, their officials held a conference to determine the best course to take in the emergency.

On the other hand, in Israel, Samuel the great leader summoned the people of God to a prayer meeting. How do you do in your church? Cf. I Sam. 6:2 and 7:5.

When the enemies of Christ were perplexed and confounded by the power and progress of the early church, they called a conference of their officials together to determine how to head off the movement.

The followers of Christ, however, with one voice lifted up their voice to God as they were together in prayer. Acts 4.

How do you do in your church? Are you conformed, or nonconformed to the world?—Orrie D. Yoder.



## Yours Sincerely—

[At the present time the Mennonite Church is seeing great expansion and progress in its mission program at home and abroad. The eyes of the church are looking in many directions for new opportunities of serving Christ.

The following open letter, written by Dr. J. A. Maynard, pastor of the French Protestant Church of the Holy Spirit in New York City, is addressed to those who are considering undertaking mission work in France. We feel that we can profit by Dr. Maynard's insight into this field, and so we present here a translation of Dr. Maynard's letter, which appeared originally in the journal of his church. —Editor.]

You have informed me of your desire to be a missionary in France, and you asked me to advise you of someone who would be willing to teach you French. If you are prepared to accept an honest opinion, I would tell you to give up this desire.

France has two religions: one [Roman Catholicism] is of the majority; the other, French Protestantism, is of the minority. The latter have devoted pastors, poor in this world's goods, yet, who speak, I assure you, with much eloquence and sincerity without having much success.

To speak like the French do, you will never be able to do it; to suffer with them in an agonizing economic situation, you would never be able to do that. Preaching to the French would bring no results. You see, this is a wearied and discouraged people, but it still is discriminating and intelligent. There was the time when people used to go to Protestant services, lectures, conferences, intended for the people. But don't think that by announcing your talks in this way you will have many people: this method no longer attracts.

The general thought of the French people is no longer on the same level as it was after 1871. Among those who read, one would no longer dare publish a book such as *The Reason for Anglo-Saxon Superiority* which formerly caused so great a stir. And then it has been pointed out here and there that America is the land of the machine. Well, the Frenchman must submit to the machine, but he does not like to make it the master of his soul.

You love France and you are right in it, but you must love the French people, and that will not be easy. God loves them, I assure you, and in order to love the French one must be very near God, all the while forgetting oneself in Him.

You should read Eugene Sue's *Mysteries of Paris* and Victor Hugo's *Les Misérables*. I tell you with confidence that the mystery of the love for one's neighbor is still there. You must therefore be both a bit young and a bit old at one time: old like kindness, young like life.

Are you persisting with your plan? Avoid all which interests tourists, travel third class on trains and buses, in equality look for the basis of understanding. Consider how difficult that will be, but that was Saint Paul's method. It is more difficult today than in the times of Paul,

and the laws do not always permit it. Gary Cooper has somewhat conquered Paris, but he has been rather superhuman. Every missionary must be superhuman in his own way.

There is, therefore, one essential point: guard against comfort. Christ did not know comfort. The Sermon on the Mount is against it. Gandhi conquered a people who invented the word.

One most certainly hopes that the time will come when for all there will be a bit more of this comfort which America gives to the majority of her inhabitants. But while waiting for the achievement of this higher standard of living, it will be necessary to practice self-denial which will become natural. This self-denial will also quite simply be the outward form of understanding, and, consequently, of love.

—Translated by D. R.

## Paul, the Pioneer

BY STANLEY C. SHENK

Pioneers are a queer sort. They have hard, lonely, discouraging jobs (whether they are pioneers in the sense of establishing homes in a wilderness, or in the sense of advancing a new idea, or in the sense of preaching Jesus in a new place). The thing that's so striking, though, is that true pioneers get a big kick out of just being in such tough positions. They wouldn't be anywhere else for the world, and they surely never waste time weeping over their lot. What I'm trying to say is that pioneers are strong men, and a strong man isn't happy unless he has a job worthy of his strength. Paul was one of these hardy characters. The first Christian Church in Antioch would almost certainly have given him a "call" and a nice, safe, lifetime ministry if he had ever betrayed the faintest interest in such an invitation. However, such a home-base job was not for Paul. He was a spiritual frontiersman, and he wasn't too happy away from the scene of pioneer action. In fact, he deliberately avoided the easy spots. "So have I strived to preach the gospel, not where Christ was named, lest I should build upon another man's foundation."

There's still plenty of room in the world for strong pioneering men of God who want a job to match their strength. Not all the great missionary deeds have been finished. The spiritual frontier is still wide open. It runs through the unevangelized tribes at the headwaters of the Amazon across the Christless plains of India where thousands of villages have never yet seen a missionary, through the rural back-country of northern Japan, and across a host of jungle islands and remote mountains. Are you willing to use your strength for a pioneering cause of eternal value?—*Herald Youth Bible Studies*.

When God puts a burden upon you, He puts His own arm underneath you.

## It Happened —

### FIFTY YEARS AGO

(From *Herald of Truth*, May 15, 1902)

Bro. David Garber of Nampa, Idaho, expects to start for Alberta, Canada, on the 19th inst. to spend six weeks visiting the congregations there.

There are still many free homes in the so-called sunny Alberta. Land can be bought from \$3.50 to \$5.00 an acre.

Since Bro. Hershey has moved to Pennsylvania . . . we are left without a home minister [Olathe, Kans.].

Bro. [J. N.] Kaufman was presented as willing to take up the church work at this place [Rockton, Pa.] . . . and was ordained by Bish. J. N. Durr on April 20.

(From *Herald of Truth*, June 1, 1902)

The annual meeting of the Stockholders of the Mennonite Publishing Co., was held May 27th . . . a dividend of six per cent was declared.

. . . the article came through from Dhamtari to Elkhart in twenty-four days . . . which is the fastest time of any mail we have ever received from India.

. . . 32 members were added to our number [Canton, Kans.] . . . It seemed it was the last days of Bro. [J. L.] Winey's harvest.

[from minutes of Ohio Mennonite Conference]

Shall we support the General Conference to be held . . . this fall? Resolved, That we advise precaution in all deliberations and in the conducting of said conference, for which fears have been entertained . . . and do hereby approve and support by the appointment of delegates. . . .

Married—by Bishop S. C. Miller, Sister Savilla Miller of Inman, Kansas, and Bro. Simon Hershberger of Milan, Okla.

### LIVE WITH CHRIST

John R. Mott says, "We believe that men are made for Christ and cannot really live apart from Him. Our fathers were impressed with the horror that men should die without Christ—we share that horror; we are impressed also with the horror that men should live without Christ.

"We find in Christ and especially in His cross and resurrection an inexhaustible source of power that makes us hope when there is no hope. We believe that through it men and societies and nations that have lost their moral nerve to live will be quickened into life."



# The Revised Standard Version

BY JOHN C. WENGER

It will never be possible to have an absolutely perfect version of the Bible. The many English versions which preceded our common Authorized or King James Version were not perfect, hence 47 learned men labored for years to produce the AV of 1611. These translators were told to follow the so-called Bishops' Bible of 1568 as much as possible. The Bishops' Bible, like all other English Bibles, retained much of the style of the Tyndale New Testament of 1525 and the Coverdale Bible of 1535. The many versions from Wycliffe in the fourteenth century to the King James Version of 1611 were not perfect. When the AV appeared in 1611 one enthusiast wrote that it was "the best translation in the world." This may or may not be true, but hundreds of changes were made in later editions, attempting to make an excellent version even better. The English Revised Version, published in May, 1885, has never succeeded in crowding the AV out of the field, although the AV had won out against its many competitors on its own sheer excellence and beauty. The American Standard Version of 1901 (ASV), although a remarkably accurate translation, has similarly not been able to displace the beloved AV of 1611 (in the form in which the AV is now printed).

Notices are now beginning to appear in the press of our nation calling attention to the Revised Standard Version Bible which is to go on sale September 30 of this year. The question may fairly be asked why there should be another revision of the English version of the Bible. Here are some of the reasons:

(1) The English language is changing. It may be that *let* meant *hindered* (Rom. 1:13) in 1611, but no one understands it that way now. So with numerous other obsolete words such as *leasing* (Ps. 5:6), *feeble-minded*, meaning fainthearted (I Thess. 5:14), and *dissimulation* (Rom. 12:9). The writers of the New Testament did not ape the classical style of their day when they wrote; they used the common language of the first century, the *Koine* Greek. The church of today cannot afford to allow the beautiful but unclear language of the AV to stand between a spiritually hungry world and the Word of Life. We must have the Bible in clear, dignified, and simple English for the ordinary man. Even the reader who has a college education might be embarrassed if someone asked him what the AV Bible means when it speaks of our *reins*.

(2) The Bible translators of today know vastly more about the Hebrew, Aramaic, and Koine Greek than did the translators of 1611. Most of the progress in these fields has been made since 1800, and much indeed within our own century. It is only right that this learning

should be made to serve Christ and His cause by being employed in giving the world a better and more readable version of the Word of God.

(3) Older copies of the Bible, in manuscript form, are today available. The two oldest and best Bibles are *Vaticanus* in Rome, and *Sinaiticus* in London, both of which were written in the early fourth century, and photostatic copies of both are available. We even have fragments of the Gospels which go back to 150 A.D. In various verses these oldest Bibles give us a more accurate text than is represented in the AV of 1611. For example, Acts 4:25 reads in the oldest manuscripts: "who by the Holy Spirit, by the mouth of our father David thy servant, didst say." Through some copyist's carelessness the words, "by the Holy Spirit," were left out, and the AV does not contain them. We want the best possible text of the Bible: not the Bible minus anything, and not the Bible plus anything.

Through the kindness of Thomas Nelson and Sons it has been my privilege to examine various sections of the new version of the Old Testament (the N.T. has been available since 1946). I am delighted with the revision. In many cases the revisers employ the language of the AV where it is entirely clear and satisfactory. The RSV, as the new version is known, is characterized by scholarship, accuracy, and clarity. It is a delight to read. The RSV is a good translation of the best available texts of the original.

For many years it has been my privilege to study the Bible, not only in English but in the original tongues. My personal reaction to this version is favorable. I find that in the portions which I have examined the revisers have done an honest and competent piece of work. Personally, I would have been a little more free in the translation, but this is a *revision*, not without connection with the many previous English versions. Perhaps it is just as good to retain as much of the old language as is consonant with accuracy and clarity. With a given rendering anyone can pick a quarrel, and we may be certain that the reviewers will point out many places where improvements can be made. We may be thankful for those criticisms, for undoubtedly future editions will be modified in many cases just as our AV has been.

How widespread will be the use of this version? Will it drive the AV from the field? I am inclined to believe that its merits will cause it to be widely purchased and read. In this we rejoice, for it will bring men face to face with God's Word and with the Lord Jesus Christ in a fresh and living way. But for many years the King James Version will certainly continue to be widely used, and rightly so.

Personally I have already placed my

order for a copy of the RSV, and I hope that many of our people will do the same. Would it not be a good idea for Sunday schools to encourage their pupils to purchase copies of the new revision, and to launch a Bible-reading program the last three months of this year? A simple calculation would indicate how many pages would need to be read daily in order to complete the New Testament, or the Old Testament, or the entire Bible before New Year, 1953.

The RSV O.T. is available September 30 in two clothbound volumes, matching the RSV N.T. of 1946, or one clothbound Bible, or as a Bible bound in leather. The prices of these are, respectively, \$5.00, \$6.00, and \$10.00.

Goshen College Biblical Seminary  
Goshen, Ind.

## The International Christian University Opens

BY CARL KREIDER

Everyone agrees that the mission opportunity in Japan today is one of the greatest opportunities presented by any mission field. It is also generally agreed that there has never been a greater opportunity to present Christianity to Japan at any time in its history than in the present, postwar period. On the other hand, there is much apprehension that the present opportunity may not continue indefinitely. Therefore, it behooves us to prepare Christian leaders among the Japanese who can themselves carry out the task of winning Japan to Christ. It is the purpose of the International Christian University, recently opened near Tokyo in Japan, to prepare this kind of leaders.

Christian education is not new in Japan. Thirteen Christian colleges and a much larger number of Christian schools have been serving Japan for many years. Why should a new Christian University be superimposed on this structure? There are several good answers to this question. In the first place, although nominally Christian, most of the other Christian schools have a substantial number of non-Christians on their faculties. In some of the oldest Christian schools the number of non-Christians actually exceeds the number of Christians on the faculty. This has arisen because inadequate safeguards were placed in the basic constitutions of these schools and because of the unpopularity of Christianity in Japan during the recent war. On the other hand, the word "Christian" is an integral part of the title of the International Christian University, and a basic article of the Constitution of the new university requires that all members of the faculty be evangelical Christians. The campus life is a community of Japanese Christian teachers working with Christians from America and other foreign countries.



In the second place, in order to train the type of leaders who would make the greatest impact upon Japan a totally new type of institution was demanded. Japan is a poor country, and one of the ways in which this poverty is manifested is in the poor facilities of most of the private colleges and universities. The buildings are of inadequate size, the faculty are poorly paid and therefore are not as well qualified as they should be, and the student body is so large that most of the instruction is carried out by lectures dictated to large groups of students. Even the Christian members of such faculties are often overwhelmed by the seemingly hopeless task of making an impact upon the individual student. ICU, on the other hand, will be a small university with an enrollment which will probably not exceed 850 students, and this will provide ample opportunities for personal faculty-student contacts.

I have been impressed by the Christian spirit of the institution. A few weeks before we arrived some members of the staff had started a Sunday school for children in the immediate community. The first week or two there were only a handful of children present, but now the number has grown to 180, and the children come to the campus early on Sunday morning to make sure that they will be here on time. One of the leaders in this movement is Hosoki-san. This remarkable man was a graduate of Tokyo Imperial University Law School and was a government official in prewar Japan. He disagreed with the militaristic policies of the old Japanese government, however, and for that reason was relieved of his government position.

One of the first tasks which I faced after my arrival on the campus was to assist in the selection of our first class of students. We received more than 2,000 inquiries concerning our program, and we received more than 400 completed applications from qualified students. From the standpoint both of their academic records and from the scores on their aptitude tests these students were well above the average of university applicants. Yet, the size of our staff, and our insistence upon opportunities for personal faculty-student contacts meant that we had to choose only 75 from this group. The ones we have selected are certainly excellent material. One can well imagine the thrill which I had at the Matriculation Ceremony last Monday when I stood before their alert faces and presented the challenge which their work here affords. I used as the basis of my remarks Luke 5:4 and by speaking slowly and distinctly I was able to be understood, even though I spoke entirely in English.

Although a 40-minute chapel service is planned as a part of their regular schedule, the students have already organized a Bible study class and have asked me to be its first teacher. We will meet for two 30-minute periods a week during their lunch hour. This will cut into their

recreational period (and Japanese students do like to play base ball!) but they seem to be eager for the Word. They have asked me first to give a series of sixteen lessons on the Bible as a whole after which we will enter into a careful study of the Gospel of Matthew. As I meet this class, I am certainly happy for the experience I had in teaching the College Freshman Sunday-school class at Goshen College for nearly twelve years. Even so, however, I feel totally inadequate in myself for the task which is before me, and I ask that all readers of this article pray that the power of the Word itself may bring conviction.

Some of my many friends who read this article may be interested in some personal items as I close. Because our University is located in the Tokyo area we have already had opportunity to contact a number of other Mennonite workers in the field, and we will contact many more as the time goes on. Lee and Adella Kanagy met us at the boat and in addition to seeing them at church every week since then we have also been frequent visitors to each other's homes. Our youngest son, Stephen, and their son, Daniel, although greatly enjoying their Japanese playmates, also like to get together sometimes. J. N. Byler was our dinner guest one evening just before he flew to Hong Kong. Ruth and Rhoda Ressler spent part of the day with us recently as they stopped here in Tokyo on their way from their relief appointment in Osaka to visit our missionaries in Hokkaido. Harold and Patricia Yoder had dinner with us one evening the day after they landed in Japan. The next day they left for their assignment in Osaka. We have exchanged a number of letters with the Becks and the Buckwalters, but the distance between Hokkaido and Tokyo is such that we will not be able to get together very easily. We hope, however, to see them and the work they are doing this summer.

## Light for the World

BY ROSE MAGINES

*The life of a true Christian  
Shines like a beam of light.  
It lights the way for travelers  
And helps them walk aright.  
Has someone stumbled in the dark  
Because our light is dim?  
Oh, let's renew the dimming blaze  
That we may shine for Him.*

*The beam for us need not be long,  
But steady it must shine.  
To see one step ahead is all  
We need at any time.  
But may we let our light shine out  
As far as it will go,  
And pray that someone on the way  
Will walk within the glow.*

La Junta, Colo.

## Tract News

Over 2,000 evangelists behind the papal and the Russian curtain are doing a heroic job of disseminating the Gospel at risk of life. A letter from Netherlands Gospel Center tells how the British church of Sevilla was ransacked and an attempt made to burn the pastor alive. Not only are fanatical Romans engaged in such persecution, but Dr. Borkent relates in his letter the activities of Roman Catholic Cardinals in their fight against evangelical Christian witnessing. We are privileged to supply some free literature particularly prepared to reach Catholics. Our second shipment includes 140 copies of EL HERALDO, and 1,000 tracts for Catholics.

Most of us cannot reach behind the iron curtain or the purple curtain, but we can strengthen the hands of those who can reach there. If you want to share in this ministry, address your communication to: Herald Press Tracts, Scottdale, Pa.

We live in an apartment house that has been built for faculty members on the campus. Alan is in the fifth grade and Rebecca in the first grade at an American School in downtown Tokyo. They ride the 13 miles each way by train, and in the course of the trip must change trains at Shinjuku station, one of the largest and busiest in downtown Tokyo. Our prayers go with them each day that their way may be safe, and they actually seem to enjoy their rides on the crowded trains.

We are faced here with a tremendous opportunity. The three years that we will be here will be crucial in the success of this project, and we feel that this University is of crucial importance to the future of Christianity in Japan. Pray for us that the work may be effective and the kingdom of Christ extended.

Tokyo, Japan.

## CHURCH BELONGS TO GOD

The church belongs to God, not to man, and it is not intended to become a tool of any social order—imperialist, or capitalist, or communist. There is no reason for an individual to embrace Christianity because the church brought schools and education to England, or the eight-hour working day to America, or ploughs to India, or modern medicine to China. All of that is true, but it is not the basis for being a Christian. As missionaries we are sent to tell the truth—the truth that builds the church.—Samuel Moffett.



## A Prayer for This Week

Our heavenly Father, as we come into Thy presence just now, knowing Thou art God, it is with humility, for we remember Thy greatness. Yet it is with joy, for we remember Thy mercy, and with peace, for we remember Thy promises. We are thankful for Thy goodness to us, and we want to offer an acceptable sacrifice to Thee. The best we can give is our hearts, ourselves, and that is what we gladly give to Thee now.

The great suffering of this world appalls us, but even more do we sorrow for the sin which causes it. O Father! May we not be guilty of losing our opportunities to lessen the sinfulness of this world; Thou lovest each soul—Thy creation. Praise and honor is Thine. May our lives give it through consecrated, dynamic, purposeful living—with Thy help, we pray. Amen. —Dorcas S. Miller

## Rejoice in the Lord

BY RAYMOND L. KRAMER

As I walked into the drugstore after an evening session of Bible conference to pick up a prescription for my younger son, I heard the blare of the radio and sensed the excitement that was in the air. "Ten seconds remain in the game," the announcer said. "It's Meadville's ball and they're ahead 73 to 72. Now they're taking it in from out of bounds—Voorhees to Waite. He dribbles away the time—four seconds, three, two, one, and MEADVILLE WINS THE GAME!" The explosive reaction of the audience came pouring out of the loud-speaker. The girl clerk jumped and shouted and held her sides. She appeared to be slightly more than hysterical. The pharmacist let out with a "Whew-w-w, that was close!" Rosie the cop staggered to the counter, wiped the sweat from his face, and held his head in his huge hands. "I thought it would never be over!"

An hour later the first cars started rolling into Meadville from Erie, forty miles away, where the game was played. One young hitchhiker whom I had picked up in the country after taking some friends to their home said, "I didn't get to see the game but I'm going to help celebrate. We'll really paint the town red tonight!"

The Christian young woman who lives at our house was not entirely unaffected. When I came in the door she said, "Whoopee, we won—no school tomorrow!" She is not a basketball fan—hasn't attended a single game. But the enthusiasm caught hold a bit just the same.

I got to thinking. All these people so happy! What for? Jumping, shouting,

holding their sides—celebrating in wild abandon. What does it amount to? For nought but the flesh!

"Glory ye in his holy name: let the heart of them rejoice that seek the Lord" (I Chron. 16:10). If God means what He says, why are so many professed Christians "a walking grief case"?

What's the matter with us, if when we hear the good news of some soul snatched as a brand from the burning we can scarcely manage a weak embarrassed smile? "... I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."

What's wrong with us when we rather secretly despise a public testimony that has a ring of joy in it? "O Lord God, ... let thy saints rejoice in goodness" (II Chron. 6:41b).

Somebody has his sights all lined up to shoot me to pieces. Put your gun down, my friend. I'm not advocating a frothy superficial silliness void of sense and judgment. I know there are extremists, loosed from the moorings of fact, who go floundering around aimlessly in the disgusting sea of carnal emotion. But I fail to see why the devil should have a monopoly on enthusiasm.

We read of the man who was healed at the temple gate, "walking, and leaping, and praising God." Notice what follows, "And all the people saw him walking and praising God." The fact was he had been lame from birth. The fact was he had to be carried to the temple gate daily. The fact was that he had a miserable beggarly existence. Then suddenly freedom! The fact was that by faith he had received from God a gift, the healing of his weak ankle bones. The facts reached his emotions. I suppose the strict Pharisees tut-tutted, shook their heads mournfully, and became visibly annoyed at such unfettered joy. But I believe the man had sense enough to walk straight after he came down, and he owed it to God to praise Him and rejoice.

I was born a sinner. That's a fact. I was condemned to die and that's a fact. Jesus saved me and that's a fact too. I'm free. Hallelujah! I'm rejoicing in the Saviour! The flood of emotion has subsided but the facts remain. It's still true that God can save. I rejoice with a deep rejoicing when some guilty sinner comes to Christ.

Trials come along in the Christian life. God tells me in Luke 6:22, 23 that when I am hated, cast out, and separated from the company of those who reject Christ to "Rejoice ... in that day, and leap for joy: for, behold, your reward is great in heaven."

My Saviour stands by me. By Him I have access by faith into the wonderful grace wherein I stand and "rejoice in hope of the glory of God."

Meadville, Pa.

Reason is a puny child that strong faith carries on its shoulders.—Selected.

## Prayer Requests —

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the annual meeting of Mennonite Youth Fellowship, that our young people's program may be a positive spiritual force in the church.

Pray for the annual meeting of the Mennonite Board of Missions and Charities being held at Kalona, Iowa, June 14-17, that the Mennonite Church may effectively serve in world evangelism.

Pray for the summer service units now being organized.

Pray for the World-wide Missionary Conference in Lancaster, Pa., June 4-8, and for the Brunk evangelistic campaign which will follow it.

Pray for the parents of two girls who are members at one of our mission stations. They are under deep conviction, but unwilling to go all the way with the Lord.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for a young man who is considering marrying a Catholic girl. Pray for his salvation and for his enlightenment on the issues involved.

(Requests for this column must be signed.)

## LEVELS OF GIVING

1. *The Tip Level.*—There are those who give a quarter or a half-dollar to the Lord in the same way that they tip the waitress or porter. It is just a little matter of appreciation for the Lord.

2. *The Entertainment Level.*—There are those who give only when they come to church. They give just as they give to the theater or the ball game. They give when they go, but that may not be with any degree of regularity.

3. *The Emotional Level.*—There are those who give only when they feel emotionally stirred. This is maybe once or twice a year, according to feeling.

4. *The Promise Level.*—There are those who pledge to give but neglect the promise. Mere pledging without paying does not fill the treasury.

5. *The Christian Level.*—There are those who give sacrificial tithes and offerings as the Christian ethic teaches. They experience spiritual satisfaction.

—Selected



# OUR SCHOOLS

## Choose Teaching

BY MELVA KAUFFMAN

Read the service test which God established in Israel. It is found in Deut. 10:12. "And now, Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart and with all thy soul." In order to serve the Lord with all His soul, Jesus voluntarily chose to be a teacher—not primarily a political leader, a social worker, a carpenter, a healer, a philosopher, an expounder of the law, but a *teacher*. One can serve the Lord with all his heart and with all his soul today in the teaching profession.

There is a strong cry for more and better teachers for the elementary school. The cry comes up in the spring of every year. "Democracy is in peril because we cannot get adequate teachers for our schools." The problem of obtaining an adequate supply of elementary school-teachers was one of the chief topics of discussion at the 1951 National Conference on Teacher Education held at Stanford University last June. According to Ralph McDonald, secretary of the NEA Commission, more than 80,000 teachers will be needed this year to replace those who are retiring, to meet the needs of increased enrollments, to replace unqualified teachers, and to relieve overcrowding.

Across the nation there are recruitment drives, scholarships for teachers, commissions, committees, publicity campaigns, publicized competitions for stories about "the best teacher I have known," campaigns to increase community appreciation of teachers, special articles in popular magazines, and because of all these the cry has become so monotonous that there is danger it will fall on deaf ears. I want to make an appeal to high-minded young people to help meet a recognized need and to dedicate themselves to a lifework of service.

But before I beat the gongs for more teachers too loudly, it is important to understand what kind of recruits are wanted, and how they are to be shaped for their tasks. Much frustration has resulted from inspiring the wrong kind of people with the wrong idea of the job.

Teaching is a profession. When you consider teaching, you consider becoming a member of a great profession. But just taking training does not necessarily make you a teacher. There are qualifications that cannot be acquired by training—some can be—but much of what a teacher needs God has to give. Ability to teach is a gift God has given to some—I Cor. 12:28—and it is to those I es-

pecially want to speak this morning. How can you know if He has given you the gift of teaching? You can know after you earnestly and sincerely seek the guidance of the Holy Spirit. God does not speak to people about teaching unless He has supplied the aptitude for teaching.

Teaching, already the largest profession in terms of employment opportunities, now demonstrates the greatest opportunities at the elementary level. At the high-school level the supply is already greater than the demand. Teaching has many attractions—both in a worldly way and in spiritual rewards. I realize it is possible to be mistaken in one's motive for being attracted to teaching. When people speak about salary, or you think about salary, vacations, respected prestige, possibilities for advancement, power to order people around, travel, pleasant schoolrooms, congenial hours, every Saturday free, summer vacations—and these are things about the profession that excite you—your interest may be a worldly one. But if your first and ever-recurring thought is the children you will teach—those "faces looking up, holding wonder like a cup," your interest is a spiritual one and you have potential for becoming a genuine teacher.

What makes a genuine teacher?

If young people are to be *selected*, and I believe more and more that recruits ought to be selected, then certainly it is of utmost importance that they be given opportunity to develop the characteristics that will help them to become *good* teachers. As I have stated before, some of these characteristics God must give—a strong personality, excellent powers of judgment, real self-respect, dependability, sincerity, patience, and an insatiable curiosity to know and to do. Other characteristics are developed through training—broad thorough knowledge in the subject matter fields—history, global geography, literature, science, music, and art. The curriculum must also provide adequate professional training—courses in which you learn how and why.

There was a time when it took only two years beyond eighth grade for a teen-ager to be ready to teach. The public schools have long outgrown Mark Hopkins and his log and the Little Red Schoolhouse. Elementary schools now have become great agencies for teaching the multitudes. These schools need a different kind of teacher to meet these changes.

Almost everybody knows about the recent increases in the elementary school enrollment. We know that across the nation the population of this group has increased 3,000,000 in the last four years. What many people do not realize is that

the big increase is yet to come!

Two major factors control the size of today's elementary school population. One is the number of births five years ago. This number determines the size of the first grade. The other factor is the number of births fourteen years ago which determines the size of the eighth-grade class leaving the elementary schools. Each of these influences is a controlling one. For example, the entering first-grade class across the nation last September was no larger than the departing one at the eighth-grade level. Statistics show that this condition will continue until 1956. An increase in the group entering the first grade each year will swell the total number of elementary school enrollees from 24 million in 1951 to 30 million in 1956. This statement is based on facts now known—the number of children born during the last five years. All of these born during the last five years will be entering the first grade up until 1956.

The national picture I have just described is similar to the situation in many of the states. It is predicted that in Kansas alone the pressure will grow more intense each year to 1956. According to statistics recently released by F. Floyd Herr, teacher certification director, in just two years from now the first and second grades alone must receive and accommodate 20 thousand more children. This means about 800 additional *qualified* teachers in just the first and second grades alone. By the time the 1951-born children enter the first grade, the ranks of the first six grades in our elementary schools in Kansas will be expanded by over 69,000. These will require the services of 2,700 more teachers than are now employed this year. These figures are for one state alone. One has reason to believe every state has similar figures to release.

Who will teach these children? Can a supply of qualified teachers be made available? Teacher shortages have plagued school administrators and school boards for nearly a decade. Even so, standards for teacher certification are continually rising, not lowering. Statistics have demonstrated that a teacher shortage is never alleviated by lowering the bar of entrance. Records reveal that teacher shortages are more acute in states that have the lowest standards. There are only 15 states today that issue an initial teacher's certificate on less than 60 hours of college training.

While a serious shortage of 940 teachers exists at the elementary level for Kansas this fall, yet there are already signs of an apparent oversupply of teachers at the high-school levels. A number of articles and reports have appeared in recent months expressing some alarm over the present oversupply of teachers for the high school.

Yet we know it to be a fact that there is not now, nor is there likely ever to be an oversupply of *good* teachers. There

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# CHURCH HISTORY

## Outstanding Events in the Life of

Jacob A. Shenk

By HOWARD MILLER

This account of the life of Jacob A. Shenk has been gathered from my personal experience as one of his employees and from interviews with those who have known him from youth.

The boyhood days of Jacob Andrew Shenk started February 17, 1900, at Denbigh, Virginia. The son of Abram P. and Fannie Coffman Shenk, he was the fifth child in a family of seven children and the third child to be born in the new Mennonite settlement at Denbigh. When he was only four years old his mother died. As a child he spent his days doing small chores on the farm and clerking in his father's store when it was his turn. There was plenty of recreation for him, such as swimming, boating, and fishing. He grew very tall and thin, but this seemed to be no disadvantage, for on one occasion he said he would challenge anyone in picking up potatoes.<sup>1</sup> While he was young he developed a desire for neatness and accuracy in his work, which helped him much in his later life.

In addition to life on the farm, education and other activities influenced his life. He married Lucy B. Wenger of Edom, Virginia, whom he learned to know and love at Eastern Mennonite School. Part of the time he worked to help pay his school bill. At Eastern Mennonite School he took a two-year Bible course and the regular high-school course and graduated in 1927, some time after he was married. He took a home correspondence course in architecture, which proved to be very useful. At his home he was a very good father and counted this a big responsibility. On one occasion he wrote down the responsibilities that he had, and he listed "father" at the top of the list. Whenever his children came into his office with the problems children ask about, he would stop his dictation to his stenographer and consider each individual problem. If he was too busy he would very kindly tell them to come back later.<sup>2</sup> Never would he get harsh as many fathers do. Even with the access to money that it seems his children had, he tried to teach them the necessity of being thrifty. Brother Shenk's life was very well balanced.

He took seriously, also, his sense of responsibility for Christian service. He was converted at the age of twelve and was received into the Warwick River Church. While he was still in his teens, he was a member of a quartet. He always had a desire for good music and taught a singing class in his home community. Be-

ing a good singer gave him opportunity to serve in a quartet at Eastern Mennonite School while attending there. During this period while he was attending school he was a Sunday-school teacher and went on Gospel tours into the mountains of Virginia and West Virginia. He has a record of being used very much in Sunday schools, for he was either a teacher or superintendent ever since he was married in 1927. From time to time he took active part in committees sponsoring Christian work. Among other projects, he served on the building committee for the auditorium at Eastern Mennonite College. In 1942 he was on the Supervisory Building Committee for La Junta Hospital and Nurses' Home in La Junta, Colorado.<sup>3</sup> Going out to Colorado was one of the ways he put his plane in use for the Lord's work. As a member of the Zion and Lindale church building committees, he used much time in drawing plans and making blueprints. In the many drawings he made for church buildings he never charged anything for the time and labor. During the war he worked with a committee on Civilian Public Service. On December 11, 1940, he was ordained deacon of the Northern District of the Virginia Conference, where he served until his death. The ministerial calendar was prepared by him for many years, and only a short time before his death he turned it over to someone else. In 1942 he was elected to the Virginia Mission Board and later became president. Expansion in the following fields was made during that time: Kentucky, Tennessee, Newport News, Richmond, and Harrisonburg. Being president of the mission board, he got many letters from mission workers concerning problems which had to be solved. He made it a policy to answer these letters within twenty-four hours if at all possible. When he made a decision on something after making it a matter of prayer, he felt he had the Lord's leading and never worried over it again. This enabled him to be firm with his decisions on problems because he knew the Lord would lead aright. In considering problems involving reports from others, he would not act upon them until he was sure that the reports were true. The following is an incident where he used such judgment and saved a reputation. Someone gave him a bad report of one of his employees from a neighboring community. His first step was to talk to the employee, who said the report was untrue. Shortly afterward he drove his car more than one hundred miles to check with the other party that would have been involved. This proved the whole story to be untrue and made him have more confidence in the em-

ployee than he would have had otherwise. There are many more things that show his devotion to the God he loved and served.

In business, as in Christian service, he left a Christian testimony. He spent much more time in church work than in business.<sup>4</sup> Wherever he went in business he wore his plain garb and never found it to hinder his business. On one occasion he was asked to speak at a meeting of hatcherymen on the subject, "The Hatcheryman's Responsibility." The meeting was held over a week end with a few sessions on Sunday. Before he would accept the speech he asked for permission to talk a few minutes on a subject of his own choosing, which was granted. He spoke on how we should honor and respect the Lord's day. Many of the men came around and told him how they appreciated that part of his talk. Later he got many letters with the same compliment. The following is the statement of one of the business organizations with which he was connected:

### WHEREAS:

FIRST, there has never been a time in the history of the world when the teachings of Christianity have been so strongly and dangerously challenged, and

SECOND, the modern tendency seems to be so strongly toward material things, and away from spiritual things, and

THIRD, the practice of Christian principles in our business and social life as well as in our religious life is essential not only for our happiness, but for our very existence, and

FOURTH, our beloved departed brother, Jacob Shenk, personified the attributes of a Christian gentleman in all his relations with his God and his fellow man.

THEREFORE BE IT RESOLVED BY THE BOARD OF DIRECTORS OF THE VIRGINIA STATE POULTRY FEDERATION, THAT

FIRST, we feel deeply and sincerely the loss suffered by his family and his friends over many parts of the world when God in His wisdom removed so suddenly in His own way from our midst, our brother, Jacob Shenk, and

SECOND, his friends in the poultry industry in Virginia will sorely miss his unfailing kindness, his generous assistance and counsel, and his strong Christian business principles which have so often steered us in the right direction and kept us from many errors, and

THIRD, we accept the will and wisdom of Almighty God, and are grateful for the opportunity to have been associated with him, and

FOURTH, he lived the two great commandments and his influence will live in the hearts and minds of those who knew him, and

FIFTH, we wish to express to his wife and family through these resolutions our deepest sympathy and understanding in the loss which has come to them and to

(Continued on page 525)



## FAMILY CIRCLE

### The Ones Who Went Away

BY LORIE C. GOODING

*How sweet the little children are  
We care for day by day.  
And, oh, how dear, how very dear,  
The ones who went away.*

*The shining eyes, the ebon hair,  
The sunny baby smile,  
Were ours to cherish and to love  
For such a little while.*

*So soon, then, they were called to heaven  
To learn a fairer speech,  
To learn to sing a sweeter song  
Than ever earth could teach.*

*Our consolation shall ever be  
The word that the Lord has given,  
"Suffer the children to come unto me,  
For of such is the kingdom of heaven."*

Holmesville, Ohio

### Nurturing Our Children to Respect People of Other Faiths

BY GRACE B. HOSTETTER

Are the Mennonites better than the Presbyterians, or the Baptists better than the United Brethren? Is Billy Graham a Mennonite? Why isn't everybody Mennonite? How do you answer questions like these when your child comes to you with them? The way we answer them for our children will help them determine what their attitude toward people of other faiths should be. Since I have been thinking on this subject, I have observed that our children ask a lot of questions about our attitude toward people of other denominations.

There are many homes where the children grow up feeling that our particular church is the only one that is honestly accepting the Bible for its standard of conduct, and that somehow the Mennonite Church has priority on righteousness. This tends to create in them an obnoxious holier-than-thou attitude and closes their eyes to anything constructive in other denominations. I have had people tell me that it wasn't until after they were grown that they realized there were genuine Christians in other denominations.

Recently a young man of our church went on to another Christian college, not denominational. Here he had opportunity to meet Christian young people from a number of different denominations. He said his biggest shock was to discover that there were other young people, not Mennonites, who were living

clean, radiant Christian lives. Even though many of them were from large cities, their lives would put to shame many of our comparatively sheltered Mennonite youth.

Naturally (and rightly so) we want our children, as they grow up, to want to join the church of our conviction. I don't feel, though, that this need be gained by speaking disparagingly of everything that does not bear the Mennonite stamp. If we as parents are whole-hearted supporters of our own church and firm in our Biblical convictions, our children will respect our church and our convictions, too. If we are critical and faultfinding of our own church, our children will find it difficult to be in sympathy with it also.

The Lord has left a great commission and work for His body on earth, the church. How little of it would be done were the Mennonites the only people serving the Lord. Can't we help our children gain a larger concept of the church, the body of believers in the world, and we as Mennonites a part of it? And being a part of it, we will have a basis of fellowship and sympathy with others of the body of true believers even though we are not of the same denomination.

When our children have opportunity to observe constructive work done by people of other groups, their respect for them will grow. I have always been thankful that among the friends and visitors to our home there were active devoted Christians of other church groups. A child cannot but respect those who he knows are taking the Bible as their guide and standard and are winning men and women to Christ. On our prayer list we have missionary friends of other denominations who are serving the Lord under far greater handicaps than our own missionaries have.

Have you ever discussed with your children the work of the American Bible Society? That will interest them and help them to see how their work benefits all church groups through making Bibles available in various languages. It would impress upon their minds the importance of the Bible Society's work if we would pray for it as a family and contribute to it financially.

Is it out of order to take our children to services in churches of other denominations? Where I grew up our little Mennonite Church was quite a distance from other Mennonite churches. This probably accounts for our attending other churches oftener. I remember on one occasion visiting a large city church, where I was so impressed with its size I thought the balcony was the place where the trolley cars ran. We didn't

go just to visit the large church; we went because an outstanding Bible teacher was bringing a message. Now as I look through my husband's library, I see many books written by men whom I heard speak when I was a child. We are indebted to people of other denominations for some good religious literature, and it is interesting and helpful to hear some of these authors in person. We won't always be able to endorse everything they say, but it may be a good opportunity to discuss the point in question if your child's spiritual maturity warrants it.

We appreciate having people of other churches attend our services to worship with us, but how long would they feel welcome if we would never be seen visiting their churches. I wouldn't recommend missing services of our own to visit theirs, but there will probably be special services when we can worship with them without missing our own. Such visits will probably give you and your children a greater appreciation for your own church program. Or it may open your eyes to some acts of irreverence we tolerate because of our less formal services.

There are many good missionary stories that you will want to read to your child or give to him to read. There is no reason to mention specific ones; most of our missionary storybooks are written by missionaries of other denominations. As one reads, his understanding of people of other faiths will grow as he lives with them through their joys and disappointments, hardships and compensations, in taking the Gospel to those who have not heard.

To return to one question I mentioned in the first paragraph—Which denomination is the best? How do you answer that for your child? The fact that I am a Mennonite argues for me to answer, "Why the Mennonites, of course!" Then how are you going to line up the rest? No, that isn't the answer to the inquiring mind. Should we not explain that denominations are man-made; "in the beginning it was not so"? The early church had no denominational barriers; they were Christians, followers of Christ. But today we have denominations, and it would be impractical and impossible to do away with them. We ought to understand, however, that no denominational standard is God's measuring stick for judging men; the Word of God is the authority. So, as God looks at people, He does not see them as Quakers, Baptists, Mennonites; but He sees them in their relationship to the Lord Jesus. "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." So that—may I paraphrase—"God is no respecter of persons, but in every denomination he that feareth Him, and worketh righteousness, is accepted with Him." There is a fellowship that overrides denominational barriers—the bond of the Spirit.

Not long ago we were talking about



a man who had just died, who had lived near my parents. The children asked if he was a Christian. I explained to them that he was an active Christian in another denomination, although he often worshipped with us in the Mennonite Church.

"Well," observed our eight-year-old Patsy, "it's good the Mennonites aren't the only people who will go to heaven because there aren't so many of them."

"How true," I thought.

Harrisonburg, Va.

Not in our holy mountains, not in our Jerusalem temples, but in the Spirit and in the Truth we would come to Thee, for thus will we find Thee, and Thou us! Amen.

—Miriam Sieber Lind.

## TO BE NEAR TO GOD

### THEME: THE CHRISTIAN WORSHIPS

#### Sunday, June 1

"I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet" (Rev. 1:10).

He was in the Spirit on the Lord's day—and he saw things no man has seen. He heard music no man has heard. Unfolded before him was the grand panorama of the final triumph of the Lamb, the final glorification of those who have faithfully come through great tribulation. From this experience in the holy of holies he drew a message of supreme comfort and inspiration to the seven churches—and to you, and to me. For he was in the Spirit on the Lord's day.

#### Monday, June 2

"I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple" (Isa. 6:1).

"In the year that king Uzziah died"—in a time of a national and personal grief whose overtones were tragic—in such a time Isaiah saw the Lord. Unspeakably holy, the sight. Unspeakably unclean, Isaiah and his people. Unspeakably kind, the purging. The call was irresistible, and Isaiah's answer was the inevitable conclusion to every true worship experience of every true worshiper: "Here am I; send me."

#### Tuesday, June 3

"Christ is all, and in all" (Col. 3:11).

The time is 1113. The place—Clairvaux, northeastern France. The character—one called Bernard. At 22 years of age, he and 12 other monks are hewing out a new community in a wilderness—a community where the serious Christ-follower might flee the world's merry-go-round. The young ladies in the surrounding countryside warn their lovers not to go near Bernard—else he will replace their swords with Bibles. Mothers hide their sons, wives their husbands, to keep them from taking vows under Bernard! What is his secret? His secret is that Christ is his center. His passion will inspire millions yet unborn, for he is putting it into words, pen scratching on the parchment in the dim, chill cell at Clairvaux:

Jesus, the very thought of Thee  
With sweetness fills my breast.

#### Wednesday, June 4

"And thou shalt teach them diligently unto thy children" (Deut. 6:7).

The remarkable Susanna Wesley had much to say about child raising, and she said it with a "bang." Though some of her advice may hardly be acceptable with us, we can only admire her zeal in other respects. I heard a young mother say that she would be glad

when her children were grown so that she could have more time for prayer and meditation. I had to think of Susanna Wesley's words: "I thought it my duty to spend some part of the day in reading to and instructing my family: and such time I esteemed spent in a way more acceptable to God than if I had retired to my own private devotions." What more thrilling and fruitful worship is there than the time a godly mother may spend reading to and instructing her children!

#### Thursday, June 5

"If we say that we have fellowship with him, and walk in darkness, we lie . . ." (1 John 1:6).

"In the cross of Christ I glory," sang the poet. After 125 years his words are familiar to almost every worshipful Christian over the world. The poet? Sir John Bowring, who, upholding the imperialistic aims of his country, forced opium on China, plundered her ports, and took away her sovereignty. His policies were unaffected by his worship. Humanity—the Church—and the individual all suffer when the Christian's worship is unrelated to his work.

#### Friday, June 6

"I was sick, and ye visited me . . ." (Matt. 25:36).

How sincerely do we worship when we, who have not lifted a finger to help anyone into the kingdom, sing, "I love Thy Kingdom, Lord?"

"Therefore, let him who would meet God visit the prison cell before going to the temple. Before he goes to church let him visit the hospital. Before he reads his Bible let him help the beggar standing at the door." Kagawa's words echo the words of our Lord, who said, "Inasmuch as ye have done it unto one of the least of these. . ."

#### Saturday, June 7

Lord of Glory, for whose praise we were created, lead us into the depths of a truer worship.

Like John, we would be in the Spirit—on the Lord's day and every day.

Like Isaiah, we would answer our vision of Thee with a giving of ourselves.

Like Bernard of Clairvaux, we would keep Jesus in the center.

Like Susanna Wesley, we would not permit private devotions to become selfish and narrow.

We would not salve unholy deeds with worshipful words—

We would not invalidate our worship by ignoring the sick, the poor, the prisoner—

### PERSONS AND PROPERTY

#### Sunday School Lesson for June 8

(Exodus 20:15; Luke 16:1-12; 19:1-10, 45, 46)

God says, "Thou shalt not steal." Disobedience to this command appears daily in the news. My section of our nation (Southwestern Pennsylvania) has had shameful stories of embezzlement in this last year. And perhaps much more not yet uncovered. On every side we see how man thinks he knows better than God. What unhappiness disobedience brings!

Man has a divine right to property. God said, "subdue the earth," "have dominion over. . . ." We are stewards for God, each having the right to own something, even though not to own coequally perhaps. But it seems man has great difficulty in recognizing the rights of others to own. Endless are the varieties of the stealing of materialistic and selfish men. A man's portrait is made pretty much by his attitude toward property.

The World Almanac for 1951 gives the figure of 1,655,000 arrests for crime involving taking of property that belonged to others. Add to this all the thefts that were not apprehended. What a picture! Have I any part in this awful sin?

Why do men steal? What are some sources of temptation? No doubt all the answers your pupils will give will involve other sins, such as love of display, indolence, love of riches, etc. Why is it not only the poor who steal?

Consider the great expenditure of time, energy, and money to prevent theft. (Since this may consume much time, perhaps one pupil should bring a report.)

What are some of the common kinds of stealing? (shop-lifting, forging, etc.) What are some of the covert forms that we should have a conscience on? (taking advantage in buying and selling; oppression of the poor; withholding fair wages; robbing God of His tithes; keeping what one finds that someone lost; dishonest taking advantage of bankruptcy laws; betraying a trust, especially a trust fund; stealing of time and opportunity and reputation.)

Stealing material property or money, or someone's good name, or anything, is an awful sin. Think how the prophets spoke against it. How can one be freed from this sin? Zacchaeus is a good illustration. It is by a change of heart—to a heart that seeks not for self, but a heart of love that looks upon the things of others as their rightful possession. To set one's affection on things above will certainly keep us when tempted to be even only a tiny bit dishonest. Think too that God, the prophets, and Jesus call stealing by its right name, regardless of what men call it. And "the soul that sinneth it shall die."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Bro. William G. Detweiler, Orrville, Ohio, gave the commencement address at Central Kansas Bible Academy at Hutchinson, Kans., on May 16.

**Correction:** The bride of Earl Leinbach, Wakarusa, Ind., was Betty Hoover, instead of Betty Leinbach as was reported in the April 25 issue.

The Kitchener-Waterloo Hospital Nurses' Training School will hold its Baccalaureate services in the First Mennonite Church, Kitchener, Ont., on June 15. Bro. C. F. Ders-tine will preach the sermon.

The Ladies' Chorus of Hesston College, under the direction of Bro. Lowell Byler, sang at the West Liberty Church, Windom, Kans., the evening of May 11. The week following Bro. Paul Marvin Yoder conducted singing lessons for the congregation. New Church Hymnals have been purchased by this congregation.

The annual Nebraska Sunday School Conference will be held at Wood River, Nebr., May 27-29. Each church is represented on the program, and Bro. Josef Herschkowitz, Harrisonburg, Va., is the guest speaker.

**Change of address:** Wesley E. Jantz from 802 Santa Fe, La Junta, Colo., to 1202 Bellevue.

Bro. B. Charles Hostetter, Harrisonburg, Va., conducted a series of revival meetings at the Blooming Glen, Pa., Mennonite Church. A number responded to the invitation and were helped with spiritual problems. On Sunday afternoon, May 11, a Youth Conference was held with B. Charles Hostetter and B. Frank Byler as speakers.

Building operations are underway at North Goshen, Ind., to make more room for the growing congregation there.

Speakers at the annual Indiana-Michigan Conference and Mission Board Meeting, June 3-5, include Don Snapp, Homer F. North, Mrs. Don McCammon, Huber A. Yoder, Edd P. Shrock, Irwin Miller, Claude C. Culp, J. D. Graber, Paul M. Miller, Clarence R. Yoder, Malvin P. Miller, and Etril J. Leinbach. Bro. T. E. Schrock, Clarksville, Mich., will preach the conference sermon. The sessions will be held at the United Missionary Church Campground with the Olive congregation, Elkhart, Ind., serving as host.

The Mennonite Hour broadcast is now being released each Sunday morning at 8 o'clock from WNAR in Norristown, Pa. The program is no longer heard from WBUX in Doylestown.

Lowell and Miriam Nissley, who had been serving as pastor at Crystal Springs, Kans., in the absence of G. G. Yoder, returned to the East on May 20.

A two-week vacation Bible school which had been held at Bowling Creek, Ky., closed on May 9. Bro. Jerry Miller, Hartsville, Ohio, served as superintendent.

A consecration service was held at the Blooming Glen, Pa., Mennonite Church on May 18 for those leaving the Rocky Ridge and Blooming Glen congregations for service on our mission fields. Mr. and Mrs. Abram Landis, Mr. and Mrs. Howard Kulp, Mr. and Mrs. Wilmer Schmell, and Mr. and Mrs. Lloyd Moyer and families are planning to serve in Vermont; Mr. and Mrs. Quintus Leatherman and family plan to serve in England; and Dr. Meryl Grasse, Gladys Landis, and John L. Grasse plan to serve in Culp, Ark.

The Men's Fellowship of the North Goshen, Ind., congregation conducted the service at the Ft. Wayne Rescue Mission on May 22.

Bro. and Sister William G. Detweiler, Orrville, Ohio, accompanied by the Amstutz Trio conducted a Home Conference at East Goshen, Ind., on May 17 and 18.

Amos Coffman and Jacob Brubaker were ordained by lot to the office of deacon on May 18 at the Weaver Church, Harrisonburg, Va. They are to serve in the Middle District of the Virginia Conference. Bishops officiating at the ordination were Timothy Showalter, J. L. Stauffer, S. H. Rhodes, and Daniel W. Lehman.

The annual Sunday School Workers' Meeting was held at the Sunnyside Mennonite Church, Conneaut Lake, Pa., all day Sunday, May 25. In addition to talks and messages by local persons, Bro. Paul Erb brought two messages.

A Conference on Peace and Nonresistance was held at the Clarence Center, N.Y., Mennonite Church on May 18. Bro. J. B. Martin, Waterloo, Ont., was the speaker.

An all-day Sunday School Meeting will be held at the Doylestown, Pa., Church on May 30. Christian Charles and Millard Lind will serve.

A Music Festival was held at the North Lima, Ohio, Church on May 25. Various music groups from the surrounding churches were asked to participate.

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## Calendar

Ohio Mennonite and Eastern A.M. Joint Conference, Crown Hill Church, Wayne Co., Ohio, May 27-29.  
Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
Annual meetings of Indiana-Michigan Conference and District Mission Board at United Missionary Church Campground, 7 miles south of Elkhart, Ind., with Olive Church host, June 3-5.  
Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
Annual Ontario Amish Mennonite Conference, Poole, Ont., June 11 and 12.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Alta-Sask. Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onokama, Mich.  
Bible Conference, June 21-27.  
First Family Week, June 28-July 4.  
Senior High Week, July 5-11.  
Junior High Week, July 12-18.  
Boys and Girls Week, July 19-25.  
Young Adult Week, July 26-Aug. 1.  
Music Week, Aug. 2-8.  
Christian Business Mens' Week, Aug. 9-15.  
Farmers Week, Aug. 16-22.  
Second Family Week, Aug. 23-29.  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27.  
Junior Boys Camp (ages 9-12), July 7-12.  
Junior Girls Camp (ages 9-12), July 14-19.  
Senior Girls Camp (ages 13-16), July 21-26.  
Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
Family Week, Aug. 4-9.  
Youth Retreat, Aug. 18-23.  
Work Week, Aug. 25-30.  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4.  
Girls' Camp (ages 9-12), July 5-11.  
Junior High Camp (boys and girls, ages 13-15), July 12-18.  
Missionary Bible Conference, July 19-25.  
First Family Week, July 23 to Aug. 1.  
First Young People's Institute, Aug. 2-8.  
Second Young People's Institute, Aug. 9-15.  
Second Family Week, Aug. 16-22.  
Victorious Life Conference, Aug. 23-24.  
Music Week, Aug. 25-29.  
Southwestern Pennsylvania Conference, July 20-23, at Scottsdale, Pa.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16.  
Girls' Camp, Aug. 16-23.  
Young People's Camp, Aug. 23-30.  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Music Conference, Flanagan, Ill., Aug. 19.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa young people's institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister John Beachy, recently returned on furlough from Bihar, India, stopped at Board headquarters in Elkhart, Ind., May 19. Bro. Beachy conducted the afternoon chapel service with the headquarters staff.

The MYF group of the Prairie St. Mennonite Church, Elkhart, Ind., visited the Chicago missions Sunday, May 18, and gave the evening program at the Chicago Home Mission.

Bro. and Sister G. H. Beare wish to inform their many friends across the country that they regret not being able to stop off on their way west. Due to the illness of Sister Beare's father they are eager to reach home as soon as possible.

S. M. Masih, a national missionary of the Disciples of Christ Church in the Central Provinces of India preached for the Goshen College congregation Sunday morning, May 18, and spoke at an afternoon vesper service. Bro. Masih has lived near our India Mission for many years and is well acquainted with all the missionaries of our Board there.

Bro. J. Frederick Erb, pastor of the Detroit, Mich., Mennonite Mission, is conducting a series of meetings in Arkansas.

Bro. and Sister G. D. Troyer and Bro. and Sister B. Nortell Troyer and children moved from Pulguillas into Aibonito, Puerto Rico, during the first week of May.

The George Miller family, missionaries in Honduras, are now living in a home purchased a few months ago in Trujillo. The Board (Eastern) has authorized the purchase of a building on the plaza in Trujillo which will provide excellent quarters for the growing clinic in charge of Dora Taylor and also as residence for missionaries.

The new missionary children's school at Nyabasi, Tanganyika, has been named Mara Hills School. The building work is about completed and the school will open in the fall. Teachers are needed for this school.

The Quarterly Women's Missionary Meeting of the Elkhart, Ind., churches was held at the Prairie Street church in Elkhart on Friday evening, May 23. Mrs. Don Reber, missionary under appointment to Japan, addressed the group on "Christian Love or Race Prejudice."

Bro. and Sister J. I. Byler, on a two weeks' vacation from their duties at the Chicago Home Mission, are spending most of this time overseeing the rebuilding of their house in Pennsylvania recently damaged by fire.

Bro. Levi C. Hartzler, secretary for Service and Relief of the General Board, preached for the congregation at the Chicago Home Mission Sunday morning, May 18.

Bro. H. Ernest Bennett, General Board Treasurer, brought a missionary message at the Calvary Mennonite Church, Pinckney,

Mich., on Sunday morning, May 18. In the evening he gave an illustrated lecture on Puerto Rico and Argentina.

The Harvey J. Miller family, missionaries in Luxembourg, are rejoicing that the Lord has opened the way for them to move into Dudelange, an industrial city about six miles from Esch where the Clarence Fretz family is located. The Fretzes and Millers have received permission to stay in Luxembourg until February 28, 1954.

Twenty-six additional Church Hymnals were received by the congregation at Fairpoint, Ohio. This makes a total of sixty books which they received from an unknown donor.

Sister Sara Ellen Stoltzfus, daughter of Elmer Stoltzfus, Mantua, Ohio, is helping in the mission work at Toronto, Ont. She is working in the Morningside community.

A Victorious Life Conference was held the week end of May 4 at the Calvary Church, La Plata, Puerto Rico. There were five consecrations the last evening.

## Your Treasurer Reports

It is the policy of the General Mission Board to retire mission personnel at the age of 65. Many missionaries retiring from active missionary service have given their entire life to this service. This means in most cases there is need to continue to support them after they retire. As a brotherhood we wish to see that those who have labored many years in the foreign and home mission field are adequately taken care of in their latter days. Although it may be much more challenging to give support to a missionary who is active, I am sure that we all recognize the need of giving support to missionaries who have completed their term of service.

In order to meet the support needs of missionaries who have retired and those who will be retiring in the future, we would like to encourage contributions for the Retired Missionary General Support Fund. Contributions for this purpose will be used to meet the support of those missionaries who do not receive special support from some individual or group. Any congregation or individual who would like to contribute to this fund should designate their contributions for the above purpose. Any congregation wishing to completely support some missionary on retirement should contact the General Board office in Elkhart. General contributions for support of retired missionaries can be sent through your District Conference Treasurer.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

A voluntary service orientation school is being conducted at the Elkhart headquarters May 22-28. The following persons, listed according to the place where they will be serving, will be participating in the school: La Junta Hospital Unit—Roy Bechtel, Preston, Ont., Mildred Jewitt, Kitchener, Ont., Phyllis Kehl, Kitchener, Ont., Della Kinzie, Galt, Ont., Barbara Miller, Goshen, Ind., Edna Shetler, Upland, Calif., Eileen Steckley, Preston, Ont.; Navajo Indian Migrant Unit—Alma Bechtel, Hespeler, Ont., Esther Hoover, Goshen, Ind.

Several of our church institutions need long term personnel, either on a voluntary service or regular worker basis: Mennonite Home for the Aged, Eureka, Ill.; Mennonite Children's Home, West Liberty, O.; Braeside Home, Preston, Ont. Interested persons should contact the Secretary for Service and Relief or write direct to the superintendent of the institution where they would like to serve.

Brother Dorsa Mishler spent May 13 and 14 at the Mennonite Central Committee headquarters, Akron, Pa., in the interest of I-W and Pax services. Brother Don Snapp attended a meeting of the Camp Ebenezer local board at Berlin, Ohio, on May 5 and the annual MCC summer service leaders' conference in Chicago on May 9, 10.

Bro. J. D. Graber brought a missionary message to the Yellow Creek congregation on May 18.

The Warden Park building, under construction in Toronto, Ont., since last summer, is now nearing completion and the dedication date had been set for May 11. The building is a combined mission and workers' residence for the new work begun in this community.

Consecration services for children of Christian parents were held both at La Plata, Puerto Rico, and the Bethany church at Pulguillas on Mother's Day. The children of the school gave numbers in song and poems at the Bethany church as a part of the program.

Bro. Milton Brackbill, Paoli, Pa., closed a series of meetings at the Chicago Home Mission on May 11.

On Tuesday evening, May 13, Sister Florence Nafziger, missionary nurse on furlough from India, spoke to the congregation at Peoria, Ill. The evening before she had addressed a Mother-Daughter meeting in Chicago at the Home Mission.

Recent visitors at the Board Headquarters were Nelson Litwiller and his son, John, pastor of the Mexican Mennonite Mission in Chicago; Glenn Martin, pastor of the Lima, Ohio, mission; and Justus Holsinger, former director of the Mennonite Project at La Plata, Puerto Rico.

(Continued on page 524)





The fourth class of the Balodgahan primary school starting off to a neighboring school for the government examination. The fourth is then admitted to middle school.

## Garjan Memorial School

By MARY GOOD

### January

During the week of January 14-21 Bro. P. J. Malagar had meetings with the girls each evening. He spoke very earnestly on sin, repentance and confession, regeneration, and the Christian life. The meetings closed with a consecration service. A number of girls re-consecrated their lives. One Hindu girl expressed her faith in Christ, the Saviour. This girl needs your prayers in a special way. She is a minor and cannot openly profess her belief, but we believe that the Lord can do great things through this child of His among her people.

### February

The women's sewing circle was reorganized early in the month. The interest and attendance were good throughout the year. Sister Fyrne Yoder talked to a group of over forty young married women on a mother's place in the home, and other speakers gave much-appreciated talks. Sewing was done for the poor in the community. An attempt was made to get reading material into the hands of each of the sisters on the level that they could read and understand.

It was a real privilege to have as our guests the youth leaders of the church, with Bro. J. D. Graber as guest speaker, on the afternoon of the twenty-fourth.

### March

The "graduating class" from the primary school had to go to the neighboring school, three miles away, for their examination this year. It was quite an experience for them. This is the fourth grade of the elementary school. Their ages are from ten to about twelve. Even though they were in a new en-

vironment they did very well. Seventeen out of nineteen passed.

The Passion Week and Easter meetings were conducted by a young man from the Yeotmal Biblical Seminary. His messages were very good.

### April

The last day of March and the first day of April a Christian Education Conference was held in Balodgahan. Delegates from each of the congregations were here. The meeting was inspiring and a help to those who were preparing for service in Bible schools and other activities in the hot weather. The schools closed the last of the month.

Two of the teachers, who had been a great help in the school, were married and left the staff at the close of the school year. They were Helen Bisahu Bhelwa and Satyavati Prabhudas Malagar. Although we miss them, yet we are glad for the service which they can render for the Master in their homes.

### May

This was a red-letter month for the orphans in this place. Elizabeth Erb and Goldie Hummel invited them to spend the month with them in Ghatula. In this way they were able to attend the Youth Retreat which they enjoyed very much.

### June

The first of the month I was home again, and it was a pleasure to have the month alone with the orphans. We busied ourselves with getting as many of their clothes ready for the year as possible.

### July

The schools opened again for the new school year. The place began to hum with activity when the boarders came back. It had been necessary to admonish the orphans that although this is THEIR home it also be-

comes the home of the boarders while they are here. Four new teachers came on the staff: Ruth Pershadi, Rukhmani Nandlal, Angelina Harishchandra, and Jacob Simon. We very much missed the girls who had passed out of the eighth grade and did not return to school. One of the Hindu girls who had read in this school four years entered high school in Dhamtari.

### August

During this month Elizabeth Erb gave the school children their annual physical examinations. She also checked the preschool children for undernourishment and some help was given from the CARE parcels to the poor. Where the parents could afford it, the mothers were advised regarding their food. She gave a talk to the mothers on the physical care of the children in the home.

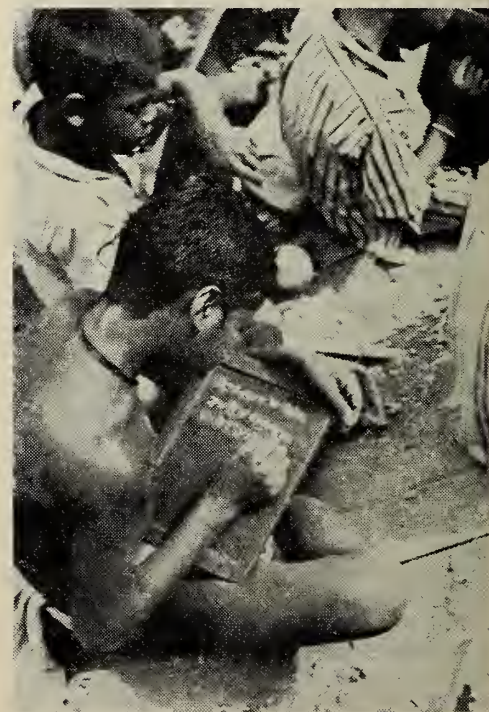
### September

This month Dr. Yoder (J. G.) completed the physical examinations in the school. A number of tonsillectomies were done. Whatever needed attention was taken care of in so far as could be done. For the most part the parents co-operate. It is gratifying to see how fit the children in the upper classes are physically after these annual check-overs.

During the month the Christian Workers' Normal was in Balodgahan. This brought a time of spiritual refreshing to the people in the station as well as to the evangelistic workers.

### October

It was a pleasure to have Mrs. Donald, whom some of the readers of this report knew as Miss Salve, as a guest in the station for a few days. She gave very much appreciated talks in the morning prayers to the students and also talked to the Sunday-school teachers and officers. This is the time of year for whitewashing and repairing buildings.



A primary school pupil writing his Hindi lesson. Note the long lock of hair at the back of the head which indicates that these are Hindu boys.



**November**

On the eighteenth of this month the twenty-fifth anniversary of the dedication of the Balodgahan Church was celebrated. It was a very happy time for the people of the congregation as well as many guests who came in to participate in the celebration. In the forenoon there was a suitable program, and in the evening a common meal was served in the church compound. It was inspiring to see the enthusiasm with which the people entered into the observance of the day.

**December**

We were very happy to have Weyburn Groffs come and spend most of the month with us. On the eighth the annual school sale and parent's day brought many guests into the school. Sister Yoder gave a very helpful and much-appreciated talk at the opening of the sale. She emphasized teaching those things in the schools that make for good homes.

The chapel services throughout the year have been observed by reading carefully great passages from the Bible with little comment except calling attention to key verses and phrases. The services have been impressive.

Christmas Day was the last day here for Bro. and Sister George Beare as they left on the morning of the twenty-sixth for Bombay. We were glad they could spend this last Christmas, a day which we had always enjoyed together, with us before they left.

The annual church conference and Jalsa were here in Balodgahan this year. Both of the meetings brought blessings to the congregation, and it was a pleasure to have so many friends from the other stations as our guests.

As we come to the close of the year we are very grateful to a kind heavenly Father for spiritual blessings during the year and for good health among the school children.—“Annual Report.”

Balodgahan, via Dhamtari, India.

## “Going Down Day” and Woodstock School

BY RHEA YODER

**February**

I arrived at Landour just after a snow. It's cold and slushy. The house I'm in is not built and equipped for this kind of weather. I'm getting some things done for my own personal satisfaction—a little painting in my room, some mending, etc. However, I'm spending a large amount of my time working out a notebook (workbook form) for my Scripture class on the Life of Christ.

This is the first time I've been up here through the month of February. When the weather isn't cloudy it is pleasant up here. The sun comes down clear and bright. I'm staying at Ellsworth with Isla Knight, the children's nurse at Community Hospital. It's about a ten-minute walk from my room at school. This gives me just enough exercise to keep fit as I go back and forth each day.

**March**

Now there's life at Woodstock again. The children have arrived from the plains. There's buzzing and humming as a hundred girls arrive in groups greeting their old friends, matrons, and teachers. No doubt there's the same buzzing and humming at the other three houses where the rest of our children live.

Today in the classroom I met the earnest gaze of about thirty new faces. These boys and girls are looking to me as their guide while they continue in their search for knowledge another school year. Some have brown faces, some have white faces; some are large for their ages, some are very small; some are liked by everyone, some have not many friends; some are missionaries' children, some have parents who know not the Lord Jesus. These, dear Lord, are entrusted to my in-

fluence five days a week. Grant me grace for this so great a task.

**April**

Several latecomers have just joined our fourth-grade class. They are six weeks late and will need some extra help.

I have charge of Primary C.E. (Christian Endeavor) again this year. We meet each Sunday afternoon. Today in the classroom when I checked the weekly letters of the children to their parents I found a comment on a Sunday “Sea E.” meeting in John's letter!

**May**

Since the middle of May I've been able to discard sweaters and jackets for the most part. I'll probably start wearing them again by the first of August.

School continues with its joys and problems as usual. Tonight was my night on duty with the girls. This comes about once a week. I gave out the mail when I took them to tea. There was lots of mail this evening which made many girls happy. The older girls played “Capture the Flag” during playground. I turned the rope for the little girls to jump for a while and also managed to check some arithmetic notebooks during playground time. The girls were very good during their hour and a half of study; so I was able to write some letters.

**June**

Woodstock Sale Day! The children have discussions as to which is the best, Woodstock Sale or Christmas. Things started to hum yesterday as classrooms were turned into shops. Early this morning before I was up the Mennonites started to make their doughnuts to sell. I spent a big part of the

day at the counter selling doughnuts, flower seeds, vanilla extract, etc. Now this evening before the sale has actually closed I find myself on the train going for a little vacation to the famed Vale of Kashmir.

The Vale of Kashmir was lovely, but I'm glad to be back with the children again after a ten-day vacation. A pair of Austrian twins from Afghanistan have joined the fourth-grade class. Yes, they're in my fourth-grade classroom, but I'm giving them second-grade readers and workbooks to use until they learn enough English to follow along in the regular work with the class. Their eyes opened wide when I said, “Sprechen Sie Deutsch?” Two brothers have also come to join the class who have just flown over from America. The younger one of them has not had the first half of fourth-grade work. Both will need some individual help.

**July**

Preparing semester exams is taking a lot of my time these days. Now it's checking papers and making reports.

Today (Saturday) was one of the five Saturdays throughout the school year when I was on duty with the girls. I had to eat my breakfast a bit earlier than usual, and then I took them to prayers and to breakfast. However, I was pretty much free after breakfast while the girls had their little duties to look after in their dormitories. I ate my noon lunch a bit early and then took them to lunch. From four o'clock on I was with them again for tea, playground, and supper. This evening I did some knitting while on playground duty. What a din these girls can make at supper on Saturdays and Sundays!

**November**

“Going Down Day” is rapidly approaching. I'm taking a party down to the plains on that day at the close of school. Between now and then, besides my teaching, I must prepare exam questions, give and grade exams, make out semester and six-week reports in duplicate, fill out final scholastic and personality records for each child, make out bills for supplies for each child, collect and put away all texts and other classroom equipment, pack my things to take to the plains for vacation, and put the things I'm leaving in my room all under lock and key.

Somehow the work got completed and here we are “Going Down.” It's been a great day for the children. An ex-Woodstock student, now going to school in America, complained about the monotony of her school in America. One complaint among a few others was that there's no “Going Down Day!”

Our trip is a three-day trip. Tomorrow morning we'll get to Delhi where we'll spend the day, and tomorrow night we'll continue our journey. I have twelve children in my party, six of whom are from our mission. There are a number of small ones in the group who will need special attention.

I've just found out we're going to take four days instead of three. The train officials at Delhi had reservations made for us on a

(Continued on page 522)





Miss Nathan, the Home Economics teacher at the Dhamtari Christian Academy, and a few of her Home Science students.

## Dhamtari Christian Academy

By S. M. AND NELLIE KING

### January

At the coming of the New Year, we were privileged to have with us two former principals of this institution, E. E. Miller, president of Goshen College, and J. D. Graber, secretary of the Mennonite Board of Missions and Charities. We appreciate the interest that these brethren still maintain in the academy, as well as their understanding of our needs and their appreciation of her development and growth during the years.

### February

Bro. Graber remained with us through February and participated in our commencement activities. He preached the baccalaureate sermon to a class of forty-eight high-school students. Dr. D. G. Moses, principal of Hyslop, Nagpur, delivered the commencement address. Our commencement exercises actually precede the final examinations of the graduating class. These tests are usually held in March and students leave for their homes as soon as they have finished their last paper. Members of the class do not all take the same subjects in school; hence some get through with their examinations before others. Therefore, the commencement is held before the close of the school year so that all may attend.

The orange trees in the agricultural plot produced well this season. Most of them were picked during this month.

### March

This is the time of examination for the matriculation students. This examination for the high-school graduating class is a government examination for such students all over the province, and not one by our own institution. Actually, the High School Board of the province is responsible for the holding of the test, the grading of papers, and the

announcement of results. Certain places throughout the province are selected as examination centers and students from near-by schools go to one such center to be examined. Since 1948 our own school has become such a center. We feel fortunate to have been granted this recognition. Besides being a saving in expense, it means much to the student to be permitted to write his examination in his accustomed place of study.

Examination results are awaited with great eagerness for about two months. Our results in 1951 are an improvement over that of recent years—79 per cent passed. The average for the province was 52 per cent. Some of those who failed will continue study and appear for the examination another year.

### April

This closing month of the school year is carried on with the outgoing class being absent, having left school at the close of the government examination in March. This, too, is a month for examinations when all remaining students are examined for promotional purposes. This examination is held by and for our own institution only. On the closing day of school—this year it was April 30—all gathered early in the morning of this hot day for the closing chapel service when the promotion results were read. The boys and girls seemed happy in spite of the hot morning and the crowded condition of the hall. At nine o'clock they all marched out hopeful to return after the two months' vacation whether they had passed or failed. The staff, too, seemed happy at the prospect of the two months' vacation, some to go to visit in the homes of relatives or elsewhere, and others to stay in Dhamtari for the hot season.

### May

A number of our high-school teachers and students attended the Youth Retreat held at Ghatula immediately following the close of school. For the last three years such a retreat has been held for the young people of the church, and we are very glad for this opportunity for Christian fellowship and teaching.

### June

Many letters needed to be answered as well as other preparations completed before the reopening of school on July 2. I returned from Kodaikanal hill station before the arrival of the rains. (John and Stanley are in school at Kodaikanal, and we spend our hot season with them there.) I am indeed grateful to my fellow staff members who, as usual, saw that things were attended to in my absence.

### July

School opened with the enrollment of about 530, exceeding that of last year. A. K. Biswas, a member of the administration committee of the school, gave the opening address. This day marked the reopening of the Normal School, which had remained closed for five



The Dhamtari Christian Academy staff for the past year.



years. We are grateful that the Mission, our Board, and many friends felt the urgency of this step and gave encouragement to it. We also praise God for the number of Christian young people who want to prepare for teaching in the primary schools of India. There is a great opportunity for qualified and consecrated Christian teachers. It brings a new challenge and a new goal in the program of Dhamtari Christian Academy to have resumed the responsibility of training teachers, whether it be for many or even for just a few years.

August

Bro. Pyarelal Malagar was with us for a few days conducting evangelistic meetings planned especially for our school in co-operation with the local congregation. In the messages given, our responsibility to Christ was made clear, and a number of Christians were led to a closer relationship with Him. We feel deeply the need for sinners becoming convicted of their sins and realizing their need of the Saviour, Jesus Christ. Will you please remember in your prayers the staff and students especially, that in their daily contacts and associations in school with their fellow non-Christian students, they may always exemplify the teachings of the Bible and be a means in leading others to accept Jesus as their personal Saviour? Will you also remember our Dhamtari congregation, that she may manifest a greater concern for her own spiritual needs and the needs of the many unsaved about her?

September

The Divisional Superintendent of Education gave us an inspection visit which we had looked forward to for the accreditation of the Normal School. This accreditation was, of course, discontinued for the time the school was closed, and we must now try to regain this recognition. The D.S.E. seemed pleased with what he found and gave us hope that in due course we will again be put on the list of the accredited institutions so that the graduates of the Normal School will receive the primary teacher's training certificate. He also visited the primary school. With the



A Persian water wheel operating on the Academy Agricultural plot.

opening of the Normal School, this becomes the practicing school.

October

This month marks the beginning of harvesting of the rice crop, which is better than it has been for some years. In fact, the crop in the school fields is the best that has been grown since the teaching of agriculture was introduced in the Academy. Two outstanding events of this month, though not directly related to our school, nevertheless, are important to us. First is the visit of Dr. S. T. Miller and Mr. and Mrs. Martin of Elkhart, Indiana, who had come not only to see India but to visit our Mission. The other event is the return of our two sons after having been away in school a little over nine months. All parents can appreciate what this means to a home, but the actual experience makes its meaning more real.

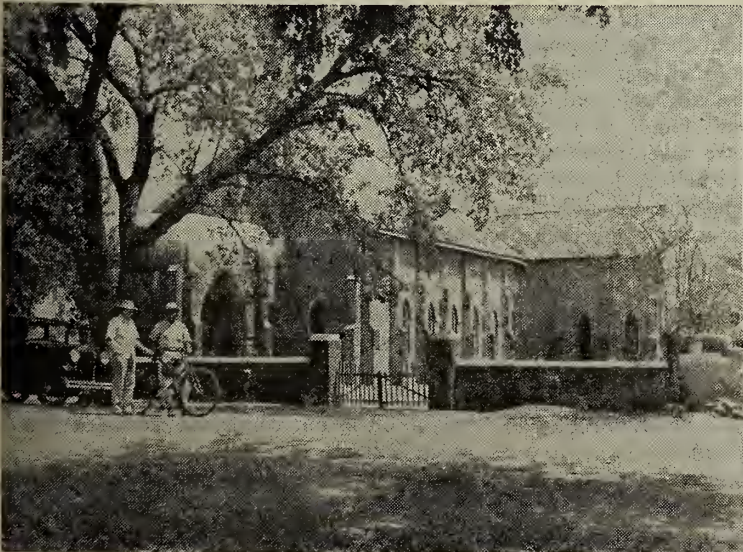
November

The annual Divali vacation of ten days is the Hindu "Festival of Lights" period, but it is expected that all institutions, even Chris-

tian, close for this period. During this month we also have a holiday for the annual Thanksgiving Day which is observed by the local churches. Holidays are quite frequent in India during the school year. It is rare indeed if a month passes by without school being closed for some non-Christian holiday. While their frequency does interfere somewhat with schoolwork, yet we as Christians are most grateful for the fact that the Government of India has included in the list of gazetted holidays of the calendar year, fifty-two Sundays, and Easter and Christmas holidays.

December

The week prior to Christmas vacation in 1951 was, as usual, a busy one, full of reminders of the Christmas season. It began with our biweekly English service at the Sundarganj Church which was a Christmas worship service. Special programs were given throughout the week by schools and the hostels. In connection with the hostel programs, special Christmas khanas (dinners) were giv-



The Sundarganj Mennonite Church where John Haider is pastor. S. M. King stands with him near the bicycle.



A group of high-school students at the Dhamtari Christian Academy.



en for the hostel students and members of the staff. On December 22, most of the students living out of Dhamtari had left for their homes to spend the vacation. Those boarding students who remained in the hostels, together with most of the members, attended the annual Church and Christian Life Conferences held during the holidays at the Balodgahan Church. As usual, the change from the Old to the New Year was observed in a midnight Watch Service.—“Annual Report.” Dhamtari, India.

## MCC Weekly Notes

### Summer Leaders' Conference

The MCC Summer Service Leaders' Conference was held in Chicago at the Mennonite Biblical Seminary on May 9 and 10. Speakers were Ray Horst and Orlo Kaufman, Akron; Atlee Beechy and Mary Royer, Goshen; Edith Claassen, Chicago; and Don Snapp, Elkhart. The purpose of the conference was to prepare young people for their leadership responsibilities in the summer units which are to open June 14. About twenty were present.

### An Unusual Reunion

The Cleveland State Hospital unit of last summer had an unusual reunion on May 3. They talked together by ham radio from Elkhart, Indiana, where half the group was gathered, to Moundridge, Kansas, where the others were. During the reunion each person talked several times and for as long as he liked. The total time on the air was one and one-half hours. The next day separate reunions were held by each group in Goshen and North Newton.

### Reimbursement for Refugee Transportation

The United States government just recently paid the ocean transportation, approximately \$67,000, for the Surriento movement of 431 people to Uruguay in October, 1951. The Economic Co-operation Administration had provisions in its legislation to help refugees, but until recently was not interpreted to include ocean transportation to another country. Representative Francis Walter of Pennsylvania was instrumental in helping us obtain this aid. This is the first such grant the ECA has made. Because the above mentioned refugees were Danzig Mennonites, that is of German ethnic origin, they were not eligible for IRO assistance as most of the other immigrants to South America had been.

### PAX Services Continue

The official closing of Pax-Espelkamp was May 15. The remaining Pax fellows will transfer to Backnang where Mennonite Voluntary Service has now completed two full basements. The building program at Backnang calls for ten six-family homes. The Pax-Greece team of five are experimenting with three types of hybrid seed corn. They report that the soil is deficient and that this is the driest spring for many years.

Released May 16, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## MISSIONS SECTION

## Fifth Annual World Wide MISSIONARY CONFERENCE

June 4-8, 1952

East Chestnut Street Mennonite Church, Lancaster, Pa.  
To be held in the tent opposite the East Chestnut Street Mennonite Church  
Moderator—Henry F. Garber  
Assistant Moderator—Ira J. Buckwalter

**Wednesday Evening**  
7:00 Song Service and Devotion  
7:15 The Holy Spirit at Work in South America  
8:00 Missionary Sermon ..... Frank Byler  
James Lark

**Thursday Afternoon**  
1:30 Song Service and Devotion  
1:45 Shadows of the End Time ..... John L. Stauffer  
2:30 "Honor the Lord with All Thy Substance"  
(Prov. 3:9) M. S. Stoltzfus

**Thursday Evening**  
7:00 Song Service and Devotion  
7:15 Puerto Rico in Our Midst ..... Aquilla Riehl  
8:00 The Effect of the Gospel in Puerto Rico  
Paul Lauver

**Friday Afternoon**  
1:30 Song Service and Devotion  
1:45 Shadows of the End Time ..... John L. Stauffer  
2:30 Apostolic Missionary Methods ..... John C. Wenger

**Friday Evening**  
7:00 Song Service and Devotion  
7:15 The Effect of the Gospel in Sicily ..... Truman Brunk  
8:00 The Whole Gospel for the Whole World  
James Lark

**Saturday Morning**  
9:30 Song Service and Devotion  
9:45 Mission Workers' Problems and Prayer  
Service ..... Moderator in Charge

**Saturday Afternoon**  
1:15 Song Service and Devotion  
1:30 Our Witness in Tampa ..... Samuel Stron  
2:15 Our Debt to Israel ..... Paul Miller  
3:00 Shadows of the End Time ..... John L. Stauffer

**Saturday Evening**  
7:00 Song Service and Devotion  
7:15 "Stir Up the Gift of God" (II Tim. 1:6)  
Alvin Martin  
8:00 The Trend of the World Today ..... Paul Miller

**Sunday Morning**  
9:15 Song Service and Devotion  
9:30 The Sunday School Lesson ..... Lawrence Brunl  
10:30 Dangers That Threaten Our Christian  
Homes ..... Truman Brunl

**Sunday Afternoon**  
1:15 Song Service and Devotion  
1:30 The Anabaptist Missionary Zeal ..... John C. Wenger  
2:15 The Need and Distress in China ..... Lawrence Burkholder  
3:00 Is Nonconformity in Dress a Hindrance to Our  
Christian Witness ..... John E. Lape

**Sunday Evening**  
7:00 Song Service and Devotion  
7:15 Sacrifices of a Missionary (Africa) ..... James Shank  
8:00 "Then Look Up" (Luke 21:28) ..... A. J. Metzler

## Women's Activities

Since March many of our sisters have been enjoying district sewing circle meetings, ringing with expressions of joy experienced in service and filled with the crying needs of the world. May God help each one to be faithful in carrying out the vision of service received to the end that others may be led to consecrate their lives in the work of the Lord.

On April 26 the Ohio district met at the Oak Grove Church, West Liberty, Ohio, with an overflowing house; on May 3, the Southwestern Pennsylvania district met at Allensville, Pa., and the Indiana-Michigan district met at Goshen, Ind. Fine, helpful, and spiritual messages were given at each meeting, showing a zealous concern for the work of the church and for the needy throughout the world. Excerpts from some of these addresses will be published later.

\* \* \*

In the **Missionary Evangel** Sister Fannie Schrock writes: "An auxiliary to the sisters' sewing circle has been organized among the girls who work and are unable to attend the regular meetings. Besides the usual sewing, we have purchased some new garments and materials. We also finished a cot-sized quilt for the Weiler Children's Home in France. Another project which we have under way is to furnish some spiritual help and social recreation for the teen-agers who are under instruction as well as those who have been baptized recently. There are perhaps fifteen or twenty of these. Will you join us in praying for these babes in Christ? Many of them do not have parents who guide them in spiritual things."

\* \* \*

At the district Mission Board meeting of the Pacific Coast Conference, it was moved and carried that a committee be appointed to work with the sisters' sewing circle to establish a food supply depot for our missionaries.

Suggestions for scraps left from your spring and summer dresses come from one of

our Akron workers. Have the juniors hem them for hankies for relief; the intermediates will enjoy making comforter tops from the larger pieces. Now is the time to plan for your summer circle work.—Mrs. C. L. Shank.

## WOODSTOCK SCHOOL (Continued)

slow local train. We didn't realize this would make us late until this morning. The trip today is very tedious. Our party is divided in three different compartments. The little folks are with me and are having a good time drawing pictures of things they see along the wayside, singing, etc. When I'm inclined to become disgruntled because of our slow progress, their utter lack of anxiety and their contentment is a real inspiration.

We were met by the children's parents at Raipur early this morning after four days and nights of travel. We still had a fifty-mile auto trip to make. Then after a great cleaning operation I spent most of the day sleeping. I hadn't really slept a full night for about five nights. The missionary families are enjoying family reunions again after being separated four or more months.

## December

I have spent this month mostly at Dhamtari while annual business meeting and Christmas celebrations were in progress. I spent the latter part of the month with Miss Good at Balodgahan while conference and Jalsa were in session.

As I look back over the year I realize there have been mistakes and weaknesses. Trusting in God's forgiving grace and in His power to make His strength perfect in weakness, we go on in our continued service at Woodstock School. May He bless us as we participate in this twofold task of training boys and girls in Christian principles and preparing them for life in the land of their fathers.—“Annual Report.”

Landour, Mussorie, U.P., India.



# CHURCH CORRESPONDENCE

## WINTON, CALIFORNIA

(Winton Mennonite Church)

Dear HERALD Readers: The sewing circle reorganized at the regular meeting in March: Sarah Unruh was elected president; Myrtle Unruh, vice-president; Lena Horst, secretary-treasurer; Mary Weaver, secretary of literature; Elvina Ratzloff, delegate.

March 21-23 our bishop, Bro. Sherman Maust of Upland, was with the congregation for counsel meeting and communion service. Sister Maust, Ronald, and Dennis accompanied him here. We enjoyed this blessed service, and may we be kept humble and serve Him better each day of our lives.

Bro. and Sister Claud Hostetler and family, Portland, Oreg., worshiped with us the morning of April 6. Bro. Hostetler preached for us. In the evening Bro. M. E. Brenneman, Albany, Oreg., brought the message. We are not always so blessed; we surely do appreciate having those who come this way stop and fellowship with us. Come again!

Easter Sunday evening the children rendered a very good program, the ladies' quartet and the mixed chorus sang, and Bro. Luke Weaver gave a few remarks in closing. A group from here attended the opening service of the Rock of Ages Rescue Mission, Sacramento, Calif. Bro. Raymond Mishler, Sheridan, Oreg., conducted revival meetings there over a week, and the building was full each evening. A number also went up for the dedication service on April 17. May the Lord bless the workers in the needy field there.

Quite a few from Winton were able to attend the annual Singspiration at Upland on April 20.

The evening of April 29 Bro. Leonard Garber, Bro. and Sister John Ratzloff, and Sister Luella Dirks went to Sacramento. Bro. Garber brought the message there.

We crave an interest in your prayers for the work here at Winton.

April 30, 1952. Mrs. Mary Weaver.

## FILER, IDAHO

(Filer Mennonite Congregation)

"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

This promise of God has again been verified in our midst. After a prolonged winter, the fields are now covered with green vegetation, and nature will soon be at its best.

Spiritual blessings too have been graciously bestowed upon us, whereof we are glad.

On the morning of April 2 a carload from the Filer congregation left to attend the first Lay Evangelism Conference at Goshen, Ind. The inspiration for greater effort on the part of the laity and the co-operation of the ministry in such service, the contacts with church-wide workers, and the meeting with some of the writers of periodicals and books read will long be remembered.

Also, while at Goshen, the Mennonite Research Foundation was interviewed relative to remodeling old church buildings to meet present needs. Upon their suggestion a side trip was made to see a church which has recently met similar needs. Thus the trip was well worth the effort, and by the grace of God will have far-reaching results.

Our Easter service, consisting of appropriate songs, recitations, and talks, vividly portrayed the power of Christ's resurrection and the assurance of the forthcoming of both saint and sinner.

On April 20 the annual Idaho Christian Workers' Meeting brought over 100 guests from the Nampa and Indian Cove congregations. A real spiritual feast and Christian fellowship followed.

On April 27 seven members of the two extension units from Oregon, appointed by our District Mission Board, gave us a program, setting forth the work being done and the needs of the field. Truly the harvest is great and the laborers few.

On May 2 our bishop, E. S. Garber, and his companion came into our midst and held very impressive counsel meeting and communion services. During these services a young man who recently located in this community was received into church fellowship upon confession of faith.

Filer wishes to be remembered on your prayer list. S. Honderich.

## VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: We were very glad to have Bro. Lloyd Millers and daughter, Martha, of Archbold, Ohio; Clara Frey, Pettisville, Ohio, and Lois Beck, Wauseon, Ohio, as visitors with us on Feb. 10. They gave us a very nice program in the evening, and we give them a hearty welcome to come again.

The evening of April 13 we had the pleasure of having the young brothers and sisters of the Mt. Zion congregation, Versailles, Mo., to bring us a very interesting Easter program which every one enjoyed. We are always glad to have visitors come and bring us the blessed Word of our Lord and Master. Many good seeds were sown, and we hope many souls may profit thereby.

We had our spring counsel meeting April 20 and communion April 27. We want to thank our heavenly Father for all He has done for us, and we ask all of our brothers and sisters to remember our little field and its workers in prayer.

May 5, 1952. Mrs. Walter Inman.

## SARASOTA, FLORIDA

(Pinecraft Congregation)

Greetings to the HERALD Readers. "For, lo, the winter is past, . . . the flowers appear on the earth; the time of the singing of birds is come" (Song of Solomon 2:11, 12).

Springtime, yes, this too is noticeable in

Florida. It is always green here, but now new green foliage is added; more singing of birds, more profusely blooming flowers, and more balmy breezes from the sea.

This year we had the largest attendance in history. For over a month the attendance was around one thousand. We were blessed with many visiting ministers, to date 47. They have given us inspirational, soul-stirring messages. They were from many states and different groups of Mennonites; some aged and some recently ordained. Two brethren aged 83 preached. Many listeners have spoken of the blessings received from these messages.

Our winter organization was as follows: Supt., Martin Yoder and Ira Shenk; Secy., Addona Mullet; Chors., J. B. Kanagy and Abram Grabill; Ushers, Clarence Kurtz and John Yutz; YP Comm., John Helmuth and Peter Lichty.

In December Sister Doris Coblenz and Jack Kuhns of Ohio were united in wedlock by the bride's father, Menno Coblenz, at a church wedding.

On Dec. 27 our evangelistic meetings started with John W. Hess as evangelist. Prayer meeting and doctrinal talks preceded each sermon. Both were appreciated. The Word was preached with power. Souls confessed and many were helped.

Later the Brunk Brothers held their tent meetings near here. Many were blessed in hearing the Word. Some confessed and some made a new start in the Christian life.

Our sewing circle donated money to the Sharon Mission School, Tampa, Fla., and gave help at home and abroad. We have a unique sewing circle organization as the committee is composed of sisters of the Amish, Conservative, and Mennonite churches.

Feb. 4 we had a special meeting when David Miller of Oklahoma, an evangelist of the Old Order, expounded to us the Gospel.

The aged and infirm of the County Welfare Home are appreciative of the Gospel given monthly in Word and song by a minister and other workers.

Each Friday evening the children gather at the church for children's meeting.

In March we had another church wedding when Bro. Allen Summers of Florida and Malinda Bontrager of Michigan were united by their bishop, David Bontrager of Indiana.

Bro. Martin Lehman of Tampa brought us a stirring Easter message.

April 19 preparatory and baptismal services were held—four were baptized and two received into church fellowship from another church. In the evening Bro. Samuel Strong of Tampa brought us a helpful message. Sister Strong gave a lesson to the children. Brethren Henry Garber and Leroy Stoltzfus of Pennsylvania also participated in the evening services.

April 26 the Conservative Church had preparatory and communion services. Bishop David Beachy of Alden, N.Y., officiated, and Eli Swartzentruber of Delaware assisted.

May 4 Bro. J. M. Nissley filled an appointment at Tampa Mission. He is also to serve at a dedication service at Freemanville, Ala., May 9-11.



Bro. Otho Shenk preached at the Tampa Mission.

Our large church edifice has been improved by a new roof and the outside is in process of water proofing and white paint.

We are making preparation for summer Bible school. Bro. Nissley has been given charge of this work.

The Sunday-school superintendents for the summer are Edward Yoder and Roman Slauch; Secretary, John Plank; Chorister, Abram Grabill.

Mrs. Menno Coblentz has been a patient in the hospital. We are glad to state she is home again and improving.

Pray for the work in this part of God's vineyard. Nellie J. Nissley.

### MISSION NEWS (Continued)

Bro. and Sister Wilbur Ulrich, Sarasota, Fla., arrived in Puerto Rico, April 28, for a six months' stay on the Island. Bro. Ulrich will help in the building program of the Ulrich Foundation and of the mission.

Bro. Robert Snyder, La Junta, Colo., gave a slide lecture on the work of MCC in the Chaco of Paraguay on May 11 at the City Park Mennonite Church, Pueblo, Colo.

Weyburn Groff, missionary on furlough from India, spoke at the St. Jacobs, Ont., Mennonite Church on May 18. His subject was "Partners in Obedience."

Don Reber, missionary under appointment to Japan, brought the morning message at the Pigeon, Mich., Mennonite Church May 18.

Bro. Ernest Lehman, under appointment as an MCC worker to Palestine, was licensed for spiritual service in Palestine at the Yellow Creek Church, Goshen, Ind.

Sister Ruth Bean, missionary on furlough from China, will do visitation work and help with the summer Bible school this summer at St. Jacobs, Ont.

The B. Frank Bylers, missionaries on furlough from Argentina, will bring the missionary program at Peabody, Kans., on Thursday evening, May 29.

Bro. and Sister Don McCammon are filling a temporary assignment at the Canton, Ohio, mission. They will speak at the Midway Church, Columbiana, Ohio, on the evening of May 31.

Sister Turie Renno terminated an appreciated period of service at the Johnstown, Pa., mission on May 15.

Bro. and Sister Samuel Hostetler, Jr., have been called by the Clinton Frame, Goshen, Ind., congregation to do mission work in Kentucky beginning this summer.

Bro. Paul Roupp, Hesston, Kans., will supervise the remodeling program this summer at the Kansas City Children's Home.

Bro. John A. Hostetler, after a visit to the mission stations in Minnesota in connection with his outreach study, writes: "I am deeply impressed by the impact of the Gospel message on the persons who have found Christ . . . it is a heart-warming experience to hear their testimony. Twenty-six souls were baptized at Strawberry Lake, where Llewellyn Groff is pastor, on Easter Sunday, most of whom had no former church affilia-

tion. Some are of Scandinavian and Indian background. Some of these persons were under weekly instruction for as long as three years. The work is growing. Young couples with their families have colonized into most of the stations to assist the superintendents."

Charles Grikman writes from Belgium: "Another Gospel article . . . was published in one of the leading newspapers of Paris. It brought in a volume of letters with requests for Scriptures and Gospel literature.

Bro. Allen H. Erb, after spending several weeks at La Junta, preaching the Baccalaureate sermon and awarding the diplomas to the graduating class of nurses, has returned to Lebanon, Oreg., where he is administrator of the hospital which the Mission Board is operating.

On May 6 and 7 workers from the Bethel Church in Chicago, the Gladstone Mennonite Mission in Cleveland, and the Ninth Street Mennonite Mission in Saginaw met in Saginaw for a two-day fellowship conference.

Bro. Daniel Miller discussed the history of Israel in the monthly Jewish Evangelism meeting held at Vine Street Church on May 5.

Bro. O. O. Hershberger, Hesston, Kans., preached at the Gospel Center at Kansas City, Mo., on May 4.

### FIELD NOTES (Continued)

B. Charles Hostetter, J. E. Lapp, J. Z. Ritzenhouse, John Ruth and Arthur Lapp served on a Personal Workers' Conference held at the Finland Church, Pennsburg, Pa., on May 24 and 25.

A Bible Instruction Meeting was scheduled for May 24 and 25 at Perkiomenville, Pa., with Aaron Shank and Elmer Moyer as instructors. A week of evangelistic services will follow.

The program of opening services is planned for the remodeled Lichty's Church, East Earl, Pa., on June 1.

Commencement activities of the Lancaster Mennonite School on June 2 and 3 at the tent opposite the East Chestnut Street Church in Lancaster. James M. Shank, missionary on furlough from Africa, will give the address.

Saloma Byler, Wooster, Ohio, has come to the Mennonite Publishing House to serve as dietitian for the cafeteria.

Change of address: Abram K. Landis from Souderton, Pa., to Bridgewater Corners, Vt. He is now serving as pastor of the Bridgewater Mennonite Church.

Bro. Amos K. Moyer, Quakertown, Pa., is now serving as pastor of the Rocky Ridge Mennonite Church, succeeding Bro. Abram K. Landis.

Bro. Robert Keller of the Science Ridge congregation, Sterling, Ill., preached for the West Sterling Church Sunday morning, May 18.

Lumber is being sawed, and a basement is being constructed for a church building to be used by the new congregation at Mt. Gilead, Ohio.

Bro. Nelson E. Kauffman will be the visiting speaker at the Ohio and Eastern A.M. Conference at Rittman, Ohio, May 27-29. The conference sermon will be preached by Bro. M. L. Troyer, Elida, Ohio.

Bro. M. E. Brenneman has returned to his home at 1337 East First St., Albany, Oreg., after a few months' visit at Ontario, Calif.

Bro. I. W. Royer, for many years pastor of the Orrville, Ohio, Church, will formally retire on June 8. A service will be held on that day in honor of the retiring pastor, and Bro. Harold Bauman will be installed as the new pastor.

Correction: The tent for the Howard Hammer meetings at West Lebanon, Ohio, will be located on Route 241 instead of Route 41.

### Announcements

Fourth Annual Christian Life Conference at Maple Grove Church, Ellicott City, Md., June 14 and 15 with E. W. Kulp, Bally, Pa., and Russell Baer, Mt. Joy, Pa. Simeon Stoltzfus, Gap, Pa., at the Palo Alto Chapel, Pottsville, Pa. Ralph Palmer, Denbigh, Va., at Scottdale, Pa., May 28.

### Visiting Speakers

April 27: A. C. Brunk, Colorado Springs, Colo., at City Park Mennonite Church, Pueblo, Colo.

May 4: Eli S. Hallman, Akron, Pa., and Noah Sauder, New Holland, Pa., at Mellingers, Lancaster, Pa.; J. M. Nissley, Sarasota, Fla., at the Ybor City, Fla., Mission; J. C. Wenger, Goshen, Ind., at Sunnyside, Dunlap, Ind.

May 11: Sister J. Ross Goodall, Kitchener, Ont., at North Goshen, Ind.; J. Ross Goodall, Kitchener, Ont., at Frazer, Pa.; J. C. Wenger at the Iowa City, Iowa, mission; James Lark, Chicago, Ill., at Y.P.B.M., Mellingers, Lancaster, Pa.

May 14: Shem Peachey, Quarryville, Pa., at Maple Glen congregation, Grantsville, Md.

May 18: Frank Dutcher, Beech, Ky., at Maple Glen congregation, Grantsville, Md.; Clyde Mosemann, chaplain at La Junta Hospital, at City Park Mennonite Church, Pueblo, Colo.; Ira Miller, Harrisonburg Va., at Steelton, Pa.; J. I. Byler, Chicago, Ill., Home Mission, at Frazer, Pa.; Harold Longenecker, Andalusia, Ala., at Congregational Mennonite Church, Marietta, Pa.; J. W. Shank, retired missionary to South America, at Zion, Broadway, Va.; Glenn Musselman, Goshen College Biblical Seminary, at Roselawn, Elkhart, Ind.; Abram Landis, Sellersville, Pa., at Blooming Glen, Pa.; J. J. Hostetler, Peoria, Ill., at Perkasio and at Norris-town, Pa.

May 25: Don Augsburg, Orrville, Ohio, at Bethel, Wadsworth, Ohio; Ralph Palmer, Denbigh, Va., at Midway, Columbiana, Ohio; Ivan Kauffmann, Hopedale, Ill., at Morrison, Ill.

### Evangelistic Meetings

Mark Peachey, Grantsville, Md., and Erie Renno, Belleville, Pa., at Turners Creek, Ky., May 11-17. Howard Hammer, Wooster, Ohio, under auspices of Christian Laymen's Tent Evangelism, Inc., at West Lebanon, Ohio, May 29-June 8; Iowa General Mission Board, Kalona, Iowa, June 13-17; Kalona, Iowa, June 18-July 2; Hannibal, Mo., July 6-July 20; East Peoria, Ill., July 24-Aug. 18; Arthur, Ill., Aug. 31-Sept. 14. J. D. Zehr, Los Angeles, Calif., at Broken Bow, Nebr., May 18-25. Peter Wiebe, Goshen, Ind., at Fish Lake, North Liberty, Ind.



CHURCH HISTORY (Continued)

us in the departing of this great man, and

SIXTH, a copy of these resolutions be sent to Mrs. Jacob Shenk and entered into the minutes of the Board.<sup>5</sup>

He once made this statement: "The question has often been raised as to whether one can be a Christian and a businessman at the same time . . . I firmly believe that one can be a good Christian and also a good businessman."<sup>6</sup> His life has been a demonstration of such.

We can say he lived true to his motto, the words of which could be seen the first thing as one entered his office: "Trust in the Lord with all thine heart; and lean not unto thine own understanding."<sup>7</sup>

<sup>1</sup> Mahlon L. Blosser, "Jacob A. Shenk," *Missionary Light*, May-June, 1950, p. 3.  
<sup>2</sup> Mary Stalter, from an interview.  
<sup>3</sup> A. Warkentin and Melvin Gingerich, *Who's Who Among the Mennonites*, p. 222.  
<sup>4</sup> Mrs. Jacob A. Shenk, from an interview.  
<sup>5</sup> Resolutions Committee of the Virginia State Poultry Federation (letter).  
<sup>6</sup> Jacob A. Shenk, "Creating Wholesome Industrial Relations," *Mennonite Community*, January, 1948, pp. 14, 15.  
<sup>7</sup> Proverbs 3:5.

Harrisonburg, Va.

STRUGGLE FOR POWER (Continued)

any of the other specific points at which the tension will appear.

And there has never been a more powerful tool than the cross in the history of man. What appears to be the death of self issues in resurrection with the mind of Christ. What seems to be death at the hands of cultural forces turns out to be a conquest of power itself, and the resurrection issues in power cleansed and in the control of discipleship, symbolized by the cross.

What are the areas, then, in which the struggle for power may constitute tension points? First, the broad, broad area of personal relationships. Then there are the areas in which persons, by reason of office, status, or position could exploit those under them, and those under them could rise up in a struggle for power. In discussion leadership and participation there needs to be alertness for the struggle for power. In group and official discipline, in deciding the extent of student government or other questions of campus interest—these are all areas in which we may struggle with the dagger or the cross.

And what are the techniques for gaining the willingness to choose the cross as the symbol in the use of power? For some it may demand the initial conversion experience. Power is in all cases but the projection of personality, and when personality is converted, power must be converted along with it. There must be self-examination for evidences of the struggle for power in our relationships. During private devotions, when the mind is open for God's reproofs, may we listen

for His voice in this matter. Finally, through familiarity with the example of Christ at this tension point with culture, we may be guided to abandon the dagger and move forward with the cross.

"... Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."  
Goshen, Ind.

OUR SCHOOLS (Continued)

are a large number of poorly qualified teachers who hold certificates today. These can be replaced only through the competition of better qualified teachers who are ready to replace them.

No steps should ever be taken which will make it easy for poorly prepared and incompetent teachers to remain in their jobs even though there is a great shortage. I am indeed grateful that standards for certification are constantly rising—that no longer can everybody and his brother get into the profession. However, steps do need to be taken to attract the strong teacher potential to the colleges for training. While we know that an acceptable teacher cannot be defined in terms of semester hours distributed over set subjects, yet we do know that, providing the right recruit is attracted, the courses designated by state departments of education do render a great service in preparing him for his great responsibility.

High-school seniors, what sort of self-appraisal might you give yourself if you are struck by the acute shortage that is inevitable for the next five years? Here are some questions.

Are you impatient, irritable, short-tempered? If you are, teaching will consume you. All your energies will be spent shouting and tearing your nerves to pieces.

Are you disorganized, careless, scatter-brained? If you are, teaching will overwhelm you. There are a million and one details piling up, accumulating — you will always be in a dither.

Are you tense, high-strung, too finely wrought? If you are, teaching will drive you to distraction.

The question remains, then, What kind of person will make a good teacher? What kind of person will be able to teach? What kind of person will like teaching? The following questions were compiled by a study committee of the National Conference on Teacher Education which was asked to draw up an appraisal for selecting recruits for teacher-education in our colleges.

Do you, either in your studies, in manual labor, or in extracurricular activities, find you have the capacity to work steadily and systematically?

Are you kind and sympathetic but also firm and consistent?

Have you a sense of humor?

Can you take orders and follow directions and also give orders that will be followed?

Are you orderly, methodical, careful?

Can you patiently unravel complexities and reduce them to simplicities?

Are you calm, quiet, and self-possessed?

Can you express yourself in speaking and in writing without gross errors?

Can you read?

Can you listen?

Can you use the basic mathematical skills necessary in everyday life?

Are you developing a set of sound moral and spiritual values?

Do you want to learn?

Do you have convictions to become a teacher?

These questions need not all be answered "yes" before a student considers teaching. Many of these characteristics are developed during the training period. I am quite certain that if they are not developed during the training period they will not be developed after the teacher is on the job.

The profession needs teachers who are not afraid of work, because teaching is hard. Teaching has many problems—but what work hasn't? The profession needs teachers who will place more effort upon the making of *men* than on the making of *things*. The profession needs teachers who will concern themselves largely with the development of character. I am glad the public schools are laying more and more stress on ideals of moral training. The profession needs sincere men and women whose very presence is an inspiration to higher living.

"If we work upon marble, it will perish; if we work upon brass, time will efface it; if we rear temples, they will crumble into dust; but if we work upon immortal minds, if we imbue them with principles, with just fear of God and love of our fellow men, we engrave on those tablets something which will brighten to all eternity" (Daniel Webster).

I hope that in the critical years to come young people who have *ability*, who have *ideals*, who have *courage*, and who have *conviction* will be attracted to the teaching profession.

Hesston, Kans.

BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

- Bontrager.**—To Alvin and Mary (Yoder) Bontrager, Elkhart, Ind., a daughter, Debra Lucille, April 6, 1952.  
**Boshart.**—To Delbert and Ardis (Schweitzer) Boshart, Beaver Crossing, Nebr., a daughter, Lora Lee, May 12, 1952.  
**Bratton.**—To Galen M. and Rose Marie (Pica) Bratton, Lewistown, Pa., a daughter, Lorraine Kaye, April 24, 1952.  
**Buckwalter.**—To Albert and Lois (Litwiller) Buckwalter, Saenz Pena, Prov. Pte, Peron, Argentina, a second daughter, Naomi Rose, May 2, 1952.  
**Burkhart.**—To Thurman K. and Elizabeth (Stauffer) Burkhardt, Lititz, Pa., a third child, a daughter, Lois, Feb. 25, 1952.  
**Byler.**—To Robert and Ruth (Lapp) Byler, Gap, Pa., a son, Jay Ronald, April 7, 1952.  
**Frey.**—To Elias H. and Katherine (Eicher) Frey, Archbold, Ohio, a daughter, Sandra Kay, April 7, 1952.



**Gnagey.**—To Ray and Herma (Short) Gnagey, Bay Port, Mich., a daughter, Marlene Kay, April 3, 1952.

**Harshberger.**—To Erwin and Trella (Eash) Harshberger, Hollsopple, Pa., a ninth child, a daughter, Carol Ann, April 9, 1952.

**Heller.**—To Parke M. and Charity (Good) Heller, Lititz, Pa., a daughter, La Verne, April 23, 1952.

**Hess.**—To Elvin, Jr., and Velma (Landis) Hess, Strasburg, Pa., a daughter, Donna Jean, April 25, 1952.

**Hurst.**—To Henry and Isabel (Schmiedendorf) Hurst, Harrisonburg, Va., a son, Henry Douglas, April 19, 1952.

**Kanagy.**—To Chester J. and Bertha (Kauffman) Kanagy, Altoona, Pa., a second daughter, Carolyn Joy, May 13, 1952.

**Kolb.**—To Blair and Mary Lou (Keim) Kolb, Salishury, Pa., a second child, a daughter, Cynthia Louise, April 10, 1952.

**Liddington.**—To James, Jr., and Peggy (Tibbs) Liddington, Bedford, Ohio, a first child, a daughter, Susan Joyce, April 26, 1952.

**Mayer.**—To Harlan and Gladys (Alderfer) Mayer, Harleysville, Pa., a son, Harlan Brent, March 31, 1952.

**Miller.**—To Galen and Carley June (Erb) Miller, Elkhart, Ind., a fourth child, a son, Duane Lowell, April 30, 1952.

**Miller.**—To Jake and Sarah (Burkhalter) Miller, Smithville, Ohio, a third child, a son, Steven Ray, April 24, 1952.

**Nofziger.**—To Dale F. and Mildred (Mehl) Nofziger, Cleveland, Ohio, a daughter, Sylvia Susan, April 6, 1952.

**Peachey.**—To Elam I. and Carrie (Zook) Peachey, Portsmouth, Va., a son by adoption, Willis Alan, born Jan. 30, 1949.

**Rohrer.**—To E. Warren and Martha Jane (Turner) Rohrer, Harrisonburg, Va., a first child, a son, Jon Warren, April 24, 1952.

**Rohrer.**—To Jacob G. and Verna (Weaver) Rohrer, East Berlin, Pa., a fifth child, a daughter, Mary Ellen, May 9, 1952.

**Sauer.**—To C. Clair and Anna (Lauver) Sauer, Bunkertown, Pa., a son, Richard Clayton, March 14, 1952.

**Schrock.**—To Allen and Mary (Kolb) Schrock, Springs, Pa., a second child, a son, Randall Jay, April 27, 1952.

**Schrock.**—To Allen J. and Doris (Reynolds) Schrock, Niantic, Ill., a second son, David Emery, April 26, 1952.

**Schrock.**—To Joe M. and Ada (Frey) Schrock, Wauseon, Ohio, a son, Joseph Stuart, April 25, 1952.

**Shantz.**—To Gordon and Norma (Snyder) Shantz, New Dundee, Ont., a third son, Gordon Elgin, April 12, 1952.

**Sharp.**—To David D. and Alta (Stoltzfus) Sharp, Elverson, Pa., a third son, Donald Daryl, April 7, 1952.

**Snyder.**—To Vincent and Ruth (Yoder) Snyder, Goshen, Ind., a daughter, Judy Kay, April 8, 1952.

**Tice.**—To Lewis J. and Esther (Yoder) Tice, a son, David Wayne, May 10, 1952.

**Weaver.**—To Warren and Mae (Bucher) Weaver, Leacock, Pa., a third son, William Gay, Feb. 21, 1952.

**Yoder.**—To Henry Paul and Mildred (Clemens) Yoder, Boyertown, Pa., a son, Allan Henry, May 1, 1952.

**Zimmerman.**—To Ivan B. and Irene (Newswanger) Zimmerman, Lititz, Pa., a daughter, Shirley Jean, May 2, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Hartman—Gassman.**—Jacob Coffman Hartman, Pike congregation, Elida, Ohio, and Ireta Virginia Gassman, Pike congregation, Harrisonburg, Va., by Daniel W. Lehman in the home of Claude Swartz, May 10, 1952.

**Martin—Brubacher.**—Lorne B. Martin, Floradale, Ont., congregation, and Katie Brubacher, Elmira, Ont., congregation, by Oliver D. Snider at the home of the bride April 9, 1952.

**Miller—Schlachach.**—Nathan D. Miller, Millersburg, Ohio, and Sarah C. Schlachach, New Bedford, Ohio, both of the Old Order Amish congregation, by David L. Raher at the home of Abe J. Yoder Nov. 8, 1951.

**Witmer—Detwiler.**—Warren Witmer and Lucille Detwiler, both of the Midway congregation, Columbiana, Ohio, by Paul Yoder at the Midway Church May 2, 1952.

**Yoder—Glick.**—H. Glen Yoder, Allensville, Pa., congregation, and Priscilla Glick, Belleville, Pa., congregation, by Aaron Mast at the Belleville Mennonite Church April 3, 1952.

**Yoder—Yoder.**—John L. Yoder and Enid M. Yoder, both of the Locust Grove congregation, Belleville, Pa., by E. B. Peachey April 27, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Allen.**—Florence, daughter of Clark and Elizabeth (Good) Berry, was born near Elida, Ohio, March 29, 1908; passed away at her home near Elida March 21, 1952; aged 43 y. 11 m. 22 d. On June 5, 1932, she was married to John Allen, Bremen, Ohio. She accepted Christ in her youth and was an active member of the Mennonite Church until her death. She is survived by her husband, one son (Wilbur, at home), her parents, 2 brothers (Lloyd, Clearfield, Pa., and Melvin, Delphos, Ohio), one sister (Clara—Mrs. Norman Smith, Cloverdale, Ohio), and 24 nieces and nephews. She gave many hours of faithful service in the work of the church. Services were conducted at the Salem Church, Elida, Ohio, in charge of Richard E. Martin and Kenneth G. Good. Interment was made in the Salem Cemetery.

**Breneman.**—Daniel F., son of the late Jacob and Lizzie (Forry) Breneman, died on his farm near Manheim, Pa., April 23, 1952; aged 58 y. He is survived by his wife (Lena Breneman), 3 children (Jacob S., Manheim, Pa.; Miriam S. and Verna S., both at home), and one grandchild. Funeral services were held at the home and at the Mt. Pleasant Church on April 27. Interment was made in the adjoining cemetery.

**Breneman.**—Daniel J., son of Daniel and Susanna (Keagy) Breneman, was born near Elkhart, Ind., May 19, 1873; died Oct. 13, 1951; aged 78 y. 4 m. 24 d. Daniel J.'s father, the late Daniel Breneman, was brother to John M., Susanna Shenk, George, Anna Huber, Catherine Mumaw, Henry B., and Magdalena Funk, sons and daughters of Henry Breneman of Bremen, Fairfield Co., Ohio. Daniel J. was converted when but a youth and gave a full life of service and devotion to his Lord and the church. His service to the church was in several different capacities: as pastor, as district superintendent, and as a student or teacher in four church schools. Failing health made it necessary for him to retire from active work, and the last few years of his life were spent in Los Angeles, Highland Park community. All who called upon him were greatly blessed by his Christlike spirit, and he often remarked that he was "waiting for the Chariot to come." In 1903 he married Iva Doering, who survives with his children (William D., Eden, N.Y.; Lida Miller, Greensburg, Kans., and Bonnie Hensleigh, Highland Park, Calif.), 9 grandchildren, and nieces and nephews. He was preceded in death by brothers (Timothy, Samuel, Joseph, and Moody), sisters (Mary Sherk and Naomi Kane). Surviving sisters are Rhoda Cressman, Lashburn, Sask.; Martha Groff, Ducar Calif.; and Phebe Snyder, Glendale, Calif. The latter was a missionary in China for forty years. Funeral services were conducted in the Hermon (Free Methodist) Church by R. H. Warren, Paul R. Heinsel, and Cecil Morrison. Burial was made in the Forest Lawn Memorial Park, Glendale. Another of God's chosen saints has gone home. One of his cousins, Sophia Shenk, Elida, Ohio, died on March 7, 1952. One by one they leave us. —Phoebe Kolb.

**Byler.**—Calvin Samuel, youngest son of Bennett and Lena (Hartzler) Byler, was born Nov. 20, 1950; died at his home near Allensville, Pa., March 25, 1952; aged 1 y. 4 m. 5 d. He was instantly killed when he was run over by a school bus. Surviving are his parents, 3 brothers (Urhan, Jason, and James), 2 sisters (Ruby and Esther), all at home, his paternal grandmother (Mrs. Nannie Byler, Mattawana, Pa.), his maternal grandparents (Samuel D. and Libbie Hartzler, Belleville, Pa.), and many other relatives and friends. Funeral services were held at the Allensville Mennonite Church in charge of Raymond Peachey and Elrose Hartzler. Burial was made in the near-by cemetery.

**Culp.**—Wilmer A., son of Shelton L. and Mary (Barnes) Culp, was born at Muscatine, Iowa, Sept. 10, 1883; died of a heart attack April 21, 1952, at his home in Peoria, Ill.; aged 68 y. 7 m. 11 d. He was united in marriage to Elizabeth M. Arndt on Feb. 25, 1902. Surviving are his wife, one daughter (Mrs. R. T. Kemp, Chesterfield, Mo.), one son (Wilmer M., Chesterfield, Mo.), 9 grandchildren, 6 great-grandchildren, one sister (Mrs. Daisy F. Hunter, Muscatine, Iowa), besides many other relatives and friends. He had made his home in Peoria for a number of years and united with the Peoria Mennonite Church in 1921, where he was a regular attendant when health permitted. Funeral services were conducted at the Boland Mortuary Chapel in Peoria on April 24 in charge of J. J. Hostetler, assisted by John Harnish. Burial was made in the Hickory Point Cemetery near Metamora, Ill.

**Fretz.**—Hannah M., daughter of Jacob S. and Elisabeth (Moyer) Yoder, was born in Franconia Twp., Montgomery Co., Pa., March 2, 1882; died at Grandview Hospital, Sellersville, Pa., April 19, 1952; aged 70 y. 1 m. 17 d. She was stricken with paralysis while at work and peacefully fell asleep some hours later. She was united in marriage on June 23, 1906, to William D. Fretz. Her husband, 4 children (Jacob and Grace, at home; Clarence, Esch-Alzette, Luxembourg; Clyde, Line Lexington, Pa.), and 5 grandchildren remain to mourn her departure. One daughter and 3 sons preceded her in death, all dying in childhood. She united with the Souderton Mennonite Church in her youth, but after her marriage transferred her membership to the Blooming Glen Mennonite Church where she remained a loyal member to the end of her days. Funeral services were held at the Blooming Glen Mennonite Church on April 23 with Melvin Bishop delivering the funeral sermon assisted by David Derstine. Her body was laid to rest in the adjoining cemetery.

**Headings.**—Esther Elizabeth, daughter of Ora J. and Mary (Hostetler) Headings, was born near Tampico, Ill., March 19, 1952; departed this life at the Princeton Memorial Hospital March 21, 1952; aged 2 d. She leaves to mourn her early departure her parents, 3 brothers (Daniel, Philip, and David), 3 sisters (Naomi, Ruth, and Rachel), her maternal grandparents (Mr. and Mrs. Amandus M. Hostetler), her great-grandfather (L. C. Hostetler), and many other relatives. Funeral services were held at the Fairfield A.M. Church March 23. Burial was made in the near-by cemetery.

**Hershberger.**—Daniel W., son of David and Anna (Garber) Hershberger, was born near Walnut Creek, Ohio, Feb. 2, 1865; died of cancer April 20, 1952; aged 87 y. 2 m. 18 d. He lived his entire life on the farm where he was born. In his youth he accepted Christ as his personal Saviour and affiliated himself with the Walnut Creek Mennonite Church where he remained a faithful member until his death. On Feb. 2, 1890, he was united in marriage to Barbara Miller. Surviving are 3 sons (John, Sugar Creek, Ohio; William J., Walnut Creek, Ohio; and Roman, Shanesville, Ohio), 5 daughters (Mrs. Otis Sundheimer, Mrs. Lester Mast, Mrs. Harry Gerber, and Mrs. Palmer Zook, Sugar Creek, Ohio; and Mrs. Walter Oswald, Hesston, Kans.), 23 grandchildren, 23 great-grandchildren, and many other relatives and friends. He was preceded in death by his companion, who departed this life in 1936, his parents, one son (Uriah), 6 brothers and sisters, 3 grandchildren, and one great-grandchild. Funeral services were held in the Walnut Creek Mennonite Church April 23 with Paul R. Miller and Ray Bair in charge. Burial was made in the church cemetery.

**Hossler.**—Katherine (Poorman) Hossler, widow of William Hossler, was born Dec. 10, 1877; died at her home near Elizabethtown, Pa., March 7, 1952; aged 74 y. 2 m. 27 d. She was a member of the Elizabethtown Mennonite Church for 21 years. Although she was not able to attend the church services for many years, she enjoyed the services held in her home. Her consistent Christian life was a means of helping the rest of her family to accept the Lord too. She is survived by a daughter (Mary—Mrs. Byron Cogle), one son (Jerry), a grandchild, one great-grandchild, and 2 brothers (John, Elizabethtown, Pa., and Louis, in Kansas). Funeral services were held at the late home and at Shank's Church. Noah W. Risser, Walter Keener, Jr., David Sellers, and Clarence E. Lutz took part in the services. Burial was made in the adjoining cemetery.

**Hunsberger.**—Daniel, youngest son of Benjamin and Elizabeth Hunsberger, was born July 29, 1873, at Clifford, Ont., Canada; passed away



April 23, 1952; aged 78 y. 8 m. 25 d. Daniel moved with his parents from Canada to Jefferson Co., Nebr., in 1879. Later he moved to Kansas, then back to Nebraska and then to Colorado where he resided at the time of his death. June 6, 1901, he was married to Minnie Tonny. To this union were born six children. Daniel and Minnie gave their hearts to the Lord and united with the Mennonite Church at Peabody, Kans. He was a faithful Christian in the La Junta, Colo., Mennonite Church at the time of his death. His wife died in 1927. In 1940 he was married to Nettie Weaver. Surviving are his companion, 4 children (Mrs. Elsie Bohlen, Bradford, Ill.; Mrs. Louise Kistler, Hastings, Nebr.; Mrs. Louanna Fisher, Glen Elder, Kans.; and Elton, Phoenix, Ariz.), and grandchildren. A son (Harold) and a daughter (Lavina) preceded him in death.

**Martin.**—Lizzie, daughter of the late Theodore and Lizzie (Snader) Felpel, was born March 20, 1898, in East Earl Twp., Lancaster Co., Pa.; passed away in her home near Akron, Pa., March 24, 1952, following a lingering illness; aged 54 y. 4 d. She was a member of the Metzler Mennonite Church, Ephrata, Pa. On April 1, 1916, she was united in marriage to Christian Martin. Surviving are her husband, 6 daughters (Ethel—Mrs. Paul Halligan, Farmersville, Pa.; Bertha—Mrs. Horace Mast, Oley, Pa.; Betty—Mrs. Lloyd Clymer, Lancaster, Pa.; Violet, Rosella, and Sarah, at home), 8 sons (William, Brownstown, Pa.; Theodore, Robesonia, Pa.; Christian, Jr., and Henry, Ephrata, Pa.; George, Emmaus, Pa.; Alvin, Melvin, and Curtis, at home), 24 grandchildren, 3 brothers (Harry, George, and Aaron, all of Lancaster Co., Pa.), and 3 sisters (Bertha—Mrs. Aaron Newswanger, Anna—Mrs. Martin Nolt, and Mary, widow of Jacob Carpenter). One infant son (Clarence), and 3 brothers preceded her in death. Brief services were held from the home March 27 by Mahlon Witmer, followed with services at Metzler's Church with Amos Sauder and Lester Hoover officiating. Interment was made in the adjoining cemetery.

**Moyer.**—Rebecca, daughter of the late John S. and Lydia (Sensenig) Burkhard, was born April 9, 1878, in Earl Twp., Pa.; passed away of cerebral illness Feb. 24, 1952; aged 73 y. 10 m. 15 d. Being the last of her immediate family, she is survived by 5 stepgrandchildren, 6 stepgreat-grandchildren, and several nieces and nephews. She united with the Weaverland Mennonite Church Nov. 7, 1896. In 1911 she went to the Oreville Mennonite Home as a worker. Sept. 17, 1931, she was united in marriage to Tobias E. Moyer, who passed away Nov. 10, 1933. In 1935 she left the home and returned to her home in Pennsylvania. She was always active in church work and interested in missions and charitable activities. Funeral services were held from the home of her nephew, Jacob S. Newswanger, Blue Ball, Pa., on Feb. 27 with further services from the Weaverland Church. Mahlon Witmer, Paul Grayhill, David Weaver, and Harry Lichty were in charge of the services.

**Thomas.**—Marilyn, infant daughter of John H., Jr., and Eileen (Hess) Thomas, died at birth at the General Hospital, Lancaster, Pa., Jan. 30, 1952. She leaves her parents, one brother (John Richard), her paternal grandparents (Mr. and Mrs. John Thomas, Millersville, Pa.) her maternal grandparents (Mr. and Mrs. Elvin Hess, Strasburg, Pa.), and her maternal great-grandmother (Mrs. Henry Amand, Landisville, Pa.). Graveside services were held at the Masonville Mennonite Cemetery with Benjamin Miller in charge.

**Sauder.**—Sam, son of Henry and Jemima (Eckley) Sauder, was born Dec. 14, 1874; died April 23, 1952; aged 77 y. 4 m. 9 d. His entire life was lived in the vicinity of Archbold, Ohio. On Dec. 1, 1897, he was united in marriage to Katie Nofziger, who preceded him in death by three weeks. He leaves to mourn his passing 4 daughters (Emma—Mrs. Aaron Grieser, Laura—Mrs. Walter Roth, Carrie—Mrs. Martin Miller, and Viola—Mrs. Omar Aeschliman, all of Archbold, Ohio), one son (Melvin, Archbold, Ohio), 24 grandchildren, 17 great-grandchildren, one sister (Mrs. Henry Nafziger), and other relatives. One son (Edward), one daughter (Fanny), and 3 grandchildren, one sister, one brother, his parents, and his wife preceded him in death. In his youth he accepted Christ as his Saviour and united with the Central Mennonite Church, Archbold, Ohio, in which faith and fellowship he remained until his death. Funeral services were in charge of P. L. Frey, Henry Wyse, and Jesse Short.

**Sommers.**—Joseph J., son of Joseph and Elizabeth (Slabaugh) Sommers, was born near Walnut Creek, Ohio, July 22, 1853; died April 26,

1952, near Kokomo, Ind.; aged 93 y. 9 m. 4 d. He came to Indiana as a young man. Sept. 27, 1885, he was married to Mary Zook, who died in February, 1950. Surviving are 4 daughters (Emma Sparks, Sarah Shaffer, Lizzie Hersherger, and Nora Easterly), 4 sons (Joe, Harry, Iva, and Monroe), a sister (Lizzie Boley, Millersburg, Ohio), 33 grandchildren, 22 great-grandchildren, and many other relatives and friends. Four daughters (Ella Schrock, Mima Kaufman, Laura, and Esther) and one son (Ervin) predeceased him. For several years he had been the oldest member of the Howard-Miami congregation, with which he united even before he was married. Funeral services were held at the Howard-Miami Church, Kokomo, Ind., on April 29 in charge of A. G. Horner. Burial was made in the Mast Cemetery.

**Stoltzfus.**—Sarah Kathryn, daughter of the late Henry and Florence (Goodman) Grubb, was born Nov. 22, 1887; passed away Feb. 3, 1952, at her home in Morgantown, Pa.; aged 64 y. 2 m. 11 d. She was united in marriage to John K. Stoltzfus April 26, 1909. Surviving are her husband, 2 daughters (Florence—Mrs. Alvin Glick, Morgantown, Pa., and Edna—Mrs. Myron A. King, Suplee, Pa.), and 3 grandchildren. Early in life she joined the Methodist Church, remaining faithful until her end. She was a Christian mother and a friend to all. Funeral services were conducted Feb. 6 at the home by Ira Kurtz and at the Conestoga Mennonite Church, Morgantown, Pa., by William Pahls of the Methodist denomination, John Glick, Oley, Pa., and I. W. Royer, Orrville, Ohio. Interment was made in the adjoining cemetery.

**Wyatt.**—Nora Lee, daughter of Joe and Cordellia Chase, was born Feb. 24, 1894, in Centralia, Mo.; died in Levering Hospital, Hannibal, Mo., April 28, 1952; aged 58 y. 2 m. 4 d. She grew to womanhood at Centralia, Mo., and was married there to Pearl Wyatt in 1910. She is survived by 5 children (Iva Powell, Monroe, Mo.; Alvert, Cordellia Powell, Katherine Lain, and Bessie Allen, all of Hannibal, Mo.), 19 grandchildren, 2 brothers (Charlie, Hannibal, Mo., and Jim, Centralia, Mo.), and one sister (Della Barber, Columbia, Mo.). Two children preceded her in death. As a girl she was brought up in the Holiness Church of Centralia, Mo., of which her father was a minister. In 1951 she united with the Mennonite Church, in which she lived a faithful Christian life until her passing on to be with the Lord.

**Yoder.**—Emery Edward, son of Christian M. and Rebecca (Kauuffman) Yoder, was born June 28, 1881, in Cass Co., Mo.; died of coronary thrombosis April 14, 1952, at his home in East Lynne, Mo.; aged 70 y. 9 m. 16 d. In his youth he accepted Christ as his Saviour and became a member of the Sycamore Grove Church, Garden City, Mo., and during his lifetime he remained loyal to his faith and the church. He served as Sunday-school or church chorister from his youth until his failing health forced him to resign, and he was interested and active in the work of the church. On Jan. 1, 1905, he was married to Pearl Blank. Surviving are his companion, one daughter (Inah—Mrs. Emery King, Hesston, Kans.), one son (Clarence, adopted at the age of 5 weeks), one sister (Nettie A. Zook, East Lynne, Mo.), 7 grandchildren, besides many other relatives and friends. Funeral services were held at the Sycamore Grove Church April 16 in charge of R. P. Horst, Kansas City, Kans., S. S. Hersherberger, and W. R. Hersherberger. Burial was made in the Clearfork Cemetery.

## ITEMS and COMMENTS

A group of students at Amsterdam University have formed a working group of antimilitarist students which aims at raising the issue of antimilitarism among students, promoting the knowledge of antimilitaristic methods amongst its members, and serving the antimilitarist movement as a whole. Its members pledge themselves to refuse to cooperate in war preparations, and seek to find alternative methods of settling disputes. Twenty students had joined the group on January 1, and it was expected that the membership would reach 40 to 45 very shortly.—Peace News.

\* \* \*

A growing awareness among clergymen of their responsibility for providing guidance and counseling to prospective marriage partners was reported at the conference on Marriage and the Family held recently at North Carolina College. There is generally no thoroughgoing program of marriage education and counseling in American Protestant churches, but ministers are doing considerable reading on the subject, and interest is growing.

\* \* \*

"You people are working toward the most important objective in the world," said President Truman to a group of 26 Baptist missionaries who recently called on him. As the missionaries related their fields of work, the President said, "I feel as though I have just taken a trip around the world."

\* \* \*

The editor of the Columbus Dispatch recently told a Lutheran workshop on public relations, meeting in Springfield, Ohio, that never in the 500-year history of the printed word have the church and press needed each other so much as today. "Never before has religion been so encouraged, fostered, and disseminated by the field of communications as now. The underlying reason for this is that the press of America is aware that freedom of religion is being vigorously attacked throughout the world. The press is aware that its freedom is being challenged. Once the freedom of the printed word is taken away, it will not be long until the church is back in the catacombs or behind an iron curtain."

The editor of the Springfield Sun told the workshop that "the church is most newsworthy when it is being the church, not when it tries to be primarily a fund-raising organization, a do-gooding society, or a social club." He pointed out that the Christian religion is the church's reason for existence, and the church's newsworthiness lies in the practice and proclamation of that faith.

\* \* \*

The Allahabad Agriculture Institute at Allahabad, India, which was founded in 1910 by Dr. Sam Higginbotham, has just received grants totaling \$940,000 from the Ford Foundation. The money will be used to strengthen

## What About Television?

Russell Krabill & Cleo Mann

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the teaching program of the Institute and finance the training of extension leaders. Several of our Mennonite young men have attended school at Allahabad.

\* \* \*

The Lutheran Church Missouri Synod supports 2,000 day schools where 100,000 children are taught. An official statement of this church says: "We recognize the need and great value of public education and as Christians gladly pay taxes for its support, and seek every possible way to improve the school system of our nation. However, we should like to point out that the public schools are forbidden by law to supply the moral and religious training which we are convinced our children need. We also recognize the value of other private schools to supply the special educational needs of others, and as a factor in keeping our public school system from falling under a totalitarian thought control by the government or one of its agencies."

\* \* \*

An all-white and an all-Negro church in San Francisco have merged into a single congregation. The new congregation will have a Negro pastor.

\* \* \*

The National Council of Catholic Men is another religious organization which has joined the chorus of opposition to Universal Military Training.

\* \* \*

Toyohiko Kagawa, Japanese evangelist, recently appealed to the Evangelical Church in Germany to send 1,000 missionaries to Japan. As a result, German Christians have formed a committee on Japan. On its behalf Paul Gerhard Moeller, head of the church's mission department, will visit Japan to find out how help can best be given. So far, only one German missionary, Gertrude Kuglich, has been active in Japan. She won fame through her care of some 500,000 abandoned babies and war orphans. Now she is planning to organize a Japanese deaconess service.—D. Carl Yoder.

\* \* \*

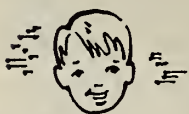
The first survey ever made of Protestant day schools on a nation-wide basis reveals that more Protestant and Roman Catholic children are receiving their pre-high school training in church-sponsored schools than at any time in the history of the country. During the past fifteen years enrollment in Protestant day schools at this level has increased 61 per cent. There are now more than 186,000 Protestant children in about 3,000 schools. In the same period enrollment in similar Roman Catholic schools increased 35 per cent. Among Protestants Missouri Synod Lutherans have the largest number of schools, Seventh-Day Adventists the next largest, with Mennonites ranking third.

\* \* \*

Paul S. Rees, pastor of the First Covenant Church in Minneapolis, is the new President of the National Association of Evangelicals.

\* \* \*

Founders Hall, the new Bluffton College auditorium-gymnasium at Bluffton, Ohio, was scheduled for dedication on May 30.



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# GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV TUESDAY, JUNE 3, 1952 NUMBER 23

## The Heart of the Gospel

B. Charles Hostetter

### What It Is

Christianity has not done too well in showing the world the heart and genius of the Gospel. Too often men have seen only the protective husks, or only the bud, and we have never displayed the unfolded blossom. When the husk is removed, or the bud unfolded, what is the exposed element? What is this inner heart of the Gospel? It is to this we should be revived. What is it?

As our doomed, unsaved, and wicked world looks at Christianity, what do they see? Do they see the Gospel in its true essence? Is what they see a light to the world, a salt to the earth, a formula for a satisfied and joyous life? I fear that many feel the Gospel is something that makes people talk in tongues, or makes them dress differently, or makes them dry and uninteresting, or kill-joys. Perhaps one of the greatest impacts Christianity has left is that we are not sure either what its heart is. We form denominational groups and in-denominational groups. We have split into splinters and have restored to judging, name-calling, and mud slinging, and are more engaged in fighting each other than we are in making a total impact for Christianity or the Gospel.

What is the heart of the Gospel? There is a book entitled, "Christianity Is Christ." Paul says, Phil. 1:21, "For to me to live is Christ, and to die is gain." He also says in Gal. 2:20, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Notice again Gal. 1:15, 16a, "But when it pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen . . ."

Paul says: (1) "For to me to live is Christ." (2) "Christ liveth in me." (3) "God wants to reveal Christ in me."

You say, yes, that was the standard for Paul, but not for the whole Christian Church. That is not our standard today. Again let's go to the Word of God for our answer.

Gal. 3:27, "For as many of you as have been baptized into Christ have put on

Christ." II Cor. 3:18, "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Rom. 8:29, "For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren."

Paul, as he writes his concern for, and disappointment in, the backslidings of the Galatian church, says, Gal. 4:19, "My little children, of whom I travail in birth again until Christ be formed in you . . ."

Dear friends, the heart of the Gospel is that Christ is our life. We are to reveal Christ to this wicked, unsaved, condemned world. All the beauty, glory, and purity of Christ is to be seen in us and is to radiate from us.

We are to be revived so that we can say with Paul, "For to me to live is Christ."

### What It Costs

How expensive is it to receive, enjoy, and possess the heart of the Gospel? When we discover the price we must pay to receive it, we learn why we need revival. Many people want the benefits and results of the Gospel but will not pay the price. What does the Gospel cost? Have you paid the price and received, or have you just kidded yourself into believing you have it without paying the high cost?

Will you permit the Word of God to tell us? If we don't accept its message, where do we go for our answer?

A lawyer one time asked Jesus what he should do to inherit eternal life. Certainly he went to the best source in all the world for an answer to this all-important question. What did Jesus tell him he must do to be saved? Let's read the conversation in Luke 10:25-28. "And, behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? how readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live."

When you read Scriptures like that, the statement of Jesus at another place takes on new meaning, "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." Have you given your all, do you love God with your all? Or have you just been playing church?

Let's look at the price compared in another way by Jesus. Matt. 10:37-39: "He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

When one sees the carelessness, indifference, sin, and worldliness in the church, one is tempted to feel that many have not entered by the door into the sheepfold but have climbed up some other way. But Jesus said the same are thieves and robbers, and to them the porter will not open the door.

Getting into the visible church today is a rather simple thing in many places.

## Complete in Him

BY ROSE MAGINES

Give me a life that is secure  
In Christ, a faith that will endure;  
A sure foundation on the Rock  
That can withstand life's greatest shock;  
By His blood all cleansed within,  
With freedom from the rule of sin;  
Grace sufficient for each need,  
Strength to go where He may lead;  
A light to shine upon my way;  
Sweet rest in Him through night and day;  
The sight to see His guiding hand;  
The will to follow His command;  
A joy my heart cannot contain;  
A song of praise while life remain;  
A greater passion for the lost  
To tell the world of Calvary's cost;  
A constant hunger for the Word;  
A sweet communion with my Lord;  
Calvary love that cannot fail  
When Satan doth my soul assail;  
A peace that permeates the soul  
Because He doth my life control.  
Each day with Christ, the world to meet—  
Give me a life in Him complete.

La Junta, Colo.



But it never was and never will be a simple thing to get into the invisible church of Christ, and that church alone is the one Christ is coming back for. We must sell out completely to Christ and forsake all else, just as a bride does for the bridegroom, if we are to experience and radiate the heart of the Gospel, which is "Christ in you the hope of glory." This "closing out" sale for the flesh is described in various ways. Notice the following descriptions.

Matt. 13:45, 46: "Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls: who, when he had found one pearl of great price, went and sold all that he had, and bought it."

John 12:24, 25: "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it, and he that hateth his life in this world shall keep it unto life eternal."

Luke 9:23, 24: "And he said to them all, If any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it."

The picture is graphic of the tremendous price one must pay to be a disciple of Christ, to have Christ living in him. We need revival in proportion to the flesh uncrucified and the life unsundered.

In these days when non-CO boys are being drafted and sent to the army for a period of service, we hear much that we CO's should also sacrifice for a year or two so that the world doesn't out-sacrifice us. This is a revelation of how far we have moved from the true concept of Christianity. We are to live all our life in sacrifice and self-denial—not just a year or two to try to keep pace with the world and their sacrifices. This is the price to show the world the heart of Christianity. It is to this standard we need to be revived.

#### *What It Does*

If Christ is our life, then we live the Christlike life, and to do this we will live redemptively. A lost world will be our passionate concern. We then live with a consciousness that we are ambassadors for Christ, and that unto us has been committed the Gospel of reconciliation. No sacrifice then is too great to make for carrying the saving Gospel to lost men. Self-denial and sacrifice is not the exception; it is the rule.

In the Old Testament, church and state were one, but in the New Testament, church and state are separate. I have wondered, Why the change? and have come to the conclusion that they are separate because the state can do no more than help environment; they cannot bring the real remedy to man. They reform, but the church regenerates. We have the remedy for man's ills; we attack at the source of the problem. The state removes certain temptations but leaves man with the same evil heart and evil desires. The church, through the work of the Spirit, provides a new heart that gives him a desire for righteousness.

We call it sin to join the state in its ministry of punishing the evildoer and using force to keep down the forces of evil. Rom. 13:1-7 tells us the state is God-ordained and a minister of good. Then how sinful must it be for a so-called Christian to live a selfish, self-centered, money-grasping, indulgent, unconcerned life. It is true that the church doesn't have time to waste in a government-reformation program. It is like burying our talent in that which will have no permanent result. Then the Lord pity us and revive us to the concept that as true Gospel Christians we are a light to the world, salt to the earth, and must live redemptively for others as our rule of life.

What the heart of the Gospel is—Christ our life; and what the Gospel costs—our all; and what the Gospel does—makes us live redemptively, shows us up, and with new force reveals my need, and our need, of revival to these high standards.

Harrisonburg, Va.

### Men of Distinction

BY STANLEY C. SHENK

A well-known liquor company has been plastering the country with advertisements in which distinguished-looking men are shown holding a glass of amber-colored liquor with a practiced hand. These men are always nattily attired and are always photographed in a tasteful environment. They stand before handsome fireplaces, lean upon polished mantels, or arrange their frames alongside a ship model or shelf of books. Always these men are labeled "Men of Distinction." The onlooker is supposed to gain the impression that one way to become a "man of distinction" is to drink the right brand of liquor.

The thing about these "men of distinction" ads that provokes so many of us is that they never picture the men who have really devoted their whole lives and talents to amber-colored liquors. The ads never show pictures of the alcoholic human wrecks that huddle together in the Skid Rows and Boweries of our big cities. Neither do the pictures ever show a trembling, red-eyed, nervous wreck begging piteously for a quarter for a drink. (One has to live in a big city, as I have, and see such things to really believe them.) Nor do the ads ever show a drunken mother or father bashing in the skull of an infant child. Yet are not all of these (the wretched inhabitants of big-city Skid Rows, the two-bit whisky beggars, the murderous drunken parents) all entitled to be called "Men of Distinction"? Are they not the finished work, the truest devotees of liquor? Why don't the liquor ads show the other side of the picture? Easy. They'd scare away the very customer they're trying to attract.—*Herald Youth Bible Studies.*

To the Bible men will return, and why? Because they cannot do without it.—Matthew Arnold.

### Our Readers Say—

I have been able to secure the names and addresses of people in Japan, and have written to many, pointing them to salvation in Christ. The answers have been encouraging. Through this "pen missionary" work, three members of a Buddhist family have accepted Christ into their hearts. Others want to know more about Christ. Still others are Christians, but have very little Christian fellowship. I appeal to GOSPEL HERALD readers who would be willing to write to and pray for these people to ask me for names and addresses. These will be more than "pen pal" letters. We want to bring the Gospel to these people. Almost all of the Japanese answer the letters in English. Any written in Japanese may be sent to me, and I will have them interpreted. Japanese tracts and Gospels will be furnished as the Lord provides. We pray that those who cannot go in person may use the pen in reaching the Japanese for Christ.—*Mrs. Jake Roth, Star Route 1, Holley, Oreg.*

Money is still coming in for Bibles [for prison work]. Saturday Bob [Capps] received a letter from someone in London, England, who read "Those Three Hands." I cannot express in words how much we appreciate what the printing of this story has done for those boys, and also for many praying mothers. It has given new hope and courage to many . . . —*Carol Kauffman, Hannibal, Mo.*

### GOSPEL HERALD

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# EDITORIAL

## Extra Pages

An abundance of material for the Missions Section is giving our readers this week 32 pages to read instead of the usual 24. This issue contains the greater part of the India annual report. The additional pages give this extra information without crowding out our usual features. We know you will appreciate this.

If you know of Mennonite families (we think there must be three or four thousand of them) who do not take the GOSPEL HERALD, won't you tell them what they are missing? A little boy recently quoted as his Bible verse, "Go ye into all the world and preach the Gospel Herald." His parents must have been talking a good deal about the church paper. We don't want you to confuse the Gospel with the GOSPEL HERALD, but this issue of your paper should demonstrate that our chief interest is the preaching of the Gospel. You will be promoting the Gospel when you promote the reading and increase the circulation of the GOSPEL HERALD.

## Card-Playing

Card-playing keeps intruding into the recreation of Christian people. Various card games, some of them considered innocent parlor games, get their hold on family and social groups, and soon people are spending many hours at this amusement.

We grant that it is difficult to draw the line between the innocent and the questionable in the area of amusements. Some people have a conscience against games which others consider perfectly Christian. We must grant to others the same freedom which we wish to have ourselves in the choice of our leisure activities.

But we should like to give our testimony against all card games. It is difficult, it seems to us, to distinguish between them. The principle of the various games is the same. There is the element of chance in what cards the player receives, and then the element of the skillful use of those cards in outwitting the other players. When one plays for a money stake or for a prize,

there is the additional element of gambling.

It must be freely admitted that the card game is one of the chief implements of the gambler, and also that many habitual gamblers got started on their course by playing some parlor game of cards. It would seem that the Christian should avoid any game that might lead to gambling. Professional gamblers consider the card table in the home as the recruiting ground for their ranks. Even if one could resist himself the temptation to descend from rook to poker, should he not consider his influence upon others who might not be able to resist temptations to gambling?

Card-playing is a terrific waste of time. Good reading or conversation adds to one's information. Listening to good music builds up one's artistic appreciation. Creative activities have something to show for the time spent. But card-players seem to be merely killing time. They play for hours with a veritable passion, but probably with few sentences spoken. They are neither wiser nor better for the experience. It seems to be chiefly a release for bankrupt minds.

Could you ask God's blessing on your card-playing? Would you encourage the new convert to learn to play? Would you be afraid to play through the evening by an open window? Would you invite your minister to play with you? Is there any good reason why a devoted follower of Christ should ever be seen with a hand of cards?

## Persecution in Colombia

We are not interested in anti-Catholic agitation. There is danger in such agitation of the development of very unchristian attitudes. But we should be aware of facts, and build our attitudes and opinions on a factual basis. We feel it is important for Christian people, Protestant or Catholic, to know of the religious persecution which has been carried on since 1949 in Colombia, a South American country immediately joining Panama.

The source of our facts is a report of Henry L. McCorkle, news editor of *Presbyterian Life*, published in the May 24 and June 7 issues of that magazine. Mr.

McCorkle made a personal investigation in many cities of Colombia, talking with missionaries, laymen, Colombian ministers, and many Roman Catholics. He saw the 450 eye-witness statements collected painstakingly by the Evangelical Confederation of Colombia, an organization which represents 17 Protestant groups in Colombia. These statements describe incidents including (1) violence against persons; (2) violence against church property; (3) violence against personal Protestant property; (4) closing and hindering of schools; (5) refusals and delays in granting civil marriages; (6) denial of medical treatment; (7) denial of public burial; (8) threats and intimidations; and (9) prohibition and hindering of Protestant services.

Some of the stories coming out of these authentic statements—stories about killings, bombings, torture—have been sent to the outside world. But many have not been printed, and those that were printed were not believed. It is now clear that reports about Protestant persecution in Colombia are true, that the Roman Catholic Church in Colombia is responsible for it, and that this is one of the most serious violations of tolerance in modern history.

The Gospel Missionary Union has lost 20 churches in three years. Evangelicals have lost more than \$400,000 worth of church and personal property in the past year. Many Christians have been tortured, and some have been killed. More than 60 churches of the 23 groups now in Colombia have been destroyed or closed down because of the persecution. More than a thousand church members are now refugees. At least a thousand more have left old places or have been forced out of their homes to new locations by religious persecution.

The motive for the persecution seems to be the Catholic fear of the growing Protestant movement. The Protestant missionary force more than doubled in 1941-47. The Protestant community (communicant members and those who attend Evangelical churches) is about 30,000, as against 2,500,000 practicing Catholics. Catholicism is recognized as the official religion of Colombia. The constitution allows "liberty of cults," but the present official interpretation is that liberty of cults means freedom to propound the Catholic faith only. The Catholic Church in Colombia is "one of the last strongholds of Roman Catholic



feudalism." The church is the greatest single landholder. Its income runs into millions of pesos and probably tops that of the greatest commercial enterprise, Bavarian Beer. The government gives grants for church building and levies on Catholic property no building taxes. For street repairs or sewage, no municipal assessments are usually made on Catholic property. Protestants must pay both building taxes and full municipal assessments. The Catholic hierarchy is in no mood to lose these advantages.

This whole situation should show us a few things. One is what the Roman Catholic Church will do when it can, that is, when it holds a political control. Another is that persecution cannot defeat real faith, for Protestantism has become stronger during the past few years. It should show us, finally, that a simple New Testament faith can expect trouble in this God-defying age. Catholicism and Communism profess to be extreme poles of thought, and yet the treatment of believers is pretty much the same in communistic China and Catholic Colombia.

The unchristian character of Catholicism in Colombia is a further justification, if any were needed, for doing mission work in Latin America. Murderers and thieves and villifiers need salvation. Let us carry the Gospel to them.

## Bible Standards for Service

BY RUTH CULP

In order to bring out the Bible standards more clearly, I am going to do a little contrasting. What is our motive for service? Could it be that some have adventure in mind? They get their way paid; so they plan a nice vacation. Maybe they are tired of their old-fashioned minister or Sunday-school teacher, or perhaps they have an urge to do something new and different. They are afraid that in their home church the praise that is due them isn't being given. Others are getting the credit that should have been theirs. They obtain a "better than thou" attitude, and a feeling of dissatisfaction and unrest takes hold of them. So, as an avenue of escape from all these things, they go into "service." This short poem so well expresses what I've tried to say:

"Father, where shall I work today?"

And my love flowed warm and free.

Then He pointed me toward a tiny spot

And said, "Tend that for me."

I answered quickly, "Oh, no, not that!

Why, no one would ever see,

No matter how well my work was done,

In that little place for Thee."

And the word He spoke, it was not stern,

And He answered me tenderly:

"O little one, search that heart of thine,

Art thou working for them or me?

Nazareth was a little place,

And so was Galilee."

Are some of you thinking, "Surely this can't be our young people"? Oh! surely not Mennonite young people.

Now for some Biblical standards.

*A definite call.* Make sure it's a call and not a desire. There have been young people, and older ones as well, who have suffered because they placed their desires ahead of God's calling. They made themselves believe their desire was a call from God only to find out that God couldn't use them in that place to His highest glory.

*A Spirit-filled life.* Acts 1:8 says, "Ye shall receive power . . ." It doesn't say you must be a Christian five years or ten years. Neither does it say you must be a college professor or teacher. But it does say, "Ye shall receive power . . . and ye shall be witnesses unto me."

*Daily communion with God.* If Christ, who was divine, felt the need of communion with the Father, how much more should we daily pray to God for strength, courage, right words to speak, and His blessings upon us that we might be more effective in witnessing for Him.

*A vision of self.* Isaiah 6. When Isaiah saw himself as God saw him, he cried, "Woe is me! for I am undone; because I am a man of unclean lips . . ."

*A Clean life.* Isaiah 6. Isaiah's sin was purged, and his iniquity was taken away. Then he was clean, and when God said, "Whom shall I send, and who will go for us?" he was ready to answer, "Here am I; send me."

*Faithful in small things.* What is our attitude when we are asked to serve on a program or to be song leader? What is that first expression on our face, or the first thought that races through our minds when our youth leader asks, "Could you help distribute *The Way* this afternoon?" What interest do we take in our mission projects, singing for old people, visiting in jails, or working in mission gardens, or whatever it may be? Some people are waiting year after year for God to call them to service when they are ignoring the opportunities at home. How long do you think they will have to wait?

*Willingness to go anywhere.* When Saul was converted he didn't say, "Lord, don't send me to those people I have persecuted." He went willingly, and back to those very people. Probably all of us have heard people say, "Lord, I'm willing to serve but—please don't send me to Chicago. I don't like it there." Or "Don't send me to India. That is too far from home." And so we lose unlimited blessings because we are not willing.

*Ready at all times.* When Paul had the call to come to Macedonia, the Bible says, "We immediately endeavoured to go." He didn't say, "Lord, I must learn the customs of the people, and I must have more education." I am sure these things never entered his mind. But oh! we have so many excuses. We must have four years of college, and then we'll be ready; we must have a neat fund in

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, May 26, 1927)

. . . we expect Bro. S. M. Kanagy, of Chicago, to hold a series of meetings [Flanagan, Ill.].

A Vacation Bible School will again be held at the Kingsview Schoolhouse at East Scottdale, beginning June 20 and continuing for three weeks. This will be the second year for this work.

[From Mennonite Publishing House report]:

Total Sales this year —\$118,984.62

Present Inventory —\$269,652.67

Net Worth —\$232,944.30

The new book, *Doctrines of the Bible*, is in process of manufacture at this time.

During the past year 7753 patients received treatment at the Mission Hospital, Dhamtari.

Mr. Gandhi has retired to his Ashram . . . and is no longer a commanding political figure . . . The breaking up of caste may appeal to the popular imagination sometime in the future and come with the force of an avalanche.

(From GOSPEL HERALD, June 2, 1927)

Bro. A. G. Yoder [Parnell, Iowa] expects to be gone a good part of June in evangelistic work to various places in Dakota.

Meetings conducted by Bro. S. E. Allgyer, West Liberty, Ohio, and his helper in song service, Bro. L. D. Hunsicker, Blooming Glen, Pa., since May 15 closed Monday evening. Visible results, 18 or 20 confessions [Mattawana, Pa.].

the bank for reserve; we have too good a job. So we excuse ourselves by trying to make God believe we will give instead of go.

When I stand at the Judgment seat of Christ.

And He shows me His plan for me,

The plan of my life as it might have been

Had He had His way, and I see

How I blocked Him here, and I checked Him there,

And I would not yield my will—

Will there be grief in my Saviour's eyes,

Grief, though He loves me still?

He would have me rich, and I stand there poor,

Stripped of all but His grace,

While memory runs like a hunted thing

Down the paths I cannot retrace.

Then my desolate heart will well-nigh break

With the tears I cannot shed;

I shall cover my face with my empty hands;

I shall bow my uncrowned head.

Lord of the years that are left to me,

I give them to Thy hand;

Take me and break me, mold me to

The pattern Thou hast planned!

(Martha Snell Nicholson)

Petoskey, Mich



# Why Not Give Your Brother a Chance?

Nelson E. Kauffman

One of the most common sins of many Christians is their eager credulity to believe every uncomplimentary, unchristian thing that comes to their ears about a fellow Christian, and especially about a minister. It is my honest conviction that very nearly 100 per cent of the circulated reports of others' sins are absolute untruth or a perversion of the truth. There cannot but be an appalling lack of spiritual life and a revealing evidence of sin in the life of any person who fastens on to any piece of sinful gossip about another person, never investigating if the report is false or true, and holds on to it like an Arkansas tick, intending to satisfy its thirst for blood whether it is animal or human.

One brother remarked to me recently that one positively can't believe any uncomplimentary thing about another person without checking. He told of a report he had heard that a certain minister, once a member of our church, was now a Mason. It would have been easy to pass it on, but he undertook to write to the minister first, only to find out that the minister never had belonged to a lodge, was always against them, and is still against them.

In another community there is a report that a certain brother used unchristian techniques in soliciting for a certain cause. I wrote to the brother and later had an interview with him, only to find out that he had no recollection of any such incident ever taking place.

The report came to me that in a certain educational institution girls are required to cut their hair before they may be admitted. The facts are, upon investigation, that no girl is admitted unless she is a Christian and has a good spiritual recommendation, and every possible effort is made to keep the girls from following such sinful fashions of the world.

An evangelist was reported to have made a statement concerning inconsistency he had seen in a certain area. It seemed impossible; so immediately I wrote, asking him to give me the facts. In this case the report was true.

We dare not take as final evidence the fact that people say they saw with their own eyes that certain things took place. They don't always see accurately, or they are looking for things, and see them, when actually they do not happen. Each year for the past two years we held an experiment in the Maple Grove Winter Bible School English class. The class was told that several persons were going to do a certain number of things that might be done in any church, and that a test would be given to test the accuracy of seeing in the class. It was almost

incredible what a large percentage of people did not see what actually happened. In fifteen out of sixteen questions the group saw 30 per cent incorrectly, and in five of the sixteen questions the group was 60 per cent wrong in what they thought they saw.

Don't always pass on for truth what you think you saw. Some time ago a certain person was positive that she saw something happen after church service. When the people who were supposed to have been guilty of this thing were informed of what they were to have done, they were completely surprised, for no such thing had happened. The person giving the report saw something that was not even in the dreams of the persons being watched, let alone in their motives or plans. If someone makes up his mind that a certain person does certain things, he can watch and see what he wants to see, and be sincere—but completely wrong.

The time of many men, thousands of dollars, the spiritual welfare of the church, the honor of the Lord Jesus, the suffering of men of God, and the spiritual life of the church could be saved if we would only take the time, courage, and Christian grace to ask the person involved if reports are true. One brother was exonerated of more than a score of false charges, but at a tremendous cost in man hours, energy, and effort. Such could be saved for the cause of Christ if people would be willing to give the accused person a chance to answer. Should we not put Christian love into action at this point? Why not give your brother a chance by asking him if the report you heard is true?

Hannibal, Mo.

## The Arrow and the Song

I shot an arrow into the air,  
It fell to earth, I knew not where;  
For, so swiftly it flew, the sight  
Could not follow it in its flight.

I breathed a song into the air,  
It fell to earth, I knew not where;  
For who has sight so keen and strong  
That it can follow the flight of song?

Long, long afterward, in an oak  
I found the arrow, still unbroke;  
And the song, from beginning to end,  
I found again in the heart of a friend.

—Henry Wadsworth Longfellow.

## Teen-age for Christ

BY MIRIAM PEACHY

*"Remember now thy Creator in the days of thy youth"* (Eccl. 12:1). Praise the Lord for the youth of today who are interested in serving Christ and burdened for lost souls around them.

Recently I attended a meeting of "Teen-age for Christ" at Berlin, Ohio. It thrilled my soul to see about one hundred young Christians gathered together to praise the Lord, to pray for the unconcerned and lost souls, to learn more of the will of God for their lives, and to enjoy Christian fellowship one with another.

The meeting was opened by singing praises to the Lord. After devotions, the group gave testimonies, telling what the Lord has done and is still doing for them. After the testimonies were given, requests were made for prayer for lost friends or for one who was getting cold in his Christian life. As prayers were ascending to heaven, we could feel the presence of God in the room. Then some of the Christians offered to write or speak to the ones prayed for.

Bro. Paul Hummel, the leader of "Teen-age for Christ," then gave us a very inspiring talk on the subject of personal work and how to lead a soul to Christ.

We are saved to serve the Lord. We have the joy of sins forgiven; now let's help others find the same joy. To win a soul to Christ we must go to them. In helping another to find Christ, we strengthen our own spiritual life.

To be a personal worker we must have a pure heart and a Spirit-filled life. The heart of the soul winner must be filled daily with the Holy Spirit. He must have a life of prayer, for without prayer no work is done well. He must pray for a heart of compassion and for wisdom in dealing with the lost soul. He must pray without ceasing. Talking to men for God is a great thing, but talking to God for men is the first thing.

Successful personal work is not just speaking to some person about spiritual things and giving to him the Word of God; it involves speaking to a person about *his* needs, and giving him the Scriptures which *he* needs.

We need to pray definitely that God will lead us to the one to whom we should speak, and that He will give us grace and wisdom to deal with this soul. Then we must show to the lost soul his need of a Saviour, and that Jesus is the Saviour he needs. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). "But as many as received him, to them gave he power to become the



## A Prayer for This Week

O heavenly Father, in whom we live and move and have our being, we humbly pray Thee so to guide and govern us by Thy Holy Spirit, that in all the cares and occupations of our daily life we may never forget Thee, but remember that we are ever walking in Thy sight; for Thine own name's sake. Amen.

(440 A.D.)—Selected.

sons of God, even to them that believe on his name" (John 1:12).

Then we need to pray with him and help him to pray. Help him to see that it takes the same faith to live victoriously that it takes to be saved. Show to him the importance of reading the Bible and praying daily. Keep on praying for him and encourage him. Continue to show a personal interest in him because Satan will try to overcome him. Perhaps your influence will help to keep him from backsliding.

The biggest piece of work a Christian can do is to find a sinner friend and introduce him to Jesus Christ. Our responsibility never ceases so long as we have a life to live for Christ, and a whole world still waiting for the Gospel. "Go ye into all the world, and preach the gospel to every creature" (Mark 16:15).

May the Lord bless the youth of today that are letting their lights shine for Christ. Keep your light shining and God will put it where it will be seen.

Belleville, Pa.

## Family Reading Club

By J. E. GINGRICH

Recently the Family Reading Club has mailed out advertising material encouraging people to join their book club. The name sounds very inviting to people who want to furnish good books for their home. The writer has examined three books from this club and has become convinced beyond any doubt that this club is dominated by the Roman Catholic interests, and that it is used to deceive honest people. It is my concern that people should be made aware of this lest they admit these objectionable books into their homes. Along with the books offered by this club we should also be made aware of this dominant Catholic note in the Fulton Oursler books which are finding their way to many of our homes through other channels. Such books as *The Greatest Story Ever Told*, and its companion, *The Greatest Book Ever Written*, should not be found on our bookshelves. May the Lord guide us in being very critical in our reading selections.

Elkhart, Ind.

## Two Blocks of Ice

By RAYMOND L. KRAMER

"That church was as cold as two blocks of ice!" These were the words of a preacher friend of mine, a Mennonite, who described his experience when visiting one of our congregations as guest preacher on a recent Sunday morning.

Ice. Blocks. Well, at least a block has form, symmetry. There's some sort of sense to it, I guess. And there's a certain amount of beauty in a block of ice. But I wouldn't want to sleep with one, or have it as my boon companion. It gives me the shivers just to think about it.

"Two blocks of ice," he said. Wouldn't one have described it as well? Hmminn! Two blocks of ice—*lack of spirituality* and *worldliness*, maybe?

I heard one of our evangelists comment a few years back that he rather feared for the converts in a certain congregation lest they freeze to death shortly in the frigid atmosphere.

There's a certain amount of beauty in that first block of ice. You know it isn't a popular thing in our world to be spiritual-minded. It's a lot better to be up on the latest inventions, world happenings, and social etiquette. It's important to have a fine complexion and to be an interesting conversationalist about any subject. It isn't nice in our tolerant, broad-minded society to speak too frankly about one's religion. Be religious, of course, but don't advertise it. Don't get enthusiastic about it. That's the devil's monopoly, apparently — enthusiasm. I mean. Don't bother with private devotions, family worship, and the likes. Attend prayer meeting if it doesn't interfere with digging the potato crop. Go to the revival meetings at least on Sunday evenings—maybe once or twice in between if it suits. "Oh, yes, I just *must* remember to buy a gift and to attend that birthday party Friday night." Don't bother telling the pastor you enjoyed the sermon. Don't change that poker-faced expression. Don't even bother listening seriously to anything that goes on in the service. Sing lamely. Endure the service which, because of your lack, has degenerated into a formal, lifeless thing. Just sit.

Formal service. Lack of spirituality. Block of ice. Rather beautiful in a cold, formal sort of way.

The other block is apparently the twin of the first. It has its appeal too. *Worldliness*. Selfishness, that's the goal. Indulge the fleshly appetites. Get what I want. Hold on to that job even if it means working occasionally on the Lord's day. Get the more expensive suit. Convince myself that it is surely the best in the long run. Trade *now* for that new, fancy, expensive car, even though this one is in excellent condition, with low mileage, and I don't really need it. "Say! That's a wonderful thing he's demonstrating. Gotta have one!" Trinkets, baubles, five-

## Prayer Requests —

Pray for the Christian Laymen's Tent Evangelism, Inc., that God's will may be done in every endeavor, and that many shall find the Saviour through the preaching of the Gospel.

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the annual meeting of Mennonite Youth Fellowship, that our young people's program may be a positive spiritual force in the church.

Pray for the annual meeting of the Mennonite Board of Missions and Charities being held at Kalona, Iowa, June 14-17, that the Mennonite Church may effectively serve in world evangelism.

Pray for the summer service units now being organized.

Pray for the World-wide Missionary Conference in Lancaster, Pa., June 4-8, and for the Brunk evangelistic campaign which will follow it.

Pray for the parents of two girls who are members at one of our mission stations. They are under deep conviction, but unwilling to go all the way with the Lord.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for a young man who is considering marrying a Catholic girl. Pray for his salvation and for his enlightenment on the issues involved.

(Requests for this column must be signed.)

and ten-cent trash! Knickknacks, bed-time snacks, chewing gum, candy, ice cream. "I'm entitled to spend my own money as I please! I earned it, didn't I?" "He really makes me hot, preaching about the way we dress. Can't he just talk about the heart more?"

Two blocks of ice—*lack of spirituality*, and *worldliness*. O God, turn the heat of conviction on us. Melt these carnally beautiful blocks of ice that are freezing us to death. Revive spiritual life and heat within us. Let it show in a life of happy obedience to Thy Word. In Jesus' name, Amen.

Meadville, Pa.

## PRIDE WILL OUT

A woman once asked a minister whether a person might not be fond of dress and ornaments without being proud.

"Madam," said he, "when you see the fox's tail peeping out of the hole, you may be sure that the fox is in the den." —Clerical Library.



# OUR SCHOOLS

## What Do the Teachers Believe?

BY ALVIN J. MILLER

In this time of our widespread interest in social service in the name of our Christianity, we seem to be overlooking to some degree, or actually neglecting, an invitation to Christian service in our own communities, right at our own front doors. Making reference to this neglect is, however, in no way a negative criticism of the highly important social service our church has fostered in many parts of the world, through which multitudes have been rescued from starvation, and the Christian workers, on their part, greatly blessed. But the thrill and adventure of our world-wide humanitarianism should not be allowed to obscure our other responsibilities to our own children and youth and to the other young people in our regions, even though the duties may seem more commonplace and less attractive.

This opportunity for Christian service that has suffered far too much indifference and neglect lies in the field of teaching. At first glance, the activity is not nearly so inviting as is foreign service, nor as glamorous as travel into distant lands. But, for the skilled and consecrated teacher dedicated to the service of humanity in the spirit of Christianity, there is endless opportunity in the schoolroom also for exploration and discovery. And, for the teacher who sees in every child, in every pupil, in every person the image of the Creator God, there is an inspiration and a challenge of the highest order.

It must be acknowledged at the outset, however, that not everyone is well adapted to teaching, just as some are not talented in the realm of mechanics, or farming, or business tactics, or money-making. Not everyone should try to be a teacher. Even some of those who have the strongest urges to teach or preach, to direct and manage others, may be merely extreme examples of the type that the psychologists have called the extrovert. Some are lacking in ability to think clearly or deeply but are ever ready to express themselves freely, though superficially, and eager to "boss the job." Such persons would not be desirable teachers. But, on the other hand, there are many in our congregations who could teach successfully and would find in teaching a deeply satisfying fulfillment of life.

If we survey this problem and opportunity from the standpoint of real need, we discover at once that there is a serious shortage of teachers in the field of elementary education throughout the whole country. And in the secondary schools, good teachers of high quality are in de-

mand. U.S. Commissioner of Education McGrath reports a present teacher shortage of 34,000 and predicts a need for 750,000 more teachers within ten years. So very serious is the shortage that public school administrators in many communities are engaging elementary teachers who have not met all the requirements in professional training. The implications of this are manifold: numerous schools are closed; many more classrooms are overcrowded and teachers overworked; in such circumstances, persons of lower natural ability, inadequate education, lacking in high ideals, without any religious convictions, become the teachers, the leaders, the molders of our own children and youth. In this way the public free schools are seriously handicapped, the quality of work lowered, with the result that the confidence in our public schools on the part of many parents is shaken.

This serious problem our people can readily help to solve effectively. In our congregations are many capable young people who should be encouraged to enter the teaching profession. If they do not have the financial means to pay for their professional training, there should be organizations set up to help them find work through which to support themselves in part or wholly, while in our colleges. For very deserving ones, a loan plan should be organized so that the student could devote all or most of his time to study and thus complete the course earlier.

For many years the state of Pennsylvania offered free tuition in the state normal schools on condition that the student, after graduation, teach at least three years within the state. Undoubtedly, we have men in our church who would be willing to establish a fund, entirely separate from all other funds, from which carefully supervised loans could be made to worthy students attending our own colleges in preparation for teaching. This would not be "charity." The student would assume the obligation of full repayment of the loan, but the conditions would not be made burdensome. Thus, by systematically preparing capable and worthy young people for teaching, the supply of teachers for public schools and Christian day schools could be increased steadily and rapidly. If the work in our parochial schools is to be accepted by the state in lieu of public school attendance, it will, in the long run, be necessary to provide well-trained teachers and adequate courses. Otherwise, our schools will fall into bad repute as have some other parochial schools, and therefore lose their standing.

The failure of our congregations to

provide teachers for the public schools is due in part to the long period of training required for certification. But, if the boys and girls of other families are willing to meet the requirements, why should not our own young people show an equal degree of ambition and eagerness for service. True, in some of our communities the intellectual interests have been supplanted by the demands of business with its promise of greater financial rewards. In some places idealism has given way to practicality. But is it not probably true that we have on a large scale failed to inspire our young people with the desire to serve; failed to instill or develop the sense of personal responsibility for the educational and spiritual welfare of the community; failed to make clear and appealing the great opportunity for Christian service through education?

Less than a generation ago, in one of our small eastern communities, in the space of a decade or two, there were at least twenty Mennonite and fourteen Amish certified teachers serving in the public schools of the region. They met the same requirements as did the other teachers, and they were among the best instructors. The Amish teachers wore the usual garb, the men with hooks and eyes, and the women with cape, apron, and covering. And they were respected. Now there are about five Mennonite teachers in the public schools of that same region and three Amish teachers in a parochial school. Many of the young people in the community graduate from high school, but few of them choose their lifework definitely on the basis of the opportunity for Christian service offered by the occupation chosen.

The Catholic Church, in a clearly defined and well-organized effort to constructively combat Communism and affirmatively to save Christianity from paganism and atheistic materialism, is urging vigorously that all Christians, Protestant and Catholic, individually assume some degree of responsibility to make Christian principles effective in the school and in the routine activities of life. We Protestants should be no less concerned and equally active.

For the talented young people of our own congregations the opportunity for effective Christian service in education is right at hand. The door is not only open but the schools are beckoning.

In answering this call, we need not become involved in the argument concerning the separation of church and state; or whether there should be courses in direct moral instruction; or whether the disintegration of society now demands that the public school provide courses in religion so that the rising generation may have chart and compass by which to steer a safe course during the present storms and beclouded skies.

What we can do is simple. We can provide teachers who are Christian. It is more important to have teachers who are religious than to have teachers of



religion in the public school. The teacher who is deeply and sincerely and fundamentally religious can infuse the school-room and any subject he teaches with the religious spirit even without making any direct reference to religion. That is the magnificent opportunity that is now at hand for our churches. If they will not interest themselves in providing desirable teachers for the public schools, other groups who oppose the religious interpretation of life will be ready to supply teachers of their own antireligious persuasion. It is interesting to note that the President of the Ohio Education Association, John D. Blackford, also emphasizes this point of view in the November (1951) issue of *Ohio Schools*: "Who teaches is, in my judgment, much more important than what is taught, or how."

This call from the public schools is somewhat like the call from Macedonia. Help is truly needed, and the Christian teacher, in the routine discharge of his duties, has the opportunity to perform a great "mission"—the mission of conscientiously educating the rising generation. And this mission does not require additional donations of funds. This form of salaried public service does not lead to wealth, but it does provide a modest living. It offers also a challenging opportunity for constructive Christian service.

If all teachers in the public schools had been sincerely religious, the demand for parochial schools would probably not have become so urgent. Even though all teachers were acceptably religious, it would still be reasonable to emphasize that religion is a normal part of life and should, therefore, also be included in any well-balanced school program.

In a message to university students, President Bowman of Kent State University (Ohio) recently wrote: "It is our hope that every student will pursue those religious goals and ideals which have been nurtured in his home and in his church. If there be any who have not been attracted to religious participation, we hope that college life here may provide that attraction. We believe firmly that religion will provide the surest foundation upon which the educated man may build his life." In a similar vein, John Foster Dulles relates religion to the efforts toward maintaining peace in the world: "Men and women who want to do something to preserve peace have, in their local church, the most effective medium that exists. If they would direct their zeal for peace into church and missionary channels, the prospects of war in our world would steadily recede."

So also, we may be very confident, would paganism and materialism steadily recede if all our schools were staffed by teachers with a zeal for Christian principles.

The late George Zook, formerly head of the very influential American Council on Education, prosaically sums up a committee report on "The Relation of Religion to Public Education" (1947), with the assertion that "Schools should accept

religion and the churches as a factor of social life, just as much as they do the waterworks." So natural and needful is religion for the human being. Recognition of this truth appeared also in the printed program of the American Association of School Administrators only a few years ago in the statement that a man "is educated only when he understands and appreciates the spiritual and ethical principles which constitute a central part of the heritage of the race."

It is noteworthy, too, that some of the greatest historians of this century have turned away from the economic interpretation of history, and now we find one of the most scholarly of them, Toynbee of England, saying that "Religion is the center of the present ideological conflict between the East and the West," and that "Civilization cannot survive unless we as individuals lay hold of the timeless values that nurture truth and right." Let us note also what one of the profoundest thinkers of the century in the field of philosophy and psychology, Alfred North Whitehead, has to say on this matter: "Religion is the vision of something which stands beyond, behind, and within the passing flux of immediate things, something which is real, and yet waiting to be realized; something which is a remote possibility, and yet the greatest of present facts. . . . The fact of the religious vision, and its history of persistent expansion, is our one ground of optimism today."

With so strong an emphasis on religion on the part of eminent scholars, it should occasion no surprise that religious leaders and educators urge that religion be taught in the schools in courses as carefully organized as those in any other field. And, when courses in religion are prohibited or restricted, or improperly taught in the public schools, it comes as a natural consequence that parochial schools will be established to make up for the deficiency. This movement has been gaining momentum very noticeably.

In a recent book edited by David Wesley Soper of Beloit College, he refers to the years during which he served in his earlier career as the pastor of several congregations when he himself, the minister, was a convinced atheist. When atheists are the pastors of churches, or teachers of religion, it is still more probable that atheists will be found in larger numbers on the teaching staffs of the schools. One of the doctrines to which students in preparation for teaching are sometimes exposed is the theory that the infant born to human parents is not human at birth but becomes human only gradually through the influence of environment—not created in the image of God, but developed in the image of the human environment. In effect, this negates also two of the most fundamental concepts of the Declaration of Independence on which, in this country, our religious freedom is based: (1) the essential dignity of man, and (2) the inalienable rights of man. Both of these equalities

are recognized in the Declaration as coming from the Creator. From the foregoing environmental theory, it is only a short step to another one asserting that truth or right or wrong depend wholly on what the group believes to be truth, or right or wrong, thus denying the existence of moral law and eternal truth.

Let us now examine more closely the need for teachers who are sincerely religious, and for schools in which religion is not slighted or ignored. Studies made at Harvard and other universities concerning the fundamental philosophy of students have revealed a widespread confusion in their thinking. In one study that concerned itself especially with the basic beliefs of students who were planning to be teachers, 94 per cent of whom professed Christianity, there was an astonishing lack of fundamental Christian concepts. Out of a total of more than five hundred students, only 37 per cent included God as a factor that influences man. Only about half believed that man is created by God, while nearly a fourth indicated that man is an animal only, a product of evolution. With a fair degree of consistency, slightly less than half believed in personal immortality or the existence of individual souls. In two universities, nearly a third of the answers interpreted immortality as consisting only of one's continued influence through offspring and through one's influence on society. About a third of the group rejected the belief that man is human by divine creation, but as mentioned earlier, believe that man becomes human through the influence of society, the influence of other human beings. Strangely enough, a larger proportion of women than men took this position. Women teachers also far outnumber men, especially in the elementary schools. As to the basis of morality, almost two thirds held the view that moral standards are entirely relative to the society and without any stable principles, thus rejecting the belief that the eternal law of God is the norm of morality. About the same proportion took the position that there is no eternal truth. In other words, what the group, society, accepts as right or true, is therefore right, true.

In a number of Protestant colleges in one state, according to this same study, the student reaction is very similar to the foregoing, although 47 per cent—but less than half—do include God as a factor that influences man, while 20 per cent believe that man is an animal only, and slightly more than half believe in personal immortality. Again, in the same Protestant colleges, almost two thirds of the group rejected the religious basis of morality, and more than half believed that truth is relative to time, place, and circumstance and is determined by society. Notable it is also that 36 per cent of these Protestant students describe Christ as only a great teacher.

What has happened to education and to religion!

A glance at the record of our own



denomination during World War II causes grave concern. Why did we to so large a degree fail to maintain our historic position? After World War I many of our own congregations, occupied with internal strife, grievously neglected the teaching on war and peace, and when World War II began, the results of our neglect became woefully conspicuous in the decisions of our young men. Confronted with the unhappy dilemma, there followed compromises and rationalizations that might have been forestalled and largely prevented. We should be thankful that on these issues the position taken by our church colleges during the war was firm and sure. Firmer than that of some local congregations! From this war experience, we may well take warning that we should not be caught napping on this other problem—the problem of Christian education.

If so large a proportion of our youth can, in so short a time as the period between the two world wars, be indoctrinated away from one of our most fundamental and historically distinguishing tenets, we must wake up to the fact that many of them may be on the way also to acceptance of pagan and materialist teachings concerning God and the nature of man.

Occasionally one hears the argument that it would be unwise and unjust for the Christian family to withdraw its children from the public school because the children from the Christian family have the obligation of wielding a good influence on other pupils in the public schools. But the proponents of this point of view reveal their inconsistency when in the next breath they advocate the church-related college for the older children of the same family. It is self-evident that the same reasoning would apply to the obligations of young people of college age. Surely the influence for good of the more mature college students in the nonchurch institutions would be more potent than that of the younger children and youth in the public elementary and high schools, for the younger children are less mature, less capable, and less prepared. The argument for a parochial college applies with similar force to a parochial high or elementary school.

We are now living in a time when there are many forceful reasons for special and earnest attention to education. School attendance laws bring to the school many more pupils for a much longer time than previously. By what we do or fail to do in relation to this problem, we are helping to decide whether the rising generation is to be taught by teachers who deny or affirm the fundamental truths and principles of life. From our rich resources of gifted young men and women we can contribute a quota of teaching personnel far beyond the proportion of our numbers.

Now is the time for us to prepare our

capable and suitable young people for Christian service in education as teachers in the public schools and in the church-related schools.

(Note: Anyone interested in the plan of making loans to finance the college expenses of needy students who are planning to teach is requested to write to the author.)

Kent, Ohio.

## CHURCH CORRESPONDENCE

### DUCHESSE, ALBERTA

To the Readers of the HERALD: We were privileged to have with us on Nov. 1 of the past year Bro. Daniel Kauffman, who gave an appreciated address as well as a glimpse of school life at Hesston.

In December we enjoyed having in our fellowship Bro. David Ramer and family of Elida, Ohio, and Bro. Milton Ramer and wife of Royersford, Pa., who came to attend the Golden Wedding celebration of Bro. and Sister Henry Ramer.

January 7 marked the beginning of a six-week Bible school, offering advanced courses. A number of students from various congregations of our conference district were enrolled. The instructors were C. J. Ramer, of this place; Stanley Schantz, Guernsey, Sask.; Paul Voegtlin, Tofield, Alta.; Willis Yoder, Smith, Alta.; and Paul Martin, of this place. We will long remember the helpful discussions and golden nuggets of truth discovered. A well-attended closing program was rendered on the evening of Feb. 14.

Bro. Milo Stutzman of Kingman, Alta., brought us a number of heart-searching messages while in our midst from March 4 to April 7 in the interest of Sister Stutzman's health. God has since seen fit to call her to rest.

On May 4 the young people of this place rendered a program at the Mount View congregation near Aldersyde, Alta.

On May 8 Bro. Ammon Miller and wife of Milford, Nebr., accompanied by Bro. John Burkey and wife of Beaver Crossing, Nebr., were privileged to make short calls at a number of homes in their brief stay here.

On May 11 nine young souls were received into church fellowship by water baptism, and one young brother had been received in February. Will you remember them in prayer that they all may grow in grace, and in the knowledge of their Lord and Saviour?

The suffering and death of our Saviour was commemorated in our communion service on the morning of May 11, with Bro. Clarence Ramer in charge.

This is beautiful springtime. The Lord has blessed us thus far with favorable weather conditions so that the unharvested fall crops could be gathered in. We praise Him for His loving care.

Isaiah 61:11, "For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations."

May 14, 1952.

Anna Brubaker.

### NAMPA, IDAHO

Dear HERALD Readers: We are very grateful to our heavenly Father for the blessings, both spiritual and temporal, we have received during the past months. We enjoy the fellowship of many friends who stop to worship with us.

Our counsel meeting was held on Wednesday evening, April 23. The members (almost everyone was present) expressed peace with each other, with God, and a desire to commune. The following Sunday morning we had our baptismal and communion services. There were five young souls received into church fellowship. Another young girl has expressed her desire to be baptized. After some instructions she, too, will be received.

This winter we have been using the book, *Separated unto God*, at our Wednesday evening prayer meetings.

Plans are being made to have three summer Bible schools again this year.

Our parochial school closes May 16 with three graduating from the eighth grade. Our teachers are all leaving, and none of them plan to come back to teach next year. Bro. and Sister John Detweiler have moved to City Acres to help with Sunday school and church work there.

Because of illness, some of our members have not been able to attend church this winter. Mrs. William Roth is slowly improving at this time. Polly Miller, our oldest member, is becoming infirm. Bro. F. H. Hostetler has been able to attend most of the time.

Mrs. D. A. Good.

### MIDLAND, MICHIGAN

The Midland Mennonite congregation has taken steps to purchase a vacant Methodist church building and one-half acre of ground located three miles east of Clare, Mich., on U.S. Highway 10, and about 40 rods south. This is in a favorable farming community.

The building is equipped with necessary furniture, with a seating capacity for over 100. The congregation is at present papering and cleaning the interior to make it ready for use in the very near future. The purchase price of this property is \$2,000. The first free-will offering given by the congregation to apply on the price was \$881.15. Any individual or congregation willing to give an offering for the Lord's work at Clare, Mich., may send it to Bro. Kenneth Gusler, Midland, Mich., R. 1.

Further plans under consideration are the placing of an ordained brother from the Mid-

(Continued on page 542)



# FOR OUR SHUT-INS

## Little Cares

By E. B. BROWNING

*The little cares that fretted me  
I lost them yesterday  
Among the fields above the sea,  
Among the winds at play;  
Among the lowing herds,  
The rustling of the trees,  
Among the singing birds,  
The humming of the bees.*

*The fears of what may come to pass  
I cast them all away,  
Among the clover-scented grass,  
Among the new-mown hay,  
Among the husking of the corn,  
Where drowsy poppies nod,  
Where ill thoughts die and good are born  
Out in the fields with God.*

—Selected by Sadie King.

## Thoughts for Shut-ins

Speak to Him then, for He hears, and spirit  
with Spirit can meet:  
Closer is He than breathing, and nearer than  
hands and feet.

The pain we bear joins us to our Lord  
when He bestows on us His gift of loving  
patience.

Half the pain, of the pain, is gone when  
we see its purpose.

Hold fast His hand,  
Though the nails pierce thine too.

Nevertheless, though I am sometimes afraid,  
Yet I put my trust in Thee.

Underneath are always the everlasting arms.

I can do all things through Christ who  
strengtheneth me.

## Good Timber

The tree that never had to fight  
For sun and sky and air and light;  
That stood out in the open plain,  
And always got its share of rain—  
Never became a forest king,  
But lived and died a scrubby thing.  
The man who never had to toil,  
Who never had to win his share  
Of sun and sky and light and air,  
Never became a manly man,  
But lived and died as he began.  
Good timber does not grow in ease;  
The stronger wind, the tougher trees;  
The farther sky, the greater length;  
The more the storm, the more the strength;  
By sun and cold, by rain and snows,

In tree or man, good timber grows.  
Where thickest stands the forest growth  
We find the patriarchs of both,  
And they hold converse with the stars  
Whose broken branches show the scars  
Of many winds and much of strife—  
This is the common law of life.

—Unknown.

## Thank You, Jesus, Thank You.

By MILO ZEHR

Sometimes my heart is burdened,  
My soul is in despair,  
Then I go to Jesus  
And He lifts the load of care.

O Thou precious Saviour,  
Who art so kind and true,  
Not once hast Thou forsaken  
But always seen me through.

And now, O blessed Jesus,  
As I journey day by day,  
Wilt Thou gently lead me  
All along the way?

I'm longing, blessed Jesus,  
To see Thy lovely face.  
I'm waiting, daily waiting,  
Till I have run my race.

Thank you, Jesus, thank you,  
Thou art so good to me.  
I'll never cease to praise Thee  
Through all eternity.

Flanagan, Ill.

## EXPRESSIONS OF APPRECIATION

I wish to thank my many relatives and friends who so kindly remembered me with prayers, visits, letters, cards, and flowers during my stay at the Ephrata Community Hospital and convalescence at home. May the Lord bless each one of you for your loving-kindness.—George G. Sauder, Goodville, Pa.

\* \* \*

I sincerely thank each individual, Sunday-school class, and sewing circle who prayed for me and sent me flowers, cards, and letters, and for every other kindness done for me during my illness in the Upland, Calif., hospital, and since my return home. It helps so much when Christians pray and help one another. May God richly bless you all.—Mrs. C. Z. Martin, Columbia, Pa.

\* \* \*

The workers of the Mennonite Hospital of La Plata, Puerto Rico, and unit members bring many expressions of thanks to all sewing circles who have sent packages to supply our needs. May all have the Lord's richest blessings. Remember us in your prayers.—Ethel Zook, Director of Nurses, La Plata Mennonite Hospital, La Plata, Puerto Rico.

\* \* \*

To our many friends and relatives we express a deep appreciation for the prayers, cards, flowers, gifts, sympathy, and thoughtfulness bestowed during the sickness and death of our husband, father, and grandfather, Emery E. Yoder. We express our sincere thanks.—Mrs. Pearl Yoder, children and grandchildren, East Lynne, Mo.

\* \* \*

I want to express my sincere thanks to my relatives, neighbors, and friends for the many prayers, visits, cards, flowers, and gifts I received during my illness. Also for the kind expressions of sympathy received since the death of my dear brother, Tillman E. Garber.—Ada E. Garber, Lititz, Pa.

\* \* \*

We wish to express our most sincere appreciation to our many kind relatives, neighbors, friends, and to the many Sunday-school classes who so very kindly remembered our daughter, Joanne Faye Campbell, with cards, letters, flowers, fruit, and other gifts during her long illness with rheumatic fever. May the Lord also bless you all very richly for the prayers offered in her behalf. We shall long cherish your kindness and love.—Mr. and Mrs. Paul H. Campbell, Willow Street, Pa.

## NOTICE

Wesley M. Stanton, Aberhart Sanatorium, Edmonton, Alta., wishes to correspond with Christian shut-ins.

## Prayer Perspective

By LORIE CONLEY GOODING

*My little cares, my little fears, my worries are no more.  
I took them all to Jesus and He took them all away.  
I could have lost them sooner, had I only gone before  
Into that little closet where, sometimes, I go to pray.*

*All the things that make me fearful, all the little things that vex  
My soul with deep misgiving and contract my heart with doubt,  
Are gone beyond returning, and there's nothing to perplex,  
When I'm in my little closet and the world is all shut out.*

*All the things that cause me sorrow, though they're mostly very small,  
Things that often cause me anguish, often grieve my spirit sore,  
When reduced to true proportions, can be hardly seen at all,  
When I've entered my small closet, and have fastened up the door.*

*Then I view the little problems, petty doubts, and minor fears  
From the pinnacle of Glory, and they look amazing small.  
With Eternity's perspective down the long, long line of years  
I can see my little troubles, and they matter not at all.  
Holmesville, Ohio.*



# TO BE NEAR TO GOD

THEME: THE CHRISTIAN SERVES

Sunday, June 8

"Go ye therefore, and teach all nations" (Matt. 28:19).

"I look upon all the world as my parish; thus far I mean, that in whatever part of it I am, I judge it meet, right, and my bounden duty to declare unto all that are willing to hear, the glad tidings of salvation." John Wesley—persecuted, pelted with rotten tomatoes, burned in effigy—faithfully lived out his words. Smaller men, we most of us take a smaller parish, limiting our activities to a given day, a given situation, a given mood.

Monday, June 9

"And walk in love, as Christ also hath loved us" (Eph. 5:2).

"When God in His sheer mercy and without any merit of mine has given me such unspeakable riches, shall I not then freely, joyously, wholeheartedly, unprompted do everything that I know will please Him? I will give myself as a sort of Christ to my neighbor, as Christ gave Himself for me" (Martin Luther).

Tuesday, June 10

"If any man will come after me, let him deny himself, and take up his cross, and follow me" (Matt. 16:24).

One of Kagawa's biographers, William Axling, records the "in consequence" of that great little man's conversion: "He felt that he had been given a divine mandate to serve the poor . . . [and] eagerly dedicated himself to a life of poverty and set his feet in the thorny path of service."

"The thorny path of service"—that is the path that rightly leads up from the river of baptism!

Wednesday, June 11

"Then said I, Here am I; send me" (Isa. 6:8).

She came from a great missionary family—the Scudders and their wives in all have given over 1200 years of missionary service! And yet young Ida Scudder, full of fun, was determined never to be a missionary. She did not reckon with the hand of God! While in school in America, she was called to India because of her mother's serious illness. One night as she sat at her desk three different men, a Brahman, a Mohammedan, and a high-caste Hindu, came, one after another, begging her to come and help their wives. Totally inexperienced in midwifery herself, she tried to persuade them to let her father, a medical doctor, come, but they each in turn refused such a preposterous offer. In the morning she heard the death "tom-tom" beating—all three women, mere girls, had died in childbirth. Ida Scudder there met God face to face, returned to America to get a medical education—and spent the rest of her life in India, helping such women.

Thursday, June 12

"Who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:5)?

Your hymnal is more than a hymnal. It is a picture book. It is crammed with the ro-

mance of biography. Read Frances Ridley Havergal's "Take My Life and Let It Be." You would enjoy reading an extended biography of her life. But you can truly know her by means of this little autobiography of a few stanzas. "Take my life . . . moments . . . days . . . voice . . . feet . . . hands . . . silver . . . gold . . . love . . .," she says. And she gave it—writing religious poetry, traveling in evangelistic work, singing and speaking the Gospel, foregoing earthly love, even literally selling her jewels and ornaments and giving the money to her missionary board! Her life with its many talents was given to Christ. And though her body is long dust, her radiant life still serves us today as we are led to fuller consecration through her hymns.

Friday, June 13

"So likewise ye, when ye shall have done all those things which are commanded you, say, We are unprofitable servants" (Luke 17:10).

William Carey, Born August 17, 1761

Died June 9, 1834

A wretched, poor, and helpless worm  
On Thy kind arms I fall.

He wrote his own epitaph. On it was no mention of his life of service. He was instigator of the Baptist Missionary Society—the first modern missionary organization. He made the first translation of the Scripture into 40 languages and dialects of India, China, and Central Asia. He baptized the first Hindu Protestant convert. He made the first effort to educate Indian women and girls. He founded the first college to train Indian ministers. These are but the beginning of the long list of his achievements, yet he ventured to say only one good thing about himself, "I am a plodder." Lord, give us more such "plodders"—more who, in William Carey's immortal words, will "Expect great things from God—attempt great things for God."

Saturday, June 14

"And the Lord took me as I followed the flock . . ." (Amos 7:15).

He was not a prophet, nor the son of a prophet. Like that other great one who later cried in the wilderness, he had no need of a clerical suit, the fanfare of an ordination service, the prefix of Reverend, nor the suffix of D.D. But around him like a cloak was the favor of God: he was commissioned by the Triune God as he followed his flock; and God used him as, simply, Amos of Tekoa. Thus clothed, thus ordained, thus titled, did Amos cry God's words and ways to the rotten city of Bethel. Up and down the city he cried them—facing the sneers and the persecution of the established "church," he cried them—until, tradition suggests, he dragged a broken, beaten body back to Tekoa—and there died, a true martyr of God.

—Miriam Sieber Lind.

FALSE WITNESS FORBIDDEN

Sunday School Lesson for June 15

(Exodus 20:16; Mark 7:14-23; John 18:15-27)

Whose commands are we studying? Does Jesus agree with these regulations for our living? Let the pupils quote proofs of their answers. Keep noticing the wide scope of our living covered by these rules, and how much the obedience of them makes for our happiness.

Hear God speak. Ex. 20:16 and Eph. 4:25. What does this commandment forbid? According to Ex. 23:1, false reports—written, spoken, hinted, or pictured—are forbidden. All slander in courts or in private is not found with a righteous man. Ps. 15:3. We may misrepresent our neighbors by intentionally misquoting them, by imputing to them evil motives. Such hiding of hatred is foolishness. Prov. 10:18; Eph. 4:31, 32. Backbiters and whisperers are classed with the haters of God. Rom. 1:29, 30; II Cor. 12:20. Evil surmising, defaming, tattling, babbling, talebearing, railing, gossiping, devising mischief—all these are forbidden to the Christian. What common sins!

Again God shows what He thinks of false witnessing. It separates friends (Prov. 16:28), 'tis a deadly wound (Prov. 18:8), leads to strife and discord and even murder (Prov. 6:19; 26:20; Ps. 31:13; 140:3; Eccl. 10:13).

God will punish this sin. Ps. 101:5; Jas. 1:26. Consider how Peter was separated from his Lord by denying his identity with Him. Satan took advantage of Peter.

Satan is a slanderer himself and is the source of this great sin. And he is continuously bearing false witness against us. The strength of this sin is told in Jas. 3 and Matt. 12:37.

The cure is the renewed mind and heart, so that we may get the spirit of Christ, who saw the good points in people. The Apostle Paul demonstrates how Christ changes a heart of hate to a heart of love.

"Set a watch, O Lord, before my mouth; keep the door of my lips" (Ps. 141:3).

—Alta Mac Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Love will teach us all things, but we must learn to win love; it is got with difficulty: it is a possession dearly bought with much labor and in long time; for one must love not sometimes only, for a passing moment, but always. There is no man who doth not sometimes love: even the wicked can do that.

And let not men's sin dishearten thee: love a man even in his sin, for that love is a likeness of the divine love, and is the summit of love on earth. Love all God's creation, both the whole and every grain of sand. Love every leaf, every ray of light. Love the animals, love the plants, love each separate thing. If thou love each thing, thou wilt perceive the mystery of God in all: and when once thou perceive this, thou wilt thenceforward grow every day to a fuller understanding of it: until thou come at last to love the whole world with a love that will then be all-embracing and universal.—Dostoevski.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Wooster, Ohio, congregation is now entirely independent of mission board support. The congregation is using the basement of the new church, and will complete the building as funds are available. Church backgrounds of the members of the congregation include: Apostolic, Amish, Brethren in Christ, Catholic, Conservative, Evangelical United Brethren, Lutheran, Methodist, and Wisler Mennonites.

The Ohio MYF will hold its annual convention at Pettisville, Ohio, June 20-22. Speakers are Bro. Raymond Kramer, Meadville, Pa., and Bro. Stanley C. Shenk, West Liberty, Ohio.

Bro. Paul Lauver, on furlough from Puerto Rico, preached at Pleasant Hill, Sterling, Ohio, on May 25.

Bro. Howard Hammer held evangelistic meetings at Mt. Gilead, Ohio, May 19-25.

Bro. Lowell Burkholder was ordained to the office of deacon at White Cloud, Mich., on May 18. A full house was present for the dedication services which were held in the afternoon.

Sister Elizabeth Kulp, wife of Bro. E. W. Kulp, Bally, Pa., died on May 22 after a pe-

riod of illness. Her funeral was held on May 26. Sister Kulp was a sister of Bro. J. C. Clemens. Her obituary will be published later.

The Mennonite Children's Home Association will hold its 43rd annual meeting with morning and afternoon sessions on June 11 at the Mennonite Church, Millersville, Pa. Open house at the Children's Home from 11 a.m. to 1:30 p.m.

The music groups of the Pinto, Md., congregation were busy on May 25. The Girls' Chorus sang in the afternoon at the Prosperity Methodist Church, and the Men's Chorus sang in the evening at Belleville, Pa.

Correction: The pastor of the Rocky Ridge Mennonite Church, Sellersville, Pa., is Bro. Ernest K. Moyer, Quakertown, Pa., instead of Amos K. Moyer as we reported last week.

The ordination of a minister was scheduled for the afternoon of June 1 at the Meckville, Pa., Church.

The MYF of the Prairie St. Church, Elkhart, Ind., made trips to Chicago in two groups, on May 10, 11 and May 17, 18. The trips included a visit to the Pacific Garden Mission and services in our own missions.

Bro. J. S. Hartzler and wife are well and happy at the Home for the Aged, Rittman, Ohio.

The Yellow Creek, Ind., congregation has spent a number of Wednesday evenings in studying the issues concerning television.

The semi-annual Sunday School Meeting of the Salem, Nappanee, and Yellow Creek congregations in Indiana was held at Yellow Creek on May 25. Bro. Paul M. Miller gave the closing address.

Sister Wilma Mast, wife of Bro. Henry Mast one of our Publishing House workers, has returned to her home in Scottdale after extended medical treatment in Iowa City.

The Ambassadors for Christ, lay organization of northern Indiana, are sponsoring a radio program over WTRC, Elkhart, Ind. The program is known as Christ for Today and the time is Sunday, 12:30 to 1 p.m.

A Doctrinal Conference, with all the congregations of Missouri represented except Palmyra, was held at Sycamore Grove, Garden City, Mo., May 17, 18. Among the speakers were Kenneth Smoker, J. P. Brubaker, Mr. and Mrs. Frank Raber, Esther Detwiler, Alvin Weaver, and Nelson E. Kauffman.

Speakers at the Christian Life Conference and dedication service at Freemanville, Ala., on May 9 and 10 were J. M. Nissley and Ira D. Landis.

The Brunk Evangelistic Campaign which closed at Johnstown, Pa., on May 18 resulted in about 700 confessions for which cards were turned in. About 150 of these had never accepted Christ before. Two hundred of them were non-Mennonite persons. The next Brunk campaign will be held in Lancaster County in June.

Speakers at the annual Sunday School Meeting to be held at the Stoney Brook

Church, York, Pa., the evening of June 7 and all day June 8, are S. Mylin Shenk, Willow Street, Pa., and Kenneth Good, Elida, Ohio.

Commencement exercises for the Rockway Mennonite School were held at the Waterloo Church on May 29.

## Calendar

Ontario Church Conference, Wideman Church, Markham, Ont., June 3-5.  
 Annual meetings of Indiana-Michigan Conference and District Mission Board at United Missionary Church Campground, 7 miles south of Elkhart, Ind., with Olive Church host, June 3-5.  
 Pacific Coast Conference, Western Mennonite School, Salem, Oreg., June 3-6.  
 Fifth Annual World-wide Missionary Conference, East Chestnut Street Church, Lancaster, Pa., June 4-8.  
 Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12.  
 North Central Mennonite Conference and associated meetings Fairview Church, Minot, N. Dak., June 9-13.  
 Annual Ontario Amish Mennonite Conference, Poole, Ont., June 11 and 12.  
 Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14.  
 Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
 Alta-Sask. Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.  
 Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
 Little Eden Camp, Onkama, Mich.  
 Bible Conference, June 21-27.  
 First Family Week, June 28-July 4.  
 Senior High Week, July 5-11.  
 Junior High Week, July 12-18.  
 Boys and Girls Week, July 19-25.  
 Young Adult Week, July 26-Aug. 1.  
 Music Week, Aug. 2-8.  
 Christian Business Men's Week, Aug. 9-15.  
 Farmers Week, Aug. 16-22.  
 Second Family Week, Aug. 23-29.  
 Rocky Mt. Mennonite Camp, Divide, Colo.  
 Pre-camping Training Camp, June 23-27.  
 Junior Boys Camp (ages 9-12), July 7-12.  
 Junior Girls Camp (ages 9-12), July 14-19.  
 Senior Girls Camp (ages 13-16), July 21-26.  
 Senior Boys Camp (ages 13-16), July 28-Aug. 2.  
 Family Week, Aug. 4-9.  
 Youth Retreat, Aug. 18-23.  
 Work Week, Aug. 25-30.  
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
 Boys' Camp (ages 9-12), June 28 to July 4.  
 Girls' Camp (ages 9-12), July 5-11.  
 Junior High Camp (boys and girls, ages 13-15), July 12-18.  
 Missionary Bible Conference, July 19-25.  
 First Family Week, July 23 to Aug. 1.  
 First Young People's Institute, Aug. 2-8.  
 Second Young People's Institute, Aug. 9-15.  
 Second Family Week, Aug. 16-22.  
 Victorious Life Conference, Aug. 23-24.  
 Music Week, Aug. 25-29.  
 Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.  
 Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
 Chesley Lake Camp, Allenford, Ont.  
 Boys' Camp, Aug. 9-16.  
 Girls' Camp, Aug. 16-23.  
 Young People's Camp, Aug. 23-30.  
 Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
 Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
 Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
 South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
 Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
 Illinois Music Conference, Flanagan, Ill., Aug. 19.  
 Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
 Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
 Annual meeting Conservative Amish Mennonite Conference, Crogham, N.Y., Aug. 19-22.  
 Southeastern Iowa young people's institute at Iowa Mennonite School, Aug. 20-24.  
 Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
 Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
 Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
 Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
 General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
 Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
 Mennonite General Conference, Place Undecided, Aug. 26-30, 1953.

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June 3, 1952

Bro. R. R. Smucker, Elkhart, Ind., spoke at Imlay City, Mich., May 23-25. On the evening of the 25th he was at the Detroit Mission.

The Central Illinois Gospel Crusade with Bro. Howard Hammer as evangelist will be held in the tent on the farm of Albert Litwiller, southeast of Morton, July 27-Aug. 17.

The Johnstown Mennonite School Chorus gave a program at the Kaufman Church near Davidsville Sunday afternoon, May 25.

Bro. and Sister Paul Lauver, on furlough from Puerto Rico, spoke at the Johnstown, Pa., Mission on May 27.

Bro. Boyd Nelson, Wayland, Iowa, who will soon be taking up service under the Mennonite Relief Committee at Elkhart, spoke at Manson, Iowa, the evening of May 25.

Bro. George F. Brunk substituted for the regular pastor at the Bay Shore Church, Sarasota, Fla., on June 1.

A reprint order has been given for *Clear Thinking About Courtship* by Bro. J. C. Wenger. The first printing of 3,000 is nearly sold out.

The Calvary Congregation in Los Angeles is conducting a monthly meeting at the Los Angeles County General Hospital.

The Christian Workers Band of Southern Lancaster County goes to Baltimore once a month to distribute 1000 copies of *The Way* in the colored section. During the summer months they hold street meetings and are making plans for cottage meetings.

The Cumberland County Home in Carlisle, Pa., enjoys services the third Sunday of each month conducted by workers from the Slate Hill congregation.

The Midway, Ohio, MYF cleaned the Youngstown Mission building on May 22.

Commencement exercises of Lancaster Mennonite School were held in a tent opposite the East Chestnut Street Church in Lancaster.

#### Visiting Speakers

April 27: Ralph Palmer, Denbigh, Va., and Frederick Speckeen, Goshen College, at Prairie St., Elkhart, Ind.

May 4: D. A. Yoder, Elkhart, Ind., morning, and Mrs. J. Ross Goodall, Kitchener, Ont., evening, at Prairie St., Elkhart, Ind.

May 11: James Martin, Baden, Ont., at East Goshen, Ind.

May 18: J. D. Graber, Elkhart, Ind., at Yellow Creek, Goshen, Ind.; Ben Springer, Miner, Ill., at Peoria, Ill.

May 25: Raymond Bucher, Lititz, Pa., at Congregational Mennonite Church, Marietta, Pa.; Jacob W. Birky, Spartansburg, Pa., at Conneaut Lake, Pa.; M. M. Troyer, Conway, Kans., at La Junta, Colo.; G. G. Yoder, Crystal Springs, Kans., at Howard-Miami, Kokomo, Ind.

June 1: Harry Y. Shetler, Davidsville, Pa., at Pinto, Md.

#### Announcements

Outdoor Hymn Sing with Earl Maust directing, at Louisville, Ohio, July 20. Annual meeting of Gospel Messengers of Lebanon Co., Pa., with Harold E. Thomas and Ralph Palmer as speakers at Gingrich Church, Ann-

ville, Pa., afternoon and evening of June 8. Youth Conference, with Roy S. Koch and Ruth Bean as speakers, at Beaver Dam, Pa., July 5 and 6.

#### Evangelistic Meetings

Andrew Jantzi, Marilla, N.Y., beginning June 8 at Belleville, Pa. Abner G. Stoltzfus, Kinzer, Pa., at Stoner Heights, Ohio, July 6-13. Howard Hammer, Wooster, Ohio, at Elmira, Ont., Nov. 14-23. Henry Frank, Mt. Joy, Pa., at Shantytown, Lancaster District mission.

#### MISSION NEWS (Continued)

Eleven souls accepted Christ in Sicily and were baptized into church membership on May 11, according to word from Bro. Richard Martin.

Sister Dora Taylor writes from Honduras: "I would like to suggest for special prayer a class which is to be held every Monday evening for a few who are interested in studying the Bible. There may be four or five believers; also three young Catholic men who had been reading the Word and want to learn more."

A team of eight persons will serve as a VS unit among Negro migrants in Potter Co., Pa., this summer. It is sponsored by the Eastern Board.

Bro. Addona Nissley will give his summer to work among Lancaster County Puerto Ricans.

Permission has been granted to the Ethiopian Mission to hold evening classes in Dire Dawa. This is one of the initial steps in establishing mission work in that city.—*Missionary Messenger*.

A Party of 13 from Tanganyika, including the Noah Mack and Clyde Shenk families and Vivian Eby, will leave for the States in June.—*Missionary Messenger*.

The Mahlon Hess family were scheduled to sail for Tanganyika on May 29. A farewell service for them was held on May 25 at the Masonville Church, Washington Boro, Pa.

Visiting speakers at the annual meeting of the Ontario Mission Board held at Kitchener

May 24-26 were J. D. Graber, Elkhart, Ind., and Nelson Litwiller, on furlough from Argentina. Bro. Weyburn Groff, on furlough from India, conducted the devotional service at one session. The theme of the meeting was "The Biblical Basis for Revival."

From S. W. Hurst, Tanganyika: "We accepted 12 candidates for baptism. These will now be instructed for three months before they are baptized. Last week at Nyabasi we had two weddings and a communion service. There is much need for more consecrated couples from among the Africans to go out to the outlying sections to live Jesus among the people. Pray especially for a couple for Bunjary Land which is open for the Gospel. It is about 20 miles from Nyabasi. Also pray that God may call and equip a couple for the town of Tarime, where we have applied for a plot of land on which we hope to build a church, a leader's house, and possibly a book shop, as there is great need for the selling of Christian literature.

Sister Florence Moyer has returned to the work at Hannibal, Mo., after an absence of two weeks spent at her home near Souder-ton, Pa., where she attended the funeral of her father.

The MYF of Iowa City, Iowa, 33 young people, planned to spend the week end of May 24, 25 at Hannibal, Mo. During part of Saturday the young men were to help put a new roof on the mission home and the girls were to help clean and mend the church song books.

Bro. Nelson E. Kauffman announced plans to hold baptismal services at the Missouri State Penitentiary on June 1 at which time Louie McDonald #65049 and James McCracken #64540 were to be received into church membership. He planned also to observe communion and footwashing with the small group of believers there at that time. There is a possibility, also, that James Wall #65702 would be ready for baptism.

The address of Bro. and Sister George Beare who have just returned to America is 690 First Ave., Upland, Calif.

#### TAKE IT TO THE LORD

If God has put the characters of sinful men and women into our keeping, let us remember that our right of judging them, our right of punishing them, our right of even talking about them is strictly limited. Religious people too easily forget this, and their cruel censoriousness or selfish gossip warns us that to be a member of the church does not always mean that a man's citizenship is in Heaven; he may be a Babylonian and carry the freedom of that city upon his face.

To "be hard on those who are down" is Babylonian; to make material out of our neighbors' faults, for our pride, or for love of gossip, or for prurience, is Babylonian.

There is one good rule to keep us safe. We may allow ourselves to speak about our erring brothers to men just as much as we pray for them to God. But if we pray much for a man, he will surely become too sacred to be made the instrument of our malice, or the food of gossip, or the victim of our misunderstanding.—*Nazarene Messenger*.

#### PROGRAM OF THE MENNONITE MEDICAL AND NURSES ASSOCIATION

JUNE 16, 1952

##### Monday Morning

8:00 Business Meeting of the Mennonite Medical Association

8:00 Business Meeting of the Mennonite Nurses' Association

9:30 Conjoint Meeting of Medical and Nurses' Associations:

Chairman: J. Glenn Widmer, M.D.

Wayland, Iowa

The Need of Christian Training for Mennonite Medical Personnel ..... Mrs. Eugene Blosser, R.N.,

Goshen, Indiana

Methods of Witnessing for Christ in Our Professions ..... Edward Mininger, M.D., Elkhart, Indiana

Open discussion led by chairman.

11:00 Public Program

Theme: The Urban Child and the Word of Life

Chairman: Edward Mininger, M.D., Elkhart, Ind.

11:10 Devotional ..... Alice Eichelberger, R.N.,

Wayland, Iowa

11:15 The Effect of Present Social Patterns and Social

Conditions Upon the Child's Physical and

Emotional Development ..... C. Richard Yoder,

M.D., Elkhart, Ind.

11:35 The Challenge of the Church in Meeting the

Needs of the Modern Urban Child

Glenn Martin, Lima, Ohio

12:00 Noon Closing



**CORRESPONDENCE (Continued)**

land congregation at Clare to be in charge of the work. By God's leading we are well able to carry on God's work at the home church, at the Cady Mission, and at Clare.

We request your prayers that the missionary fire will grow hotter and brighter in this part of God's kingdom for the salvation of souls.

May 12, 1952. Floyd F. Bontrager.

**GRAYSON, NORTH CAROLINA**

(Big Laurel Mennonite Church)

Dear HERALD Readers: We, with Bro. and Sister Aquila Stoltzfus, are now entering our second year in the mountains of North Carolina. As we look back over the past year, we have many memories, happy and sad.

We remember our first prayer meeting—a group of mountain folk, of all ages, mostly young people. And since that time, we have been in forty different homes. Sometimes this winter, when it was very cold, icy, and snowing, we would think, "Is it worth while?" Then, after driving and walking a distance, we would arrive and find a room full, or sometimes only two or three. On April 30 was the largest turnout at any of our prayer meetings. They walked, rode horseback, and a few came in old cars. We estimated at least 100 present.

Our Sunday-school attendance is rather low, the average for the first three months being 44. There are several reasons for this: they have never been taught to go to Sunday school, and a lot think it is only for children. We always have a message after Sunday school. Our evening services are very well attended if the weather is nice.

There were eight deaths in our community this past year in which brethren Stoltzfus and Smoker have taken part in the funeral services. In several funerals they were given full charge. This was an opportunity of meeting more people from different "Hollows," and a means of opening homes for prayer meeting and visitation. In two cases we saw peace come into lives and heard their testimony before passing away.

On April 27 we had great reason to rejoice. We had our first communion service, and two children were baptized—Vera, daughter of Bro. and Sister Stoltzfus, and our Vernon. They are both young in years and will need Christian guidance. Pray for us that we might lead our children onward, for all their playmates are non-Mennonites. We have some good Christian people here, but also many are called Christians and do not live the Christ-life.

Sister Stoltzfus is teaching Bible in our public school at Fig one day a week. This is the only Bible teaching most of these children get in a school of 700. They all love it. They are taught Bible verses, songs, and always a Bible story.

We are always glad for visitors and enjoy the Christian fellowship. On March 1 a Gospel team from E.M.C. was with us. This was a new experience for the folk here. They marveled at the young people taking full charge of an evening service. They are still talking about it.

The ministering brethren that visited us this winter were: Jan. 6, Bro. and Sister B. B. Zimmerman, Florin, Pa.; Jan. 23, Bro. and Sister T. K. Hershey, Elverson, Pa.; Feb. 2, Bro. and Sister Isaac Kennell, Atglen, Pa.; April 27, Bishop Aaron F. Stoltzfus, Quarryville, Pa., and Bishop Ira Kurtz, Morgantown, Pa. (they were in charge of the communion and baptismal services); May 4, Bro. and Sister Abner Stoltzfus and family, Kinzers, Pa. Bro. Abner showed colored slides of his trip to the Holy Land in the Riverview School. An octet from Maple Grove Church, Atglen, gave us some beautiful selections. There were about 500 at this service. They came by truckloads out of the "Hollows."

On June 7 our summer Bible school is to be held in our new church. This will be the first Bible school in it, but our third Bible school in this community. Our teachers are supplied from the home church, Maple Grove.

On June 15 Bro. William Jennings, Knoxville, Tenn., will begin evangelistic meetings. We have not set a closing date. We ask that you will remember these meetings.

The Lord expects His children to carry forward the Gospel and be witnesses for Him. Pray for us as we labor for Him.

Mrs. Wilbur Smoker.

**LOUISVILLE, OHIO**

(Beech Congregation)

Dear fellow laborers in God's vineyard. We are rejoicing, as always, in the saving power of the blood of Christ our Saviour.

At the beginning of our fiscal year, in October, we had Bro. Paul Lederach in our midst. On Saturday evening he led an informal discussion on Sunday-school work with the Sunday-school staff. The following morning he brought us a Gospel message.

On the evening of Oct. 21 nine young folks were baptized, and we also had our preparatory service.

Bro. Nelson Kauffman of Hannibal, Mo., conducted our revival services from Oct. 28 to Nov. 4. We appreciated very much Bro. Kauffman's labors among us. The prayer meetings which were conducted each evening the week before the meetings began were also a source of blessing to those who attended.

The week end of Nov. 17 and 18 Bro. Howard Blosser, Columbiana, Ohio, showed pictures and spoke to us concerning the MCC program in the European countries in which he served.

Bro. Levi Hartzler showed pictures and spoke to the Avalon Literary Group about voluntary service on Dec. 8. The next morning he brought a Gospel message, and in the YPBM he spoke concerning voluntary service and the military conscription laws.

During the Christmas vacation we were glad to have our college students with us. They brought along two foreign students, Shunzo Kodera from Japan and Fu Sheng Chen from Formosa, who told us about their respective countries and the opportunities for mission work among their people.

A number of our people were able to take advantage of the rich spiritual food given in the evening classes at Canton Bible School

and at the Victorious Life and Christian Life Conferences held in connection with the school. Some of the Bible school students furnished a YPBM program for us on Jan. 27.

Feb. 17 a Gospel team from Goshen College was with us, bringing us an inspiring service.

Richard C. Detweiler from Souderton, Pa., brought us the morning message on March 2. The evening service was given by the Harmonaires Quartet from Wayne Co., Ohio. This service was truly uplifting to the soul.

March 9 Alvin Becker, from the Northern Bible Society, presented their work of distributing the Word of God in the needy fields of the world.

In the evening service on March 30 we had the workers and some members of the Gladstone Bible Mission (colored) in Cleveland with us. The warmth and zeal of their testimonies thrilled our souls.

Elmer Moyer and Russel Musselman of Souderton, Pa., brought messages in the evening service on April 6.

April 12 the A Cappella Chorus from Goshen presented their program of sacred music.

Easter morning we remembered the suffering and death of our Lord by partaking of the Holy Communion.

The week end of April 19 and 20 Bro. and Sister Don McCammon were with us, showing pictures and telling of their experiences in China. Their fervent faith in prayer inspired us to a deeper and more consecrated prayer life. Bro. McCammon also brought the Bible message of the day.

May 12, 1952. Mrs. Sam Helmuth.

**WEST LIBERTY, OHIO**

(Oak Grove Church)

Dear Readers: Our church was host to the Ohio Mission Board and Women's Missionary Society meeting April 25-27. This very inspiring meeting was widely attended by people from both Ohio and Pennsylvania. The guest speakers were Frank and Anna Byler, who recently returned to this community from Argentina.

We were strengthened in our Christian lives by the practical and inspiring messages given to us by Bro. Paul M. Miller in our revival meetings in November, and in a Christian Life Conference conducted by Bro. A. J. Metzler in February. Eight young people accepted Christ during these services and were recently baptized.

Recent guest speakers have been Alvin G. Becker of the Northern Bible Society, B. Charles Hostetter of E.M.C., and Paul Vergheze from India. We appreciated their messages very much.

In February we enjoyed the program given us by Bro. William Detweiler and some of the staff of the Calvary Hour.

Easter morning the Men's Chorus from Messiah Bible College, Grantham, Pa., gave us a lovely service of worship and song.

We are looking forward to our Bible school June 2-13, and also to the return of our aged bishop, Bro. S. E. Allgyer, who has been spending the winter with his daughter in South Dakota.

May 6, 1952.

Leona Yoder.



## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Enk—Kreider.**—Carl Ray Enk, Hammercreek congregation, Lititz, Pa., and Reha Elmira Kreider, Gantz and Hernley congregation, Manheim, Pa., by Homer Bomberger at the Hernley Church May 3, 1952.

**Ennis—King.**—John H. Ennis, Coatesville, Pa., congregation, and Elizabeth F. King, Erisman congregation, Manheim, Pa., by Homer Bomberger at the home of the officiating minister May 5, 1952.

**Gehman—Yoder.**—Mark Gehman, Bally, Pa., congregation, and Grace Yoder, Swamp congregation, Shelly, Pa., by Stanley Beidler at the Swamp Mennonite Church April 5, 1952.

**Gochbauer—Herr.**—Paul H. Gochbauer and Jean Yvonne Herr, both of the Rohrerstown, Pa., congregation, by Christian K. Lehman at the home of the bride May 10, 1952.

**Smith—Barber.**—Roderick Smith and Beverly Jean Barber, both of the Bean Blossom congregation, Morgantown, Ind., by Charles Haarer at the Bean Blossom Church May 11, 1952.

**Stewart—Eigsti.**—Lafe Stewart and Ruth Eigsti, both of Shelbyville, Ill., by D. M. Hostetler at the Mt. Hermon A.M. Church, Shelbyville, Ill., May 2, 1952.

**Weaver—Rudolph.**—Chester C. Weaver, Slate Hill congregation, Shiremanstown, Pa., and Esther E. Rudolph, Stouffer congregation, Edgemont, Md., by Moses K. Horst at the Stouffer Mennonite Church May 18, 1952.

**Zook—Neff.**—Allen E. Zook, Sycamore Grove congregation, Garden City, Mo., and Esther Neff, Shore congregation, La Grange, Ind., by W. R. Hershberger, Garden City, Mo., uncle of the groom, at the Shore Church March 15, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

**Auker.**—To R. Lavon and Marian Lois (Auker) Auker, Mifflintown, Pa., a first child, a son, Robert Paul, May 4, 1952.

**Bishop.**—To Lloyd and Marie (Shelly) Bishop, Perkaspie, Pa., a second daughter, Marjorie Kay, April 4, 1952.

**Bontrager.**—To Vernon and Nettie (Schrock) Bontrager, Millersburg, Ind., a fifth child, a son, Glendon LaVerne, April 7, 1952.

**Brenneman.**—To Fred S. and Millie (Page) Brenneman, Moundridge, Kans., a daughter, Barbara Alice, May 16, 1952.

**Byler.**—To John D. and Lois Mary (Schertz) Byler, Peoria, Ill., a son, Paul S., April 7, 1952.

**Clemens.**—To Walter and Mary (Landis) Clemens, Telford, Pa., a son, Walter Brent, April 30, 1952.

**Coffman.**—To Earl J. and Ruth (Nitzsche) Coffman, Beemer, Nebr., a third child, a son, Earl Thomas, Feb. 23, 1952.

**Dietz.**—To Art and Kathryn (Chupp) Dietz, Bloomfield, Mont., an eighth child, a son, Lowell Wade, April 23, 1952.

**Diller.**—To Victor and Mary (Gautsche) Diller, Medway, Ohio, a second son, Steven Edwin, May 5, 1952.

**Graft.**—To John and Martha (Swope) Graft, Columbiana, Ohio, a daughter, Christine Kaye, March 26, 1952.

**Harnish.**—To Jacob H. and Mahel (Eshleman) Harnish, Willow Street, Pa., twins, a daughter and a son, Marian Elaine and Marvin E., April 16, 1952.

**Hartzler.**—To Paul and Elva (Basinger) Hartzler, Riverton, W. Va., a daughter, Martha Lea, April 18, 1952.

**Hatter.**—To Reginald and Jean (Cook) Hatter, Lyndhurst, Va., a third child, a daughter, Sharon Fay, May 9, 1952.

**Headings.**—To Howard James and Miriam (Hostetler) Headings, Urhanna, Ohio, a fifth child, a son, Ronald James, May 9, 1952.

**Hess.**—To Henry L. and Rhoda (Becker) Hess, Elizabethtown, Pa., a daughter, Doris Elaine, May 18, 1952.

**High.**—To Elvin L. and Ella B. (Sauder) High, Lancaster, Pa., a fourth child, a daughter, Doris Ann, May 2, 1952.

**Jacobs.**—To Dwight and Mildred (Basinger) Jacobs, Columbiana, Ohio, a son, Carl Lee, April 19, 1952.

**Kilheffer.**—To Willis A. and Rhoda (Esben-shade) Kilheffer, East Petershurg, Pa., a first child, a son, James Laverne, May 6, 1952.

**Miller.**—To Richard and Shirley (Roth) Miller, Milford, Nebr., a son, John William, May 10, 1952.

**Nissley.**—To Rudolph and Mary (Mullet) Nissley, Bloomfield, Mont., a third child, a daughter, Arlene Joy, April 28, 1952.

**Rogers.**—To Ralph and Violet Rogers, Mountain Home, Ark., an eighth child, a daughter, Rachel Joy, April 28, 1952.

**Rutt.**—To Frank B. and Mary Alta (Stauffer) Rutt, Marietta, Pa., a third daughter, Norma Jean, April 28, 1952.

**Schrock.**—To Elmer and Alta (Roth) Schrock, Archhold, Ohio, a son, Robert Lynn, May 9, 1952.

**Schrock.**—To Truman and Nettie (Miller) Schrock, Kalona, Iowa, a second child, a daughter, Anna Marie, May 13, 1952.

**Shank.**—To Carl and Olga (Csorba) Shank, North Lima, Ohio, a son, Gary David, March 8, 1952.

**Wideman.**—To Floyd and Lavanda (Yoder) Wideman, Tofield, Alta., a son, Lawrence Floyd, May 6, 1952.

**Zook.**—To Orrin and Ruth (Frankford) Zook, Girard, Ohio, a daughter, Malinda Ruth, March 16, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Gish.**—Ada, daughter of the late Milton and Emma (Kreider) Rohrer, was born in East Lampeter Twp., Lancaster Co., Pa., Nov. 22, 1888, passed away at her home in Lancaster, Pa., April 12, 1952; aged 63 y. 4 m. 20 d. She accepted Christ as her Saviour at the age of 15 and remained faithful to her Lord until death. She was a member of the East Chestnut Street Mennonite Church, Lancaster, Pa. On March 20, 1913, she was united in marriage to Arthur H. Gish. She is survived by her husband, 2 daughters (Ruth—Mrs. C. Roy Miller, East Petersburg, Pa., and Miriam Weber, Lancaster, Pa.), 3 grandchildren, and one brother (Elam, Lancaster, Pa.). One sister and one brother preceded her in death. Funeral services were held April 16 at the George N. Young Funeral Home, Lancaster, Pa., in charge of Jacob E. Bruhaker and Maurice Lebman. Interment was made in Mellinger's Mennonite Cemetery.

**Helmuth.**—William E., son of John J. and Katherine (Oesch) Helmuth, was born in Hickory Co., Mo., Oct. 3, 1877; died April 12, 1952, in Harrisonville, Mo.; aged 74 y. 6 m. 9 d. He accepted Christ in young manhood and united with the Bethel Mennonite Church. On Dec. 28, 1902, he was united in marriage to Mary Ellen Miller of McPherson, Kans. In 1908 they moved to Guymon, Okla., where he was ordained to the ministry. In 1909 he moved to Garden City, Mo., where he served as pastor and co-minister of the Bethel Church until August, 1947. Surviving are his close companion for nearly 50 years, 6 sons (Floyd E., Hickman Mills, Mo.; Ollie R. and Daniel E., Wichita, Kans.; William J., Eureka, Ill.; George H., Overland Park, Kans.; and Lawrence W., Harrisonville, Mo.), 2 daughters (Esther—Mrs. John King, Denver, Colo., and Ada—Mrs. Eugene White, Wichita, Kans.), 3 sisters (Emma Kauffman, Van Nuys, Calif.; Martha—Mrs. Ed Zimmerman and Amanda Schrock, both of Harrisonville, Mo.), 13 grandchildren, and many relatives and friends. One son and one daughter died in infancy. Funeral services were held April 12 at the Sycamore Grove Church, Garden City, Mo., in charge of W. R. Hershberger and assisted by Walter Davenport. Interment was made in the nearby Clearfork Cemetery.

**Jantzi.**—Jonas B., son of the late Joseph B. Jantzi, was born in Wellesley Twp., Ont., June 27, 1885; died of coronary thrombosis May 5, 1952; aged 66 y. 10 m. 8 d. March 11, 1905, he was united in marriage to Mattie Schwartzentruber. He was a faithful member of First Mennonite Church in Kitchener, Ont. He is

survived by 2 sons (Leslie, Toronto, Ont., and Jonas, Kitchener, Ont.), 2 daughters (Martha and Grace—Mrs. Clayton Nauman, New Hamburg, Ont.), 3 sisters (Mrs. Aaron Helmuth, New Hamburg, Ont.; Mrs. Christian Gerher, Millbank, Ont.; and Mrs. Elizabeth Miller, Goshen, Ind.), and 3 grandchildren. He was predeceased by a son (Earl) in 1943. Funeral services were held at the First Mennonite Church in Kitchener with C. F. Derstine and J. H. Hess in charge. Burial took place in the adjoining cemetery.

**Kaufman.**—Elizabeth Ann, daughter of Daniel and Elizabeth (Lehman) Hershberger, was born in Somerset Co., Pa., Oct. 7, 1868; died at her home in Goshen, Ind., April 8, 1952; aged 83 y. 6 m. 1 d. On March 2, 1890, she was married to Hiram Kaufman, whose death occurred Aug. 22, 1904. In 1911 she moved to Middlebury, Ind., residing there until 1929 when she moved to Goshen. A number of nephews and nieces survive. For a number of years she made her home with one of her nieces, Miss Nellie Hershberger. She became a Christian as a young woman, and was a member of the Blough Church near Hollsopple, Pa., until moving to Indiana, where she was a member of the Goshen College congregation for many years. Funeral services were conducted at the North Goshen Church April 10 with John Mosemann in charge. Then the body was brought to Pennsylvania where funeral services were held April 12 at the Kaufman Church with Harry Y. Shetler in charge. The body was laid to rest in the Kaufman Cemetery beside her husband.

**Martin.**—Eliza Ellen, daughter of Annanias and Susan (Stutzman) Yoder, was born near Parnell, Iowa, Sept. 8, 1886; departed this life April 30, 1952, at the University Hospital, Iowa City, Iowa, following a six-month illness of cancer; aged 65 y. 7 m. 22 d. In her youth she accepted Christ as her Saviour and united with the West Union Mennonite Church, Parnell, Iowa, and in 1939 she became a member of the Iowa City Mennonite congregation. On Dec. 8, 1904, she was married to John Martin. She is survived by her husband, one son (Walter, Iowa City, Iowa), one daughter (Mrs. R. v. Buckwalter, Wellman, Iowa), one foster daughter (Mrs. Joe Christner, Iowa City, Iowa), one sister (Mrs. Sam Fisher, Wellman, Iowa), 3 brothers (Henry, Parnell, Iowa; Artemus, Iowa City, Iowa; and Melvin, Wellman, Iowa), and 9 grandchildren. Two sisters and 2 brothers preceded her in death. In her last 8 years she cared for over 70 children of the Iowa State Welfare Society. Funeral services were held at the Oathout Funeral Home in Iowa City, and at the East Union Mennonite Church, Kalona, Iowa, May 2 with Dan Fisher, George Miller, and LeRoy Kennel in charge. Interment was made in the East Union Cemetery.

**Sommers.**—Mary Ann, daughter of the late Peter and Barbara (Krabill) Miller, was born near Canton, Ohio, July 25, 1884; passed away at her home near Louisville, Ohio, May 3, 1952; aged 67 y. 9 m. 8 d. In the year 1900 she was baptized and received into the fellowship of the Beech Mennonite Church in which she continued faithfully unto the end. On March 21, 1905, she was married to Harvey H. Sommers, who departed this life March 27, 1935. She leaves to mourn her departure 5 sons (Ira, Ford, Kenneth, and Dean, Louisville, Ohio, and Willis, Sarasota, Fla.), 4 daughters (Orpha—Mrs. Chester Hostetler, Elsie—Mrs. Alvin G. Helmuth, and Ruby—Mrs. Ervin Sommers, Louisville, Ohio, and Goldie—Mrs. Elmer Geiser, Orrville, Ohio), 34 grandchildren, 2 great-grandchildren, and one brother (Howard Miller, Sterling, Ohio), besides many other relatives and friends. She was preceded in death by 2 daughters (Burdella—Mrs. Lawrence Schmucker, and Iva), 3 grandsons, and 2 brothers (John D. and Christian N.), besides her husband and parents. Funeral services were conducted from the home and the Beech Mennonite Church with the brethren O. N. Johns and Ray Bair officiating. Interment was made in the church cemetery.

**Witmer.**—Bonita Kay, stillborn daughter of Isaiah and Beulah Witmer, Goshen, Ind., March 21, 1952. Graveside services and burial at the Yellow Creek Cemetery March 22 in charge of Paul Hoover.

**Yoder.**—Stillborn daughter of Herbert G. and Geraldine (Plank) Yoder, West Liberty, Ohio, was born April 19, 1952. She leaves her saddened parents, 2 sisters (Luida and Kathryn), one brother (Ray), her maternal grandparents (Mr. and Mrs. Archie Plank), and her paternal grandfather (Alpha Yoder), all of West Liberty, Ohio, and vicinity. Graveside services were conducted April 20 in the Fairview Cemetery, West Liberty, Ohio, by Stanley C. Shenk.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2788.

## Mission News

Bro. and Sister Eugene Blosser, missionaries returned from China, will be moving to the Wellman, Iowa, community on June 3. Their address will be Wellman, Iowa, R.R. 2.

The remodeling of the second floor of the old building of the Kansas City Mennonite Children's Home is under way. The porch roof around the front of the Home has been torn off and the new pillars are now being rebuilt by Orvie Kropf, Garden City, Mo. All the steel that will be needed for the building is on the grounds. Bro. V. D. Miller and son, Vernon, Edwards, Mo., will be helping on the remodeling this summer.

The church at Saginaw, Mich., Ninth Street Mennonite, has planned a missionary project for the summer. A local committee has rented nearly an acre of ground and will plant a garden. The proceeds are to be used for missionary purposes.

Sister Lena Graber reports 117 deliveries in the Dhamtari Christian Hospital, M. P., India. About twenty-five of these were abnormal. The two registered Indian nurses are also registered midwives; so they have good obstetrical care for patients coming to the hospital. They are glad more cases are coming to the hospital earlier.

The Argentine Mennonite churches observed Mother's Day on May 11. The country as a whole observes the Catholic Mother's Day in October.

A funeral for an eight-year-old boy was held at the Bethany church in Pulguillas, Puerto Rico, on Sunday afternoon, May 11. Prayer has been requested in behalf of his parents that they will come all the way in accepting Christ.

Bro. Delbert Erb, missionary in Argentina, has recently organized a chorus for the young people of the Bragado congregation where the Erbs are assisting. They sing regularly in the Sunday evening services.

Bro. Robert Harnish, pastor of Highway Village mission in Illinois, brought the Sunday evening message at the Peoria, Ill., Mennonite Church on May 18. Bro. Ben Springer, Minier, Ill., brought the morning message in the absence of the pastor, J. J. Hostetler, who was attending a Sunday school conference at Souderton, Pa., over the week end.

Attendance at the Ninth Street Mennonite Church, Saginaw, Mich., reached a peak of 130 on May 18. They have had an average attendance of 110 for the last month or more.

On May 21 sisters from the Elkhart, Ind., churches helped to house clean Mission Board Headquarters. This service has been greatly appreciated by the staff.

Over 15,000 bricks will be needed in the remodeling program at the Kansas City Mennonite Children's Home. These brick will cost approximately five cents per brick. A donation of \$5.00 will pay for over 100 bricks.

Special children's sessions have been arranged for the children who will be attending Annual Board Meeting at Kalona, Iowa, June 15, 16, and 17, during the afternoons of the dates given. Missionaries, relief workers, and service unit workers will be serving on these programs. Arrange to have your children attend.

Send your gift either to Glen Yoder, 1620 South Thirty-seventh Street, Kansas City, Kans., or to Mennonite Board of Missions and Charities, Elkhart, Ind.

Bro. Floyd Sieber, superintendent of the Boys' Orphanage at Bragado, Argentina, was the guest speaker at Carlos Casares in their Mother's Day service, May 11.

The Alvin Hostetlers, service workers in India, are now in language school in Landour. They write: "We never realized there were so many undiscovered crooks and curves for your tongue to make as there are in the Hindi language. . . . We have a Christian cook here in the hills, and we sure are thankful. He cooks very well. He bakes things without an oven and cooks a whole meal on a clay, charcoal stove that has only two holes and does it without any of the food getting cold before the last of it is ready."

Bro. Robert Cramer and son, Donald, and Loren Cramer were at Kansas City Mennonite Children's Home May 16 and 17 rewiring the basement. The fire department has wanted this rewiring done for several

## Your Treasurer Reports

For some years there has been a need to remodel and enlarge the Children's Home at Kansas City. Several years ago some funds were raised for this purpose but the work was not completed due to shortages of material. Plans are now under way to begin the above changes this summer. At the present time it is anticipated that we will need to raise between \$8,000.00 and \$10,000.00 to complete this project. The proposed changes have been approved by the Child Welfare Committee and Executive Committee of the Board and we feel certain warrant the financial support of the church to make possible better care for our children at the Kansas City Home. May we encourage your financial contributions for this project. Funds should be forwarded through your District Conference Treasurer.

**H. Ernest Bennett, Treasurer**  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

Sister Dorothy Lehman, Harrisonburg, Va., and Bro. Robert Yoder, Milford, Ind., members of the service unit at La Plata, Puerto Rico, were united in marriage on Saturday, May 17. May God bless their home and their continued service in Puerto Rico.

The builders unit at the Elkhart headquarters has completed its work on the headquarters building and began work on the clinic building at Mennonite Youth Village, R. 1, White Pigeon, Mich., on May 26. The unit plans to return to Chicago in a few weeks to continue work on the Mexican Mennonite Mission.

Another orientation school for long term voluntary service workers will be held at the Elkhart headquarters June 5-12.

The MCC Voluntary Service Committee on Advice and Control met in Chicago on May 23 to consider some of the problems related to voluntary service and the draft. The Committee is composed of members of the MCC VS section and the directors of constituent group programs.

Bro. Levi C. Hartzler spoke on "Service Opportunities for Youth" at the district Sunday School Meeting held at the Shore Church near Shipshewana, Ind., on May 22. On Sunday, May 25, he spoke to the South Union congregation, West Liberty, Ohio.

For those who may still feel called to serve this summer, there remain these openings:

Units beginning June 2:

Rittman, Ohio, Home for the Aged  
Eureka, Ill., Home for the Aged  
Mount Union (Otelia), Pa.

June 9:

Altoona, Pa.  
Meadville, Pa. (2 men)  
Fairpoint, Ohio

June 16:

Chicago Home Mission  
Chicago Bethel Mission

Anyone interested in serving at one of these places should contact the Secretary for Service and Relief at once.

years. Robert plans to do all the wiring in the part that is being remodeled.

The annual missionary council of Puerto Rico, composed of missionaries and long term service workers, met April 24 and 25 at Pulguillas, Puerto Rico.

A record attendance of 150 met at the Palo Hincado, Puerto Rico, Church Sunday morning, May 11, for the Mother's Day service. Many were there for the first time, some being mothers of the children who have been attending.

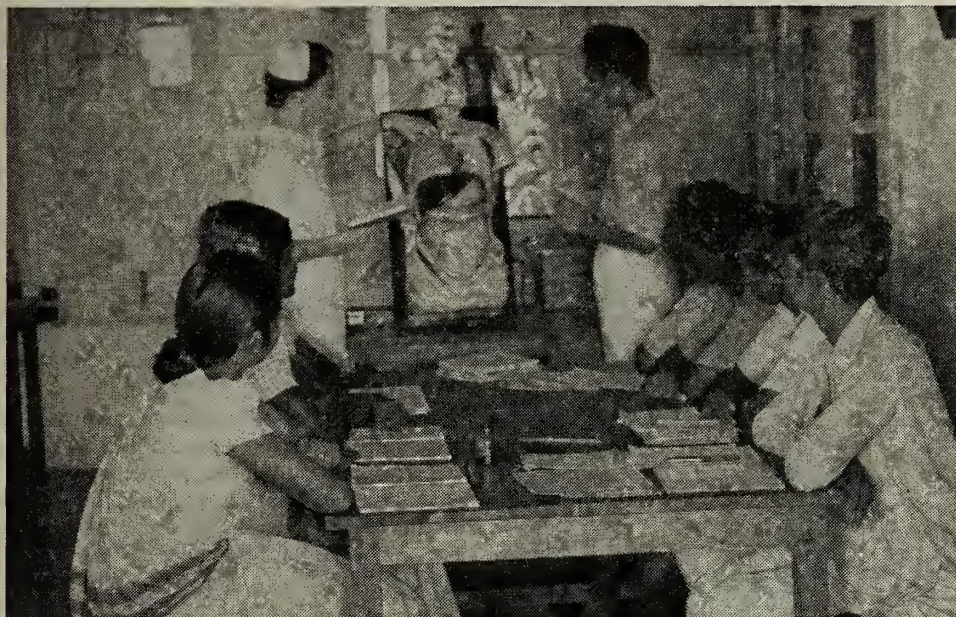
Bro. Glen Yoder, Kansas City, Kans., gave the commencement address at the Bethel Springs School, Culp, Ark., on May 2.

(Continued on page 541)



## India Today

In diary and article form, this issue portrays the life of the church—her missionaries, her work and witness, her healing ministry, evangelism, and the activity of her young people in India. Much that may otherwise be easily overlooked comes to the foreground in the diary style of writing.



First year class of nursing students in anatomy at the Dhamtari Christian Hospital. Florence Nafziger is teaching the class.

## "Make Us Well"

By Lena Graber

### January

"Wilt thou be made whole?" is the question that Jesus asked the sick man at the pool of Bethesda. The man's answer was, "Sir, I have no man, when the water is troubled, to put me into the pool." Recently in a sermon the pastor made reference to this passage from the New Testament. He said that we who work here at the hospital are the ones who can carry the sick ones into the "troubled waters." He said that it is not an easy job because we have to be ready at any time, day or night. And how true it is! The day's work never ceases. It seems the waters are "troubled" most of the time with more people to carry in than it seems physically possible. I asked a group of people who had just arrived if they had come for treatment. They said, "That is why we have come. Make us well." In that answer is our work, for this includes both the physical and spiritual. This one needs not only a back rub and his bed smoothed out, but a word of encouragement. That one not only needs a fresh dressing and her hair combed, but she needs to be told about Jesus the Saviour who heals bodies and souls. There are so many opportunities for witnessing, and people expect us to talk about religious things. Helping in this great work are our staff and students.

### February

Sometimes it is hard to go to certain wards for ward teaching in the mornings. A few weeks ago one of the students was assigned to the private ward. She told me she just didn't see how she could go because they were the kind of folks who usually do not listen. So I suggested what she could do. By the end of the week one morning she came to me with a radiant face asking what the price of a whole Bible is because the folks in the private ward wanted to buy one. And they did buy one. These folks did not accept Christ but they have been introduced to Him by word and deed and they have a Bible to take home. The Word itself can teach and convict, and we are praying to that end for this family.

### March

Miss (Florence) Nafziger and I spent most of our spare time reviewing with our first class of nurses because the annual Board examinations come at the end of the month. In India, nurses write a State Examination each year, and in the third year they also give a practical examination. In the Mid-India area, sixty-one first-year students took the Mid-India Board examination. Out of these sixty-one we had a fourth place, a sixth

place, a seventeenth place, and a twenty-sixth place. One girl failed the exam. She will have to repeat the whole year. Under the Mid-India Board, a student may fail twice before she is disqualified from going on.

### April-June

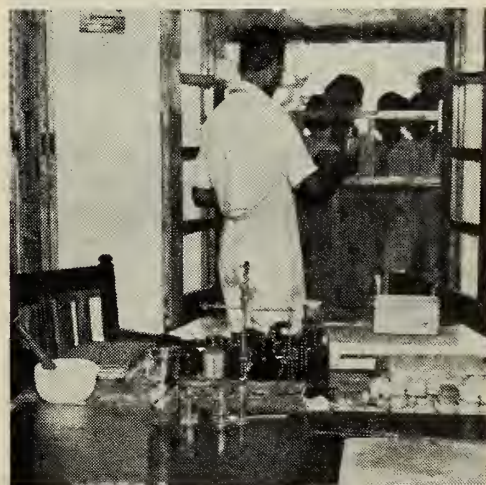
Each student was allowed a two-week vacation. All of them spent their time at home with their families. Miss Graber spent five weeks in Kodaikanal, South India. Miss Nafziger spent three weeks visiting Mohadi, Sundarganj, and Balodgahan. She also spent two weeks earlier in the year visiting Bihar.

### July

The school year began. Our school year runs from July 1 to April. 1. We have four second-year nurses and nine first-year ones. Of these, five are boys. The classwork and clinical teaching was heavy because we wanted to get as much teaching done as possible before Miss Nafziger left for furlough. Since all teaching is done in Hindi, our class preparation takes longer. First-year subjects Hygiene and Dietetics, Bible, Anatomy, Materia Medica, Bandaging, Nursing, Bacteriology, Ethics, History of Nursing. Second-year subjects: Medical Nursing, Communicable Diseases, Materia Medica, Pediatrics, Anatomy.

### August

The end of the day finds us tired. The day sometimes ends late when emergencies arise, or when there is just too much work for two few people. Nevertheless we are very happy. It is a real joy to help those who are ill. We long to help them see their much more serious illness—spiritual. We constantly pray that God may grant that some may accept Jesus as Saviour. Thank you for your intercession for us and them. Thank you, too, for your gifts which have made our Nursing School possible and have kept it running smoothly. Can you visualize the fruit of your love? These nurses love the Lord and His witness will accompany them wherever He may lead them. Keep praying that they may always desire His will.



"One tablet three times daily." Compounder Daniel Singh giving out medicines at the dispensary of the Dhamtari Christian Hospital.





The second class of nursing students at the Dhamtari Christian Hospital just after the capping exercise in September, 1951.

### September

Preliminary exams! All nine first-year students passed. We had to hurry to get the blouses, shirts, and shorts made. We could not get blue-bordered saris. But thanks to a sewing circle at home who sent us blue strips of percale which we sewed onto white dhoties. They look just like the other uniform saris and wear just as well. We also had to design an insignia to sew on the pockets of the male nurses' shirts. They needed something to correspond to a nurse's cap. We finally decided on a blue cross with the letters CH around. The letters stand for Christian Hospital. The reason I said we had to hurry was because we wanted to have our second capping service before Miss Nafziger left for furlough. We had it on September 26. Miss Erb (Elizabeth) gave the main speech, an excellent one based on "We are workers to-

gether with Him." Miss Nafziger led in the candlelighting, using the traditional big candle and candlestick made for us last year by John Friesen. All in all it was a beautiful and an impressive service.

### October-December

This year we had 117 deliveries. Of these, about twenty-five were abnormal. The abnormal cases are the ones the doctor is called in on. So you see we nurses got quite a bit of experience in 1951. The two Indian registered nurses we have here are also registered midwives; so it was really not too much for any one of us. We are happy that more cases are coming to the hospital earlier. Some of the obstetrics that is practiced out in the villages is worse than abominable. Religion is also tied up with it and so the practice is very hard to change.—"Annual Report."

Dhamtari, India.



Two student nurses doing ward teaching at the hospital in Dhamtari.

## The Lord Is Good

By Jonathan and Fyrne Yoder

It was very nice indeed that our mission board secretary, Joe Graber, could be here and participate in the official opening of one end of the new hospital in January, 1951. And it is very nice indeed to be able to have that much more room. We are now able to remove the sterilizer from the surgery room and to move the dispensary from one end of the X-ray room. But the building does look like one end of a ship broken in two by a storm. It is too bad that the building is only half done. The foundations at the other end of the building are waiting for walls. It almost looks like the man in the Bible who started to build, but found he hadn't enough money.

In February we started breaking ground for our new nurses' home. At present the nurses live in a house meant for the Indian doctor. That is not sufficient for the nurses, and we do need the house for a doctor. Bro. Graber helped plan the home and we think we will like it. It is in the shape of a rec-

tangle, with sleeping verandas facing an inside courtyard. An inside courtyard is also good Indian planning.

Brickmaking in the Dhamtari area has been stopped by the government. It produces too many holes. There is no petrol, or truck to deliver crushed stone and murrum (gravel) for our nurses' home foundation, and the trenches have been dug and will all fall in during the rains. I have seen about every possible man around, but no one brings bricks or murrum or stone. I did finally get special permission for making 100,000 bricks for the hospital. It appears that the man stretched it and made about 200,000. We caught him selling some of the excess at fancy prices. Because of the ban on brickmaking, bricks really sell at a high price on the open market. So it now appears that if we can keep a watch on the bricks, we will have about 200,000. We can use all of them, and will be glad to have them. I put my own watchman down where the bricks are made.

We were still hearing about the shepherd boy at Angol, about two hundred miles from

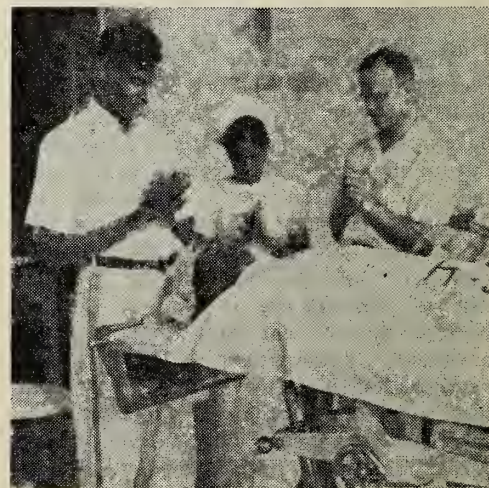
here. Thousands were going to get his "magic pills," that cure anything. The trains that way were packed like stock cars. Buses were making tremendous profits. They said food at Angol was ten times the normal price. He treated about ten thousand a day. And only a ten-year-old, uneducated boy. And just think of all the time and money I spent in medical school, but I'll never have ten thousand patients in one day!

The last part of February we admitted about a dozen people here who had returned from Angol and now had cholera. Three or four of our folks died. Serious attempts were made to isolate people at Raipur who had cholera. A report in the paper says there were over 100 deaths in one day at a railway station in the Angol area. Surely the people are as "sheep without a shepherd." It is impossible to describe the crowds we saw at Raipur trying to get railway tickets for Angol.

The government finally took a stand and banned journeys to Angol. People saw they were misled.

Our children left for the hills early in March and it is lonely, so lonely, without Joanne and Mary Jean. And the girls did dread to leave. Here, I believe, is one of our greatest crosses, as missionaries. Our children are in the hands of others so much of the year and our own family home life is so very limited.

In June we go to the hills for a six weeks' rest. And really it is a thrill and relief not to hear a bell every morning to summon one to the hospital. We have our own little cottage which we appreciate very much as our home. In July it is time to put the children into boarding. There are plenty of tears. Then the long three-day trip to Dhamtari. Ruthie likes the railway tunnels—there are seven of them. And always the stations are thronged with monkeys, vendors, and beg-



"We still marvel how many times God steps in and does what seems to be against all rules of medicine." Prayer makes the difference. Compounder Sim, Nurse Sukhwati, and Dr. Jonathan Yoder pause for prayer before surgery.

gars of all kinds. We started back to work again in August.

### Within the Hospital Walls

February: It seems we had another special series of those nasty deliveries this month. Every month has its bad ones, but every once in a while we get a whole series right to-





The traction apparatus used for broken legs. There were six patients in the hospital at one time during the month of May, all with their legs in traction.

gether. This is surely a land of many births and many deaths without too much attention to either. It is not unusual for a mother of six or eight to say all of her children are dead.

**May:** Our hospital sweeper had a wedding and the hospital staff was invited. It was interesting and surely different. Sweets were passed and the old question of "to eat or not to eat," again came up. I explained to the sweeper that we always heat our food before eating regardless of where we get it. "I am sure you understand," I said. "Yes," he said, "I do understand, but the other people here will think you observe touchability if you do not eat at my house." So I ate—I ate it all, but I kept thinking about the cholera victims I had been treating.

**May** is always the month for fractures it seems. You should see our homemade traction (pulling) apparatus. We had six such patients with their legs in traction here at one time this month. That is a record for the hospital.

**August:** Perhaps the high point in hospital work this month was the man who came to the hospital at 2:00 A.M. with his intestines wrapped in a dirty piece of clothing. He had been gored by a buffalo at about 6:00 P.M. the night before. The buffalo did not understand aseptic surgery and had not scrubbed his horns. After prayer we washed things off a bit and put the intestines back in place. The recovery was uneventful. Question—"Why scrub before doing surgery?"

**September:** There were many eye ulcers this month. People get them from blades of rice scratching their eyes. A very nasty kind of ulcer results and many go blind from this. Our records also show the usual number of nasty delivery cases this month.

**October:** A boy about one year old was brought in with a depression in his skull. His father had several stories as to what had happened to cause the fracture. When nothing else helped, we decided on surgery to relieve the pressure. We found an old trephine

in storage with our discarded instruments. After boring a hole through the skull, we managed to raise the depressed bone and relieve the pressure. The boy promptly got well. It was found out later that the father, who had several stories as to what had happened to cause the fracture, had hit the child while he was drunk. I believe the father was most grateful of all.

**November:** With the end of the rains, we again had more cataracts. It is still one of our greatest pleasures to make the blind see. I believe the most interesting incident of this month was another delivery case. The delivery was most difficult, and the woman went into deep shock right after delivery. Special solution was given in the vein to act like blood plasma and the woman revived a bit, but after an hour she again relapsed. Now things were desperate, and it was midnight. We needed to transfuse her, but there was not time to do blood typing. Suddenly we remembered that the fluid that accumulates in abdomens (in dropsy cases) is good plasma and can be used for that. I asked Dr. Lysander if there wasn't one such case in the hospital. He said, "No," but he thought there was one sleeping on the veranda who was wishing to be admitted. We found her and explained that she needed a tapping. After hurriedly getting the fluid we gave it to the other sick woman and she lived. I guess the other woman still wonders why we do tapping at midnight only.

**December:** This month we repaired a gastric ulcer that had perforated twenty-six hours before. Books say all die after ten hours of perforation. This man did not die. We still marvel how many times it happens that God steps in and does what seems to be against all rules of medicine. This man did take a very deep interest in Christianity, and we hope this interest will continue until he really finds Christ as his Saviour.

That poor man who had been gored by a buffalo came back to see us. He showed us

his scar. Then he gave us a quart of milk. Then he used that old expression, "Your salt has stuck to me."

Looking over our records we see there were 3,592 inpatients, 28,304 outpatients, and over 1,000 Gospel portions sold. Much energy was expended but we have found the work a joy and satisfaction. During one of the hardest times somehow we "discovered" a verse which had a new meaning for us. We pass it on to you. "The Lord is good, a strong hold in the day of trouble; and he knoweth them that trust in him."

### Spiritual Vision

We had a very good summer Bible school in Dhamtari for two weeks in the month of May. Mr. John Sahani was in charge and the children showed great interest and enthusiasm. The teachers were Clementina Asher, Satyavati Jaggu, and Mr. Sahani.

Rajaram, one of the recent converts who had been in Bible training in Janjgir, worked as evangelist for May and June. He did much to spread the Good News to both outpatients and inpatients as well as taking charge of the reading room.

In October Bro. M. C. Vogt, from the Bihar province, paid us a visit and gave a series of helpful chapel talks to all of us.

During November we had our Christian home week. This program of about five days



This is the "diet kitchen" at the Dhamtari Christian Hospital. Relatives bring their own fuel, utensils, and food and cook for those sick in the hospital.

emphasizing the Christian home in all its phases has been a source of inspiration and help to each one of our Christian families. It draws us all closer together in Christian fellowship.

Although the Bible women go out practically every day from Monday to Friday throughout the year, we consider December the really special month. We try to emphasize and put special stress on the birth of our Lord and Saviour. With some of the large Sunday-school charts and picture cards you have sent us, we can better explain and draw attention of the illiterate villagers as we meet them in their homes.—"Annual Report."

Dhamtari, India.





The men patients at the Shantipur Leprosy Home receiving their weekly allotment of rice.

## Shantipur and Mangal Tarai

By A. J. and Wilmetta Dietzel

Once again annual report time comes around with its humiliating effect. We see how little we have done for our Lord! Somehow it seems that a missionary's life is quite like the average Christian's life. One just doesn't find time to do all of the things he would so much like to do. Our families have to be looked after, car needs fixing, washing machine pices needs welding, some villager needs to be taken to the hosuital, leaky roofs need repairing, and a host of other things unexpectedly pop up daily. But we can do all of these routine things for His honor and glory and in these very commonplace experiences of life we can witness to His saving power and grace.

### January

Cutting "red tape" is a part of every missionary's life. Materials for repairing build-

ings are difficult to get, and these cool season months at Shantipur are the months for major repairs and buildings. More than seventy roofs have to be kept in repair annually here. Mission to Lepers (leper organization supporting Shantipur) has launched a major repair program to eliminate some of this routine work by putting asbestos cement roofs on the worst of the buildings needing repair. These roofs then do not need annual attention. January was the month to get all this work under way and before the hot season two large buildings were beautifully done.

### February

Messages on Christian living and studies from the Epistles of John by Bro. P. J. Malagar at our Mangal Tarai congregation were much appreciated. Bro. Malagar and we met around a campfire in the evening with the

little congregation there. Bro. Malagar held communion services there also. We were very sorry that he could not spend more time with us in Shantipur. He conducted a similar series here. Just after the last service here—a Sunday service—both Bro. Malagar and his wife dined with us. We praise God for four men and three women who were baptized today.

### March

Bro. G. H. Beare challenged us with a series of Easter messages. We were all especially grateful to have the Beares in our midst again before going on furlough. Bro. J. D. Graber held communion here during the first part of March. We were all very happy to have him with us for a special session of business meeting at Shantipur to discuss the work of the Unification Commission.

### April

Many people are feeling the pinch of a short rice crop because of insufficient rain, and the Mangal Tarai people began working on their relief project of digging a tank for irrigation purposes.

### May

It is getting quite hot and our hot season leave is a well-earned one.

### June

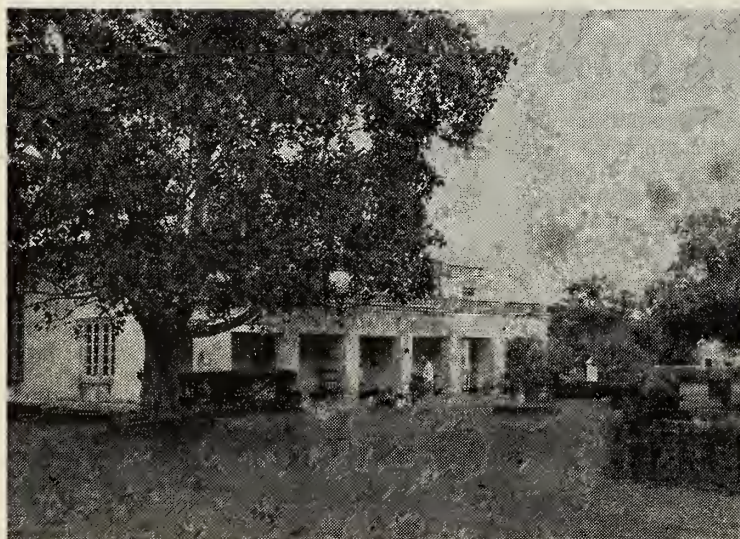
We are always interested in hearing the details of the work on the plains and try to give a little direction to it even in our absence.

### July

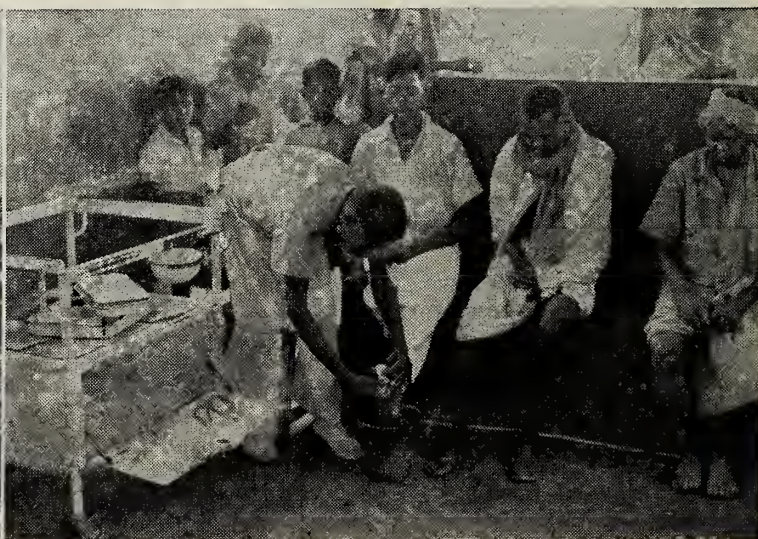
It is wonderful to be back to Shantipur again. With the coming of the rains everything is green. Rice fields look better than golf courses; the gardens and flowers are all in bloom. Truly it is the grandest time of the year!

### August

Office work and such like suffers when lawn mowing, garden work, and flowers flourish from the rains. The work of the church goes on, though. Bro. Ed Weaver and I cycled to Mangal Tarai, twenty miles from here, in the rain to hold communion with the little congregation there. We saw one deer. Waded up to our knees to cross the river half a mile from Mangal Tarai.



The Shantipur leprosy hospital building. A. J. Dietzel and a few leprosy boys are standing in front of the building.



Helping one another at the Shantipur Leprosy Home. Notice the swollen face and legs of the man on the right.





The church at Shantipur and some of the lepers.

### September

Bro. Weaver spent a few days with us at Shantipur doing visitation work with us in the institution, at our primary schools, with our staff families. He held a special fellowship meeting where he showed slides and climaxed the week end with a very effective communion and feet-washing fellowship service.

### October

Again one watches the sky to see whether it will rain some more or whether one should go at whitewashing.

### November

Thanksgiving time is another grand time of the year. Men, women, and children love harvesttime. Carrying in the sheaves is picturesque in India. The spirit of harvest and good will is in the air when the golden sheaves are cut by hand, bound up into sheaves by hand, and carried to the threshing place by hand. The machine age in America has sped up production but part of harvesttime glee is lost, I am sure. Our annual Thanksgiving service and special love offering is always a grand occasion for our patients at Shantipur. They give gladly of their rice or whatever they have.

### December

Of course, this is the busiest month of the year. Annual Business Meeting, Jalsa, Church Conference, Christmas celebrations! This year was even busier and merrier for us at Shantipur because the Lord blessed our home with a little bundle of joy—Carol Joy—born on Christmas Day! Our annual church conference was one of the finest and happiest occasions of the year. Everything was peaceful and the spirit of Christ pervaded the sessions. These fine sessions were followed by even a greater spiritual feast when Bro. Thomson of Calcutta gave us stirring messages from the Word of God. One high light of the year at Shantipur is the distribution of clothing to all patients. How happy they are! Those of you who give to support the cause of leprosy patients should just be here to see

the joy of receiving a change of clothing. No, the Mangal Tarai people were not forgotten, for at midnight on Christmas Eve I got up and took the Mangal Tarai Christmas basket to them. When we arrived there about two o'clock at night, they were in the Hindu para singing Christmas carols. Truly at Christmas time His name is heard around the world.

We also rejoice that a class of sixteen converts are under instruction in the doctrines of the Bible here at Shantipur and, the Lord willing, will be received into church fellowship on January 27, 1952. We also rejoice that one young man from Mangal Tarai who fell into sin has come confessing his sin and wants to reunite with the church.

Pray for the work at Shantipur and Mangal Tarai. We thank you for your many letters and your assurances that you remember us in prayer.—“Annual Report.”

Shantipur, via Dhamtari, India.

## Dhamtari and the Church Community

By Edwin and Irene Weaver

Written in blue on one of the whitewashed walls of our prayer room is our family verse for 1951: “Be anxious for nothing; but in everything through prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus” (Phil. 4:6, 7). Often have we repeated this verse together and individually during the past year. Relating the many experiences that have come to us, we humbly and wholeheartedly thank God for the peace which He gives to His children. For His countless blessings we thank Him; especially for the blessings and privilege of serving Him in this land to which He has called us. We thank you, too, at home who have so faithfully remembered us in prayer. We have often

## A Doctor—Where Is He?

Now that an India Mennonite Church has been created (the amalgamation of what was formerly the India Mennonite Church and the American Mennonite Mission) the leprosy settlement at Shantipur, Central Provinces, India, has entered a new phase of its life. To this church have been transferred the powers and ownerships formerly lodged in our mission. But the leprosy colony, though administered by the mission and spiritually integrated with it, is actually the property of the Mission to Lepers (London). Other parties to its financial support are the Government of India and American Leprosy Missions, Inc. Accordingly an agreement comprising somewhat new terms has been worked out, and we expect the deeper involvement of the India church with the colony to be of value to both.

The superintendent, Bro. A. J. Dietzel, reports the Holy Spirit warmly felt in the tangles of discipline and personal relations among the 333 patients and their staff. Mr. Dietzel has created more opportunities than ever for occupational therapy, working, he says, “in the direction of an activity for every patient.” Gardens, weaving, and decorating begin to be sources of pleasure. In the enlarged rice fields, one day, he saw “fifty patients working ankle-deep in water, singing as they went.” Mr. (and Mrs.) Dietzel share in some of the roughest and socially “meanest” tasks, believing that their blisters and backaches are helping create a new spirit throughout the colony.

Most urgent is the need for a full-time missionary doctor. Without one, the new amazing medicines for leprosy cannot be given. Mr. Dietzel and the Mission to Lepers and American Leprosy Missions are all begging our board to find some young, devoted volunteer in this day when leprosy can, at last, be really cured.—Prepared by the secretary of the American Leprosy Missions, Inc.

been strengthened with the thought that our friends were praying for us.

When the days are full and crowded, one might think that it would be easy to write of all the experiences that come our way. But not so. It is very hard to pick from among them to put on paper. Again during the past year we have been privileged to work with the young people of the Dhamtari Christian Academy and Normal School in their hostel homes. We were often absent from them for days and weeks at a time while we went from congregation to congregation in the ministry of the church. To strengthen the church spiritually is the burden of every missionary. We share this burden deeply. It has been a source



of great joy and blessing to us to try to help to bring this about in the church we serve.

### January

From the first of December to the first of March were very busy, but very happy months for us, for our children are home from school for their winter holidays. After the rush of Christmas activities, followed immediately by New Year and the annual Church Conference, one often wishes for a change of scenery and work. We enjoyed just such a change last January when we visited a neighboring mission one hundred and fifty miles south of Dhamtari. We were privileged to attend the Young People's Retreat that was in session then. Seeing the advantages and conveniences of their Retreat Center, seven miles from the city, where this mission holds all retreats, rallies, and institutes, made us wish for a similar place for the young people of our church. Could there be a "Little Eden Camp" in India?

### February

Our visit to the Ghatula congregation in February, just a few weeks before Weyburn and Thelma left for Yeotmal, was of special interest to us, for we were privileged to visit more than just for a few minutes with Mrs. E. E. Miller who was at home with them at that time. One evening as we went for a walk toward the mountain we happened to pass the place where some thirty-one years ago a strawstack stood. My mind made some quick recollections. Then, as children, we slid down those strawstacks and our only concern was to pull the spears from our clothes. Nothing much besides the strawstack mattered at that time. How different now! The Christian nurture of the children of our playmates then has become our chief concern now.

### March

March always brings a heartache, for the children leave home and go back to school. It is the beginning, too, of the hot season and the work that goes with it. During this time we fellowshiped and communed with the Christians in the Drug district and realized how much they are alone and how far from the main congregation. They appreciate any spiritual ministry brought to them. Of the five places in which communion was given to Christians, only in Drug is there a church building. In Rajnandgaon where there are about thirty Christian families the people are very anxious for a church building and are slowly collecting funds for a place of worship.

### April

April came and went quietly while we prepared for the busy month ahead. Communion services were held for the Dhamtari congregation.

### May

Following the closing of schools and hostels in the end of April, we took part in the Young People's Retreat held at Ghatula. These young people are the church of tomorrow. To guide and help them is a challenge worthy of the best in every missionary. We

stayed on after the retreat spending some days in fellowship and communion in and around Ghatula. One service you would have especially enjoyed. A Christian family living in the deep jungle about thirty-five miles from Ghatula built a small place of worship in a clearing near their home. A thatched roof covered the place. To the front a small platform served for pulpit and altar. Eight of us gathered there in a quiet little communion service. Soon a crowd of non-Christians gathered about us. For their benefit we read the Scripture and had prayer in their colloquial language. We washed one another's feet under the trees in this little native church able to seat fifteen or twenty people. Back from the jungles we came to take part in the summer Bible school in Dhamtari. God blessed the teachers and children. We had a wonderful time together. After Bible school we began in earnest to plan and repair the south Sundarganj bungalow, adapting it for a high-school girls' hostel.

### June

June always brings with it a promise of rain and cool weather. Before going to the Mohadi, Kanker, and Sankra congregations for communion, we were happy to have Florence Nafziger, Elizabeth Erb, and Goldie Hummel with us for a week in our home.

### July

With the building and repair almost finished and school started, we planned to go to the Shantipur, Mangal Tarai, and Dondi congregations for communion services. To venture to Dondi in July during the rains is really quite an undertaking. Having lived there we knew something about the rapid rise and fall of the rivers and streams between Dhamtari and Dondi. True to our experiences we got stuck in a river a mile and a half from Dondi. After five or six hours of making stone and branch roadways, lifting the car again and again out of the deep mud, we finally reached Dondi. But Dondi always makes up for any inconvenience along the way.

## Dondi, Doctors, and Things

By John and Genevieve Friesen

### January

Once again, as usual, the station had to celebrate the New Year by itself. The pastor, his wife and family, and any principals in Dondi had to be absent because of conference and Jalsa elsewhere. We are only now returning after a hurry-up Christmas and departure on Dec. 26. We take up the reins of the new year with a limp. Bro. Vishwanath and his wife, Manika Bai, both active members in the congregation, transferred to Dhamtari. He took care of the dispensary; she was a co-Bible woman for Genevieve and Mangli Bai. It is a bit hard to see "what good may come of it" at this juncture, but we still have faith that all things, even in my generation, "work together for good to them that love God." Jan. 7—Genevieve's birth-

### August

When the plains are green and the weather cool one has a hard time making up his mind to go to the hills, but not so hard after all when five and a half months have gone by without seeing our children. Communion services and other meetings were held in the Dhamtari and Balodgahan congregations. En route to Landour we visited Thelma and Weyburn Gröff at the Seminary in Yeotmal. Here our ways separated. Ed came home to carry on with the work of hostels and church. I went on to the hills to take the children out of boarding school and to make a home for them the last three and a half months of the school year. We had chosen to go to the hills in the end of the year in order to attend Carolyn's graduation in the end of November. Ed joined us about the middle of October. This seemed the best time for Ed to work on a Bible correspondence course while I was busy with home, school, and graduation activities.

### December

We returned to Dhamtari in time for the annual business meeting and many other committees. Christmas and church conference were soon upon us.

Viewing retrospectively, what we have accomplished during the past year seems so inadequate in the light of the tremendous needs. One must daily seek the face of God for guidance in choosing the most important from the important things crying to be done. At this point it seems to us that the most significant contribution missionaries can make in advancing the cause of Christ in India has to do with strengthening the spiritual life of the church. We need a spiritual awakening in the church beginning with the missionary and reaching out to the most indifferent layman. The obligations and tasks facing the church are so great that God must graciously pour out His Holy Spirit upon us if we are ever to fulfill our responsibilities. Pray for the church in India.—"Annual Report."

Dhamtari, India.

day. I'm not too original and can't bake the cake; so I'll have to use my old gag—having the congregation at the bungalow to sing "Happy Birthday" at 6:00 A.M. and staying for "bhajiyas and tea."

### February

Doesn't look like we get much touring done this year. The dispensary is taking enough of my time not to permit me to do much sustained work at my desk, and there are not enough patients to warrant my continuous stay at the hospital. Feb. 16—Tonight, homesickness—the first signs that school time is not far off. Stanley would not eat his supper. Had my own troubles today, too. People are not too happy with my medical techniques. Someone is reported to have gotten a tremendous abscess from a "sooce" (injection)





This man came from beyond Rajnandgaon to have the tumor cut off.

I gave. The "brass hats" are definitely working "agin" me, suspecting me of intrigue in getting the compounder out. Feb. 22—Bro. Graber was with us for two days. Yesterday morning he preached here at Dondi. In the afternoon we took him to Kusum where we dedicated a plot of ground for a rural church.

#### March

The children are away! How hard pressed the table seems to be for something to say! Irene Weaver and Mrs. Emerson, of the Methodist Mission, are taking the school party up. They are in good care and will have a pleasant trip, now that all the "mamas" and "papas" are out of sight. Tears on the platform seemed inexpensive, or were they?

#### April

April 29—Wrote to Gene and the children for the last time before I leave on the first. I'm sitting outdoors in the moonlight watching the forest fires out in the hills to the east which flicker with a strange similarity to the city lights of Mussoorie, and I cannot help longing for loved ones.

#### May

May 1—Here I sit in the railway station waiting room licking my wounds. I left Dondi early this morning to get to Dhamtari for a Commission meeting. We met on "Indian standard time"; so had to excuse myself before the meeting got along very far. I hopped a Raipur-bound bus whose luck gave out. We ran into a deluge which completely doused all the baggage. I stepped out of the bus into ankle-deep water in Raipur. Nothing too badly damaged, though my brief case must have been sitting in a puddle. The heat, however, will dry it in a hurry, I'm sure.

#### June

June 13—Our wedding anniversary today. We planned to celebrate with an up-to-date family photo, but Gene fell and broke her ankle.

#### July

How green and how pleasant the country about Dondi seems! The plow is a pretty important piece of machinery just now, and the fields are a real concern. The rains were late and many farmers who gambled on the first showers are having to resow. Puran, the evangelist, and I were out today but did not

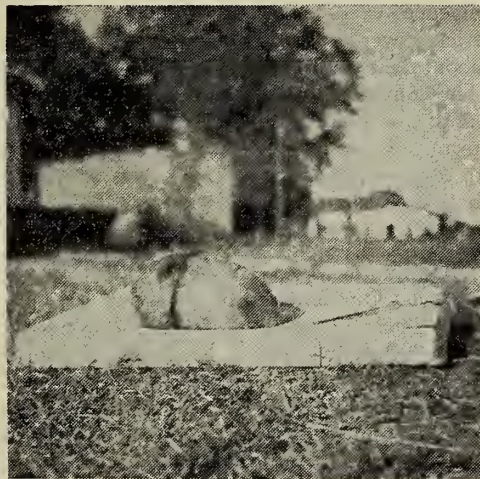
get too good a hearing. The fields—the fields—the fields!

#### August

August 15—Independence Day for this country! Our immediate association with that word seems to be our now "unconnection" with anything beyond Dondi. Heavy rains have silted in the approaches to the roads, and now in and out of Dondi will be either by cart, cycle, or on foot. This was the rain, however, the farmers wanted. The fields are all full and overflowing and prospects look good for a favorable harvest. Gene got out of "caste" in the nick of time! The dispensary seems to take more of my time lately again. Seems to be an epidemic of bad sores and ulcers, which fortunately respond like magic to soap and water and penicillin. Penicillin is a wonderful drug and seems to have helped me win back the confidence of the people.

#### September

Sept. 8—This completes a week's absence and return again. I tonga-ed out to Balod-



The six-pound tumor taken from the man's neck.

gahan filling a number of sink-holes with rocks en route. Took part in the audio-visual aids conference in Raipur. If weather holds out, we can probably motor out within another week. Gene is getting so proficient with her crutches she hates to use her foot.

#### October

A good thing roads have finally opened. I am averaging a trip a week into Dhamtari with emergency cases. Came back today after taking in a "crazy girl." I suspected cerebral malaria and so kept her here for a few days. A real trip! The parents had to tie the girl flat on her back to a bed. She came to her sense en route long enough for us to give her some aspirin and atebirin. For a variation we untied her. The mother played the goat. Upon arrival she surely looked a mess with her hair pulled down and her clothes about torn off by her daughter. Lena Graber just about lost her watch when the girl made a pass at it and would not let go! Gene's leg has improved greatly and she is going about some with the Bible women.

#### November

Nov. 9—Excitement high at our house. Will leave tomorrow alone for Madras to

meet Conrads, who will live with us. I think it is a big bite that we have undertaken to offer to keep them. Eleven souls—seven of us and four of them—what a houseful, but I think we will enjoy it. Gene is stocking up mass orders of provisions. I will be glad for a little advice in the dispensary.

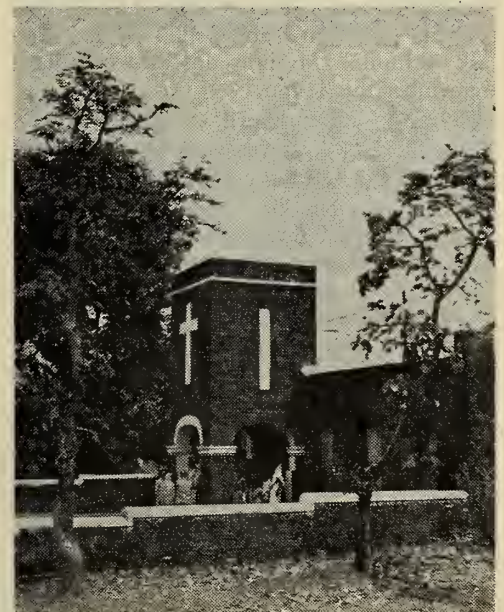
#### December

Dec. 1—How things work themselves out! We got home from Madras yesterday morning. Paul and I drove through. The ladies by train last week. Since I did not get back to meet the children, Gene left our new guests, after their second day in the jungle, to meet the children at Drug. I was home just long enough to gulp tea, change clothes, and be on my way again. Gave Gene a real surprise at Drug and what a noisy, happy family we are once again. The boys look well and table talk never ceases.

Dec. 8—Paul and I went to Kondal, twelve miles south of Dondi, on a delivery case. I gave the ether while Doc went to work. His was a threefold job—get the baby, keep the woman alive, and keep me from passing out. (It was my first attempt at being an anesthetist.) The urgency of the situation tided us all over, I think. After it was all over we had a pleasant talk out in the courtyard with the menfolk about the greater things of life, and a reverent season of prayer for the village and the home we came to serve. Besides saving the woman's life right in her home, Doc did me the favor of saving me twelve plus fifty-eight miles back through the jungles to Dhamtari and back. Total receipts, Rs. 10/—plus straw.

Dec. 25—Christmas a la Dondi. We ate at everyone's house ending up with tea at the bungalow in the evening. Doctor had a tremendous laugh when our Christmas tree was cut on the way to the program.

Dec. 26—This draws our year to a close again. We leave for conference in the morn-



The church at Dondi and a flowering tree, "Flame of the Forest."



ing and will not be back until after the New Year. Some have only vague ideas, I think, what the new setup (the amalgamation of the India Mennonite Church and the India Mennonite Mission) will mean. I have often been disgruntled at the arrangements for the work at the station this year, but meaning has gradually crept into my frustrated mind. I have suddenly realized that I have learned to

know the people of the Dondi area for miles around. This was, I must admit, a real preparation and we thank God for what this means. We feel we have a handle on the community. The Lord has also made a way open for a compounder to be released from Dhamtari, and he will come Jan. 1.—“Annual Report.”

Dondi, via Rajnandgaon, India.

## Ghatula, Landour, Baithena

By Blanche E. Sell

### January

With Christmas past we begin concentrated study again. The weather is still quite cool and therefore conducive to study. Occasional hours spent in the dispensary serve to relieve the monotony of constant study.

### February

The day for examination is coming close, and we spend most of our time in study. Just in passing though, we often study on the veranda, and the veritable choir of birds who sing and show their beautiful selves to us are such a lovely change.

### March

For us language students, March was a momentous month. Two “gave” second-year, and three “gave” first-year exams. (Hindi says the examinee gives the exam and the examiner takes the exam—the opposite of English.) Which parable would we need to read and discuss? Which memory passage would the examiners choose? Would they converse in words within our vocabulary? Which of the 300 model sentences would be requested? Now it’s true we are grown-up people, but we were “scared.” That day I cried to God for forgiveness for unbelief, for being afraid, for had not God called and would He not provide? I hang my spiritual head in shame, for once again He did “exceeding abundantly above all . . . [I could] ask or think.” My prayer is that I’ll always remember this lesson.

### April

Study continues, for April brings with it three days of written exams. They are difficult enough, but God is good and we all passed. It is enlightening to spend a week at Dhamtari Christian Hospital. Of course, not enlightening enough, for there is so much more to learn than a week or even a year could contain time enough to learn. I suppose we will always remember April’s full moon as it rose over the Taj Mahal, which we stopped to see on the way to Landour. It is beautiful! The mosaic is, of course, a masterpiece. The Taj, however, was made by man—God made the flowers in the surrounding gardens. May I say it? They are even more beautiful than the Taj Mahal.

### May

Language school starts in Landour. Essays to write, sermons to prepare, endless grammar to learn. . . . It is an astonishing joy that

Hindi is beginning “to come to us” (according to idiomatic Hindi). One of the joys of the language school is fellowship with people from all over the world who love the Lord. Norway is now not only a Scandinavian country of which I heard briefly, but it is Linea’s home. She tells about the days when the sun shines all but an hour of the day. England, Ireland, Scotland, Switzerland, Sweden, even Southern Africa live, for our friends were born there, and they love to tell about their countries just as we do about ours. The continent “down under” and New Zealand, an island which I remember vaguely from geography, are real. Talking over cups of tea and praying together assures us we are brothers and sisters.

### June

Simply to go to language school is not enough. One longs to begin giving the Gospel. There is plenty of work for everyone. Each Saturday evening hundreds of people walk through the Kulri Bazaar. Many are attracted by the singing and preaching outside the church, and some consent to go into the church where more teaching is given. Some of us teach the children. You know our Hindi is not very masterful, but God blesses. Some folk seem definitely interested. God grant they may yet come to Him. Sunday school for the children around the school on Friday; treks to villages nestled on the mountains or in the valleys; teaching the city washerman’s children, teaching and singing in the hospital are all supplied by language school students. We often invite our language teachers and older missionaries who know the language to help us.

### July

One week of vacation! What a blessing! Here is our last deep breath before language exams, this time second year. With July came the rains, not so severe as last year. No time is so beautiful in the Himalayas as the rains. Ferns grow from every tree. Small wild orchids, such pretty ones, grow everywhere. After a day or two of rain and cloudy weather, who would not say it is worth the thickest cloud to see the perpetual snows—first white as only the snow can be, then pink, lavender, purple as the setting sun sets all the sky aglow. It is too much. Thank God, for it all.

### August

The last month of language school. Feverish attempts to learn vocabulary, rules for joining words, and just plain fluency in conversation. If one writes and gives enough

sermons, surely one he prepared will appear in the exam. Fortunate one! But there is a little time for trios, quartets, choir, and occasional tea parties. Bible class on Sunday morning always challenges. Prayer meetings on Tuesday evenings implore God for revival in India. Thursday noon prayer meetings invoke God’s leading and the blessing of the Holy Spirit on the week-end treks and various evangelistic efforts of the school. We enjoy our little Mennonite prayer meeting each Sunday at one of our homes.

### September

Now we wish we had a bit more time to study, and feel there is not really time to go to our favorite pundit’s wedding. We go, nevertheless. We charter a bus, and some of us who said “we never get seasick” ride in the back. Well, some of us get green and it is not from the Dramamine! We are delighted to get out of the bus after the windy, windy trip down the mountain, which reminds me of many skyline drives in Virginia wound very much tighter. The wedding was lovely. Again exams. One of the sermons one could choose was “The Power of Prayer.” It is one I gave before. How good God is again! Somehow we survive the oral exams again.

### October

Written exams, packing, and back to Dhamtari and work. To know again the blessing of being physically tired at the end of the day. All this and more is October. When Florence Nafziger sailed to America all her talents and experience went with her. Would that some could have stayed. Planning, buying, and distributing food for the nurses is a new experience. There are many complaints at first, but gradually we adjust to each other. Finally, one scarcely ever hears complaints about the food. We feel their diet, while far from being extravagant, is wholesome and adequate. With tuberculosis so rampant, proper nutrition is most necessary.

### November

Teaching in Hindi is such a new experience and quite a difficult one. Because the students are courteous, they withhold their smiles much of the time. One wishes one could raise the admission standard to high school, for it is difficult to teach folks nursing who have had only ninth-grade education. One, however, does not attempt the detail one could teach if he had a better educational background. The second-year nurses, however, who have now had about one and a half years of training, are really good nurses. We hope and pray the first-year students will do as well.

### December

And Christmas. There are meetings and meetings—business meeting, women’s missionary fellowship meeting, our annual Christmas dinner, conference, and Jalsa. We cannot teach classes regularly, of course. There are many lovely Christmas functions. For weeks ahead of Christmas we tell the story of the Baby Jesus in ward teaching, then the cross. How wonderful then, to tell that He rose again. Pray that by the time you read next year’s annual report revival may have gripped India, and many may have accepted Christ as Saviour.—“Annual Report.”

Dhamtari, India.





Giving forth the medicine for spiritual healing at the Ghatula dispensary. Missionary nurse is Elizabeth Erb.

## With Christ in Ghatula

By Elizabeth Erb

### January

A new year! Resolved to follow the Lord more closely and to seek His will in everything so that those who sit in darkness may come to the Light.

The Bible women, Goldie, and I toured in Kormer. There was nothing outstanding in the way of interest. The tour served to increase my burden for the lost. I gave medicines to ill patients during this one week of tour.

### February

Routine dispensary work with its daily challenges and opportunities. Being Mission representative to the Pendra Road Sanatorium, I attended the Board of Governors' meeting in Pendra. I was glad for this opportunity to see the sanatorium, especially since Clementina, one of our Christian girls, had been a patient there and made such a splendid recovery.

### March

Routine work with the interruption of going to Dhamtari for Managing Committee meeting.

### April

Bro. Weyburn Groff left Ghatula and turned over his work to Goldie and me. Administration—what a chore!—repairing the Khaspur school, getting new wheels for the cart, paying the land taxes. These things too can be done to His glory.

### May

The hot season, but not as hot as many years. Thirteen orphan girls came to Ghatula for a five-week vacation. They are happy. Supervising them is a full day's job.

The Young People's Retreat brought sixty young people and their instructors to Ghatula. A fine spirit prevailed throughout the meetings. A profitable Retreat? Yes.

The women of the church held a sale during Retreat. They sold garments made in sewing circle and foods contributed by the women. Proceeds from the sale were divided; one third for the Retreat, one third for the local summer Bible school, and one third kept in the treasury.

Bro. and Sister Weaver, using Ghatula as headquarters, spent a week visiting Christians in the villages around Ghatula. Goldie and I accompanied them to Jheringa, twenty-five miles south of here. This was a joy. We had a simple, but lovely communion service with the family there.

Summer Bible school kept the village children and the orphan girls occupied for two weeks. Average attendance was forty.

### June

The hottest weather yet! The rains will soon bring relief. Goldie and I saw our thirteen orphan charges safely to Dhamtari, then we went on to Mohadi for a week of vacation with the Wilbur Hostetlers, following that to Dhamtari for another week of vacation with the Weavers. Vacationing on the plains is not ideal, but this year it was the will of the Lord for us. We thoroughly enjoyed the activities in which we could participate with our local Christian people. If one can stand the heat, certainly the hot season is a time of golden opportunity for church work. During our week of vacation in Dhamtari Ed and Irene (Weaver) very kindly drove us to Kanker and Keskal. We were happy to see the Malagars' (P. J.) work in Kanker.

### July

Rain, rain! Irregular mails! Goldie and I studied some third-year Hindi. Some days there were very few patients at the dispensary. A family from Risgaon were inpatients. Three of them received syphilitic treatment

and all of them responded nicely. These people had never heard about Christ before. It was a great joy to spend time with them each day telling the wonderful news of salvation through Jesus Christ.

### August

Rain, rain! Water in the river at Sihawa was chin-deep. Goldie and I were both scheduled for committee meetings in Dhamtari. When the water came down to waist-deep, we decided to brave it. It rained all the while we were walking the three miles from Ghatula to Sihawa. When we were in the middle of the river, waist-deep in water, we heard the sound of the bus leaving. What to do? Then and there we agreed that we would not go back. A kind Christian family in Sihawa took us in. At 3:00 another bus came. We traveled the forty-odd miles to Achota and reached the river there just at dusk. Here we crossed by boat. All the while it continued raining. A tonga took us to the Sam King bungalow. The long wet day was over.

### September

Two student nurses came to Ghatula for a course in village health work. They continued their regular nursing classes while here. Their help in the dispensary was greatly appreciated, especially since there was much sickness in the Christian community at that time. These girls are a joy and a challenge! I praise the Lord for them. We went to the Jaridih school, examined all the pupils there, and gave health teaching in the school.

### October

Goldie and I took our three Bible women with us to the Sagar and Yeotmal conventions. The Lord blessed each one of us through these meetings. In Yeotmal we enjoyed visiting the Groffs who are teaching in the seminary there.

### November

Another group of two student nurses came to Ghatula. Their program was the same as that of the September group. These school girls went to the Khaspur school for their school health project.



An infant brought to the dispensary at Ghatula with an infected navel. The tiny specks on the abdomen are from a burn by a hot iron to counteract the infection. Penicillin brought quick relief to the child.



Mr. and Mrs. Oriel joined our force of workers in Ghatula. Mrs. Oriel is a registered nurse who will serve as dispensary helper. Mr. Oriel is an evangelist. We praise the Lord for them.

The church observed Thanksgiving Day.

### December

Marie and I enjoyed a visit to our mission in Bihar. Anna Lois Rohrer, returning from

furlough, came to Ghatula to take over the medical and administrative work.

Christmas again blesses our homes and church.

Records for 1951 show that 7,623 patient calls were made to the Ghatula dispensary, 25 inpatients were cared for. It has been a pleasure to serve this community through the ministry of healing.—“Annual Report.”

Sihawa, via Dhamtari, India.

## Drug on the Move

By Royal and Evelyn Bauer

### January

We were on tour with the Hostetlers for three weeks among villages about eight miles from Dhamtari. Our camp was set up in a mango grove near the village of Darrie. From there we walked or rode bicycles to about twelve surrounding villages. One day we went by jeep. Usually there were very large crowds in the evening meetings. People are very willing to listen but unwilling to give up their old ways and caste friends to follow Jesus. We sold Scripture portions and other books. Many Christian songbooks were sold. The Hindus make up or sing some tune they know to the words and thus spread the Christian message. Join us in prayer that the seed sown may surely grow, and the people of Darrie and vicinity might accept their salvation. Our pundit was with us on tour, and we studied with him several hours each afternoon.

### February

Evelyn hasn't been well. She was in the hospital for ten days. We are trying to review our studies and prepare for the second-year Hindi oral examinations.

### March

On the seventh we took our oral examinations on King's veranda. Mr. Samida, Wilbur Hostetler, and Fyrne Yoder were the examiners. We stayed with Beares in Balodgahan and studied with Mr. Murah Ram each afternoon. He is a teacher in the Middle



Royal, Evelyn, and Stephen Allyn Bauer.

School. He was a great help, especially in the grammar. Evelyn was in the Dhamtari hospital again for ten days at the end of the month.

### April

We both took the second-year Hindi written examinations which were given April 4, 5, and 6. Irene Weaver was our supervisor.

### May

On the first we left Drug for Landour. It was a relief to breathe cool, fresh air again. We had a nice little apartment on the top of the hill overlooking the plains. The view makes one feel like being up in an airplane. We decided to make use of our opportunity to begin studying third-year Hindi. Besides doing our own cooking and housekeeping, we went to school part time and had a private pundit an hour daily.

### June

The study of Hindu philosophy has proved very interesting. But how futile are their beliefs. If one has the “knowledge” that the cycle of good works is really nothing, then he is saved from its punishment. The “ignorant” people believe they must sacrifice, give to beggars, do good works to earn merit, so that their next birth will be into some “higher” animal or thing. Yet in the end, according to their belief, their reward is only the dissolution of their being. Even if they live perfect lives they have no hope of eternal life. Our pundit, Mr. Nigam, realizes the hopelessness of Hinduism and does not take part in its rites, but as yet he has not embraced Christianity. He is a very intelligent young man and said he wanted to study the Bible; so we gave him a New Testament and he has promised to read it. Pray for him just now that he might realize the fulfillment of his need in Jesus Christ.

### July

During the month of July we were responsible for the running of the roadside leper clinics on the road between Sankra and Drug. Our work consisted mostly of driving the clinic car, transporting the workers, and helping wherever we could.

### August

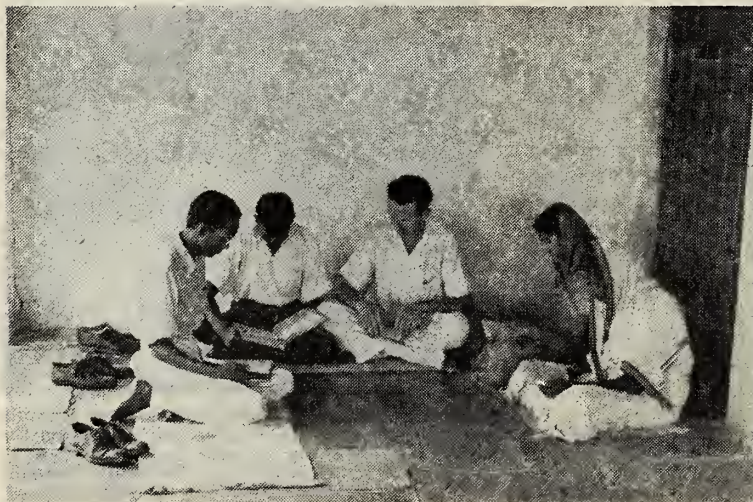
During the month of August Evelyn was in Dhamtari and Balodgahan. Royal spent most of the time whitewashing, getting materials for the building of the Drug compound wall, and working on lectures in Hindi for Evangelistic Workers' Normal.

### September

On September 12 Stephen Allyn came to live with us. His coming has afforded us much joy and we thank God for him. During the last week in September and the first week in October, Royal attended and taught a class in the Evangelistic Workers' Normal in Balodgahan. He enjoyed the work very much.

### October

During the first week of October we learned that we were to be transferred to Balodgahan. It was our desire to build the Drug compound wall before moving and so we



Morning devotions with the Bible women and evangelists at Drug. L. to R.: Iraneaus Joseph, Simon Singh, Royal Bauer, Sulochna Joseph, and Sophia Singh.



Telling the story of the cross to the villagers of Darri while on tour.



began to work on it. Royal had never built anything in India and found that building in this country is not done with the same amount of ease as in America.

#### November

Most of the month was taken up in closing accounts, finishing bits of work, and making preparations to move. On November 24 we bade our Drug friends good-by and left for Balodgahan and our new duties. We had lived in Drug for two years and two weeks.

#### December

Although we took charge of the Balodgahan station on December 1, Beares were

with us until the day after Christmas. During this time they taught us a great deal about our work here. Having a widows' home, a farm, and a dispensary were new experiences to us. During the month we went to twelve Hindustani suppers with the Beares in the homes of both Christians and Hindus. All the people had learned to love the Beares and were expressing their appreciation and hospitality to them in this way. Pray for us that we might be able to continue the witness they have given here during the past twenty-five years.—"Annual Report."

Balodgahan, via Dhamtari, India.

## From Ghatula to Drug

By Goldie Hummel

I feel the outstanding event of the month of January was our touring. Fourteen miles west of Ghatula is the small village of Kurmoor, and I enjoyed the cycle ride through the jungle to the village that day. The fellowship with the Christian family there was enriching as it is always a source of inspiration to them to visit with other Christians because they live so far away from a Christian community. In the mornings we went into the village for visitation work, and in the afternoons Elizabeth Erb dispensed medicines to the sick. For the week end Blanche Sell and Marie Moyer joined us, and on Sunday morning we had a little service together with the Christian family, the Bible women, and our servants. Afterward we enjoyed a common meal together. Misses Erb, Moyer, and Sell cycled back to Ghatula on Monday, and I stayed to break up camp on Tuesday. It was a week of opportunity.

Most of February was spent preparing for my second-year Hindi written examinations; preparing essays, studying grammar, reading, and translation were all part of the work. Now that they are over one feels like a bird let out of his prison cage. Marie and I celebrated by taking a cycle tour one day. The early morning ride through the jungle and villages was so nice. Our picnic lunch and

even the bicycle trouble will be remembered.

For a long time Elizabeth Erb and I had been looking forward to the month of May. The thirteen orphan girls from the Balodgahan Boarding School really kept us busy. They loved to learn to ride our bicycles, play the harmonium, listen to the radio, and just sing. It was a lively bunch that talked, laughed, and sang even after the neighbors were asleep at night.

The Youth Retreat was held in Ghatula with about sixty young folks attending. The committee had done a fine job and everything went well. The messages were inspiring and helpful. After Retreat a Gospel team from Dhamtari visited surrounding villages and Ed Weaver spent some time visiting Christian families in villages about Ghatula. The Bible school was a successful event with Phulsar Bai as superintendent. More children attended than usual. We praise God for all these blessings in our community.

Florence Nafziger, Elizabeth Erb, and I felt that even though we were not going to the hills for the hot season, we did need a rest. So early one morning we left Dhamtari in the "Dhamtari Dasher" (train) and went to Kurua where Wilbur Hostetler met us with the jeep and took us to Mohadi. What a restful week we had! There was plenty of time for reading and meditation, a picnic in the jungle, and just resting. The hot season winds were like a breath from an oven. At the Ed Weaver's we rested another week but took time out to go to Kanker to visit the P. J. Malagar's and to worship with the people there. At Dhamtari I saw for the first time a large swarm of grasshoppers—millions of them—like a great smoky cloud, pass overhead. Would they come to rest over us? No. They passed on. How grateful we were! Elizabeth and I returned to Ghatula to await the coming of the rains.

The "rains descended and the floods came." Slowly the waters in the rivers rose. Sometimes almost a week passed in which we could not get our mail. Time after time the chaprasie would go out and return. The river was up to his neck and he could not cross. The brown dry grass had turned to a lovely green. The leaves on the trees were clean and bright. The rice in the fields was growing



Sunday-school children at Drug. The teacher is Bible woman, Sulochna Joseph. Surrounding her are: Elizabeth Sukhdeo, Shalini Simon, Ishmael Elisha, Mirinna Methuseloh, Sussana Simon, Issachar Sukhdeo, Prakash Sukhdeo.

tall, and inside the house we watched for mildew and tried to dry damp clothes.

Elizabeth and I had watched the weather for several days to see whether or not we could go to Dhamtari. And on Saturday morning we started out wearing old shoes that could take the mud and water. What good would boots have been when we waded water and mud to our knees? And then the river. We couldn't cross at our usual place because the water would have been up to our necks, but farther up we crossed with the water above our waists. And how would you have felt if right in the midst of the river you had heard the bus leave! We went on, and after changing into dry clothes at the Christian compounder's house we waited for the evening bus. The trip of almost fifty miles on the bus did not complete our journey, for after that we crossed another river by ferry boat which was guided by two men with long bamboo poles. Next came a tonga ride, and at last we reached the Sam King bungalow, tired, wet, and happy. Experiences like this cannot rob us of the joy we find in serving Him. They only help make life more interesting. Sunny days followed, and the world looked beautiful.

In September Christian Workers' Normal began at Balodgahan and continued into October with an evangelistic rally on the last Sunday. There were speakers from the medical, educational, and evangelistic departments. The talks I gave on "The Spiritual Life of the Christian Worker" proved again that, as we say here, "Hindi does not come to me." The retreat held many good things for us.

When new appointments were made, it was decided I would move to Drug. Moving is a big job. How did I move? Well, the conveyances that were used in my case were the following: ox and buffalo carts, trucks, train, and two station wagons. No, it wasn't



A Hindu worshipping place. Notice various "gods" of stone and clay. This Hindu makes a sacrifice of oil.



that I had so much but only that things don't always go as one plans. And sometimes that which costs less in money costs much more in time and patience. My home in Drug is very nice and living with Elizabeth Penner will be interesting as we go out for the roadside clinics each week.

Christmas Day at Drug was very quiet as we thought again of the Saviour's birth and

the message of "On earth peace, good will toward men." The close of the year brought us the annual Jalsa, and this year was a special time of blessing as we heard messages of the cross and revival. We look forward to the year 1952 with hope and faith that this year the revival for which we are praying will come and the showers of blessings will fall.—"Annual Report." Drug, India.

## Sankra, Drug, and "Ebenezer"

By Elizabeth Penner

### January

It seems unbelievable that twenty months have passed since my arrival in India. How time flies even in the slow Orient! Many new experiences have come to me during this last year. At Sankra my time was rationed for four and a half days a week of language study and one day at the leprosy clinics. Wednesday was always the bright spot of the week. This gave me a good introduction to my future work, and it was a good combination of study and practical experience. A nice interlude was my visit to Ghatula and Mohadi stations. It broadens our vision and ties us closer together in our common cause for the spread of the Gospel.

### February

This was the month before our oral examinations and a desperate effort was made for this coming event to tell the assigned parables and miracles, to memorize the Scripture portions, model sentences, etc. A few weeks were spent at Balodghan during this period.

### March

The time had come and we appeared for our oral Hindi I examination in Dhamtari. After this strain I visited the two remaining stations I had not seen, Shantipur and Dondi. Then back again to the books to prepare for the writtens.

### April

It seemed as if an important milestone was reached when the written examination was finished. My Hindi I course was completed. By this time the heat began to be pressing, and we were glad to be packing to go to the hills. Travel in India is always exciting. Will we be able to get on the train at Raipur? Finally, a two-berth compartment was made available for the four of us. At every change is this question, "Do we have every piece of luggage?"

### May

After a few days of settling down in Landour, classes began, and we were back in the routine of language study. The coolness of the mountain air and trained teachers to guide our studies gave us a new incentive to master Hindi II.

### June

As it is more convenient before the rains start, it is well to avail ourselves of the many

spiritual and social activities offered at Landour. At group prayer meetings, school activities, as well as in our classes, we learned to know and appreciate many other missionaries. This was an enrichment to our lives.

### July

July is called one of the rainy months when mold spoils things. But this year we also had quite a few sunny days which were appreciated.

### August

I had been debating all along whether to take the examination or not. Now the decision was made, and with new determination I took hold of my studies. We also had opportunities to practice our Hindi at Sunday-school classes and children's meetings. School closed at the end of the month.

### September

Being successful in the oral examination encouraged me also to try for the written ones. So with private teachers to help, preparations were made. Opportunities of witnessing for our Lord are ever before us. How we prayed that some of our Hindu teachers might see the light of salvation!

### October

Having spent every month in study since my arrival in India, I felt quite relieved when the Hindi II written examination was over. I was glad the time had come to begin my work. When I came back to Sankra from Landour there was plenty of work waiting to be done. My place of appointment was Drug. This meant getting supplies and equipment to begin operation of the clinics from there.

### November

This was the time for moving. Miss Goldie Hummel and I set up housekeeping in Drug. What a change city life is from a small village like Sankra! Although a city of 20,000 population in India is much different than in U.S., nevertheless it has the convenience of obtaining many things not available in a village. In Drug are many types of people: officials, shopkeepers, brassware factories, common laborers, etc. By some means or other they must be reached with the Gospel.

### December

What a busy month December is with the usual annual meetings plus the holidays! It is possible to cultivate a taste for Indian foods. This year I enjoyed much more the Indian breads and dal bhat in the homes of the people on Christmas Day. Another concern during this time was to get my clinic work more organized and properly staffed. And by the end of the month it was pretty well in swing. We say "Ebenezer" and with our eyes fixed on Him look forward to the New Year, for truly our help cometh from the Lord.—"Annual Report."

Jamgaon, via Drug, India.

The Commission is not, "Come to the church," but "Go to the world."—Kenneth G. Good.



Potters selling their clay idols at the bazaar, near Sankra. These elephant idols are also used as children's toys.





A leper receiving his weekly injection by the hand of S. Paul Miller. This is one of the roadside clinics.

## Near to the King at Sankra

By S. Paul and Vesta Miller

### February

Sonuram, a Hindu, has been very much interested in the Gospel. He recently bought a New Testament, and always buys the new booklets which we can secure for his family. Now he came to us at the clinic at Sikosa and said his son wants to become a Christian. In order to make it easier for the boy he wants to send him to school in Dhamtari so that he can live with the Christian boys in the hostel. This is most unusual for a Hindu parent to take this attitude. It makes one believe that Sonuram himself must be very near to the kingdom. Let us all be faithful in praying for the salvation of his entire family.

### March

Rev. H. R. Ferger comes to the mission to take pictures of our work. Mr. Ferger has been a missionary in India under the Presbyterian Board for forty years. Now he is head of the Audio-Visual Aids Committee of the National Christian Council of India. Paul spends about a week taking him around to the various stations. They were not able to get to Drug but will get pictures there in September when Mr. Ferger is to come again.

### April

Buddhulal and his family arrived in Sankra. Buddhulal and his wife, Agni Bai, will begin working in May as evangelist and Bible woman. We trust that the Lord will use them to His honor.

Vesta and the two smaller children, James and Eleanor, leave for Landour. Elaine had gone with the school party early in March. Now James is a school boy, too. He is in kindergarten. This leaves Sankra a quiet and desolate place.

### May

More people leave Sankra! Pritam Singh and family are moving to Mohadi. That was

Pritam's home as a young boy. His father and mother still live there. Pritam worked as an evangelist here at Sankra since January, 1943. Premi Sukrit also started to work here as a Bible woman during the same month. In 1945 Pritam and Premi were married and continued working in the villages as evangelist and Bible woman ever since. We shall miss them, but hope their influence in the church and community will ever increase for the good and that they will be able to lead souls into the kingdom. (Premi Bai has since died, leaving four small children.)

Marcus, the primary school headmaster, and his family moved to Mangal Tarai. Marcus has been here since June, 1946. He will serve as a teacher in the primary school at Mangal Tarai.

## Ghatula, Landour, Ghatula

By Marie Moyer

### January

This month marks the beginning of my second year in India. Ghatula is still home. Here language study continues to take up most of our day. We must have progressed some in our studies, for we catch some truths from P. J. Malagar's sermons in Jalsa (Christian Life Conference, the first we attended in India) and in Bro. J. D. Graber's conference sermon. We have practical study in Hindi, as well as in camp life, when we join our Ghatula missahibs on tour for several days. Oh, the indifference of men to the Gospel! Miss Hummel (Goldie) and I also visit Miss Fare's work at the Methodist Mission in Jaldulpore. An enlightening experience!

### June

The primary school reopened with three teachers instead of two as in previous years. Matthew Sindhu, who has been teaching the first and third classes since 1946, now begins to teach fourth class. He also is to act as headmaster for the coming year. The other teachers are two young girls, Diamond Cyril and Premati Ram. These girls have both just finished high school and this is their first position. We look forward to a good school year.

### July

Royal Bauer conducted the roadside leper clinics while Paul was on his hill leave in Landour.

James suddenly became very ill. We took him to the Landour Community Hospital. After five days of illness the doctors diagnosed his trouble as scrub typhus. We are thankful that there is a specific chloromycetin for this disease, and James does not need to be sick long.

### August

Permission has finally been granted to use the International Sunday School Lesson outlines; so Vesta began the actual work of writing the Primary Teacher's quarterly which is to be published in Hindi beginning with January, 1952. There is no suitable Sunday-school material available in Hindi at present. We trust that this new venture of the mission will prove a blessing to the church.

### November

The roadside leper clinics were transferred to Elizabeth Penner on Nov. 1. Miss Penner moved from here to Drug where she will spend her full time in the work of the clinics. We have enjoyed the contacts made with the lepers at these clinics. However, we are glad that someone is going to give full time to this work because trying to do it all in one day did not give enough time for all the work. We hope this will also relieve us for more evangelistic work around Sankra. The medical work here will still require a good bit of time since, until now, we have had over 6,500 outpatients and 230 inpatients this year.—“Annual Report.”

Jamgaon, via Drug, India.

### February

We always look forward to having visitors in Ghatula. At this time we are especially favored, for Mrs. E. E. Miller is here from September to March, President Miller for Christmas, and Bro. J. D. Graber for several days in this month. Bro. Graber conducted an impressive communion service in our little church. Language study goes on, even more concentrated, for we are preparing for language exams. The cool season is passing. Nights are not as cold; so we sleep outdoors again.



### March

The mango trees are in blossom, and their fragrance permeates the air. Enjoyed refreshing rains called "mango rains," but the hail that came with it was not so pleasant. The time has come for us to give our Hindi I oral exams (in India the student gives the exam and the master takes it). We were examined by a group of three, two missionaries and one Indian teacher. Thanks to the faithfulness of God, we can write after our names, "Hindi I, passed."

### April

More exams! This time on paper, and each of two-hour, and some of three-hour duration. After three days, ready for a diversion, Goldie and I took a day's cycle hike. Met some friendly people, always ready to pose for pictures. Blanche, Penny (Elizabeth Penner), and I leave for Landour and language school. We travel north via Agra and Delhi and spend a day visiting the Taj Mahal in Agra. Hot nights, and hotter days, become cooler as we reach the foothills.

### May

Language school's opened for another four-month term. This season we are studying Hindi II in a class of ten. Sermon class begins the day. Giving the required two sermons a week, plus study for the other classes, keeps us stepping. Prayer meetings, choir practice, quartets, trios, solos, Christmas programs, inspirational church services, and socials add a variety to our weeks of study. Meet old friends, make new ones.

### June

Fellowship with missionaries from many countries and representing numerous missions keeps language study from becoming a chore. There are also opportunities for service. One Saturday a group of us hike with an Indian evangelist down, down the mountain to a village isolated from the rest of the world. They had never before heard of Jesus Christ. We sing, witness, and leave a Gospel with the one person in the village who can read. May the Lord enlighten their spiritual eyes as he reads it to them.

### July

Downpours of rain, rolling mists, high boots, wide-spreading umbrellas, wet feet,

mildew, fern-covered trees, landslides, billowy clouds, brilliant sunsets, leaky roofs, green valleys, orchids, cold damp classrooms, bursts of sunshine, shiny, drippy leaves—all these and more mean the monsoon in Landour. Thank God for the rain, which promises food for India's millions.

### August

Alternate rain and sunshine. Singspirations on Friday nights continue. Serious talks with a Hindu pundit about Christ, the only true incarnation of God. He says he believes, but to confess Him before men would be disastrous to him because of his Brahman heritage. This is no doubt true, physically and economically, but spiritually, if he loses his life he shall find it. Pray for him.

### September

School is over, and for us it is exam time again. This time it is Hindi II orals, including a ten-minute sermon. There is tension as we await our turns with the many other students to appear before the various groups of examiners. Weary, yet happy, for God stood with us, we "turn in" early that night. Chartering a bus, a group of us take a trip to the plains to attend the wedding of a favorite pundit. A lovely wedding, but oh, the heat of the plains! We hill folk were glad to return to the hills for a few weeks longer.

### October

After another three days of Hindi II written exams, we return to the plains, glad that tests are finally over, but still realizing there is so much yet to learn. Fields are nearly ripe with grain. It is good to see our mission family and Indian friends again. Parting of the ways for Blanche and me. She stays in Dhamtari; I go back to Ghatula. Ghatula has become a missahib's station since the Groffs left. I move in to take over the assignment vacated by Goldie Hummel, who moves to Drug to live and work with Miss Penner.

### November

Unpacking completely for the first time in two years. New responsibilities—three village primary schools. Are they contributing to our total Christian witness? How can I inspire the teachers to higher ideals? Three

Bible women and one evangelist—how can their daily witness be more effective? What is my best contribution to their evangelistic efforts? These are some questions that arise in my mind as I consider my first real appointment in India. With Jeremiah I cry, "Lord God! behold, . . . I am a child." In our weakness is His strength.

### December

Visiting our Bihar mission field with Betty Erb is a high light of this month. My future co-worker, Anna Lois Rohrer, arrives at Ghatula. A visit from the Groffs, Christmas celebrations, travel to Dhamtari for the annual business meeting, and Jalsa keep this month busy, yet delightful. And the bell at the midnight Watch Service tolls the beginning of my third year in India. With my hand in His, I await His further leading—"Annual Report."

Sihawa, via Dhamtari, India.

## Life at Mohadi

BY WILBUR AND VELMA HOSTETLER

### January

In camp at Darri with Bauers and the Drug staff. Visited eighteen villages and conducted series of night meetings in three. Many contacts with interested persons. Gospel team from Senior Hostel assisted one week end.

### February

Attended numerous Unification Commission meetings and a session of business meetings in connection with drafting the new church constitution. Returned to Mohadi from Darri camp.

### March

Special session of conference to examine proposed new constitution.

### April

Two-day session of Christian Education Conference in Balodgahan Church and school. Representatives from each congregation participated in discussions. Round tables were held for summer Bible schools, Christian endeavor, intermediate-senior Sunday schools, and primary-junior Sunday schools. A common meal provided happy Christian fellowship.



Morning devotions with the Bauers, Hostetlers, and evangelists while on tour at Darri.



Mohadi sewing circle. Stuti showing Hindu girl how to sew.



**May**

Six Mohadi young people attended the Young People's Retreat in Ghatula.

Two-week summer Bible school conducted in the church. Teachers: Chandra Zebiar, student in South India Bible Institute, doing evangelistic work in Mohadi during summer vacation; Stuti Singh, daughter of Deacon Shivrajsingh, working as Bible woman; Priyam Singh, stepson of Shivrajsingh, just transferred to Mohadi for evangelistic work.

A Family Week was held during the second week of summer Bible school, and cottage prayer meetings nightly, conducted in rotation by families. Afternoon activities included picnics, family games, softball game—parents vs. children.

**June**

Nightly open-air meetings in Mohadi with projected pictures. All the Christian children and many older persons participated in the singing.

**July**

Stuti left for Jubbulpore for a two-year course in teacher training. Seven younger children returned to boarding in Dhamtari and Balodgahan.

**August**

Sewing circle made garments and sent them to Assam relief workers for flood and earthquake sufferers.

**September**

Two-week normal school began for evangelistic workers; attendance twenty-five to thirty. Classes were held in the Balodgahan Church. Night services for the workers and the community conducted by O. P. Lal and P. J. Malagar.

**October**

Normal closed with an evangelistic rally, attended by lay persons from several congregations.

A two-day Sunday-school institute was held in Dhamtari. The principal speaker was the traveling secretary of India Sunday School Union.

**November**

Hostetlers were in Landour for Gordon's graduation.

**December**

Annual business meeting of mission, annual church conference, Christmas programs in church, travel from one to the other. May God bless all the feverish activities of the year to the end that the kingdom may be extended.—"Annual Report."

Dhamtari, India.

**Annual Report**

In this enlarged issue of the GOSPEL HERALD we publish the major portion of the India Mission Annual Report. Such a report can be done in a variety of ways. Each person can report about his or her own work during the year. It can be done by stations, by departments of work, or under a series of comprehensive titles. This report is done in diary fashion. Each missionary writes his own diary, month by month, pointing up the significant and interesting happenings.

You will be "horrified" at some of the medical practice stories in the hospital report. "Surgery by buffalo horn, and transfusion of dropsy fluid"—these and many other highly irregular things simply do not happen in "well-regulated hospitals." But they happen in a mission hospital, and patients recover. Perhaps in medical missions more than in any other type the romance of foreign missions is still a reality. But do not overlook the hard work. Try to imagine what these thousands of patients, these all night vigils, these heartbreaking trips to remote villages, the simple faith that says, "Make me well"—try to imagine what all these mean in hard work, loss of sleep, and frightening responsibility in an enervating climate.

The report speaks of village evangelism; of schools; of Gospel distribution; of care of the orphaned and the widow; of communion services, revival meetings, and of church conferences. All these are elements of a growing mission and church.

We thank God for the victories of the Gospel in India, but we are likewise humbled by results that are too meager. India is not yet in the harvest stage. Preparation of the soil and seed sowing are still going on, and we are challenged to pray and expect that the large program of witness and service will in the end yield a much more abundant harvest of souls.

This is the last report of the American Mennonite Mission. July 1 is the date on which the united church-mission organization assumes responsibility for the total work in the name of "The India Mennonite Church." Next year it will be the report of the church and not the report of the mission. We believe this represents progress.

—J. D. Graber.

**Women's Activities**

Orders for the Daily Prayer Guide have been coming in very well, reports Sister Emma Horst. Does this mean that your family is supplied? Does it mean that you have sent copies to your children who are away in school or in service where they are unable to purchase their own copies? Recently a mother's heart was overjoyed with this brief message in a letter from her daughter who was away in school for the first time: "I use my Prayer Guide regularly just as we do at home; it makes me feel closer to you." The memory of family worship has helped many young people to be faithful to their families, to their church, to their Christ. Is it helping your children?

\* \* \*

"Whatsoever thy hand findeth to do, do it with thy might" was the theme for the Ohio Sewing Circle district meeting on Saturday morning, April 26, at the Oak Grove Church, West Liberty, Ohio.

Speaking on "The Program Is Worth While," Mrs. Emanuel Hertzler gave a number of examples of various features which can add to the worship service of the sewing day. Mrs. Clarence Hooley illustrated that "Enthusiasm Is Catching," and Mrs. C. L. Shank presented the "Challenge of the Daily

Prayer Guide and of the Missionary Sewing Circle Monthly," giving examples of how earnestly the materials for these publications are submitted.

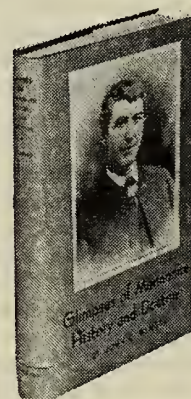
In the afternoon, with "Self or Christ" as the theme, Mrs. Stanley Yoder spoke of "Mother Needs Devotions," Lois Blosser on "Children Show Respect," Mrs. Ivan Amstutz on "God Wants Reverence," Mrs. Roy Miller on "People Must Live," and Mrs. B. Frank Byler on "For Me to Live Is Christ." There was special music in both the morning and afternoon sessions.

\* \* \*

Prices for our literature: Constitution, 10¢; Daily Prayer Guide, 15¢; Missionary Sewing Circle Monthly, 35¢ for single copies, 25¢ in orders of ten or more. Send all orders to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa.

**MCC Weekly Notes****Disaster Relief Unit**

The MCC, in co-operation with the American Red Cross, set up a Disaster Relief Unit in the Judsonia-Bald Knob, Ark., area beginning May 5. Also working with the MCC is the local disaster relief committee of central Kansas of which Peter Dyck is chairman. W. F. Unruh, field secretary of the General

**Glimpses of Mennonite History and Doctrine**

By John C. Wenger

Follow the rise of the Mennonite Church in Switzerland and Holland. Watch the waves of migration following the terrible persecutions.

Read about "The Theology of the Mennonites," "Recapturing the Anabaptist Vision," and "The Outlook for the Future."

\$2.25

Mennonite Publishing House  
Scottdale, Pa.

MISSIONS SECTION



Conference, is in charge of the project and plans to stay with the unit the entire three months of operation. Other men on the project are also from central Kansas working on the rotation pattern.

Brother Unruh related several touching incidents in a recent letter. "Our next project was to finish the work at the home of Mr. and Mrs. Willis McFadden. We completed the well and wash house and built a chicken house for them. Mr. McFadden was as happy as a lark and hummed meaningless tunes as he helped us. He is 73 years old and is handicapped by a stiff leg. When our work was finished and we said good-by, he was so touched by our kindness and love that he could not talk for some time. He put his head on Brother Simon's arm and wept. When he finally could control his emotions he said that they could not tell us how much they appreciated what we had done for them."

"When the Eden boys had finished salvaging the lumber at the Mrs. Jennings house and were ready to leave she said, 'Your boys are the finest men we have ever met.' It seems that this kind of service is a real witness to the kind of life our Master wants us to live. We are grateful also for the fact that Red Cross officials appreciate our service and the spirit in which we try to serve. We are sure the Red Cross leaders will have a good word to say for this type of peace testimony."

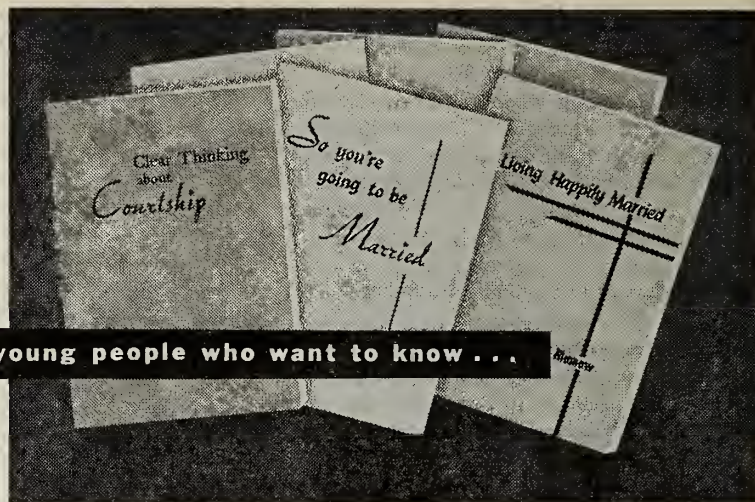
"It strikes me as significant that people of various vocations can unite in this type of service. . . . This will do something for our churches. In this type of service the Lord's blessing is evidently as much upon those who serve as upon those who are helped."

#### Volunteers for Leper Work

Mennonite colonies in Paraguay are responding to the call for volunteers in the building of the leper project. The Hans Teichgraef family of Fernheim, who has promised to stay for five years, has been there over a year already, repairing the buildings that were on the land when purchased, building fences, clearing land, and planting fruit trees and garden. Now there are at least ten additional workers representing four of the five colonies. There is much work to be done before the treatment of lepers can begin. The plan is to first build a house for Dr. John Schmidt and his family and then begin on the dispensary which will be used as a treatment clinic as soon as they are far enough along to accept patients. It will also be used later as a dispensary to serve the hospital which will be built adjacent to it. Far range plans call for more living quarters for workers, dormitories and infirmaries for diseased men and women, workshops, cottages, etc.

#### Voluntary Service Openings

Following is a list of openings which will occur between June 1 and August 15: Mental hospital aides, 6 male and 4 female; maintenance, 3 male (carpentry, mechanics, plumbing, etc.) 5 female (cooking, laundry); nurse or nurse's aide, 2; trucker, 1, (June 15); clothing center, Ephrata, Pa., 1 (July 15); work with children (recreation, teaching, counseling, etc.) 3 male and 2 female. These are all in units now being operated. Many more units could be opened if more people would respond to this opportunity.



## So You're Going to Be Married

By H. Clair Amstutz, M.D.

For engaged couples, Dr. Amstutz discusses the qualities of real love. He repeatedly emphasizes the interrelation of the spiritual, emotional, and physical aspects of love. He makes clear that in the happiest marriages the spiritual predominates.

50¢ each, \$5.50 a dozen, \$40.00 a hundred.

Order your copies now. They cannot be sent, however, before publication date, June 16.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

#### Selective Service Directors to Meet

Selective Service Directors of the various states will meet in Washington on May 26-29, at which time the CO situation will be one of the questions discussed. Selective Service still feels that July 1 will be the tentative date for the beginning of the drafting of CO men. After the meeting of the directors we hope to know something more definite.

#### Bartels and Yoders Arrive in Japan

The Jonathan Bartels and the Harold Yoders arrived in Japan on April 28, although on different ships. Harold Yoder will be the new director of the MCC unit in Osaka. Ruth and Rhoda Ressler who have served there for three years will leave June 1 with plans to stop at various places en route.

Released May 23, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

#### A STONE-THROWER OR A TARGET

The disciples stood up in dangerous places and spoke of Christ—places where government officials could lay hands on them, places where dirty prisons and whips and lashes were inevitable, places where tongues of self-righteous bigots flew at them, places where blood flowed and bodies crumbled into dust for dead.

But they stood also in places where people could hear the Gospel and believe, places where earthquakes could confirm their messages, places where voices could be heard from heaven, places where angels opened prisons, places where martyrs had visions of Jesus standing with eager eye.

Where do you stand? Where the target is or with the stone-throwers?—T. Y.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV — TUESDAY, JUNE 10, 1952 — NUMBER 24

## John H. Mellinger--God's Man of Missions

By J. Lester Brubaker

It was about eighty years ago, in the days when the Mennonite Church had not yet awakened to a sense of evangelistic responsibility, that the boy John Mellinger was riding home from worship services with his parents and other members of the family. Since the occasion had been a baptismal service, the minister had found it appropriate to preach from the second clause of Matt. 28:19—"baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The little boy riding in the carriage looked up into his father's face and asked why the preacher hadn't used the first part of the verse—"Go ye therefore, and teach all nations." This little incident points up the fact that God was preparing John H. Mellinger, even from boyhood, to be His "missions advocate" in the Mennonite Church, particularly in the eastern section.

### *Ancestry and Youth*

John H. Mellinger was born Dec. 7, 1858, the second child of Jacob and Elizabeth (Hershey) Mellinger of Lancaster Co., Pa. He had two brothers and four sisters, one of the latter dying in infancy. As a boy John was studious and an avid reader. Many leisure moments at school were spent reading good books.

On Nov. 16, 1882, Barbara Denlinger (died 1923) became the bride of John

Mellinger. God blessed this young couple with seven children: Jacob, Benjamin, John, Enos, Jesse, Anna, and Martin.

Perhaps a large factor in the development of missionary conviction in the life of John H. Mellinger was the growing Sunday-school movement in his youth. In 1872 the second regularly established Sunday school in Lancaster Conference was opened at Strasburg. John attended this school faithfully from its beginning. Later on, following his conversion at the age of twenty-four, he took an active interest in Sunday-school work, being the first superintendent of the school at Paradise. From this Sunday school went forth three of John Mellinger's Sunday-school pupils to become pioneer Mennonite missionaries—A. Hershey Leaman and Mary Denlinger in Chicago and J. A. Ressler in India.

### *Founding Early Mission Organizations*

One Sunday in September, 1894, John Mellinger shared his convictions regarding the giving of the Gospel to those without a Christian heritage with Isaac E. Hershey, another teacher at Paradise Sunday School. As a result of this conversation, a meeting of interested brethren was called at the Mellinger home later in the month. At this meeting it was decided to effect the first organization in the eastern part of the church to promote mission work.

However, not everyone in the church was ready to accept such "modern" ideas as missions and evangelism. Even church leaders were in many instances opposed. Because of decided opposition from the bishops, the "Mission Advocates" voted to disband their organization after only one year. It was the conviction of Mellinger and the other brethren associated with him that lasting good could be accomplished only by working within the limits of procedure acceptable to the church leadership. Since the unity of the church could not be preserved with their first organization, the group graciously acquiesced to the wishes of the leaders, and after the disbanding, organized the "Mennonite Sunday School

Mission" to promote their aims in a manner that was acceptable. John Mellinger was the elected head of this organization from its beginning to 1917, when it too was disbanded.

During the twenty-one years that Bro. Mellinger guided the work of this organization, quite a number of Sunday schools were opened or actively supported. No doubt the greatest contribution of the Mennonite Sunday School Mission is that it was in large measure the means of arousing the missionary conscience of the church and of bringing the leadership of the conference to a readiness to officially sponsor and promote evangelism through missions.

### *Mission Board Leader*

In view of John Mellinger's active and enlightened leadership of early but unofficial mission organizations in Lancaster Conference, it was only natural that when the conference in 1914 brought the Eastern Mennonite Board of Missions and Charities into being, he should be a charter member and, in fact, first president. Under his guidance the program of missions went forth in a large way; the full extent of his influence will likely never be recorded because the minutes of the board are relatively silent on the point, and many of his collaborators are no longer living. But even a casual study convinces one that he was the mainspring of the group.

Noting three main accomplishments of the "Eastern" board during the years from 1914 to 1934, when Bro. Mellinger was president, will help us to see more

### *Beyond Time*

BY EDNA BEILER

Beyond this time lies timelessness.

Beyond this flicker in the sun  
Stretch gay and golden prairies where  
Eternity is never done.

That country has no clock nor dial  
To mark, imperative and sure,  
The march of minutes. Never sun  
Will beat upon its ample door.

And I, pursued so long, will stand  
Upon some silver stair and see,  
(Mint-bright, unsullied, without end)  
The vistas of eternity.

Phoenix, Ariz.



John H. Mellinger



clearly the influence of his life upon the program and convictions of the church.

First, many home mission stations were established. The board began in "Jerusalem" and worked out from there. For various reasons a number of these stations are no longer in existence. Six from that period and within the confines of Lancaster County are still active: Columbia, Marietta, Oak Shade, Co-calico (Blainsport), Rawlinsville, and Sunnyside. Beyond the county seven remain today: York, Reading, Coatesville, Meckville, Miners Village, Washington, D.C., and Tampa, Fla.

Second, in the years following 1923 when many Russian Mennonites immigrated to Canada and needed funds for the purpose, it was John H. Mellinger who sold to his mission board the project of making loans to these people. Although many other people were not sure of the wisdom of this move, particularly since the immigrants had no security whatsoever to offer, Bro. Mellinger's promotion of these loans totalling \$50,000 was proved wise within his lifetime, for in 1947 the board treasurer could report that every cent of the loans was paid, and more, some of the immigrants were able to pay interest so that the board had gained just over \$12,000 through the transaction.

Third, it was at the close of this era that the Eastern Mennonite Board of Missions and Charities established its first foreign mission. Previous to the opening of the work in Tanganyika, Africa, there were persons throughout the church who were concerned about the souls in the "dark" continent and were praying that the Mennonite Church might seek to enter this area with the Gospel. On a number of occasions John Mellinger brought this field to the attention of the Mennonite Board of Missions and Charities (Elkhart), of which he was also a member. At the time, during the early thirties, the "General" Board felt unable to sponsor work in a new field abroad, and so it came about that the Lancaster board was led to assume responsibility for establishing work in Africa. The first missionaries to this field were appointed on April 4, 1933.

And now that the work was firmly established at home and abroad, President Mellinger, at the age of 75, decided that it was time for a younger man to take charge of the work. So it was that in 1934, following Mellinger's resignation, Henry F. Garber was elected president of the board.

It is difficult for a man of authority to lay aside the robes of office and gracious-

ly take his place as a subordinate. Never did a man of ability grow old more gracefully than did John H. Mellinger. He neither forced his way upon his successors nor sat apart in senile indifference. Instead, he remained an active counselor, always ready with an answer and always yielding to the group. In 1943 he resigned his place as fifth member of the executive committee of the board, only to be made permanently an honorary member. In the counsels of this committee he remained active until a few weeks before his death on May 13, 1952, at the age of 93. The Lord graciously blessed him and the church through his mind that remained clear and alert until his passing.

#### Other Activities

Though John Mellinger's outstanding contribution to the Mennonite Church was made in the East through the Lancaster Conference mission board, yet one should also note his other activities, some of which were of church-wide importance.

The "fresh-air" movement in Lancaster County (bringing New York City children to the country for a few summer weeks) had its start more than forty years ago through the efforts of John Mellinger and Isaac Hershey.

The orphanage movement among Lancaster Mennonites developed during the first decade of this century. The Mennonite Children's Home at Millersville, Pa., was established in 1911. Bro. Mellinger was chairman of the board that operated this home from that time until he resigned in 1930.

At about the same time that the children's home movement developed, an intermediary organization between the old Mennonite Evangelizing and Benevolent Board and the later Mennonite Board of Missions and Charities was being formed at Elkhart, Ind. It was John Mellinger and Menno Steiner of Ohio who drew up the constitution for this organization.

The Associated Sewing Circles of the Lancaster Mennonite Conference came into existence about 1911 through Mellinger's suggestion.

He was a member of the Mennonite Colonization Board, which was organized in 1920 to assist Russian Mennonites to find new homes in America.

On Sept. 27, 1920, the Mennonite Central Committee was organized. On one occasion John Mellinger told the writer, "Five of us organized the MCC in Chicago." He served on this committee as a

representative of the Lancaster Conference until 1936.

Such a brief report as this seems at the best cold and factual. It lacks the touch of Bro. Mellinger's warm personality, deep humility, and visionary convictions. To all who knew him he will always remain a monument to the grace of God which worked in his life so effectively and made him truly "God's man of missions." Let us pray that God will continue to give us men such as he who will lead the church forth in a progressive program of saving lost men.

Lancaster, Pa.

#### Consistency

BY TITUS LEHMAN

To be consistent a Christian who grows tobacco should also be a heavy user thereof for the following reasons:

1. He knows (or should know) that many who use his product do so against better judgment, being habit-enslaved. He knows therefore that he is profiting by, capitalizing on, the user's enslavement. It is obvious that the grower must seek to modify this dark picture or be guilty of contributing to the spiritual and physical ill health of the user. This would be, of course, unchristian.

2. The grower cannot discount user enslavement by being himself an occasional user and claiming that he can use it or pass it by, as he chooses. This would be judging the self-control and will power of others by his own.

3. The simple elementary demand of the Golden Rule is that the tobacco grower does not help even one person to be what he himself would not want to be. And that particular person is none other than the most miserable, helpless smoker who uses tobacco grown by the Christian. It is the shaky, yellow-fingered, chain-smoking addict whom his doctor would use as a prize exhibit of tobaccoism, who to his fellow workers is an object of pity, and to his family is an irritable, money-wasting member of the household.

Why do not more Christian tobacco growers attempt to prove the consistency of their occupation by smoking heavily, as heavily as anyone who uses their product?

Lancaster, Pa.

When you have nothing left but God, then for the first time you become aware that God is enough.—Maude Royden.

#### GOSPEL HERALD

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# EDITORIAL

## The Church of God

"... the churches of God which in Judaea are in Christ Jesus..." (I Thess. 2:14).

The Church is of God, and not of men. It is not a human idea; it was conceived by God "before the foundation of the world" and in due time revealed to the apostles and prophets by His Spirit. It has its beginning, not in human pronouncement, but in the pouring forth of the Spirit at Pentecost. Christ said He would build His Church, and Paul said that Christ Himself is the chief cornerstone of that building. The Church does not rest upon the authority or power of any human being, although Christ said He would build His Church of such men as Peter who have faith in Him. The Church does not derive its authority from council nor conference, from synod nor presbytery, but from Christ, who is its Head. Its power does not come from human prowess or wisdom, but from the Holy Spirit of God. The members of the Church are those whom God has redeemed and who by the new birth, not by the will of man, have been admitted into God's gathering of the chosen ones. The Church is ordained of God, of His creation and of His governance.

The form of church life which we have under our denominational systems is probably necessary because of the limitations of our human understanding and our unwillingness to follow explicitly the teachings of the Word. But we must ever be on our guard against undue human intrusion. We must seek to make our denominations in every sense the churches of God. It is "theocratic arrogance," as someone has called it, for any man or group of men to assume the prerogatives of God in the leadership of the Church.

There is one denomination which claims to be the only true Church. It has a head who claims to be the vicar of Christ, infallible and supreme upon earth. He administers the church through a hierarchy of cardinals, archbishops, bishops, and priests. This church presumes to set its own decrees

on a level with the Word of God, setting forth additional and even contradictory doctrines as Truth. Its priests dare to grant forgiveness of sins and indulgences for sins not yet committed. They deny to the laity the priesthood and direct approach which God has granted to every Christian. They assume that God speaks to them, and they must relay that word to the unordained. Surely it is arrogance to make the Church of God the church of a hierarchy of man.

But those who repudiate the theocratic arrogance of the Roman Catholic Church have their own temptations in that direction. It is easy for us to draw a line between the ministry and the laity, assuming that God can speak to the one and not to the other. Since God is a God of order, He has commanded that there shall be leaders of the flock, but those leaders may be inclined to arrogate to themselves functions which God has not assigned them. The church in your Judea is not the church of Conrad Grebel, or of Menno Simons, or of the moderator of General Conference, or of the moderator of any district conference, or of any bishop or any minister. We as a flock owe to our leaders a respectful following. But we are ever the Church of God in Christ Jesus. Let no man separate us from that high position.

## Opportunity, Not Obligation

It is an opportunity to be a Christian. When a man whose life has been tainted and spoiled by sin sees an open door to cleansing from sin and restoration to the favor of a holy God, surely that door must be labeled, "Opportunity." We do not come to the Saviour out of a sense of obligation. We do not feel that since He went to the trouble of dying for us and accomplishing redemption, it would be churlish not to accept it. We run to the Cross as a way provided, entirely by grace, for escape from an intolerable servitude to sin. We do not feel honor-bound to oblige God by accepting His offer of salvation. We humbly fall at His feet to thank Him for

the undeserved privilege we have to become His restored children. It is a wonderful opportunity to be a child of God.

It is an opportunity to live a Christian life. We do not think of the command of God as something to be obeyed, not because we want to, but because we must. We do not accept the Christian ethic as a grievous burden to be borne and endured. We do not think of God as a cruel tyrant driving us into joyless living, in which all our pleasures are taken away. We do not conceive of the holy life as a dull, lack-luster thing which makes our days and nights seem longer than they are. No, when God calls us to holy living He opens to us a door of privilege. He makes it possible for us to come up out of the reeking filthiness in which the world indulges with greediness. He sets us free from habits which enslave and degrade. He directs us by His holy commandments into life courses that really make for our welfare. He gives us the power of the Spirit to work the fruit of the Spirit, rather than the debilitating fruits of the flesh. We are translated into the glorious liberty of the children of God. This is opportunity, not obligation.

It is an opportunity to work for Christ. Testimony is not an obligation. Evangelism is not an unpleasant compulsion. Witnessing is not something we do because we are commanded to, and have no alternative. Missionaries are not unpleasant people who against their will and contrary to their private preference are sent to carry a message that they would rather have someone else carry. There is a kind of compulsion in Christian service, but it is the drive of an inner spirit. Having become identified with Christ, we share His passion for the lost. Because we have been saved, we are enthusiastic for the salvation of others. Because we have heard Good News, we must proclaim it. We have a peace and joy which we must tell others about. We count it a privilege to be among those chosen to go into all the world to teach the Truth. We think it a great opportunity to serve in the army of the Lord, battling back the forces of evil and of darkness. We are just where we most want to be, in the thick of the fight for the cause of Christ. We don't need nor do we want pity. It is a tremendous, challenging opportunity to serve the Lord.



## On Prison Work

By C. CAROL KAUFFMAN

To those of you who sent money to purchase Testaments and Bibles for the men in the Missouri State Prison, I am sending only clippings from some of the letters received in the past few days. If you ever gave a dollar that will reap a hundred, you gave it for sowing the Word of God.

From Johnnie Allison 65381:

Praise the precious holy name of Jesus. Another soul has been saved by His precious blood. Last Sunday a boy James Wall 65702 was gloriously saved—the most glorious since my own conversion. I preached on Matt. 12 about the man with the withered hand and his great faith. This boy came under deep conviction and said, "I figure my whole life has been like that man's hand, just withered away." Praise my lovely Saviour, this boy was delivered immediately from smoking and told me he hasn't had a desire to smoke since. Keep praying. God is working in our behalf all the time. Please send James Wall a Bible with concordance and dictionary in it.

From Louie McDonald 65409:

Received your wonderful letter and you will never know how elated I was. Since I have been saved my heart has been overflowing with joy. We meet every Saturday and Sunday on the yard with Johnnie and Bob. Our group is growing all the time. I work in the kitchen and now I have a friend, Christ, who walks with me. Today I gave my testimonies to a fellow, and he is very interested. He asked for a Bible; so Johnnie gave me a Testament to give him. I received my Bible this week and almost cried, as never from man have I received so precious a gift. Also my course on the Life of Christ came from Goshen College. I received the *Doctrines of the Mennonites* and have been reading it ever since. God bless the founders and keepers of so great a church. I can hardly wait till I will be received by water baptism and be accepted in the church. I do want to be true disciple of God. My mother died when I was very small and I never had a friend from then on until I found Christ.

From Bob Capps 64533:

First of all I want to express my sincere thanks and humble appreciation for the Thompson Chain Reference Bible I received this week. Words fail me to try to express how thrilled I was upon receiving so wonderful a gift. Thank you very, very much and it comes from the depths of my heart. Tell all the brothers and sisters to continue to pray that I will grow stronger each day in the knowledge of the Lord Jesus. Johnnie conducts a Bible Class each evening.

From James A. Dodson 63562:

To all the Christian friends in the Mennonite Church I want to express my deepest thanks for the Bible received through you wonderful friends. It proves that God is no respecter of persons and neither are His true children. Praise the Lord! I am a new babe in Christ reborn March 24. I was raised in a Baptist home and I am going to go into a period of fasting and prayer to receive from God direction He would have me take as to my faith and branch of service. My deepest respect will always be for the Mennonite people for giving me such a blessed start in Christ. I was recently appointed our Sunday-school secretary, and it made me so happy I cried to think that regardless of my sin-ridden past God could still use me to His own purpose. Praise the name of Jesus. I desire the prayers of all Christian friends that I will grow to be a faithful servant of the Lord, leading others to Him and the loving, living Saviour I know. Thanks to the Mennonite people.

From James McCracken 64540:

I received the Bible and love to read it and spend all the time I get off from work reading it. I have a New Testament in my shirt pocket where I used to carry tobacco. My new life in Jesus Christ is the happiest I have ever had; praise His name for it. I didn't know what living was until I tried Jesus and stepped on His promises. What I have found can't be written on paper.

Yesterday John Smucker, Bro. Kauffman, and I visited three of the boys in Jefferson City prison. All the way down we prayed that we might get to see the warden. Never before had we been able to contact him. He was in. He listened to our request and, thank God, he is willing to make some arrangements with the chaplain so that Bro. Kauffman can talk to all the boys of our group at one time in a special place, and serve them communion and observe feet washing. The little Mennonite Church in the prison is growing. You will be hearing about the baptismal services to be held June 1.

This is what James McCracken told me through the visiting screen:

I've known Bob Capps since I was 14. We were in the same reform school in South Carolina. I know how bad he used to be and I was just like him. My mother died when I was five and I was put in an orphanage. I didn't like it there. I was disobedient and bad. I ran off repeatedly. I ran away from the reform school often, too. I never knew anything but to fight and steal and smoke. One sin led to another. I finally landed in here for robbery. This is the first time in 13 months I've been called out for a visit. When Bob got converted I wouldn't have a thing to do with him. I wouldn't speak when we passed each other. At first I was disgusted with him; then I saw he was genuine. I knew in my heart he was completely changed and we had not one thing in common.

Then on March 16, Bro. Kauffman preached in here. I heard it. I got cold inside and trembled. What he said kept burning in my mind. I watched Bob. He had something real. After 30 days thinking this over I went to my cell and got on my knees and cried out to God for mercy and forgiveness of all my sins. I stayed on my knees until I was sure I was really saved. It was glorious. Every burden rolled away. He took my cigarettes and all those ugly cuss words and everything. I got up a new man. I am free and happy. It is truly wonderful and real. If I never get out I'll be happy in here, for I have Christ and that's worth everything. I know now it's not smart to be wicked. It's stupid and ignorant. The smartest thing to do is to get right with God. If I do get out before Christ comes I want to get a job close to a Mennonite Church. I am 25 and will be 26 on June 5. I can hardly wait till I will be baptized. The boys sure did poke fun at me when I began reading my Bible but I kept right on. Believe me, you can't be a Christian and be ashamed of Him. The fellows see now I don't care if they do jeer at me. Before I got saved I heard from my father once a week. I wrote and told him my wonderful experience and begged him to get right with God too, and I haven't had a scratch from him since. I only hear twice a month from one of my sisters-in-law. But I want to tell everybody this is the only life to live.

While I visited James, John Smucker visited Johnnie Allison and Bro. Kauffman visited Louie McDonald. If I'd pass on to you all the blessings we received from this prison work there wouldn't be room for anything else in the *HERALD*. But just this yet: you who gave money to purchase Bibles will never be sorry!

Hannibal, Mo.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, June 9, 1927)

The seventy-ninth Quarterly Mission meeting was held at the Walnut Grove Church, near West Liberty, Ohio, on May 30. Bro. Noah Oyer of Goshen, Ind., was the principal speaker.

May 8 was a day of rejoicing . . . fourteen young souls were received in fellowship by water baptism, Bishop N. E. Roth officiating [Tosfield, Alta.].

. . . Bro. Henry Kuhns was ordained to the office of deacon [Thurman, Colo.].

June 3 marks the day for the first copy of the new Church Hymnal to be completed at our book bindery.

Our graduating class [E.M.S.] is larger than ever before: 25 from the Academy, 7 from the Elementary Bible Course, and 7 from the Junior College Course. Bro. J. F. Bressler . . . is to deliver the Baccalaureate Sermon . . . Bro. David Yoder . . . our Commencement Address.

Bro. S. C. Yoder . . . will deliver the Commencement address [Hesston College].

Bro. Milton Vogt . . . was appointed a missionary to India at the recent Board Meeting at Milford, Nebr.

Election of officers [Eastern A.M. Conf.]: Moderator, A. I. Yoder; Assistant Mod., O. N. Johns; Secretary, C. Z. Yoder.

Our goal for the future—A Mennonite Church in the Argentine, not only self-supporting, but also sustaining a number of missions among the Latin American peoples.

### The Two Mountains

By STANLEY C. SHENK

There are two great mountain peaks in God's Word—Mount Sinai and Mount Calvary. On the first great mountain, God gave His law amid the thunders and the lightnings. On the second great mountain, God gave His only Son amid a darkness that lay over the whole land. On Mount Sinai, man received a set of laws that blessed him in so far as he kept them, and that made him guilty before God wherein he broke them; on Mount Calvary, man received the final right to have his guilt washed away. Sinai gave us a law written on tables of stone; Calvary makes it possible for these laws to be written upon the heart. Sinai caused the people to back away in fear; Calvary bids us come close. Sinai was terrible; Calvary is tender. Sinai was a great mountain peak in the history of redemption, but Calvary is greater and overshadows it.—*Herald Youth Bible Studies*.



# The Brunk Meetings

## An Evaluation of the Movement

By C. F. Yake

That there has come into the Mennonite Church a vigorous movement of spiritual enlightenment and education is evident in the Brunk revivals. The effects of the first campaign in the summer of 1951 were felt throughout the length and breadth of our entire denomination through the great results in the immediate vicinity and surrounding communities where the revival was held. Literally everybody was taking notice of something unusual happening in a most unusual way. And naturally questions of all kinds were raised and have been raised. That criticisms should have been received by the evangelists, and that opposition has been and is being encountered is not surprising. But in spite of any opposing voices the revival campaigns have continued and are continuing with increasing effectiveness. Souls are being won by the hundreds, cold church members are being warmed, and the faithful are inspired and motivated to greater service for the Lord. It is a mighty movement of soul winning and of Christian reconsecration.

What has brought it about? Why has it been so popularly received? What makes it such a mighty movement for the extension of the kingdom of God through bringing about a revival in the church? What is being accomplished beyond what can be seen and heard? What will be accomplished as these revival campaigns continue? Let us endeavor to discover the answers.

But before we go into an analysis of this movement, may we assure you first and above all things, that, whatever may be said hereafter, we have every reason to believe that this movement is of God and that the mighty results are the working of the Holy Spirit through human instruments, and the dedication of material things for this purpose. To God be the honor and glory.

### The Setup

Not the least of the things which make the Brunk revival what it is is their setup. Their present equipment involves the investment of more than \$100,000. It is adequate to meet the needs, be the crowds large or small. It is the best equipment which money can buy without extravagant investment or spending. That the Lord's work deserves the best is the motivating principle, and the very fact that the equipment and the complete setup is attractive and modern makes the people come, and come again and again.

Let us analyze specifically why people are attracted to this setup. In the first place, it is a unique place of worship. It

is an attractive Gospel tent. The canvas itself is large and commodious, which helps to provide an atmosphere of vastness.

In the second place, the electric flood lights are as brilliant as the lights of an illumined athletic ground. Those lights themselves give a warm welcome to the place where the light of the world is to be shed abroad upon the hearts and minds of men. There is no dinginess about the place.

In the third place, the pulpit-platform, with its large Gospel mottoes, is the focus of attraction. *The Whole Gospel for the Whole World and Lose Your Sins and Find your Saviour*, in large artistic and colorful lettering, state in brief and striking form the purpose and objective of the campaign. And they draw. The pulpit proper, with its microphones on either side, is a sounding board for the Gospel which can be heard clearly over the entire tent and outside, if need be. A third microphone for the song leader is a convenient means for directing the sacred music. And all three mikes become a convenience for the many who gladly give their testimony for the Lord.

The rustic nature of the benches with backs for tenting comfort, and the wood-shaving floor with its woodsy odor, have their attraction for the crowds. People like to "rough" it and have a feeling of primitive living.

And in the last place, the sawdust trail leading to the Gospel altar and the prayer room behind the pulpit-platform has an appeal that cannot be described. Those who have walked that trail and experienced the effects of revival fire will ever have a love for it.

There, in brevity, you have one major reason why the Brunk revival clicks. The place is different; the place is attractive; the place is one of relaxation; the place is a place of spiritual and physical refreshment. People can't stay away, because the attraction is too magnetic.

### The Services

The purpose of the Brunk campaigns is to bring about a revival in the Mennonite Church and to extend the kingdom of God by winning men to Christ. It is not a campaign to proselyte or to get people to join the Mennonite Church. It is a campaign to help men, women, and children find Christ, and, having done so, to encourage them to find a church home. Saved people need the church; they cannot get along without the church.

The services are bolstered by prayer and by daily prayer meetings of those who are supporting the campaigns. It

is through the power of prayer that the purpose of the campaigns is being accomplished.

Lawrence Brunk is the song leader as well as the general manager of the physical part of the campaign. His consecration and devotion to the purpose of the campaign provides a magnetism to his leadership. His testimony is inspiring and encouraging, and the response of the large audience to his direction is unusual. His more than six-foot stature and his congenial personality are great assets in making the song services effective. The better and more inspirational the song services, the more effective can be the preaching of the Word.

Upon George R. Brunk, a brother to Lawrence, rests the responsibility for bringing the revival messages and providing general guidance for the campaigns. Regardless of all other factors contributing to the success of the Brunk revivals, upon George rests the chief burden of responsibility. The evangelist, after all, is the channel through whom God speaks and makes possible the success of the revivals. The very least which can be said is that this is an exceedingly great responsibility.

We must believe that he is called of God as the man of the hour for this purpose. He has been raised up of God to head this great revival movement going on in the Mennonite Church. To this, his brother Lawrence has testified again and again.

Bro. Brunk is consecrated to the work to which he feels called. He loves to preach God's Word, and he gives every evidence of having dedicated all that he has to the Lord and His work. His devout consecration removes selfish motives and makes possible his being used to the honor and glory of God. Devout consecration will do the same thing for any Christian man—make it possible for God to use him for the task which He has for him.

Bro. Brunk is endowed for the work which he is doing. Leaders are born. God gives to one man the endowment which makes possible a certain type of work, while to another He gives endowments for a different type of work. One may be highly endowed while another may be less highly endowed. No man can make of himself what God has not made it possible for him to be. On the other hand, unless the individual develops his endowments and uses them, he may fail God in the service for which God has intended him. That leaders are born is not to say that all who are born with potentiality for leadership become leaders. They must take advantage of the blessings of God and utilize the opportunities which have come to them, by His grace. This we believe Bro. Brunk has done.

Bro. Brunk is well educated and theologically trained. He is a man of culture and sound judgment. He knows whereof he speaks and speaks with au-



thority. The dignity and respect which he brings into the pulpit is felt by learned men, and at the same time his humility and love for the Lord and His work, as well as his simplicity and modesty, invite the admiration of the most common. His scholarship has increased his love for the precious Word of God in it inspired purity. He is evangelical and is a vigorous opponent of modernism.

We have every reason to believe that Bro. Brunk is a man of prayer. It is obviously his secret fellowship with the Lord which empowers him to deliver God's Word in the might of the Holy Spirit to bring about the conviction of sinners and to draw them to God. He recognizes that prayer changes things, and that without prayer it would be impossible for him to carry on.

Finally, Bro. Brunk is a powerful speaker. God has given him a voice which seems to stand the strain of continuous speaking. Although we have heard him frequently, we have never heard him speak with a husky voice. His platform technique is powerful and effective. He does not indulge in emotionalism or use extravagant stories, and yet he holds his audiences spellbound for two hours and more, and they give him attention without seeming fatigue.

The nature of the revival services is a second major reason why the Brunk evangelistic campaign clicks. These services attract people, who continue coming night after night with increased interest and support. Critics there are, and criticism apparently is constantly received; but what of that? The work goes on to the honor and glory of God.

### *The Movement*

In the Brunk revivals there has begun a new movement in the Mennonite Church. In the beginning of the Anabaptist movement in 1525 the issues were believers' baptism, separation of church and state, Christian nonresistance, and holy living. It fell to the Anabaptists to carry the Reformation to a finality which the Christian Church enjoys today, and which she would not enjoy if it had not been for those early courageous believers. What are the issues today?

In the first place, it is Christian complacency, materialism, and lukewarmness in the church. In spite of the increased interest in missions and relief, and the constant growth of our missionary and relief program, it still remains a pathetic fact that the church is materialistic, is selfish, and is lukewarm. To bring about a revival in the Mennonite Church is the avowed purpose of the Brunk revival campaign, and there is a desperate need of it.

The fact that the revival is dynamically evangelistic, and is evangelical in its emphasis, giving no standing room for any modernism, makes this evangelistic campaign attractive. People everywhere

## **The 100th Psalm**

BY ROBERT C. LANDES

*Unto the Lord, ye countless lands,  
Make joyful noise and praise.  
With gladness serve thy God above,  
With anthems sing of His great love;  
From dust He shaped us with His hands,  
So all your voices raise.*

*The Lord is God, and we're His sheep;  
Sing loud the great refrain.  
And in His courts lift tribute high,  
Exalt His name in earth and sky.  
The Lord is good, His mercy deep;  
His truth shall never wane.*

Bluffton, Ohio.

are sitting up and taking notice. Something is happening. Wherever the Brunk campaign goes people are revived, sinners are converted, souls are won into the kingdom, and congregations are strengthened. Spiritual power is taking hold of church members and making them dynamically alive for God. Witnessing is taking place in a renewed and more extensive effort than ever. Individuals are feeling their responsibilities to Christ to spread the Gospel of salvation. The warmth of Christian love and brotherly kindness is developing which is greatly needed to make the testimony of the church effective. Strange, indeed, is it not, that people want the very thing which their human nature shuns and hates and despises!

In the second place, this movement is educational. It demands the respect of the most scholarly and is appreciated by the simplest. But that is not all. The Brunk revival campaign is filling an educational need which can hardly be filled by the schools and colleges. While Bro. Brunk has been affiliated with one of our colleges and has been active in the educational work of our church, the campaign is in no way identified with or attached to any one of our colleges. And we may all rejoice that this is a fact.

In this movement, then, we find one of the greatest unifying and integrating educational forces which our church has ever seen. By the grace of God we anticipate wonderful results in this great area of need in our church. The Brunk revival campaigns are supplementing the effort made in the church to bring about greater unity in our educational work for a more effective offensive against modernistic education as well as non-moral culture.

Not only that, the Brunk revivals are actually serving as an educational and theological institution of our church. They are giving to the masses expository messages on doctrine and Christian life that are sorely needed because many congregations have not provided the same, and our schools have been limited in do-

ing so. Our schools are still facing the serious problem of bringing an evangelistic atmosphere upon the liberal arts college campus. Except as our colleges realize that every Christian scholar is a witness for Christ and that what is needed is Christian culture saturated with the evangelistic spirit, they will not be fulfilling their mission to the church and a sin-sick world as they should.

In a Brunk revival all the listeners go to school. When people listen to a sermon by Evangelist Brunk, for example, on sanctification, they are getting a theological exposition of the subject and are getting it in an attractive form, yet scholarly, and easily understood nevertheless. They are actually going to school, and people are hungering to become better informed in the Word of God.

Through the Brunk revival campaigns there will be a renewed interest in Christian education and an increased desire for theological training and for an understanding of the teachings of the Word of God. The effects of these revivals will be noticeable in our church literature because of their influence upon the Publishing House and its service to the church. Our editors will feel the impact of this movement and its influence will be evident in our periodicals and in our educational literature used by our people. The educational potentiality of this revival movement is far beyond the comprehension of any one person.

In the third place, the Brunk revival movement is revolutionary. It is revolutionary in magnitude; it is revolutionary in purpose; it is revolutionary in its services and techniques; it is revolutionary in daring. It attacks our traditionalism where it lacks vitality; it breaks down conventionalities and formalism; it cuts across any ecclesiastical over-lordship that usurps authority in the church; it threshes at our materialistic living and the evils accompanying our capitalistic economy; it cries out against the increasing encroachment of the state and the creeping socialism which is fastening its pangs upon us; it is an opponent of anything that is wrong and a proponent of that which is right, in the church or outside the church, and it is so without respect of persons.

How is this done? By the fearless preaching of the inspired Word of God, scholarly explained and powerfully declared. The authority of mastery of the Word is evident in the proclamation of the evangelistic messages. This is possibly the chief reason why the Brunk revival appeals.

From this movement, by the grace of God, will come a revived church membership and a Christian freedom which will knit us closer together in the bonds of brotherly kindness and charity. From this movement will come spiritually strengthened homes and Christian happiness where it was unknown before. From this movement will come an en-



## A Prayer for This Week

Our Father in heaven, we seek Thy divine leading for each daily task. Into our hands thou hast committed the extension of thy kingdom. Lord, give us wisdom and strength for this task. We pray especially for spiritual guidance during the coming meeting of the General Mission Board. May Thy Spirit be felt and grant wisdom that Thy will be done in the further extension of Christian missions by the Mennonite Church. We seek Thy divine will that Thy Kingdom may be enlarged, the lost saved, and Christ glorified. This we pray in the name of our Lord and Saviour, Amen.

—H. Ernest Bennett

larged and revitalized Christian education and missionary program in our church. From this movement will come a literature with a greater emphasis on evangelism and sanctified holy living. From this movement best of all, will come a great ingathering into the kingdom of God, a hastening of the glorious return of our Lord, and a glorifying of a merciful and righteous God.

Scottdale, Pa.

## Christian Laymen's Tent Evangelism

BY EDWARD GERBER, *Secretary*

Christian Laymen's Tent Evangelism was organized late in 1951 for the purpose of promoting mass tent evangelism. Three brethren felt directly led of the Lord to initiate such a program. Several years previously, God had laid a similar burden upon the heart of Bro. Howard Hammer, who is the evangelist for this work. Bro. Rudy Stauffer, field worker for the Ohio Mission Board, also felt that there were great possibilities for reaching the unsaved with the Gospel by means of tent evangelism. These brethren decided to call a meeting to see if there were enough interested brethren to form an organization. Thus the nonprofit corporation, now known as Christian Laymen's Tent Evangelism, had its origin.

Thirty-five brethren from Wayne County, Ohio, who were interested in evangelistic work were invited to attend a meeting to discuss plans for mass tent evangelism. From this group, ten brethren were elected to effect an organization and to form a corporation. A meeting was held with the ministry of Wayne County to receive counsel and advice. The ten elected brethren compose the

Board of Trustees; the officers are also chosen from the members of the Board of Trustees.

An order has been placed for a tent 107 feet wide by 167 feet long, with a seating capacity of 2,500. Equipment, such as lights, seats, amplifying system, and songbooks, have also been ordered. For several months the members of the Board have worked diligently to be ready for the first setting of the tent, which will be at West Lebanon, Ohio, an unchurched area, from May 29 to June 9.

The Board is grateful to God for the response in funds thus far and they are trusting Him for the large amount that is still needed to pay for equipment.

The constitution states that any lay member, in good standing in the (old) Mennonite Church or any related group, who is willing to pledge himself or herself to support the principles and purpose of this corporation, who pays the sum of \$50.00 or more, is eligible to become a member. Any sum, large or small, will be gratefully received.

The constitution further states that one tenth of all offering income shall be given to missions, and all surplus income, after debts are paid and funds for depreciation and replacement are set aside, shall also be given to mission work.

The financial needs have been stated and are being met; the organization is functioning as God directs. The greatest need is for God's people to pray for a burden for the unsaved. God will surely send the burden and will direct our giving and our continued interest in behalf of this His work.

Pray, too, for Bro. Hammer, that God may keep him humble and that he may be used as an instrument in God's hands to win unsaved men and women, boys and girls, for Jesus Christ.

"Say not ye, There are yet four months, and then cometh harvest? behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest" (John 4:35).

—Edward Gerber, Apple Creek, Ohio, Sec. Christian Laymen's Tent Evangelism.

## A Basis of Fellowship

BY C. L. GRABER, *Secy-Treas. of Mennonite Aid, Inc.*

The Apostle John spoke a great truth in his epistle when he said: "If we walk in the light as he is in the light, we have fellowship one with another." Simply stated, "walking in the light" makes for fellowship. But the implications of "walking in the light" are many and varied. We shall not attempt an exegesis of this passage and shall do no more than attempt to make one application of it.

Almost two years ago, with the consent of our General Conference, there was set up under the wing of Mennonite Mutual Aid a new corporation known as

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the annual meeting of Mennonite Youth Fellowship, that our young people's program may be a positive spiritual force in the church.

Pray for the annual meeting of the Mennonite Board of Missions and Charities being held at Kalona, Iowa, June 14-17, that the Mennonite Church may effectively serve in world evangelism.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for a young man in his late teens, formerly active in the Lord's work, but now indulging in worldly pleasure.

(Requests for this column must be signed.)

Mennonite Aid, Inc. The object of this nonprofit corporation can best be stated by referring to article II of its own Constitution and Bylaws:

The object shall be to establish an association under the control of the Mennonite Church for making possible the systematic sharing by the members of the said church, in a Christian way, of the financial burdens of sickness, disability, and burial expenses and thereby perpetuate the historic Mennonite practice of mutual aid based on Biblical principles. Membership in said corporation and the benefits thereof shall be limited to members in good standing of the Mennonite Church.

In this organization we have one basis of fellowship among us, and it is the sincere desire of the officers of Mennonite Aid, Inc., to spread this fellowship into every congregation throughout the whole United States. You may not know when your brethren or sisters have sickness or death in their home, but through the medium of Mennonite Aid, Inc., your financial help can be there along with the fellowship of every other member of Mennonite Aid in this common cause.

The officers feel many need the help that can be given by this organization in case of an experience of illness or death; but over and beyond, or should we say before this, we need your fellowship to make the burden easier for the entire membership. Truly as the fellowship in this organization is enlarged its strength will increase.

When our officers desire a large fellowship and more strength it is not just to build up a big strong machine for its own sake. We occasionally receive applications that must be refused until our membership is built up to the point where more such brethren and sisters can be permitted to come in. As it is now, if



folks wait to join until they face surgery or hospitalization we have to refuse them, unless their whole congregation joins. This is hard for us to do. We urge more and more brethren and sisters to join so that together we can get under the load of more of these weaker ones who may have neglected to join until just when disaster is ready to strike. Your membership will help to increase this fellowship even into the homes now denied such blessing.

At this time the fellowship of Mennonite Aid, Inc., embraces nearly four thousand persons. Almost daily new names are added to the rolls. Compared to our total constituency this is not a large number. We have only scratched the surface. There are five congregations who have joined as congregations but in many others only a small percentage of the membership is enrolled in Mennonite Aid. How to get this particular basis of fellowship before more and more of our brethren and sisters is our concern. Walking in this "light" will make for more and better fellowship. Husband and wife can both be enrolled, and if both join Mennonite Aid, Inc., then all children under eighteen are also enrolled. We need your fellowship, and we know it will be a blessing to you if you will join Mennonite Aid, Inc. When we remember that by this means we can fellowship together, paying assessments even become a joy. This then really becomes a bearing of one another's burdens.

Application blanks and information will be mailed to you upon request. Merely send a postal card with your name and address to Mennonite Aid, Inc., 1413 South Eighth St., Goshen, Ind.

## There Were Ninety and Nine

BY HAROLD M. FLY

Recently a number of ordained men met together in a local conference. Before the session of conference began, we were standing in the anteroom greeting the folks as they arrived. Some of the brethren were commenting upon the church membership of the various congregations represented in our bishop district. One brother remarked that their membership had gone up to one hundred and four. Another brother said, "Our membership is ninety-nine." Brother Norman, from whose conversations I have often gleaned many rich truths, said in a very humble, heart-touching way, "Perhaps you may have one lost sheep you should seek and bring back to the fold!" That thought went with me. It accompanied me back to work; it followed me all day long. Even in the night watches it was still with me; I simply could not get away from it, try as I would. The thought was sobering, for I was one of the brethren who had come from the ninety-and-nine congregation.

How very vividly the words of Jesus,

the Good Shepherd, came to me as I pondered the thought. I turned to Matt. 18:12 and began to read, "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" I sensed immediately that seeking the lost sheep would not be an easy matter. Nevertheless, I realized more keenly than ever before that it was my God-given task. My brother had said to me in his few words more than many an eloquent speaker had communicated to me in an hour. Those words, those stirring heart-probing words, seemed to stand out before me in bold type. O God, grant that they may be ever engraved upon my heart! "Perhaps you may have one lost sheep you should seek and bring back to the fold." Yes, I had to admit to myself, there was a lost sheep, not only one, but more, that I should be earnestly seeking. Then I began to do a little simple multiplication, and I wondered how many lost sheep there were in every congregation throughout the land. Shepherds, have we forgotten them?

Some time ago two lay brethren felt mightily moved to visit a brother who had fallen into sin. When they arrived at the brother's home, they found him greatly depressed. "No one," said he, "has come to see me since this happened

some months ago." I probed Matt. 18:12 again: "Doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?"

No doubt, I thought, the mountains of doubt in my own mind are the greatest barrier I would have to face in seeking the lost sheep. Yet the fact remains that they are my responsibility in even a greater sense than the ninety and nine which are safe in the church.

Some months back a member from a mission church fell into bad company and began his former habit of drinking. After some time had elapsed, two brethren who had been much in prayer about the fallen brother entered a drinking joint with tears of compassion for the brother, took him outside into a clump of scrub oaks, and prayed with him. God did the seemingly impossible with that man, for He melted that stony heart. The next Lord's day, he was back to services again, the first in a long time. A short while later he was reinstated as a brother in the church. Afterward, he thanked these two brethren for snatching him from the burning. One of the brethren in order to seek this lost sheep had to close up his business place for a little time while he was gone. However, his self-sacrifice brought God-glorifying results. Lord, grant to us a shepherd's heart and a greater passion for one lost soul!

Quakertown, Pa.

## OUR SCHOOLS

### BETHEL SPRINGS SCHOOL NEWS

During the second semester we were blessed by the inspirational chapel programs given by visiting friends: Bro. and Sister H. N. Troyer, Oyster Point, Va., were on the campus one day in January; Bro. Nelson Kauffman gave a message on Feb. 12 while he was in the community for a local board meeting; Bro. Clarence Horst, Mountain Home, Ark., conducted the chapel worship here during the revival meetings at the Bethel Springs Church; Bro. Ralph Palmer spoke on April 14; and a Hesston College Gospel team gave an Easter program on April 15.

Since both the students and parents are interested in having more vocational training offered in school, we have added two classes this semester: a sewing class for the high-school girls taught by Mrs. Paul Diener, and a shop class for the high-school boys taught by Paul Diener.

On March 25 the school had its annual field day. The high school visited their state capital, Little Rock. The intermediate grades went to Batesville, an industrial city 60 miles east of Culp. The primary room enjoyed visiting the Baxter County seat at Mountain Home. The trips were profitable to everyone.

A campus day was planned for the school this spring. Cleaning and planting around the school building and playground helped to

beautify the grounds and encouraged the students to be a bit tidier. The patrons and friends of the school contributed the plantings and tools that were needed.

The students, parents, friends, and faculty all participated in the activities of May 1, the school activity day. In the morning there was a track meet for the students followed by a basket lunch. In the afternoon everyone helped with the softball game. Each school room had prepared a part for the program which was held in the school auditorium in the evening.

Baccalaureate services were held at the Bethel Springs Church on April 27. Bro. Edwin Alderfer gave the address and the faculty men's quartet sang. Commencement was May 2 in the school auditorium. Bro. Glen Yoder, superintendent of the Kansas City Children's Home, gave the address. Juanita Lester graduated from high school. Mary Lou Freeman, Harold Lamb, Lola Mae Lester, and Bonnie Swain graduated from the eighth grade.

May 27, 1952.

Arlene P. Walter.

All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths that come from on high and are contained in the Sacred Writings.—Sir John Herschel



# TEACHING THE WORD

## Historical Backgrounds

*Fourth Church-wide Sunday School Convention, Goshen, Indiana, Aug. 21-24, 1952*

BY PAUL M. LEDERACH

Early Sunday schools and Sunday-school workers were beset with many problems. In many instances these problems were too large for one Sunday school and its workers to solve alone. Consequently, the counsel of many Mennonite Sunday-school leaders was needed in order to grapple with such problems as: forming unions with other groups to carry on local Sunday schools; permitting women to take part in Sunday-school work; dealing with "pride"; retaining old methods of work, such as using German; maintaining Mennonite theological positions; providing acceptable literature; defining the relationship of the Sunday school to the rest of the church's work; and retaining the loyalty of Mennonite youth. The Sunday-school conference resulted as a method of coming to grips with these problems.

The first Sunday-school conference in the Mennonite Church was held in the Ontario conference district May 26, 1890. This local conference dealt with the following problems: Is a Sabbath-school evangelical? What means shall be employed to make a Sunday school successful? What singing shall be used? Why do some Sunday schools not prove a success? What duties and responsibilities rest upon Sabbath school teachers? Are lesson helps a benefit in the schools?<sup>1</sup>

The second Sunday-school conference, but first Sunday-school conference in the United States, was held at the Clinton Frame Church, east of Goshen, Ind., Oct. 5, 6, 7, 8, 1892. This was not a state or district conference, but a general Sunday-school conference which brought together Sunday-school workers from all over the United States and Canada. This conference brought the workers of the various Amish and Mennonite conferences together for the first time; it was the direct forerunner of the Mennonite General Conference, founded in 1898.

The program of the first General Sunday School Conference was as follows:

Wednesday evening—  
Address of Welcome—D. J. Johns  
Difficulties in the Way of Keeping with Us Our Youth—J. M. Shenk; David Plank (in German)  
Thursday morning—  
Duty of the Parent to the Sunday School—D. S. Yoder; Elias Culp  
The Relation of the Sunday School to the Church—Lina Zook; John Schmidt (in German)  
Who Shall Elect the Officers and Control Our Sunday Schools—D. D. Miller; D. S. Brunk

Thursday afternoon—  
Singing in the Sunday School—A. B. Kolb  
What of Evergreen Sunday Schools—S. F. Coffman; Levi Hooley  
Why Use the International Lessons and How the Lesson Helps—John Blosser  
Thursday evening  
Work in or Work Out of the Church—Jonathan Kurtz; J. S. Coffman  
Friday morning—  
Qualifications of the Sunday School Superintendent and Teacher—A. I. Yoder; Silas Yoder  
Friday afternoon—  
How to Conduct Infant Class—Phoebe Funk; J. K. Hartzler  
Sunday Schools an Educator to Christian Work—W. W. Miller  
The Relation of Sunday Schools to Missions—S. D. Ebersole; J. H. McGowen  
Friday evening—  
Consecration service  
Saturday morning—  
Report on Sunday Schools  
Closing Address—J. F. Funk<sup>2</sup>

Immediately following this conference better methods of work and instruction were introduced in the Sunday schools throughout the church. Scores of Sunday schools which had been meeting only during the summer became "evergreen." At this conference foreign missions were discussed and home missions encouraged.

The Clinton Conference was one of the most remarkable gatherings in the history of the American Mennonite Church to that time. . . . Large numbers of people came from Indiana and neighboring states. Enthusiastic, live young people served on the program. One of the leading subjects at the Clinton Conference was, "The Relation of Sunday Schools to Missions." The moment had come for which the church unconsciously had been waiting for many years. This meeting released the pent enthusiasm and created tremendous inspiration. Those who attended it still speak of the unusual character of the meeting and the powerful impression which it left.<sup>3</sup>

It was clear at the close of the Clinton conference that these conferences should be continued, and they were continued, first as a general conference for two successive years, and then, from 1895 on, as state conferences.

The second general Sunday-school conference convened at the Zion Church, near Bluffton, Ohio, in 1893. The Zion conference even surpassed the Clinton conference in inspiration and missionary enthusiasm.

That the Sunday school brought the missionary awakening in the Mennonite Church cannot be refuted; for the first organized missionary enterprise of any sort in the Mennonite Church was the direct outcome of these two Sunday-school conferences. A young medical student, D. S. Ebersole, brought the missionary message in 1892, and in 1893 was assigned a similar topic:

His plea to open mission work in Chicago was the spark that kindled the missionary "fire." At the 1893 conference, the spirit could not be restrained. It was a conference of destiny. The

mission spirit ran high. M. S. Steiner, the young minister of the Zion Church, made a stirring appeal to the church to assume its missionary obligations and undertake definite work. Before the conference closed, many had resolved to dedicate their lives to the missionary cause, and others pledged themselves to aid financially. All went home bearing the missionary spirit to their home Sunday schools and churches. But before they went home they appointed a committee to seek a definite location for mission work in Chicago. As a result of their work M. S. Steiner was himself appointed to undertake the work and the Chicago Mission was established in the fall.<sup>4</sup>

The Zion conference also advocated the publication of a youth's paper. As a result the *Young People's Paper* was established in 1894 with M. S. Steiner as editor. A number of years later the paper fell into the hands of inadequate leadership; it was discontinued in 1906.

The third general Sunday-school conference was held at the Forks Church, near Middlebury, Ind., in 1894. Attending that conference was Mary Denlinger. While there she received the conviction that she ought to assist in the newly opened Chicago Mission, and in the fall of 1894 she went to Chicago. She served there until 1899, when she was called to return to her home community to open the Philadelphia Mennonite City Mission.

Except for two conferences sponsored by the General Sunday School Committee in 1917 and 1919 the Forks conference was the final general Sunday-school conference. After that Sunday-school conferences were held as district or state conferences. Some of the early district conferences were: Kansas-Nebraska, 1895; Southwestern Pennsylvania, 1895; and Illinois, 1896.

For the past fifty years the district Sunday-school conferences have been the great gatherings of the Mennonite Church for inspiration, fellowship, and missions promotion. Bro. Umble has written:

Perhaps the largest contribution of the Sunday school has been made through the Sunday-school conference. Here Sunday-school workers and leaders met with church workers, bishops, ministers, and deacons to discuss and solve problems of departmentalization and equipment, Sunday-school libraries, Sunday-school normals, teacher-training classes, teachers' meetings, summer Bible schools, young people's institutes, and Sunday-school lesson materials. Many improvements and activities which might have remained local in character received statewide recognition and were adopted by nearly all of the Sunday schools in the state as a result of discussions started in the conference.<sup>5</sup>

<sup>1</sup> "Ontario Sunday School Conference Program—1890," *Herald of Truth*, XXVIII (Jan. 1, 1891), 11.

<sup>2</sup> From program in Archives, Mennonite Historical Library.

<sup>3</sup> Bender, *Mennonite Sunday School Centennial, 1840-1940*, op. cit., p. 52.

<sup>4</sup> *Ibid.*

<sup>5</sup> Umble, *Ohio Mennonite Sunday Schools*, op. cit., p. 97.

The curse of Christendom today is "cheap grace."—Bonhoeffer.



## FAMILY CIRCLE

### A Mother's Prayer

I wash the dirt from little feet,  
And as I wash I pray,  
"Lord, keep them ever pure and true  
To walk the narrow way."  
I wash the dirt from little hands,  
And earnestly I ask,  
"Lord, may they ever yielded be  
To do the humblest task."  
I wash the dirt from little knees,  
And pray, "Lord, may they be  
The place where victories are won,  
And orders sought from Thee."  
I scrub the clothes that soil so soon,  
And pray, "Lord, may her dress  
Throughout eternal ages be  
Thy robe of righteousness."

Ere many hours shall pass, I know  
I'll wash these hands again;  
And there'll be dirt upon her dress  
Before the day shall end.  
But as she journeys on through life  
And learns of want and pain,  
Lord, keep her precious little heart  
Cleansed from all sin and stain;  
For soap and water can not reach  
Where Thou alone canst see.  
Her hands and feet, these I can wash—  
I trust her heart to Thee.

—Selected by Mrs. Luke M. Sensenig.

### Our Back Yard

By LOIS G. HOSTETTER

The Bible says, "Lo, children are an heritage of the Lord," and "Train up a child in the way he should go."

God has endowed the child with natural abilities for play and activity, but our training must be to guide them in the proper use of play and activity for spiritual, mental, and physical development and provide proper environment as much as possible.

We believe the farm and country are ideal for raising children, but the Lord has need for some of us at other places.

We lived on a very public road with undesirable children and surroundings when our oldest girl was small. We built a fence and fixed a swing and sandbox to make it attractive and satisfying for her to play in.

When we moved to a new home, part of our planning was for a play yard, as it was in a small town, and we took the small swing and sandbox along.

The neighbors' children were not used to restrictions and had the run of the town, and some were very rough and

not to be trusted. We had the conviction that Mother should know where the children were and what type of play they were engaged in.

To accomplish our purpose we fenced in the side yard, which had large shade trees and was next to a woods. Then as we had opportunity and time we added a sliding board, another swing, a family swing, and a playhouse made from scraps and leftover building materials.

We put bushes across the front to screen it from the street, but not flowers to bother active play.

When our oldest daughter became a Christian at ten years of age, she came to us and said, "They require dancing and gym suits for physical education this year, and I don't think I should do it." We were happy for her own conviction and talked to the principal, and she was excused as was her brother later. We praise the Lord that we still have this consideration up at Junior High School, as they are the only Mennonite children in two large schools.

Recently the county sponsored a summer recreation program which we didn't feel wise to participate in, and then the circuses and carnivals are always in the surrounding towns.

As ours are healthy, active, and normal children, we felt we should give them something better in place of harmful things.

As small swings were outgrown we built larger ones; so they could swing till they touched the leaves on the trees. We built a three-sided and roofed shop for the two boys to keep their toys and tools in. We encouraged them in building things. They made trailers, bird houses, and other articles. Our five-year-old made a bird-feeding station which Daddy nailed up in a tree, and he had a ladder to climb up and put food in it. He had much enjoyment watching squirrels and birds.

We also put up baskets and got a ball for basketball.

Over a year ago we cemented a space outside the screen porch where grass would not grow, and built a picnic table and seats and an outdoor fireplace. Inside our home we have been building up a good library for our children, and when it got too hot to swing and run and play there was a cool quiet place under the trees to read a good book or play some Bible games or puzzles.

Since the children are older they have become interested in flowers and have flower beds in the yard.

With the picnic table and fireplace we have enjoyed many family suppers outside the wiener roasts. We also have enjoyed this informal way for entertain-

ing children's friends, Sunday-school classes, friends, and visitors.

All of this has taken time and lots of work, as we made all the things ourselves. We feel that our children are our priceless possessions, and by working and playing together we feel that family ties are strengthened and children are more confident and ready to discuss problems and Bible principles.

Our children are growing up satisfied to play by themselves or contented to play alone, although they enjoy company also.

We feel it very important that the Christian home makes clean wholesome activity much more desirable than the world's attractions.

College Park, Md.

### EXPRESSIONS OF APPRECIATION

I wish to thank all who were so thoughtful and kindly remembered me with prayers, visits, cards, flowers, and gifts during my recent illness. May the Lord bless each and everyone.—Mrs. Earl Jones, Gordonville, Pa.

\* \* \*

We wish to express our thanks and appreciation to all our many relatives and friends for the kindness shown in the prayers, visits, gifts, cards, and flowers to our loved one, Kathryn Grubb Stoltzfus, during her illness. We also wish to thank those who sent expressions of sympathy during our bereavement in her passing. May the Lord richly bless each one of you.—John K. Stoltzfus and family, Morgantown, Pa.

\* \* \*

I desire to express my sincere gratitude and appreciation to brethren and sisters in the various Sunday-school classes who have so kindly remembered me with prayers, cards, flowers, and fruit, as well as visiting me, while in the hospital. May God bless each one of you is my prayer.—Amos Nissley, Landisville, Pa.

\* \* \*

In deep appreciation for the prayers, cards, flowers, visits, and many kind deeds and sympathy bestowed during the lingering illness and death of our wife and mother, Alda May Hertzler, we wish to express our sincere thanks. We also desire to express special thanks to Dr. and Mrs. Lester Eshleman who assisted with her operation while Dr. Eshleman was interning at the Harrisburg, Pa., Hospital.—Arthur Hertzler and family, Mechanicsburg, Pa.

\* \* \*

I wish to express my appreciation to my relatives and many friends who so kindly remembered me with prayers, visits, cards, flowers, and gifts during my stay at the hospital and since I returned home. May God bless and reward you for the same.—Daniel Diller, Willow Hill, Pa.

\* \* \*

Our chicken house was completely demolished by a tornado the night of May 11. We would like to express our thanks through the GOSPEL HERALD to all the kind friends and neighbors who helped clean up the debris and encouraged us with words and gifts. Our testimony is Rom. 8:28. We are thankful our lives were spared.—Dorothy and Alvin Zeiset, Lancaster, Pa.

\* \* \*

We wish to express our appreciation for the kind sympathy and help extended to us in the sudden passing of our son and brother, Alvin. To the many, known and unknown to us, who helped in the two-day search for his body, and have sought to lighten our burden since, we say "thank you." May God bless and reward you in His own way.—Ray S. Yost family, Kirkwood, Pa.

\* \* \*

I wish to express my sincere thanks and appreciation to all kind friends, relatives, and the Sunday-school classes who remembered me with prayers, cards, flowers, and visits while I was in the hospital and since I am at home. May the Lord bless each one for your kindness.—Christian High, Bird-in-Hand, Pa.



# TO BE NEAR TO GOD

## THEME: THE CHRISTIAN SUFFERS

### Sunday, June 15

"Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness" (Jas. 1:2a, R.S.V.).

Toyohiko Kagawa, recently speaking before a group of Mennonites and recounting the dangers and persecutions which he and other ministers have suffered and might at any time suffer, summed up with a bright smile, "And so we have joy in Japan!" It was he who long before had written, "In order to enrich the stuff of our lives God has sown the earth with the seed of tears . . . to those who live intensely pain is a puzzle test. . . . Pain, misfortune, destitution, persecution, should not all of them be likened to the various jewels which adorn the crown of life."

### Monday, June 16

"Who died for us, that, whether we wake or sleep, we should live together with him" (I Thess. 5:10).

By the hands of a rude mob John Wesley and his followers were maltreated—not once, but often. One time one of Wesley's companions was dragged away and knocked down after escorting his leader through the town. Wesley relates: "I afterward asked him what he expected when the mob came upon us. He said, 'To die for Him who died for us.' And he felt no hurry or fear, but calmly waited till God should require his soul of him."

No hurry, no fear—ready to die for Him who died for us. Am I? Are you?

### Tuesday, June 17

"Rejoice, and be exceedingly glad: for great is your reward in heaven" (Matt. 5:12).

"However lamentably we may here be persecuted, oppressed, smitten, robbed, burned at the stake, drowned in water . . . yet soon shall come the day of our refreshing and all the tears shall be wiped from our eyes . . . and with Abraham, Isaac, and Jacob, sit down in the kingdom of God and possess the precious, pleasant land of imperishable joy. Praise God and lift up your heads, ye who suffer for Jesus' sake; the time is near when ye shall hear, 'Come, ye blessed'. . ."

Praise God and lift up your heads! Only those who like Menno Simons and his brethren have so suffered for Jesus' sake can know this paradox of joy.

### Wednesday, June 18

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword" (Rom. 8:35)?

George Matheson, blind preacher of the nineteenth century, wrote many poems, verses, and songs. We remember but one—"O Love That Will Not Let Me Go." He wrote it, he tells us, as if an inward voice dictated, and within five minutes it was complete—just as you find it in your hymnal today. He further writes, with restraint, that it was the fruit of a severe mental suffering, the details of which were known only to

himself. Because George Matheson so suffered, you and I have this beautiful hymn to comfort and inspire us in our sorrows. Thus does God from so unlovely a thing as suffering bring forth so rare a blessing to your soul and mine.

### Thursday, June 19

"Yea, and all that will live godly in Christ Jesus shall suffer persecution" (II Tim. 3:12).

An account of the sufferings of Adoniram Judson reads almost like the unique list which befell Paul. And in addition to the imprisonments, sicknesses, beatings, anxieties, fears within and fightings without, he lost two gifted wives and a number of children, and was years in realizing his first convert. Yet he left among his monuments 7,000 Burmese Christians, a complete translation of the Bible into Burman language, and an almost completed, monumental English-Burmese dictionary. Without the comfort of a friend, he died. Without benefit of a prayer he was buried at sea. And yet, when he lay dying he could cry, "Oh, no man ever left the world with more inviting prospects. with brighter hopes, with warmer feelings!"

### Friday, June 20

"And we know that all things work together for good to them that love God" (Rom. 8:28).

At the age of 46 Peter Marshall, Chaplain of the U.S. Senate, died of a heart attack. Catherine Wood Marshall writes poignantly of her husband's life and death in her recent book, "A Man Called Peter." She relates that as soon as she began to question God's will in this "seemingly premature" death, she stepped outside the kingdom of God. But she stepped back in when she claimed for herself and her son the promise that "All things work together for good to them that love God."

I do not ask my cross to understand,

My way to see;

Better in darkness just to feel Thy hand

And follow Thee.

### Saturday, June 21

"If we suffer, we shall also reign with him" (II Tim. 2:12).

William Carey, Born August 17, 1761

Died June 9, 1834

A wretched, poor, and helpless Worm  
On Thy Kind Arms I Fall

He wrote his own epitaph. Just as there is no mention of his service, so there is none of his sufferings for Christ's sake. He was verbally persecuted in England and in India. His name in both places was smeared. His wife was insane for fourteen years. He won his first convert only after seven years of labor. One child after another he buried in the Bengal tropics. His relations with his missionary society often brought him heart-break. His printing establishment and great library, built up over the years by hard labor,

was burned to the ground in a day. Surely the arms of the Father were kind as they received this saint who truly took up his cross and followed.  
—Miriam Sieber Lind.

## THE SIN OF GREED

### Sunday School Lesson for June 22

(Exodus 20:17; Luke 12:13-34)

The Decalogue began with "worship God" and ends with "covet not." The great code must be inclusive. What then is this covetousness that God forbids?

Distinguish between accumulating property and accumulating at the expense of others. What are some Bible illustrations of men who accumulated at the expense of their fellow men (Jacob, Laban, David, Ahab)? Note the wisdom of God in the listing of a neighbor's real estate, his wife, his skilled labor, his domestic joys—anything that is thy neighbor's.

In every commentary I read on this lesson covetousness was said to tempt us to the violation of all the other commandments. Consider in class how this uncontrolled desire to seize that to which we have no right leads us to worship other gods, to steal, to commit adultery, to bear false witness. What a deep-rooted sin is covetousness! How universal it is!

Jesus says, "Take heed, and keep yourselves from all covetousness." In another version, "Beware of all . . ." Things have a very subtle way of deceiving us. How easily we go the way of the rich man Jesus told about! We can't distinguish between things for the body and things for the life or the soul. Goods are not able to give rest for the soul.

Be sure to hold forth to your pupils how to overcome covetousness to which the enemy is ever tempting all of us. Seek God's kingdom first and seek it above all the "things." Material possessions must be kept in their place. Raiment is certainly right, but it is the desire for too many changes and the too expensive garments that leads us to covet. This fleshly desire for too much we are to "mortify." Jesus suggests very plainly that we may have to deliberately get rid of some of the abundance of things we have. The different things treasured above God by different people are many. Speak in class of the special temptations of your pupils. Since covetousness is not to be once named among us and is called idolatry, we must strongly condemn this sin. Discuss the desires, the enthusiasms, the longings and dreams of your pupils that may lead them to covet. All our possessions, money, talent, skill, and birthright, must be used for good, godly purposes. To keep ourselves seeking the righteousness of God we must have our minds renewed so that we see "things" for God's purposes rather than for ours. "Covet earnestly the best gifts."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The church will not have done all she can do until every member has done all he can do.—Kenneth G. Good.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. S. E. Allgyer, one of our much appreciated nonagenarians, after spending the winter in South Dakota, is again at his home at West Liberty, Ohio.

An ordination service on June 1 at the Lower Deer Creek Church, Kalona, Iowa, called to the ministry two young men, Robert Yoder and Eli Yutzky. May the Lord bless them in their calling. Bishops participating in the service were J. Y. Swartzendruber, Simon Gingerich, D. J. Fisher, and P. J. Blosser.

Bro. Ivan Magal, Richmond, Va., brought the morning message at the Warwick River Church, Denbigh, Va., on June 1. The first part of the service he preached in Russian for the D.P.'s in the community.

The Ohio District MYF held its annual meeting at Archbold, Ohio, June 7 and 8.

Bro. Ralph Palmer and wife gave a program at Scottdale on May 28. They are nearing the end of a four-and-a-half month trip in which they spoke in over 100 Mennonite churches in 24 states. They distributed also over 200,000 tracts in large cities through which they passed. Their car is equipped for broadcasting sacred songs, and to the crowds which gather Bro. Palmer distributes his Gospel literature.

The Doctrines of the Mennonites, by Bro. J. C. Wenger, is the textbook being used in the Wednesday evening meetings of the West Sterling, Ill., congregations.

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Bro. Ezra Shank was ordained to the ministry on May 22 for the Daytonville Mennonite Mission Church near Wellman, Iowa. Services were in charge of Bishop P. J. Blosser. D. J. Fisher and J. N. Kaufman brought appropriate messages. The brethren Max Yoder, George Miller, and Edward Diener also participated. May the Lord's blessing continue to abide on the Daytonville work.

Bro. Eric Bontrager, Vestaburg, Mich., preached the communion sermon for the Midland, Mich., congregation on May 25. In this same service the congregation voted for someone from their number who would be chosen to have charge of the new work near Clare, Mich.

The Executive Committee of the South Central Conference met at La Junta, Colo., the week end of May 25.

Bro. Richard Showalter, Perryton, Texas, gave at Protection, Kans., the evening of May 25, an illustrated talk on the Colorado Youth Camp. Bro. Showalter conducts a weekly

## Sunday School Kindergarten II Teachers

Are you aware that the Mennonite Publishing House has prepared for use until the graded materials are ready, a special adaptation of the Uniform Primary lessons for the Kindergarten II children? There are worship and lesson plans written up in a booklet, the Herald Preschool Teacher. For the children there are little pictures, accordion booklets in which they mount their pictures, and the Primary Work Sheets. Order now for the third quarter. These materials are listed on the regular Sunday school order blank.

radio program at his home in Perryton. At present he is acquainting the community with doctrines of the Mennonites.

Bro. Paul Yoder, Harper, Kans., conducted a week of singing school at Protection, Kans., closing May 25.

Bro. J. J. Hostetler, Peoria, Ill., preached the Baccalaureate Sermon at Hesston College on June 1. The commencement address on June 3 was given by President C. N. Hostetler, Messiah Bible College, Grantham, Pa.

A third attempt to burn the Maple Grove Church, Atglen, Pa., was made recently. The attempt failed, but damage amounting to \$2000 resulted. Previous attempts to burn the building were made in 1922 and 1942.

Bro. S. J. Smucker, Rensselaer, Ind., farm editor of the Mennonite Community, has been elected to the board of directors of the newly formed National Committee on Religion and Rural Life which has its headquarters at Richmond, Ind.

"The Brunk Meetings—An Evaluation of the Movement," appearing elsewhere in this

issue, should have carried the introductory note that the writer is not giving a blanket indorsement, for "As long as men are connected with revivals there will be imperfections" (George R. Brunk). The article is given as a constructive evaluation, although the writer may not agree with everything done or the manner in which it is done.—C. F. Yake.

Bro. Evan Oswald is the new faculty sponsor for the YPCA of Hesston College, succeeding Bro. Laurence Horst.

(Continued on page 580)

## Calendar

Mennonite Youth Fellowship Workshop, Iowa Mennonite School, Kalona, Iowa, June 9-12  
North Central Mennonite Conference and associated meetings, Fairview Church, Minot, N. Dak., June 9-13.  
Annual Ontario Amish Mennonite Conference, Poole, Ont., June 11 and 12.  
Mennonite Youth Fellowship Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 13, 14  
Mennonite Board of Missions and Charities, Annual Meeting, Lower Deer Creek Church, Kalona, Iowa, June 14-17.  
Alta.-Sask. Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onkama, Mich.  
Bible Conference, June 21-27  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 23 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Music Conference, Flanagan, Ill., Aug. 19.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

A recent change in services at the Mennonite Mexican Mission in Chicago has inaugurated an English service for children who speak English and understand very little Spanish and a Spanish service for adults, visitors and newcomers who do not understand English. The Sunday morning worship service was formerly all in English. Attendance has increased as a result of this change.

The Illinois Mennonite Mission Board is sponsoring a Gospel Crusade in Central Illinois from July 25 to August 17. Bro. Howard Hammer from Applecreek, Ohio, will be the evangelist and Norman Hockman, Wooster, Ohio, will be the song leader. Christian Laymen's Tent Evangelism, Inc., is supplying Bro. Hammer with all the needed equipment and facilities to carry on this type of work.

Bro. Edwin J. Stalter was chosen as president of the Illinois District Mission Board in their May annual meeting. Bro. Stalter succeeds Bro. Henry J. King who has given seven years of faithful service to the Illinois Board.

May 18 was a happy day for the Palo Hincado, Puerto Rico, congregation. Three believers were received into the church by water baptism in the morning service. In the afternoon service two young people consecrated their lives to the Lord. Communion and footwashing were observed in the evening. Three challenging messages were brought by a pastor from Barranquitas.

On April 11 baptismal services were held at Cass Lake, Minn., at which time a fourteen-year-old Indian boy and two other boys were baptized. The workers there praise the Lord for the conversion of this intelligent young man who plans to help his people.

The parents and two sisters of the eight-year-old boy who died recently in Pulguillas, Puerto Rico, have again professed Christ and want to follow Him. The mother prayed, "Dear Father, perhaps you took away our boy so that we would come back to you."

Bro. Ralph Smucker, missionary on retirement from India, showed pictures from India at the Detroit, Mich., Mennonite church on Sunday evening, May 25.

Sister Edna Good and Marta Quiroga, missionaries in the town of Carmen, Argentina, planned to canvass Carmen the week of May 26 to find homes to read the Bible. She says: "A great difficulty, of course, is the fact that they think of us what we think of Russelites or Seventh Day Adventists. . . . You see, we have a big task before us to convince the people by life and testimony that we have come to bring life and not confusion. I am so glad that we do not have to look to personal resources. My heart goes out for these people as I think of what it will cost some of them to part with what was once so dear to their

Special children's sessions have been arranged for the children who will be attending Annual Board Meeting at Kalona, Iowa, June 15, 16, and 17, during the afternoons of the dates given. Missionaries, relief workers, and service unit workers will be serving on these programs. Arrange to have your children attend.

fathers. I am more and more conscious that God needs your help to bring these whom He loves also to a consciousness of their misplaced and confused faith."

Bro. John and Miriam Beachy, recently returned from Bihar, India, spoke at Plain City, Ohio, on June 1.

Bro. Eugene Blosser, former missionary to China and soon to go to India, will preach at the Olive Church, Elkhart, Ind., June 22.

Two sisters of the Coamo Arriba, Puerto Rico, congregation brought the messages in the women's meeting at Pulguillas, May 27.

"I didn't seek Christ first, but He sought me," said a young lady in Pulguillas, Puerto Rico, who came to the missionaries after the women's meeting, asking how to be saved. She had been under conviction since attend-

## Your Treasurer Reports

Plans have been under way for some time to open a Mission in England. Interest in giving some type of Christian witness in this country grew out of the relief work carried on during the last world war. Experience indicates that there are those who will respond to the particular Christian emphasis which is given by the Mennonite Church. According to present plans, Brother and Sister Quintus Leatherman will be appointed and sent to England this coming summer to open up a mission center in London. We believe that this will offer considerable opportunity for extending the witness which we feel the Mennonite Church can give.

Considerable funds will be needed to equip and supply facilities for the London Center as well as supporting the workers. A General Fund for work in England is being opened and we would like to encourage contributions for this fund. Any individual or congregation wishing to contribute to this new work should designate their contributions for the London Mission Fund. Funds should be forwarded through regular mission channels.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## Relief and Service News

A two-year drought in the Cuauhtemoc area of Mexico where the Old Colony Mennonites have settled has brought many of these people face to face with real physical need. The Mennonite Central Committee is providing relief supplies and loan funds for purchasing seed to plant a new crop when the rains come. MRC has forwarded to MCC \$1,000 as a special contribution for this purpose from relief and service funds.

An MYF Youth Team is being prepared for service among the Ohio conference churches this summer through the cooperation of the MYF Council and MRC. The team will serve on a voluntary service basis and is participating in an orientation program at Kalona, Iowa, during the MYF Workshop, June 9-13. Members of the team include Ray Bair, Louisville, O., leader; Eileen Hartzler, Marshallville, O.; Darrel Hostetler, Baltic, O.; Mervin Swartzentruber, Middlebury, Ind.; and Mary Yutzy, Plain City, O.

Bro. Laurence Horst, Dean of Men at Hesston College, conducted a consecration service on the Hesston Campus on May 29 for students entering voluntary service this summer or next fall. A total of twenty-four young people participated in the service.

Bro. Willy Peterschmitt, a French Mennonite student at Goshen College during the past two years, will spend about five weeks as a worker in the city mission program in Chicago before returning to France the last of July.

The Navajo Indian Migrant Unit returned to Grants, N. M. on May 30 for the summer season there. The Sunnyslope congregation of Phoenix, Ariz., is supporting a continued program in two Negro migrant camps west of Phoenix where the unit began work during the past winter. Brother and Sister Dennis Short have charge of this program.

Bro. and Sister Boyd Nelson, Wayland, Iowa, with their family moved to Elkhart on May 29. Bro. Nelson will be serving in the Relief and Service office.

ing some of the meetings the week before. Praise God that she too accepted Him.

The language teacher of Sisters Bonita Driver and Gladys Widmer made the decision to accept Christ during the evangelistic meetings at the Pulguillas, Puerto Rico, congregation recently.

Bro. Eugene Sauder, a seminary student from Goshen College, preached for the congregation at the Chicago Home Mission on Sunday morning, May 25. Bro. and Sister J. I. Byler, pastor and matron of the mission, are on several weeks leave to supervise the rebuilding of their house in Pennsylvania partly destroyed by fire recently.

(Continued on page 580)





Sunday school on the Latehar veranda.

## Another Year at Latehar

BY HENRY AND GLADYS BECKER

It was indeed cause for rejoicing when Rameshwar and Itwari, who had been Christians and backslidden, again confessed faith in Christ. Bro. Graber was with us at that time. Another man was consulted about taking baptism, but he wasn't quite ready. Later this man privately confessed faith in Christ, but not publicly. Some days later, while working at breaking down the wall of an old building, the wall fell on him. He received fatal injuries from which he died a short time after he had been taken to the Mandar hospital about fifty miles from here. This was a sad experience for us, but we thank God that this man believed in Jesus as his Saviour.

We had the joy of having Bro. J. D. Graber with us for a short time. We also were glad for Sisters Florence Nafziger and Rhea Yoder, and Bro. and Sister Beare who visited

us at the same time. They were an encouragement to us.

Since for about ten years very little had been done to keep buildings in repair at the Latehar station, it was necessary to continue repairs this year. The building known as "The Boarding" needed a new roof (joists, rafters, and all). The same had to be done for the garage. Two of the storerooms were badly in need of repair. These were taken care of during the first few months of the year. Later in July, August, and September two rooms, office and kitchen, were added to the bungalow so that two families can be accommodated here. Some heavy timbers need to be replaced in the church building to support the roof. During the next hot season the wall of our well near the bungalow will need to be repaired.

During the latter part of February Henry and Elaine went to Bombay to meet the Shirks and to get Elaine's eyes examined. Going through customs delayed them long enough that Elaine had to go to Landour with the Bombay school party instead of the Calcutta school party.

We were very happy to welcome the Shirks into our mission family. They had an enjoyable trip from Bombay across country in the Suburban Carryall. The Shirks stayed with us at Latehar until about the middle of April when they went to Landour with the Knisses for language study. Up until that time both Knisses and Shirks were boarding with us, and we enjoyed the fellowship.

About the middle of April one winding of the starter of the car broke. It was impossible to get it replaced in this country, and it seemed that no one was able to rewind the old armature. Finally in September someone told me of a shop that could do that; so in October it was finally completed. It starts the car, but the rewinding has not been properly done, for it turns very slowly.

During May and June we were in Landour where we enjoyed fellowship with many missionaries.

The latter part of August we were glad to get a new evangelist, Rawel. We are thankful for him but still more workers are needed. In October the Annual Workers' Conference was again held at Latehar. This proved to be another time of spiritual refreshing for all and a time of special training for the workers. Bro. and Sister Allen Buckwalter again helped with this conference. You can imagine that the bungalow was pretty well filled with six missionary families living here. It was an enjoyable time.

During the latter part of October we went to Dhamtari, M.P., for Henry's eye operation. We thank the Lord for His blessing on the operation and also for the pleasant fellowship we were able to enjoy with our fellow missionaries in the M.P. field. We also enjoyed a short visit with the General Conference missionaries at Champa.

After our return we had meetings every evening at Dumhardohar where there seemed to be some interest in the Gospel. Some of the young people were interested, but we were finally advised by the leader of the village to stop the meetings. However, it seems the Spirit is still working in the hearts of some of the people. They need your prayers and ours. Later we toured for a week in another village where Kherwars and Brahmins live. The Kherwars were very much interested in the Gospel message and asked us to come back, but the Brahmins, who are the leaders, say they don't want us to return. Those people too need the intercession of all of us.

The dispensary has continued to operate on a small scale, that is, open mornings to dispense medicines for common ailments. Premlata has continued to help us here. The Gospel story is given and literature sold. Because the car was out of commission Gladys had to make calls by cycle. One day in answer to a call we went by motorcycle to a village seven miles off in the jungle. We arrived after the patient had died but were able to give medical teaching and conduct a short service with Scripture and prayer. Thus we continue to sow the precious seed and pray that some may fall on fertile soil. Pray with us for the harvest of souls. Matt. 9:37, 38.—  
"Annual Report." Bihar, India.



A patient suffering from malnutrition. When he was fed, he cried pitifully, "Milk, milk."



Little Ruthie and Jimmy Becker, children of Henry and Gladys Becker, share their teddy bear on the sunny veranda.



# A Builder in Bihar

BY JOHN AND MIRIAM BEACHY

Our year began with one of the biggest treats we could have had—a visit by our Board Secretary, J. D. Graber. We were happy to have him live with us while he was at Chandwa. We were living in a small house without modern conveniences and eating outside in the cold, yet he made us feel we were entertaining royally. We knew he was sincerely interested in us and in the work. His encouragement and spiritual ministry have stayed with us throughout the year.

Before we came to India many people asked how we could send John Allen away to school. We didn't know, but felt confident that God would undertake in this as He does in everything else. And how marvelously He did undertake. John Allen was in boarding at the beginning and end of the school year while we were not in Landour. Although it was hard to be separated, the experience was precious because each of us knew we were serving God, and it has been a blessing in our spiritual lives.

The visible work accomplished is the completed bungalow, three new workers' houses, and extra rooms added to our little house. The bungalow was ready for M. C. Vogts to move into by May 1. We are grateful to the workers who helped make this possible. The foreman was devoted to his work, and having been trained in the Chandwa building is able to direct much of the work at the new station. Trained carpenters and masons who could have earned better wages in their home town were willing to work for us until the bungalow was completed. Living on the same compound we learned to appreciate each other while working and having morning prayers together.

Our work has an ample share of difficulties, but they are nicely counter-balanced with spiritual blessings—and happenings of human interest. There was the day John went to work at Bathet, taking lunch and tea. At tea time he invited the foreman for a cup of tea. When John passed him a plate of cookies he took the plate, set it down beside him, and ate all of them himself. Then, too, there was the new man supervising workers who, as soon as John arrived, dashed into his camping tent and always came out wearing different clothes, carrying an official-looking notebook and papers, pen in hand. John was duly impressed! One evening when John went outside to put the truck into the garage he saw a fire in the sky a short distance away. Curious, he started in its direction. Getting closer he heard excited voices and found David and Yakub were burning a hornets' nest high in a tree in order to kill the live hornets so that they could salvage the larvae. They took out ten pounds, but said if they had done it sooner they would have had thirty pounds. They fry them in deep fat and think it a rare feast. The next day was our Thanksgiving auction at church, but Yakub wasn't there. His face and arms were swollen. We

decided he was allergic to such delicacies in large amounts when we learned he had eaten all his share that same evening.

During the first week in November we began work at the new station of Bathet, twenty miles from Chandwa. We had memories of the disappointments awaiting a foreigner when he goes into a new place to make acquaintances and employ workers for the first time. Several days of visiting village after village and talking to the people brought some of our fears to reality. Until the people learn from experience that we treat them fairly, they remain skeptical and do not trust us. Returning to Chandwa one Saturday evening, confronted with the need for workers, we decided to ask people from Chiro who had worked for us at Chandwa if they would go to Bathet to work. It was dark as we came into Chiro. Our coming aroused the entire village and soon there were salaams from all sides. When they learned why we had come, several dozen fellows were ready to go. They were so eager they did not want to wait until Monday morning. Monday morning at sunrise a dozen men came walking into our drive, carrying their bundles, ready to go. After several weeks of close scrutiny about one hundred and fifty local people were ready to work. When they saw others were working for us and were happy, they were convinced. God has undertaken in a wonderful way. The work has started full scale with one hundred and twenty-five people at their jobs, and we have hopes of nearly completing the work at this station before time for our leaving. There are no Christians living in this area and, for most of them, our dealings with them will be their first contact with Christianity. In the mornings before work when they watch and listen to our prayers with the Christian workers, they will learn about our God for the first time.

"So thou, O son of man, I have set thee a watchman unto the house of . . . [India]; therefore thou shalt hear the word at my mouth, and warn them from me. . . . And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes" (Ezekiel 33:7; 36:23).—"Annual Report."

Bihar, India.

There is a world-wide Christian community that has already manifested a remarkable unity across lines of nation, race, empire, and war. It has a proven survival value, having survived the downfall of the cultures with which it has been associated. It has a demonstrated universal validity, being as real among the primitive Pacific Islanders as among modern Westerners. It has a power of renewal and self-purification which constantly brings it back from dead ends and false leads.—E. H. Johnson.

# Our First Year in India

BY ALLEN AND ELSIE SHIRK

The Lord has truly been gracious unto us and has blessed us tremendously in the past year. Our ocean voyage to India, the land to which He has called us, was quite a restful experience after seven very active months in the homeland. The visits to Italy, Palestine, Egypt, and Pakistan were most interesting. We appreciated especially the tour through Galilee which brought to mind precious thoughts of our Lord's labors among those to whom He was sent.

Our introduction to India was quite rapid and a bit tiring. The hot dusty trip from Bombay to Latehar was made in our Suburban in three days and nights—a distance of nearly 1,400 miles. The Lord was with us continually. One night we had a flat tire in the jungle. When we stopped for gas in the next city, another tire went flat. So we slept in the car for the night and battled the mosquitoes. In the morning, when we discovered that gas ration coupons were required in that province, we went to the mission bungalow in that city. They assisted us in getting the coupons and provided badly needed refreshment and hospitality for the remainder of our journey. Had not the flats occurred at the proper time, we might have been stranded in some country village or in the jungle.

One month was spent at Latehar unpacking and awaiting the arrival of our things. In spite of the fact that it had been reported to my parents that there was no place in Bihar for us to live, we actually had very nice accommodations. The following five months we spent in language study in Landour Language School. There we appreciated very much the rich fellowship with other missionaries.

Upon returning to the plains we immediately moved into the new bungalow with Vogts at Chandwa. We have certainly appreciated the assistance of all the missionaries. At Latehar the Beckers took care of us. In Landour the Beachys provided very adequately for us, and now the Vogts are caring for us. This has given to us the opportunity to become intimately acquainted with the whole Bihar Mission family.

As is the case with all new missionaries, we spent the whole year in language study. We have thanked the Lord many times for giving us a good Christian pundit. His desire to witness and my conviction for holding bazaar meetings led to a weekly bazaar meeting on every Friday afternoon beginning in November. In three months' time over 600 Gospels were sold and some very valuable contacts made. Pray that the Spirit may convict those who read these Gospels.

What a joy it is now to be able to understand the spoken language and to look forward to another year of greater usefulness in His kingdom here in Bihar.—"Annual Report."

Bihar, India.



# Garjan Bai

BY MARY M. GOOD

The question is frequently asked why the school at Balodgahan is called the "Garjan Memorial School." This has been written in part to answer that question.

As you enter the school compound, on the building you see a marble slab with inscription, "Garjan Memorial School." Inside the chapel hall you see the picture of our Lord on the wall in the front of the room. A little lower, to the left, is the school motto, "By love, serve one another," and to the right the picture of a beautiful Indian woman. This is Garjan Bai.

When the new school building at Balodgahan was erected in 1920 her memory was still fresh in the minds of the people and it was considered fitting that the building be named after her to preserve the memory of her beautiful life and to place a worthy ideal before the students of the school.

At intervals of several years, individuals who knew Garjan Bai are invited into the school to tell the students about her. Tears flowed freely from the eyes of students and teachers when Sister Sarah Lapp in her simple and impressive way would tell of her experiences with this dear young woman.

As we sit and talk on the doorsteps of some of our older Indian friends and ask them to tell us something about Garjan Bai the story will be of her gentle disposition, her kindness, her prayer life, her admonitions to the girls. The missionaries will tell how she patiently helped them to know and understand the Indian people better.

May this story of one of India's Christians inspire many to a closer walk with the Master whom she loved so much, and to dedicate their lives to more sacrificial service in bringing many in the villages of India to Him.

Her Bible, which was so dear to her, is in the school library. The following sketches were written by persons who knew her.

\* \* \*

Garjan Bai lived in a small village. She came to the Mission during the famine because she had no one to provide for her.

At that time no permanent living quarters had been built; so the boys and girls both lived in huts. Later, after buildings were erected, the boys and girls were placed in separate boardings.

She was sent with several other girls to Jubbulpore for teacher training. After returning she taught several years in the school. Later, because of some throat trouble, she could no longer teach; so she was made matron of the boarding.

She died in 1918 of influenza. After her death some of her savings which were in the hands of the missionaries were placed in the fund toward building the school building which now bears her name.

—Sonai Bhelwa,  
School nurse at the time  
of Garjan Bai's death.

One evening Garjan Bai, who was a natural leader among the girls, had been asked to lead the meeting with the girls. None of the missionaries expected to be present. After the meeting was in progress two of the workers came outside the lattice fence and hidden in the darkness listened with almost breathless interest to the testimony of this spiritual young woman so lately rescued from heathenism. She herself had been near death's door and Sister Page had attended her and nursed her back to life. She was saying, "Don't you remember the time of famine and how we begged from shop to shop in the bazaar, receiving only a little all the day? Do you remember how the people used to curse and beat us and drive us away when we went to beg? Do you remember how we went along the road sick and eating leaves of trees and picking up a few grains here and there, footsore, and how we had scarcely a rag of clothing?" As murmur of "yes, yes, we remember" went around the group of girls, she said with pathetic emphasis, "Yes, I remember, too." Then she said, "Now think of the change. Here we have warm clothing, and plenty of food to eat and now we eat it freshly cooked. We know where we have a nice, safe place to sleep at night. No more wandering about to find a place and then have to lie down under trees till morning, unable to sleep because of the cold. What has brought about all this change?" Holding up her Testament in her hand she said, "It is because



Garjan Bai. "She was the only woman I have ever known whom I thought good enough to be a Madonna."

of what this Book has taught us. It all comes from Jesus Christ. Now should you not thank Him? And should you not obey Him?" She went on with her pleading, pathetic exhortation to be good and to obey the precious Saviour and she told of the salvation which He brings to the soul as well as to the body.

As the meeting was about to break up the missionaries crept away unobserved and felt that the effort spent in behalf of these helpless ones was not in vain.

—From the Balodgahan Station Diary.

\* \* \*

The following references to her in connection with another girl, Lydia, who also has gone to be with her Lord, tell us more about Garjan Bai.

Sister Shertz, Garjan Bai, and a few others were returning from a Christian conference. When they got on the train at Raipur for Dhamtari a girl about ten years old dressed in Mohammedan garb came to Garjan Bai and said, "I am going with you wherever you go." She said she had been a Hindu girl but had lived with a Mohammedan family and they were unkind to her and had beaten her very much. Sister Shertz said, "But if you go with Bai, won't she beat you?" She took a good look at Bai's face and said, "No, never." No imploring could persuade her to remain behind. They had quite forgotten the child but when they arrived in Dhamtari she, too, got off the train and insisted on going home with them. She was so eager to get to Balodgahan and was so glad when they arrived. She said her parents had been dead several years. She is a nice obedient girl and has since become a Christian.

—Sarah Lapp.

\* \* \*

Garjan must have been about twelve years old at the time of the famine, for we thought she was about thirty-one or thirty-two when she died.

She had attended school in her village, and with eight other girls was put into second standard when the first school was started for the famine children.

Garjan was a very faithful and dependable girl; so she was made one of the matrons of the orphanage when she was still rather young. There were about six girls of her age who were matrons.

Her father and mother and younger brother had died and so she had no relatives closer than uncles. When she got older and thought of events in her home, she wondered whether her mother might have been a leper. Garjan always slept with her father and she remembered hearing her mother say, "I do not want my daughter to get what I have."

After her return from Jubbulpore she became matron of the whole orphanage and also did Bible teaching in the school.

I first learned to know her when I arrived in India in November, 1913. Sister Anna Stalter had charge of the orphanage and she used to talk about "Bai," but I did not know at first who that was. The girls all called her "Bai," and she was a big sister to all of them. They used to like to gather in her room in the evening to sing and to play games and



have a hilarious time. She enjoyed having them.

My close association with Garjan Bai was during the hot season of 1916 while Sister Stalter was in the hills and I had the Boarding. Then later I had charge again from 1917 to November, 1919.

Garjan Bai was very capable and the girls respected her highly; so there were not many disciplinary problems. She was a wonderful cook and I always enjoyed her meals. She taught me to eat fish curry. She used to go to the Purur bazaar each Wednesday to get vegetables and she would bring fish for herself and then send in some curry for me. I did not care for it at first but learned to relish it.

She was not very strong, had some trouble with the glands in her neck, and I think the doctor suspected tubercular tendencies. She felt she needed more exercise; so she helped the girls carry ground to fill the Boarding compound. She carried it on her head just as the girls did.

She was a Bible teacher in the school and

also a Sunday-school teacher. One winter she, with several of the Boarding girls, and I used to go to Komhargaoon early on Sunday morning to conduct a village Sunday school. We came back in time for Sunday school at the church. I got up earlier on Sunday morning than during the week, but we all got a blessing from doing that work for the Lord.

Garjan Bai was a woman of prayer and devotion. She had her set time for daily devotion. Sometimes I would call out to some girl to call Bai. She would go to the door of her room and come back and say, "Dua Man hai" (She is praying).

When the flu epidemic struck the Boarding in November, 1918, Garjan Bai was one of the first ones to fall ill as she was not strong. When she passed away a wail went up all over the Boarding compound. They all felt they had really lost a sister. She influenced many girls for good and all remember her with much affection. —Fannie H. Lapp.

Compiled by Mary M. Good,  
Balodgahan, India.

## Some Memories of Garjan Bai

BY L. ELLEN SHERTZ MITCHELL

I have been through my diaries of 1904-1910 and do not find too many references to Garjan Bai. Isn't there a saying, "Blessed is that nation for which there is no history"? For, after all, isn't history made up of the unusual, and a full, quiet life is not the unusual.

I only find, "Garjan Bai is looking after the girls."

"Garjan Bai is writing out the parts."

"Garjan Bai is teaching sixth standard."

"The girls were awful today when Garjan Bai wasn't there."

"The girls got in trouble again when she was away, just like when mother is away."

She was the only woman I have ever known—and I have known quite a few wonderful women—whom I thought good enough to be a Madonna.

"Ghasni is pouting." "Asra is cross." But Garjan's name, never. That is what I mean when I say, "Blessed is that nation that has no history."

She came from the Teli caste. I was in her village twice. I will copy the story which after all says very little about Garjan Bai. It doesn't even tell that she walked most of the way home because Ghasni's nose bled all the time, I had fever, and so Anna, Ghasni, and I took turns on the chakra (a very small cart) but Garjan JUST WALKED.

Monday, May 28, 1906. (Now why anyone should decide to go on a trip like that in May! Of course, it was supposed to be only seventeen miles from Dhamtari!) So many things have happened this last week. Tuesday evening Anna (Stalter) fried a chicken and baked a berry pie to take for our lunch on our way to Ramtarai, Garjan's home village. Arrangements were made for the

Rudri tonga and bail (a passenger vehicle and oxen). On Wednesday morning I kept watch from 12:00 A.M. for fear of oversleeping. (Of course, I would!) At 2:00 A.M. we got up, for Anna had looked at her watch wrong. We went back to bed again till 3:45 A.M. At 4:00 Sarah (Lapp) came saying, "I have sad news for you." "What?" "The chicken is all gone and not a piece of pie is left in the pinzer." Well, we fumed and laughed and took boiled eggs instead. Left at 5:00 A.M. with Garjan Bai and Ghasni Bai all in high glee. Had not gone far until the hot winds began to blow.

We went merrily along and at 10:00 A.M. we were just a mile from Ramtarai. We had gone over so many unopened rice banks and we hoped each one would be the last, when all of a sudden the tonga wheel broke and every spoke fell out. We started to walk to the village but had gone only a rod or two when my big, white covered umbrella turned wrong side out, and broke. I took off the



An Indian tonga and bail. One way our India missionaries travel.

white cover and put it over my head. We were the first "sahib log" ever in Ramtarai, and what a sight we were when we had wanted to make such an impression on Garjan's friends! Such a commotion! We ate khana at Garjan's uncle's home (her mother's baby brother) and stayed in the malguzar's house most of the day. We found it hard to get water fit to drink and had to do without. Anna and Ghasni boiled water and made tea. Garjan and I went calling on some of the people. I was so ill I could not eat anything. Still had a terrible headache. The tonga wala blustered about. He was all excited but tried to keep us calm by deceiving us. At 9:00 P.M. we lay down to rest (?) in a small courtyard where there were more than twenty-five people. At 10:00 P.M. we started for the carts; arriving at the chakra he had produced from somewhere, we still had the same oxen and driver. We could not conceive how we could all sit in the chakra. We had them take off the chatai cover. The whole thing, aside from the tongue, was not more than two and one-half feet wide at the back and two feet at the front . . . we laughed and laughed. It must have helped raise our morale. The people evidently thought we liked it or were crazy, or both, never having seen white people before. At last all four of us got in—Anna and Ghasni with their feet down the back and Garjan and I at the front. There was plenty of room overhead but in no other direction! When we got to where the tonga was, we got out to view the remains. Anna fell flat in the dust. I saw her go down and thought, "Well, after all, she doesn't need to put on an act," and got out, too, and fell on top of her. Her limbs were paralyzed from sitting. Ghasni was cross. Had a headache, too. But Garjan—well, she was just Garjan, quiet, probably blaming herself for the whole thing. The men tried to load the tonga onto an oxcart and worked till 1:30 A.M. Then Anna said, "Let it go and let's go." So they did. By now I had lost all my hair pins. So had Anna, and I guess we had lost a lot of other things, too, among them our dignity. I prayed as hard as ever I prayed that the Lord would help us home somehow. Anna and Ghasni tried to ride on the buffalo cart but no go. Our lantern was going out, too. From there two walked and two rode all the way home, sixteen miles. At Tari we got oil for the lantern. Got to Kausori at daybreak. Anna and I rode the last five miles home. Some one went out to pick up the girls later. Got home at 7:00 A.M., so dirty and tired. Well, we've been the laughingstock of the Mission ever since. Now we have had hours of sleep and a good meal after that, and I think we are about willing to go back again. Only I'll walk BOTH WAYS the next time.

November 19, 1909, has this entry: "To Ramtarai this afternoon. Every one in the fields at work. So sorry not to see Garjan's folks. Now that I have seen Ramtarai once again I am ready to go home."

Balodgahan, India.



## Prayer in My Life

BY ELIZABETH ERB

Prayer has come to play a larger part in my life and service for the Master. Prayer has opened the way for one of our community boys, a bright chap of twelve, to continue his schooling. His father, a drunkard, had for two years opposed the boy's going to Dhamtari to middle school. The boy spent his time going from bazaar to bazaar, which certainly was not conducive to building Christian character. Now at last the father has consented to his son's going to school. We trust that this opportunity of being away from home and being under a Christian influence will lead this lad to accept Christ and will save him from a life such as his father is living. Prayer has also brought us needed workers, a nurse and an evangelist. We are so happy to have them here. We appreciate the fine spirit they are showing toward their work. I wish I could tell you that the Holy Spirit has come upon our small Christian community with revival power. I wish I could say that secret believers of Christ have had the courage to confess their faith before their fellow men, but these are the unanswered prayers. Night and day our souls cry out to God for a mighty manifestation of His power, both in reviving His church and in bringing in the lost. Each day we grow increasingly aware that in praying these prayers we are waging a battle against satanic forces. We need more prayer warriors for this battle. I invite you to join us in this warfare.

This year the Lord led Goldie Hummel and me to attend the Sagar and Yeotmal conventions, taking our three Bible women with us. These conventions are really spiritual life conferences. Our souls were truly blessed and our visions renewed. Our greatest joy in the meetings was to know that not we alone were receiving these "showers of blessings," but our workers were also sharing the same blessings with us. Our prayer is that we and they together, being filled with the power of the Holy Spirit, may be a band of workers whom God can use to accomplish His purposes in this area. I am eagerly looking forward to the touring season. The arrangements which make my going on tour possible are another answer to prayer. January, February, and perhaps early March, will be our touring months. Will you please remember this work in your intercessions before God?

I have continued to enjoy my dispensary work. The Gospel teaching period each morning before giving out medicines has brought me much joy and satisfaction. In these teaching hours it touches one's heart to see even the heathen weep over the return of the prodigal, to see a glow of light brighten an unhappy man's face as he hears the resurrection story for the first time, or to hear an interested villager ask, "Do you have that book which tells about Jesus dying on the cross? If you have, I'll buy it and take it home for my son to read to me." Many Gospels are sold through the dispensary work. As we sell them, we claim the prom-

ise, "My word shall not return unto me void."

The greatness of the task before us and the urgency of the times in which we live often makes me wish that my furlough were not near at hand. However, I do believe that furloughs are in God's plan; so I look forward to meeting many of you before another year passes. I am scheduled to leave India on April 22, arriving in America sometime in late summer.

Sihawa, via Dhamtari, M.P., India.

## A Lesson on Forgiveness from a Hindu

For you who are accustomed to opening your back door in the morning and finding a quart or two of good, clean, wholesome milk on your back door step, the milk problem just doesn't exist. But in India it is very often a BIG problem. Here in Jubbulpore milk is usually brought to the houses in a milk pail dangling from the handlebars of a cycle. Its purity can be assured by boiling but how to make sure that the dudh-wallah (milk-man) hasn't stopped at the water tap on the way?

When we first started to take milk from the new dudh-wallah we thought we really had an honest one. For several weeks the milk continued to look like milk and really had some cream on it. But gradually it began to lose its whiteness, the cream began to disappear, and after a while it took on a definite bluish tinge. Accusations of dilution, threats of dismissal only brought repeated and strong denials. Not a drop of water had been added! Patience continued to develop for a few days longer but then one day he was dismissed. The next day he was back full of repentance. Yes, he had added water to the milk but it would never, never happen again. The missahib could trust him, he really meant it!

He was taken back and again we had good milk—for a couple of weeks. Then once more the bluish tinge appeared while the cream disappeared. Accusations again brought denials, denials again brought dismissal. Dismissal brought the dudh-wallah back day after day even though we had taken on another one. Would the missahib please give him another chance? True, he had not kept his word but this time he would! Could not the missahib forgive him once more and take him back again? The missahib, having lost faith in his word, tried to ignore him. She would leave him on the back veranda, only to have him appear on the front veranda or stand outside the office window. This went on for several days, then one day, in desperation, she tried to reason with him. Did he not know a new dudh-wallah had been taken on? He was bringing good milk. Why should we take from him again when he had already failed twice?

True, he had failed, but was he not asking for forgiveness? Yes, she would forgive him but she would not take him back.

Then came the answer that proved that this Hindu, at least, had a true conception of forgiveness. "But, Missahib, if you don't take me back, then you don't forgive me!"—Hazel Stigem, in "North India Field News."

## MCC Weekly Notes

### CO Program to Start July 1

Information received from reliable sources indicates that we may expect full operation of the government's planned service program for conscientious objectors to begin July 1, 1952, with the possibility of limited operation before that date. First step will be to order those in the I-O classification to take the army physical examination. Beginning of the program will undoubtedly be earlier in some States than in others due to the fact that some State offices of Selective Service have done more preliminary planning than others. Persons who have some particular field of service in mind, or who have a special problem in connection with their classification or their place of service may write to the MCC office at Akron, Pa., for information and counsel. Details of planning will be forwarded to the ministers and other counsellors, and announced through the church papers, just as soon as these are decided by Selective Service and the information made available to the MCC office.

### Orie Miller Visits Mexico

Orie Miller returned May 24 from a visit to Mexico to review the MCC program. While there he also investigated the serious drought situation among the Mennonites. Arrangements were made to give them seed loans and other material aid.

Released May 29, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

Among the remarks coming in from district literature secretaries is this one from Illinois: The "Flying Needles" at Sterling are really an active group. They had a new project that you will be interested in. Last year their president suggested they have a visitation committee for the purpose of reaching homes which have no church affiliations and where shut-ins live.

There were four on the committee plus the chairman. Twenty contacts were made. Twenty-two persons besides those on the committee were used in this project. At each place they had devotions, reading a portion of God's Word, or a Sunday-school lesson, followed with prayer and several songs. Usually they left tracts or Sunday-school papers in the home, depending on the family group.

These sisters said their own lives were richly blessed, and those with whom they visited are doing some serious thinking, the Bible is being read, and souls are being stirred for which they praise God.

\* \* \*

Have you planned some sewing circle work for your junior and intermediate girls for the summer? Have you told them of the needs in Indonesia? Have you suggested that they write to our missionary children? Are you helping them plan how to make money to buy the things for the Christmas bundles they will soon want to prepare? Are you helping them to inform themselves of all the interests



of the Mennonite Church at home and abroad? Our young girls are ambitious. They like to do things for others and with others. Most of them need only the chance. Are you

helping them to have this chance, which might make all the difference in their lives in years to come? Let's give each one something to do for others.—Mrs. C. L. Shank.

the home of Mrs. Elhanan Byler, who is a shut-in.

On March 30 Bro. and Sister W. R. Hersberger and Bro. and Sister Lawrence Schrock were at Oronogo, Mo., at which time the ordinance of communion was observed there.

On May 11 Bro. and Sister W. R. Hersberger, accompanied by Bro. and Sister E. C. Bowman, were with the congregation at Birch Tree, Mo., helping with the communion services there.

Frank Yoder, who is a patient in the State Sanitarium at Mt. Vernon, Mo., is doing very well and will soon have his third and last operation. He appreciated the many birthday cards and letters he received, and a card or letter is still welcome. His wife, Ann, was seriously ill in the Memorial Hospital in Harrisonville for some time but was able to be brought home several days ago.

Mrs. Jack McCarthy is in the osteopathic hospital in Kansas City and has been given a number of blood transfusions.

Jake Smith, who is bedfast and helpless, shows very little improvement.

Sarah Kenagy, 90, whose father was the first bishop of the Sycamore Grove congregation, is in a convalescent home in Kansas City.

Mrs. Amanda Schrock and Sadie McDorman have been coming to services again after being shut in for most of the winter.

We will have a Doctrinal Conference May 17 and 18.

Doris Stutzman, Irene Hersberger, Wilma Roth, and Ethel Hartzler are in vacation Bible school work near Edwards, Mo. We will have our Bible school May 26 to June 6.

May 13, 1952.

Cor.

## LYNDHURST, VIRGINIA

(Mt. View Congregation)

Greetings to all. The Lord has richly blessed this congregation during the past few months. Our Sunday-school lessons have been very uplifting, and our preaching services also.

Our summer Bible school will begin on June 16.

Communion service was held Sunday, May 11. Bro. John R. Mumaw brought the morning message on the subject, "The Place of Parental Affection."

A Conference on the Home was held at this place May 10 and 11. Speakers were John R. Mumaw, Ernest Gehman, and Daniel Lehman, all from Harrisonburg, Va. The meetings were well attended, and much spiritual food was brought to us from God's Word.

Sunday night, April 20, we were pleased to have Bro. William Martin, Menges Mills, Pa., preach to us. This message was enjoyed by all.

Our revival meetings for this congregation will be held July 27-Aug. 10, with Bro. Harold G. Eshleman, Harrisonburg, Va., serving as evangelist. Please pray much for this revival that the lost may be gathered in.

The young people have planted one acre of potatoes (known as the Lord's Acre), the proceeds of which will be used for mission work. May God bless each of the boys and girls that take part in this work.

(Continued on next page)

# CHURCH CORRESPONDENCE

## FLANAGAN, ILLINOIS

(Waldo Congregation)

Greetings from the Waldo congregation. Since the last report that was sent in from here we have been privileged to enjoy many blessings. We can truly say, God has been good to us. We have had a number of groups with us who have brought messages in song and preaching. The Motet Singers of Goshen College, and the mixed chorus from the East Bend Mennonite Church of Fisher, Ill., gave us programs. During our revival meetings the Schrock-Noe quartet of the Metamora Church worshiped with us.

From April 30 to May 11 Milo Kauffman of Hesston, Kans., was here. His messages were very timely, and we praise God for the truth as it was given by our brother. Our prayer is that the seed which has been sown will yield much fruit.

On May 18 Sister Laura Conrad of the Sterling congregation was with us and told us an interesting story of the three years which she spent in Ethiopia, China, and India. The same day Sister Naomi Albrecht of the Waldo congregation, and Joseph Kauffman of West Liberty, Ohio, were united in marriage.

At present we have quite a few members who are unable to attend services, some because of age, others who are confined to their beds due to illness. These are all missed, and our prayer is that even though they cannot worship in our regular services they will allow God to use them as they spend their time in their homes.

Plans are completed to hold our summer Bible school June 2-13.

May 26, 1952. Mrs. J. D. Hartzler.

## GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers: We are having nice weather at the present time, and the farmers are busy planting corn. This brings to mind God's promise: "While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease" (Gen. 8:22).

We are glad to have several of our congregation who had spent the winter elsewhere with us again: Mrs. Della Helmuth, who was in Florida and Texas; Mrs. John B. Yoder, who spent the winter with her daughters, Mrs. Emery Miller and family and Lela in Twin Falls, Idaho; and Oliver U. Blank, who was in Scottdale, Pa., and West Liberty, Ohio.

Our midweek meetings have been discontinued for the summer.

The wedding of Morris Hersberger and Blanch Hartzler took place at the church the

afternoon of Feb. 24. H. I. Jarboe of Grandview, Mo., brought the message after which the groom's father, Bro. W. R. Hersberger, read the marriage vows.

On Feb. 15 Allen Zook, from this congregation, and Esther Neff of Middlebury, Ind., were married at the Shore Church. They are making their home near Lagrange, Ind. We were sorry to lose Allen but know he will be a blessing there, too.

March 9, a group of four foreign students who are attending Hesston College, accompanied by Mary Miller, had charge of the morning services. Each one read Psalm 23 in his own language and gave a short talk which was very interesting. The only thing lacking was more time.

On Missionary Day, March 16, we had a short missionary program following Sunday school.

From March 18 to 20 Bro. and Sister Josef Herschkowitz were with us. A converted Jew, formerly from Germany, Bro. Herschkowitz gave us three messages, one on Jacob and Esau and two on the story of his own conversion.

April 7 Bro. and Sister Ralph Palmer of Denbigh, Va., told us of their experiences in distribution of tracts in Newport News.

The workers at the Children's Home in Kansas City had charge of the evening service on March 23.

Orvill Stutzman, Esther Hartzler, Earleen Roth, and Florence Hersberger, our students in school at Hesston, spent the Easter vacation here with their parents. Nellie Kauffman of Glendive, Mont., and Arzalie Kropf of Harrisburg, Oreg., accompanied them.

Evelyn Hartzler is attending the spring term at Hesston.

Two of our members were called home at Easter time. Bro. W. E. Helmuth, one of our ministers who had been in failing health for several years and not able to preach very often during that time, passed away April 12, the evening before Easter. Funeral services were held April 15.

Bro. Emery E. Yoder, who suffered from coronary thrombosis, suddenly passed away April 14, the morning following Easter. He, too, is greatly missed by our congregation and the entire community. Funeral services were held April 16.

On April 15 a program in song was given by the Hesston College Men's Chorus.

Sunday morning, April 20, we had our counsel meeting with Bro. Glen Yoder of the Children's Home in Kansas City bringing the message. We held our communion services the following Sunday morning. In the afternoon communion was observed in



## FIELD NOTES (Continued)

Bro. Roy D. Roth, president-elect of Hesston College, delivered the commencement addresses for Jabbok Bible School, Thomas, Okla., and Tabor College, Hillsboro, Kans.

Bro. Merle Bender, after a semester of study at Boston University, has returned to Hesston College where he will work this summer on publicity for the college. He will continue his studies at Boston next fall.

Three persons were received into church fellowship at the Olive Church, Elkhart, Ind., on May 25.

Eight persons were received into church membership at Weavers Church, Johnstown, Pa., on June 1; six by baptism and two by confession. Bro. Aldus Wingard officiated.

Help wanted: Secretary-bookkeeper to be in charge of school office not later than Aug. 1, 1952. Write stating academic qualification and experience to Director La Junta Mennonite School of Nursing, La Junta, Colo.

A Youth Chorus from Martins Church, Orrville, Ohio, sang at Lima, Ohio, June 8.

Bro. Amos Ressler, one of the original Sunday-school Mission group in Lancaster County, Pa., celebrated his 89th birthday on June 1.

The YPBM at Paradise, Pa., on June 8 was conducted by the young people's group from the Hess Church, Lititz, Pa. The sermon was preached by Bro. Raymond Bucher. Bro. Bucher was also the guest speaker for the regular monthly meeting of the Paradise Ambassadors for Christ on June 5.

Special dedication services for the Gospel tent being used at West Lebanon, Ohio, were conducted the afternoon of June 1.

Speakers in the annual Sunday School Meeting of the Cedar Grove Church, Greencastle, Pa., June 7 and 8 were Ross Metzler, Lewistown, Pa., and Chester K. Lehman, Harrisonburg, Va.

Bro. Earl Maust, Harrisonburg, Va., will serve as song leader in the evangelistic meetings of Bro. B. Charles Hostetter at West Liberty, Ohio.

The Belleville Men's Chorus presented a program at Perkaspie, Pa., on June 8.

A Conference Youth Meeting was held at Blooming Glen, Pa., on June 7. Bro. Paul Clemens spoke and the Souderton Ladies' Chorus sang.

The fourth anniversary of the organization of the church at Perkaspie, Pa., was observed on May 25, with the brethren Oliver Keener, Harrisonburg, Va., and D. Stoner Krady, Lancaster, Pa., serving as speakers.

The Yellow Creek MYF will conduct services twice each month at the Elkhart County Jail in Goshen, Ind.

The monthly German service at St. Jacobs, Ont., was addressed on June 1 by Frank Peters, Mennonite Brethren minister at Kitchener. Singers from his church sang German songs.

The annual Indiana-Michigan MYF Convention was held at Goshen College June 7 and 8.

New workers at the Publishing House for the summer are: Gayle Millsagle, Stanley Yake, Elizabeth Shoemaker, Martha Hernley, Betty Wenger, and Joseph Alderfer, of Scottsdale; Marie Gingerich, Elaine Klassen and Mary Koch, Kitchener, Ont.; Mary Elizabeth

Lutz, Elizabethtown, Pa., Kenneth Drohan, Mt. Joy, Pa., and Margaret Meyer, Sterling, Ohio. Sister Lois Winey, Goshen College, is spending ten days in our business office. Norma Jost, Hillsboro, Kans., and Hilda Carper, Oyster Point, Va., are spending two weeks here getting acquainted with some details in preparation for working on the translations for European Mennonites.

Bro. Galen Johns, Benton, Ind., is conducting Sunday evening Bible studies in Middlebury in June.

Bro. Howard Zehr, Fisher, Ill., has extended his radio ministry. He can now be heard on WDWS, Urbana, Ill., on Sunday morning 9:00 to 9:30 a.m., as well as from the former station in Peoria.

## Visiting Speakers

May 11: Alvin G. Becker, Northern Bible Society, at Canton, Ohio; John Shenk, Denbigh, Va., at Mattawana, Pa.

May 25: Don Augsburg, Orrville, Ohio, and Frank Sturpe, Toledo, Ohio, at Wadsworth, Ohio; Ivan Kauffman, Hopedale, Ill., at Morrison, Ill.

June 1: Roy Koch, St. Jacobs, Ont., at Zurich, Ont.; Simon Gingerich, Wayland, Iowa, at Lower Deer Creek, Kalona, Iowa; D. W. Miller, Wooster, Ohio, at Pleasant Hill, Sterling, Ohio; J. L. Horst, Scottsdale, Pa., at Fentress, Va., and Warwick River, Denbigh, Va.; Aaron Mast, Belleville, Pa., at Pinto, Md.; Lloyd Miller, Curtis, Mich., at Midland, Mich.; Richard Martin, Elida, Ohio, at Central, Archbold, Ohio; Roy Bucher, East Peoria, Ill., in Homecoming service at Dillon, Ill.

June 3: H. N. Troyer, Oyster Point, Va., at Sharon, Plain City, Ohio.

June 8: Abner Stoltzfus, Gap, Pa., at Hess YPBM, Lititz, Pa.; Lawrence and Truman Brunk, Denbigh, Va., at East Chestnut St., Lancaster, Pa.

## Announcements

Bro. Abner Stoltzfus, Gap, Pa., an illustrated talk on Palestine in Canaan Schoolhouse, Plain City, Ohio, on June 11. Dedication services for basement building at Fish Lake, outpost of Yellow Creek Church, Goshen, Ind., on June 15. Inspirational song service at Millwood, Gap, Pa., 7 p.m., June 29. All welcome, but special invitation to winter Bible school students. Ordination for deacon at Hershey Church, Kinzers, Pa., morning of June 11. Roy D. Roth, Hesston, Kans., at West Sterling, Ill., July 6. Raymond Charles in voluntary service program at Bowmansville, Pa., 7:45 p.m., June 14. John E. Lapp, Lansdale, Pa., also at Bowmansville, on "Volunteer for Christ's Army Today" June 21. Alvin Martin, New Holland, Pa., on "Preparing for Perilous Times," Indian-town YPBM June 15.

## Evangelistic Meetings

Elmer Kolb, Pottstown, Pa., at Skippack, Pa., June 1-11. J. C. Wenger, Goshen, Ind., at Mylo, N. Dak., June 18-25. William Jennings, Knoxville, Tenn., at Fig. N. Car., June 15-22. Paul Clemens, Lansdale, Pa., at Worcester, Boyerstown, Pa., on the theme "What Think Ye of Christ?" June 14-22. Kenneth G. Good, Elida, Ohio, at Dewey, Ill., early in August.

## MISSION NEWS (Continued)

Bro. Orley Swartzentruber and wife, missionaries in Belgium, attended a conference of the Student Christian Movement at Liege and spent a few days in the province of Namur to meet some people from a small Catholic village. He says: "The matter of surveying the whole field and maintaining an open attitude before all the possible channels of divine direction continues to be a concern to us all."

During the evangelistic meetings at the Betania church, Pulguillas, Puerto Rico, May 19-25, twenty souls confessed Christ. Ten of these were adults, one a teen-age boy, and nine were children under fourteen years of age. There was also one reconsecration. These "babes" in Christ need our prayers.

Bro. Nelson Litwiller, missionary on furlough from Argentina, preached the Baccalaureate sermon at Goshen College on the evening of June 1.

Sister Mary Good, in charge of the Girls Boarding at Balodgahan, India, will be sailing from India on furlough in mid-September.

Bro. and Sister B. Frank Byler, missionaries on furlough from Argentina, will visit churches in Iowa, Nebraska, Colorado, California, Oregon, Idaho, Saskatchewan, Alberta, Montana, N. Dakota, Minnesota, Wisconsin, and Illinois during the latter part of June, July, and early part of August.

Bro. and Sister Don Reber, missionaries under appointment to Japan, have secured sailing on the S.S. President Wilson on July 9, leaving from San Francisco, and are due to arrive in Yokohama on July 24.

Bro. John Litwiller, pastor of the Mexican Mennonite Mission in Chicago, called at Mission Board Headquarters on June 2.

Bro. J. D. Graber brought the morning sermon at Goshen College on June 1.

## CORRESPONDENCE (Continued)

Our congregation wishes a speedy recovery to Bro. John F. Garber, Alma, Ont. Bro. Garber is well known here, having lived in the Shenandoah Valley a number of years.

Bro. Silas Brydge brought the morning message on May 18 on the subject of "Courtship." Pray for the work at this place.

Viola B. Tisdale.

## VERSAILLES, MISSOURI

(Mt. Zion Congregation)

Dear Readers of the GOSPEL HERALD: As we are again enjoying the blessings of spring-time we are reminded that "His mercies are new every morning." These blessings are both temporal and spiritual. God's witness comes to us in many ways. If we are but willing, we can see His hand in every circumstance and object.

In November we were very glad for the help of Bro. Frank Raber of Kansas City, Mo., in our revival meetings. A Gospel team from Hesston College accompanied by Bro. Roy Roth, President, gave us a helpful and uplifting program on the evening of Dec. 30. The latter part of March Bro. and Sister Josef Herschkowitz were here. By their presence and testimony we realized again that we



have many blessings of life undeserved on our part. May we be willing to live or die for the One who gave all for us. Bro. and Sister Ralph Palmer were here on April 10. By this visit we were impressed with the importance of tract distribution.

On Oct. 30 we had the opportunity to give expression to our love for our fellow men in a material way by supplying meat and help to operate the portable canner owned by our conference district. Our congregation, together with the General Conference Mennonite congregation of this place, spent one day in canning for relief.

Our Sunday school at Coffee schoolhouse continues each Sunday morning. The attendance is not large, but the interest continues. May we not be weary in sowing the seed. Just now we are having our Bible school at Mt. Zion. In a few weeks we expect to hold Bible school at Coffee also. Sister Elizabeth Yoder of Kansas and Arizona is here again this year with a corps of teachers from the above-mentioned states.

We are glad we were able to have Bro. Paul Yoder of Harper, Kans., with us in April to give some instruction in music. We were led to appreciate some of the excellent hymns found in our Church Hymnal.

May 22, 1952. Mary J. Holsopple.

### HIGH RIVER, ALBERTA

(Mt. View Congregation)

Dear HERALD Readers: The Lord has been good to us again. His presence is with us, His many blessings upon us. What more do we need?

The following visitors have attended this place of worship on the given dates: Feb. 10, Paul Burkholder (who preached) and family, the Lauver sisters and Rhoda Buschert; March 9, Gordon Buschert (who preached) and family; March 16, Dan Brennemans and Will Boettgers (Bro. Brennemans giving a message); May 4, a group of the Duchess young people gave a program in the evening; Bro. and Sister John Hochstetler spent the week end of May 18 with us, during which time preparatory and communion services were held. May we continue to live out the principles of divine truth we demonstrated.

Myrtle Miller and her mother have returned from a six-month visit with relatives and friends in Ontario.

Howard Stauffers have taken a trip to Ontario. We certainly miss them, but we hope they may be witnesses for the Lord wherever they may go.

M. S. Guengerich left last week by plane to visit his sick brother, Noah, in California.

May 22, 1952. Myrtle Miller.

### GLENDIVE, MONTANA

(The Little White Chapel)

Greetings of love to all readers of the GOSPEL HERALD. On April 27 Bro. Warren Shaum of Wakarusa, Ind., worshiped with us, at which time he brought us a very timely message. He was on his way to Canada to join his wife.

We are glad for visitors and welcome anyone passing through to stop and worship with us. We are few in number, yet we have the promise that where two or three are gath-

ered together in the name of Christ, there He will be in the midst.

May 11 Bro. Floyd Kauffman of Minot, N. Dak., was with us for communion services. All members present expressed peace and partook of the sacred emblems.

We are looking forward to another Bible school in June. Work is now being done on the church and basement so as to make more classrooms.

We ask an interest in the prayers of God's people for our work here.

May 14, 1952. Mrs. L. A. Kauffman.

### PUEBLO, COLORADO

(City Park Mennonite Church)

Greetings to all HERALD Readers: Since the holidays we have enjoyed a number of experiences we want to share with other readers.

Bro. Marvin Yoder, Harper, Kans., conducted singing classes for the young people. We are grateful for his efforts in helping us to greater music appreciation.

Three teen-age girls have united with the church, and the joy of their Christian experience is expressed by their activity and interest in the church. They give their personal testimony, teach Sunday-school classes, distribute tracts and *The Way*, sing at the county jail, solicit pupils for summer Bible school, and do secretarial work for the pastor of the congregation.

A carload of young people come from La Junta regularly, the first Sunday of the month, to help in the distribution of *The Way*. Recently two extra carloads came to help solicit children for vacation Bible school. Approximately 300 homes were visited, and as a result of these contacts we expect a large enrollment for the Bible school in June.

Several families of various backgrounds are attending our services regularly. They demonstrate an interest in the church program by supporting it financially, as well as donating labor where it is needed and taking part in the worship services.

Sister Irene Bishop has been ill for the past month. She would appreciate the prayers of Christians for regained strength to fulfill her tasks as the pastor's wife, a leader of girls' activities, and a homemaker.

As you have opportunity please visit the little congregation in Pueblo.

May 15, 1952. Pearl Kauffmann.

### LOS ANGELES, CALIFORNIA

(Calvary Mennonite Church)

Dear Christian Friends: After a long winter of cold and rainy weather, we are rejoicing in the beautiful sunshine which the dear Lord gives us. Normally we have 13 inches of rainfall yearly, but for the last six years we have not had nearly that much. This year we have had approximately 26 inches of precipitation, for which we thank our heavenly Father. He knows our every need, and water is a great need for all kinds of vegetation, as well as for human consumption.

We welcome the out-of-state visitors, as well as those who come here to live. Bro. and Sister Philip Seitz and family from Ohio have come here to live. They attend our services regularly, and have united with us.

Bro. C. J. Ramer, Duchess, Alta., held evangelistic meetings here in March.

On Easter morning our Sunday school gave a program followed by a sermon for the occasion by Bro. J. D. Zehr. We have some Negro, Mexican, and a few Japanese children in attendance. Some of their relatives attended this special service.

April 20 the South Pacific Conference held their Singspiration at Upland, Calif., Seventh Street Mennonite Church. Members from New Mexico, Arizona, Winton, Calif., and our Los Angeles Church attended, and they report good meetings.

The Upland Brethren College Men's Chorus rendered a concert of sacred music in our morning worship hour on April 27.

May 4 our bishop, Bro. Sherman Maust, held counsel meeting in our morning service. At the same time four converts were received into our fellowship upon confession of faith and water baptism. In the evening service Bro. Earley C. Bontrager, guest speaker from Indiana, preached the sermon, and Bro. Maust, accompanied by our own pastor, served the communion, followed by the ordinance of footwashing.

Our boys' and girls' club is growing. The last attendance was 75.

Once a month our church holds services at a mission on downtown "Skid Row." Our minister brings the message, and the Upland Male Quartet bring a message in song. Sometimes some of our home talent is used. After the close of the service the mission serves a meal to the men, after which they go back to the streets. Our crowd leaves and distributes *The Way* and tracts on the downtown streets with a prayer that some may be saved. Please join us in prayer for their salvation.

Catharine B. Kulp.

### LEWIS COUNTY, NEW YORK

(Conservative A.M. Congregation)

Dear HERALD Readers: The past year has brought us various changes. Chiefest among them was the remodeling of the Lowville meetinghouse and the enlargement of the one at Croghan by the addition of side wings. This necessitated the closing of the latter for six months, and the entire congregation met together at Lowville.

Our last visible link with the horse and buggy days was severed forever with removal of the church barn at Lowville this past winter. The carriage shed and the horse barn have been gone from Croghan for several years.

Numerous visiting ministers and speakers have been with us. Those who conducted a series of meetings were Bro. Josef Herschkowitz, June 17-20, with messages from a Jewish background; Bro. Harold Eshleman, Harrisonburg, Va., while here on a rest, brought four messages on prophecy from July 22 to 27; the brethren Nevin Bender, Greenwood, Del., and David Beachy, Alden, N.Y., serving in an administrative capacity, held evangelistic meetings Oct. 21-29, and Bro. Andrew Jantzi spent the Christmas season here, Dec. 16-25, bringing us messages pertaining to the Christian life. Various groups also came here to render special programs.

The Lord's work at Pine Grove continues



with Bro. Leon Martin serving as our superintendent. While the parents appreciate our efforts and willingly send their children, very few adults attend. At present a course of instructions is being given those children who have confessed Christ. We long for them to completely yield to the Lord. While we are unable to pierce the veil across the future, we are trusting that He who opened the door there will not allow it to be closed contrary to His will.

Plans are under way for the Conservative A.M. Conference to be held here Aug. 19-22. We are anticipating this happy fellowship again after 11 years. You are invited to attend and fellowship with us.

May 17, 1952. Luella R. Moshier.

### FAIRVIEW, MICHIGAN

Dear HERALD Readers: Our revival meetings held April 1-10 were well attended. Bro. Joe Swartz from Rexton, Mich., was our evangelist, and as a result of the meetings a class of 49 children and young people were baptized on May 4. Those of us who already were Christians were encouraged to press onward in our Christian life and yield ourselves more wholly to the Lord.

One older man, a hardened sinner who was visited in the home, accepted Christ and is making a real effort to overcome the habit of strong drink. Pray for him.

Our members' meeting was held May 11; communion has been announced for May 18.

During the past week Bro. Swartz also held revival meetings at a mission station of this congregation, Mancelona. There were several confessions. Bro. and Sister Eli Stoltz-

fus have moved to near Germfask, Mich., in the Upper Peninsula to help in the mission work there.

Bro. Mahlon Gascho was chosen as assistant superintendent to fill the vacancy left when Bro. Lloyd Miller moved away.

May 13, 1952. Nettie Detweiler.

### MORRISON, ILLINOIS

(Morrison Brick Church)

Dear HERALD Readers: The Lord has been gracious to us and we are enjoying a profitable spring.

On the evening of April 13 the Hesston College Octet, accompanied by Bro. Maurice Yoder, presented an inspiring service for us.

Miss Florence Nafziger, missionary nurse on furlough from India, spoke of her work and the needs in the medical mission field the evening of May 9.

Sunday, May 11, Bro. Aaron Good of Sterling, Ill., held communion here.

Rachel D. Nice.

### BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Readers: At present we are enjoying the refreshing rain that fell the first of the week. Although it has been very cool the last several weeks, this is strawberry season, and the blackberries are white with blossom.

On April 13 Ralph Palmer and his wife told of their missionary efforts in tract work.

April 20 David Hathaway brought to us the morning message. His family and two sisters worshiped with us the same day.

Our bishop, W. R. Hershberger, wife and

son, and Mr. and Mrs. E. C. Bowman worshipped with us and held communion services on May 11. Some of our aged members were not able to be with us for this service.

On May 18 Samuel, Anna, and Esther Detwiler worshipped at Garden City, Mo., where a Doctrinal Conference was held. We are glad for times when some of us can worship with others; there are such a few of us that it is hard for any one to leave.

We still haven't found enough teachers to help in Bible school here.

Bro. Roman Hershberger, wife, and daughter from Hesston, Kans., worshipped with us on May 18.

A son was born to Gene and Martha (Hines) Templeton on April 30.

May 21, 1952. Mrs. Arthur Ebersole.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bare.**—To E. Robert and Elva M. (Sauder) Bare, Lancaster, Pa., twin daughters, Carol Marie and Karen Louise, April 23, 1952.

**Bauman.**—To Mahlon C. and Betty (Garrett) Bauman, Hagerstown, Md., a daughter, Rosemarie Elaine, March 5, 1952.

**Bollman.**—To Kenneth and Oleta (Miller) Bollman, Nappanee, Ind., a son, Myron Eugene, May 25, 1952.

**Borntrager.**—To Crist T. and Lydia (Schrock) Borntrager, Middlebury, Ind., a son, Ivan Lee, May 24, 1952.

**Buchen.**—To Clyde M. and Janet (Ranck) Buchen, Manheim, Pa., a first child, a son, Burnell Lamar, April 29, 1952.

**Gingrich.**—To Paul L. and Edna Mae (Fox) Gingrich, Myerstown, Pa., a fourth and fifth child, Marion F. and Marvin F., May 7, 1952.

**Good.**—To George and Bernadine (Cook) Good, Elida, Ohio, a son, Neal Steven, May 27, 1952.

**Hartzler.**—To Donald and Barbara (Birky) Hartzler, Cable, Ohio, a third child, a daughter, Evelyn Anne, May 15, 1952.

**Hege.**—To Enos and Betty (Hertzler) Hege, Mechanicsburg, Pa., a first child, Jean Louise, May 21, 1952.

**Hege.**—To Noah H. and Ella (Zimmerman) Hege, Camp Hill, Pa., a first child, a daughter, Joy Elaine, May 18, 1952.

**Hochstetler.**—To Owen and Bertha (Breneman) Hochstetler, Creston, Mont., a first child, a daughter, Glenna Joy, April 30, 1952.

**Horst.**—To Frank and LaVerne (Shetler) Horst, Calico Rock, Ark., a sixth child, a daughter, Ferne Joyce, May 21, 1952.

**Horst.**—To Henry K. and Beatrice (Garrett) Horst, Hagerstown, Md., a daughter, Linda Mae, July 22, 1951.

**Hostetler.**—To Oscar and Rachel Headings) Hostetler, Tampico, Ill., a daughter, Leanna Mary, May 13, 1952.

**Houser.**—To Earl and Madeline (Booker) Houser, Dunnville, Ont., a third child, a son, Paul Earl, March 29, 1952.

**Hunsberger.**—To Donald and Sarah (Godshall) Hunsberger, Collegeville, Pa., a daughter, Linda May, May 9, 1952.

**Keeler.**—To Earl L. and Emma (Anders) Keeler, Lansdale, Pa., a second son, Kenneth Dean, May 22, 1952.

**Keim.**—To George and Ida (Mishler) Keim, Pigeon, Mich., a fourth child, a son, Howard Eugene, May 11, 1952.

**Leaman.**—To Charles H. and Janet E. (Metzler) Leaman, Ronks, Pa., a first child, a daughter, Lynette Ann, May 11, 1952.

**Litwiller.**—To Dr. A. E. and Mildred Litwiller, Bradenton, Fla., a daughter, Mary Ellyn, May 15, 1952.

**McDorman.**—To Leonard W. and Ruby (Hawkins) McDorman, Harrisonburg, Va., a first child, a daughter, Bonnie Sue, April 23, 1952.

**Miller.**—To Fred E. and Mary (Martin) Miller, Bird-in-Hand, Pa., an eighth child, a daughter, Martha Marie, May 15, 1952.

## She has a chance

Every stitch means food for her hungry children and herself. Ten, twelve years ago life looked hopeless. Work that brought in cash was hard to get. Sickness was common, but medical help was scarce. Within a radius of fifteen miles of the Castaner Project lived 50,000 people served by one aged doctor.

The Brethren Service Committee showed the open door to the Mennonite Central Committee. In 1943 MCC entered. A dramatic story unfolded in the next eight years at La Plata and surrounding areas. The program of physical, social, and spiritual aid grew rapidly.

Read about the variety of activities—Bible school, youth camps, seminary, the crafts program, sewing project, agricultural service, the radio ministry, the hospital—a truly amazing record, as told by Justus G. Holsinger. \$2.75



## Serving Rural Puerto Rico

Publication Date: June 16

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.



**Miller.**—To Harry D. and Dorothy (Schweitzer) Miller, Nampa, Idaho, a daughter, Viviana, March 16, 1952.

**Miller.**—To Melvin and Mildred (Schrock) Miller, Hartsville, Ohio, a third son, Kenneth Wayne, May 9, 1952.

**Neff.**—To Wayne and Helen (Miller) Neff, Lagrange, Ind., a son, Robert Eugene, May 16, 1952.

**Ranck.**—To Lloyd and Ruth (Brubaker) Ranck, Paradise, Pa., a fourth child, a son, Wendel Dean, May 13, 1952.

**Roth.**—To Lester and Grace (Boshart) Roth, Wayland, Iowa, a daughter, Lavonne Marie, May 17, 1952.

**Stemen.**—To Dale and Huldah (Bear) Stemen, Elida, Ohio, a first child, a daughter, Helen Fay, May 16, 1952.

**Templeton.**—To Gene L. and Martha Anne (Hines) Templeton, Birch Tree, Mo., a son, Carl Edward, April 30, 1952.

**Weinhold.**—To D. Ernest and Evaleen (Ranck) Weinhold, Manheim, Pa., a son, D. Gordon, May 21, 1952.

**Wenger.**—To Leroy and Ida (Eberly) Wenger, Orrville, Ohio, a daughter, Marilyn Louise, April 19, 1952.

**Yoder.**—To Elmer S. and Esther (Yoder) Yoder, Hartsville, Ohio, a daughter, Dorcas, May 2, 1952.

**Zimmerman.**—To Titus N. and Ursula (Denlinger) Zimmerman, Stevens, Pa., a fourth child, a son, Roy Willis, May 23, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Begly-Hochstetler.**—Maynard Begly, Berlin, Ohio, and Fern Hochstetler, Goshen, Ind., by Peter B. Wiebe at the Yellow Creek Mennonite Church, Goshen, Ind., May 11, 1952.

**Gerber-Gascho.**—Norman Gerber, Wellesley, Ont., and Betty Madeline Gascho, Millbank, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, Ont., Feb. 2, 1952.

**Kauffman-Albrecht.**—Joseph Kauffman, West Liberty, Ohio, and Naomi Albrecht, Flanagan, Ill., by J. D. Hartzler at the Waldo Mennonite Church, Flanagan, Ill., May 18, 1952.

**Kennel-Ropp.**—Joseph Kennel, Bamberg, Ont., and Barbara Ann Ropp, Crosshill, Ont., by Samuel L. Schultz at the home of the officiating minister April 30, 1952.

**King-Kanagy.**—John L. King and Savilla N. Kanagy, both of the Maple Grove congregation, Belleville, Pa., by Chester Kanagy at the Maple Grove Mennonite Church March 22, 1952.

**Lapp-Miller.**—Dan J. Lapp, Plain City, Ohio, and Mary Eliza Miller, Sugar Creek, Ohio, by Paul R. Miller at the home of the bride April 26, 1952.

**Lichty-Brenneman.**—Abner L. Lichty and Eva Ann Brenneman, both of Wellesley, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, Ont., March 13, 1952.

**Litwiller-Deter.**—Floyd R. Litwiller, Hope Dale, Ill., congregation, and Lona Marie Deter, Morrison congregation, Sterling, Ill., by Aaron Nice at the Morrison Church May 24, 1952.

**Mast-Miller.**—Dan Mast and Mary Jane Miller, both of Millersburg, Ohio, by Paul R. Miller at the home of the officiating minister May 17, 1952.

**Roth-Leis.**—Elmer Roth, Wellesley, Ont., and Esther Leis, Wellesley, Ont., by Samuel L. Schultz at the Maple View A.M. Church, Wellesley, Ont., April 29, 1952.

**Speelman-Kandel.**—David Speelman, Wooster, Ohio, and Susan Kandel, Dundee, Ohio, by Paul R. Miller at the home of the officiating minister May 22, 1952.

**Weaver-Sensenig.**—J. Paul Weaver, Ephrata, Pa., congregation, and Nora M. Sensenig, Weaverland congregation, East Earl, Pa., by J. Paul Graybill at the home of the officiating minister May 24, 1952.

**Weber-Nolt.**—Edwin G. Weber, Gehman congregation, Reinholds, Pa., and Mary Elizabeth Nolt, Bowmansville, Pa., congregation, by J. Paul Graybill at the home of the officiating minister May 17, 1952.

**Yoder-Lehman.**—Robert Yoder, Nappanee, Ind., and Dorothy Lehman, Harrisonburg, Va., by John Driver at the Calvary Mennonite Church, La Plata, Puerto Rico, May 17, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Blosser.**—Sarah, daughter of Abraham and Elizabeth (Nold) Yoder, was born near North Lima, Ohio, Jan. 30, 1863; passed away at the home of her son, Noble, on May 10, 1952; aged 89 y. 3 m. 10 d. On March 22, 1888, she was united in marriage to Eli Blosser, who passed away in 1936. Surviving are 3 children (Willard A., Chicago, Ill.; Mrs. Clarence Weaver, East Palestine, Ohio; and Noble E., North Lima, Ohio), 6 grandchildren, and 8 great-grandchildren. She was the last remaining member of a family of 11 children. Early in their married life she, with her companion, united with the Midway Mennonite Church at Columbiana, Ohio. They spent their entire lives in this immediate community and remained faithful members to the church. Funeral services were held May 14 at the home in charge of A. J. Steiner, and at the Midway Church in charge of David Steiner and Paul Yoder. Interment was made in the adjoining cemetery.

**Campbell.**—Albert Edward was born at Strathroy, Ont., Can., on Sept. 16, 1877; passed away near Jefferson, Oreg., April 30, 1952; aged 74 y. 7 m. 14 d. He came to the United States in 1906 and later became a naturalized citizen. He married Priscilla Wilson Robertson at Portland, Oreg., Oct. 10, 1910. His wife preceded him in death in 1949. Surviving are a son (Leonard Robertson, Portland, Oreg.), a brother (Bert, Compton, Calif.), 9 grandchildren, and other relatives. He became a member of the Albany Mennonite Church upon his confession of faith on Feb. 17, 1952. Funeral services were in charge of Paul E. Yoder. Interment was made in the Willamette Memorial Park near Albany.

**Christner.**—William J., son of the late Joseph and Sarah (Gerber) Christner, was born in Trail, Ohio, April 17, 1873; passed away at his home in Streetsboro April 28, 1952; aged 79 y. 11 d. In his youth he accepted Christ as his Saviour, uniting with the Mennonite Church. He was always a faithful and regular attendant at the services. On May 24, 1896, he was united in marriage to Mary Elizabeth Hershberger. Surviving him are his wife, 3 sons (Wade, Youngstown, Ohio, and Floyd and Rollie, Kent, Ohio), 5 daughters (Velma—Mrs. Dan Stuckey, Stryker, Ohio; Maliuda—Mrs. Ernie Bontrager, Beulah—Mrs. Noah Schrock, Kent, Ohio, Lorene—Mrs. Frank Johnson, Middletown, Ohio; and Elvesta—Mrs. Lloyd Griener, Stryker, Ohio), 28 grandchildren, 13 great-grandchildren, 3 brothers (John, Henry, and Harvey, all of Baltic, Ohio), and a sister (Mrs. Katie Ann Gerber, Sugar Creek, Ohio). His parents, 4 sisters, 1 brother, 1 son (who died in infancy), and 1 daughter (Niva—Mrs. John G. Miller) preceded him in death. Funeral services were held at the Plainview Church, Aurora, Ohio, in charge of Eugene Yoder and Elmer Stoltzfus.

**Hertzler.**—Alda May, daughter of the late William and Emma Jane (Stare) Weaver, was born Sept. 22, 1898, in Cumberland Co., Pa.; passed away April 26, 1952, at her home in Mechanicsburg, Pa.; aged 53 y. 7 m. 4 d. She was united in marriage to C. Arthur Hertzler in 1922. She accepted Christ as her Saviour and united with the Slate Hill Mennonite Church, Shiremanstown, Pa., at the age of 16. She was a faithful member till the time of her death. Surviving are a son and a daughter (Earl and Florence Jane, both of Mechanicsburg, Pa.). The funeral was held at the Slate Hill Mennonite Church on April 30 with William Strong officiating, assisted by Marlin Lauver and Mervin Baer. Burial was made in the adjoining cemetery.

**Martin.**—Delton, son of Mr. and Mrs. Edward G. Martin, was born in Woolwich Twp., Ont., Can., Jan. 9, 1931; passed away May 5, 1952; aged 21 y. 3 m. 26 d. He is survived by his parents, 3 brothers, and 6 sisters. He united with the Elmira, Ont., Mennonite Church Dec. 4, 1949, and was a loyal member up to the time of his death. Funeral services were held at the Old Order Church on May 8. Daniel Martin and Oliver D. Souder were in charge. Burial was made in the adjoining cemetery.

**Mishler.**—Ira J., son of the late James J. and Amanda (Miller) Mishler, was born Dec. 12, 1899, near Shipshewana, Ind.; died of a heart ailment at the Lagrange County Hospital April

6, 1952; aged 52 y. 3 m. 25 d. On Feb. 5, 1927, he was united in marriage to Mable Speicher, who survives. Also surviving are 2 sons (Maurice and Gerald, at home), 2 daughters (Clara, at home, and Shirley—Mrs. Paul Haarer, Howe, Ind.), 5 brothers (Albert, Portland, Oreg.; William, Eugene, Oreg.; Oliver, Elkhart, Ind.; Claude, Middlebury, Ind.; and James, Shipshewana, Ind.), 4 sisters (Lizzie—Mrs. J. C. Troyer, Ola—Mrs. Ira E. Yoder, Nona—Mrs. Elva Nelson, and Lucy—Mrs. Perry Nelson, all of Shipshewana, Ind.), besides many other relatives and friends. His parents and 2 sisters preceded him in death. In his youth he accepted Christ as his Saviour and became a member of the Shore Mennonite Church, Shipshewana, Ind., attending regularly as long as health permitted. Funeral services were in charge of the home ministry with burial in the Shore Cemetery.

**Rivera.**—Peter John, son of Francisco and Conrada (Zayas) Rivera, was born Sept. 5, 1943, in Pulguillas, Coamo, Puerto Rico; went to be with the Lord on May 11, 1952; aged 8 y. 8 m. 6 d. His death was caused by unknown complications following an attack of the flu at the Aibonito Municipal Hospital. Peter John frequently attended Sunday school, and not too often missed Sunday afternoon children's church. He left his parents, 5 sisters, and one brother to mourn his passing. Funeral services were held May 11 at the Betania Mennonite Church, Pulguillas, Puerto Rico, in charge of Lester T. Hershey. Burial was made at the Aibonito Municipal cemetery.

**Snyder.**—Nancy, daughter of the late Joseph and Mary (Shantz) Nahrang, was born near New Hamburg, Ont., May 11, 1871; departed this life March 13, 1952; aged 80 y. 10 m. 2 d. On May 22, 1895, she was united in marriage to Ervin S. Snyder of Baden, Ont. She is survived by her husband, one daughter (Lillian—Mrs. Oliver A. Snyder, Hespeler, Ont.), one son (Delton N., Baden, Ont.), 5 grandchildren, and one brother (Menno S., New Hamburg, Ont.). One son (Orvi), one grandson, 3 sisters, and 4 brothers predeceased her. She accepted Christ as her Saviour during the Stauffer evangelistic services in 1896 and remained a loyal and devoted member of the Shantz Mennonite Church, Baden, Ont., until her death. On March 16 funeral services were conducted by Manasseh Hallman, Merle Shantz, and Curtis Cressman at the home and at the Shantz Mennonite Church. Burial was made in the adjoining cemetery.

**Stutzman.**—Barbara Ellen, daughter of Andrew and Barbara (Martin) Birky, was born near Oberlin, Kans., Dec. 20, 1886; passed away in the Municipal Hospital, Tofield, Alta., April 29, 1952, of chronic leukemia; aged 65 y. 4 m. 9 d. When 9 years old she moved with her parents from Kansas to Nebraska where she grew to womanhood. At the age of 15 she accepted Christ as her Saviour and united with the Mennonite Church at Beemer, Nebr.; from the time of a later reconsecration she was an earnest worker in the cause of the Lord. On May 30, 1907, she was united in marriage to Milo D. Stutzman. She is survived by her husband and 3 daughters (Erma—Mrs. Harold Lauber, Verda—Mrs. Boyd Stauffer, and Fern—Mrs. Joe Roth, all of Tofield, Alta.), 2 sons (David and Nathan, Tofield, Alta.), 13 grandchildren, one great-grandchild, 5 sisters, and 2 brothers. In August of 1911 she, with her husband and family, moved to Tofield, Alta., which remained her home until her passing. In November of 1914 her husband was ordained as a minister of the Gospel for the Salem congregation. Possibly her largest contribution to the work of the church was her self-sacrificing service as a minister's wife. Funeral services were held at the Salem Mennonite Church, Tofield, Alta., May 1 in charge of J. B. Stauffer, Clarence Ramer, and Stanley Shantz. Interment was made in the adjoining cemetery.

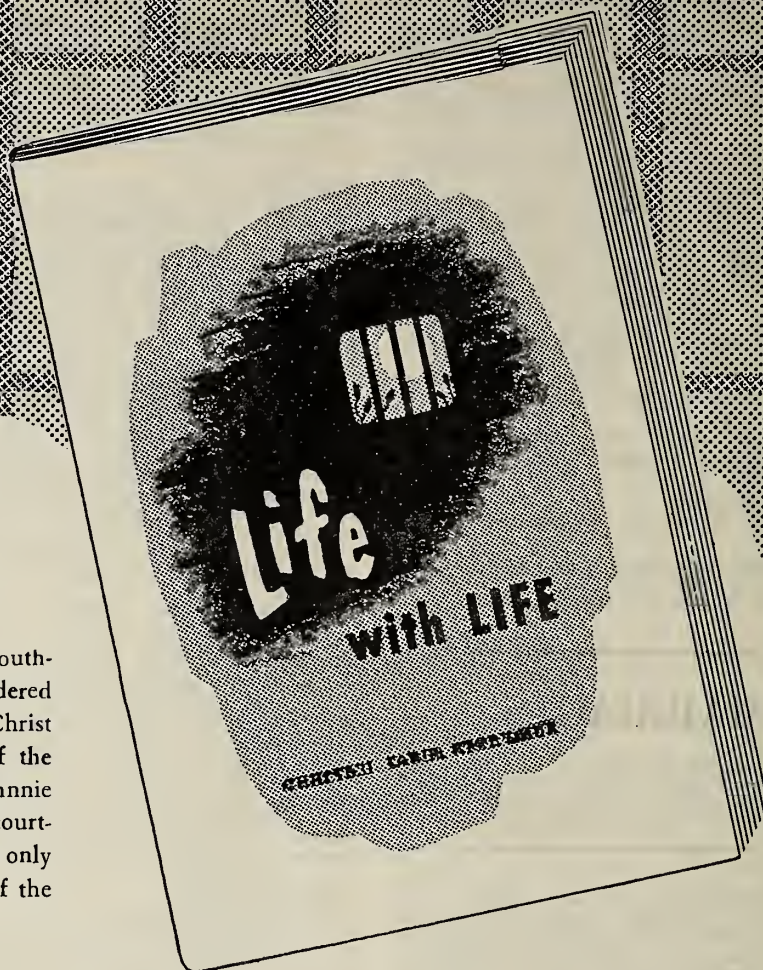
**Wideman.**—Elsie Ann Hoover was born April 8, 1867, at Ringwood, Ont.; passed away at her home Feb. 19, 1952; aged 84 y. 10 m. 11 d. On Oct. 15, 1890, she was married to Samuel Wideman, who predeceased her in 1938. In her youth she accepted Christ as her Saviour and united with the Mennonite Church. She lived a devoted Christian life to the end. She is survived by 5 sons (Jacob, Willis, Roy, Isador, and Joseph), 27 grandchildren, 7 great-grandchildren, 3 sisters (Mrs. Isaac Miller, Mazeppa, Alta.; Mrs. William Wideman, and Mrs. Edwin McDowell, Markham, Ont.), and 2 brothers (Ralph and Joseph, Markham, Ont.). One daughter (Frances) predeceased her five years ago. Funeral services were conducted at the home and at Heise Hill Brethren in Christ Church by Elmer H. Burkholder and Alvin Winger. Burial was made in the adjoining cemetery.



## ... the story of Johnnie Allison

An almost unprecedented true story of a youthful saloon keeper who in a drunken orgy murdered his father-in-law, was jailed, and there found Christ because of the loving care of the workers of the Hannibal, Mo., Mission. The testimony of Johnnie Allison as he witnesses for Christ in a hushed courtroom where he received a life sentence, will not only astound you but will prove anew the power of the grace of God.

50¢ ea.; 4 for \$1.75



## ITEMS and COMMENTS

War is contrary to the will of God and the teachings of Christ, and obedience to the will of God and the mind of Christ "implies a refusal to participate in war." This conclusion was reached at Columbus by 250 students, all under 30, from 55 colleges and seminaries in 30 states and six foreign countries during a three-day National Christian Youth Conference on War.

\* \* \*

The National Association of Evangelicals in its annual convention passed a resolution in defense of private and parochial schools. It also condemned universal military training, as a method of totalitarian states.

\* \* \*

In a 6-3 decision the United States Supreme Court upheld the constitutionality of the released-time program of religious education practiced by the public schools in New York. The majority opinion, written by Justice Douglas, said government was not required to be hostile to religion "and to throw its weight against efforts to widen the effective scope of religious influence."

\* \* \*

The Federal Trade Commission, according to **Between the Lines**, has ordered the Phillip Morris Company to desist from false adver-

tising which claims that their cigarettes are less irritating, and possess a superiority that is "recognized by eminent medical authorities." The government points out that there is no difference between Phillip Morris cigarettes and any other brand, and that the medical authorities cited were researchers hired by the company.

\* \* \*

The American Tract Society estimates that they will issue 10,000,000 tracts in 1952.

\* \* \*

The Methodist Church in its recent General Conference at San Francisco declared in a statement that the church had need "to free itself utterly from racial discrimination and segregation." The resolution was carried almost unanimously. The conference also concurred with memorials from Methodist students which recommended that "all Methodist schools of Theology admit qualified students without regard to race or color."

\* \* \*

The American Bible Society broke all records in Scripture distribution last year. A total of 16,001,945 volumes were distributed at home and abroad in 1951, 26 per cent more than in any other year in the Society's

history. Even in the United States distribution set a record. The unprecedented demand for the Bible in this country was attributed to "the yearning of the American people for light along their pathways in a terribly dark world." With the help of the American Society the Bible Society of Brazil reached the largest circulation of Scriptures in that country's history, totaling 1,510,712 volumes, which included 168,670 whole Bibles. This figure would almost double that of the previous year. "Nowhere in the world," the manager said, "is the Bible coming into its own in the minds and hearts of the people as in Latin America."

\* \* \*

The diplomatic and social life of our national capital is "engulfed in an alcoholic sea," says Jed Johnson, judge of the United States Customs Court in the June issue of *Christian Herald*.

\* \* \*

In Indianapolis, Ind., fifty-four churches (including nineteen Negro churches) recently went on record as being willing to accept members of other races as visitors at their services. Twenty-three churches said they would not accept such visitors. —Moody Monthly.

EXCH

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Mennonite Biblical Seminary



# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV TUESDAY, JUNE 17, 1952 NUMBER 25

## The Salt of the Earth

By Paul Bender

The following quotation, printed in the *Science Digest* of October, 1949, was taken from an article in the *Journal of Social Psychology* written by Dr. M. F. Ashley Montagu, physical anthropologist of Hahnemann Medical College and Hospital, Philadelphia.

Our world at the present time is largely directed by criminally irresponsible adventurers and cynical and complacent men who have grown old in the ways of self-interest and ultranationalism. Unless their place is taken by men of understanding and humility whose guiding principle is love, the world of man is doomed.

Men who do not love one another are sick. They are sick not from any sickness arising within themselves, but from a sickness which the malorganization of their societies has thrust upon them.

The belief in false values, in competition instead of co-operation, in class and race and national prejudice instead of love, in narrow selfish interests instead of altruism, in atomism (especially atombombism) instead of universalism, in the value of the dollar instead of the value of men, represents social man turning upon all that is biologically good in him.

This is an unusually illuminating indictment of our modern culture in its failure to make full use of the Christian principles of love and of the value of the human personality, coming as it does from a man of scientific training and interest who is apparently not arguing for Christianity as such.

Our western civilization is permeated with Christian principles, and is greatly benefited thereby. Much of the underlying basis of our civil law and of our social custom stems directly from the influence of Christianity on Roman, European, and American historical development. Our laws reflect the intrinsic rights of individual men and the equal rights of all men, and our social customs respect womanhood and childhood and care for the suffering and unfortunate without regard to any compensating returns. The ultimate preservation of life and the alleviation of human suffering are placed above all other values. These things were not found in pagan cultures, but were introduced by the impact of Christianity on our western culture.

It is on these very points, however, of love, respect for the individual, and the equality of all men, that Dr. Montagu makes his incisive indictment. In the midst of this Christian principle of love there has also thrived the spirit of self-

ishness: selfishness in economic matters, in nationalism, and in class and race relationships.

As a part of this culture there exist the leaders of our day who direct the affairs of our culture and of our politics, both national and world-wide. They may not always be dominated by the best in our culture, and as such may do much to nullify the best and enhance the worst, but they after all must be in accord with the culture of the time in order to receive and maintain their leadership. On the other hand, much good may be accomplished by leaders guided by right principles, in so far as they can maintain their leadership. It is futile to suppose, however, that it is possible to change leaders to "men of understanding and humility whose guiding principle is love" so long as these qualities are not in accord with the social pattern of the time.

Christianity and the Christian Church have had a tremendous influence on our western culture, not so much through the supplying of leadership in human affairs as in setting the pattern for human relationships. Great as this influence has been, it has yet fallen short of what it might have been. Not only has the church influenced society, but society has also influenced the church. In our Christian civilization, Christianity has lost much of its sharpness of impact on society, because it has become too much like the norm of the so-called Christian

society. The church has not always had a clear-cut witness for good, and even at times has sponsored the evils of class and race prejudice, national selfishness, war and economic greed. Perhaps one had better say that the church has not practiced the Christian principle of love, in which the personal welfare of others, no matter of what race, nationality, or economic status, is more important than one's own welfare. Thus society has failed to see and be influenced by this basic Christian principle. In other words, Christians have not learned to love as Christ loved.

The futility of trying to place men of truly Christian principles in all places of cultural, civic, and political leadership, or by any other means to make an immediate reform of society, has led some religious groups to isolate themselves in more or less closed communities. Here they enjoy the benefits of their good life with little concern for and little impact upon society. This very act of selfish isolation, however, belies their true understanding of the Christian way of life, in that it is lacking the basic principle of love.

Other religious groups look upon Christianity primarily as a matter of personal spiritual enjoyment and eternal salvation. They may even make much of evangelism, in which others are invited to join their "happy band" and secure for themselves these much-to-be-desired personal advantages, while at the same time they can be insensitive to human need in areas other than the so-called spiritual. I do not wish to minimize the primary importance of telling

## The Elder Brother

(America)

By Tillie Yoder

O, incomparable sin!

We talk so glibly of war, and death, and suffering, and ruins;

Then we turn and dig our gardens, and hide our sin,

And plant our seeds, and pick our flowers,

And drape them over the blood on the Good Samaritan's hands

And hasten him to the Prodigal across the sea

Without the wine and oil to heal his wounds

While we laugh and waste our food and call it garbage,

And hide our sin.

Or else we pout and talk about the fatted-calf

And the Prodigal's true deserts, and hide our sin—

WE slew the Prodigal!

Elkhart, Ind.



the wonderful Gospel story which brings salvation through Christ. However, an approach to unbelievers without the primary love motive is in itself ineffective in gaining many converts. Evangelistic effort may even have a certain spirit of selfishness when the person hopes for a "blessing" for himself through his efforts. Such motivation is not in accordance with Jesus' spirit of love. Such Christians tend to pattern their conduct after the current pattern of society. They may use their energies primarily to acquire personal wealth, they may practice race discrimination and promote race hatred, they may participate in war, or do other things that are socially acceptable but belie the spirit of Christian love. Their missionary efforts may be vigorous, but centered on preaching with little regard for social, medical, educational, or other programs for meeting human need.

The Mennonite Church has been guilty of each of the above varieties of error, perhaps more of the first than the second. We have too often attempted to maintain our good way of life by isolation in more or less closed communities, with a superficial interest in far-off missionary projects, but little real, personal concern for human need. We have supported church and missionary activities out of our surplus wealth, but have been blinded to our basic economic selfishness and have concentrated attention on our thriftiness. We have had too little impact on society, either as a "salt" to society as a whole, or in evangelizing those about us. We have tended to remain aloof from social service activities perhaps partly because we thought that the spiritual approach was so much more important as to make social service work beneath our dignity, failing to recognize that love in deed is also a characteristic of the Spirit. It is true that some of our foreign missionary efforts have thrived on relief, medical, educational, and other nonreligious programs which preceded and supplemented the evangelizing activities, but much of our missionary activity at home has seemed to fall short of its possibilities, perhaps because we failed to live out in the everyday meeting of human need the Gospel of love we tried to preach.

But God has been teaching us very important lessons in the techniques of love and of evangelism during and since the last World War. Some of us have learned something of a lesson of human love and understanding; others of us may not have learned it. We can do much to make more effective these lessons, and to

teach them to our growing young people, if we recognize them and work faithfully at our tasks.

One lesson taught by the Civilian Public Service experience is that we can afford to give up earning time and to pay money for a constructive public service, in the name of the Christian principle of love, and that thereby we can give a clear witness to Christ and His principle of love.

Another lesson from CPS is that this witness can be made, and made effectively, by the rank and file of the church membership, and that it is not limited to the more professionalized missionaries, preachers, Sunday-school teachers, or other religious workers.

Both CPS and relief experiences have demonstrated another important lesson: The impact of the sincere Christian character of individual workers, as well as of the underlying drive of the entire movement, whereby loving service is done "In the Name of Christ," has a tremendous Christian witness apart from any direct propagandizing or evangelizing activities. This witness is twofold. First, it has its influence on society and the whole tenor of human relationships. It is a "salt" to society. Who knows how much ultimate good will be realized in human and international understanding and mutual concern as a result of the relief activities of our brethren in the war-cursed countries? Certainly the net influence for good for each relief worker far exceeds the net influence for each soldier making contact in "enemy" countries. The second influence is to open the way for the acceptance by individuals of Christ as Saviour and Lord. Evangelization thrives in the soil prepared through loving service. Just as Christ proved His claims through His deeds of love, so we must demonstrate Christ's love through our deeds of loving service. People who have not known love do not understand when we merely tell them that God is love. But when they see what love is, then they can understand and accept the Gospel when it is told.

It may be too much to expect much change in the basic patterns of living of the more mature members of the church, although this should be possible in some at least; but the young people, whose living patterns are not yet fixed, are more susceptible to, and in some cases have already learned, new ways of love living. The learning and putting into practice of new ways of life by young people will be difficult within an atmosphere of more self-centered living on the part of the elders. Perhaps the elders can

## Our Readers Say—

I also want to take this opportunity to express my appreciation for the Family Circle page and especially the article "Teaching Our Children Self-control in Church" by Carolyn Byler Roth, in the March 25 issue, with which I heartily agree.—*Mrs. Gene Templeton, Birch Tree, Mo.*

Your GOSPEL HERALD is chock full of good reading material. . . . The article Miriam Lind wrote on "The Daughters of Philip" was excellent. . . .—*Mrs. Eljje Sommers, Kokomo, Ind.*

. . . the GOSPEL HERALD is the most popular and most appreciated publication at our Home. If it doesn't arrive on Monday the workers and old folks alike keep asking each day if the mail brought the GOSPEL HERALD. . . .—*Elsie Sutter, Mennonite Home for the Aged, Eureka, Ill.*

catch the spirit and encourage the change on the part of the younger people whose life is before them. Church leaders can do much to promote the concept of love living. Voluntary Service can do much, also, to foster and develop the practice of loving service, as well as to furnish a vehicle for its outworking. But in all this, let us remember the lesson and avoid the pitfall of too much professionalizing the service, thus leaving a complacent way out for selfish living on the part of the rank and file of our membership. Let us remember the lessons: let us give of ourselves and our money in loving service, let this service come from all ranks of our membership, and let loving service "In the Name of Christ" make a continued impact for Christ on society and on individuals.

Just as Christianity has through the centuries left its impact for good on our western culture, so it can today still further benefit this and other cultures. It must be the task of the rank and file of Christians to be "men of understanding and humility whose guiding principle is love" in order to permeate society with the loving spirit of Christ and to win many to Christ and His way of love living.

Goshen, Ind.

It is in truth the Word of God; even more, the living Word of the living God; supernatural in origin; eternal in duration; inexpressible in value; infinite in scope; divine in authorship; human in penmanship; regenerative in power; infallible in authority; universal in interest; personal in application; and as St. Paul declares, inspired in totality.—*Canon Hague.*

## GOSPEL HERALD

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## EDITORIAL

### Pray for Your Ministers

A great volume of prayer is rising these days from the hearts and lips of our people in behalf of a variety of causes. From our closets of prayer, from the family altars, from special fellowship of prayer, from our regular prayer meetings, from prayer rooms at our tent meetings, from our sanctuaries in the Sunday services our petitions ascend to the God who loves to hear and answer the prayer of faith. We pray for the outpouring of the Spirit upon our special evangelistic efforts; for the lost about us; for the sick; for the witness of the Gospel through our missionaries on the foreign field; for our relief workers and our young people in Voluntary Service. Our thoughts in prayer go pretty much around the world.

Do we also pray for those who preach the Gospel to us Sunday after Sunday in our home churches? Our interest in the more spectacular forms of evangelism may cause us to neglect our prayer support of our regular pastors. Someone has suggested that if we prayed as much for our pastors as we do for our evangelists, we would see some revolutionizing things happening in our churches, too. Perhaps we are even inclined to be critical of our ministers, rather than sympathetic and faithful in our intercession for them.

Your ministers need encouragement for the day-by-day routine of pastoral work. They need the teaching of the Holy Spirit in their Bible study and sermon preparation. They need God-given wisdom in dealing with the members of the church, and with the lost. They need judgment in church administration. They need power to live always in victory over temptations to sin. They need grace to accept rebuffs and criticism. They need vision and zeal to promote a program of church activity which will challenge all the members. They need unction for the vigorous proclamation of the Gospel in the pulpit.

Hold them up daily in sincere petition. Consider yourself responsible to pray down God's power upon them. Pray as you leave for church, that the sermon that day may convict and feed. Pray as the minister rises to speak that God may

be able to speak through him. After the service, as you speak your appreciation for the message which has blessed you, tell the preacher you will pray for him during the week. Might it be true that you get from your pastor just about what you pray down upon him?

The great Apostle Paul said, "Brethren, pray for us."

### Brothers in Christ

The Church of Christ is the only true brotherhood. For the body of Christ is more than any mere fellowship of men. Sociologists did not create it, and sociology cannot explain it. We may recognize among men—any men and all men—a certain kinship which we should never disregard. But that which unites us as human beings is something different from the bond which makes many individuals one in the body of Christ. The bond which unites that body is the simple fact of their being *in Christ*. That is the essential thing. If there were only one person in that essential communion with Christ, he would be the Church. But since there have always been more than one, and presumably always will be, all those who are in the same relationship to Christ have a resultant relationship to each other. In their oneness with Christ they have a oneness with each other. In Him any wall of partition is broken down. The body of Christ is one body. There is but one Head, and that Head cannot have a many-bodied monstrosity. All of us who are in Him are Christ's as Christ is God's. One God, one Christ, one Spirit, one Church, one faith, one baptism: one sole unity.

Therefore the doctrine of Christ is the doctrine of the Church. "There can be no such thing as an unrelated Christology or ecclesiology." Christ is the Saviour of the Church. He is the Redeemer of the Church, its Justifier. He is the Master and Lord of the Church, its Head and Director. He is the Teacher and the Example of the Church. He is the Indweller and the Sanctifier. He is the King, both present and to come. He is the Bread upon which the Church feeds, the Water which slakes its thirst. When the Church departs from Christ,

then it is no longer the Church, but only a church, a poor, disjointed, starveling thing, held together only by the prestige and influence of some man, or by the declining force of some body of human tradition.

The Church finds its brotherhood in Christ. Outside Him there is no true brotherhood.

### An Opportunity and a Challenge

Our young people, most of them, have an opportunity to serve their Lord and needy humanity through Voluntary Service. We could feel some disappointment with the response to that opportunity, as this summer there are far more calls for units than we have had personnel to send. There may be reasons, such as the delay in getting into operation the Alternative Service program under the draft. Most of our young men seem to be waiting to do their service until they are sure it will be accredited to their two years of required time under the draft. Nevertheless, we can rejoice that a growing number of young people are feeling that they want to give some time in unremunerated service.

Voluntary Service can use some married people, too. But what can those people do who want to settle down, and yet want to give their maximum effort to the Lord's work? There are many needs, of course, in our churches and communities. There are people to be reached everywhere. But sometimes we feel that we are pretty much bunched up and that we might accomplish more if we would scatter out.

We rejoice for those who have gone out to make their living in communities where their presence is greatly needed—in Vermont, Minnesota, Arkansas, West Virginia, North Carolina, Louisiana, and in other states and provinces. There as farmers, craftsmen, teachers, nurses, physicians, and businessmen they are demonstrating honest living, supplying community needs, giving employment to others, testifying for Christ, and helping along with a church program.

We hope soon to have a more complete picture of what is being done by these means. Bro. John A. Hostetler is visiting a number of places where we are evangelizing by colonization. He is assembling data on our missionary outreach which should picture to us an op-



portunity and a challenge. No doubt we are going to see more clearly than ever before what can be accomplished by laymen who are willing to be pioneers in Christian community building. It seems that we particularly need people who can create economic opportunity. A preacher, a teacher, and a doctor can do much in a backward community. But there is something lacking when the people they rescue almost need to leave the community in order to be kept safe from its evils. There is need for strong Christians who can help converts to live right there, and thus bring about changes in community standards. May the Lord raise up more families who can help supply that need.

## Unbelief

BY SIVERT ERDAHL

In my boyhood days my parents and others in the neighborhood used to hire a teacher to instruct their children in the ways of Christianity. This school would begin after the public school had closed. Sometimes we met in different farmhouses, a week in each, and at other times we met in the schoolhouse.

One day the teacher—a man—asked us what we thought is the greatest sin commonly committed. The class believed that such sins as lying, stealing, and murdering, must be the greatest. The answer that the teacher gave certainly made a deep impression upon me, for otherwise I would not have remembered it to this day. He said that greater than all these great sins is the sin of unbelief.

Now I know that the teacher was right. If we have lied or stolen or murdered, and if we repent from the heart and believe that "Christ died for our sins" and that those who come to Him He will "in no wise cast out," then God will forgive us, blot out our sins, though they be "red like crimson," and thus we can be saved—which, after all, is the most important thing for us in the world. But if we do not believe—that is, if we are guilty of unbelief—then "Christ died for naught" as far as we are concerned; we will be lost even though we have never fallen into any gross sins; for without faith it is impossible to be well-pleasing to God.

Jesus said of the Holy Spirit, "And he, when he is come, will convict the world . . . of sin, because they believe not on me."

"He that believeth on him is not judged; he that believeth not hath been judged already. . . ."

"He that believeth and is baptized shall be saved; but he that disbelieveth shall be condemned."

No wonder that Satan tries so hard to

make unbelief seem intelligent, and to make faith seem foolishness!

Luther said, "What is unbelief but the blasphemy of calling God a liar?"

## Satan Hates Revival

BY IRA MARTIN

A real heaven-sent revival puts Satan on the job with all his available followers, in order to counteract the influence of revival. Let us not confuse a genuine soul awakening revival with the superficial run-of-mine "not-more-than-one-week" variety where so much formality prevails that the Holy Spirit has very little chance to work. We have no desire to minimize the decisions which are made, but unless the lukewarm and cold ones are awakened to their dangerous condition and revived, it is hardly a revival. Rev. 3:15, 16: "I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."

Genuine revival must be preceded by much prayer and by Spirit-filled preaching of the Word of God and denouncing of sin. Revival can never come about unless people are made aware of their own sinfulness and coldness.

What are some of the conditions that indicate the need of revival? A church that is spiritually asleep is easily recognized (unless we also are sleeping) by its dormancy in soul-winning. A second evidence of the need of revival is the committing of spiritual adultery by embracing and fellowshiping with the world with its testimony-weakening paraphernalia.

What happens when a real revival begins? Satan is on the alert and his influence can easily be detected by the lies and nasty remarks which are circulated. Certainly Satan will try to wet-blanket revival because he hates spiritual awakening in the sinful heart.

A revival will uncover sin in the church and cause it to be confessed and forsaken. Admittedly it is a shame for these things to need to be confessed, but it is a far greater shame to allow them to remain covered, quietly choking the life of the individual and the church.

Revival would bring some church members to the realization that merely being a member without being truly reborn is a false security of the first degree.

Revival can be a blessing to any church that really wants to be awakened, but where the church and the world are bed-fellows, revival has a hard time coming in. Worldliness must and will go out of a church when true revival comes in. There seems to be some difference of opinion as to what worldliness is and what it is not. Satan says fellowshiping with his world is harmless. God says, "Friendship of the world is enmity with God" (James 4:4). Satan has in many

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, June 15, 1902)

Resolved, That education, if attended by the Holy Spirit, is a help for doing aggressive Christian work: also has a tendency in some without the Spirit of God, to drive spiritual life out of the church, so we would not urge our young people in that direction, but be filled with the Spirit, and let Him lead the way, Prov. 2:1-7 [S. S. Conf. of Ontario].

Organization resulted in the election of Brethren D. D. Miller, Moderator; Benjamin Gerig, Assistant Moderator; J. S. Hartzler and Isaac Mast, Secretaries. Bro. D. J. Johns preached the conference sermon [Indiana Amish Mennonite Con-].

After butchering about 50,000 men and probably three times as many horses the British and Boers concluded to have peace. The war itself was a piece of nonsense.

cases succeeded in blinding us to the great truths of separation and nonconformity. A Holy Spirit revival can give Satan a mighty defeat on that point, too.

To stifle or control revival in the Mennonite Church will be to continue our program of slow growth, and the church will continue to act as a harbor for cold members with anemic Christian experience—or no experience at all.

To seek, promote, pray for, and support revival, and to start a revival in our own hearts, can be instrumental in determining the eternal destiny of many unsaved souls who may be won by a church that is on fire for God, doing its God-ordained task.

What would be the result if each of us would win one soul, and those won would in turn do likewise?

We seldom appreciate the alarm clock's ring while we are still half asleep, but having become wide awake we think of the work to be done and the appointments we must meet and we are thankful that it did not fail us. May God bless those whom He has raised up to be His alarm clocks, and may the church, becoming fully awakened, realize the lateness of the hour and the fact that each one, prepared or not, has an appointment with God.

Columbiana, Ohio.

The Bible, thoroughly known, is a literature in itself, the rarest and richest in all departments of thought and imagination which exists.—James Anthony Froude.



# The Hands of Jesus

A RADIO SERMON

By Glenn B. Martin

The scene is the upper room. The occasion is Christ's reappearance to His disciples after the resurrection. The eleven disciples are present. It was a time of great joy, for Jesus had appeared and was speaking to them. The disciples could not understand. Jesus says to them, "Why are you troubled, and why do questionings rise in your hearts? See my hands and my feet, that it is I myself; handle me, and see; for a spirit has not flesh and bones as you see that I have."

Let's imagine that we too are present with them and Jesus. Let's imagine what we might have noticed about the hands of Jesus.

In the first place, they were a man's hands. Christ was truly a man, yet He was more than a man. He was the Son of Man. It was His favorite title. Daniel, in prophecy, had called Jesus the Son of Man. This title is found in the Scriptures more than eighty times. What does it mean?

It means that Jesus was a member of the human race. It is recorded that He came "eating and drinking." He feasted and fasted. He worked as a laborer in the carpenter business. He became tired; He rested; He slept soundly in the rear of the boat in the midst of a storm at sea. He felt joyful on many occasions. He felt pain in body and soul. He was wounded. He experienced death on the cross. He rose as the first fruits of those that sleep. Christ was truly natural, yet supernatural, yet never unnatural. Jesus was the perfect man. He had the hands of a man who knew every experience, every temptation, every heartache that you and I can know. We can find no fault or blemish in His humanity.

In the second place, the hands of Jesus were pure hands. Jesus never used His hands selfishly.

The human hand is a wonder of wonders. All the delicate nerve centers, all the delicate skills of feeling—the dexterity of the artist, the nimble fingers of the musician; from the hand of the poet, the mechanic, the engineer, all skilled and unskilled, tasks are accomplished by the human hand. Hands! Hands! Wonderful! But His hands were pure hands that always glorified His Father in heaven.

Pure hands always glorify God! But oh, the hands of evil! Stealing! Pilfering! Drinking! Adultery! The hands upon the bottle! The hands upon the glass! The hand upon the gun! The hand upon the wheel of the killer automobile! No wonder we can classify the Ten Commandments as being one for the mind, three for the tongue, and six for the right use of the hands. Listen, neighbor, what

about your hands? What are they doing? Are they hands that glorify their Creator?

The hands of Jesus glorified God! They were calloused hands—calloused by days of hard labor. He considered work as sacred. He gave ten hours' work in ten hours' time. All work is sacred; in all work—be it only hand labor—there is some potential for divine activity. My Lord was never idle. His hands were always busy for the good of others.

That is why they were strong hands. Hands of the Master. Jesus picked up the little children and blessed them. With His hands He caressed and blessed—and they felt that tender touch of His heart through the touch of His hands. His were hands that were strong enough to touch the blind, the infirm, the lame, the sick, the dying, and the dead. They were healing hands. They were hands that were warm with life. Eternal life! His were hands through which God worked. Thus His hands were the hands of a servant. And He served lovingly. "As my Father hath loved me, so have I loved you."

He served willingly. "My meat is to do the will of him that sent me." This is His own testimony. He served dutifully. "I came down from heaven, not to do mine own will, but the will of him that sent me." He served patiently. The disciples were so slow to learn. He repeated again and again the lessons of life—lessons in patience, lessons in kindness.

He served faithfully and freely. His hands washed the disciples' feet. He stuck to His task in the face of bitter opposition—in spite of severe misunderstandings, jealousies.

His hands were friendly hands. No one was too poor or lowly for Him. He touched the leper. He blessed the sinner with His handshake. He touched the inner recesses of the human hearts, because His hands were genuinely friendly hands.

His hands were wounded hands, hands that had done no violence. Those hands were pierced with cruel spikes. His hands were wounded for our transgressions. He was bruised for our iniquities.

Therefore His hands were uplifted hands—uplifted in the garden in prayer—prayer for you, neighbor friend; prayer for me. On the cross His hands were outstretched hands, as if to reach around the world and draw all men unto Him. His hands are outstretched to you, friend. His hands are well able to reach you, wherever you may be just now—in your car; on the way to work; there at the kitchen sink; there at the breakfast table

—wherever you are, His hands are ready to receive you.

I can hear His voice pleading, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me."

One of these glad mornings I'm going to be ushered into the presence of Jesus. I'm going to see those outstretched hands of Jesus, and I'm going to hear Him say, "Put your hand there, my son. There are the scars that won your salvation." Thank God for the hope of gripping those hands of Jesus. Do you have that hope, neighbor friend? Take Christ right now, and let His Spirit take over your life. You too will have that hope!

Lima, Ohio.

## Why?

BY MENNO M. BRUBACHER

Why? A simple little word, and yet how often we use it from childhood to old age, and sometimes when we should not. One day in my early teens, Father told me to do a certain thing. I asked, "Why?"

Instantly, and with much firmness, he said, "Don't ask why; go and do it." That opened my eyes to the fact that when parents or teachers ask us to do something which we know is reasonable and just, we should not ask, "Why?"

At another time I did something which I knew was my duty, but in boyish indifference did not do it until several hours after I knew that it should have been done. Now it was Father's right to ask, "Why?" I had no excuse, and did not offer any. Then in a few words he made it plain that I deserved punishment. However, instead of applying it, he said (after several moments of painful silence), "I would rather see all of our six children go to their grave in their innocence, than have one of them cause us trouble."

How that enabled me to see as never before what pain can come to the heart of parents when we are negligent or disobedient! And if this is true of our earthly parents who are human and imperfect, what about the heart of our heavenly Father, who is perfect, pure, and holy? In infinite wisdom and loving-kindness, God has given us the Bible by inspiration of the Holy Spirit, and surely He would not ask anything of us but that which was for our good. And so He has a perfect right to ask us, "Why?" if we fail to do what He bids, or practice what He expressly forbids.

One of the most far-reaching and solemn questions He ever asked the human race is found in Isa. 55:2: "Wherefore do ye spend money for that which is not bread?" Our daily papers, church papers, and returned missionaries all remind us that millions of people all over the world



do not have enough food and clothing and shelter. Why then can we dare to spend such huge sums of money on unnecessarily expensive houses and furniture and cars? Why so much feasting at family gatherings and weddings, and even at funerals?

Right here many will say, "I am not guilty of any of these." Are you also not guilty of supporting the liquor and tobacco business? Pride put the devil out of heaven, and with it in one of its many forms he is keeping more people out than with anything else, because in very many cases it is the forerunner of liquor, and tobacco, and other evil habits.

But why be so grieved about these things? Because the Bible from Genesis to Revelation is against them. The fact that we are created in the image of God should forever keep us from deliberately defiling our bodies. Created by God, in the image of God, for the glory of God, and for a temple for God the Holy Spirit, how careful we should be not to defile it. "If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I Cor. 3:17).

If we should come to the house of God one Sunday morning and find that somebody had filled the air with tobacco smoke, and defiled the walls and floor with tobacco juice, how sad we would be. How sad must be the heart of God if we take these beautiful bodies which He has so wondrously created for His glory, and the good of our fellow men, and soak them with poison from head to foot, and breathe out its loathsome fumes to the discomfort and sorrow of those whom we are commanded to love as ourselves. Are we praying as we should that God Almighty should speed the day when all professing Christians, and all others who know that it is wrong, would never again raise or use the stuff?

But there are also other abominations. Why spend so much money for that which we mistakenly think will beautify our bodies when we know that it is an abomination to God and spiritually minded people?

Many years ago at a temperance meeting a speaker was brought from a distance. She certainly knew how to denounce the makers and users of liquor, but the abomination on her head, her dress which was many inches too short at both ends, her strands of necklace, her bracelet and finger rings and earrings, all proved to us that she was just as intoxicated with the spirit of worldliness as any one can be with liquor. We hear with deep sorrow that ornaments are increasing among our people in some sections, and that the low-necked dress is coming back. If those who are guilty of these things could see what the recording angel has in his books against them, they would fall on their knees and cry for mercy. America is called a land of Bibles and churches, and should be the holiest nation on earth, but instead we are

## Blessings Shared

By Mary Alice Holden

A blessing shared is multiplied  
A hundredfold; then too  
I may be blessed abundantly  
By what the Lord gave you.

For when I hear of blessings  
The Lord gave to your soul,  
I may be brought to testify  
How Jesus made me whole.

If you are blessed a hundred times  
And my joy adds unto it,  
We'll both have showers of blessings  
No matter how you view it.

Cimarron, Kans.

spending more and more for the gratification of the lust of the eye, the lust of the flesh, and the pride of life.

When we dial to get a certain number on the radio, so much nonsense blares at us that we are compelled to feel that America is laughing itself down to hell. Surely the clouds of judgment must be hanging low. But God also is working. Storms, floods, fires, famines, earthquakes, volcanic eruptions, wars, and rumors of wars have been much more frequent in the last fifty years than in any other fifty in history. In spite of all these warnings, and the many in the Word of God, we have not only cast off some of the plainest of God's commands, but dared to make statements about them that cast reflection on the intelligence of the All-wise Son of God. Such as were guilty of that sin have had an awful conflict with doubt and lack of assurance when they became aware that death was drawing near. What a warning! "Woe unto him that striveth with his Maker" (Isa. 45:9). "Who art thou that repliest against God" (Rom. 9:20)? "Pray not thou for this people" (Jer. 7:16; 11:14; 14:11). "My spirit shall not always strive with man" (Gen. 6:3). See also Rev. 22:19 and many other Scripture references.

That the devotional covering is an ordinance of God, and blessed of God in the lives of thousands of women, can not be denied. That Satan is making such a desperate effort to rob our church of this ordinance is proof positive that it is something good. Brethren, young and old, are we doing our duty in encouraging our sisters, wives, and daughters to wear it faithfully? Sisters, are you helping each other to uphold this ordinance? Should that young man who claims to enjoy being entertained by you ever hint that he would rather you did not wear a covering while you are entertaining him, would you have the courage to tell him kindly but firmly that by the command of God you and your covering belong together, and by His grace you will stay together, and if he does not want both he can not have either?

John 12:44 says, "Jesus cried and

said," which proves that He was very much in earnest. God knew that many people would not want to observe the ordinance of feet washing, and so He saw to it that the recording of it was preceded by these very solemn words. "I am come a light into the world." "The word that I have spoken, the same shall judge him in the last day." "The Father which sent me, he gave me a commandment, what I should do and what I should speak." (So the German.) Then immediately follows a record of what Jesus did and commanded. May God have mercy on us and enable us to do our duty in helping to uphold a full Gospel church that will stand till Jesus comes. Why run the risk of not being classed with those described by Christ in Matt. 7:21-23? "He that hath my commandments, and keepeth them, he it is that loveth me."

Waterloo, Ont.

## To Go or Not to Go

By ANNA MAY GARBER

"Our oldest son is at Bible College," a sweet-faced mother shared her joy with me at the close of the Sunday service.

"Oh, I did not know. I am glad to hear that," I replied.

"Yes, he said he knew the Lord's will was for him to go to school. He realized he would be criticized by some who would say he was trying to push himself into a prominent place or some important position, but he knew he had to obey the Lord's leading in spite of what folks would say."

"I am very happy to hear he is putting God and His will first in his life. The devil uses individuals to hinder young folks in their preparation for Christian service. I rejoice with you that he is brave enough to follow the Lord's leading in spite of unjust criticism. What God thinks of us is far more important than the opinions of men."

Later when God called this young man to the ministry he was better prepared to fill the place because of his study and training. Even though he had been led to serve in some unknown place, I believe he would have been faithful because he had learned to put the Lord's will first.

Some folks ask why Barnabas and Paul were called and sent forth to preach, but we ordain ministers and send them to school. Paul, at least, went to school before and perhaps Barnabas too, for all we know. We are certain that they both received information from eyewitnesses of the Master Teacher. We must remember, also, that God does not confine Himself to one method of procedure.

We are thankful the Lord has a place for each one of us in His vineyard, whether we have an education or not. In fact He needs both classes of people. Some receive training before and some after they are called. The uneducated fishermen who spent three and a half



## A Prayer for This Week

Eternal God, our Father, we come to Thee in the name of our Lord Jesus Christ. We come with humility and with confidence, knowing that you welcome our oft coming. We praise Thee, O God, for our many opportunities of service to Thee and to our fellow men. With joy we render our best and our all to Thee. Do, O Lord, accept our feeble efforts and bless them to the glory of our Lord, Thine only Son!

Bless, O Lord, the camping program of our church as it ministers to the spiritual needs of these young and tender souls. We pray that Thy guiding Spirit may direct in every detail. Give to the directors, the teachers, and the counselors the wisdom, courage, and grace to minister to Thy glory. Give them wisdom for every decision, courage for each task, and grace for each trial or circumstance that requires more than human strength.

May each camper be directed to Thy glory. Bring conviction and a sense of sin to the unsaved; strength to the weary and the discouraged; and warning to the careless. May the spiritual ministry of the summer camping program result in victory to the many that will enjoy this experience.

Grant this, O Father, for Thine own mercy's sake, through Jesus Christ our Lord. Amen.  
—*Jess Kauffman.*

years in the greatest seminary of all time were used greatly in establishing the early church and in writing part of the New Testament. Such leaders as Moses and Paul received training before their call to service and filled places of great responsibility. The Lord needs more followers than leaders. A good education helps to make good followers. There are many places which can be filled by folks who have not received a higher education. Our love for the Lord constrains us to prepare ourselves in every way we can to fill the place God has chosen for us to fill. We can prepare ourselves, not only by attending college but by being faithful in the little things about us and by living in constant fellowship with the Lord.

The important thing for each one of us to do is to seek His will in our own individual lives and gladly follow it. And at the same time trust our brother that he also is led of the Lord even though he does not do just as we do. For the Lord wants some to go to college and some not to go. As each prepares to fill his place, no one should imagine he has a reason to "look down" on anyone

else or accuse the other of living for self, for we are one in Him—the meek and lowly. Each one needs to continually yield every phase of his life to the Holy Spirit direction. As the Holy Spirit reveals the Lord Jesus to us may each one reserve no part for self but give the whole room of our heart to Him.

Alma, Ont.

## A Golden Pen

BY WILLIAM D. FRETZ

Have you a golden pen? I am not referring to a fountain pen with a golden point, nor to a barrel made, apparently, of burnished gold.

Many years ago, I read an article in a religious paper, in which the writer said he had a golden pen. Then he went on to explain that it was a golden pen, not because of the material of which it was constructed, but because of the purpose for which he used it. He remarked that when he heard of some shut-in, or some sick or lonely person, he would get out his pen and write him a cheering letter. He said he got so many expressions of gratitude from the recipients that he enjoyed it very much. Then he urged the readers to follow his example and get golden pens, too, assuring them that it would bring them a joy they could not afford to miss.

I decided to try his suggestion. Some time later I saw a request in one of our church papers from a shut-in who was confined to a wheel chair. He asked for letters from fellow believers to cheer him in his loneliness. I wrote him a letter and he replied. It seemed my letter had made a favorable impression upon him, and soon we were writing quite confidentially to each other. He told me he received letters and literature from many different people of various religious beliefs. As a result, his peace of mind had been disturbed by some of the things they taught. I tried to point out some Gospel truths which I felt would help him, and in his next letter he thanked me for my helpful message. We exchanged letters occasionally until the Lord called him into His presence.

Five years ago I was in the hospital for four days. Before the doctors dismissed me, for treatment at home, I began to get cards from friends and well-wishers, and they continued to come in increasing numbers after I came home. I was amazed how many friends and fellow Christians were thinking sympathetically of me. I had not realized that there were so many with golden pens. I thought, from now on I must get out my golden pen and send cards and letters to the sick and suffering too, whenever I hear of any. But I must hang my head in shame, for I soon allowed my golden pen to become tarnished through disuse.

Now, since my beloved companion has departed to be with the Lord, once more I was reminded how comforting

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the many summer Bible schools now in session, that the teaching of the Word may have fruitage unto eternal Life.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

*(Requests for this column must be signed.)*

and consoling the messages from such golden pens can be. As card after card and some letters with very appropriate and comforting messages came, my spirits were lifted up in thanksgiving and praise to God, that there were so many who had the love of God shed abroad in their hearts.

Do you have such a golden pen? Don't let it become tarnished through lack of use. Your sympathy card message may add much to someone's consolation and happiness.  
Perkasie, Pa.

## On Costs to Basel

BY HAROLD S. BENDER

Due to a slight increase in steamer fare and the charge for board and room at the World Conference sessions, the Credentials and Planning Committee suggests that the estimate of \$400 for costs New York to Basel and return be raised to \$420. The General Council also decided that for General Conference delegates and committee representatives the coach fare from home to New York and return should be paid. Thus each delegate will receive from the General Conference treasury \$420 plus coach fare to and from New York. However, if traveling by a cheaper boat than the standard, the delegate is to submit a corresponding refund. Several delegates are able to travel at approximately half of the regular rate because of special arrangements. Conferences which have decided to send delegates on the basis of \$400 and the delegates paying the rest need not feel under compulsion to change because of the General Council's decision. This is reported because some of the boards and conferences wish to follow the General Conference policy, and need to know what that policy is. London, England.



# PEACE AND WAR

## Why It Is NOT Right for a Christian to Fight

BY BARNEY OVENSEN

*(Robert C. McQuilkin, president of Columbia Bible College, is the author of a booklet, Why It Is Right for a Christian to Fight. This article answers his main argument and brings out the true doctrine of Christ on this subject.)*

Many arguments have been brought up by the advocates of carnal warfare to prove to Christians that they are right and we are wrong. And many of those arguments are so unsound that they need no refutation. But others trouble the followers of Jesus and make them wonder if they are in the right way. We may assume that McQuilkin makes out as strong a case as possible for the view that it is right for a Christian to fight with carnal weapons. He is intelligent, educated, and a teacher of theological students. And he is probably familiar with all the important arguments used by like-minded teachers.

A Christian teacher appeals to conscience and tells his hearers to obey their conscience in all things. McQuilkin does not do that in this writing. He does not encourage conscientious objectors to obey God rather than men. He is not interested in giving encouragement to men who disobey the powers that be for the sake of conscience toward God. Rather the opposite. He uses all his skill in misinterpreting Scripture with the object of destroying the voice of conscience that tells us not to kill.

McQuilkin says that the commandment, "You shall not kill," means only, don't murder anyone. He seems to think that conscientious objectors are ignorant of the meaning of this command when they quote it to show why they are obeying God in refusing to take the weapons of carnal warfare. And if Christ had not come, McQuilkin would no doubt be right. For God did not forbid killing in war during the days of the Old Testament. He even commanded His people to put criminals to death for certain crimes. And He told them to make war against the Canaanites and others.

But how can we ignore the doctrine of Christ? For Jesus did not interpret the commandments as McQuilkin does when He taught us His Gospel. Concerning this very commandment, "You shall not kill," Jesus said that every one who is angry with his brother is in danger of the judgment. And the apostles taught the same doctrine. "Be angry but do not sin; do not let the sun go down on your anger." And "He who hates his brother is in the darkness and walks in darkness."

Is it right to forget this in time of war? Is it not wrong to interpret this commandment in accordance with the old law of Moses, making void the word of Christ? "Any one who hates his brother is a murderer," according to the New Testament, "and you know that no murderer has eternal life abiding in him."

McQuilkin says it is wrong for a soldier to hold a personal grudge against someone in the enemy forces. It is wrong to seek out and to kill this personal enemy. And the man who does that is a murderer even though the army has legalized his act. But, he says, soldiers have no personal enmity against every enemy soldier. So it is not murder to seek out and kill them. This is McQuilkin's explanation of the teaching of Christ on this subject. But his method of interpreting the commands of Christ is wrong. It is in harmony with the attitude of the doctor of divinity who asked Jesus, "Who is my neighbor?" He wanted to have an Old Testament interpretation of this commandment in order to justify himself. But Christ and the apostles gave us a better interpretation. Read again the story of the Good Samaritan and see what is the right attitude toward God's commandment of love. And try to understand the commands of Christ in the same spirit. We love our enemies, not just our *personal* enemies.

McQuilkin does not like to think of war as it actually is. He does not like to see Christians killing Christians just because they live on opposite sides of some river or ocean. So he likes to think that there is a right side and a wrong side in every war. And he seems to think that the one side is like a policeman, while the enemy is like a pirate or criminal. He has no doubt in his mind that our own country is always fighting on the right side. And therefore he speaks of warfare as something that is necessary and productive of good.

But an honest man would naturally stop to question this view that our country is always right and the enemy always wrong. Suppose we live in Germany or Japan or China or Italy or some other country. Would we still judge the same way? Or would we try to justify our own country? McQuilkin seems to condemn the "Christians" who have fought against this country in every one of our foreign wars as being criminals and lawless men. But is it right for us to judge ourselves righteous and the enemy forces unrighteous? The question of judging was brought up by Christ on different occasions, and He taught us not to imitate the Old Testament saints who took justice into their own hands. It was said

by them, "An eye for an eye and a tooth for a tooth," but Christ taught us to leave that to the government. We are not to judge the wicked man and stand up for our rights. We are to take it on the chin and suffer for righteousness' sake rather than demand an eye for an eye or a tooth for a tooth.

It is true that the Old Testament saints practiced this kind of judging, and were only limited by the commands of God that enforced justice. But we are commanded, "Judge not lest you be judged." McQuilkin does not even take up this very important question, although it is hard to believe that one in his position in the educational world is ignorant of the problem. But if he does have an answer, what is it? Will he dare to say that the German Christian is to sit in judgment upon his government and determine that the powers that be in his country are "wrong" before he refuses to go out and fight? What would the Finnish Christian do after fighting Russians in a "righteous" war, when Russia changed sides against Germany but continued to fight Finland? Does any honest Christian really believe that God wants every Christian to judge among the nations and judge his own government? It is not hard for us to answer that question correctly if we have learned from Christ, who refused to judge although it was in His power to judge justly. "Who has made me a judge or divider over you?" He said to some who wanted Him to take upon Himself the powers that belong to government. And in the case of a woman taken in adultery, Christ refused to fulfill the law of Moses which commanded that such should be stoned. By precept and example He taught us, "Judge not."

If the Christian is to be subject to the powers that be and is not to be a judge over them, he cannot say it is right to fight in a "righteous" war but wrong in a war of "aggression." He must either admit it is right to fight in the worst of all armies *against* the side he thinks is "right" or else he is a conscientious objector. The question for our day is not whether the government is right or not. The question is whether the Christian who fights, if it is possible to be a Christian and fight, is right or wrong.

McQuilkin admits that God does not necessarily approve of any specific government, ours or our enemy's, although "the powers that be are ordained of God." That statement in Paul's letter to the Romans, he says, does not mean that all revolutions are sinful and wrong, nor does it mean that the side of government is always right in any civil war. Yet what follows? The Christian is forbidden to resist the powers that be, and is threatened with damnation if he does resist them. That is, in any revolutionary war, the Christian cannot take sides with those who are resisting the powers that be. Can a Christian fight on the other side, the side of a wicked and cor-



rupt government, for instance? Paul does not discuss that question at all in his letter to the Romans. And we might ask McQuilkin whether God wanted Christians to fight on the British side in our Revolutionary War, or not.

Many Christians believe it is right for governments to make use of the sword, even in war, but wrong for Christians to fight. McQuilkin has several objections to this view. He says that every Christian would have to get out of the army no matter what the cost, if this is true. He says that one who refuses to bear the sword for the government because of loyalty to Christ, must also refuse to take any service under the government, and ought not to vote. He also says that this view is contradicted by all the teachings of the Holy Scriptures. Yet he does not give a single teaching of Christ or the apostles, or even an Old Testament teaching, to support this statement. Even in the Old Testament we have examples of conscientious objectors who were able to serve under an ungodly government. Daniel, for one. When the apostles said, "We must obey God rather than man," they did not mean it is

wrong to serve the powers that be. They only taught that a Christian cannot serve two masters; and whether he is a free man or a slave of some individual or government, he has only one loyalty. Our citizenship is in heaven. Our Lord is up there. Our laws are the laws of Christ, and we submit to our earthly governments and masters because it is His will. It is a wicked and anti-Christian doctrine that says we can serve God and country, as though our loyalties are divided.

Paul taught very plainly, in Rom. 13, that we pay taxes because it is our Lord's will, not just because it is the government's will. And when Christ told us to give to Caesar what belongs to Caesar—taxes, that is—He did not neglect to remind us that Caesar's power over us is limited. We must give God what belongs to God. And that means we always obey God rather than Caesar if there is any conflict between their commandments. Christians do not refuse to fight for any other reason than this. A reasonable man does not conclude that Christians must refuse all service under the govern-

(Continued on page 605)

## OUR SCHOOLS

### Be Still and Know That I Am God

BY EVELYN ROUNER

[A chapel address given at Hesston College on Feb. 28, 1952]

"Is there any note of music in all the chorus as mighty as the emphatic pause? Is there any word in all the Psalter more eloquent than the one word, Selah? Is there anything more thrilling and awful than the hush that comes before the bursting of the tempest and the strange quiet that seems to fall upon all nature before some preternatural phenomenon or convulsion? Is there anything that can touch our hearts as the power of stillness?"<sup>1</sup>

The psalmist indicates the prerequisite to knowing God is found in stillness before Him. In Psalm 23 we have another indication of the necessity of becoming still. The Shepherd would lead us in green pastures and beside the still waters. He would lead us there so that our souls might be restored and that we may be prepared for the valley of the shadow of death and the encounter with enemies. Could it be that in the rush and "busyness" of life we have lacked knowledge because we have neglected to be still before our God?

Let us divide our thinking into four areas—First, *did you know that quietness is the result of righteousness?* In Isaiah we read, "The work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.

And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places." The effect of righteousness is quietness, and the source of righteousness is God. We cannot have true quietness without knowledge of the author. Fearfulness, anxiety, care, confusion, turmoil, and worry are not effects of righteousness, but unrighteousness. As Christians we experience the knowledge of assurance. Can you hear the Master as He beckons, "Come unto me . . . and I will give you rest"?

Secondly, *we must study or work out our own quietness; it demands a learning process.* A conscious effort must be made if we are to reach the goal. In I Thessalonians we are admonished "to study to be quiet." Can we learn to say to our spirits, Peace, be still? Perhaps it will require a cancellation of some plans or a disengagement from profitless activities. When you open a bank account, do you call in every day to check your balance? Do you worry constantly that the bank may close? Why can't we learn to keep our trust in our heavenly Father? Our emotions must be quelled, lest their tempestuous surge overcome our tranquillity.

Charles Naylor says, "We can cultivate a tranquil habit of mind. In Ezekiel's vision of the glory of God, it is said of the living creatures, 'when they stood they let down their wings.'" He relates a story of looking over a number of buzzards as they alighted in a valley below him. Instead of folding their

wings as birds usually do they stood wings outstretched, looking much like the birds with fluttering wings. We come approaching the throne with fluttering spirits—our minds are full of so many things and in tossing them over in our thinking, the still small voice is drowned, and we say we received little from that service. What did we bring into chapel with us this morning? What are you thinking right now? Have we trained our intellect through habit to think on God in His holy temple? Would Jesus enter our midst this morning and in righteous indignation drive out the money-changers and the thieves?

"*In quietness and in confidence shall be your strength.*" Someone has said, "Every life that would be strong must have its Holy of Holies into which only God enters." If the lake is to reflect the heavens, it must be calm. We are told that in the swiftest wheel that revolves on an axis there is a place in the very center where there is no movement at all. In the busiest day of school, there must be a time and a place for solitude where we can dwell alone with God in stillness if we would receive strength for the day. Have you worked through a hard day knowing your strength was from the eternal source because you had entered the Holy of Holies in quietness before Him?

Lastly, *a tranquil spirit would indicate a maturity, a growth in Christian living,* for as we sit at the feet of Jesus we increase our knowledge in the spiritual realm. There is a place in the depth of the sea known as the "cushion of the sea"; in this place there is a deep calm even though the billows are raging above. The Christian should give testimony of this calmness. Why is it that we can live in a world of war, turmoil, and fear, and remain calm of soul? Is it not because we live in a spiritual climate that knows no seasonal variation? Our trust and faith is anchored and we can say with Whittier,

"I know not where His islands lift  
Their fringed palms in air;  
I only know I cannot drift  
Beyond His love and care."

Every day we have the blessed opportunity to come apart and rest a while before God. Truly it should be a cherished time of the day when as a group we can all commune with God. If we were entering the great hall in the presence of an earthly king, I wonder if we'd come sliding in, shuffling noisily along the aisle, and then proceed to reiterate the happenings of the night before. The veil has been rent; we may enter the holy place. Have we been there today in chapel? Will we go apart today and sit at Jesus' feet without fluttering spirits? Can we go deeper in our meditation, even to the "cushion of the sea"?

Hesston, Kans.

<sup>1</sup> Cowman, Mrs. Charles, *Streams in the Desert*.



## FAMILY CIRCLE

### Forgive Us Our Debts

BY ALMETA HILTY GOOD

*Forgive us, Lord, for all the debts we owe;  
We know you will forgive; we plead the blood,  
And stand forgiven for vile sins and woe,  
These, and our spiritual mistakes, praise God!*

*But now that we have seen Thy Word and will:  
"Owe no man," (even "leave no debt unpaid"),  
We long each sacred trust to yet fulfill,  
Yes, each misguided bill and debt we've made.*

*Yet if Thy plan prove otherwise for us,  
And if His longed-for coming, in whom we  
live,  
Is now decreed ere this reproach lifts, thus,  
Forgive us all our debts, as we forgive.*

*We now commit our way to Thee, and trust.  
If Thou dost prosper labors of our hands,  
We will be faithful. Thou hast said, "Seek  
first . . .  
All will be added . . . ." Herein our faith  
stands.*

*Forgive us that in living in this day,  
We do forget sometimes and entertain  
The thought of credit buying again—a way  
Our needs (and wants!) more quickly to  
attain!*

*What if He came today and we should be  
Coveting greedily all the hours away?  
Lord, give us quickened hearts that covet Thee!  
And strive in Thine own way all debts to pay.*

*Thou hast been patient with us, Lord, we know,  
And let us learn by stumbling and regret,  
That we might serve by free choice; our love  
show  
By trusting Thee, nor waver, nor forget!*

Hammett, Idaho.

### Hands

BY EDNA BEILER

Hands—hands—hands!

Chubby baby hands, waving in the air, grasping a toy, reaching toward the sunlight. Perfect small fingers, soft to the touch, with rounded pink fingernails. Hands cushioned with fat, with rings at the wrist and tiny dimples above each finger. Hands that feel fuzzy blankets, rough blocks, smooth rattles. Hands that grope toward the future—toward life.

Sturdy child hands, tanned by the sun, grimy from experimenting. Hands that grasp a pencil and print a row of awkward letters, that grasp a needle and sew a row of enormous stitches, that grasp a hammer and pound in a row of staggering nails. Hands so dexterous with marbles and jacks and jump ropes, so clumsy with buttons and shoelaces and washcloths. Hands eager for suckers

and ice-cream-on-a-stick, for round red apples and crisp brown cookies. Hands never still except in sleep. Hands forever exploring, forever seeking, forever learning to live.

Hands of youth—restless, eager, unsure hands. Hands that grip the steering wheel, the textbook, the tennis racket with equal intensity. Hands, sadly strong to wield the deadly bayonet and machine gun, yet also strong to give help and hope to the sick and suffering "In the Name of Christ." Hands steady for service, ready for hard things. Courageous hands, reaching toward the unknown, the untried future.

Hands of middle age, efficient and sure. Hands doing so many tasks. Hands quick to serve.

Farmer hands that use the hoe and pitch fork, the ax and shovel. Anxious hands, lifted palms up, to catch the first hint of rain on the just mown hay. Hands that grub out new potatoes from the black earth, that pick rosy-cheeked apples, that pull rustling brown husks from the yellow corn ears. Kind hands that pat knobby-headed calves and scoop young kittens out of harm's way. Hands that lift warm brown eggs out of nests and send white milk foaming into the pail. Hands never idle. Hands—feeding the world.

Skilled hands that flash across the typewriter to enchant the imagination, or across the piano keys to enchant the heart. Hands that daub on paint or chip marble. Hands that hold the stethoscope or the scalpel or the test tube. Hands that bring inspiration and healing and hope.

Hands that serve—making change, wrapping purchases, filling gas tanks, delivering milk. Factory hands that do the same small task over and over. Grimy hands that dig coal and roughened hands that fell trees and saw lumber, that sack up wheat and load trains. Hands—each doing a small part of the world's work.

Mother hands that make beds and stir bubbling oatmeal, that tie bibs and shoelaces and darn endless small socks. Hands that put away clothes and find schoolbooks, that comb tangled braids and help with hard arithmetic problems. Hands that beat cakes, sweep floors, iron brief print dresses, and tuck clean hankies into small shirt pockets. Hands that dole out cookies and gingerbread, collection nickels and lunch money, old Christmas cards and new coloring books. Hands that hold Bible story books and fold small baby fists for prayer. Hands that sew and bake and scrub, yet are never too busy to comfort and caress.

Old hands, blue-veined, wrinkled like the surface of old china, marred by the years. Hands that tremble. Hands—gen-

tle and tender and wise with the wisdom of experience. Hands holding the Bible close to dim old eyes. Hands folded in prayer. Hands linking the past to the present—life to death—the world to God.

Hands—hands—hands!

Phoenix, Ariz.

### A Suggestion

BY ALTA MAE ERB

Mothers, do you have any organization or occasion in which you could have someone come to you and sing with you the preschool songs of summer Bible school and Sunday school? You would appreciate knowing these songs well. You can help the children to learn them. These songs are good for family devotions where there are little ones. Mothers have given testimony to the value of the activity I am here suggesting.

Scottdale, Pa.

### A Mother's Secret

Someone asked a mother whose children had turned out very well, the secret by which she prepared them for usefulness and for the Christian life.

Without hesitation she said: "When in the morning I washed my children, I prayed that they might be cleansed by the Saviour's precious blood.

"When I put on their garments, I prayed that they might be arrayed in the garments of salvation and in the robe of God's righteousness.

"When I gave them food, I prayed that they might be fed with the Bread of Life.

"When I started them on the road to school, I prayed that their faith might be as the shining light, brighter and brighter to the perfect day.

"When I put them to sleep, I prayed that they might be enfolded in the Saviour's everlasting arms."

No wonder her children were early led to a saving knowledge of the Lord Jesus Christ; and became adornments to the doctrine of God our Saviour in all things!

What a joy to that mother's heart when her children rise up and call her blessed!

Now that her secret is an open one, may hosts of other mothers follow it.

—The Prophetic Voice.

### EXPRESSIONS OF APPRECIATION

We want to take this opportunity to thank our many Christian friends for their prayers, gifts, visits, cards, and words of sympathy. donations of blood and helpfulness during the illness and passing away of our husband and father, Amos M. Horst. May the Lord bless each one of you for your kindness.—Mrs. Sallie E. Horst and family, Maugansville, Md.

Together with my children and their families, I would like to express our appreciation to our many kind friends who remembered Mother with flowers, cards, visits, and gifts during her illness; and again for the many expressions of sympathy in her departure to be with the Lord.—E. W. Kulp and family, Bally, Pa.



# TO BE NEAR TO GOD

## THEME: KEYS TO PROMISE

Bible promises are conditional. It is only as we fulfill these requirements that we can expect God to keep His side of the bargain. They seem like such little things, these keys, but what wide vistas of blessing lie ahead when we use them! What limitless treasure they reveal to our startled eyes!

### Sunday, June 22

#### The Key of Faith

This key is too simple, too childish for the arrogant heart of man. Like Naaman, we have finer rivers in the country of doubt—why bother with this alien Jordan? Yet this small key opens fast closed doors so easily, and these doors lead to so much.

Faith, the key to salvation: "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

Faith, the key to peace: "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. 5:1).

Faith, the key to answered prayer: "And all things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22).

Faith, the key to adoption: "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12).

Faith, the key to victory: "For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith" (I John 5:4).

And this final, startling promise: "If thou canst believe, all things are possible to him that believeth" (Mark 9:23).

Surely this key is worth finding and using!

### Monday, June 23

#### The Key of Confession

This little key, which we fumble from us so often, is vital and rewarding. First of all, it leads us into the gracious room of right-with-God. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). After that, it keeps us from betraying this relationship. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven" (Matt. 10:32).

### Tuesday, June 24

#### The Key of Request

Over and over the Spirit of God wrote about this key. Over and over, we are urged to make use of it. Yet we shy away because of pride which convinces us of our self-sufficiency. Hear the gracious invitation: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you" (Matt. 7:7). Or: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him" (James 1:5). Now listen to this stern rebuke: "Ye have not, because ye ask not" (James 4:2).

God forgive us for neglecting this key!

### Wednesday, June 25

#### The Key of Obedience

"In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3:6). Sometimes we hold our hands over the condition in this verse, yet glibly claim the promise that follows it. We cannot have the one without the other. It is not that God will not guide us unless we obey; it is that He cannot. Obedience clears the way for His power to operate in our lives. It also clears the way for answered prayer: "And whatsoever we ask, we receive of him, because we keep his commandments" (I John 3:22). And it clears the way for victorious living: "Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation" (Rev. 3:10).

### Thursday, June 26

#### The Key of Commitment

It is hard for us to let go of our lives. We like to take the reins in our own hands, to feel the thrill of being in the driver's seat. However, it is only as we yield this authority to One wiser and steadier than we are that we can hope for the benefit of this promise: "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass" (Ps. 37:5). And this other, comforting suggestion: "Cast thy burden upon the Lord, and he shall sustain thee" (Ps. 55:22).

### Friday, June 27

#### The Key of Patience

Patience is not a normal attitude. Usually, we want what we want when we want it. God alone can place this key into our hands, giving us grace to use it. Now hear David's wonderful testimony as to the result: "I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God" (Ps. 40:1-3). If you are tired of the dismal dirge the world sings, try the key of patience and possess a new song.

### Saturday, June 28

#### The Key of Suffering

"If we suffer, we shall also reign with him: if we deny him, he also will deny us" (II Tim. 2:12). This verse says, by implication, that ease and freedom from suffering are denials of the Lord. They are betrayal, a stab in the back. We are called to the rough road of sacrifice and suffering by Christ who said, "The servant is not greater than his lord." Here is a guidepost we must not ignore, a key that we dare not neglect.

—Edna Beiler.

## A NEW COMMANDMENT

### Sunday School Lesson for June 29

(Mark 12:28-34; John 13:34, 35; 15:10-14)

Years after God spoke the eternal code we have been studying, Jesus said to His disciples, "A new commandment I give unto you." What was new about this commandment? George Reith says, "The commandment was not entirely strange to the Old Testament (Lev. 19:18), but the example embodied in the Lord Jesus Christ of a love seeking not its own, and going to the extreme of self-sacrifice for its object—and its object unworthy—was new."

The law of love held forth in this lesson is the first commandment. Love for whom? This law begins where God began in His code. We see how the law must be a unit. It is all first and last around our relationship to God. With "all that is within me" we must love our great God. Of course, love can't be commanded, but if we have Christ in our hearts, then we will love so intensely. Notice the "love one another" which follows in both the Old and New covenants.

How did Jesus obey these two (or one) commandments? He really defined love in such terms that all can understand.

Love characterizes the disciple above all he has and does. "All men know" by this (love).

This love is given us as we seek to do His will, to keep His commandments. We abide by walking in the way of Christ.

And this love makes one's joy full. Let's consider once again that man can't find true happiness and security apart from the way God has outlined for man to live.

Love is the fulfilling of all the law. Jesus came to give us this new stimulus for living. Is there any command of God any one of your pupils has trouble in obeying? The law of Jesus in his heart is the answer.

Bring to class some illustrations of the dynamic power in love. Also of the dividend love pays to the lover. Lift up Christ's brotherly love standard. Love to fellow men proves love to God.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Bible, what a book! Large and wise as the world based on the abysses of creation, and towering aloft into the blue secrets of heaven. Sunrise and sunset, promise and fulfillment, birth and death—the whole drama of humanity—are contained in this one book. It is the Book of books. The Jews may readily be consoled at the loss of Jerusalem, and the Temple, and the Ark of the Covenant, and all the crown jewels of King Solomon. Such forfeiture is as naught when weighed against the Bible, the imperishable treasure that they have saved. If I do not err, it was Mahomet who named the Jews the "People of the Book," a name which in Eastern countries has remained theirs to the present day, and is deeply significant. That one book is to the Jews their country.—Heinrich Heine



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The conference sermon for the Ontario Conference, meeting at Markham, Ont., June 3-5, was preached by Bro. Osiah Horst, Petersburg, Ont. Bro. Paul Voegtlin, Tofield, Alta., was a visiting speaker.

Bro. Paul Lederach, Field Secretary of the Commission for Christian Education and Young People's Work, represented the interests of the Commission at the Pacific Coast Conference held on the campus of the Western Mennonite School.

The following letter was received by the disaster unit from Kansas which operated in the tornado section of Arkansas: "The American Red Cross wishes to express its appreciation to all phases of the Mennonite Church for its assistance during the recent disaster in White County, Ark. Many fine comments have been made about your representatives, and we are certain that your activities in this area shall be remembered for many years."

Bro. H. A. Diener, Hutchinson, Kans., preached the conference sermon for the North Central Conference in its sessions at Surrey, N. Dak. Other visiting speakers were N. M. Stoltzfus, Manson, Iowa, and Louis C. Landis, Filer, Idaho.

Bro. E. E. Miller was one of three Mennonite educators to receive the honorary doctor's degree from Bethel College at the annual commencement exercises.

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Bro. Howard F. Lehman was ordained to the ministry at Shady Pines Mission, Willow Hill, Pa., on June 1. Bro. Amos E. Martin was in charge of the ordination, assisted by Moses K. Horst, Harvey Shank, Amos S. Horst, and Richard Danner. May the Lord bless Bro. and Sister Lehman in their new calling.

Bro. David Harnly, foreman of the press room at the Publishing House, has secured a patent for a new double-rolling device for printing presses, which makes automatic the extra inking required on some jobs, such as the covers of the Summer Bible School Series.

The slides which picture the work of the Publishing House have been shown sixteen times. Bro. J. Irvin Brunk took them to all the congregations of the South Pacific Conference.

Bro. Grant Stoltzfus will be leaving Scottdale late in June. He will spend the summer months at Elverson, Pa., working on a thesis

### Sunday School Kindergarten II Teachers

Are you using the **Herald Preschool Teacher and pupils' materials** prepared by the Mennonite Publishing House? The third quarter is now ready.

on the original Amish settlement in America. Next fall he expects to enter Union Theological Seminary at Richmond. He continues his connection with the Mennonite Community by serving on the committee which will now edit that magazine. The committee consists of H. Ralph Hernley, chairman, G. F. Hersberger, John A. Hostetler, Grant Stoltzfus, and Paul Erb. Catherine Hernley will serve as office editor during the summer months. This group met at Scottdale on June 6 to plan future issues.

Bro. Eugene Herr, Strasburg, Pa., accompanied by a male quartet from E.M.C., brought the evening message to the Congregational Mennonite Church, Marietta, Pa., on June 8.

Bro. Menno Miller, Manager of the Weaver Book Store in Lancaster, Pa., has gone to the state of Washington to take treatments for his paralytic condition. Sister Virginia Kreider is in charge of the store in his absence.

Bro. C. F. Yake expects to go to Winona Lake, Ind., on June 18 to continue the studies which were interrupted by his illness last summer.

The Men's Chorus from Belleville, Pa., gave a program at Blooming Glen, Pa., on June 8.

The Martins Church Chorus, Orrville, Ohio, gave the evening program at the Bethel Mennonite Church, West Liberty, Ohio, on June 8.

Speakers at a Sunday School Meeting at Doylestown, Pa., on May 30 were Bro. and Sister Millard Lind, Scottdale; Bro. Christian Charles, Salunga, Pa.; and Bro. Omar Showalter, Groveland, Pa.

A Personal Workers' Conference was held at Finland, Pa., on May 25 with B. Charles Hostetter, John E. Lapp, and Jacob Rittenhouse as speakers.

Teachers of Juniors and Intermediates are reminded that it is time to collect and send reports to Words of Cheer for the Honor Roll. See detailed suggestions in Words of Cheer for June 29.

Sister Arlene Sitler, Field Representative of the La Junta Mennonite School of Nursing, spoke at Bethel, Wadsworth, Ohio, on June 12; at Wooster, Ohio, on June 13; and at Beech, Louisville, Ohio, on June 15.

(Continued on page 604)

## Calendar

Alta.-Sask Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.  
 Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
 Little Eden Camp, Onokama, Mich.  
 First Family Week, June 28-July 4  
 Senior High Week, July 5-11  
 Junior High Week, July 12-18  
 Boys and Girls Week, July 19-25  
 Young Adult Week, July 26-Aug. 1  
 Music Week, Aug. 2-8  
 Christian Business Mens' Week, Aug. 9-15  
 Farmers Week, Aug. 16-22  
 Second Family Week, Aug. 23-29  
 Rocky Mt. Mennonite Camp, Divide, Colo.  
 Pre-camping Training Camp, June 23-27  
 Junior Boys Camp (ages 9-12), July 7-12  
 Junior Girls Camp (ages 9-12), July 14-19  
 Senior Girls Camp (ages 13-16), July 21-26  
 Senior Boys Camp (ages 13-16), July 28-Aug. 2  
 Family Week, Aug. 4-9  
 Youth Retreat, Aug. 18-23  
 Work Week, Aug. 25-30  
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
 Boys' Camp (ages 9-12), June 28 to July 4  
 Girls' Camp (ages 9-12), July 5-11  
 Junior High Camp (boys and girls, ages 13-15), July 12-18  
 Missionary Bible Conference, July 19-25  
 First Family Week, July 23 to Aug. 1  
 First Young People's Institute, Aug. 2-8  
 Second Young People's Institute, Aug. 9-15  
 Second Family Week, Aug. 16-22  
 Victorious Life Conference, Aug. 23-24  
 Music Week, Aug. 25-29  
 Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.  
 Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
 Chesley Lake Camp, Allenford, Ont.  
 Boys' Camp, Aug. 9-16  
 Girls' Camp, Aug. 16-23  
 Young People's Camp, Aug. 23-30  
 Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
 Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
 Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
 South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
 Iowa-Nehr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
 Illinois Music Conference, Flanagan, Ill., Aug. 19.  
 Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
 Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
 Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
 Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
 Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
 Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
 Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
 Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
 General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
 Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
 Mennonite General Conference, Place Undreded Aug. 26-30, 1953.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Word has been received that Evelyn Bauer (Mrs. Royal Bauer), missionary at Balodgan, India, is in the Vellore Christian Hospital with polio. Her condition is reported serious and prayer is requested in her behalf.

On Sunday May 25, Bro. Loyal Roth, missionary at Culp, Alta., was ordained to the ministry for service at that place. May God grant him and his companion much joy in their new responsibility.

Bro. S. Allen Shirk, missionary in Bihar, wrote recently of spiritual blessings they are receiving at Landour: "It seems that even more than last year we have been blessed of the Lord in inspiring evangelical messages. There has been intense intercessory prayer for revival in India. Many feel that their prayers are being answered now."

The missionaries at Loman, Minn., are making plans to start work among the Indians this summer. Bro. Schantz writes: "We received a foretaste of what is to be encountered this summer. With high winds on the lakes, travel is hazardous, legions of mosquitoes are ever present, and we experienced tent life in the rain with everything damp and cold. . . . We had the opportunity to try a sample of dehydrated food. We also had some hard beginner's lessons in navigation. It does not take long to get lost on a lake with 14,000 islands. Time, miles per hour, and true compass course are most vital in knowing where you are and where you are going."

On June 6 a fellowship of the Home Mission, Mexican Mission, Bethel, and Dearborn M.Y.F. groups was held at the Home Mission in Chicago, Ill.

"We Enter Puerto Rico" is the title of a new booklet just off the press for use with the Latin America Mission Study kit. This booklet, prepared by Sister Gladys Widmer, is a description of the beginnings of the work in Puerto Rico and traces its development up to 1952. This is an invaluable little study of the work of the Mennonite Church in Puerto Rico. It may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

The King's Daughters, the teen-age girls at the Saginaw, Mich., Mission, held a tea recently where their mothers and/or friends were invited. Garments which the group had made during the year were displayed. The offering for the evening was placed into a fund to buy a bus for use by the Sunday school.

Bro. Herbert Yoder and wife, a student in the Goshen College Biblical Seminary, are spending the summer months in Kansas City helping out in the work at the Kansas City Mission. He brought the messages on Sunday, June 8.

The Allen Shirks report they have both

passed the first year Hindi exams successfully, even though they were more difficult and the passing grade was raised to sixty per cent.

A Bible Conference, beginning July 1, will be held at the Denver, Colo., Mennonite Mission. Bro. J. C. Wenger will be the conference speaker.

"Today in India" is a new booklet that is being reprinted from materials on India appearing in *The Mennonite Community* in the April and May issues. This well illustrated book of good descriptive articles will be mailed to pastors in quantities, based on membership percentage, and it is hoped many people will find this booklet informative and helpful. Additional orders may be secured from the Mennonite Publishing House, Scottsdale, Pa.

Bro. George Beare, missionary on furlough from India, brought the morning message at the Calvary Mennonite Church, Los Angeles, Calif., on Sunday, June 1.

A special relief drive for the collection of good used clothing and shoes was conducted in Wayne and Medina Counties, Ohio, June 6 and 7. The collection project was sponsored by the M.Y.F. groups of the counties.

On Sunday evening, May 18, Bro. and Sister Don McCammon, new pastor and matron of the Canton, Ohio, Mennonite Mission, spoke concerning their work and experiences in China as missionaries.

All of the missionaries in the Bihar, India, field are now in hill stations being revived physically and spiritually. The Beckers are in Landour, as are also the Shirks. The Vogts and Knisses are in Kodaikanal, South India. Bro. Becker finished intensive repairs on the

## Relief and Service News

Four young people from Hesston College will be working in Wichita, Kans., this summer and carrying on a mission program among the colored people outside of working hours. Those participating in this service are Leonard Bechler, Merle Springer, Viola Steiner, and Elizabeth Yoder. The work is supported by the YPCA of Hesston College.

Bro. Eugene Kanagy, Biglerville, Pa., accompanied by his brother will be visiting voluntary service units during June and July to take pictures and colored slides for publicity purposes. He will be working on a voluntary service basis. MRC and MCC are co-operating in using Bro. Kanagy's services.

Bro. and Sister William Swartzendruber, Telford, Pa., who have spent nearly six months in voluntary service at Mathis, Texas, are transferring to La Plata Mennonite Project in Puerto Rico on June 30. Twenty-nine young people are now serving in this service project. Several nurses are needed for replacements this fall.

The following service workers participating in the orientation school at Elkhart from June 5 to 11 have been assigned as indicated: Mathis, Texas, Alma Bechtel, Hespeler, Ont.; Kansas City Hospital, Bernice Yoder, Wolford, N.D.; La Junta Hospital, Mildred Jewett and Phyllis Kehl, Kitchener, Ont.; Kenneth Hostetler, Bellefontaine, Ohio, and Jeanette Shumaker, Degraff, Ohio.

church at Latehar before going to the hills.

Mrs. Wilbur Ulrich, Sarasota, Fla., is assisting with the work in the medical clinic at Pulguillas, Puerto Rico, during their six-months stay on the Island.

Five adults accepted Christ during the evangelistic meetings at La Plata, Puerto Rico, May 19-25. An epidemic of the flu in the community at this time kept many people from attending.

Sister Lena Graber, missionary nurse at Dhamtari, India, wrote concerning their summer Bible school at Dhamtari: "We are having daily vacation Bible school now. Two of our nurses teach. They have it from 7-9 in the morning and 5:30 to 6:30 in the evening. They are using the English books to study from and then teach in Hindi. They will continue through this week with the program on Friday evening. Last year they had such a fine program."

A farewell service was held at East Goshen, Ind., on May 25 for the three families leaving for service in various mission projects: Eugene Blossers, who will be going to Bihar, Mahlon Stoltzfuses who will be going to Alaska, and Virgil Brennemanns who will serve in the Iowa City, Iowa, Mission.

(Continued on page 604)

## Your Treasurer Reports

Ordinarily, the Treasurer is interested in raising funds for the mission program. However, I should like to make an appeal at this time for personnel. For some time, we have been in need of workers for the Eureka Home for the Aged. There are openings at the present time for general workers and also for nursing personnel. One of the urgent needs is for a registered nurse or someone who has had a course in practical nursing to be responsible for the nursing care of the patients. Anyone interested in giving a period of service in the Eureka Home should get in touch with Brother Clayton Sutter, Eureka, Illinois. May we particularly encourage some registered or practical nurse to consider this appeal for help.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.



# Annual Mission Board Report

## Reports of Officers

### Report of the President

To the Members of the Mennonite Board of Missions and Charities:

This is not so much a report of facts and of the activities under our organization as it is a look at the direction in which we ought to move. Other officers of the Board will be reporting on the current picture of our efforts. I prefer to deal here with the responsibility which we have and which we ought to discharge in the days ahead.

It is no secret that the situation in which we work is a shifting one. Practically a third of the missionary opportunity of the Christian Church has been lost in China. In other countries, rising nationalisms are challenging the assumed superiority of the western nations. This ferment has its direct bearing upon the mission situation and upon the future outlook in all such lands. At home, district conferences are awakening to a larger sense of missionary obligation and purpose. Individual congregations in many instances are assuming responsibility for a growing local missionary outreach. Our voluntary service program has expanded to take up much of the slack in our relief program. Furthermore, our young men again face the possibility of the draft in lieu of military training and service.

In view of this swift survey of increased activity and complication of conditions, it may be thought that our Board should curtail its efforts and shrink its commitments. To rightly look at our task disallows this. Our own constitution declares our objectives as "(1) to systematize and extend evangelistic work; (2) to establish and support home and foreign missions; (3) to care and provide for orphans, the aged, the needy, and the afflicted; (4) to do relief work . . ."

We have been most delinquent in carrying out this first-stated object for our organization. The Board has exercised little leadership in the area of evangelism. In spite of this, there presses in upon us the necessity for girding ourselves for significant service here. There are, thank God, signs that more and more of our people are awakening to the fact that the work and witness of the church is the duty of the whole church, and not only of its organizations. Our laity is arousing to an enlarged sense of responsibility. It is our task to see that this new vision and purpose is given evangelistic thrust and direction, and that the whole church works at its major task. Included in this responsibility are personal evangelism, visitation evangelism, radio evangelism, colonization evangelism, etc. A good deal of this could be carried on in the local congregation and with a minimum of cost, if there were competent over-all plan-

ning, guidance, and suggestion. This requires time, intense study, planning, and promotional contacts in the church, but we do not have on our staff anyone who has time and energy to throw into this strategic effort.

If we undertake this most necessary service, there need be no fear that it would circumscribe our missionary expansion. Given local churches where the total membership is enlisted and active in the total work of the church, there would be a certain complementary reinforcement of the witness of the church to those beyond our communities. In fact the mission efforts in our cities, rural fields, and foreign fields could possess no greater human guarantee than just such a vital and divinely dictated outreach by both the individual and the local congregation. It is therefore my firm conclusion that we dare never become nearsighted in our vision nor static in our determination to be the contemporary instruments in extending the kingdom of Christ. This calls for constant alertness to the ripeness of fields, and for a more vigorous recruitment of workers who will be equipped in heart and mind for the unusual

demands placed upon today's ambassadors.

Sufficient emphasis cannot be placed upon this latter need. In many situations we are confronted with a lack of adequately prepared workers. We are bound by our own insights and understanding of today's needs to enlist young people to prepare for demanding situations. These situations challenge us out of political, social, economic, and religious fortresses. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

It should also be pointed out in this statement to the Board that we should again face up to the problem of proper and adequate organization. We must provide personnel that will make possible a greater capacity to do the work which falls to us. It is also proper to review the trend developed during recent years in which a number of employees of the Board also serve on the executive committee, and are therefore in the embarrassing position of determining policies and practices which oftentimes involve themselves.

Finally let us be encouraged to pursue our tasks with increased devotion, each learning the new steps which God expects us to take in the furtherance of the Gospel. Let us remember with gratitude the unfailing blessings of the past, and consider the Lord of harvest sufficient for all the future labors He requires of us.

—John H. Mosemann.

### Report of the Secretary

Missionaries of the Mennonite Board of Missions and Charities labored during the past year in the following foreign fields: India (Madhya Pradesh and Bihar); Japan (Hokkaido); Argentina (in the Central Provinces and in the Chaco); Belgium, and in Puerto Rico. City missions under the direct administration of the Board are located in the following cities: Toronto, Lima, Canton, Fort Wayne, Detroit, Chicago, Peoria, Kansas City, and Denver. Rural work is carried on in the Culp, Arkansas, district with churches, one primary and secondary school, health clinic, and farm and poultry projects. Missions among special racial groups are represented by missions among Negroes in Chicago, Saginaw, and Cleveland; among Spanish-speaking people on the Mexican border, centering at Mathis, Texas; Chicago, and La Junta, Colorado.

Besides these missions the Board administers several types of institutions. The hospital at La Junta, Colorado, is Board owned as well as administered, and maintains a contractual relationship with the Mennonite Hospital School of Nursing at the same place administered by the Mennonite Board of Education. At Lebanon, Oregon, and Greensburg, Kansas, are hospitals owned by the community and administered by us. Outside the continental U.S.A. we own and operate a hospital in Puerto Rico and one at Dhamtari in India.

Children's homes are maintained through the Child Welfare Committee in Kansas City and in West Liberty, Ohio. Mennonite Youth Village, in southern Michigan, fifteen miles north of Elkhart, is a summer camp being operated mainly for underprivileged children from the cities served by Mennonite congregations within about a 150-mile radius of the camp. Homes for the aged are owned and operated at Eureka, Illinois, and at Rittman, Ohio, both with sizable waiting lists unable to accommodate all who desire to be admitted.

#### Mennonite Relief Committee

Besides these actual institutions, fields and missions, an important assignment of the Board's work is the Mennonite Relief Committee, a standing committee of the Board. This is the relief and service agency of the Mennonite Church and the channel through which contact is maintained by our church with the Mennonite Central Committee, both for all service, relief, refugee, and other funds, and for relief and service personnel. The volume of this department is growing year by year and an increasingly large number of our Mennonite young people are annually finding their way into these church and mission related service units and special service projects.

#### Publicity

So essential is the matter of keeping the church well informed that a recent decision



of the Executive Committee has opened a new department of the Board referred to as "Publicity and Church Relations." A full-time director for these tasks is to be appointed. He will become the editor of the missions section of the GOSPEL HERALD, edit the Fall and Spring Missionary Day bulletins, serve as mission study secretary of the Commission producing and circulating mission study materials, develop and keep circulating a library of missionary slides and pictures, see to itineraries and appointments of missionaries on furlough and plan missionary conferences, prepare occasional bulletins, and seek by various means to publicize and promote the cause of missions in the church. This is a large task and one of crucial importance in the developing program of the Board.

#### Finance

The report our treasurer and financial agent brings us each year reflects the magnitude of the financial aspect of the Board's work. You will note that contributions of not far from a million dollars were received through the treasurer's office during the past fiscal year. Well over a million dollars of endowment, annuity, fund balances and other monies are kept invested in order to produce earned income. The treasurer is also the custodian of a wide diversity of Board properties. He keeps the accounts, controls the budgets, issues all checks, and manages the Elkhart headquarters offices.

#### Office Staff

Besides the work of the administrative officers and their helpers we are appreciative of the work done by the secretarial staff. These sisters work long and tedious hours in typing letters, filing, copying, keeping accounts, producing publicity and in the many and varied tasks of office procedure. Without their help the headquarters offices could not function.

#### Missionaries

But the purpose of it all is to evangelize; to lead men to Christ and to establish them in churches. Much organization and administration are required, especially as the program grows in size, but it is the missionaries out on the battle line who are directly fulfilling the objectives of the mission program. It is to make it possible for them to function that the organization and administration are maintained. The distribution of our "front line" missionaries at present is as follows: (The list includes total of those on the field, on furlough, and on retirement.)

India	48 (service 2)
Argentina	33
Japan	6
China	6
Belgium	4
Puerto Rico	20 (service 28)

In the home field we have the superintendents, pastors, and workers of city missions twenty-five; in rural missions ten workers; in our two children's homes and Mennonite Youth Village twenty-four; in two homes for the aged fifteen workers; in three hospitals approximately 144, which includes administrative, nursing, and maintenance staffs. In both long-term and short-term voluntary serv-

ice units we have at present seventy-eight workers. This does not include the large number who are planning to serve in short-term summer units. Add all these figures and we get the large totals of 147 foreign and 296 home workers, or a grand total of 443 consecrated men and women working the various and diverse projects of the Board. These, besides many more laboring in the missions, institutions, and VS units of district conferences, and in mission outposts of many local congregations, constitute the large army of missionaries of the Mennonite Church.

#### The Outlook

But we dare not consider that we are doing much. Compared to our total potential as a church—financial and personnel—we are just beginning to touch our task. Suppose we began giving sacrificially and suppose the

strength of our youth were made available as is the youth of the land for the armed forces; we could multiply our present program several times over. That would require more and more efficient administration. To stimulate the church to an ever-increasing program requires vision and courage. Over and over we must be assured by our constituency that they want an enlarged program and that they will support it.

We recognize humbly at the end of another year that the Lord's blessings have been rich, but that the harvest is wasting in many places because the laborers are not there to gather it in. "Pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest."

Respectfully submitted,  
J. D. Graber.

## Reports from Foreign Mission Fields

### Report of the Madhya Pradesh, India, Mennonite Church

To the Members of the  
Mennonite Board of Missions and Charities:  
Dear Brethren:

Greetings.

The time has arrived again to submit the annual report of the activities of the American Mennonite Mission in M.P., India. One significant fact about this is that, if present plans carry, this will be the last full yearly report of this body.

One of the most important items of the mission during the year has been the work of the Unification Commission. In line with the general principles laid down by you, this Commission has endeavored to formulate a constitution for a unified administrative body that would be acceptable to you. Progress has been made to the point where the constitution has been drafted and accepted by the India Mennonite Church Conference, and provisionally by the mission. Due to the plans and rules for a property-holding body being incomplete, the mission has reserved final acceptance until these can be made. No doubt the mission will finally accept the constitution as drafted. If present plans carry, the American Mennonite Mission will cease to exist in July, 1952. In one respect this is very encouraging and in another it is cause for serious and searching thought.

The general work of the mission during the year has in no way been spectacular. Progress has been made along some lines for which we have been thankful.

In July the Normal School for training Primary School teachers was opened in Dhamtari. It was hoped that students of matric level might be induced to enter the Primary teaching field, but thus far this has not been realized.

It was decided in the last annual business meeting that the entire south Sundarganj bungalow should be used as a hostel for girls. Some remodeling will be necessary, but the

expense will not be great and the hostel will be quite satisfactory.

The building program at the medical station is continuing. The main hospital block is almost completed. The power house or engine room is also completed and the new nurses' home is beginning to take shape.

The roadside clinic work was taken up by Sister Penner in November. This work is being operated from Drug where Sisters Penner and Hummel are located. Sister Hummel has been accompanying Sister Penner on her weekly trips. No doubt this will continue until some other arrangement is made.

During the year village touring slackened somewhat, due to the special meetings and administrative duties. However, some workers, both national and foreign, were out. It is hoped that under the new unified administrative setup, foreign workers will be privileged to do considerably more village work. We are thankful for the open doors in our district. There has been very little opposition to the preaching of the Gospel.

In March of this year the government acquired the village of Balodgahan which has been owned and administered by the mission since 1907. This is in line with the government plan for abolishing the *malguzari* system of village ownership. Since that time the missionary in charge has been relieved of the administration of the village. In some ways this is a good thing for the mission. There will be considerably more time available for village touring by the missionary who previously had been responsible to government for this administration.

We praise the Lord for the safe arrival of Sister Anna Lois Rohrer and the Conrad



family. Sister Rohrer has been stationed at Ghatula in charge of the medical work which Sister Erb had been carrying on. Dr. Conrads are located at Dondi for language study.

In our annual business meeting Bro. Wilbur Hostetler was nominated for the office of secretary of the mission.

We realize that only through much prayer can victory be won and the kingdom extended; therefore we sincerely covet your prayers for the work of evangelism in India, to which we have all been called.

Respectfully submitted,  
Geo. H. Beare, Secretary.



A baptismal service in Bihar at the village of Narasghar.

## Report of the Bihar, India, Mennonite Mission

"In all thy ways acknowledge him, and he shall direct thy paths" is the promise in God's Word. By His grace we have walked with Him and we are convinced that He is directing our paths. We praise Him for His mercies.

In the beginning of the year we had the privilege of having Bro. J. D. Graber, Secretary of the Board, visit our field. His counsel and inspiration have proved helpful. While he was here Bro. and Sister Beare of the M.P. Mission visited our field. During the stay of these brethren we had several meetings of the Field Committee. One of the far-reaching decisions made was that instead of building at Balumath where the land was not very suitable for building, a new site be chosen, farther north. After some exploratory trips and touring it was decided that we try to build somewhere in the Bariatu-Jobra area. After many trips to look for suitable land to which a clear title could be obtained, we decided to take some land at Bathet, twenty-one miles north of the Chandwa post office. After obtaining all the necessary information the deed was registered on Aug. 16, and the transaction completed.

The Lord very kindly, through the agency of the Board, provided the building budget. The Lord also undertook in the building work. Workmen came in abundance. Bro. Beachy was able to secure materials at the

right time. With the Lord's blessing the building is almost complete after five months of work. So far the workers find that the villagers in that area are very friendly. They are keen to receive whatever medical help the missionaries can give. It appears as if the area is ripe for harvest. So we praise the Lord for leading us to this place.

Several years ago, if I remember correctly it was 1948, the mission decided to purchase the property of the British Churches of Christ Mission at Latehar. Finally on April 17, 1951 the necessary formalities had been completed and we were able to register the sales deed and the mission site at Latehar became the property of the Mennonite Board of Missions and Charities.

On May 18, the new bungalow at Chandwa was near enough complete that it could be occupied. This nice new bungalow with a roof that does not leak is a great contrast to

the leaky, dirty bungalow in which the Vogts lived for about two years.

During the past year sickness visited four of our Indian co-workers and two of the missionaries. They were so sick that they had to spend some time in the hospital. We praise the Lord for their recovery.

During the year a number of Indian co-workers came to us. Paberus, one of them, went to a village about eight or ten miles from here, named Jagaldaga. The village people wanted him to come and work there. In the meantime some government officials, with petty jobs, had come to the village and found out that a Christian teacher was coming; so they somehow turned the villagers against Paberus. A few days later when he went there with his baggage to stay, they refused to give him a place to live. But there were other open villages and now he is at Kita.

During the year we were encouraged by fourteen adults confessing Christ through baptism and uniting with the church. Ten of them came from one group in a small village. There are other groups that are interested. Will you not pray that they may come to the Lord? During the year we were saddened when one of the new converts passed away.

We were happy to welcome Bro. and Sister Allen Shirk and daughter to our missionary force. They have made much progress in acquiring the Hindi language. The Knisses passed their second-year Hindi in the fall of 1951.

We are grateful to the Board and the church for the financial support received during the year. We thank you for the spiritual support received and want to encourage you



The finished bungalow at Chandwa which Bro. John Beachy and his workmen constructed during their term of service in India.

to give us more spiritual support, for the work is a spiritual conflict with the evil one.

—M. C. Vogt, Secretary.

## Report of the Argentine Mennonite Mission

"There hath not failed one word of all his good promise." For the sustaining grace and blessings of God we are thankful. Even though we began the year 1951 with certain misgivings as to the future, yet as we look back we must confess that He has been very good to us.

With the return of Sister Edna Good in April, the full missionary force of twenty-five

was active on the field. While a few were handicapped with sickness and could not carry a full load, the majority not only enjoyed good health, but as a missionary group we rejoice in a closer spiritual fellowship with each other as a result of waiting on the Lord. The year was characterized by many prayer and testimony meetings in which most of the missionaries participated. We rejoice





The three laymen temporarily in charge of the church at Bragado, Argentina. Standing is Nestor Coma, back of him is Floyd Sieber, and to the right Juan Abot. Coma is a tailor, Abot helps with the bookkeeping in his father-in-law's large carpenter shop, and Sieber is director of the Bragado children's home.

more and more in the finished work of Calvary for all our needs. The Lord has shown us not only our deeper needs, but also His gracious provision for victory in Christ Jesus.

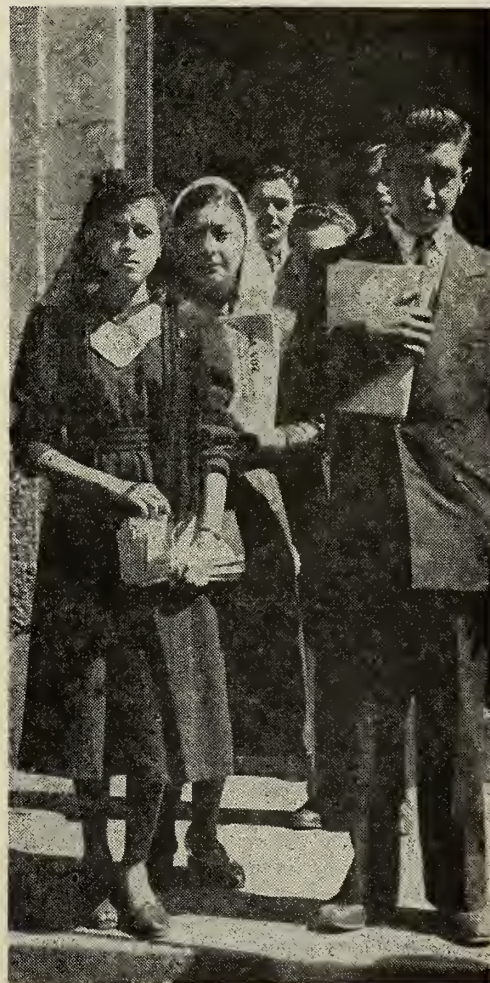
The gains and losses as compared with other years as reflected in the statistical reports are more than cold figures. They represent prayers, and teaching, nurture and home visitation and personal work. They speak of weary bodies and tired feet and glad hearts as men and women decide for Christ and unite with the church. One of the happy experiences of the church for the year was the ordination of four of our national workers. This makes a total of seven ordained men in the Argentine church at present. These men need your prayers as they labor in their isolated cities and towns, far removed from close contacts with other workers. Being so far removed they do not have the advantages of the stimulating environment which fellowship with other workers provides. On the contrary, the pervading spirit is often hostile and the atmosphere is cold and filled with indifference and prejudice mixed with a bit of suspicion. Taking into account the good-sized force of twenty-five missionaries and twenty national workers on the field, one may well ask why the results are not greater. While it is not in the scope of this report to analyze our situation, we should remind ourselves of the need to take stock, study our resources, discover our potentialities, eliminate that which hinders, and launch forth on a truly challenging spiritual program.

The administrative duties have in no way become less. One of the vital questions to be solved is how to eliminate the mission as an employer, for such is our legal status, and supplant our whole setup so that it may become a living and growing fellowship instead of a more highly and efficiently organized institution. According to our present constitution, the Managing Committee of

the mission still handles all of the funds that come from the home Board. The Executive Committee of the National Workers' Board handles the funds raised on the field. It is hoped that we may soon acquire a charter, and thus legal standing for the latter, and consequently channel more funds to the national church. In a real sense we desire to see the mission decrease and the national church increase. In this delicate job of modifying mission policies so as to be more in harmony with the changing patterns of missions, we need your earnest prayers. Pray that the task of transfer may be realized without serious difficulties.

We continue to enjoy full freedom of worship in our churches and Gospel halls. Certain methods of propaganda, however, such as loud-speakers and tent meetings in certain parts, are not always advisable. We regret that there is no time available on the air to broadcast the Gospel message by radio, for this is one of the most effective methods to break down prejudice and to prepare hearts and minds for the truth. The ideological emphasis of the government under which we live is known as Justicialism. It proposes to take a half way position between Capitalism on the one hand and Communism on the other. In this way the money interests favor the working man and a new Argentina is coming into being. This peaceful revolution, of course, underlines the nationalist cause considerably. Now, in the theory and practice of government in our age, the danger of war is ever present. Therefore, the importance of the strength of the home front cannot be minimized. Anything that weakens the cohesion of the national population is considered "fifth columnist." Therefore, it follows that in order to strengthen the home front one must eliminate and destroy the foreign elements. This in brief is a part of the modern philosophy of nationalism.

It is here where we enter the picture. While our church has never intended nor intends to enter the political field either locally or on the international level, nevertheless, the mere fact that we maintain a spiritual fellowship with a brotherhood that is located in a political entity known as "Capitalistic imperialism," raises a certain question as to our reason for being here. One can easily understand why a government bent on strengthening its own position should be suspicious of any foreign infiltration of any type. Any internal disturbances are immediately attributed to interferences in domestic affairs by people who take their orders either from the Cominform or the State Department. While this assumption is not true as far as we are concerned, it is very difficult to make the authorities of the State understand. We believe that the true and sincere followers of the Lord Jesus Christ become peaceful and law-abiding citizens in any country. We need your prayers so that our church may be a "light to the world and salt in the earth." This attitude on behalf of the government explains why much time is required in office work and administrative detail, for our finances are closely scrutinized, our places of worship duly registered, representatives of the government make investigations, and all work-



Young people from the Carlos Casares congregation ready to distribute "La Voz," an evangelical paper printed by the mission. 900 copies are distributed each month.



ers and missionaries must subscribe to the social security law which now receives 10 per cent of a person's salary while the employer must contribute another 15 per cent. While the missionary has never been related in any way to Yankee imperialism, the time has come when his presence should no longer be associated with foreign powers. The missionaries' presence in a foreign land should symbolize only the universality of the Christian faith.

There is no doubt that we are entering a

new era in the work of missions, an era in which it will be necessary not only to change our tactics but our over-all strategy. May He give grace that much wisdom and a large capacity for grasping the situation and finding the solution may be found. Pray for us. "For we have to struggle not with blood and flesh but with the angelic rulers, the angelic authorities, the potentates of the dark present, the spirit-forces of evil in the heavenly sphere."

—N. Litwiller, Secretary.

## Report of the Chaco, Argentina, Mennonite Mission

In spite of presenting its share of problems the year 1951 has been one of growth, both numerically and spiritually. During the year baptismal and communion services were held at the outstations. Ten persons were baptized in League 15 and six were received from other groups on confession of faith, making a total of twenty-six members. In League 17 five members were received by baptism and one was lost by discipline, leaving a total of thirty-five members. At the close of the year there is also a small class of applicants for church membership at Nam Cum, where there is a membership of twenty-one. Thus there is a total of eighty-two members in the Chaco Indian church. But more gratifying than numerical gains is the spiritual growth evident in the lives of many.

During the year our staff of mission workers was doubled. Mabel Cressman arrived Jan. 21, and after some months of language study in Saenz Peña was ready to co-operate in the work by June 1. The Buckwalters arrived Aug. 29, and took charge of the work at League 15 as well as helping at Nam Cum. The prospect of the arrival of new workers naturally turned our thoughts toward expansion and with this in mind trips were made to Pampa Argentina, Espinillo, Tres Isletas, Alelay, League 9, and Lote 24; and trips projected to Lote 4 and Reduccion had to be canceled because of high water. Helpful co-operation was also received from the Chaco Advisory Committee both through visits and correspondence.

During the year Mariano Naporichi was added to our staff of voluntary native helpers at Nam Cum and Antonio Leiba at League 17. Near the close of the year Francisco Rodriguez became seriously ill and is no longer able to help for the present.

The nurses have had a full program of nursing and knitting classes at Nam Cum and at the outstations. The latter part of September there was a flu epidemic which was particularly severe in League 15; this was followed by many cases of whooping cough at all our stations. The nurses made periodic trips, from three to five days, to the outstations in a sulky presented to them by our missionary friends, John and Edith Tuck, when they left for England. On occasion they also went to the stations when the mission car went and would stay from one meeting time

to the next. They also co-operate in evangelistic work, chiefly among the women and children. Their program was interrupted quite severely during the serious illness of Sister Miller during which time they lent their assistance. Their efforts have been appreciated and fruitful.

As the school term approached it became evident there would be only one pupil who did not plan to go to the public school, other than the teacher's own sisters. Since we had very good teachers in the Aguara public school during the past year and since the teachers were signally favorable to the Indians attending, it was decided as an experiment to urge the Indians to attend the public school instead of our usual classes taught by Indian helpers. The night classes for adults in grammar, arithmetic, and Bible were continued, however. As there were young men at Leagues 17 and 15 who wished to study the Bible, but were tied down by their work, it was decided to give Bible classes as often as possible at the outstations. There were four students at League 15 and two at League 17. The teaching program both here and at the outstations was seriously handicapped by the illness of Sister Miller as I was unable to spend the time with the students which I would have liked to.

On April 29, six days after the birth of a daughter, Sister Miller became ill with thrombo-phlebitis which left her hospitalized until July 9 and bedfast over a month after coming home. Again on Sept. 6 she left for spe-

cialist's attention in Buenos Aires, returning once more Oct. 20. By the end of the year her health is greatly improved and she is able to once more take a part in the work. We thank and praise our kind heavenly Father for this as well as for His evident healing touch during her illness.

We are particularly grateful to the Harper and Strickler congregations, as well as to Bros. Graber and Litwiller for helping to make possible the presence of Sister Miller's sister, Wanda, during this period of illness. She arrived May 19 and returned February 9, 1952. Only her selfless sacrifice made possible the continued presence of the Miller family on the mission field.

Dry weather in the closing months of 1950 brought its corresponding crop failure in 1951. In spite of the good price of cotton the farm netted no profits last harvest. The same months which proved so dry in 1950 were our rainy months in 1951 and at the year's close the cotton promises a good harvest in the early months of 1952. The mission cattle were a source of income this year. The policy of our group for the Nam Cum colony is to put the Indians more and more on their own so that they compare more nearly to our outstations, thus freeing the missionaries to help more in the places where there are larger groups.

The "fiestas" once more proved high spots of fellowship in our work. On July 9, we had an asado (roast over open coals) in which we celebrated our Thanksgiving day. We enjoyed the fellowship of the brethren of a Russian church in Tres Isletas, as well as a helpful message by their old Russian pastor, climaxed by a thanksgiving offering in which all present took part. We also had Christmas day asados at the outstations, as well as corn roasts, melon treats, and welcome fiestas (in which mate cocido [tea] was served).

The indigenous church of the Chaco is young and needs to grow and has an extra share of temptations for her age. But with your prayers and help we are sure you will in that day meet among that "innumerable throng" Tobas from the south "sitting at the table in the kingdom of God."

—Samuel E. Miller, Secretary.

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## CHURCH CORRESPONDENCE

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### KALONA, IOWA

(East Union Congregation)

Dear Fellow Sojourners: "Our days on the earth are as a shadow, and there is none abiding."

Funeral services were held at East Union on May 7 for an aged sister, Mrs. Henry T. Yoder, of Almyra, Ark., who had passed away May 3. Her aged companion was not able to come to Iowa. They were former members here.

On May 2 services were held at East Union for Sister Eliza Martin of the Iowa City Mis-

sion who passed away after long and patient suffering. The joy of passing triumphantly home was the message brought by the youthful pastor, Leroy Kennel, at his first funeral sermon by request of the departed sister. George S. Miller also brought a message by request.

Bro. A. Lloyd Swartzendruber and wife and son J. Paul are again with us after their service in Germany. They reached home just before Easter. Bro. Swartzendruber brought the Easter message.

On March 9 G. M. Ludwig of Tiffin, Iowa,



now a state representative and minister, attended services at East Union and made a tape recording of Bro. D. J. Fisher's sermon as a surprise to the Fisher family. This recording he then sent to Formosa where Ruth Fisher is serving.

The entire church community is now looking forward to Mission Board meeting, MYF workshop, and the tent meeting revival following. This will last from June 18 to the first week in July, with evangelist Howard Hammer of Wooster, Ohio, in charge.

The Swank Mission station was organized into the Iowa Valley Mennonite congregation on May 15 with Bishops D. J. Fisher and John Y. Swartzendruber in charge. There are 20 charter members and Henry M. Yoder is pastor. Our five workers there and a family from Lower Deer Creek Church transferred their membership to it also.

All of the I.M.S. graduation events took place at East Union. Bishop Simon Gingerich of Wayland brought the Baccalaureate message and Lawrence Burkholder of Goshen College the commencement address.

Bishop D. J. Fisher is making arrangements for the ordination services at Iowa City Mission on June 15 at which time Virgil J. Breneman will be ordained as pastor for the Iowa City Mission.

On May 22, Bro. Ezra Shank will be ordained at Daytonville Mission station. Perry Blosser will be assisted by D. J. Fisher in the service.

Our young people will have no united project for the coming summer, but will engage in home projects—giving the proceeds to mission causes—among them tract distribution.

Bro. Ralph Palmer of Virginia was with us the evening of Feb. 24 and the young people received fresh interest in tract distribution.

An opening at the big new Veterans' Hospital of Iowa City has been secured and groups of our young people will sing one evening per month.

Rudy Penner, Agriculture trainee, who spent six months at the Fred Frey home, has gone, and Bernhard Karshau is serving in the Frey home now. At the Duane E. Yoder home is Hildegard Risser, also of Germany, for a period of six months. Previously she served at Brook Lane.

A number of visiting brethren have brought messages recently, among them Vernon Gerig, Paul Lauver, and Clayton F. Derrstine, who brought much new light on the ordinances on communion day, April 27. There were also two German messages for our DP's by Vernon Wiebe and A. Lloyd Swartzendruber. On April 27 Christine Weaver and May 18 Arlene Sider were guest speakers for the evening—speaking on the work in China, and the Christian nursing program respectively.

Special prayer was held at the services on May 11 for Mrs. Henry Mast in her long illness and hospitalization.

The Motet Singers of Goshen College, directed by Mary Oyer, gave a much-appreciated evening in song on April 6. Samuel A. Yoder accompanied the chorus and spoke briefly.

Dr. J. Winfield Fretz of Newton, Kans.,

will be with us on May 28 to speak on the South America refugee work. This will be the only appointment for the entire community.

We also look forward with glad anticipation to the coming of the Hesston A Cappella Chorus to East Union on June 29.

May 21, 1952. Mrs. Jacob L. Erb.

### AKERS, LOUISIANA

Dear Fellow Laborers: The Lord has certainly been answering prayer in our behalf. Although our group is small, we know that many of you are spending time with God in intercessory work, and that gives us courage to press on in His service. We also praise God for the several contributions which we received.

In April the Gospel Team from E.M.C. rendered a fine Easter program. Bro. Ivan Headings also was with us the same evening, en route to Oklahoma after the close of the Gulfport evangelistic meetings.

Practically our entire group attended the Regional Conference held at Allemands, La., May 2-4. The following evening Bro. Alva Swartzendruber of Hydro, Okla., ministered the Word to our congregation. Other visitors who were with us following the Regional Conference were Sister Swartzendruber, Bro. and Sister Delmar Yoder and daughter, Wellman, Iowa; Mary Stoner, Bro. and Sister Martin Lehman and daughter, and Bro. and Sister Jacob Summers, Tampa, Fla.; Bro. and Sister Wilbert Nafziger and family, and Sister Hannah Hamilton, Harper, Kans. We appreciated Bro. Nafziger's special numbers during the first few evenings of our revival meetings.

The revival meetings were held May 5-14 with Bro. Richard Birky, Cheraw, Colo., as the evangelist. The meetings were inspiring and helped to promote unity in the church, but the community people were entirely too engrossed in fishing to attend. Sister Birky and their two oldest children were also here during the meetings. We surely enjoyed fellowship with them.

Bro. and Sister Eldon Hamilton and their children spent a few days with us before sailing for the Honduras mission field. Sister Hamilton's mother, Mrs. Hiram Yoder, also of Sheridan, Oreg., journeyed this far with them, and Mrs. E. J. Berkey, sister of Mrs. Yoder and mother of Bernice and Ruby Reno of Akers, La., joined the group. It was thrilling to witness the sailing of the S.S. Contessa, and to know that the Gospel was being sent to those in great darkness.

We appreciate the help of Bro. Wesley Ropp of Kalona, Iowa, in our mission work. He arrived May 17 and plans to spend the summer with us, helping in tract distribution and street meetings while attending summer school in Hammond, La.

Bro. Henry Tregle, Jr., is endeavoring to open work among the colored. Pray especially for the Lord's direct leading in this work.

We are anticipating the service unit workers who should arrive the middle of June. Our Bible school is scheduled for June 16-27. The other religious groups are becoming prejudiced against sending their children to our Bible school, especially the Catholic peo-

ple. Pray for this problem. May the Lord give us all more compassion for the lost.

May 31, 1952. George and Ruby Reno.

### GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear HERALD Readers: In the past few months we were privileged to have with us the visiting brethren, Milton Brackbill, Paoli, Pa.; Frank Sturpe, Wauseon, Ohio; James Martin, Baden, Ont.; H. S. Bender, Goshen, Ind.; and J. D. Graber, Elkhart, Ind.

The evening of Feb. 24 the short-term Bible students from Goshen College gave the program. Bro. Milton Brackbill, Paoli, Pa., preached the sermon.

On Spring Missionary Day Bro. Allen Ebersole, Fort Wayne, Ind., brought us inspiring messages both morning and evening.

March 28-30 the MYF had a Youth Rally. The meetings were well attended. Bro. H. Ernest Bennett, Elkhart, Ind., and Bro. Stanley Shenk, West Liberty, Ohio, gave challenging messages for the youth.

The outside leaders in our midweek meetings were Bro. Ernest Lehman from MCC, and Bro. Paul Lauver, on furlough from Puerto Rico.

At our mission station, Fish Lake, seven souls were received into church fellowship by water baptism. On May 18 Bro. Verle Lehman was licensed for the work there. On this same day they observed their first communion service. These services were in charge of our bishop, R. F. Yoder.

On March 30 baptismal services in charge of R. F. Yoder were held here for eleven souls that were received into our church fellowship.

Merrill Swartley, Goshen, Ind., is in charge of a singing school at our midweek meetings for two months ending the last of June.

The MYF group went to Chicago on May 3 and 4. They visited the Pacific Garden Mission and attended services in our own missions. Our pastor, Peter Wiebe, was chaplain.

On the morning of May 11 Bro. Ernest Lehman was licensed for spiritual service with the MCC workers in Palestine. Also on that morning we partook of communion.

On May 25 we were host to the Nappanee and Salem churches for the semiannual Sunday-school meeting. We enjoyed this fellowship very much.

May 31, 1952.

Vera Culp.

### LANCASTER, PENNSYLVANIA

(North End Mennonite Church)

Greetings to the HERALD readers. The Lord willing, our summer Bible school will be held June 16-27.

April 17 we house-cleaned the church. We are thankful for each one who helped, and for those who kept some of the workers' children so that the mothers could help.

April 20 Bro. D. Stoner Krady conducted baptismal services in the morning when two young girls were baptized. The same evening our communion services were held.

A family from one of the homes contacted in the community are coming to Sunday school and church. Will you pray that they may continue to come?



We were thankful for the two visiting ministers who worshiped with us in the recent past: Bro. Jacob Brubaker and Bro. Melvin Lauver.

June 2, 1952.

Grace R. Gentzler.

### MISSION NEWS (Continued)

Florence Nafziger, on furlough from India, spoke at Kouts, Ind., on June 8.

The Ohio Mission Board is in need of a house trailer for the summer Bible school teachers in southern Ohio this summer. Anyone knowing of one available, please contact Don Augsburg, Route 2, Orrville, Ohio.

A new Bible school is being conducted this summer at the mouth of Bowling Creek, Ky., on the Kentucky River with Arthur Maust, Pigeon, Mich., as principal. Other Bible schools were held at Gays Creek, Ky., Eli Swartzendruber, Greenwood, Del., principal; and at Turners Creek, Ky., Alvin Mast, Greenwood, Del., principal. The average attendance at Turners Creek was 65.

B. Frank Byler, missionary on furlough from Argentina, spoke at Sycamore Grove, Garden City, Mo., on May 28, and at Catlin, Peabody, Kans., on May 29.

Bro. R. R. Smucker, Elkhart, Ind., was in charge of the evening service at Waldo Mennonite Church, Flanagan, Ill., on June 8. He showed the film, "And There Was Great Darkness," and gave a short sketch of our mission work in India.

Revival meetings were held at Gays Creek, Ky., May 25-June 1 with Bro. Alvin Swartz, Talbert, Ky., serving as evangelist.

Bro. and Sister Jesse J. Short, Archbold, Ohio, were scheduled to sail from New York May 29 for Europe, having been appointed for a year-and-one-half term of MCC service. They will be stationed at Backnang, Germany, where Bro. Short will be in charge of the builders' unit and assist in work with refugees.

Bro. Andrew Jantzi, Marilla, N.Y., with his staff including Bro. Harold Schiedel, Doon, Ont.; the Gingerich Sisters' Quartet, Hartville, Ohio; and Willard Mayer, Flint, Mich., closed a series of evangelistic meetings at Sandy Hill Mission, Coatesville, Pa., on June 1. There were approximately 76 public confessions, and many reconsecrations.

Bro. and Sister Eldon L. Hamilton and their 3 children arrived safely in Trujillo, Honduras, on May 29. Their new address will be: Tocoa, Honduras, Central America.

The Fifth Annual World-wide Missionary Conference came to a climactic end on Sunday evening, June 8, when over 4000 persons attended. Many guest speakers from foreign and home missions brought challenging messages.

On July 4 all former workers, former board members, and their families, are invited to the 30th anniversary celebration at the Eureka Home for the Aged in Illinois. Any of these persons who have not received personal invitations, please inform Clayton Sutter. Dinner will be served at 11 a.m. Immediately following the meal there will be a program with Bro. S. C. Yoder, Goshen, Ind., as speaker. Open house will be held for people of the community and all Illinois churches.

Tanganyika missionaries have recently discovered that a number of letters written by them during the last few months have failed to reach their destinations in America and Europe. In case you have been expecting a letter or an acknowledgment of a gift, it may be that the letter was written but never reached you.

Bro. and Sister Wilbert Lind, under appointment as missionaries to Ethiopia under the Eastern Board, spoke at Hesston College on May 25.

Bro. B. Frank Byler, on furlough from Argentina, spoke at Hesston College May 31 and June 1.

Sister Phoebe Yoder, on furlough from Tanganyika, spoke at the Bible school program at Protection, Kans., on May 29.

Bro. Nelson Kauffman baptized three more young men in the Missouri State Prison on June 1: James Wall 65702, James McCracken 64540, and Louis McDonald 65409. Five other young men confessed Christ.

Bro. Frederick Erb, Detroit, Mich., preached at the Hannibal, Mo., mission on June 1.

A Bible Conference will be held June 28 and 29 at Bartonsville, Vt. Speakers will be Paul R. Clemens, Lansdale, Pa., and Abram K. Landis, Souderton, Pa.

Summer service units sponsored by the Illinois Mission Board include the following: one led by Bro. and Sister John Harnish, serving at Hopkins Park June 9-20; one headed by Bro. and Sister I. Mark Ross, Hesston, Kans., at Sumner, Ill., for several weeks following the middle of June.

The Board of Directors of the new community hospital at Lebanon, Ore., has contracted with the Mennonite Board of Missions and Charities to operate the hospital when it opens for business about the middle of July. Bro. Allen H. Erb will serve as initial administrator and Sister Charity Kropf will head the nurses' administration. The Mission Board has been administering the old hospital at Lebanon for some time.

### FIELD NOTES (Continued)

Bro. Lowell H. Burkholder, White Cloud, Mich., was ordained to the office of deacon for the White Cloud congregation on May 18. Bro. C. C. Culp, Brethren, Mich., officiated at the service.

The Rocky Mountain Camp Association is sponsoring a program whereby families are invited to come and camp for a week or two while the men help with the building project for the camp. This offer is good for the entire month of June, the first week in July, and the last week in August.

Bro. A. J. Metzler was the guest speaker at the annual General Conference of the Brethren in Christ Church at Dayton, Ohio, on June 5.

Correction: Bro. Richard Weaver, Harrisonburg, Va., will be the song leader, assisting Bro. B. Charles Hostetter, in the meetings at South Union, West Liberty, Ohio. We had previously been informed that Earl Maust would serve in this capacity.

Bro. Paul Verghese, minister of the Thomas Church of South India and at present a student at Goshen College, brought the morn-

ing and evening messages at Pleasant Hill, Orrville, Ohio, on June 8.

Bro. Paul W. Shank, Sales Manager at the Publishing House, attended a meeting of the American Booksellers Association in Washington, D.C., May 27, 28.

The ordination of Bro. Cletus Doutrich to the ministry at the Meckville, Pa., Church took place on June 1. Bro. Simon G. Bucher, Annville, Pa., officiated.

The Life and Times of Noah H. Mack, a book of 192 pages plus a few pages of pictures, has been printed at Scottdale for the Lancaster Conference.

Bro. Mark Peachey, Grantsville, Md., served as principal of the Bible school held with the Pleasant View congregation, Berlin, Ohio, June 2-13.

The Publishing Committee of the Mennonite Encyclopedia met in Kansas City on June 13. The first volume of the Encyclopedia is scheduled for publication next winter.

### Visiting Speakers

May 25: Sanford King, Hutchinson, Kans., at Denver, Colo.; Gerald C. Studer, Smithville, Ohio, at Walnut Creek, Ohio.

June 1: Allen Erb, La Junta, Colo., at Albany, Ore.; J. J. Hostetler, Peoria, Ill., at Pennsylvania Church, Zimmerdale, Kans.; Menno J. Brunk, Harman, W. Va., at Berea,

Help wanted: Secretary-bookkeeper to be in charge of school office not later than Aug. 1, 1952. Write stating academic qualifications and experience to: Director, La Junta Mennonite School of Nursing, La Junta, Colo.

Alma, Ont.; D. A. Yoder, Elkhart, Ind., at Roselawn, Elkhart, Ind.; Roman Miller, Hartville, Ohio, at Maple Glen, Grantsville, Md.

June 4: Richard Bender, Marilla, N.Y., at Maple Glen, Grantsville, Md.

June 8: Elias Zehr, Lowville, N.Y., at Oak Dale, Salisbury, Pa., a.m.; at Maple Glen, Grantsville, Md., p.m.; Paul Lederach, Scottsdale, Pa., at Zion, Hubbard, Ore.; Walter Oswald, Hesston, Kans., at Sycamore Grove, Garden City, Mo.; J. J. Hostetler, Peoria, Ill., at Pleasant Hill, Peoria, Ill.; Rudy Stauffer, Wooster, Ohio, at Meadville, Pa.; Alvin Becker, Field Representative of Northern Bible Society, at South Union, West Liberty, Ohio; LeRoy Kennel, Shickley, Nebr., at Lower Deer Creek, Kalona, Iowa.

### Announcements

Marcus Clemens, Quakertown, Pa., at Lititz, Pa., Y.P.B.M. on June 22. Bible Instruction Meeting, with Emanuel Peachey, Belleville, Pa., and Christian Charles, Salunga, Pa., as instructors, June 28, 29, at Bart Chapel, two and one-half miles southeast of Georgetown-Bart, Pa. Paul Lederach, Scottsdale, Pa., at Bethel, Mummastown, Pa., in observance of Church School Day on July 20. Christian Life Meeting, with Richard Detweiler, Souderton, Pa., and David Thomas, Lancaster, Pa., at Reading, Pa., Mission on June 28, 29.



## PEACE AND WAR (Continued)

ment or else accept any kind of service including fighting, distributing false propaganda, or even (in anti-Christian governments) burning Bibles and persecuting Christians. A person who will not do wrong for his government because of loyalty to Christ does not need to refuse to do good under that same government.

McQuilkin says the church should not take part in war, but that the individual Christian should. To support this view he misinterprets the word of Christ concerning those who take to the sword. Jesus said to Peter, when he tried to defend his Lord by means of a carnal sword, "Put your sword back into its place; for all who take the sword will perish by the sword." All the early Christians believed that Jesus disarmed Christian soldiers when He said this. Jesus cursed the use of the sword. He said something here that is entirely out of harmony with the Old Testament teaching on this subject. And it is not to be doubted that Peter and the other early Christians learned to "fight the good fight" without a carnal sword. Think of David and the other men of God in Old Testament days and how they used the sword. And then look again at the history of the early Christians as we have it in our New Testament. Is it all one? Is there not a difference in spirit? Is there not a complete absence of the spirit of war and violence that is so prominent in the Old Testament and in the history of the modern corrupted church?

The Christian who refuses to use the sword is the one who is obeying Christ—not the one who says he is refusing to take the sword as a member of the church but takes it as a member of some army. It is not right to weaken and destroy a command of Christ, as McQuilkin and others are not afraid to do.

But it is a terrible lie, this teaching that Christians can forget that they are members of the church while they serve the government in time of war. It is wrong to take to the sword as a member of the church, we all agree. Our Lord, the Prince of Peace, has commanded this. He has disarmed His soldiers because His kingdom is not of this world. But God has given the sword to the powers that be. And when they tell us to take up the carnal sword of war and violence, we are told to forget that we are members of the church that does not make use of carnal weapons. Shall we agree to the lie that we can be part-time servants of God and part-time servants of Caesar? Shall we take the sword from Caesar, when we are forbidden to take it as slaves of Christ? Shall we agree it is wrong to fight as members of the church but right as citizens of the government? Then we renounce Christ. Then we try to serve two masters, which our one Master has told us is impossible. We cut ourselves off from the Prince of Peace in order to serve the men of war.

Does this seem an extreme view? What could be more extreme than the oath every soldier takes upon entering the armed forces? If words mean anything at all, he swears or affirms that he will no longer obey God rather than men. He chooses Caesar and renounces Christ. Here is the military oath. "I, \_\_\_\_\_, do solemnly swear (or affirm) that I will bear true faith and allegiance to the United States of America; that I will serve them honestly and faithfully against all their enemies whomsoever; and that I will obey the orders of the President of the United States and the orders of the officers appointed over me, according to the rules and articles of war." But surely it is implied that we must obey God rather than men! It is not implied. It is not even recognized as the *right* of a soldier to obey God rather than his officers if there is a conflict in their commandments. When anyone takes the military oath he renounces all allegiance to God and Christ that may in any way conflict with any orders that any officer over him in the armed forces may ever decide to give him, limiting this allegiance and slavery to men only by the rules and articles of war, not by the Word of God.

But are we not told it is God's will that we be subject? Yes. It certainly is God's will that we be subject to the powers that be. But that is not absolute subjection such as we have only toward Christ. It is the same kind of subjection which a wife, a Christian wife, has toward her husband. For the wife must be subject to her husband. If it is wrong for a wife to disobey her husband in order to obey Christ, then it is wrong to be conscientious objectors. But we all agree it is right for a wife to obey Christ no matter what her husband may say. And every right-minded Christian knows it is right for a Christian to obey Christ no matter what the powers that be may say.

If McQuilkin taught the Word of God concerning war, he would not fail to bring out these fundamental truths. He would warn us to obey God no matter what the cost may be. For even if it is not a little thing to lose our earthly citizenship, what shall we do if we lose our citizenship in heaven?

McQuilkin has little or nothing to say about our heavenly citizenship in this booklet. He does have a great concern that we fulfill our obligations and duties as citizens of our earthly country. He encourages Christians to be more zealous for the earthly nation than the person who has no heavenly city. He thinks that Christians should surpass the devil's children in the business of killing and destroying enemy soldiers, civilians, and cities. He does not want the commandments of Christ to hinder us from killing enemies, and says it is not only possible to kill people we love but that Christians make better soldiers than those who hate enemy soldiers. He

quotes some psychologists to prove that those who hate are less efficient in battle than those who do not hate. But these psychologists said nothing about Christian love making soldiers more efficient in the business of war. Everyone knows that love works good to people. Love works no evil to anyone. Those who love Christ and learn from Him see that His spirit is not the spirit of war and violence. He came with peace and good will toward all men, including enemies. And He taught us *not* to imitate the spirit of the Old Testament saints who loved their neighbors and hated their enemies. He told us to love our enemies. It is hard to believe that Christians in Germany, Japan, Russia, or China would be the most anxious to receive glory and honor from their earthly governments for killing Americans in time of war.

Honestly now, wouldn't you expect enemy soldiers, if they were Christians, to be conscientious objectors? Would you be more afraid of a regiment of true Christian soldiers, serving the powers that be on the enemy side in time of war, than of the devil's soldiers? But of course you don't think any Christian could fight in the enemy armies or help them bomb and destroy our cities. You expect them to be conscientious objectors. And by your judgment of them, you judge yourself. For Christ told us to do to others what we would like for them to do to us.

(To be continued)

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Augsburger.**—To Myron and Esther (Kniss) Augsburger, Sarasota, Fla., a first child, a son, John Myron, April 29, 1952.

**Baer.**—To Stuart K. and Lovina (Martin) Baer, Greencastle, Pa., a first child, a daughter, Dawn La Rue, May 15, 1952.

**Bauman.**—To David and Elizabeth (Martin) Bauman, Hawkesville, Ont., twin daughters, Ardith Marie and Arlene Marian, May 18, 1952.

**Bentch.**—To Don and Mary Louise (Weaver) Bentch, Fortuna, Mo., a first son, Larry Don, May 24, 1952.

**Bergey.**—To James and Mary (Troyer) Bergey, Fentress, Va., a second child, a son, John David, April 15, 1952.

**Bowman.**—To Raymond S. and Ruth (Metzler) Bowman, East Earl, Pa., an eighth child, a son, Lester, May 15, 1952.

**Brubaker.**—To John A. and M. Elizabeth (Neff) Brubaker, Cochranville, Pa., a first child, a daughter, Ruth Elizabeth, May 16, 1952.

**Charles.**—To Arthur and Miriam (Ebersole) Charles, Lancaster, Pa., a third child, a son, Jonathan E., May 18, 1952.

**Cutman.**—To Luther W. and Clara (Ebersole) Cutman, Elizabethtown, Pa., a daughter, Bonnie Louise, May 12, 1952.

**Denlinger.**—To Ellis R. and Dorothy (Meltinger) Denlinger, Gordonville, Pa., a third son, Rodney Ellis, May 20, 1952.

**Eberly.**—To Norman N. and Ruth (Landis) Eberly, New Holland, Pa., a daughter, Joyce, April 27, 1952.

**Esch.**—To Claude and Luella (Handrich) Esch, Mio, Mich., a fourth child, a daughter, Joyce Elaine, April 27, 1952.



**Esch.**—To Ira and Velma (Swartzendruber) Esch, Mio, Mich., a third child, a son, Philip Lynn, April 23, 1952.

**Esch.**—To Reuben and Mavis (Reber) Esch, Mio, Mich., a third child, a daughter, Kathy Genette, May 7, 1952.

**Fly.**—To Harold and Mary (Landis) Fly, Quakertown, Pa., a son, John Mark, June 1, 1952.

**Frankenfield.**—To Earl D. and Susan C. (Landis) Frankenfield, Harleysville, Pa., a son, Jeryl, May 19, 1952.

**Gerber.**—To Elmer and Betty (Popps) Gerber, Saginaw, Mich., a second daughter, Kristine Ann, Jan. 23, 1952.

**Gingerich.**—To Thurlowe and Joyce (Kropf) Gingerich, Canby, Oreg., a son, Galen Thurlowe, May 21, 1952.

**Good.**—To Harvey B. and Pearl (Brubaker) Good, Ephrata, Pa., a daughter, Mary Ann, May 15, 1952.

**Good.**—To Paul B. and Etta (Burkholder) Good, Ephrata, Pa., a daughter, Loretta, May 29, 1952.

**Handrich.**—To Reuben and Eleanor (Kauffman) Handrich, Mio, Mich., a first child, a daughter, Hene Kay, April 12, 1952.

**Hertzler.**—To Charles W. and Rhoda (Benner) Hertzler, Bergton, Va., a daughter, Anita May, May 20, 1952.

**Horning.**—To Leonard and Ruth (Hess) Horning, Oley, Pa., a daughter, Beverly Ann, April 14, 1952.

**Horst.**—To Elvin and Melissa (Kilmer) Horst, Columbiana, Ohio, a seventh child, a daughter, Maxine Ruth, April 25, 1952.

**Johnson.**—To Henry and June (Schell) Johnson, Leader, Minn., twin girls, Twila Jo and Sheila Ann, May 11, 1952.

**King.**—To Eldon and Edythe (Litwiller) King, Conneaut Lake, Pa., a fourth child, a daughter, Sharon Eileen, Jan. 21, 1952.

**Kreider.**—To Charles and Helen (Bollinger) Kreider, Lititz, Pa., a first child, a daughter, Mae Laverne, May 15, 1952.

**Kurtz.**—To Clarence and Sara (Hershberger) Kurtz, Sarasota, Fla., a daughter, Nancy Ellen, March 5, 1952.

**Lambert.**—To Marshall and Lennie (Cunningham) Lambert, Mt. Crawford, Va., a fifth child, a daughter, Doris Elaine, May 17, 1952.

**Landis.**—To John N. and Louise (Hess) Landis, Lancaster, Pa., a son, John Nelson, April 29, 1952.

**Longenecker.**—To Henry Z. and Rachael (Metzler) Longenecker, Middletown, Pa., a fifth daughter, Nancy Ellen, May 25, 1952.

**Martin.**—To Carl and Reba (Dagen) Martin, Manheim, Pa., a son, Leon Lamar, May 3, 1952.

**Martin.**—To Glenn I. and Martha E. (Horst) Martin, Waynesboro, Pa., a son, Glenn, Jr., April 18, 1952.

**Miller.**—To Willis and Susan (Bontrager) Miller, Mio, Mich., a sixth child, a daughter, Rachel Fern, Feb. 12, 1952.

**Rogers.**—To Boyd and Edith (Gascho) Rogers, Mio, Mich., a third child, a son, Bradley Lavan, April 28, 1952.

**Rohrer.**—To Mr. and Mrs. F. Edwin Rohrer, Paradise, Pa., a son, Roger Mark, May 7, 1952.

**Schlabach.**—To Titus and Rachel (Swartzendruber) Schlabach, Greenwood, Del., a son, Delmer Titus, May 19, 1952.

**Shellenberger.**—To Marlin C. and Ruth (Peters) Shellenberger, Manheim, Pa., a daughter, Fay Irene, May 24, 1952.

**Smucker.**—To Paul M. and Elma (Glick) Smucker, Bird-in-Hand, Pa., a son, John Elvin, April 17, 1952.

**Stauffer.**—To Robert and Pearl (Porter) Stauffer, Watino, Alta., a second child, a son, Douglas Paul, May 26, 1952.

**Steiner.**—To Elno and Mabel (Smeltzer) Steiner, Elkhart, Ind., a second son, David Lee, May 27, 1952.

**Stutzman.**—To Wilford and Wava (Brenneman) Stutzman, Keota, Iowa, a second son, Daniel Roy, May 11, 1952.

**Sutter.**—To Mervin and Dora (Oyer) Sutter, Gibson City, Ill., a third child, a son, Michael Jo, May 17, 1952.

**Swartzendruber.**—To Ray and Isla (Miller) Swartzendruber, Fairview, Mich., a son, Glenn Robert, May 21, 1952.

**Unzicker.**—To Ellis and Mildred (Jacoby) Unzicker, Gibson City, Ill., a third child, a daughter, Jaunita Jean, April 27, 1952.

**Wengerd.**—To Claude Olen and Fannie (Miller) Wengerd, Smithville, Ohio, a son, Lamar Eugene, May 13, 1952.

**Yoder.**—To Harold A. and Erma (Sigler) Yoder, Middlebury, Ind., a second child, a son, Glen Leroy, May 27, 1952.

**Zehr.**—To Melvin and Mary (Roszhart) Zehr, Ludlow, Ill., a second child, a son, Thomas George, May 15, 1952.

**Zook.**—To the late John Mark and Irene (Gerber) Zook, Peck, Mich., a daughter, Sally Ann, March 1, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Aeschliman.**—Ellis D., son of Ben and Mary (Conrad) Aeschliman, was born near Archbold, Ohio, March 14, 1932; died of a heart attack while at work in Archbold April 14, 1952; aged 20 y. 1 m. He leaves to mourn his departure his parents, 3 sisters (Ruth—Mrs. Amos Schmucker, Albany, Oreg.; Martha—Mrs. Ezra Schmucker, Tangent, Oreg.; and Maxine, at home), 3 brothers (Elton, Archbold, Ohio; Ora, Fayette, Ohio; and Waldo, at home), one aged grandmother (Fannie Aeschliman, Wauseon, Ohio), besides many other relatives and friends. He was preceded in death by one sister (Lorene). In 1943 he united with the West Clinton Mennonite Church, Pettisville, Ohio, and remained a faithful member until the end. In 1950 he graduated from the Pettisville High School. Funeral services were held April 17 at the West Clinton Church by Jesse Short, Dan Sommers, and Olen Nafziger.

**Blough.**—William J., son of the late John and Fannie Blough, was born March 5, 1879, in Quemahoning Twp., Somerset Co., Pa.; passed away at his home in Hollsopple, Pa., May 8, 1952; aged 72 y. 2 m. 3 d. He was the last survivor of a family of 8 children. Oct. 8, 1899, he was married to Lydia Livingston who survives. Also surviving are 2 sons (Clayton and Freeman, Hollsopple, Pa.) and 8 grandchildren. He was preceded in death by one son (Elvin Foster). He was a member of the Stahl Mennonite Church, Johnstown, Pa., for 52 years. Funeral services were held at the Stahl Church in charge of David C. Alwine and Paul Bender. Interment was made in the adjoining cemetery.

**Burkholder.**—Barbara Ellen, daughter of Adam B. and Mary (Shoup) Brenneman, was born near Orrville, Ohio, July 11, 1866; passed away at the home of her daughter (Mrs. David Lehman) in Marshallville, Ohio, April 28, 1952; aged 85 y. 9 m. 17 d. On Feb. 11, 1897, she was married to Martin Burkholder who preceded her in death 42 years ago. Surviving are 2 daughters (Alta—Mrs. David Lehman, Marshallville, Ohio, and Fern, Wooster, Ohio), 3 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. George Schutz and Mrs. Frank Bowers, Orrville, Ohio), one brother (Benjamin, Orrville, Ohio), besides nieces and nephews. One daughter (Edith—Mrs. Elmer Yoder) preceded her in death. In her earlier years she accepted Christ as her Saviour and united with the Martins Mennonite Church, Orrville, Ohio, later transferring her membership to the Crown Hill Mennonite Church, Marshallville, Ohio, where she remained a faithful member. Funeral services were held at the Crown Hill Mennonite Church April 30 in charge of Noah Hilty, E. F. Hartzler, and E. O. Hilty. Interment was made in the adjoining cemetery.

**Ernst.**—William, son of Emil and Katie (Schroek) Ernst, was born near Clayton, Mo., Nov. 6, 1906; died at the Deshler, Nebr., Hospital May 14, 1952; aged 45 y. 6 m. 8 d. In his youth he joined the Mennonite Church and remained a faithful member until the Lord called him home. Feb. 26, 1931, he was united in marriage to Ruth Noel. He is survived by his grief-stricken wife, a daughter (Velora), a son (Ronald), his father, a brother (Willard), 3 sisters (Amelia—Mrs. Leo Harp, Belvidere, Nebr.; Lena—Mrs. Ervin Henkel, Bruning, Nebr.; and Irene—Mrs. Donald Kuhns, Shickley, Nebr.), besides other relatives and many friends. His mother, 2 brothers, and a sister

preceded him in death. Funeral services were held at the Salem Mennonite Church, Shickley, Nebr., May 16 in charge of P. R. Kennel, F. C. Reeb, and Lee Schlegel. Burial was made in the church cemetery.

**Horsch.**—Walter H., oldest son of John and Christine (Funck) Horsch, was born June 4, 1897; was called to his rest at his home in Wheaton, Ill., April 19, 1952; aged 54 y. 10 m. 15 d. He accepted the Lord Jesus as his Saviour at the age of twelve and was received by baptism into the Mennonite Church at Scottsdale, Pa., where he held his membership until his death. He was married to Elsie Schmunk in 1925. He leaves to mourn his departure his wife, 2 daughters (Mrs. Ruth Baker and Margaret), one son (Walter James), 2 grandchildren, his aged mother, one sister (Elizabeth—Mrs. H. S. Bender), and 2 brothers (M. J. and Paul). Funeral service was conducted at the home and at the Wheaton College Church, where he worshiped while living at Wheaton, by the pastors of that church. Interment was made in the Wheaton Cemetery.

**Horst.**—Amos M., youngest child of Samuel and Elizabeth (Martin) Horst, was born June 28, 1888, near Cearfoss, Md.; passed away of heart failure at his home in Maugansville, Md., May 12, 1952; aged 63 y. 10 m. 4 d. On July 9, 1907, he was united in marriage to Sallie E. Martin who survives. Also surviving are 2 daughters (Evelyn—Mrs. Lawrence Martin, Hagerstown, Md., and Isabel, at home), 4 grandchildren, 2 brothers (Aaron M., Hagerstown, Md., and Moses K., Maugansville, Md.), and one sister (Mrs. Reuben R. Ehy, Hagerstown, Md.). He was preceded in death by an infant son, a granddaughter, his parents, 2 brothers, and 3 sisters. In early life he united with Reiff's Mennonite Church. He assisted in Sunday-school work and was a faithful member until death. Funeral services were held May 15 at his home by Reuben Martin and at Reiff's Church by Amos Martin and Stanley Martin. Burial was made in the adjoining cemetery.

**Lehman.**—Sarah, daughter of Simon and Mary (Kinfer) Lehman, was born at New Bremen, N.Y., May 4, 1886; died April 5, 1952, at the home of her sister (Mrs. William Schaefer); aged 65 y. 11 m. 1 d. Death was caused by a heart condition with which she had been afflicted since her youth. In her youth she accepted Christ as her Saviour and became a member of the Amish Mennonite Church and remained faithful to the end. Surviving are 3 sisters (Lydia—Mrs. Jacob Gingerich, Mary—Mrs. Menno Yousey, and Katie—Mrs. William Schaefer) and nieces and nephews. One sister (Anna—Mrs. Solomon Jantzi) and 3 step-brothers (Simon, Peter, and Chris Lehman) predeceased her. Funeral services were held at the home by Elias Zehr and at the church by Lloyd Boshart and Andrew Gingerich.

**Martin.**—Ethel Lucelle, daughter of Moses K. and Annie Horst, was born June 1, 1906; died April 27, 1952, of a heart ailment at the Washington Convn Hospital; aged 45 y. 10 m. 26 d. Nov. 25, 1926, she was united in marriage to Aaron H. Martin. Surviving are her husband, 4 sons (Oliver H. and Carl H., Maugansville, Md.; and Ammon and Caleb, at home), one daughter (Corinne—Mrs. Lehman Martin, Greencastle, Pa.), and 4 grandchildren. From her youth she was a faithful member of Reiff's Church, where funeral services and burial were held.

**Meck.**—Lizzie L., daughter of the late John and Maria (Houser) Meck, was born April 30, 1866, in West Lampeter Twp., Lancaster Co., Pa.; passed away at the Oreville Mennonite Home near Lancaster, Pa., Feb. 29, 1952; aged 85 y. 9 m. 29 d. She lived most of her life in the vicinity of Lampeter, Pa. For the past 8 years she was guest at the Home. She is survived by a brother (Jacob A., Lancaster, Pa.) and a number of nieces and nephews. One brother (George H.) preceded her in death. She was a member of the Willow Street Mennonite Church where funeral services were held March 2 conducted by Jacob Harnish, John Brenneman, and Emory Herr. Burial was made in the adjoining cemetery.

**Roes.**—Gene, infant son of Maurice and Rosella (Yancey) Roes, was born Feb. 24, 1952, at Lowville, N.Y.; died four hours later. He is survived by 2 sisters (Janice and Carol) and one brother (Ken), besides his parents. Grave-side services were conducted by Lloyd Boshart.

**Yost.**—Alvin Ray, son of Ray S. and Irene (Kauffman) Yost, was born Oct. 2, 1936, at



Atglen, Pa.; passed away by drowning in the Mill Stream at Lancaster Mennonite School, where he was a student, April 28, 1952; aged 15 y. 6 m. 26 d. He accepted Christ as his Saviour about five years ago and became a member of the Oak Shade Mennonite Church, Quarryville, Pa., where he was learning to be useful in service. He is survived by his parents, 2 sisters (Ruth and Louise), 2 brothers (Leon and Arthur), and 3 grandparents. Funeral services were held May 2 in the Mechanic Grove Mennonite Church, Quarryville, Pa., in charge of Monroe G. Peifer, Noah G. Good, and LeRoy S. Stoltzfus. Burial was made in the adjoining cemetery.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Albrecht—Eichelberger.**—Weldon Albrecht, Tiskilwa, Ill., and Evalyn Eichelberger, Wayland, Iowa, by Simon Gingerich assisted by Willard Leichty at the Sugar Creek Church, Wayland, Iowa, May 11, 1952.

**Beckler—Krabill.**—Clyde Beckler and Ruth Krabill, both of Albany, Oreg., by N. M. Birky at the home of the officiating minister, Tangent, Oreg., April 5, 1952.

**Chupp—Johnson.**—Ezra Chupp and Betty Johnson, both of Wooster, Ohio, by William G. Detweiler at the Mohican Church of the Brethren, Lattasburg, Ohio, June 1, 1952.

**Clemens—Musselman.**—Floyd Clemens and Gladys Musselman, both of the Allentown, Pa., Mennonite Mission, by Alvin F. Detweiler at the Souderton, Pa., Mennonite Church May 10, 1952.

**Denlinger—Stauffer.**—Lloyd Denlinger, Mountville, Pa., congregation, and Ruth Stauffer, Landis Valley congregation, Lancaster, Pa., by Amos S. Horst at the Landis Valley Meetinghouse May 3, 1952.

**Oberholtzer—Stauffer.**—Jay Oberholtzer, Kauffman congregation, Manheim, Pa., and Rhoda Stauffer, Landis Valley congregation, Lancaster, Pa., by Amos S. Horst at the Landis Valley Meetinghouse May 3, 1952.

**Pernetton—Schweitzer.**—Eugene E. Pernetton and Barbara Jean Schweitzer, both of the Porter Mennonite Rural Mission, Estacada, Oreg., by Ernest J. Bontrager at the home of the bride May 24, 1952.

**Rhodes—Good.**—Edwin Rhodes and Irene Good, both of the Pleasant View congregation, Dayton, Va., by John Dan Wenger at the home of the bride March 12, 1952.

**Shenk—Landis.**—John M. Shenk, Warwick River congregation, Denbigh, Va., and Evelyn Ruth Landis, Ridgeway congregation, Harrisonburg, Va., by Daniel M. Smucker, Jr., at the Chicago Avenue Mennonite Church, Harrisonburg, Va., May 10, 1952.

**Stoltzfus—Clymer.**—Jason Elmer Stoltzfus, Oley, Pa., congregation, and Miriam Evelyn Clymer, Mellinger's congregation, Lancaster, Pa., by Elmer G. Martin at the Mellinger Mennonite Church May 28, 1952.

**Stoltzfus—Kurtz.**—Merle G. Stoltzfus, Rock congregation, Elverson, Pa., and Esther Y. Kurtz, Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz, father of the bride, at the Conestoga Church May 31, 1952.

**Stoltzfus—Sensenig.**—Daniel K. Stoltzfus, Mellinger's congregation, Lancaster, Pa., and Elizabeth M. Sensenig, Groffdale congregation, Bareville, Pa., by Mahlon Witmer at the home of the bride April 5, 1952.

**Troxel—Stover.**—Ivan R. Troxel, Indiantown congregation, Ephrata, Pa., and Mary Stover, Ephrata, Pa., congregation, by Amos S. Horst at the Ephrata Mennonite Church April 26, 1952.

**Weaver—Witmer.**—Howard Edwin Weaver and Arlene Witmer, both of the Pleasant View congregation, Columbiana, Ohio, by Moses G. Horst May 18, 1952.

**Zimmerman—Cramer.**—John H. Zimmerman, East Petersburg, Pa., congregation, and Esther S. Cramer, Hinkletown congregation, Ephrata, Pa., by Mahlon Witmer at the Hinkletown Mennonite Church May 3, 1952.

## THE BOOK SHELF

**Little Wolf Slayer**, by Donald E. Cooke; Winstons; 1952; 184 pp.; \$1.50.

**Little Wolf Slayer**, by Donald E. Cooke, is a delightful story which shows how the first Quakers in America in 1632 lived in the caves in the spot now known as Philadelphia. It is a pleasant account, true in the sense that it could have occurred to any of the Quaker families who came with William Penn.

Miles, the young son of the Townsends, is prominent throughout the story. It is Miles who learns to skate, and then uses that skating skill when the friend with whom he is hunting breaks his leg while miles out in the forest. The tale of Miles' desperate race over the frozen river, with a howling pack of hungry wolves at his heels, will keep the reader intensely interested. Also, Miles' friendship with the Indians, William Penn, and the other folk makes the story enjoyable, indeed.

**Little Wolf Slayer** is historical fiction, intended primarily for young boys and girls. While the book is not evangelistic in the sense that it gives the reader a desire to accept Christ, it does definitely present a way of life which is commendable. The early Quakers, we know, valued nonresistance and lived it just as sincerely, or perhaps more so, than did the Mennonites. For instance, Miles' father warns his son that guns are to be used not for sport (wanton destruction of game) or for protection, but rather only on occasions of necessity, such as to obtain game for food.

The type is large and easy to read. Many graphic illustrations, in two colors, create a desire to read the book. Pages 78 and 79, for instance, have a big two-colored illustration showing savage wolves pursuing Miles as he skates swiftly down the river for help. The price of \$1.50 is low for a book of this quality.

This book should make an excellent companion volume to *Fruit in His Season*, which is an adult book of early Quaker life in Virginia. The good, kindly flavor of *Little Wolf Slayer* is also similar to that found in *Amos Fortune, Free Man*, again a true-to-life story which shows the kind Christian ways of early American Quaker folk.

These three books, all of which point up so beautifully the nonresistant life of early Quakers, and all of which are recent books, emphasize how we are undoubtedly failing to capitalize on early or even present-day Mennonite life where nonresistance is still practiced and loved. Why should not we begin writing in this field, both to help our children appreciate our Christian way of life, and also to help others see that that life is desirable?

*Little Wolf Slayer* should be in Christian day school libraries, in our Christian homes where there are children (parents will enjoy this story, too), as well as in our public libraries so that the readers will learn that not all of pioneering life was tomahawking Indians.—Ford Berg.

Thrilling story of a converted murderer

## Life with Life

By Christmas Carol Kauffman

God got hold of murderer Johnnie Allison in a prison cell. Soon people knew Johnnie was a new man. His clear Christian testimony amazed his hearers. Even the life sentence did not shake Johnnie, for now he had eternal life.

50¢ each, 4 for \$1.75.

Mennonite Publishing House

Scottdale, Pennsylvania

## ITEMS and COMMENTS

It is anticipated that the population of the world in the next generation will be increased by more than a billion. It is now 2,406,000,000; by 1980 it will probably be 3,523,000,000. This is the forecast of the Department of Social Affairs of the United Nations. This Department has recently issued a Population Bulletin which presents many estimates and analyses based upon recently gathered statistics and reports from around the world that are worthy of careful study. As the Bulletin declares, "Whether all the world's peoples can have an adequate level of living depends in an important degree on their numbers and rate of increase."

The population of the world in 1650 was 470,000,000, so that the present population of 2,406,000,000 means that in three centuries it has increased almost fivefold. Asia, exclusive of Asiatic USSR, has the largest population of any continent, 1,272,000,000, which is over half the world's total. In 1650 it was also the largest of any continent, 257,000,000, again over half the world's total. Europe, including Asiatic USSR, and Africa in 1650 had approximately equal populations, 103,000,000 and 100,000,000 respectively. By 1950 the population of Europe, including Asiatic USSR, had multiplied almost sixfold to become 594,000,000 while Africa just about doubled its population from 100,000,000 to 199,000,000. Meanwhile during these three centuries, America, in which are included both North and South America, increased in population from 8,000,000 to 328,000,000, over fortyfold. The increase north of the Rio Grande was at a much larger rate than that south of the Rio Grande. Oceania had 2,000,000 in 1650 and 13,000,000 in 1950. So much for the facts gleaned from the past three centuries.

The probable increases that are presented in this Population Bulletin for the future are based upon the rates of increase for the past



# Serving Rural Puerto Rico

By Justus G. Holsinger

In 1943 the Mennonite Central Committee entered Puerto Rico's wide open door. A dramatic story of physical, social, and spiritual aid unfolded in the next eight years.

The sewing project was one of many services to help needy Puerto Ricans. A hospital was founded, Bible schools begun, youth camps opened, a radio ministry started . . . truly an amazing record. This growing work was finally placed in the hands of the Mennonite Board of Missions and Charities.

Anyone interested in Puerto Rico and in missions should read "Serving Rural Puerto Rico." \$2.75.



Publication date: June 16

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PA.

These booklets  
are available:

## Clear Thinking About Courtship

by John C. Wenger

For steady daters. 30¢ each,  
\$3.25 a dozen; \$24.00 a hundred.

## So You're Going to Be Married

by H. Clair Amstutz, M.D.

For engaged couples. 50¢ each,  
\$5.50 a dozen; \$40.00 a hundred.

Mennonite Publishing House  
Scottsdale, Pennsylvania

3,523,000,000. This means that the increase between 1950 and 1980 will be almost 50 per cent. The largest proportionate increases anticipated in the next generation will be those in America, south of the Rio Grande, 98 per cent; Japan and Oceania each to increase 61 per cent; while America north of the Rio Grande, Africa, and South Central Asia will each increase at the rate of 56 per cent. All other regions will probably continue increases below that of the average for the world; the lowest increase is likely to be that of Northwest Central Europe, 23 per cent.—Robert M. Hopkins, Golden Rule Foundation.

\* \* \*

Louis Braille perfected the system of reading and writing by means of raised dots, which bears his name. Braille died in 1852 without honor, without recognition of his ingenious system of communication. Now, a century later, the use of Braille is spreading throughout the world and blessing many lives. On June 22 the body of Louis Braille was moved from its humble resting place in his native village of Coupvray, France, to the Pantheon in Paris. A week-long celebration was held, with Helen Keller participating.

\* \* \*

Mrs. Toy Len Goon, 57-year-old China-born owner of a Portland, Maine, laundry, was named American Mother of the Year by the American Mother's Committee of the Golden Rule Foundation. Mrs. Goon has been in the laundry business since the death of her husband twelve years ago and has provided for the care and education of their eight children. She is active in the First Baptist Church of Portland.

\* \* \*

Evangelism is becoming increasingly difficult in Japan since the restoration of that

nation's sovereignty, according to a Southern Baptist reporter. Increased attendance at shrines and agitation for the restoration of certain nationalistic holidays and festivals are indications of the heightened nationalism and reaction against the foreign religion. It is exceedingly unfortunate that Christianity tends to become associated in people's minds with America or the land from which missionaries come.

\* \* \*

Africa has 21,000,000 professed Christians, a larger body of Christians than is to be found in all the rest of the so-called non-Christian world.

\* \* \*

Evangelical groups are taking a new interest in social welfare, according to Dr. Harold L. Lundquist, Executive Director of the newly organized Evangelical Welfare Agency of Chicago. "Conservative Protestants," says Dr. Lundquist, "had been so interested in maintaining the evangelical position that they sometimes have forgotten that the Gospel has social implications." Speaking at a regional convention of the National Association of Evangelicals, he said the new agency has 90 children under foster care, and is placing adoptive children obtained from Booth Memorial Hospital and other evangelical groups. Similar agencies may be started in other cities, says Dr. Lundquist, depending on the progress of the Chicago work.

\* \* \*

The American Bible Society's latest publication is a diglot Gospel of Mark, in the Zapatec Del Istmo, an Indian dialect spoken in Mexico, with the Valera Spanish running down the inside of the page. This came from the press in April, and is the first book of the Bible in this dialect of Zapatec.

generation. In the generation from 1920 to 1950 the population of the world increased on the average less than one per cent each year. America, south of the Rio Grande, made the largest percentage of annual increase in this generation, almost two per cent, or double that of the world's increase. The Far East made the smallest increase, less than one half of one per cent per year, and Northwest Central Europe increased only slightly more. Birth rates in the past generation have been highest in Africa, the Near East, South Central Asia, and the Far East. Death rates have been highest in the Near East and the Far East.

Based upon these rates of increase, it is estimated that in the next generation of thirty years the population of the world will be

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, JUNE 24, 1952

NUMBER 26

## Where Sin Begins

A RADIO SERMON

By B. Charles Hostetter



There are usually plans laid and a number of steps taken before the literal act of sin is committed. When does God count the sin against us—when the idea first flashes into our mind, or when we lay the plans to fulfill the act, or when we finally commit the sin? It is this question that we want to face in this message.

A few years ago one of our commuting high-school students at Eastern Mennonite College came into the office of his personnel dean and confessed a sin which he had committed the year before as a student.

He said, "Last year one morning I left home and started for school. While driving along, I got the idea to go to the near-by city." I can't recall now why he wanted to go—very likely to do something forbidden by school rules. The young man confessed further by saying, "I knew I'd miss some classes; so I decided on this approach to get an excuse so my parents would not find it out. There was snow on the ground. I took a pin and stuck myself so that I could deceive you when I came for my excuse. You asked me why I missed the classes, and I told you I got stuck on the way to school. I realized you would think I got stuck in the snow with the car and likely give me an excuse, and you did. I realize I didn't lie in words because I did get stuck with the pin, but I planned deception and meant to deceive."

Thank God for the faithful Holy Spirit who constantly reminded this young man that he had sinned. His conscience took away his peace because he had deceived and acted a lie, and he was fully aware of what the Bible says about liars. Let me read just two verses. Rev. 21:7 and 8, "He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and *all liars*, shall have their part in the lake which burneth with fire and brimstone: which is the second death."

Let's go back now to the story I just told you. Where in the whole story do you feel sin began for the young man? At what point did God count him guilty

of deceiving and lying? I believe that sin began for this young man, and that it begins for anyone else, at the point where we begin making provision for the lust of the flesh. When we have the desire to fulfill the temptation—right there sin has begun to count against us.

There is a wrong idea about temptation that many have which we should correct here. Many people feel that to be severely tempted is sin. Many have come to me soon after they were saved and were troubled because they had been severely tempted since becoming Christians. They had the idea that when one becomes a Christian he is no longer tempted—from that time on the devil lets him alone. But this is far from the truth. Very likely you will be more conscious than ever of temptations. Satan will not give his clients up very easily. The Bible nowhere implies that the Christian life is the untempted life. Let me read a few Scriptures from God's Word. James 1:2, 3, and 12: "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. . . . Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him."

Dear friend, if Satan is severely tempting you, don't let that discourage you. It is a good sign that the enemy of your soul doesn't like your present life of holiness, and that he is trying to persuade you to give up those high standards and yield to his sinful practices. Let your heart be comforted in the fact that being tempted is not sin, and the Lord will help you to overcome each temptation. In II Peter 2:9 we read, "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished."

Let me read just one more Scripture to prove God's help to deliver you out of temptation. I Cor. 10:13: "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

If being tempted is sin, then Jesus com-

mitted sin, for the Bible says, "For in that he himself hath suffered being tempted, he is able to succour them that are tempted" (Heb. 2:18). The Hebrew writer tells us again in chapter 4, verse 15, "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

Praise God, there is a throne of grace to which we can come boldly and as often as we wish, and there we will find all the help we need to overcome every temptation. Sin does not begin to count against us when we are tempted, but it begins when we desire to yield to temptation and refuse to let God's grace and power help us over the temptation.

Suppose an individual has been planning for a long time to steal something; he has planned and arranged and waited for the opportune time, but it never came. He never really stole because the plan never worked out. Would you say he sinned? Was he guilty before God? Very definitely God counted him guilty. He wanted to steal, and he would have stolen if he could have arranged it. In the New Testament dispensation, when we have the evil desire, the want to, it is there that God begins his judgment of a man. The wise man Solomon says, "As . . . [a man] thinketh in his heart, so is he."

Are you the kind of person who has good self-restraint, who is doing a pretty good job of keeping himself from overt acts of sin? Then let me ask you this: What is the desire of your heart? Do you enjoy lusting in your imagination, or do you really hate sin and truly love God? These are the acid tests of Christianity. One is not a Christian because he outwardly controls his behavior. He must also have a new heart that recoils from all evil in thought and action, and

### Welcome for Me

By Mrs. George Reno

Lord, I know that there is welcome  
At Thy throne for those who seek Thy  
face;

That there is mercy full and free,  
Rich pardon, Lord, and cleansing power  
Through Calvary.

And this, all this, for me.

Akers, La.



this heart must warmly love God and desire to please Him. That is why no one can be saved unless he has been born again by the Spirit of God, for it is not until then that he gets a new heart and a new nature. One's old nature has a gravity to evil. It longs for the fulfillment of the desires of the flesh, but in Christ this old man is to be crucified, reckoned dead, and we receive the new man, which has a gravity to righteousness and a hatred for sin. The Apostle Paul tells us this in II Cor. 5:17, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."

Now let us study a few Scriptures that unfold the truth that we are guilty of sin when we tolerate and enjoy the thought of it in our hearts.

I am reading the words of Jesus from Matt. 5:27, 28: "Ye have heard that it was said by them of old time, Thou shalt not commit adultery; but I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." There is not a shadow of a doubt but that Jesus teaches that one can be guilty of fornication or adultery on God's records without having touched one of the opposite sex. If we lust for it, really desire it, and enjoy the thought of it, then God counts us guilty of this sin. These evil desires are natural for our depraved natures, but through Christ we live above these tendencies to sin. The real question we face is not, do we literally practice fornication or adultery, but are we letting these evil temptations go unchecked in our minds and desires, and do we delight in letting our imaginations indulge in these sins? If this is true of you, you had better confess your sin to God and get a pure mind and a compassion for holiness. We are told this by Christ in that matchless Sermon on the Mount: "Blessed are the pure in heart: for they shall see God." I believe that means a present experience as well as future. If you want to see God today, in Christian fellowship, then you must have a pure heart. We cannot contact God in daily living with a heart that enjoys sin and evil; we must have a pure heart to see God.

In I John 3:14, 15 we have the same teaching, but it is related to another sin. Let me read: "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him."

Yes, you can be a murderer before God and never slay a man. If in your heart

there is hatred for a fellow man, you stand guilty on God's judgment record. We are to love one another; that is Christian, but to hate is wicked and makes you a sinner because of an evil desire and heart.

Let Jesus speak again to us from Matt. 15:18, 19: "But those things which proceed out of the mouth come forth from the heart; and they defile the man. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies."

Out of the heart, He says, comes the wickedness of man. We can expect to find these evil desires present as long as we have not met Christ and been made a new creature. We cannot help being guilty of wicked works by our evil heart of unbelief. Jeremiah 17:9 tells us that man's heart by nature is deceitful above all things, and desperately wicked. Who can know it? We must get a new heart, and it comes to us by vital faith in Jesus Christ.

I am reading Col. 1:21, 22 and using the marginal reading: "And you, that were sometime alienated and enemies by your mind in wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unproveable in his sight." The great Apostle Paul tells us we were sinners because we committed wicked works by our minds.

Face this fact with me, that many of the things called sin in the Bible are not overt acts; they exist only in the heart and desire of man. Notice a few: envy, jealousy, idolatry, hatred, wrath, lust, and so on. Yet in God's sight, these sins are real and will count against one and will damn his soul on the day of judgment.

Many people call themselves Christian, yet they constantly enjoy the world and its sinful pleasures—there is no appetite for spiritual things. The Bible is never read and praying and churchgoing, if engaged in at all, are mere mechanical routines. They feel much more at home and at ease in the devil's crowd and with his evil practices than they do with the Lord and His crowd and righteous practices. If this describes you, God be merciful to you. Friend, the Bible says, "They that are Christ's have crucified the flesh with the passions and lusts." We are told here that we belong to Jesus Christ, or in other words, we are saved only if the sinful passions and lusts are crucified.

Yield to Christ, dear friends. In Him you will find the answer to your need. To accept Christ is to receive a new heart and nature that enjoys and gravitates

toward righteousness. Ye must be born again, through Jesus Christ our Lord. Accept Him now for salvation.

Harrisonburg, Va.

## At Home Again

BY T. K. HERSHEY

Because of an attack of coronary occlusion, I was obliged to spend eight weeks in the Valley Forge Heart Institute. I thank the Lord that He has seen fit to bring me home again. Praise His name for all His goodness and His mercies which are new every morning. I also wish to thank the more than 200 who sent me best wishes and get-well cards and the more than that number of callers while I was in the Institute. May the Lord bless you each one.

The *why* of having to be laid on my back in the midst of missionary and evangelistic work was hard for me to understand. There are often blessings in disguise that one does not see at once. I looked for them and found a few.

Dr. J. B. Wolffe, the head doctor and proprietor of the Institute, called me to his office one day and said, "Rev. Hershey, you have been a very sick man and such a remarkable patient." I asked him, "In what way?" He replied, "Everything we did for you acted in your favor. You responded well in every way." I said, "Dr. Wolffe, I can explain that." He looked at me surprised and asked, "How?" I answered, "In two ways. First, I had a very good doctor (pointing my finger at him); second, hundreds of prayers ascended to the throne of grace in my behalf." After hesitating a bit, he looked up and said, "Well, it must be so."

Some time later, Dr. Wolffe said to me, "Rev. Hershey, you were the sickest man that ever came into our Institute and went out alive." Of course, that was a surprise to me. Just before I left he said to me, "Rev. Hershey, I see you are a praying man. There are times when a doctor needs wise judgment and a steady hand; so I am going to ask you to remember me in your prayers." Here I saw a blessing in disguise. Personally, I believe we should pray more for our doctors.

I again thank our heavenly Father and you for your remembrance of me while I was in the Valley Forge Heart Institute. I am glad to be at home and am convalescing nicely. May you continue to intercede in my behalf and for Dr. Wolffe also.

Elverson, Pa.

## GOSPEL HERALD

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# EDITORIAL

## Interracial Marriage

"Marry from among your kind of folks." This is a traditional counsel that has a great deal of wisdom in it. It was not mere prejudice against the people of his adopted land which made Abraham send his servant to Haran to find there among their kindred a wife for Isaac. Nor was it mere personal preference that made the daughters of Heth, Esau's wives, a grief of mind to Isaac and Rebekah, so that they urged Jacob to find a wife in the ancestral stock.

The adjustment which is a part of every marriage is certainly made easier when the husband and wife bring from their background a great many things which they hold in common. The more dissimilar the background, the more difficult the marital problems may be. This is one of the reasons that interracial marriages are considered by most people to be unwise.

Problems of race relations are pressing for solution in today's world. In America, in Africa, and in Asia there are tensions that must be eased if disastrous conflicts are not to result. Many people who try to think through the implications of Christian love and brotherhood feel that the patterns of segregation which have developed through the years in many areas are wrong and ought to be abolished. But very often when such ideas are set forth, someone comes up with the question, "Are you advocating marriage between the races?"

It is often an unfair question, thrown up as an argument for social segregation. People who argue for racial equality are thinking, for the most part, of equal political, economic and social privileges. They may still feel that people will be happier if they marry within their own race. The less privileged races will usually say that they are not asking for intermarriage, but only for an equal chance at employment, and the privilege of living, eating, sitting, traveling, and worshipping where they will.

But what shall we say if young people of different races who do go to school together, who worship together as members of the same church, who live in the same block and work at the same

employment, should fall in love and desire to marry? Has Christianity a clear directive in such a case?

There are many questions involved which make an arbitrary answer impossible. In the first place, what is a race? When is a marriage only international, and therefore presumably unobjectionable, and when does it become interracial? There are national physical traits, as well as racial physical traits. When is a person of pure racial blood? The Jews, who for religious reasons were forbidden to marry non-Jewish people, actually absorbed much Gentile blood, so that David, the outstanding king of the Jews, was a descendant of Rahab the Canaanite and of Ruth the Moabite. God became incarnate in a descendant of this line. None of us can be very sure of just what blood strains we are compounded.

Are some racial mixtures more proper than others? Many Americans are proud of some American Indian ancestry. Charles Curtis, senator from Kansas and vice-president of the United States, was part Indian, a fact which gave him honor and distinction. Of which blood is one to be proud, and which does one try to conceal? If we should define race as a matter of skin pigmentation, what color is to have the preference?

What Scriptural arguments can we give against interracial marriage? We are told to marry only in the Lord, a commandment still in full force, and we are wise to specify further that one should marry in his own church; but there is no commandment that a Greek should marry a Greek, or a Roman a Roman. One might argue that the church of Paul's day was an all-white church, and therefore nothing was said on the subject of mixing the races through marriage. But since the Bible is the complete and final word of God, certainly there should be some principle that would govern the life of Christian people on this point in other times and places. All we find is a minimizing of racial distinctions in the clear light of the fact that God has made of one blood all men, and that we all become one in Christ. We may call interracial marriage unwise, but we can hardly call it unscriptural.

One of the pioneer missionaries to China, in his sincere desire to become one with his people, married a Chinese woman and adopted Chinese manners. Few would agree with his idea or practice as a technique of mission strategy, but we have never read that anyone thought he committed a moral fault. If we should enter the mission field in Brazil, where interracial marriage is not only accepted, but encouraged, we should probably not try to make a moral issue of the matter.

Which brings us to the position that the arguments against intermarriage are social arguments. They are still, it seems to us, very strong. We have to live in our society as it is. If that society has prejudices and makes distinctions, and we choose to flout those distinctions, we must be prepared to accept the consequences. For ourselves that may not be too difficult. People secure in each other's love can disregard the slights of friends and neighbors. But people who marry must think of their children. In a segregated society the children of mixed marriages are classed with the less privileged race. Their parents must be prepared to explain and to comfort the hurts that are pretty sure to come.

One may follow the Apostle Paul in saying to interracial lovers that, if they will, they may marry, but, since "they will have trouble in the flesh" (I Cor. 7:28), it would seem the wiser thing to marry among one's own kind of folks. This is an area where we may counsel, but where we should not judge.

Dearly beloved, let us not forget this exceeding love of our Lord and Saviour. Let us confess Him with our mouths, praise Him with our tongues, believe on Him with our hearts and glorify Him with our good works.

Christ is the Light; let us reveal the Light. Christ is the Truth; let us believe the Truth. Christ is the way; let us follow the Way. And because He is our only Master, our only Teacher, our only Shepherd and Chief Captain, let us become His scholars, His soldiers, His sheep, His servants.

Let us receive Christ not for a time, but forever. Let us believe His Word not for a time, but forever. Let us become His servants, not for a time, but forever, considering that He hath redeemed us not for a time, but forever, and will receive us into His heavenly kingdom, to reign with Him, not for a time, but forever.—From an old English homily.



## Don't Slap the Compass

BY RAYMOND L. KRAMER

On a recent motor trip we were driving through unfamiliar territory. Knowing that we were to travel south my wife and I were both disturbed when the compass above the dash registered northwest. "I'm sure we're going south," I said. "We came into the city from the east, made a left turn, and now we're going south." I felt it in my bones. There was no doubt about it. My wife, who was originally from the midwest and who is more direction-conscious than I, agreed. "Yes, we're definitely going south," she said. "Well, then, there must be something wrong with the compass!" I had paid a few dollars for it about four years ago. I like to have a compass in the car. It gives me such a comfortable feeling to know that I'm right and I appreciate having the compass agree with me. It surely was too bad about it now. I had appreciated it so long and now it wasn't working any more.

I shook it! It trembled a little but settled back to northwest. "Maybe it's stuck," I said and gave it a good solid slap. It veered around toward north for an uncertain instant but settled back to northwest. I shook it again. Then I slapped it really hard. It settled back to a stubborn northwest. "Well, I'll have to get rid of it and buy a new one," I thought. I decided to ignore it.

We drove on, making several turns. We got back on the right route which we had somehow missed. As we left the city I chanced to glance at the compass, and lo and behold it registered south, right on the nose!

My face turned red. And it should have! In spite of what I "felt in my bones" the compass had been right all the time and it was I who had been wrong. The compass hadn't slapped back, hadn't said a word, hadn't argued. Silently, consistently, persistently it had registered the true direction. All my attitudes, talk, and actions hadn't changed things a bit. The more I did the more conclusively the compass proved me wrong. It was I who had acted foolishly.

How like the Word of God! An unerring Compass, it points the direction to salvation and life eternal. Think what you will, say what you will, do what you will; it points quietly, consistently, persistently the way of life.

Folks get annoyed at the Word even as I got annoyed at the compass. It still points, "Except a man be born again, he cannot see the kingdom of God."

Folks "feel" they are right. The Word points, "Ye shall know the truth, and the truth shall make you free." "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life."

Folks "slap" the Word of God. "Yes, I know that's what the Bible says, but . . ." The Word of God points stubborn-

ly, unerringly, "For ever, O Lord, thy word is settled in heaven." "Heaven and earth shall pass away: but my words shall not pass away."

Sometimes they ignore the Word of God as I ignored my compass after I had concluded it to be wrong. But the "word of God is quick, and powerful, and sharper than any twoedged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do."

Facts are stubborn things. Don't slap the compass!

Meadville, Pa.

## Assurance of Salvation

BY D. D. SHENK

Is assurance of salvation something to be experienced by all true children of God? I believe the Scriptures teach that we may have this assurance if we meet the conditions. However, I believe there are true Christians who are constantly desiring a closer walk with Him, who may not yet have that absolute assurance. They may be fearful and yet be in the lifeboat. But how do we account for this lack of assurance? Might it be that they are more conscientious and are afraid they may not have gone far enough with the Lord, and yet they know of nothing in the way?

Then in contrast there are those who are not so conscientious and yet are ready to testify that they have assurance of salvation, but perhaps their life has not been consistent with the Scriptures.

In some of our revival campaigns we are faced with a test—"If you cannot signify by raising your hand that you have assurance of salvation, you are eligible for a confession." I verily believe there are hundreds of people who raise their hands under such a test that should keep them down. A few folks confess afterward that they lied by putting their hands up, but I'm afraid many refrain from confessing it, even though they did lie.

I believe, too, that many raise their hands who really know God, and are filled with His Spirit, and have a right to claim assurance.

Again referring to the group who may be true children of God, yet are lacking in assurance: I believe there may be many in this group, too many, but if they are endeavoring to walk with the Lord, and keep His Word, and serve Him to the best of their knowledge and ability, I believe they too may be accepted of the Lord even though they may not be able to testify as some. This, however, is not the most healthful condition in which to be. Perhaps the Lord blesses us along the line of assurance according to our

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, June 16, 1927)

Today, June 4, the first concrete for the new hospital [La Junta] was poured.

**Married:** On June 4 . . . at the home of the officiating minister, Bro. Jacob M. Moyer, a double wedding was solemnized, the contracting parties being Bro. Elmer G. Kolb . . . with Sister Emily A. Moyer . . . and Bro. Claude M. Shisler . . . with Sister Susanna S. Derstine. . .

The eyes of the public have been directed . . . to the achievements of several daring aviators. First . . . Chas. A. Lindbergh, whose spectacular flight from New York to Paris gave him a place, for the time being, of the most popular man living. . . Two other aviators—Clarence C. Chamberlin and Chas. A. Levine . . . to within a little over a hundred miles of Berlin. . . It is freely predicted that it will be only a question of time until travel by air across the Atlantic will be a common occurrence.

yieldedness to Him, according as we surrender.

Dear reader, if you are faced with such a test, please examine yourself by the Word and see if you can *honestly* raise your hand. While it may be God's will for us to have more than some of us are possessing, let us be careful that we do not make claims of something that we do not have.

Let us continue to examine ourselves and allow God to really search our hearts. Let us not be satisfied with less than that which God has for us.

Denbigh, Va.

The Bible is the light of my understanding, the joy of my heart, the fullness of my hope, the clarifier of my affections, the mirror of my thoughts, the consoler of my sorrows, the guide of my soul through this gloomy labyrinth of time, the telescope sent from heaven to reveal to the eye of man the amazing glories of the far distant world. The Bible contains more true sublimity, more exquisite beauty, more pure morality, more important history, and finer strains of poetry and eloquence than can be collected from all other books, in whatever age or language they may have been written. Biblical prophecy, fulfilled and unfulfilled, bears no resemblance, in form or style, to any information that be produced from the stores of Grecian, Indian, Persian, or even Arabian learning. —Sir William Jones.



# The Church and Her Laymen

By E. C. Bender

Who are the laymen? The laymen are the men and women in the church who do not belong to the clergy. We consider those ordained the clergy. I have no statistics but would guess that the laity comprises 97 per cent of the church membership. If the Great Commission means lay evangelism, certainly there is a great potential now lying dormant.

My old conception of a pastor was that he was to keep the members good and bring their children into church membership. A member was considered a burden rather than an asset. Yes, there are lay enterprises such as Sunday schools and summer Bible schools. But these are largely self-centered to take care of their own.

While visiting a foreign mission field I observed that the missionaries and national pastors seemed to be doing everything in their established congregations. There was nothing for the laity to do but be good. I began to ask why. Then it dawned upon me that this is largely patterned after our home churches. George Irving tells how he once went to D. L. Moody with a problem of his own. Moody asked him if he was saved. The reply was, "Yes." Then Moody, pointing to a man needing Christ, said, "Go, help him to find Christ." Is that not a secret many pastors need to learn?

Think of the dormant lay resource of prayer. But we must be taught to pray. Prayer is more than words and formality. Prayer is power if we learn to "strive together in our prayers to God."

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one." The Word does not say the deacon shall restore such an one, but "ye which are spiritual." That may be myself or some other layman. But has my pastor been teaching me so that I have been growing in grace and knowledge and am fitted for this responsibility?

Yes, the pastor's problems are legion. Many are the sleepless nights when he wrestles with them. How about letting the laity largely carry this load? A church council, comprised of consecrated laymen, can be a life-saver for many a pastor.

Today there is an unusual lay restlessness. We thank God for it. Many are feeling the emptiness of "What shall we eat?" or "What shall we drink?" or "Wherewithal shall we be clothed?" They are feeling the weight of the Master's words in Matt. 6:31-33. How can anyone who has received the Spirit be happy in simply eating and drinking and making money! I am thinking now of a young couple who had a money-making farm in an ideal community given to them almost on a platter. But they said, "We want a more definite part in mission work than we can find here." They

have turned their backs to this fine worldly opportunity to accept a menial task in connection with missions. Another couple says, "We are doing well but are not satisfied." So we could continue to enumerate.

A congregation of seventy-five is carrying its full budget of offerings. About a year ago a full support of a foreign missionary was undertaken in addition. Now they are asking for a second missionary. This is largely a lay-prompted movement.

Many of our congregations are entirely too large to afford real lay opportunity. They should be reduced by colonization with evangelism as the motive.

Is there a Biblical basis for lay evangelism? The Great Commission is the charter of the church. Each of the four Gospels and the Acts emphasize it. Jesus' last words were the Great Commission. The Great Commission is personal to every believer, "Go ye"; "Ye shall be witnesses"; "Committed unto us"; "We are ambassadors." Evangelism is the work of the Holy Spirit. He indwells not only the clergy for this work but every believer. Romans 12:1-8 is not for the clergy only but for "every man that is among you." We read in Acts 8:4 that "They that were scattered abroad went every where preaching the word." The scattered ones were definitely the laity.

We marvel at Paul's success in evangelism. If we read between the lines, we must conclude that a great secret of this success was his enlistment of the laity. For example, read Romans 16 and note all the laymen there mentioned as helping in the Gospel. From Phebe to Quartus, including such as Priscilla and Aquila, he mentions the laity, both men and women, as having rendered a significant service.

Origen, writing about the second-century Christians, tells about laymen going not only from city to city but from township to township preaching the Gospel. We laymen must get rid of certain road blocks. We have accepted a certain sense of stewardship. Our giving of money has become more liberal, but we are failing to give ourselves. Christians, by and large, have come to prefer anonymity. We just don't talk about our Jesus outside of the church house. We don't even want to be caught reading the Bible in public.

*Ashamed of Jesus! that dear Friend  
On whom my hopes of heav'n depend!  
No; when I blush, be this my shame,  
That I no more revere His name.*

In these days of suffering the world over, while we are enjoying luxury, we have become calloused to the needs of others. The terribleness of a soul being lost fails to stir our emotions. Then, too, the fear of fanaticism has helped to seal

our lips. These and other blocks have brought about a paralysis of the will.

Someone has likened this lay potential to a banked fire. Our conformity to the pattern around us has entirely smothered our spiritual energy. Another apt illustration is the ice-pack, like the one recently formed around the island of Hokkaido. It may even take a bomb to break it. Or we may liken it to a log jam. That key log is holding back because of a lack of consistent living, a lack of a deep prayer life, and lack of devotional Bible study. Let us give the fire draft, bomb the ice, and get that key log into place; and see a wave of evangelism comparable to the apostolic days.

Martinsburg, Pa.

## Isolated or Immune

By RUTH PEACHEY

If an individual wishes to protect himself from contracting certain contagious diseases, he may follow one of several procedures. Two of these might be:

1. Avoid contact with the organism causing that particular disease. This is called isolation.

2. Receiving inoculations which stimulate defense mechanisms of the body to produce antibodies which confer a more or less lasting immunity to the disease. This is called active immunization.

Though these facts are quite generally known and believed today, such was not the case as recently as the turn of the present century. Furthermore, these concepts were quite slow in gaining acceptance when once they were discovered.

In this analogy there is a possibility of "overdrawing" the comparisons between scientific and spiritual applications. Nevertheless an understanding of the basic concepts illustrated by this immunologic principle is essential for successfully discharging our Christian obligation to society.

Probably no Christian questions the fact that his highest social obligation is to present Christ to men. Yet there is quite a variation in Christian views on how Christ should be presented.

Some Christians deal with the organism of sin by remote control. Their understanding of the disease of man's heart must be perceived from observations made through the glass walls of the isolation wards in which they live. Though they are sincerely interested in eradicating the disease, much of their time must necessarily be given to preventing contact with the organism, since they have never been immunized against it. Therefore, when they do get around to presenting Christ to men as the Cure of sin, their barrier of self-protection stands between them and those whom they desire to help.

Other Christians (and may their number increase) by properly controlled contact with the organism, build up resistance to it to the extent of being able to



work with it firsthand without contracting the disease. This does not imply an inherent immunity to sin, but it indicates an acquired, positive protection—the unhindered work of the Holy Spirit within. Such protection becomes increasingly effective through Christian growth.

Growth in Christian experience includes not only a strengthening of one's personal relationship to God, but also a "lengthening of cords and strengthening of stakes" in service to our fellow men. It implies also a conscious development of abilities which enable one to discharge the obligations accompanying this greater range of opportunity.

Too long and too often we as a people have subtly soothed our social consciences by referring to ourselves with such terms as being "a rural people, having an inferiority complex, being uncultured, or uneducated." Repetition of this has come to result in an intensification of our "inadequacy" rather than in a removal of the condition. It has raised still higher the barriers of attempted self-protection.

Is it not time that we expand our vision to encompass the needs of men of all social, racial, economic, and educational levels? By successfully coping with problems native to all these levels of society we will have inadvertently lost the "inadequacies" we now use to excuse our neglect of these people. When referring to witnessing to those who are materially or socially unfortunate, we frequently quote, "I am made all things to all men that I might by all means save some." Are we equally willing to "be made all things" to men above us on the economic or social ladder?

Perhaps if we studied our methods of preparing ourselves to present Christ to others, we would find that instead of relying on the Holy Spirit to protect us from evil when we are exposed to it, we consume much time and energy in "self-bodyguarding." We engage in Bible study, prayer, and meditation—all absolutely indispensable for effective Christian witnessing—too exclusively for our own benefit and upbuilding. This also applies too often to our fellowship with one another and to attendance at church functions. We tend to forget that it takes more than the ability to quote a Scripture verse for every occasion in order to lead folks to faith in Christ. We must be able to translate these verses understandably to contemporary society. To do this we must be attentive students of the times in which we live. If we fail to do this we become people who have "zeal without knowledge."

We would think it rather strange if the parents of a child insisted upon isolating it from all contacts with other children to prevent its contracting smallpox, instead of having the child vaccinated. Is it not equally strange that we so long persist in isolating ourselves from the spiritually ill lest we too contract the disease? If instead we accept the immunization

## My Sanctuary

BY ROSE MAGINES

*I go often for a stroll,  
Out across a certain knoll,  
To a sanctuary where  
None but God and I are there.*

*Fellowship with Him is sweet  
Day by day in my retreat.  
Oh! what peace and joy is this.  
Oh! what depth of happiness.*

*Sometimes at the break of dawn  
To this quiet place I've gone  
To implore my Lord for grace  
For the problems I must face.*

*Oft' before the day is done,  
I'm assured of victories won,  
For if I in Christ abide,  
I am on the Victor's side.*

*Often at the set of sun  
To this altar I return,  
Kneeling here upon the sod,  
Giving thanks and praising God.*

La Junta, Colo.

procedures which God has given us, we not only escape contacting the disease ourselves, but are able also to present the Cure to those afflicted with it.

Philadelphia, Pa.

## A Wisdom for His Own

BY EDWIN RAYMOND ANDERSON

Upon one occasion the distinguished educator Nicholas Murray Butler gave this sarcastic description of an expert: "An expert is one who knows more and more about less and less until he knows everything about absolutely nothing." Perhaps the educator had come into crucial contact with some of the professors under his university presidency, and could think of no better titling! But at any rate, that definition may hold for many details and directions of life-affairs, not the least being in the realm of that which men are pleased to call "Religion." There are "experts" in pulpits and upon platforms with an empty experting which only runs out to emasculation and evaporation, as far as the truth of God be concerned. Their supposed intelligence is their sorrowful ignorance. No "experting" that has eked out escape-detours around blessed Calvary can ever chalk credit before the Court of Heaven.

All of which by clear contrast reminds us of that position of believers in the Lord Jesus Christ. They need not be experts, and they may fail in that which goes according to the human horizon. But then, they are required to know a few things and to know them quite well. They are also required to allow those few

things to "know them" in practical return, so that the happy fusing be set forth in the "nevertheless afterwards" of the "blessed collision" under the impact of Holy Spirit leading.

For good example of this requirement, we have only to turn to the Book of Acts. These who "turned the world upside down" in that early glory-day were considered uncouth and unlearned by the collegiates of the day, and were no doubt dismissed with the sophisticated sneer. These were on their way to the Forum to spend their time in petty puttering about in the pit of philosophical platitudes! But the disciples cared nothing for that. For them, the message, "Christ died for our sins" (I Cor. 15), was the greater knowledge, meeting the deepest needs, effecting a genuine revolution within the depths of the sin-stricken, sin-starved soul. And praise be unto our God, it always worked its wonder!

And beloved, if it worked in that day, it can surely work in this hour. We can thoroughly depend upon the certitude of "Jesus Christ the same yesterday, and to day, and for ever" (Heb. 13:8), whatever may appear to shift or to color, without. But then, we also need to understand that "those things deep beneath" never change. Sin is still sin, though it be marked in neon instead of candle. There are problems and perplexities which neither bow nor change before the case of clock and calendar. In cold fact, a good deal of this miserable modernity lets in a flood of light upon the ancient ills, and brings men back with stabbing suddenness to those things which are basic and bed-rock. And it is only the disciples of the Lord, intelligent concerning these truths, who can stand in the breach, fill the gap, and carry that crucial, counting, convicting message of the only Lord and only Saviour.

Two texts we do well to keep in mind. One is that familiar word of our Lord, "I am the way, the truth, and the life" (John 14:6). That sums up the whole blessed circle of our required knowledge. "I am the way"—we know the right pathway through this tangled wilderness. "I am the truth"—and many like Pilate are probing, "What is truth?" who would do well to ponder the life and testimony of the disciples of the Lord. And then, "I am the life"—real life, new life, high life, transforming life! And what a pity and what a peril if we bear clouded witness to that truth. On this tremendous, transforming trio, we are to be "endued experts" indeed.

And then that light from the love of the apostle, "That I may know him" (Phil. 3:10). We are to seek after HIM. We are to feed and drink of HIM. We are to centralize everything about HIM. And if that appear light or trivial, there will be the desperate need of getting alone and apart from all activity and program, for a long locked-in session with Himself, until everything becomes smitten and shattered and then re-fash-



## A Prayer for This Week

Dear Lord, today we pray Thou wilt control our lips that they may speak words of praise and honor to Thy holy name. Help us to say some kind word of encouragement that will help another's heart to sing. Grant that our lips may be quick to send a cheerful smile to those that pass our way. Forgive us for often speaking words that hurt or sting, or for withholding words that soothe and calm. When others under stress and strain let fly words of bitter criticism, we pray Thou wilt give us the grace and wisdom to answer, as Christ answered, with a forgiving and understanding heart. In Jesus' name we pray. Amen.

—Mary Wenger.

ioned into the power and grace of "Jesus only." We verily need to "gospelize" ourselves all over again, until this adoration of the apostle becomes piercingly personal!

We need not know so very much in this day, and perhaps some of us must needs learn that. At least we need not scamper after the latest servings of science, pratings of philosophy, or entrees of education, and "such like," in the fear that we shall lose out on something, or be caught unaware. Never fear, beloved, we shall never so lose out. For these things which are touched and taught of the Spirit are always deeper and different. One clear word from the Lord God will always be worth more than a million murmurings from the supposed savants of this sorry sphere. Rather let us be "experts" in communion and fellowship with the Eternal One. Let our wisdom be warmed of the wonder of His Person and work. Here is the brilliance which will more than prove itself to be quite blessed indeed!

Waterbury, Conn.

## One Hundred Mennonite Missionary Translators

BY SHEM PEACHEY

One hundred young Mennonite missionary translators! Why not? The December 30, 1951, issue of the *Youth's Christian Companion* carries an article entitled "Translators for Tomorrow," which should challenge our people. The article begins thus:

"At a jungle training camp in southern Mexico twenty-three young men and women, college-educated, and accustomed to the culture of the United States, are toughening themselves for life in

dense forest villages of South America.

Dr. Eugene A. Nida, Secretary for the Versions Committee of the American Bible Society, is one of the directors of a school of linguistics in Oklahoma, with a branch school in Saskatchewan. To quote further:

"Under Dr. Nida's and Dr. Pike's leadership in the summer of 1946 two hundred and twenty veteran missionaries and young candidates for the mission field sharpened their techniques, or prepared themselves in the task of Bible translation."

The work of training for translating on the mission fields is very interestingly described in this article which is one in the series, *Great Is the Company*, by Violet Wood.

A few years ago we read an account of young women translators, living by two's with the rough Indian tribes of Latin America, in the process of translating the Bible into fifty languages.

"To the Last Frontier" is the title of an article by Ethel Yake Metzler in the December 9, 1951, *Youth's Christian Companion*. This article tells us of Frank C. Laubach's visit to Afghanistan upon an invitation from the Ministry of Public Education of that country. Laubach said this was an answer to his prayer. Heretofore the Gospel had been denied entrance into this Mohammedan country. Ninety per cent of the 12,000,000 people of this country are illiterate. Laubach, "Apostle of Literacy," has "... visited 73 countries and made charts and books in 209 languages and dialects. ..." A very interesting description of this work is given, with a Persian chart shown which Laubach used to teach Afghans to read. Sixty million people have learned to read with Laubach's method.

The General Conference Mennonites made a translation for the Hopi Indians in Western America years ago. At present Mennonite missionaries are in the process of making several translations of parts of the Bible in Africa. There may be others the writer does not know of. But why should the Mennonite Church leave this most important work for other church bodies? The Lord must depend upon those who do not teach the "all things" and with whom we cannot Scripturally fellowship, to do this most important work. This is not right, brethren.

The Mennonite Church could easily finance the education of one hundred Scripturally qualified young people in the original languages of the Bible and send them out into the world's mission fields to translate the Bible into approximately as many languages. The American Bible Society says there are still one thousand languages and dialects into which the Bible has not been translated in any of its parts. This means that the people of one thousand languages of the earth can't hear the Gospel message and be saved, until someone dedicates his life to that work. Shall the Mennonite people of America consent that the people

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the many summer Bible schools now in session, that the teaching of the Word may have fruitage unto eternal Life.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

Pray for our summer campgrounds as they open for another season, that they may be a means to soul-winning and soul-strengthening.

Pray for a daughter who is considering marrying a young man who is not a Christian.

(Requests for this column must be signed.)

of one thousand languages shall continue to go to hell, while we live in luxury? Will God be pleased with our thanksgivings for salvation for ourselves while we refuse to give our sons and daughters for this work which is basic to all mission endeavor?

ONE HUNDRED MENNONITE MISSIONARY TRANSLATORS. Let this be the very least figure we will be satisfied with. Pastors, let us get our unconsecrated wealth and its possessors dedicated to the Lord, and there will be plenty of money for this work.

Quarryville, Pa.

## LOOKING ALWAYS FOR FAULTS

There was once a blacksmith who loved to dilate, with uncommon relish, upon the shortcomings of those who professed to be religious, especially when he could get a Christian to talk to, or when he knew one could overhear him. One day he was talking to a venerable elder who, after sitting in silence for a while, said, "Did you ever hear the story of the rich man and Lazarus?" "Yes, of course; why do you ask?" "Well, you remind me of those dogs—always licking sores. All you notice in Christians is their faults."

All the world is but an orphanage so long as its children know not God as their Father.—Martin Luther.



# CHURCH HISTORY

## Did Our Forefathers Smoke?

By HERMAN E. ROPP

Seventy-five years ago there was very little objection to the use of tobacco among American Mennonites. Today most of them object, and all of the various branches of the church teach against its use. How did this change come about in view of the fact that its use among people in general has increased many times during this same period? There is a widespread belief that in recent years the Mennonite brotherhood has crystallized the conscience against tobacco for the first time. Is it true, as has so often been said, that most of our forefathers had wine in the cellar and a cuspidor in the front room? Questions like these led me to inquire whether the above conception is historically accurate. I found that it is not the whole truth. Amazingly enough, objections to its use are almost as old as the history of the white man using tobacco.

The tobacco plant is native to North America. Although the exact time of its introduction to Europe is not known, it must have been soon after the middle of the sixteenth century. According to the original narratives of some of the earliest English and French voyages, Ralph Lane brought samples of tobacco to Sir Walter Raleigh in England in 1586.<sup>1</sup> The *Encyclopædia Britannica* gives the dates of its introduction into the various European countries as follows: France, 1556; Portugal, 1558; Spain, 1559; and to England in 1565.<sup>2</sup> An article in a Mennonite church paper of 1864 says that Cortez sent a sample of tobacco to the king of Spain from Yucatan in 1519.<sup>3</sup> The writer of the article, however, does not give the source of his information.

Two things should be noted in connection with its introduction into Europe. First, in the beginning its use did not meet with the approval either of the officials of the various governments or of the church. In the early 1600's King James of England decreed that smokers and users of snuff should be punished. Smoking was forbidden under penalty of death by Russia in 1634. In 1690 Pope Innocent X said users of snuff should be placed under the ban. In most of the German provincial capitals smoking was forbidden by law and under threat of penalty.<sup>4</sup> Secondly, in spite of this opposition, its use spread very rapidly. As early as 1612 tobacco was grown by John Rolfe and other colonists in Virginia. Within a short time it became the chief commodity of export to England in exchange for manufactured goods that the colonists needed.

## Some Early Mennonite Objections

One of the first objections to the use of tobacco among Mennonites is found in the Frisian group in the Netherlands as early as 1639. This is only twenty-seven years after it was first commercially grown in America. This would not be so surprising in view of the objections mentioned in the previous paragraph, except for the way in which it was objected to. It was not simply a warning, but it was article *nine*, of twelve articles or rules of church life drawn up by that group in that year. What they said concerning its use is so significant that I quote the entire article in a translation from the original Dutch:

Article 9. Not to drink tobacco unnecessarily, because it is mostly done as an evil habit-forming lust, to do penance for this evil-forming lust, through which one wastes his time and money and through which one becomes a burden and aversion to others who do not do so, both in bad smell and filthiness. Yea, this usage becomes so common, that instead of where one ought to bring out the Bible or the hymnbook to edify each other, there one brings out the tobacco pipe to (*ontstighingh*) something unedifying.<sup>5</sup>

The above rules were adopted only seven years after the adoption of the Dortrecht Confession of Faith in 1632, to which the Frisian group also subscribed.

Although the Dutch Mennonites gradually weakened on this point, it was not altogether abandoned among them. In describing the Mennonite congregation of the town of Balk in Friesland of 1800, the Dutch Mennonite historian, S. Blaupot ten Cate, says the following: "Most of them do not smoke or use liquor, and they consider everything to be wasteful, that is not absolutely necessary."<sup>6</sup> The fact that it is mentioned of this one particular congregation seems to indicate that this was probably the exception rather than the rule at this time.

The Holland Mennonites were not the only ones among European Mennonites to teach against tobacco. In a conference of Palatinate and Alsatian ministers held at Steinselz in Alsace in 1752 a resolution was adopted that said the new custom of using snuff and smoking was not to be permitted among church members. If members of the church were found using it and did not discontinue to do so, they were to be disciplined and put under the ban. Forty-seven years later at another conference of Palatinate and Alsatian ministers held at Essingen in the Palatinate, this same stand was reaffirmed by a group of thirty-nine ministers.<sup>7</sup>

Many miles to the east certain people in the Molotschna Colony of the Russian

Mennonites were also concerned about this question. It was one of the reasons given by Claes Reimer of the Kleine Gemeinde group for separating themselves from the main body of Russian Mennonites in 1812. It is mentioned in a pamphlet of 1838.<sup>8</sup> Whether this teaching was brought from Holland via Prussia, or if they had arrived at this conclusion from a study of the Bible in Russia, is open to conjecture. It would seem likely that they may have retained the idea in writings at least, of which their Dutch forefathers were voluminous producers.

Although the main body of Russian Mennonites must have used tobacco at this time, these early objections were not without effect. This is especially true of the group who separated from the main body some time later and came to be called Mennonite Brethren. In the diary of the young Hutterite minister Paul Tschetter, who was one of a group of twelve Russian Mennonites who visited America in 1873 relative to obtaining land for immigration purposes, surprise is shown at the widespread use of tobacco among the American Mennonites at that time.<sup>9</sup>

## Some American Mennonite Objections

The increase of its use by the population in general seems to have weakened the objections to its use among Mennonites. Thus, by the beginning of the nineteenth century both European and American Mennonites smoked freely. It was apparently not until after the middle of the nineteenth century that the anti-tobacco sentiment made much headway. The first objection that the writer has been able to find is in the form of an open letter to the *Christliche Volks-Blatt* in 1864. This letter, written by a certain Henry Gram, used various Scripture references (1 Cor. 10:31; Col. 3:17; 1 John 2:16) to prove that the use of tobacco violates the responsibility of the Christian to lead a clean life. He further quotes many medical men of the time as giving testimony against it. He says that the argument that God made the tobacco plant does not prove that it should be used for smoking. This letter was written in answer to an earlier letter in the *Volks-Blatt* defending its use.<sup>10</sup>

One also finds statements against tobacco in the *Herald of Truth* after 1865. In 1869 this periodical carried a reprint of a short article from *Worlds Crisis* that mentioned the evils attending the use of tobacco and snuff. In commenting upon this article, the editor, J. F. Funk, said the following: "I am glad the attention of the brotherhood is being called to this subject." He further says, "many have already broken off this habit; may others follow their example."<sup>11</sup> In the same paper a year later (1870) we find in the children's column a short letter disapproving of the tobacco habit on the basis that it "degrades, depraves, corrupts, and may even shorten life."<sup>12</sup> In 1871 this periodical carried a lengthy



letter by Daniel Brenneman in which he writes that he is "pained to learn that some people have been offended by the protests against the unnecessary use of tobacco."<sup>13</sup> In the same year appeared an editorial that contains the following: "the pure religion of Jesus and tobacco have no relationship." From this time on we find more and more opposition to its use.

The periodicals were not the only ones that spoke against it. In 1884 the Indiana-Michigan Mennonite Conference recommended that members should not use tobacco in the house of worship, and the ministers were to use their influence against the use of tobacco at all times. But it was not until 1913 that they passed a resolution that the ordination of ministers and deacons would not be recognized if they used tobacco, liquor, or narcotics in any form.<sup>14</sup>

At the 1894 assembly of the Virginia Conference, concern was shown for the "excessive" chewing during worship services, and for the "spitting" on the floors of the meetinghouses. It was decided that members should speak against this filthy habit. This conference had been meeting regularly since 1835. As far as is known this is the first time that the conference

took action against tobacco. In fairness it should be said that there are no available records for the period between 1835 and 1860.<sup>15</sup>

In 1876 a small booklet entitled, *1st Tabakrauchen eine Tugend?*<sup>16</sup> was printed at Elkhart, Indiana. This booklet lists rather thoroughly the main objections that can be given against the use of tobacco.

As has already been mentioned, after about 1880 the objections against the use of tobacco became more and more universal in the American brotherhood. Today, even though much tobacco is still used in certain sections, every branch of the church officially discourages its use.

There are various reasons that could be given for this change. In a master's dissertation entitled *Cultural Interaction Among the Mennonites Since 1870*, Harley J. Stucky expresses the belief that the Russian Mennonites were the first Mennonites to protest the use of tobacco. He believes they changed the attitude of the American Mennonites on the question within one decade of their coming to America in 1874. We have already shown that at least two American groups were speaking against it be-

(Continued on page 629)

guide when the task you face may seem too great.

Sincerely yours,

Margaret Kauffman.

Middlebury, Ind.

## EASTERN MENNONITE COLLEGE NOTES

Another school year at E.M.C. has come to a close—a year of progress and blessing under the guidance of a kind heavenly Father.

During the Easter season several music groups were on tour: the Touring Chorus in Pennsylvania, New York, and Ontario; the Alleluia Singers in Pennsylvania and Maryland, and a mixed quartet through the southern states.

On the evening of May 3 the Ladies' Chorus under the direction of J. Mark Stauffer rendered a program of sacred music in the College Auditorium. This same group spent the week end of May 10 and 11 in southeastern Virginia, giving four programs. On the same week end the Ambassador Octet rendered programs in Delaware, Maryland, and eastern Pennsylvania.

To promote interest in rural life, the college sponsored a Rural Life Week during the week of May 5. In addition to chapel messages on various phases of rural life, Wednesday afternoon was spent on a near-by farm where various demonstrations and lectures were given. Visiting speakers included Grant Stoltzfus of Scottdale, Pa., and Dr. Samuel Bucher of Harman, W. Va.

Commencement activities began on May 30 with a program by the Vesper Chorus, under the direction of Earl Maust. They sang "David, the Shepherd Boy." Saturday, Alumni Day, found many former students on our campus. In addition to local speakers, the Saturday evening public Alumni Program included a message by William Detweiler of Orrville, Ohio.

The theme for the annual Mission Meeting, held Sunday morning, June 1, was "Weekday Witnessing." Speakers for this program included Lloyd Weaver, Newport News, Va.; Lloyd Hartzler, Ft. Seybert, W. Va.; and Kenneth Good, Elida, Ohio. The Collegiate Chorus rendered a program on Sunday afternoon, with A. J. Metzler of Scottdale, Pa., bringing the Baccalaureate sermon in the evening.

Monday, June 2, was the day for Class Day programs: the high school in the afternoon and the college in the evening.

Harold Eshleman of Park View delivered the Commencement address on Tuesday morning on the theme, "Giant Challenges." After reviewing the story of David and Goliath he pointed out the challenges facing our youth today and reminded us that it takes greater courage and strength to meet today's challenges than it took for David to meet Goliath.

There were 120 in the graduating classes this year: thirty-two receiving college degrees; fourteen junior college graduates; four one-year college graduates, and seventy high-school graduates.

Summer school opened on June 9 with Ira E. Miller serving as Director of the Summer Session.

—Lester C. Shank.

## OUR SCHOOLS

### From a College Senior

Dear Joanne,

It won't be long until you'll be entering college. If you're like many other college freshmen you may have found yourself pondering on your purpose for entering college. To serve God, an education is often helpful and necessary. But in what area or what way will you prepare to serve Him?

I'm wondering if you've considered teaching in the elementary school as a possible avenue of service. There are many reasons why I'd like for you to consider this profession seriously, along with the fact that it is the challenge I have accepted.

I've noticed your appreciation for the beautiful in life; and, Joanne, teaching is the place where you can use that to good advantage. The things of nature and the beauty in individual lives are foundation stones for teaching if they are applied and used with God's purpose in mind. I observed a science lesson in a first-grade classroom the other day which provides an example of this very idea. The teacher was showing the class a caterpillar and a swallow-tailed butterfly which had come from a similar caterpillar. The pupils' eyes were wide with wonder. At one moment the butterfly escaped from the jar and flew about the room. The pupils shouted with glee. After one quick little fellow recaptured it, the butterfly was returned to its jar and the teacher asked how many boys and girls thought they could make a beautiful butterfly exactly like that. Some thought they could;

but she helped them to see how impossible that really was. Finally she asked who could make a butterfly like that. In one breathless word significant of their admiration the pupils responded, "God!" It was thrilling and challenging to me to see how one teacher could help so many boys and girls appreciate their Creator through the things about them.

A teacher has the responsibility of teaching pupils in a way that will help them develop intellectually, socially, emotionally, physically, and spiritually. That's a big order and perhaps it's not so easy at times, but when you sum it all together, it's teaching pupils to live a wholesome, happy, and useful life. It begins in the teacher's own life and permeates into her pupils' lives as she associates and shares with them in the classroom as a part of her guiding program.

Another factor one should consider is the availability of positions in elementary schools. The truth of the matter is that there are all sorts of opportunities for those with proper training, and the demand for teachers is great.

This, in addition to the challenge teaching provides for you, should make it a matter for your consideration and prayer. Think of your personal qualifications in terms of the patience, understanding, and love for children required of an elementary school teacher. Then you can begin to consider teaching as an avenue for your dedicatory service to God and mankind.

Remember Phil 4:13—"I can do all things through Christ which strengtheneth me." That's the verse which can always serve as a



## FAMILY CIRCLE

### My Little Helpers

By Opal Brammann

I have two little helpers

Who work for me each day.

They help me tidy up my room,

And put my toys away.

They help me when I dress up nice

To go to Sunday school;

They help me when I try to live

By Jesus' Golden Rule.

I keep my little helpers clean;

They hold my Bible right;

And when I bow my head to pray,

They fold themselves up tight.

Can you guess who my little helpers  
are?

Park Rapids, Minn.

### How to Be Friendly with Children

When one is visiting in a home, he likes to be friendly with the children as well as with the grown members of the family.

There are right ways and wrong ways to approach children. It is unfortunate for them that many adults who would like to be friendly do not know how.

Children should be treated as people. They aren't pets, nor toys, nor cute animals, nor members of an inferior race.

The visiting adult should respect the rights of children. He shouldn't make any passes at them, pick them up unless they want to be taken, or force himself upon them.

The way to begin with a child is to love him in your own mind and heart, without making any move toward him. That is all, and that is enough. If you really like the child he has his own ways of knowing, which you may not understand. Just wait, and give him time to size you up and become used to your presence. He is observing you, probably more closely than you are observing him. His sharp eyes take in more than yours do.

Unless he has been mistreated by other adults, he will come around to you after a while and show you a toy or something, or put his hand on your knee, or show some other sign of interest. If he does, smile and be friendly. From there on, use restraint and good judgment.

A child does not like to be taken by physical force by gigantic strangers. He doesn't enjoy being turned upside down, being playfully spanked, having his hair tousled, or his nose pushed like the button of a doorbell (even if there is a

vague resemblance), or being tickled in the ribs. If you pick up a pup or a kitten, it will wriggle out of your arms as soon as possible. A child feels the same way. He likes to be on his own feet. Incidentally, the parents will like you better, too, if you aren't too free with the children.

When the child finds out that you are civilized enough to regard him as a human being and as a real member of the family, he appreciates it.

If you really want to be friendly with a child, be interested in what he is doing at the moment. Talk to him about his toys or whatever he is playing with. If he appears to be busy, don't butt in. If he looks into your face, he is ready to talk a little. Use simple words, but don't "talk down" to him. If he is five or under, you may find it better to get down on the floor where he can look you in the eye. This will relieve his neck from the strain of looking up, and he will feel equal with you. Your hostess may be surprised or amused, but she will survive if you succeed with the child. He will not be shocked.

In getting acquainted with a child, it is wise to be objective. He is probably an extrovert. Talk about things first rather than about him.

A final warning: Don't spend all your time visiting with the child, as too many do. Parents are also people and like to be noticed. A mother appreciates having people adore her cute infant, but she is a person too—more than a mere biological factor in the production of a child. The child will not be jealous or envious if you visit with his parents.

—*The Saints Herald*.

### Are We Prepared for Old Age?

By CLAYTON C. SUTTER

It is very encouraging to note that more and more people are becoming interested in the care of our aged. The increasing size of the older group confronts the Christian churches with a major challenge. The volume of need to be met is such as no other generation has known, not even that immediately past. We have not been aware of what has been happening to our society until suddenly we now find large numbers of the aged in our midst. The time is now here to turn neglect into intelligent concern. This requires study and prayers for guidance on the part of all the laity and ministry, both in the present situation, and also in preparing ourselves for old age.

As a whole, we are an informed people. Individually, we keep up with the latest in animal nutrition, soils and crops, science and inventions—the list is legion.

We have men who lead these fields and the majority of our people are rated good. What is our record in the medical and social fields? Our medical men and women are compiling an enviable record. Our relief work "In the Name of Christ" is the best. Our Christian educators are in demand.

This indicates several things. We have the capacity to achieve when we apply ourselves. But it is evident that we are weak in the field of service to the aged. Since we are weak along this line, it behooves us to read more from those fields. Not one of us is getting any younger. Some of us are already old. We must face it individually. We must face it collectively. Each of us must read more on the subject of the aging and put into practice what we read. To make a start in intelligent action, let us read the Public Affairs pamphlets:

No. 131—*When You Grow Older*

No. 139—*Live Long and Like It*

These may be obtained by sending twenty cents for each to the Public Affairs Committee, Inc., 22 East 38th St., New York 16, N.Y. Each of these pamphlets has an additional reading list.

—*The Missionary Guide*.

### Counseling Needed

From the happy home flow social integrity, fair dealings, better business and social relations, a prosperous community and nation, good government, and a large degree of general happiness and joy of living.

In every home a spiritual foundation is absolutely necessary if the family is to wield an influence for good in all walks of life. Bishop Werner says, "By appointment, I met a young couple in the parlor of the church. As he fumbled his hat the young man said, 'We wanted to see you. We are going to have a baby born in our home. We think we know what we want to do for it in almost every way. We understand about care and feeding and hygiene, but what we would like to know is how to be spiritual parents for the child.'"

This is the subject that needs to be studied. In many churches and Sunday schools there are parents' classes for this purpose. If there is no such class in your Sunday school, then organize one.—Carl and Clara.

### EXPRESSIONS OF APPRECIATION

I want to express my sincere gratitude and deep appreciation to all who have so kindly remembered me in prayer during my recent stay in the hospital and my convalescence at home. The many cards, letters, visits, flowers, and other gifts were greatly appreciated. Thank you for all of them. May the Lord richly bless each one of you.—Mrs. Lloyd M. Eby, R. 1, Ronks, Pa.

By this means I want to thank those who remembered me during my illness with tokens and prayers; also for the sympathy shown owing to the sudden death of our wife and mother, Ethel Lucille Martin, which occurred while I was in the hospital.—Aaron H. Martin and family, R. 5, Hagerstown, Md.



# TO BE NEAR TO GOD

## THEME: LESSONS FROM THE LIFE OF MOSES

Sunday, June 29

A Vessel of Clay. Read Ex. 4:10-12; Deut. 31:30-32:12.

Between Moses' awkward plea of inadequacy and his triumphant paean of praise lie years of continued service, of companionship with God, of proof that He is adequate. The slowness of speech which troubled Moses so much did not worry God at all. God delights to cover human weakness with His strength, to blot out handicaps to His glory. He loves to touch the suffering body, the weakened will, or the fumbling intellect with a divine fire, thus lighting an irresistible testimony to a bewildered world.

Monday, June 30

Against the Lord. Read Ex. 16:2-8.

"Your murmurings are not against us, but against the Lord." Here is a stern indictment against those who complain. The mailman who is late, the grocer who makes a mistake in your order, the tire that goes flat so inconveniently, these things are all allowed by the Lord. They are part of the "all things" that chisel out the image of God in our lives. Fretting over annoyances does not remove them, and it can frustrate God's intention in allowing such things. The sin of complaint is not so "white" as we try to believe. It is next door to rebellion against God.

Tuesday, July 1

Wisehearted Helpers. Read Ex. 31:1-6.

The work of the Lord is a vast structure. It needs open-hearted listeners as well as eloquent ministers; it needs the humble and unknown as well as the brilliant and influential. Behind each missionary and evangelist stand dozens of unnoticed helpers: his family, those who give money, those who pray. Every institution, every organization, every revival owes as much to wise-hearted supporters as it does to the man whose vision first launched it. Both are vitally necessary. The key to the situation is consecration—an absolute abandonment of personal desire before the will of God. The choice is not ours, but His.

Wednesday, July 2

The Importance of God's Glory. Read Ex. 32:9-14.

The importance of God's glory superseded Moses' desire for personal honor. How quickly he speaks in shocked protest. "Undo the powerful testimony to the Egyptians? Surely not!" And Moses' entreaty was successful. "And the Lord repented"—here is what prayer motivated by concern for the glory of God can accomplish. God grant a time when every Christian will forget himself, his personal feelings and desires, and turn all his anxieties toward preserving God's glory, untarnished and undiminished!

Thursday, July 3

A Gift or the Giver? Read Ex. 32:31-35 and 33:11-14.

Moses could not be content with an angel

for his guide. He had already discovered the joy of fellowship with God, the satisfaction of the Presence itself. Listen to his despairing protest, "See, thou sayest unto me, Bring up this people: and thou hast not let me know whom thou wilt send with me." Moses knew God; the promised angel was a stranger.

It is when we desire, with Moses, the Presence above a blessing and refuse to look to any other, even an angel from heaven, that God's promise is fulfilled to us—"My presence shall go with thee, and I will give thee rest."

Friday, July 4

Unconscious of Glory. Read Ex. 34:28-35.

She stood before us in the little college chapel and spoke from a full heart. "Sometimes I think that behind my decision to teach Bible school all summer lies a feeling of guilt because I do so little testifying here on the campus," she said. Here was a Christian, loved and respected by other Christian students, an encouragement and inspiration, but too humble to realize how much she contributed by the testimony of her life.

This same phenomenon occurs over and over. In the kingdom of God, those who serve best seem most often unaware of it. They, like Moses, know not that their lives shine with the glory of God.

Saturday, July 5

The Fruit of Obedience. Read Ex. 40:17-34.

"As the Lord commanded Moses." These words appear again and again in the last two chapters of Exodus. Then—"So Moses finished the work. Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle." Such is the marvelous overwhelming result of obedience.

How many of us have forfeited the Presence because of one "small" sin? How many times have we thought, "This won't matter. Why, everybody does it!" only to find that He has departed? The love that compels obedience is the condition God imposes for His continued presence. It alone opens the way for divine infilling with the glory of God.

—Edna Beiler.

## IN THE TIME OF THE JUDGES

Sunday School Lesson for July 6

(Judges 1:1-3, 6, 21-25)

We look again at the history of God's chosen people. With whom did this nation begin? Prepare a long strip of paper (one for each pupil if at all possible), fold each strip into 16 equal divisions, and let the pupils label them in class as follows: Label the first three divisions "The Period of the Patriarchs;" the fourth division "The Period of Moses;" the next three divisions "The Settlement in Canaan" (Joshua to Samuel); the next division

"United Kingdom;" the next three divisions "The Divided Kingdom;" the next one "Return to Jerusalem;" the next three "The Period of Silence;" and the next one "The New Testament Period." Labeling them in this way will show the approximate time of each period in the history. The exact dates are not as significant as the length of the period. The chronology of the period of the judges is very difficult. It is especially important to see the long period of faith before entering the Promised Land and the long period of settling in this land. We have five lessons on the period of the judges. There is time in this lesson for getting this significant background.

Let one pupil tell briefly the story of Joshua with which we ended our last history study in December, 1951. Also each book of the Bible from Genesis to Judges should have meaning for your pupils. This is worth reviewing. Where do we read of Abraham? Joseph? Ten Commandments? etc. Parts of Joshua, chapter 24, might be read together in class to see again Israel's wonderful God with His wonderful promise to them.

In Judges 1 we notice the sad statement, "did not drive out." It is said of a number of the tribes. What was the danger in leaving these enemies in the land?

Now a new generation comes on. Judg. 2:8-10. Why didn't they know Jehovah? How quickly the goodness of God was forgotten! How could they forget?

Into what great evil did Israel fall because she left the enemy in the land? They broke the first and second commandments. Disobeying these probably caused them to break all the rest of the commandments. Notice the sequence, "Forsook Jehovah," "Followed other gods," "Provoked Jehovah," "Jehovah delivered them into the hands of the spoilers," "They were sore distressed." The last verse of Judges is a true commentary on man without God.

Then in mercy God sent the judges, who helped to save Israel from their oppressors. He called Israel to Himself again and again.

To what extent are we to separate ourselves from the enemies of God? Are we to move away from the enemies? Drive the enemies away from us? "Come out from among them, and be ye separate . . . touch not the unclean thing" (II Cor. 6:17) is God's command to us. Separation is a big subject, but so essential. Discuss the new mind and new desires which we get in Christ Jesus. This new mind will not think as the world thinks about money, honor, vanity, the material things, and the passions in our bodies. Ask God to direct you to those points in which the enemy is trying to contaminate your pupils. God gives us as individuals a work to do. "Come out from among them."

There is time to see the six cycles of apostasy, punishment, repentance, and deliverance in the next three lessons of judges. Take the time in this lesson to get the historical background.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. L. J. Miller, octogenarian long active in church work, passed to his eternal reward on June 5 at Hutchinson, Kans.

Bro. Virgil Brenneman was ordained to the ministry at Iowa City, Iowa, on June 15. He is in charge of the congregation there. The ordination was in charge of Bro. D. J. Fisher. Bro. Paul M. Miller, Goshen, Ind., preached the sermon. Bro. P. R. Kennel, Shickley, Nebr., also assisted. The Lord bless our young brother in his calling.

Bro. Waldo Miller was ordained to the ministry for the Pleasant Valley Church, Harper, Kans., on the evening of June 22. The service was in charge of Gideon G. Yoder, who was assisted by Earl Buckwalter and J. G. Hartzler. May the Lord bless our brother in his new responsibility.

Remodeling is in progress at the North Main St. Church in Nappanee, Ind. Services are being conducted in a community building, until the church is again ready this fall.

Baccalaureate service for the nurses of the Kitchener-Waterloo Hospital Nurses' Training School were held at the First Mennonite Church in Kitchener on June 16. Bro. C. F. Derstine gave the address, and a choral group, directed by J. H. Hess, sang.

Bro. Leroy Umble was ordained to the ministry for Media Chapel, Oxford, Pa., on June 3. May the Lord bless him with a fruitful ministry.

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Bro. Harvey Snyder, Kitchener, Ont., will have charge of the Waterloo, Ont., congregation during the summer months. The pastor, Bro. J. B. Martin, will be absent during most of the summer.

Bro. Willis Hallman, Vineland, Ont., conducted the morning devotion at the Warwick River Church on June 8. Bro. Isaac Baer, Steelton, Pa., brought the morning message.

Bro. Nevin Miller, Harrisonburg, Va., and a male quartet conducted the midweek worship service at Midland, Mich., on June 12.

Churches co-operating with the Ontario Mennonite Conference in sponsoring the Brunk Bros. Revival in Ontario include the Amish Mennonites, the Sterling Avenue Mennonites, the Mennonite Brethren, the United Mennonites, the United Missionary Church, and the Brethren in Christ. These churches have been working together for peace and nonresistance previous to this.

A very impressive service was held on Thursday evening, June 12, when the cornerstone for the new Berlin, Ohio, Mennonite Church was laid.

Bro. Elmer Yoder, Elida, Ohio, was installed as pastor of the Pleasant View Church, North Lawrence, Ohio, on Thursday evening, June 19.

John E. Lapp, Lansdale, Pa., will hold the first of a series of Saturday evening meetings scheduled for the churches of Noah Risser and Clarence E. Lutz's district in the Steelton, Pa., Church on June 28. He will discuss "The Doctrine of the Scriptures."

Bro. Jesse L. Replogle, Curryville, Pa., was ordained to the office of deacon to serve the Morrisons Cove congregation, Martinsburg, Pa., on June 15.

A group of four young men from the Melinger's Church, Lancaster, Pa., went to northern Pennsylvania to distribute tracts and The Way on Saturday evening, May 31. They plan to make similar trips once a month.

Change of address: Paul Good, from R.4, Harrisonburg, Va., to Harman, W. Va.

Bro. Nelson Kanagy, West Liberty, Ohio, was scheduled to speak in a Youth Conference at Farmerstown, Baltic, Ohio, on Saturday evening and Sunday, June 14 and 15. The theme was "Victorious Living."

Bro. Loyal Roth, Culp, (Peace River Country), Alta., was ordained to the ministry at

Duchess, Alta., on May 25 by C. J. Ramer. In the evening he preached his first sermon at Duchess.

Bro. Abner Stoltzfus, Atglen, Pa., showed pictures of his recent trip to Palestine to the Pleasant Hill congregation, Peoria, Ill., on June 13.

Vacation Bible school was held at the Lockport Church, Stryker, Ohio, June 2-13 with an enrollment of 170, an average attendance of 160, and a perfect attendance of 141. The missionary offering was \$118.29. Walter Stuckey served as superintendent.

Family Night was held at Frazer, Pa., on June 8. Each family sat together, and family groups gave scripture verses. Bro. Lester Wenger, Lititz, Pa., closed with a talk on "God's Plan for the Family."

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## Calendar

Alta.-Sask Conference and associated meetings, Sharon Church, Guernsey, Sask., June 28-July 1.  
Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
Little Eden Camp, Onkama, Mich.  
First Family Week, June 28-July 4  
Senior High Week, July 5-11  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Pre-camping Training Camp, June 23-27  
Junior Boys Camp (ages 9-12), July 7-12  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Boys' Camp (ages 9-12), June 28 to July 4  
Girls' Camp (ages 9-12), July 5-11  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 23 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, July 20-23, at Scottsdale, Pa.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Music Conference, Flanagan, Ill., Aug. 19.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo. Oct. 31, Nov. 1.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Unde ended Aug. 26-30, 1953.

## Notice

The Little Eden High School Boys' and Girls' Camp, Onkama, Mich., which is scheduled for July 5-12, has room for more young people. Weyburn Groff, returned missionary from India, is Camp Pastor. Earl Leinbach, M.D., is Camp Doctor. Robert Baker, contributor to the YCC, will lead discussions on youth problems. Send reservations immediately to the Camp Director, Frederick Erb, 15559 Curtis Ave., Detroit 35, Mich.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The large tent erected for Annual Mission Board Meetings, held at Kalona, Iowa, June 12-17, was blown down on Friday night during a thunder storm. After necessary repairs were made it was put up a second time on Saturday night. The tent will also be used for evangelistic meetings conducted by Bro. Howard Hammer immediately following Board Meeting.

Bro. Nelson Litwiller, missionary on furlough from Argentina, brought the missionary sermon at the Annual Meetings at Kalona, Iowa, on Sunday morning. Other speakers of the day brought messages from India, Tanganyika, Puerto Rico, Europe, China, Ethiopia, and the Far East.

Registration cards for the Missionary Bible Conference to be held at Laurelville Mennonite Camp July 19-25 are available and may be secured by writing to E. C. Bender, Martinsburg, Pa., who is the director of conference. Applications should be received early. Clayton Beyler, Hesston, Kans., is the Bible instructor for the conference and Nelson Litwiller the missionary speaker.

Approximately 4000 persons were in attendance at the Sunday evening service of the Annual Board Meeting at Kalona, Iowa, on June 15. Many people were seated on the spacious grounds outside the tent during both the afternoon and evening services.

A letter from the Delbert Erbs, missionaries in Argentina, says: "Winter has arrived here. Though the church is quite cold sometimes, we are looking forward to our meetings next month. Will you pray with us that the Spirit may lead in a mighty way in these meetings."

The MYF of the North Goshen, Ind., church will spend June 18-21 with the folks at the Detroit, Mich., Mennonite Church to help paint the church building.

Bro. Lee Kanagy, missionary in Japan, wrote recently concerning reports of communist activities in Japan: "Reports have been coming to us that anti-Americanism is quite strong. However, actually since the peace treaty came into effect there has not been much change. The anti-Americanism is an expression of a minority, 70,000 or more communists. This minority is quite powerful for its size. Dr. Kagawa told me that the communist party has decreased at least 1% during the last year which is not much. On the other hand this negative force tends to crystallize and clarify more clearly and sharply the forces of democracy."

Pray for the new Christians at the village of Narasgarh in Bihar, India, that proper spiritual nourishment may be provided for them. The evangelist placed in charge of teaching them went home for his family and thus far has not been heard from.

Four children accepted Christ as their

Saviour on Sunday afternoon, May 25, at the Smyrna congregation, Coamo Arriba, Puerto Rico.

Children's Day was observed at the Peoria, Ill., Mennonite Church on Sunday morning, June 6, featuring songs by the children and a message to the children by the pastor, J. J. Hostetler.

Our missionaries in Bihar, India, are grateful to the Lord that the Knisses have finally gotten their car and can now effectively minister to the needy communities about them at Bethet. They also praise the Lord for the woman at Kalkaliya. Opposition from the surrounding communities seems to be keeping the people back, and they say they don't want to hear the Gospel anymore because it makes them want to become Christians. Evangelists are working with them. Pray that the Spirit may convict mightily to the saving of souls.

Bro. and Sister Herbert Yoder, West Liberty, Ohio, are located at the Mennonite Gospel Center, 1238 Washington St., Kansas City, 6, Mo. The Yoders have been appointed by the Mennonite Board of Missions and Charities to assist in the work at the mission during the summer months. Their presence and help is much appreciated. Bro. Yoder will return to Goshen College in the fall to continue in his school work.

Sister Mary King, Wellman, Iowa, has rendered valuable assistance in the work at the

## Relief and Service News

I-O men in various communities are being called up for their physical examinations. Men are urged to co-operate with their local boards in going for their physicals, but should indicate when asked by the officials their intention to take up civilian service as provided by the draft law. It is important that local ministers be alert to help young men to answer questions which will be asked them regarding the service they wish to enter. Men who desire the help of the church in assisting them to an assignment under the draft law should notify the Relief and Service Office, 1711 Prairie St., Elkhart, Ind., when they are called up for and have passed their physicals.

Nearly forty young people participated in the consecration service for new officers of MYF and service workers conducted by Bro. Paul Erb at the final session of the Annual MYF Meeting held at the Lower Deer Creek Mennonite Church on Saturday evening, June 14.

Sister Bertha Alderfer, Telford, Pa., will transfer to the Navajo Indian Migrant unit at Grants, N.M., about July 1. Bro. and Sister Stanley Weaver continue as leader and matron of that unit which has returned to Grants, N.M., for the crop season there. Mail will reach them when addressed to Mennonite Service Unit, Grants, N.M.

Sister Ruby Hostetler, Elkhart, Ind., was appointed by MRC and seconded to the Kodaikanal School in South India at the June 14 meeting.

The following Pax Service men were approved for service in Germany at the June 14, MRC meeting: Eber Diener, Wellman, Iowa; Harley Good, Harrisonburg, Va.; Denzel Short, West Unity, Ohio; Donald Short, Archbold, Ohio; Marion Wenger, Elkhart, Ind., and Donald Wyse, Archbold, Ohio. These men left for Europe on June 18. Melvin Snyder, La Junta, Colo., was approved for Pax Service to leave on July 16.

Bro. Joe Nauraine, Chicago, Ill., and Sister Tillie Yoder, Elkhart, Ind., were appointed for service at El Hogar del Nino in Piedras, Puerto Rico, at the June 14 MRC meeting. They will begin their service in September.

## Your Treasurer Reports

At the Annual Meeting of the Mission Board which was just held at Kalona, Iowa, a number of new missionaries were appointed to be sent to the foreign field. For each missionary appointed and sent to the field, considerable equipment must be purchased. A special equipment allowance is given to each missionary and also assistance is given in getting equipment to the field.

We find that there is considerable interest among our constituency to help supply the equipment for new missionaries. To meet this need, a special fund has been set up which is called Missionary Equipment Fund. Those who would be interested in helping to purchase equipment for recently appointed missionaries can do so by contributing to this fund. Contributions should be clearly designated and forwarded through the District Mission Board Treasurer. Contributions may be designated for an individual missionary if desired.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

Mennonite Gospel Center in Kansas City, Mo. She is visiting friends and relatives in Iowa at the present time.

Bro. and Sister John Harder, with their family, have moved to the Judah community in northern Alberta. They had held summer Bible school there for a number of years, and they now felt led to make their home in the community.

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# Annual Mission Board Report

## Reports from Foreign Mission Fields

(Continued)

### Report of the Puerto Rico Mennonite Mission

The Mennonite Church of Puerto Rico is grateful to our heavenly Father for His sustaining grace and for the new opportunities to extend the Gospel of the kingdom in Puerto Rico. During 1951 the membership of the church in Puerto Rico increased from 142 to 190. The average attendance at the Sunday schools increased from 461 to 511, i.e., an increase of fifty pupils; whereas average attendance at the summer Bible schools decreased from 581 to 541, a decrease of forty pupils. The total giving of the church in 1950 was \$1,431.15, whereas in 1951 it was \$3,935.88, which constitutes an increase of \$2,504.73.

The year saw the organization of a new congregation, Smyrna, at Coamo Arriba, when Bro. T. H. Brenneman baptized seven. A new mission outpost was established at Pedro Garcia, while Salto near La Plata was reopened. Radio evangelism has also experienced growth during the year, as evidenced by correspondence received by "La Hora del Calvario" (The Calvary Hour), a Spanish-language weekly broadcast. Letters were received from sixty-nine communities in Puerto Rico and from Venezuela, Colombia, Cuba, Dominican Republic, Costa Rica, and Panama. In January, 1952, this radio ministry was extended to Nicaragua and Radio International in North Africa, the latter making possible a Spanish Gospel broadcast into Spain, this being one of the first two Spanish broadcasts into that country.

During 1951 all the congregations emphasized stewardship of possessions as a very important step in the direction of an indigenous church. The appointment of the first Puerto Rican worker to the responsibility as "assistant to the pastor" was also made, and his consecration to that office is another step in the direction of an indigenous church. An "in-service" Bible training program for young people who are interested in serving in the church was also begun.

During the year four new missionaries arrived on the field, namely, Gladys Widmer, Carol Glick, and John and Bonita Driver. Seven missionaries returned to the States on furlough.

In 1951 grade five was added to the Bethany Mennonite School at Pulguillas. A new concrete building was erected for the school, and the former school building was remodeled as a clinic. The new school building can adequately accommodate six grades. Everything is now in readiness to begin the

actual construction of a parsonage for the Palo Hincado and Cuchilla congregations.

At La Plata there has been a notable increase in the community services of the project, and during the year it was possible to extend and enlarge these services to church communities outside of La Plata. Among these several extensions of services are the newly organized clinics at Palo Hincado and Coamo Arriba, and the sanitation project at Coamo Arriba.

Encouraging to the workers are the steps that have been taken to unify the service-mission phases of the work of the Mennonite Board of Missions and Charities and the Mennonite Relief Committee in Puerto Rico. In 1951 the various functions of these two ave-

nues of Christian witness were brought under one administration.

The workers and the church as a whole received much spiritual inspiration and guidance from the two visits of the bishop of the church, Bro. T. H. Brenneman. In his April visit to the churches, Bro. Brenneman was accompanied by Sister Brenneman, which was greatly appreciated by the church. The visits of the brethren E. C. Bender and Levi Hartzler in January, 1951, and that of Bro. J. D. Graber in February, 1952, were a source of real help in planning for the future of the church. The help of Sister Lois Gunden of Goshen College in the summer Bible schools and the Girls' Retreat during the summer was also highly appreciated.

There have been failures in 1951, but our prayer is that these will serve to call the workers to renewed energy and a greater consecration so that with the help of God the church may have a better testimony in 1952 that will help to win many to Christ.

Puerto Rico Executive Committee,  
Wilbur Nachtigall, Secretary.

### Report of the Japan Mennonite Mission

Your co-workers in Japan have been keenly aware of the prayers of the church and the blessing of God on His work in these mountainous islands. For this we share with you our thanksgiving of praise.

This year marks the beginning of the work in our field in eastern Hokkaido. Unmistakably the Lord led us to this relatively frontier area in Japan's archipelago. Bro. J. D. Graber's second visit to Japan in March was timely for the final decision concerning the Mennonite field and counseling with the missionaries in regard to the beginning phases of the work.

Your missionaries were engaged in full-time language study until June when Becks moved to Obihiro and Buckwalters to Kushiro. Providentially temporary housing for the summer had been found with two Japanese families. Because of the impossibility of purchasing or renting suitable housing it was found necessary to begin immediately the difficult task of constructing both missionary houses. Under the blessing of God these buildings have been largely completed and are serving now as residences and as church centers for the beginning work. Even during the interesting and sometimes frustrating months of building many contacts were made which the Lord is using for His glory.

We know that the Spirit of God is working. Even before we moved to the field He was preparing consecrated co-workers, three young men who answered the call to come to Hokkaido from Osaka and Tokyo as missionaries to their own people. The Spirit also guided nine other young people to make the commitment of faith. In a significant baptismal service on Nov. 25, 1951, the first twelve members of the Japan Mennonite

Church made public their desire to follow Christ in obedient discipleship.

There is now a nucleus of believers and a larger group of earnest seekers both in Obihiro and Kushiro. These young Christians and seekers are eager to work for Christ. With enthusiasm they have plunged into the work of organizing and directing Sunday schools at the two centers.

Regular Sunday services—Sunday school, worship, and evening instruction classes, weekday Bible study groups, English Bible classes in a number of high schools as well as at the Kushiro Teacher's College and the Obihiro Agricultural University offer a great challenge and responsibility to present the claims of Christ and to nurture young believers in the faith.

With the arrival of Lee and Adella Kanagy and their two-year-old son, Daniel, on Sept. 13 our hands were strengthened. Again the Lord provided living quarters for them in Tokyo. Their immediate task was to begin language study while doing some necessary work on their three-room apartment. At the close of the year they have begun a Bible class for Japanese friends in the neighborhood. While in Tokyo Kanagys are also serving in a good way the business needs of the mission. How delightfully the missionary family was further blessed with the arrival of their second baby, Ruth Adella, on Jan. 7, 1952.

As the Lord leads us into a new year we are inspired by the doors He is opening for His witness. We are humbled by the task of Christian nurture that has been thrust upon us. We are made to suffer with Christ for those who are indifferent or having once heard have turned away. We are challenged by the earnestness and dedication of those



few who have seen a great Light. We rejoice in the assurance that there are others whom the Lord is preparing for His witness in Japan. We offer ourselves in new com-

mitment to Christ for the building of His church.  
 Lee H. Kanagy,  
 Carl C. Beck,  
 Ralph E. Buckwalter.

## Report of the Belgium Mennonite Mission

The beginning of the past year found us in the midst of direct relief work to displaced peoples and refugees in Belgium, most of whom were awaiting immigration to Canada, United States, Australia, Argentina, or Bolivia. At this time, there were from twenty to thirty-five calls at the Center each week by those who came to present their situation and need in hope of receiving help. Examining individual cases, cross checking with other aid organizations to prevent duplication of aid, and finally giving of help, constituted our program for several months during the early part of the year. All of the sin and woe and cruelty and hardness of Europe was brought to our office day after day. Occasionally there was the opportunity to give a word of comfort or of hope. Sometimes there would be a moment of prayer shared with a Christian or one who was seeking. Oftentimes there would be a portion of one of the Gospels given to one who had nothing to read in his native tongue. This work was carried on in virtue of the fact that many of the supplies of the Mennonite Relief Committee remained after the workers had been released, and the official work of MRC discontinued.

During this same period of time, we continued to work closely with Bro. Charles Grikman of the Russian Evangelical Movement, in his ministry to the Russian and Slavic DP's and refugees working in the mining centers of southern and eastern Belgium. The movement of the Spirit of God among these people who came from what we now call the "Iron Curtain" countries had challenged our relief committee to aid in the direct evangelization among these people who had been deprived of the Word for such a long time. In continuing this work, oftentimes we felt that we were witnessing what Bro. Grikman called "a 'type' of what the situation could possibly be in the 'Iron Curtain' countries at some possible future date." This ministry to Slavic peoples led Bro. Grikman and David into Germany, Austria, and through Italy to the Free Territory of Trieste. The hunger for the Word of God, and the openness to the message of Christ have made an indelible impression upon us. Should an opportunity come to sow the Word in these countries, would the Mennonite Church be prepared to make a witness? Should we now be thinking about preparing for such a possibility? These questions come to us over and over, even now while we ourselves are studying and preparing to serve among the Belgian people. Our Board continues to support in a partial way three evangelist-colporteurs who work almost exclusively among these Slavic peoples. This continues in spite of the fact that our own preoccupation with language study has prevented our personal participation in the work.

During the latter part of the summer of

1951, the Mennonite Center arranged for an MCC work camp at Genk, a growing industrial area in eastern Belgium. David served as camp pastor and Bible teacher for this group of young people who helped in the construction of an addition to an evangelical day school.

In October, Bro. and Sister Orley Swartzen-truber arrived to share in the work of our mission in Belgium. They along with us are

## Report from Chengtu, West China

The year 1951 has seen the final closing of our brief but very worth-while mission effort in China, and by God's grace, the ultimate safe return of all of our missionary personnel from that Communist-dominated land.

When the church decided to enter the China field, and the Board sent forth five workers in 1947, it was with the full realization that the work might of necessity be short-lived. The civil war was already in progress in North China and the Communist movement was gaining in strength and power. However, to wait for perfect, or at least more favorable conditions for starting mission work in China, was even then recognized as tantamount to never beginning at all. Thus the workers went out with the hope and desire that even though the land should be ultimately overrun, and their actions more or less completely curtailed, possibly in due time restrictions would be eased, and work could gradually forge ahead again.

The final sweep of Communism into all of south and west China was most rapid, so that they themselves were not prepared to administer in the totalitarian sense that has since come to bind every area of Chinese life in thought and action. Thus for a period of six months or so after "Liberation" our church activities continued outwardly unmolested.

As Communist propaganda and training classes caught up with the victorious armies and enveloped the masses, it soon became noticeably evident to us that invisible forces of fear were sabotaging our work and efforts. In due time, missionaries throughout the land became conscious that their very presence, due to adverse and intense propaganda, was an embarrassment to their Chinese colleagues and a hindrance, therefore, to the advancement of the church's cause. Upon being certain of this, missionaries began leaving the field with the hope that their Chinese co-workers might be able to somehow carry on the task of evangelization.

As this condition also became apparent to us, with much prayer and decided personal regret, we finally felt led to leave our field

now spending their full time in language study and orientation. In connection with our studies, we participate in the activities of university Christian student groups, audit lectures at a Protestant Seminary, and attend some university classes, in addition to private lessons.

We have been conscious of the prayers of the church as God has made clear to us our task from one period to the next. Now again, that we are shifting the emphasis of our work to the Belgians, we are conscious of the need of the prayers of the church and the guidance of the Spirit, in order that we might be led aright. We anticipate the visit of members of the Board during this coming summer, and the counsel that they will bring with them as we move into the next phase of our work.

—David and Wilma Shank.

in order that a witness might continue, at least in a limited way, through our Chinese workers. We endeavored to prepare them adequately in both physical and spiritual ways for the lean, difficult, and dangerous times ahead.

Conditions varied considerably for missionaries living in West China in the early days of the exit movement. Seemingly at first, in those places where many foreigners were centered, restrictions and treatment, though sometimes irksome and tedious, were generally not so pronounced and discriminative as in places where only one, or several missionaries were located. This is probably explained in part in that the large centers had well-trained officers to deal with the foreign element, whereas smaller places, such as our own Hochwan, had lesser officials with little or no knowledge of our Christian work, and of dealing with the foreign element. Thus it was that in Hochwan we constantly bobbed against greater and perhaps more unreasonable restrictions than was usually the case with our friends in Chungking or Chengtu, for instance. When it came time to leave in those early days, friends in well-governed areas had little difficulty in securing the necessary guarantors, which was the hurdle to cross to get permission to leave the country. In Hochwan, most unreasonable demands were made of us, so that we could not leave according to the government's own requirements for exit permits. It was required that each one of us secure four Chinese to guarantee our past, present, and future action! Obviously, no rational Chinese could do such a thing for anyone—thus our exit was blocked for months.

Eugene and Louella Blosser in Chengtu were not allowed to return to us at Hochwan at the completion of their language study. Ultimately, as the trend of events became clear to them, they also reluctantly applied to go home. Their exit permits were secured without undue difficulty, but at the last moment their departure was delayed and the



resulting money shortage which developed worked certain hardship for them. However, as we all can testify a thousand times over, the Lord's grace and peace were ever upon us, and as He has never failed us, so again and again He has provided for our needs. The Blossers, with baby Philip, reached Hong Kong, British free territory, on Jan. 28, 1951, after a tiring but safe journey out of far West China. After a period of recuperation, they returned to America by steamship to witness to the work and needs among the Chinese people.

Looking back upon the happenings of a year and a half ago, one can readily fit the pieces together which were then only an indescribable puzzle.

On Dec. 30, 1950, I was arrested without previous warning of the approaching event, and on Jan. 1, 1951, went on public trial before several thousand people who demanded my being shot as the penalty for "disrespect toward the Chinese people's government"—the charge of which I at that time learned I was accused.

This sort of thing was happening in many places, and now, from this vantage point of time, it is obvious that my arrest and conviction on baseless charges was a procedure which was being carried on generally to bring discredit upon the Christian movement, which the Communists seek to destroy. Thus, missionaries, American in particular, were set up as examples of undesirable "American Imperialism" which must be banished from the land. I happened to be the victim in our area. It is the more obvious I was used as a handy piece of propaganda material when one considers I was arrested—after months of awaiting our exit permits—just before a great time of anti-American propaganda, and although supposedly condemned by the so-called "People's Court" was none the less only whisked away the next day by the officials, and ultimately deported from the land of China.

From the time of my departure until their final release from the land, Ruth Bean, Christine Weaver, and Dorothy McCammon were constantly plagued with almost total lack of privacy, no satisfaction as to their exit desires, and an ever-recurring threat that Dorothy must remain behind while the others went on out.

As always, the Lord overruled and gave us all patience, courage, and confidence in those troublous days, so that even this became a silent witness among the heathen—to His glory. Ruth and Christine were allowed to stay until baby Julia was born, then at once all were ordered to depart together for Chungking. Once there, the girls were soon on their way out and in due time reached the homeland safely. Dorothy was required to reside two months longer at Chungking, then was released, and again the Lord provided help through a Methodist missionary who was leaving and could assist her on the tedious journey.

After a nine months' forced separation, the McCammons, three now, were joyously reunited and returned to families and friends.

Shortly thereafter, the entire China mission group met with the Mission Board for a period of rejoicing and planning anew for future service.

Space does not permit the volume of testimony to God's grace your six representatives to China could give. Certainly He has provided for His own in every way—spiritually and physically. He has seemed to test—yet provided that strength and courage that keeps one standing fearlessly in the face of Satan's fierce lions of darkness. Finally, He has graciously ordained that His servants might return safely home to be prepared for other avenues of service. Praise God from whom all blessings flow!

The money, effort, materials, prayer, and concern the Mennonite Church has poured

into China has been to much avail—both in the reaching of lost souls there, and in strengthening the onward vision of the church here at home. Many there have come to the knowledge of life eternal, and many here have awakened both to our responsibilities to others, and to the power of prayer.

Speaking the feeling of our group, let it be known that many times we have expressed thanksgiving for the freedom of decision the Board has always afforded us on the field during those perplexing times. We ever had the assurance of the Board's support in every way possible, and as a group we wish to express our appreciation to them for the confidence and trust placed in us.

Respectfully submitted,  
Don Michael McCammon.

## Reports from Home Missions and Institutions City Missions

### Canton, Ohio

During the past year the Sunday-school enrollment increased to a total of 158 pupils in all departments. From this number twenty-five were enrolled in the Cradle Roll, which represents a real potential for the coming years. Some of these were brought by the parents to be dedicated at a special service. Eight of the total enrollment were persons on the Home Department, being unable to attend the regular services. Recordings of the Sunday morning services were frequently taken to them which they all enjoyed. Ninety-five, or 60 per cent of the total enrollment, were of non-Mennonite parentage. In addition to the Sunday-school enrollment a large number of other persons were contacted from time to time in the interest of their spiritual needs.

Young people from several rural churches assisted in distributing from 2,500 to 3,500 Way papers monthly, in our section of the city. The MYF from another church regularly distributed tracts with our address, in the downtown section of the city. A number of responses were received from these various means of sowing the seed. Some sent us letters of criticism and argument, some requested more information, and others telephoned that we should remember them in prayer. Others came to be married, etc.

Each winter a six weeks' winter Bible school is conducted in the mission under the auspices of the Ohio churches. The students engage in practical mission work during this time. Some visit homes in the interests of the Sunday school; they conduct from fifteen to twenty cottage Gospel services in homes, assist in distributing tracts and Way papers, conduct jail services, Gospel meetings in downtown rescue missions, and sing at the large county home.

In order to accommodate these students more efficiently the Ohio churches made a

campaign to raise funds to remodel the church basement. They also installed a new heating system, stairway, and modern kitchen facilities. This program cost slightly less than \$5,000.00. At the same time the members of the mission congregation raised funds to purchase materials, and by working evenings and off days, they redecorated the auditorium with celotex and new floor carpeting. New fluorescent lights were also installed. All this work makes the church a very neat and attractive building.

The members of the mission church have now for several years supported a missionary in India. Bro. Wilbur Hostetler, brother to the pastor and superintendent, was chosen. Special father-and-son and mother-and-daughter meetings have been held which bring in many persons whom we have not been able to reach otherwise. These have afforded new means to give the Gospel.

During the fall when the Brunk revivals were held in an adjoining county a number of our members and prospective persons attended. Several made confessions, and several made new consecrations. Bro. J. Otis Yoder conducted revival services at the mission over the Thanksgiving week. While the Spirit of God was deeply manifested and persons were under conviction, there were no open responses.

The Lord has blessed the work in a number of ways, and we praise Him for it. We have been permitted to witness to many through home visitation, callers here at the mission, at the public school, and at business establishments. One of our older converts died victoriously; another, our oldest convert, was taken to the Home at Rittman, and three destitute children were placed in the West Liberty Children's Home. They are doing well there and have united with the church. Public relations have been excellent in the mission community and we praise the Lord for this. There are still many unsaved souls,



many slaves to sin, and Satan is ever busy in his efforts to destroy the very elect. The Canton Mission needs your prayers.

—J. J. Hostetler.

## Chicago Missions

### Mennonite Home Mission

Another year has been completed and we look forward to continuing the work here which has been carried on for over fifty-eight years. Many have come under the influence of this mission again this past year.

The organized church, under the direction of the church council, carries on the usual church activities: the Sunday school, young people's work, organized MYF, and regular church services twice each Sunday. The superintendent of the mission is also the pastor of the church.

Other activities, more properly done under the mission direction, are prayer meetings, visitation of shut-ins, hospital as well as friendly calls in the community, mother-and-daughter meetings, a father-and-son banquet, boys' and girls' clubs, women's sewing circle, past-teen-age circle, and more recently work on Skid-Row in one of the rescue missions where we contact most needy men of our city.

Another phase, and not the least by any means, is the practice of everyday Christian living as we contact many people in many different situations. We aim to practice Christian hospitality. We wish the ideal could be more nearly reached. Each person coming to the door—and many come—telephone calls, folks passing through the city, as we provide night's lodging to many, sharing meals from the well-stocked storeroom, so bountifully provided by our fine Christian friends of the churches in Illinois, Indiana, and Ohio. God bless the hands and hearts of those who do so much and get so little credit. When folks are entertained, or fed here, we are but servants of the church, and the hospitality they enjoy is to the credit of the Mennonite Church who makes this mission possible. We are delighted to be your servants and the servants of the Lord as we are here on the front line of activity.

The Christmas dinners are a fixed part of the program. At the Christmas season, we had a delightful time because of splendid co-operation on the part of the churches, the help of the Chicago church in serving, and the money sent in for this special need.

The summer Bible school was held at the usual time. We were assisted by volunteer workers sent to us by MRC. We are limited in the size of the school only by the limited amount of teachers and helpers. Following the school we sent to the country the usual number of boys and girls for two weeks.

This mission building is now thirty-three years old. There is necessarily much repair work and this has taken time for the workers and the volunteer service units.

The apartment in the rear of the chapel is completed and newly furnished. It has added much in convenience and comfort to many. Walls were washed, many painted, and the place has taken on somewhat of a neater appearance through the whole building. We appreciate the work of the volunteer service.

On several occasions students from Goshen

College came to us to work. They each gave eight hours of time. Windows, walls, light fixtures, etc., were brightened. We thank the students. They were also able to get to see firsthand city mission work. Some had part in teaching classes and other activities; so their visit to our mission was a helpful experience for both them and us.

We again entertained the MCC annual meetings, and other of the church committees. This has been a convenient place for such meetings. We want all to know they are welcome here.

With the help of the men of the church we were able to have an unusual Boys' Club. Besides the usual work and play the boys enjoy, we have had them come face to face with their responsibility to the Lord Jesus Christ. There were many confessions and several were admitted into church membership.

A unique service here in Chicago is our monthly fellowship meal. The dinner is potluck—plenty to eat, a great day of fellowship. The vesper service later in the day is the climax. This has been one of the great assets here since our membership is so scattered.

Through the year we lost three by death, five were lettered to other churches, and we received by confession four, by baptism five, and by letter three. We had a gain of four in our membership.

We have a great opportunity here for service. The task is greater than we have ability to fill the need. We are much in need of the prayers of the church. The statement is still true after 2,500 years, "Not by might, nor by power, but by my spirit, saith the Lord." Our desire is still this: "Grow in grace and in the knowledge of the Lord and Saviour Jesus Christ." As an experienced Christian, we feel this to be the church's first great work.

—John I. Byler.

### Mennonite Mexican Church

The task of building the church of Christ among the Spanish-American population of Chicago continues to be a difficult one, especially in these days when corruption, sensuality, and materialism are obvious and open sins. Those three evils best describe the pervasive spirit in which we must live together with those to whom we bring the Gospel. But in all this darkness there is still a little bright light that shines through the faithful testimony and witness of a group of Christians committed to Christ and His church. For this group which forms our Mennonite Mexican Church we are thankful because we know that through it Christ's kingdom will go forward even in this ill-reputed district of Chicago.

We are eagerly looking forward to the completion of the new church building which was begun last fall. The main work is in the hands of a contractor who will probably complete his part in June at which time a voluntary service unit will begin the final work. The dedication of this church will be a high point in the history of this congregation. The new building will provide a larger auditorium to accommodate about two hundred persons, a spacious basement for Sunday-school classes and room for recreational activities.

The remodeling of the apartments for the workers was completed in January by a voluntary service unit. These apartments are located on the second floor above the church auditorium. Such proximity to the church and people should be beneficial to the work.

In order to share in the expenses of the new church, the congregation has been setting aside the Sunday morning offerings for the church-equipment fund. The ladies' sewing circle of the church is also contributing to this project by making quilts, pillowcases, etc., which are then sold and the proceeds placed in the same fund.

The Bible Clubs for boys and girls continue to meet once a week for forty-five minutes. One is held in the pastor's home and the other in a neighboring area in the home of a Christian family. The Junior Girls' Club and the Senior Girls' Club also meet once a week. All these activities for children have been successful avenues for the teaching of the Christian graces and the fundamentals of the faith. Our prayers accompany these potential members of the church. The Mexican Youth Christian Fellowship meets regularly for good times of fellowship and recreation. There is a fine group of young folks with possibilities for good but the group is still not engaged in any definite projects. It is our desire to suggest possibilities that will make all more service-conscious. The vacation Bible school again had an enrollment of over one hundred composed of regular and non-regular Sunday-school attendants. The average Sunday-school attendance for the year was ninety-three. The church membership increased to forty-six active members with the baptism of two new members.

The Fresh Air program was quite successful and proved a blessing to all who went to the country. This is a wonderful experience for the city children which we hope will be continued in the future.

This congregation enjoys the fellowship of other evangelical Spanish churches. It is the practice to have a united Thanksgiving service and a series of Holy Week services. Since it is impossible for the majority of the members to have fellowship with other Mennonite groups because of the language barrier, this broader fellowship takes its place and is a blessing to those who participate.

The history of the Mennonite Mexican Church of Chicago has its happy episodes, yet the complete picture is not one that causes satisfaction. It is our conviction that the present condition might be changed into a brighter one through the achieving of these objectives. (1) a rededication to Christ on the part of the present membership, thus having a new vision of His Kingship; (2) an acceptance of the fact that the responsibility for the church and its activities falls on each member and not necessarily on the mission workers; (3) an increase in the offering with the constant thought of becoming self-supporting and eventually a church with local help and leadership. May it please God to answer our prayer for this church.

—John T. N. Litwiller.



## Missions Editorial

### Service, A Precious Commodity

Institutions can easily be built with public funds. A city can float a bond issue or conduct a community drive for funds to build a hospital and the federal government matches, and in some cases doubles the amount. But after the buildings and physical equipment are provided you still do not have a hospital. Without a nursing service patients cannot be cared for.

In a country like India where there is a great incidence of leprosy there are numerous homes and hospitals for sufferers from this disease. Almost without exception, certainly it is the general rule, the Christian institutions are greatly superior in the matter of patient care. Here again public funds can erect buildings and provide equipment, but service to the "leper" in the name of Christ and with the loving touch of Jesus is quickly recognized and deeply appreciated by the patient.

This applies likewise to care of mental patients, homes for the aged, children's homes, etc. We have been too long discovering the critical importance of service in these institutions. We have had the mistaken notion that unless we put money into a community project we have no "bargaining position"; we have no good basis for making demands. We are finding out that this is not true. When we furnish the personnel, i.e., the service, in an institution we are making a contribution that is greater than money; we are providing a commodity that cannot be bought with money at any price.

People raise the question: "If we undertake to staff a community hospital, or if we accept community or government funds toward buildings and equipment in a charitable institution that serves the general public, are we not forced into positions of compromise?" This is a fair question. When we remember, however, that by furnishing the service in such an institution we are making an invaluable contribution and can therefore with good conscience make requests and maintain standards in line with high Christian ideals, the whole situation is at once lifted above the compromise level. In actual experience we have found community committees and public bodies appreciative of the quality of service rendered by us, and found them not only yielding to pressure but taking initiative in granting all the concessions and privileges we could use in maintaining Christian standards and in giving a Christian witness.

We need more and more volunteers for the service program of the church. We need them in our regular institutions as well as in the various long- and short-term VS units. Such service is significant as witness, and it represents a commodity more precious than

money. Let us serve more faithfully and sacrificially.—J. D. Graber.

### MCC Weekly Notes

#### Mental Health Institute Planned for June

The Kings View Homes advisory committee is planning a second Mental Health Institute for the Reedley community to be held June 28. Because of the interest in the general subject of mental health which the establishment of Kings View Homes has helped to create during its one year of operation, the response to the institute will probably be even greater than last year.

The program will include a seminar for pastors on Friday night preceding the institute proper on Saturday. Dr. D. D. Eitzen, professor of psychology of religion, will again bring the main message Saturday morning. The afternoon session will be devoted to a discussion of mental health as it relates to different fields and activities by a panel of speakers representing various fields. In the evening a mental health film will be shown with a discussion following.

The advisory committee also discussed two projects for the development of the hospital. One will be the construction of an occupational therapy building near the hospital. The other is the purchase of a home in Reedley to house the people working at Kings View Homes.

#### More European Trainees Coming in August

The MCC is expecting twenty-one European trainees to arrive in the United States during August. This group is made up of thirteen young women and eight young men between the ages of eighteen and thirty-one. They are Mennonite young people from the Netherlands and Germany. They will again be spending one year in this country to learn about American methods in different vocations and to become acquainted with American Mennonite churches and communities. Most of these young people come from farm background, but there are also several nurses and secretaries in the group. This is the third year that the MCC is sponsoring a trainee program. Anyone interested in sponsoring one of these European young people for six months may write to the Personnel Office, Mennonite Central Committee, Akron, Pa.

#### Six PAX Boys to Leave for Germany

Six additional PAX boys are spending one week in Akron for orientation before sailing for Europe on June 18. They are: Denzel Short, West Unity, Ohio; Donald Wyse, Archbold, Ohio; Harley Good, Harrisonburg, Va.; Eber Diener, Wellman, Iowa; Marion Wenger, Elkhart, Ind.; Donald Short, Archbold, Ohio.

These boys will be officially assigned to I-W service as soon as the program is put into operation.

#### Plans for More Immigrants to Uruguay

C. F. Klassen writes from Germany that he is making investigations as to the possibility of taking another group of 300-500 Mennonite refugees to Uruguay. August is

the tentative date of sailing, but this will depend on how many persons will want to go and how soon the processing can be finished. **Bulldozer Is on Its way to Colony Volendam**

A cablegram informed the Akron office that the bulldozer and Harry Harder are on their way to Colony Volendam in East Paraguay. The bulldozer was donated by the Northern District of the General Conference Church, and Mr. Harder of Mountain Lake, Minn., went to Paraguay to operate the machine in road-building and to teach several men in the different colonies how to run it.

#### Relief Workers Leave

Ernest and Mary Lehman left for Jordan on June 6 for a two-year term of relief work. Ernest, who has been publicity editor in the Akron MCC office and also worked in the Peace Section, will be director of the Jordan Unit.

Brother and Sister Jesse Short of Archbold, Ohio, sailed on June 5 for Germany where they will be in charge of the PAX unit at Backnang.

Dale Nebel of Mt. Pleasant, Iowa, will leave the United States by plane for the Far East on June 16 to serve as the Far Eastern area director. He will be stationed in Osaka, Japan.

Released June 13, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

### Women's Activities

Our sewing circles in Virginia have fine reports in the May-June issue of **Missionary Light**, the missions paper of the Virginia Conference. Reporting for the Lindale Sewing Circle, Mrs. Homer Mumaw lists her various projects of sewing for relief, for the needy at home, and for the Eastern Mennonite College in preparation for the opening of school last fall. Also they canned 500 quarts of peaches for E.M.C. one day in the school kitchen. Credit was given the men for paying for the peaches and bringing them to the kitchen. Sister Mumaw finally speaks of the spiritual part of their day's activity, which strengthens each one present.

Mrs. Byron Nice tells of the work done by the Warwick River Circle. This circle also meets in the basement of their church for an all-day meeting. Each sister takes a covered dish. Their devotion is held soon after dinner while everyone is present. During the past year they held three special meetings in homes and one at a near-by hospital for the chronically ill. At the latter meeting sixty-three bed pillows were made from old pillows that were donated. Other gifts to this hospital were nineteen quilts, made by the circle, fifty-four sheets, thirteen hospital gowns and bed jackets.

The Warwick River Circle also sent one hundred dollars to MCC for Christmas bundles and one hundred and sixty-four pounds of new and used clothing, besides fifty pieces of new clothing to Sicily. Three sewings were spent in sewing for the three DP families in their community. There is also a group of young mothers who meet once a month, on a



different day. As many of our circles, both these circles help their neighbors with canning and mending in case of sickness.

An enthusiastic report comes from the newly organized circle at Mathias, W. Va. Because of outdoor chores or very small children, these sisters decided to meet for the present in the evening in one of their homes. From the feed sacks donated by members of the circle, the group made sheets, pillow slips, and children's dresses and slips, all of which they sent to MCC. They sewed for the needy in their community, and at Christmas time

they helped their Sunday school bring cheer to the shut-ins of their vicinity by giving them fruit baskets. These sisters are remembering each new baby with a useful gift. Those who cannot attend do their bit by piecing comforter tops, cutting garments, and sewing them. Mrs. Linden M. Wenger, Bergton, Va., who is reporting for the circle, says that expressions of delight have come from the sisters for this new opportunity to bring sunshine to others and for the deep satisfaction in Christian fellowship provided by the circle.—Mrs. C. L. Shank.

as evangelist, will be held on the Albert Litwiller farm July 25-Aug. 17. Bro. Hammer will bring his song leader with him. The motto is "Christ for the World, the World for Christ." Local committees have been organized, and local prayer meetings begun. The local congregations are being urged to cancel their evening meetings during this period and work together for a mighty revival in the Mennonite Church.

We are glad to see the Holy Spirit still working in our midst. A young man of 26 made application, and is now under instruction for church membership. Pray for Pleasant Hill.  
Amelia Conrad.

## CHURCH CORRESPONDENCE

### KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Christian Friends: June 1, 1952, will long be remembered by members of our congregation as an eventful day. For some time we had been thinking and praying about ordaining a minister. With our two ministers well past eighty years of age, it was evident that our bishop needed help in the ministry. When the vote was taken two names were much in the lead. So instead of ordaining one, the members voted to ordain the two brethren who received so nearly the same number of votes. These young men are Eli Yutzi and Robert Yoder. The bishops who had a part in this impressive service were P. J. Blosser, Simon Gingerich, D. J. Fisher, and John Y. Swartzendruber.

Since Feb. 10 of this year we have been using church bulletins and find this a great improvement in our service. It is very helpful in remembering things of importance.

Summer Bible school is progressing nicely with 92 children enrolled. Sister Marjorie Ann Yoder is directing the work with the help of 13 teachers.

At this time we are eagerly looking forward to the Mission Board meeting which will be held at this place soon.

June 4, 1952. Mrs. Herman Yoder.

### SHELDON, WISCONSIN

Dear HERALD Readers: "The earth is the Lord's, and the fulness thereof; the world, and they that dwell therein" (Psalm 24:1).

On Sunday morning, April 6, Bro. Elmer Hershberger was with us. At that time we observed our communion service. The Wednesday evening previous our counsel meeting was held, at which time also one soul was baptized and welcomed into the church.

We had a mild winter (for Wisconsin) without much snow. But spring has given us some very bad roads.

One of our brethren, Mark Kauffman, received a broken neck while working at a sawmill this winter. He has recovered very nicely, and we praise the Lord for it.

Late in the night of March 17 Bro. Jason Martin's large dairy barn burned to the ground. Twenty-nine head of cattle burned

with it. It was an awful sight, reminding us anew of Psalm 50:10: "For every beast of the forest is mine, and the cattle upon a thousand hills." They are busy getting ready to build again.

Bible school started this morning at the Grand View Schoolhouse, Boyd, Wis. The teachers are Bro. Harold Kauffman and wife, and Bro. Paul Stoll and wife. Revival meetings are being held each evening during this week at that place, Bro. Llewellyn Groff, from Ogema, Minn., being the evangelist. Bible school at Sheldon is scheduled for June 16.

Cor.

### EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Greetings, HERALD Readers. The spring-time will soon be past, and summer is drawing near. The peonies, poppies, irises, and roses are blooming and filling the air with their fragrance. We can only marvel at the sight and praise God for His wonderful works to the children of men.

A group from the Dillon Church brought us the evening program on May 18. Two quartet numbers, a very interesting children's program by a young brother, and a short sermon by their superintendent, Bro. John Troyer, made up a worth-while program.

Summer Bible school is to be held June 9-20 here at Pleasant Hill. Our pastor, Bro. Roy Bucher, has sent out 150 cards all over Gardenia, Cloverdale, and Pleasant Hill. The replies have been good, and we believe there will be a large enrollment again. We pray God's blessing on these meetings and on the teachers, that lasting impressions may be made in the hearts of these children.

May 25 we observed our spring communion. Bro. Bucher brought the morning message, "In Remembrance of Me," and Bro. J. N. Kaufman, our bishop, distributed the sacred emblems. It was all a strong reminder of His broken body, His shed blood, and atonement for our redemption.

Next Sunday, June 8, will be a vesper service by J. J. Hostetler, the new pastor of the Peoria Mennonite Church.

The Central Illinois Gospel Crusade, with Bro. Howard Hammer of Apple Creek, Ohio,

### CARSTAIRS, ALBERTA

(West Zion Congregation)

Dear HERALD Readers: We have enjoyed a very pleasant spring which has enabled the farmers to do harvesting and seeding at about the same time. Due to our wet summer and early winter last season much of the harvesting remained until spring. However, the mice could harvest all winter and some of the fields were used entirely by them to support their large families.

Our interests do not only dwell among the good things of this earth, but also among heavenly things. We as a congregation have experienced many spiritual blessings again during the past several months for which we are thankful to God.

A Christian Workers' Conference was held here in November with Bro. Harold Bender from Goshen, Ind., as the main speaker. The conference was well attended with very good interest.

Bro. and Sister Wilfred Stauffer attended our district conference winter Bible school at Duchess for six weeks; also some others of our number attended part time.

Bro. and Sister Dan Brenneman from Creston, Mont., were with us on March 16. Bro. Brenneman brought the morning message.

Bro. and Sister Willis Yoder and family from Smith, Alta., were here to worship with us the evening of April 27. Bro. Yoder brought a very inspiring message.

Bro. Clarence Ramer from Duchess, Alta., was here on May 4 to conduct our communion service. Bro. and Sister Howard Stauffer and family from High River, Alta., were also here at the same time.

Bro. Henry Harder, our faithful older minister and former pastor, had an operation for a cataract on one eye. He is slowly regaining his sight, and we are all praying for his continued improvement.

June 9, 1952. Twila C. Hackman.

### WESTOVER, MARYLAND

(Holly Grove Congregation)

Dear HERALD Readers: We are making good use of the extra rooms that were built to our meetinghouse last year.

We are glad to have with us again our young people who have been away to school. They are Doris Detwiler, who graduated from high school at E.M.C.; George Hostetler, Jr., who was at E.M.C., and Elmer King, oldest son of Amos King, who graduated

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from L.M.S. George Hostetler and wife are spending the summer with his mother.

On March 16 Sisters Ada and Ida Stoltzfus, Morgantown, Pa., were with us and told us

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### MISSION NEWS (Continued)

Bro. Weyburn Groff, on furlough from India, preached at the North Goshen Mennonite Church on June 1. On May 25 Bro. John Beachy, also on furlough from India, brought the message.

Bro. J. D. Graber will speak at Roanoke, Ill., both morning and evening on June 29. Bro. Paul Lauver will speak there on July 27.

Bro. George Beare, missionary on furlough from India, spoke at the Seventh St. Church, Upland, Calif., on May 25.

Attendance at the Rock of Ages Rescue Mission, Sacramento, Calif., is averaging about 80. Bro. Jacob Roth, Dayton, Oreg., preached there on Saturday and Sunday, May 31, June 1. Bro. Leonard Garber, with a group from Winton, Calif., conducted the service on Tuesday evening, June 3. Services are held every night except Monday and Friday, and visitors are invited to come and help with the service any time. Pray that souls may be born into the kingdom through this work.

Bro. Oscar Burkholder, Breslau, Ont., brought the dedication message in the opening service at the new mission building in Warden Park, Toronto, Ont. Formerly the Sunday school was held in the basement of a private home. Pray that this mission may fulfill its God-given charge in Warden Park.

### FIELD NOTES (Continued)

Bro. Milton Brackbill, Paoli, Pa., spoke on "Christian Discipleship" at the Plain Church, Lansdale, Pa., on Sunday evening, June 1.

A special prayer service for Sister Evelyn Bauer, who has been stricken with polio, and the rest of the family, was held at Pleasant Hill, Peoria, Ill., on Sunday evening, June 15. The pastor, Roy Bucher, brought a brief message on "The God of Comfort," followed by a season of intercessory prayer.

Bro. Ralph Malin, West Chester, Pa., brought the evening message at Oxford Circle, Philadelphia, Pa., on June 15. His subject was "What It Cost Jesus to Save Us."

Bro. Clayton Beyler, Hesston, Kans., preached for the Protection, Kans., congregation on June 15.

Bro. Walter Oswald, Hesston, Kans., brought the morning message at Sycamore Grove, Garden City, Mo., on June 8.

### Announcements

An ordination of bishop at the Cross Road Mennonite Church, Richfield, Pa., on July 4 at 9:30 A.M. A Christian Home Conference, with Silas W. Brydger, Lyndhurst, Va., and Ross D. Metzler, Lewistown, Pa., at Columbia, Pa., Mennonite Mission, Saturday evening, June 28, and all day Sunday. Ordination

for minister for the Salem congregation, Shelby, Pa., on June 22 at 2 P.M. Tenth Semi-annual Peace Conference of the Franconia District at the Rockhill Church, Telford, Pa., on Saturday evening and all day Sunday, June 28, 29. Elmer G. Kolb and J. L. Stauffer will be the instructors. Bible Instruction Meeting at Mt. Pleasant Meeting House, Paradise, Pa., on July 5, 6. Quarterly Bible Conference at Congregational Mennonite Church, Marietta, Pa., June 29 with Martin Z. Miller, Abner Stoltzfus, and Jacob Peltz, Chicago, Ill., as speakers.

### Evangelistic Meetings

C. F. Derstine, Kitchener, Ont., at Crown Hill, Orrville, Ohio, June 16-22; Walnut Creek, Ohio, June 30-July 6; Sandy Cove Bible Conference, North East, Md., July 21-27. Harold H. Lahman, Elkton, Va., at Temple Hill, Standardsville, Va., June 29-July 12. Joseph Neuhauser, Ft. Wayne, Ind., at Kokomo, Ind., July 16-27. Hammer Evangelistic party, Lower Deer Creek, Kalona, Iowa, beginning June 18. Milo Kauffman, Hesston, Kans., at Orrville, Ohio, June 22-29.

### Visiting Speakers

May 25: J. B. Stauffer, Tofield, Alta., at Guernsey, Sask.; Linford D. Hackman, Carstairs, Alta., at Duchess, Alta.; Milton Hostetler, Rustburg, Va., at Greenwood, Del.; C. A. Mennonite Church.

June 1: Samuel Honderich, Filer, Idaho, at Indian Cove, Idaho; Chester Kauffman, Hubbard Oreg., at Nampa, Idaho, in the morning, and Linford D. Hackman, Carstairs, Alta., at Nampa, Idaho, evening; J. B. Shenk, Goshen College, at Locust Grove, Elkhart, Ind.; Ralph Stahly, Wakarusa, Ind., at Lakeside Chapel, Wawassee, Ind.

June 8: Wayne Wenger, Dryden, Mich., at Locust Grove, Elkhart, Ind.; Clarence E. Lutz, Elizabethtown, Pa., at Steelton, Pa.; Myron S. Augsburg, Sarasota, Fla., at Ybor City Mission, Tampa, Fla.; Abram Kaufman, Plain City, Ohio, at Turkey Run Church, Bremen, Ohio; Ray Bair, Louisville, Ohio, at West Sterling, Ill.; Wilmer Landis, Harrisonburg, Va., at Clarence Center, N.Y.; Mahlon Blosser, Harrisonburg, Va., at La Junta, Colo.; Gordon Buschert, Carstairs, Alta., at Tofield, Alta.

June 15: Howard Good, Preston, Ont., at Trissels, Broadway, Va.; Lester Wyse, Hartsville, Ohio, at Scottdale in the morning, and Clarence E. Lutz, Elizabethtown, Pa., evening; David Z. Miller, Middletown, Pa., at Steelton, Pa.; Silas Weldy, Wakarusa, Ind., at Locust Grove, Elkhart, Ind.; Abraham Reist, Harmatten, Alta., at Carstairs, Alta.

### "THERE IS NO DISCHARGE IN THIS WAR!"

Demosthenes is credited with that fable regarding the proposition of the wolves in their plea for peace with the shepherds: they asked that the dogs be hanged, suggesting that then the wolves and the sheep could be happy together. But the record does not say that the shepherds heeded the plea, and the

fact that there are still sheep left convinces us that they did not do so.

This story reminds us of those who would get rid of conflict by lowering the bars, amending the rules, and removing the prohibitions, on the plea that when there is no law there can be no violations. It reminds us too of those who would cut the corners off the doctrinal concepts, that there be no more heresy. And it pictures somewhat those who would lift no goals of accomplishment, that there be no failures to arrive.

But let us not forget that separation, not amalgamation, always has been the prelude to power in the Church of Jesus Christ; that discipline has kept the wild beasts out of the heritage of God; that sound doctrine has been the bulwark of the Gospel; and that victory always has gone to the side that holds the initiative. When the church and the world walk together, it is the church that loses its identity; when the truth is neglected, it is error that chalks up the gain; and when the people of God cease to be militant, they cease to be triumphant.

"God never fails to bless clean people," but tolerated evil brings defeat to either the individual or the group. To "live and let live" implies liberty, but does not involve license; it demands patient process, but not passive indifference. In a dictatorship the few can force their opinions upon the many; in a democracy it is the obligation of the enlightened to inform the rest. The distinction is on the point of method, not on the doctrine of ends. The justification of democracy is not in its current efficiency, but in the type of citizens it tends to produce. In a people's church (as distinguished from a hierarchy) it is the obligation of each to contribute to the elevation of the standards and accomplishments of all.

If we are to be clean and free and blessed tomorrow, as today and yesterday, we must wage a downright and never-ceasing warfare against the world, the flesh, and the devil. We must move to the attack with the zeal and directness which characterized the fathers. They did the work in their day, but there is neither truce nor discharge in this war; it is a war to the hilt, and to the gates of the City!—By the late General Superintendent Chapman, in "Herald of Holiness."

"We ought to obey God rather than men."

How much the world owes to the word that Peter uttered before the Sanhedrin that day! It is the foundation of all the true liberty that exists in the world. On this rock—the word that the Holy Spirit spake by Peter's lips—has the liberty of the Church been built, and the gates of Hell shall not prevail against it. Freedom of conscience—the subjection of a human spirit to God, and its emancipation therefore from all inferior control—is deposited here in the ground as a living seed. Thence it has sprung and spread. Thence it will spring and spread until all superstition and tyranny shall be swept away.—Arnot.

Wild oats take something from the soil that no crop rotation can replace.—Viola Good.



## CORRESPONDENCE (Continued)

about their relief work in India. We all appreciated their talks.

Sister Susie Hostetler, who had been working in a hospital in Ransom, Kans., is at home with her mother, Mrs. George M. Hostetler, for an indefinite stay.

Bro. and Sister Robert Garber, Mt. Joy, Pa., were with us the evening of March 26. They are missionaries under appointment to Ethiopia, and their messages were enjoyed by all.

Bishop Ira Kurtz, Morgantown, Pa., has been appointed to have oversight of our church since the home-going of our beloved bishop, George M. Hostetler. Bro. Kurtz was with us on April 6 for our counsel meeting, and again on May 4 for the communion service. Bro. Millard Shoup, who accompanied Bro. Kurtz, preached an impressive communion sermon.

On Friday evening, May 9, the Ambassador Quartet and their wives, from E.M.C., presented a program in song and story. The text was, "Remember now thy Creator."

Our minister and deacon, Amos King and Harold Hostetler, attended the Ohio and Eastern A.M. Joint Conference at Rittman, Ohio, last week.

June 4, 1952. Mrs. Clarence E. Miller.

## WELLMAN, IOWA

(Daytonville Mennonite Mission Church)

On the evening April 29 the Daytonville congregation commemorated the first communion service in the church building. Our bishop, Perry Blosser, was in charge of the service. This was the first time that a number of the members ever had the privilege of communing, and many remarked that this was the most impressive and solemn service that they had ever attended. We have several members who are not able to leave their homes. Bro. Blosser and some of the workers observed the communion service with them in their homes. The names and ages of some of the shut-in members are as follows: Jacob Edward Hubbell, aged 90 (a great-great-grandfather); Bro. and Sister William Hall, both past 80; Bro. and Sister Addie Whetstine (Bro. Whetstine is almost 84 and is now confined to his bed); and Mrs. Harry Hubbell who has been a shut-in for nearly six years, but always finds Christ very precious to her. These people would be happy for letters or cards from any Christian friends.

On May 22, with the divine guidance of our blessed Lord and Master, Bro. Ezra Shenk was ordained to the Christian ministry to serve the Daytonville congregation. Our bishop, Bro. Perry Blosser, was in charge of the ordination service. Bishop D. J. Fisher of the East Union congregation delivered the ordination sermon. Bishop J. N. Kaufman of Peoria, Ill., also brought a message on the duty of the minister to the congregation and of the congregation to the minister. Other ministers who took part in the service were Bro. Max Yoder, Bro. George S. Miller, and Bro. Edward Diener.

On Mother's Day the mothers and sisters of the congregation gave a very appropriate program led by Sister Mary Bittinger.

Matt. 10:42 has been the teacher's motto

for our Bible school. We have been blessed with an enrollment of 119. This is our fifth Bible school at Daytonville, and we feel that God is blessing the Bible school in a wonderful way. The director is Mrs. Ezra Shenk. The teachers are as follows: Nursery, Sister Mary Bittinger; Kindergarten I and II, Sister Phyllis Miller; First and Second, Sister Iva Miller; Third, Sister Vida Yutzky; Fourth, Sister Shirley Hershberger; Fifth and Sixth, Sister Lydia Yoder; Seventh and Eighth, Sister William Hoylman; High School, Bro. John Byler; Adult Class, Bro. Ezra Shenk.

The Lord has wonderfully blessed the work here at Daytonville. To Him we give the thanks. Pray for us at Daytonville.

Phyllis Miller.

## CHURCH HISTORY (Continued)

fore the Russian Mennonite migration. He also thinks Dwight L. Moody and the Sunday-school temperance lessons helped crystallize the conscience against it for all American Mennonites.<sup>17</sup>

With this last-mentioned view, Dean Harold Bender of Goshen College is in complete agreement. In 1940 he wrote as follows: "Without a doubt it was the quarterly temperance lesson in the Sunday school that contributed more to driving liquor and tobacco out of the Mennonite Church (American) than any other single factor." He also says that before the days of Mennonite Sunday schools, smoking and drinking were quite common, and scarcely objected to if done in moderation.<sup>18</sup>

<sup>1</sup> Henry S. Burrage, *Early English and French Voyages, 1534-1608*, p. 125.

<sup>2</sup> *Encyclopedia Britannica* (1947), Vol. 22, p. 261.

<sup>3</sup> *Das Christliche Volks Blatt*, 1864, Vol. 8, No. 13.

<sup>4</sup> *Ist Das Tabakrauchen eine Tugend?* Author unknown, 1876, p. 32. C. Blaupot ten Cate, *Geschiedenis der Doopsgezinden in Holland Zeeland, Utrecht, en Gelderland*, 1e deel, 1847, p. 311.

<sup>5</sup> C. Blaupot ten Cate, *Gesch. der Doop. in Holland*, Vol. II, p. 225. This translation is by Tina van der Laag, Amsterdam, Holland.

<sup>6</sup> C. Blaupot ten Cate, *Gesch. der Doop. in Friesland*, 1839, p. 371. My own translation.

<sup>7</sup> Christian Hege, Christian Neff, *Menn. Lexicon*, under Alsace.

<sup>8</sup> C. Henry Smith, *The Story of the Mennonites*, 1941, p. 424.

<sup>9</sup> J. M. Hofer, "The Diary of Paul Tschetter," *M.O.R.*, Vol. V, No. 2, p. 125.

<sup>10</sup> *Christliche Volks-Blatt*, Vol. 8, No. 13, 1864, pp. 54, 55. This letter was one of a series of letters, pro and con, written about this time. Others may be read in the same periodical, Vol. 8, No. 14, 1864, pp. 50, 51, in the Goshen College Historical Library, and in Vol. 8, No. 7, in the Bluffton College Library, Bluffton, Ohio.

<sup>11</sup> John F. Funk, *Herald of Truth*, Vol. VI, 1869, p. 41.

<sup>12</sup> *Ibid.*, Vol. VII, 1870, p. 110.

<sup>13</sup> *Ibid.*, Vol. VIII, 1871, pp. 134-5.

<sup>14</sup> *Ind.-Mich. Conference Reports*, 1864-1929, p. 34; 122.

<sup>15</sup> *Virginia Conference Minutes*, 1835-1939, p. 44.

<sup>16</sup> *Ist Tabakrauchen eine Tugend?* Elkhart, Indiana, 1876, p. 32.

<sup>17</sup> Harley J. Stucky, *Cultural Interaction Among the Mennonites Since 1870*, unpublished manuscript.

<sup>18</sup> Harold S. Bender, *Mennonite Sunday School Centennial*, 1940, p. 20.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Beachy.**—To Ernest and Elizabeth (Yoder) Beachy, Salishury, Pa., a son, Philip Glenn, May 27, 1952.

**Beachy.**—To Irvin and Tillie (Wengert) Beachy, Salishury, Pa., a daughter, Evangeline, May 15, 1952.

**Beachy.**—To Menno and Grace (Beachy) Beachy, Salishury, Pa., a daughter, Ellen Ruth, May 12, 1952.

**Beainger.**—To Melvin and Margaret (Rudy) Beainger, Waterloo, Ont., a daughter, Janet Elaine, May 22, 1952.

**Bechtel.**—To Elmer J. and Mildred A. (Reynolds) Bechtel, Baden, Ont., a fifth child, a daughter, Pauline Evelyn, May 21, 1952.

**Breckbill.**—To Park and Mary (Meck) Breckbill, Willow Street, Pa., a son, John David, May 31, 1952.

**Eichelberger.**—To Clifford and Lucille (Kauffman) Eichelberger, Wisner, Nehr., a second child, a daughter, Velma Jean, May 31, 1952.

**Freed.**—To Norman B. and Arlene (Anders) Freed, Telford, Pa., a second daughter, Charlotte Louise, June 8, 1952.

**Gerber.**—To Emery and Joan (Eby) Gerber, Harper, Kans., a son, Gerald Lee, May 26, 1952.

**Glick.**—To Aaron S. and Susie (Lapp) Glick, Quarryville, Pa., a third son, Marvin Lee, Jan. 12, 1952.

**Good.**—To Leon and Pearl (Petersheim) Good, Bowmanville, Pa., a second son, Ronald Lee, May 16, 1952.

**Graybill.**—To Chester C. and Edith (Kennel) Graybill, Paradise, Pa., a daughter, Eva Ruth, June 2, 1952.

**Hartman.**—To Edwin and Mildred (Martin) Hartman, Delphos, Ohio, a third child, a son, Doyle Edwin, May 26, 1952.

**Hershberger.**—To Eugene and Vida (Schloneger) Hershberger, Louisville, Ohio, a son, Bruce La Mar, April 26, 1952.

**Hershberger.**—To Simon J. and Mary L. (Gingerich) Hershberger, Lynnhaven, Va., a daughter, Marjorie Ann, May 23, 1952.

**Hershey.**—To Melvin L. and Anna Elizabeth (Lefever) Hershey, Kinzers, Pa., a third son, Jay Melvin, May 21, 1952.

**Horst.**—To Harold B. and Ella Nora (Nussbaum) Horst, Dalton, Ohio, a daughter, Beverly Ann, May 25, 1952.

**Huddle.**—To Wilmer and Katherine (Hershey) Huddle, Lancaster, Pa., a second child, a son, Edwin Paul, June 6, 1952.

**Jantzi.**—To Andrew and Verda (Mast) Jantzi, Marilla, N.Y., a third child, a daughter, Carol Joy, June 4, 1952.

**Janzen.**—To Archie and Erma (Hershberger) Janzen, Hesston, Kans., a second child, a son, Jerold Allen, May 30, 1952.

**Janzen.**—To Samuel and Lila Mae (King) Janzen, Greensburg, Kans., a fifth child, a daughter, Carla June, June 5, 1952.

**Knechel.**—To Jerry and Esther (Landis) Knechel, Harleysville, Pa., a second child, a daughter, Lois Ann, June 3, 1952.

**Miller.**—To Donald and Lois (Hiser) Miller, Fisher, Ill., a daughter, Peggy Nelma, April 26, 1952.

**Miller.**—To Wayne and Esther (Rohrer) Miller, Louisville, Ohio, a second daughter, Audrey Elaine, June 5, 1952.

**Moore.**—To Maynard and Mary (Stalter) Moore, Delphos, Ohio, a first child, a daughter, Peggy Lynn, May 3, 1952.

**Murray.**—To Adin and Barbara (Gerber) Murray, Wooster, Ohio, a daughter, Susan Marie, May 27, 1952.

**Nice.**—To Aaron D. and Barbara (Yoder) Nice, Morrison, Ill., a fifth child, a son, LeRoy James, June 3, 1952.

**Peachey.**—To Glenn E. and Bertha L. (Byler) Peachey, Petersburg, Pa., a daughter, Marlene Joy, May 23, 1952.

**Rice.**—To Noah and Alverda (Leatherman) Rice, Jr., Pipersville, Pa., a son, Noah Laverne, March 17, 1952.

**Shantz.**—To Ward and Erma (Martin) Shantz, Waterloo, Ont., a daughter, Margaret Elaine, April 29, 1952.

**Shenk.**—To Harold and Barbara (Keener) Shenk, Elkridge, Md., a first child, a daughter, Kathleen Marie, April 7, 1952.

**Snader.**—To Raymond R. and Edna (Sauder) Snader, Ephrata, Pa., a third child, a daughter, Marian Elizabeth, June 1, 1952.



**Snavely.**—To J. Warren and Marie (Eshleman) Snavely, Lititz, Pa., a fourth child, a daughter, Linda Sue, May 21, 1952.

**Spegal.**—To Lee and Stella (Hiser) Spegal, Oakland, Ill., a son, Charles Edward, Feb. 25, 1952.

**Stoltzfus.**—To Ammon K. and Gertrude (Peters) Stoltzfus, New Holland, Pa., a fourth child, a son, Royce David, June 8, 1952.

**Wiand.**—To Mr. and Mrs. Robert Wiand, Spring City, Pa., a first child, a son, Jonathan David, April 2, 1952.

**Wyse.**—To Dale and Geneva (Rupp) Wyse, Archhold, Ohio, a son, Terry Lynn, April 19, 1952.

**Yantzi.**—To Orval and Doris (Lehold) Yantzi, Waterloo, Ont., a second son, Paul David, May 19, 1952.

**Yothers.**—To Warren R. and Erma (Landis) Yothers, Telford, Pa., a daughter, Jane, May 3, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Diller.**—Robert K., son of the late Jacob and Elizabeth (Frey) Diller, was born Jan. 22, 1891; passed away April 29, 1952; aged 61 y. 3 m. 7 d. He died of cancer of the lung. On Nov. 30, 1916, he was united in marriage to Bertha Sliegghter, who passed away April 11, 1922. Surviving are one daughter (Mrs. Mahel Kuhns, with whom he made his home), one son (Clarence L., Chambersburg, Pa.), 6 brothers (John F., Shippensburg, Pa.; David F., Courtland, Calif.; Martin F., Abhattstown, Pa.; Amos S., Irvin S., and Silas S., all of Chambersburg, Pa.), 3 sisters (Mrs. Mary Landis, Fannie and Leah, Chambersburg, Pa.), and 9 grandchildren. One sister (Mattie Lehman) died on May 1, 1952. He was a member of the Chambersburg Mennonite Church. Funeral services were held May 2 in charge of Daniel Kuhns and Amos Martin.

**Ebersol.**—Faye, daughter of Zelotes and Effie (Parson) Craft, was born July 31, 1905, near Salem Ind.; died May 19, 1952, at Kokomo, Ind.; aged 46 y. 9 m. 18 d. After the death of her mother she was adopted into the home of Abraham and Emma Stutzman. On Dec. 28, 1924, she was united in marriage to Menno Ebersol. In her youth she united with the Mennonite Church and remained faithful unto death. Surviving are her husband, 4 children (Helen Irene Pullen, Burlington, Ind.; James Frederick, Elkhart, Ind.; Mary Patricia Boyll, and Carmen Lorene), one brother (Floyd Craft, Hammond, Ind.), a foster brother (Kermit Stutzman, Corpus Christi, Tex.), 3 grandsons, and many other relatives and friends. She was preceded in death by her parents, foster parents, 2 brothers (Ray and Wilbur), and an infant sister. Funeral services were held at the Howard-Miami Church, Kokomo, Ind., May 21 in charge of E. J. Hochstetler, assisted by A. G. Horner. Burial was made in the Mast Cemetery.

**Horning.**—Minnie Ann, daughter of Christian and Elizabeth (Hershberger) Shantz, was born in Livingston Co., Ill., Sept. 5, 1869; departed this life at the Elkhart, Ind., General Hospital April 21, 1952; aged 82 y. 7 m. 16 d. On Dec. 8, 1892, she was united in marriage to Henry Horning who died Dec. 16, 1938. In 1900 they moved from Illinois to a farm south of Elkhart. Although Bro. and Sister Horning had no children of their own, their home was seldom childless. Surviving are a brother (Charles, Elkhart, Ind.), a sister (Cora Linhoss, Elkhart, Ind.), and 6 children (Mrs. Ray Welby—with whom Sister Horning made her home after her husband's death, Ivan Stauffer, Mrs. Joseph Smeltzer, and Paul and Luke Shantz, all of Elkhart, Ind., and Mrs. Della Nettlingham, Milford, Nebr.). Two children (Esther Shantz and Frank Chandler) preceded her in death. At the age of 12 she united with the Mennonite Church and remained faithful to the end. She was a member of the Olive congregation, Elkhart, Ind., at the time of her death. Funeral services were held April 23 at the Olive Mennonite Church in charge of J. C. Wenger, Elno Steiner, and C. A. Shank. Burial was made in the Prairie Street Cemetery.

**Hostetler.**—Fannie, daughter of Samuel P. and Sarah (Miller) Hostetler, was born July 25, 1865, in Cambria Co., Pa.; died March 26,

1952, at Salem, Oreg.; aged 86 y. 8 m. 1 d. Surviving her are 3 brothers (Levi S., Sarasota, Fla.; Amos S., Middlebury, Ind.; and Henry S., Goshen, Ind.) and one sister (Sarah—Mrs. G. A. Schreck, Goshen, Ind.). She came with her parents to Lagrange Co., Ind., where she grew up and joined the Mennonite Church. In 1904 she went to Oregon where she spent the rest of her life. Funeral services were held in the Howell-Edwards Chapel with Alex Sauerwein officiating. Interment was made in the City View Cemetery.

**Kulp.**—Elizabeth R. (Clemens) Kulp, beloved wife of E. W. Kulp, Bally, Pa., was born Feb. 1, 1883; her spirit ascended to be with her Lord on Ascension Day, May 22, 1952; aged 69 y. 3 m. 21 d. Surviving are her husband, 2 sons (Edgar, Bally, Pa., and Jacob, Telford, Pa.), 5 daughters (Sarah—Mrs. Arland Longacre, Elizabeth—Mrs. Henry Yoder, Mary—Mrs. Abraham Gehman, Ruth—Mrs. Andrew Nafziger, all of Bally, Pa., and Grace—Mrs. George Miller, Trujillo, Honduras, Central America), 29 grandchildren, and 2 great-grandchildren. Eight children preceded her in death, dying in infancy. Her noble life can be summed up in a few words, "a faithful wife, and a loving mother." Funeral services were held at the Bally Mennonite Church May 26 in charge of Paul Longacre. Interment was made in the adjoining cemetery.

**Lehman.**—Mattie, daughter of the late Jacob and Elizabeth (Frey) Diller, was born Oct. 26, 1892, near Chambersburg, Pa.; died at Pinecrest Sanatorium, Baltimore, Md., May 1, 1952; aged 59 y. 6 m. 5 d. Jan. 15, 1918, she was united in marriage to Noah C. Lehman, who preceded her in death Sept. 24, 1942. Surviving are 3 sisters (Mrs. Mary Landis, Fannie and Leah, Chambersburg, Pa.) 6 brothers (John, Shippensburg, Pa.; David, Courtland, Calif.; Martin, Abhattstown, Pa.; Amos, Irvin, and Silas, Chambersburg, Pa.). She was preceded in death by one brother (Robert K.). She was a member of the Chambersburg Mennonite Church. Funeral services were held at Chambersburg Mennonite Church May 4 in charge of Paul Martin and Harold Hunsecker. Burial was made in the adjoining cemetery.

**Litwiller.**—Louis, son of Joseph and Katharine (Birky) Litwiller, was born Dec. 14, 1885, at Hopedale, Ill.; died very suddenly of a heart attack on March 6, 1952; aged 66 y. 2 m. 22 d. He was united in marriage to Lena Nafziger on Jan. 5, 1911. Surviving are 2 daughters (Helen and Mrs. Adeline Hagyard, both of Bloomington, Ill.) and one son (Clifford, Jacksonville, Ill.). One son preceded him in death. He became a member of the Hopedale Mennonite Church in his youth and remained faithful. Funeral services were held at the Hopedale Mennonite Church in charge of Simon Litwiller.

**Pletcher.**—Mary, daughter of David and Elizabeth (Culp) Fox, was born May 7, 1872, near Wakarusa, Ind.; passed away of flu and complications May 21, 1952; aged 80 y. 14 d. She was married Sept. 10, 1893, to Jesse Pletcher who preceded her in death in 1917. Surviving are a son (Elmer, Goshen, Ind.), one granddaughter, one great-grandson, and many other relatives and friends. She united with the Mennonite Church soon after her marriage and was a member of the church until her death. Funeral services were conducted by Peter Wiehe in the Yellow Creek Mennonite Church, Goshen, Ind., Abe Hartman assisting. Interment was made in the Yellow Creek Community Cemetery.

**Shearer.**—Francis W., son of the late Henry and Lizzie (Witman) Shearer, was born March 24, 1887, near Manheim, Pa.; passed away at the Lancaster, Pa., General Hospital on April 2, 1952; aged 65 y. 8 d. He was a member of the Landis Valley Mennonite Church, Lancaster, Pa. On Aug. 2, 1908, he was married to Mary Kortie, who survives him. Also surviving are 3 sons (Clarence K., Washington Boro, Pa.; Clyde K., Lititz, Pa.; and Marvin K., Lancaster, Pa.), 2 daughters (Esther—Mrs. Frank S. Herr, Washington Boro, Pa., and Arlene—Mrs. Curvin D. Nace, Jr., Mt. Joy, Pa.), 5 grandchildren, and one half brother (John W. Becker, Manheim, Pa.). Funeral services were held at the Landis Valley Mennonite Church April 6 in charge of Ira D. Landis and Levi M. Weaver. Burial was made in the church cemetery.

**Schweitzer.**—Christian, son of the late John and Mary (Rupp) Schweitzer, was born Sept. 8, 1861, at Millhank, Ont.; died May 18, 1952, at Beaver Crossing, Nebr.; aged 90 y. 8 m. 10 d. At the age of 18 he came to Nebraska where he spent the remaining years of his life. In his youth he accepted Christ and united with the Mennonite Church. For the past 37 years he was a member of the West Fairview

Mennonite Church. Dec. 9, 1888, he was united in marriage to Mary Erb. Surviving are his companion, 4 sons (Menno, Broken Bow, Nebr.; Peter, Beaver Crossing, Nebr.; David, Friend, Nebr.; and J. Alvin, Kouts, Ind.), 3 daughters (Jennie Oswald, West Point, Nebr.; Anna Yantzie, Broken Bow, Nebr.; and Viola, Beaver Crossing, Nebr.), 32 grandchildren, 47 great-grandchildren, one brother (Nick, Shickley, Nebr.), and one sister (Jennie Harris, Phoenix, Ariz.). One daughter (Ida Erb), 5 brothers, and 2 sisters preceded him in death. Funeral services were held May 20 at West Fairview Mennonite Church in charge of William R. Eicher and John Troyer. Burial was made in the adjoining cemetery.

**Warner.**—Mary, daughter of William and Elsinia Stevenson, was born in Wakarusa, Ind., Dec. 12, 1897; departed this life May 19, 1952; aged 54 y. 5 m. 7 d. In 1921 she was united in marriage to Marion Warner. All their married life was spent in South Bend and vicinity. Surviving are her husband, one son (Kenneth D., La Porte, Ind.), 3 daughters (Mrs. R. W. Loop, New Carlisle, Ind.; Mrs. H. S. Hensley, South Bend, Ind., and Patricia, at home), 8 grandchildren, 3 brothers (Floyd, Moline, Ill.; Fred, South Bend, Ind.; and Jesse, Edwardsburg, Mich.), a sister (Mrs. Haxel Ruff, South Bend, Ind.), and many other relatives and friends. She was the first member to be received into the Mennonite Church at Hudson Lake, New Carlisle, Ind., having joined there 3 days before her death. Funeral services were held at the Hayes Funeral Home, South Bend, Ind., C. A. Shank officiating. Interment was made in the Mount Pleasant Cemetery.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alberts—Wengerd.**—Dallas Alberts and Carol Ann Wengerd, both of the Berlin, Ohio, congregation, by D. D. Miller at the Berlin Mennonite Church June 6, 1952.

**Brenneman—Miller.**—Andrew Brenneman, Elida, Ohio, and Ada Maxine Miller, Archbold, Ohio, by E. B. Frey and M. L. Troyer at the West Clinton Church, Archbold, Ohio, June 6, 1952.

**Brunk—Shenk.**—Truman H. Brunk, Jr., and Betty Ann Shenk, both of the Warwick congregation, Denhigh, Va., by Truman H. Brunk, Sr., at the Warwick River Church June 7, 1952.

**Chupp—Weirich.**—Eli Chupp, Arthur, Ill., and Anna Weirich, Shipshewana, Ind., by Eli J. Bontrager at the residence of John Christner May 20, 1952.

**Harishchandra—Nathan.**—Jehoash Harishchandra and Elvina Nathan, both of the Sundarganj congregation, Dhamtari, M.P., India, by Wilbur Hostetler in the Sundarganj Mennonite Church May 21, 1952.

**Keim—Bontrager.**—Ray Keim and Clara Bontrager, both of the Howard-Miami congregation, Kokomo, Ind., by A. G. Horner at the Howard-Miami Church June 7, 1952.

**King—Meyer.**—Paul O. King, Elida, Ohio, and Lois M. Meyer, Creston, Ohio, by Gerald C. Studer at the Pleasant Hill Church, Sterling, Ohio, June 7, 1952.

**Mast—Hackman.**—Albert Mast, Oley, Pa., congregation, and Marilyn Hackman, Perkio-menville congregation, Souderton, Pa., by Ernest K. Moyer at the Souderton, Pa., Mennonite Church April 19, 1952.

**Mutchley—Snyder.**—Glen Mutchley, North Lawrence, Ohio, and Betty Snyder, Wilmot, Ohio, by D. D. Miller at the home of the officiating bishop April 3, 1952.

**Sheeler—Allebach.**—James Sheeler, Parkerford, Pa., and Ruth Allebach, Telford, Pa., by Edwin A. Souder at the Rockhill Mennonite Church, Telford, Pa., June 7, 1952.

**Stoltzfus—Kurtz.**—Wayne G. Stoltzfus and Martha M. Kurtz, both of the Conestoga congregation, Morgantown, Pa., by Ira A. Kurtz at the Conestoga Church June 7, 1952.

**Weaver—Eby.**—Henry D. Weaver, Jr., Harrisonburg, Va., and Mary Z. Eby, New Providence, Pa., by Edward Miller at the home of the bride June 7, 1952.

**Weirich—Beachy.**—Ora D. Weirich, Shipshewana, Ind., and Katharine Ellen Beachy, Topeka, Ind., by Eli J. Bontrager April 10, 1952.



## THE BOOK SHELF

**The Book of Genesis**, by Charles R. Erdman; Fleming H. Revell Company, 1950; 124 pp.; \$1.50.

**The Book of Genesis**, by Charles R. Erdman, is a study of the Book of Genesis in terms of seven well-known Bible characters. One is surprised, as he reviews with Erdman the lives of Adam, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph, just how much the Old Testament and specifically Genesis does have to say about these immortal men of God.

This book is for the average lay reader as well as the student. The contents are easily read, are devotional in form, and are spiritually uplifting. The material is presented in simplified form and therefore becomes enlightening.

Although emphasizing prophecy little, at least specifically, the author has the reader grasping the over-all purpose of God and how prophecy has been fulfilled because of these men. I find the book delightful, entertaining, most of all helpful, and as one to be recommended to all Christians. I look forward to reading the others in the series of studies by Erdman.—Ford Berg.

**The Lord of Glory: A Study of the Designations of Our Lord in the New Testament with Especial Reference to His Deity**, by Benjamin B. Warfield; Zondervan; 1950; 332 pp.; \$3.50.

Twice the psalmist cries, "Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in." And twice he asks the question, "Who is this King of glory?" finally following with the answer, "The Lord of hosts, he is the King of glory" (Ps. 24:7-10). This is the question with which Benjamin B. Warfield concerns himself in **The Lord of Glory**. "Who is this King of glory?" His search for the answer is neither philosophic rationalization nor a mere repetition of traditional dogmas. Going back to the Scriptures themselves, he analyzes the original language of the New Testament to see who the New Testament writers considered Jesus to be. He studies each of the Synoptic Gospels separately and as a group, follows with John's Gospel, the Acts, Paul's epistles, the catholic epistles, the epistle to the Hebrews, and finally the Apocalypse. Everywhere he notes that the designations of Jesus—both His own statements and those of the New Testament writers—confirm that Jesus is more than a leader of men—that He is indeed the Christ, the promised Messiah, the Son of God.

**The Lord of Glory** is primarily a book for the advanced student, for Warfield bases his study upon the Greek New Testament. Yet Greek terms are used in such a way that those who have not studied New Testament Greek can use the book with profit. The author, lately professor at Princeton Theological Seminary, draws upon his scholarly train-

ing and ability. His presentation is, therefore, scholarly, but nonetheless understandable. Zondervan is performing a worth-while service by presenting this inexpensive reprint of a book that is both scholarly and conservative.—N. P. Springer.

**Off to Brazil**, by Nina Miller; Friendship; 1951; 126 pp.; \$2.00.

Junior boys and girls will find traveling with Connie and Bruce in **Off to Brazil** a real adventure. Because their father has been sent by the home church to survey the evangelical work of Brazil, the family visits many places.

On their flight into the country they stop to see Belem (Portuguese for Bethlehem); then Recife and Bahia. Rio provides further pleasure. At last they arrive at their destination, Sao Paulo.

At the close of the year they are to spend in Brazil, Bruce wants to take something back to Detroit to astound his playmates. He tries in turn to get a marmoset, a parrot that sings in Portuguese, and a poisonous coral snake. He meets the gauchos, Brazilian cowboys. What he finally takes home will surprise the reader.

Connie, too, has plans for taking something back to the States.

This book is an easy way to get acquainted with our neighbors to the south.

One objectionable feature is found on page 77. The family takes in a movie they had seen before in Detroit. Bruce learns a dozen new Portuguese words from the film and decides he should see a lot more.

The book is attractively bound, has easy to read print, and is illustrated. A helpful table at the end gives the pronunciation of foreign words and names.

**Off to Brazil** is a good book for broadening the missionary horizons of boys and girls.—Alice Buckwalter.

### These booklets are available:

#### Clear Thinking About Courtship

by John C. Wenger

For steady daters. 30¢ each,  
\$3.25 a dozen; \$24.00 a hundred.

#### So You're Going to Be Married

by H. Clair Amstutz, M.D.

For engaged couples. 50¢ each,  
\$5.50 a dozen; \$40.00 a hundred.

Mennonite Publishing House  
Scottsdale, Pennsylvania

## ITEMS and COMMENTS

Albert Johnson, a 23-year-old railroad shop worker, publicly confessed in a Baptist church, Topeka, Kans., that he was one of three men who participated in a bank robbery at Hoyt, Kans., four years ago. On the previous day Johnson had gone with his pastor to authorities of the county to surrender himself. When he made his confession he was free on bail. Johnson said he wanted to make the public confession to find peace, but he said, "I am ready to pay the penalty for my crime."

\* \* \*

The total Mennonite population of Canada in 1951 was 125,938, according to the Dominion Bureau of Statistics. The largest number of Mennonites is in Manitoba, with Saskatchewan second.

\* \* \*

The American Bible Society has established Scripture outlets in the depots of the Greyhound Bus Lines in California. Plastic containers holding about a hundred Gospel portions are used. More than 12,000 Gospels were distributed in 53 centers last year.

\* \* \*

A radiologist in Rochester, Minn., reports that many lung surgeons consider smoking to be the biggest reason for the 100% increase in lung cancer in the last ten years. He recommends that every smoker past 40 should have a chest X ray at least once a year. This information comes from an editorial in the **Gospel Messenger**. Would that every smoker would heed the warning.

\* \* \*

A hymn-loving fox almost attended worship services in the village of Lauvatsa, Finland. Attracted by the congregation's singing, the fox trotted out of the near-by woods, according to a report to Religious News Service, stopped about four yards from the house in which services were being held, squatted on his haunches, and cocked his head to listen to the music. When the sound of the hymn died out, Reynard got up and loped back to the forest.

\* \* \*

Marcus James, a 29-year-old Jamaican, recently delivered a sermon in St. Paul's Cathedral in London. He is believed to be the first Negro to preach in St. Paul's. "There is no problem facing the world today that is more urgent than the racial problem," Dr. James said.

\* \* \*

The United Church of North India is planning to send its first foreign missionary to East Africa soon. He will work principally among the 160,000 Indians and Pakistanis in the three colonial territories of Kenya, Uganda, and Tanganyika. The Church of South India maintains a small missionary force in Papua.

\* \* \*

Alumni of Girard College, wealthy school for poor fatherless boys that has a taboo against clergymen, have named Dr. Stanley R. West, Episcopal clergyman, as the alumnus



You can't be the same after  
reading this true story

## Life with LIFE

... the story of  
Johnnie Allison

By CHRISTMAS CAROL KAUFFMAN

The miracle happened. God lifted murderer Johnnie Allison out of black despair into the joy of new life in Christ.

As you read this firsthand story of his conversion and his astounding testimony in court, your own faith will increase. Even the life sentence could not disturb Allison's new-found peace.

You will find this book excellent for giving to people in jail, to recent converts, to the indifferent, to your Sunday-school class, to Christian friends.

50¢. Four for \$1.75.

## See why Puerto Rico needs you

**H**UNGER, DISEASE, SIN marked the lives of many Puerto Ricans. For a time the government worked to raise living standards. But a world war removed that aid.

Then MCC entered the open door. What followed is an interesting story.

The unit members at La Plata found more and more ways of improving existing conditions. A hospital was built, various educational activities carried on, a recreational program started, sewing project begun, agricultural service developed, mortuary services supplied. Above all and affecting every part was the evangelistic emphasis.

You will pray and give with greater pleasure after reading

## Serving Rural Puerto Rico

By JUSTUS G. HOLSINGER

\$2.75

MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

of the year. Stephen Girard, Philadelphia's mariner prince, who left his huge fortune to found the school in 1847, decreed that no clergyman should be permitted to visit the school officially or to conduct religious services. The prohibition is still observed, but chapel services are conducted regularly by the faculty and by visiting laymen.

\* \* \*

Despite a dangerous border planted with land mines and patrolled by armed Red sentries with police dogs or in watchtowers, 10,000 refugees each month are streaming into Western Germany from Communist-dominated countries. This fact is reported by the senior representative in Germany of the Lutheran World Federation Service to Refugees, according to Religious News Service.

\* \* \*

Nearly 75,000 employees have been placed on the Federal Social Security Rolls by non-profit organizations and institutions since coverage was extended to this group by Congress on Jan. 1, 1951. As of April 1, 1952, some 36,000 nonprofit bodies, many of them church-related, had extended Social Security privileges to their workers.

\* \* \*

Dr. Charles B. Williams died on May 4 in his home in Florida after a brief illness, at the age of 80 years. Dr. Williams is the translator of the New Testament in a version

which has been widely acclaimed and is widely used by our Mennonite people. He spent 20 years completing this translation.

\* \* \*

Congressional action on the frozen fund earned by conscientious objectors in World War II has again been postponed, this time until at least 1953. Action which proposed that the frozen fund of \$1,250,000 be given to CARE to send medical supplies, textbooks, and other materials abroad will fail to come up before Congress adjourns on July 1.

\* \* \*

The diet described in the Old Testament is better in some ways than modern American bill of fare, according to Dr. Louis A. M. Krause, Professor of Clinical Medicine at the University of Maryland. He told the Maryland Academy of General Practice that the barley bread of Old Testament days was more nutritious than modern white bread because it preserved the capsule of the grain. Ancient rites which treated salt as a precious symbol may have a basis in sound nutrition, he said. Natives in the Near East who still eat salt sparingly are not subject to high blood

pressure, he found in a test of 297 tribesmen. Dr. Krause thinks that lands in Bible countries which have been cultivated for 6,000 years produce better grain than American fields. He attributes this to the maintenance of the ancient method of using organic fertilizers, in contrast to the American inorganic fertilizers which are lacking in trace elements like B<sup>12</sup>. Our modern ideas about proper nutrition are far from certainties, he said.

\* \* \*

The Great Bible of Mainz, a fifteen-century illuminated manuscript with an estimated value of \$100,000, has been donated to the Library of Congress by Lessing J. Rosewald, Philadelphia collector and philanthropist. After Nov. 30 the Bible will be taken on a cross-country exhibition tour.

\* \* \*

Legislation that will permit airlines to grant free or reduced fare to clergymen, but will not order them to do so, has been reported favorably by the Senate Interstate Commerce Committee. Major airlines have indicated a willingness to give to clergymen the same reduction long given by the railroads.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, JULY 1, 1952

NUMBER 27

## Nine Days in Iowa

By the Editor

In the rolling hills of southeastern Iowa the annual meeting of the Mennonite Board of Missions and Charities was held with its associated meetings. The Kalona-Wellman community is the largest we have west of the Mississippi. More than one hundred years ago the first settlers came there. Now there are a dozen congregations of several different branches of the Mennonite Church. They have lovely, productive farms, spacious homes, busy towns, good schools, and many business establishments. In the center of the community, on a good gravel road, is the Lower Deer Creek Church, with a good building erected in 1917. Across the road is the campus of the Iowa Mennonite School with an attractive brick school building and the completed basement of an auditorium-gymnasium. Back of the church is a grove of big trees. At the edge of this grove the big tent of the Hammer evangelistic party was erected, and all its equipment was made available for the use of the Board meeting. Excellent meals were served from a tent in the grove. Sheds back of the church were used for a bookstore and for the headquarters of the local committees. Board headquarters were maintained in the church basement. In the church yard and in the field surrounding the tent there was ample room for parking.

\* \* \*

Mennonite Youth Fellowship conducted its fourth annual workshop from Monday evening to Friday morning, June 9-14. Seventeen different states, provinces, and countries had representatives among the 114 who registered. During the forenoons they met in the I.M.S. chapel hall for talks and discussions by Paul M. Miller, Alta Mae Erb, and M. A. Yoder. In the afternoons the group met on the beautiful lawn for further discussions and group recreation under the leadership of J. B. Shenk, Elizabeth Showalter, M. A. Yoder, Don Jacobs, Evan Oswald, and Ray Bair.

Evening public meetings were held in the church building. Don Jacobs led hymn singing that stirred the heart. Richard Detweiler, Paul Erb, and Paul M. Miller spoke.

\* \* \*

The annual meeting of MYF began Friday afternoon and continued to Saturday evening. Three sessions were devoted largely to reports of delegates. Thirty-five of them, representing 3,000 young people from Florida to Ontario, from Oregon to eastern Pennsylvania, told what their units are doing in the three areas: Faith and Practice, Fellowship, and Extension. It was an inspiring panorama of activity, well balanced in emphasis. One felt that the ideals for which MYF was founded four years ago are more and more taking hold and finding expression in a great variety of ways. Our young people are showing spiritual understanding, devotion, originality, and a desire to serve.

Ray Bair, retiring this year as MYF president, presided over these sessions, Robert Lehman was the song leader, and Paul Lederach led the worship services. Stirring addresses were given by John C. Wenger, Richard Detweiler, Gideon Yoder, Richard Yordy, and J. D. Graber.

\* \* \*

A high point of interest in the week's meetings was the final session of the MYF meeting on Saturday evening. The tent was not yet repaired, but the crowd was too large for the

church and so seats were arranged under the big elm trees. The high platform, the flood lights, the loud-speakers made it a splendid outdoor auditorium. Shower threats did not materialize. After a summary report for delegates by Willard Roth the newly elected president and secretary of MYF, J. B. Shenk, La Junta, Colo., and Barbara Snyder, Kalona, Iowa, were introduced and came to the platform. Then more than forty newly appointed voluntary service workers joined them on the platform for a consecration service. It is always a thrill to see young life laid upon the altar for the Lord's work. These folks in the months ahead will be giving a witness by word and deed in cities, rural districts, and institutions in America, in Puerto Rico, in India. God bless them all.

\* \* \*

Hard work, and plenty of it, under broiling heat, was the order around the place on Thursday, June 12. A number of women were preparing the meals for the Workshop. One group of men were putting up the tent in the field behind the church, and arranging other conveniences and necessities for the Board meeting. Another group of men were putting paper and tar on the basement roof of the unfinished auditorium on the I. M. S. campus. So exhausting was this latter job that in the evening service the local bishop, Bro. J. Y. Swartzendruber, asked for volunteers who would come at four the next morning to work at this job. When the response was slow Frederick Erb rallied the visiting young men. About twenty of them

## Guilt

*"Go ye" (Matt. 28:19)*

*"Pray ye" (Luke 10:2)*

*"Give ye" (II Corinthians 9:7)*

*IF I GO NOT . . . to those who have not heard;*

*If I withhold from them God's precious Word,*

*If sin-cursed heathen go to Christless graves*

*And never, never know that Jesus saves,*

*If by my negligence some souls are lost,*

*Despite God's love and Calvary's untold cost;*

*If I care not for those in distant lands;*

*Shall not their blood-guilt be upon MY hands?*

*IF I PRAY NOT . . . for those who witness bear;*

*If I no intercessory burden share,*

*If God's dear servants ne'er are on my heart,*

*And in their labors I have no least part;*

*If by my prayerlessness there comes an hour*

*When they lack wisdom, strength, or grace, or power,*

*And captive souls escape not sin's strong bands;*

*Shall not their blood-guilt be upon MY hands?*

*IF I GIVE NOT . . . and by my selfishness*

*I cause God's work and workers sore distress;*

*If my poor, stingy heart will hardened be*

*To needs of others, and their necessity;*

*If by my failure, some shall never hear*

*The message of salvation, then I fear*

*Mine is the sin, and justice fair demands*

*That I accept the guilt . . . OF BLOODY HANDS!*

—C. Bailey Bowser.



were on hand the next morning, and if the material had been sufficient, they would have finished the job.

\* \* \*

A great deal of committee work lies back of every Board meeting. On Thursday afternoon, June 12, the Executive and Missions committees went into session in the basement of the church. There were sessions of these committees through many of the program intermissions. There were administrative matters to be decided, as this served as one of the periodic meetings of the Executive Committee. There were details of the annual meetings to be arranged. There were missionaries and missionary candidates to be interviewed and recommended for appointment. On Saturday morning the Relief Committee met with these others to appoint long-term Voluntary Service workers and act on other relief and service projects.

This gathering together of church workers made it a convenient meeting place. The audio-visual aids study committee met on Thursday morning and the Executive Committee of the Women's Missionary Sewing Circle Auxiliary met on Saturday afternoon. No doubt there were many others.

\* \* \*

A bit of misfortune struck on Friday night. The tent was first used that evening for the MYF session. During the evening a heavy rainstorm came. The relief from the heat of the past days was most welcome, but a number of men had to help hold the tent down as the stakes loosened in the wet ground. Early next morning another violent storm struck and a sixty-mile wind swept across the field. The tent collapsed and suffered a number of rents. Immediately the canvas was loaded on the trucks and hauled away for repairs. It was returned Saturday night, and strenuous efforts had the tent ready for the services on Sunday morning. We all felt thankful that no one was hurt, and that the tent damage was not more extensive.

\* \* \*

Greetings! Mission Board is a good place to meet good people. Here you may see the friends whom you saw somewhere a few months ago. But you also meet missionary friends and others whom you have not seen for many years. Here India greets Argentina, and Puerto Rico greets Tanganyika. Here Oregon meets Pennsylvania, and Alberta meets Florida. Here veterans of a lifetime of service greet their comrades of the years. Here young people get a thrill from shaking the hand of some missionary they have been reading about. Here college friends bid one another good-by as they separate to go to the corners of the earth. Here, too, mission supporters from many congregations, whose interest alone has brought them to this meeting, get acquainted with one another. Some of them bring all their children. Here are the kind of folks they want their families to get acquainted with. And they'll have to bring them back next year, for a different set of missionaries will be here then, whom also they will want to meet. Because every year's meeting is held at a different place, no Mission Board meetings are alike.

\* \* \*

The first session of the Mission Board was held in the chapel hall of I.M.S. on Saturday afternoon. The roll call showed that a quorum of the seventy-four members was present. Minutes of the Executive Committee were read alternately by J. D. Graber and Levi Hartzler. Questions asked were answered by members of the committee. One had the feeling that the Board was not passive, but was actively interested in what was being carried on. The reports of the president and the secretary were an encouragement and a challenge.

\* \* \*

Across the front of the platform a banner of the evangelistic

party announced its objective—"Christ for the World—the World for Christ." The theme of the Mission Board meeting—"Holding Forth the Word of Life"—was declared on a large banner above the platform. The program was printed in blue, with an attractive design featuring Phil. 2:16, the theme of the meeting.

\* \* \*

The mission sermon on Sunday morning was preached at the main meeting by Bro. Nelson Litwiller, on furlough after his third term in Argentina. At the same time this text, "Holding Forth the Word of Life," was being used in other churches of the area as follows: Fairview, by H. J. King; Sandtown, by Edwin Alderfer; Daytonville, by James Shank; West Union, by John Leatherman; East Union, by Milo Kauffman; Wellman, by Frank Raber; Richmond, by Eli Swartzentruber; South English, by Linden Wenger; Sugar Creek, by E. M. Yost; Upper Deer Creek, by Henry Garber; Swank, by J. Frederick Erb; Pleasant Point, by Glen Yoder; Parnell, by Wilbert Nafziger; Bethel, by Glenn Martin; Cedar Bluffs, by Levi Hartzler.

At the main conference grounds Sunday school was held only for the children. In the tent the mission sermon was preceded by discussions on the missionary motive by India missionaries, Weyburn Groff and S. J. Hostetler.

\* \* \*

By Sunday afternoon the big crowd had arrived. The tent gleamed under the bright sun. The seats were well filled and several hundred people were sitting in the shade on the hillside. The clover field back of the tent was filled with shining cars. Thanks to an excellent amplifying system, everyone could hear G. H. Beare, James Shank, and Frank Byler build the picture of how the Word is being held forth in India, Africa, and Argentina. The picture filled out in the evening service as Paul Lauver, O. O. Miller, Don McCammon, and E. E. Miller described the proclamation of the Word in Puerto Rico, Europe, China, and the Far East. It was a challenging picture, showing the successes, the failures, the difficulties, and the opportunities. There were further reports throughout the sessions on the ministry of the Word in rural districts (Linden Wenger, Edwin Alderfer), in the cities (Harold Eshleman, Paul M. Miller), in voluntary service (Levi Hartzler), at the home base (J. B. Martin), and in new fields (J. D. Graber).

\* \* \*

Children's meetings, under the direction of Sister Elsie Zook, were held each afternoon, Sunday to Tuesday. There were devotional exercises conducted by the primary or junior departments of local churches. Then lady missionaries from South America, India, China, Puerto Rico, Africa, the migrant camps, and the rural field told of the children and the home life in those lands. Several hundred children gathered for these interesting meetings. Who knows what convictions for service were born there?

\* \* \*

Simultaneous meetings called people to varying interests on Monday. In the morning the Mennonite Medical Association and the Mennonite Nurses' Association held their separate business meetings, and then a conjoint session attended by about one hundred doctors and nurses (mostly nurses). The interest of this group was carried on in a public session at eleven o'clock on the theme of the urban child, with addresses by C. Richard Yoder and Glenn Martin. H. Clair Amstutz presided.

In the afternoon the Women's Missionary Sewing Circle Auxiliary held a business session in the church auditorium, which was crowded with interested sisters. Sister Minnie Gra-

(Continued on page 638)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR  
J. D. GRABER, MISSIONS EDITOR

CATHERINE HERNLEY, EDITORIAL ASSISTANT  
JOHN L. HORST, MILLARD C. LIND, ASSOCIATE EDITORS

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## EDITORIAL

### It Is Encouraging

We once heard of a minister who was accustomed to speaking in German. But occasionally he tried to preach in English. One time he began his sermon by saying, "Brethren, we have come together to discourage one another."

There are some public utterances which do just that. They recount in vivid details the advancing wickedness of our times. They deplore the faults, individual and corporate, of the church and the community. They mourn over the ever encroaching worldliness, the mounting materialism in the life of our church members. One sometimes goes home after hearing these sermons in a despondent state of mind. The sky is purple and indigo. One feels that it will be only a matter of time until true spirituality and godliness will only be a matter of history.

It is sensible to be realistic and to look at facts as they are. Any minister must certainly call sin by its right name and work zealously to eliminate any and every evil from the lives of his people. And without doubt there is plenty on every hand to call forth a prophetic denunciation of sin.

But while we are looking at the things that might be discouraging, let us see also those developments among us which make us thank God and take courage. In this editorial we would look only at the one sin of materialism, which we are so often told is the outstanding sin of the Mennonite people. There are many evidences that this is true, which we need not recount. Are there, however, evidences that there are many among us who are becoming less materialistic? We believe there are.

Think of the increasing interest in evangelism. Tent meetings draw huge crowds weeks on end, with many of the people coming for many miles. Many people are being saved, and demonstrate in radically changed lives the transforming power of the Spirit. Christians are being led into a new appropriation of the riches of grace. Within the past decade many scores of mission outposts have been established by our congregations.

They are manned by consecrated people, young and old, who are making real material sacrifice in behalf of those they are serving. Youth groups in most of our congregations are giving themselves, not only to satisfy their desire for social life, but to a great variety of worth-while service projects. Voluntary Service has developed, and scores of young people are giving weeks, months, and years to Bible teaching, mission labor, and various forms of social service for which they are not paid. An increasing number of church institutions are staffed by our people, most of whom could do better financially. A number of families have moved from more prosperous communities and are helping to build congregations on the frontiers, making their own living while they are doing it. There is a continuing succession of young folks who are volunteers for service on the mission field. Summer Bible schools and weekday Bible schools have been added to the educational agencies of the church. Christian day schools, high schools, and colleges have been built and are maintained at great cost—not to make our young people better money makers, but to preserve their faith and their character. We are providing better educational facilities in our churches, so that we can do a better job of teaching the Word of God to our children. Liberal givers make possible such services as the Mennonite Research Foundation and the Conrad Grebel Lectureship. Spiritual insight has made possible tract production and a summer Bible school curriculum which have found wide circulation outside our own circles. The church responds with spontaneity to a Herschowitz who promotes Jewish evangelism, and a Palmer who provides an outlet for tons of tracts.

That's a long paragraph, and it could be much longer. Reread it when you get an attack of the blues, or when your preacher gets down in the mouth. There are many reasons for thanking God that we are being delivered from materialism.

Christianity is the good man's text; his life, the illustration.—J. P. Thompson.

### Our Summer Meetings

Another 32-page issue brings you the story and the official report of several of our important church-wide meetings: the Mennonite Youth Fellowship Workshop and Annual Meeting, and the Annual Meeting of the Mennonite Board of Missions and Charities, sometimes called the General Board to distinguish it from the various district mission boards.

The summer season now brings us quite a concentration of meetings. Most of the conferences now hold their annual meetings between the latter part of May and the early part of September. There are several Christian workers' conferences which meet separately from their respective church conference. This year there will be the added church-wide Sunday-school conference to be held in Indiana the latter part of August, which we hope will draw a large attendance. There are young people's institutes in a number of districts. We now have four church-owned camps which have a full program throughout the summer. There are many evangelistic campaigns, several of them held in tents. There will be no General Conference this summer, but there will be the Mennonite World Conference in Switzerland, which will be attended by a number of our people.

Some people, who recall the quiet, stay-at-home life of the yesterdays, feel it is too much. It would be, if any one person attended all these meetings. But there are so many of us that if each one attends only a few of the summer meetings they will all have good crowds and profitable programs. And certainly everyone should attend some meeting other than the regular services of his congregation. It will deepen his spirituality, stimulate his zeal, increase his knowledge and usefulness, widen his vision, and make him better acquainted with the brotherhood as a whole. Out of all this should come much spiritual profit and great glory to our Lord.

You probably want to go somewhere this summer. Make it to a church meeting.

Late in life Coleridge, who had ranged so widely through all literature, withdrew from his usual studies and took with him on his travels only a small English New Testament, saying to his friends: "I have only one Book, and that is the best."



## The Saved in Other Churches

By STANLEY C. SHENK

The Bible makes it clear that there will be lots of people besides Mennonites in heaven. In Rev. 5:11 we read, "And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." Now that's a lot of people. The smallest literal figure you can get out of that verse is 104 million. (Just multiply it out for yourself—10,000 x 10,000 plus thousands of thousands.) There are somewhat less than half a million Mennonites in the world today (counting all varieties and nationalities). Likely there haven't been more than twenty million of them since the Mennonite Church began in 1525—and it's pretty sure that not all those twenty million have made the grade with God! So we're still 'way short of 104 million. Where are the rest coming from? Well, it seems more likely to think that they'll come from within the other churches than from people who are outside churches altogether. So there we are. There are saved in other churches. By the way, Rev. 7:9 is another interesting verse to consider in this connection.

All this raises a real problem. How can people be saved who do not live by the New Testament teachings on non-resistance, feet washing, etc.? The first thing to say on this is that our salvation is not dependent on obeying everything in the New Testament. This may astonish you, but just think a moment. Are you obeying everything in the New Testament right now? Are you free of all sins that involve doing wrong things? Then are you free of all the sins that come through omitting to do everything that the New Testament has told us to do? How about those exhortations in the New Testament that you aren't yet conscious of—that you haven't grown into an understanding of yet? Remember: you are growing in grace as the years go by. You are more obedient to the complete spirit of the New Testament now than you were on the day or in the year you were converted. And yet—did you not have assurance of salvation there at the beginning of your Christian life? How could you? You couldn't have had assurance, you see, if your salvation had been dependent on obeying everything in the New Testament because you were not obeying it all then yet—and likely aren't now. Yet you had (or could have had) assurance of being saved back there. On what basis? Now we're getting to the root of the matter. You were an imperfect immature Christian, but you had assurance because you had Jesus in your life, and because you were completely sincere. You are growing now because of these two things. The life with Jesus is a growing life, and sincerity leads us on and on to higher truth (see John

7:17 in the Revised Version: "If any man *willeth* to do his will . . .").

Just as imperfect you and imperfect I are in the kingdom through Jesus and through sincerity—in just that same way there are imperfect people outside our church who are in the kingdom, too. There are tens of millions of Christians who have never heard of nonresistance or feet washing or the veiling. They may be perfectly sincere in not obeying them. They just don't know about them. But, you may say, they can read their Bibles and see these things there. Some do find these things by themselves in God's Word, that is true, but there are many who need a preacher to guide them. "How shall they hear without a preacher?"

You cannot now say, "Well, if you can be saved without being nonresistant, etc., I guess I'll just be that kind of Christian." Why can you not say this? Because you would not then be sincere! You know better. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."—*Herald Youth Bible Studies*.

## Modest Dress

By MRS. REIST MUMMAU

One thing I have often heard, even in our own circles, is, "Plain clothes do not save any one."

We know that just one of God's orders, followed and practiced diligently all our lives, without believing as Jesus did and taught, will not save us. But would anyone say that because morality alone will not save us, a moral life is not conducive to a Christian life?

We have God's will regarding the Christian's dress revealed to us in 1 Tim. 2:9, where it says plainly, "In like manner also, that women adorn themselves in modest apparel, with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array." Before this, in the same chapter, Paul writes, "I speak the *truth in Christ*, and lie not." So why argue against the things he is aiming to teach us?

We would not think of planting the seeds of untruthfulness and other forms of dishonesty into the minds of our children while they are young, even though they have not yet openly confessed Jesus as their Lord and Master. So likewise, why should we sow the seeds of immorality and pride in our children by dressing them scantily and adorning their bodies with jewelry, thus helping to destroy the principles of purity and humility we so much desire to instill in the minds and hearts of our children?

Though this teaching alone is not enough to save them, it is a God-given principle and should be instilled in our children the same as honesty, or any other virtue.

The mothers and older women should be examples of godliness, and should not

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, June 23, 1927)

Bro. J. C. Hostetler was ordained as Bishop, and Bro. Levi Kroff [sic] to the ministry [Harrisburg, Oreg.].

Upon the request of N. O. Blosser that a quit claim deed be given to the trustees of the Chapel congregation at New Stark, Ohio, releasing any claim that the Ohio Mennonite Conference may have in the church property, the Moderator was instructed to sign such a deed. . . .

Officers: [newly elected by Mennonite Board of Missions and Charities] D. D. Miller, President; Levi Mumaw, Vice President; S. C. Yoder, Secretary; V. E. Reiff, Treasurer; H. R. Schertz, fifth member of the Executive Committee.

Bro. Milton Vogt and Sister Esther Kulp were appointed as missionaries to India.

(From GOSPEL HERALD, June 30, 1927)

The Ontario Conference gave a favorable decision . . . for the erection of a Bible school building, as an annex to our present church building [Kitchener, Ont.].

A provisional organization for the merged Conference [Ohio and Eastern A.M.] was . . . elected as follows: Mod., A. J. Steiner; Asst. Mod., E. L. Frey; Sec., O. N. Johns; Treas., J. C. Frey; Members of Executive Committee, Eli B. Stoltzfus and Enos F. Hartzler.

On June 15 . . . Bro. J. Ward Shank . . . and Sister Stella V. Brunk were united in marriage at the home of the bride's parents, Bro. George R. Brunk . . . Bro. Lewis Shank . . . officiated.

dress in a manner that encourages the drift of our young people toward looseness and lasciviousness.

"But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price." (1 Pet. 3:4).

Mt. Joy, Pa.

It is a belief in the Bible, the fruit of deep meditation, which has served me as the guide of my moral and literary life. I have found it a capital safely invested, and richly productive of interest. The greater the intellectual progress of the ages, the more fully will it be possible to employ the Bible not only as the foundation, but as the instrument of education.—Goethe.



# Faith

By Perry Britton

Once William Penn had made up his mind to join the Quakers, no living man, not even his father, could turn him from his purpose. It was Thomas Loe, an Irish Quaker evangelist, who planted the seed in the heart and mind of Penn. Penn began at once to preach and travel as an evangelist in the neighboring countries. He was a man of boundless energy, and in a little while he was to undertake the greatest enterprise of his life, that of opening the doors of what is now the state of Pennsylvania to countless numbers of discontented European Christians. Penn's great faith strengthened his determination to provide a place in which liberty of conscience was to be guaranteed.

Much is said in the Bible about faith, and the necessity of believing. Not only in religion, but in common life, it is the conquering principle. We must have confidence that the senses and the mind are rational. The universe must be trusted. We assume that the sun will rise tomorrow, the seasons of the year will follow each other, and the processes of nature will continue. Science must take for granted that the universe makes sense and that its actions are consistent. We live by faith or we are paralyzed. It is true that our happiness depends not on where we are, but on what we are, who we believe, and what we believe in. Faith in God is the fountain source of true faith in ourselves. It was J. B. Tidwell, teacher of Bible at Baylor University, said, "J. B. Tidwell plus God equals enough." To have faith in God is to have access to God's resources. At the close of the Epistle to the Philippian church, Paul emphasized this point when he wrote, "I can do all things through Christ which strengtheneth me" (Phil. 4:13). The truth is, then, that faith in God removes a lot of uncertainty.

It is acceptable today, in some circles, to throw away the apostolic teachings and to profess the belief that the progress of science will enable man to conquer nature completely, bringing about a kind of utopia here on earth. The contribution of science has, to an extent, answered our unsatisfied desires and has made life more comfortable, but it has not answered the longing of the soul of man. Man is continually seeking something or someone who will answer to his own personal needs. Too often we become confused when we do not find that which would give us eternal faith.

A story is told of the man who made a long trip to ask a trusted pastor friend to pray for him and his family. "Have you prayed about your troubles?" asked the pastor.

"No," was the surprising answer. "I'm not good at that sort of thing."

"You are unfair to God," the minister

told him. "How would you feel if your small son would not talk to you about his troubles, but asked a schoolmate to beg you to help him?" It seems that this man's problems needed God's attention, but the problem was how to get it to God. This is where faith comes in.

Dr. Machen has written concerning faith in God, "The Bible tells us that faith involves a person as its object. We can indeed speak about having faith in an impersonal object, such as a machine, but when we do so, I think we are indulging in a sort of personification of that object, or else we are really thinking about the men who had made the machine. . . . In the highest significance of the word—the significance in which alone we are now interested—faith is regarded as being always reposed in persons. The persons in whom, according to the Bible, faith is particularly to be reposed are God the Father and the Lord Jesus Christ."

The first element in Christian faith is knowledge. A man cannot believe while he is in ignorance, and the only means by which we can obtain the knowledge that is needed is in the Bible. Here we learn what God is, what man is, how to reach God, and what God has prepared for them that love Him. Knowledge of God's plan of salvation is, therefore, a necessary and important ingredient if we would have Christian faith.

Following knowledge comes assent or agreement. It is important to accept what God tells man about God and about man. The Bible states that "all have sinned, and come short of the glory of God" (Rom. 3:23). "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12). These truths must be believed;

## Apart

By Lorie C. Gooding

Sometimes the heart must have a little space,  
A little silence in a quiet place,  
Apart from daily cares that seem to be  
Ceaselessly pressing, like a restless sea.

Sometimes, amid the hurry and the din,  
The urge to dare and do, and work and win,  
The heart will seek a place it may be still,  
And finds its peace upon a silent hill;

And there may kneel, a humble suppliant,  
Beneath the blue, star-spangled firmament,  
Upon the silent, ever-growing sod,  
Cast out its cares, and fill itself with God.

Holmesville, Ohio.

otherwise personal knowledge will be of no avail.

Appropriation follows assent or agreement in taking the all-important steps in procuring Christian faith. We who have intellectual knowledge concerning faith in God and in salvation must next experientially entrust God with our whole being. Someone has said that faith is the hand of the heart, like the little child who extends his hand into the hand of his father.

Faith is the link between the soul and Christ. It is the soul receiving or believing in the Lord Jesus Christ. Faith is not the end; rather it is the means to the end. Christ is Lord and Saviour for everyone who will trust Him in faith. Men and women to whom Jesus said in the Gospels, "Thy faith hath saved thee; go in peace," all had very definite needs that they trusted Jesus to relieve. One was sick, one was lame, one was deaf, one was blind; and when they came to Jesus they were not merely convinced that He was in general a great healer, but each one was convinced that Christ could heal his peculiar case. It is the same with everyone today. Although we may not be blind or lame in body, there is a need of the soul. And since we are trying to find someone to relieve our souls, let us trust in the Redeemer. Everyone is in need of the Saviour, for there is none righteous, no, not one.

Faith is a reality to Christians, and the Word of the living God is their assurance that there has been a redemptive activity exercised by God in them and in the world. The task of the Christian is enormous and the responsibility is great. There is personal witnessing, teaching, and preaching that must be taken care of. Many people in the world today are hungry and cold and even homeless. They need attention now. The Christian must stand for the faith at all times; "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled" (II Cor. 10:5, 6).

Fifty years ago Henry Drummond, a Scotch evangelist, was noted for his marvelous addresses. His was the day when the evangelistic appeals went something like this: "Come to Jesus, for you might die this very night." After a message to his students he appealed to them in these words, "My younger friends, I appeal with all the strength of my being for you to surrender your hearts and minds and lives to the purpose of God in Jesus Christ, and walk in His way—not because you might die tonight, but because you probably will live tomorrow." Through knowledge we see, and through faith we believe and trust. No one has a fixed claim on life, and more probably we shall live tomorrow. But whether we live or die, we need nothing more than a vision of God in the face of Jesus Christ.

Goshen, Ind.



## NINE DAYS IN IOWA (Continued)

ber presided. At the same time there was a Voluntary Service Conference in the tent, where Dorsa Mishler, personnel director in the Elkhart office, presided. The speakers gave a many-sided concept of the voluntary service program of the church.

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The Board's business session on Monday morning was given largely to the treasurer's report, by H. Ernest Bennett. Contributions for the year were \$604,616.99, a little less than last year. However, larger endowment gifts made a total increase. Disbursements were almost \$100,000 more than last year. A comprehensive report including receipts of the district boards shows that our mission giving last year was \$2,000,000. Answers by the treasurer given to the many questions asked built up a clear picture of an extensive business organization. Total cash resources of the Board are \$1,616,667.59.

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"Holding Forth the Word" was also the theme of the public program of the Women's Missionary Sewing Circle Auxiliary on Tuesday morning. The Executive Committee was on the platform; Mrs. Graber presided. The tent was almost full—many women of all ages, but also many men. (The Board was in session at the time in the church building.) Doris Gunden spoke of migrant work, Mrs. Virgil Brenneman of witnessing in the city, Mrs. Don McCammon of China, Mrs. Paul Lauver of Puerto Rico, and Florence Nafziger of Nursing Education. Several dozen sisters who have served in our foreign mission and relief work, in our city missions, and in our charitable institutions introduced themselves. The women of the church, in addition to large amounts of gifts-in-kind, contributed during the year \$17,281.59. A special project of theirs was the furnishing of the missionary homes in Japan. This next year the Auxiliary plans to raise money for a mothers' room at the new Bethel Church in Chicago. Certainly our sisters have an extensive part in our mission program. It is a wonderful thing to have them present in such large numbers at our Board meetings, and not in some independent missionary society.

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Faith reached across the sea on Tuesday afternoon as Bro. Graber told the audience of the serious illness of Sister Evelyn Bauer in India. Cables received that day were read, indicating that though her condition was improved, plans are being made to bring her home to America. The audience joined in prayer as Bro. Lloy Kniss, former missionary in India, led us. There were deep longings for the healing power of God, and tears of sympathy for these dear friends so far away.

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Again the high moment of the Board meeting was reached when 29 people who have been newly appointed as missionaries or who will return to the foreign field from furlough this year came to the platform for a consecration service. Bro. J. H. Mosemann, president of the Board, gave the missionaries their charge, and spoke feelingly concerning their task, their responsibility, their opportunity, and the difficulties they will face. He rallied families, friends, the entire church to the support of these workers in prayer, in gifts, in thought and sympathy. Then he led us in a prayer of consecration. There were older missionaries in that great audience who remembered when they had stood on the platform in such a consecration service. There were parents who remembered when their sons and daughters, now in distant lands, had stood there. And we trust there were many young people, even children, there who are hoping someday to receive missionary appointments.

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Workers' meetings Monday and Tuesday evening gave some of our younger workers opportunity to give testimony to the call to Christian service and the joy it brings. These meetings were led by LeRoy Kennel and Howard J. Zehr. There were many others whom we should like to have heard. Also greetings from our foreign workers and conferences were read.

\* \* \*

The exhibits attracted a great deal of attention. They were arranged along the walls of the church auditorium. John Harnish, Jr., had prepared the panels of pictures under ap-

propriate art themes. The pictures were excellent photographs which helped to give the observers a vivid impression of the work being carried on in our missions, our hospitals, and our charitable homes. The publicity of the Board is improving.

\* \* \*

The Board received reports of its various foreign missions. Considerable discussion went to the operation of the new plan for our work in Central Provinces of India. Action was taken for co-operating with the India Mennonite Church on the basis of the new constitution adopted there. Some details in the transfer of property are yet to be arranged. But by the time this is published a unified program will have begun to operate in Central Provinces. We can all rejoice in this step toward an indigenous church.

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A Board budget of \$683,227.28 was adopted. This is almost \$100,000 larger than last year's, but only \$30,000 more than last year's disbursements. Next year's budget is appreciably larger than last year's disbursements in relief and service, city missions, and South America field budget and missionary support. A new item is \$6,000 for new fields. A special project for the next two years is the building of the Bethel Mennonite Church for our work among the Negroes of Chicago.

\* \* \*

For a couple of years the Board has been administering hospitals which it does not own—one at Greensburg, Kans., and one at Lebanon, Oreg. A contract has been signed for such operation of the new public-owned hospital just completed at Lebanon, and there is also a contract for operation of the hospital to be built soon at Rocky Ford, Colo. It seems that we will not need to build any more hospitals. Interested brethren and sisters are also operating a county home in Arkansas. Two actions of the Board at this meeting indicate also that there are men of means outside our church who trust us to the extent that they want to donate their property to us. The Board accepted from Froh Brothers a farm and a former county home near Sturgis, Mich., which will be developed as another home for the aged. It also accepted Rockome Farm near Arthur, Ill., which will be used as a district religious center and as a home for retired church workers. It is a matter of gratification that such gifts should come to us. It will be a matter of stewardship to make them serve the kingdom of our Lord.

\* \* \*

New fields were much in our consciousness in this meeting. Missionaries were appointed for the first time to London, England, and to Alaska. Action was taken favorable to opening a work for the Jews in Israel. Mention was made by the secretary of possible openings in Uruguay, Brazil, Spain, and France. A special offering was taken for new fields. It is a matter for thankfulness that our Board is lifting up its eyes for new horizons. Our word of missionary policy is "Forward."

\* \* \*

A number of offerings were taken during the Board meeting. They went to the General Fund, to India, to Puerto Rico, to the Sewing Circle Auxiliary treasury, to tent expense, to voluntary service, and for new mission fields. The total amount of these offerings was \$4,568.68. In addition to these several offerings were taken in the MYF meetings. The Publishing House bookstand sold many books. Two books just off the press were first put on sale here: Amstutz's *So You're Going to Be Married*, and Holsinger's *Serving Rural Puerto Rico*.

\* \* \*

The forty-sixth annual meeting of the Mennonite Board of Missions and Charities will long be remembered by those who were there. They will remember the warm weather, the good attendance, the pleasant fellowship, the excellent entertainment, the fine facilities offered for the use of the Board. But much longer will they remember the theme of the meeting—the Spirit-empowered speaking, the inspiring singing, the new fields entered, the many missionaries appointed, the property gifts accepted, the completion of the plans for the unification of mission and church in India. May God prosper the missionary program of the Mennonite Church and help us to truly hold forth the Word of life.



## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the many summer Bible schools now in session, that the teaching of the Word may have fruitage unto eternal Life.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

Pray for our summer campgrounds as they open for another season, that they may be a means to soul-winning and soul-strengthening.

Pray for a daughter who is considering marrying a young man who is not a Christian.

Prayer is requested for a former sister of the church who is now mentally ill, that she may be blessed spiritually and mentally.

Pray for a husband who is lost, and that his wife may be sustained in her faith as she endeavors to train their five children.

Pray for a sister with a drinking husband, that God may give her grace to live the Christian life; and for her husband, that he might be saved.

*(Requests for this column must be signed.)*

## This I Hold True

BY SIVERT ERDAHL

The first school that I left home to attend was in St. Ansgar, Iowa—a little town located in what must be, I think, just about the most beautiful farming district in the whole United States. On the faculty of that school was a teacher by the name of Caroline Thompson. One of her chief characteristics, as I remember her, was that she laughed so easily and so heartily.

She quit her position in that school and went as a missionary to Madagascar. After some years, she came back on her furlough, and at that time I met her once. Then she returned to Madagascar—or rather, she went on her way back to Madagascar.

The news that came was this: Somewhere off the coast of South Africa, her ship struck a mine. It became evident that the ship would sink, and the women and the children were the first to be taken into the lifeboats. But Caroline

Thompson did not go. She had become acquainted with a young Jew on board. Now she said to him: "I am a Christian—I am prepared to die. You are not a Christian—you take my place."

The ship went down, and Caroline Thompson went down with it. The young Jew had taken her place in the lifeboat and was rescued. Afterward he became a Christian.

"Greater love hath no man than this, that . . . [he] lay down his life for his friends."

## "Spiritual Health"

BY L. L. WIGHTMAN

When our love for Christ has cooled, and our interest in Christian work has diminished, the cause undoubtedly is spiritual sickness. In the matter of physical sickness folks are paying the price and undergoing treatments that they might possess health. We should place as much value on spiritual health as we do on physical, and seek the counsel of the Great Physician that we may be restored to health.

"Be careful what you eat," the doctor says, prescribing a diet. "Some things disagree with you, and other things are needed to build you up."

To regain physical health, we observe certain rules. Likewise we must be careful what we feed our spiritual life. The rich man said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." Now his soul could not feed on that stuff.

Our spiritual sickness may come from the food we place before our soul. We have neglected to feed on the Word of God until our spiritual life is famished. We have fed it other food which has poisoned it. We need the Great Physician to place us on a change of diet that our spiritual health may be restored.

"You need exercise," the doctor says. "You are sluggish. Get out and move about."

That may be the cause of our spiritual sickness. We neglect prayer, church services, and the exercise of our faith. Our spiritual life has grown sluggish from inactivity. "O ye of little faith." No wonder we are sickly, for a weak faith makes a feeble spiritual life. The remedy for this type of spiritual sickness is a more active spiritual life. Be active in prayer life and the exercise of faith; then watch your spiritual sickness disappear.

"Your health will not improve until certain things are removed," the doctor decides.

Truer words were never spoken as applied to some things about spiritual life. As the knife of the surgeon removes a diseased portion of the physical body, so the Holy Spirit must sever those things which cause spiritual sickness, removing them from our lives. Until they are removed, our spiritual life will remain sickly.

## A Prayer for This Week

Dear Father in heaven, we are deeply grateful for the responsibility of participating in the kingdom of God on earth. We thank Thee that there is work for all to do—child, youth, man, woman; weak, strong, aged, infirm; laborer, farmer, housewife, teacher, businessman, doctor, nurse—for every member of the family of God. We are truly grateful that we can be laborers together with Thee.

We pray for the young people who are in voluntary service this summer. Give them courage, wisdom, love, and faith for their tasks. Enlarge Thy kingdom through their service. Bless the parents who have sent them forth to serve. Reward all who give of their means that these young people may serve in Thy kingdom. We commit them to Thy great love and care that their service may bring to Thee a sweet incense of praise. In Jesus' name, Amen.

—Levi C. Hartzler

One fault lies in the fact we wish to do as we please. Our earthly and fleshly nature asserts itself. By yielding to its demands the true child of God brings unhappiness upon himself. Instead of struggling along in our own strength, we must rely on the Great Physician. He knows the cause of the sickness, and will provide the cure.

If a child is permitted to choose his own food, sickness follows, because he lacks the judgment to choose the right things. When we do as we please spiritually, sickness follows. To have spiritual health we must observe certain rules, submit to a wiser authority than self, and follow a standard higher than the natural.

Perhaps we are doing what we should not, or leaving undone the things we should do. Whatever line of conduct we follow, we reap what we sow. Our spiritual sickness is manifest when there comes no answer to prayer, and our testimony lacks weight. That sickness calls for a remedy.

Full spiritual health enables us to do the things pleasing to God. That way we enjoy life in its fullness. If we are sick spiritually, the Great Physician can diagnose the case and prescribe the correct remedy.

Regardless of our physical condition, we may have the greatest of spiritual health. We wish our physical health to be as nearly perfect as possible. Let us not be satisfied with any less degree of spiritual health. Let the Great Physician apply His cure for all ailments, and rejoice in the fullness of spiritual health.

Avoca, N.Y.



# OUR SCHOOLS

## Journal Entries

BY MARGARET MEYER

Sunday, Sept. 23

I almost didn't go to church because of a bad-cold. I felt drugged in head and mind. Taking a small yellow pill convinced me that I would at least attend church. Leaving Sunday school about 12:00 I felt sleepy, but good. The thing that impressed me about the service was not the actual words, but the awed recognition that I cannot survive happily without a vast amount of spiritual food. And the worst condition after neglecting this need is the crafty, subtle feeling that all is well. As inevitably as peace pacts and wars betray human beings, my false security gives way to weakness and contempt for my human self.

\* \* \*

Monday, Oct. 1

As I beheld my grave countenance in the mirror today, I was struck by the resemblances of this outer layer of skin to the "Carries-the-World-on-His-Shoulder" Pharisee. A good sneeze right then would have shattered the set, burdened frown. Next best was the unique humor that I realized. I actually mimicked myself into a state of cheerful pleasantness. After all, just because I'm no Epicurean doesn't automatically make me a Stoic. False faces only mask mistrust, variable-ness, insecurity. And the intuition that sobering experiences are inevitable is no excuse for a martyred, dutiful look that admits no joy. I'm in favor of more mirrors!

\* \* \*

Friday, Oct. 5

From across the street, in huge lemon hues, shoots the appeal, "Smoke Kentucky Club Pipe Tobacco; Treat Yourself to the Best." Is there a more logically overworked word than "best" for a world wiggling with dissatisfaction? Order today the best "BEST" shampoo, headache powder, reducing tablets, cough drops, Robins'-Egg-Blue-Hat-to-Wear-4-Ways, dandruff killer! Just copy down the name and address and send for "BEST" the voice wheedles. And the worst of it is that we do. One minute we are amused by the child's acceptance of the absurd, as he clamors for a second reading of *Millions of Cats*. We call it nonsense prose for children, for convenience. Next we turn to nonsense prose on the adult level—"Drink Hadacol, cure-all for any ailment"—or what have you!

\* \* \*

Monday, Oct. 15

This day made me alone with my deepest thoughts. There is something about watching leaves fall that reminds me of God. Sometimes I crackle through

a pile of dry leaves; other times I catch the gentle painted papers as God lets them fall. They show me what God is like—that He is creative. He must be divine to perfect such beauty. Surely God is love to extend His beauty to all alike, and God is omnipotent to make us aware of it!

\* \* \*

Wednesday, Oct. 17

The old grade school joke, "Tell me when to stop . . .," is not far from wrong, I learned today. The art prof said as he held the stiff, painted Manila paper a little to his left so as to criticize it better, "Put a dab here, a strong line there, and a light touch to balance it over here. Then stop. To put more of anything on that picture is to clutter it." He went on, "Now this picture tries to tell too much. Needs simplicity for best work—and better choice of detail."

"All life is like that," I reflected to myself, as he cast away the spoiled effort.

\* \* \*

Thursday, Oct. 18

To become conscious of anything is its first point of usefulness to me. If I don't see that my blue sweater is dirty, likely I won't clean it. That's why I can't live by myself very successfully—everything I think or do is from one point of view—naturally, my own. When I speak, I reflect me. But in class I always find that I have missed something. There is a great deal more to a line of music than position of each note, more to color than hue. Love is so much broader than I thought. Someone is always showing me a new way to love. I guess it's the life quest of the Christian.

\* \* \*

Tuesday, Oct. 23

What a great, moving drama the whole of life is! A puppet meets a doll and they marry and live happily—at least for a while. Punch meets Judy, and they fight. But that's not all. There is the mystery of the unquenchable good that has chained history to a definite pattern. It fills me with irresistible joy to see God quietly creating images like Himself while the fallen angels of Transcendentalism, Naturalism, Realism, Dualism, Stoicism, Buddhism—as Lot's wife, turn to stone. There is nothing so dramatic as a flock of sheep following a common Shepherd who wards off evil.

\* \* \*

Thursday, Oct. 25

If angels are "Holy, high and lowly," why can't saints of God be like that? It takes a great man to live around little men and be happy. It is very human to seek for that which is above us. In fact, one would probably despise another

whom he could understand perfectly. The mysterious attracts; the obvious repels. Yet man in mass is always seeking to make obvious the unknowns in his path. "Vice," said Balzac, "is perhaps the desire to know everything." God help us to give to the lowly as much as we seek from the high. This is true holiness.

\* \* \*

Saturday, Oct. 27

"My mind to me a kingdom is," said a humanist of Renaissance England. How quickly can a shallow mind be discerned! It fits everybody and everything, taking on the nature of the environment, like sugar-coated candy. A lady, for instance, for whom I once worked. For all those 32 pairs of earrings and perfumes, what was there to talk about? We would sit at the table dewdropped with *Better Homes and Gardens* salads and souffles. Short bits of shop talk, résumés of the televised football battles, or plans for week-end take-offs comprised the Dinner Club chat. The afternoon theme would then shift to dishes, the chipper canary, and Rayve hair dressing. Not that they are out of place. But how sad that tangibles must be all of life!

\* \* \*

Tuesday, Oct. 30

Did you ever try to explain the meaning of a socially accepted institution which you found had about as much sense as New England witchcraft? I found myself describing our great American Halloween to a couple of skeptical foreign students over the tea cups this evening, and my face got redder as my breath became shorter. The fact that All Saints' Day came on November 1 didn't impress anybody, and I was left trying to show the relation between saints and uninhibited hoodlums upsetting corn shocks, and grinning pumpkins in the dark.

\* \* \*

Friday, Nov. 2

A teacher made this statement the other day: "To understand my church group, or single persons, totally, one must see them from a different environment." After spending a day in jogging along in a bus, hiking, sleeping in a luxurious two-room suite, dining for one and one-half hours on French-fried shrimp and trimmings, and other such once-in-a-schooltime extras that a Senior Sneak brings, I felt myself to be among new people. As seniors, we have learned to know each other in a school environment. But perhaps we are more ourselves when faced with trees, rocks, and time to spare. Restraints assumed because of a scholastic setting fall away, and nothing is left but the person, unsophisticated and alive. It makes me aware of the possibility of the unfairness of forming opinions of schoolmates only from classes. Some bloom like flowers when they leave ideas to enter the world of people and things.

(Continued on page 646)



# CHURCH CORRESPONDENCE

## BRETHREN, MICHIGAN

(Pleasantview Mennonite Church)

"The Lord hath been mindful of us" is our testimony to His loving care.

We are looking forward to June 27-29 when the brethren Dan Zook, Clarkesville, Mich., and Wayne Wenger, Dryden, Mich., will be with us in a Bible Conference. The theme for the meeting is "Building a Working Church."

The writer lives only nine miles from Little Eden Camp, and we invite ministers who are in attendance at the camp to come and give us a message. To our friends we announce that we now have a telephone: Onekama, 142F11.

Our Sunday-school attendance is picking up again.

We are studying the Book of Leviticus on Sunday evenings.

June 16, 1952.

C. C. Culp.

## SPRINGS, PENNSYLVANIA

Greetings of love in the Master's name. Sunday evening, April 6, ordination services were held at the Springs Mennonite Church, at which time Bro. Daniel Swartzentruber, Gortner, Md., was ordained minister.

A mixed chorus from the Eastern Mennonite College, Harrisonburg, Va., rendered a program of song on April 10.

The YPBM for Easter Sunday evening was given by the Youth Fellowship group.

Preparatory services were held Friday evening, April 25, followed by communion on Sunday morning, April 27.

The Brunk Brother's revival meetings, April 27-May 18, in the Johnstown, Pa., district, were largely attended. Many souls were revived and others accepted Christ as Saviour and have since been baptized. We pray the Lord's richest blessings upon the brothers and their campaigns. The need for winning souls to Christ is urgent, and we pray they may have health and strength to continue in their work.

On Sunday morning, June 1, six young people were baptized.

Sister Arlene Brenneman and Noah Zook, both from the Glade congregation, were united in marriage at the Springs Church on Sunday evening, June 1, by Bro. I. K. Metzler, Glade, Md.

Reorganization for Sunday school and church took place on June 8.

Our vacation Bible school opened June 16 with an enrollment of 77 pupils. Bro. Galen Otto is serving as principal.

Marian Shoemaker.

## GREENWOOD, DELAWARE

(Tressler Mennonite Church)

Dear Christian Friends: While Bro. Campbell was attending a ministers' course at F.M.C., Harrisonburg, Va., we had two visiting ministers. On Feb. 3 Bro. Alvin Mast,

Greenwood, Del., preached for us, and on Feb. 10 Bro. Amos King, Westover, Md., brought the message.

We had Passion Week services in charge of our pastor.

A DP family of three from Germany came to this country to live, sponsored by Bro. Wendell Berkshire. They appreciate the change, and the way of living in the United States, and they have been attending church services at this place since they came.

We were glad to have Bro. Isaac Metzler, our bishop, his wife, and sister, Mary Kauffman, of Martinsburg, Pa., with us for the week end of May 10, 11. On Saturday evening we had preparatory services and Sunday morning communion services. Before the communion services, two were received into church fellowship, one by water baptism, and one by letter. May the Lord bless them.

We are looking forward to our Bible school which is scheduled for June 16-27. Our revival meetings are scheduled for October. The Lord willing, Bro. Andy Hartzler, Newport News, Va., will be with us.

We are enlarging our church building somewhat at present. Pray for the work at this place.

Amanda Ash.

## SARASOTA, FLORIDA

Dear Friends of the Bay Shore congregation: We know that many of you in the North will be happy to learn of the progress of the work of enlarging the buildings at Bay Shore. After much consideration, prayer, and planning, our building committee called a meeting of the congregation and winter visitors and presented several plans which might be carried out. After examining all the plans and considering the cost of each, it was decided that our greatest need was more Sunday-school classroom space. There being no basement under the main church building, our Sunday school has been severely handicapped for lack of classroom space. It was agreed that the present auditorium would continue to meet our needs for some time if two preaching services were held each Sunday morning as was done last winter.

The plan presented for enlarging the Sunday-school building makes provision for ten additional classrooms, and at the same time nearly doubles the size of the present Sunday-school room. This plan was unanimously approved at the business meeting and steps were taken immediately to get the necessary permits. There was some delay, and the actual work did not begin until May 26. Splendid progress has been made and the building will be sufficiently enclosed to be used for our summer Bible school which will begin June 16. It will be a great advantage to have individual rooms for all the classes, and the work will be much easier for our teachers.

The building is of cement block construction and will match the main church build-

ing. Nearly all the labor has been donated thus far. There has been a splendid spirit of Christian co-operation.

Since many of you have expressed a desire to have a part in this building project, we are taking this means to report the progress being made and to give you an opportunity to share in this work. Some money was on hand in our building fund, but an additional \$5,000 will be needed to complete the work. Incidentally, our plans also include the installation of a heating plant in the main auditorium before next winter.

Your contributions may be sent to our treasurer, Howard Yoder, 107 Yoder Ave., Akin Acres, Sarasota, Fla., or to the pastor, 830 Myrtle Ave., Sarasota. They will be sincerely appreciated and gratefully acknowledged. Will you kindly remember our congregation in your prayers? We look forward to seeing many of you and enjoying your fellowship next winter.

Yours very sincerely in behalf of the Bay Shore congregation,

June 9, 1952. T. H. Brenneman, Pastor.

## PORT TREVORTON, PENNSYLVANIA

(Susquehanna Congregation)

Greetings of love to all HERALD readers. We again want to be grateful to a loving Saviour who loves and care for His own.

During the past months we have had various visiting ministers to bring inspiring messages.

On April 20 we had our communion service. What peace we as Christians can enjoy, not only at communion services, but each day of the year. We had a Good Friday service, and a wonderful time of rejoicing on Easter Sunday.

On Ascension Day we had an inspiring service. The brethren brought enlightening messages to the Sunday school and church, and the Christian fellowship with all the believers was so uplifting.

May 17-30 there were revival meetings at Locust Grove, a community where Sunday school and a preaching service is held every Sunday afternoon. Bro. Noah Burkholder was the evangelist. There were some confessions, but there is a great need of spirituality at this place. Please pray for the work. In the near future we plan to hold a summer Bible school there.

If the Lord is willing, a bishop will be ordained at Crossroads, near Richfield, on July 4.

June 12, 1952.

Sara Hinkle.

## A BLOOMING DEATH

A stranger, seeing a gardener cut down a century plant after it had bloomed, inquired, "Why cut it down? Wouldn't it revive after it has had a little rest?"

"No, the old plant's done for! Might have lived to be a hundred if it hadn't up and bloomed!"

"Does blooming always kill them?"

"Yes, in this country, anyhow."

"Then why didn't you cut it back and keep it from blooming?"

"A bloomin' death, to my way of thinkin', is a mighty sight better'n a no-account life!"



# FOR OUR SHUT-INS

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91:1).

*There is a safe and secret place,  
Beneath the wings divine,  
Reserved for all the heirs of grace;  
O be that refuge mine!*

*The least and feeblest there may bide,  
Uninjured and unawed;  
While thousands fall on ev'ry side,  
He rests secure in God.*

—Henry F. Lyte.

## Serving by Suffering

Sickness is discouraging. It is disheartening not to be able to do the heroic things that the spirit yearns to do. Life seems to be useless. The days seem lost in which no active service can be done for the Master. Sometimes persons suffering thus from illness, laid aside or broken so as to be equal to but little, lose out of the heart the joy, the peace, the hope, the enthusiasm, and become depressed, unhappy, cast down, sometimes almost despairing.

But this is not a victorious Christian life. The lesson for such is that the noblest thing in life is always the doing of God's will. That is greater than any heroism, greater than the largest service one can render, greater than any toil and sacrifice. Let us accept our limitations. Let us not repine and chafe when God shuts us in a sickroom.

—Selected.

## The Blessing of Difficulty

It is not well to be too comfortable. Those who always sit in easy chairs cannot get the best out of books, or natural scenery, or friendship, or home, or country, or the grace of God. A touch of anxiety gives a keener relish to life. Half the delight of a view of a mountain summit is on account of the difficulty of climbing to it.

Sailing in a stiff breeze is vastly more pleasurable than drifting, because it requires attention and keeps every faculty alert and susceptible. When you get to be thoroughly comfortable, you will probably be useless and in the way of the progress of the world. "Woe to them that are at ease in Zion."

Most people are about half asleep. They get thoroughly waked up only when some great peril, or opposition, or disappointment, or sorrow disturbs them. We have to be stirred out of our comfortable nests before we will fly.

—Quests and Conquests.

## "Thy Will be Done"

*"Thy will be done." Why always bow the head  
In anguish when these sacred words are said?  
More light than darkness falleth from above;  
The will of God shows clearest through His love.*

*Why should we kneel in fear, as God were foe,  
When unto Him we pray, "Thy will be done"?  
Why learn to "bend and kiss the rod" in woe?  
On just and unjust shines His blessed sun.*

*"Thy will be done." Is there no other way  
Than crying out of sorrow, thus to pray?  
God's daily gifts outweigh the heaviest loss;  
The crown is ours as surely as the cross.*

*If aught we know, we know that joy reigns  
there;  
Then let us, as we pray the Christ-taught prayer,  
Lift up our hearts in joy at blessings given:  
Thy will be done on earth, as it is done in  
heaven.*

—Louise Peabody Sargent.

## Paul's Use of "Always"

"The Apostle Paul knew the secret of unwearied life, unfailing strength, and undeflected aim," said J. Stuart Holden.

For instance, note Paul's use of the word "always."

"Always bearing about in the body the dying of the Lord Jesus" (II Cor. 4:10).

"Always abounding in the work of the Lord" (I Cor. 15:58).

"Always exercising myself to have a conscience void of offence to God and man" (Acts 24:16).

"Rejoicing always" (II Cor. 6:10).

"Praying always" (Eph. 6:18).

"Giving thanks always" (Eph. 5:20).

"Always confident" (II Cor. 5:6).

"Always having all sufficiency in all things" (II Cor. 9:8).

—Now.

## Prayer

I asked for bread; God gave a stone instead.  
Yet, while I pillowed there my weary head,

The angels made a ladder of my dreams,  
Which upward to celestial mountains led.

And when I woke beneath the morning's  
beams,

Around my resting place fresh manna lay;  
And, praising God, I went upon my way.

For I was fed.

God answers prayer; sometimes, when hearts  
are weak,

He gives the very gifts believers seek.

But often faith must learn a deeper rest,  
And trust God's silence when He does not  
speak;

For He whose name is Love will send the  
best.

Stars may burn out, nor mountain walls en-  
dure,

But God is true, His promises are sure

For those who seek.

—Author Unknown.

## When Tennyson Wrote

### "Crossing the Bar"

As Tennyson's nurse was sitting one day at his bedside, sharing to a degree the general anxiety about the patient, she said to him suddenly:

"You have written a great many poems, sir, but I have never heard anybody say that there is a hymn among them all. I wish, sir, you would write a hymn while you are living on your sick-bed. It might help and comfort many a poor sufferer."

The next morning, when the nurse had taken her quiet place at the bedside, the poet handed her a scrap of paper, saying, "Here is the hymn you wished me to write."

She took it from his hands with expressions of gratified thanks.

### CROSSING THE BAR

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar  
When I put out to sea,  
But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the bound-  
less deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;  
For, tho' from out our bourne of time and  
place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

—Alfred Tennyson.

### God Knows Best

Whichever way the wind doth blow  
Some heart is glad to have it so;  
Then blow it east or blow it west,  
The wind that blows, that wind is best.

My little craft sails not alone;  
A thousand fleets from every zone  
Are out upon a thousand seas;  
What blows for one a favorite breeze  
Might dash another, with the shock  
Of doom, upon some hidden rock.  
And so I do not dare to pray  
For winds to waft me on my way,  
But leave it to a Higher Will  
To stay or speed me, trusting still  
That all is well, and sure that He  
Who launched my bark will sail with me  
Through storm and calm, and will not fail,  
Whatever breezes may prevail,  
To land me, every peril past,  
Within His sheltering haven at last.

Then, whatsoever wind doth blow,  
My heart is glad to have it so;  
And blow it east or blow it west,  
The wind that blows, that wind is best.

—Caroline A. Mason.



# TO BE NEAR TO GOD

## THEME: ADMONITIONS FROM HEBREWS

Over and over in the Book of Hebrews we find that the author climaxes his arguments by a practical appeal. First he explains or warns, then comes his inevitable "Let us therefore." The force of these arguments lies in the strength of the facts that provoked them.

### Sunday, July 6

Read Hebrews 3:16-19

"Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief" (Heb. 4:11).

The point of this admonition lies in that graphic picture of the unbelieving children of Israel "whose carcasses fell in the wilderness." They showed their lack of faith by refusing to obey God's command to enter Canaan. Their punishment was the stern edict that condemned them to wander in the wilderness, not for forty years, but until death. Let us beware lest we fall into the same sin and receive everlasting condemnation.

### Monday, July 7

Read Hebrews 2:16-18 and 4:14, 15

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16).

The humanity of Christ is mentioned so beautifully in Hebrews. He was made like us in all things so that His comfort might be perfect. He knows what hunger, weariness, temptations are. When we pray for grace to endure or strength to overcome, He can say, "I know how you feel. I've felt exactly that way, too." Here is ample reason for boldness in prayer. Here is the best argument available for continued communion with God.

### Tuesday, July 8

Read Hebrews 5:8-14

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection" (Heb. 6:1).

The perfection of Christ is in startling contrast to the milk-fed weakness of those who remain children, refusing to grow up. In this age of immaturity there is a desperate need for mature Christians who will accept Christ's challenge to perfection, proving to the world what the power of God can do. It is only as we live Christ that we can prove the reality of His presence within the heart.

### Wednesday, July 9

Read Hebrews 10:14-21

"Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Heb. 10:22).

Because our sins have been forgiven, because the blood of Christ has given us boldness, because Christ came as a man to reveal to us a new and living way, because of our marvelous high priest—the writer piles up fact after fact showing why we should seek fellowship with God. There is only one

reason for avoiding Him, and that is sin, but there are countless reasons for seeking a closer relationship with Him, for approaching Him with a divine assurance that we will not be rejected.

### Thursday, July 10

Read Hebrew 11:32-40

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us" (Heb. 12:1).

This is the challenging conclusion to that splendid argument in favor of faith found in chapter eleven. Faith which compels to works is the theme of this long argument. Noah believed—and prepared an ark. Abraham believed—and went out to a strange country. Moses' parents believed—and hid their son. Moses believed—and chose to suffer with the people of God. The harlot Rahab believed—and hid the spies. Therefore (now comes the practical application) seeing what these others have suffered and attained, let's get rid of the petty things that slow us down and run, patiently and persistently, the race that God has set for us, taking as our supreme example the suffering Prince in disguise.

### Friday, July 11

Read Hebrews 13:10-12

"Let us go forth therefore unto him without the camp, bearing his reproach" (Heb. 13:13).

It is easier to talk about the reproach of Christ than it is to accept a like reproach for ourselves. It is easier to differ from the world in outward things than it is to let that difference penetrate to the desires and intents of the heart. It is easier to gravitate to the spiritual level of the group than to persist in what you believe no matter where you are. But nowhere does Christ hold out an easy way for the Christian. He has forewarned us of hardship and suffering. We cannot expect His care and protection, if we are unwilling to accept the position He demands—"in the world, but not of the world."

### Saturday, July 12

Read Hebrews 8:1-6

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips giving thanks to his name" (Heb. 13:15).

This verse is a fitting climax to the book as a whole. After enumerating the many better things that are ours, the author reminds us that we should praise God continually.

The remembrance of His love should stir us to new, uninterrupted heights of thanksgiving.

—Edna Beiler.

## DEBORAH, A WOMAN OF COURAGE

### Sunday School Lesson for July 13

(Judges 4 and 5)

Israel is in the Promised Land. She has the same God for her king as had Abraham. This God has the same interest in His people as He ever had. They are under the laws given at Sinai. They are possessing their possessions. Why did God leave some nations for Israel to drive out after Joshua died? We will ever have need to grow as did Israel.

While the story of the Judges is not an attractive one, yet we can follow Israel in this time and see how God deals with men. Begin at chapter 3, verse 7. Israel sinned. Notice the kind of sin. God sold them into the power of an enemy for eight years. The Israelites cried to God because of the oppression. Othniel was raised up to deliver Israel. Then the land enjoyed security for 40 years. Othniel died. The story is repeated. Sin, 18 years of servitude under the Moabites, Ehud delivers Israel; rest 80 years. Shamgar saved Israel next. Then sin, sold to the Canaanites, who oppressed them most severely for 20 years. Deborah was raised up, and she and Barak were used to drive the enemy out. This is the third of the six cycles of history told in the Book of Judges. After this deliverance, Israel had rest for 40 years.

This last event, with others in the Bible, shows that God can use women who will yield to Him. While our weapons of warfare are not to be carnal like those of Deborah and Barak, we too are told to "fight the good fight of faith."

What characteristic of this prophetess and judge, Deborah, should we pattern after? What situations today call for courage on the part of a woman, even a young woman? What was Deborah's attitude to the spoken word of God? What credit did she take unto herself for the victory over the Canaanites? Read together in class the song of Deborah and Barak. Judg. 5:2-7. In fighting the enemy, what is our part? What is God's part?

As long as we live in this flesh we will ever be tempted to sin of some kind. Yet God is not here suggesting that His people must go repeatedly through this cycle of apostasy, punishment, repentance; and deliverance. He will keep us from falling into the same old sin. We can have victory with the spiritual armor that God suggests we wear. But like Israel we will grow stronger and stronger if we will abide in Christ, having all the armor, and always able to withstand the temptations of the enemy.

(Ask your pupils to read the story of Gideon—Judg. 6:8-28—before next Sunday.)

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Education National Council of the Churches of Christ in the U.S.A."



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Junior and Intermediate Teachers will find detailed instructions for sending in names for the honor roll in Words of Cheer for July 6. These lists should be mailed not later than July 15.

Bro. Roy D. Roth, who is attending summer school at Bradley University, Peoria, Ill., is preaching on Sundays at Morton, Ill.

Speakers at Family Week in Little Eden are Bro. and Sister J. E. Gingrich, Bro. and Sister Kenneth Good, and Bro. and Sister R. R. Smucker.

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Report of Work at Palermo, Sicily  
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- 656—Denver, Colorado  
"What God Hath Wrought"
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- 658—"Opportunities Unlimited"  
Mexican Border Work
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- 662—Eureka, Illinois  
La Junta, Colorado  
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- 664—Items and Comments  
MCC Weekly Notes

The Rocky Ridge congregation conducted the YPBM at Boyertown, Pa., on June 1.

Bro. Franklin Steiner, former relief worker in Europe, spoke on Service Opportunities for Youth at Kidron, Ohio, on May 25.

Bro. S. W. Sommer, Millersburg, Ohio, preached at the Sonnenberg Church, Dalton, Ohio, on Ascension Day.

Bro. S. F. Coffman, veteran Mennonite leader, celebrated his eightieth birthday on June 11.

Bro. Howard Hammer spoke from station KXIC at Iowa City each morning during his meetings in Iowa.

Bro. John F. Garber, upon being X-rayed, was found to have gall bladder trouble rather than heart trouble. He is recovering from an operation and wishes to thank the many who have been praying for him.

Please note the Sarasota, Fla., church correspondence in this issue. We are sure many who have enjoyed Bay Shore hospitality will send a contribution.

A six-week speech course is being conducted during June and July for interested members of the Howard-Miami congregation, Kokomo, Ind., by Elaine Sommers.

Bro. Shem Peachey, Quarryville, Pa., spoke to the Conservative A.M. Churches, Lewis County, N.Y., June 24.

The Trevoise Heights Church in eastern Pennsylvania celebrated its sixth anniversary on June 15. Visiting speakers were John S. Hess, Lititz, Pa., and Ernest Kaspan, Basel, Switzerland.

Bro. C. F. Derstine is chairman in the Kitchener, Ont., district for the Christ for Everyone campaign.

The Mixed Chorus from Midland, Mich., was scheduled to give a program at Naubinway, Mich., on June 29.

A father-son banquet for the Waldo Church, Flanagan, Ill., on June 20 was addressed by Lotus Troyer, Meadows, Ill.

Young people of the Shenandoah Valley participated in a hymn sing at the Mt. Clinton Church the afternoon of June 22.

Bro. A. T. Rollins was ordained to the office of deacon at the Hebron Church in Virginia the evening of June 22. Services were in charge of J. L. Stauffer and Timothy Showalter. He will serve primarily in the Hebron and Crossroads congregations.

The Mennonite Hour, Harrisonburg, Va., is now broadcasting each Sunday from four stations: WNAR, Norristown, Pa., 8 a.m. DST; WJEJ, Hagerstown, Md., 9 a.m. DST; WRVA, Richmond, Va., 12:30 p.m. ST; and WSVA, Harrisonburg, Va., 3 p.m. ST. The brethren who are sponsoring these broadcasts request prayer helpers.

The minutes of the 1952 Mennonite Publication Board meeting are now available in limited quantities. The report also contains copies of the 20 three-minute talks, and condensations of the longer talks given at the meeting. Requests should be sent to Paul

W. Shank, Mennonite Publishing House, Scottdale, Pa.

The Congregational Mennonite Church, Marietta, Pa., will conduct a camp for girls July 16-22 at Camp Tel-Hai, Honeybrook, Pa., and a camp for boys July 23-30.

Bro. David C. Steiner was ordained to the office of bishop at North Lima, Ohio, on June 22. Services were in charge of the brethren A. J. Steiner, S. A. Yoder, and Paul Yoder.

Bro. James Steiner has been bringing the Sunday evening messages at Leetonia, Ohio, during the month of June. Through July and part of August he will bring Sunday evening messages at the Maple Grove Church, New Wilmington, Pa.

Bro. Lester Moyer was ordained to the ministry at the Salem Church, Shelly, Pa., on June 22. Lester is a brother of Ernest K. Moyer, minister at Rocky Ridge. The service was in charge of Bro. Stanley Beidler; Bro.

## Calendar

- Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.
- Little Eden Camp, Onkama, Mich.
- Senior High Week, July 5-11
- Junior High Week, July 12-18
- Boys and Girls Week, July 19-25
- Young Adult Week, July 26-Aug. 1
- Music Week, Aug. 2-8
- Christian Business Mens' Week, Aug. 9-15
- Farmers Week, Aug. 16-22
- Second Family Week, Aug. 23-29
- Rocky Mt. Mennonite Camp, Divide, Colo.
- Junior Boys Camp (ages 9-12), July 7-12
- Junior Girls Camp (ages 9-12), July 14-19
- Senior Girls Camp (ages 13-16), July 21-26
- Senior Boys Camp (ages 13-16), July 28-Aug. 2
- Family Week, Aug. 4-9
- Youth Retreat, Aug. 18-23
- Work Week, Aug. 25-30
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- Girls' Camp (ages 9-12), July 5-11
- Junior High Camp (boys and girls, ages 13-15), July 12-18
- Missionary Bible Conference, July 19-25
- First Family Week, July 23 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.
- Virginia Conference and associated meetings, Trlssels Church, Broadway, Va., July 21-24.
- Chesley Lake Camp, Allenford, Ont.
- Christian Business Men's Week, July 21-28.
- Boys' Camp, Aug. 9-16
- Girls' Camp, Aug. 16-23
- Young People's Camp, Aug. 23-30
- Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.
- Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.
- Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.
- South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.
- Iowa-Mebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.
- Illinois Music Conference, Flanagan, Ill., Aug. 19.
- Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.
- Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.
- Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.
- Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.
- Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.
- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo. Oct. 31, Nov. 1.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953.



Elmer Kolb preached the sermon. Other assisting bishops were Bro. Paul Lederach and Arthur Ruth.

**Summer Bible school** at Frazer, Pa., had enrolled 480 students by the second day. Only 40 or 50 of the pupils are from Mennonite homes. There are 45 teachers and helpers. Four large buses and 25 cars are hauling the students.

**Bro. C. F. Yake** is attending school at Wiconna Lake School of Theology, continuing the course interrupted by his illness last summer.

**Bro. Loren Byer**, Markham, Ont., has begun employment on the Linotype at the Publishing House.

**Sister Catherine Hernley** is spending the summer at Scottdale, working in the Mennonite Community office.

The dedication of the Hartville Mennonite Church, Hartville, Ohio, was scheduled for the afternoon of June 29. Bro. Harold Eshleman, Harrisonburg, Va., was the guest speaker.

A mental health conference was scheduled to be held at the Oak Grove Church, Smithville, Ohio, June 29 and 30.

**Bro. Justus Holsinger** and family have moved to Hesston, Kans., where Bro. Holsinger will be registrar at the college next year.

**Camp Tel-Hai**, Honeybrook, Pa., opened another season by entertaining two groups of children sent by the mission at Steelton, Pa. There were 27 in the girls' group and 31 in the boys' group. Counselors for the girls' week were Arlene Good, Alice Longenecker, Anna Lois Longenecker, Anna Ruth Ressler, and Mary Risser. During the boys' week the following served as counselors: Ezra Garber, Don Hollenbaugh, Lester Graybill, John Kauffman, Arthur Kraybill, and Sam Longenecker. The staff serving for the summer at Camp Tel-Hai include Harold D. Lehman, director; Mr. and Mrs. Enos Stoltzfus, cooks; and Elva Krady, housekeeper and crafts instructor.

#### Evangelistic Meetings

**Kenneth G. Good** at Thurman, Colo., June 19-26. **Martin Kraybill**, Elizabethtown, Pa., in a tent on Herr Street between Seventh and Wallace, Harrisburg, Pa., June 29—July 6. **Aaron Shenk**, Myerstown, Pa., in a tent at North Lebanon, Pa., July 2-13. **Paul R. Clemens**, Lansdale, Pa., at Norristown, Pa., May 25-June 1. **Noah L. Hershey**, Parkersburg, Pa., in a tent at Rockville, Pa., closing June 29. **William Jennings**, Knoxville, Tenn., at the Peake, Hinton, Va., July 3-13. **A. J. Metzler**, Scottsdale, Pa., at Metamora, Ill., beginning Nov. 16. **P. E. Frey**, Archbold, Ohio, at Leetonia, Ohio, Oct. 5-12. **Wilbur Yoder**, Middlebury, Ind., at Hartville, Ohio, June 29-July 6. **E. S. Garber**, Nampa, Idaho, at Rescue Mission, Sacramento, Calif., first week in July. **J. J. Hostetler**, Peoria, Ill., at East Zorra, Tavistock, Ont., June 24-July 4.

#### Visiting Speakers

June 1: **Fred Gingerich**, Ernest Garber, and Luke Weaver at Portland, Oreg.

June 8: **Max Yoder**, Edith Evans, and Esther Histand at Portland, Oreg.; **Claud Hostetler**, Portland, Oreg.; at Yale, Wash.;

**Claude Meyers**, Souderton, Pa., at Perkasio, Pa.

June 15: **Russell Musselman**, Souderton, Pa., at Blooming Glen, Pa.; **Milton Brackbill**, Paoli, Pa., at Perkasio, Pa.; **John P. Duerksen**, Hesston, Kans., at Albany, Oreg.

June 19: **Arlene Sitler**, La Junta School of Nursing, at Midway, Columbiana, Ohio.

June 22: **Edwin Stalter**, Flanagan, Ill., at Pleasant Hill, E. Peoria, Ill.; **Paul Lederach**, Scottsdale, Pa., at Blooming Glen, Pa.; **Ira E. Miller**, Harrisonburg, Va., at Steelton, Pa.; **O. N. Johns**, Louisville, Ohio, at South Union, West Liberty, Ohio; **Leonard Garber**, Winton, Calif., at Nampa, Idaho; **Bro. and Sister William G. Detweiler and sons**, Orrville, Ohio, at North Lima, Ohio; **A. G. Heishman**, Harrisonburg, Va., at Zion, Broadway, Va.

#### Announcements

**Reunion of C.P.S. men and families** at Landisville Camp meeting grounds, Lancaster Co., Pa., on Aug. 3. **Sixth Quarterly Bible Instruction Meeting** at Bart Chapel, Saturday evening and all day Sunday July 5 and 6. Speakers are Emanuel B. Peachey, Belleville, Pa., and Christian E. Charles, Salunga, Pa. The Bart Chapel is one and one-half miles off Green Tree intersection of 896-372, south-east of Georgetown-Bart, Pa. **Amos W. Weaver**, Ronks, Pa., on the Doctrine of Salvation at the Risser Church near Elizabethtown, Pa., Saturday evening, July 5. **Church history program** at Blainsport, Pa., Sunday evening, July 6, with Noah Good and Doris Good speaking. **Shem Peachey**, speaking on Angels, at Oak Shade, Pa., Sunday evening, July 13. **J. Mark Stauffer**, Harrisonburg, Va., at Millersville, Pa., on Worship in Song, 7:30 p.m., July 5; also in inspirational song service at East Petersburg, 2 p.m., July 6. **Bible Instruction Meeting** Towamencin, Kulpville, Pa., with A. J. Metzler, Scottsdale, and Jacob Moyer, Souderton, Pa., as speakers, July 4 week end.

#### MISSION NEWS (Continued)

Several of the Mennonite Bible students in Argentina are co-operating in the church activities at Buenos Aires. Two girls have started a Sunday school in the home of a former member in a suburb of Buenos Aires. It takes almost an hour to get to the place by bus, but a good attendance makes the girls happy, and they feel they are repaid for their sacrifice.

**Nineteen people** from the Palo Hincado, Puerto Rico, congregation walked the one and one-half hour rocky, mountain path on the evening of June 9 to attend the meetings at Coamo Arriba.

**Sister Mary Eleanor Bender**, Goshen, Ind., arrived in Puerto Rico on June 12 to assist in the work of the various churches during the summer months.

**The Cavadore sisters**, Anita and Maria, faithful national workers for many years, have recently moved to the town of Quiroga. This town has been without a resident worker for some time.

**The Eastern Mennonite Board of Missions and Charities** has approved opening a sixth station among the Ungruini tribe in Tanganyika.

**Reports from the district sewing circles** of Ontario list 38 senior circles, 15 intermediate circles, and ten junior circles, with a total membership of 1383. The offerings for the year amounted to \$17,135.82.

**Mrs. Thielman**, a sister from the Mennonite Brethren Church in Kitchener, Ont., who has just recently returned from relief work in Japan, spoke to the District Sewing Circles of Ontario during their annual meeting on May 22.

**Approximately \$6,000** in cash was saved in the construction of the new church and mission residence building in East Toronto, Ont., through the contributions of time and materials by members of the conference district.

**Bro. Marion Berg**, Wooster, Ohio, preached for the congregation at Canton, Ohio, on Sunday morning, June 15.

**Bro. Andrew Cerroni**, Freeport, Ill., showed pictures of Sicily to the congregation at Fairpoint, Ohio, on Wednesday evening, June 18. Bro. Cerroni is a native of Italy and has been to Italy and Sicily several times during the last few years to act as interpreter for Truman Brunk, who visited these two countries in the interest of mission work.

**Esther Histand and Edith Evans**, full-time Jewish workers at Washington, D.C., spoke at the South Union Church, West Liberty, Ohio, on June 19. Sister Evans gave a moving testimony concerning her conversion from Judaism.

**Bro. John Harnish**, Eureka, Ill., was scheduled to preach at Peoria, Ill., on June 29.

**Bro. and Sister Don Reber**, who plan to sail as missionaries to Japan on July 10, spoke at Crystal Springs, Kans., Sunday morning, June 22, and in the evening at the Pennsylvania Church near Hesston. If plans carried Bro. Reber was ordained to the ministry on June 29 at his home church, East Fairview, Milford, Nebr.

**Speakers** at the bi-monthly meeting of the bishop and mission boards of the Lancaster districts at the Slate Hill Church on July 9 will be B. Harold Thomas, Wilbert Lind, Elam Hollinger, and James Shank.

**Bro. J. Paul Graybill** left the U.S. on June 9 for a deputation visit to Tanganyika, Ethiopia, and Luxembourg.

**The Christ for Today** tent campaign being conducted in Hannibal, Mo., July 6-20 is using the services of evangelist, Howard Hammer, songleader, Norman Hockman; singers, Donald Mast, Ben Eberly, Virgil Stoltzfus, Nevin Miller, Ma Donna Kauffman, Esther Stoltzfus, Carol Kauffman, and Mary Lou Zuercher; personal workers, John Smucker, Mark Smucker, Christ Ambassadors of Goshen, Ind., missions class of I.M.S., MYF of West Union, Iowa. Publicity includes house to house calling, distribution of **The Way** with announcements, daily radio program over KHMO, Hannibal, outdoor billboard signs by Wayside Gospel Crusaders, Lancaster, Pa., loudspeaker announcements on streets, and bumper banners for city buses. Prayers and finances are solicited.

**Bro. Abram Landis**, who has gone to Vermont to carry on mission work there, gave his farewell address at the Rocky Ridge Church, Quakertown, Pa., on June 8.



## OUR SCHOOLS (Continued)

Friday, Nov. 30

Another top program tonight! Ingenuity is expressed in dozens of fertile ways besides making A's in everything. It's really great to sit at a program with perfect ease and to anticipate the best and to get it. Next year when I'm not around here, I may have to go to a different kind of program. There will be at least two drawbacks: I won't have quite the pre-program eagerness (likely I won't know the performers), and I'll not be able to enter into the entertainment entirely. That's why I'm glad to be at a place for once in my life where I can fully relax and enjoy.

\* \* \*

Thursday, Dec. 20

Well, the trip is over and home again for the holidays. At first it seems like a dream, and then it seems very real—and then school begins to seem like a dream. It's very easy to see how remote school life must be to people in a home community, even when they've been students themselves. No doubt about it, school is rather apart from ordinary humdrum. It's a rare privilege, and it has drawbacks as well as compensations.

Once in a while I think it's wrong to spend so much time getting farther and farther away from real life. Then I think the things, the ideas we nurse at school are real, too. Apart from actuality, they mean nothing. Somebody has to think of improvements so that everybody can be happier. But it's terribly easy to either bore or irritate people whom you are out of contact with, especially if you approach them with the idea that you are all ready to give out some of your marvelous ideas just as soon as they are ready for them!

\* \* \*

Tuesday, Jan. 8

Part of the art of living is knowing how to live now. There is such a sad thing as being planned to dullness. (I was going to say death. Dullness fits better; it means that just the mind is dead, or nearly so.)

It always impresses me when I hear of a graduate student amidst the rough studies and rougher fellow students (spiritually) forming a little Bible study group or a prayer circle. This impresses me because the emphasis in graduate school, or even in a place like Goshen, is likely to be entirely bent on future attainment. Every hour is planned toward that end—except for the whirlwind times of complete release before rushing on toward the mark again. But there is a time to stop and live—to think and to enjoy—to take advantage of a momentary opportunity—to relax in God. This art brings fullness of joy.

Goshen, Ind.

I will major in the power of God rather than in the power of things.—James T. Browning.

## THE BOOK SHELF

**Faith Healing**, by Theodore Graebner; Concordia Seminary, Concordia Publishing Company, St. Louis, Mo.; 1951; 36 pp.; n.p.

**The Bible and the Body**, by Rowland V. Bingham; Marshall Morgan, and Scott, Ltd., London; 3rd ed. 1939; 119 pp.; \$1.25.

**Faith Healing**, a short pamphlet by Theodore Graebner, is an excellent summary of the place and limitations of so-called "Divine" healing. The author notes that there is little relationship between the evangelical emphasis of the group and the results obtained, for the methods and the results are about the same whether practiced and proclaimed at Roman Catholic shrines, by Christian Science, Pentecostals, Doney-ites, Unity, yogis, or plain quacks. The common element seems to be a trust or faith on the part of the sick person in the ability of the healer to perform a miracle. The mental attitude is so prominent while the theology is so varied that the author suspects that the alleged cures are mental rather than "Divine" in the sense of special supernatural intervention.

All of this would make little difference to us if it were not for two harmful effects: (1) the tragedy of postponing medical care as in the case cited of Rev. Rediger of the Fort Wayne Gospel Tabernacle, who refused medical aid and died of ruptured appendix, and (2) the tragedy of shattered faith on the part of those who believe healing of the body is an evidence of salvation and who believe themselves damned when God does not choose to remove the "thorn in the flesh."

The author believes in prayer and divine healing. He indicates his belief that all healing is truly divine, and that the physician may dress the wounds but God heals them. This tract is commended to all who are confused about the relationship of healing through prayer and the use of natural means.

The second work, **The Bible and the Body**, by Rowland V. Bingham, is a full book. Bingham was formerly editor of "The Evangelical Christian" and General Director of the Sudan Interior Mission. He was long closely associated with A. B. Simpson, founder of the Christian and Missionary Alliance Church, and greatly admires his sincere evangelical faith. He must, however, part with Simpson in Simpson's teaching that healing is in the atonement.

The story of the recent movements in divine healing is carefully traced and their effects pointed out. There is a thorough study of Scriptural teaching on healing in both the Old and New Testaments.

The teachings of the book are perhaps best summed up in the very excellent introduction written by the famous author, W. H. Griffith Thomas, who points out a threefold error in the claims of the professional "Divine" healers.

(1) It does violence to the Scripture in that it fails to explain Paul's failure to heal himself or Timothy, and in tying healing to the

atonement—a doctrine not set forth by the New Testament writers.

(2) It does not account for the many failures to obtain healing by sincere Christians, yet the shattering of faith of those who believed they must be healed and are not is one of the most damaging results of this error.

(3) It is inconsistent in that its advocates use certain kinds of means. They wear glasses, visit the dentist, and have surgery done for accidental wounds. To quote Thomas, this would indicate "a belief that God is a good physician but not a surgeon."

Indeed the final chapter entitled "The Testimony of Christian Experience" applies the test of experience to Simpson's pious theory. In his later years Rev. Simpson had to use a reading glass, then regular glasses to read his New Testament, in contradiction of his teaching that the removal of our infirmities is accomplished by Christ's atonement. The last year of his life was spent in a sanatorium, much to his distress. He tried hard to be consistent and refused to have a hot-water bottle placed near his cold feet, though there is no record of his turning off the register or of refusing his bed blankets.

Simpson's followers were commendably missionary-minded. They went into the malarial districts of West Africa refusing to use quinine. Their graves numbered twenty-seven, while a neighboring mission with twice the number of workers lost only six. They began using quinine eventually, using the dodge that it is a necessary food. Their zeal and daring were truly commendable, but the results were tragic. Shall one say that God was unfaithful, or that they were mistaken?

The author is a firm believer in prayer and prayer for the sick. He gives some instances of healing that may be questioned by the scientific mind. But no matter. His theme is that the use of means is lawful, that we may trust God whether He wills to heal or not, and in achieving this purpose he succeeds admirably.—H. Clair Amstutz.

**A Hymn Is Born**, by Bonner; Wilcox and Follett; 1952; 108 pp.; paper \$1.00, cloth \$2.00.

Clint Bonner, a newspaperman, is the author of a syndicated column entitled, **A Hymn Is Born**, printed in newspapers "from coast to coast." This book is composed of selections from that column. Each hymn treated is quoted in full under an appropriate drawing. On the opposite page is a brief story of the author or of the origin of the hymn. They are in popular style. The research behind the stories seems to be adequate; this reviewer detected no errors. Collectors of this type of information should buy this book. There are facts here we have not seen elsewhere, especially about some more recent Gospel songs.—Paul Erb.

Everything that I have written, every greatness that has been in any thought of mine, whatever I have done in my life has been simply due to the fact that when I was a child my mother daily read with me a part of the Bible and daily made me learn a part of it by heart.—John Ruskin



## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alderfer—Landes.**—Durrell Alderfer and Margaret Landes, both of Salford, Pa., congregation, by Marvin Anders at the home of the officiating minister May 24, 1952.

**Gingerich—Conrad.**—Clayton E. Gingerich, Parnell, Iowa, and Eileen Conrad, Sterling, Ohio, by Simon Gingerich, assisted by Virgil Gerig, at the Oak Grove Mennonite Church, Smithville, Ohio, June 8, 1952.

**Taube—Widrick.**—Ralph Elmer Taube and Laveda Mae Widrick, both of the First Mennonite congregation, New Bremen, N.Y., by Gordon Schrag at the First Mennonite Church June 14, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bauman.**—To Maurice and Verna (Shoemaker) Bauman, Elmira, Ont., a first child, a daughter, Rosemary Lucille, May 20, 1952.

**Brenneman.**—To Harold and Olive (Troyer) Brenneman, Scottsdale, Pa., a third child, a son, Keith Alan, June 10, 1952.

**Buerge.**—To Orville and Verna (Yoder) Buerge, Harrisonville, Mo., a daughter, Karen Lynn, May 15, 1952.

**Clemmer.**—To Curtis and Mildred (Detweiler) Clemmer, Harleysville, Pa., a third son, Martin Ray, April 5, 1952.

**Eby.**—To the late Harvey C. and Hazel (Gerig) Eby, Lebanon, Oreg., a second son, David Harvey, May 31, 1952.

**Gearig.**—To Lloyd C. and Bertha Gearig, Wauseon, Ohio, a ninth child, a daughter, Faith Nadine, May 23, 1952.

**Hostetler.**—To Maynard and Ada (Schrock) Hostetler, Lowpoint, Ill., a son, Dennis Ray, April 16, 1952.

**Keener.**—To Edgar M. and Dorothy (Shawalter) Keener, Hagerstown, Md., a fourth daughter, Dana Marleen, June 15, 1952.

**Kolb.**—To Matthew and Kathryn (Landes) Kolb, Telford, Pa., a son, Matthew, Jr., June 2, 1952.

**Lehman.**—To Edgar W. and Rebecca (Martin) Lehman, Greencastle, Pa., a third child, a daughter, Ellen Louise, June 5, 1952.

**Lehman.**—To Gilbert J. and Esther (Roggie) Lehman, Lowville, N.Y., a daughter, Kathleen Faye, June 8, 1952.

**Mast.**—To Earl and Alverna (Zimmerman) Mast, Cochranville, Pa., a son, Richard Earl, April 4, 1952.

**Miller.**—To Harold T. and Ruth (Loucks) Miller, Elkhart, Ind., a son, Gary Lynn, April 26, 1952.

**Oswald.**—To Corliss E. and Velma (Brubaker) Oswald, Millersburg, Ohio, a daughter, Barbara Ann, June 1, 1952.

**Shank.**—To Joseph G. and Seybil (Kroger) Shank, Broadway, Va., a son, Nelson Lionel, May 15, 1952.

**Short.**—To Calvin and Marjorie (Nofziger) Short, Archbold, Ohio, a third child, a son, Terry William, June 1, 1952.

**Short.**—To Clell and Dorothy (Conrad) Short, Stryker, Ohio, a daughter, Beverly Ann, June 4, 1952.

**Smith.**—To Paul W. and Freda (Brenneman) Smith, Elida, Ohio, a fifth child, a son, James Brenneman, May 17, 1952.

**Snyder.**—To Mervin and Eileen (Bauman) Snyder, Conestoga, Ont., a second son, Clarence LeRoy, June 5, 1952.

**Stauffer.**—To C. Melvin and Florence (Horst) Stauffer, East Earl, Pa., a daughter, Deborah Louise, June 12, 1952.

**Steider.**—To Lowell and Bernice (Kempf) Steider, Carleton, Nebr., a daughter, Susan Jane, May 30, 1952.

**Stoltzfus.**—To Robert M. and Verna (Engle) Stoltzfus, Gap, Pa., a second child, a son, Carl LeRoy, June 6, 1952.

**Stoltzfus.**—To Sterling and Myrtle (Sutter) Stoltzfus, Keota, Iowa, a third daughter, Lillian Jane, May 27, 1952.

**Stuckey.**—To Chester and Ilva (Roth) Stuckey, Archbold, Ohio, a daughter, Donna Marie, June 13, 1952.

**Yoder.**—To Irvin E. and Ruth (Stoltzfus) Yoder, Mohnnton, Pa., a third child, a daughter, Mary Ann May 17, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Glick.**—Amos B., son of Christian and Elizabeth (Byler) Glick, was born May 13, 1873, in Lancaster Co., Pa.; died at the home of his daughter near Belleville, Pa., May 29, 1952; aged 79 y. 16 d. In 1898 he was married to Rebecca Peachey of Belleville, Pa., who preceded him in death one year later. In 1903 he was married to Mattie Esch. Surviving are his wife, 3 sons (Nelson, Belleville, Pa.; Willie, Rustburg, Va.; and Vernon, Mifflintown, Pa.), 4 daughters and one foster daughter (Lena, Ruth—Mrs. Eli Zook, and Ida—Mrs. David Kanagy, Belleville, Pa.; Mina—Mrs. George Cashman, Altoona, Pa.; and Mahel, at home), 20 grandchildren, and one brother (C. C. Glick, Sugar Creek, Ohio). In his youth he accepted Christ and later became a member of the Locust Grove Conservative A.M. Church, in which faith he served until death. Funeral services were conducted at the Locust Grove Church by John Zook and Louis Peachey.

**Graber.**—Hannah Lois, only daughter of Ezra and Ida (Raber) Graber, was born in Daviess Co., Ind., April 1, 1952; departed this life May 17, 1952; aged 1 m. 16 d. She is survived by her parents, her grandparents (Levi and Lydia Graber, Loogootee, Ind.; and Joseph and Hannah Raber, Jerome, Mich.), and a number of other relatives. Funeral services were held at the home and the Berea Mennonite Church, Montgomery, Ind., May 19, Edd P. Schrock and Tobias Slabaugh in charge. Burial was made in the adjoining cemetery.

**Kauffman.**—Christian D., son of Joel and Mary (Detweiler) Kauffman, was born in Mifflin Co., Pa., June 10, 1855; passed away at the home of his son near West Liberty, Ohio, May 28, 1952; aged 96 y. 11 m. 18 d. As a young man he united with the Mennonite Church and always enjoyed attending church services until the last years of his life. On Dec. 19, 1893, he was married to Catherine Marner, Johnson Co., Iowa. Surviving are 3 sons (Milton, Otis, and Irvin, West Liberty, Ohio), 3 daughters (Mrs. Dora Hertzler, Deubigh, Va.; Mary—Mrs. Cecil Wickerham, Springfield, Ohio; and Stella—Mrs. Otto Binkele, Ligonier, Ind.), one sister (Mollie Kauffman, Belleville, Pa.), 20 grandchildren, and one great-grandchild. One son (Frank) preceded him in death. Funeral services in charge of S. C. Yoder, Goshen, Ind., and Newton Weber, Gulfport, Miss., were held on May 30 at the Bethel Church, West Liberty, Ohio. Burial was made in the Oak Grove Cemetery.

**Meck.**—Emma E., daughter of Philip and Esther (Wade) Meck, was born in W. Lampeter Twp., Lancaster Co., Pa., March 29, 1865; passed away March 5, 1952; aged 86 y. 11 m. 6 d. She was a member of the Mennonite Church. She is survived by a sister (Mrs. Mary A. Kauffman) with whom she resided, and several nephews and nieces. Funeral services were held at the home conducted by Landis Brubaker and Benjamin Miller. Interment was made in the Strasburg Mennonite Cemetery.

**Miller.**—Mary, daughter of Michael and Barbara (Graber) Miller, was born in Washington Twp., Stark Co., Ohio, Aug. 9, 1860; died at the home of her brother near the same place May 15, 1952; aged 91 y. 9 m. 6 d. In 1876

she united with the Beech Mennonite Church, Louisville, Ohio, in which she continued her membership until the end. She was a lifelong resident of the community, and a regular church attendant. She is survived by 3 brothers (David, Samuel, and Amos, Louisville, Ohio) and many other relatives and friends. Her parents, 5 brothers (Peter, Christian, Eli, John, and Joseph), and 3 sisters (Anna, Leah, and Lydia) preceded her in death. Funeral services were held in the Beech Mennonite Church and were in charge of the pastor, O. N. Johns. Interment was made in the church cemetery.

**Orris.**—Verna (Clevenger) Orris was born April 13, 1893, in Cherry Tree, Pa.; died May 20, 1952, in Willow Street, Pa.; aged 59 y. 1 m. 7 d. Her husband, Lemon Orris, preceded her in death in 1941. She was a member of the Mt. Vernon Mennonite Chapel, Oxford, Pa. Surviving are 5 children (Mrs. Wayne Scott, John, Mrs. Curtis Teel, and Margaret, Oxford, Pa., and Mrs. Ralph Smith, Camden, N.Y.). Funeral services were held at the Roger Funeral Home in Oxford, and at the Weaver Mennonite Church, Johnstown, Pa., in charge of J. Lloyd Kreider. Interment was made in the Richland Cemetery, Johnstown, Pa.

**Schweitzer.**—Mary, daughter of the late Peter and Elizabeth (Jousie) Erh, was born in Ontario, Can., April 23, 1867; passed away at her home near Beaver Crossing, Nebr., May 26, 1952; aged 85 y. 1 m. 3 d. At the age of 11 she came with her parents to Seward Co., Nebr. There she accepted Christ and united with the East Fairview Mennonite Church. About 37 years ago she transferred her membership to the West Fairview Church. Dec. 9, 1888, she was united in marriage to Christian Schweitzer. Her husband, 1 daughter (Ida), 3 sisters, and 2 brothers preceded her in death. Surviving are 4 sons (Menno, Broken Bow, Nebr.; Peter, Beaver Crossing, Nebr.; David, Friend, Nebr.; and J. Alvin, Kouts, Ind.), 3 daughters (Jennie Oswald, West Point, Nebr.; Anna Yantzie, Broken Bow, Nebr.; and Viola, Beaver Crossing, Nebr.), 32 grandchildren, 48 great-grandchildren, one sister (Katie Stutzman, Milford, Nebr.), and one brother (John, Geneva, Nebr.). Funeral services were held May 28 at the West Fairview Mennonite Church in charge of John Troyer and William Eicher. Burial was made in adjoining cemetery.

**Stauffer.**—Joseph Ethan, son of Joseph R. and Mattie (Bender) Stauffer, was born near Milford, Nebr., Dec. 3, 1895; died in the Tofield Municipal Hospital May 17, 1952; aged 56 y. 5 m. 14 d. In his youth he accepted Christ as his Saviour and was baptized in Nebraska, becoming a member of the Mennonite Church. In 1913 he moved with his parents to a district near Tofield, Alta., where he made his home the rest of his life. On Dec. 27, 1917, he was united in marriage to Petra Signora Lerbekmo. He leaves to mourn his departure his loving wife, a son (Leonard Wayne), a daughter (Evelyn—Mrs. Norman Stauffer), 4 grandchildren, 5 sisters (Mrs. Lena Riel, Mrs. Phoebe Lauber, Fanny—Mrs. Joseph Voegtlin, Lucinda—Mrs. David Yoder, Tofield, Alta.; and Mrs. Barbara Brenneman, Hesston, Kans.), and one brother (Ezra, Tofield, Alta.). One brother (David) and 2 sisters (Amanda, and Lydia Roth) preceded him in death. Funeral services were held at the Salem Mennonite Church, Tofield, Alta., May 21, by J. B. Stauffer and Paul Voegtlin.

**Yoder.**—Magdalena, daughter of Jonas and Barbara (Miller) Maust, was born in Meyersdale, Pa., Dec. 23, 1863; died May 3, 1952, at her late home in Almyra, Ark.; aged 88 y. 4 m. 10 d. She was united in marriage to Henry T. Yoder, Kalona, Iowa, on Oct. 6, 1904, and they made their home in Kalona until six years ago when they moved to Almyra. She is survived by her husband, a stepdaughter (Mrs. Will Schrock, Almyra, Ark.), 2 sisters (Mrs. Anna Yoder, Iowa City, Iowa, and Mary Maust, Meyersdale, Pa.), 2 brothers (Lewis, Meyersdale, Pa., and Jonas, Goshen, Ind.), and many near relatives and friends. Sister Yoder accepted Christ in her youth and united with the Mennonite Church. She was a faithful member of the East Union congregation, Kalona, Iowa. Funeral services were held at Almyra, Ark., May 5 from the Baptist Church. The body was brought to the Yoder Funeral Home in Kalona, Iowa, and services were held at the East Union Mennonite Church on May 7. D. J. Fisher and A. Lloyd Swartzendruber officiated. Burial was made in the family lot in the East Union Cemetery.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Sister Evelyn Bauer, missionary in India, has been critically ill with polio. The most recent reports are that some improvement has been made and that she has been spending some time out of the iron lung each day. Her right side is completely paralyzed. The Bauers have greatly appreciated the prayers of their friends. Their small son, Stephen Allyn, is being cared for by Bro. and Sister Paul Kniss. Elizabeth Penner and Blanche Sell have been caring for Evelyn at Vellore Christian Hospital in South India. Plans for her return by plane are indefinite at the present time.

Thirty-three missionaries under appointment and returned missionaries participated in the Missionary Orientation Conference held at Board Headquarters in Elkhart, June 19-25. George Beare, Paul Lauver, Melvin Gingerich, John Mosemann, Florence Nafziger, Don McCammon, Weyburn Groff, and Nelson Litwiller assisted the local staff as instructors.

Sister Anna Lois Rohrer, missionary in India, planned to leave Landour for Vellore in South India on June 27 to care for Evelyn Bauer and to relieve Blanche Sell.

During the months of April and May the church wall and roof in Latehar, Bihar, India, were repaired.

By request from the leader of the village of Dumardohar, Rawel Master and his family have been transferred to this village in Bihar, India, to teach and preach there. Prayer is requested for them that their ministry may be fruitful to the salvation of souls. The new Christians at the village of Nareshgardh are sorely in need of a shepherd to lead them and feed them that they may be built up in the Christian faith. Pray earnestly with us that this need may be met quickly.

The mission family in Landour is kept informed of Sister Evelyn Bauer's illness. United and individual prayers are continually being offered for her. Mrs. Alvin Hostetler has been ill with dysentery since their arrival in Landour but is somewhat improved at the time of this writing.

The Bihar Workers' Conference is scheduled for July 14-Sept. 12. The missionaries earnestly request our prayer support, that the Spirit of God may work mightily in and through these meetings for the glory of God and the building of His kingdom.

Sister Fyne Yoder, wife of doctor Jonathan Yoder, Dhamtari, India, has been ill recently during her vacation in Landour. She was still weak and rundown at the time of the last writing.

The congregation at Canton, Ohio, recently demonstrated an heroic spirit in their support of the summer Bible school effort. Members volunteered as baby-sitters, teachers, and in

preparing meats in the Mission Home during this time. Attendance averaged over 100. Such consecration contributed to the building of the kingdom of God in a practical way.

Summer Bible school was opened at the Lima, Ohio, Mennonite Church on June 23. Bro. and Sister Richard Hostetler, Baltic, Ohio, are assisting the pastor at Lima this summer.

One of the young sisters from the Floresta congregation in Argentina has been taking the children to a junior church service apart

**Missionary Bible Conference**, Laurelville, Pa. Plan now to attend July 19-25. Write to E. C. Bender, Director, Martinsburg, Pa., for registration cards and a completed program. Make your reservations early. Clayton Beyler, Heston, Kans., Bible instructor, and Nelson Litwiller, Argentina, S.A., missionary speaker.

from the rest of the congregation. This has helped to improve the regular service.

The third summer Bible school was held in Coamo Arriba, Puerto Rico, June 2-13, with an average attendance of fifty-eight pupils. Bro. and Sister Lester Hershey, and Sisters Carol Glick and Gladys Widmer, from Pulguillas, assisted in the teaching, going back and forth by horseback—about an hour's ride from Pulguillas.

Five souls accepted Christ during the meetings at Coamo Arriba which were held dur-

## Your Treasurer Reports

Authorization was given in the recent Annual Meeting of the Mission Board to take steps to open several new mission fields in South America. Both Brazil and Uruguay offer unusual opportunities for extending our missionary witness. To open these new fields will require considerable funds to send missionary personnel, supply housing, and purchase needed equipment. Contributions designated to be used for opening new mission fields will be used for beginning the above projects. Anyone wishing to have a part in opening these new mission fields may contribute by designating your contribution for this purpose. Contributions may be sent through your District Conference Treasurer.

**H. Ernest Bennet, Treasurer**  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

The following workers completed their terms of voluntary service in the Navajo Indian Migrant Unit in June: Bro. and Sister Marion Bontrager, Doris Gunden, Pauline Hostetler, and Carl Metzler.

A man is needed for voluntary service in the Braeside Home, Preston, Ont., beginning in early July. Men over twenty-six from the United States and any young man eighteen or over from Canada who is willing to work with his hands to make life more meaningful for the aged is eligible to apply for this service. Write the Secretary for Service and Relief or direct to the Superintendent, Bro. J. A. Cressman, Preston, Ont.

A carpenter experienced in finishing is needed to direct the completion of the chapel for the Mexican Mennonite Mission in Chicago during the next several months. Who will volunteer his help for this project?

Bro. Dorsa Mishler spent June 18 to 25 on an administrative visit to the long term service units at La Junta, Colo., and Kansas City, Mo., as well as the summer units at Thurman, Colo., and Wichita, Kansas. He stopped at Hannibal, Mo., on his way home to contact the hospital there regarding jobs for I-O men.

Bro. Don Snapp is spending the latter part of June and most of July contacting summer service units in action. From the Mission Board meeting at Kalona, Iowa, he went to Kansas City, Kans., Culp, Ark., and Akers, La., and will return to Elkhart via Birmingham, Ala., Eureka and Chicago, Ill.

Service workers appointed recently include the following: Puerto Rico—John and Margaret Lehman, Columbiana, Ohio, Tillie Yoder, Elkhart, Ind., Joe Nauraine, Chicago, Ill.; Kodaikanal, South India—Ruby Hostetler, Elkhart, Ind.

ing the time of the Bible school. Bro. Lester Hershey conducted these meetings in the different homes of the community, covering the entire community in two weeks.

Bro. and Sister Lester Hershey, Pulguillas, Puerto Rico, were in charge of a summer Bible school in Pedro Garcia, June 9-20, held every afternoon.

On June 8 the congregation at Canton, Ohio, voted to call Bro. Allen Ebersole and his family to serve at Canton. The Ebersoles will be released from the Ft. Wayne congregation in Indiana in late August and will move to Canton at that time.

Bro. Amos Swartzentruber, missionary in Argentina, preached in both morning and evening services at the Bragado Church on June 8. In the morning a consecration service was held for a child of one of the members who lives some distance from the church.

(Continued on page 545)



# Annual Mission Board Report

## Program of the Annual Meeting of the Mennonite Board of Missions and Charities

JUNE 12-17, 1952

### Sunday Morning

- 9:30 A.M. Song Service  
9:40 A.M. Devotion ..... Dan D. Brenneman, Creston, Mont.  
**The Missionary Motive:**  
9:50 A.M. Obedience to God's Call ..... Weyburn Groff, Ghatula, India  
10:15 A.M. Man's Appalling Need ..... S. J. Hostetler, Goshen, Ind.  
10:40 A.M. **Mission Sermon**  
"Holding Forth the Word of Life" ..... Nelson Litwiller, Buenos Aires, Argentina  
(Ministers are being assigned the same "Mission Sermon" topic in the surrounding churches.)  
(Offering for General Mission Fund \$242.76)

### Sunday Afternoon

- 1:30 P.M. Song Service  
1:40 P.M. Devotion ..... J. W. Shank, Harrisonburg, Va.  
**HOLDING FORTH THE WORD OF LIFE:**  
**I. In Foreign Fields:**  
1:50 P.M. 1. India ..... G. H. Beare, Balodgahan, India  
2:15 P.M. 2. Tanganyika and Ethiopia ..... James Shank, Tarime, Tanganyika  
2:40 P.M. 3. South America ..... Frank Byler, Bragado, Argentina  
3:05 P.M. Closing (Offering for India Mission Fund \$623.66)

### Sunday Evening

- 6:45 P.M. Song Service  
6:55 P.M. Devotion ..... Ralph Stahly, Wakarusa, Ind.  
**HOLDING FORTH THE WORD OF LIFE:**  
7:05 P.M. 4. Puerto Rico ..... Paul Lauver, La Plata, Puerto Rico  
7:30 P.M. 5. Europe ..... Orie O. Miller, Akron, Pa.  
7:55 P.M. 6. China ..... Don McCammon, Hochwan, China  
8:20 P.M. 7. The Far East ..... Ernest E. Miller, Goshen, Ind.  
8:45 P.M. Closing (Offering for Puerto Rico Mission \$696.66)

### Monday Morning

- 8:30 A.M. Business Session of the Board

### PROGRAM OF THE MENNONITE MEDICAL AND NURSES' ASSOCIATION

- 8:00 A.M. Business Meeting of the Mennonite Medical Association  
8:00 A.M. Business Meeting of the Mennonite Nurses' Association  
9:30 A.M. Conjoint Meeting of Medical and Nurses' Association  
Chairman: J. Glenn Widmer, M.D.  
Wayland, Iowa

The Need of Christian Training for Mennonite Medical Personnel ..... Mrs. Eugene Blosser, R.N. Goshen, Ind.  
Methods of Witnessing for Christ in Our Professions  
Edward Mininger, M.D., Elkhart, Ind.  
Open discussion led by chairman.

- 11:00 A.M. Public Program

Theme: The Urban Child and the Word of Life  
Chairman: Edward Mininger, M.D., Elkhart, Ind.

- 11:10 A.M. Devotion ..... Alice Eichelberger, R.N., Wayland, Iowa  
11:15 A.M. The Effect of Present Social Patterns and Social Conditions upon the Child's Physical and Emotional Development  
C. Richard Yoder, M.D., Elkhart, Ind.  
11:35 A.M. The Challenge of the Church in Meeting the Needs of the Modern Urban Child ..... Glenn Martin, Lima, Ohio  
12:00 Noon Closing

### Monday Afternoon

- 1:30 P.M. Song Service  
1:40 Devotion ..... Raymond Mishler, Sheridan, Oreg.  
**HOLDING FORTH THE WORD OF LIFE:**  
1:50 P.M. **II. In Rural Fields** ..... Linden Wenger, Bergton, Va.  
2:05 P.M. ..... Edwin Alderfer, Culp, Ark.  
2:20 P.M. Business Session of the Board  
2:30 P.M. Business Session of Mennonite Nurses' Association  
2:30 P.M. Business Session of the Women's Missionary Sewing Circle Auxiliary  
(Offering for General Sewing Circle \$129.11)

### VOLUNTARY SERVICE CONFERENCE

2:30 P.M.

Theme: The Place of Voluntary Service in the Program of the Church

- In Foreign Missions ..... Justus Holsinger, La Plata, Puerto Rico  
In City Missions ..... LeRoy Bechler, Saginaw, Mich.  
In Church Institutions ..... W. J. Dye, La Junta, Colo.  
As Alternate Service for I-O Men  
A. Lloyd Swartzendruber, Kalona, Iowa  
Answering the Call to Serve ..... John E. Lehman, Columbiana, Ohio

## Business Sessions of the Board

June 14, Saturday Afternoon, 1:45

1. The meeting was called to order at 1:45 by the president, John H. Mosemann.
2. Song Service, led by J. Irvin Brunk, Up-land, California.
3. Devotional period, in charge of Milo Kauffman, Hesston, Kansas. He read from I Cor. 5 and led in prayer.
4. On motion the proxies presented by the secretary were approved.
5. Forty-two members responded to the roll call.
6. Moved and carried to waive the reading of the report of the 1951 business session of the Board.
7. The minutes of the Executive Committee since the last annual meeting were read and approved on motion.
8. Moved and carried to accept the report of the president.
9. On motion the report of the secretary was accepted.
10. Moved and carried to approve the appointment of the following Nominating Committee: C. K. Lehman, chairman; Howard Zehr, A. Lloyd Swartzendruber, Melvin Ruth, and A. L. Glick.
11. On motion the appointment of the following Resolutions Committee was approved: Nelson Litwiller, chairman; Linden Wenger, and Ford Berg.
12. Board adjourned at 4:00 p.m. with closing prayer by Claude Shisler, Souderton, Pennsylvania.

June 14, Saturday Evening

13. Evening services. Public program of Annual Mennonite Youth Fellowship Meeting.

June 15, Sunday

14. Sunday services. Program for Sunday was held as listed on page —.

June 16, Monday Morning, 8:30

15. Song service, led by John I. Byler, Chicago, Illinois.
16. Devotional period, led by J. B. Martin, Waterloo, Ontario. Scripture verses were quoted by members present. Prayer by Edwin J. Yoder, Topeka, Indiana.
17. On motion additional proxies were approved.
18. Moved and carried to accept the report of the treasurer and of the auditor.
19. The report of the American Mennonite Mission, Madhya Pradesh, India, as presented by George H. Beare was approved on motion.
20. Moved and carried to elect Wilbur Hostetler secretary of the American Mennonite Mission, M.P., India, upon recommendation of the mission.
21. On motion the Bihar, India, Mennonite Mission report as prepared by M. C. Vogt was accepted.



**Monday Evening**

- 6:45 P.M. Workers' Meeting and Devotion ..... LeRoy Kennel, Iowa City, Iowa  
**HOLDING FORTH THE WORD OF LIFE:**  
 7:30 P.M. III. In Our Cities ..... Harold Eshleman, Harrisonburg, Va.  
 7:50 P.M. .... Paul Miller, Goshen, Ind.  
 8:10 P.M. IV. In New Fields ..... J. D. Graber, Elkhart, Ind.  
 8:30 P.M. Closing (Offering for tent \$689.24)

**Tuesday Morning**

- 8:30 A.M. Business Session of the Board  
 Devotion ..... Ammon Miller, Milford, Nebr.

**PROGRAM OF WOMEN'S MISSIONARY SEWING CIRCLE AUXILIARY****9:00 A.M.**

- Song Service  
 Morning Meditation—The Word of God, Our Life  
 Mrs. Edwin Alderfer, Culp, Ark.  
 The Juniors at Work—A New Opportunity  
 Vera Hallman, New Dundee, Ont.  
 Presentation of Missionaries  
**HOLDING FORTH THE WORD:**  
 In Migrant Work ..... Doris Gunden, Goshen, Ind.  
 In the City ..... Mrs. Virgil Brenneman, Goshen, Ind.  
 In China ..... Mrs. Don McCammon, Hochwan, China  
 In Puerto Rico ..... Mrs. Paul Lauver, La Plata, Puerto Rico  
 In Nursing Education ..... Florence Nafziger, Dhamtari, M.P., India  
 Special Music ..... Iowa Mennonite School Quartet  
 Closing Prayer ..... Mrs. Nelson Litwiller, Buenos Aires, Argentina  
 (Offering for General Sewing Circle \$380.90)

**Tuesday Afternoon**

- 1:15 P.M. Final Business Session of the Board  
 2:00 P.M. Devotion ..... Harry Shetler, Davidsville, Pa.  
 2:15 P.M. District Mission Board Responsibilities ..... H. J. King, Arthur, Ill.  
 2:45 P.M. Consecration Service ..... John H. Mosemann, Goshen, Ind.  
 (Offering for New Fields \$1144.00)

**Tuesday Evening**

- 6:45 P.M. Workers' Meeting and Devotion ..... Howard J. Zehr, Fisher Ill.  
**HOLDING FORTH THE WORD OF LIFE:**  
 7:30 P.M. V. In Voluntary Service ..... Levi C. Hartzler, Elkhart, Ind.  
 8:00 P.M. VI. The Responsibility of the Home Base ..... J. B. Martin, Waterloo, Ont.  
 (Offering for Relief and Service \$642.44)  
 (Children's Meeting Offering for Navajo Indian Children \$12.80)  
 (Mennonite Publishing House Offering for General Mission Fund \$10.00)  
 (Total Offerings and Contributions \$4571.57)

22. Moved and carried to accept the report of the Argentine Mennonite Mission as presented by Nelson Litwiller.  
 23. The report of the Chaco, Argentina, Mennonite Mission as prepared by Samuel E. Miller was accepted on motion.  
 24. Moved and carried to accept the report of the Puerto Rico Mennonite Mission as prepared by Wilbur Nachtigall.  
 25. On motion the report of the Japan Mennonite Mission was accepted.  
 26. The report of the Belgium Mennonite Mission as prepared by David Shank was accepted on motion.  
 27. On motion the report of the Canton, Ohio, Mission as presented by J. J. Hostetler was accepted.  
 28. Moved and carried to accept the report of the Chicago Home Mission as presented by John I. Byler.  
 29. The report of the Denver, Colorado, Mennonite Mission was approved on motion.  
 30. Combined public session with Mennonite Medical and Nurses' Association.

June 16, Monday Afternoon, 1:30

31. Song service.  
 32. Devotional period, in charge of Raymond Mishler, Sheridan, Oregon.

33. Address: "Holding Forth the Word of Life in Rural Fields," Linden Wenger, Bergton, Virginia, and Edwin S. Alderfer, Culp, Arkansas.  
 34. H. Ernest Bennett made a statement regarding Board policy on paying travel expenses to the Annual Meeting.  
 35. Moved and carried to accept the report on China as presented by Don McCammon.  
 36. The report of the Chicago Mexican Mission as presented by John Litwiller was received on motion.  
 37. A committee was appointed at the suggestion of the meeting to prepare a motion covering the transfer of property in India.  
 38. After study and discussion of the Constitution of the Mennonite Church in India the resolution as presented by the Executive Committee was adopted. (See later section for resolution, page —.)  
 39. The Nominating Committee presented a slate of nominees for members-at-large and on motion the report was accepted. (See page — for election results.)  
 40. Closing prayer.

June 16, Monday Evening, 6:45

41. Evening service. (Program listed on page —.)  
 June 17, Tuesday Morning, 8:30  
 42. Song service, led by Paul Erb, Scottdale, Pennsylvania.

43. Devotional service, in charge of Ammon Miller, Milford, Nebraska.  
 44. Moved and carried to accept the report of the Detroit Mennonite Mission as presented by J. Frederick Erb.  
 45. The report of the Gladstone Mennonite Mission, Cleveland, Ohio, as presented by Vern Miller was accepted on motion.  
 46. On motion the report of the Peoria Mennonite Mission was accepted.  
 47. The report of the Bethel Springs School, Culp, Arkansas, as presented by Edwin Alderfer was accepted on motion.  
 48. Moved and carried to accept the report of the West Liberty, Ohio, Children's Home as presented by Paul Sieber.  
 49. On motion the report of the Kansas City, Kansas, Children's Home as presented by Glen Yoder was accepted.  
 50. The report of the Rittman, Ohio, Home for the Aged was accepted on motion.  
 51. Moved and carried to accept the report of the Mennonite Home for the Aged, Eureka, Illinois, as presented by Clayton Sutter.  
 52. On motion the report of the La Junta, Colorado, Mennonite Hospital as presented by W. J. Dye was accepted.  
 53. Moved and carried to accept the report of the Greensburg, Kansas, Hospital.  
 54. The report of the Lebanon, Oregon, Hospital was accepted on motion.  
 55. Moved and carried to approve Glenn Martin as alternate member of the Nominating Committee to serve in place of Melvin Ruth.  
 56. On motion the report of the Mennonite Relief Committee was accepted.  
 57. Moved and carried to accept the report on the work in Sicily as presented by Harold Eshleman.  
 58. The budget as presented by the treasurer was approved on motion.  
 59. Moved and carried to accept the report of the Nominating Committee. (The results of the election appear in a later section.)  
 60. Moved and carried that we adopt the resolution as presented by the Executive Committee on the transfer of Board property to the Trust Association of the Mennonite Church in India and that we request the secretary to circulate a completed copy of the memorandum of Association of the Mennonite Church in India Trust Association. (See page— for resolution.)  
 61. Moved and carried to accept the recommendation of the Missions and Executive committees to accept the offer of transfer of property by the Froh Bros., Sturgis, Michigan.  
 62. Moved and carried to accept the recommendation of the Missions and Executive committees regarding the Rockome farm at Arthur, Illinois.  
 63. On motion the appointment of secretary, J. D. Graber, by the Executive and Missions committees was approved.  
 64. The appointment of the treasurer, H. Ernest Bennett, by the Executive and Missions committees was approved on motion.  
 65. Moved and carried to approve the appointment of the secretary for service and



- relief, Levi C. Hartzler, by the Executive and Missions committees.
66. Furloughs for foreign missionaries as recommended by the Executive and Missions committees were approved on motion. (List appears on page—.)
67. Moved and carried to adopt the recommendation of the Executive and Missions committees regarding opening work in Uruguay. (The recommendation appears on page —.)
68. On motion the recommendation of the Executive and Missions committees regarding opening work in Brazil was adopted on motion. (The recommendation appears on page—.)
69. The report of the Missions Committee was accepted on motion. (The report appears on page —.)
70. Moved and carried to accept the report of the Urban Evangelism Committee. (The report appears on page —.)
71. Closing prayer.

June 17, Tuesday Afternoon, 1:25

72. Song service, led by C. K. Lehman, Harrisonburg, Virginia.
73. Resolution on passing of Mrs. Page, D. G. Lapp, and John Mellinger read and adopted on motion. (Resolutions appear on page —.)
74. Resolution regarding new mission-church relationship in India read and adopted on motion. (Resolution appears on page —.)
75. Resolution regarding missionary conviction read and adopted on motion. (The resolution appears on page —.)
76. Moved and carried to adopt the recommendation of the Executive and Missions committees on Radio Evangelism. (Recommendation appears on page —.)
77. Moved and carried to approve the Executive and Missions committees' recommendation regarding a study of the Board's organization. (See page —.)
78. On motion the report of the Women's Missionary Sewing Circle Auxiliary was accepted.
79. Moved and carried to approve the recommendation of the Executive and Missions committees regarding mission work in Israel. (See page —.)
80. On motion all unread reports from missions and institutions were approved.
81. Song service, led by Paul Erb, Scottdale, Pennsylvania.
82. Devotional period, Harry Y. Shetler, Davidsville, Pennsylvania.
83. Address: "District Mission Board Responsibilities," Henry J. King, Arthur, Illinois.
84. Consecration service: An impressive consecration service for newly appointed missionaries was held. The charge and prayer were given by John H. Mosemann, Goshen, Indiana.
85. Closing prayer.

June 17, Tuesday Evening, 6:45

86. Song service.
87. Workers' Meeting and devotion in charge of Howard J. Zehr, Fisher, Illinois.

88. Address: "Holding Forth the Word of Life in Voluntary Service," Levi C. Hartzler, Elkhart, Indiana.
89. Address: "The Responsibility of the Home Base," Jesse B. Martin, Waterloo, Ontario.
90. A series of gratitude resolutions were passed by vote of entire audience. (Full text of these resolutions appears on page —.)
91. Greetings were read from all the foreign mission fields.
92. Closing prayer.

## Election of Officers

**President**, John H. Mosemann, Goshen, Ind.  
**Fifth Member**, E. C. Bender, Martinsburg, Pa.

### Members-at-Large:

E. C. Bender, Martinsburg, Pa.  
 Ford Berg, Scottdale, Pa.  
 Paul Erb, Scottdale, Pa.  
 Milo Kauffman, Hesston, Kans.  
 Jesse B. Martin, Waterloo, Ont.  
 John H. Mosemann, Goshen, Ind.  
 John R. Mumaw, Harrisonburg, Va.  
 Linden Wenger, Bergton, Va.

### Missions Committee, (Term, 1 year):

George H. Beare, Upland, Calif.  
 John L. Horst, Scottdale, Pa.  
 John E. Lapp, Lansdale, Pa.  
 Chester K. Lehman, Harrisonburg, Va.  
 Harold A. Zehr, Rantoul, Ill.

### Relief Committee, (Term, 1 year):

Harold S. Bender, Goshen, Ind.  
 Paul Erb, Scottdale, Pa.  
 Lewis S. Martin, Harrisonburg, Va.  
 Orie O. Miller, Akron, Pa.  
 A. Lloyd Swartzendruber, Kalona, Ia.

## Missionary Appointments

### India

#### Central Provinces

1. Jacob Flisher, Nampa, Idaho, new
2. Arvilla Miller, Kalona, Iowa, new

#### Bihar

1. Eugene and Luella Blosser, Wellman, Iowa, new

### Argentina

#### Central Provinces

1. B. Frank and Anna Byler, West Liberty, Ohio, return

### Japan

1. Don and Barbara Reber, Milford, Nebraska, new
2. Mary Ann Hostetler, Goshen, Indiana, new
3. Ruth Bean, Kitchener, Ontario, new

### England

1. Quintus and Miriam Leatherman, Souderton, Pennsylvania, new

### Alaska

1. Mahlon and Hilda Stoltzfus, Elverson, Pennsylvania, new

### Puerto Rico

1. Doris Snyder, Goshen, Indiana, new
2. Paul and Lois Lauver, Howe, Indiana, return

## General

1. Don and Dorothy McCammon, Bristol, Indiana—Foreign Missions
2. James and Anna Martin, Kitchener, Ontario—Latin America
3. Clyde and Anna Mosemann, Lancaster, Pennsylvania—Latin America

## City Missions

Chicago, Illinois, Home Mission

Referred to Ex. Com.

Fort Wayne, Indiana

Allen Ebersole until Aug.

After that no appointment.

Becoming a self-sustaining congregation.

Canton, Ohio, Don McCammon until Aug. 31

Allen Ebersole from Aug. 31

Kansas City, Missouri Frank B. Raber

Toronto, Ontario E. L. McDowell

Lima, Ohio Glenn B. Martin

Peoria, Illinois J. J. Hostetler

Detroit, Michigan J. Frederick Erb

Denver, Colorado E. M. Yost

Chicago, Illinois, Bethel Mission

James Lark, Supt.

Paul King, Asst. Supt.

Saginaw, Michigan Leroy Bechler

Cleveland, Ohio Vern Miller

Chicago, Illinois, Mexican John Litwiller

Mathis, Texas, Mexican

J. Weldon Martin, Supt.

E. V. Snyder, Associate

La Junta, Colorado, Mexican David Castillo

Rural Missions (Culp, Arkansas)

Bethel Springs Church and District

Evangelism Frank Horst

Bethel Springs School

Edwin Alderfer, Principal

Bethel Springs Clinic

Mrs. David Wenger, R.N.

Custodian of Board Property David Wenger

## Hospitals

La Junta, Colorado, W. J. Dye, Administrator

Maude Swartzendruber, R.N.

Director of Nursing Service

Greensburg, Kansas

Samuel Janzen, Administrator

Marie Nafziger, R.N.

Director of Nursing Service

Lebanon, Oregon

Allen H. Erb, Administrator

Charity Kropf, R.N.

Director of Nursing Service

## Children's Homes

West Liberty, Ohio Paul Sieber, Supt.

Kansas City, Kansas Glen Yoder, Supt.

Mennonite Youth Village

Mervin Yoder, Supt.

## Homes for the Aged

Eureka, Illinois Clayton Sutter, Supt.

Rittman, Ohio Aaron J. Peachey, Supt.

## Furloughs

### South America

Floyd and Alyce Sieber Summer, 1953

John and Ruth Koppenhaver Spring, 1953

William and Beatrice Hallman Fall, 1952

Una Cressman Fall, 1952

### Puerto Rico

Wilbur and Grace Nachtigall August, 1952

Nortell and Elda Troyer Year End, 1952

Marjorie Shantz August, 1952



## India

Mary Good Fall, 1952  
 Rhea Yoder Year End, 1952  
 Henry and Gladys Becker December 1, 1952  
 Arnold and Wilmetta Dietzel Year End, 1952  
 Sam and Nellie King May, 1953  
 Jonathan and Fyrne Yoder June, 1953

## Resolutions

Seeing that it has pleased our heavenly Father to call home Alice Thut Page, remembered among us as one of the group sent to India in 1899 as the first foreign missionaries of the Mennonite Church of America, be it

**Resolved,** That we hereby express our confidence in the wisdom of God's providences, acknowledge our debt for the services of Alice Page, and extend our sympathy to the bereaved family.

Also, since in that God has called home our brethren Daniel G. Lapp and John H. Mellinger, faithful servants of the Lord and of missions, be it

**Resolved,** That we humbly bow in submission to the will of God, thanking Him for His gift to the church in the persons of these men and their talents and that we extend our sympathy to the bereaved families.

## New Pattern in Foreign Missions

**Whereas,** The American Mennonite Mission in India will cease to exist in July of this year in order to fully establish and consolidate the India Mennonite Church, and

**Whereas,** Plans are on foot in Argentina that an independent national church be established as rapidly as possible, be it

**Resolved,** That we not only encourage our sister churches in India and Argentina in this step of faith, but we wish to assure them of our prayers and our continued sympathetic interest, and

That even though the mission-church relationship shall in due time discontinue and disappear, yet we shall devote our efforts to realizing the most complete spiritual fellowship with all its implications through the years.

## Seedbeds of Missionary Conviction

**Whereas,** The program and results of the Mission Board are dependent upon the local congregations, both in personnel and finances, and

**Whereas,** All of our congregations can both spare and support at least one foreign missionary, and

**Whereas,** The extent of interest by local congregations in the mission work of the church is largely determined by the interest of the pastors, be it

**Resolved,** That our pastors assume interest and initiation in making their congregations the seedbed of missionary conviction.

**Whereas,** There is an interest in the welfare of children throughout our churches as indicated in our children's homes which have done a worthy work for many years, and

**Whereas,** There is a steady increase in the

number of children who, through broken homes due to divorce, illegitimacy, parental neglect, and other reasons, are deprived of Christian nurture and loving care, and

**Whereas,** There is a renewed interest among us to strengthen and to enlarge our ministry to needy children; therefore be it

**Resolved,** That we express appreciation to the boards of our children's homes, the superintendents, matrons, and the workers for their labors. Furthermore be it

**Resolved,** That we encourage our ministers, churches, and homes to support such institutions of the church and to make efforts to give needy children Christian nurture and love to the end that they may be won for Christ and the church. Furthermore be it

**Resolved,** That we recognize changing needs in the welfare of children and that our homes and our communities be encouraged to adopt children from a Christian motive and to provide foster care for needy children either on a short-term or a long-term basis as may be required and also to give assistance to needy families that may be broken by one cause or another.

## Gratitude to Our Hosts

**Be it Resolved,** That we express our sincere and grateful appreciation to the Lower Deer Creek congregation, which has so generously and ably provided physical facilities

for the meeting, excellent food for our bodies, and a welcome spirit.

That special thanks are also due for the use of the tent, the generosity of the homes of the community in boarding us, and in providing all the needs so essential to a successful meeting.

That a special note of appreciation be sent to the Cedar Rapids Tent and Awning Co., and especially to the repairman, "Jerry," for the willing work in repairing the tent on emergency notice after it had been torn by the storm.

That deep thanks be expressed to those who worked long and hard hours in tent management and labor.

## The Need of Missionaries

**Whereas,** We have heard again the urgent need of our home and widespread mission fields, where the harvest is ripe, and the laborers altogether too few, and

**Whereas,** The mission enterprise calls for the best in manhood and womanhood, therefore be it

**Resolved,** That we ask our ministers to place into action immediately a program of encouraging and training promising qualified leaders who might otherwise enter business, and other professional fields, to instead enter the mission work of the church where their capabilities are earnestly needed.

## Report of the Secretary for Missionary Education

To the Mennonite Board of Missions and Charities

Dear Brethren:

**We Enter Bihar** is the most recent booklet printed for use with the India Mission Study kit. It describes the beginning of the work in the Bihar Province of India where a new field was opened in 1940 when Bro. and Sister S. Jay Hostetter moved to Bihar. It traces the development of the work of the mission from its beginning until 1950.

The entire India kit is in need of revision, some of which has been begun. A new booklet, "**Today in India**," is now being reprinted from Mennonite Community and will be distributed over the pastors' mailing list and will be included in the India Mission Study kits. This forty-eight-page booklet contains many pictures and descriptive articles of life and work in India. Other courses also are in need of revision. However, some time will be required before this work can be completed and courses brought up to date.

During the year the **Latin America Mission Study kit** (Argentina and Puerto Rico) was released. A teacher's guide of 13 lessons, three of which are optional studies of Spanish Home Missions, Honduras, and Mexico, was prepared by Gladys Widmer. **We Enter Puerto Rico** is a new booklet, also prepared by Gladys Widmer, for the Latin America kit and is now off the press and available for distribution. **We Enter the Chaco Indian Work** was written by J. W. Shánk and was released in November for use with the kit. This is a description of the beginnings of the work in the Chaco. With the release of these three booklets, the number in the "We Enter"

series is now brought up to five. Japan and China are the other "We Enter" booklets.

A group of new pamphlets on subjects of missionary significance are being prepared now. It is hoped these may be distributed over a period of several months covering regular mailing lists and through our MYF releases. The subjects to be covered are: City Missions, Rural Missions, Negro Work, Spanish Missions, Stewardship, Voluntary Service, the Mission Board (as an organization), Missionary Qualifications, and Advance in Missions. The purpose of these pamphlets is to create missionary interest, support, and conviction at the grass roots—in every home in the local community—and to solicit the support of every member of every congregation in the all-important work of the church.

A concerted effort is being made to supply missionary information and articles to the editors of the YCC and Words of Cheer. Articles have been assigned to various missionaries for this purpose, but much remains to be done in this area.

A constant flow of materials on Missions and from our mission fields is directed through the publicity office of the Board into the Missions Section of the GOSPEL HERALD. Teachers of mission study courses are advised to use current material found here as supplementary and to make reading assignments of related subjects.

Since all missions material for the GOSPEL HERALD is now prepared in the publicity office of the Board, it became necessary to build up a picture file. At various times during the year requests for the use of pictures in local congregations have been filled. Our files



have also been made available to editors at the Publishing House. Even though what we have had to offer until the present time has not been too significant, it is hoped that eventually a good service to editors may be established as better picture files and photo work is developed at the Board. Pictures serve to interpret the message of missions to our constituency where the printed page may never be carefully read.

Mission Study slides on India, South America, Puerto Rico, Japan, Belgium, China, and Home Missions and Institutions are also available for use throughout the church. Slides have been used in Pennsylvania at least nine different times in the last six months; six times in Oregon; twice in both Ohio and Ontario, and once each in Minnesota, Kansas, Missouri, Colorado, and Iowa. Recently the Japan, India, Puerto Rico, and South America sets have undergone rather extensive revision. More revisions will be made as slides come in. These sets are used in Mission Study courses, by young people's groups, children's Sunday-school classes, and adult groups other than the mission study classes. No charge is made for the use of slides; however, groups using them usually pay postage.

"A Voice in the World" was the theme of the Fall Missionary Day bulletin and featured "voices" from all our foreign fields, home missions, rural missions, and on stewardship, prayer, and advance in missions. 25,000 were distributed early in November. The Spring bulletin was directed toward the promotion of youth missionary projects, quarter investments, and missionary savings banks. "Today's Children—Tomorrow's Church" was the theme.

Another major project under way this year is the printing of all the unpublished minutes of the beginning of the Board in 1882 to 1910. After the series appears in the Missions Section of the GOSPEL HERALD, they will be made available in booklet form for general distribution. Students of Mennonite history will find this a valuable source of research in tracing the development of missions in the Mennonite Church.

Mission Savings Banks continue to serve both children and adults of our church and Sunday-school groups in saving money for missionary purposes. This project is not designed to be simply a means of securing contributions but a way in which children particularly may be taught the principles of Christian stewardship and our responsibility to a lost world as well as a channel through which they may share directly in the primary task of the church. 25,319 Mission Savings Banks had been mailed for distribution by March 15, 1952. 5,008 were mailed to Canada for distribution. Returns from this project during the calendar year amounted to \$34,684.26.

During the year \$457.50 was loaned from the Quarter Investment Fund. Returns reported to this office totaled \$5,847.81. In a number of instances quarters were loaned locally.

Nineteen Youth Missionary Project returns amounting to \$3,846.93 were reported to this office for the year. We feel confident that many more projects were carried on by church

and Sunday-school groups throughout our constituency. Youth Missionary Project report blanks will again be mailed to those who have requested them, and we would like to urge that these forms be completed and sent

to this office so that an accurate report can be made on projects throughout the church.

Respectfully submitted,  
J. D. Graber,  
Secretary for Missionary Education.

## Report of the Missions Committee

To The Mennonite Board of Missions and Charities

Greetings:

Your committee met twice conjointly with the Executive Committee. In these meetings we shared in the deliberations on matters belonging regularly to either the Executive or Missions committees. The specific responsibilities of the Missions Committee such as examining the questionnaires of candidates

for appointment, conducting interviews with them as well as with returned missionaries, and seeking to maintain the standards and practices of the Mennonite Church were fulfilled. At all times spiritual interests were uppermost. Vigilance has been exercised to maintain true evangelism and genuine evangelicalism.

Respectfully submitted,  
Chester K. Lehman.

## Report of Work at Palermo, Sicily

"O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3). We have only praise to the Lord for His blessing upon the work in Sicily. The work there has been carried on by native workers who are sincerely devoted to the Lord and by several brethren appointed by the Virginia Board to oversee the work. The Virginia Conference appointed Brother Truman H. Brunk bishop of the church in Sicily. During the past year, by action of the Executive Committee of the Mission Board and the Executive Committee of the Virginia Conference, Brother Lewis S. Martin was appointed field worker for the Sicily field and licensed to the Christian ministry to serve in any capacity he may be needed in his visits to the church there.

During the month of September, 1951, Bishop Truman H. Brunk, his wife, Brother Andy Cerroni of Freeport, Illinois, and Brother Lewis S. Martin visited the church there. They were very much encouraged by the faithfulness of those already baptized. A baptismal service was held, three were baptized, and an inspiring communion service followed.

On this visit a trip was taken to Corsica, a rural community about seventy-

five miles north of Naples, the former home of Brother Cerroni. Brother Cerroni has a burden upon his heart for the salvation of his relatives and others in that community. The party was given a very hearty welcome into the community. A very pleasant afternoon was spent with a group of about fifty in singing, Bible reading, and prayer. Tentative plans are being made by the General Board to further study this field as possible location for further work.

During the past year Christmas bundles were prepared and sent to members and others in both communities.

Future plans include the training of more native workers, securing a young man and wife who would study the Italian language, write literature, and work closely with Brother Martin and Brother Truman Brunk in promoting the work there. A church and school building are already needed and will be provided as the way opens. Plans are being made to establish a Christian day school for the children of our members. These children are now attending such a school, conducted by the Waldensian Church.

Will you pray earnestly for this work?

Harold Eshleman, Secy.

## Special Actions

### India Mission-Church

#### Relationship

Having now before us a copy of the final draft of the Constitution of the Mennonite Church in India we are satisfied that its provisions adequately safeguard the ideals and objectives thus far held and advanced by the American Mennonite Mission in India. We, therefore, reiterate our approval of a year ago and give our consent to the merging of the total mission interests in the Madhya Pradesh of India with those of the Mennonite Church in India, expecting the unification to be consummated as of July 1, 1952.

As provided by the Constitution of the

Mennonite Church in India we are prepared to receive each year an operating budget from the Executive Committee of the Mennonite Church in India and to give careful consideration to those budget requests, and to grant them on a basis of the ability of our constituency to give, in terms of the missionary effectiveness of the program toward which the funds are applied, and in congruity with the development of a self-governing, self-propagating, and self-supporting church in India.

As of the date of the mission-church unification the Board agrees to assign all its missionaries of the American Mennonite Mission,



with exceptions as noted in a special action attached hereto, to the service of the Mennonite Church in India, and to continue to send new missionaries and to return to the field missionaries on furlough in consultation with the Mennonite Church in India as far as candidates become available and in accord with the best policies for developing an indigenous church.

As a Board we are pleased with the developments that have made the church central in the India program. The mission as an institution has now fulfilled its purpose and the church in its own right assumes responsibility. For this development we are thankful and we trust that the present unification plans will lead the Mennonite Church in India a further step in the development of her inner spiritual strength and in the effectiveness of her external witness. In this significant step forward we assure the Mennonite Church in India of our sincere prayers and best wishes, recognizing that true strength of a church is spiritual, and that the directing agent is always the Holy Spirit of God. "Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses . . ."

#### Supplementary Actions

(a) Shantipur Leprosy Homes and Hospital: The buildings and real estate of this institution are owned by the Mission to Lepers with headquarters in London, England, and therefore when the properties of the Board in India are transferred to a properly constituted Trust Association the Shantipur property will not be included in the transfer. The Mission to Lepers owns properties in numerous leprosy homes and hospitals throughout India and in many other foreign countries. They will make their own arrangements relative to the holding or transferring of their properties at such times and in such manner as they deem wise. The contributions toward buildings and operation that the Board has made at Shantipur during past years are considered a gift to the Mission to Lepers and this Board does not, therefore, lay any claims whatsoever to the real estate and properties at the Shantipur Leprosy Homes and Hospital.

This Board through the American Mennonite Mission has had a standing agreement with the Mission to Lepers to supply a missionary superintendent for the Shantipur Homes and Hospital. Until other arrangements should be made this Board shall consider it its privilege to continue this arrangement and either by direct appointment or through the Mennonite Church in India, subject to further negotiation, to supply the missionary superintendent for the Shantipur institutions.

(b) Brother and Sister Alvin Hostetler have been appointed by the Mennonite Relief Committee, the Relief and Service agency of the Mennonite Board of Missions and Charities, to the work in India. The Mennonite Church in the Madhya Pradesh will usually make the work assignments for Brother and

Sister Hostetler, but the Board reserves the privilege of using them from time to time apart from the assignments made by the church for its own interests in the servicing of missionaries' cars, building work in hill stations, and at times in Bihar. The Board appoints as its agent for co-ordinating this work assignment with the church the Executive Committee of the American Mennonite Association of M.P., India.

### Report of Urban Evangelism Committee

The Urban Evangelism Committee in its meeting on June 16 received reports from the committee studying in the areas of: preparation of study guide for MRC, students-in-missions unit, study of Jewish evangelism, and compilation of guiding principles for mission stations becoming independent congregations.

In the first area, a study guide has been prepared and is now being used by the students-in-missions unit in Chicago. The students will make a written report of their findings following their summer's work for the benefit of the Urban Evangelism Committee and the Executive Committee.

In the area of Jewish evangelism, a report was given of progress and findings of the Jewish Evangelism Committee of the Lancaster and Virginia conferences. A resolution passed by the Virginia Jewish Evangelism Committee recommending the opening of work among the Jews in Palestine was presented and given our hearty approval.

The Urban Evangelism Committee wishes to urge not only the opening of work in Palestine but also in American cities as the Lord may lead. We recommend that further study of procedures and methods of evangelism be made.

The work of compiling a set of guiding principles for stations under the Board to become independent congregations is not yet completed. The Urban Evangelism Committee recommends that this matter be given further careful study.

### Radio Evangelism

We believe the radio is an effective method of bringing the Gospel to the masses because of the following reasons:

- a. Most homes and cars have radios.
- b. The door is now open to radio evangelism.
- c. People can be reached by radio who will not attend services.
- d. Prior to every decision, many and varied impacts of the Gospel are required. We believe the radio is an effective means of making this impact.
- e. It is a ministry to shut-ins.
- f. It gives opportunity to testify to church members who do not hear the evangelical Christian message.
- g. It is another method of fulfilling a part of the Great Commission. We should use every available method in order that we might by all means save some.

- h. We sense a growing conviction throughout the church for radio evangelism. There are already between fifteen and twenty Mennonite radio broadcasters. Some of these are individually sponsored, some by local congregations, and some by conference districts. We believe that an additional program sponsored by the Mission Board would fill a definite place.

Therefore, in the light of the above conclusions, we as a committee recommend that the Mission Board set up a radio Gospel program as an additional means of evangelism. However, we question whether we are ready to launch an official Mennonite Hour as the voice of the church, but rather that it should begin as an evangelistic agency.

We furthermore believe that:

1. To sponsor an effective Gospel program, it would require a full-time radio pastor.
2. It would require that considerable time be devoted to preparation of music.
3. The pastor and the music director must be well-qualified persons with definite convictions for a radio ministry.
4. It would provide an opportunity for more lay activity within the church.

### Work in Brazil

Moved and carried to approve the following recommendation of the secretary for opening mission work in Brazil:

If suitable personnel can be found we recommend that during this present year one or two couples, or perhaps one couple with two single sisters, be sent to Brazil. They should be entered during the first year in the Language and Orientation School at Campinas, near the city of Sao Paulo. Here they would spend the first year in language and orientation studies and would inform themselves on the missionary situation in the country and would begin to form convictions regarding location. At the end of a year, in consultation with a representative of the Board, studies could be undertaken and an actual field located

### Work in Uruguay

On motion the following recommendation of the secretary for opening mission work in Uruguay was approved for presentation to the Board:

That if suitable personnel can be found one or two couples be sent to Uruguay this year. They should give their full attention during the first year to concentrated language study and to familiarizing themselves with the country and the missionary opportunities prevailing there. Exact location for the development and the establishment of our work could be found after the end of the first year. It would appear thus far that there should be a center in the capital city and that our mission work should possibly be done in the towns and areas toward the northern border.



## Work in Israel

Moved and carried that in response to a resolution received from the Jewish Evangelism Committee of the Virginia Mission Board, we recommend to the Board that we look with favor toward beginning mission work in Israel and instruct the Executive Committee to study the situation further with power to act as the situation indicates.

## Rockome Farm

On motion an expression of appreciation was given for the proposed gift of the Rockome farm to the Mennonite Board of Missions and Charities by Arthur Martin of Arthur, Illinois. It was agreed that this gift be accepted to be developed and used for the following purposes:

- To supply homes for retired missionary, ministerial, and other church workers.
- To offer living and rest quarters for missionary personnel while on furlough.
- To offer facilities for developing local conference campground and related recreational and religious projects.
- To be used for other types of church and religious projects which may be ap-

proved or planned by the directing agency.

In order to carry out the above objectives it is recommended to the Board that the Executive Committee, in consultation with the Illinois Mission Board, be authorized to appoint a local board of directors to work out a long-range program to develop the Rockome farm and to take the necessary legal steps to complete the transfer of property in line with proposals submitted by Mr. Martin.

## Froh Bros. Property

Moved and carried to recommend to the Board that we accept the offer of the Froh Bros., Sturgis, Michigan, to transfer to our Board the former County Home property which they own subject to working out the technical details for operating an old people's home on the property.

## Board Organization

Moved and carried that we recommend to the Board a restudy of the Board's organization and suggest that the Executive Committee be empowered to appoint a committee to make such a study and bring back recommendations to the Board.

## The Working Staff

We have been greatly handicapped by the shortage of workers. Rosalie Reichelt and Jonas Christner were sent in as service unit workers for a year, but to continue their education next fall, they resigned their post of duty, one in November, the other in December. Mary Anne Hostetler was sent in February as a full-time worker. The time of service for Robert and Rachel Stoltzfus was up last May.

Workers are assigned to us for a period of from two weeks to a year. This type assignment is good; but the work suffers when the permanent staff is not sufficient to carry the normal load. It would not work so great a hardship if when one person's time was up, another was there immediately to take his place; but this has never been the case. As a result, we have had to temporarily suspend the junior sewing circles, the tract band, chorus, boys' craft club, story hour, and several Bible clubs. In order that we might have enough Sunday-school teachers, at Bethel and Dearborn Street, we have had to make an appeal to Moody Bible Institute for help. To make it possible for our Bible clubs to function, we have had to make an appeal to Moody Bible Institute. When we shut down an activity—temporarily or permanently—these precious souls become prey for ungodly influences and organizations who are constantly on the alert and making inviting bids for these valuable souls, who are right in the formative years of life.

## Spiritual Growth

God sent the angel to "trouble the waters." Fourteen souls have stepped in and have come up whole in Christ Jesus. Spiritual eyes have been opened and the members not only see some of the needs, but volunteer to fill the need. One member at Bethel helps the MYF group work up their monthly program each month and a very fine job she does. Her Christmas program was commendable. Another member volunteered to sponsor the Easter program at Bethel. If I must be absent from the teachers' meeting, it is a member who takes charge. This year, the sisters are meeting to outline plans for the summer and fall work at Bethel and Dearborn Street. The sister at Dearborn Street, whose boys led her into the church, sponsored the Easter program at Dearborn Street. We enjoyed our first "Watch Meeting Services" this past New Year. Fourteen were present and the spiritual uplift was grand. Two souls were added to the church last fall—one at Bethel and one at Dearborn Street. Praise the Lord! Praise Him for His wonderful works among men.

We need an adequate place of worship and work. We are very happy and praise the Lord for the hope of receiving a new church. The lots have been purchased and plans for the "Bethel Mennonite Community Church" have received the approval of the Mennonite Board of Missions and Charities and are in the hands of the architect. The new building will be just one block west of the present site. A brochure is now in the making

# Reports from Home Missions

(Continued)

## Chicago Missions

### Bethel Mennonite Mission

Gracious is the Lord and righteous; yea, our God is merciful. The Lord hath dealt bountifully with us and we praise His holy name.

Bethel has grown to eleven classes with an enrollment of eighty and an average attendance of sixty-three. There are twenty-five members on the active roll and twelve in the instruction class. Two of the twelve are mothers whose children are active at Bethel.

Dearborn Street has eight classes with an enrollment of seventy and an average attendance of forty-eight. There are twenty members on the active roll and three in the instruction class, two of which are parents. The testimony of one parent whose boys are already active members was, "I am glad to come into the church. I should have been the one to lead my boys into the church, but they led me, and I thank God I'm here." We say, "Blessed be the Lord who daily loadeth us with benefits." In every case where an adult has come in it has been a result of the faithful witnessing of their children, who have been with us over a period of time. Truly, a little child shall lead them.

Rehoboth has four classes with an enrollment of forty-two, with an average attendance of twenty. We are most grateful for the voluntary service of Orie Koerner and his mother, Sadie Koerner. They have been most faithful in helping with the Sunday

school here. Bro. and Sister Aaron Slaubaugh have left for their home in North Dakota. In their going, the work has lost two faithful, consecrated workers. Bro. and Sister Linwood Landis from Pennsylvania have been sent as service unit helpers until September of this year.

At the present time we are conducting only five Bible Clubs. Only seventy-two children are thus being reached. Last year we reached 132 children in seven Bible Clubs. "The harvest truly is plenteous, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest."

Sewing Circles—This seems to be almost something of the past. Because of an insufficient number of workers, we have had to discontinue the junior circles. Since late in February, there has been an attempt to do a little work with the girls and two adults in this area of Dearborn Street. The adult circle at Bethel is not functioning at capacity because there is no one to sponsor it intelligently.

Prayer Meeting—The average attendance at Bethel's prayer meeting is twelve, and at Dearborn Street, thirteen. Because of inadequate heating facilities, the prayer meeting in the Bethel area has been held all winter in the home of Bro. and Sister Nicholas Tang, Sr. We praise God for the presence of His Spirit in these meetings. It is soul stirring to hear the children in the Dearborn Street area praying for their parents and friends.



that will give the Mennonite churches an idea of our great need for workers and a place to worship and work.

We are always thankful to our heavenly Father who sends His Holy Spirit throughout His church. We thank Him for causing His children to remember us and the work at the throne of grace and to share with us of their material bounties. Some have given sacrificial labor to the work. It is encouraging to know that God's people are sympathetic and willing to help. "Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen." —James H. Lark.

## Denver, Colorado

We thank God for the privilege He has given us to witness to the Gospel, which we believe continues to be the power of God unto salvation, even in our day. We are confident that the Christian witness of the Mennonite Church in Denver is being felt throughout our city with increased emphasis from year to year. To realize this is a source of encouragement. And although the visible results are not always what we would like to see, we do remember God's word to us: "My word . . . shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We do not, however, want to rest with our accomplishments. On the contrary, we are troubled with the consciousness of our lack of accomplishments. Our church council together with other members of the congregation have given much thought and prayer to the matter of making our witness in this city more effective. We have tried to discover the weaknesses and hindrances within our program. We believe that adjustments need to be made on the part of the church to be able to meet the needs of our times. The church will never grow strong, neither will the world be challenged by an easy way. The Gospel must be presented by precept and example so as to challenge men and women by its very power and beauty. It is our desire to stand ready to make whatever adjustments and sacrifices are necessary so that we may become all things to all men that we might by all means win some.

Attendance at our various services has been encouraging. Records show an average of 120 at vacation Bible school, and about 125 at Sunday school throughout the past year. We have continued with our monthly service at the Denver Rescue Mission. In addition to conducting the service, we have also provided the food for the men. This means that once every month we preach to, and feed about 150 people at the service. Some very interesting and helpful experiences have come to us through this ministry.

Due to the present policy of the Board to place the mission on a self-supporting basis, they have discontinued financial support of two of our workers, Sisters Martha and Irene Detweiler. The congregation asked them to continue their residence in the apartment

which is in the basement of our church building, free of charge, and have in addition, made some contribution toward their living cost. It has been necessary for them to do part-time work. We have appreciated their willingness to continue work with us and we know their efforts have been helpful in many ways.

The interest and support of the local congregation is greatly appreciated. It is our purpose to place as much responsibility as possible upon the laity so that all may be at work to accomplish the total program of the church.

We appreciate all the support that has come to us in various ways. And we solicit your continued prayers for the work in Denver.

—E. M. Yost.

## "What God Hath Wrought"

### Detroit, Michigan

This year we observed our silver anniversary. Twenty-five years of toilsome yet joyous labor are complete. Through the years the church has grown by Gospel preaching and redemptive living. To look back through the corridors of the past we confess that God has done great things for us whereof we are glad. This is evident as we see the genuine trophies of God's grace in our church family. It is the homes where the partners were won from the community that are making the largest contribution to our ongoing program. However, since we cannot live or glory on past attainments we look ahead. We believe that we stand on the threshold of a challenging tomorrow. We move forward confident that by the grace of God we will continue to build the church of Christ in Detroit.

The heart of our continued program of witness in Detroit is the preaching of the whole Gospel. We have continued to use expository preaching in our Sunday morning services throughout the past year. We feel this is the sure way to make a spiritual impact upon our people and at the same time remain totally Biblical. Allow me to quote a letter from one of our members: "I'm glad for the sermons that hit me hard at times and also the more encouraging ones." God has blessed the exposition of I Corinthians 11 for example in decisions and commitments which were not evident heretofore. Our Sunday morning attendance has increased both in church and Sunday school. We have incorporated Junior Church into the Sunday-school hour once a month for the benefit of the many pupils who never remain for the regular service. This past year we studied the Book of Acts and started "Separated Unto God" in our midweek prayer service.

Our summer activities had a good response by way of interest and attendance. Both our summer Bible school and evangelistic service helped a number of folks to make decisions for Christ. The student-in-industry unit made an invaluable contribution to our congregation during their summer's stay. The opening of the facilities of Mennonite Youth Village camp meant much in the life of our boys and girls. Through our continued crafts classes each week we try to stay close to our youngsters and their needs.

Another evidence of God's blessing in our midst is the greater sense of stewardship of our congregation. This is manifested in the increase of \$1,872.55 more in congregational offerings than in 1950. This average giving amounted to \$120.00 per member per year which is at least twice the amount of Mennonite giving in general. We had some needs during the year which we wanted to carry without financial assistance from the Board. This proved to be helpful in our entire giving program. The first need was for new church doors which now extend a warm welcome to our community. Next our church building received a new coat of white paint. This was made possible through the generosity of a former member and the initiative of a Goshen College professor who directed a service unit to do the work. Another need the congregation met was the sponsoring of a new car for the pastor. They gave over \$1,000.00 toward this project, the balance coming from other donors. To help in our publicity we purchased a new mimeograph and built a sign beside the church. Another worthy improvement was the decision of the church council to give us adequate janitor service. We now employ a church family to take care of this work, relieving the pastor for other duties.

One of the new projects we undertook to help our outreach was the open door of teaching Bible in the public school. At present we have just one school which is taught by Winifred Mumaw. Nearly seventy children have stayed for these classes. We are hoping more schools will be available. We continue with rescue mission service and tract distribution each month. Because our people are scattered over metropolitan Detroit, our Church Fellowship, which meets each month, is knitting us together in fellowship more than any other activity. We continue to use the church bulletin and also prepare a monthly church letter for the congregation. This is the program and these are the facts of the past year's work. Surely it is not just this that keeps our monthly allowance coming from you.

No, I think it is rather the stories we could relate of lives that have been touched by God. To us who serve this is by far the more thrilling picture of our work. Let me give you a candid glimpse of a few experiences this past year that have thrilled us. I'll begin with Carl who rebelled under the yoke of his church and left home, a stubborn prodigal. He buried himself in our city like so many Mennonites. When Uncle Sam caught up with this young man, he came to us to help him fill out his draft papers. An invitation to church brought immediate response and he soon asked to become part of our family. Today he serves as an officer in the Sunday school. Or can you experience with us the thrill of having three older Sunday-school girls come to our door and ask to become Christians? With joy we were able to introduce them to Jesus. Three days later a husband and wife came with the same desire. We learned to know this couple through the alertness of Ford Berg who gave us their address after they had written to Scottsdale for literature. These folks responded to an in-



visitation to attend our church and after three months they both came with an earnest request to be shown the way of life. Even though the wife had been a nun in the Catholic Church for nine years she still needed the work of Christ wrought in her life which we feel has taken place. I wish space permitted me to tell you of Ronald who had grievously denied his Lord in turning his back on Him. We found him deep in sin but God has restored him and has given him real victory. Ronald is making his contribution to our young people's activities in a fine manner. Then there is Bill who for the last five years has been seeking for a way out of his dilemma. He was under the tutorship of a Catholic priest when he received his first invitation to come to our church by one of our young people. He had spiritual problems but a ready mind and a responsive heart to truth. His heart was hungry and well prepared as we told him of the claims of Christ. Since he is an athlete he was ready to give himself to the loyalties of a new Captain and has thoroughly acquainted himself with the rules of the game. At the age of twenty-one he stands capable of being our youth leader. These folks as well as others, are all under instruction. The instruction class has seventeen enrolled with good interest and present plans are to bring those who are not already members into the church at Easter. We conclude by saying this is "what God has wrought during 1951." We have numerous things planned for the coming year which we shall leave for next report. However, we covet your prayer support in behalf of the work. In closing we use the words of the hymn writer to assure you that "We are not weary of Thy work, From Detroit we would not flee, But while we walk and while we serve, Oh, lift us up to Thee."

—Fred and Fern Erb.

## Fort Wayne, Indiana

As we look back over the past year there are many and varied impressions and memories that come to mind. One of the most outstanding events was the ordination of Bro. Rudy S. Borntrager as assistant pastor. This was a logical step in the program of this congregation becoming entirely independent from the General Mission Board. With the pastor working part time it became necessary to provide some help. Bro. Borntrager's interest and activity in the work for the past several years has qualified him to share in the pastoral responsibilities and leadership. The Lord is blessing his ministry of the Word. The congregation is giving one offering a month to support of the pastor. There has been a mutual agreement that we two ministers spend an hour a week in counsel and prayer. The time at present is 5:15 to 6:15 each Thursday morning.

Our witness at the City Rescue Mission has continued twice a month this past year—the first and third Thursday evenings at 7:45. Although we have no great number of thrilling conversions to report, we do know that God's promise, "My word . . . shall not return unto me void," is still good, and His directive, "Preach the gospel to every creature,"

still stands. There was one young girl we were able to help in finding joy and peace in the Lord at a time when her burden was very heavy. Since Christmas she has a baby boy, and we are trying to help her get established in faith in God and to plan some future for herself and child. The question of a home and support is a real one to her since her mother and stepfather have several younger children to provide for. Will you join us in prayer for her? For a while it looked as though there might be an opportunity for our General Board to undertake rescue mission work here in the city of Fort Wayne, but the need is being planned for by an expanded program under the City Rescue Mission direction as in the past years. May we urge that laymen and ministers who have never visited a rescue mission do so whenever the opportunity affords in any large city. Our church should be aware of the need of the lost souls and crippled lives right here in our own country.

Our Sunday-school attendance and church membership has been rather static, for which we are somewhat ashamed. We trust that our report next year will be better on this score. But we do feel there has been definite spiritual growth in the lives of many, especially our young people. Several have been put to work as Sunday-school teachers. They have continued their singing for the shut-ins the first Sunday afternoon of each month this past year.

The boys' workshop on Tuesday evenings continues to be a definite witness in the community. Over half of the twelve to fifteen boys who attend regularly are not members of any Sunday school. Even though we are not yet able to get them into our Sunday school, they do get a real Gospel lesson each Tuesday evening as they are required to stay for the Bible lesson if they want to keep coming to the shop. We have been encouraged by several who have been attending Sunday school quite regularly in recent weeks.

We desire the continued interest and prayers of the entire brotherhood for the work here, and especially as we endeavor to develop into an indigenous congregation. Let us all be busy for the Lord in these closing days of time.

—Allen B. Ebersole.

## Gladstone Mennonite Mission

(Negro)

Cleveland, Ohio

Gladstone Mennonite Mission is a direct outgrowth of the summer service unit program in Cleveland, Ohio. For the past four summers the MRC has sponsored a group of Bible school teachers and home visitation workers in two areas of need among our colored brethren. At the conclusion of the first summer's activity the service unit left such a challenge to the Plain View Church at Aurora, Ohio, that the group there felt led of the Lord to continue with a Sunday school in one of the school buildings in which Bible school had been held. Bro. and Sister Ray A. Stutzman, who have been and still are active in the work, were instrumental in carrying on the first Sunday school. Attend-

ance has varied considerably during the years and is now leveling off somewhat, averaging seventy-two for the past three months. Vada Stutzman began a sewing circle which is still being continued. These groups and the weekly home prayer meeting made up the total program of the mission with the exception of a ladies' Bible class which met one day a week during the summer months. The Sunday school has always been staffed by the Aurora Church while the ministers from there have conducted the prayer meetings.

As a result of these efforts there is record of some fifty young people and a few older ones who expressed themselves as desiring to launch out in the Christian life. A number of these joined other churches—some slipped back into sin. A group of about twenty remained loyal to the work. It was a conviction that these faithful sheep ought to have a fold which led to plans for purchasing a house. For nearly two and one-half years the doors seemed tightly closed in this area. It wasn't until the latter part of November, 1951, that a suitable building became available in answer to many earnest prayers.

On Sept. 15, 1951, Helen and Vern Miller were appointed full-time workers by the Executive Committee of the Mennonite Board of Missions and Charities upon recommendation by the local committee at Aurora. The Aurora Church is assuming the tasks of buying the building and equipping it so that the first floor can be used for church and mission activities, the second floor as a residence for the workers.

The building was made ready for occupancy by the first week in December. Sunday services have been conducted there since Dec. 16. In addition weekly converts' meetings, Christian life classes and boys' and girls' clubs have been added to the mission schedule.

By the close of the year a group of fifteen converts were under instruction to be received into the church. Pray that this small nucleus may be the start of a growing church of faithful believers.

—Vern L. Miller.

## Kansas City

This report will not be complete since the first part of the year is not included. On Aug. 3, we arrived at the Mennonite Gospel Center to take over the work, having been duly appointed to do so. The following day, Aug. 4, the secretary of the Mennonite Board of Missions and Charities, with the officers of the Mennonite Board of Missions and Charities of Missouri, and Mrs. Raber and myself, met in the above-mentioned mission home for the purpose of transacting the necessary legal matters in the process of changing superintendent and matron of the Kansas City, Kansas, and the Kansas City, Missouri, mission work under the Mennonite Board of Missions and Charities. This work proceeded in orderly fashion and in due time.

At the close of this session the former superintendent made it known that he, with all of the other workers and very nearly all the



attending members of the Mennonite Gospel Mission congregation, holding their church membership at the Morris Gospel Hall, Morris, Kansas, had withdrawn from the Mennonite church fellowship as of Aug. 1, 2, and 3. The church register, and a statement written and signed by the superintendent were presented in verification of this fact.

Because of the flood waters which had completely inundated the Morris Gospel Hall and the entire community, there had been no services held in that district since July 15. So on Aug. 5, the first Sunday the new workers were on hand, as they met at the Mennonite Gospel Center, at 1238 Washington Street, Kansas City, Missouri, for worship, there was a definite consciousness of establishing a new work.

To date no particular effort has been made to set up an organization. This is under advisement and will be seen to as the work warrants it and the will of the Lord is made known. In an attempt to clarify the situation, folks were invited to attend the services at the Gospel Center regularly with the prospective thought of setting up a church membership there.

On Nov. 11, 1951, we held our first communion service. It had been announced that all who wished to be members of the Mennonite Church, holding their membership at the Mennonite Gospel Center should make it known in some fashion at the time of this communion service. With Bro. Earl Buckwalter, chairman of the South Central Conference, in charge of this meeting, nine people were received upon their personal request as coming from the Morris Gospel Hall congregation and four by letter. This number included the new superintendent, matron, and their son.

The only work done in the Morris district has been by way of visitation. The Board making it possible to remember with material aid the many families who had severe loss caused by the flood, gave splendid opportunities to witness in the name of the Lord. Some very blessed contacts were thus made.

Since a Baptist church is conducting Sunday school and preaching services in the schoolhouse not too far from the former Morris Gospel Hall, and is serving the entire community, it is the majority and honest opinion that under the circumstances the Mission Board should not attempt to reopen the work in the Morris district.

The Gospel Center was host to an Evangelistic Workshop, sponsored and directed by the Bible Department of Hesston College, and held in October.

The MRC Hospital Service Unit, which is a year-round project, has been a very practical help in continuing the work of the Lord. The fact of the faithful attendance of this group in the regular services has been a definite stimulant to the small nucleus with which we work. This unit helps with all of the regular activities of the mission, and members of the same have almost entire

charge of the boys' and girls' club and craft work.

As we see the field there is definite need of a mission here. The city is large and is wicked and presents every avenue for Christian work. The most urgent need is for more full-time consecrated workers on the field. But this will not adequately supply the need as it is urgent that many pray sincerely for the work here.

In His name,  
Frank B. Raber.

## "Opportunities Unlimited"

Lima, Ohio

The opportunity for evangelism is greater today than it has ever been in the whole history of the Christian Church. Behind and beneath contemporary moral chaos, opportunities for the Gospel are being increasingly disclosed among greater and greater numbers. Even from the very difficult sections of this city and community, we have witnessed an unsatisfied and inarticulate spiritual hunger. Many have beat a path to our doors, and confessed that their sin-sickened hearts need the transforming power of the Holy Spirit.

How shall the Mission Church, in actual practice, make its primary business more effectively for the full satisfaction of all spiritual hunger? How shall a few missionaries within a mass of moral chaos continue to present His claims with authority and effect?

It is impossible within the limits of this report to deal with the whole range of activities which belongs to the program of city evangelism in Lima. The usual program of Sunday-school activities are presenting a greater challenge daily. We have attempted to meet this challenge first of all, by fortifying our staff of teachers with a better understanding of their task. A teacher-training class has been held under the capable ministry of Darwin O'Connell, assistant pastor. His past experience in the teaching profession makes him well qualified for this assignment. The Excello Manufacturing Company has recently built a large plant in this community. With this has come a mushroom growth of small homes for industrial workers in this community. How shall we meet this added opportunity? The Sunday-school staff is considering the possibility of purchasing a bus to gather in the larger numbers of children from these homes. We feel we can extend our ministry into a wider area by this means.

The constituency of the congregation in their annual business meeting voted for more evangelistic preaching in the Sunday evening services. The midweek meetings continue with a teaching and inspirational program. The Bible Good News Clubs bring unlimited possibilities for the Sunday school and the church to reach into unevangelized homes. We have witnessed another addition of an entire family through effective Bible Club teaching and follow-up work. The mother of this family is now one of the teachers in the Sunday school and Bible Clubs. Her capable service as secretary has lightened a heavy load of church correspondence.

We owe a debt of gratitude to the Lima Board of Education for offering the new one hundred thousand dollar Emerson School Building for summer Bible school. The enrollment was excellent, and the teaching facilities ideal. Teachers responded readily from the Elida Mennonite churches.

We have been feeling our way in direct mail evangelism. Names and addresses of unchurched families and individuals were found in a recent survey. Even though we have not witnessed much tangible result, we have the Spirit's witness within to encourage this ministry. We have great faith in the effectiveness of the printed page. Somewhere between fifteen and twenty thousand tracts were distributed during the year mostly by the junior members under the direction of Arlene Short.

The greatest growth of any part of our ministry has been in the field of pastoral and personal counseling services. Individuals with marital problems, others with problems of doubt, despair, and discouragement, some with habits of alcohol, etc., have come, and have been pointed to Christ for victory and peace.

As we write this report, we keenly feel many failures and weaknesses, but yet, overshadowing these there comes a vision of opportunities unlimited. We look beyond, and we see Him as the answer to every problem, and we offer Him to every man at every opportunity. May God have in us a more fully surrendered body through which He might speak in His power. May God give even greater vision, greater wisdom, greater physical and spiritual stamina to meet these opportunities unlimited.

—Glenn and Gloria Martin.

## Mexican Border Work

Mathis, Texas

The year 1951 brought to our Mexican Border Mission a change in mission personnel. For health reasons Bro. and Sister Eldo J. Miller and family left this field in June for the cooler climate of Colorado. We arrived the middle of July to replace them. Bro. Elvin Snyder, who is teaching school here in South Texas, and his wife, carry a large share of the work since they have complete command of the Spanish language, and we are still finding it difficult to understand and be understood.

One of the high lights of the year 1951 was the decision to add to our witness here at Mathis a voluntary service unit. As the result of Bro. Levi C. Hartzler's investigation in September, a unit of four are joining us to carry on a program which is to include repair work on mission property, recreation and crafts for the children, a kindergarten to teach English to preschool children, and a health program.

In looking over the list of members one is made to realize anew that when a person makes a decision for Christ the battle has only begun. Some have married Catholics and are forbidden by their husbands to attend evangelical services; others have fallen victim to some other snare of Satan, such as plain indifference. We do praise the Lord,



though, for those faithful ones who have remained true.

We ask an interest in the prayers of the church that we as mission and voluntary service workers might portray Christ in our daily living, backsliders might be reclaimed, and that those who have never made a profession may come to find Christ as their Saviour.

—J. Weldon and Lorene Martin.

## Peoria, Illinois

The work at Peoria has been experiencing victories and defeats. Some who were recently won to Christ and the church have fallen back into sin. Others have been growing in grace. The strongholds of Satan are powerful in this city. Peoria can boast of her breweries as can few cities in the nation, and these have left an impact which has had a callousing effect upon the minds of people. A small church in one corner of the city can radiate its influence, but it cannot make a very great impact.

The attendance in the Sunday morning worship services has been gratifying. Other services have kept about their average attendance. One of the most fruitful avenues of witnessing has been the radio ministry of "THE GOSPEL FOR TODAY," under the direction of Bro. Howard Zehr. The radio work is supported entirely by friends in the listening audience. The response has been very gratifying.

Services in two convalescent homes has been an avenue of witness to some of the aged people of the city. During the year one man accepted Christ in one of these services. The jail services have provided another means of witness. A number of the prisoners have responded to the invitation, but it is always very difficult to do satisfactory follow-up work with them. However, a number have come to the pastor for counsel after their discharge.

The church in Peoria is handicapped because of the need for more workers in the Sunday school. The lack of consecrated and effective teaching in the Sunday school has resulted in a void which seems to be a hindrance to the entire program. Pray earnestly for the work in Peoria, and pray that the Lord of the harvest might send forth more laborers into this harvest field.

—Howard J. Zehr.

## Saginaw, Michigan

(Negro)

Indeed, we can say that the Lord has been with us this another year. We realize time and time again that the promises the Lord has given us are so true.

Last April plans were laid to construct a place of worship. Actual construction began in May. Most of the labor was donated. This made it possible for us to hold summer Bible school in the new building in July. The first Sunday services were held also in July. Throughout the fall, work continued on the interior of the building. November 18, 1951, dedication services were held.

During the year twenty-nine youth and adults became members of the church both by baptism and confession of faith.

General activities consisted of three summer Bible schools and camp. Through these schools over 350 youth were taught in three different areas. Also, over thirty youth of the Sunday school were privileged to attend camp.

Through the winter months weekly Bible classes and sewing classes are held. We also try to have a strong visitation program. Each week over 100 are taught and contacted.

The field is ever a challenge to us, for Satan's program seems always to be advancing. We do praise God for victories and continually we seek opportunities to reach souls and establish them in the faith. Pray for us.

—LeRoy Bechler.

## Spanish Mennonite Church

La Junta, Colorado

We are indeed grateful for another year of joy in the service of our Master and for His continued blessings of health and strength and guidance.

Our regular church services continue each Sunday with Sunday school and preaching services and on Wednesday night with Bible study and prayer meeting. The children enjoy their own meeting in the basement every Wednesday evening.

Our radio program had to be discontinued for some time because of lack of money. But we are thankful that the Lord laid it upon the hearts of friends in Illinois and Colorado to contribute to this cause and we were able to start our programs again in October. To announce the programs, we printed announcement cards and distributed them together with tracts to the Spanish-speaking people of La Junta and in neighboring towns.

During the year five were received into the church, four by baptism and one by letter.

The Catholic Church has been very active against us. The priest personally made a house to house campaign, visiting every Spanish home and asking them if they were Catholics. To those who said they were not, he spoke to them what a terrible sin they had committed in leaving the mother church and

asked them to return. He warned the others against having anything to do with us and came to our home to tell us that the Spanish people were his and we had no business among them.

We thank the Lord that these souls which are captives of superstition and sin are hearing the Gospel and little by little are opening up to the truth. Pray that God's Word may continue to be given out and that many souls may return to their Lord and Maker.

—David Castillo.

## Toronto, Ontario

We are glad to report another year of progress and blessing through the grace of God. His hand is stretched out still in mercy toward a needy world. We can witness to the fact that even though sin abounds in our cities grace does much more abound wherever the Gospel is believed.

This report covers the work at four points in east Toronto. The mission at Ellesmere has been quite active. With the aid of a bus they have been able to go into a slum type of housing unit and bring out seventy to eighty children and young people each week. In spite of terrible home conditions, the Gospel has made a real impact on many of these young lives.

Warden Park has taken much of our attention since the last report. The Sunday school has doubled its attendance and our local board has built a combined church and residence. To attempt another church at Toronto after building one last year has been a step of faith. We are truly grateful for the way God has led and for the spirit the church has shown by giving and laboring to make this possible. We believe a greater testimony is possible through these facilities.

At Morningside and Danforth missions the Sunday-school effort shows little change in attendance. However, we are grateful that our Sunday evening worship service continues to increase.

In each of these fields the Lord has opened one home after another for personal work. A number have again joined our fellowship and are giving a helping hand. Continue to intercede in behalf of Toronto.

## Rural Missions

### Bethel Springs Congregation

(Culp, Arkansas)

The Bethel Springs Mennonite Church maintains a spiritual light for the Culp community. The past year has been one in which, rather than adding many members, special effort has been given to cleaning the lamp and checking on the source, amount, and purity of the oil. Regular services continue twice each Sunday, midweek prayer and Bible study, cottage meetings, home visitation, conducting or helping with funeral services, standing ready to help with spiritual, mental, and manual endeavors as needs arise. Revival meetings were conducted by Bro. James Bucher, Hubbard, Oregon.

Four summer Bible schools, by the use of service unit help, were conducted at Culp, Advance, Lone Rock, and Pleasant Valley. Lone Rock was a new venture and we feel very worth while. Bro. Clifford Strubhar continues to serve as superintendent of the Advance Sunday School and mission endeavors. The first series of Mennonite revivals were conducted there by Bro. Joe Yoder of Albuquerque, New Mexico. The work of the three Sunday schools in this community—Advance, Mount Joy, and Bethel Springs—has been much helped by the Bethel Springs school and clinic personnel. All have done excellent work.



Throughout the community there are many expressions of appreciation for the services of the school and clinic. Present hope now is that the total witness of the church in this area may be further strengthened by the coming of a competent Mennonite doctor. In the tornado disaster area the work and witness of the Mennonites has been much appreciated.

The Bethel Springs congregation in co-operation with suggestions from Bro. Nelson E. Kauffman has been working toward formulating and adopting of a constitution. The congregation is working, not without some struggle, toward the goal of complete self-support. Again as through the past years we would express sincere appreciation and a continued need for the love and prayers of the brotherhood.

—Frank Horst.

## Bethel Springs School

School opened 9:00 a.m. Sept. 3, with Miss Arletta Selzer of Canton, Kansas, teacher in the primary room; Mr. Theodore Walter of Line Lexington, Pa., teacher in the intermediate room and Mr. Paul Diener of Hutchinson, Kansas, and Mr. Edwin Alderfer of Blooming Glen, Pa., teachers in the high school. Mrs. Paul Diener served as librarian, taught the English II course in the high school, was sponsor of the Pine Torch, the school paper, and had charge of the hot lunch program. Mrs. Theodore Walter had charge of crafts one afternoon a week in the intermediate room, and was Bible teacher for the primary room and assisted Mrs. Diener in the hot lunch program.

The opening enrollment was fifty students. There were fifteen girls and eleven boys enrolled in the primary room and ten girls in the intermediate room and eight girls and six boys in the high school. The closing enrollment stands at twenty-four in the primary room, ten in the intermediate room, and eight in the high school, or a total of forty-two students.

The high-school curriculum this year was as follows: Biology, General Mathematics, World History, English I and II, Bible, Music, and World Geography. In the second semester a course in sewing for the girls and a course in shop for the boys took the place of music on the schedule. Bro. Frank Horst conducted a girls' chorus second semester.

Miss Selzer found that a number of her students other than beginners couldn't read; so it was thought advisable to have a remedial reading class to take care of this need. Mrs. Edwin Alderfer taught this class for six weeks, one period a day. Mrs. Theodore Walter took care of the Alderfer children while Mrs. Alderfer conducted the class.

Hot lunches were served daily at noon from Nov. 26 to April 11. The tasty and nutritious food was appreciated by the students as evidenced by their appetites and good behavior in the lunch room. A Saturday in November and one in January was used by the faculty and several members of the community to prepare the hot lunch room

for use and also to make some renovations.

We appreciated the response that members of the church at large have made to the appeal made in the GOSPEL HERALD for funds. We have purchased a jig saw, a drinking fountain, a secondhand treadle sewing machine, four chairs for the library, and four chairs for the elementary room with funds thus contributed.

Events on the school calendar this year included the teachers attendance at the District Teachers Meeting held at Harrison, Arkansas; the annual Christmas program; field trips by each section of the school; a public program given by the students; a play day with a carry-in basket lunch to which the community was invited, and the commencement program.

There is interest in the matter of changing the high-school curriculum from academic to vocational and this change is being studied.

The opportunities and responsibilities for serving Christ and His church through the Bethel Springs School are great and challenging. We are thankful that in our weakness we can be made strong through the power of Christ within us to do His will. We seek only a greater measure of consecration and obedience to His Word that His name might the more be honored and glorified.

Respectfully submitted,  
Edwin A. Alderfer.

## Culp Clinic

This past year has been a very busy one and so much has happened. The work of the clinic has increased considerably. At this writing it has grown so that one person can no longer do both the housework and all necessary duties connected with the health work.

In April, 1951, clinic calls were still few and I was doing the cooking at Bethel Springs School while Bro. Wenger was isolated with a mild attack of whooping cough. The clinic was dedicated on May 20, 1951, as Culp Clinic. It was during this month that I began to be very busy. The added tasks, due to dedicating and open house, plus the home calls I was called to make kept me busy. Clinic work increased steadily over the summer and by the month of September it had grown so fast that one could no longer do both clinic and housework satisfactorily. During November and December there was a slight let up. I was thankful for this. Since then clinic work has constantly increased. I think April, 1952, will prove to be the best month for clinic work to date.

Besides clinic work Bro. Wenger and I have also helped in the mission program here. I taught a Sunday-school class all last summer. Since October Bro. Wenger has been serving as Sunday-school superintendent as well as teaching a class. Last summer he served as leader of our summer Bible school unit here.

During the fall and winter months Bro. Wenger was making needed repairs at the school and installed some needed equipment in the hot lunch room. The school cabin was furnished and kitchen and bath equipment installed. There are still many finishing touches to be done on the school and clinic. Just a lot of little details that were not completed when the buildings were erected.

In addition to all the work here with its attendant joys, despairs, and anticipations, we rejoiced to welcome little Annie Elizabeth into our home on Oct. 12. She was rather tiny and had colic for three months but she has grown nicely all the while and now at six months she is a very pleasant happy baby, beginning to stand and pull herself up. She has been a bright spot during the past months in which the burden of the work was very heavy.

We are now anticipating the arrival of another nurse, Ruth Cressman. We surely need this help and are anxiously waiting to welcome her to the staff at Culp Clinic.

—Rhoda H. Wenger, R.N.

## Culp Farm

The first year of self-sustaining basis of Culp Mission Farm shows the disbursements a little ahead of receipts. This is due to a lack of time for cutting timber products.

The major improvements consisted of electrical service, the reclaiming of another small plot for a field, and fencing of a timber pasture. The self-sustaining basis is still workable, we feel, and hope to balance the deficiency this year.

Goals for the year 1952 are \$100.00 of road improvement, timber cutting and marketing with budgeting of proceeds above minor improvements toward expansion of broiler capacity.

Net income for 1951 calendar year is \$669.09.

The major need, I feel, is for wisdom from above for right and best use of time and effort divided between Sunday-school work, farming, and community relations and visiting.

Respectfully submitted,  
C. D. Strubhar.

## Child Welfare

### Mennonite Children's Home

West Liberty, Ohio

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget . . ." (Isa. 49:15).

God knows what is in the heart of unregenerate man. It is only after parents have indulged in sin that they can forget their

innocent children. We are living in an age when the social sins of the world are on the increase, which has resulted in more needy children.

At the Home we are doing what we can, by God's help and leading, to meet the physical, spiritual, social, and emotional needs of a few of these children from unfortunate circumstances. In June, 1951, we began with the remodeling of the boys' house which included



removing all plumbing and installing new, taking out walls and putting in others, putting down new floors and floor coverings, and redecorating the bedrooms. We also planned and equipped a new library-social room which is also used for our chapel.

All of the children were placed in homes for at least part of the summer. Eighteen went back with their parents and four were placed in foster homes. When school started and our children had come back from their vacations, we had only fourteen. Since that time, our number has steadily increased. At present we have thirty-one. Since our remodeling is finished we have facilities to care for eighteen boys and nineteen girls. Our number is not large when compared to other institutions, but neither do we consider it as an institution. We like to think of it and conduct it as a large family enjoying a home atmosphere together.

Bro. Robert Ekeland left us July 1. Since that time we have operated without a trained case worker. We have also gone through the year without a nurse. Other than these, our staff was sufficient. We enjoyed the services of two girls on a service unit for the summer and also appreciate the services rendered by a young man and his wife under Voluntary Service for one year.

Mr. Carl Smucker of Bluffton, Ohio, has been appointed as our district representative from the Department of Public Welfare of the state. This has benefited us greatly in that he understands our program and motives for operating the Home. He has given some helpful suggestions to our staff as well as Orval Shoemaker and Dr. C. Richard Yoder, a Mennonite pediatrician, whom we have called in to have conferences with the staff.

A number of the Ohio churches remembered us again with an abundant supply of canned fruit. Sewing circles, Sunday-school classes, and MYF groups have continually remembered the Home by sending supplies, sponsoring parties or picnics for the children, and also with many Christmas gifts. The local Lions' Club raised and spent over \$400.00 for the Home at Christmas time.

The farm has been a great asset to the Home. It has supplied us with plenty of fresh meat, eggs, milk, and vegetables. Other income has gone toward operating expenses, but more important than the financial benefits has been the value of the farm in teaching the boys to work and providing many different kinds of activity for them. Butchering day is a high light for everyone, including the "butcherman."

Recently we have been asked by some of the surrounding counties to care for some pre-delinquent boys. They recognize that the only help for such boys would come from a Christian institution. We praise the Lord that we can operate a Christian home for needy children and we rejoice that seven of our children have recently accepted Christ as their Saviour.

May I take this opportunity to thank the Mission Board for co-operating with us in carrying out our child care program. I also ask you to remember the Home at West Liberty in prayer that it may be a monument to the praise of His glory. —Paul C. Sieber.

## Mennonite Children's Home

Kansas City, Kansas

The Lord has continued to bless His work at the Kansas City Mennonite Children's Home during the past year. He has supplied our physical needs in spite of the rising living costs. He has supplied us with sufficient grace for every particular need. We can rejoice with the psalmist when he said, "Truly God is good" (Ps. 73:11).

### Children

At the present writing we have fifty-seven children. However, our average for the year is somewhat lower than in previous years. Our age average is younger; we have more two- to eight-year-olds in proportion to those above eight than we usually have. Therefore, we do not have as large a number of children who have accepted Christ as Saviour and become members of the church.

### Quarterly Home News

During the year the Home began to print a four-page paper entitled the "Children's Home News." It is printed quarterly and is sent free of charge to anyone desiring it. It is designed to give more detailed information than is practical to print in the GOSPEL HERALD.

### Flood

Our town suffered a disastrous flood in July. Our Home, being on a hill, was not directly affected. When the electricity, gas, and water were not available, we took our children to the country for their three weeks' vacation. This was several weeks earlier than we had planned. The congregations near Harper and Crystal Springs, Kansas, were the gracious hosts of the children at that time.

### Remodeling

We are working hard to get the preliminary work done so that the remodeling can be done during the summer of 1952. We are hoping that the remodeling will be well under way by the time this report is read and printed. This remodeling is much needed at the present time.

### Training

Two steps have been taken during the year to increase the effectiveness of the work with the children. A study course has been in-

augurated in connection with the workers' meeting that is held weekly. We are studying a series of booklets designed to aid us in understanding the child and learning the ways of training him properly.

The superintendent has also begun social work training that will be very helpful in the over-all program of the Home.

We continue to ask for your support, both by prayer and by other means. May the Lord guide us so that we can give our greatest witness in child welfare. —Glen Yoder.

## Mennonite Youth Village

White Pigeon, Michigan

During the summer of 1951, five children's summer camps of about ten days each were operated, serving a total of 147 children, selected and sent by the missions, principally from Fort Wayne, Lima, Detroit, and the colored mission in Chicago. The program included recreation, nature study, crafts and religious activities, in addition to the intimate fellowship of camp living of the children with their counselors and with each other. These experiences proved to be unique opportunities for development on the part of the children in the understanding and practice of the living of Christian principles in social situations. Although the time in camp is short, it is felt that much good is done for the child, and things are accomplished that the city mission could not accomplish without this help.

Mr. and Mrs. Mervin Yoder have charge of the summer camp program, living on the property during the whole year, while Bro. Yoder teaches school during the school year and gives full time to the work of the camp during the summer. Joe E. Brunk gave valuable service again in building, maintenance and development of the property, with some assistance from voluntary service and neighborhood workers. A voluntary service unit of ten persons served as counselors and workers during the camp season. Mennonite church groups in northern Indiana contributed generously of food and supplies.

It is planned to continue in 1952 with a similar program of summer camps for children from our city missions. An additional building will be constructed to serve as the nurse's headquarters and to include isolation rooms. It will also include a camp office.

—Paul Bender.

## Homes for the Aged

Rittman, Ohio

We are grateful to our heavenly Father for His blessings during another year, which concludes thirteen years' service since the Home was dedicated and began to operate Jan. 1, 1939. During this period 143 guests were admitted, eighty passed away, twenty-two left for various reasons. The average age is seventy-five years. The oldest persons are a married couple, Bro. and Sister J. S. Hartzler, Elkhart, Ind., who have passed their ninety-fourth birthday. They were admitted to the Home Nov. 10, 1951. We also admitted a Christian Jew, David Sacks, a convert from

the Crumstown, Ind., mission. Brother Sacks, enjoys his Christian fellowship, and appreciates the Home very much.

For a number of years the water supply was inadequate for our needs. By the Board's approval we drilled another well. We were fortunate in locating a strong stream of water (medium soft) which is ample for our needs.

During the winter we redecorated eleven rooms, halls, reception room, and the office. We again had the privilege of having a service unit during the summer months which



was greatly appreciated by the workers and all the guests.

We ask an interest in your prayers that we may continue to serve Him for His glory.

—Aaron J. Peachey.

## Eureka, Illinois

Periodically we need to take stock of our program to know if we are helping older people meet their basic needs and enabling them to achieve a reasonable degree of happiness. Let us list four things we find to be most productive of happiness. They are health—good health, spiritually, mentally, and physically; second, a comfortable place to live and enough money to live on; third, recognition and approval by one's neighbors, family, and community (we tend to approve of ourselves when other people approve of us); and fourth, social participation—that is, taking part with other people in social, business, and community activities.

We shall not attempt to go into a detailed analysis of each point but rather give a brief summary of each phase.

Preaching services are usually conducted on Friday evenings by visiting ministers. Congregational singing is the main form of group participation. But when ministers call for Scripture verses or a response to Bible questions the service as a whole has a greater blessing for all concerned. In our morning worship all are encouraged to take their turns in selecting a song or leading in prayer. The workers take turns each week in leading the service. Then, too, those who are physically able, attend services in near-by congregations. We feel that a chaplain is needed to fully de-

velop and enlarge the spiritual care of the members.

As we meet or exceed the minimum health and safety standards for licensing of homes, the health of our residents improves and their decline is retarded.

Pensions of various kinds as well as support of the home congregations provide and supplement the funds of those lacking in resources. The size of the rooms was determined at the time the building was erected, but individual difference can be allowed in decoration and furnishing. A man's room is still his castle. We try to preserve as much of his individual liberty as possible.

The home enjoys a good reputation in the community and an individual gains a certain amount of prestige in the community, among his friends and family for having been so fortunate as to secure admittance. Little helpful chores such as dusting the halls, calling the hard-hearing for meals, getting a fresh drink for the bedfast, or reading to a blind person help combat the feeling of utter uselessness.

The intramural social participation supplements the community contacts. The members have their own leaders within the home to lift offerings for relief, missions, T.B. and polio drives. We have had socials occasionally in which some of the members responded with readings or songs, and all join in the games.

Although we are far from reaching the maximum in every phase of living, we feel that we are useful in the cause of Christ and the church. The challenge of possibilities in caring for the aged drives us to our knees to seek wisdom and guidance.

—Clayton C. Sutter.

## Hospitals

### La Junta, Colorado

The La Junta Mennonite Hospital and Sanitarium can report steady progress through the year. The total patient days for the year does reflect the effect of a competing hospital in the city. But nevertheless the consistent witness through service given in Christ's name has its reward.

Progress has been noted and more definite policies have been developed in several areas of new endeavor: full-time chaplain service, employment of voluntary service unit, remodeling of first floor, establishment of a physical therapy department, technician training program, installation of zone control heating with motorized valves.

Chaplain services have been under the full-time direction of Clyde Mosemann this past year. This program has been supported by the attendance of the administrator at the American Protestant Hospital Association Convention. The total number of contacts made through the spiritual witness program of the hospital last year were 3,808 by the chaplain and 5,472 by the hospital personnel. This program of spiritual ministry receives

major emphasis from the administration.

February 1 marked the end of the first year of voluntary service at the La Junta hospital. The highest number in the unit at any one time was twenty-five. Twelve members have finished their term. There are now twenty-two in the unit. Not only have these workers made a contribution in the tangible evidences in the work, but the witness to the community has spoken for Christ and His church. The success of the voluntary service program of the past year leads us to feel that it will be a permanent arrangement.

Remodeling of the first floor is completed. This potential expansion is a result of vacating this floor by placing the educational facilities in the new nurses' home. The space includes record room, outpatient waiting room, physical therapy department, emergency treatment room, emergency patient bed service, new drug room, central service with new modern sterilizers and stainless steel top cabinets, new dressing room for X ray, remodeled laboratory including new work space and room for metabolism and cardiography, new sewing room, lady employees' lounge room, and remodeled special diet kitchen. The corridor cement floor has been covered with asphalt tile.

Besides this, second and third floors have had the installation of water facilities at the east end, flower stands and cabinets in the solariums, plastic tile wainscoting in the utility rooms. The operating room has had the installation of new water and autoclave sterilizers. The sanitarium utility rooms and bath-rooms have been improved with plastic tile wainscoting.

The medical staff of the hospital has been strengthened by the continuing of the University of Colorado teaching program. As a result of this program the securing of a resident is made possible. Steps are now being taken to analyze and study the diagnostic facilities of the hospital. It is hoped that the facilities of the valley will make possible the securing of a full-time radiologist and pathologist. New visual aid equipment has been purchased by the medical staff and the hospital for educational lectures.

The campaign for funds to build the Rocky Ford hospital was successful. The architect's plans and specifications are about completed. This plan has received the award of the "Hospital of the Month" by *Modern Hospital* magazine. This will be published in a forthcoming issue. It is now anticipated that the contract for this building will be let in June.

The new arrangement of Mennonite Board of Education control of the School of Nursing has been tested by the second year of operation. The hospital control is under Mennonite Board of Missions and Charities. The relationship between the school and the hospital is controlled by contractual arrangement. The test of these two years has proved mutually satisfactory.

Our hospital and school personnel is growing. The total number of employees is now ninety-eight. There are forty-three student nurses. As the size of the group grows, the problems of fellowship and common goals must be met by new methods. Hospital-school fellowship meetings have been inaugurated during the year. These are scheduled to be held bimonthly. They have proven helpful in holding common goals of the school and hospital.

As socialization of health care threatens, we trust it will be possible to hold aloft the higher, tender compassion of Jesus in His ministry to human needs. In the midst of darkening secularization of hospital work, pray with us that we shall "shine as lights in a dark place." The darker the place, the brighter and more significant shall be the light. Pray that the mother institution of hospital work will walk worthy of the high calling of hospital and nursing education.

Respectfully submitted,

W. J. Dye, Acting Administrator.

### Greensburg, Kansas

To the members of the Mennonite Board of Missions and Charities:

Greetings. In speaking for the Hospital Board, we are happy to report on the work and progress of the Kiowa County Memorial Hospital, Greensburg, Kansas.

We are encouraged first of all because there have been several conversions to Christ in the



hospital, brought about by the Spirit of God using and directing the persistent efforts of our Christian workers in the institution. We also believe our church efforts here are contributing to a better church relationship in the community.

The hospital has been in operation several years and has now become a part of the community, and with the high patient average which we usually have, our financial picture is good. A problem we frequently face is to find and keep Christian nursing help. Let us encourage the youth of our church to prepare for such special tasks.

A complete report from our administrator is herewith included:

"It gives us a real sense of satisfaction and deep gratitude to God for the many blessings enjoyed in the past year giving Christian nursing care to the sick at Kiowa County Memorial Hospital.

"The critical need for hospital facilities in this community is becoming more apparent each month as its service seems to be increasing steadily. We are deeply grateful for the co-operation, interest, and support which is manifest in the community. A fine relationship is enjoyed with the Kiowa County Board and the medical doctors of the county. They have expressed their confidence on numerous occasions and we have been challenged to meet the expectations of Christian nursing care. The community is taking an active interest in the promotion and improvement of the hospital's facilities. To strengthen this interest we are planning to observe the first Annual Hospital Day on May 27.

"A number of improvements have been and are being made through the county's tax resources. We have remodeled an Isolation wing which was greatly needed. A watering and sprinkling system has been installed on the lawn. At present the hospital is being water-proofed with a new material which will greatly decrease the cost of maintenance both inside and outside. We are also installing air conditioning in the Surgical and Obstetrical wing. These improvements indicate the fine active interest given the hospital in its problems as they arise.

"One common problem of hospitals is that of care for the old age chronic and convalescent patient. Oftentimes we have been crowded where we needed space which was occupied by these people but we have endeavored to meet this with every consideration of these dear 'old friends,' without turning any away. "We also wish to share a need which causes us a great deal of concern. The work of the church is always in need of consecrated, yielded personnel who will give preference to service in the church as over against the higher paid jobs which are to be found everywhere by people of this caliber. We are thankful that since our last annual meeting the position of Director of Nursing has been filled by Marie Naffziger from Crystal Springs, Kansas. Her services have been greatly appreciated and have meant much in the professional and spiritual ministry to the patient.

"One of our primary concerns in the work of the hospital has been to meet the need of the spiritual life of the patient. It has been the practice to contact every patient sometime while they are hospitalized. Many splendid spiritual friendships have been formed with Christian people of other churches and also definite efforts have been made to bring non-Christians to a confession of Christ.

"We ask an interest in your prayers that we may always be a faithful witness to the sick and suffering."

Respectfully submitted,  
Samuel Janzen, Administrator.

Our prayer is, that the work and the workers here may faithfully carry on God's purposes.

Very sincerely,  
Sanford E. Miller, Chairman  
Board of Control  
Kiowa County Memorial Hospital.

### Lebanon, Oregon

This is the second report of the Lebanon Hospital, the youngest institutional member of the Mennonite Board of Missions and Charities.

Last year's report stated that on July 19, 1951, we would be in a position to renew the contract to continue the hospital in the old building. This contract was renewed to continue until such time as the new hospital building should be ready for occupancy.

The new hospital building contract was let for \$516,000. Construction began in July. It is expected that as this report is read in annual Board session the building will have been completed and equipment installed.

The Lebanon Community Hospital, Inc., has negotiated a contract with the Mennonite Board of Missions and Charities for the continuing operation of the hospital service in the Lebanon community. The terms of this contract hold the Lebanon Community Hospital, Inc., as the owners of the property and the Mennonite Board of Missions and Charities as agent fully responsible for the operation of the hospital. This responsibility means control of the operation of the hospital without any restraining limitations. The time of the contract is for three years with option for renewal for recurring five-year periods. The Mennonite Board of Missions and Charities has the privilege of canceling the contract without cause upon the submission of 90-day notice, and the Lebanon Community Hospital has the privilege of canceling without cause the contract at the end of the second five-year period.

The four years' operation of the Lebanon Hospital has been a patient adjustment to the difficulties of the community in building a new hospital. It has meant the patient application to duty. This has won the confidence and respect of the community. The investment of the church has been the investment of prayer, consecration, and consistent Christian labor. The church has made no investment in finance. The work has supported itself. We began our finances by borrowing \$500.00 each from two brethren.

## Thrilling story of a converted murderer

## Life with Life

By Christmas Carol Kauffman

God got hold of murderer Johnnie Allison in a prison cell. Soon people knew Johnnie was a new man. His clear Christian testimony amazed his hearers. Even the life sentence did not shake Johnnie, for now he had eternal life.

50¢; four for \$1.75.

## Serving Rural Puerto Rico

By Justus G. Holsinger

See why Puerto Rico needs you. Here is an account of eight fruitful years of service. It presents a thrilling challenge for the future.

Let God lay Puerto Rico on your heart. Read about the growing program. \$2.75.

MENNONITE PUBLISHING HOUSE  
SCOTTDALE, PA.

This has been returned and substantial cash reserve built up as shown elsewhere in the financial report of the board treasurer. Even in the new contract the owners of the hospital property are yet legally responsible for operating deficits. But the church will feel a sacred responsibility in co-operating in the operation of the hospital that all operating costs will be held to a minimum. All church organizations, sewing circles, service unit groups, mission boards, local congregations, should recognize hospital service such as this their opportunity for group testimony in ministering to the sick.

Can the church maintain an interest in any cause in which she makes no material contribution? Will dependence upon others for material support intimidate our witness? These questions must be answered in the strength and light of our Lord.

This arrangement places physical resources with an assessed valuation of about \$600,000 at the disposal of the church for ministering to the sick in the name of Christ. How challenging the opportunity is to the church! How humble in the fear of God we must approach this task!

Humbly submitted,  
Allen H. Erb, Administrator.



## ITEMS and COMMENTS

President Truman has proclaimed July 4 as a national day of prayer. This was in response to a joint congressional resolution directing him to proclaim a suitable day each year, other than a Sunday, as a day of prayer. "I deem it fitting that this day of prayer coincide with the anniversary of the adoption of the Declaration of Independence which published to the world this nation's 'firm reliance on the protection of divine providence,'" said President Truman in the proclamation. He called on all Americans to beseech God, "in our churches, in our homes, in our hearts," to "grant us wisdom to know the course which we should follow, and strength and patience to pursue that course steadfastly. May we also give thanks to Him," Mr. Truman added, "for His constant watch over us in every hour of national prosperity and national peril." It would be a fitting thing for all Christians in America to assemble for prayer on this day.

### MCC Weekly Notes

#### Conscientious Objectors May Become Citizens

The Conference Committee of the House and Senate Judiciary Committee agreed on a bill which both the House and Senate passed by large majorities; this Bill now is in President Truman's hands for veto or signature. Of particular interest to us is the Section on "Oath of Renunciation and Allegiance" which has to do with the naturalization of conscientious objectors. The Senate Bill as written by Senator McCarran was very restrictive and would have annulled all the advances made the past several years in providing for naturalization of religious objectors; the House Bill was less restrictive but was also considered something less than satisfactory.

However, when the House and Senate conferred the following Section was written, being more liberal than either the House or Senate versions originally:

"Section MCC. 337. (a) A person who has petitioned for naturalization shall, in order to be and before being admitted to citizenship, take in open court an oath (1) to support the Constitution of the United States; (2) to renounce and adjure absolutely and entirely all allegiance and fidelity to any foreign prince, potentate, state, or sovereignty, or of whom or which the petitioner was before a subject or citizen; (3) to support and defend the Constitution and the laws of the United States against all enemies, foreign and domestic; (4) to bear true faith and allegiance to the same; and (5) (a) to bear arms on behalf of the United States when required by the law, or (b) to perform noncombatant service in the Armed Forces of the United States when required by the law, or (c) to perform work of national importance under civilian direction when required by the law.

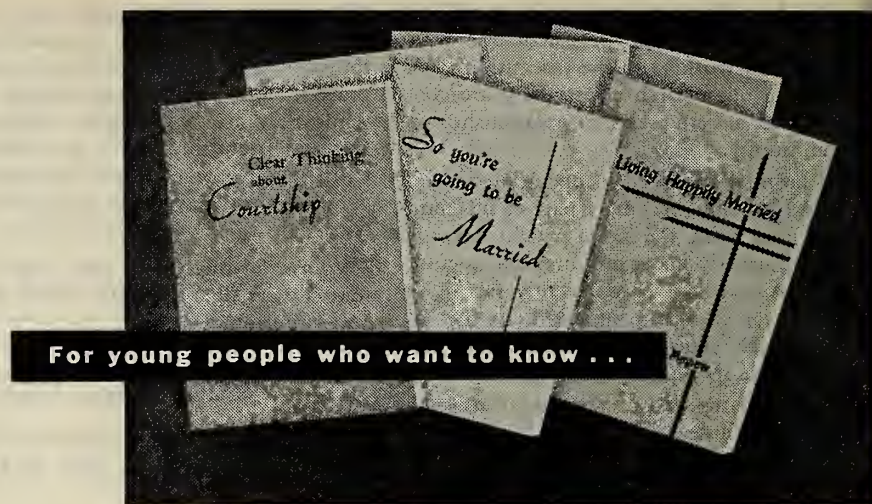
Any such person shall be required to take an oath containing the substance of clauses (1) through (5) of the preceding sentence except that a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to the bearing of arms in the Armed Forces of the United States by reason of religious training and belief shall be required to take an oath containing the substance of clauses (1) through (4) and clauses (5) (b) and (5) (c), and a person who shows by clear and convincing evidence to the satisfaction of the naturalization court that he is opposed to any type of service in the Armed Forces of the United States by reason of religious training and belief shall be required to take an oath containing the substance of clauses (1) through (4) and clause (5) (c). The term

"religious training and belief" as used in this section shall mean an individual's belief in a relation to a Supreme Being involving duties superior to those arising from any human relation, but does not include essentially political, sociological, or philosophical views or a merely personal moral code. In the case of the naturalization of a child under the provisions of Section 322 or 323 of this title the naturalization court may waive the taking of the oath if in the opinion of the court the child is unable to understand its meaning."

From this we see that our position as religious objectors is fully cared for in the new legislation.

Released June 20, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania



## Living Happily Married

By John R. Mumaw

For married couples. To maintain marital happiness right attitudes toward difficulties must be cultivated. John R. Mumaw discusses some of the physical problems and personality clashes which married couples face. He gives direction for developing a growing spiritual affinity. 35¢; \$3.75 doz.; \$28.00 a hundred.

Available July 15.

Do you have the first two booklets in the series?

*Clear Thinking About Courtship.* John C. Wenger 30¢; \$3.25 doz.; \$24.00 a hundred.

*So You're Going to Be Married.* H. Clair Amstutz, M.D. 50¢; \$5.50 doz.; \$40.00 a hundred.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

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NUMBER 28

## The Responsibility of the Church to Her Young People

By John L. Ruth

The wording of the above title is typical of increasing thought and discussion along this line in the reawakening of our church. The new vision which has come to us includes the possibilities of consecrated young people for the enhancement of Christ's kingdom. Praise God that it is so. There have been times in the history of our church when to discuss this subject would not have been pertinent, because there were no young people in the church! We may be grateful that we have with us today an ever-growing youth group such as the church has not had for centuries. We should gladly face the problems that arise in connection with our youth and their relation to the church. Better to have issues such as these to face than to have no young people.

That this is a legitimate subject for consideration will be recognized by all who appreciate the fact that youth is a needy age. Young people are observing, absorbing, and acquiring. Youth is after all an age of growth and development. It is not the time when people normally make their greatest contribution to the work of the Lord. While we expect young people to make a contribution, we must realize that they are in a "taking in" age, and if there is an unnatural emphasis on "giving out," there may be dire consequences. Even though the church does not exist primarily for the benefits its members receive from it, it has been shown time and again that we cannot prosper without it. Even so, there are constantly expanding vacuums in the life of young people which, if not moved into by the church, will be filled by Satan's society. There is a place for the church in the life of her young people.

The church can be described as that fellowship, founded and headed by Christ, of which each born-again person finds himself a member by virtue of his new relationship to God, and resulting common union with the rest of God's children.

Her young people are the group consisting of those members who have not yet reached physical and mental maturity. This does not necessarily include all those who are not spiritually mature,

as that condition may exist in the lives of members of all ages.

Now we come to the question proper. Just what is the place that the church must fill in the life of her young people? What are the needs of this group? We will notice several of these outstanding needs, and how the church can meet them.

Young people need a visible interpretation or embodiment of New Testament teaching. How much has been lost when our youth have heard doctrine taught, but have not visualized its implications in concrete example! Boys learning to play baseball would not "catch on" nearly so rapidly if the only knowledge they had of the game would come to them by word of mouth. They would imbibe little enthusiasm for the sport through a mere recitation of the rules and directions for the game. The actual crack of wood meeting horsehide will do far more toward getting Junior interested than reading about the game in the encyclopedia. And so it is in learning all of life's lessons. The truth takes on its clearest and most challenging form when it is embodied by the teacher. It is when the youth understands the truth, that he will have his honest reaction to it.

Young people must respect their church's interpretation of God's Word if they are to espouse it wholeheartedly. They have an innate desire to respect something. They need to have respect for something above them in order to develop properly. They must look to the church as being invested with "the keys of the kingdom of heaven." So the church, in order to fill this need, must interpret for them in daily life and practice what Christ taught, in a way consistent and honest and noble enough for them to entrust their respect to it, and accept it with all their hearts. Paul writes to the Philippians: "Those things, which ye have both learned, and received, and heard, and *seen* in me, do." One of the functions of the church is that of a teaching agency, and if its youth are to feel the full effect of this teaching, they must see it as well as hear it.

Perhaps we should think of a practical example of this. Sometimes our young

people are singled out for an intensive dose of teaching on the subject of non-resistance. They are told that this is the true way of love. They are led to believe, and rightly so, that this love is so overpowering that we will refuse in the face of any consequences man may threaten to inflict, to take up the cause of war. We will hold to this teaching of Christ even though other denominations yield under pressure on this point. That we have a greater love for our neighbor than others is implicit in teaching of this kind. Would not this Scriptural concept of love be more penetrating to the minds of our young folks if they would be aware of a far vaster effort in our church to win the lost, corresponding to this greater love? Would it not make sense to them to see our church take a deep interest and commanding role in the alleviation of the world's many sufferings? (Praise God we are advancing in this field.) Then, too, they will expect less church troubles and disharmonies in the presence of this love than are in evidence in some quarters. The Word of God is powerful, and the natural thing for our young people to expect is that it will have a powerful expression through those who claim to be its adherents.

Young people have another need which is closely related to the one we have just noticed. Once the teachings of Christ become a part of them and the Holy Spirit stirs within them a desire to serve, they must have guidance. If they are left to express their spiritual convictions, desires, and emotions uncounseled, their very immaturity will lead to mistakes that result in discour-

### Joy for Life

By Mary Alice Holden

God gives us joy enough to last;  
The day of childhood's pleasure  
Is gold to spend in youth and age,  
A lasting, living treasure.

The silver days of youth have fire  
That keep ideals thriving  
And burn the lethargy that comes  
To sap the vim and driving

The middle years have deep content  
To make the heart more ageless  
And lengthen to eternity  
With confidence courageous.  
Cimarron, Kans.



agement for them and embarrassment for the church as a whole. Experienced men of God must channel their expressions of the Christ life into service that will glorify God. The inexperienced young person has little knowledge of the many pitfalls in Christian service. He must be protected from his own foolish impulses. The church must take a deep interest in the desire of her young people to serve, and lovingly, though not overbearingly, safeguard them.

Another illustration. The writer once attended a meeting in the chapel of a county almshouse. He was one of a group of young people who had been asked to render several songs during the meeting. About the time the meeting was to begin, thirty or so young men from Mennonite churches several miles away arrived on the grounds, and told the person in charge of the meeting that they had come to sing during the service. Hearing a men's chorus such as this one promised to be was not an everyday occurrence, and so we waited with eager anticipation. At first we were embarrassed and then downright astonished at their behavior. Without any semblance of order they shuffled up on the platform and stood in a crooked, ungainly line in one corner. Shirt collars were open and their appearance was otherwise generally distasteful. To call the noise that emanated from those thirty boyish throats music would in all truth be flattery. The rest of us were thoroughly ashamed of them. What was intended to be a witness for Christ proved to be little more than a display of ignorance. The tragic aspect of the whole affair was that it was another demonstration of the fact that their church had no interest in their desire to serve. They were entirely unsupervised. Probably all the reward these boys got for their venture was censure from their church leaders for "running ahead." Happy the church that guides and utilizes the irrepressible energies of her youth!

Is it not true that most of us come by our concept of and faith in God by observing the dealings other men have with Him? While we must go on to a full personal knowledge of His indwelling presence, yet this is the starting point. When a child asks his mother, "Where is God?" and she points upward, does he not receive a fundamental impression that will probably never be shaken? So the younger in the faith look to their elders to see if their faith and trust in God is real and genuine enough to be a factor in the decisions of life. Faith during the trying years of adolescence is a

stabilizing force without equal. Young people as well as older ones need it. And they will look to the church, the composite body of Christ, to see if it is still the practical thing in a world of fear. The writer can testify from personal experience that there is nothing so strengthening to the faith of a young person as to see someone far his superior in age, intelligence, and ability confess his unqualified faith in God. The reaction of a young person to this is likely to be: "If *he* needs it then I've got to have it." Conversely, nothing is so effective in shattering the faith of a young person as the discovery that some person whom he reported as a Christian is a hypocrite. While the world is biting its fingernails and grimly assuring itself that it will not lose a "faith" which it never had, the church must demonstrate to its youth that faith in God is the only way, be it a personal, community-wide church-wide, or nation-wide situation.

Young people need help in finding their place in life. They need to discover early in their Christian experience that the Christian fellowship of which they are a member is vitally concerned with what they are going to do with their lives. They should be kept informed on the needs of the church, so that their choices of vocations will be directly related to opportunities open. Young people want to be needed. And how true it is that the church needs them just as they need the church! When a young person comes to the decision point he must have already in his heart the assurance that from the church will come the needed guiding hand. He is encouraged if his call comes *through* the church rather than in spite of it, as has already been the case. Here is where the church can fill a great need in the lives of her young people, and if she will not, then she will suffer for it.

Last, young people are social and usually sociable beings. They need fellowship. When Christ has transformed their lives they will desire a new and higher fellowship than that of the world. They will look to their brothers and sisters in Christ, collectively called the church, for this fellowship. What a tragedy if they cannot find it! It has been the case sometimes that young people have abandoned the church because it was much easier to cultivate their friendship with worldly people than to break into the cliques they found in the church. It is characteristic of young people to try desperately hard to have friends. They fear being left out. Sometimes the reason young people are so slow to fit them-

## Our Readers Say—

In a recent issue of the *HERALD* there was an article on the need of more and better writers. This article had much food for thought. . . . I would take issue with one point. . . . The writer said that we are in a highly competitive field and we have attained our goal when our children share and delight in our literature as much as they do in the funnies. . . . I feel if that happens we need to analyze our writings and see if they are better than those of the world. . . . The carnal mind does not delight after the things of the Spirit.

Let us make our writings as interesting as possible, consistent with keeping them Biblical, but not entertaining. Some of the world's technique may be allowable—even desirable, but I again say if unregenerate man delights as much in our writings as in those of the world, I seriously question if we have the Master's approval upon them.—*Titus Martin, New Holland, Pa.*

I enjoy very much reading the *GOSPEL HERALD*, as it keeps us up to date with what the churches at home are doing. . . . Keep up the good work, for it is certainly the work of the Lord.—*H. D. Swartzendruber, Gronau, Germany.*

selves into the program of the church is that they are afraid it will mean giving up their social life. This is far from true. Their social needs must be met also. Our common union with Christ is the center around which all our community life should revolve. If the church can help her young people by giving them the fellowship they need, they will be released from tensions that would hamper their Christian experience. Most of us agree on this principle, although not everyone sees eye to eye with everyone else on its application. Christians are to love each other, and find joy in each other's company. This will be a means for the world to identify God's children. The church should fill her young people's need for fellowship. If she does not, they will find it elsewhere.

There are doubtless other needs in the life of our young people, but with these five we have probably touched on all of those we have not specifically mentioned. A few general observations might be made in regard to dangers accompanying youth programs.

(1) An overemphasis on the youth program in a church usually leads some of the older folks to think, "If there is work to be done, let the young folks do it." This is not good.

(Continued on page 685)

## GOSPEL HERALD

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# EDITORIAL

## Solemn Days

Certain days stand out from the others. Some Christian people have a whole season called Lent, which is marked by solemnity and restraint. Most of us think of the death of our Lord in a special way on Good Friday. Christmas and Easter, though joyful in their spirit, are days of special religious significance. Some Christians give solemn observance to Ascension Day, and Whit Sunday, and other days of the church year. The weekly Lord's day stands out from the other days of the week.

Then there are such days as weddings, funerals, anniversaries, and birthdays. Local units of families, communities, and states have their commemorations. And there are various kinds of national days.

One of the things that gives these days, apart from their respective meanings, their solemnity is the fact that they come so seldom. In fact, the English word "solemn" is derived from two Latin words, *solus* and *annus*, and means literally "once a year." Something that is observed every day loses its special character. One could say any and every day, "So many days ago my father died." But when once a year comes the thought, "This is the anniversary of father's death," the seldomness of the day gives it solemnity. One can be and should be thankful every day, but it is very effective to make one day of the year a Thanksgiving Day, thus emphasizing the spirit of praise. It is good to give special recognition once a year to the Incarnation of our Lord. It is good to celebrate His resurrection once a week, but also in a special way once a year at Easter.

It is a divine ordinance to commemorate the death of our Lord in the communion service. This service deserves the solemnity which it acquires by being only periodically observed. What is frequent tends to become common. Shakespeare said,

Therefore are feasts so solemn and so rare,  
Since, seldom coming, in the long year set,  
Like stones of worth they thinly placed are,  
Or captain jewels in the carcanet.

One can overdo religious observances. One must guard the kiss of Christian love, for instance, from becoming, as it is among women in general a merely social form. We blunt the teaching point of any observance which comes so often as to become commonplace. The Lord seemed to feel that a Passover once a year was enough to keep the Israelites from forgetting their deliverance. As oft as we eat the bread and drink the cup, we are told, we do show the Lord's death. We are not told how often that should be. If the meaning tends to be lost, it may be that the observance is too frequent. Solemnity is often related to "seldom pleasure."

## Is the Gospel Simple?

"The Gospel is simple but its implications are complex. . . . The message is unchangingly simple, but the changes the message makes are extremely complex."

Thus writes a missionary from South India, and comments further: "Those who spread the Gospel stand in the vortex of the simple and the complex."

The simplicity of the Gospel is one of its great advantages. The young can early lay hold of the truth that God sent a Saviour for their salvation. The unlearned can be taught that repentance and faith will bring peace to their hearts and sweetness to their lives. Christian workers can quickly master the essential steps in the way to salvation, so that they may guide the seeking. The preacher can go deeper and deeper into the truth of the Gospel, but always there stands out brilliant and clear the heart of that Gospel, that Jesus Christ died to save sinners. The dying Christian, though weak and delirious, may clasp to his heart the glorious knowledge that beyond death is life, with Christ. It is not hard to understand the Gospel. Thank God for a simple message.

But the application of the Gospel to the varying needs of men in different places and different times is by no means simple. What are the evidences of true faith? When is a professed believer qualified for baptism and fellowship in the church? How much can we expect of

a young Christian born into the kingdom out of an unfavorable background? What are the means to growth in grace? How can the principles of conduct implicit in the Gospel become written into the character of the convert? Just what are those ethical principles which must be insisted upon as the norm of the Christian life? What is the relation of faith to literacy and education, to physical health, to the standard of living? What are the expressions of consecration in terms of service, of testimony, of giving? To what extent is the Christian experience a spontaneous, individual thing? How much stress needs to be put on the importance of a corporate Christian life in the church? What are the implications of the Gospel for family living, for community relationships, for our participation in business, industry, and the professions? In estimating the Christian character of others, how much allowance should one make for personal peculiarities, for differences in training, for different circumstances of life? How much should we try to impose our concepts of Christian living on others, and where does our Lord say to us, "What is that to thee? Follow thou me"?

The Christian leader cannot escape these problems. He is responsible to God and to mankind to keep the Gospel in simple terms, so that men may understand and be saved. But he is also responsible to apply the Gospel to the various situations in life. These situations may keep changing, and so his applications must keep changing, or he will find himself preaching traditions of men rather than the Gospel of Christ. He needs to have in his own heart and mind such a vivid apprehension of the Gospel as will keep him sensitive to its demands. As he is true to its unchanging Truth, he must also insist that the Truth must change the sinful men who accept it. What those changes are to be, in his own life and in the life of those he leads, the principles of the Gospel must determine. A complex life must yield to the simplicity of the unchanging Gospel.

Women sometimes have the problem of trying to judge by artificial light how a dress will look by daylight. That is very like the problem of all of us: to dress our souls not for the electric lights of the present world but for the daylight of the next. The good dress is the one that will face that light. For that light will last longer.—C. S. Lewis.



## Going into All the World

BY NELSON E. KAUFFMAN

"The Lord gave the word: great was the company of those that published it" (Psa. 68:11).

"From you sounded out the word of the Lord" (I Thess. 1:8).

We are a "going" people, taking trips for business and for pleasure. With all this "going" we have a tremendously great opportunity and responsibility to teach and make disciples of the people we touch and the nations among whom we go. Has the Lord possibly given the opportunity, facilities, and occasion to do more "going" than any generation of Christians in the past, to thrust upon us the obligation to do more witnessing than ever? Just this morning in a Chicago restaurant a man seated across the table, seeing my attire, asked what I represented before I had opportunity to tell him. And it was my privilege to witness for my faith in Christ and my fellowship in the church.

We cannot but be guilty of sin before God, if we do all this "going" and fail to witness for Christ, by word of mouth and by leaving Gospel tracts and portions of the Word as we go. We may and should leave a Gospel trail behind us everywhere we go. Think of all the Mennonite tourists in our English-speaking countries, leaving behind at every stop Gospel tracts. There are also those whom God has called to full-time tract distribution. There are those who have a growing conviction that the distribution of good Gospel tracts should be part of the program of every church and mission. There is abundant evidence of the effectiveness of this ministry. People have been saved and added to the church, some to ours, and many to other churches. Wherever it is possible there should be a follow-up of those who make decisions. We cannot be satisfied only with decisions to receive salvation through Christ. We are deeply concerned that such become active members in the church of Jesus Christ.

During the past months our churches in the Middle West have been stirred to tract evangelism through the ministry of contacts by Brother Ralph Palmer of Denbigh, Virginia. He has stimulated interest in tract work among our young people and students in our schools. A group of students from Iowa Mennonite School distributed tracts in Davenport, Iowa; Moline, Illinois; and Rock Island, Illinois. A tract workshop was held in Hannibal, Missouri, where young people from three congregations distributed tracts in Hannibal and in Quincy, Illinois. The fifth-year seminary students of Goshen College as part of an Evangelism Workshop did mass tract distribution in Chicago, giving out approximately 15,000 tracts one afternoon. The techniques, problems, and effectiveness of this type of witness were discussed. Brother Palmer furnished the tracts,

which carry his imprint and an invitation to write him concerning the blessing received from the tract. Many letters are received from such distribution.

There is no doubt that these tracts distributed by the thousands reach many people with a spiritual message, from whom we never hear, just as our radio preaching does. We are responsible to sow the seed. God will tabulate the increase. The heretical sects know the value of literature and their presses grind out multiplied tons of materials. Why are we so slow in spreading tracts wherever we go? Let us sow the seed everywhere this summer!

Our own publishing house at Scottsdale is one of the best tract-producing centers to be found anywhere. The tracts from Herald Press have made a name for themselves everywhere they are used. Their design, quality of paper, and most of all evangelical and evangelistic content are without peer. The tract department has been one of the most rapidly growing departments of the House. *It remains now to get the resources and the workers together.*

The real burden of this writing is to lay upon the hearts of our brethren whom the Lord has blessed with means, the need and opportunity of contributing funds to the Mennonite Publishing House, to make possible the sending of quantities of tracts to our missions, full-time tract distributors, and others who want good tracts and who have a conviction and a program for distributing them but cannot afford to purchase them. Some time ago a note was attached to an article in the HERALD by the editor requesting funds for the purchase of Bibles for men in the Missouri State Penitentiary. Hundreds of dollars were received, mostly in small amounts, and are being used to the blessing of the men and the glory of God.

Could not many of our brethren who are interested in evangelism build up a fund at the Publishing House, available to those who will meet certain requirements for tracts? Moody Colportage has sent literature, tracts, Gospels, and booklets free for distribution in our hospital at Hannibal a number of times. They say this free literature is made possible through gifts from friends who cannot do the distribution but can finance it.

Surely the Lord has brethren and sisters in our church who could do this same thing! I am sure the Publishing House and Publication Board officials will be happy to receive such funds and make tracts available to those who have vision and energy to distribute them wisely, but do not have funds to purchase them. May the day soon come when our Gospel tracts will be found in increasing numbers in the hands of city and rural people, filling station operators and attendants, tourist home owners, fellow travelers, and vacationists all over this land of ours! May we teach and disciple, witness and testify as we are "going" into

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, July 1, 1902)

Our conferences, one after the other, have expressed in no uncertain tone, the attitude which the Mennonite church in general takes regarding the drink evil.

On the 4th of May sixty persons were baptized [Jacob Burkhard, India].

There are at present 43 resident members belonging to this congregation [Warwick River, Denbigh, Va.].

What is now the attitude of this Conference [Illinois] toward the General Conference? *Ans.* We heartily endorse the work of the General Conference.

Marriages: June 22d, at Zion M.H., near Bluffton, O., . . . by M. S. Steiner, Pre. A. Hershey Leaman of the Home Mission, Chicago, and Sister M. Amanda Eby.

(From HERALD OF TRUTH, July 15, 1902)

The New Hymnal [Church and Sunday School Hymnal] which has been on the way for nearly two years, is nearing completion.

all our own worlds, which are becoming larger each year.

Hannibal, Mo.

### JUDGMENT

The Scripture has a pointed comment: "Because sentence against an evil work is not executed speedily, the heart of the sons of men is fully set in them to do evil."

The Scripture does not exactly say that on some day God will help the policeman or other arm of the law, but the implication is there.

Always people are doing things which they know are wrong. But usually nothing happens. Others do not seem to know, or if they know they do not care. The sun comes up the next morning after the theft, after the first cigarette, after the first swearing, after the rejection of God's known will. So one is emboldened to do that wrong again, or do another. Then shortly there is the habit of wrongdoing. The face does not get red in the act now. Perhaps one does not even look about now to know whether someone has seen him. It appears that the world is not under moral government.

But accountability and judgment are mighty subjects in the Word. It is good for every man to learn what they mean and how they apply in his life—how they will apply at the end of his life—if they seem to have no meaning now.

—The Free Methodist.



# Ontario Conference Report

Held at the Wideman Mennonite Church, Markham, Ont.,

June 3, 4, and 5, 1952

## CONFERENCE MINUTES

### Tuesday Afternoon

The program of the conference was presented and on motion was accepted as printed.

Conference questions were next presented.

- (1) Because of a general concern about the present trend in Mennonite wedding practices we present this question to conference for consideration. This was presented by Roy S. Koch. A motion was passed that this be discussed in open conference.
- (2) Because of the increasing practice for sisters in the church to cut their hair we ask conference to consider the question and to clarify the church's position on the matter. This was introduced by Newton Gingrich. On motion this was referred to open conference for consideration.
- (3) What steps can be taken to unify the educational program of the church in the Ontario Conference? This was introduced by Oscar Burkholder. It was agreed to consider this question in private session.

A motion was passed that the Executive Committee arrange the agenda for the conference in the most suitable way.

Question #3 was next taken up for consideration. Bro. Burkholder recommended that a committee be appointed to study the question and report to our next conference. A motion was passed that we ask the conference Resolutions Committee to draw objectives for this study. It was moved, seconded, and passed that we suspend the constitution and take up conference business. The following committees were appointed on the recommendation of the Executive Committee with two changes to substitute for members who were not present.

**Nominating:** Harold D. Groh, Urie Bender, Emerson McDowell; **Resolutions:** John H. Hess, Merle Shantz, Howard Good; **Records:** Abner Good, Alvin Jantzi, Clarence Huber; **Program:** J. B. Martin, C. C. Cressman, O. Burkholder; **Arrangements:** Simon B. Martin, D. E. Diener, Paul Martin.

On motion the minutes of the last annual conference were accepted as having been read. A motion to reinstate the constitution was approved.

### Wednesday Forenoon

Newly ordained members were received into conference with the following action: The Lord has again called brethren into His service, and the church has laid hands on and ordained John W. Snyder, Amos Martin, Orley Swartzentruber, and Cyril Gingrich into the ministry, and John Grove to the office of deacon. Be it **Resolved**, That we extend the hand of fellowship to these brethren and welcome them to their new responsibilities and to their rightful places as members of this conference body. We wish them the Lord's blessing as they continue in His service.

Be it **Resolved**, That we welcome to the fellowship of this conference the visiting brethren, Bro. Menno Brunk, minister from Virginia, Bro. Howard Stauffer, deacon from Alberta, and Daniel Schlabach, formerly from Saskatchewan. We also wish to welcome into our midst Bro. J. Ross Goodall, Director of the House of Friendship, Kitchener. May the Lord bless their fellowship in our midst to our mutual benefit. Furthermore we authorize the moderator to recognize others who may attend this conference. At a later session Bro. Landis Brubaker from Pennsylvania was welcomed.

The names of appointed delegates were read and these brethren were welcomed to the conference.

A motion was passed that we ask our secretary to write to Bro. Orley Swartzentruber informing him of his acceptance into conference.

The secretary read the minutes of the Executive Committee for the year. On motion the minutes were accepted. The following recommendation in the minutes was approved by a unanimous vote of conference.

In order to facilitate conference business it was agreed to ask conference to approve amending the heading of Article XII of our constitution to read "Suggested Order of Business," and to add to Article XXIII to bring it into line with parliamentary procedure the statement, "or by a unanimous vote of conference members present at any regularly called conference."

The following report was presented:

**Treasurer—**Horace Cressman. Accepted together with the auditors' report.

### Wednesday Afternoon

Conference questions were considered.

- (1) The wedding question. Roy Koch introduced the question and read the material for a proposed tract dealing with the matter. A motion was passed that we approve the tract and submit it to the Executive Committee for publication and distribution.
- (2) Short hair. This was introduced by Newton Gingrich. A statement submitted by John Garber was read. A motion was passed that we have the Scripture passage, I Cor. 11:1-16 relating to long hair, discussed in our fall conference. A second motion gave approval to the five points as outlined by Bro. Gingrich. A third motion on

this question charged the Resolutions Committee with the responsibility of summarizing our thinking and presenting it to us for action at a later time. (See resolutions.)

The Resolutions Committee presented a statement of objectives for the study of the school question as outlined in the discussion of conference question #3. This statement was accepted and on motion the Executive Committee was charged with the responsibility of appointing a committee to make the study.

Further reports were received.

**Mennonite Aid Union—**Harold Schmidt. Accepted.

**Sewing Circles—**Louida Bauman. Accepted.

**Mission Board—**J. C. Fretz. Accepted.

An appeal to have Braeside Home turned over to the management of the conference was considered. On motion the appeal was upheld and it was agreed to have the deed of the Home turned over to the conference, thus terminating the Mission Board's jurisdiction over the Home. A further motion was passed that we accept the organization which has been effected by the Mission Board for the management of the Home for the coming year. Another motion that the Executive Committee make a study of further disposition of the responsibility of the Home was passed. The recommendation of the report for reorganization of voluntary service was adopted.

**Mennonite Board of Missions and Charities—**Arnold Gingrich. Accepted.

**Christian Workers' Conference—**Gordon B. Eby. Accepted.

**Publication Board—**Merle Shantz reported for John Garber. Accepted.

**Board of Education—**H. D. Groh. Accepted.

**Ontario Mennonite Bible School and Institute Board—**Howard Bauman. The report was accepted and the recommendations adopted. A supported motion to have the faculty appointed by the board was considered. The motion was amended to have the Executive Committee of Conference approve the board's recommendation for faculty and to make any necessary changes in the constitution to allow for this change. Both the motion and the amendment and the motion were passed.

**Rockway Mennonite School Board—**S. C. Brubacher. Accepted.

**Military Problems Committee—**J. B. Martin. No meeting of this committee was held during the year.

**Peace Problems Committee—**J. B. Martin. Accepted.

**Mennonite Radio Hour Broadcast Committee—**John H. Hess. A motion was passed to adopt the recommendation of the report which was accepted.

**Conference Historian—**J. C. Fretz. Accepted.

### Thursday Forenoon

**Welfare Board—**Abner Cressman. Accepted.

**Nonresistant Relief—**Freeman Gingrich. Accepted.

**Delegate to Alberta-Saskatchewan Conference—**Howard Bauman. Accepted.

**Colonization Committee—**Isaac Hurst. Accepted. The Resolutions Committee presented the following resolution covering both recommendations of the report. Resolved that the Executive Committee appoint a committee of financially competent men with representation from the colonization committee to study the problem of financing the statement of any such who should request assistance and give guidance in the matter of relocation.

**Mennonite Mutual Benefit Society—**M. R. Good. Accepted along with the financial statement.

**General Council of General Conference—**Oscar Burkholder reported for John Garber. Accepted.

The resignation of Freeman Gingrich from the Rockway School Board was presented and on motion accepted.

**Ministerial Support Committee—**Oscar Burkholder. Accepted.

### Thursday Afternoon

The Nominating Committee took charge and carried out the election of officers.

**Ministerial Support Committee**, continued. A motion was passed that we accept in principle the plan outlined in the report and leave to the committee to be appointed together with the present committee the task of working out details of the financial arrangements. A motion was passed that the Nominating Committee present a slate for the officers.

**Auto Insurance Study Committee—**Clarence Huber. Accepted. A motion was passed to retain the committee to continue the work assigned to them last year.

The Nominating Committee took charge and carried out the election of officers to study the financial arrangements for ministerial support.

The secretary reported on correspondence with the secretary of General Conference relative to holding a mass type General Conference in Ontario in 1953. Bro. Koch reported on investigations made by himself and the moderator to determine the possibility of holding such a meeting at the Memorial Auditorium in Kitchener. A motion was passed that we invite General Conference to Ontario for the 1953 meeting.

The secretary reported on investigations relative to jury service. A motion was passed that this question be referred to the Conference of Historic Peace Churches for consideration.

**Chairman of Finance Committee—**Horace Cressman. Accepted.



There was a brief discussion about the Conference Charter. The following resolution was passed: It was duly moved, seconded, and unanimously resolved that all bishops, ministers, deacons, and licensed ministers of the conference and all duly appointed lay delegates be elected members of the corporation for the ensuing year.

Church Records Committee—Alvin Jantzi. Accepted.

Resolutions Committee—John Hess. (See resolutions.)

After prayer by Joseph Steckley, Abner Cressman, and S. F. Coffman, the conference was adjourned.

### RESOLUTIONS

Since a unanimous expression was made that we as a conference are in great need of a spiritual awakening, be it **Resolved**,

- (1) That we extend our appreciation to the Executive Committee of Ontario for making necessary arrangements with the Brunk brothers to be with us in July and resolve to pray devotedly for their work in our midst this summer.
- (2) That we wholeheartedly co-operate with the various conference-appointed committees responsible for the details of the Brunk campaign.
- (3) That we as delegates give ourselves to more fervent intercession that there may be no hidden sin or iniquity in our heart to hinder the progress of a conference-wide revival.

Relative to the improvement of wedding practices in our congregations we resolve that a definite Sunday be designated upon which suitable literature be distributed, sermons be preached, and where possible, evening discussion groups be arranged to create conviction for the need of such wedding practices which are a testimony to our Christian faith and which will inspire those who have taken marriage vows to enter into their obligations with joyful reverence and spiritual solemnity.

We recognize the conference position on the Scriptural teaching of long hair in I Cor. 11:1-16 and urge that this standard be consistently promoted throughout the conference, emphasizing uncut hair from early childhood.

In order to meet "the problem of financial and spiritual dissipation" in connection with the educational work of the Ontario Conference we present the following directives for consideration to any study committee this conference may appoint:

- (1) That we clarify the goal and scope of each school.
- (2) That we specify the particular contribution each school has to make in its field.
- (3) That we study the possibility of a common center of education.
- (4) That the possibility of engaging in an inclusive program of Christian education from kindergarten to junior college be studied.
- (5) That we plan our educational program with a view toward making a spiritual contribution to those outside our immediate fellowship.
- (6) That we study the advisability of unifying the several school boards into an education cabinet.
- (7) That we integrate our educational program with that of the Board of Education under General Conference.

**Resolved**, That we as a Conference wish to express our sincere and deep appreciation to Bishop S. F. Coffman for his forty-six years of service to the Mennonite Church of Ontario as principal and principal emeritus of the O.M.B.S. he founded. We are keenly aware of his rich spiritual contribution to our fellowship through his personal influence upon the many who have studied the Word of God at the Bible School. May the example of his loyal devotion to Christ and the church inspire each of us to carry on the work of the kingdom along Biblical lines.

In grateful recognition of the faithful service rendered as a teacher on the O.M.B.S. faculty for the past ten years, be it **Resolved**,

That we as a conference add our expression of appreciation to that of the Bible School Board to Bro. Merle Shantz for his faithfulness.

To the brethren of the Alberta-Saskatchewan Conference: Greetings of Christian love. The 1952 session of the Ontario Conference is sincerely grateful for your greetings and for the opportunity of fellowshiping with your delegate, Bro. Howard Stauffer. We thank the Lord for the inspiration and missionary zeal we have received because of our close fellowship with you and pray that our Lord may bless and prosper you in your many efforts for Him. We wish to convey Christian greetings of good will with our appointed delegate to your conference.

The Ontario Conference of the Mennonite Church wishes to convey thanks to Mr. and Mrs. Durant for the courtesy of letting us use the field adjacent to the church for parking facilities. May the blessing of God be your reward.

In recognition of the very fine accommodations which have been provided for the delegate body by the district congregations without any financial assistance from the conference treasury and for the warm hospitality extended, be it **Resolved**, That we give expression of our sincere appreciation for every provision made in behalf of our various needs. May God continue to bless the local congregations in their testimony for Christ.

Executive Committee: Moderator, J. B. Martin; Assistant Moderator, Roy S. Koch; Secretary, H. D. Groh; Additional Members, C. C. Cressman, Howard Bauman, John H. Hess, Osiah Horst.

Assistant Secretary, Urie Bender. Treasurer, Horace Cressman. Members on Finance Committee, Oscar Snyder, Angus S. Weber. Auditors, Harold Good, David Bergey. Member on Board of Missions and Charities, Paul Hunsberger. Members on Ontario Mission Board, Elmer Burkholder (1953), Paul Martin (1954), Newton Gingrich (1955). Bible School Board, Gordon Shantz, Osiah Horst, Albert Martin (1953); H. S. Bauman, Newton Gingrich, Urie Bender (1954); A. L. Fretz, Emerson McDowell, D. Edward Diener (1955). Rockway School Board, Ed. B. Knechtel, Angus S. Weber, C. C. Cressman (1953); John W. Snyder, S. C. Brubacher, D. S. Jantzi (1954); S. Brownsberger, Roy S. Koch, John H. Hess (1955). Bishop Appointments: York County, C. C. Cressman; Zurich, Roy S. Koch; Clarence Center, A. L. Fretz; Rural Missions, S. B. Martin. Committee Chairmen: Rural Missions, Osiah Horst; City Missions, Urie Bender; Finance, Angus S. Weber; Braeside Home, Joseph Steckley; Welfare Board, Abner Cressman; Voluntary Service, Isaac M. Hurst. Member on Board of Education, H. D. Groh. Member on Publication Board, Howard Good. Nonresistant Relief, O. Burkholder, Seranus Martin, Freeman Gingrich. Peace Problems Committee, J. B. Martin, John H. Hess, John Snyder. Military Problems Committee, J. B. Martin. Member on General Council of General Conference, John F. Garber (1935). Conference Historian, J. C. Fretz. Pastor of Braeside Home, B. B. Shantz. Editor of Church and Mission News, Merle Shantz. Broadcast Committee, E. Clare Shantz, Osiah Horst, John H. Hess, Gordon B. Eby, J. B. Martin. Members on Mennonite Benefit Association, M. R. Good, Harold Schmidt, Enoch Martin. Colonization Committee, Freeman Gingrich, Isaac M. Hurst, Enan Hunsperger, Oscar Snyder, S. S. Martin.

### Special Committees

Ministerial Support Committee, M. R. Good (Chairman), Edwin Byer, Elverne Hallman, Abner Cressman, Stanley Brubacher. Former Study Committee, Oscar Burkholder, Eldon Hunsberger, Abner Cressman, Freeman Gingrich, Edwin Byer. Automobile Insurance, Clarence Huber, Mahlon Snider, Oscar Snyder, John W. S. Snyder, Harvey Burkholder.

H. D. Groh, Secretary.

## "To Seek and to Save"

BY EDWIN J. STALTER

"For the Son of man is come to seek and to save that which was lost" (Luke 19:10).

Every Christian believes that this verse expresses the purpose of Christ. He lived all His life for this very purpose. Everything else was secondary. He was always seeking, seeking those who were lost that He might save them. When Christ left the earth, He turned over to the church the task of evangelism. Now we must seek out those who are lost that they might be saved.

To those who are familiar with the life of Christ, just a glance at that sacrificial life will help us to remember how Christ went about seeking. Always He manifested love. The blind, deaf, dumb, crippled, diseased were healed. Even death was no obstacle to this compassion-

ate Saviour. Opposition never caused Christ to change His attitude of love. Just as today we have gigantic opposition to the Gospel, so in Christ's time and in that of the early church. The enemies of Christ were immense and powerful so far as man is concerned. Never, though, did the efforts of the opposition of men cause Jesus serious concern. He was concerned with the crushing of Satan's head, and the salvation of the lost. In regard to the opposition of Satan and men, He trusted the Almighty God. Not once is there any record that Christ organized men to fight men by force, to protect or extend His teachings. This is also true of the early church. Never in the seeking of Christ for the lost and in the seeking of the disciples after the resurrection, were men pitted against men. Rather, it was a trust in God. Paul is a good example in his Romans eight climax, "Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or

famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." This courageous faith and the marvelous method of love in seeking for souls, triumphed in the early church. The early church was not overthrown, but it constantly enlarged its borders until in three centuries, it became the state religion.

Nor can force be used even in God's program of evangelism. God created the earth and said it was good. Then man was made, and God purposed that man should worship and praise the Creator.



## A Prayer for This Week

Our Father, we are aware that many in the world, even in our own land, are in this very hour crying to Thee for a morsel of food, a shelter for the body, a word of love, a hand of compassion. Many in this very hour know not the peace that passeth understanding.

To bring Thy Good News to these, Thou hast called us, young and old alike. And we confess our slowness and blindness in seeing this challenge before our eyes.

We thank Thee for the young people who have answered Thy call to give witness through the summer service units. Thrust them forth into places of sin and need, into the very fields white unto harvest. Make them tender in love, bold in witness. Give wisdom to the leaders, that the work may be well ordered, and every decision in accord with Thy will. Enrich also the congregations whom Thou hast led to support this work.

This we pray, submitting to Thy holy will. Amen. —Ernest W. Lehman.

But God desired Adam to worship Him with his whole heart. God could have used such force to make men seek to obey Him. Supposing God would reveal to the human race that each day the sun would come closer to the earth until man turns to God. Surely, as the climate would get hotter and hotter, with vegetation drying up, man would respond. Suppose that Christ would have pointed His finger at men, and they would have fallen over dead. Undoubtedly after a number were dead, men would seek to follow Him through fear. But forced worship is not what God wanted. God desires worship, thanksgiving, and praise that we give Him from our hearts.

Further, then, this force that injures and destroys is not according to the principles of righteousness for Christians today to use. The New Testament constantly affirms this. Love in the New Testament must be taken literally to mean love. Jesus said that we should love our enemies. We know that we really cannot love a neighbor and at the same time injure or destroy his property, or kill him. If we really love him, we will give up all our possessions and be his slave rather than destroy his life. Violence, such as war, destroys many souls that are fertile soil for the Gospel. War destroys thousands upon thousands of souls who will never have another chance to accept Christ. It can destroy many Christians and terminate their work for the Lord. War can make souls bitter and hard against the Gospel. Evangelism by force and violence for the protection of the church does not fit into the love of

the Gospel nor agree with the New Testament evangelism.

In our twentieth century, when Satan has enlisted the aid of a strong nation, Christians need a strong faith in the living God. The Creator is more powerful than His creation. The Christian need not fear men. Psalm 91:7, "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." All Biblical history testifies that it is safe to trust Him. Thus, in seeking souls as Christ sought for souls, let us use the principles He has given us. The mighty weapon of love is the answer. Communism comes in, it is well known, when there is dire material and spiritual need. Government officials tell us the problem of war can only be solved by a revival of the spiritual in man. We have that answer. It is the way of love. Only fifty years ago if a fraction of what we have spent would have gone to those who were less fortunate than ourselves, some of our wars may have been averted. Possibly only a revival of the Gospel in Germany during World War I would have averted that war. But if Germany would not have had to be in hysteria during the 1930's, if they would have had abundance, there may have been no World War II. If in China there would have been no famine just a few years ago, it's very probable that there would be no Red China, and no Korean War. Yes, the answer is spiritual. It is the Gospel. Thus, let us seek for the lost by the way of love, that Christ might save.

Flanagan, Ill.

## Mennonite Income Study

On page 341 of the April 8, 1952, GOSPEL HERALD appeared a statement explaining the new Mennonite Income Study. In this article the explanation was given that various boards of the Mennonite Church are interested in learning to what extent Mennonite income has changed in amount since 1947, the last year for which an income study was made.

To obtain this information the Mennonite Research Foundation sent out questionnaires to approximately one third to one half of the family heads

## Heavenly Manna

By Helen Reesor

Pray, feed me, precious Lord,  
With Thy heavenly bread;  
Without Thy manna, Lord,  
I have not been fed.

Today with earthly bread  
I'm filled and satisfied;  
My every need and want  
Has been well supplied.

But feed me now, O Lord,  
With Thy heavenly bread.  
Without Thy manna, Lord,  
I have not been fed.  
Markham, Ont.

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the many summer Bible schools now in session, that the teaching of the Word may have fruitage unto eternal Life.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

Pray for a sister who is planning to marry a divorced man.

Pray for a young mother of two sons, whose husband was killed in an accident, that she may be able to rear her children in the nurture and admonition of the Lord.

*(Requests for this column must be signed.)*

whose names and addresses were obtained through the Mennonite Family Census. As these names had been filed according to occupations, the present sampling is therefore reaching an approximately equal proportion of each occupational group represented in the Mennonite Church.

Those of you who have received these questionnaires were therefore not singled out individually, but as approximately every second or third name and address from our Mennonite occupations directory was used for the sampling, several thousand persons received the questionnaire. The response has been gratifying. More than 1200 replies have been received and others are coming every day. It is not too late to send in your reply, but will you please return it immediately? The larger the number of returned questionnaires, the more accurate will be the final estimate of total Mennonite income. In a few instances, individuals may have received two questionnaires. These persons will please disregard the second letter.

Again may it be stressed that the purpose of this study is *not* to learn where wealthy members or potential givers are located, but rather it is to get the broad picture of the financial resources of various sections of the Mennonite Church. You are *not* to sign your reply so that there will be no way of knowing from whom the information came. Furthermore the individual returns will be kept in a confidential file and will not be open for inspection. Melvin Gingerich, Mennonite Research Foundation.



## "He That Humbleth"

BY STANLEY C. SHENK

"For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted." This is a tremendous truth that the worldly man can never understand. *It was true of Jesus.* Jesus "humbled himself and became obedient unto death, even the death of the cross. . . . Wherefore God also hath highly exalted him, and given him a name which is above every name." *It is true in everyday life.* If we see somebody that we think is "stuck up," we think we just almost *have* to take him down "a peg or two." A number of years ago on a trip with a group of fellows, it soon became apparent that one fellow in the group was getting about three quarters of all the ribbing. It soon became apparent just why, too. He couldn't *take* it. He would almost angrily defend himself, and

even take the offensive, verbally speaking. Very well, we thought, since he is so determined to exalt himself, we'll just humble him good and proper. (Oh, we didn't put it into just those words in our minds, but that was the basic psychology of the whole situation.) So we redoubled our teasing. We really went beyond the bounds of good judgment with it. However, in the end, the boy got wise to himself, and changed his attitude. To our astonishment, he began teasing himself. He would join in our sallies and redouble them. Well, that just put a stop to the whole business. It wasn't any fun any more. Soon he was one of the gang. He was willing to be abased; very well, we were now ready to exalt him.—*Herald Youth Bible Studies.*

Our witnessing is lighting candles and putting them on candlesticks, that all may see.—H. S. Bender.

November 8

Today again I wonder at the fortune that is mine. And somewhat wonder if perhaps the reason for my being blessed is that my fathers were all men of God—not great or famous men, but servants, loving God and living lives for Him. Blessed they were, though not materially. And in like manner blessed am I.

\* \* \*

November 12

## UPON SEEING THE CHICAGO SLUMS FOR THE FIRST TIME

Row after row upon row—  
Bleak, black, and slovenly they stand.  
There are no curtains at the windows  
But broken panes, crumbling stairs,  
And balconies—defenseless, trembling  
With the passing of many trains.  
There is no laughter in the doorways,  
But a sigh for life.

"And what have I to live for?  
Musty odors, sagging floors,  
Soot, and a bare bulb, swinging—  
Alone, alone, in the great endlessness of  
a city."

I am overwhelmed by the darkness,  
The tall sad houses standing  
Row after row upon row,  
Bleak, black—and forever  
Leaning together there  
Without hope.

\* \* \*

January 9

## MIDWINTER

How I long for a piece of sun-warmed earth!

The chill winds of January blowing across the day are damp and unkind and ache in my bones. But in the air is that indefinable something—scarcely an odor, scarcely a warmth, and yet a little of both. It is there.

I feel the feel of the hoe in my hand and warm dust on my bare feet. In my heart there's a longing for growing things in soft, moist earth.

And the cold sun that weeps through scudding clouds gently is hinting, "Have patience, my child. Let the days pass. Someday soon I will shine!"

\* \* \*

January 10

## A PRAYER FOR FORGIVENESS

Dear God, forgive me for weak desires  
I have succumbed to;

For passing quick judgment on ones I  
did not know;

For despising and rejecting on the basis  
of false values—

the face, the frame, or the social  
position;

For finding fault and criticizing,  
For failing to see the good in others,  
and placing my own worth too high.

Dear God, forgive me, for I have hid my  
sins behind the sins of others, and  
in the weakness of my heart have failed  
to consider always those things which  
make for the greatest peace and mutual  
upbuilding. Goshen, Ind.

## OUR SCHOOLS

### Journal Entries

BY ESTHER BUCKWALTER

September 19

I shall live richly my life.  
Today I will begin.

I will forget that I made a silly mistake  
in class yesterday.

I will forget that a friend said an un-  
kind thing about me.

Time passes, and I will forget those  
things.

I will remember the beauty of a song I  
heard this morning; of the rising moon  
last night and the touch of a hand.

I will remember the colors of the grass  
in the evening when the sun shone  
through the trees and made patches of  
jewel tones on the lawn.

And I will remember the great truths  
in the words of the Bible which I read  
today.

These things I will remember.  
Time passes.

I will forget and I will remember.

\* \* \*

October 5

There was beauty outdoors this morn-  
ing. I stepped into the hall and glanced  
casually out through the balcony door,  
to see what the day was like.

The doorway framed a picture, richly  
colored, of turning leaves and purple  
mist and a blue gray sky. My heart  
swelled with gratitude for the beautiful.

God is like that, I thought. Always  
there is something new and wonderful  
to make each day a precious thing to live  
in.

\* \* \*

October 6

These forty things I dabble in,  
and am dissatisfied because

I am not doing anything  
that you could honestly call well done.  
There must have been some good reason  
why the most successful man  
goes on record as having said,  
"This one thing I do. . . ."

\* \* \*

October 15

### EARTH-BOUND

If only I could transcend the earthy I  
possess (inborn with me).

I am bound to soil.

I am cumbered with common life.

Our strain is ordinary, plain, and un-  
brilliant.

And yet, how do we strive to burst the  
bound!

To let some genius flower where none  
lies,

Reaching for stars that lie beyond the  
moon—

And it too high!

\* \* \*

November 6

I made a sarcastic remark today. I  
am sorry I said it because it did not have  
the effect it was intended to have. If I  
had stopped to analyze, I would have  
realized that of course it just couldn't.  
Remarks like that never do.

If someone had said that to me (I  
thought afterwards) I would have been  
angry and kept on with what I was do-  
ing. I would have ignored the person  
who threw the remark and disliked her  
afterwards.

Why should I have expected a differ-  
ent reaction?

I am sorry. After this I shall ask my-  
self, "How would I react to what I am  
about to say?"

It'll probably shut me up.



# TEACHING THE WORD

## Historical Backgrounds

*Fourth Church-wide Sunday School Convention,*

Goshen, Indiana, August 21-24, 1952

BY PAUL M. LEDERACH

In the first article of this series the early church-wide Sunday-school conferences, between 1890 and 1919, were discussed. The effect of these conferences upon the church cannot be overestimated. For they were, in a large measure, responsible for the stimulation and organization of definite mission work in the church. In addition, these conferences were responsible for the coming of General Conference, for they brought together for the first time workers of the various Amish and Mennonite church conferences.

As a background for the 1952 Convention, it is important to know the story of those church agencies which have promoted the work of the Sunday school in a formal way.

From its very beginning, General Conference was greatly interested in religious education. In its first meeting at Wakarusa, Indiana, 1898, it took action looking to the publication of a new "Hymn and Tune Book." This resulted in the *Church and Sunday School Hymnal*, prepared by its Music Committee and published in 1902.

In the 1911 sessions of General Conference it resolved, in answer to the question, "Inasmuch as several appeals have been made to this body to devote a portion of time of the next General Conference to the Sunday-school cause, what is the attitude of this body on the question?" "That the General Conference consider such Sunday-school problems as are of equal importance with church problems."

The following year, the Illinois Conference resolved, "That we hereby express our appreciation for the recognition that the Sunday School has received from the General Conference and that we ask General Conference to take steps to effect a general permanent organization for Sunday-school work." In 1913 General Conference took action:

That this conference appoint seven representative brethren with power to appoint as many consulting brethren as they may see fit, to examine the problems connected with Sunday-school work and to make recommendations to the next General Conference.

The committee chosen was: I. W. Royer, S. S. Yoder, D. H. Bender, J. A. Ressler, D. G. Lapp, S. F. Coffman, and L. J. Miller. This was the beginning of the General Sunday School Committee. Between 1913 and 1915 a constitution was formulated and was submitted to Gen-

eral Conference. The committee was officially organized under this constitution by General Conference in 1915, while in regular session near Archbold, Ohio, August 18-20.

According to the constitution, the committee was to have general oversight of the Sunday-school work of the church. It was to acquaint itself with problems, to devise and execute plans for better work, and through its officers to report the condition and progress of the Sunday school to the church.

The General Sunday School Committee was divided into two bodies: the General Committee which met every two years in connection with General Conference and reported to General Conference, and the Executive Committee which met yearly and reported its work to the General Committee. The members of the six-man General Committee elected by the 1915 Conference were H. F. Reist, A. M. Eash, S. F. Coffman, A. H. Erb, S. S. Yoder, and Vernon Smucker. This committee selected from outside its number the following Sunday-school officers: General Sunday School Secretary, Sunday School Treasurer, Sunday School Editor, and Associate Sunday School Editor. The Sunday-school officers, together with the chairman of the General Sunday School Committee, constituted the Executive Committee. The following were elected General Sunday School officers: I. W. Royer, General Secretary; A. J. Steiner, Treasurer; J. A. Ressler, Editor; and J. R. Shank, Associate Editor.

The General Sunday School Committee also appointed several subcommittees: a committee on lesson systems, a committee on Sunday-school literature, a committee on record systems, a committee on finance, and a committee on teacher training.

The committee outlined its duties in its first regular report to General Conference in 1917, and a résumé of some of its activities appeared in the GOSPEL HERALD the same year:

Several of the definite things the General Committee is now encouraging are the memorizing of more verses of Scripture; regular missionary instruction and observance of the third Sunday of November as Mission Sunday by all of our schools; the holding of children's meetings that are not primarily for entertainment . . . ; the use of more of our literature . . . ; better teaching. (October 4, 1947, p. 449)

One of the important things the Sunday School Committee fostered was the collection of Sunday-school statistics. It gave its first statistical report to General Conference in 1919. The committee also served as a guardian of doctrinal purity. In 1919 it reported to General Conference:

In view of the fact that some of the Sunday-school lessons for the year 1921 deal with the social teachings of Jesus and some of these lessons

bear titles which convey variance with our teachings as a church, your committee, in order to safeguard the church, and especially the young people against such suggestions, has authorized its lesson committee to carefully examine the lessons for the year 1921, make such revisions of titles as they deem necessary, and submit their work to the Publishing Committee for consideration and approval. (Proceedings of Mennonite General Conference, 1919)

The personnel of the General Sunday School Committee remained much the same throughout the years. There were three chairmen, Vernon Smucker (1915-23), Noah Oyer (1923-31), and A. J. Metzler (1931-37). I. W. Royer was the General Sunday School Committee's only General Secretary. J. A. Ressler was General Editor of Sunday-school materials until his death in 1936. J. R. Shank served continuously as Associate Editor. The committees remained the same except for the addition of a lesson committee, library committee, examining committee (for those taking teacher-training courses), and a summer Bible school committee.

In 1923 the committee prepared a fifteen-point standard for Mennonite Sunday schools. In 1927 it completed a plan for regular Bible reading and a Junior Mission Study Course.

During the 1930's the General Sunday School Committee was busy with the developing summer Bible school program. Its Sunday-school work changed but little; it was riding on the momentum of former years.

The work of the General Sunday School Committee came to a close when General Conference established the Mennonite Commission for Christian Education and Young People's Work in 1937. In the next two articles the work of this agency will be discussed.

Scottdale, Pa.

"So you don't believe in tithing?"

"I do not! I believe that anything that was commanded under the Law of Moses does not apply to us who today live under grace. Of course, any valuable doctrine like keeping the Sabbath is still good for us today."

"Yes, but brother, if we are under grace, why observe the Sabbath, when Christ, even yet under the law in His life and teaching, never included the law of the Sabbath when He quoted from the Ten Commandments?"

"Is that a fact? Then why do we observe this one day as did Israel under the Law of Moses?"

"Well, is it not like this? If you will read the rule of Scripture, you will find that the law of the tithe, one tenth of income, and the law of the Sabbath, one seventh of time, were laws of God already observed by pious saints of God even before the Law of Moses. Will you not find also in the New Testament teachings, that Christ said more in favor of the tithe than He did about the Sabbath?" (Read Gen. 8:10-12; 14:20; Matt. 23.)—Orrie D. Yoder.



## FAMILY CIRCLE

### Quest

By Ida M. Yoder

My soul would rise on eagle's wings,  
Though my earth-bound feet are slow;  
My heart with joyous rapture sings,  
Though oft' my back bends low;  
For flesh and space can not confine  
My spirit, soaring, free,  
Untrammelled, on its quest to find  
Sweet peace, dear Lord, in Thee.  
Walton, Kans.

### Paternal Responsibility

By PAUL T. GUENGERICH

With the frequent and due criticism of the home not being what it should be, thereby resulting in a moral weakening of society in general and a spiritual indifference in the church, let us regard more specifically a source of our difficulty. Without question every member of the family has an important niche in the home and his contribution to the family unit bears realistically upon the harmony and happiness of that home.

We sometimes hear expressions which convey the concept of mother making the home. Without minimizing the mother's important place in the home let us consider the paternal side, especially in the matter of nurturing children and of exemplary Christian living.

#### *A Father's Mistakes*

We see in the experience of David an example of the cost of sin, and of failure as a father. Because of his sin David was informed by the prophet Nathan that his child should die. When news of the death came to him, note his conduct:

"Then David arose from the earth, and washed, and anointed himself, and changed his apparel, and came into the house of the Lord, and worshipped: then he came to his own house; and when he required, they set bread before him, and he did eat. Then said his servants unto him, What thing is this that thou hast done? thou didst fast and weep for the child, while it was alive; but when the child was dead, thou didst rise and eat bread. And he said, While the child was yet alive, I fasted and wept: for I said, Who can tell whether God will be gracious to me, that the child may live? But now he is dead, wherefore should I fast? can I bring him back again? I shall go to him, but he shall not return to me" (II Sam. 12:20-23).

The death of the child brought sorrow but not despair. He worshiped and had

the assurance of the little one's salvation. Contrast this to the David who received news of another son's death.

"And, behold, Cushite came; and Cushite said, Tidings, my lord the king: for the Lord hath avenged thee this day of all them that rose up against thee. And the king said unto Cushite, Is the young man Absalom safe? And Cushite answered, The enemies of my lord the king, and all that rise against thee to do thee hurt, be as that young man is. And the king was moved, and went up to the chamber over the gate, and wept: and as he went, thus he said, O my son Absalom, my son, my son Absalom! would God I had died for thee, O Absalom, my son, my son" (II Sam. 18:31-34)!

What a wail of despair! A heart-rending cry of a father who witnessed the eternal loss of his own flesh, which might have been avoided by a life of uncompromising loyalty to God.

And then look at the counsel of a father reflecting on a life interspersed with failures and loyalty to God. David in his old age charges his son Solomon:

"I go the way of all the earth: be thou strong therefore, and shew thyself a man; and keep the charge of the Lord thy God, to walk in his ways, to keep his statutes, and his commandments, and his judgments, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself: that the Lord may continue his word which he spake concerning me, saying, If thy children take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee (said he) a man on the throne of Israel" (I Kings 2:2-4).

The experience of David as a father surely reminds us of the oft-repeated failures today which are the result of spiritual laxity on the part of heads of homes.

The following paraphrase of "The Prodigal," by Dr. Joplin, may help us as fathers to realize our relationship with our sons and enable us by God's grace to correct our errors:

"A certain man had two sons; and the younger of them said to his father, 'Father, give me the portion of thy time, thy attention, and companionship, and thy counsel which falleth to me.'

"And he divided unto him his living in that he paid the boy's bills and sent him to a select preparatory school, and to dancing schools, and to college, and tried to believe that he was doing his full duty by the boy.

"And when he had spent the very best of his life, and had gained money but had failed to find satisfaction, there arose a mighty famine in his heart; and

he began to be in want of sympathy and real companionship.

"But when he came to himself, he said, 'How many men of my acquaintance have boys whom they understand and who understand them, who talk about their boys and associate with their boys and seem perfectly happy in the comradeship of their sons, and I perish here with heart hunger? I will arise and go to my son and will say to him, Son, I have sinned against heaven, and in thy sight; I am no more worthy to be called thy father; make me as one of thy acquaintances.'

"And he arose and came to his son, but while he was yet afar off, his son saw him and was moved with astonishment, and instead of running and falling on his neck, he drew back and was ill at ease.

"And the father said unto him, 'Son, I have sinned against heaven, and in thy sight! I am no more worthy to be called thy father. Forgive me now and let me be your friend.'

"But the son said, 'Not so; I wish it were possible, but it is too late. There was a time when I wanted to know things, when I wanted companionship and counsel, but you were too busy; I got the information, and I got the companionship, but I got the wrong kind; and now, alas, I am wrecked in soul and body, and there is nothing you can do for me. It is too late, too late, too late.' 'Of all sad words of tongue or pen, The saddest are these; it might have been.'

"A boy has a right to more than food, clothes, and correction; he has an undeniable right to a father."

#### *Handing Down the Mantle*

Elijah was a man of God who exercised great power. Elisha, his successor, prayed that a double portion of Elijah's spirit would fall upon him. When the old prophet was translated and his mantle fell from him, Elisha took it up and likewise exercised great power. II Kings 2. We may draw from this example the blessedness of a godly heritage. As fathers, what are we handing down to our progeny? Fathers, let us examine some of the modern cloaks and weigh seriously the impact of that cloak as our sons reach for that which we have to pass on to them.

First we observe the cloaks that are deceitful in value. Is our trust and satisfaction in materialism the best we can offer our sons? We deceive ourselves if we feel our greatest responsibility to our children is to see that obstacles in the way to financial success are removed. Farms, new cars, and the wherewith to buy every convenience is the chief concern of too many fathers as they plan for the welfare of their children.

Another cloak that can bring only a sense of guilt to the serious-thinking father is that of spiritual indifference. If we are clothed with a coolness toward God and the program of the church, can

(Continued on page 685)



# TO BE NEAR TO GOD

## THEME: REAFFIRMING OUR FAITH

We stood around the room and spoke in unison: "The Lord is my shepherd; I shall not want." From childhood I had known those words, yet that day they suddenly came alive in a new compelling way. As I said them, I glimpsed something of their true meaning. "I shall not want" is a daring assertion that God wants us to prove. It haunted me in the days that followed and I used it more than once in getting rid of worry and discouragement.

In our age of unbelief, we need to reaffirm frequently the unshakable truths God has given us. We need to keep our hearts aware, in a constantly changing world, that here at least is permanence.

### Sunday, July 13

Psalms 23:1-6

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters.

He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever.

### Monday, July 14

I John 1:5-10

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin.

If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we say that we have not sinned, we make him a liar, and his word is not in us.

### Tuesday, July 15

Romans 6:8-13

Now if we be dead with Christ, we believe that we shall also live with him: knowing that Christ being raised from the dead dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

### Wednesday, July 16

Matthew 5:44-48

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye? do not even the publicans the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so?

Be ye therefore perfect, even as your Father which is in heaven is perfect.

### Thursday, July 17

Matthew 7:7-11

Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: for every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

### Friday, July 18

Revelation 21:23-27

And the city had no need of the sun, neither of the moon, to shine in it: for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it. And the gates of it shall not be shut at all by day: for there shall be no night there. And they shall bring the glory and honour of the nations into it. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life.

### Saturday, July 19

Romans 8:35-39

Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we

are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us.

For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

—Edna Beiler.

## GIDEON, A MAN OF FAITH AND HUMILITY

### Sunday School Lesson for July 20

(Judges 6:11-17, 25-31; 7:19-21; 8:22, 23)

Again Israel "tempted and provoked the most high God, and kept not his testimonies." Again the heathen came into Israel's inheritance. "Oh that my people had hearkened unto me . . . I should soon have subdued their enemies." God "regarded their affliction, when he heard their cry." "Blessed be the Lord God of Israel."

For seven years the Moabites oppressed Israel, and Israel was greatly impoverished, insecure of life and property. See this picture in 6:1-6: mountain caves and den homes, no sustenance left for Israel even as far as Gaza, multitudes without number coming in, destruction, fear, unrest—all this finally drove Israel to cry to God.

God needed a deliverer. He sent an angel down to talk to a man who we must believe had not forsaken God. But Gideon couldn't seem to understand why God had forsaken them. One must wonder that he didn't recognize his father's altar worship of Baal as a great sin that God must punish.

Follow this wonderful story of God and Gideon through chapters 6-8. Note—first God gave Gideon peace in his heart and peace for his people by faith (the altar was called Jehovah-shalom, God our peace); the courage of Gideon to destroy the twin symbols of heathenism at the command of God (truly God had found a man He could use); "the Spirit of the Lord came upon Gideon"; the humble, cautious man asked God for another sign that he was the man to be used to save Israel; a gracious God gave this sign and also had Gideon hear the barley bread story (Gideon had a great God but he must have greatly feared his own ability); Gideon showed his great faith—"The Lord hath delivered"; God reduced the army for Israel's sake; God gave a great victory; Gideon gave God the honor. 8:22.

God found a man He could use. He is today needing many men and women. Will He find a useful one in you and your pupils? —Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

There can never be peace until God has all the pieces of a broken and contrite heart. —Selected.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The Ontario Mennonite Bible Institute will begin its second year at 800 King St., E., Kitchener, Ont., on Oct. 27. All interested please write to the secretary, Sister Florence Shantz, 108 Erb St., W., Waterloo, Ont., for general information. For specific information on courses, write to the dean, Roy S. Koch, St. Jacobs, Ont.

Bro. Glen Whitaker conducted a radio broadcast at La Junta, Colo., Sunday afternoon, June 22.

Five students of Goshen College are working in Denver this summer: Paul Yake, John Weber, Charles Miller, James Miller, and Fu Sheng Chen. New nurses from La Junta now affiliating at Denver are Ada Smoker, Esther Bixler, Audrey Hartzler, and Amy Okugawa.

The Chesley Lake Camp opened on June 23 and will continue until Sept. 1. In addition to the special weeks listed in the calendar, the camp offers opportunities for Christian recreation, fellowship, and teaching throughout the summer.

Change of address: Ralph W. Ziegler, from Denbigh, Va., to R. 94, Box 375, Richmond, Va.

Bro. Noah Ebersole, veteran minister at Birch Tree, Mo., passed away recently at his home.

Directors for various weeks at Little Eden Camp are as follows: Senior High, J. Frederick Erb; Junior High, Roman Gingerich; Boys' and Girls', Allen Ebersole; Young Adult, Norman Kraus.

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A Family Institute will be conducted Oct. 19-26 at Kitchener, Ont. Three congregations—First Mennonite, Mennonite Brethren, and Sterling Ave.—will probably be participating. Speakers will be Dr. H. Clair Amstutz, Goshen, Ind., and Dr. Just, Hillsboro, Kans.

Thousands of publicity folders have been distributed in Kitchener and Waterloo and in surrounding towns and villages in preparation for the Brunk Evangelistic Campaign in Ontario. It was planned to erect the tent on July 3.

Scottdale workers attending the American Baptist Writers' Conference at Green Lake, Wisc., July 5-9 are Paul Lederach, Ellrose Zook, Beulah Stauffer, and Eliabeth Showalter.

Bro. Willis Hallman and family have returned to their home at Vineland, Ont., after spending the year at school in Eastern Mennonite College. He will be giving his assistance to the work of the home congregation.

Change of address: John L. Ruth, from Telford, Pa., to 111 Spring Mill Ave., Conshohocken, Pa.

Bro. John A. Hostetler has been awarded first place in the Chicago Folklore prize for 1952. The prize is awarded by the Department of Germanic Language and Literatures of the University of Chicago. The work which took first place is "Annotated Bibliography on the Amish" which was published last year by the Mennonite Publishing House.

Sister Emma Jane Brilhart passed away on June 24 at her home in Scottdale after an illness of many years. Years ago Sister Brilhart was employed by the Mennonite Publishing House for a period of about nine years.

The staff for the Boys' Camp at Laurelville Camp last week was Amos Bauman, director; Ralph Stahly, camp pastor; J. J. Breneman, camp doctor; Nathan Nussbaum, Norman Good, Marvin Miller, Allan Eitzen, Melvin Yoder, William Pebley, Jr., and James Shank. The enrollment was 109.

A Bible Instruction Meeting was held at Mt. Pleasant, Paradise, Pa., on July 6, with Clyde Hostetter, Martin Kraybill, and Shem Peachey as speakers.

Bro. J. C. Wenger, Goshen, Ind., is conducting a Bible Conference at Denver, Colo., July 1-8, and will hold a similar meeting at La Junta July 9-16.

A male quartet from Albany, Oreg., gave a program at the Zion Church, Hubbard, Oreg., the evening of June 29.

Bro. John L. Ruth, Conshohocken, Pa., is listed as the speaker for an MYF meeting at Strasburg, Pa., on July 8.

Bro. John Landis and family were received into the fellowship of the Mennonite Church at Hesston, Kans., on June 8. May the Lord bless their life and service in our fellowship.

Correction: Bro. David Weaver preached the sermon at the Weaver-Witmer wedding on May 18 at Rittman, Ohio.

A husband and wife were received into church fellowship by baptism at Johnstown, Pa., on June 29, and one sister was received on confession of faith. Bro. Aaron Mast officiated.

An extension Bible school was conducted by the Benton, Ind., congregation in the south part of Kendallville, Ind., with an average attendance of 62. Interest and co-operation were very good.

Bro. Earl W. Rohrer, Smoketown, Pa., reports that someone on the evening of April 13 at Mellingers' Church, Lancaster, Pa., took his grey topcoat and left a heavier gray topcoat, larger in size. The latter is still at Mellingers' Church. Bro. Rohrer can be contacted at Lancaster Exchange 39795 or by mail.

One brother was received into church membership by baptism at Perkasio, Pa., on June 22 with Bro. Joseph Gross officiating.

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## Calendar

Annual Meeting Southwestern Pa., Mission Board at Pinto, Md., July 11 and 12.  
 Little Eden Camp, Onekama, Mich.  
 Senior High Week, July 5-11  
 Junior High Week, July 12-18  
 Boys and Girls Week, July 19-25  
 Young Adult Week, July 26-Aug. 1  
 Music Week, Aug. 2-8  
 Christian Business Men's Week, Aug. 9-15  
 Farmers Week, Aug. 16-22  
 Second Family Week, Aug. 23-29  
 Rocky Mt. Mennonite Camp, Divide, Colo.  
 Junior Boys Camp (ages 9-12), July 7-12  
 Junior Girls Camp (ages 9-12), July 14-19  
 Senior Girls Camp (ages 13-16), July 21-26  
 Senior Boys Camp (ages 13-16), July 28-Aug. 2  
 Family Week, Aug. 4-9  
 Youth Retreat, Aug. 18-23  
 Work Week, Aug. 25-30  
 Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
 Girls' Camp (ages 9-12), July 5-11  
 Junior High Camp (boys and girls, ages 13-15), July 12-18  
 Missionary Bible Conference, July 19-25  
 First Family Week, July 23 to Aug. 1  
 First Young People's Institute, Aug. 2-8  
 Second Young People's Institute, Aug. 9-15  
 Second Family Week, Aug. 16-22  
 Victorious Life Conference, Aug. 23-24  
 Music Week, Aug. 25-29  
 Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.  
 Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
 Chesley Lake Camp, Allenford, Ont.  
 Christian Business Men's Week, July 21-28.  
 Boys' Camp, Aug. 9-18  
 Girls' Camp, Aug. 16-23  
 Young People's Camp, Aug. 23-30  
 Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
 Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
 Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
 South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
 Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
 Illinois Music Conference, Flanagan, Ill., Aug. 19.  
 Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
 Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
 Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
 Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
 Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
 Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
 Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
 Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.  
 Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
 General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
 Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
 Mennonite General Conference, Place Undecided Aug. 28-30, 1953.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Latest reports from India speak of continued improvement in Sister Evelyn Bauer's condition. She was able to spend two hours without the "iron lung." Their baby boy, Stephen, is being cared for by Bro. and Sister S. M. King in Dhamtari, India, while Mrs. Paul Kniss, who cared for him previously, is remaining at the Vellore Hospital to help care for Sister Bauer.

Bro. Don Reber of Milford, Nebr., missionary under appointment to Japan, was ordained to the ministry at his home congregation, East Fairview, on Sunday afternoon, June 29. Bro. S. C. Yoder, former secretary and president of the General Mission Board, had charge of the service.

Bro. Nelson Litwiller, missionary on furlough from Argentina, has indicated the following schedule for the summer months: Tavistock, Ont., Youth Conference, June 28-29; Ministers' Meeting, June 30; Missionary Bible Conference at Laurelville Camp, July 19-25; Mennonite World Conference in Basel, Switzerland, during the month of August.

Sister Christine Weaver, missionary on furlough from China, will replace Sister Ada Showalter as dietician at the Elkhart General Hospital during the summer months.

Bro. and Sister George H. Beare, on furlough from India, left Elkhart after attending a week of Missionary Orientation Conference, June 26. They were planning to stop at Midland, Mich., and other points on their return journey to Upland, Calif.

Sailing date for the Don Reber family, under appointment to Japan, has now been set for July 11 on the SS "President Wilson" from San Francisco.

Baptismal services were planned at Mathis, Texas, for June 29 at which time four persons were to be received into church fellowship.

An industrial survey has recently been conducted at Mathis, Texas, showing that the area is well endowed with natural resources and the city well suited for considerable industrial expansion. The official population figure is 4,037, but a better estimate would be five or six thousand. The approximate area inside the city limits is 300 acres.

Bro. and Sister Eugene Blosser, formerly missionaries to China and now under appointment to Bihar, India, will spend the month of July at the Mennonite Hospital and Sanitarium in La Junta, Colo. Sister Blosser will be working in the hospital during this month.

Bro. John H. Mosemann and Levi C. Hartzler are attending the sessions of the Alberta-Saskatchewan District Conference at Guernsey, Sask., June 28 to July 1. Enroute they are stopping at several points in the in-

terest of the mission and service program of the Board.

Manuscript for the Fall Missionary Day Bulletin is almost completed, and plans for the production of an interesting bulletin are well under way. M-Day falls this year on November 16.

A meeting of the Board Executive Committee is planned for Elkhart, Ind., July 7.

Of the young folks attending the Palo Hincado Church in Puerto Rico, two graduated from high school and four from junior high this spring. Pray that these will remain faithful to the church.

Sister Ruth Bean, former missionary to China and now under appointment to Japan, is spending five weeks this summer in Scottsdale, Pa., working on Sunday school materials.

Bro. John Beachy, recently returned from India, brought the morning sermon at East Goshen, Ind., on June 8.

Bro. and Sister Eugene Blosser, under appointment for India, spoke in the evening service on June 29 at Crystal Springs, Kans.

Bro. and Sister Ernest Lehman cabled their safe arrival in the Near East after eighteen days enroute.

Change of address: Daniel S. Sensenig, from Nazareth, Ethiopia, to Dire Dawa, Box 102, Ethiopia.

Bro. John E. Leatherman and family are now scheduled to sail for Africa on July 18.

Bible school was held at the Big Laurel Mennonite Church, Grayson, N. Car., June 7-15 with very good interest and attendance. This was followed by evangelistic meetings conducted by Bro. William Jennings, Knoxville, Tenn. As a result of these meetings and Bible school, 2 boys and 3 girls, ranging in age from 13 to 18, were received into church by water baptism, and 3 older people were received on confession of faith. This service took place on June 22 with Bro. Jennings in charge. An audience of over 200 people were present for this service, with others on the outside of the building. Pray for this work.

Sister Lydia S. Mellinger, matron of the Mennonite Home, Lancaster, Pa., died on June 27 as the result of heat prostration. Sister Mellinger was known for many years as "Mama" Sauder at the Mennonite Children's Home at Millersville.

Bro. Allen White, Peabody, Kans., brought the message at the Union Rescue Mission, Wichita, Kans., on July 2. The Catlin congregation, Peabody, Kans., has charge of the services at the Rescue Mission the first Wednesday of each month.

The Miners' Village Mission, Cornwall, Pa., is changing its services from afternoon to morning with Sunday school at 9:30 followed by preaching.

## Relief and Service News

The following notice appeared recently in **The Reporter**, news sheet of the National Service Board of Religious Objectors:

### WHAT SHALL I-O (MEN) DO WHEN WORK PROGRAM BEGINS JULY 1?

"Many I-O registrants will want to know what to do when the I-W work program begins on July 1. Here are some hints: (1) If you do not have a particular desire to get into a specific type of work, simply wait, since it may be months or years until you are given a work order; (2) if you want 'to get it over with' but have no desire for a specific type of work, go to the draft board, sign an 'application to volunteer,' and wait to be sent wherever negotiations with your draft board lead; (3) if you want to get into a specific work with any given agencies such as AFSC, MCC, BSC, Methodist Board of World Peace, Congregational Christian Service Committee, or other church, secular, or government agency, get in touch with these agencies BEFORE signing any statement with your draft board; (4) if you want more and complete details about employment opportunities with various agencies, the addresses of these agencies, or other related data, WRITE TO REFERRAL SERVICE, NSBRO, 1105 K St., N.W., WASHINGTON 5, D.C."

The Mennonite Relief Committee has been asked by the Mennonite Church to provide help for our young men in locating suitable employment to qualify for Selective Service credit for alternative service. Young men who wish help in getting into such employment as is mentioned in (3) above may do so by writing to the Secretary for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. This should be done before the draft board is contacted.

Sister Anna Beiler of Norfolk, Va., joined the mission headquarters staff on July 3 to assist in housekeeping services on a voluntary service basis.

The Voluntary Service Center at 1525 Prairie in Elkhart experienced a change of personnel the week end of June 29 as the Orie Roth family of Albany, Oreg., moved to the Home Mission in Chicago where Orie is a member of the Builder's Unit. Taking over the center temporarily as matron and maintenance man are Floyd and Lona (Dieter) Litwiller of Delavan, Ill. Vernon Yoder of Hutchinson, Kans., who has been working at the Mennonite Youth Village with Orie Roth and living at the Center, also transferred to the Chicago Home Mission as a member of the builders' unit.

Sister Ruth Miller of Middlebury, Ind., having completed a year of nurse aide service in the La Junta Hospital, terminated her service on June 21, 1952.

Sister Esther Unzicker, Sarasota, Fla., completed her term of service in Puerto Rico on May 31, 1952.



# Annual Mission Board Report

## Reports of Standing Committees

### Report of the Mennonite Relief Committee

To the Mennonite Board of Missions and Charities:

Dear Brethren:

Our world continues to reveal great areas of human need as a modern means of communication draw us closer together. The underprivileged peoples of Asia and Africa are beginning to assert themselves. They are throwing off the yoke of western colonization and are establishing independent governments. But many of their citizens live under conditions which we here in this country would consider sub-human. It is estimated that at least a billion of the world's population exists on an average annual income of \$100.00 per family. The life expectancy of these people is less than 30 years and 78% of them have had no educational privileges.

Too often in the past Christianity has been associated with capitalism and imperialism. Missionaries came in with the battleships and the traders. It is high time that western Christianity follows the injunction which Christ gave to the rich young ruler. Many of these underprivileged peoples are turning to communism, nationalism, and their old religions. They have failed to find the help they need in the Christian nations of the world.

A Christian relief and service program ministers to physical need while bringing a spiritual message. It demonstrates what the Gospel of Christ teaches. The deeds of relief and service workers underline the sermons of the missionaries. They make Christianity more attractive to those who have great physical as well as spiritual needs.

Your relief committee continues to remain sensitive to human need wherever it is found, and particularly in the areas of the Board's spiritual witness.

The following persons served on the committee during the past year: elected members—Paul Erb, Scottdale, Pa., Chairman; O. O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Lewis Martin, Harrisonburg, Va.; and Elmer Swartzendruber, Wellman, Iowa; ex-officio members—John H. Mosemann, Goshen, Ind.; J. D. Graber, Elkhart, Ind.; and Levi C. Hartzler, Elkhart, Ind., who also serves as executive secretary of the committee. The treasurer of the Board, H. Ernest Bennett, also meets with the committee as treasurer.

#### Emergency Relief

During the past year we have sent relief funds to our missionaries in Japan on two occasions: one following a disastrous fire in Kushiro and again following the severe earthquake early this year. Funds were also received and expended for the Kansas flood

relief last summer and for the Arkansas tornado relief this spring. The committee maintains a small emergency relief fund from which immediate needs can be met and receives and forwards funds for disaster relief.

#### Foreign Service

A couple was sent to India in February to serve in the mission program as voluntary service workers. The husband is a mechanic and builder and the wife a nurse aide. They are being supported from relief and service funds because of the type of work which they are doing. Appointment has also been given to a teacher for a three-year term at the Kodaikanal School in south India where some of our missionaries' children attend. The teacher is being seconded to the school for her term of service.

#### Voluntary Service—Long Term Projects

**Puerto Rico:** The co-ordination of the mission service program moved on apace during the year. The Puerto Rico Executive Committee composed of representatives from La Plata Mennonite Project and the missionaries took over the administration of the total program. The service project includes the medical program, the agricultural program, and the community service program. These services are intended to meet physical need among the Puerto Rican people and to demonstrate the Gospel of Christ.

Because the present hospital building does not meet the requirements for an approved hospital, a hospital planning committee was appointed during the year to study plans for a new hospital. The planning committee has recommended that a new hospital be located in Aibonito, a higher and more central location for service to the mission area. Clinics are being located in the main mission points and are serving as important means of contacting the local people for Christ and the church.

About thirty service workers are participating in the program in Puerto Rico at the present time, including two-year workers and those serving on a continuing or missionary basis. More workers may be sent down when drafting of I-O men begins. Medical personnel is especially needed.

**Kansas City Hospital:** The service opportunity in a large city hospital becomes apparent when one realizes the continuous turnover of personnel in nonprofessional hospital jobs. These jobs do not pay as well as factory work. Whenever employment in factories and trades is good, hospitals have a great deal of difficulty getting persons to serve as orderlies and nurse aides, and often the persons they can get are not dependable. This situation gives sincere Christian young people a real opportunity for witness. At the present time the number of workers in this

unit is less than at any time since its beginning. The uncertainty regarding the drafting of CO's has no doubt affected volunteering for this service.

The Mennonite Gospel Center provides the church center for our unit and offers opportunities for city mission work. The unit also participates in rescue mission activities, visitation, and children's work under the direction of the mission pastor and his wife.

**La Junta Hospital Unit:** This unit reached a total of twenty-five during the year. Members serve in many areas of hospital service: on the wards, in the laundry, in the kitchen, in the housekeeping department, in the office, and on maintenance. The service program has been integrated in a good way into the total hospital program because of the good co-operation between the hospital administration and the service workers. The hospital as an institution of the Board offers a real service to the community. Service workers enlarge that service by working on a voluntary service basis. Some of the unit members have stayed on as permanent personnel following the completion of their terms.

**Indian Migrant Unit:** After one year the work among the Indians in New Mexico and Arizona continues to present a real challenge. The unit served in a large migrant camp near Grants, New Mexico, from June to November and then went to Phoenix, Arizona, and served in a number of camps there, trying to continue the contact with Indians who had been working in the Grants area. The unit also served in several Negro camps near Phoenix. Present plans are for them to carry on a similar program this year and continue their search for a permanent location from which to carry on mission and service work. Their service during the past year included health service, education, recreation, and Bible teaching. When the camp closed at Grants last November, a number of the Indians came to them expressing their hope that the young people would be back again this summer. Indian parents and leaders appreciated very much what the unit did for the children. Adults were also coming out to the evening meetings in good numbers by the end of the growing season last fall.

**Mathis, Texas, Unit:** In January of this year the first workers were sent to Texas to assist our mission workers there to give a more effective witness among the Spanish-speaking Americans. The unit carries on recreation and handcrafts for children after school and a kindergarten for pre-school children, and plans to carry on a health service in the homes. The Mexican children in Mathis need all of these services. The purpose of the unit is to provide these additional activities for the children of the community as a demonstration of the Christian love taught in the Sunday school and preached from the pulpit by our missionaries.

**Institutions:** During the past year we have had service workers on a yearly basis at the West Liberty Children's Home, the Kansas



City Children's Home, and the Mennonite Home for the Aged, Eureka, Illinois. We have recently agreed to assist the Braeside Home, Preston, Ontario, in finding service workers for their staff. This is our first year in providing the longer term persons to serve in these institutions. Just what the future of this service will be is not quite clear at the moment. The regular workers in these institutions serve on a maintenance basis little higher than the service workers in some instances. In any case, all of these homes constantly need workers because of the rapid turnover and actual shortage of personnel.

#### Voluntary Service—Short Term

Service terms of less than a year are considered short term. We have placed workers in several of our city missions, in our institutions, and at the Mennonite Publishing House during the year on three- to six-month terms. Our builders' unit at the Chicago Mexican Mission and at the Elkhart Headquarters has used personnel of this kind except for one person on a long-term basis. We are ready to help find personnel for needy short-term projects and to find openings for workers who want to serve on a shorter term basis. We have agreed to assist the Mennonite Central Committee in finding workers for short-term disaster units following tornado, flood, or similar disasters.

#### Voluntary Service—Summer Service

The 1951 Summer Service program used 127 young people, 38 men and 89 women, in 25 different units: ten city mission, five rural mission, five child welfare, two Homes for the Aged, a colporteur team, an MYF Youth Team, and a student-in-industry unit. The purpose of the summer program is to provide additional help for our missions, institutions, and other church agencies; to pioneer in new areas; and to provide our young people with significant service opportunities. The growth of the summer program is indicated by the following statistics:

	'46	'47	'48	'49	'50	'51
No. of Units	7	13	14	23	25	25
No. of Persons	30	55	69	117	124	127

It appears that the 1952 summer program will be smaller than for the last several years, probably due to increased opportunities for service throughout the church and the uncertainty of the CO draft.

**Voluntary Service Summary:** Between 95 and 100 service workers were on the job at all times during the year plus 127 during the summer of 1951. At the present time we have a number of openings, particularly for women, and are praying for the needed persons to carry on the program. Many of our institutions continue to be understaffed, requiring the workers who are there to put in long hours without time off. The voluntary service program can help to remedy this situation as more and more consecrated young people volunteer for service.

#### MCC Program Support

MRC annually recommends to the Executive Committee for appointment two representatives as members of the MCC according to the original agreement established at the time the MCC was organized in 1920. MRC

also co-operates with the MCC in foreign relief, refugee aid, and the mental hospital program. Members from the MRC constituency serving in MCC voluntary service and in Pax services are supported on an agreed upon per man per month cost. MRC serves as the collecting and forwarding agency for all funds sent to the MCC. This makes possible a more unified relief and service program. The treasurer's report previously given will indicate funds forwarded to the MCC during the past year for the above-mentioned services and for special projects.

Relief goods in kind are sent directly to MCC collection centers for processing. This includes mainly food and clothing for distribution overseas.

#### I-W Services

At the request of the Peace Problems Committee of General Conference, MRC is taking responsibility for assisting the young men from its constituency to find significant service under the new draft law. In this assignment, MRC is working closely with the I-W and Peace sections of the MCC. According to present information, the machinery for drafting will likely be set in motion after the first of July, the beginning of the new government fiscal year. Just how much work will be required in this area of service is not yet certain. A number of contacts have already been made which offer opportunities for men who will want to earn while serving their time under the law. We are expecting that a number of our service units will qualify for the use of CO's under the draft law.

#### Administration

The developing draft situation which has definitely influenced voluntary service and opened the door for paid alternate service has made necessary the increase of staff in the relief and service office at Elkhart. Two assistants in addition to the Secretary for Service and Relief have been serving in the office since last September. It appears that three persons will continue to be needed to carry the administrative load as drafting gets under way, and more may be necessary to do the field work required in finding jobs and placing men under the law. Information will be gotten out to our ministers as rapidly as possible when drafting starts. Local assistance will no doubt be needed from our ministers for the spiritual counseling of the draftees. The present law makes possible more homogeneity and local administration of groups than was possible in CPS days.

The increase in office personnel during the year made possible the beginning of a much-needed orientation program for long-term workers at the Elkhart Headquarters. This program includes Bible study, information regarding the total Board program, Mennonite principles and history, studies in group living, and a work project. The program has been very helpful and will need to be expanded according to the experience of the past year.

In order to take care of the service workers who come to Elkhart for training the committee has taken over a Board-owned house at 1525 South Prairie Street and established a voluntary service center. At the present

time a voluntary service couple is taking care of the house and providing board for the workers who come and go.

#### Finances

The treasurer's report shows total contributions for the past year at \$168,103.44, which include \$2,316.74 for the first pax unit and \$7,369.27 for special MCC projects, designated funds which were received at and forwarded from Elkhart. In addition the Kansas City Service Unit shows a credit balance of a little over a thousand dollars and funds have been coming back from the Ethiopia transfer.

The drafting of young men will require certain funds for administering the program and further support for voluntary service and pax service units. The committee plans to use relief and service funds for these needs in addition to special contributions for these purposes. We believe that one offering a month for relief and service from our congregations will provide us with the necessary funds. Congregations, Sunday-school classes, and individuals may want to support young men in the voluntary service or pax service program. Those of us who remain at home cannot shirk our responsibility to our young men by failing to share in their peace witness.

During the past year the CPS tuition support program was concluded. MRC also continued its subsidy to the Mennonite Research Foundation for the preparation of a history of Mennonite relief work.

All relief and service funds should be sent through the district conference treasurer or direct to the treasurer, Mennonite Board of Missions and Charities, Elkhart, Indiana.

#### Conclusion

The above report is possible only because of many hours of faithful service on the part of workers on the field and helpers in the office, supported by the prayers of each one of you. We solicit your continued prayers and Christian counsel in carrying on the activities assigned to MRC. May God help us to integrate more effectively the mission and service program. Levi C. Hartzler.

Secretary for Service and Relief.



Saginaw, Michigan.

Children's classes are held during the week after school. One of the boys' activities was painting the chairs in the nursery.



## Report of the Women's Missionary Sewing Circle Organization

### Report of the President

It has again been a privilege for the women of the Mennonite Church to work together particularly in witness that children of God need to love not only in word but in deed. Our prayer has been that the work of the sewing circles might truly be effective in strengthening His kingdom. He has answered that prayer. We have nothing to boast of. At the end of another year we humbly acknowledge that all that has been accomplished of lasting good is good and will last because He has seen fit to bless and make it so.

It will be seen by the reports of the various secretaries and our treasurer what the scope of the work has been. There is no need to repeat here, only to comment on a few points. The number of garments sewn, hand labor of all kinds, canning, provisions of every description compares favorably with last year's. When there is less here there is more there. You will find the secretaries' reports interesting.

The response of the circles for cash toward furnishing the new missionary homes in Japan was most commendable. The goal of \$1,000.00 was met with \$422.00 additional given. Six hundred and forty-eight dollars were given for Bibles for Japan. It is interesting to note that one district alone gave most of the \$648.00 for Bibles, this in addition to full support of a missionary to Japan and a nice share in the furnishings for Japan missionary homes. The amount given for Japan by all the circles was \$2,960.58. The spontaneous support of the work in Japan is one of the bright spots on the treasurer's page.

Although more was received for Nursing Education this year than any previous year, we still have not reached our annual goal of \$3,600.00. The training of our girls for nursing service in a Christian environment most certainly is a concern of the church. The women can wholeheartedly share in this support as a part of their service activity. We are glad to keep it on our schedule for the coming year. It became clear during the past year that our publicity must be more effectively done and probably our method of raising the quota needs reconsideration. The various districts have been approached in an appeal to give this project a better support. It seemed to the Executive Committee that it could not possibly be a cause not suitable or one that would not appeal to women but rather that there is a lack of understanding of what Nursing Education is and lack of an effective method of subscribing to it.

The Prayer Booklet and the Sewing Monthly have enjoyed a larger distribution. We believe these publications are being used to spread information and are serving as a clear call to prayer and sacrifice. It is not too much

to say that the prevailing spirit of the women and girls engaged in circle work is one of devotion and concern that the physical things we do, through love and prayer may count spiritually. Methods of carrying on the future program of the Women's Missionary Sewing Circle Organization may change, the Lord blessing our areas of service will increase even as change and enlargement has characterized the past, but love and prayer will remain a constant need.

—Minnie Graber.

### Report of General Secretary of Adult Circles

#### Report of Senior Circles

Number of circles	371
Members	10,241
Receipts	\$171,737.00
Garments	58,355 pieces 5,474 pounds
Bedding	15,238
Baby pieces	17,949
Coverings	2,000
Shoes	5,828 pr.
Hose	229 pr.
Kits	5,384
Provisions	3,441 doz. 29,831 lbs. 43,167 qts.
Miscellaneous	20,000 pieces

#### Report of Junior Circles

(Cora Groh, Secretary)

Number of circles	162
Members	2,930
Receipts	\$1,321.00
Garments	4,011 pieces
Bedding and linens	2,845
Baby pieces	6,568
Coverings	5
Shoes	470 pr.
Kits	651
Provisions	113 doz. 870 lbs. 989 qts.
Miscellaneous	9,570 pieces

#### Full Report of All Circles

Number of circles	533
Members	13,171
Receipts	\$173,058.00
Garments	62,366 pieces 5,474 pounds
Bedding	18,083
Baby pieces	24,517
Coverings	2,005
Shoes	6,479 pr.
Hose	229 pr.
Kits	5,384
Provisions	3,554 doz. 30,701 lbs. 44,156 qts.
Miscellaneous	29,570 pieces

—Alma Yordy.

### Report of Girls' Activities Secretary

Progress and interest among juniors and intermediates has been steadily on the increase. Our sponsors are taking advantage of many opportunities close at hand as well as ones farther removed.

Many interesting projects were engaged in again this year. A few circles had the privilege of preparing summer Bible school materials and rewards in Spanish for use of our missionaries in Puerto Rico. We were happy to help lighten their burden.

There was also a very fine response to the Navajo Indians project, which included Christmas bundles, migrant kits, sewing kits, and layettes.

"Christmas bundles" for distribution through the MCC was also well supported. One intermediate group solicited the help of the young men of their congregation which doubled the number of bundles purchased.

Old Christmas cards were put to good use. They were prepared and sent through MCC to workers in various fields to aid in their teaching program.

A new project just begun is that of raising funds to furnish the clinic rooms at Youth Village.

The usual activities were again the major part of our work, that of rolling bandages, making dishcloths, pot holders, stuffed toys, scrapbooks, needle cases, etc.

Many groups have not forgotten the needy and invalids in their communities, but have brought them cheer by way of fruit, flowers, and various types of work, also visiting and singing for them.

We are encouraging greater emphasis in the devotional and in the teaching program of our juniors, particularly that they may become better acquainted with our mission activities at home and abroad. We believe this will start them off in the right direction in both giving and serving.

Humbly submitted,  
Cora Groh.

### Report of the Sewing Secretary

The year April 1, 1951, to March 31, 1952, found the sisters of our sewing circles busy in the work of the Lord. Truly many were clothed and warmed through their labors. The projects sponsored by the General Committee were a small part of the work done by the sisters in the sewing circles.

Following are the projects sponsored by the General Committee. The first call for help came from the Nursing Arts Laboratory at Goshen College. For them we furnished sheets, pillowcases, blankets, bedspreads, mattress pads, towels, washcloths, rubber sheets, adult patient gowns, sand bags, curtains, etc.

For the Paul Conrads who went to India, the circles furnished bedding, undergarments, pajamas, slips, and sweaters. For the Community Hospital at Lebanon, Oregon, dresser scarves and towels were made. For the Mennonite Hospital at La Junta, Colorado, sheets, diapers, pillowcases, tea towels, and washcloths were furnished. Tea towels were made for Mennonite Youth Village at White Pi-



geon, Michigan, and for the Bible school and mission home in Canton, Ohio. Bedding and linens were supplied to the workers at Saginaw, Michigan, to be used in summer camp work for colored children.

The largest sewing project was for Puerto Rico. For this work we supplied men's and women's pajamas, boys' suits, women's dresses, quilted baby pads, bedspreads, quilts, crib quilts, braided or hooked rugs, tablecloths, bath mats, tea towels, dishcloths, and scrap-books.

The last project was that of supplying bedding and linens for the Nelson Litwillers who are on furlough from the Argentine. Since they came home on a plane they could not bring their bedding with them.

There were also several projects requiring cash. They were for furnishings for the mission homes in Japan and supplying kitchen articles for the Home Economics Department of the Dhamtari Christian Academy in India.

What a happy privilege is ours to serve the Lord by doing it "unto one of the least of these." May the Lord richly reward each sister as she gives of her time and money.

Humbly submitted,  
Mrs. Paul Yoder.

## Report of the Literature Secretary

The Missionary Sewing Circle Monthly subscription list was increased more than a thousand during the past year so that at present 8,170 of our sisters and their families are reading our monthly newsletter. We appreciate this interest and pray that each year more of our sisters and their families will enjoy the messages and suggestions of our little magazine.

With the January, 1952, issue a new format was introduced for the Monthly, which allows room for regular departments each time as well as for a message from our president. We appreciate the kind services of Bro. Ellrose Zook in planning this format for us.

In 1951, 8,000 Daily Prayer Guides were printed and placed, with orders coming in for more; however, no more of the 1951-52 issues were printed because of practical financial reasons. Since the response to the plan for daily prayer suggestions was so favorable, with many expressions of appreciation, the same general plan was followed for the 1952-53 Daily Prayer Guide. New features include the titles for the daily Sunday-school Scripture readings and the plan for the memorization of a Scripture passage and a hymn each month. We trust that many more families and individuals will avail themselves of this plan for hiding God's Word in their hearts.

Since the General Committee decided in February that we no longer attempt to keep a record of the letters written to and from our missionaries and relief workers, no report will be recorded, though we still encourage all to write to our faithful workers on the field.

It is encouraging to note the increased interest of our sisters in reading. Reading reports show a good variety of missionary books, of books written by relief workers,

and of doctrinal books as well as other helpful books. May the good records of our sisters encourage others to be diligent in reading.

May all continue faithful in the Lord's work, serving zealously, ever praying for the work of the church, for the needy in the world.

—Mrs. C. L. Shank.

## Report of the Treasurer

Cash Balances—March 31, 1951	
Sheet and Blanket Fund	746.30
Prayer Guides	475.39
Sewing Circle Monthly	318.19
General Expense Fund	326.62
	1,866.50

### RECEIPTS—CONTRIBUTIONS RECEIVED

India Missionary Support:	
Ida Beare	471.12
Mary Good	850.00
Velma Hostetler	1,016.00
Ruth Elaine Yoder	25.00
Mrs. Royal Bauer	10.00
Mrs. Paul Conrad	10.00
India Medical	614.89
Dhamtari Hospital and Nurse's Home	50.00
India Nursing School	183.29
India Bible Woman	249.00
India Home Ec. Room	75.00
India Guest Room	10.00
Total Receipts for India	3,564.30

South America Missionary Support:	
Mrs. Floyd Sieber	10.00
Mrs. Lawrence Brunk	10.00
South America Medical	12.00
South America Orphanage	79.97
South America Bible Reader	17.50
Total Receipts for South America	129.47

Nursing Education	1,978.48
Sheet and Blanket Fund	552.16
La Junta Nurses' Home	5.00
Total Receipts for the above funds	2,535.64

Japan Missionary Support:	
Mrs. Ralph Buckwalter	819.50
Ruth Ressler	10.00
Rhoda Ressler	10.00
Japan Mission Home	
Furnishings	1,422.16
Bibles for Japan	648.92
Japan Church Building	50.00
Total Receipts for Japan	2,960.58

### Missionary Support:

Elsie Selzer, Saginaw, Mich.	241.00
Marta Quiroga	121.62
Lydia Driver, Ozark Teacher	515.72
Anna K. Massanari	300.00
Carol Ann Troyer	40.00
Dr. and Mrs. Merle Eshleman	100.00
Mrs. George Smoker	10.00
Naomi Smoker	10.00
Total Receipts for the above Supports	1,338.34

Other Funds:	
MCC Shipping	84.50
Chicago Colored Mission	271.82
For shipping costs to India (Conrad and Hummel)	180.29
Chicago Mexican Mission	
Apts.	32.00
Goshen College Kitchen	15.00
Ohio Mission Board	350.00
Voluntary Service	100.00
Ohio Evangel	25.00
Rent for Doris Snyder	405.00
General Mission Fund	86.85
Total Receipts for Other Funds	1,550.46

Free Literature Fund	58.00
Prayer Guides	979.05
Sewing Circle Monthly	1,587.37
General Expense	711.88
Total Receipts for the above funds	3,336.30

Contributions for the year	15,415.09
	17,281.59

### DISBURSEMENTS

India Missionary Support	2,382.12
Other India Funds	1,182.18
Total paid out to India	3,564.30

South America Missionary Support	20.00
Other South America Funds	109.47
Total paid out to South America	129.47

Sheet and Blanket Fund	152.34
Nursing Education	1,978.48
La Junta Nurses' Home	5.00
Total paid out to the above funds	2,135.82

Japan Missionary Support	839.50
Other Japan Funds	2,121.08
Total paid out to Japan	2,960.58

Missionary Support:	
Dr. and Mrs. Merle Eshleman	100.00
Lydia Driver, Ozark Teacher	515.72
Elsie Selzer, Saginaw, Mich.	241.00
Anna K. Massanari	300.00
Carol Ann Troyer	40.00
Marta Quiroga	121.62
Mrs. George Smoker	10.00
Naomi Smoker	10.00
Total paid out to the above supports	1,338.34

MCC Shipping	84.50
Chicago Colored Mission	271.82
For shipping costs to India—Conrad and Hummel	180.29
Chicago Mexican Mission	
Apts.	32.00
Goshen College Kitchen	15.00
Ohio Mission Board	350.00
Ohio Evangel	25.00
Rent for Doris Snyder	405.00
Voluntary Service	100.00
General Mission Fund	86.85
Total paid out to the above funds	1,550.46

Prayer Guides	1,187.61
Sewing Circle Monthly	1,330.84
General Expense	484.27
Total disbursements for the year	14,681.69

Cash Balances March 31, 1952	
Free Literature Fund	58.00
Sheet and Blanket Fund	1,146.12
Sewing Circle Monthly	574.72
Prayer Guides	266.83
General Expense Fund	554.23
Total cash balance	2,599.90
	17,281.59

—Amanda Frey, Treasurer.

## Report of the Auditor

King-Wyse, Inc.  
Archbold, Ohio  
April 4, 1952

Women's Missionary Sewing Circle Organization  
Mennonite Board of Missions and Charities  
Elkhart, Indiana  
To Whom It May Concern:  
In accordance with your request I have examined the books of the Women's Missionary Sewing Circle Organization as kept by the treasurer, Amanda Frey, Archbold, Ohio. I hereby certify that I have found them to be neatly and accurately kept. The balances of the various accounts are correct as shown on the books and I have reconciled the check book balance with the bank balance as shown by the Farmers and Merchants State Bank, Archbold, Ohio.

Respectfully submitted,  
Olen L. Britsch.

## MISSIONS SECTION



## Report of the Child Welfare Committee

To the Mennonite Board of Missions and Charities:

Since the 1951 report, your committee has had two meetings. Out of these meetings and from those working in the Child Welfare program of the church we hope that some progress has been made as to how the church can better fulfill its mission to children.

### The West Liberty Home

This Home, the oldest in our church, has been remodeled and now has facilities for eighteen boys and nineteen girls. This home-like institution now has thirty-one children. During the remodeling time of the summer of 1951 the children were placed in homes of the neighborhood and elsewhere.

Other steps of progress at West Liberty are reported by Bro. Paul Sieber. In the past year this Home has opened its doors to pre-delinquent boys and so enlarged its service in a fine manner and spirit. Support from the Ohio churches was generous in gifts of food. Helpful suggestions on child welfare have been given to the staff by Dr. Richard Yoder, Orval Shoemaker, and Carl Smucker.

In the past year some study has been made regarding the purpose of the West Liberty Home. From past minutes and from the sentiments expressed by workers it is felt that the West Liberty Home should be a center for the care and placement of "normal" children first of all. Perhaps some specialized and borderline children could be served, but not as a main service of the Home.

### The Kansas City Home

This Home continues to care for about fifty children. It looks forward to remodeling the second floor of the old building. This renovation is being done with the approval of the State Department of Welfare. Bro. Glen Yoder reports that a number of congregations have been visited by him and his wife personally in the last year. A fine paper called **The Children's Home News** has been started and appears each quarter. These personal and literary efforts give information to the supporting churches.

Congregations in Iowa, Missouri, and Kansas continue to be generous in giving trailer truck loads of food. There is a higher cost of living that this Home feels and so the continued support of congregations is appreciated.

Bro. Yoder is now taking part-time school-work toward a degree of Master of Social Work.

### Mennonite Youth Village

In the summer of 1951, four camps were operated at this village near White Pigeon, Michigan. The 131 children who were at Youth Village during different camp periods over the summer came from our mission stations in Chicago, Fort Wayne, Detroit, Pinckney, Lima, East Goshen, and Elkhart. The usual quota were from broken or poor homes.

As in the past year a program of Bible study, crafts, recreation, and wholesome activities made up the program. Bro. Mervin Yoder stresses the evangelistic purpose of the camp in his report by saying, "We want the children to think the decision through carefully, to see and realize what believing in Christ really means and what effect it will have upon their daily living."

The camp schedule for 1952 is for five different age groups and the period of time is about twelve days for each group.

### Child Welfare Conference

In April, 1951, the committee sponsored a Conference on Child Welfare at West Liberty, Ohio. For this conference we were fortunate enough to secure many of the church's experienced workers in the field of child welfare. The children's homes of West Liberty, Millersville, and Kansas City were represented as were also the summer camps. Child welfare work in Canada, fresh-air children in Pennsylvania, and adoption programs were all discussed. Legal aspects of adoption, evangelizing through child welfare, current needs in child welfare, the state's point of view, child welfare work as a vocation, the emotional needs of children, the church's work with children in Europe—all these were discussed and the papers have all been compiled into printed proceedings that can be secured from Elkhart.

One of our superintendents suggests that if another Child Welfare Conference is held it might be well to focus on the problems and challenges of our institutions.

### Other Committee Activities

At the 1951 Mission Board meeting at Belleville the secretary presented briefly the work of the committee to the Mennonite Medical and Nurses' Association. We believe their interest and advice can be a help to the church's child welfare program.

Bro. Graber has spoken to several of our schools to present the challenge of child welfare work as a Christian vocation.

At the suggestion of the committee Tillie Yoder prepared a topic for the **Program Builder** of March, 1952, on "Sharing with Needy Children." We hope that this program as well as other literature that appears in our church papers will keep our congregations sensitive and active in behalf of the many children in the world who are in need of Christian nurture and Christian concern.

Two of the committee's members have been in Europe during the past year and we believe that when they return they will be a help to the cause. We also want to keep in touch with relief workers who are operating children's homes and who should be helpful in child welfare work when they return to America.

The workers in children's homes carry heavy responsibility and the cause of Christ owes much to their faithful and usually inconspicuous service. It has been called to our attention that as a committee we are in some ways too far removed from the actual problems and life of our Homes which are di-

rectly under local boards. We hope that in the years ahead this can see improvement on our part. As we come to understand better those many things involved in a program of Christian Child Welfare, we hope to be of more help in the church's outreach to children.

Respectfully submitted,  
Grant M. Stoltzfus, Secretary.

## MCC Weekly Notes

### Cutting Room and Clothing Center Supervisors Meet

The supervisors of the MCC cutting rooms and relief clothing centers met for a conference at Akron on June 25 and 26. Problems relating to the best methods of buying and cutting materials for relief and packing clothing for shipment were discussed.

### Relief Truck Makes Record Hauls

The large semi-trailer truck, recently donated to the MCC by the Archbold, Pandora, and Bluffton, Ohio, communities, made a record of hauls during the week from June 20 to 27. During that time a truck load of relief goods arrived from North Newton, Kans. Two truck loads of clothing and one of food for Germany, one truck load of clothing for India, and one truck load of General Conference Mission supplies were shipped from the warehouse to New York and Philadelphia for trans-ocean shipment. In addition to these hauls, two truck loads of baled clothing were transferred from the Ephrata clothing center to the warehouse in order to make room for the Christmas bundle rush. On June 30 a truck load of school supplies and other materials for France and Paraguay will be trucked to the port.

### Mental Health Director Returns to Akron

After spending six months in the Newton, Kans., area setting up the ground work for the establishment of a mental hospital, Delmar Stahly, Mental Health Director, has returned to Akron to resume his duties here.

### Executive Committee and South American Flying Mission Meet in Chicago

The MCC Executive Committee and the Flying Mission which investigated needs in Paraguay during the spring met in Chicago on June 20 to discuss plans for the further development of the Paraguay program. The Flying Mission reported an interest in promoting the development of the starch industry and the cotton growing and processing industries. They are also interested in purchasing land in and near the Mennonite Colonies for investment and demonstration purposes and hope to create a wider interest in such projects.

Released June 27, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

When Christianity says that God loves man, it means that God loves man: not that He has some "disinterested," because really indifferent, concern for our welfare, but that, in awful and surprising truth, we are the objects of His love.—C. S. Lewis.



# CHURCH CORRESPONDENCE

## PHOENIX, ARIZONA

(Sunnyslope Congregation)

Dear GOSPEL HERALD Readers: On April 6 we enjoyed having the male quartet from Upland College with us. We appreciated their testimony in song and in word very much. Bro. Brubaker, president of the college, brought us the morning message also.

The girls' junior Sunday-school class gave the program for the month of April at the Shaw Butte Rest Home on the afternoon of April 6. The inmates expressed their appreciation for the fact that these young girls came to give them a message of hope and cheer.

Tommy Hershberger was baptized on May 4. He accepted Christ as his Saviour during the revival meetings which Bro. Clarence Ramer held here. That same day we had counsel meeting in the morning and observed communion in the evening.

Our summer Bible school was held the last two weeks in May. It was well attended.

Friday evening, May 16, the school program was given at Sunnyslope Mennonite School. There were four eighth-grade graduates: Myrna Esch, Lois Shetler, Paul Short, and Andy Chappell.

Sister Edith Evans, a Mennonite Jewess, and Esther Histan, both missionaries to the Jews in Washington, D.C., were with us on May 18. We appreciated the story of Edith's life, and the experiences in mission work which Esther related to us.

Since the Indian migrant unit has left Bro. Dennis and Sister Louella Short have been appointed to carry on the work at the two Negro camps near Buckeye, Ariz., approximately 45 miles from this community. They have Sunday school at both camps on Sunday forenoon, and Wednesday evening they alternate games and crafts with a Bible story hour at both places.

The Hesston A Cappella Chorus spent Friday night, June 6, here. They gave a program at Sunnyslope on Friday evening, and started on to Upland, Calif., the next morning at 6:00.

On Sunday, June 15, the cooler in the church was in operation for the first time. It made an appreciable difference in temperature.

June 18, 1952.

Ellen Yoder.

## TEGES, KENTUCKY

(New Found Mission)

We have many reasons to rejoice, for the Lord is answering prayer and souls have been strengthened. Bro. Ross Metzler, Lewis-town, Pa., was here to bring stirring messages for a week in March. Two men sought the Lord.

The Bible school started on April 7. Five young people from the Pike Church, Elida, Ohio, came to teach. The enrollment was 45 with an average attendance of 40.

Instruction class was held each Wednesday

afternoon. Six attended the class, then one man went back into sin. He has a strong urge for drink and his old companions had too great an influence upon him. The Lord is still able to work with him.

On May 25 our bishop, Bro. Ed Frey, was here and baptized a married couple and their son; also a man and wife were received upon confession of faith. Then we observed communion. This, especially the observance of feet washing, was something new to most of the people here. Ten converts took part in the service.

We were saddened when one young mother left the church. She was ashamed to wear the prayer veiling, and she lacked in her prayer life. Possibly she was also discouraged through the influence of an aunt who is living in adultery and could not be taken into church. The daughter wanted to remain with the church, but the mother said that if she left, the girl must go with her. Will you pray with us that they may be won again to the Lord?

We are now having Bible study and prayer service each Thursday afternoon in the homes. Regular services are held in the school house Saturday night and Sunday morning. Continue to remember the work at New Found as there are many more who need the Lord.

Mrs. Ezra Good.

## KINZERS, PENNSYLVANIA

(Hershey Congregation)

Dear HERALD Readers: We appreciated the messages of the visiting brethren, Edgar Denlinger, Alabama, and Amos Hess in the month of March, and Elmer Leaman on June 15.

In a Good Friday message Bro. Ira Buckwalter reminded us of our duty toward our possessions which the Lord blesses us with. The day following we had preparatory and baptismal services at which time eight young souls were received into church fellowship by water baptism. Our prayer is that they continue to seek His will and become real lights in this sinful world. Easter Sunday we observed communion.

This spring the church building basement floor has been covered with tile and double doors have been placed in the front of the main floor.

On June 11 Bro. Willis Hershey was ordained by lot to the office of deacon. Bro. Hershey was our Sunday-school secretary-treasurer for many years, and he is the son of Bro. Landis Hershey, our retired deacon. May the Lord bless Bro. Willis with fruitful service as He blessed his father.

The Gospel Witness Band fellowshipped with the old folks at the Oreville Home in a song service in May. They are again conducting street meetings in the Christian Street area of Lancaster and distributing **The Way** in the Diamond Street area of Philadelphia.

Two of our Sunday-school pupils are in the hospital at the present time. Mervin Hershey is suffering from a blood disease and Theodore Shelly had his one hand and two fingers of the other hand amputated when he fell in a horse-drawn mower. May the Great Physician bless and heal these little ones if it is His will, and comfort their parents.

June 22, 1951.

Everett Buckwalter.

## GAYS CREEK, KENTUCKY

Dear Christian Friends: Greetings of love to all of you and especially to those of you who have been interested in the work at Gays Creek.

Our thoughts have been with you many times because of the things which you have made possible here. Many of you may remember that one year ago the church building was started. On Oct. 21 we began to use the building for services. In December the basement wall was laid up for the dwelling house, and the first four months of this year there were approximately forty men here from different states to help in building the house. Several of the men came the second time. The men came usually in groups of six and stayed for almost a week. One week there were thirteen men here from Belleville, Pa. Bro. Jacob Glick brought a few men and wired the house in one day.

Bro. Leland Bender, Meyersdale, Pa., came in January and was here for six weeks. John Detwiler and Wesley Stoltzfus have been here since March. We have appreciated their help with the building and especially with the visitation work and Bible study which is conducted in the homes of the Christians.

Many, many times we thought of the Scripture, "For we are labourers together with God." We marveled to see what could be accomplished by working together. And the many who have helped have worked willingly and faithfully.

On May 12 we moved to our new home, and we can't tell you how thankful we are for it and how much we enjoy it. It was a very short distance to move; so we just used the car and two-wheeled trailer for the moving.

The brethren Mark Peachey and Erie Reno and four girls from the Grantsville, Md., community—Arlene, Erma, and Doris Bender, and Esther Miller—had been on Turner's Creek for evangelistic meetings and they were with us the first night in our new home. We appreciated that opportunity to have them here. Erma stayed for two weeks and helped with sewing, special singing during our meetings, and numerous other things.

On May 20 a group of the Christians from here and Wesley, David, and Ruth left for Belleville, Pa., where they had part in a program on Ascension Day. We believe this experience has been a real blessing to them and a means of encouragement to the Christians from here on the creek. They were a tired but happy group when they returned from the trip.

The last week in May Bro. Alvin Swartz came over and preached for us each night. There was good attendance and very good attention, and we appreciated the way in



which the Word of God was presented. We were made more conscious that "we wrestle not against flesh and blood." Recently those words in Romans took on more meaning to us, "Where sin abounded, grace did much more abound," and "If God be for us, who can be against us?" Although there are many times when our hearts ache because of the indifference toward God and His Word, yet there is much joy in seeing what happens to a person when he is made new in Christ Jesus. There were several responses during the meetings and we know God's Spirit was at work among us.

Some of you may remember George Oliver. His wife, Polly, accepted Christ as her Saviour about two months ago and you can know it has meant much to George as well as to us.

June 3-13 we had Bible school here. Bro. Eli Swartzentruber, Greenwood, Del., was superintendent of the school. The teachers were Amelia Swartzentruber, Mary Erb, and Lydia Miller, Hartville, Ohio; Violetta Bontrager, Princess Ann, Va.; Barbara Miller and Leland Bender, Grantsville, Md. There was an average attendance of 42. One mother who attended and who was also along on the trip to Pennsylvania said, "I believe I enjoyed Bible school almost as much as the trip to Belleville." We also enjoyed the fellowship with the teachers and appreciated their faithfulness in working with these folks that are dear to us.

Violetta Bontrager stayed with us a week after Bible school and helped with some finishing of the woodwork in the house. Arletha Zehr is with us now for perhaps a week and is also helping. Ruth continues with us, faithfully working wherever she is most needed. She plans to be gone about a month this summer and we expect Erma Bender to be here during that time.

Come visit us here on Gays Creek when you can. And do pray for the work as the Lord lays it upon your heart. We wish you God's rich blessings and His leading in your lives. David and Rhoda Showalter.

June 21, 1952.

### MISSION NEWS (Continued)

Bro. John E. Leatherman, is scheduled to give an illustrated talk on Africa at the Congregational Mennonite Church, Marietta, Pa., on July 10.

The chorus from Wooster, Ohio, gave a program at the Old People's Home near Pittman the afternoon of July 29.

Bro. Paul Lauver, on furlough from Puerto Rico, is scheduled to preach at Johnstown, Pa., on July 13, and at Olive, Elkhart, Ind., on July 20.

A property on the plaza in Trujillo, Honduras, has been purchased for the use of the clinic there.

Sister Phebe Yoder is planning to take a trailer house mounted on a truck to Africa with her when she returns.

Sister Thelma Groff, on furlough from India, spoke to different groups of women at Kitchener, Ont., during May.

### FIELD NOTES (Continued)

Dedication services for the church building and parsonage at Bridgewater Corners, Vt., will be held on July 12. Four families from Franconia District will be engaged in the work there. God bless this evangelism by colonization.

A Bible school in Pike Co., Ohio, sponsored by several churches from the Elida territory and by the Sharon congregation at Plain City, had an enrollment of 126. The Bible school has increased the Sunday school attendance considerably.

### Announcements

Bro. Peter Wiebe, Goshen, Ind., at Olive, Elkhart, Ind., morning of July 13. J. Irvin Lehman, Chambersburg, Pa., on "Faith Establishes Law" at Stricklers', Middletown, Pa., Saturday evening, July 12. Nonresistance and Peace Conference at New Danville, Lancaster, Pa., afternoon and evening July 13 with Noah G. Good, Amos S. Horst, Landis H. Brubaker, Aldine B. Brenneman, and Simon G. Bucher speaking. Roy D. Roth, Hesston, Kans., at Flanagan, Ill., evening of July 13. Bishop ordination at the Stahl Church, Johnstown, Pa., 2:30 p.m., July 13. Hess-Lititz YPM in open air meeting on farm of Henry Tyson at Kissel Hill, Pa., on July 13 with Bro. Henry Frank speaking. Bro. Abram Kaufman, Plain City, Ohio, at Fairpoint, Ohio, July 20. Malvin P. Miller, Middlebury, Ind., at Yellow Creek, Goshen, Ind., July 12. Dedication of Fish Lake, Ind., building, with John H. Mosemann preaching, July 20.

### Evangelistic Meetings

Andrew Jantzi, Marilla, N.Y., in tent meetings with the East Union, Ohio, Conservative congregation, on farm of Bro. John Hershberger, 5 miles east of Wooster, Ohio, on R. 30, beginning July 6. Alvin Swartz, Talbert, Ky., at Bart Chapel, southeast of Georgetown-Bart, Pa., beginning July 26.

### Visiting Speakers

June 15: Harold Sommerfeld, Hesston, Kans., at Peabody, Kans.; Martin Metzler, Manheim, Pa., at Mt. Vernon, Oxford, Pa.; Elno Steiner, Elkhart, Ind., at Prairie St., Elkhart; Henry Ross, Orrville, Ohio, at Salem, Elida, Ohio.

June 22: Clarence Yoder, Midland, Mich., at Benton, Ind.; Howard Good, Preston, Ont., at Zion Hill, Singers Glen, Va.; George H. Beare, Dhamtari, India, at Goshen College; John Shenk, Denbigh, Va., at Frazer, Pa.; John Friesen, Eureka, Ill., at Tiskilwa, Ill.; William Kurtz, Loman, Minn., at Plain City, Ohio.

June 29: Warren Metzler, Johnstown, Pa., at Mt. Vernon, Oxford, Pa.; I. E. Burkhardt, Goshen, Ind., at Elmira, Ont.; Ray Bair, Louisville, Ohio, at Plain City, Ohio; Elno Steiner, Elkhart, Ind., at Clinton Frame, Goshen, Ind.

July 6: Don Smucker, Chicago, Ill., at South Union, West Liberty, Ohio; Leonard Haarer, Altoona, Pa., at Johnstown, Pa.

Man has two hands so that he may give with one what he obtains with the other.

### AGAINST INFANT BAPTISM

We are reminded by various students of current events that there is a trend in the modern church against infant baptism. To some extent, this is true. To the degree that men are honest in reading the Scriptures, they are compelled to admit that infant baptism is not to be found in the New Testament, but that it is the invention of certain churchmen many centuries after the New Testament. Karl Barth, for instance, draws attention to the number of books and pamphlets now being printed regarding this argument. This sounds encouraging when coming from pedobaptist sources. On the other hand, the conviction is not deep enough to lead Karl Barth or any of these pedobaptist em-phasizers of New Testament truth to decide that they will no more participate in a fictitious rite of baptismal regeneration for infants. We are delighted and encouraged by finding modern scholars unable to follow the long-time arguments which have sought to justify infant baptism. But we live in a strange period in which, after the affirmation of the truth, the practitioners of error proceed with a shrug of the shoulders as much as to say, "Well, what does it matter?" We think it matters a great deal. If men are compelled to conclude it a practice which invaded the simple tenets of Christianity to the harm of souls and the deception of many, it is time to take on the aspect of sincerity and to cease doing what should never have been begun.—*The Watchman-Examiner*.

### LIVING GIVING

A rather wealthy church member, who was not known for his generosity, complained to his pastor concerning some remarks he had overheard about his own miserliness. Assuring the minister that he had left a great portion of his money to the church, the rich man asked his pastor to make it clear to those who had criticized him that he was not as stingy as it might seem.

"Let me tell you an allegory," the rich man's pastor replied. "A pig and a cow were talking one day in the pasture. The pig was complaining, and said to his companion: 'I don't understand it. I'm terribly unpopular, while you are praised by many on account of your kindness and gentleness. And then they tell how you are so generous, giving milk and cream and butter for daily use. After all, that is very nice. But I give more than you—ham, and bacon, and bristles, and other things. Yet nobody has any use for me. They laugh at me and call me a pig. I don't like it at all. I wonder why it is!'"

"'Perhaps,' the cow replied after a moment's hesitation, 'I am less criticized than you are because I give while I am still living.'"—*The Pilgrim*.



## YOUNG PEOPLE (continued)

(2) Sometimes we are overzealous to "use" our young people, and "use" them in forms of service for which they are not spiritually ready.

(3) There are usually some young people in every church who are so willing that too much is piled on them. They then get little meaning or enjoyment out of their service. It is sometimes necessary that someone be made responsible to see that opportunities are evenly distributed. This unescapable being-out-every-night is not fair to those who are caught in it merely because they are too conscientious to say no.

(4) Our church is still in a transitory stage as far as youth programs are concerned, at least in many areas. As the church moves in to fill the place she should in the lives of her young people, we must be very careful that they do not become too self-conscious. That is, that their group-consciousness does not seem to set them off from the rest of the church. We are one body, with no separating lines. Youth and age can and will work side by side and hand in hand.

(5) Young people should not get the idea that they should "demand their rights" when some of their more conservative elders would like to see things develop more gradually. They should honor their leaders. We need aggressive youth, but arrogant young people can wreck the whole program.

Christian young people need loving nurture. They are a great treasure to the church. Sometimes this group is spoken of as "the church of tomorrow." While that is true, we need to remember that they are a very important segment of the church of today. If Christ's body is to prosper and be edified here and now, every member of it must receive proper care. If the church will fill her place in the life of her youth, she will not only have a glorious future, but also a happy present.

Telford, Pa.

## FAMILY CIRCLE (Continued)

we expect any more from those who shall step into our shoes? I can find nowhere in the Word of God justification for the liberty that fathers take in shifting responsibility for the nurture of children to the mother's side of the house. Is there any reflection of the American philosophy that Sunday school and prayer meetings are for women and children? No, our Mennonite churches may not so much reflect this in our being absent as in our indifference in sharing the responsibility of teaching our children and seeing that they cultivate right habits and attitudes. This can best be accomplished by example and precept.

Now to examine the mantle worthy of handing down. A cloak of a living faith in God, exemplary in every respect, which warms the wearer by encouragement for a life of useful service, will not be shunned. Such a mantle is

one of power—and when donned will accomplish great things for God and His kingdom.

## Respect for Elders

Children do have a real responsibility to parents. Christian parents could well study factors which lead to disregard of authority which is so evident as a spirit of our time. God's Word speaks plainly on the matter of obedience of children to parents. Prov. 4; Prov. 13; Eph. 6:1-3.

If there is a lack of respect and obedience in our homes, may God grant us wisdom to see wherein we are failing. It is most likely that there is gross neglect on our part as fathers. Loving obedience on the part of children reflects godly nurture and brings intrinsic joy to parents and strength to the church. Yes, fathers, we and our companions are rewarded here and in the life to come for responsibilities well met. Homes where God is feared and His Son revered are not without their rewards of happiness.

Parnell, Iowa

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To Russell L. and Gladys (Hennig) Alderfer, Harleysville, Pa., a second child, a son, Rodney Brent, Jan. 31, 1952.

**Alger.**—To Robert S. and Ruth (Stauffer) Alger, Broadway, Va., a daughter, Dorothy Lynn, May 27, 1952.

**Amstutz.**—To Duane and Marie (Kamp) Amstutz, Dalton, Ohio, a daughter, Linda Marie, May 9, 1952.

**Amstutz.**—To Ira and Delphine Maud (Berg) Amstutz, Orrville, Ohio, a son, George Elliot, June 4, 1952.

**Barnhart.**—To Paul R. and Nancy (Weaver) Barnhart, Stuarts Draft, Va., a third daughter, Bonnie Elizabeth, June 17, 1952.

**Beachy.**—To Alvin S. and Rachel (Beachy) Beachy, Salisbury, Pa., a fourth child, a son, Robert Samuel, Feb. 24, 1952.

**Beachy.**—To Ernest N. and Elizabeth (Yoder) Beachy, Salisbury, Pa., a third child, a son, Philip Glen, May 27, 1952.

**Beachy.**—To Irvin M. and Tillie (Wengerd) Beachy, Salisbury, Pa., a seventh child, a daughter, Evangeline, May 15, 1952.

**Beachy.**—To Menno S. and Grace (Beachy) Beachy, Salisbury, Pa., a second child, a daughter, Ruth Ellen, May 12, 1952.

**Berkey.**—To Lloyd N. and Frances (Good) Berkey, Sheridan, Oreg., a second child, a daughter, Dorothy Jean, April 22, 1952.

**Culp.**—To George and Jeanne (Shantz) Culp, Vineland, Ont., a son, Ralph Norman, March 30, 1952.

**Diener.**—To Willard and Erma (Miller) Diener, Hutchinson, Kans., a second son, Ronald Dean, May 16, 1952.

**Eby.**—To D. Melvin and Miriam (Strite) Eby, Hagerstown, Md., a second daughter, Helen Catherine, May 31, 1952.

**Frederick.**—To Jacob W. and Anna (Horst) Frederick, Philadelphia, Pa., a son, Jesse Ray, June 20, 1952.

**Gerber.**—To Calvin and Marion (Stere) Gerber, Bright, Ont., a son, Roger Dale, May 11, 1952.

**Gerber.**—To Dwight and Melva (Gerber) Gerber, Apple Creek, Ohio, a daughter, Susan Jane, April 3, 1952.

**Hawes.**—To Ralph and Greta (Burkhart) Hawes, Guernsey, Sask., a daughter, Carolyn Joy, April 11, 1952.

**Headings.**—To Daniel and Saloma (Hostetler) Headings, Prophetstown, Ill., a daughter, Lottie Elizabeth, March 13, 1952.

**Hege.**—To Nathan and Arlene (Landis)

Hege, Bedeno, Ethiopia, a son, John Allen, May 24, 1952.

**Helmuth.**—To Elvon and Bertha (Yoder) Helmuth, Hutchinson, Kans., a son, Ronald James, Jan. 20, 1952.

**Hershberger.**—To Alvin and Mary Jane (Byler) Hershberger, Kalona, Iowa, a third child, a daughter, Miriam Elaine, May 29, 1952.

**Hochstetler.**—To Eli and Betty (Nussbaum) Hochstetler, Millersburg, Ohio, a daughter, Guendolyn Jean, June 15, 1952.

**Hostetler.**—To George and Velma (Troyer) (Hostetler), Smithville, Ohio, a son, Dennis Dale, June 3, 1952.

**Hostetler.**—To Levi and Fern (Hostetler) Hostetler, Prophetstown, Ill., a son, Ronald Ora, May 15, 1952.

**Kauffman.**—To Raymond H. and Lydia E. (King) Kauffman, Cochransville, Pa., a daughter, Betty Lou, June 12, 1952.

**Kurtz.**—To Norman and Arlene (Landis) Kurtz, Elverson, Pa., a son, Norman Lee, May 7, 1952.

**Landis.**—To John H. and Kathryn (Buckwalter) Landis, Gordonville, Pa., a daughter, Jean Yvonne, June 19, 1952.

**Landis.**—To Vincent and Betty (Blank) Landis, Hatfield, Pa., a son, Kenneth, June 11, 1952.

**Lehman.**—To Ellis and Jean (Sommer) Lehman, Dalton, Ohio, a son, Roy Ellis, April 6, 1952.

**Lehman.**—To Edwin and Ellen (Hofstetter) Lehman, Kidron, Ohio, a son, Steven Ray, April 30, 1952.

**Mast.**—To Lee N. and Mary (Helmuth) Mast, Haven, Kans., a son, Joseph, Jan. 4, 1952.

**Mast.**—To Lenard and Marlyn (Bontrager) Mast, Kokomo, Ind., a son, Bradley Allen, April 25, 1952.

**Mellinger.**—To John H. and Pearl Marie (Miller) Mellinger, Upland, Calif., a first child, a daughter, Brenda Jean, March 26, 1952.

**Miller.**—To Claude D. and Helen (Hess) Miller, Conestoga, Pa., a sixth child, a son, Fred Eugene, June 8, 1952.

**Miller.**—To Daniel H. and Jane (Martin) Miller, Manheim, Pa., a first child, a son, Wesley Martin, June 18, 1952.

**Miller.**—To Ira Alvin and Clara (Helmuth) Miller, Sterling, Kans., a daughter, Rita, June 16, 1952.

**Miller.**—To Marvin and Annie (Gerber) Miller, Kidron, Ohio, a son, Glenn Ray, April 20, 1952.

**Pankoke.**—To Richard and Josephine (Roth) Pankoke, Beaver Crossing, Nebr., a daughter, Judy Marlene, June 18, 1952.

**Redcay.**—To Henry and Kathryn (Stoltzfus) Redcay, Cochransville, Pa., a third child, a son, Henry David, June 15, 1952.

**Reist.**—To Edwin and Melinda (Bruhacher) Reist, New Hamburg, Ont., a fourth child, a daughter, Linda Lucille, April 27, 1952.

**Risser.**—To Benjamin and Barbara (Hege) Risser, Hagerstown, Md., a son, Benjamin Eldon, May 22, 1952.

**Ruth.**—To John L. and Roma (Jacobs) Ruth, Conshohocken, Pa., a daughter, Easter Dawne, April 13, 1952.

**Saltzman.**—To Glen M. and Donna Mae (Roth) Saltzman, West Liberty, Ohio, a first child, a daughter, Shirley Arlene, June 7, 1952.

**Schweitzer.**—To Gerald and Gladys (Lyndaker) Schweitzer, Castorland, N.Y., a first child, a daughter, Jan Marlene, June 16, 1952.

**Sensenig.**—To John K. and Anna (Weaver) Sensenig, Lititz, Pa., a son, Harold, May 11, 1952.

**Shantz.**—To E. Clare and Nora (Burkhart) Shantz, Waterloo, Ont., a son, John Clare, June 6, 1952.

**Shantz.**—To Jesse and Susannah (Bauman) Shantz, Waterloo, Ont., a daughter, Gladys, June 14, 1952.

**Sommers.**—To Sanford and Alta (Yoder) Sommers, Kokomo, Ind., a daughter, Rhoda Jewel, June 19, 1952.

**Stalter.**—To John D. and Kathryn (Mumaw) Stalter, Elkhart, Ind., a third child, a daughter, Loretta Jane, June 15, 1952.

**Steiner.**—To Chester and Helen (Richards) Steiner, Orrville, Ohio, a son, James Edward, May 26, 1952.

**Stormzand.**—To Anthony H. and June (Birkey) Stormzand, Lowell, Mich., a son, John Edward, May 9, 1952.

**Swartzentruber.**—To Elmer W. and Esther Pauline (Knepp) Swartzentruber, Montgomery, Ind., a second child, a son, Daryl Wayne, June 17, 1952.

**Tice.**—To Lewis J. and Esther (Yoder) Tice, Meyersdale, Pa., a first child, a son, David Wayne, May 10, 1952.



**Troyer.**—To Andrew and Irma (Sommers) Troyer, Uniontown, Ohio, a fifth child, a son, Luke, June 2, 1952.

**Weaver.**—To Luke M. and Edna (Weaver) Weaver, Ephrata, Pa., a daughter, Martha, May 29, 1952.

**Yoder.**—To Christian H. and Rhoda (Schrock) Yoder, Grantsville, Md., a fifth child, a son, Mark Wayne, Feb. 23, 1952.

**Yoder.**—To Samuel M. and Elizabeth (Beachy) Yoder, Meyersdale, Pa., a third child, a daughter, Judith Elaine, April 10, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alvord-Frey.**—Kenneth R. Alvord, East Fairview congregation, Chappell, Nebr., and Clara Ann Frey, West Clinton congregation, Pettisville, Ohio, by Edward B. Frey, assisted by D. L. Sommers, at the home of the bride at Pettisville, Ohio, June 18, 1952.

**Birkey-Troyer.**—Richard Birkey, Amboy, Ind., and May Troyer, Middlebury, Ind., by Russell Krabill at the North Goshen Mennonite Church, Goshen, Ind., June 22, 1952.

**Faus-Martin.**—Abram H. Faus, Gantz's congregation, Manheim, Pa., and Florence W. Martin, Metzler's congregation, Ephrata, Pa., by Mahlon Witmer at the home of the bride May 31, 1952.

**Gingerich-Sutter.**—Wayne Gingerich, Canby, Oreg., and Ida Louise Sutter, Portland, Oreg., by E. S. Garber at the Portland Mennonite Church May 31, 1952.

**Harder-Gross.**—Milton Harder, Butterfield, Minn., and Geraldine Gross, Scottsdale, Pa., by Millard Lind at the Scottsdale Mennonite Church June 29, 1952.

**Hockman-Hockman.**—Harvey K. Hockman and Ella E. Hockman, both of the Blooming Glen, Pa., congregation, by David Derstine, Jr., at the home of the officiating minister May 27, 1952.

**Martin-Houser.**—Richard O. Martin, Duchess, Alta., congregation, and Elizabeth June Houser, Willow Street congregation, Lancaster, Pa., by Jacob T. Harnish at the home of the bride June 14, 1952.

**Martin-Kreider.**—Alvin F. Martin and Elva K. Kreider, both of Metzler's congregation, Ephrata, Pa., by Mahlon Witmer at Metzler's Mennonite Church June 14, 1952.

**Miller-Geil.**—Oren G. Miller and Dorothy Geil, both of the Gulftown congregation, Gulfport, Miss., by Paul Hershey at the home of the officiating bishop June 15, 1952.

**Miller-Nussbaum.**—Orin Miller and Pauline Nussbaum, both of the Kidron, Ohio, congregation, by Reuben Hofstetter at the Kidron Mennonite Church June 17, 1952.

**Milliman-Stuckey.**—John H. Milliman and Arlene Stuckey, both of the Lockport-Pinegrove congregation, Striker, Ohio, by Walter Stuckey at the Pinegrove Church June 7, 1952.

**Nussbaum-Nussbaum.**—Delvin Nussbaum and Ruth Chovan Nussbaum, both of the Kidron, Ohio, congregation, by Reuben Hofstetter at the Kidron Mennonite Church June 21, 1952.

**Rittenhouse-Moyer.**—Walton Rittenhouse, Plain congregation, Lansdale, Pa., and Faith Moyer, Towamencin congregation, Kulpville, Pa., by Jacob Z. Rittenhouse at the Towamencin Mennonite Church March 15, 1952.

**Shenk-Benner.**—Paul Eugene Shenk, Warwick River congregation, Denbigh, Va., and Dorothy Benner, Souderton, Pa., congregation, by Jacob M. Moyer at the Souderton Mennonite meetinghouse June 21, 1952.

**Sherfy-Roth.**—Bruce Sherfy and Erma Roth, both of the Fairview congregation, Albany, Oreg., by N. M. Birky at the Fairview Mennonite Church April 8, 1952.

**Stutzman-Miller.**—Alvin Harvey Stutzman, Oakland, Oreg., and Amanda Mae Miller, Goshen, Ind., by Clarence Yoder at the Pleasant Grove Church, Goshen, Ind., June 1, 1952.

**Swartz-Smucker.**—Edwin Swartz, Riverside congregation, Twining, Mich., and Wilma Smucker, Harrisburg, Oreg., congregation, by John P. Yoder at the Harrisburg Mennonite Church June 15, 1952.

**Swartzendruber-Quirin.**—H. Dwight Swartzendruber, Kalona, Iowa, and Francoise Quirin, Senonnes, Vosges, France, by Pierre Widmer at the Foyer Mennonite, Valdoie T.B., France, May 29, 1952.

**Ulrich-Gerber.**—Harold Ulrich and Leila Gerber, both of the Roanoke congregation, Eureka, Ill., by Wilfred Ulrich at the Roanoke Mennonite Church Feb. 2, 1952.

**Yocum-Zimmerman.**—Frederick L. Yocum, Norris Square congregation, Philadelphia, Pa., and Mary F. Zimmerman, Hinkeltown congregation, Ephrata, Pa., by Mahlon Witmer at the Hinkeltown Mennonite Church May 17, 1952.

**Yoder-Detweiler.**—Clifford Yoder and Mary Detweiler, both of the Fairview, Mich., congregation, by Harvey Handrich at the home of the officiating minister, April 10, 1952.

**Yoder-Swartzendruber.**—Joe Yoder and Ann Swartzendruber, both of the Western Mennonite congregation, Salem, Oreg., by Marcus Lind at the home of the bride April 13, 1952.

**Zehr-Roggie.**—Richard Zehr and Eileen Roggie, both of the Croghan, N.Y., congregation, by Lloyd Boshart, assisted by Shem Peachey, at the Croghan C.A. Mennonite Church June 4, 1952.

**Zuercher-Gerber.**—Orren Zuercher and Mrs. Lille Gerber, both of the Kidron, Ohio, congregation, by Isaac Zuercher at the home of the bride May 25, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Blocher.**—Martin Abraham, son of Christian and Susannah (Martin) Blocher, was born July 22, 1866, on a farm in Olive Twp., Elkhart Co., Ind.; died at his home in Elkhart, Ind., June 1, 1952; aged 85 y. 10 m. 10 d. He was married to Margaret Wenger Oct. 17, 1891, who preceded him in death Aug. 27, 1951. He is survived by 5 sons (Arthur, Merle, Ralph, Herman, and Charles, Elkhart, Ind.), 3 daughters (Bessie—Mrs. Orville Canen, Elkhart, Ind.; Grace—Mrs. Alpha Canen, and Goldia—Mrs. Arthur Smeltzer, Wakarusa, Ind.), 27 grandchildren, 33 great-grandchildren, besides many other relatives and friends. Three children died in infancy. He was a member of the Olive Mennonite Church, Elkhart, Ind. Prayer services were held June 4 at the Lienhart Funeral Home in Wakarusa and funeral services at the Olive Church with Clarence Shank and D. A. Yoder in charge. Interment was made in the cemetery adjoining the church.

**Frey.**—Martin R., son of the late Martin M. and Mary (Longenecker) Frey, died May 22, 1952; aged 61 y. Surviving in addition to his wife are a son (Harold H., Hanover, Pa.), 3 grandchildren, and 6 brothers and sisters (Mrs. Edith Bair, Brodbeck, Pa.; Clarence C., York, Pa.; Mrs. George Martin and Mrs. Arthur Louden, both of Baltimore, Md., and Samuel A. and Allen L., both of Hanover, Pa.). Mr. Frey was a faithful member of the Hanover Mennonite Church. Brief rites were held at the late home and concluding services in the Hanover Mennonite Church. Richard Danner, assisted by Harvey Grove and Amos Shank, officiated. Interment was made in the York Road Cemetery.

**Hostettler.**—Paul Martin, son of Benjamin S. and Alta (Yoder) Hostettler, was born Oct. 2, 1950; died March 31, 1952; aged 1 y. 5 m. 29 d. Surviving are his parents, one brother (William Henry), his grandparents (Mr. and Mrs. Simon P. Yoder), and a host of other relatives and friends. His illness was a heart condition. Funeral services were held at the Maple View Conservative Church at Burton Station, Ohio, by Noah D. Miller, Hans Gerber of Basel, Switzerland, and Roman H. Miller. Burial was made in the church cemetery. Graveyard services were conducted by Simon Coblenz, Uniontown, Ohio.

**Lengacher.**—Mildred, daughter of Mr. and Mrs. William Ragan, was born in Whitley Co., Ind., in 1917; died at the St. Joseph Hospital in Fort Wayne, Ind., Jan. 3, 1952. At the age of 13 she was baptized in the Methodist Church. On Aug. 24, 1940, she was married to Henry Lengacher and they then joined the First Mennonite Church of Fort Wayne in December of that same year. The next spring she was stricken with asthma and suffered severely in the following years until the Lord called her home. She is survived by her husband, 2 daughters (Margaret Lou and Geraldine Kay), her parents, 3 sisters, and one brother. During her long illness she suffered patiently, and her witness for the Lord was clear and positive. Funeral services were conducted at the home by Rudy Borntrager, and at the Cuba Mennonite Church, Grabill, Ind., by Allen B. Ebersole,

assisted by Edwin Albrecht. Interment was made in the Yagy Cemetery near Grabill, Ind.

**Newcomb.**—Edwin B., aged 76 y., died at his home in Fort Wayne, Ind., on May 6, 1952. He is survived by his wife, Ann, a son, 3 daughters, 12 grandchildren, and 7 great-grandchildren. On May 2, 1952, Bro. and Sister Newcomb were received into the First Mennonite Church of Fort Wayne by water baptism. Several weeks earlier they had accepted Christ as their personal Saviour for the first time. This was a unique experience as May 2 was their fifty-seventh wedding anniversary. A further evidence of God's love and grace was the fact that just one week after his baptism, Bro. Newcomb was buried. Funeral services were conducted at Smith's Funeral Home in Columbia City, Ind., by Allen B. Ebersole. Interment was made in the South Park Cemetery near Columbia City.

**Oswald.**—Sarah Ann, daughter of Levi D. and Susannah (Mast) Miller, was born in Holmes Co., Ohio, Sept. 17, 1874; passed away at the home of her son in Wayne Co., Ohio, May 20, 1952; aged 77 y. 8 m. 3 d. In her youth she united with the Mennonite Church at Martins Creek, and remained a faithful member to the end. On Dec. 22, 1901, she was married to Emanuel D. Oswald, Charm, Ohio. He preceded her in death March 12, 1923. Surviving are 2 sons (Oren, Pacoima, Calif.; and Levi, Orrville, Ohio), 5 stepsons (Martin, Millersburg, Ohio; Harvey, Hartville, Ohio; Benjamin, Goshen, Ind.; Walter, Hesston, Kans.; and Sanford, New Bedford, Ohio), 2 stepdaughters (Priscilla—Mrs. Lee Miller, Charm, Ohio; and Lydia—Mrs. Perry Hostettler, Millersburg, Ohio), 58 grandchildren, 86 great-grandchildren, 5 brothers (Martin, Picayune, Miss.; Fred, William, Levi, and Edwin, Millersburg, Ohio), and one foster sister (Bessie—Mrs. Martin Oswald, Millersburg, Ohio). Her parents, one son (Aden De Silva), and one sister (Catherine—Mrs. William A. Herschberger) preceded her in death. Funeral services were held in the Martins Creek Mennonite Church in charge of D. D. Miller, assisted by William G. Detweiler, Gerald Studer, and Warren Miller. Burial was made in the adjoining cemetery.

**Sensenig.**—Edna S., daughter of Phares G. and the late Annie (Stauffer) Kauffman, was born in Lancaster Co., Pa., Aug. 25, 1895; passed away at her home in East Petersburg, Pa., Feb. 25, 1952; aged 56 y. 6 m. She accepted Christ as her Saviour in her early teens, and united with Erisman's Mennonite Church. On June 15, 1922, she was united in marriage to Clayton E. Sensenig, after which her membership was transferred to the Landis Valley Mennonite Church. Surviving besides her husband are 3 daughters (Violet—Mrs. Clyde R. Boose, Lancaster, Pa.; Betty—Mrs. Earl Nauman, East Petersburg, Pa.; and Dorothy K., at home), 2 sons (Richard K. and Donald K., at home), her father, a sister (Mary J.—Mrs. Harry H. Bucher, Topton, Pa.), and a brother (Pharcs S., Lancaster, Pa.). Funeral services were conducted Feb. 28 from the Sheetz Funeral Home, Lancaster, Pa., and the East Petersburg Mennonite Church. Levi M. Weaver, Irvin K. Kreider, and Carl B. Isenberg, pastor of the Trinity Reformed Church, officiated. Interment was made in the East Petersburg Cemetery.

**Sevits.**—Victor, aged 76 y., died at his home in Fort Wayne, Ind., June 3, 1952, after an illness of two years. Surviving are his wife (Barbara), 5 daughters (Mrs. John Hausch, Pioneer, Ohio; Mrs. Dan Kipfer, Fort Wayne, Ind.; Mrs. Otis Harter, Spencer, Ohio; Mrs. Royal Snyder, La Plata, Puerto Rico; and Mrs. Leo Herschberger, Kalona, Iowa), 2 sons (Henry and Elmer, Fremont, Ind.), 3 brothers (Joseph and Henry, Leo, Ind., and Peter, Huntertown, Ind.), 20 grandchildren, and 9 great-grandchildren. Funeral services were held at the First Mennonite Church, Fort Wayne, Ind., on June 5, 1952. The sermon was by Allen B. Ebersole, assisted in the services by Rudy Borntrager and D. A. Yoder. Interment was made in the Memorial Cemetery at Leo, Ind.

**Yoder.**—Jonas D., son of Jonas C. and Fannie (Kanagy) Yoder, was born June 26, 1866, in Pretty Prairie, Ind.; died March 25, 1952; aged 85 y. 6 m. 29 d. Surviving are his wife, 5 sons, 14 grandchildren, 2 brothers (David C. and Alpha B., West Liberty, Ohio), and a sister (Lydia, Charleston, W. Va.). One granddaughter preceded him in death. In early manhood he accepted Christ as his Saviour and united with the Mennonite Church, in which faith he departed. Funeral services were conducted at the Marker Funeral Home in Dayton, Ohio, by Nelson Kanagy, assisted by Lloy Kniss.



## THE BOOK SHELF

**Questions Children Ask**, by Dena Korfker; Zondervan; 1951; 96 pp.; \$1.95.

The author of *Questions Children Ask* has taken thirty-nine questions that are familiar to the parent of any small child and has given brief, simple answers to them.

Typical questions are, "What is a rainbow?" "Where do all the people in the world come from?" "Why do some people have different-colored skin?" "What happens to wood when it burns?" "Who wrote the Bible?" "Where was Jesus before He was born?" and "Where is Jesus now?" The questions are a little over half of a secular nature, but in the answers, God is woven in in a very natural way throughout. The answers are not exhaustive, of course, but they are adequate. Each one is prefaced by a half-page picture of good quality.

The matter of lightning and thunder is treated very well, good explanations of salvation are given on a level that the child can easily grasp them, as on page 68, and religious questions are dealt with in a manner that is entirely acceptable.

The paper is good quality gloss paper with clear print that can easily be read by the third- or fourth-grade child. Children slightly younger will enjoy hearing the book read. The binding of the book doesn't look too durable, but the cover is nice and can be wiped clean with a damp cloth.

The picture on page 61 is somewhat objectionable. The woman pictured has two finger rings and does not look at all like one of our own people.

I would recommend this book for use by homes and children's libraries.—J. Robert Kreider.

**The Door in the Wall**, by Marguerite de Angeli; Doubleday & Co.; 1949; 112 pp.; \$2.50.

During the thirteenth century London, England, was struggling under the terrors of a plague. Many were dying in spite of the care given to them by the remaining few. It is from this setting that Marguerite de Angeli creates a lad, Robin, with whom the reader shares the struggles of a cripple's life.

Robin is bedfast in the beginning with a strange muscle disease. He, as any natural child would be, is despondent and needs to be given much love and an opportunity to exercise his interests. Brother Luke took Robin and "made him over" by devotedly teaching him to read, write, whittle some crutches for himself, and to swim, thereby developing his muscles.

In reading this book you can feel the change taking place in Robin. His feelings are described in such a clear manner that as he becomes reconciled to his misfortune, you too become reconciled; as he strives to be of value, you too try to be more worth while.

The book has a lesson for anyone at any time. The same love that transformed Robin's nature can change the nature of any child in any period of time. Perhaps not every child will be able to prevent a castle from being invaded as Robin did by risking his life to go through the enemy's camps, but the principle of doing well what can be done is the same.

Robin is pictured fairly, I believe. Maybe he is a little ideal in that the good in him responds quite readily to the efforts of the friar. However, according to the belief of human needs and the power found in having those needs met, Robin acted as any child would under the circumstance.

The outstanding quality of the book to me is the one suggested in the title and taken from the Bible: "I know thy works: behold, I have set before thee an open door, and no man can shut it: for thou hast a little strength, and . . . hast not denied my name" (Rev. 3:8). —Doreen Yoder.

I have read the Bible through many times, and now make it a practice to read it through once every year. It is a book of all others for lawyers, as well as divines; and I pity the man who cannot find in it a rich supply of thought and of rules for conduct. A great jurist must go to school to the Book; lying back of Blackstone and the Habeas Corpus Act and the Roman Institutes are the statutes of the Mosaic Code.—Daniel Webster

### Clear Thinking About Courtship

By John C. Wenger

For steady daters. 30¢ each; \$3.25 a dozen; \$24.00 a hundred.

### So You're Going to Be Married

By H. Clair Amstutz, M.D.

For engaged couples. 50¢ each; \$5.50 a dozen; \$40.00 a hundred.

### Living Happily Married

By John R. Mumaw

For married couples. 35¢ each; \$3.75 a dozen; \$28.00 a hundred.

Mennonite Publishing House  
Scottsdale, Pennsylvania

## ITEMS and COMMENTS

Samuel M. Zwemer, the greatest missionary of all time to the Mohammedans, died on April 2 at the age of 85. He was a stalwart evangelical, and has left a great heritage of books and other writings.

\* \* \*

Nearly 10,000 Scriptures in 25 different languages were distributed by the American Bible Society in Israel from the Bible House in Jerusalem during 1951.

\* \* \*

An appeal to the United Nations to ban the use of napalm (jellied gasoline) bomb, and have it included among the instruments of war prohibited under the Geneva Convention was issued by the general assembly of the United Free Church of Scotland. The assembly deplored the suffering caused to both combatants and noncombatants in Korea through the use of this bomb. One speaker said that military expediency was "crucifying Jesus Christ over and over again in the thousands of lives that were being destroyed—lives that had nothing to do with any part of the war."

\* \* \*

Phoenix, Arizona, has discontinued free bus rides for Sunday churchgoers, claiming that these free rides did little to encourage attendance.

\* \* \*

A Methodist bishop in Delhi, India, said recently that "American influence would be more potent and constructive in India if the United States would outgrow color prejudice, ban lynchings and our restrictions on Asians, and extend aid to Asian countries as generously as we do to European and Near East Nations." The bishop said that Prime Minister Nehru detests Communism, and that there is "little likelihood" of his country going Communist.

\* \* \*

Negotiations are under way for the union of the Presbyterian Church in the U.S.A., the Presbyterian Church in U.S. (southern), and the United Presbyterian Church of North America. A union plan will be presented to the general assemblies of each church next year.

\* \* \*

A federal judge in Delaware has ordered the admission of Negro students into the elementary and high schools heretofore reserved for whites. The offer to state officials to provide equal facilities in segregated schools was refused by the judge on the grounds that segregation impedes the normal mental health and development of the Negro child. This was reported in *Between the Lines*.

\* \* \*

Catholics of America provide more funds for the Vatican than all the rest of the world combined. Over half of the Roman Catholic mission support comes from this country, although only 4 per cent of the Catholic mis-



## Serving Rural Puerto Rico

By Justus G. Holsinger

Eight years! But what a wonderful record in that time. Through Puerto Rico's open door has flowed a steady stream of MCC workers and Mennonite missionaries. A total program of community improvement, strongly evangelistic, has wrought remarkable changes in the La Plata Valley. You will pray and give with greater pleasure after reading "Serving Rural Puerto Rico." 231 pages, \$2.75.

Mennonite Publishing House  
Scottsdale, Pennsylvania

## the story of Johnnie Allison

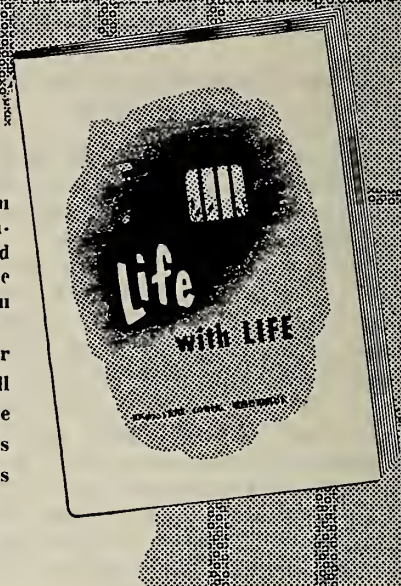
by Christmas Carol Kauffman

This youthful saloon keeper in a drunken spree murdered his father-in-law. While in jail he found Christ because of the care of the workers at the Mennonite Mission at Hannibal, Mo.

Johnnie's testimony in court for Christ will astound you, and will prove that there is power in the grace of God. Even though he is serving a life sentence, he now has eternal life!

50c ea.; 4 for \$1.75; postpaid.

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sionaries come from the United States, according to *Between the Lines*.

\* \* \*

Dr. James Hastings Nichols recently told the Association of Council Secretaries that any world view or system of value may be inculcated in the public schools, "save those from the central heritage of western and American Christianity." Meanwhile, he added, public school education has crowded out the influences once exercised by home and church and has become "a virtual monopoly." Dr. Nichols said that, "the taxes of Christians are used to build up a monopoly to teach their children a progressively less satisfactory understanding of life and the world. The margin of the child's time open to other educational influences and the proportion of resources available to support such other influences are both steadily constricted."

\* \* \*

The Brazil Chamber of Deputies decided on June 12, by a decisive vote, against changing the constitution to make divorce legal in that country. Couples can be legally separated, but not remarried in Brazil.

\* \* \*

The Presbyterian Board of Foreign Missions has set up a training school for missionaries to orient them on the nature of Communism, and to train them to develop a Christian approach to Communists and peoples living in Communist-dominated areas.

\* \* \*

During World War II the National Service Board for Religious Objectors published statements of prominent American citizens about the conscientious objector. Among the persons quoted was Senator Robert A. Taft. Here is what Senator Taft had to say: "The religious convictions of several denominations, such as the Quakers, Mennonites, and Brethren, forbid them to take part in military

service. While I do not agree with a theory of complete pacifism, I think that all should recognize the sincerity of these groups. Tolerance is an essential part of American democracy. Congress has recognized that it requires the recognition of religious views. The decision of Congress should be wholeheartedly supported by all Americans."

\* \* \*

A sociological survey of a thousand selected individuals in England reveals, according to *Theology Today*, that "with significant exceptions, people in Britain think mainly of economic security, read only the daily newspapers, listen to the 'Light Programme' on the radio, drink and smoke more than they can afford, bet with quiet regularity on the horses, 'greyhounds,' and 'football pools,' confirm the findings of the Kinsey report, and are indifferent or actually hostile to religion and the churches."

\* \* \*

The giving of the Church of the Nazarene increased 60 per cent in the last quadrennium over the previous quadrennium. The per capita giving of the church in 1951 was \$111.76.

\* \* \*

"The Lord on high is mightier than the noise of many waters. The strength of the hills is his also." This verse engraved in bronze stands embedded in an ancient petrified log in front of the Visitors' Center at Bonneville Dam on the Columbia River.

\* \* \*

The American Baptist Convention recently held in Chicago pledged to continue opposition to universal military training. It also

expressed sympathy for the stand of conscientious objectors. The convention urged co-operation with Federal authorities in finding opportunities of service for Baptist conscientious objectors.

\* \* \*

An article in the *Catholic World* says that the atom bombing of Hiroshima and Nagasaki was "the most abominable crime against civilization ever in the entire course of human history perpetrated by any integrated group of supposedly responsible persons."

\* \* \*

As a nation we spend one billion dollars on religion, four billion on education, nine billion on liquor, and 25 billion on gambling.

\* \* \*

The circulation of *Presbyterian Life* has risen from less than 80,000 in 1949 to more than 594,000 at the present time. This rapid growth is attributed to the every-home plan of circulation whereby Presbyterian churches are urged to put in their church budgets an amount to cover a subscription for every home in the parish. The project is now under way to place *Presbyterian Life* in every hospital reading room and library as well as in every Presbyterian home, and to send the magazine to every Presbyterian college student. Several good ideas here for the Mennonite Church.

\* \* \*

An International Congress on Prophecy will be held in New York City at the Calvary Baptist Church, November 9-16, 1952. John W. Bradbury, editor of the *Watchman-Examiner*, will serve as chairman of the Congress.

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

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## The Layman and the Modern Missionary Movement

By Quintus Leatherman



Our use of the words "layman" and "laity" is in some ways unfortunate. It suggests a class within the church as distinct from the clergy. If I understand the conception of the church as held by the Anabaptists, they thought of the church as a brotherhood, without rank or station among each other. They also recognized the priesthood of all believers rather than a priestly class. The Greek word "laos," from which laity is derived, means, "the people" or "the whole people" of God. The Scriptures use the beautiful figure of the church as a body with many members all serving each other and expressing the will and purpose of Christ, the head. "So we, being many, are one body in Christ, and every one members one of another." All are to show forth or to proclaim His praises "who hath called . . . [us] out of darkness into his marvellous light."

The modern missionary movement is usually considered as having begun when William Carey preached his famous missionary sermon at Nottingham, England. The message of this sermon, "Expect great things from God; attempt great things for God," continues to challenge us today. As a result of this sermon, the Baptist Missionary Society was organized at Kettering, England. While the society was made up of mission-minded ministers, it became the inspiration for many laymen to support missions. This society sent William Carey and his wife and another companion as their first missionaries to India. It is our purpose to briefly outline the growth of the Protestant missionary movement, and the part that laymen have had in its development.

A glimpse at some of the characteristics of this period will help us to understand some of the factors that were favorable to the rapid growth of the missionary movement. This was the period of expansion and migration of Europeans into the Americas, Asia, Africa, and Australia. Livingstone had explored the Dark Continent; Japan and China were opened to world trade. It was a period of the rise of strong national states with interests in foreign colonies and trade. It was a period of compar-

ative peace, with no long wars. It was an era of great prosperity resulting from the effects of the Industrial Revolution, with its improvements in transportation and communication. During this period English-speaking peoples were predominant. Britain's empire had stretched to the seven seas, and controlled most of the world trade. The United States had grown in territory, wealth, population, and power. In some instances these factors were both hindrances and helps, but in the main they were a great assistance to the spread of Christianity. But the greatest of all factors that assisted the Protestant missionary movement was the moving of the Spirit of God upon the hearts of thousands of lay men and women who gave themselves to the spread of the Gospel.

We should call attention to the fact that this new impetus in missions had its roots in the awakenings of the seventeenth century and especially of the eighteenth century, and was reinforced by many revivals in the nineteenth century. We need only to recall the Pietists, Moravians, and the Wesleys. The Evangelical Revival led by John Wesley and George Whitefield had made wide use of laymen as lay preachers. The movement also affected the Church of England and produced such outstanding Christian laymen as William Wilberforce and Lord Shaftesbury.

As a result of Carey's influence a number of missionary societies came into being. The London Missionary Society, representing a number of evangelical groups, was founded in 1795. It seems that this society as well as the German societies sent out laymen as missionaries. The Church Missionary Society was formed in 1799 by evangelicals within the Church of England. William Wilberforce, the great opponent of slavery, was one of its lay vice-presidents. These societies grew out of the impetus given by Carey when he proposed that Christians should look upon the *whole world* as the field of Christian missions. Before Carey's time, it seems that only British territories were considered as mission fields. Furthermore he proposed that all Christians should recognize their re-

sponsibility for the spread of the Gospel. This of course implied that laymen, as well as the ministry, were to have a share in this great task of proclaiming the Gospel of Jesus Christ. The significance of these societies was that they attracted the support of laymen from all walks of life.

Carey's influence also extended to the United States. Numerous societies for mission support arose. Magazines published by these societies gave wide publicity to the work of Carey in India. The first foreign missionaries sent from American shores were Adoniram Judson and Luther Rice in 1810.

Most of these early societies were denominational societies which were interested in extending and supporting their churches in the frontier settlements. The Baptists and Methodists were particularly active in this. Many laymen had a part in these societies and associations. One association appointed two ministers and two laymen to "examine the state of the churches and to stir them up to their duties." Thousands of missionary societies were organized, some on the national, others on the local level. There were also undenominational groups organized, such as the American Bible Society in 1816 and the American Tract Society, both of which sought and received the financial support and services of many evangelical laymen.

Now let us turn to the second half of the nineteenth century from 1850 to 1914. Latourette, in his "History of the

### Praise

By Mrs. George Reno

We cannot know the depth of joy  
Until His praise our tongues employ.

Akers, La.

Expansion of Christianity," characterizes this period as one in which Christian laymen have an increasingly large part both in initiating and actively participating in missionary enterprises. This was especially true in the United States. The most outstanding layman of this period was Dwight L. Moody. This man of God through his earnest and effective evangelism, left a deep impress upon the American and English Christian churches. As a youth he was led to Christ by a lay Sunday-school worker. He was



trained as a lay worker. *He remained a layman all his life.* John R. Mott, one of America's prominent missionary laymen, who was influenced by Moody, says, "Few men, laymen or clergymen, have more mightily shaken the social conscience. His unique distinction was his ability to enlist strong laymen to devote their powers of personality, influence, time, and money to Christian service."

John F. Funk, while yet a layman in the lumber business in Chicago, attended the same Sunday school with Moody. His son-in-law, Abram Kolb, quotes Bro. Funk as saying, "Moody's life was so full of religious enthusiasm that one could not help being moved, pushed, or drawn into a blessed religious experience." While there were other influences too, that directed Funk into Christian service in the Mennonite Church, I believe that the Spirit of God was working through D. L. Moody to open some doors that had so long been closed. Churches were deeply stirred to a consciousness of sin, the need for a closer walk with God, and to a responsibility for proclaiming the Gospel. John F. Funk lived in a period when there was very little lay activity in the Mennonite Church. Anyone showing any undue interest in church work was marked either as being ambitious and forward, or desiring to be a preacher. Through his church paper, the *Herald of Truth*, Funk became a courageous trail blazer. He encouraged the beginning of Sunday schools throughout the churches. The opening of Sunday schools did much to encourage lay activity in teaching and personal witnessing. The result was an enlarged vision of the world's need of Christ.

Funk also had much to do with stirring up a church-wide interest in missions. In 1882 he requested from the Indiana Conference that a fund be set up to pay traveling expenses of ministers serving isolated congregations. Out of this developed our present Mennonite Board of Missions and Charities. Funk early saw the need of enlisting laymen in the work of the church. One of these laymen was George Bender, who served in the Publishing Company interests at Elkhart, and later served faithfully as treasurer of our Mission Board up to 1921. Until 1907, when he was ordained as a deacon, he served as a layman.

Another layman, in England, who dedicated his life to God as a result of Moody's influence was a young medical student who stopped in the hall where Moody was preaching, curious to see

what was going on. Someone was leading in a long prayer. Mr. Moody stepped up to the front and said, "While the brother is finishing his prayer, the audience will sing a hymn." This unusual incident attracted the student, and he stayed for the sermon. That very night, this young man dedicated his life to missions. That student was Sir Wilfred Grenfell, who served as a lay missionary doctor in Labrador. As a result of this man's consecration many nurses have volunteered for this service in Labrador.

Another layman deeply touched by the work of Moody was Henry Drummond, a Scotchman, and a teacher at the University of Edinburgh. He became active as a lay evangelist, and was influential in winning many college students to consecrate their lives to missions.

In America, many prominent businessmen were inspired by Moody not only to give large sums of money to his campaigns, but to give their time and energy in Christian activity. Among these laymen were John Wanamaker, the department store founder; Cyrus McCormick, the founder of International Harvester Co.; and Charles Hammond, vice-president of the Pullman Car Co.

Today the Moody Bible Institute and the Moody Memorial Church are the fruitage of literally thousands of gifts of laymen, rich and poor, who gave of themselves for the cause of missions. Thousands of the school's graduates are in Christian service. The Moody Memorial Church has a large mission budget; in 1936 this church supported sixty missionaries. Moody died a poor man, but *he left the world richer in faith*, because of his having lived in it.

Another characteristic of the late nineteenth century mission movement was the notable increase in college students preparing for and consecrating their lives for missions. In 1886, Dwight Moody held a summer conference for college students at his Mount Herman School, in Massachusetts. At this conference a young student named Robert Wilder, who had a deep sense of call to foreign missions, inspired his friends to volunteer for missionary service. Much time was spent in prayer. By the end of the conference, out of 251 present, 100 signed a declaration that they were willing to become foreign missionaries. During the next year Robert Wilder and John Forman toured the colleges, universities, and seminaries of the U.S. and Canada and enlisted over 2,000 volunteers. By 1888, a national organization was set up called the Student Volunteer Movement for

Foreign Missions, with John R. Mott as the chairman. It is estimated that over 15,000 students entered foreign mission service through their respective denominations. It is to be regretted that a movement so filled with spiritual vision and noble purpose should in some cases later have become affected by liberal views in doctrine. Another movement in recent years called the Intervarsity Fellowship has been organized in many colleges to counteract the liberal tendencies of the Student Volunteer Movement. The significance of these student movements is the fact that thousands of young people were encouraged to prepare for and consecrate their lives to Christian missions.

Another characteristic of this period was the rapid increase of undenominationalism.

Continued on page 709)

## Our Readers Say—

I appreciate the GOSPEL HERALD especially since I am in Honduras. . . . May the Lord continue to bless and guide in its preparation. —Dora Taylor, Trujillo, Honduras.

. . . . A small item entitled "Family Reading Club" rather surprised me. The writer, J. E. Gingrich, is convinced that this book club is dominated by Roman Catholic interests and that it is used to deceive the people. Having been a member for some time, and having obtained a number of their books, although I have not read them all, I cannot recall anything that definitely inclined me to think that there was anything more Roman Catholic about them than there is about any secular bookstore. The only undesirable things I found in Fulton Oursler's book, *The Greatest Story Ever Told*, were those that may be commonly associated with a "story form" presentation of so sacred a subject as the life of the Saviour. If it is a matter of steering clear of anything Roman Catholic, we had better purge our hymnal too. However, I do wish to approve of Bro. Gingrich's warning, as I feel that we need to be very careful in subscribing to any secular book club. I feel that there are really very few books offered by the secular book clubs that are useful for the Christian. Some have interesting stories, but also include profanity. There seems to be plenty of other reading matter available for the general reader which will be far more profitable, and it would be well to leave the more questionable books for the professional reader.—Allan W. Smith, Markham, Ont.

I belong to the — Church, but I received several copies of the HERALD from my sister in Goshen, Ind., who is a Mennonite and I find so much help in them for my church work. I have found no other church paper that gives me the wealth of materials for every phase of church work. I will be looking forward to receiving the paper every week in my own home.—Mrs. Ray Beaver, Richwood, Ohio.

## GOSPEL HERALD

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# EDITORIAL

## A Great Surprise

"Christ is a great surprise!" So said a Japanese Christian girl who attended the MYF meeting in Iowa. She assured her hearers that if the great surprise had not come upon them, they had not truly learned Christ.

A great surprise He was, indeed, during the days of His earthly ministry. The angels sang in ecstasy concerning His birth, and the saints who first comprehended that the Promised One had come spoke in exclamations. His mother wondered at the things which she hid in her heart. The doctors of the law were astonished at the understanding of the twelve-year-old Boy who questioned them. And how the crowds marveled at the wonderful things which this unconventional Rabbi taught them! What unheard-of things He said, and with what a tone of authority He said them! And His breath-taking miracles! Who had ever seen the blind healed, the lepers made clean, the halt made whole? Who had seen a crowd of thousands fed with a boy's meager lunch? Who had seen a man quieting a storm, or walking calmly on the waves? Yes, (one must still say it with awe) He raised to new, sweet life those who were already dead! There was always something different about Him. One can imagine people turning to look a second time at that remarkable stranger. Even His disciples, who knew Him so well, had their moments when something kept them from talking to Him. And when He died on the cross, to the accompaniment of earthquake and darkness, the hard, cynical, emotion-proof centurion exclaimed, "Surely this was the Son of God!" The final and crowning surprise found perfect expression in Mary's one-word burst of believing astonishment: "Master!" That Easter Day brought an astonishment to the disciples of Jesus that they never got over talking about. "He is risen indeed!"

But a great surprise He still is. There is no need to put Christian wonderment into the past tense. One almost envies the rapturous experience of the pagan who comes out of the dreary waste of false hopes to see Christ standing out in the white light of His holiness and

truth. "Why didn't you tell us about Him sooner?" they say.

Even those of us, however, who have always known about Christ come to the great surprise when we discover in terms of our own experience just who He is and what He can do. When the Spirit has revealed to us all the blackness of our hearts, then it comes to us with a rush of relief that Jesus is our Saviour, with a power we had not dreamed of to cleanse and purify. We had always known that He died on Calvary for the sins of men; now we learn with glad surprise that He died especially for us. The personal quality of His saving lifts our spirits. "The Lord is become *my* salvation." (We had to use a quotation to escape from the editorial plural.) Truly singular is a singular salvation.

The joy which comes to the born-again one is a great surprise. So is the continuance and the increase of that joy. As we get better acquainted with our Lord we are amazed at the unsearchable, the untracked, expanse of His provision of grace and love. After some strong wrestling with self we are surprised at how easy the surrender is when once we have become willing. We are amazed at the joy of service when we have led our first soul to Christ. We are overwhelmed again and again at the evidences of the Lord's daily thought of us. Surely He is with us to the end of the age in ways that we could not have imagined: needs are met, strength is given, doors are opened—or closed, life is made fruitful and worth while. How much better He can plan than we can!

Surely surprises yet await us. When shadowy reflections give way to sun-lit reality, when our partial knowledge yields to perfect sight, when earth's childish concepts change into heaven's mature understanding, when we shall see Him as He is, then, no doubt, we shall be amazed at how limited our apprehension of Christ was.

John Keats, in one of the finest sonnets ever written, pictures the speechless amazement of the explorers who discovered the Pacific:

*"—and all his men  
Look'd at each other with a wild surmise—  
Silent, upon a peak in Darien."*

Every day there are spiritual explorers

who stumble upon an expanse of reality of which they had not dreamed. Oh, the wonderment of those who come upon the Great Surprise, our Lord and Saviour, Jesus Christ. "His name shall be called Wonderful. . . ."

## Reporting Our Weddings

When the young people of our communities get married, it is natural that the local newspapers should want a story on the wedding, and that the principals themselves should expect a press notice of an event so important to them. If a society page reporter writes the story, there may not be much one can do in determining what goes into it. But one suspects that many of the stories which we read, with their fashion-plate lingo of how the bride and her bridesmaid and her mother were dressed, were written by some dear sister who in any other connection would think such attention to costume exceedingly worldly.

Of course, the world has its conventions in such matters. We have read of so many weddings which apparently were chiefly a style parade that we may take it for granted that they must all be described in the same way. Personally, we feel it's pretty monotonous to make every wedding story a dry-goods catalog. Who really cares whether the dress was satin or organdy or tulle?

But if the world wants to lose itself in dress-making details, why should the Christian do the same? And especially why should Mennonites, who want to give a varied testimony on the simple life, contradict that testimony by confessing to the whole neighborhood that wedding dresses are worth all that palaver? Surely this is a place to defy worldly convention and to set up Christian standards.

One might insert here that if the wedding clothes were as simple as true non-conformity prescribes, there would not be so much to say about them.

What should a wedding story include? It need not be a preachment. Personalities are news, and one should talk about the bride and groom—what they have done and what they are going to do. It is good to tell who attended the wedding, especially if there are friends and relatives from a distance. But particularly the story should describe the ceremony. If marriage is a Christian ordinance, then it should be dignified by a description that belongs to a sa-



cred ceremony. The music, the message, the prayer—all should come in for such mention as will create the feeling of happy seriousness which belongs to marriage.

Imagine a description of a baptismal or ordination service in which we were told how the participants were dressed! It is not the purpose of Christian costume to call attention to itself. No, not even at a wedding. Let's not write stories that belie our real attitude.

## Laurelville Church Music Conference

August 25 to 29, 1952

Dear Mennonite Parents:

I am writing to you because you have children; children are of the Lord and should be guided into kingdom service. May I remind you that children, especially in the formative period of life, are largely influenced by their parents. Since this is true, your interest, or the lack of it, in church music will be reflected by your children. Are your worship practices a standard for your children? Is your participation in congregational singing an inspiration to them? Are you concerned, for your children's sake, that congregational music be improved for the future church? Have you performed your duty as parents to making your home a singing institution?

It may be that your boy or girl has vocal talent from the Lord. Wonderful, the church needs that talent. There are many to be sung into the kingdom before the end of time. If perchance your boy or girl is a song leader, you should be standing by them in every possible way. It may even be that your child is interested in making church music his lifework—there are few callings that exceed this one. If the historic testimonials regarding the place and power of music in the great religious movements are only half true, there would be good cause to rate music high in evangelism and in the spread of Christianity. Let us hope that your qualified child might find his happy place in the church music work of the Mennonite denomination.

Unfortunately, the church has not, in an official way, afforded opportunity for music work in the church: there are a few scattered beginnings at this time which deserve commendation.

Somewhere, somehow we must help our youth to solve the church music problems of today and tomorrow. We need a positive, vigorous, promotional program throughout our conferences that will give us strength and poise. If we fail, our children may stumble into the future church, afraid, inadequate, and indecisive regarding congregational music.

The Laurelville Church Music Con-

ference, August 25 to 29, should be a treat and a retreat for all serious church musicians. If you or your boy or girl have interest and concern for music in the church, we hope to have you with us. May the Lord bless you.

—J. Mark Stauffer, Director.

## From the Old People's Home

BY S. E. ALLGYER

This is from one who has grown old, and is now an inmate for a short time in this home at Rittman, Ohio. An inmate for several years just now whispers in my ear, "Say, it's the best institution in the state of Ohio."

At 6:30 in the morning the bell rings as a call for worship, and you see them coming in from every direction; many like myself with one cane, others with two canes, and some on wheels. A few can't get there at all and must be served on trays. The worship consists of singing, reading the Scripture, and prayer. Everything is well organized and everyone knows their place and their part of the work; so everything is moving along, apparently very smooth.

Quite a few years ago when the Mission Board decided the time was here to rebuild this Home, I was appointed to solicit our churches for money to rebuild. I visited fourteen churches in northern Indiana, the churches in Ohio, in Pennsylvania, and some in Maryland. But the first effort was not sufficient; so it required a second effort. In connection with the soliciting I was given the privilege of helping to plan and build the home, where I am now privileged to reap the benefits of my labors. The three weeks that I have been here I have not heard one word of complaint.

Bro. Peachey tells me about eighty people have had the privilege of spending their last days here. One brother, I remember, thought it beneath his dignity to come to a Mennonite Home, but he had no other place to go. After he was here a while and folks came to see him and read to him and prayed with him, it seemed to him he was almost in heaven. This is a beautiful spot with an abundance of shade trees for these hot days. With these advantages it makes it a splendid place to enjoy the excellent treatment and care.

I want to praise the Lord for His goodness to me after the passing of my companion in April, 1946, after sixty-three years of wedded life. My oldest daughter and her husband, N. E. Trover, sold their farm and moved into my home to care for me. Thus I had a good home, but in September, 1949, she was called home, and on May 17, 1951, I was taken ill. My daughter living in South Dakota came home and took care of me for ten weeks, or until I could walk alone in the house. I had to wait until I was strong enough to endure an operation, which took place the latter part of July.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, July 7, 1927)

Bro. Milton Vogt, who is under appointment . . . to India, was ordained to the ministry [Hesston, Kans.]. The Brethren T. M. Erb and D. H. Bender officiated.

Bro. R. M. Weaver and Sister Lydia Gerber were united in marriage . . . by Bro. Harry Diener.

(From GOSPEL HERALD, July 14, 1927)

Bro. C. F. Derstine was married July 5 to Sister Mary E. Kolb.

On . . . July 3 Bro. Menno Troyer, Jr., was ordained to the ministry [Conway, Kans.].

With an advance copy of the new Church Hymnal lying before me, and after having given same a careful page by page examination, it is found that the 500 pages . . . are stored with the choicest and most suitable selections of Gospel songs known to Christendom today [L. J. Heatwole].

Bro. Charles Warren Long . . . and Sister Edna Miller . . . were united in marriage . . . Bro. Noah Oyer officiating.

It was successful and the recovery very speedy; so by Aug. 2 I was on my way to South Dakota, where I spent the entire winter with my daughter and her husband, Ray Aschliman. They have now moved to West Liberty and will move into my old home as soon as possible and take care of me the rest of my days. I had almost concluded I was defeated in my desire to live and die in my home, where we spent over forty years. But it's coming around all right.

So I praise the Lord for His goodness to me and for the privilege of spending some time in this Home, which is doing a commendable work.

Rittman, Ohio.

## God's Hour!

BY IRENE BRENNEMAN

It was a scene long to be remembered. As we approached the tent from the right front we saw that it was nearly full already. Through a small opening to the prayer room we glimpsed a number of people kneeling in prayer. Taking seats near the front of the tent we became conscious of the lovely harmony of the Amstutz trio, singing by recording, "Fully Surrendered," "Fairest Lord Jesus," and others. From the direction of the prayer room a voice rose and fell,



pleading for the power of God in the evening's meeting. Over the platform a red-lettered banner proclaimed, "Jesus said, 'Ye must be born again.'" On either side of the tent smaller signs asked, "Have you been born again?" Everyone in the audience seemed thoughtful, expectant. Some waited with heads bowed. These sights and sounds gave one a feeling of holy awe.

And still the people kept coming in, quietly taking their places. Soon the prayer band joined the audience, Norman Hockman took his place as song leader, and the meeting was under way. After the song service the evangelist, Howard Hammer, told of the forty-one decisions made the previous day and called for testimonies. A teen-age girl, a member of the parking committee, and the tent manager told of peace, salvation, and happiness in the Lord.

Brother Hammer's forceful message of the evening was based on Mark 5:1-20, the story of the man out of whom Jesus cast an unclean spirit. In a very effective way he went through the story, mincing no words to tell of the awfulness of sin and its results, and finally pointing to Jesus, the remedy for sin. One felt the Spirit of God in the voice and manner of Brother Hammer throughout the entire service.

At the close of the sermon, while the great audience sat with bowed heads, the invitation was given; several raised their

hands. These came forward while the audience stood, singing "Just As I Am." Others joined them, and the invitation was continued as long as there was a response. As each person came forward Brother Hammer greeted him or her with a handclasp, and at last there were forty-nine persons standing in front of the platform! Brother Hammer then led the way to the prayer room, followed by the seekers and the personal workers.

The song leader then took charge of the meeting, asking for testimonies from anyone in the audience. He cited the observation that "Everyone is eligible either for a confession or a testimony." Soon those from the prayer room began returning, having made their confessions and now giving their testimonies. Many said they were thankful for what God had done for them; others expressed joy for Christian assurance. One boy said he had had a notion to leave soon after coming to the meeting, but now he was glad he hadn't! In the words of Brother Hammer, "This is God's DAY! This is God's HOUR!"

Kalona, Iowa.

Vance Havner, in *Great Gospel Sermons*, tells of two girls, lately converted from a life of worldliness, who answered an invitation to a dance by saying, "We are dead and can't come!" It was a Scriptural answer.—*The Gospel Minister*.

## MCC Hospital Requires Name

Friends of the Mennonite Central Committee Mental Health Program are asked to submit suggestions for a name for the Central Area Hospital now being planned. The new hospital will be built on a fifty-acre tract of pasture and wheat land one mile east of Newton Kans. The initial building will be in two units, joined by a covered passage, and will accommodate forty mental and nervous patients.

One-story construction and faced-brick surfacing will be utilized throughout. It is expected now that actual groundbreaking and construction can be initiated in October. The site is designed for later additions that will increase the patient capacity to a total of 100.

The first two MCC hospitals have rather simple titles that have become rich in meaning through association with the Christian service program created therein. The name now sought for the Central Area Hospital will also become a symbol of hope and healing for those in need. Kings View Homes and Brook Lane Farm do not contain either "Hospital" or "Mennonite" in their names, but these words are not ruled out. A few suggestions are given to serve as an inspiration to those who will send in their own ideas—Sunrise Haven, Kansas Prairie Home, Sunflower Farm-Home, Wheatbelt Home, Haven of Siloam.

## Indiana-Michigan Conference Report

June 3, 5, 1952

All five sessions held at the United Missionary Church Camp-ground, Fetter's Grove, Goshen, Ind., with the Olive congregation serving as host.

### I. Business

1. O. S. Hostetler was released from the bishop oversight of the Leo congregation.

2. Conference approved the transfer of the Middlebury congregation from the bishop district of Paul Mininger to that of E. C. Bontrager.

3. The following were received into conference on the basis of ordination: Peter B. Wiebe, LeRoy Bechler, Victor Miller, Norman D. Kauffman, Lloyd R. Miller, LeRoy Rhinesmith, Jency L. Hershberger, Rudy Bontrager, and Lowell Burkholder. J. Frederick Erb was received by conference letter.

4. Conference letters were granted to Frank B. Raber and Allen B. Ebersole.

5. A motion to permit ten of Michigan's twenty-five congregations to form a separate Michigan conference was tabled, and the Committee on a Separate Michigan Conference was instructed to take up the matter further with the Michigan ministers and bring a further recommendation to the next session of conference.

6. The Church High School Committee reported that the Mennonite Board of Education had declined to accept the invitation of conference to open the last two years of high school at Goshen College. Conference then adopted the recommendation of its High School Committee that conference set up its own four-year high school.

7. The secretary was instructed to gather such statistics as are available on the giving of our congregations.

8. Conference authorized its Executive Committee to appoint a committee to study divorce and remarriage.

9. Edwin J. Yoder was assigned the bishop oversight of the mission outpost at Wawasee.

10. The Executive Committee was authorized to appoint a committee to review the Constitution and Rules and Discipline, and to bring possible revisions to the next annual meeting of conference.

11. The following requests for ordinations were granted: bishop at Belmont; minister at Clare, Mich.; bishop at Pinckney; minister at Hudson Lake; minister at Maple River, Brutus, Mich.; minister at First Bethel, Fort Wayne, and bishop at Petoskey.

12. Conference gave guidance to brethren who wish to leave pastorates to become full-time evangelists.

13. Steps were taken to encourage the study of ministerial support.

14. Conference requested Paul M. Miller to prepare his address on the worship veil for publication in booklet form.

15. Resolutions of condolence were prepared for the families and congregations of the late Joseph J. Shetler and Samuel B. Metzler.

16. Appropriate resolutions of appreciation were adopted for the Olive congregation and the United Missionary Church for service and facilities respectively.

### II. Reports

The following reports were heard: (1) Mennonite Aid Association; (2) Foreign Relief Committee; (3) Conference Treasurer; (4) Foreign Relief Committee Treasurer; (5) Auditor; (6) Home Relief Committee; (7) General Council of MGC; (8) Committee on Economic Relations; (9) School Relations Committee; (10) Church High School Committee; (11) Conference Secretary; (12) Christian Workers' Conference; (13) General Mission Board; (14) District Sewing Circles; (15) Ministers' Library Committee; (16) Tent Committee; (17) Mennonite Board of Education; (18) Mennonite Publication Board; (19) Conference Historian; (20) District Mission Board; (21) Ministerial Study Committee.

### III. Addresses

- (1) Etril J. Leinbach: I Cor. 16:2 and II Cor. 9:6, 7 (Stewardship).
- (2) T. E. Schrock: Col. 1:18 (Conference Sermon).
- (3) Paul M. Miller: I Cor. 11:2-16 (Worship Veil).
- (4) Clarence R. Yoder: Psalm 127, 128 (The Home).
- (5) Malvin P. Miller: Rom. 12:17-21 (Nonresistance).

### IV. Elections

Moderator, T. E. Schrock; Assistant Moderator, Paul M. Miller; Fourth Member, A. G. Horner; Fifth Member, Amos O. Hostetler; Examining Committee, Edwin J. Yoder and R. F. Yoder; Ministerial Study Committee, J. E. Gingrich, Ira S. Johns, and Paul J. Myers; Mennonite Publication Board, Homer F. North; Mennonite Board of Missions and Charities, Homer F. North; School Relations Committee, Galen I. Johns; Committee on Economic Relations, J. E. Gingrich and Lester L. Mann; Home Relief Committee, Malvin P. Miller; Local Board for Detroit Mission, Clarence R. Yoder and J. Kore Zook.

The interest, attendance, and spirit were encouraging.

J. C. Wenger, Secretary.



The Executive Committee of the Central Area Planning and Advisory Committee will select three names of those offered and will present complimentary copies of the newly published MCC history to those sending in the suggestions. From these three names one will be presented to the Executive Committee of the Mennonite Central Committee for final approval and acceptance. Please help us name the hospital by sending your suggestion to: Mennonite Central Committee, Mental Health Section, Akron, Pa. Your entry must be in this office by July 31, 1952. Final selection will be made during the month of August.

## An Instance of Christian Co-operation

BY EVAN OSWALD

At 3:00 a.m. Friday, June 14, the large Mission Board and evangelistic tent at Kalona, Iowa, strained, ballooned, and tore from its moorings. The evening before there had been a call for a number of volunteers to help next morning to finish the minor details of the tent fixation. In response to this I pulled myself out of bed at six o'clock. When I came to the tent site I had the feeling that I had arrived at noon. Thirty or forty men were just finishing taking up the large torn sections of the tent, removing the benches, and clearing the tent area. Many of these men had been there since three-thirty and four o'clock.

The torn sections of the tent were rushed to neighboring towns to receive mending. New poles were constructed to replace the broken ones. Impromptu arrangements were made to accommodate the programs out of which came the inspiring amphitheater setting for the last session of the Annual MYF Meeting. By 10:30 Saturday night all of the sections of the tent were returned to the church grounds. A call for volunteer workers was met with a hearty response. As the large tent again rose to its position of prominence, the seventy plus edge poles were manned by one or more of the volunteers. A few frayed edges and some mud-splashed sections were reminders of the disaster that had recently happened.

But the work had only begun. The electrical fixtures were restored to their rightful places. The large platform, 35' x 18' (an estimate), had been moved to the hillside for the evening program. As the men put their broad shoulders under it, it rose and walked away—a spectacle that probably would have put the ancient giants to flight. New drain ditches were dug around the tent. Then came the benches—benches and more benches. The aisles became sawdust trails as they were carpeted with fresh sawdust. Eyelids were becoming a little droopy by this time but they responded with a relieved twitch as a call came

## The Treacherous Lie

By Allan W. Smith

Shall man ascend to Deity?  
And be a better creature with each coming year?

And shall he at the last  
Be victor over so-called sin,  
The product of the long past heritage of man,  
Ascending from the lower depths  
To reach perfection at the last?

Cease now, thou subtle, damning lie!  
Thou ledest but to depths from which thou say'st man came.

And, yes, to greater depths than these,  
The cavern mouth of endless Hell;  
From here man never shall emerge again.  
Bound by his own deceitful mind, he enters in,  
And nevermore returns.

Speak now the truth, O man, and say,  
Shall Deity descend to man,  
To lift him up to solid ground?  
Did we not fall by our own will,  
And sin against this Deity?  
So wherefore should He then give help,  
when He at first

Did make us pure, and we transgressed?  
Fall on thy face before His awful Majesty.  
Is He not truly great, a Friend to thee,  
While thou remainest His enemy?  
Remember this, and make thine everlasting  
peace with Him;

So shall He be a Friend to thee.  
And thou, in truth, shalt evermore be free!

Markham, Ont.

for 'all to drop the nearly completed work and gather together at the food tent for coffee and cookies. As the weary Christian warriors gathered together, they bowed their heads and hearts before their Almighty Leader in gratitude for His life-giving strength and past mercies.

A short while later one of the local men dropped me off at my assigned house.

"Now for some good shut eye. You folks certainly have been putting your shoulder to the task. How much sleep have you been getting?"

A smiling reply came, "Well, last night when the tent went down I didn't get to bed at all." This reply came at 1:30 the following night. (The farmer at whose house I was staying was up at 4:00 a.m. three previous mornings to squeeze in the much-needed corn cultivating.)

One week of MYF Workshop and Annual Meeting had passed. The Mission Board meetings and a week of evangelistic meetings were yet to come. Those who faithfully labored in the background made it possible for the prominent foreground programs to take place. The hands of a clock are quite useless without the drive of the hidden works.

We do not know what will be the judgments on that great and final day, but is it not right to assume that these

hours of background labor will be acknowledged as gold, silver, and precious stones?

Hesston, Kans.

## Happiness

BY CHRIS WICKCY

Happiness is one of the basic desires of all men. Men differ greatly in the way they are trying to attain happiness. The holy man in India sitting on his bed of spikes is seeking for happiness just as much as the modern American teen-ager in the theater. The modern Communist leader with his plans for conquest, and a philosopher like Bertrand Russell with his reasoning and logic are both alike seeking for happiness. There is a way of true happiness in this world, but these men are not finding it.

One of the great schools of Greek philosophy was stoicism. There were Stoics among the group that Paul addressed on Mars' Hill in Athens. Their aim was to live in conformity to reason, and so to rise above pain and suffering. In short, their attitude toward life was one of indifference to pain and pleasure alike. Seneca, of ancient Rome, was one of their greatest philosophers; he had a vivid conception of the weakness and misery of man, and of the hopelessness of the struggle with evil.

Among the millions who search for happiness through religion are the Buddhists. The name Buddha means "The Enlightened One," or, the one who has learned to understand things as they truly are. One of the characteristic expressions of the Buddhists is "The Four Sorrows," and these are birth, sickness, old age, and death. They would make babyhood one of the four greatest evils of the human race. One of their ancient writers says that there is no sadder sight than to see a mother with her baby. How sharply this contrasts with our Christmas story!

Many great men of the world have tried to find happiness in achieving their ambitions. One of these was Alexander, the Macedonian conqueror, who, while a young man, became the most powerful military ruler in the world, but he did not die happy. Then there was Napoleon Bonaparte, who conquered most of Europe, and died in exile. A little over one hundred years later Hitler tried to erect a nation that would stand a thousand years, but he also died unhappy.

Then there are the men who try to find happiness in the possession of wealth. Many modern farmers and businessmen would fit into this classification, but perhaps the outstanding example would be Solomon, as it is recorded in Ecclesiastes. Solomon had great possessions. As far as material things were concerned, he had practically everything he desired. In the second chapter of Ecclesiastes he tells us about his possessions, and he says also, "all was vanity and a striving after wind" (Eccl. 2:11).



## A Prayer for This Week

Heavenly Father, may the Lamb-nature of Christ be revealed in me. May the Heavenly Dove rest upon me continually in power, and may I live in such fellowship with God's suffering Lamb that I share with Him something of the cost of bringing His salvation to my loved ones, neighbors, friends, to this nation, and to the world.

—*Herald of His Coming.*

Many modern Americans, as well as other people, are trying to find happiness in having "a good time." Most of us are familiar with some of the results of this form of happiness seeking. We read about, and see for ourselves, the rising number of automobile accidents due to alcohol, the high divorce rate, juvenile delinquency, and our neighbor spending time and money in the local tavern while his children are often hungry and poorly clad. If we should visit a mental hospital we would see many people who are there because all they wanted was "a good time." All of these evils, and many more, result from seeking happiness in the wrong way.

It is not surprising to us that most men of the world have not found happiness. Man is by nature idolatrous, and, in his search for happiness, he naturally turns away from God. George Romanes was one of the most famous scientists of the nineteenth century. He worked with Charles Darwin in establishing the theory of evolution. He had been a Christian in early life, but he drifted away. In his book, *Thoughts on Religion*, written in later life, he says this concerning the man without God: "Man's nature without God is thoroughly miserable. . . ."

If the non-Christian is unhappy because he leaves God out of his life, then surely the Christian should be happy. As far as happiness is concerned, the Christian has every advantage. He knows his Lord as a personal friend; he has the great privilege of prayer whereby he can talk to his Lord from anywhere; he has the Bible whereby he can know the will of his Lord; why then are some Christians not happy?

One great reason why Christians are unhappy is that they have not learned to bear the cross. Christ commands this for His disciples in Mark 8:34. Cross-bearing means, first of all, self-denial, and self-denial means the death of self. This is not easy or pleasant, but it is necessary. One outstanding example of this in the Old Testament was Moses. He denied himself the pleasures of Egypt in order to do the will of God. In the New Testament Paul reminds us that we

are to follow the example of Jesus who did not try to please Himself. Rom. 15:1-3; Phil. 2:5.

When the individual Christian seriously starts putting this into practice he will realize that he is serving a new Master. Before, he was serving self, and now he is serving Christ. This will give him a sense of direction in life. Man is a purposive creature. He needs a purpose in life. Modern sociologists recognize this fact, and they say that unless a man has some aim in life he will either put an end to an aimless existence or live in misery and apathy.

As the Christian yields himself to his Lord there will be a continued growth in grace. Growth is a law of life. When a living organism stops growing, it starts to die, and so it is with the Christian. True sanctification, or holiness, is not accomplished in one day, but it is a daily experience. One of the first symptoms of a lack of growth in the Christian is self-satisfaction. When the Christian becomes satisfied with himself, then something is wrong. He is not growing as he should.

Another result of true discipleship is a life of assurance. The true Christian knows he is doing God's will because he sincerely seeks to do it, and he asks God daily to lead him. Jesus said to His disciples, "Seek, and ye shall find" (Matt. 7:7). This makes it unnecessary for the Christian to worry about the affairs of this world. The true Christian is not afraid of world turmoil because, for him, the only thing that really matters is that he do the will of God. He is not afraid because he has placed his trust in One who is much more powerful than all the nations of this world.

So much for the individual Christian, but how does this principle of cross-bearing affect Christians collectively?

One of the great causes of unhappiness among Christians in our time is a lack of unity. Men form world-wide organizations intended to promote unity, but how shall we have world-wide unity when we don't have it in the local congregation? A lack of unity in the local congregation indicates selfishness. That is, individual Christians are being guided by their own wills rather than by the Holy Spirit. The secret of unity among Christians lies not in forming new organizations, but in giving up our own wills and seeking the will of God. When we do this sincerely, unity is not such a great problem.

Another positive result of true discipleship is a greater sense of stewardship. The good steward realizes that all of his possessions belong to his Lord, and this includes the steward himself. The true disciple prays like this: "Lord, where would you have me give, and how much?" Then he gives as the Lord has directed him and forgets the gift, for, after all, it belonged to the Lord in the first place. Thus it is not a question of how much of my time and money will I give to my Lord, but, rather, how much

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

Pray for the Mennonite World Conference at Basel in August, and for the many travelers from America, that they may give a true testimony of their faith en route and among the Mennonites of Europe.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for the Gospel Crusade at Pigeon, Mich., July 7-20, where Evangelist Kenneth G. Good is assisted by Song-leader Paul Weaver and the Ambassadors for Christ.

(Requests for this column must be signed.)

of His time and money will I keep for myself.

Finally, the true Christian is happy because he is serving his Lord. There is no other joy like that which comes from serving our Lord, but before one can serve the Lord joyfully there must be a conscious yielding of self. This is the important thing. Man is never happy living only for himself, and certainly the Christian is unhappy unless he is fully yielded to God.

Engadine, Mich.

## MILK STILL AHEAD

The American Can Company says we drink about 180 quarts of milk per capita each year. This contrasts with 71 quarts of beer and a little less than five quarts of distilled spirits.

We don't drink enough milk.

If we doubled our consumption of milk, we would be a healthier and stronger people. We do drink too much beer. If we halved our consumption of beer and other intoxicants, we wouldn't miss by very much halving our police problems.—*The Clipseet.*



# PEACE AND WAR

## Why It Is Not Right for a Christian to Fight

BY BARNEY OVENSEN

(Continued from issue of June 17)

McQuilkin says that most Christian churches since the time of Christ have taught it is right to fight. He wants his hearers to believe that he is upholding the traditional Christian view on this subject. But if he follows any tradition at all, it is a tradition that came from men. The Christian teachers of the first three centuries all taught the same thing, that it is not right for Christians to fight. If we learn from the same apostolic teachers who founded their churches and instructed them in the truth, we will think the same thing. If we suppose that they were wrong, we are compelled to believe that Augustine was a better teacher than Christ. For Augustine's followers use carnal weapons. But the followers of Christ and the apostles, at least during the first three centuries, "beat their swords into plowshares, and their spears into pruninghooks."

Some historians say that early Christians were divided in their views on war. McQuilkin tries to prove this by saying that soldiers who believed in Christ, those mentioned in the New Testament, were not told to quit the army. McQuilkin admits that the early church had conscientious objectors in it. But he does not admit that all the early Christians were conscientious objectors. He even says that the ones who refused to fight did not believe it was *wrong* to fight. But he gives no proof. Why does he not quote from the writings of the early Christians to show that he is writing the truth? Because his doctrines are in direct conflict with the doctrines of the early Christians.

I cannot quote all the passages in the early church fathers that give their attitude toward fighting and war. But one single fact is enough to refute all the lies of modern scribes. The early Christians believed and taught that the following passage from the prophets was fulfilled in the "last days," the days in which they were already living: "It shall come to pass in the last days, that the mountain of the house of the Lord shall be established on the top of the mountains and shall be exalted above the hills. And all nations shall flow unto it. And many peoples shall go and say, 'Come and let us go up to the mountain of the Lord, to the house of the God of Jacob. And He will teach us His ways, and we will walk in His paths.' For out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He will judge between the nations and will decide con-

cerning many peoples. And they will beat their swords into plowshares and their spears into pruninghooks. Nation will not lift up sword against nation, neither will they learn war any more." This prophecy of Isaiah was repeated almost word for word by Micah, who added: "But they shall sit every man under his vine and under his fig tree; and no one shall make them afraid: for the mouth of the Lord has spoken it." We admit that this passage has something to say about war, and speaks of a day that God's people will not fight with carnal weapons as they did at the time this prophecy was written. Are we living in these last days or not?

Justin Martyr quoted this prophecy in his *Dialogue with Trypho* and explained that it was fulfilled when Christ came and His new law went forth from Jerusalem by means of the apostles. He says, "We who were formerly full of war and murder and all kinds of wickedness have laid down our weapons of war, in every part of the world, beating our swords into plowshares and our spears into pruninghooks." Justin was acquainted with church history, and with Christians who had listened to the apostles. He knew that all Christians were nonresistant. If Cornelius and other converted soldiers had remained in the Roman army and taken part in the wars against Jerusalem and the Jews, would Justin have written as he did? If the apostles had glorified war and talked against conscientious objection in the same way that modern scribes do, would their converts all have become conscientious objectors? Who can imagine such fruits from anything but peace-loving and submissive men? No. It is not right to rewrite church history in the light of modern practices which may or may not be Christian. The very fact that modern historians ignore history written down in the first part of the second century and fill in the empty places in New Testament church history to please themselves and justify their way of living, shows that modern scribes are no more honest than ancient ones.

Lest someone should think that Justin alone taught this, we must remember that he was an orthodox teacher of the church of Christ. And he spent his life teaching, both in Asia Minor and in the city of Rome. All Christians accept him as a true and orthodox minister of the Word. The same can also be said for Irenaeus, who wrote later in the second century. He referred to the same prophecy when he wrote in his great work, *Against Heresies*: "The law of liberty, the word of God preached by the apostles who went forth from Jerusalem throughout the whole world, caused

such a change in the state of things that these nations did beat their swords and war-lances into instruments used for peaceful purposes. And they are now unaccustomed to fighting, but when they are smitten they offer the other cheek." Other ancient writers say the same thing. Not one ancient writer contradicts this view.

But, someone says, how can this prophecy refer to Christians when everyone knows that most Christians fight? But is it true that most Christians fight? Let God be true if every man of them has to be called a liar. No Christian fights with carnal weapons. He who takes to the sword will perish with the sword, no matter what the scribes say. But Christians go into the army, don't they? Yes, unfortunately, some do. They fail to beware of false prophets and fail to obey their conscience. And unless they repent before it is too late, they will have to reap the curse of Christ. Do they all die by means of the carnal weapons of man-made war? Of course not. Jesus did not mean that. If that were all the penalty of sin, the danger would not be so great. When John wrote in the Book of Revelation, "If any man shall kill with the sword, with the sword must he be killed," he did not write of a penalty due to *saints* who kill and destroy. For he immediately said, "Here is the patient endurance and the faith of the saints." It is unchristian to prolong life for a while by means of the sword. And even though the killer eventually is killed, he still lives longer than the one he killed. But all killers do not suffer in this life. Jesus never said they would. Yet every killer must be killed with "the sword." And this we understand in the same way as we understand Isaiah's prophecy, "If you are willing and obedient, you will eat the good of the land. But if you refuse and rebel, you will be devoured with the sword." We do not see the ungodly man always suffering his punishment in this life. But we know God's justice waits and His day is coming. Here is the patience and faith of the saints.

McQuilkin says the man who pays taxes is just as guilty of killing as the man who actually joins the army and kills. If this is true, every Christian is guilty—for we all are told to pay taxes to "Caesar." But where did McQuilkin learn this doctrine? From Christ? Of course not. From the apostles? No. It is an awful thing to use the wisdom of this world in order to make void the "foolishness" of God.

McQuilkin talks as if it is an awful thing that the worldly-minded should think Christians who refuse to fight are enemies of our country in time of war. He does not admit the worldly-minded have the wrong attitude, however. He thinks that lovers of peace ought to keep quiet in wartime and forget their convictions while the war is going on. And because the Christian teaching on war



tends to weaken the hands of soldiers who fight for our country, McQuilkin brands it as wrong and dangerous teaching. He has completely forgotten Jesus' command to those who hear of wars and rumors of wars, "See that you be not troubled." He takes the opposite attitude. Is that the patience and faith of the saints in time of war?

McQuilkin refutes the idea that wars never accomplish anything but evil. And he argues that war often does much good. But his logic depends on his idea that one side is evil and fighting to destroy, while the other side is good and fighting for a righteous cause. If Christians are always to fight, they will be found in both opposing armies. The one brother will be fighting for something so bad that the other brother deems it right to kill his brothers as well as ungodly enemies. Is that good? Is it not an evil? But McQuilkin supposes all Christians are on his side. Why? Because reason compels him to believe that? No. But he shuts his eyes in order to see only what he wants to see. Does he see Chinese and Korean "Christians" who think as he does killing Korean and American "Christians"? He would not dare to say that is good! And yet he knows that men who follow his teachings on war instead of following Jesus are probably out killing others who follow similar teachings that they have learned from the same kind of "Christian" scribes. It is such false religion that Paul condemns in his letter to the Romans where he says that ruin and misery are in their ways, and the way of peace they have not known.

McQuilkin also says that all who learn from Jesus believe in trying to abolish war. However, Jesus did not tell us to be troubled about the rumors of war that we hear. He said these things must come. He told the early Christians not to take part in the specific war that He foresaw against the land of the Jews and the city of Jerusalem. He told them to flee to the hills. Possibly they were called slackers or similar names by those who did not see the kingdom of God. But they obeyed their Lord and started a new tradition of peace and good will that was kept by the Christians who followed them.

Origen in the third century after Christ answered "those enemies of our faith who require us to bear arms and to kill men" by saying that "we do give help to kings—and that a divine help, putting on the whole armor of God. And this we do in obedience to the word of the apostle, 'First of all, then, I urge that supplications, prayers, intercessions, and thanksgivings be made for all men; for kings and all who are in high positions.' And the more pious anyone is, the more effective help does he give to kings, even more than is given by soldiers who go out to fight and kill as many of the enemy as they can." Origen was not afraid to an-

swer the heathen who blamed Christians for their nonresistance. He said, "As we by prayer overcome all demons who stir up war, and cause people to violate oaths and disturb the peace, in this way we are much more helpful to kings than soldiers who go out to fight for them. And as for public affairs, we do our part by denying ourselves and taking part in righteous prayers and meditations which teach us to despise pleasures and not to be led astray by them. And who fights better for the king than we do? Although we do not fight under him even if he requires it, yet we do fight on his behalf—forming a special army, an army of piety—by offering our prayers to God."

One final word. The advocates of war and violence assume that the Old Testament proves it is right to fight. And their scribes either do not know that Christ came with a new law, or else fail to impress this fact upon their followers. But who today thinks it right to have several wives because it was right in the days of Abraham, Jacob, and under the law until Christ came? And who is ignorant that Christ taught the opposite of Moses when He said it is adultery to divorce a wife and marry another? And we also know that Christ directly contradicted the law of Moses when He said that nothing entering into a man's mouth can defile him. God foretold these days by many prophets and made it clear that the new covenant would not be like the old. So it is not surprising to find warfare condemned by Christians right after Christ and the apostles had instructed them in the new law.

McQuilkin proves that warfare is good and right by the moral standards of the Old Testament. He could just as easily justify divorce and remarriage, polygamy, swearing, hatred of enemies, self-defense by force and violence, and other things forbidden in the Gospel. All that is necessary in order to justify these sins is to ignore Christ and the doctrine of Christ and the apostles.

We realize that Christ came with a new covenant. And we see that Christians received commandments that were never given to God's people under the Old Testament. Why did Moses command what Christ forbids? And why did Christ free us from Moses' commandments concerning Sabbath-keeping, abstaining "from unclean" meats, and other things? Paul answers this question in his letter to the Galatians. He says that the law of Moses contained beggarly elements, religious duties, that were given to the Jews because they were not ready for the perfect law of Christ. God placed them under a Schoolmaster, the law of Moses, because they were "children" and needed such a law. But Christians are being treated as "sons" and not as children. The Jews had a carnal kingdom, an earthly Jerusalem, and a carnal Israel. In Christ these are no more. Our

kingdom is spiritual, our Jerusalem is heavenly, our "Israel" are all saved. The law of Moses made nothing perfect. Christ gave us a perfect law and also brought in the blessings of the new covenant. Paul even calls the old law a dispensation of death and condemnation compared to the new dispensation of the Spirit and righteousness. The Old Testament was glorious compared to anything else before Christ. But now it seems to have lost much of its glory because of the surpassing glory of our Lord Jesus Christ and His Gospel.

We do not throw away the Old Testament because we have received the New Testament. But we use the Old Testament as Jesus did and interpret it as He interpreted it. Our Teacher is Christ, not Moses. And He taught us a spiritual interpretation of the law that is in harmony with His Gospel.

Jesus did not take away the sword from His followers. He even told us to sell our overcoats in order to buy a sword, if we do not have one. But He also taught us that we have no use for the carnal sword. It is the sword of the Spirit that we need. For our warfare is not carnal but spiritual. When we read of the Old Testament heroes who fought for the Lord with carnal weapons we learn valuable lessons. But we do not take to the sword in order to kill people, which Christ forbids. We take to the sword in order to fight the good fight of faith against the invisible powers of the enemy of our souls. We learn in the old law how one man can put a thousand to flight. And even though our warfare is not against flesh and blood enemies, we still claim those ancient promises. A spiritual interpretation of the old law gives many valuable lessons to good soldiers of Jesus Christ. And we know that the apostles and early Christians taught this spiritual interpretation of the Old Testament.

Today it looks as though most Christians use carnal weapons and only a minority fight with spiritual weapons. But the majority is wrong. They take the name of the Lord in vain; for they do not do the things that Jesus said. We do what Jesus said. And we follow in the footsteps of all the early Christians who followed the Prince of Peace in the way of peace. We have the same Gospel they had. We have the same Spirit. And even if we have to endure the same terrible persecution that they endured, we will still think it better to be killed than to kill, and to be led captive than to lead into captivity. This is the faith and the patient endurance of Christian soldiers. This is the faith of God's saints.

Staten Island, N.Y.

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I always said, I always will say, that the studious perusal of the Sacred Volume will make better citizens, better fathers, and better husbands.—Thomas Jefferson.



## FAMILY CIRCLE

### Who Once Has Loved

BY J. W. SHANK

*A mother won the right to love;  
Twice blessed victory,  
Overwhelming joy,  
All-glorious peace;  
Earth sang with echoes,  
Multiplying all her varying tones  
Of beauty and rich harmony.*

*The mother reveled in that love,  
So sweet and deep,  
So full and strong,  
So beautiful; it seemed  
A mystic blending of soul to soul,  
Each day new wealth of happiness,  
Deep-breathed and calm.*

*The hurricane swept by,  
His wrecks all strewn around;  
Love's objects bruised and broken lay.  
Up sprang an overwhelming pain,  
Soul-tearing, driving to despair;  
Then came strange fear  
And aching void.*

*Alas! Was this the end of mother love?*

*No storms can blot and spoil  
The memory of love.  
The love has lost,  
The poignant pain,  
Deep hidden in the heart,  
No earthly antidote can stay;  
Yet love, the gift of God,  
Abides through all eternity.*

*O richest gift, the memory of love!  
Nor time nor death  
Nor tragedy can destroy  
This heritage of faith,  
This Christian victory,  
This miracle of God;  
Who once has loved, may love eternally.  
Harrisonburg, Va.*

### Seek for Motives

In the Hammond home it was clearly understood that the children take no money from the household treasury without permission. When ten-year-old Tommie seemed to have more candy than his allotted quarter would buy, his mother watched his movements and saw him take money. But she must not accuse him of being a thief; he might decide to act the part of one. She must know the reason for his action.

Tommie was a timid child, slow of comprehension, unsociable, and unpopular. He wanted recognition he wasn't getting. Candy treats might solve his problem. He fancied a classmate. To

get her attention, he had been buying her candy. Mrs. Hammond sensed Tommie's need of social adjustment and a feeling of freedom at home; she had been trying to keep him her baby. His birthday was the logical time for a social gathering. Tommie was to be host, receiving guests, directing activities, and being friendly with all alike. This was a start made on the road to security at home and abroad. He acknowledged his guilt and never again was a victim of dishonesty. Peace and harmony had been restored.—*Carl and Clara.*

### Hand in Hand

When you look closely at the hand of a baby you marvel at its completeness. You see the potential of an adult's hand, for the essentials are all there. It may lie softly in your own hand as if waiting only for the mastery and skill, the mobility and grace which years of training and growth will discover in it.

When you look again at the hand of a baby, think of the great responsibility that rests in your hands. For here, now so dependent upon you, are possibilities that no one can accurately gauge. Here is a life that is of greater value than any price you can place upon it. Here is the living clay that can be molded through your patience and by God's grace into a man in the image of God. You cannot lightly hold the hand of a baby in yours, for its innocent trust demands of you all the wisdom and faith that God has given you. It is the task of Christian education—in the home, church, and community—to guide the growth of tiny hands into hands that work for God.

—*Gospel Messenger.*

### Proper Use of Radio

BY ALTA YODER

Yes, radio is probably here to stay. But that does not mean that we need to let just anything come into our homes that comes over the air. It seems that most of us either want "no radio" or else we have one and let it blare full blast anything that happens to come on.

If we have a radio, why not teach our children the proper use of it? We need to teach them, whether we have one or not, for they hear radios everywhere and need to have right ideals concerning the things that come over the air.

Radios very often bring friction into our homes. It is a satisfaction to the carnal nature to feed on the wicked things which come over the air. And it's so handy. Yes, we have to have the weather report no matter how much jazz and

dance music we get with it. Do we want our children to go to dances? Of course not. Yet we teach them to like dance music (which is essential to their wanting to go to dances), and we bring it to them day by day.

What do we teach our children concerning divorce—with the divorce songs (some call them love songs)? And what do we teach them concerning love? You know if you think a little.

In the evening radio waves are full of murder and detective stories. Yet we let our young people have radios in their bedrooms where they listen to them until a late hour. Then we wonder what is the matter with their spiritual lives. Yes, they want to be Christians. But they feed the carnal nature—and we continually let them do so.

A lot of radio programs are just like movies except that we only hear instead of also seeing. And with television comes the seeing. A little girl was asked if she goes to the movies. She said, "Oh, no, we don't need to go to the movies; we have television, and it's the same thing."

Satan is the prince of the power of the air and he certainly has an outlet through radio and television if we cater to him. Why not screen our radio programs as we do our reading (or profess to)? I don't think you can find a more effective way to tell the world what you are in your heart than to let them hear what you listen to on the radio day by day. After all, we don't listen to anything very long that we don't appreciate deep down in our hearts. This is a real test.

Why not have Christian ideals on this matter? The radio can be a blessing in many ways if we make proper use of it. There are plenty of things on the air that are helpful and worth while. Why not make use of the good in radio and be strong enough to shut out what is bad? And let's do all we can to bring good programs on the air.

Radios can be a blessing or a curse to a home. Which are they in your home?

Lagrange, Ind.

### EXPRESSIONS OF APPRECIATION

To my many friends, I wish to express my deep appreciation for the heart-touching experience of your prayers, cards, visits, and gifts for me during the time of my illness.—*Samuel S. Sweigart, R. 2, Elverson, Pa.*

\* \* \*

I wish to express my sincere thanks and appreciation to all my friends, Sunday-school classes, and relatives for their prayers, cards, gifts, and visits while I was in the hospital and since returning home. I wish you all God's richest blessing.—*Mrs. Claude A. Heistand, R. 4, Manheim, Pa.*

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We wish to thank our many neighbors, friends, and relatives for the many deeds of kindness, prayers, flowers, cards, visits, and gifts bestowed upon us during the affliction and sudden passing of our dear husband and father.—*Mrs. Jacob Yoder and family, R. 2, Elverson, Pa.*



# TO BE NEAR TO GOD

## THEME: ASKING AND RECEIVING

Sunday, July 20

"The Spirit himself maketh intercession for us" (Rom. 8:26, R.V.).

A Helper in prayer? Yes, the Spirit Himself! He is in us to inspire our thinking and to challenge our desires in prayer. The possibilities of prayer are unlimited when we have such a loving prayer Helper. He can intelligently carry our needs to God because He knows our desires and He knows the will of God.

Let us be the channels of God's blessing and power by letting the Spirit pray through us.

Monday, July 21

"Pray without ceasing" (1 Thess. 5:17).

Does your soul experience times of drought when you desire the showers of God but feel unable to persevere for them? Keep on praying. Let nothing daunt you. God is even now gathering the clouds to water your soul with the refreshing moisture of His love and presence.

Charles H. Spurgeon has said:

"If I feel myself disinclined to pray, then is the time when I need to pray more than ever. Possibly when the soul leaps and exults in communion with God it might more safely refrain from prayer than at those seasons when it drags heavily in devotion."

Tuesday, July 22

"Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full" (John 16:24).

An old woman with graying hair and furrowed brow bent daily over her washtub, scrubbing—to relieve her poverty. While she scrubbed she prayed—for her son John—a wicked sailor boy who had run away from God. The silver-haired mother believed that God answers prayers.

Those washtub prayers were answered and John Newton, the wicked sailor, became John Newton, the sailor preacher.

A mother believed—and prayed. God heard—and saved.

Wednesday, July 23

"Is any thing too hard for the Lord" (Gen. 18:14)?

We forget that God is not limited. We forget that God is not restricted to man's measurements. We limit Him by requesting Him to work for us in inches when He would deal in miles. God can do things that we cannot do. He would not be our God if this were not true.

God wants us to ask great things. He would rejoice in doing the spectacular, the impossible for us. His only restraint is our unbelief.

Thursday, July 24

"We have an assured confidence that whenever we ask anything in accordance with his will, he listens to us; and since we know that he listens to us, then whatever we ask, we know that we have the things which we have asked from him" (1 John 5:14, 15, Weymouth).

The fact that God has promised to do a thing is concrete evidence that He will do it.

Prayer in His will can receive everything. To Elijah it brought rain; to Hannah it gave a son; to Peter it meant deliverance.

Prayer—in His will—can mean the unrestricted blessings of God in your soul.

Friday, July 25

"Only believe" (Mark 5:36).

Alexander the Great once had a man in his court who because of financial difficulties asked a great sum of the king. The king immediately granted his desire and ordered the treasurer to give it to him. The treasurer refused to comply because he thought the sum too great. He tried to convince the king of his foolishness, but Alexander explained his actions thus:

"He has done me a singular honor; by the largeness of his request he shows the high idea he has conceived both of my superior wealth and my royal munificence."

We honor God by asking great things of Him!

Saturday, July 26

"Lord, teach us to pray" (Luke 11:1).

Our God, we desire to be taught of Thee to pray. Instruct our hearts to desire Thy will. Lead us to a complete faith in Thee that expects and receives great things of Thee. Amen.

—Mrs. Omar B. Stahl.

I thoroughly believe in a university education for both men and women; but I believe a knowledge of the Bible without a college course is more valuable than a college course without the Bible. For in the Bible we have profound thought beautifully expressed, we have the nature of boys and girls, of men and women, more accurately charted than in the work of any modern novelist or playwright. You can learn more about human nature by reading the Bible than by living in New York. The Bible has been a greater influence on the course of English literature than all other forces put together.—William Lyon Phelps

How shall I describe to you what I found in the New Testament? I had not read it in many years, and was prejudiced against it. I suddenly discovered here the fulfillments of all hopes, the highest perfection of all philosophy, the key to all the seeming contradictions of the physical and moral world. In all my studies of the ancient times, I have always felt the want of something, and it was not until I knew our Lord Jesus that all was clear to me. With Him there is nothing I am unable to solve. Without Him I understand nothing at all.—Friedrich Max-Muller

## GOD PREPARES A LEADER

Sunday School Lesson for July 27

(1 Samuel 1:1—4:1a)

Again and again the heathen came into the inheritance of Israel. Israel "mingled among them" and "served their idols." Then "was the wrath of the Lord kindled against his people." To judge and deliver them God raised up Tola, Jair, Jephthah, Ibzan, Elon, Abdon, and Samson. During these 150 or more years Israel was brought very low. Religious life seemed ebbing. Would Israel forsake God, and His chosen people have no witness for the idolatrous heathen nations? The last words of the Judges sound almost like a death knell.

There was a pious woman in Israel. But she was barren. Did Hannah know that God needed a man? God could not forsake His people for His great name's sake. He would raise up a new leader. This leader was named Samuel of his mother. This son was lent to the Lord very early in life. What an interesting dedication service that was!

Samuel's boyhood days at the sanctuary were a part of his preparation. What did he experience as he opened the doors, lit the lamps, and performed other services there? He studied the law of Moses under Eli. There was growth in wisdom. How precious the yearly visits of his mother must have been! What part did his mother's prayers have in preparing him for God's task? What a contrast was this son when compared with those of Eli!

And then, perhaps when Samuel was twelve, God gave him an audible call. Samuel's ears were tuned to hear. "Speak; for thy servant heareth," he answered. It was Samuel's choice to serve God. Now he gave himself to God. Without the nurture of his mother he too might have become a son of Belial, a son who knew not the Lord. Godly mothers prepare their children to hear the call of God. While we can't send them at three years of age to work in the temple, what is the nurture we can give that the call of God will be heard by our children?

Samuel grew in the will of God. The people recognized in him their future leader, the kind of leader for which they were crying. "Possibly for the first time in perhaps 200 years, all Israel is listening to the voice of one prophet."

God needed a man. He found a consecrated mother who helped Him prepare the necessary leader. God needs mothers to help Him work at His plans.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Bible is not the book of the month, nor even the book of the century. It is the book of all ages. It is not the book of a generation or a few generations whose actors have passed off the stage. It is the ageless Book of all generations. It has survived the changing fortunes of millenniums.—Frank H. Mann



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Four persons were recently received into church membership at Hebron, Va.; two by baptism and two reinstated.

Bro. Ivan Magal is spending the summer in a ministry to displaced persons who have recently immigrated to Canada and the United States. Bro. Magal is peculiarly fitted for this work in his ability to speak eight different languages. He publishes a small paper in the Russian language similar to *The Way*, and uses a tape recorder to send messages where he cannot go. Bro. Magal is in medical school preparing for further ministry to the world's unfortunates. He is also supporting his brother and family who are ministering to Slovak people in Belgium. He is worthy of financial support in all these endeavors. Gifts may be addressed to him in care of Daniel M. Glick, Smoketown, Pa. His itinerary for the remainder of the summer is as follows: July 14 and 15, Chicago, Ill., c/o Stanley Hostetter, 4614 Woodlawn Ave.; July 18-20, Winnipeg, Man., c/o David Shroeder, 506 Ellis Ave.; July 23 and 24, Lethbridge, Alta.; July 27-Aug. 3, Yarrow, B.C., c/o A. A. Wiens, Box 47; Aug. 6, Nampa, Idaho, c/o James Good, R. 4; Aug. 10 and 11, Henderson, Nebr., c/o Arnold Nickel; Aug. 12, Beatrice, Nebr., c/o Elmer Friesen, 1200 Grant St.; Aug. 14-17, Kalona, Iowa, c/o D. J. Fisher; Aug. 19-20, Tiskilwa,

Ill., c/o Warren Long; Aug. 22 and 23, Elida, Ohio, c/o Menno Troyer; Aug. 24, Louisville, Ohio, c/o O. N. Johns; Aug. 26-Sept. 6, Ephrata, Pa.

Bro. Paul M. Lederach was one of the guest leaders at the Christian Writers' and Editors' Conference, Greenlake, Wisc., July 5-12.

The MYF group at Metamora, Ill., has organized a Junior Chorus with Bro. John Zehr as director. They also took a week-end trip to Chicago July 12 and 13, including a visit to the Pacific Garden Mission and our own missions in that city.

The Ambassador Quartet of Goshen College on their tour in western Canada gave a program in the Kleine Gemeinde Mennonite Church, Steinbach, Man., on June 20. On June 26 they sang at the Sharon Church, Guernsey, Sask., and then went on into Alberta.

Among guests at the Alberta-Saskatchewan Conference, June 28-July 1, were H. A. Diener, Hutchinson, Kans.; L. C. Hartzler, Elkhart, Ind.; J. H. Mosemann, Goshen, Ind.; Josef Herschkowitz, Harrisonburg, Va.; Elmer Borntrager, Bloomfield, Mont.; and D. Edward Diener, Clarence, N.Y.

Summer Bible school, the first in that community, will be held at Marsh Hill, Lycoming Co., Pa., July 15-25. The school is sponsored by the Frazer Camp, a remodeled schoolhouse, owned and operated by ten young men from Frazer, Pa.

Bro. and Sister Frank Brilhart, Scottsdale, Pa., assisted in two weeks of summer Bible school at the Glade Church, Accident, Md.

The young people from Frazer, Pa., gave a program at Trevoise Heights, near Philadelphia, on June 29.

Bro. Donald Lauver was ordained to the office of bishop on July 4 in Juniata Co., Pa. Five brethren were in the lot. Twenty bishops were present, including all but two of the Lancaster Bishop Board. Bro. John A. Kennel preached the sermon and Bro. W. W. Graybill gave the charge. Bro. Lauver will serve as assistant to Bro. Graybill, who has been in the bishop's office for 46 years.

The Oxford Circle Mission in Philadelphia sent 32 girls to camp at Tel Hai, July 1-14. Esther and Lena Clark, Mary Gehman, Rhoda Hostetler, Miriam Mohler, and Laura Weber accompanied the group as counselors.

Bro. R. M. Weaver, who has been a minister at the Pleasant Valley Church, Harper, Kans., since 1907 will preach his farewell sermon there on July 20. There will be a basket dinner at the church at noon and a special program of farewell in the evening. All those interested are invited to these services. Bro. Weaver is moving to Hesston, where he is building a house.

Bro. John Gingrich, Elkhart, Ind., is teaching a class in personal work to train the corp of over fifty persons who will help in counseling during the Brunk meetings in Indiana.

The Hopedale, Ill., MYF have furnished a new sign for the Mennonite Home for the Aged at Eureka.

The Hopedale, Ill., congregation has voted that the Dillon, Ill., group shall organize as a separate congregation.

Ruth and Rhoda Ressler, are on their way home from Japan via Hong Kong, Singapore, and India. They will attend the World Conference in Basel.

The summer Bible school at the Bethel Church, Mummasburg, Pa., enrolled 131 pupils, only 14 of which were from Mennonite homes.

The Medina-Wayne County Ministers' Fellowship met at Kidron, Ohio, on July 7.

The Scottsdale congregation will co-operate next winter in released time week-day religious education for fifth and sixth grade pupils. Classes will be held in our church.

(Continued on page 708)

## Calendar

Little Eden Camp, Onekama, Mich.  
Junior High Week, July 12-18  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Junior Girls Camp (ages 9-12), July 14-19  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Junior High Camp (boys and girls, ages 13-15), July 12-18  
Missionary Bible Conference, July 19-25  
First Family Week, July 23 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, July 20-23, at Scottsdale, Pa.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Christian Business Men's Week, July 21-28.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Music Conference, Flanagan, Ill., Aug. 19.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undersided Aug. 28-30, 1953.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister J. Alton Horst, Elkhart, Ind., who had been helping in summer Bible school work at International Falls, Minn., recently made a trip to Atikokan, Ont., to conduct Bible schools. This pioneering project is located in a rapidly growing mining town ninety miles east of International Falls. The work at International Falls is sponsored by the Pleasant View congregation near Goshen, Ind.

Bro. D. Walter Miller and family, Wooster, Ohio, visited at Board headquarters en route to their home on Monday, July 7. Bro. Miller is pastor of the Wooster Mennonite Church, formerly a mission station, now an organized congregation.

Sister Mary Ann Hostetler, missionary under appointment to Japan, is serving in the Students-in-Missions voluntary service unit in Chicago for the summer. Other members of the unit are students in the Goshen College Biblical Seminary. Unit members find their own employment and assist in the mission program during their time off and week ends. A written report of their findings is made at the end of the summer's work and submitted to the Urban Evangelism Committee and to the Executive Committee of the Board.

Pedro Garcia, an outpost of the Betania congregation, Pulguillas, Puerto Rico, is a small community with 25 children of Bible school age. All of them were enrolled in the school conducted there in June. However, there were absences due to illness. This community shows great interest in the Gospel.

Five souls accepted Christ in Pedro Garcia, Puerto Rico, during the week of meetings, June 23-29, in charge of Bro. Lester Hershey. This brings the number of converts up to seven in this new community where work was begun within the past year. Bro. Hershey has begun instruction classes on Wednesday evenings.

Bro. Julio Rivera Colon, Palo Hincado, Puerto Rico, now attending Hesston College, Hesston, Kans., has been granted the I-O classification after a presidential appeal. Praise the Lord for this answer to prayer.

Sister Florence Nafziger, missionary nurse on furlough from India, is visiting friends in Idaho and Oregon at the present time. She will take up her new duties as director of nursing service at the Mennonite Hospital, La Junta, Colo., on Aug. 1.

Sister Paula Santos, Salto, Puerto Rico, who had been studying in the States, returned to the Island, June 4. She is in charge of summer Bible schools in Rabanal and La Plata. Her home, Salto, is between these two areas.

Sister Edna Good, missionary in Carmen de Areco, Argentina, in writing of their contacts to secure permission to read the Bible

in the homes of people in the community, said recently: "How sorry we feel for these people who call themselves Christian without having entered into their Christian inheritance. Theirs is not a case of personal neglect; it has been hid from them. They know so little of the rich inheritance provided by the Lord Jesus for all His followers. May God help us to reveal it by life and testimony as we live and move among them."

Baptismal and communion and footwashing services were held at Kushi, Japan, on Mother's Day, May 11, at which time five young men made the great decision to declare their faith in Christ publicly. Bro. Ralph Buckwalter wrote of this occasion: "How we praised God for the utter sincerity of the five boys and the depth of feeling with which they approached this significant step of their lives. The communion and footwashing service in the afternoon again inspired us as we sat in a circle and shared in the Lord's Supper and washed one another's feet."

The Voluntary Service Committee of the Argentine Mennonite Church met for the first time in Bragado on June 24. They made plans for work days at El Monte camp grounds during the winter vacation in mid July. Young people from all the churches are encouraged to go and help clean up and re-

## Your Treasurer Reports

Most missionaries working under the General Mission Board are supported by individuals or congregations. The amount for missionary support is based on the cash allowance given to the individual worker. It so happens that there are additional expenditures which are usually required beyond this amount such as hill allowances, medical expenses, and equipment. Such expenses are met through our General Missionary Support Fund. These funds are made up of contributions given by those who wish to contribute for missionary support but who do not wish to obligate themselves to any individual missionary or specified amount. At the present time, funds are needed for our General Missionary Support Fund and particularly for the General Puerto Rico Support Account. Anyone wishing to contribute for general missionary support purposes can designate their contributions accordingly. Contributions for this purpose are very necessary to help meet the extra costs involved in maintaining missionary personnel on the foreign field.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

Plans for the construction of a central area Mennonite Mental Hospital at Newton, Kans., are going forward. Initial plans call for the construction of a forty-bed (two unit) facility with the ultimate goal a 100-bed hospital. The central area churches are contributing heavily toward this project. Estimated costs for the initial building stand at \$100,000.00. These funds should be in hand by October, 1952. District conferences and local congregations in the United States and Canada can contribute to this worthy cause by sending their contributions designated for this hospital through their district conference treasurer or direct to the Treasurer, Mennonite Board of Missions and Charities.

The Mennonite Relief Committee as re-elected and re-organized at the recent Annual Meeting of the Mission Board include the following brethren: Paul Erb, Scottdale, Pa., Chairman; Orie O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Lewis S. Martin, Harrisonburg, Va.; and A. Lloyd Swartzendruber, Kalona, Iowa. John H. Mosemann, Goshen, Ind., and J. D. Graber and Levi C. Hartzler, Elkhart, Ind., continue as ex-officio members.

Bro. John Sayre, Carstairs, Alta., who has been serving in the Ontario Voluntary Service program since last winter, has joined the service unit at the Braeside Home, Preston, Ont., to take the place of Bro. Austin Bender, Meyersdale, Pa., who completed his term early in July.

Camp Ebenezer, Millersburg, Ohio will need to be closed for the summer, according to latest information, because of the incidence of polio in the local area. The Camp was only able to operate for about two weeks. Pray for the colored boys and girls from Cleveland and Youngstown who will now be denied several weeks in the country under the direction of Christian teachers. The staff is intact, remaining for reassignment.

Bro. Boyd Nelson served at the Mennonite Church in Detroit, Mich., on July 6 and then went on to the MCC headquarters at Akron, Pa., where he will spend several days getting the latest information regarding service for I-O men. Bro. John E. Lehman, Columbiana, Ohio, under appointment as director of La Plata Mennonite Project in Puerto Rico, will also be at Akron to get information about service for I-O men before he goes to Puerto Rico with his family in August.

pair the camp grounds. The offerings of June 29 went towards the expenses of this project.

Bro. Nelson Litwiller, on furlough from South America, preached at Benton, Ind., on July 13.

(Continued on page 708)



# Annual Mission Board Report

(Continued)

## Reports of Officers

### Report of the Treasurer

Herewith is submitted the financial statement of the Mennonite Board of Missions and Charities for the past fiscal year. We are grateful to God and His church for the continued financial support which has been received during this year to carry on the mission program of the Board. We wish to express sincere appreciation in behalf of the Executive Committee and those who are laboring in various mission fields for the financial and prayer support which has been received from the constituency. May the Lord continue to lead as we labor together as a church through our District and General Mission Boards in extending the Christian Gospel.

The financial reports attached attempt to give a complete picture of the activity of the Mennonite Board of Missions and Charities during the past year. Effort has been made in preparing these reports to make them complete and meaningful. We trust that each member of the church, and particularly each member of the Board, will find time to review these reports so that a fuller understanding of Mission Board needs and activities can be realized. The Treasurer's Office is always anxious to give any additional information which might be desired. Suggestions will also be appreciated in helping to determine financial policy and desirable financial reports.

#### Content of Financial Report

The type of statement submitted this year is very similar to those presented during the past several years. This consists of a balance sheet, a consolidated statement of contributions and disbursements, and supplement exhibits which give complete detail of activity in all fields of the Board's work. In addition, this report contains a statement covering the investment program of the Board showing the income from investments and the allocation of these funds.

In order to fulfill a request received from the Research Foundation, an attempt has been made this year to get a complete picture of mission activity including both the General Board and the District Mission Boards. A supplement report to Exhibit C\* consolidates the information received.

#### Financial Condition

Exhibit A presents the balance sheet as of March 31, 1952. It can be seen from this statement that the financial position of the Board is very satisfactory. It will be noted throughout the report that a number of mis-

sion expenditures have been carried over as debit balances but, by and large, all expenditures for mission activity have been met through designated and General Fund contributions. Debit balances are carried forward

only when it is thought possible that additional contributions designated to meet these deficits are yet to be received. During the past year, there has been a fairly good balance between designated and undesignated contributions which has made it possible for the Executive Committee to adequately meet the requirements for the mission program.

The following Table 1 presents a comparative condensed balance sheet for the past three years.

TABLE 1  
COMPARATIVE CONDENSED  
BALANCE SHEET

	1950-1952		
	Resources		
	1950	1951	1952
Cash Balance	\$189,521.42	\$311,672.88	\$236,606.55
Investments	1,243,855.03	1,191,012.78	1,299,671.33
Other Resources	59,366.31	80,977.69	80,389.71
	Liabilities and Fund Balances		
Current Liabilities	\$189,186.23	\$171,133.37	\$170,264.31
Mission Funds	481,372.48	499,697.36	474,804.24
Relief and Service Funds	31,061.42	50,992.19	70,648.42
Undesignated Funds	52,659.93	68,553.77	67,426.55
Investment Funds	679,561.39	711,836.93	719,929.21
Reserves	58,901.31	81,449.73	113,594.86

By studying the above, it can be seen that we have maintained a fairly consistent financial program during these past three years.

The following Table 2 gives a comparative statement of contributions and disbursements during the past three years.

TABLE 2  
COMPARATIVE STATEMENT OF  
CONTRIBUTIONS AND  
DISBURSEMENTS  
1950-1952

	1950	1951	1952
Contributions	\$615,669.88	\$616,126.98	\$604,616.99
Endowment and Other Income	103,056.12	92,324.90	126,117.79
Disbursements	863,471.54	673,754.20	765,958.73

Figures included in the above statement have been adjusted to separate all income items which could not be considered direct contributions or other forms of contributed income. This statement also indicates fairly consistent contributions and disbursements for these three years. It should be pointed out, however, that during the past year contributions have decreased as against contributions received in 1951. Although not a significant decrease, it is hoped that this does not represent the beginning of a trend toward decreased giving to mission work.

To further compare contributions and disbursements, you will note below Graph 1

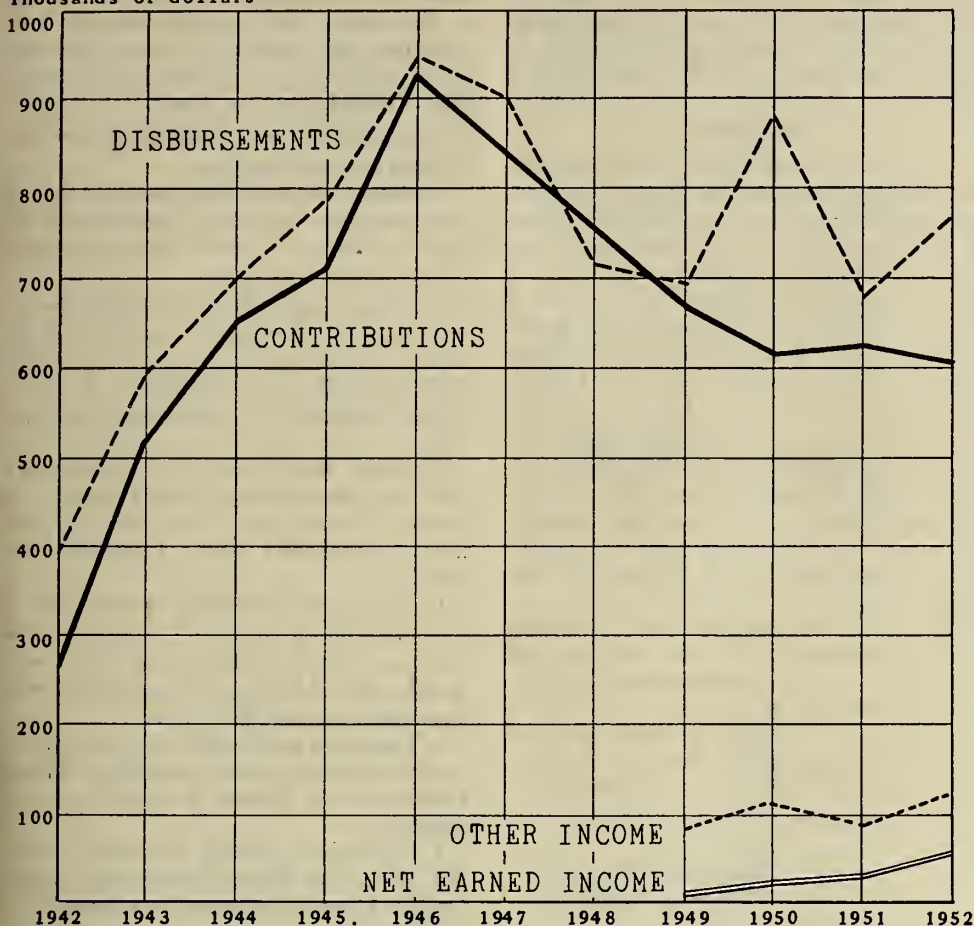
which gives a graphic picture of income and expenditures for the past eleven years. On this same graph will also be noted income received from sources other than contributions and from the investment program. The latter two items are shown only for the years beginning 1949. It should be pointed out that funds received from the investment program and other sources such as endowments and support received from patients in our charitable institutions represent the gap between total contributions and total disbursements. Part of this difference is also taken up by the expenditure of fund balances on hand.

\* Exhibits referred to will be printed only in Annual Report Booklet



Graph I

Thousands of dollars



Contributions, Other Income, Earned Income and Disbursements by years of the Mennonite Board of Missions and Charities.

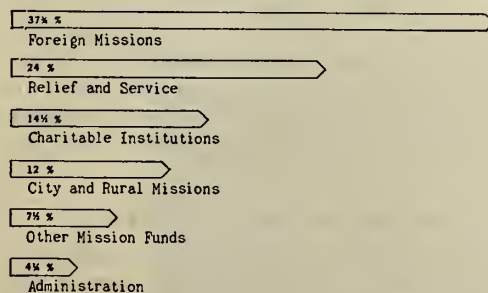
## Contributed Funds

During the past year there has been a trend to expand the activities of the General Board. This is clearly indicated by the total disbursements of \$765,000.00 in this fiscal year as compared to \$673,000.00 during the previous fiscal year. Even with this increased activity, it will be noted by a study of Exhibit C and supporting schedules that a fairly consistent fund balance has been maintained. This has been possible due to funds received from endowments and other special income such as support received from patients in charitable institutions. Some adjustment in financial policies has also encouraged local support of mission programs. This has been beneficial in making possible an expansion of the total mission effort. The only field which has shown a significant drop in contributions is that of India. It may be possible that this is a result of less publicity or it may further represent a feeling that the native church in India should be doing more to carry on its own program. Although the Executive Committee and missionaries on the field are working toward the goal of indigenous support, it should be pointed out that we will need to continue to give substantial support to India for a number of years if the church in India is to maintain its present mission and institutional program.

The following Graph No. 2 illustrates percentage wise how mission funds have been

used during the past year. By comparing this graph with last year's report, it should be noted that there has been a significant increase in the amount of funds being used for foreign mission work. We believe that this is a good trend since this represents the major area of activity which should be enlarged by the General Mission Board. I would also like to point out that there has been a significant decrease in the amount of funds used for charitable institutions as compared to last year. This is due to the fact that there was no major expenditure of funds for building purposes for our institutions during this year.

Graph II



The per cent of the Mission Board Dollar as expended by fields for the fiscal year 1951-1952.

The above graph also clearly shows the relative cost of mission administration for the past year. This, you will note, is  $\frac{4}{4}$  per cent

which I believe can be considered a very favorable cost for administration. The administration cost has increased only slightly during the past year even though we have significantly enlarged our administrative facilities and staff. It is sincerely hoped that we can continue to maintain an efficient administrative staff and yet carry on the work at a minimum of administrative costs.

I would again like to encourage your thorough study of the schedules showing the individual fields and the contributions and disbursements for these fields. These reports are shown on Schedules 1 through 10 in the attached report.

## Total Mission Activities

I would like to call your attention to Exhibit C, Supplement 1 and 2. In these reports an attempt has been made to consolidate information received from the various District Mission Boards covering District Mission Board activity. It will be noted in Supplement 2 that the total contributions received through regular Mission Board channels during the past year for both District and General Board activities amounted to \$1,237,879.48. This figure should be significant for us in that it represents the total mission effort of the church. It should be pointed out, however, that this report does not include funds which have been given for missions by individuals and congregations which were not forwarded through the District Conference Treasurer or the General Board office. It is the intention of the Treasurer's Office to get this information as complete as possible so that an annual over-all report can be given of mission effort being made by the Mennonite Church.

## Investment Funds

The past year represents a fairly successful year for the investment program. Total income received through investments has been higher this year than in any previous year of Mission Board activity. This has made it possible for the Executive Committee to declare an endowment of 4 per cent. In addition to this, we have been able to set aside adequate reserves for investment and depreciation in keeping with good accounting practice. As shown on Exhibit F, it will be noted that the total net income from investment earnings amounted to \$46,798.45. Of this amount, \$20,297.58 has been set aside in a special reserve of unallocated earned income. This has been possible in addition to the declared endowment, investment reserves, and the payment of all investment expenses and annuity payments. It is anticipated that the unallocated earned income reserve can serve as a cushion to make possible a continued endowment of four per cent through the years ahead, even though we may find it impossible to maintain the same level of income should we have an economic recession in this country.

It should be pointed out that earned income has also been used to meet all the costs for expanding the facilities of the Mission Board headquarters in Elkhart. This has included both remodeling of the building and purchasing of equipment. This means that it has



been possible to use a larger percentage of contributed funds in the mission program.

#### Auditor's Report

The Treasurer's records have again been audited by Mr. Lewis E. Thomas, Certified Public Accountant. The auditor's statement will be found on Exhibit G of this report. A more complete statement by the auditor is kept on file in the Treasurer's Office and is available for anyone who would care to further check the auditor's report.

#### Budget

Attached to the financial statement you will find a consolidated budget for the coming year. It will be noted that the proposed budget is about the same as the amount of contributed funds received during the past year. Some new mission fields are to be opened such as London and possibly Uruguay. It is anticipated that these new mission ventures will not require a significant expansion of the budget in this next year. One special project being planned for during the next two years is that of the Bethel Mennonite Church to be built in Chicago. It is expected that we will need to raise approximately \$50,000.00 for this purpose during the next year.

Attached to the consolidated budget are the various field budgets. In the case of foreign fields, these budgets represent fixed field budgets which become effective as of July 1.

It is sincerely hoped that during the coming year we can find further ways of increasing the efficiency of using the funds contributed for the mission work of the Board. It is

anticipated that more information will be made available through the publicity program to keep the constituency informed of mission activities. We trust that the above budget will be of some value in helping to plan for the financial needs during the year ahead.

#### Conclusion

May I take this opportunity to express my sincere appreciation for the fine work which has been done by the corps of workers serving in the Elkhart office. The major part of the detailed information included in this financial report represents many hours of consecrated labor on the part of those who work in the Business Office. I should also like to express appreciation to the members of the Finance Committee of the Board who have so freely given of their time and counsel during the past year in helping to administer the investment funds. We sincerely seek the continued leading of the Lord and your prayer support for those who will continue to serve in various capacities in carrying on the work of the Board.

May I also take this opportunity to express our appreciation to the many ministers and leaders in the home congregations who have worked faithfully in promoting the cause of missions and in helping to obtain financial support for the program. We trust the Lord will richly bless all those who continue as faithful stewards of the material blessings which we have all received.

Respectfully submitted,  
H. Ernest Bennett.

## Report of the Urban Evangelism Committee

To the Mennonite Board of Missions and Charities:

Greetings:

This is the first report of the Urban Evangelism Committee. Members of this committee were appointed following the General Board Meeting in June, 1951, as follows:

Paul M. Miller, Chairman  
Glenn B. Martin, Secretary  
Howard J. Zehr  
Emerson McDowell  
James L. Lark  
Harold Eshleman  
Milton Brackbill  
E. C. Bender

The committee held its first meeting in Elkhart, Nov. 13, 1951. J. D. Graber, Secretary of the General Board, outlined and clarified the developments which have given rise to this committee. There exists a large and challenging responsibility in the relationship of this committee to the various urban congregations, and to the General Board. The Urban Committee, in a sense, is the go-between for the General Board and the local congregation. Its interests are to center on problems of congregational independence. Its work includes studies, surveys, etc., in the field of home missions, both city and rural.

At the first meeting of the committee, various common problems of home missions were compiled for consideration, such as closer fellowship between urban missionaries, bishop oversight of mission congregations, methods of evangelism, publicity and promotion of home missions, recruiting and internship for urban missionaries, the question of

divorce, and colored and Jewish evangelism.

Plans were made and completed for a City Missions Roundtable to be held in Chicago in February. This meeting was held as scheduled with gratifying results. Representatives were there from a wide area extending from Colorado to New York.

Two motions were adopted at the first meeting of the committee.

1. Motion was made and supported that we encourage the Executive Committee of the Board to explore the possibilities of recruiting a home missions secretary.

2. Motion was made and supported that we encourage the Executive Committee of the Board to explore and discuss with the Goshen College Seminary the possibilities of recruiting and internship for graduates in city missions.

A second meeting of the committee was held in connection with the Chicago City Missions Roundtable. Three areas of study were recommended by the Executive Committee:

1. To prepare a questionnaire for use by the "Students in Missions" program of the Voluntary Service Program of the General Board. Paul Miller and James Lark were appointed to study this project.

2. To make a careful study if, when, where, and how to begin Jewish evangelism. Harold Eshleman and Milton Brackbill were appointed.

3. To compile guiding principles for mission stations to become independent congregations. Glenn Martin and Ezra Bender were appointed.

It was further agreed that reports of these studies be made in connection with a meeting of the committee at the Annual Board Meeting in June, 1952.

Members of the Urban Evangelism Committee earnestly seek the support of your prayers during these days of infancy that it might find and prove itself practical and profitable in the rescue of souls.

Respectfully submitted,  
Glenn B. Martin, Secretary.

## Memorandum of Organization for the Chaco Mennonite Mission

### I. THE MISSION COUNCIL

The Mission Council shall consist of all the appointed missionaries of the Chaco Mennonite Mission plus the members of the Advisory Committee, whose appointment is arranged annually by the Executive Committee of the home Board as long as they deem necessary.

### II. DUTIES OF THE COUNCIL

Duties of the Council shall be as follows:

1. Hold one official annual meeting and as many other meetings as may be deemed necessary. Meetings are to be held at the call of the chairman or upon written request of a majority of the members.

2. Annually elect chairman and secretary, and other officers as required from among the

resident members of the mission by ballot.

3. Give annual work appointments to all mission members.

4. Adopt an annual budget to be submitted to the home Board through the Buenos Aires office.

5. Determine mission policies and make decisions regarding expansion, new stations, new types of work to be undertaken, and such like.

6. Make decisions and give advice on mission matters referred to the Council by any of its members.

7. Assignments of mission cars.

**NOTE:** For decisions regarding budget, new stations, location of missionaries, new types of work, and general mission policy the



members of the Advisory Committee are required to be present or to give sanction by correspondence.

### III. DUTIES OF THE OFFICERS

1. The secretary shall carry on the official correspondence of the mission in line with mission policy and the decisions of the Council. He shall also keep the records of the proceedings of the meetings of the Council and shall have his files and records open for inspection by members of the mission at each regular meeting.

2. The chairman shall preside at all meetings of the Council and call meetings of the Council when required.

**NOTE:** A treasurer will not be required since the Buenos Aires office will make payments of budgeted amounts and living allowance directly to each individual missionary.

## A Health Class for African Parents

BY NOAH K. MACK

The missionary doctor usually has a strong sense of responsibility to the individual who is sick. This gives him valuable personal contacts. His busy practice should not, however, keep him from giving some time and thought to preventive medicine. In our area many young children are badly burned during the planting and harvesting seasons when mothers leave their children at home while they work. Parents can be taught simple means of restraining their children so that these disfiguring and painful burns can be avoided. Sore eyes and infected ears are commonly the result of dirty blankets. The well-dressed father needs to be taught that his child must have several changes of clothes if they are to be kept clean. Recently many African mothers have started to use rubber nipples and cow's milk. They do it either because they see European mothers do it and think it is better for the child or because it allows them to leave the child at home while they work. In the absence of refrigerators and with little appreciation of the needs for cleanliness, this greatly endangers the life of the child.

We recently started a class for parents here at Nyabasi. We have been encouraged by the good interest shown. There are usually from twenty-five to thirty present. There is opportunity for discussion and we learn quite a bit about the viewpoints of the African concerning the spread of disease. Many times their deductions are quite wrong, but one is sometimes surprised at the keen observation of a Christian who has been freed from the old superstitions. It would be quite useless to teach a class of heathen who have not been freed from their superstitious bondage. They would not be able to overcome their fear of breaking the old taboos for the sake of new methods.

We recently discussed leprosy. When asked how leprosy is spread one African brother said, "Our people say lepers are always mean. They say they cut their veins and

go about spreading their blood on other people's food, but I do not believe it." I was able to point out to him that leprosy seems to be caused by contact over a period of time in close quarters and also that children are very susceptible while adults are not. I also pointed out how inhumane it is to drive lepers from the watering places when we know that leprosy is not carried by water. Perhaps this teaching will help relieve the suffering of some leper in the community.

The influence of this teaching will only be slight at first. There are many mothers who say, "This is the way my mother raised me and I grew up." Such individuals forget the brothers and sisters who have died. Arrayed against this argument are the frequently drawn one hundred lines on the blackboard representing babies born. Then a line is drawn across fifty-four of these as mortalities, with the further fact that only four of the hundred would die for white mothers. That argument is one that is understood and is frequently repeated. Slowly the truth is recognized. A few families who follow orders carefully have nearly all the children living. These Christian families are our best advertisement.

Musoma, T.T., E. Africa.

### "Pray Ye Therefore"

BY LEVI AND MARY HURST

Each Sunday morning as we drive through the village of Musoma to our little white-washed, grass-thatched church we see many people of all descriptions walking through the streets. Very few recognize that it is the Lord's day, for they are busy with various everyday tasks of going to the market to sell their products, or going there to buy, or perhaps carrying water from the lake to someone who is engaged in making mud bricks or building a house. All the dukas are open and on a number of duka verandas Africans sit at sewing machines making garments for people who have given them orders. The market place swarms with people who are buying and selling. Besides selling things to eat, there is always a line of folks selling snuff and tobacco. There is a loud buzz of rough voices. Then we go on

farther where a mob of Africans are gathered around at an auction sale of secondhand European clothing and shoes which had likely been discarded by some government or mine people or perhaps by some wealthy Indians.

Then just before we reach the house where strong drink is sold, we pass several carpenters' outdoor business quarters where hammer and saw are busy at making some piece of furniture. Around the house where drink is sold men and women swarm like flies.

The church bell is rung to remind people that it is time for worship and soon a number of interested persons from throughout the village gather to hear the Word of God. Even though the church is very often almost filled with people, yet these are only a small number of the people of Musoma.

Musoma needs Christ and it needs some consecrated African Christians who will give all their time to tell Mohammedans why it is not enough just to hold to a religion, to tell the drunkard that there is One who can lift him out of the mire, to warn sinners of the wrath to come; someone in whom Christ dwells to live among them, and one who is able to lead Musoma's few Christians on to a fuller life in Christ.

Musoma has a government school where youth are given an education. Here it was our blessed privilege to speak weekly of the Word of Life to about one hundred pupils, some of whom have accepted the Lord Jesus as their Saviour through the power of the Word. The laborers in the harvest are few. "Pray ye therefore!"—Africa Annual Report.

### FOREIGN MISSIONS

We once heard of a man who said at a banquet in an eastern city that he did not believe in foreign missions. He stated that he had been in India seven months and never saw a missionary.

A quiet little man arose at the end of the table and said, "What were you doing in India?"

The speaker replied, "I was hunting tigers."

The questioner then said, "I was a missionary in India twenty years and never saw a tiger!"—Christian Faith and Life.



The town of Musoma from a near-by hill.



## Missions Editorial

### Wholesale Thinking

In the May, 1952, issue of *Ecumenica*, a bimonthly church and missionary pamphlet from India, we read the following examples of what the editor calls, "Wholesale thinking":

"A CHRISTIAN EVANGELIST, known the world over, speaking recently to Indian city audiences, referred to the crushing defeat of Hindu Communalist parties in the last general elections. He interpreted the situation thus—that Hinduism, if it was not already dead, was fast dying. He said there was a vacuum in the minds of the people of this country which the Christian Gospel alone could fill.

"Not long after this, a top-rung Government official, a Hindu, declared that with the departure of the British, missionary enterprise in India had become less, perhaps due to the feeling that they (the missionaries) were not wanted. He was confident that if they finally decided to leave the country there would be many able and self-sacrificing men and women to fill the vacuum.

"Keen observers of human affairs, the Christian and the Hindu, both speak of a growing vacuum in the minds of the people. They differ only in locating it. Apparently the statement of each speaker went down the audience with approval: Why? Confronted with pressures and complexities of this world even intelligent people tend to leave this business of thinking to the wholesaler, who feeds them with generalizations which, upon cooler and careful thought, must seem dangerous."

Yes, generalizations are usually dangerous because they are not true. A popular magazine recently carried this bit of practical advice to married couples: "avoid using the word 'always,' e.g., you always forget our anniversary; you always track into the house with muddy shoes," etc.

In our missionary thinking we insist on a generalization that neatly ties up the whole situation into a fact or formula which we can easily grasp. But what we forget is that usually the situation is not that simple. Perhaps it is so complex that it cannot be summed up so neatly in one cliché. But we feel popular pressure to oversimplify and we say, "I talked to a student and what he says sums up the situation in India today." "I read a remark by a member of the Diet yesterday which puts the religious situation of Japan into a nutshell." "Brazil is open to the Gospel, Argentina is not." "People are ready

to accept the Gospel in Cuba but resist it in Colombia." "Hinduism is dying; Shintoism is reviving," etc.

The above are all half-truths, which is the same as saying they are half lies. The fact is that all men are lost, and that in every country there are some who accept the Gospel and some who do not. The great facts about the love of God and the duty of men are simple, but national situations are usually complex.

—J. D. Graber.

### Women's Activities

The May issue of the Women's Activities letter brings us the following suggestions for our summer sewing:

**Shirts:** for men and boys. Sport collar type may be made. Cotton or flannel may be used for work shirts.

**Undergarments, pajamas, gowns, and slips** made of flannel are wanted for distribution next winter in Germany. Some may also be made for summer wear from cotton.

**Women's and girls' dresses:** Some cotton, but some of heavier, warm materials for the European winters. (Make them plenty large for Germany.)

**Trousers for boys:** May be long or short. The cutting rooms have patterns for knee-length trousers for boys ages 2-10 that are easy to make with elastic at the top. They may be made of woolen, denim, or lighter weight washable materials. Long trousers, dungarees, overalls, etc., are also needed.

**Warm bedding:** Comforters rather than quilts, for double and single beds; may be either quilted or knotted, and the single bed size may measure about 74" x 90" or more.

**Bandages:** Java, Jordan, and Formosa can use endless amounts of bandages in their hospitals and clinics. These may be two, three, or four inches in width and rolled from two to three or four inches in diameter. When sewing strips together, one end should be placed on top of the other and stitched. This prevents the thick seam that would result if the seam were sewed in the usual manner. When the roll is large enough, it should be sewed in a cloth to keep it clean.

**Miscellaneous:** Sheets, yard goods, flannel, denim, cottons, etc., for the sewing centers; also knitting yarn, thread, rickrack, bias tape, cards of buttons or strings of matching buttons for the centers and general distribution.

A few plastic table covers or draperies of good quality are appreciated for unit homes and centers and occasionally pillows can be used. Pillows are bulky but add to the comfort of our workers on the field.

\* \* \*

As we read of the people in need which our workers in Europe, in Indonesia, and in Jericho face each day may our hearts be stirred to meet these needs. May we not grow weary in well doing.

\* \* \*

The sewing circles of the Ontario Conference met on Thursday, May 22, at the First Mennonite Church in Kitchener, Ont., for their thirty-fifth annual conference. Guest

speakers were Mrs. J. Ross Goodall, Mrs. Weyburn Groff, and J. D. Graber. The program was built around the theme, "The love of Christ constraineth us."

### MCC Weekly Notes

#### Nine Voluntary Service Workers Enter Service

Nine new voluntary service workers have recently entered service. Six of these persons are now in Akron for orientation. Jake D. Hildebrand, Tourond, Man.; Dorothy M. Jantzen, Plymouth, Nebr.; Mr. and Mrs. LeRoy E. Peters, Henderson, Nebr.; Henry C. Siemens, Meade, Kans.; and Isaac S. Stauffer, Denver, Pa., will be assigned to Voluntary Service units after they have completed four weeks of orientation at MCC Headquarters in Akron.

In addition the following one year Voluntary Service assignments have been made: Mr. and Mrs. Jack Wall of Niagara-on-the-Lake, Ont., have been assigned to Boys Village, Smithville, Ohio. Sally Schroeder, Steinbach, Man., has been assigned to the California Migrant Unit.

#### Pax Group and Relief Workers Leave for Jordan

Miller Staybrook, Johnstown, Pa.; Phillip Ritters, Cedar Rapids, Iowa; and Ronald Kirkwood, Nappanee, Ind., the first three members of a Pax Unit in Jordan, and Ida and Ada Stoltzfus, Morgantown, Pa., Relief Workers, sailed from New York June 30 for their assignments in the Hashemite Kingdom of Jordan. The three men will be attached to the Near East Christian Council Committee for Refugee Work. They will be doing construction work for the Arab refugees. Ida and Ada will be doing relief work among the refugees in Hebron.

#### Christmas Bundles Are Arriving

Christmas Bundles to be distributed next Christmas are arriving at the Clothing Center in Ephrata, Pa. In each bundle which arrives there is 50 cents to cover the cost of a New Testament which is placed in the bundles and to cover part of the handling expenses. After the bundles have New Testaments they are packed for shipment to Europe. All Christmas Bundles should arrive at the Clothing Center by August 1.

#### Immigration and Naturalization Bill Passed over Presidential Veto

The President vetoed the Immigration and Naturalization Bill passed by Congress, but both Houses of Congress mustered sufficient votes in favor to override the Presidential Veto.

The Bill is a complete codification of Immigration and Naturalization Legislation. In general the law tends to be more restrictive, making it more difficult to enter the United States. The removal of the ban against naturalization of orientals is one of the points in which it is more liberal. Also the new law makes definite provision for the naturalization of conscientious objectors whose objection to war is based on religious training and belief.



### Registrants Classified I-O Should Watch What They Sign

Conscientious Objectors should be very careful what they sign. Reports have reached the Peace Section of the MCC that several I-O men who have been called up for physical examinations have signed papers at the examining stations which caused their draft boards to reclassify them into I-A. In other cases there has been pressure placed on the

men to sign papers which would have compromised their position as Conscientious Objectors. Young men should be warned to read carefully anything they are requested to sign so that they may not inadvertently sign anything which would endanger their position.

Released July 3, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## CHURCH CORRESPONDENCE

### KALONA, IOWA

(East Union Congregation)

"And the breath came into them, and they lived."

About a century ago a little band of Pilgrims set their feet westward, by-passed the beautiful level Washington prairie, and settled in the fertile valleys and rolling slopes of the adjoining county to the north. They feared the lack of drainage (tiling was unknown), and wanted logs for their cabins.

By hard labor they grubbed out the undergrowth and built their log cabins out of the native Iowa timbers. Here they organized a church. They feared God and worshiped Him in their own way.

Years passed, and although "the cattle on a thousand hills" belonged to our great Creator, we were not so sure about the corn, the hogs, the turkeys, etc. One day a veteran from foreign fields preached an unforgettable sermon here on the valley of dry bones. Sunday schools had grown, mission work was supported—yea, while some gave with simplicity as unto the Lord, the prosperity of this land brought many to giving of their substance. One minister began to pray in earnest for a missionary from this region.

The young people began going to school and there was perhaps a bit of "noise." Later relief workers gave up their homes of comfort to help the needy of other lands. And "behold a shaking"—our first missionary went to China, and thereupon "bones came together." Then many consecrated their lives to serving in rural missions about us, and at last there were several who gave their futures to the foreign mission field.

Some of the younger parents began praying in earnest for revival. An evangelist and his wife took up the challenge and with his face turned heavenward he brought with him a likewise heaven-bent song leader, and a smiling, consecrated tent manager. Without emotionalism or exhibitionism the revival began on June 18. Forty-one took their stand for Jesus at the first meeting, 49 at the second. On Sunday morning Bro. Howard Hammer of Kidron, Ohio, brought the message at East Union Church. Forty-eight precious souls stood up for the Lord's side. Up to the present time there are literally hundreds who found real, lasting peace for the first time.

And the meetings are not yet finished. The capsheaf was put in place on June 25.

There will not be a letdown in a week or so after these mountaintop experiences because the way to overcome day by day was faithfully laid open. Thank God for these three evangelists. Materialism—the scourge of a prosperous land—has lost its hold on many a redeemed man or woman. This will be a godly place, both to live in and to reach out to other regions. "And the breath came into them, and they lived, and stood up upon their feet, an exceeding great army."

Pray for all those who have overcome by the blood of the Lamb.

June 26, 1952.

Erma Miller Erb.

### PREMONT, TEXAS

(La Gloria Mennonite Church)

Greetings from South Texas. Our season here is different this year, since farmers are only finishing the planting of crops. We had such a very dry winter and could not plant in February as we usually do. We do hope and pray for continued rains so that these late crops can mature during the hot weather.

Last September Bro. Robert Reist was seriously injured when the tractor fell on him, crushing his pelvis and breaking a hip. He was in a cast for three months or more. We feel the Lord has wonderfully blessed him, and now he is able to be about his work again.

Last fall Bro. and Sister Amos Nissley and Sister Clara Reist of Pennsylvania spent several months with the Reist family, helping along with the farm and dairy while Robert was in the hospital. We enjoyed their presence in our church services very much. We do so appreciate visitors when they stop in.

Bro. and Sister J. G. Roth from South Dakota were here a while over the winter months. Jan. 24-27 Bro. and Sister Josef Herschkowitz were with us. We had services each night which were very inspiring and helpful. Bro. and Sister Leroy Gingerich of Missouri, who were in Tuleta during the winter, came to Premont in March and were here several months while he did painting in town.

We reorganized our sewing circle with Mrs. Robert Reist as president and Mrs. Sam Swartz as secretary-treasurer for the coming year. We often have clothes handed to us

from around the community which we get ready for relief, and also take some to the Mathis Mission which is 60 miles north of us.

Since the church at Tuleta (100 miles north) is small, and our group is also small, we have been having communion services together. On April 20 we, the La Gloria Church, took our turn to go to Tuleta for the occasion. Bro. H. F. Reist officiated, and Bro. Sam Swartz assisted. The Byerlys from Kerrville were also there for this service. We do miss Bro. and Sister E. S. Hallman so keenly since they moved to Akron, Pa., about a year ago.

In May Bro. and Sister Reist and Bro. and Sister Swartz attended the Regional Conference in Louisiana. They reported very inspiring meetings.

The first part of June Bro. and Sister Amsa Kauffman, Naomi, and Judith, of Goshen, Ind., and Bro. and Sister Lowell Byler, Hesston, Kans., spent a few days in the community for a short visit. On June 8 Bro. Kauffman gave us a very helpful and inspiring message, and their group also gave several messages in song.

We invite those passing through to stop in. Visitors are always welcome.

June 26, 1952. Mrs. A. F. Stoltzfus.

### WINDOM, KANSAS

(West Liberty Congregation)

On June 6 and 7 Sister Susie Yoder had a successful family reunion with her ten children and their families. On June 8 the Yoder children gave a full program in the evening at the West Liberty Church.

On June 22 we were glad to have with us Sister Isla Zink from the Mennonite Publishing House. She gave a message and showed pictures of the work at the Publishing House. Sister Laura Showalter, who is also employed at the Mennonite Publishing House, spent a few days in our neighborhood.

Summer Bible school was held at the West Liberty Church the second and third week of June. Sister Vesta Yoder from Goshen, Ind., was the superintendent.

Our Annual Sewing Circle Program was given June 29. Bro. and Sister Laurence Horst were with us and gave impressive messages.

June 30, 1952.

Mrs. A. J. Miller.

### SEVEN MINDS

1. Mind your tongue! Do not let it speak hasty, cruel, or wicked words.

2. Mind your eyes! Do not permit them to look on wicked books, pictures, objects.

3. Mind your ears! Do not suffer them to listen to wicked speeches, songs, words.

4. Mind your lips! Do not let tobacco foul them; do not let strong drink pass them.

5. Mind your hands! Do not let them steal, fight, or write any evil words.

6. Mind your feet! Do not let them walk in the steps of the wicked.

7. Mind your heart! Do not let the love of sin dwell in it. Do not give it to Satan, but ask Jesus Christ to make it His throne.

—Wonderful World.



## MISSION NEWS (Continued)

Bro. Abner G. Stoltzfus, Kinzers, Pa., showed his slides to the MYF group at the Chicago Home Mission on the evening of June 18. Bro. Stoltzfus made a recent trip to Palestine and carries a deep personal interest in work among the Jews.

Bro. Floyd Sieber, superintendent of the Bragado, Argentine, Orphanage, reports that additional workers have been a great aid to them. A girl has been hired to do the cooking, and a Spanish immigrant family has moved from Carlos Casares where they were converted and are helping with the farming. The oldest boy of the orphanage, Justo Guillermo, is going to commercial school in line with his interest. Seven hundred fifty laying hens are proving a valuable asset toward making the orphanage self-supporting. During the early winter months the egg market has been very good.

Of the young people attending the Palo Hincado, Puerto Rico, Church two graduated from high school and four from junior high this spring. Pray that these will remain faithful to the church.

Bro. Glenn B. Martin, pastor of the Mennonite Church, Lima, Ohio, who has been attending hospital chaplaincy school in Chicago, has been conducting the midweek prayer services at the Home Mission for the past several weeks.

Bro. Allen Ebersole, pastor of the congregation at Ft. Wayne, Ind., preached for the congregation at Canton, Ohio, on Sunday morning, July 6. Bro. Ebersole will take up the pastorate of the Canton congregation in August.

Good interest was shown in the summer Bible school held in the Betania Church, Puguillas, Puerto Rico, June 23-July 4, with an attendance of about 125.

Sister Evelyn Bauer, missionary in India stricken with polio, continues to improve slowly. At the most recent report she was able to spend three hours without the iron lung.

The Indiana-Michigan Mission Board has asked Jacob Slabaugh to superintend the work at Lakeside Chapel on Lake Wawasee. Assisting as teachers are Marion and Barbara Kauffman and Marvin Miller.

Speakers at the Missionary Bible Conference at Laurelville, Pa., July 19-25 are Dr. James Graham, Nelson Litwiller, and Clayton Beyler. Bro. E. C. Bender is director.

Bro. and Sister Don Reber, just before sailing for Japan, spoke in the evening service at the Calvary Church, Los Angeles, on July 6.

The new Spanish church in Chicago needs 20 benches. They hope to have them so that services may be held in the new church by the end of August. Any Mennonite Church having old benches to sell or give away, please write to: John T. N. Litwiller, 1014 South Blue Island, Chicago, Ill.

Bro. Edward Kauffman, Hesston, Kans., is assisting with the carpentry work at the Kansas City, Kans., Children's Home. He reports that the work is progressing nicely. The wrecking is completed, the new frame work is up, and bricklaying is in process.

## FIELD NOTES (Continued)

We have received three reports from one community of a young woman pretending to represent the Mennonite Publishing House. Subscriptions were taken and receipts given, but the funds were not forwarded. She is a stranger to us. Our representatives all carry regular House receipt books, and are usually introduced by letters from the House to the ministers in the territory where they solicit, or are otherwise known.

Laurelville Mennonite Camp was compelled to disappoint several dozen boys and girls desiring admission to the Junior High Camp July 12-18. In spite of the purchase of additional equipment, all applications the last ten days before the camp needed to be turned down for a lack of accommodations.

Speakers at the Mental Health Conference at the Oak Grove Church, Smithville, Ohio, June 28 and 29, were Aaron Peachey, Rittman, Ohio; J. N. Smucker, Bluffton, Ohio; and Jacob D. Goering, Hagerstown, Md.

Four persons were received into church fellowship at Prairie Street, Elkhart, Ind., on May 25; two by baptism and two by church letter. Bro. D. A. Yoder officiated.

Bro. J. Mark Stauffer, Harrisonburg, Va., conducted a Church Music Clinic at the Kaufman Church, Davidsville, Pa., July 12 and 13.

Bro. Galen I. Johns, Benton, Ind., is conducting music classes at Hartville, Ohio, and Conneaut Lake, Pa., during July.

The Ambassadors, men's quartet from Elkhart Co., Ind., sings on the Christ for Today program each Sunday over WTRC, Elkhart, at 12:30. This quartet gave programs at Moorepark and Belmont on June 15.

Six applicants were received into church membership at North Goshen, Ind., on June 8.

The MYF Chorus of the Yellow Creek Church sang at East Goshen, Ind., Sunday evening, June 6.

Churches co-operating in the Brunk Revivals in Ontario are the following: Mennonite Conference of Ontario; Amish Mennonite Conference; Mennonite Brethren Churches; Stirling Avenue Mennonite Church; United Mennonite Churches; Brethren in Christ Churches; United Missionary Churches.

Bro. J. B. Martin on June 27 addressed the ushers who are serving in the Brunk Revivals in Ontario.

Girls' Camp at Laurelville, Pa., enrolled 105 girls. The announced staff includes Edith Herr, director; Elsie Zook, co-director; Ruth Peachey, camp doctor; Arvilla Litwiller, recreation leader; Mary Jane Lederach, Irene Benner, Elaine Sommers, Esther Musselman, Lena Hartz, Ruth Gunden and Joyce Nyce.

The Colorado Springs congregation had its Fourth of July outing at the Rocky Mountain Mennonite Camp site.

There were four confessions during meetings held by Bro. Peter Wiebe at Fish Lake, an outpost of the Yellow Creek congregation.

## Visiting Speakers

June 1: Ernest Martin, Columbiana, Ohio, at North Lima, Ohio; James Steiner, North Lima, at Bethel, West Liberty, Ohio.

June 22: Paul Mininger, Goshen, Ind., at Kouts, Ind.; W. R. Hershsberger, Garden City, Mo., at Birch Tree, Mo.

June 29: Ralph Malin, West Chester, Pa., at Camp Tel Hai, Honey Brook, Pa.; Ivan Magal, Richmond, Va., at Steelton, Pa.; Richard Weaver, Harrisonburg, Va., at Oak Grove, West Liberty, Ohio; John L. Harnish, Eureka, Ill., at Peoria, Ill.; Robert Harnish, East Peoria, Ill., at Peoria, Ill.; J. W. Shank, Harrisonburg, Va., at La Junta, Colo.; Frank Raber, Kansas City, Mo., at Garden City, Mo.

July 6: Ralph Palmer, Denbigh, Va., at Mountain View, Lyndhurst, Va.; Clayton Beyler, Hesston, Kans., at Pennsylvania Church, Hesston, Kans.; Abram Kaufman, Plain City, Ohio, at Bethel, West Liberty, Ohio; Nelson Kanagy, West Liberty, Ohio, at Pine Grove, Stryker, Ohio; Ivan Magal, Richmond, Va., at St. Jacobs, Ont.; Roy Koch and Ruth Bean, St. Jacobs, Ont., at Beaver Dam, Pa.

July 13: J. Mark Stauffer, Harrisonburg, Va., at Johnstown, Pa.; Dr. Florence Friesen, Greensburg, Kans., at Protection, Kans.; J. Lawrence Burkholder, Goshen, Ind., at South Union, West Liberty, Ohio.

## Evangelistic Meetings

Harold G. Eshleman, Harrisonburg, Va., at Mountain View, Lyndhurst, Va., July 27-Aug. 10. Andrew Hartzler, Newport News, Va., at Crossroads, Timberville, Va., beginning July 8. Eli Kramer, Portsmouth, Va., at Bethel, Koots' Store, Va., July 12-20. A. C. Good, Sterling, Ill., at Cazenovia, Ill., Sept. 14-19. E. M. Yost, Denver, Colo., at Wadsworth, Ohio, Aug. 1-10. J. S. Neuhouser, Ft. Wayne, Ind., in tent meetings at Kokomo, Ind., July 16-27. David High, Lancaster, Pa., in tent meetings at Lyndon, Pa., July 13-25, also S.B.S. July 14-25.

## Announcements

Ray Shenk, on "Pitfalls and Safeguards for the Home," at Rohrerstown, Pa., MYF July 19. Tenth Annual Meeting of Lancaster Mennonite Conference Schools, Inc., at Kraybill Mennonite School near Mt. Joy, Pa., Saturday afternoon, July 26. Alvin G. Martin, New Holland, Pa., on "Personal Evangelism," at Elizabethtown, Pa., evening of July 19. Forty-ninth Annual Sunday School Meeting and Harvest Home Services at Slate Hill near Harrisburg, Pa., on Aug. 3 with Amos D. Wenger, Jr., Fentress, Va., and Aaron Shank, Myerstown, Pa., as guest speakers. Paul Lederach, Scottdale, Pa., for Church School Day at Bethel, Mummastown, Pa., July 20. Sunday School and Harvest Home Meeting at Landis Valley, Lancaster, Pa., Saturday evening and Sunday, Aug. 2 and 3. Annual CO Reunion of World War I at Menomah, 3 miles west of Quakertown, Pa., on Aug. 3; speakers, Isaac Bauer, J. J. Plennert, William A. Derstine, Charles Mohr, Harry Brubaker; dinner on ground at 11:45; all World War II Objectors and families cordially invited. Open-air Calvary Hour Radio Rally in Rohrer Woods, directly behind the home of William G. Detweiler, Orrville, Ohio, Sunday evening, July 20, at 7 EST; speaker, Richard Martin, Elida, Ohio; in case of inclement weather service will be held in Pleasant Hill Church.



**THE LAYMAN (Continued)**

tional societies, such as the China Inland Mission, founded by Dr. Hudson Taylor in 1865. This was a faith mission, depending upon God through prayer to supply their material needs. No personal solicitation for funds was made, and no collections were taken at meetings. The supplying of missionaries for the field was also made a matter of prayer. Many laymen were used in the China Inland Mission. Dr. Taylor was himself a layman. Two directors of the Home Councils in Australia and England today are laymen. One outstanding layman mightily used of God was C. T. Studd. He was one of seven Cambridge students who volunteered as a result of Moody's influence. He was born to great wealth and social position. After his contact with Moody, he gave over his life completely to the Lord. Before leaving for China, he decided to literally carry out Christ's injunction to sell all he had and give to the needy. He distributed a fortune of 25,000 L. For forty-six years he served as a lay missionary in China, later India, and finally in the heart of Africa. His work was all carried on through faith and prayer, for the supplying of material needs. Before he left for Africa, a young man remonstrated with him, "Is it true that at 52 you mean to leave your community, your home, your wife, your children?" Studd replied, "What! Have you been talking of the sacrifice of the Lord Jesus Christ tonight? If Jesus be God, and died for me, then no sacrifice can be too great for me to make for Him." Out of his great faith and longing desire to see all nations evangelized, he founded the World-wide Evangelization Crusade which supported and placed numerous missionaries in Africa, Colombia, India, and Arabia.

In 1906 the Layman's Missionary Movement came into being as a result of a prayer meeting of sixty laymen in New York City. Its purpose was to interest businessmen in the support of young people who volunteered for missionary service. Hearty co-operation was pledged to the existing missionary agencies of the church; they attempted to lead laymen into a fuller participation in the support of missions. The method of organization largely followed denominational lines. The movement spread to Western Europe, South Africa, Australia, New Zealand, Egypt, and Ceylon. One direct result of this movement was a decided increase in giving to the mission cause in all denominations.

Attention should be called to a number of organizations, not directly related to missions, but which were enlisting hundreds of thousands of Christian laymen in church activities, and indirectly into the support of missions. Such were The Salvation Army, founded by William Booth in 1865, the Young Men's and Young Women's Christian Associations founded in the early 50's, the Christian Endeavor of Young People's Soci-

eties founded by Frances Clark in 1881.

I shall now briefly consider the period from 1914 to the present. In this period the layman assumed an even larger share in the program of missions than in the 19th century. It was a period of numerous lay groups and brotherhoods for the purpose of stimulating men into a more active church life and Christian stewardship. Local missionary societies became the province of women, who did a good job in encouraging the study of the mission fields and support of missions. The proportion of women serving on missionary staffs of four of the leading societies increased from 49 per cent in 1830 to 67 per cent in 1929.

Many of the lay organizations were set up as Christian businessmen's groups and associations. Robert LeTourneau, who gives 90 per cent of his income to the Lord, inspired the organization of Christian businessmen's committees in many communities throughout the U.S. They sponsor evangelistic campaigns, Youth centers, religious radio broadcasting, and foreign work, such as the faith missions. In 1940 he founded the Christian Laymen's Crusade with the purpose of leading laymen to dedicate part of their time and all of their talents to the task of personal witnessing. He has endowed the LeTourneau Foundation with thirteen million dollars. Some of its activities include the publication of Gospel tracts, the support of evangelists in unchurched areas, radio evangelism, promotion of Bible clubs, support of youth camps, Bible institutes, and Foreign "faith" missions. May the Lord raise up more LeTourneaus throughout the Christian Church, men who will invest their means in things eternal in value!

In our Mennonite Church the period from 1914 on to the present was a period in which the layman was entering more and more into the life and activity of the church. The Sunday school was now an active organization providing activity for lay members. Mission activities were generally advocated through the Sunday school, although not actively favored from many pulpits. This was the period of the rise of our church schools. Young people received convictions for definite service while in school and the churches began to think in terms of supporting a volunteer missionary.

Missionaries returning from the fields, and later converts from those fields, did much to inspire interest and more intelligent support of missions.

In the Lancaster district, as early as 1894, a group of twelve lay members of the Paradise Church organized a group called "Home Mission Advocates." While this action was not favored by the Bishop Board, it was soon learned that they would be favorable to any work along Sunday school lines. A new organization called "The Sunday School Mission" was approved. Steps were taken toward opening up new Sunday schools in needy areas. By 1916 this work was taken over by the present Eastern

Board. By 1944 there were forty mission stations conducted by this board as well as a new foreign mission in Africa.

An active layman, John Mellinger, was a member of the original laymen's group interested in missions. He lived through the period from opposition to missions to the present-day general acceptance of missions as the primary task of the church. One leader in the conference who had been opposed to the meetings of the Sunday School Mission later became a warm supporter of missions, and admitted that "the element he thought would tear the church into pieces was the very one that held it together."

As in the Lancaster district, so also in the Franconia district, the interest in missions was largely a lay member movement. I think I am correct in saying that in every instance all the mission stations had their origin in lay member initiative. Visitation work, cottage meetings, and tract distribution by lay members revealed the needs for mission work. These needs were presented to the bishops and opening of work was then authorized. Today the mission board has field workers encouraging the opening up of new areas. In addition to nineteen mission stations in the home area, three stations have been opened in Vermont. It was my happy privilege to serve in the Plymouth area for the past five summers. Our home congregation is now taking over this work as a mission outpost. Three families are moving into the area. Blooming Glen, our home congregation, will support the pastor and supply all the workers. The week following Easter, a service group under one of our skilled carpenters worked on repairs on the church building purchased by the mission board. A plumber and his helper installed a new heating system. I only refer to this to point out how the Lord can use the many varied skills and abilities of laymen. The Voluntary Service program of the Mennonite Relief Committee and the Mennonite Central Committee has done notable service for our church in this direction. It has enlarged our vision of the field and its various needs. At least six conference districts have been inspired to have a voluntary service program of their own.

Interest in foreign missions also came about through lay members in our district. I shall pay tribute to one lay member who is still with us, and still a member of the district mission board, Bro. William Moyer. In 1918, Bro. George Bender approached him about raising money for the building of the Ghatula station in India. Bro. Moyer personally assumed the responsibility for the collection. In 1919 through his efforts the Blooming Glen congregation assumed the support of Sister Sarah Lapp, and a few months later Perkasio Young People's Meeting assumed the support of Bro. George Lapp. About the same time Bro. Moyer's Sunday-



school class raised \$200.00 for building a native worker's home in India. As far as I can determine, this is the first evidence of foreign missionary support through regular church channels in our district. This came about largely through lay efforts. Bro. Moyer's pioneering inspired many other laymen to support missionary projects.

I have presented this sketchy summary of what the layman can do for missions. Many areas and opportunities for service have been entered, but there is "much more land to be possessed." These are days of great opportunity and challenge. They call for every-member participation. The church, and that means the "laos," the whole people, the body of Christ, must first give themselves. If it is true that nine tenths of the work is done by one tenth of the members, then the task of missions has just begun. If the church is to fulfill her real purpose, then more and more laymen need to give more of their time, energy, and material means. The task of missions today calls for the businessman with his executive ability, for the nurse and physician with their healing ministry, for the mechanic with his construction skills, and for the writer with his literary talent as well as the prophetic ministry of the teacher and preacher.

Whatever our gift, whatever our service, as we have received the gift, "so let us minister one to another as good stewards of the manifold grace of God."

"Having gifts that differ according to the grace given to us, let us use them: if prophecy, in proportion to our faith; if service, in our serving; he who teaches, in his teaching; he who exhorts, in his exhortation; he who contributes, in liberality; he who gives aid, with zeal; he who does acts of mercy, with cheerfulness" (Rom. 12:6-8, A.S.R.V.).

Souderton, Pa.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Burkholder—Herr.**—J. Richard Burkholder of Mellinger's congregation, Lancaster, Pa., and Susan Elizabeth Herr of Rawlinsville congregation, Holtwood, Pa., by D. Stoner Krady at the home of the bride, Willow Street, Pa., on June 6, 1952.

**Clark—Bare.**—Lloyd E. Clark of the Hershey congregation, Kinzers, Pa., and Arlene H. Bare of the Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the home of the bride June 28, 1952.

**Detweiler—Alderfer.**—Elmer W. Detweiler and Alice Alderfer, both of Perkaspie, Pa., by Wilson Overholt and Omar Showalter at the Deep Run, Pa., Church June 7, 1952.

**Garber—Ramer.**—Marion J. Garber and Phyllis Arlene Ramer, both of Goshen, Ind., by Peter B. Wiehe at the Yellow Creek Mennonite Church, Goshen, Ind., June 29, 1952.

**Glick—Zehr.**—Elvin Glick of the Minot, N. Dak., congregation, and Nelda Zehr, Manson, Iowa, congregation, by Nick Stoltzfus at the Manson Mennonite Church June 17, 1952.

**Landes—Kulp.**—Paul Landes, Hatfield, Pa., and Martha Kulp, Souderton, Pa., by Clinton D. Landis at the home of the bride June 14, 1952.

**Miller—Schrock.**—John Keith Miller, Goshen, Ind., and Maxine Schrock, Shipshewana, Ind., by S. C. Yoder at the Shore Mennonite Church, Shipshewana, Ind., June 15, 1952.

**Musselman—Grove.**—Melvin Musselman, Gettysburg, Pa., and Leona Grove, Greencastle, Pa., by Paul Lantz at the Cedar Grove Mennonite Church, Greencastle, Pa., June 29, 1952.

**Schrock—Beachy.**—Olen Schrock, Grantsville, Md., and Miriam Beachy, Salisbury, Pa., by Eli D. Tice at Flag Run Church, Salisbury, Pa., April 10, 1952.

**Souder—Moyer.**—Gerald B. Souder of the Finland congregation, and Mary Ellen Moyer of the Towamencin congregation, by Claude M. Shisler at the Towamencin Church, Kulpsville, Pa., June 7, 1952.

**Stutzman—Wideman.**—Nathan Stutzman, Kingman, Alta., and Velda Wideman, Tofield, Alta., by J. B. Stauffer at the Salem Mennonite Church, Tofield, Alta., June 20, 1952.

**Yoder—Marner.**—Edwin John Yoder of the Sheridan, Oreg., congregation, and Marilyn Louise Marner of the White Hall congregation, Oronogo, Mo., by G. D. Shenk at the Sheridan Mennonite Church June 8, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Beachy.**—To Joseph A. and Mary (Miller) Beachy, Hutchinson, Kans., a first son, Landon Eugene, June 29, 1952.

**Berkey.**—To Clayton and Doris (Ours) Berkey, Sheridan, Oreg., twin sons, Curtis Dean and Carl Gene, June 2, 1952.

**Brubaker.**—To Lester and Arlene (Grayhill) Bruhaker, McAlisterville, Pa., a son, Daryl Lee, June 9, 1952.

**Burkholder.**—To Marlin and Katie (Stoltzfus) Burkholder, East Earl, Pa., a third daughter, June Delores, June 23, 1952.

**Byler.**—To Roy and Ruby (Fisher) Byler, West Liberty, Ohio, a third child, a daughter, Rose Nellene, June 6, 1952.

**Combs.**—To John and Ruth (Stalter) Combs, Chicago, Ill., a son, Cary Craig, May 3, 1952.

**Fretz.**—To John L. and Beulah (Roth) Fretz, Denver, Colo., a third child, a son, Joseph Nelson, May 5, 1952.

**Haarer.**—To Paul and Shirley (Mishler) Haarer, Howe, Ind., a first child, a daughter, Rebecca Sue, May 24, 1952.

**Hackman.**—To Floyd and Naomi (Souder) Hackman, Elroy, Pa., a daughter, Mary Jane, June 13, 1952.

**Harnish.**—To Robert and Ruth (Martin) Harnish, East Peoria, Ill., a son, Robert Lynn, June 2, 1952.

**Hedrick.**—To Ralph and Anna (Seitz) Hedrick, Lansdale, Pa., a fourth child, a son, Ralph S., May 17, 1952.

**Hershberger.**—To Weldon and Amy (Janzen) Hershberger, Wheatland, N. Dak., a second child, a son, Donald Duane, June 22, 1952.

**Horning.**—To John H. and Helen A. (Long) Horning, Millway, Pa., a first child, a son, John L. Jr., May 15, 1952.

**Hostetler.**—To Robert and Virginia (Kropf) Hostetler, Tampico, Ill., a son, Roger Dale, June 5, 1952.

**Kennell.**—To Reuben and Elsie (Martin) Kennell, Roanoke, Ill., a son, Ervin Lee, June 20, 1952.

**King.**—To Allen and Fannie (Yutzky) King, Hutchinson, Kans., a son, Nicholas James, June 8, 1952.

**Landis.**—To Merrill B. and Betty (Godshall) Landis, Franconia, Pa., a daughter, Shirley Ann, April 16, 1952.

**Layman.**—To Wilbur and Helen (Wenger) Layman, Harrisonburg, Va., a second child, a daughter, Edith Fay, June 23, 1952.

**Leatherman.**—To Clarence and Irene (Rice) Leatherman, Pipersville, Pa., a second daughter, Bernice, June 17, 1952.

**Leichty.**—To Ellis and Phyllis (Stauffer) Leichty, Mt. Pleasant, Iowa, a son, Rollin Wayne, May 22, 1952.

**Long.**—To Carl E. and Ruth L. (Newswanger) Long, Lancaster, Pa., a first child, a son, Dale Edward, April 20, 1952.

**Martin.**—To Paul and Charlotte (Ramer) Martin, Duchess, Alta., a second child, a daughter, Charlotte Ann, May 22, 1952.

**Mast.**—To Gerald and Frances (Miller) Mast, New Bedford, Ohio, a son, Murray Allan, April 8, 1952.

**Miller.**—To Eli L. and Ruth (Hess) Miller, Harrisonburg, Va., a son, John Elson, and a daughter, Jean Ellen, July 1, 1952.

**Miller.**—To Victor and Eva (Mishler) Miller, Seney, Mich., a fourth child, a son, Marlin Dale, June 10, 1952.

**Moyer.**—To Titus and Esther Moyer, Quakertown, Pa., a third child, a son, Titus Lee, June 7, 1952.

**Ours.**—To Richard D. and Helen L. (Fisher) Ours, Harrisonburg, Va., a son, Richard Lynn, June 11, 1952.

**Ramer.**—To Walter and Pauline (Stahl) Ramer, Port Trevorton, Pa., a daughter, Marlene Faye, June 18, 1952.

**Shore.**—To Floyd and Viola (Krahill) Shore, Louisville, Ohio, twin sons, Wendell Ray and Randall Jay, April 10, 1952.

**Sommers.**—To Sanford and Alta Marie (Yoder) Sommers, Amhoy, Ind., a third daughter, Rhoda Jewel, June 19, 1952.

**Springer.**—To Nelson and Betty (Weber) Springer, Goshen, Ind., a first son, Ken Weber, June 24, 1952.

**Stahl.**—To Omar and Lois (Kraybill) Stahl, Scottdale, Pa., a first son, John Daniel, July 3, 1952.

**Stamm.**—To Harold W. and Vesta (Miller) Stamm, Wauseon, Ohio, a second child, a son, Jan Harold, June 22, 1952.

**Umble.**—To Leroy D. and Fern (Stoltzfus) Umble, Parkersburg, Pa., a son, Ivan Merle, May 24, 1952.

**Walter.**—To George and Jessie (Hofer) Walter, Stirling, Alta., a son, Benny, June 17, 1952.

**Weaver.**—To David and Elsie (Hartz) Weaver, Elverson, Pa., a daughter, Linda June, June 24, 1952.

**Wenger.**—To Clarence and Dorothy (Wagler) Wenger, Wayland, Iowa, a daughter, Darla Mae, June 25, 1952.

**Wenger.**—To Harold and Estella (Roth) Wenger, Wayland, Iowa, a daughter, Marilyn Jean, June 25, 1952.

**Zoss.**—To Arthur and Violet (Unzicker) Zoss, Lowpoint, Ill., a daughter, Linda Joy, April 26, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beachy.**—Mark Dee, son of Eli and Verba (Bontrager) Beachy, Greentown, Ind., was born July 6, 1936; died June 13, 1952; aged 15 y. 11 m. 7 d. He was caught under an overturned tractor and drowned while working with his father in trying to repair a farm bridge. He was a member of the Howard-Miami congregation, Kokomo, Ind., having been baptized April 17, 1949. Surviving are his parents, one sister (Doris), the paternal grandparents (Mr. and Mrs. Menno Beachy), maternal grandfather (Jacob Bontrager), and a large circle of relatives and friends. Funeral services were held at the Howard-Miami Church on June 15 in charge of A. G. Horner. Burial was made in the Christner Cemetery.

**Combs.**—Rachel Katie, daughter of Jacob and Lizzie Teets, was born near Needmore, W. Va., Feb. 26, 1883; passed away April 2, 1952, of a stroke; aged 69 y. 1 m. 6 d. She united with the Salem Mennonite Church, Needmore, W. Va., in her youth. She was united in marriage to Noah G. Combs, Dec. 25, 1904. Surviving are 6 sons (Harry, Mathias, W. Va.; Guy, Lewis, Glenn, and Elem, Needmore, W. Va.; and Ray, Winchester, Va.), 4 daughters (Mrs. Iva Wilkins, Needmore, W. Va.; Mrs. Kamsie Lee, Charleston, Miss.; Mrs. Sadie Brill, Keyser, W. Va.; and Mrs. Ina Fletcher, Gore, Va.), 41 grandchildren, and 14 great-grandchildren. One son preceded her in death. Funeral services were conducted April 4 at Salem Church in charge of Silas Brydge, Lyndhurst, Va., assisted by Samuel A. Shank, Linville, Va.

**Eberly.**—Mary, daughter of Joshua and Annie (Imhoff) Begly, was born in Wayne Co., near Kidron, Ohio, Oct. 1, 1861; departed this life at the home of her niece (Mrs. Harvey Koppes) Jan. 14, 1952; aged 90 y. 3 m. 13 d. In the early years of her life she gave her heart to God and was baptized into the Mennonite Church of which she remained a faithful mem-



ber until her death. She was married to John Eberly, Orrville, Ohio, on June 9, 1929. He preceded her in death May 30, 1933. She is survived by her foster son (Clifford Johnson), 2 brothers (Christian and John, Chester Twp., Ohio), 6 stepchildren (Elam, Ira, and Clayton Eberly, Orrville, Ohio; Amos Eberly, Dayton, Va.; Alvin Eberly, Seville, Ohio; and Elsie—Mrs. Abram Good, Wadsworth, Ohio), and many other relatives and friends. Funeral services were conducted at the home by Elmer Good and at the Chester Mennonite Church by Carl J. Good and Cleophas Steiner. Interment was made in the church cemetery.

**Hershey.**—Anna Elizabeth, daughter of the late Aaron and Annie (Kurtz) Groff, was born in East Lampeter Twp., Lancaster Co., Pa., July 5, 1897; passed away April 10, 1952, at her home near Lancaster, Pa.; aged 54 y. 9 m. 5. In her youth she accepted Christ and united with the Mennonite Church. On Nov. 17, 1921, she was united in marriage to Enos G. Hershey. She is survived by her husband, one son (Warren G., Smoketown, Pa.), 3 daughters (Elsie—Mrs. Arthur Diem, Ephrata, Pa.; Mary E. and Ethel M., at home), 4 granddaughters, 4 sisters (Alice—Mrs. Ellis Brackhill, Gordonville, Pa.; Susan—Mrs. Sanford Landis, Lancaster, Pa.; Edna—Mrs. Amos Hershey, and Mary—Mrs. Paul Kreider, Ronks, Pa.), 2 brothers (Aaron K. and Martin R., both of Bird-in-Hand, Pa.), besides many other relatives and friends. She was a faithful member of the Paradise Mennonite Church and attended regularly as long as health permitted. Funeral services were held on April 14 from the home, and at the Paradise Mennonite Church with G. Parke Book and Clair Ehy in charge. Burial was made in the adjoining cemetery.

**Sensenig.**—Myra, daughter of George and Susan (Good) Hess, was born Sept. 3, 1875; passed away May 18, 1952; aged 76 y. 8 m. 15 d. On Feb. 20, 1896, she was united in marriage to Harry M. Sensenig, who survives. Also surviving are 4 sons (George, Millersville, Pa.; Walter, at home; Harry, East Petersburg, Pa.; and John, Washington Boro, Pa.), 4 daughters (Susan Habecker, and Ruth—Mrs. Henry K. Bowman, both of Washington Boro, Pa.; Mary—Mrs. Willis Shaiehly, Lancaster, Pa.; and Mabel, at home), 23 grandchildren, and 2 great-grandchildren. One son (Raymond) preceded her in death. She with her husband accepted Christ in early life. They united with the Mennonite Church and remained faithful unto death. Funeral services were held May 21 at the late home with Benjamin Miller in charge, and at the Masonville Church in charge of Christian B. Charles and Christian K. Lehman. Interment was made in the adjoining cemetery.

**Smith.**—William, son of Mr. and Mrs. Samuel Smith, was born in Lemington, England, March 21, 1868; died April 6, 1952, in Didsbury, Alta.; aged 84 y. 15 d. In 1895 he was married to Elizabeth Mills, who predeceased him May 26, 1912. "Grandpa" Smith came to Canada about ten years ago, and united with the West Zion congregation of the Mennonite Church near Carstairs, Alta., on Oct. 1, 1950. He enjoyed regular church attendance and was encouraged in his Christian life by the thoughtfulness of Bro. and Sister William Rogers with whom he resided the past six years. Surviving are a son (William, Carstairs, Alta.), 10 grandchildren, 14 great-grandchildren, 4 brothers, and 2 sisters in England. Funeral services were held in the West Zion Mennonite Church, Carstairs, Alta., April 10 in charge of Gordon Buschert and Linford Hackman. Interment was made in the adjoining cemetery.

**Stutzman.**—Lena, daughter of the late Christian and Elizabeth Rediger, was born Jan. 17, 1886, at Milford, Nebr.; passed away at Wichita, Kans., June 12, 1952; aged 66 y. 4 m. 25 d. In her youth she accepted Christ as her Saviour and became a member of the East Fairview Mennonite Church, Milford, Nebr. On Feb. 21, 1907, she was united in marriage to Perry Stutzman of the same community. She is survived by her loving companion, 4 children (Meriel—Mrs. Floyd Stauffer, Milford, Nebr.; Lloyd, Wauseon, Ohio; Vada—Mrs. Ray Allen Stutzman and Berdeen—Mrs. Orie Oswald, Aurora, Ohio), 21 grandchildren, one great-grandchild, 2 sisters (Emma—Mrs. Pete Roth, Milford, Nebr.; and Suzzie—Mrs. John A. Hershberger, Wellman, Iowa), and 4 brothers (Benjamin and Joseph, Milford, Nebr.; William and Christian, Miller, S. Dak.). Her parents, 3 brothers, 3 sisters, and one granddaughter preceded her in death. In 1937 the family moved to Aurora, Ohio, where they joined the Plainview Church. Funeral services were held at the East Fairview Church, Milford, Nebr., conducted by Ammon Miller and William R. Eicher.



Here is Johnnie Allison as he stands outside his cell in the State Prison at Jefferson City, Mo. Johnnie murdered his father-in-law during a drunken spree. While in jail he found Christ through the work of the Hannibal, Mo., Mennonite Mission. You can read Johnnie's testimony which reveals his remarkable conversion in **LIFE WITH LIFE** as recorded by Christmas Carol Kauffman. Copies of the booklet can be purchased at 50¢ each, or four for \$1.75, from the Mennonite Publishing House, Scottsdale, Pa.

## THE BOOK SHELF

**Dobry**, by Monica Shannon; Viking Press; 1934; 176 pp.; \$2.50.

"When I wake up, I'm awake—that's all. All of me awake." This quotation from the lips of the hero of the book is indicative of the character and personality of the Bulgarian lad, Dobry. Throughout the narrative runs the action and activity of a typical boy. Typical? Perhaps and perhaps not, but in either case, a boy that is full of youthful zest and vitality. Instead of getting the stomach-ache from eating green apples, Dobry feels the same results from eating tomatoes gathered at midnight after the first snowfall of the season.

Although the setting is in an insignificant European country, the characters are real and natural. They appeal to present-day children in America inasmuch as their problems and difficulties are much the same as the Bulgarian children of yesteryear. After all, life is much the same, regardless of the time and the place where it is lived. The book has good style and good form. Because the author is a native of Bulgaria, she is well qualified to write on Bulgarian life and about her people. She has had firsthand experiences with them—one of these experiences no doubt being a massage from the gypsy bear.

The author presents an excellent philosophy of life through the lips of Grandfather. The readers of the book are made to stop and think often during the course of reading. The profound wisdom which Grandfather speaks is stimulating, satisfying, and thought-provoking. "We learn as we go." "Every-

thing is good but not too much of it . . . everything good in its place." "Very new things and very old things are much alike. Everything is a circle. Both ends meet." These bits chosen at random serve as a sampling of Grandfather's thinking. This secondary character adds much to the practicalness of the book. Even if there were no plot it would be worth-while reading just for Grandfather's tales and thought.

As there comes to every boy sooner or later in life, there came to Dobry that time when it was needful to choose a life vocation. Shall he remain a peasant farmer as had his ancestors for generations, or shall he follow his interest and natural aptitude, study to be an artist and sculptor? Mother Roda could hardly bear to think of her dear son taking up such a revolutionary (revolutionary as far as the family tree was concerned) vocation. But dear old Grandfather was just as sane as always and urged Dobry to make his own decision. Grandfather knew in the end Dobry would be strong and stately and stout as the poplar tree which Dobry's father had planted on the day of the lad's birth. At that time Father had said, "If this tree lives . . . my son will be a great man. He will be a man with not just a spark of God in him but a whole fire." The tree lived. Dobry likewise became the man of his father's dreams.

Whether it is Grandfather's attitude toward life, Roda's interest in her son, Neda's love for Dobry, or Dobry's personal life experiences I know not; but, certainly Monica Shannon has created a piece of "good literature" in **Dobry**. It has "that great indefinable something" which makes it of great literary value. **Dobry** does not have a spectacular plot; but it does reflect the experiences of a typical young lad solving one of life's three basic issues and well on the way to solving a second of the three.—Willard E. Roth.



*YOU helped to write this book.*

## In the Name of Christ

By John D. Unruh

It began in 1920. In July of that year the Mennonite Central Committee came into being to help needy brethren in Russia.

But desperate needs continued to demand Christian aid. MCC heard and whenever possible answered. Her witness "in the name of Christ" has altered lives in far flung places—Germany, Java, Puerto Rico, wherever MCC has gone.

Services have varied: resettling displaced persons, caring for needy children, rebuilding communities, feeding and clothing refugees, serving in mental hospitals.

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### ITEMS and COMMENTS

The General Assembly of the Presbyterian Church in the U.S.A., at its annual meeting in New York, called for the elimination of racial segregated synods, presbyteries, and congregations within its ranks. It urged a non-segregated church and a non-segregated society. One speaker at the conference said, "In Asia it was pointed out to me that I as a Negro was freer in any capital anywhere in the world than I was in our own national capital." The conference also reaffirmed its traditional opposition to universal military training.

The sale of alcohol is barred along the new Turnpike in New Jersey. Motels, hotels, commercial concessions, and liquor are banned from the 118-mile New Jersey Turnpike now under construction from the Hudson River to Deep Water.—*American Issue*.

The Christians on the Pacific island of Niue are regular and staunch churchgoers

and are opposed to doing business as usual on the Lord's day. Although bananas rate third place as a source of income, they are not anxious for revenue to the extent that they will break the fourth commandment. When a banana ship docked recently to purchase and load bananas, these Christian adherers of the London Missionary Society refused to sell and load the produce.—*The Christian Conservator*.

"Come as you are." This is the invitation which the Missouri Synod Lutheran Church gives to tourists at North Platte, Nebraska. Half-hour continuous services are held each Sunday in June, July, and August from 9:00 to 11:45 a.m. at a drive-in theater two miles west of North Platte along Highway No. 30. The drive-in plan eliminates obstacles to regular church attendance by people traveling on the road. Last year tourists from 17 states drove in and this year promoters are expecting to see licenses from 40 states.

Dr. Roland H. Bainton, professor of church history at Yale University and an authority on the Anabaptist movement, will give the Menno Simons lectures at Bethel College, North Newton, Kansas, March 8-10, 1953.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, JULY 22, 1952

NUMBER 30

## Lay Activity in Early Church History

By Melvin Gingerich

In the book, *Every Member Evangelism*, by J. E. Conant, the statement is made that following Pentecost "the next step was to go to the lost with their testimony. They were, therefore, impelled by the Holy Spirit to go where the lost were. Note this well, they did not go to some public meeting place and invite the people to come and hear their testimony, they took their testimony to the people.

"As soon as the marvel of their miraculous speech was noised abroad, great crowds from everywhere came together and listened with amazement, as the entire 120 disciples, both men and women, praised God in witness to His mighty works in at least fifteen different languages.

"Notice that they were not preaching, for there were many among them—the women for instance, as well as others—who were not called of God to public preaching and teaching. They were witnessing, and they were all witnessing in the midst of a great company of the lost."

Acts 8:1 tells us that following the persecution of the Christians after the death of Stephen, "they were all scattered abroad throughout the regions of Judaea and Samaria, except the apostles." That is, the laymen went everywhere witnessing and preaching the Gospel while the "clergy" stayed behind. The Book of Acts and the Epistles have many references to the activities of laymen during the apostolic age. At Joppa lived Dorcas, who was full of good works and almsdeeds which she did. At Jerusalem Mary, the mother of John Mark, opened her house for the use of the church. At Ephesus Priscilla and her husband expounded to Apollos the way of God more perfectly. At Caesarea Paul and his company found that Philip the deacon had four daughters, virgins, who prophesied. In Macedonia Lydia was a convert of Paul's teaching. She opened her home to the apostles and devoted her talents to the cause of Christ. In the sixteenth chapter of Romans, Paul mentions a number of persons who had been in the service of the church and had been assisting him. These are only a few illustrations selected from the contents of our recent Sunday-school quarterly showing to what degree the non-ordained per-

sons in the early Christian Church were active in the work of the church and were giving assistance to the apostles in the missionary enterprises in which they were engaged.

For the period after the apostolic age our records are not complete enough to give us a detailed picture of the way in which the early church operated. Dr. Latourette, an outstanding authority on the history of the Christian Church, and particularly of the missionary movement, states: "Our records of the spread of the faith are even less satisfactory than are those for the generation immediately after Jesus. We have fragments of information concerning the Christian communities, but we know very little of the process by which new ones were founded or by which converts were won by the existing groups." We do know, however, that the Christian Church did grow during those years and that for the first few centuries there was a most remarkable growth, so that Christianity was spread to the corners of the Roman Empire. Although during these early years of the Christian Church special recognition was given to prophets, apostles, special missionaries who were sent out on specific assignments, as well as to Christian teachers who were not elected but recognized by their gifts and therefore held in high regard, the records indicate that these ones who had been given special missions were not the only persons who were active in the Christian Church. Dr. V. Raymond Edman in his excellent book on the history of missions, entitled *The Light in Dark Ages*, has this to say: "The early sending out of the Light was by the rank and file of the followers of Christ. The great bulk of the work was accomplished by laymen, and not by the leaders of the new group. At first there were no clergy, in the present sense of the word, and while the leaders were chosen by the group for the oversight of the work, the task of evangelization was assumed by the believers. It was the day of enlisted personnel in the army of God, and not of the officers; of babes in the family of God, and not of the fathers. This early and highly successful method was so completely obscured by subsequent centuries that it was quite forgotten."

Latourette, who was quoted above, adds his testimony to this same conclusion to which students of early church history have generally arrived, "The chief agents in the expansion of Christianity appear not to have been those who made it a profession or a major part of their occupation, but men and women who earned their livelihood in some purely secular manner and spoke of their faith to those whom they met in this natural fashion." Latourette then informs us that "when Celsus denounced a religion which spread through workers in wool and leather and fullers, and uneducated persons who get hold of children privately and of ignorant women and teach them, Origen does not deny that this occurred." As a result of this very natural kind of witnessing to an experience that was so vital to these early Christians, the Light early appeared in the Bay of Naples, on the route to Rome, in Gaul, and in many remote areas of the Roman world. Christianity seemed to spread along the trade routes of the Roman Empire. Travelers engaged in business who had become Christians took their faith with them and without a doubt often spoke a word of witness concerning their beliefs. Those who were taken to the corner of the kingdom as slaves or deported for their faith were also agents of Christianity and became lay evangelists in the real sense of the word.

### I'm Committed

BY MARY ALICE HOLDEN

*"Where He leads me I will follow";  
Saviour, I'll go all the way.  
I will not turn back or waver;  
I'm committed to obey.*

*Since I started out to follow  
I can have no other thought,  
For my life is His forever,  
With His grace my soul was bought.*

*Though He leads me through the valley,  
There will be green pastures, too.  
If the garden is my portion,  
There's much glory to go through.*

*There's no other way to follow,  
For whatever I have or know  
Is committed to the Saviour,  
"Where He leads me I will go."  
Cimarron, Kans.*



There was not only witnessing by these individuals who did so on their own and privately, but there was also the corporate witness of the brotherhood in those areas where Christians had gathered together and had established their Christian communities. Dr. Edman states: "Designed to be essentially a brotherhood, and springing out of the synagogue, the Christian society developed a local organization which was a double strength, superior to anything achieved by the societies of Judaism." Lucian, a writer who lived during the period of early Christian history and who was a critic of Christianity, wrote: "You see these poor creatures have persuaded themselves that they are immortal for all time and will live forever, which explains why they despise death and voluntarily give themselves up, as a general rule; and then their original Lawgiver persuaded them that they are all brothers, from the moment they pass over and deny the gods of Greece . . . and live after His laws. All this they accept with a result that they despise all worldly goods alike and count them common property." Here, too, was lay activity in the early church. Here was expression of positive brotherhood. Here there was sharing. Here there was an expression of love and a great interest in the welfare of the group. Even the enemies of Christianity were impressed by the way in which these people loved each other and worked together for the common good. These little Christian communities were the light of the world. They were as a city that is set on a hill which cannot be hid. It has been said that the corporate witness of two or three persons is much more effective than the individual witnessing of two or three persons. Certainly, when the entire brotherhood took up collections of money and of gifts and sent them to their brethren whom they very likely had not known personally but who were in need of physical help, those who observed these acts of compassionate love must have been tremendously impressed by them. This type of lay activity certainly must have had great power in bringing a witness to the meaning of the Christian faith.

The above description characterizes the apostolic church and the church of the first century. There was, however, a gradual change in the second and third century. The church continued to grow in a most remarkable way. The second period in church history, however, was

witnessing a gradual change in attitudes and methods that in the end brought about a weakening of the powerful influence of the first century church. As Edman points out, this second period became the era of church leaders rather than lay witnesses. The emphasis was shifted to organizations. The church hierarchy was becoming more prominent, and the bishops came to occupy the center of interest. This came to be known as the age of the church fathers, but no longer the age of the great missionaries. The emphasis was on the church and not on Christ, on authority and not the spirit, on organization rather than on organism. In other words, with the institutionalizing of the Christian Church, the machinery of administration came to be stressed at the expense of the spirit of the Christian message, and the dynamic of Pentecost began to die. Naturally this shift of emphasis gradually but surely and significantly altered the missionary witness of the Christian Church. The French critic and philosopher Renan explained this trend by showing that the effective democracy of the apostolic church was supplanted by the Roman hierarchy. There was a triple abdication, said he. Local congregations abdicated to the elders, the elders to the bishop, and finally the bishops to the pope. There came to be, therefore, a division within the Christian Church, and two classes arose, the clergy and laity. In an earlier period a distinction between the two had not been made and the church had consisted of those who were all on the same plane. Christian brotherhood had been the earlier conception, but now there came to be a stratification that in the end led to Romanism. Edman explains how this ecclesiastical mechanism came in by stating it thus: "From a subordinate place in the apostolic church the bishops made their way to supremacy, intolerant of any office or group that would not submit to their authority. The episcopacy was a substitute for democratic, apostolic church government, and in the course of a few centuries became the sole authority in the house of God." Along with this shift the church hierarchy made increasing use of the forms and ceremonies that would set themselves apart and strengthen their power. There came to be greater reliance upon magical sacraments. Authority shifted from the Word of God to the church and its officers. The concept of the priesthood of all believers

(Continued on page 733)

## Our Readers Say—

Challenging and much to the point is the article by Elizabeth Showalter on Christian writers and writing in the May 20 issue. It is possible to thank God for the abundance of books and papers which come from our Mennonite press—although just sometimes one wishes for a readers' digest, the quintessence of the best from Mennonite papers—and at the same time to speak up critically in favor of improvement.

There is much to underline in E. S.'s article. Often our writing does indeed "lack human interest." Frequently it is shapeless, flat, and without color and life. Almost always it is rich in truth and faith and written with good intentions. To avoid misunderstanding, let us admit that content is more important than literary form and finish. But what is gained if the most precious truths are not communicated effectively to the reader? Then, too, divine and noble subjects ought to be expressed not only sincerely and reverently—but also with animation and beauty.

E. S. has suggested why we write many shoddy articles. Assigned articles run a chance of being good, but usually the best writing is created, born of inspiration and shaped with much patient craftsmanship. Our way of life and the spirit of the times is not conducive to the latter, and few indeed are willing to pay the price of time and work. Inspiration is always easier than perseverance; our writing is often a piece of marble crudely finished or a canvas hurriedly stroked. In regard to unsolicited writing and spontaneous literary expression, we Mennonites have much to overcome in the way of false modesty and the development of a true-to-life and distinctive style. God-given gifts of rich and colorful expression are often repressed. If we could overcome this handicap we might have a Mennonite literary renaissance. It would seem that we have subject material but lack the artists.

Of course we need many kinds of writing. One does not expect reporting and journalistic pieces in general to be literary masterpieces—but they can be "as fully flavoured as a nut or an apple." Historical writing aims to be a precise and clear statement of facts, although it too needs a soul, for otherwise it brings to us only the fact-skeleton from the past and not the real life and spirit. Theological writing, I believe, is especially difficult to do well. In the form of polemic or satire it is usually read. So often it does violence to the essay and stands in great need of New Testament brevity and conciseness. If Christian writers wrote briefly in the first century, how much more should they do so in the twentieth! One also rejoices to see attention and place given to more specific literary art. Possibly a department in one of our papers or a separate journal might do much to encourage literary creativity. Such a "child" would have to be dedicated to and grow up to be a servant of Christ and the church; otherwise it will become sophisticated and a worldling.—*Irvin B. Horst, Amsterdam, Holland.*

## GOSPEL HERALD

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## EDITORIAL

### Where to Now?

One reason that there is a new demand in the church for lay activity is the extensive program of youth activity that we are promoting. When young people develop an attitude of service through the extension phases of their youth organization, they are not going to be happy in settling down into adult life and doing nothing. When a young person has had a period of experience in Voluntary Service, he will not easily fall back into a groove of idleness. Bible teaching creates an urge for more of it. Soul-winning quickly gets into a man's blood; he is unwilling to give up anything so thrilling and so satisfying. Get a man really going in Christian activity, and you have started something you can't stop. It is impossible to have an active group of young people and an inactive group of adults. Something cannot graduate into nothing. We need activity for our mature adults which will use the attitudes and the skills that have been developed in MYF and in VS.

Some of our middle-aged people can be used to direct and sponsor the young people's activities. But not all are needed for that. They have learned to see other jobs that need to be done. They have a burning zeal to witness for Christ and to extend the testimony of the church. They are driven by the Holy Spirit to make their time and talents count. If the church can't use them, there are many religious organizations outside the church that can, and will. Most of these laymen want to work through church channels. We must help them to find ways in which they can serve. Their own spiritual growth demands it. The cause of Christ needs them. The church is falling far below her possibilities if she does not harness the energies of all her people, including the adults who are at the top of their productivity.

When our people have lived through the extension activities of the young people's organizations, when they have served their year in Voluntary Service, where do they go next? That question is near the top on the Mennonite docket. It must be answered.

### Our Monthly Magazines

Bro. Grant Stoltzfus and family left Scottdale on July 2. Bro. Stoltzfus is spending the summer at Morgantown, Pa., writing a thesis concerning early Amish settlements in America. In September he plans to begin a theological course at Union Seminary, Richmond, Va. The family residence will be at Denbigh. The contributions of the family to Scottdale community life and Bro. Stoltzfus' capable editing of the *Mennonite Community* have been greatly appreciated, and we hate to see them go.

It is good news to our constituency, however, that Bro. Stoltzfus is continuing his services on the magazine of which he was the first editor. Because of his studies he cannot continue as the chief editor. But he is a member of the editorial staff which will now produce the *Community*, and his widening horizons will no doubt bring some excellent contributions from his pen. The complete editorial committee is as follows: Chairman, H. Ralph Hernley, chairman of the General Conference Committee on Economic and Social Relations; Grant Stoltzfus; G. F. Hershberger, sociologist and author; John A. Hostetler, now doing research in the mission outreach of the Mennonite Church; and Paul Erb, president of the Mennonite Community Association. Catherine Hernley is for the present serving as office editor.

Under this leadership we believe the *Mennonite Community* not only will maintain its excellence, but will become even more interesting and valuable. Each issue will continue to describe in detail one of our church communities. The outworking of Mennonite religious philosophy in community and family living will be set forth in articles and stories. Olive Wyse and S. J. Smucker will continue their interesting treatments of home and farm topics. Winifred Paul brings each month her features for the children. Carl Kreider will be sending monthly from Japan his interpretations of the world scene. The editors will all write editorials, and are planning additional features which you will not want to miss.

*The Christian Monitor*, too, is con-

tinuing all the appealing reading matter which has given this magazine such a large place in our homes for almost a half century. Bro. J. L. Horst, editor, is giving his major time and attention to implementation of the editorial policies which have built up this magazine through the years. The department editors continue their respective features. The economical subscription price and the advantages of club rates make the *Christian Monitor* a real bargain in good reading.

There would be a convenience in having all essential features of a good magazine on home and community life in one magazine. Therefore the Publication Board has authorized a new monthly magazine to take the place of the *Monitor* and the *Community*. Its first appearance has been tentatively set for January, 1954. Efforts are being made to secure an editor so that that schedule can be kept. But our present magazines will be continued until the new one is started, whether that is January, 1954, or a later date.

The subscription office reports a slight falling off in subscriptions for the *Monitor* and the *Community*. It has been surmised that a cause may be that subscribers are letting subscriptions lapse because they have heard the magazines are being discontinued. This is unwise and unnecessary. If you have found these magazines valuable in the past, they will continue to have the same value for you in the next year and a half. You can renew subscriptions with the assurance that any unfulfilled portion will be compensated for month for month in subscriptions for the new magazine.

The point of this editorial is: If you are not subscribing now to both the *Monitor* and the *Community*, do so at once in order to enjoy their valuable contributions to your life and your home. And if you are a subscriber to either or both, do not let your subscriptions run out. The Publishing House will take care of the transfer to the lists of the new magazine.

It pays big dividends always to be frank and honest. Phillips Brooks once said, "Keep clear of concealment; keep clear of the need of concealment. It is an awful hour, when the first necessity of hiding comes. The whole life is different thenceforth. When there are questions to be feared and eyes to be avoided and subjects which must not be touched upon, then the bloom of life is gone."



## Afterthought

BY ROSA STONE

My dear friends:

I must say a word yet about your visit here.

You probably don't realize so much that I knew what I was doing when I volunteered to take you to see your family. I've made enough 70-mile trips to see my family to know that the ways coming and going themselves can be worth a trip and what better time could I have had for a private visit with you?

I did want to hear more about your work there. The simple conversational testimony (like you gave) thrills me much more than the premeditated kind one gives before a group. Not that I don't enjoy testimonies to a group, but a person can express himself better in private. To say that you have to fully rely upon the Lord is a commonplace expression in a public testimony, but to say it in private is something else.

I'm rejoicing in what I "read between the lines" on our little trip. Shall I tell you what I read? I'll sum it up this way: Christ is the all-sufficient answer to our every need. That is the truth that more of us need to discover as you have.

Nevertheless, I rejoice that it has become real to you and will continue to rejoice as it becomes real to the hearts of others in service for Him.

Pray for us. We, in turn, will remember you in prayer. Elkhart, Ind.

## Lust

BY S. H. BRUNK

"Dearly beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul" (I Peter 2:11).

We have been told that this is a delicate subject, and we do not deny it, since it involves every being having a soul. It is much easier to treat a subject which speaks only to a few, or perhaps to those of another community or place. It matters not whether you are Abraham's children or Melchizedek's children, if you are a human being, with a body, soul, and spirit, this subject concerns you if you have come to years.

We should first give our understanding of the Scriptural usage of the term "lust." We understand it to be the unclosed door through which the enemy of souls gains admittance to many, many hearts. God created man in wisdom and gave him normal desires and appetites necessary for his life and reproduction. And we understand the term "lust" to be used in describing a desire in the hearts and minds of human beings to satisfy these natural desires in an unlawful way. It is closely related to other Scriptural terms such as inordinate affections, evil concupiscence, and covetousness.

We know how needful to sustain life is our normal appetite. Likewise all the normal desires of our body, like the rightful ownership of property, are not wrong. And we who have crucified the flesh, with its affections and lusts, have by the grace of God closed the door to that avenue of our enemy's approach. Praises to God for giving His children sufficient of His Spirit to free them from the bondage of having to spend their lives wishing for the pasture across the fence. James 1:14 says, "But every man is tempted, when he is drawn away of his own lust, and enticed." Just some touch or sight or sound may provoke in our minds a desire for unlawful gratification. And it makes little difference regarding your ancestry or station in life. If you are living in Romans seven, it will awaken that law in your members, which strives against the law in your mind, and you will be drawn away. But if the flesh has been crucified with its affections and lusts, such a contact with that which is unlawful will instantaneously develop a disgust, and you can say, "Get thee behind me, Satan." We have been taught the horrors of war; cannot we weep together over the warfare in the souls of professed Christians who have failed to shut the door to evil thoughts? They are not happy, always meditating on the cost of self-denial, giving little thought to the glorious liberty of the Gospel. Such never can be happy until they crucify the flesh, with its affections and lusts.

Jesus' teaching on adultery as given in Matt. 5:28 has been a problem to some. It is necessary to make clear distinction between the rightful and lawful desires of a normal personal human being, and low-down carnal lust. We would not expect a normal single person, with entirely normal appetites and passions, to fellowship for a period of time with a member of the opposite sex without some thought of the delightful times they might have in an entirely lawful and rightful wedded life. This is altogether a different thing from wishing that these pleasures could be enjoyed in an unlawful state. Yes, this latter will be a disgust to one who has shut the door to Satan making entrance by way of desires. We would not think of calling it lust to at times think of the joy and pleasure we will expect to receive in the ownership of cars and homes of our own, but only when we acquire them in an unlawful way or to use them in an unholy way.

James says, "When lust hath conceived, it bringeth forth sin" (James 1:15). We who are older know full well that it makes little difference regarding our calling or station in life; if we allow our hearts to be the breeding ground for lust (or evil desires), it will give birth to sins. Few of us would like to declare that we were never wrong or mistaken in our thoughts, but we should have been glad to make adjustments if they

## It Happened —

### TWENTY-FIVE YEARS AGO

(FROM GOSPEL HERALD, JULY 21, 1927)

Brethren J. F. Bressler and J. M. Nisley . . . expect to give part of their time this summer to the evangelistic field in the Missouri-Kansas district.

. . . annual Sunday school meeting . . . Stony Brook Church, York Co., Pa. . . speakers . . . N. H. Mack, J. H. Mosemann, and J. W. Hess.

Bro. Milo Kauffman . . . held a series of meetings . . . twenty-three precious souls came out on the Lord's side. [Bloomfield, Mont.]

Our Summer Bible School, which was in session three weeks, closed June 24. . . . The enrollment was 76. . . . The work given this year was the last year's work in a four-year course and dealt with the Early Church. . . . Bro. J. K. Bixler . . . had charge of the work. . . . [Prairie St., Elkhart, Ind.]

Many persons have trouble with brakes when they first drive in Pennsylvania. With Fords, use the three foot pedals alternately, never keeping the pressure on for more than thirty seconds at a time [J. A. Ressler, in instructions on going to General Conference at Belleville].

were at the expense of another. We confessed our thoughts one to another, and when the light was received we were thankful that we were kept from evil, and immediately closed the door.

Our blessed Lord taught in Mark 4, "And these are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it becometh unfruitful." Note two avenues of evil are here mentioned, and the others are grouped together in the words, "lusts of other things." Yes, this lusting is a weed seed that will thrive in every human heart, and choke out the good that may be there. It covers every avenue of carnal wants and desires; and what do some want more than just to display riches, or position of authority. And if they leave open the door of their heart, the devil will be ready to help them in devising unlawful ways to acquire them.

Now we feel we have only opened the subject, and plead that our readers will give further prayerful consideration to it; especially our ministry and teaching staff, that they may have a blessed part in the fulfillment of Titus 2:11-13.

Denbigh, Va.



# The Study of Man in the Old Testament

By Joseph J. Voegtlin

In the study of the Old Testament characters we have the unique privilege of being spectators to the drama of life. It is a comparatively easy matter for us to see the mistakes of the men and women in the Old Testament since we can see the results of their actions. What are some of the characteristics of these people? Can we better understand the reason for our actions by studying theirs? Are some of the same traits of human character still prevalent today?

The Old Testament reveals the direction that man is traveling. Contrary to popular opinion, man is not ascending to new heights until finally he will reach a Utopia of perfection through his own efforts—but he was created perfect by an Almighty God. Man, as created by God, was formed from the dust of the ground, in the image of God, and granted life from the breath of God so that he became a living soul. As a living soul man was set apart from the rest of God's creation in that he was an intelligent being, able to communicate with God, and give the animals names. Only recently has science admitted that man is more than animal, that he has a soul.

Created man, however, did not remain in his lofty, ideal, and sinless state. By one act of disobedience he fell to the depths where mortal man has been groveling deeper and deeper ever since. Adam's actions and words immediately after the fall reveal some characteristics we find about us today. The first of these is impurity. Adam and Eve after they sinned knew they were naked and attempted to clothe themselves with fig leaves. Impurity is still a prevalent characteristic of natural man today. Secondly, they were afraid—they hid themselves from God. Impure and unholy man could not, and still cannot, stand in the presence of a holy and righteous God. This fear of an angry deity still haunts the heathen today, causing him to worship a multitude of gods. When confronted with his deed, Adam began to rationalize by putting the blame for his actions on his wife and God—"the woman whom thou gavest . . . me." This is an exceptionally subtle form of deceit, because the one that makes excuses for his actions soon can scarcely recognize the true reason for acting as he did. We have the assurance in the Bible that "evil men . . . shall wax worse and worse, deceiving, and being deceived." Scarce indeed are the individuals who will and can recognize the real reason for living as they do.

Last fall in our Sunday-school lessons, we learned of men who by their lives and actions reveal to us some of the characteristics of man today. The first of these is doubt. Abraham, that patriarch whom

we all admire for his faithfulness to God's call and leading, is, however, an example of the type of doubt common today. Abraham was willing to leave his father's house and go to a strange country to be the father of a nation, even though he had no children. In this Abraham was faithful. However, when he went to Egypt to escape the famine in Canaan, he told the king that Sarah was his sister, thinking to preserve his life. How often today man trusts God for his soul's salvation, claiming his soul is worth more than the world, but is not willing to trust Him to supply the bread and butter of his everyday needs. Man often calls to God only in extremity.

The second characteristic, fear of the new, is closely allied with doubt because it is an outgrowth of doubt. When the children of Israel were on the brink of Canaan they longed for the bondage of Egypt rather than to face something unknown and new. Today man prefers the familiar to the new experiences. The expression, "as comfortable as an old shoe," implies this fact. In church work the familiar bit of service is preferred to something new—the chorister prefers leading in singing to giving a speech; the Sunday-school teacher prefers to continue teaching rather than be superintendent. The lukewarm Christian is afraid of a fuller consecration because he is unfamiliar with the joys and blessings of a consecrated life.

Another characteristic of man as seen in the Old Testament is deceit and trickery. In Jer. 17:9 we read that "the heart is deceitful above all things, and desperately wicked: who can know it?" Jacob, before he met an angel of God face to face, was not above using deceitful and sly methods to gain his ends. The sons of Jacob were deceitful in allowing

Jacob to believe that Joseph was killed by a wild animal. This same characteristic prompts the sharp business deals and white lies of today. Deceit has become so common that now men are astonished if someone is spontaneously honest.

A common characteristic of today revealed in the Old Testament is that of jealousy. Joseph's brethren were jealous of his favor in their father's eyes, of his obedience, and of his love; Korah, Dathan, and Abiram were jealous of the office of Moses. God dealt with them. True virtue is never jealous of evil, but evil is always jealous of virtue. Pride, the root of jealousy, grows to envy, then to hatred, finally to murder. Is the urge to gossip a manifestation of jealousy?

Another characteristic of man as shown by the children of Israel is his unfaithfulness. Time and again Israel promised to be faithful to God but drifted away into sin. It seems as though the promised land was so far away, so vague, their immediate situations so pressing, so real, that they were unable to plan for, and evaluate the future. Today the Christian would be truer to his baptismal vows if he would realize he is living for eternity, and that the life of today is to fit him for a better life in the future.

Man when spiritually empty often tries to fill that vacancy with activity. At Sinai, while Moses was up in the mountain receiving the Ten Commandments, the children of Israel worshiped the golden calf. When God decreed that the children of Israel should wander in the wilderness for their disobedience to Him in refusing to go up into the land of Canaan, they decided to go up anyway with disastrous results. Is the ceaseless activity of today an indication of spiritual dearth? Is the Christian who cannot delight in study and thoughtful meditation a shallow Christian? Need the Christian depend on outside sources, such as radio, television, travel, and sports, for recreation? Are churches which are only concerned in humanitarian endeavor spiritually sick?

Another characteristic of man revealed in the Old Testament is the desire to conform. The children of Israel wanted a king—like other nations. They wanted a God they could see—like other nations. The Christian today is tempted to be one of the crowd. He hesitates to be different—to be separated unto God.

These traits of character do not make man a desirable creature, but even in Old Testament times when a man met up with God he became different. Just so today, when man, with all his undesirable traits, meets a holy and righteous God, and accepts the righteousness of God for his own through Jesus Christ, he is a new creature, with new motives, new aims, and new characteristics.

Tofield, Alta.

## Morning Prayer

BY OPAL BRAMMANN

*Precious Saviour, take my hand,*

*And lead me through the day.*

*If my footsteps wander,*

*Show me Thine own way.*

*Keep me safe from pain and harm*

*If it should be Thy will.*

*And give me joy and peace within,*

*My deep desires fulfill.*

*But if this day brings sadness,*

*Then, Saviour, this I pray:*

*Just hold my hand so tight, dear Lord,*

*I'll feel you all the day.*

Park Rapids, Minn.



## Vacation Bible Schools for Europe

BY NORMA JOST

Antoinette had never heard the stories of Jesus until she came to Weiler. For the first time in her life she saw a big book with lovely pictures of The Friend of Little Children. For the first time she heard someone tell her stories about the "Jesus Man." The "Jesus Book," as Antoinette called it, was so big and beautiful she could hardly look at it enough. One day, when the other children were out playing, Antoinette slipped away from them and stole up the big stairway to the bedroom. Climbing up on the crib railing, she could barely reach the "Jesus Book" from the shelf. Taking it down lovingly, she sat down and in supreme delight looked at the precious pictures and rubbed her little hands over the printed stories, "My Jesus," thought Antoinette.

Antoinette is a little French girl from a Catholic home in Paris, living at the Mennonite Children's Home in Weiler, France.

\* \* \*

The little MCC barracks in Kaiserslautern, Germany, was packed with youngsters. Teachers stood in doorways teaching the children sitting on the floor in two rooms. At recess they lifted the littlest children out of the windows to avoid a traffic jam in the hallway. So many children came to vacation Bible school that some were turned away. Tugging at her hand the last day, the children pleaded, "Miss Kauffman, it was such fun. Can't we come to Bible school all winter?"

\* \* \*

In Europe many of the children come from a formal, state church background. In many cases the teachings of Jesus have become rather formalized and meaningless. Such children have told our MCC workers, "Oh, don't tell us a Bible story. We know all of them." MCC workers wondered if a good antidote for this attitude might not be the vacation Bible school idea—so popular with children here at home. Such schools



A little girl at Weiler enjoys a Bible book made by Ruth Carper.

are unknown in Europe. Pilot projects were begun in the French children's homes and in German neighborhood centers. The same youngsters who had said, "We know all the Bible stories," discovered the Bible to be real, warm, and deeply meaningful in their lives. They found Jesus as a personal friend.

Happily, too, the children discovered that Bible teachings can be exciting when what they are taught has a relationship to their own lives. A story of Noah and the ark, for example—was far more real when they made hand-turned picture rolls of the animals going into the ark—or saw the boy with the loaves and fishes standing on the flannelboard before them—or, having heard the thrilling story of Daniel, helped create a lions' den from a shoe box, putting Daniel in the middle, praying to God.

MCC workers in consultation with various church leaders and publication houses have searched diligently for suitable materials in German or French. They were told, and their own research confirmed this, that there was none available that measured up to the standards and objectives desired. MCC workers have, therefore, put forth much effort in trying to translate and adapt American materials and then mimeograph the materials on thousands of sheets in order to put books into the hands of children. Most of this material was translated and adapted from the *Herald Summer Bible*

*School Series* published by the (old) Mennonite Church.

Through these religious education efforts interest in this movement has spread to our European Mennonite friends. Recently a Committee on Reference and Council was created with representatives from

Germany  
France  
Switzerland  
America

which is to help in planning this whole effort to make available in German and in French the *Herald Summer Bible School* materials for use in Mennonite groups. This committee will counsel together on matters of policy, procedure, finances, and staff personnel so that the program can be carried on to a successful conclusion.

Beginning in September, a team of five or six workers will continue this translation project in the preparation of Bible lesson materials already begun in Basel, Switzerland. Included in the group are Ruth Carper, Oyster Point, Va., who did some of the art work for this series, Dora Lichti, a German exchange student to Eastern Mennonite College; Norma Jost, Hillsboro, Kans., and Hilda Carper, Oyster Point, Va.

Basel, Switzerland.

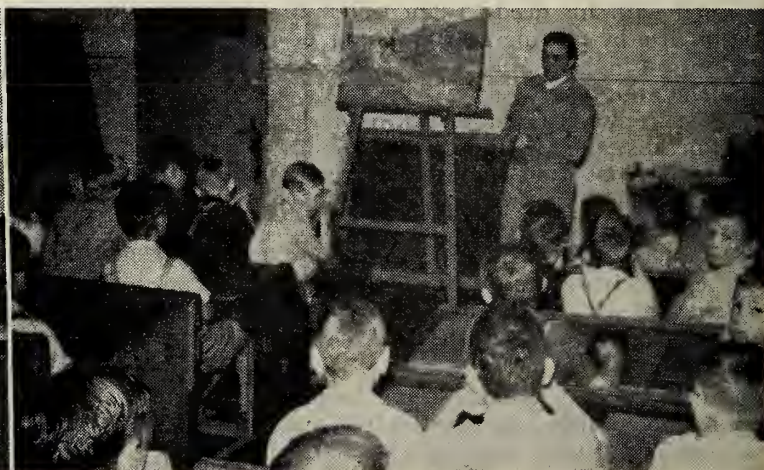
## Christ Serving God in His Deeds

BY ALDENO A. FLEMING

"How is it that ye sought me? wist ye not that I must be about my Father's business?" was the question Christ asked His parents when they were amazed to find Him in the temple with the learned doctors of the law. Even at the age of twelve, Jesus knew that He had a mission from the Father, but He obeyed His parents and returned to Nazareth to be subject to them for nearly twenty more years. We often think of Jesus' work as being His ministry and miracles during the last three years of His life, and forget that He lived most of His life as a working member of a family in a little country town. But who shall say that this was



Kaiserslautern Neighborhood Home follow-up after vacation Bible school. "Froeliche Kindertreffen" meets each week.



John Gingerich, director of Espelkamp projects, tells flannelgraph story to group of boys.



## A Prayer for This Week

"Search me, O God, and know my heart: try me, and know my thoughts. . . ." Sometimes when I have thought my motives were pure and righteous, Thou didst show me that they were selfish, proud, pharisaical. I cannot even analyze my own motives. Put me to the acid test of daily living, Lord; show me where my life has not borne witness to Thy grace.

"... see if there be any wicked way in me . . . ." Let Thy searching penetrate every nook and cranny, yes, even the deepest secret, and the touchiest spot of my heart. Let there be no reservations in the consecration of my life to Thee.

"... and lead me in the way everlasting." Having searched and cleansed my heart, lead me in Thy way of everlasting blessedness.

—Paul G. Kniss.

not the work of the Father for Jesus then?

Too often we feel as if our daily task as housewife, farmer, or millworker is not truly serving God. We want to do great things for Him—things that will be noticed by our fellow men too. We would like the world to say, "There goes a man who is serving God: he is a well-known evangelist," or "He gave a thousand dollars to the cause of missions," or "She gives many hours serving in this church program." If we can't do our daily tasks without being bored and griping, how can God use us in larger tasks? Jesus lived for thirty years as a carpenter in Galilee, but daily He did the will of God showing the love of God to His family and neighbors. Then, when God called Him to a public ministry, Christ was ready for it, because He had lived in God's will for thirty years. Thus He could say, "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4:18, 19).

Then Jesus healed the sick. He healed the fever of Simon's wife's mother, the centurion's son, the woman who touched the hem of His garment, blind Bartimaeus, the ten lepers; He raised the widow's son from the dead, and Lazarus, and Jairus' daughter; He cast out the evil spirits from the Gadarene demoniac; He touched and healed the crippled man by the pool of Bethesda. This was the will of the Father for Him to do these works. It was not for His own glory,

but that men might accept His message from the Father.

He fed the hungry; He turned water into wine at the wedding feast at Cana; He fed the five thousand who had gathered on the northeast shore of Galilee. I like to think of the boy who gave his lunch to Jesus. He had probably walked many, many miles to hear Jesus that day. He didn't know that Jesus would use his lunch; possibly he wouldn't have come if he had known: he wouldn't have had the faith to believe that Jesus could turn his five loaves and two small fishes into so large a meal.

As Christ served God through feeding and healing the multitudes of needy folk, so can we. God can multiply what we have to give in service, time, or money even as He multiplied the five loaves and two fishes of the little boy in Galilee. It is not the great gifts that count much in the kingdom of God, but the widow's mite given willingly and sacrificially in the name of the Lord will accomplish that which the Father has for it to do.

Jesus preached the Gospel to the poor, deliverance to the captives, and the acceptable year of the Lord. When John the Baptist sent his disciples to Jesus asking if Jesus was the Messiah, He answered, "The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them." Preaching and teaching was the great work of Christ during His three years of public ministry. His message was a call to repentance and a proclamation of the imminence of the kingdom of God. Quoting from the *Program Builder*, "The scribes taught but without the convincing note of authority. Jesus spoke clear and true in words that made God known to men and brought men to God. What must it have been to hear the Master preach? Even those sent to destroy Him testified that never had man spoken as this Man was speaking. He had been anointed to preach, and He preached the Word of God with power. It soon became known abroad that here was a Teacher come from God."

Jesus taught in the synagogue, in the homes, and in the public places. Jesus went about all the cities and villages, teaching in their synagogues and preaching the Gospel of the kingdom.

We may not be able to preach or teach like Jesus, but we as consecrated Christians can live daily so that people will see Christ in us. Living daily in the power of the Spirit has more effect upon others than preaching or teaching without consecration.

Lyndhurst, Va.

Just as all things upon earth represent and image forth all the realities of another world, so the Bible is one mighty representative of the whole spiritual life of humanity.—Helen Keller.

## Prayer Requests —

Pray for the Spirit's power upon evangelistic efforts at Bragado, Argentina, in July.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for Sister Evelyn Bauer, who is in the hospital at Vellore, South India, following an attack of polio.

Pray for the Mennonite World Conference at Basel in August, and for the many travelers from America, that they may give a true testimony of their faith en route and among the Mennonites of Europe.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for the Gospel Crusade at Pigeon, Mich., July 7-20, where Evangelist Kenneth G. Good is assisted by Song-leader Paul Weaver and the Ambassadors for Christ.

(Requests for this column must be signed.)

## The Other Side of the Tracks

BY STANLEY C. SHENK

"Live in harmony with one another; do not be haughty, but associate with the lowly; never be conceited" (Rom. 12:16. R.S.V.). It is too bad, but it is true that we are more class-conscious and money-conscious and clothes-conscious than our dear Saviour was. If a man or a woman or a boy or a girl is from the wrong side of the tracks, or doesn't have much money, or doesn't dress very well, he (or she) doesn't stand much chance of making the social riffle in many of our congregations. Oh, yes, they may come and worship, and they may even join our church, but after all, we tend to think they're not *really* Mennonites. They aren't as thrifty as we've been trained to be, and they don't have Mennonite names. So (often without thinking much about it) we may leave them out socially. This is not love in action. This is flat violation of Rom. 12:16. If we're too good for a fellow Christian who doesn't have the social background that *we* have, then maybe we're too good for Jesus. One has to wonder whether the woman at the well or Mary Magdalene (with all their past histories of gross immoralities) or the thief on the cross (with his police record) or blind Bartimaeus (with his rags and possible lice) would have made the grade as Mennonites.—*Herald Youth Bible Studies.*



# CHURCH HISTORY

## The Beginning of Sunday Schools in Fulton and Williams Counties, Ohio

BY MARILYN RUFENACHT

The Mennonite and Amish churches in 1850 and before had no activities for their children. The meetings were boring to the boys and girls. Many of them preferred to stay at home rather than to go to church and sit through a long-drawn-out service.

The children were completely ignored unless, of course, they whispered or were otherwise disturbing. They were then rebuked from the pulpit or else one of the brothers went to sit among them.

The hymns were dull and droning to the ears of children. The tunes were beautiful, but were so slow that the children had no desire to join in. The church owned only a few songbooks. These were used by the grown young men and women, who made up a small choir, sitting in front.

Then there was the devotion, which consisted of a long chapter read by one of the ministers. He would read a few verses and then stop to exhort and comment, read a few more and comment again. He would go through the entire chapter in this way.

The congregation would then kneel for prayer, very noisily. The boys—and girls too—nervous and tired, would relax by giggling and talking. After this prayer came a long sermon by one of the ministers. It was believed that the use of notes was wrong because it would interfere with the work of the Spirit. The preacher usually picked an entire chapter to preach on. He would read a few verses at a time, using illustrations from both the New and Old Testaments to prove his exhortations.

During this time there was much going out and coming in of boys and girls and even of older people. The little children cried and fussed. The mothers took them to the anteroom and returned again.

After the sermon the ministers who had not yet spoken each gave a 'testimony.' This was to show the congregation that the members of the ministry were at peace with one another. These testimonies often became fifteen or twenty-minute sermonettes. They usually ended by saying that they had spoken with good intention and love. They asked for pardon for anything they might have said amiss.

After the last testimony there was another prayer, during which there was the usual shuffling, talking, and whispering among the children. Then came

a last, long hymn and the benediction was pronounced. The congregation then gathered for a social hour.

We can see that the service was by no means planned to include the children. Even the grownups had no real part in it.<sup>1</sup>

In 1859 the first Amish Sunday school in Ohio was organized. This first Sunday school was at Gerber Valley Schoolhouse in Holmes County. There were several reasons for the laymen feeling the need of a Sunday school. One was the fact that the Amish children were attending other Sunday schools in the community. The children needed Bible instruction. The church wanted to teach them the foundations of Christian morality to strengthen them against certain evil practices.<sup>2</sup>

In 1866 we have the beginning of our first Mennonite Sunday schools in Ohio. At the annual Mennonite conference, Bishop Nicholas Johnson, from Pennsylvania, defended the Sunday school against much opposition. Bishop Abraham Rohrer of Media County was violently opposed to any type of Sunday school. The members of the conference finally agreed that it would be permissible to organize a Sunday school in a community where outside Sunday schools drew the children away from the church. If it had not been for Bishop Johnson, Ohio probably would have completely opposed the Sunday school at this meeting. The Ohio Mennonite Conference was the first Mennonite body to take this step.<sup>3</sup>

The first Mennonite Sunday school in Ohio was organized in Allen County. There was very much opposition to the idea. Even the janitor, who was a very devoted member, said that if such an organization came into the church, he would give up the keys. The main reason for this organization was to teach German, not only Bible, to the young people.<sup>4</sup>

There are in Fulton and Williams counties three main Mennonite churches. They are Central, which is in the center of the Mennonite community; Lockport, in Williams County; and West Clinton, which is east of the other two. All three have an Amish background. The area in which these churches are was settled by Mennonites from upper Alsace in approximately 1834. Central congregation was organized in 1834-35 and the church built in 1869. Lockport and West Clinton were built in 1908.

The roads of this settlement were extremely poor. When it rained they became muddy, which made traveling difficult. This was one reason that there

was no set time for the beginning of the meeting. It began whenever there were enough people to start a service. Difficulty in travel accounts also for the fact that for years church was not held every Sunday.

A Sunday school held at the United Brethren Church is thought to have been the first in the community. It was conducted by S. A. Miller, a member of this church. This was likely in the late 60's or early 70's. Many of the Amish Mennonites attended this Sunday school until one was started in their own church.

Bishops J. K. Yoder from Wayne County and J. P. King from West Liberty were very influential in the beginning of a Sunday school in this community. They both visited the church often and gave much encouragement and help in the organization of the Sunday school.<sup>5</sup>

It is thought that the Sunday school started in 1871-72. There was much almost violent opposition toward the Sunday school in this community. At first a number of the members met in the Peter Short home for their Sunday services. Preacher Christian Freyenberg said that Sunday school was one of the many practices in the modern church which was worldly. He also said the Sunday school as something new was wrong because it would lead to the bringing in of many other wrong, new things.

Another objection raised was that it interfered with the custom of visiting the brethren. This "extending hospitality to the saints" was a semireligious custom to them. Because of all this opposition the Sunday school was closed for about eight years. It is thought to have been opened again in 1881. The main purpose then was to teach German to the children.<sup>6</sup>

At the time the Sunday school was organized the church services were held every other Sunday. If the roads were blocked by snow or were too muddy, the service would be omitted. At first Sunday school was held in the morning of the church Sunday and in the afternoon of the other Sunday.<sup>7</sup>

The congregation became so large that in 1908 it built two other churches, West Clinton and Lockport. Then services were held every Sunday at Central. One Sunday Lockport would attend Central and the next Sunday West Clinton would. These two churches had their own services on the alternate Sundays. Each church had her own Sunday-school organization. In approximately 1911 Lockport began having services by herself every Sunday. West Clinton continued the practice of going to Central until a later date.

The transition from German to English was very gradual in this area, as in most Mennonite congregations. Many held strongly to the German language. English was on the same level with "pride," since "pride" included anything



new and worldly. In truth, German did help fight for nonconformity. The German-speaking people were apart from the rest and thus were not tempted by the worldly ways.

On one occasion E. L. Frey was teaching a class of boys in German. He found it hard to hold their interest. He asked Bishop Christian Stuckey for advice. Bishop Stuckey gave him permission to use the English language in order to make it more interesting to the boys.<sup>8</sup>

It seems that during this period they tried to elect, as superintendents, persons who would hasten the use of English in the service. J. C. Frey realized that this was partially the reason he was elected. Thus he made a special effort to hold back the English language. Some classes were conducted in German as late as 1940.

If those who so bitterly opposed the coming of the Sunday school could see it at work today they would probably agree that it is a good thing. It has helped in holding the young people of the

church and has greatly increased their Bible knowledge.

The Sunday school has raised the spiritual and moral level of the church through its teaching.

Through it, leadership has been developed. The church has grown in many ways. The Sunday school has helped establish a real responsibility toward the mission movement by the members.<sup>9</sup>

<sup>1</sup>J. S. Umble, "Early Sunday Schools at West Liberty, Ohio," *Mennonite Quarterly Review*, 1934, 4:6.

<sup>2</sup>J. S. Umble, *Ohio Mennonite Sunday Schools*, p. 16.

<sup>3</sup>*Ibid.*, pp. 16, 17.

<sup>4</sup>*Ibid.*, pp. 36-38.

<sup>5</sup>*Ibid.*, p. 310.

<sup>6</sup>*Ibid.*, p. 309.

<sup>7</sup>*Ibid.*, p. 311.

<sup>8</sup>*Ibid.*, p. 314.

<sup>9</sup>H. S. Bender, *Mennonite Sunday School Centennial* (Scottsdale, Pa.). pp. 46-56.

Goshen, Ind.

## OUR SCHOOLS

### NEWS FROM LA JUNTA MENNONITE SCHOOL OF NURSING

Vacations are the order of the day. No sooner had the final commencement activities subsided when at least two members of the staff boarded the "El Cap" for home. Alice Eichelberger spent her five weeks of vacation attending weddings, class reunions, and helping her mother with the many spring activities on the farm. Her home is at Wayland, Iowa. Marie Kauffman went to her home near Manson, Iowa, where she enjoyed a visit with a girl friend from the east, as well as with her family.

On May 30 the last examination was written and members of the first-year class were en route to their respective homes—Viola Diener and Jeanette Kennel to Iowa; Joanne Keller to Illinois; Marjorie Wittrig to Nebraska, and Mary Schlegel to Oregon. Norma Jean Weldy also left in June for her home in Indiana.

The following faculty and staff also vacationed in June: Grace Augsburg to Wayland, Iowa; Ada Slagell traveled to Kalona, Iowa, with her relatives, George Beares; Myrtle Schweitzer went to Iowa and Indiana, where she attended her class reunion at Goshen and also visited with classmates in their various homes. Bertha Nitzsche motored to Hesston and then to her home in Nebraska. Mary Mayeda took her mother and sisters to visit the many scenic spots in Colorado. Several of this group will conclude their vacation later in July, when they hope to take a two-week drive up into western Canada. These include Grace Augsburg, Ada Slagell, Bertha Nitzsche, and Zelma Brunk.

Of the attendance of meetings there is no end. Virginia Gomoll, laboratory technician, spent two weeks in Portland, Oreg., during June attending sessions of the American Society of Medical Technologists. She was sent as a delegate by the State of Colorado. While there she also enjoyed visits with friends at Lebanon, seeing the new hospital which will soon be ready for occupancy. Edna Amstutz, educational director, Clyde Mosemann, chaplain, and W. J. Dye, hospital administrator, attended the Annual Meeting of the Mennonite Board of Missions and Charities at Kalona, Iowa, during June. Hospital personnel vacationing in Iowa at that time also enjoyed these meetings.

For the first time in her professional career, Maude Swartzendruber, director of school and nursing service, attended the biennial convention of the American Nurses' Association which convened at Atlantic City, New Jersey, June 16-20. She was one of 18 delegates sent by the state. En route she stopped over one day at the meeting in Kalona. On her return home she spent the week end with the nursing staff at Brook Lane Farm, Hagerstown, Md. During July Edna Amstutz and Maude Swartzendruber will spend three days in Denver attending an institute sponsored by the National Accrediting Service for schools of nursing.

The following have recently left our institution, some permanently, others for a shorter time: Matilda Gage, our housemother for a number of years, is on a year's leave of absence. Agnes Eby and Virginia Nafziger are spending several months at home and will return to be members of the nursing staff for the year. Those of the 1952 graduating

class who left for their homes soon after writing their national nursing examinations are Frances Garber, Alpha, Minn.; Juanita Detwiler, Dakota, Ill.; Anna Ruth Nafziger, Goshen, Ind.; Joyce Long, Sterling, Ill.; Doris Holoway, Nappanee, Ind.; and Florence Burkhart, of Saskatchewan.

Beulah Nice, obstetrical supervisor, is enrolled for the summer term at Loyola University, Chicago, for a course in Nursing Education. Mary Sieber, operating room supervisor, was called home by her mother's illness.

The School Administration has appointed the following to the editorial staff of the 1952-53 yearbook, *The Nightingale*: editor, LaVerne Vogt '53; associate editor, Leabelle Troyer '54; business manager, Joanne Keller '54; with Helen Dietzel '52 as adviser.

Several hospital personnel assisted with the summer Bible school recently concluded at our local church: Emma Hess, 3-11 supervisor; James Kratz, bookkeeper; and Mary Kauffman and Evelyn Weaver, nurse aides.

Recent newcomers to our nursing staff are Arlene Grieser '47 and Anna Sauder, R.N. Both graduated from Goshen College this spring.

A new class of nurse aides—ten in number—are now in their second month of instruction. The members of this class are Edna Shetler, Pigeon, Mich.; Mary Jane Miller, Kalona, Iowa; Darlene Regier, Peabody, Kans.; Velma Adrian, Munich, N. Dak.; Edna Madrid, La Junta, Colo.; Barbara Miller, Goshen, Ind.; Eileen Steckly, Della Kinzie, and Mildred Jewitt, Preston, Ont.; and Phyllis Kehl, New Dundee, Ont. Two aides who completed their one year of service in June and are staying on for the summer are Mary Petersheim and Mary Kauffman. Six of the aides in this year's class are members of the Voluntary Service Unit under MRC.

During the month of July we are happy to have Bro. and Sister Eugene Blosser (Luella Gingerich '44) here. Mrs. Blosser is doing some study in nursing while her husband "baby sits" with son Philip and offers his service in many other ways.

A number of the hospital staff and student group are finding time and energy to make a one-day trip to our new Rocky Mountain Camp near Colorado Springs. Without fail they all return with a deep rosy complexion and zeal for going back again sometime.

M. A. Yoder, from Hesston College, spent a day visiting his daughter, who is a student in our school, and also conferring with the school administrator on business of the school and college.

We are enjoying the many visitors who stop in to see us on their way east and west. We ask an interest in the prayers of our many friends and collaborators in God's vineyard.

M. Swartzendruber.

Give to the people who toil and suffer, for whom this world is hard and bad, the belief that there is a better made for them. Scatter Gospels among the villages, a Bible for every cottage.—Victor Hugo



## FAMILY CIRCLE

### Life's Richest Legacy

(In memory of John D. Risser)

BY LANDIS RISSER

*Give to my heart the blessed thought  
That lingers when a life departs,  
Of lives who in their time have wrought  
Enduring treasures in our hearts.  
The loss of wealth affects the mind;  
But when 'tis noble parents who leave,  
Each word and footprint is enshrined;  
Both heart and mind must we retrieve.  
Charity in words can soon bestow  
The attributes now due a friend;  
Our living comrades then will know  
In life we aid their blissful end.  
There is at times a form of grief  
That never fully is subdued;  
True friends are pillars of relief,  
This fact our own friends have construed.  
We never can feel justly clear  
To miss the training school of God.  
To have in life a holy fear,  
'Twill lighten dread of pending sod.  
Let everyone in world pursuits  
Be stricken early with a nobler eye;  
The church herself espouse recruits  
Who honor God before they die.*

Hagerstown, Md.

### Family Worship

BY RUBY GRABER

We cannot help agreeing that we ought to have a period of family worship. But how? When? How long at a time? Who should lead? What ought this worship to include? Each family must answer these questions to suit their individual family schedule.

It may suit your family best to have your worship right before or right after a meal. It may not suit another family to have it before breakfast because the father must go off to the office too early in the morning to get all the children up for family worship. After breakfast the office, school, and shop snatch nearly everyone from the home. At noon many of the children do not come home from school. Then in the evening they want their supper, and they hurry through supper in order to rush off to some social engagement, school party, young people's meetings, to go to bed early, read a book, do homework, wash dishes, or tidy up the house. Is this the case with your family? If so, try to think of some time which is the most likely to catch everyone at home. Your day really isn't as full as you think it is. You could get up a half hour earlier, or in the evening, supper could wait a little while.

After supper you wouldn't need to rush off right away. The dishes could wait for a little while. That homework could wait. You aren't so tired that you have no time for the Lord before going to bed. That book isn't as important or as interesting as the Bible.

You may find it best to have your family worship just before retiring for the night. I always enjoyed our family worship immediately after breakfast, and before the busy routine of the day had started. It should, by all means, be a time when the family is not rushed by pressing duties, and is not tense with an urge to meet engagements. Find a period in the day when everyone in the family can be present and insist upon reserving that time for the worship of God.

You ask, "How shall we conduct our family worship?" There are many different ways in which family worship can be conducted. It is best to have variations. A well-balanced period of worship is made up of three main features: Bible reading, singing, and prayer.

Bible reading can be done many ways. You may have one member simply read and explain a portion of the Bible, or someone may quote some passage he has memorized. Maybe the youngest child will want to say the verse he learned in Sunday school. Each one may give his favorite verse. A lesson may be read from a devotional book, and it may be discussed by different members. The family may repeat a psalm in unison. Children take more interest if they may help in planning their programs for worship. They may select the Scripture to be read, and decide who shall read it, and what songs shall be sung.

Reading stories makes a good variation. Either the Bible or good religious stories can be read where there are children. The telling of stories is even better. Judy may have Monday for her day in which she may tell a story which she recently read, or little Jim may have Wednesday to repeat a verse which he has learned for the occasion. Bill may have a special song he wants sung on his day, and so on.

Prayer is very essential in family worship. It may be good to make a list of prayer suggestions. A list of people you want to remember in prayer may help to keep them in mind. The leader may pray himself, or he may call on another of the family. He may ask for several to lead, and he may go around the circle, having each one pray a short prayer.

The family worship may be an hour long or whatever you have time for. If there is simply no other time, the easiest and simplest way is to have a few verses at the breakfast table and have a

longer prayer before the meal. This is not the best way, but it is certainly better than none. It is best to have a separate time set aside for the worship period. Some have worship in the home twice during the day. The morning reading may be done at the breakfast table. Since this is generally more suitable for adults, the evening worship should be on the level of the smaller children in the family.

If you have family worship in your home, you may want to change it to make it more interesting for each member of the family. You may want to change the time so that each member can be present, and so that you may have more time to worship the Lord. If you do not have family worship in your home, I am sure that you will want to begin it. You will want to find the most suitable time and also many different types of worship. Begin family worship now. It binds you all closer together. It tends to strengthen fellowship and love among the family members.

Goshen, Ind.

### The Lubricant of Life's Machinery

As Dr. Paul Payne suggests, "A Christian home is more than a house of nice people who treat each other fairly well!"

#### EXPRESSIONS OF APPRECIATION

I wish to thank the many friends who so kindly remembered me on my birthday with cards and gifts.

More than you realize, I have appreciated your prayers and loving concern for my recovery. Already God has worked miracles in my body in answer to your faithful prayers. Will you continue to pray that I may walk again and be completely healed for His glory! Carol M. Yoder, R. 5, Box 90, Goshen, Ind.

• • •

As many of you may have known, almost three weeks after Sister Bender went through an operation at the Cambridge, Md., Hospital. I was taken to the Milford Memorial Hospital by ambulance on March 25, due to an internal hemorrhage. On April 9, surgery was performed on an ulcer in the stomach. On the evening of April 8, on request, Bishop Emanuel Peachey, Belleville, Pa., anointed me with oil.

The surgical work has proved successful. The Lord has undertaken wonderfully, and His blessings have been attending. Both of us are doing well for which we praise His holy name.

We desire to take this opportunity to thank the many who have remembered us in prayer during this period, and who have remembered us with cards. They meant more to us than we ever knew they could.

We also desire to thank the Greenwood and the Bart congregations, and a number of other brethren and sisters, who have remembered us generously in a financial way. May the Lord bless everyone, and we know He will. —Nevin and Esther Bender, Greenwood, Del.

• • •

We wish to express our thanks and appreciation for the many cards, and kind sympathy and help extended to us in the sudden passing of our dear companion and father. May the Lord bless each one for your kindness.—Mrs. Ada S. Umble and family, Gap, Pa.

• • •

We would like to express our thanks and appreciation to our many friends who have remembered our wife and mother, and us, in prayer, with cards, flowers, and help during her stays in the hospital, and again for the sympathy shown us in her home-going to be with the Lord.—Harold H. LeFever and children, Manheim, R. 4, Pa.



and who go to church fairly regularly." If two persons are to be blended into one, they must have a higher wisdom than their own to enable them to work out their differences. This can be done by forming the habit of praying together, not just when difficulties arise, but regularly every day. It is difficult to stay mad at the one with whom you pray. If we are to have heaven on earth, we shall have to work for it, often by painful adjustments.

All too prevalent today is the tendency on the part of the girl to marry a man with whose work she is not in sympathy and with whom she does not co-operate. She is not willing to make marriage a full-time job. Housework bores her; she wants a career of her own, to be independent like men, to ape their dress and habits. Whether men know it or not, they like femininity. As Dr. Marshall says, "Woman rises to her maximum attractiveness, usefulness, and maturity when she accepts her God-given prerogatives and glories in her femininity." Since so many marriages today fail, it would seem that the old-fashioned type where Christ is the center is the soundest.—Selected.

## My Voice Lesson

BY ANN JENNINGS BRUNK

"Mother, that's not your company voice!" I turned from my cherry-pie baking to face two sparkling blue eyes which were challenging me. I had just said that the shovel must be put away.

Surprised, I asked weakly, "Do I have a company voice?"

"Oh, yes," he staunchly assured me, "you have three voices. You have a company voice; that's a real polite one. Then you have an everyday voice; that's when you mean it. And then you have a love voice that you use when you come in to say 'good night.' I like that one best." He jammed his cap down over his ears, slammed the door, and was gone. And I think I heard him whistle.

I looked at my floured hands and turned back to my baking, his words ringing like tiny bells in my ears. I realized he had just given me a voice lesson in my own kitchen. Suddenly, I could not see the cherry pie at all, but looming up in front of me were his words like "apples of gold in pictures of silver."

Lombard, Ill.

your home a more loving and happy one. Let us give ourselves and our homes to God in renewed consecration.

Saturday, August 2

"And now abideth faith, hope, charity, these three; but the greatest of these is charity" (I Cor. 13:13).

God of our home, we thank Thee for the joys of human comradeship. We thank Thee for hands to do kind deeds; for lips to speak gentle words. Be present at our hearth-side to bless us with Thy love. Let the stranger who steps into our circle feel Thee near and know Thy power. Amen.

—Mrs. Omar B. Stahl.

## BACK TO GOD

Sunday School Lesson for August 3

(I Samuel 4:1b—8:22; 12:14-25)

How often today we hear the cry, "Back to God." The same cry was often heard in Israel's camp, especially when they were smitten. Like some people today, Israel thought if they brought back the ark, the symbol of God's presence, they would be delivered from their enemies. But the enemy conquered and even captured the symbol. I Samuel 4. So today the nominal church has no redemptive message. We must really get back to God Himself if we are to be delivered from the enemies of carnality, worldliness, and self-righteousness.

Eli and his daughter-in-law knew that when the ark was departed God's glory left them. See the ark and Dagon side by side. How did God speak to the heathen and Israel through the ark? (Let some class member report this history.) How long was Israel without the ark?

Finally Israel "lamented after the Lord." Samuel calls them back to God. What is the way back to God? This way should be pointed up well as there is so much need for knowing the way. "If . . . with all your hearts" is at the beginning of this road. Recall Jesus' commands, "Thou shalt love the Lord . . . with all thy heart . . . all thy soul . . . all thy mind . . . all thy strength." God must be in the thought center, in the love center, in the life center.

"Put away the strange gods." God is a jealous God. Recall "no other gods before me." Our other gods are not in idol form, but every one must be put away before God will give victory.

"Prepare your hearts unto the Lord," "serve him only," confess the sin against the Lord, ask for continuous prayer to God. Then Jehovah will thunder with a great thunder upon our enemies and discomfit them. Samuel went as the priest between Israel and God. What a leader he was! We all need our great High Priest and priestly leaders, too, to cry unto God.

We too should raise our Ebenezer to remind us of our great God and to keep Him at the true center of our life.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

# TO BE NEAR TO GOD

## THEME: HOME-LIFE MEDITATIONS

Sunday, July 27

"I write unto you, fathers, because ye have known him that is from the beginning" (I John 2:13).

A good father is like a good shepherd; never driving; always leading gently, courageously, and confidently. A father is responsible for giving his children high ideals, for introducing them to God, and for leading them in Christian experience. The responsibilities of a father are demanding, but the rewards of being a good one are equally as satisfying. In the respect and devotion of his children a father reaps a rich reward.

O Lord, for more fathers—who lead to Thee!

Monday, July 28

"Her children arise up, and call her blessed; her husband also, and he praiseth her" (Prov. 31:28).

We think of deep devotion and tender concern when we think of "mother." Every child deserves the warmth of an understanding Christian mother. It is she who cares for the physical needs of the little one, but her highest and noblest task is to guide the mental and spiritual development of her child.

A mother thinks—and acts. The child sees—and remembers!

Tuesday, July 29

New Son

I had forgotten the sweetness of waking  
To look on a newly-born son of our making  
Ours—God's, thine, and mine!  
And I was forgetting  
The gray wrinkled fingers, the soft little fretting,  
The peace in my heart that is almost an aching.

I had forgotten the nearness of heaven  
When into my arms a strong manchild is given;

Thy son and my son,  
God's man in our keeping!  
Oh, the fluttering fingers, the smile of his sleeping . . .  
Oh, the nearness to God that is almost a heaven!  
(Miriam Sieber Lind)

Wednesday, July 30

"And over all these qualities put on love, which is the tie of perfection that binds us together" (Col. 3:14, Williams).

A house is but a shell in which a family lives. It may be furnished very expensively or very meagerly—the furnishings do not produce happiness. It is the spiritual and not the material things that matter. Love is the essential element that makes home life a happy, satisfying experience. A genuine and tender affection for each other can make it a heaven on earth.

Have I been kind to and considerate of all in my family?

Thursday, July 31

"Be not forgetful to entertain strangers" (Heb. 13:2).

How soul-warming to step into a happy family circle and feel a genuine welcome! How gratifying to feel at ease because our friends accept us as part of their home for a short while!

Perhaps there is a friend to whom you would like to introduce the Lord Jesus. Let the hospitality of your fireside warm his heart as you speak to him of God and His Word.

Friday, August 1

"As for me and my house, we will serve the Lord."

Discuss in your family worship circle how you as a father, mother, or child can make



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Recordings of speeches given at the General Mission Board meeting on the urban child made up the evening program at Peoria, Ill., on July 13.

Bro. Waldo Miller, who was ordained to the ministry on June 22, preached his first sermon for the Pleasant Valley congregation, Harper, Kans., on July 13.

The staff for the first Family Week at Laurelville July 26 to Aug. 1 will consist of David Alderfer, director; Mrs. David Alderfer, nurse; Galen Miller, doctor; and Alta Mae Erb and Milton Brackbill, instructors. The second Family Week Aug. 16-22 will have as director Raymond Wenger; nurse, Mrs. Raymond Wenger; doctor, Charles A. Neff; and instructors, Alta Mae Erb and C. N. Hostetter.

The summer Bible school at Scottdale, which serves the entire town and community, had an enrollment of 500 (minimum three-day attendance) and an average attendance of 498. A staff of 50 officers and teachers took care of these pupils, and 2 churches and 4 schools; 25 denominations were represented among the pupils.

Bro. Chester Raber, Goshen, Ind., was licensed to preach in a service conducted Sunday evening, July 6, by S. C. Yoder and Paul Mininger. Bro. Raber is in charge of the Sunnyside Church, Dunlap, Ind.

Three hundred members of the Kitchener, Ont., congregation called to congratulate Bro. and Sister C. F. Derstine on their twenty-fifth wedding anniversary.

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Bro. H. Ralph Hernley, Production Manager at the Publishing House, studied employer-employee relations at Dayton, Ohio, July 11. On July 12 he and Bro. Guy F. Hershberger, Executive Secretary of the Committee on Economic and Social Relations, met in Chicago with a number of Mennonite employers to discuss needs in our constituency.

Seventeen boys from Steelton, Pa., confessed Christ at Camp Tel Hai, Honey Brook, Pa.

Bro. William G. Detweiler, Orrville, Ohio, has resigned as pastor of the Pleasant Hill Mennonite Church so that he may devote more time to the Calvary Hour and evangelistic work. The congregation has accepted his resignation and has chosen Bro. Gerald C. Studer, formerly assistant pastor, to be the pastor.

The Pinto, Md., congregation held its summer Bible school this year at the new school in Wiley Ford, W. Va. The enrollment was 219, with an average attendance of 176. About thirty per cent of the pupils had never attended our Bible school before. The church has purchased a beautiful two-acre site adjoining the Wiley Ford school grounds and it is hoped that the missionary effort expressed in this summer Bible school will someday be realized in the building of a new church on this site. Bro. R. P. Dayton acted as principal of the school and Mrs. Harold Ours as his assistant.

Sister Lois Yake had a display of books and booklets at Kutztown, Pa., July 3-6.

Bro. C. F. Derstine, Kitchener, Ont., is speaking at the Sandy Cove Bible Conference, North East, Md., July 21-28.

The series of meetings at Walnut Creek, Ohio, was closed on the second evening on account of an outbreak of polio in the adjacent county. These meetings, conducted by Bro. C. F. Derstine, will be arranged for later in the year.

The Brunk meetings in Ontario are reported as getting off to a good start. There were some decisions the first evening. By the second evening the tent was filled.

The young people of Mellingers Church, Lancaster, Pa., made their annual trip to New York June 28, 29. They witnessed for Christ in a moonlight ride up the Hudson and participated in services on Sunday at the Fox Street and St. Anne's missions.

Songs of the Church is the title of the new songbook which is now going into production. Walter E. Yoder is editor of the new book which will have 240 pages.

Bro. Marcus Bishop, Pueblo, Colo., served as director of the summer Bible school at Shallow Water, Kans. In the evenings revival meetings were held. Seventeen souls accepted Christ and many were blessed in a great way.

Bro. Isaac Baer, former relief worker, will show pictures depicting life and events be-

hind the Iron Curtain on Saturday, July 26, 7:30 p.m., at Howe's Grove, twenty miles east of Lancaster, one mile north of route 23, midway between Morgantown and Churchtown. An offering will be taken for Near East relief.

Bro. David Alderfer, of the Scottdale Sales Division, attended a meeting in Philadelphia on July 1 where denominationally owned publishing houses made plans for promotion and distribution of the Revised Standard Version of the Bible which will go on sale Sept. 30.

The new church building at Albany, Oreg., is not yet finished, but it is already being used by the congregation. Church Night was first observed in this building on July 9.

Mrs. J. D. Mininger will stay with her daughter, Mrs. Maurice Brackbill, at Harrisonburg, Va., while her son Paul and his wife are attending the World Conference in Switzerland.

(Continued on page 732)

## Calendar

Little Eden Camp, Onkama, Mich.  
Boys and Girls Week, July 19-25  
Young Adult Week, July 26-Aug. 1  
Music Week, Aug. 2-8  
Christian Business Men's Week, Aug. 9-15  
Farmers Week, Aug. 18-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Senior Girls Camp (ages 13-16), July 21-26  
Senior Boys Camp (ages 13-16), July 28-Aug. 2  
Family Week, Aug. 4-9  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 23-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Missionary Bible Conference, July 19-25  
First Family Week, July 23 to Aug. 1  
First Young People's Institute, Aug. 2-8  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 18-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Southwestern Pennsylvania Conference, July 20-23, at Scottdale, Pa.  
Virginia Conference and associated meetings, Trissels Church, Broadway, Va., July 21-24.  
Chesley Lake Camp, Allenford, Ont.  
Christian Business Men's Week, July 21-28.  
Boys' Camp, Aug. 8-18  
Girls' Camp, Aug. 18-23  
Young People's Camp, Aug. 23-30  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.  
Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.  
Illinois Music Conference, Flanagan, Ill., Aug. 19.  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 18-22.  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.  
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.  
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 23-Sept. 1.  
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ontario Mennonite Bible Institute, 800 King St. E., Kitchener, Ont., Oct. 27-March 27.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo. Oct. 31, Nov. 1.  
South Pacific Conference, Phoenix, Ariz., Nov. 27-29  
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Place Undecided Aug. 28-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The Weldon Martin family, missionaries at Mathis, Texas, have gone to Saltillo, Mexico, for Spanish language study during the summer months. They report very satisfactory school and living arrangements.

An International Missionary Conference made up of about 150 selected delegates is being held at Willingen, Germany, July 5-17. Bro. O. O. Miller, Akron, Pa., represents the Mennonite Church at the conference. The leading theme is, "The Missionary Obligation of the Church."

A list of forty-seven names has been received from the Hammer revival meetings in Iowa of people who have dedicated their lives to full-time mission work. The meetings were continued for two weeks in the tent set up for the annual Mission Board meeting at the Lower Deer Creek congregation near Kalona, Iowa, in mid-June.

One of the requirements to secure the government charter for the Japan International Christian University next spring is a library of 20,000 standard books, reports the "Christian Century." Books on philosophy, ethics, psychology, sociology, religion, history, geography, literature, foreign languages, law, political science, economics, education, anthropology, sociology, domestic science, mathematics, statistics, physics, astronomy, chemistry, biology, geology are welcome gifts. Particularly desired are the books written by the men who send them—authors' volumes inscribed for JICU. All books should be sent to Japan International Christian University Foundation, 44 East 23rd Street, New York 10, N.Y. The executive secretary of the organization in this country will then ship them by ocean freight. Bro. Carl Kreider, dean of Goshen College, is at present a member of the JICU faculty and is living in Japan with his family.

Bro. S. W. Sommers, Berlin, Ohio, preached for the Calvary congregation at Los Angeles, Calif., on Sunday morning, July 13. The MCC unit serving at Camp Pavika for Crippled Children also worshiped with the Calvary congregation on the same day.

Bro. Ivan Magal, student of medicine in Richmond, Va., and formerly from Russia, addressed the Goshen College congregation and people from surrounding communities at vesper services Sunday afternoon, July 13. Bro. Magal is spending the summer ministering to displaced persons (or new Americans) in the United States and Canada.

Members of the First Mennonite Church, Ft. Wayne, Ind., gave the Sunday evening program at the Belmont Church, Elkhart, Ind., on July 13.

The pastor's home at Palo Hincado, Puerto Rico, is nearing completion and it is hoped that by the first of August it will be ready

for occupancy. The concrete roof has been poured, the plastering of the inside walls is finished, and the tiling for the floor has just been laid. A cistern is also being made at this time.

Bro. Don Snapp, Elkhart, Ind., visited the summer service unit at the Kansas City Mennonite Children's Home on June 19 and gave much-appreciated help in the work on the building while there.

The Allen Ebersole family, Ft. Wayne, Ind., worshiped with the congregation at Canton, Ohio, on Sunday, July 6. Bro. Ebersole will take up his new duties as pastor there early in August.

Sister Doris Snyder, missionary to Puerto Rico, arrived on the island with her two children on the morning of July 8.

Bro. Ivan Wengard, Millersburg, Ohio, arrived at the Mennonite Children's Home in Kansas City on July 3 to help in the remodeling of the building. He is a new member of the summer service unit. Progress on the building is going on schedule. The brick on the building will all be laid by the middle of July and the finishing work should be completed by the middle of August.

Daniel and Eunice Miller, missionaries in Argentina, spent the week end of June 22 with the Carlos Casares congregation. Bro. Miller preached illustrated sermons on the Christian home, Christian giving, and evangelism. This method of giving the Gospel is very effective here.

The children of the Detroit, Mich., Mennonite Mission were entirely responsible for

## Your Treasurer Reports

At the end of each fiscal year most expense accounts are closed. Occasionally, however, some deficit accounts are left on the records as it is felt that there will be those who will want to contribute for these particular purposes. At the close of this past fiscal year several accounts were held open on the books in hopes that further contributions would be received. All of these are urgent needs and I would like to list them here and encourage contributions for these particular purposes. Puerto Rico Betania School Building  
Japan Building Fund (Homes for Missionaries)

Chicago Mexican Mission Building  
As will be noted, the above items represent major expansion in the mission program and I am sure meet a vital need to carry on mission work in the respective fields.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## Relief and Service News

Bro. John Mann, Goshen, Ind., spoke regarding his Pax service experience to his home congregation, the Prairie Street Mennonite Church, Elkhart, on Sunday evening, July 13.

Pax Service men from the MRC constituency accepted for European service for July 16 sailing include: Mahlon Amstutz, Orrville, Ohio; James Bixler, Kidron, Ohio; Harry Gerber, Dalton, Ohio; Raymond Miller, Wooster, Ohio; Melvin Snyder, La Junta, Colo.; Nelson Waybill, White Cloud, Mich.; and James Yordy, Chicago, Ill. Let us follow these men with our prayers and support them financially through the relief and service fund.

Rest Haven Home for the Aged, Gassville, Ark., a Mennonite-operated institution, needs a cook. Anyone interested in serving in the Ozarks and giving a significant Christian witness should contact Bro. Menno Nisly, superintendent of the Home.

The Mennonite Home for the Aged, Route 3, Albany, Oreg., needs a young man for outside work and to help with the men patients. A cook or nurse aide may also be needed soon. If you are challenged by this service need, write to Bro. Joel D. Roth, superintendent of the Home, soon. There is a possibility that this institution will be approved for the use of I-O men.

the presentation of an interesting Mother's Day program on the evening of May 11. A small gift was presented to each mother.

The dates of the special meetings in Bragado, Argentina, have been postponed to July 25 to Aug. 3. The speaker will be Thomas A. Aenscough from Buenos Aires. Pray for the Spirit's leading in these meetings.

On Saturday, June 14, Sister Alyce Seiber talked about the Bragado Children's Home and gave a devotional message to a group of twenty-four women at Pehuajo. Bro. Sieber brought the morning and evening messages to the congregation on the same day.

A group of five men came from the Milford, Nebr., congregation to do the necessary wiring on the second floor of the Kansas City Mennonite Children's Home. Much of it was completed during their stay of several days.

Sister Mary Eleanor Bender, Goshen, Ind., is now assisting Sister Marjorie Shantz at Rabanal and La Plata, Puerto Rico. Sister Arlene Shoup, who had been serving there, was called to her home in Orrville, Ohio, by the illness of her mother.

Two sisters who taught in the summer Bible school at Johnstown, Pa., were Nancy Frey, Elizabethtown, Pa., and Ruth Fry, Manheim, Pa.

(Continued on page 732)



# Annual Mission Board Report

(Continued)

## Report on Trip to Latin America

BY J. D. GRABER

### Itinerary

December 27, 1951 . . . . . Leave Elkhart  
December 29 . . . . . Leave New York  
December 30 . . . . . Arrive Buenos Aires  
December 31 to January 1, 1952

### Trip to Uruguay

January 4-9 . . . . . Visit to Chaco  
January 10-14

Carmen, Salto, Arrecifes, Cosquin, La Falda, and Capilla del Monte

January 15-23

Bragado, Carlos Casares, Pehuajo, America, Ameghino, Tres Lomas, Santa Rosa, and Trenque Lauquen

January 24-27

Annual Pastors' and Workers' Board and Church Conference at campground near Trenque Lauquen

January 28 to February 1

Mission Council (same place)

February 2 . . . . . Bragado

February 3

Bragado, Floresta, and Ramos Mejia

February 4 . . . . . Leave for Brazil

February 5-8 . . . . . Rio de Janeiro

February 9-18

Puerto Rico—visits to all stations, executive and other committees, Fourth Annual Church Conference

February 19 . . . . . New York

February 20 . . . . . Arrive Elkhart

### I. ARGENTINA

#### General Observations:

1. It is always a great inspiration to visit a church on a mission field. The objective of a mission is to establish a church, and when one sees this objective coming to fruition it is naturally a source of deep satisfaction. The Mennonite Church in Argentina is not large. We could wish she were much larger and stronger. But, nevertheless, here is a true church, coming to maturity, and, we firmly believe, on the threshold of a new expansion in inner strength and effective outreach.

2. Politically Argentina presents a disturbing picture. So far, we are glad to report, there has been no interference with either normal church activity or with the preaching of the Gospel. All places of worship are required to receive and to post conspicuously a permit from the government Department of Culture and Worship, but thus far these permits have not been refused. Power is, however, quite effectively concentrated in a single party directed almost totally by a single person, and in these circumstances the next possible steps by the authorities to promote and safeguard the national interest cannot be predicted.

3. The geographical extent of our work in Argentina is very large. There is the original field extending from Buenos Aires westward as far as the provincial capital of Santa Rosa, a distance of about 300 miles. Again from the national capital one travels northwestward through Carmen, Salto, Arrecifes, and then on to the Cordoba district where we have three stations at Capilla del Monte, La Falda, and Cosquin, a distance of nearly 500 miles. For purposes both of effective administration as well as fellowship among the believers, this vast geographical distribution presents rather difficult problems. The work in the Chaco (now called the Province of President Peron) is a separate administrative unit, but its distance northwest of Buenos Aires is about a thousand miles, and it is isolated from the remaining work not only geographically but culturally, economically, and, in a measure, linguistically as well.

#### Church Conference at Campground "Monte el Retiro" near Trenque Lauquen

After I had had the privilege of visiting all the stations and nearly all the churches of the mission, I attended the meeting of the Pastors' and Workers' Board, followed by the Church Conference. The point of departure in these meetings was the paper on Argentine Church Policy we drew up and forwarded to the field in 1950. The paper was read and discussed at last year's meeting and a good many questions were raised. This year they requested me to read the paper and give the home Board's interpretation. I was pleased to note that the viewpoint and recommendations of the paper had been confirmed in my mind by my visits to the various stations and in my discussions with missionaries and national pastors. I was also pleased to note that the attitude of the church leadership group was one of openmindedness toward the analysis of the problems and recommendations for solution as outlined in our 1950 pronouncement, namely, that the development of an independent, national church as rapidly as possible out of the present Mission-Church situation was urgent. Many people expressed the feeling that this word needed to be spoken and that they were all prepared at this time to hear it.

The attached diagram\* illustrates graphically the present organizational setup as well as the proposed revision. In this diagram the present tightly centralized church control is illustrated. The division of the various functions under Mission and Church as proposed is also indicated as well as an outline of the peculiar function of the missionary. The Conference agreed that one of the difficulties

has been the confusion of the task of the missionary with that of the pastor. Their functions are actually not the same and the national church cannot emerge until this difference is more clearly recognized and implemented.

Special attention should be called to the limitation placed on subsidy for national workers as of before 1952. The principle that it is unsound mission policy to employ national church workers with foreign money and especially to support national pastors with foreign money is accepted as being fundamentally correct. The so-called "National Pastors and Workers," being supported mainly by North American funds, are in reality missionaries of the North American Mennonite Church rather than national church workers and pastors. These brethren and sisters have served well and will continue to serve either in a continued mission connection or as national pastors when called and supported by a congregation, but the decision not to place further Argentine church workers in this category appears to be final.

Another matter of interest is the minute accepted by the Conference outlining the steps by which a congregation could select and undertake the support of its own pastor. The five steps outlined are as follows:

1. Unite and familiarize the local church committee on the vision and need of a strong autonomous and evangelistic-minded local congregation.

2. Let this convinced official Board proceed to enthuse the entire congregation.

3. When a good majority of the congregation are agreed, the pastor should invite his bishop with the purpose that the latter take a vote on the following alternatives:

a. The local congregation has the privilege of inviting a national pastor already ordained, or

b. The congregation has the privilege of choosing from its own group a man whom it thinks apt for this office.

4. After a time of prayer and fasting on behalf of the congregation in order to know the will of God in this matter, the bishop with the help of a fellow bishop will take the voice of the congregation:

a. If the congregation resolves to invite a man already ordained the bishop should present the petition of the congregation to the official Pastors' and Workers' Board which will give due consideration to the petition.

b. In case the local congregation resolves to choose one from its own number the bishop with his fellow bishop will proceed to examine the candidate for office and on finding him satisfactory will proceed to install the same as a licensed pastor.

c. After a time of apprenticeship or trial the candidate may be ordained to the ministry at the request of the congregation or the bishop but only with the approval of the Pastors' and Workers' Board.

5. The congregation that calls a minister

\* See diagram in the forthcoming Mission Board Report booklet.



will be responsible for his support in accordance with the local circumstances.

It is hoped that as the various congregations, particularly the larger ones, seek to follow through according to these steps, they will find new motivation and a new interest in the work of the Gospel. It was clear that for the establishment of a truly national, independent church a new motivation had to be found. Simply to pass resolutions in the Conference and hand them down to the congregations would not suffice. It is believed that as a definite attempt is made to bring the vision, and along with it a spiritual revival, to the congregations new strength and new sacrifice will be forthcoming. The vision of revived and inspired congregations reaching out in their witness and soul-winning efforts was clearly seen by the workers and delegates at the Conference. A special appeal is made to the church in North America to pray with them and for them for the realization of this vision. The church in Argentina desires revival. A feeling of desperation was evident in that a new outpouring was required if the church would break the stalemate in which she finds herself at the present time. During the Conference the Lord granted us some definite answers to these prayers. A conviction and a feeling that a spirit of revival was among us was felt by everyone and it is the desire of the pastors and workers to take this spirit back to the individual congregations.

#### The Chaco

The work in the Chaco is widely separated geographically as well as culturally and to some extent linguistically from the work in the other provinces. It is gratifying to see the response to the Gospel among the Indian population and we have at the present time three congregations that have been organized—Nam Cum, League 15, and League 17. The spiritual needs as well as physical and economical are very great and it is the desire of the missionary group in the Chaco to expand their witness. As a first step in this direction a house was rented in the town of Quitilipi and the S. E. Miller family has already moved to this town. This places them within easy reach of League 17 and opens also a further area for expansion. It is the decision by the field committee that if land can be secured near the League 17 church, a missionary residence be erected there. It is hoped that this can be brought about in a year, after which the rented building in Quitilipi can be given up.

A further decision on the part of the field committee was to request the Board to send someone qualified in linguistics to work with the missionaries in the field at reducing the Toba language to a grammar and a written form in order that the missionaries may become proficient in its use. It is clear that it is not possible to reach the heart of the Indian unless the Gospel is brought to him in his native language. It is not clear what the attitude of the Argentine government is toward the development of these tribal languages. It is believed that culturally the government would prefer to have the Indians drop their tribal languages and become proficient in

Spanish. I believe that our missionaries would do well to study this angle of the question before a final decision is made.

#### Recommendations:

1. It is recommended that the work among the Chaco Indians be expanded normally and as workers in North America become available they be assigned to work in that field.

2. The present missionary force in the Provinces farther south should possibly be kept somewhat on a *status quo* basis. Replacements because of retirement and for other reasons will need to be made and so new missionaries should be appointed to this field as they become available. In line with the newly declared policy of the function of a missionary no doubt some of the older stations will be placed in charge of national pastors while missionaries will be doing a different type of work and in some cases will be developing new stations and new areas.

3. It is recommended that the mission center at Floresta, 149 Mercedes, be organized as an official mission center.

4. With regard to the social security program of the Argentine government it is almost entirely clear that our missionaries will need to be brought under the system. National church workers are already in the system and our back payments as well as the current ones are about complete. In view of the fact that our workers are able to receive rather substantial benefits from the social security arrangement, and in view of the fact that we have been and are paying rather large sums into this fund I would recommend that a minute be passed by our committee requesting that workers should apply for retirement under the social security system and receive their government pension as due when they reach the retirement age according to the Argentine law.

#### II. URUGUAY

My trip to this country was very brief but I had the privilege of spending a short time at the Mennonite Center at Montevideo and visiting the Mennonite Colony at El Ombu. I also had the privilege of talking to a number of missionaries and national pastors in this city and thus formed some opinion of the situation prevailing in this country. Our Board passed a minute in 1946 authorizing the opening of a mission work in Uruguay. It is my impression that we should put forth every possible effort to send our first missionaries into that country this year. The reasons for proceeding with the opening of work in Uruguay could be listed as follows:

1. Politically there are no obstacles and foreign missionaries could enter the country with comparative ease.

2. There is need for the preaching of the Gospel both in the capital city as well as in provincial towns and rural areas, particularly toward the northern border.

3. The presence of more than a thousand Mennonite refugees in the country also would make it desirable to establish in that country a Mennonite mission work—both for fellowship and mutual helpfulness.

4. Mainly because of political considerations in southern South America it would appear to be desirable to establish our Mennonite

Bible School in the Spanish language in this country. Montevideo would appear to be the strategic location.

#### Recommendations:

I recommend to the Board that if suitable personnel can be found one or two couples be sent to Uruguay this year. They should locate in Montevideo and give their full attention during the first year to concentrated language study and to familiarizing themselves with the country and the missionary opportunities prevailing there. An exact location for the development and the establishment of our work could be found after the end of the first year. It would appear thus far that there should be a center in the capital city and that our mission work should possibly be done in the towns and areas out toward the northern border.

#### III. BRAZIL

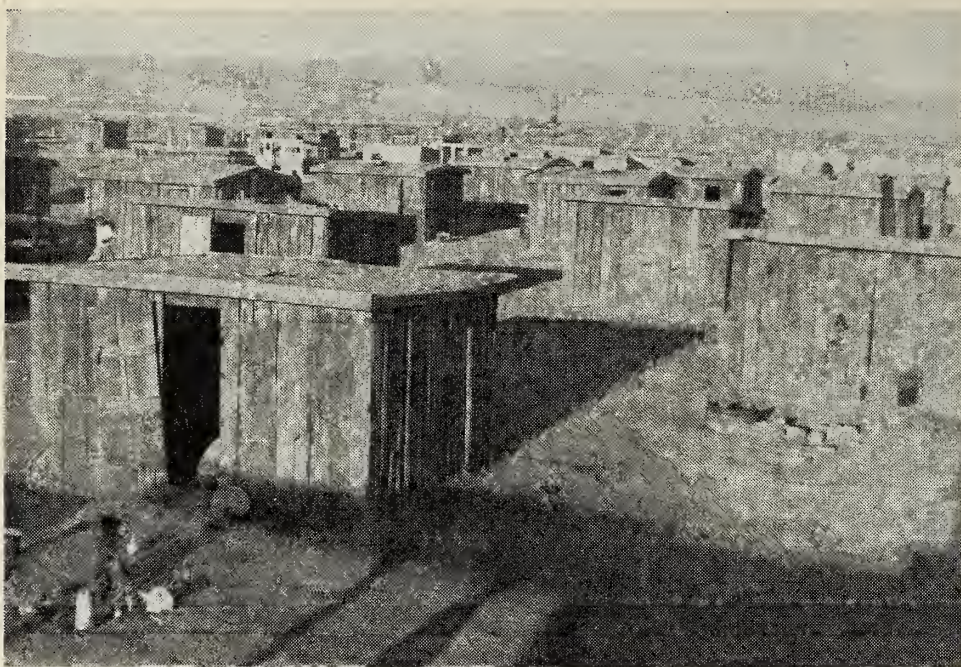
I spent only four days in the capital city of Rio de Janeiro and, therefore, my contacts with this great country have been merely superficial. While there, however, I had the opportunity of speaking to a number of missionaries and was able to gather some information which gives a general picture. It is clear that Brazil is at the present time one of the fruitful missionary fields of the world. The Gospel is spreading rapidly in this country, churches are large, and the church life is unusually vital. The opportunities for mission work are almost unlimited. Nothing definite can be reported with regard to a possible location for a mission field but thus far the indications point toward the developing southwest, along the Uruguayan and Paraguayan border in particular. Here is the developing economic frontier of the country. In many new communities springing up and being established, partly by migrations from other parts of Brazil but to a large extent by migrations from Europe, these large areas are being settled and developed. The need and opportunity for the Gospel in these parts are very large. Due to rapid economic development and an inflationary spiral, living costs in Brazil are high. This is particularly true in Sao Paulo and the economically booming country to the west and south of this city. It would be expensive to maintain missionaries in Brazil.

#### Recommendations:

If suitable personnel can be found I would recommend that during this present year one or two couples, or perhaps one couple with two single sisters, be sent to Brazil. They should be entered during the first year in the Language and Orientation School at Campinas, a suburb of the city of Sao Paulo. Here they would spend the first year in language and orientation studies and would inform themselves on the missionary situation in the country and would begin to form convictions regarding location. At the end of a year, in consultation with a representative of the Board, studies could be undertaken and an actual field could be located.

(Continued on page 729)





A view of Navajo Indian camps at Grants, New Mexico, where our unit was located at first. Later they traveled with the Indians to Phoenix, Arizona, when the work season changed.

## Providing Health Service for the Navajos

BY MRS. MARION BONTRAGER

Last summer when we came to Grants, New Mexico, we first tried to acquaint ourselves with Indians in a general way. We wanted to learn about their present situation and about their needs in the migrant camps. It was not difficult at all to see that these Navajo Indians were in dire need of a health program. There was much sickness. The Indians were ignorant of hygiene and cleanliness. The superstitious healing rites of the medicine man availed nothing. In some specific cases in our estimation they even aggravated the existing illnesses. The Indians had little money and the doctors in the little town had no time for them. Since the closest Indian hospital was sixty miles away over a rough gravel road, they were left to let nature take its course if the medicine man could not help them.

In our contacts with several Navajo Indian leaders, they expressed the health needs. They also indicated that their people would probably accept us and our total program more readily if we helped and assisted them in alleviating their health problem. With this in mind we purchased medical supplies, an emergency kit, and a number of medicines. One of the Navajo leaders of the Card camp made arrangements for a "powwow." To the Indian a "powwow" is simply a large mass meeting of their people. The most convenient time was at 6:00 a.m. before the Indians went to work in the fields. Accordingly at six o'clock the next morning we were in the camp.

The Navajo leader called through the camp announcing that we had arrived. After some time we were surrounded by approximately

150 men, and standing some distance away behind houses and cars were many Indian women and girls. We told the leaders about the work we were hoping to begin and they in turn related it to their people in their Navajo language. Following the "powwow" five children were brought to us with impetigo. After these were treated we left the camp but with a different feeling than when we arrived in the morning. It had given us a strange feeling to walk into the midst of a group of 500 Indians. But we discovered that they were people much like ourselves. They were quite harmless, very shy, and more or less afraid of us. We visited the camp each

day and constantly had more patients coming to us.

Our medical treatments at first were administered from the back end of the jeep. Many times it was windy and dusty and a few times it rained. This made it difficult to treat anyone without getting all wet, or having dirt in the wound before it was dressed, or dust in the medicine.

When we became better acquainted with the Indian deputy sheriff living in the camp, we asked him if perhaps we could have an empty cabin in which to conduct our clinic. They found an empty cabin in the middle of the camp which we could use. Since the slab wood boards out of which the house was made did not fit tightly, there were big cracks in the walls. We tacked cardboard on the walls to keep out some of the dust. We built several shelves, put up pictures of Christ, and laid a block floor. The blocks for the floor were taken from the wood pile that they used for their stoves. As we were fixing this cabin for our clinic, many curious glances were cast toward our cabin and as time went on more and more Indians came to inspect it. In the following days we saw a number of Indian families lay block floors in their cabins. We kept our medicines and supplies in our cabin and the Indians came to us with their sicknesses and needs.

A few weeks later we began a nursery in our cabin. Child care is one of their most needed forms of education. Approximately four out of ten babies die before they reach the age of one year. Too many of the babies are not kept clean. Flies sit all over them because the Indian hogans don't have screens. The Indian parents have very little knowledge about feeding babies. We saw three-month-old babies being given Pepsi-cola. Little babies were fed potatoes or anything they could get into their mouths. A few times we found them trying to give babies Pet milk without diluting it with water. Other babies were not fed enough. One mother, when she brought her sickly eight-month-old baby to



The new cabin which was used for the nursery and clinic which our unit conducts. The shade which was connected to the house was used for the school before they obtained a cabin.



us, confessed that she was feeding it only twice a day. She fed it in the morning before going to work and in the evening after coming back from work. Many parents left their babies at home all day long with other children who were only from five to ten years of age. And so it was not surprising at all that the babies were not faring very well.

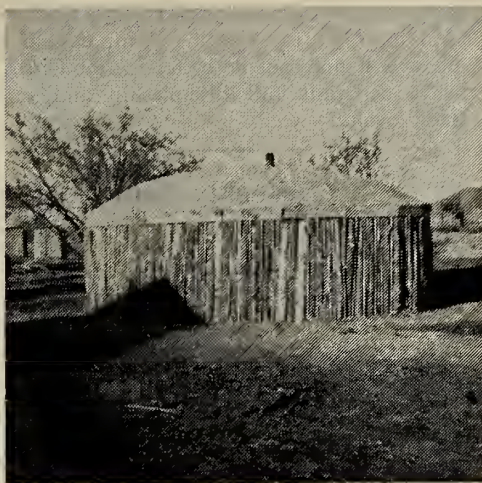
We decided that we would have our nursery only in the forenoon. The mothers left their babies with us during the forenoon while they worked in the fields. At noon the mothers would come back and assume responsibility for their children the rest of the day. We fixed large cardboard boxes for our bassinets. Usually we had an average of six babies under one year of age in our nursery. During the forenoon the babies would receive a bath, their milk, water, vitamins, and any special attention any of them needed.

One morning as we drove into the camp we noticed a new cabin being built by some Navajo men. It was located among the cabins of the leaders of the camp. For several days we watched the progress of this cabin. One day when it was all finished the deputy sheriff walked up to us and said, "How soon will you be able to move into your new house?" What a happy surprise it was when we learned that the new house was for us. We moved into the new cabin the following day. They laid a block floor, and had lined it with tar paper to keep out the dust. Later they brought us a screen door and screen to put on the windows. The boys of the unit built a table and put in shelves. For the remainder of the carrot season we used the cabin for the clinic and nursery.

The work of the nursery and clinic was very interesting. We learned much about the customs of the Indians. In a few cases of serious illness we were invited into homes where we couldn't have gone under any other circumstances. The work was very challenging. Not only did we have to contend with their illnesses but also with their heated beliefs. The rewards were great. It was



Etta, the little Navajo baby, enjoys her bath.



This is a Navajo Indian hogan and the meetinghouse for our unit services in the John Jacobs camp.

a service to them. It helped us gain their confidence so that we could also conduct our school and religious programs. In their simple way they really seemed to appreciate what we were doing for them.

Phoenix, Ariz.

## ANNUAL REPORT (Continued)

### IV. PUERTO RICO

The inspiring element of the visit to Puerto Rico was the Fourth Annual Church Conference held at La Plata, February 16 and 17. The membership is now 190 with instruction classes in progress in several congregations. In a few short years a new and vital church has come into being. I can best report on my visit and on the various issues raised by following an outline form:

1. **Unification of Mission and La Plata Service Project** is beginning to work smoothly. The combined Executive Committee met for two days during the course of my visit, and all members appeared to be pleased with the arrangement. The unified constitution was reviewed in detail and slight changes were recommended. These will come before us in due course.

2. **The Hospital Committee** also had a meeting during my visit and their report was brought before the Executive Committee. The tentative decisions include a recommendation that a new building be erected during the coming two years, since the Department of Health has condemned the present building. It was decided to recommend locating the new hospital at Aibonito, and that federal aid to the extent of two to one be accepted. The Hospital Committee was instructed to gather more facts and estimates and then refer the entire matter for further discussions to the section of the Hospital Committee in this country for further study and implementation. The field Executive Committee has now asked definite permission to purchase a plot of ground, for plans and estimates can hardly even be begun until the building is oriented on an actual site.

3. **The radio program** (La Hora del Calvario) is continuing to serve a large audience. Just recently time has been purchased on Radio Tangiers, which beams the message

into Spain. The Executive Committee, recognizing the significance of this ministry, has asked us to sanction the raising of funds for the purchase of larger and more efficient recording equipment, and a larger budget to enlarge this ministry.

4. **The School at Pulguillas** was discussed and the question of advancing the school eventually to include grades 8 and 9 was discussed. The matter has been referred to the Education Committee for further study and recommendation. Arguments in favor of a school up to grade 9 are as follows

a. Stopping our classes short of high school would leave pupils in an undesirable vacuum, forcing them either to discontinue their education or else attend public schools some distance away.

b. For a witness it was felt we should have one good school.

c. Children of missionaries and long-term relief workers attend this school and thus the problem of providing education for these children is also solved in this way.

d. The school has definite evangelistic and worker-training value.

5. **A junior college** for the mission area is being studied by the Ulrich Foundation. The Education Committee is also studying this question with Ulrich Foundation representatives and will bring recommendations from time to time.

6. **A revolving church building fund** is being set up in order to give aid to the Coamo Arriba congregation in the building of their church. The fund matches dollar for dollar the amount raised on the field, and gives a loan for the remainder of the cost of an approved estimate. Half of this loan is then repaid.

There are other questions relative to length of term on the field, new missionaries, expansion, obtaining deferment from Selective Service for young men with conscientious scruples against war, evangelism, church nurture, buildings, and others of a similar nature. The significant fact is that a strong, vital church is emerging. For this we thank God and take courage.

Respectfully submitted,  
J. D. Graber, Secretary.

When Robert Wilder was in India, one day as he was talking to a naval officer, the officer said: "Why don't these missionaries stay at home and mind their business? Why do they come here and worry these people?"

This was at a time when there were rumors that the British fleet might be ordered to Constantinople. Wilder said to the officer: "Suppose you were ordered to sail tomorrow and I would say to you, 'Why don't you stay here and mind your business?'"

The officer's eyes flashed as he replied: "I would tell you to mind your business, for if we were ordered to go, we must go."

"Quite right," replied Wilder, "I have my marching orders from the Divine Government. My command is preach the Gospel to every creature."—"Missiongrams."



## Missions Editorial

### Shinto Revival in Japan

There have recently been frequent references, especially in evangelical Christian publications, to the revival of Shintoism in Japan. It is to be expected that as Japan has again become a sovereign nation since the signing of the peace treaty, many of her old customs and the old feelings of national pride will be revived. It is also a fact that Shintoism is so intimately tied to the history and culture of Japan that there can hardly be a revival of interest in one without also reviving the other. So when we say that there is a revival of Shintoism in Japan it is just another way of saying Japan is returning to a more normal national and cultural life.

After total defeat and during the occupation the situation in Japan was very abnormal. The life of the nation had almost completely come to a halt. Emperor worship, or State Shinto, had been "exposed" and shattered. It ceased to be a factor either in the national or the religious life of the people. The U.S. Army took over, and the government was in reality not a Japanese government at all.

During this period General MacArthur called for one thousand Protestant missionaries to come to Japan to teach Christianity as the spiritual basis for the new democracy. This opened the country wide, politically, for missionary penetration, and the hearts of the people were likewise open. Under these circumstances Christianity made a strong appeal. The old religions were too weak and Communism was powerfully suppressed. Something had to fill the void; an anchor had to be found, for life in the midst of total defeat was intolerable without a spiritual anchor. And so very many turned to Christianity, some sincerely, but many superficially.

But now Japan has changed. She is again a sovereign nation. National consciousness has been reborn and national life has begun again. The old culture, and the old religion, have been revived. This brings about a change in the missionary situation.

A symposium of Japanese leaders concluded recently that revived Shintoism is no threat to Christianity and is undesirable only if it is used for political ends, which may well happen. One of our missionaries in commenting on this statement writes as follows: "Of course, national Shintoism is beyond the shadow of a doubt the enemy of the Church of Christ seeking to bring her into complete subjection and bringing her prophetic voice to a mere whisper that does no one damage. That was pretty much the story during the war. . . . The climate in which the Christian Church is witnessing in Japan today thus becomes more the natural climate in which it is always at conflict."

The battle lines between Christ and other

religions are being more clearly drawn in the new Japan. We can expect nothing else, and who says it may not be better so, for Christ always demands full discipleship and unmixed loyalty.

—J. D. Graber.

### MCC Weekly Notes

#### South African Student Arrives at MCC

Margaret Rissik, Johannesburg, South Africa, has arrived at the MCC Headquarters in Akron, Pa., for a stay of two months. Miss Rissik is in this country to learn about the United States and will be doing some traveling in this area while making her headquarters at the MCC in Akron. An exchange student under the International Research Fund, she has studied one year in Switzerland and two years at Cambridge University in England. After leaving this country she will be an assistant in English at a teacher training college in France. When she has completed a year in France she wants to return home to teach in a nursery school.

#### Relief Worker Leaves for Germany

Dorothy Hurley, Danvers, Ill., left from New York on the S.S. Veendam on July 10. Temporarily she has been assigned to the Frankfurt MCC center. She will receive her final assignment after she arrives there.

#### Relief Worker Returns from Netherlands

Ruth Flisher, Nampa, Idaho, returned to the United States on June 8 after a term of service in the Netherlands. Miss Flisher was stationed at the Heerewegen conference center.

#### California Migrant Unit Migrates

The California Migrant Unit has moved to Modesto for the summer. In winter the unit is located at Coalinga. The program of the unit includes Bible school for the children in the migrant camps, recreation for all age groups, and a crafts program for the adults.

#### Bible School at Gulfport Has a Large Enrollment

The Gulfport, Miss., Voluntary Service Unit reports that it was necessary to schedule three Bible schools during the first two weeks of the summer. One of these was turned over to the Gulfhaven Mennonite Church. The school at North Gulfport had an attendance of 157 the first day and a high of 194.

#### Last DP Immigrant Coming to the United States Arrives

On June 26 Anna Funk arrived in New York on the General Taylor. Her sponsor was her cousin, F. N. Funk, of Hillsboro, Kans. Miss Funk is the last Mennonite to arrive under the provisions of the Displaced Persons Act. Under that act 240 Mennonites have come to the United States. Of these 122 have entered this country since October 1, 1951.

In addition to the Mennonites the Mennonite Central Committee has assisted in resettling over 600 persons of Ukrainian or Eastern European origin. The last of these persons arrived in February.

Released July 11, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

### Greatness and Grace in India

India is the largest peninsula in the world. The heaviest rainfall in the world is at Cherrapunji—458 inches in a year. India has the third highest dam in the world, 214 feet—Cauvery Mettur. The largest dome in the world is the Gol Gumbaz, 144 feet in diameter. The largest railway platform in the world is at Sone—2,415 feet. India has the third largest bridge—10,051 feet. India is the richest country in the world in reserves of manganese and mica. Every seventh person in the world is an Indian. India has the largest irrigation works, and the largest mileage of canals; she is the second largest producer of coal.

\* \* \*

Through grace and inspired giving of God's people, the Church in India has: 35 colleges; 203 high schools, i.e., up to 10th class; 650 schools up to 7th class; 151 industrial schools; 341 dispensaries; 267 hospitals; 67 leper asylums; 12 T.B. hospitals; 13 deaf and blind schools; 41 homes for women; 143 orphanages; 118 social and welfare centers.

A recent issue of the "United Evangelical Action" quoted the following from the Nov. 11, 1951, issue of "Our Sunday Visitor": "Is there any place in the world in which Catholics are actually persecuting Protestants?" Father Quiz answered the question like this: "No, there is not, no matter what sectarian papers may say." Referring specifically to the situation in Colombia, Father Quiz told of a clergyman in Washington who investigated the stories "written by Protestant foreign missionaries for sectarian papers" and learned that the Colombian Embassy in Washington knew nothing about them. "The Catholic clergy in Colombia are too few to pay any attention to missionaries of other faiths," said the Father and then followed with this bit of willful, naive blindness to historical records and documented reports: "Catholics have been only the victims of persecution and have never themselves persecuted." Because the "Father" said it, readers of "Our Sunday Visitor" (Catholic magazine) will believe him.

When the modern painter, Stanley Todd, was trying to find a subject which showed strength during the last World War, he chose to use the face of Jesus. This tremendously effective modern painting, which he called "The Nazarene," many of us know as "Triumphant Christ." The painter says that the highest compliment which his picture received came while it was hanging in the Hall of Religion at the World's Fair in Chicago. There a man had come one evening on his way home from work, his clothes and hands and empty dinner pail all giving evidence of the end of a tiring day. He stopped a minute, caught by the eyes of Christ in the picture. After a moment of silence he was heard muttering to himself; "I wish I could have known Him. A fellow could talk to a man like that!" —Presbyterian Board of Foreign Missions.



# CHURCH CORRESPONDENCE

## FILER, IDAHO

(Filer Mennonite Congregation)

Though our hearts are saddened by the sickness and death of Bro. L. J. Miller, who has been a colaborer in the ministry and a pillar in our congregation for many years, the bright testimony he left encourages us to press on in the work of the Lord and think of our departed brother in the words of Freeman, the poet,

No, not cold beneath the grasses,  
Not close walled within the tomb;  
Rather, in my Father's mansion,  
Living in another room.

Living, like the One who loves me,  
Like yon child with cheeks abloom,  
Out of sight, at desk or schoolbook,  
Busy in another room.

We are encouraged also by the return of a number of our students and two new families who have located here and are taking active part in our Master's work.

On June 15 Bro. and Sister Wilbert Lind gave a report of their relief work in Africa and China, also of their prospective work in Ethiopia.

On the twenty-ninth of the same month the Frank Byler family, missionaries on furlough from South America, presented pictures of the life and work in that field. Bro. Byler also gave a challenging Gospel message at the morning service.

At this writing we are in the midst of our SBS campaign. The schools at Berger and Filer are now history. Preparations are being made for two more schools this season.

Nature teaches us that it pays to take advantage of seedtime if we wish to enjoy harvest. Just now vegetation is at its best; especially is this true in Idaho. All indications are for a bountiful harvest. However, God's Word is even more sure. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Psa. 126:6).

S. Honderich.

## MILLERSBURG, OHIO

(Martins Creek Congregation)

Dear HERALD Readers: We have had a number of guest speakers to lead us in worship during the past six months. Bro. Frank Sturpe preached for us a number of times. He brought us some very inspiring messages. Other guest speakers included the following: Alvin Becker, Woodburn, Ind.; R. R. Smucker, Goshen, Ind.; Paul Stoltzfus and wife, Cleveland Mission; Albert Slabach, Farmers-town, Ohio; Ralph Palmer, Denbigh, Va.; H. N. Troyer, Oyster Point, Va., and Phebe Yoder, returned missionary from Africa. We appreciated all these visitors and the messages they brought.

On Jan. 27, 16 young people were re-

ceived into church fellowship by water baptism. That evening a group from the Pleasant View Conservative Bible School gave us a very interesting program.

On the evening of May 4 we had the privilege of having with us a number of people from our mission station, Flat Ridge, who gave us a program which was very much appreciated.

We are happy to have with us Bro. and Sister Stanley Miller and sons, who are home on a short furlough, after which they will again return to Puerto Rico where they have been laboring for a number of years.

Sister Marjorie Miller is home again after having given nearly two years of voluntary service at the mission in Meadville, Pa.

Bro. Ivan Wengerd is giving five weeks of voluntary service at the Kansas City Children's Home.

One of our ministers, Bro. S. W. Sommer, and wife, started on a trip June 30. They expect to be gone a month. They are visiting with their son, David, and family in California, and their two daughters, Carrie and Laura, and families in Montana.

June 2 to 13 we had our Bible school with an average attendance of 118. Bro. S. W. Sommer was superintendent. The two weeks following, June 16 to 27, we had Bible school at Flat Ridge with Bro. Sturges Miller as superintendent. We trust that the seed that has been sown will bring forth much fruit.

We had planned to have Bible school at Bakersville July 7 to 18, but have canceled that on account of the polio epidemic.

On July 6 our attendance at Sunday school was unusually low on account of polio. We had no classes in the primary department. There were only a few children present. Most of our neighboring churches are having no services at all for the time being.

Our pastor, Bro. Calvin Mast, has been in failing health for some time and is unable to attend services. Please remember him in prayer.

July 8, 1952.

Cor.

## SARASOTA, FLORIDA

(Pinecraft Congregation)

Greetings to the HERALD readers.

We had the privilege of especially remembering the death and resurrection of our Lord by observing communion on April 20. Bro. Henry E. Lutz, Mt. Joy, Pa., Lancaster Conference, was in charge.

We launched a Bible school here last year for the first time and had one again this year. The enrollment was 112; daily average attendance 102. A mother came with her baby, and also an aged brother of 93. Some of our visitors stayed in Florida a little longer because their help was needed in the school. We praise the Lord for willing workers. The choristers were Abram Grabill and Lydia Ann Slabach; secretary-treasurer, Rhine Benner. There were eleven teachers. The

director was Joseph M. Nissley. The evening of June 20 a well-rendered program was enjoyed.

On Sunday, June 29, an appreciated Peace program was given. The morning sermon on "Peace" was given by George F. Brunk. In the evening "The Historical Position of the Mennonite Church on Nonresistance" was discussed by Rhine Benner, "Practical Nonresistance," by Menno Coblenz, and "Scriptural Reasons Why Christians Do Not Go to War," by Stephen Peachey.

Pray for your brothers and sisters in the far south.

Nellie J. Nissley.

## ASHLEY, MICHIGAN

(Bethel Congregation)

Greetings to all HERALD readers. We have many reasons to be thankful for blessings received from a kind and merciful Father.

Bro. Arnold Gingrich from Newberry, Ont., was with us June 9-20 to direct our summer Bible school. This is Bro. Gingrich's sixth year as director of the school. Sister Eleria Summer was the local director, and a staff of local teachers conducted classes for the 220 pupils enrolled. A class for young people met each evening with an enrollment of about 40 with Bro. Gingrich as teacher. The theme of the school this year was "Standing in the Need of Prayer."

Mr. Marion Marshall of the Gideon Society conducted our morning service on May 25. He told of their work in distributing Bibles and Testaments. One of their representatives visited the daily Bible school and gave out 57 New Testaments to children who had none.

Our annual Sunday-school picnic was held at the George Smith home on July 4. This period of recreation and fellowship is always enjoyed by old and young. We always are glad to welcome back former residents of this community, too.

Bro. Dan Oyer, our bishop, is again able to worship with us after an absence of seven weeks following a major operation.

We are glad to have with us, for the summer months, a number of our young people who attended Goshen College the past year. One of these, Mary Bontrager, is serving with a service unit at a mental hospital in Cleveland, Ohio.

Cor.

Peruse the works of our philosophers; with all their pomp of diction, how mean, how contemptible, are they, compared with the Scriptures! Is it possible that a book at once so simple and sublime should be merely the work of man? The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truths are so striking and inimitable that the inventor would be a more astonishing character than the hero.—Jean Jacques Rousseau

All I could never be,  
All, men ignored in me,  
This was I worth to God whose  
wheel the pitcher shaped.

—Robert Browning.



## FIELD NOTES (Continued)

New manuscripts which have been approved for publication at Scottsdale are **Pilgrims in Paraguay**, by J. Winfield Fretz, **Meditations for the New Mother**, by Helen Good Brenneman, **Bernese Anabaptists**, by Delbert Gratz, **Heroes of Nonresistance**, by Elizabeth Hershberger Bauman, and a report of the Prophecy Conference held last fall at Elkhart. Your Publishing House is printing **Revival Fires**, by Mrs. John Shank, a booklet about the Brunk Revivals.

A singspiration program by the young people of the Willamette Valley was held at the Fairview Church, Albany, Ore., on July 13.

The Wayland, Iowa, MYF gave a program in Gospel song at the Germantown extension Sunday school on July 20.

Revival meetings at the Zion Church, Broadway, Va., because of the Brunk tent campaign at Harrisonburg in September, will consist of three week-end meetings by different evangelists: J. Irvin Lehman, Chambersburg, Pa., Aug. 1-3; J. L. Stauffer, Harrisonburg, Aug. 8-10; B. Charles Hostetter, Harrisonburg, Aug. 15-17.

Bro. Earl Maust, Harrisonburg, Va., conducted hymn-sings on July 20 at Hartville and Louisville, Ohio.

The basement for the new church at Hudson Lake, Ind., was dug July 4, 5. This is an outpost of the Olive congregation.

About twenty girls accepted Christ in an evangelistic service at Girls' Camp, Laurelville, Pa., on July 10.

Hesston College has openings for a secretary for Dean Oswald and for a cook. Both jobs will be open Sept. 1 of this year. For the cooking position, a man is preferred; however, a lady will be considered. It is possible to take six hours of college work simultaneously with the cooking position. Write Daniel Kauffman, Business Manager, Hesston College, Hesston, Kans.

Seven persons were received into church fellowship by baptism at the Blough Church, Hollsopple, Pa., on July 6.

Bro. O. N. Johns met Ohio counselors for CO men at Wooster on July 15.

The registration for the Junior High Camp at Laurelville, Pa., was 230. The staff was Edith Herr and S. C. Shenk, directors; Norman Derstine, camp pastor; Ruth Peachey, camp doctor; Daniel Suter, nature study leader; Omar Lantz and Emily Workman, swimming instructors; and counselors Richard Irvin, Dennis Miller, Marie Gingerich, Margaret Meyer, Eugene Herr, Ellsworth Kauffman, Richard Burkholder, Susan Burkholder, Arvilla Litwiller, Margaret Jantzi, Mary Jane Lederach, Esther Musselman, Carolyn Yoder, and Lois Yake.

Bro. R. R. Smucker, Elkhart, Ind., held week-end meetings at Hopedale, Ill., July 19, 20. Missionary information and inspiration constituted the emphasis.

Bro. Sanford G. Shetler was ordained to the office of bishop at the Stahl Church, Johnstown, Pa., on July 13. Bro. Shetler will serve again this year as principal of the Johnstown Mennonite School.

The Ambassador Quartet from Goshen College is touring seventeen states in the West

and Northwest. Among other places they sang at Albany, Ore., on July 13, at Denver, Colo., on July 19, and are scheduled for Hesston, Kans., on July 27.

Bro. Paul M. Miller, Goshen, Ind., spoke at the Huber Church, Medway, Ohio, July 14, 15.

Bro. Elvin D. Glick was ordained to the office of deacon on July 13 to serve the Fairview congregation at Minot, N. Dak. Bishops E. G. Hochstetler, E. D. Hershberger, and Floyd E. Kauffman had charge of the service.

## Visiting Speakers

June 29: Harry C. Blough, Hollsopple, Pa., at Schellsburg, Pa.; Margaret Kreider, Richmond, Va., at Mellingers, Lancaster, Pa.; S. C. Yoder, Goshen, Ind., at East Fairview, Milford, Nebr.; Nelson E. Kauffman, Hannibal, Mo., at Olive, Elkhart, Ind.

July 6: Elam Hollinger, Brewton, Ala., at Mellingers, Lancaster, Pa.; Ira Z. Miller, Bainbridge, Pa., at Steelton, Pa.; Nelson Litwiller, Buenos Aires, Argentina, at Goshen College, Goshen, Ind.; A. J. Steiner, North Lima, Ohio, at Orrville, Ohio (baptismal service); Roy Bucher, East Peoria, Ill., at East Chestnut Street, Lancaster, Pa.

July 13: G. Irvin Lehman, just returned from Europe, at East Chestnut Street, Lancaster, Pa.; Ray Bair, Louisville, Ohio, at Orrville, Ohio; Aaron Mast, Belleville, Pa., at Pinto, Md.; Eli Nissley, Plain City, Ohio, at Bethel, West Liberty, Ohio; Peter B. Wiebe, Goshen, Ind., at Olive, Elkhart, Ind.; Glen Yoder, Kansas City, Kans., at Louisville, Ohio; Earl and Rose Buckwalter, Hesston, Kans., at Canton, Kans.; D. Edward Diener, Clarence, N.Y., at Yoder, Kans.; Henry E. Lutz, Mt. Joy, Pa., and Aaron F. Stoltzfus, Quarryville, Pa., at Landisville, Pa.; Paul Verghese, India, at West Sterling, Ill.; William G. Detweiler and family, Orrville, Ohio, at New Wilmington, Pa.; J. B. Shenk, La Junta, Colo., at Denver, Colo.

## Evangelistic Meetings

Samuel Janzen, Greensburg, Kans., at Eureka Gardens, Wichita, Kans., July 9-20. Harry Y. Shetler, Davidsville, Pa., at Rainy River, Minn., Aug. 3-17. Tent meetings in connection with SBS, Baltimore, Md., July 9-17. T. E. Schrock, Clarksville, Mich., at Minot, N. Dak., July 11-20.

## Announcements

Open-air singing in Kennel Grove, three fourths mile north of Atglen, Pa., Sunday, July 27, 1:30 DST; bring Life Songs No. 2; everybody welcome. Christian Life Meeting, Paradise, Pa., with Sanford G. Shetler, J. Irvin Lehman, and C. C. Culp as visiting speakers, Aug. 12, 13. J. Irvin Lehman, Chambersburg, Pa., at Saturday evening meeting, Bosslers, Elizabethtown, Pa., July 26. Dr. Robert Hess, Terre Hill, Pa., speaking on "A Doctor Speaks Concerning Life," at Lititz, Pa., YPM July 27. Bro. and Sister William G. Detweiler and the Amstutz Sisters' Trio at Martinsburg, Pa., Saturday evening, July 26; at Bethel, Mummasburg, Pa., morning of July 27; Calvary Bible Church, East Prospect, Pa., afternoon July 27; and Wilkins Howe's Grove, Morgantown, Pa., evening of July 27.

## MISSION NEWS (Continued)

Sunday, June 29, was a special day of blessing for the Pehuajo congregation in Argentina when seven members were received by baptism and a large percentage of the membership participated in the communion service. At the close of the meeting seven more persons made public confession of faith expressing their desire to become members of the church. More than seventy persons remained for a fellowship hour following the worship service. Bro. William Hallman and family were present to assist in these services.

A family attendance contest created interest at the Betania congregation, Pulguillas, Puerto Rico, in the Sunday evening services from Mother's Day to Father's Day. Eighteen entire families were present one evening. Family Bibles were given to the two families who had perfect attendance.

Three adult ladies accepted Christ at Bragado, Argentina, June 29. One had been receiving a Protestant paper for two years. She finally persuaded her elderly mother and her aunt to go to church with her where all three found their Saviour. None had had any direct contact with any of our missionaries before.

Sister Evelyn Bauer, Indian missionary stricken with polio, continues to improve and has been out of the iron lung since July 1. She will probably return to the states in a few weeks.

Bro. and Sister Eugene Blosser, under appointment for Bihar, India, will speak at Hesston, Kans., on the evening of Aug. 3.

Bro. Ernest Bennett, treasurer of the General Board, attended the annual meeting of the Southwestern Pennsylvania Mission Board on July 12. He spoke at the new Cumberland Mission on July 13.

Bro. and Sister Weyburn Groff, on furlough from India, spoke at Goshen College Sunday evening, June 29.

Bro. and Sister Frank Byler, on furlough from Argentina, conducted evening services at Zion, Hubbard, Ore., on July 6.

Workers and children from the Gladstone Mission, Cleveland, Ohio, conducted the evening service at Wadsworth, Ohio, on July 13.

Bro. Wilbert Lind, formerly a relief worker in China and now under appointment for mission work in Africa, will speak on China at Sunnyside, Lancaster, Pa., Sunday evening, July 27.

Bro. and Sister Sam Hostetler, Ary, Ky., on July 6 held the first Sunday-school and church service at the Talcum schoolhouse in the Balls Creek area.

Bro. A. Lloyd Swartzendruber, recently returned from supervising Pax relief work in Germany, reported concerning his work to his home congregation, East Union, Kalona, Iowa, on the evening of July 13.

Bro. I. Mark Ross and wife may be addressed until Oct. 1 at 1417 Broadway, Hannibal, Mo. After holding Bible school and revival meetings several places in southern Illinois, they are substituting at Hannibal for Bro. and Sister Nelson Kauffman while they attend the World Conference in Europe.

The Virginia Mission Board is working on tentative plans for the establishment of a home for colored children.



## LAY ACTIVITY (Continued)

was lost and, what is important for our study, with it the concept of lay responsibility. It is fairly easy now to see what dangerous results usually follow these trends. One needs only to compare it with trends in government in our own day. It becomes perfectly obvious that when citizens of a democratic government no longer assume certain obligations and responsibilities, but abdicate those duties, there comes to be a centralization of authority and power, and eventually a dictatorship in which there no longer remains any sense of lay responsibility on the part of the average citizen, but rather the dictator and his officials are expected to make all decisions and to carry forward the work of the state in a very authoritarian way.

Although the subject of this paper is lay activity in the *early* Christian Church, certain conclusions, however, should be drawn as to the significance of these developments for later church history. Out of these trends toward centralization and the lessening of lay activity and responsibility in the church came eventually Romanism, with the evils attendant to a dictatorial, highly centralized system. The church then became the victim of corrupt influences which ultimately led to a reaction. The reaction to these conditions of the medieval church was the Reformation, a great religious revolt which challenged the power of the Roman hierarchy and insisted that all men could achieve salvation outside the offices of the church, and that mediations of the priest or of the church officers were not necessary in order to approach God. Martin Luther emphasized that the just shall live by faith and that Christians are equal, being a priesthood of believers who have direct access to God's grace. Although the significance of the contribution of Luther and the rest of the reformers is indeed great and we owe them a debt of gratitude, it must be pointed out, however, that their program did not reinstitute the New Testament pattern of the church. Rather these reformers, although they were insisting upon making the Bible once more the authority for the Christian, really substituted for the authority of the pope the authority of the state. These leaders established state churches and allowed the state to become as dictatorial in its control over the average church member as had been the Roman church in a previous day. There were, however, certain leaders of the Reformation period who were not satisfied with the concept of the state church and the concept of state authority over the individual believer in the matter of faith and practice. These were the Anabaptist reformers, who had as their ideal the re-establishment of the New Testament church. According to their concept the church was to be composed of only those who voluntarily and freely chose to become

members of it, and of only those who gave evidence of having experienced regeneration. To it were to be admitted those who had been saved. Within this association there was to be genuine brotherhood and the priesthood of all believers. The church was to be made up of those who freely chose to assume the obligations of the high standard of Christian living which the New Testament had taught and to which the New Testament Christians gave their allegiance. To them it was unthinkable that a ruler should have the right to force people into an organization such as the Christian Church. The only way that members could be won would be to have Christians go out and witness to this faith, to persuade those outside their group that this was the Christian way of life, and then to accept those who agreed with this basic position and who were willing to share the duties and accept the standards of a redeemed society.

Our Anabaptist forefathers therefore brought back again the concept of lay activity and lay responsibility in the Christian church. We are indebted to a young Methodist scholar, Dr. Franklin Littel, Dean of Chapel, Boston University, for making clear to us the great significance of this contribution. Dr. Littel states that it was the Anabaptist group who recognized once more the significance of the Great Commission. "The Master meant it to apply to all believers at all times." This is the commonly accepted interpretation of the Great Commission by the Anabaptists, writes Dr. Littel. As a result of the Anabaptist vision, thousands of persons had been won to this faith throughout Central Europe within a decade or two following the birth of this movement in Switzerland in 1525. One needs only to read *Martyrs' Mirror* to see how effective was the witnessing of many lay persons before the authorities of the state and before their neighbors who were present to witness their trial and execution. Dr. Littel points out that it was this concept and vision of the Anabaptists that must be regarded as the forerunner of the mighty missionary movement of Protestantism.

In conclusion one needs to ask why it was that this concept of lay activity held by our forefathers in 1525 and during the decades that followed, which brought to the fore again the concept of lay evangelism and lay activity of the apostolic church, should have declined till the point was reached where the Mennonite Church became a withdrawn, non-witnessing church, with little lay activity to be found among its members. It is not within the province of this paper to enter into that particular story. All that we need to do at this point is to admit that this did happen, to our shame. We must, however, not end this article with a note of pessimism, for it is evident that there is once more a re-awakening in Mennonite circles. What

better proof do we need than to look at the statistics having to do with the establishment of local congregational missionary outposts within the last decade? Now we have more than two hundred of these mission stations, many of which are under the control of the laymen of our church. Or let us call attention to the many laymen's organizations that have arisen within the last three or four years. Our laymen are restless and anxious to assume their share of the work of the church and of Christian witnessing, and therefore it is perhaps fair to say that the decade from 1950 to 1960 is seeing once again a great resurgence of lay activity in the Mennonite Church. Although there is some of this same movement within other Protestant groups, and has been even earlier than in our own group, we may well ask ourselves whether, at this point, we will not be able to make once more a great and significant contribution to Protestantism. May it be that this time there will be instituted a movement so fundamental and so powerful that future generations will not need to study the rise and decline of laymen's activities within the Mennonite Church, but that they will be able to see in history the rise and the constant growth of layman activity on the part of all members of our congregations. It was four hundred years ago that our forefathers had this great vision. Now four hundred years later we are recapturing it. May it be that when our descendants are studying church history in our church schools four hundred years from now if the Lord tarries they will be able to look back to this decade and point it out as a period that marked the beginning of a dynamic and far-reaching movement within the church that caught again for us the Anabaptist vision. May they be able to say that this was the beginning of the movement of renewed missionary activity that finally reached out to the ends of the earth so that all nations and peoples were given the opportunity of hearing the Gospel preached to them.

Goshen, Ind.

## HE LOST OUT

The doctor stopped reading his medical journal . . . He lost out.

The teacher stopped reading his works on pedagogy . . . He lost out.

The Sunday school teacher stopped reading his lesson material . . . He lost out.

The electrician stopped reading his journals on the science of electricity . . . He lost out.

The banker stopped reading the latest and most improved methods of banking . . . He lost out.

The farmer stopped reading his agricultural journals . . . He lost out.

The church member stopped reading his church paper . . . He lost out in his religious life, in his interest in the Church, in his zeal for the spread of the Kingdom, and in his usefulness to his community in which he lives.

—Selected



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Beachey.**—To Alvin S. and Lovina (Beachey) Beachey, Arthur, Ill., a first son, Richard Lee, June 12, 1952.

**Berkey.**—To Earl A. and Elvera (Zook) Berkey, Joplin, Mo., a third child, a son, Lester Eugene, July 4, 1952.

**Coffman.**—To Donald and Margaret (Mishler) Coffman, Ligonier, Ind., a daughter, Carolyn Jane, June 18, 1952.

**Dorsch.**—To Victor and Viola (Gascho) Dorsch, New Hamburg, Ont., a first son, James Victor, July 5, 1952.

**Essick.**—To Forrest W. and Ruth (Kolb) Essick, Spring City, Pa., a daughter, Sharon Sue, June 28, 1952.

**Flora.**—To Donald and Nila Jean (Ramer) Flora, Nappanee, Ind., a second child, a son, Larry Alan, May 28, 1952.

**Gamber.**—To Arthur B. and Edna (Herr) Gamber, Lititz, Pa., a daughter, Edna Darlene, May 30, 1952.

**Gingrich.**—To Willard and Olive (Graybill) Gingrich, Freeport, Ill., a daughter, Connie Mae, June 26, 1952.

**Groff.**—To Allen S. and Norma (Martin) Groff, Denver, Pa., a daughter, Marian M., June 22, 1952.

**Groff.**—To Harold K. and Anna Marie (Kreider) Groff, Strasburg, Pa., a son, Nelson Kenneth, June 25, 1952.

**Hagey.**—To Jonas C. and Elizabeth (Detweiler) Hagey, Franconia, Pa., a second child, a daughter, Jane Elizabeth, June 12, 1952.

**Heisey.**—To Russel D. and Almeda (Zeager) Heisey, Mt. Joy, Pa., a third child, a son, Stanley Ray, June 25, 1952.

**Hershey.**—To Sanford and Mae (Eby) Hershey, Gordonville, Pa., a third child, a daughter, Sue Ann, May 23, 1952.

**Hochstetler.**—To Levi J. and Mary (Schrock) Hochstetler, Sullivan, Ill., a first child, a daughter, Emma Marlene, June 10, 1952.

**Holsinger.**—To Justus G. and Salome (Fast) Holsinger, Hesston, Kans., a third child, a daughter, Elizabeth Joan, July 5, 1952.

**Hostetler.**—To George M. and Leona (Gerber) Hostetler, Jr., Westover, Md., a first child, a daughter, Nina Mae, July 8, 1952.

**Kauffman.**—To James A. and Lenora (Eash) Kauffman, Creston, Mont., a first child, a son, Elton Doyle, May 25, 1952.

**Kauffman.**—To Paul S. and Esther (Borntrager) Kauffman, Creston, Mont., a son, Kenneth Glen, June 7, 1952.

**Keepers.**—To Milford and Helen (Kalous) Keepers, Sheldon, Wis., a first child, a son, Calvin Al, June 7, 1952.

**Kennel.**—To Edgar and Eileen (Jantzi) Kennel, Kitchener, Ont., a son, Edgar Ross, June 1, 1952.

**Landis.**—To Leroy M. and Marie (Frederick) Landis, Doylestown, Pa., a fourth child, a daughter, Jean F., June 19, 1952.

**Martin.**—To Elmer H. and Anna Mary (Sauder) Martin, Myerstown, Pa., a daughter, Ruth Ann, July 2, 1952.

**Martin.**—To Henry I. and Iva (Eshleman) Martin, Hagerstown, Md., a son, Glenn Richard, June 15, 1952.

**Martin.**—To Wayne G. and Mary (Sensenig) Martin, Narvon, Pa., a daughter, Rhoda Marie, June 24, 1952.

**Metzler.**—To Luke M. and Mary Elizabeth (Herr) Metzler, Ephrata, Pa., a daughter, Lois, July 5, 1952.

**Miller.**—To Edwin L. and Nellie Irene (Miller) Miller, Hutchinson, Kans., a daughter, Valetta Fern, July 7, 1952.

**Saltzman.**—To Clinton and Doris (Stutzman) Saltzman, Milford, Nebr., a son, Nathan John, June 21, 1952.

**Schlabach.**—To Loyd and Edna (Zook) Schlabach, Greenwood, Del., a son, Jay Edwin, June 20, 1952.

**Schlegel.**—To Bob and Esther (Kennel) Schlegel, Albany, Oreg., a second child, a son, Gary Lee, May 14, 1952.

**Shank.**—To Benjamin and Arlene (Hess) Shank, Millersville, Pa., a third daughter, Jeanette H., June 4, 1952.

**Showalter.**—To David and Rhoda (Swartzentruber) Showalter, Gays Creek, Ky., a fifth child, a son, David Conrad, July 6, 1952.

**Showalter.**—To Paul and Ruth (Martin) Showalter, Hagerstown, Md., a fifth daughter, Cheryl Elaine, May 31, 1952.

**Snader.**—To Titus F. and Susanna (Beam) Snader, Narvon, Pa., a third child, a daughter, Sara Jane, July 2, 1952.

**Stoltzfus.**—To Robert S. and Edith (Hostetler) Stoltzfus, Hudson, Ohio, a son, Brian Wade, June 28, 1952.

**Tennis.**—To Jacob and Mabel (Hertzler) Tennis, Camp Hill, Pa., a daughter, Elva Mae, June 19, 1952.

**Troyer.**—To Wilbur and Eunice (Eck) Troyer, Harper, Kans., a daughter, Gail Evonne, July 2, 1952.

**Vallarta.**—To Roy and Lois (Pfile) Vallarta, Freeport, Ill., a daughter, Nellie Louise, June 16, 1952.

**Weaver.**—To Mr. and Mrs. Ivan Weaver, Petoskey, Mich., a fifth son, Dennis Lee, June 13, 1952.

**Weaver.**—To Norman W. and Violetta (Stauffer) Weaver, Lititz, Pa., a second child, a son, Kenneth Eugene, June 27, 1952.

**Weaver.**—To Paul R. and Anna (Gehman) Weaver, Narvon, Pa., a son, Dale Gerald, June 3, 1952.

**Wenger.**—To Lester S. and Mary Jane (Stauffer) Wenger, Lititz, Pa., a son, Robert Eugene, June 29, 1952.

**Witmer.**—To J. Elmer and Mary C. (Good) Witmer, Columbiana, Ohio, a third child, a son, John Mark, June 21, 1952.

**Witmer.**—To Ralph and Doris (Blosser) Witmer, Salem, Ohio, a first child, a daughter, Ellen Louise, June 21, 1952.

**Yoder.**—To Emory and Viola (Howard) Yoder, Westover, Md., a seventh child, a daughter, Norma Jean, April 18, 1952.

**Yoder.**—To Paul A. and Ella (Mullet) Yoder, Walnut Creek, Ohio, a third child, a daughter, Sara Frances, June 26, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bender.**—**Miller.**—Elam Bender and Mildred Miller, both of Meyersdale, Pa., by C. W. Bender at the Maple Glen C. A. Mennonite Church, Grantsville, Md., June 1, 1952.

**Burke.**—**Hostetler.**—Gerald Burke, West Winfield, N.Y., and Gladys Hostetler, Harrisonburg, Va., by Andrew Hartzler at the home of the bride June 7, 1952.

**Conrad.**—**Schlenger.**—Gerald Lee Conrad, Alliance, Ohio, and Melva Jean Schlenger, Louisville, Ohio, by O. N. Johns at the Beech Mennonite Church, Louisville, Ohio, July 5, 1952.

**Detweiler.**—**Schweitzer.**—Wayne Detweiler, Milford, Nebr., and La Vaughn Schweitzer, Beaver Crossing, Nebr., by William Eicher at the home of the officiating minister, June 29, 1952.

**Halteman.**—**Moyer.**—Russell L. Halteman, Franconia, Pa., and Kathryn A. Moyer, Plain congregation, Lansdale, Pa., by John E. Lapp and Menno B. Souder at the Plain Mennonite Church June 14, 1952.

**Headrick.**—**Esch.**—Melvin Headrick, East Holbrook congregation, Cheraw, Colo., and Clara Esch, La Junta, Colo., congregation, by Richard Birky, assisted by Wesley Jantz, at the La Junta Mennonite Church April 12, 1952.

**Housman.**—**Miller.**—J. Harold Housman of the East Petersburg, Pa., congregation, and Miriam H. Miller, Reiff congregation, Hagerstown, Md., by Moses K. Horst, assisted by Irvin K. Kreider, at the home of the bride June 21, 1952.

**Kalin.**—**Shireman.**—Edward Kalin, Riverside, Calif., and Ella Mae Shireman, Sheridan, Pa., by Sherman Maust at the Upland, Calif., Mennonite Church June 7, 1952.

**Kniss.**—**Martin.**—Mark A. Kniss, Huber congregation, Medway, Ohio, and Betty Marie Martin, Reiff congregation, Hagerstown, Md., by Moses K. Horst at the Reiff Mennonite Church July 6, 1952.

**Martin.**—**Petre.**—Donald E. Martin and Ellen Ruth Petre, both of the Reiff congregation, Hagerstown, Md., by Moses K. Horst at the Reiff Church June 22, 1952.

**Miller.**—**Jantz.**—Ivan E. Miller, Iowa City, Iowa, and Floris S. Jantz, Walton, Kans., by Maurice A. Yoder at the home of the officiating minister June 19, 1952.

**Moyer.**—**Pearson.**—Harold G. Moyer, Souder-ton, Pa., congregation, and Louise E. Pearson,

Haycock congregation, Quakertown, Pa., by Stanley Beidler, assisted by Ammon Moyer, at the Salem Mennonite Church, Shelly, Pa., July 6, 1952.

**Nisley.**—**Martin.**—LeRoy Nisley, Goshen, Ind., and Mabel Martin, Columbiana, Ohio, by Russell Krabill at the North Goshen Mennonite Church, Goshen, Ind., July 5, 1952.

**Nussbaum.**—**Stalter.**—John Nussbaum, Twin Falls, Idaho, and Faye Stalter, Flanagan, Ill., by Edwin J. Stalter at the Waldo Mennonite Church, Flanagan, Ill., June 14, 1952.

**Sauder.**—**Kerr.**—William Richard Sauder, Mt. Joy, Pa., and Grace Landes Kerr, Collegeville, Pa., by J. Paul Sauder, assisted by Eugene Kerr, at the Upper Skippack Mennonite Church, Creamery, Pa., June 28, 1952.

**Scheffel.**—**Lichty.**—Jonas Scheffel, Salisbury, Pa., and Ruth Lichty, Oakland, Md., by Emanuel B. Peachey, Belleville, Pa., at the Maple Glen C. A. Mennonite Church, Grantsville, Md., April 20, 1952.

**Shultz.**—**Good.**—Lester B. Shultz, Womelsdorf, Pa., and Sarah Ann Good, East Earl, Pa., by Simon G. Bucher at the home of the bride, July 5, 1952.

**Swartzendruber.**—**Lehman.**—Emery Swartzendruber, Manson, Iowa, and Josephine Hope Lehman, Goshen, Ind., by S. C. Yoder at the Goshen College Chapel June 21, 1952.

**Swartzendruber.**—**Winn.**—Jacob A. Swartzendruber, Hydro, Okla., and Gladys Winn, Hesston, Kans., by Richard Birky, assisted by Jess Kauffman, at the Hesston College Chapel June 30, 1952.

**Yoder.**—**Lauver.**—Leon Daniel Yoder and Elizabeth Irene Lauver, both of the Lost Creek congregation, Mifflintown, Pa., by W. W. Grayhill at the home of the officiating minister May 24, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beachy.**—Mary Jane, sixth child of Milton and Bertha (Yoder) Beachy, Salisbury, Pa., was born and died on June 9, 1952. Two other infants preceded her in death. A short service in charge of Paul E. Bender was held at the grave previous to burial in the Niverton Cemetery.

**Beller.**—Alvin, son of the late Joseph and Kathryn (Nofstier) Beller, was born at Croghan, N.Y., July 16, 1904; died at his home in Lowville, N.Y., June 4, 1952; aged 47 y. 10 m. 20 d. He died of uremic poisoning, having suffered from high blood pressure for many years. We do not mourn for him as though we have no hope, for he went peacefully to sleep in this world to awaken in a new and better one. On June 11, 1940, he married Ruth Schrag, who mourns his passing. Also surviving are one daughter (Lois Barbara), one sister (Viola —Mrs. Charles Wilcox, Croghan, N.Y.), 2 brothers (Andrew, Castorland, N.Y., and John, Watertown, N.Y.). Funeral services were conducted from his late home on June 6 by Joseph Natziger, and at the Croghan A.M. Church by Elias Zehr and Andrew Gingerich. Interment was made in the church cemetery.

**Birky.**—Mary, daughter of Nicholas and Katie (Litwiller) Martin, was born April 9, 1864, at Hopedale, Ill.; died May 27, 1952, at the home of her daughter near Creston, Mont.; aged 88 y. 1 m. 18 d. She was married to Jacob Birky in 1881 at Hopedale, Ill. Surviving are 4 sons (Joe and Eli, Creston, Mont.; Menno and Benjamin, White Sulphur Springs, Mont.), 4 daughters (Amelia Miller, Lincoln, Nebr.; Leah Deeter, Hardin, Mont.; Emma Hochstetler and Elizabeth Kauffman, Creston, Mont.), 29 grandchildren, 33 great-grandchildren, and 2 great-great-grandchildren. Two daughters (Katie and Mary) preceded her in death. Her husband died in 1917 at Shicklev, Nebr. In 1928 she moved with her son, Eli, to Creston, Mont., where she spent the remaining days of her life. Early in youth she united with the Mennonite Church in which faith she continued until the Lord called her home. Funeral services were held at the Mountain View Mennonite Church on May 31 by D. D. Brenneman.

**Burkholder.**—Lester Ray, son of Ezra and Ada Burkholder, was born May 17, 1897, in Kansas; died by accidental death near Canby, Oreg., June 16, 1952; aged 55 y. 1 m. On June



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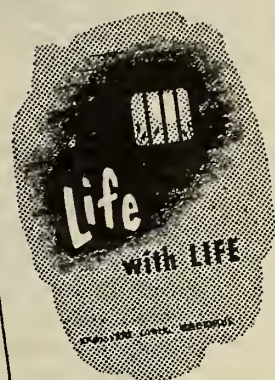
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6, 1920, he was united in marriage to Mae Schultz, who survives. Also surviving are 5 daughters (Mary—Mrs. Albert Bese and Ada—Mrs. Eddie Wiens, Madera, Calif.; Pearl—Mrs. Aldred Fleet, Anchorage, Alaska; Esther—Mrs. Brent Winn, Salem, Oreg.; and Karen, at home), 3 sons (Ralph, Sweet Home, Oreg.; Vernon, Anchorage, Alaska; and Robert, at home), 4 grandchildren, 4 sisters (Grace—Mrs. Floyd Emmert, Sweet Home, Oreg.; Ida—Mrs. James Wickwire, Gladstone, Oreg.; Nettie—Mrs. Clarence Lapinsky, Oregon City, Oreg.; and Gladys—Mrs. Fred Santesson, Sweet Home, Oreg.), and 2 brothers (Fred, Canby, Oreg., and Earl, Molalla, Oreg.). He was preceded in death by an infant son, his parents, and 2 sisters. He was baptized a member of the Mennonite Church at the age of 17 and served as a trustee and Sunday-school teacher. Funeral services were in charge of Fred Gingerich assisted by Omar Miller. Burial was made in the Zion Church Cemetery, Hubbard, Oreg.

**Culp.**—Phoebe, daughter of Abraham and Anna (Blosser) Culp, was born June 13, 1873, in Olive Twp., Elkhart Co., Ind.; died at Wakarusa, Ind., May 20, 1952; aged 78 y. 11 m. 7 d. She is survived by one brother (Timothy). Sister Culp was converted in her youth and became a faithful member of the Holdeman Mennonite Church, Wakarusa, Ind. Funeral services were held at the Holdeman Church May 22 in charge of Simon Gingerich.

**Erb.**—Daniel, infant son of Ezra and Matilda (Wagler) Erb, was born June 6, 1952, at Milbank, Ont.; died twelve hours later. Graveside services were conducted at the Riverdale Amish Mennonite Cemetery on June 7 by Valentine Nafziger.

**Gearig.**—Wayne Irvin, youngest son of Lloyd C. and Bertha (Schneider) Gearig, was born May 20, 1948, at Wauseon, Ohio; died April 25, 1952, when struck by an auto; aged 3 y. 11 m. 5 d. He leaves to mourn his sudden and unexpected departure his parents, 4 brothers (Harlan, Cristy, Johnny, and Lloyd, Jr.), 3 sisters (Ellyn, Bonnie, and Sandra), and his grandparents (Mr. and Mrs. C. L. Gearig and Mr. and Mrs. Ed Schneider, Sr.). Funeral services were held at the Pettisville, Ohio, Mennonite Church in charge of Reno Hibner and Glenn Litwiller. Burial was made in the Pettisville Cemetery.

**Godshall.**—Willis, son of Charles and Mary Godshall, was born July 5, 1910; died Feb. 24, 1952, at Grand View Hospital, Sellersville, Pa.; aged 41 y. 9 m. 17 d. He was united in marriage to Eva B. Halteman on April 29, 1933. Surviving him are his wife, 2 sons (David Lee and Earl Glenn), 2 daughters (Jean and Betty, all at home), 2 brothers (Ernest G., Colmar, Pa., and Curtis, Lansdale, Pa.). His father and one daughter (Gloria) preceded him in death. He was a member of the Plain Mennonite Church until after his marriage when he joined

the Franconia, Pa., Mennonite Church. Funeral services were held at the home in charge of Menno Souder, and at the Franconia Church by Elwood Derstine and John Lapp.

**Hege.**—John M., son of the late William W. and Emma (Miller) Hege, was born Jan. 9, 1883; died at his home in Chambersburg, Pa., June 13, 1952; aged 69 y. 5 m. 4 d. He was born and lived all his life on the farm at Marion, Pa., until several years ago he moved to Chambersburg, Pa. He was united in marriage to Naomi Wentling. Surviving him are his wife, 2 daughters (Pearl—Mrs. Robert Arvald and Marian—Mrs. Samuel Kepfer), 2 grandsons, 2 sisters (Thressa—Mrs. Raymond Smith and Blanche—Mrs. Paul Funk, Chambersburg, Pa.), and many cousins. He was preceded in death by an infant son, one brother (Ira M.), and an infant sister (Emma). Services were held at the Sellers Funeral Home, and burial was made in the Lincoln Cemetery, Chambersburg, Pa.

**Lehman.**—Olen James, son of Reuben and Leah (Zuercher) Lehman, was born Jan. 25, 1931, near Dalton, Ohio; died June 20, 1952; aged 21 y. 4 m. 25 d. He was baptized and received into the fellowship of the Kidron Mennonite Church on April 7, 1944. He was a faithful member, serving as an usher and taking part in the mixed chorus, which he particularly enjoyed. He was fatally injured when the car in which he was riding skidded on wet pavement near Toledo, Ohio, while they were on their way to the Ohio MYF Annual Convention at Archbold, Ohio. Mourning his sudden departure are his bereaved parents, 2 brothers (Ellis, Dalton, Ohio; and Lloyd), one sister (Anna Marie, at home), one half brother (Calvin, Dalton, Ohio), 3 half sisters (Cora—Mrs. Harvey Miller, North Canton, Ohio; Esther—Mrs. Levi Lehman, Kidron, Ohio; and Frieda Lehman, Rittman, Ohio), an aged grandmother (Mrs. Katie Zuercher, Orrville, Ohio), and many other relatives and friends. Funeral services were held June 23 at the home and at the Kidron, Ohio, Mennonite Church with Reuben Hofstetter, Milo Kauffman, Isaac Zuercher, and Allen Bixler officiating. Interment was made in the church cemetery.

**Miller.**—Levi J., son of Joseph and Christina (Kauffman) Miller, was born in Lagrange Co., Ind., April 4, 1867; died at the home of his daughter near Twin Falls, Idaho, June 6, 1952; aged 85 y. 2 m. 2 d. He moved with his parents to Cass Co., Mo., at the age of 5. On March 7, 1889, he was united in marriage to Mattie M. Zook, who preceded him in death Sept. 14, 1944. He accepted Christ at the age of 17 and joined the Sycamore Grove Mennonite Church, Garden City, Mo., where he was ordained to the ministry ten years later. He served this congregation for 43 years besides doing considerable evangelistic and Bible conference work throughout the United States and Canada. He

was president of the Missouri-Kansas Mission Board for 17 years, and served the Mennonite Church a total of 58 years. At the age of 70 he moved to Idaho. He is survived by 6 sons (John, Filer, Idaho; Ora, Kalispell, Mont.; Sam, Filer, Idaho; Emery J., Nampa, Idaho; Floyd, Hesston, Kans.; and Joe, Filer, Idaho), 4 daughters (Carrie—Mrs. Amos Kropf, Halsey, Oreg.; Mrs. Ada Shetler, Phoenix, Ariz.; Allie—Mrs. J. J. Kauffman, Twin Falls, Idaho; and Edna—Mrs. Allen D. Wideman, Unionville, Ont.), 67 grandchildren (all living except 2), 73 great-grandchildren, and 2 sisters (Cassie—Mrs. Abe Hostetler, Middlebury, Ind.; and Mrs. Anna Yoder, Garden City, Mo.). Two sisters and 2 brothers preceded him in death. Funeral services were held June 9 at the Filer Mennonite Church, Filer, Idaho, in charge of S. S. Honderich and Joe Slatter; then at Yoder, Kans., on June 12 in charge of J. G. Hartzler and Sanford King.

**Weaver.**—Cenia, daughter of David and Fannie Kennedy, was born Sept. 28, 1870; passed away at her home near Waynesboro, Va., April 15, 1952; aged 81 y. 6 m. 18 d. She became a Christian in her early years and united with the congregation at Hildebrand, but later moved her membership to Springdale, Waynesboro, Va. She was united in marriage to Franklin E. Weaver who died Nov. 28, 1910, leaving her with four small children. She is survived by one daughter (Margaret—Mrs. Linden Van Gundy), 2 sons (Walter K. and Franklin E.), one stepson (Ivan G., South English, Iowa), one sister (Mrs. Bettie Hanger), 24 grandchildren, and 2 great-grandchildren. Funeral services were held at the Springdale Church April 17 in charge of J. R. Driver, assisted by Martin Weaver. Interment was made in the adjoining cemetery.

**Zimmerman.**—Eli, son of Christian and Esther (Nolt) Zimmerman, was born in Upper Leacock Twp., Lancaster Co., Pa., Oct. 27, 1875; died at his farm home west of Goshen, Ind., March 4, 1952; aged 76 y. 4 m. 6 d. Death came after a brief illness of pneumonia. In early manhood he accepted Christ and united with the Mennonite Church, to which he remained faithful until death. Feb. 18, 1902, he was united in marriage to Lydia Wenger, who survives. Surviving besides the widow are 4 sons (John, Nappanee, Ind.; Phares, Goshen, Ind.; Edwin, and Maynard, all of Goshen, Ind.), one daughter (Annetta—Mrs. Carl Good, Wooster, Ohio), 22 grandchildren, one brother (Ezra, Goshen, Ind.), one sister (Anna—Mrs. Christian L. Ressler, Gladys, Va.), one half brother and one half sister, besides other relatives and friends. He was preceded in death by 3 grandchildren. Funeral services were held March 6 at the Yellow Creek Church in charge of Paul Hoover, William Ramer, and Joseph Martin. Interment was made in the adjoining cemetery.



## Noah H. Mack

### His Life and Times, 1861-1948

By J. Paul Graybill, Ira D. Landis, and J. Paul Sauder

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We hope that this book will make its contribution to the homes of our conference and to the libraries of our schools and Sunday schools. . . . —From the Preface.

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## ITEMS and COMMENTS

Dr. James M. Kelso, professor of Hebrew and Old Testament Theology at Pittsburgh Theological Seminary and well-known Biblical archaeologist, was elected moderator of the United Presbyterian Church in its General Assembly at Albany, Oregon.

The United States has sent 1,500,000 tons of weapons and ammunition to support the French regime in Indo-China.

G. R. Katon Gole of Uganda told the Conference on Africa, held at Springfield, Ohio, that "In the early days the black man accepted the Gospel from the white man without question. Then the brothers of the man who had brought the Bible came to the Cape, took away the land from the black man, and imposed many restrictions upon his freedom. Now our young men are saying to the people, 'Give the white man back his Bible and let him give us back our land.' We are not fighting the white man because of his race, but because of what he has done."

A committee which has been studying medical education for the past two years among its recommendations says, "There is definite evidence of a growing concern for

moral values. Faculties are becoming more aware of the importance of inculcating a sense of personal and social responsibility and appreciation of the ethical and moral problems of our environment and an interest in service to one's fellow man. Teachers in all fields must bear their share of this responsibility and it should not be delegated only to those in philosophical or religious fields."

A committee to study divine healing has been formed by the Presbytery of Glasgow. The action has drawn attention to the increasing interest in this question in the Church of Scotland.

The American university of Beirut has announced that the Ford Foundation has made a grant of \$500,000 for the establishment of a school of agriculture. This allocation now makes it possible for the Beirut institution to include agricultural training in its academic program.

The General Assembly of the Presbyterian Church in Canada charges that moving picture producers "with an eye on box office receipts have taken Biblical and related scenes and have deliberately used an overemphasis on sex and the spectacular to attract the pub-

lic to the theater. They have tended to twist Biblical narratives and warp ancient folklore to bring them into conformity with the excessively emotional demands of our day."

The first settlers moved into Levittown, Pa., on June 23. This is the country's largest preplanned city since the blueprint for Washington, D.C., was drawn in 1790. The builders of the city expect it to be Pennsylvania's tenth largest city within three years. More than 5,000 acres of farm land in Bucks County are being covered with a city of 16,000 homes. The people of this town will be working in the new steel plant being built along the Delaware River.

Two hundred small pigs were flown from Des Moines, Iowa, on June 21 as the first installment of a program to replenish the hog population depleted by the war in Korea. The hogs are being sent by the Heifer Project. They are Durocs, Hampshires, and Berkshires, and have been furnished principally from funds donated by the Evangelical and Reformed Church.

Although the United States has only 7 per cent of the world's population, its people receive 42 per cent of the world's income.

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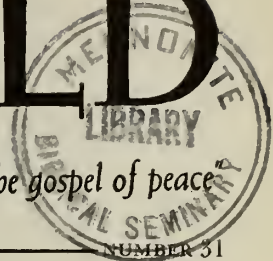
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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, JULY 29, 1952

NUMBER 31

## The True Grace of God—Stand Fast in It

By Barney Ovensen

There is a phony grace as well as the true grace of God. For in the name of Christ, ungodly persons "pervert the grace of our God into licentiousness," just as they were doing when Jude wrote his canonical epistle. And the Apostle Peter makes us suspect every "grace-preacher" who does not teach as he does in his first epistle when he says, "I have written briefly to you, exhorting and declaring that this is the true grace of God; stand fast in it."

Phony grace preachers were rebuked by the Old Testament prophets for saying, "Peace, peace," to people who did not have peace with God. They neglected to warn sinners that there is no forgiveness without repentance. Jeremiah complained about them: "From prophet to priest every one deals falsely. They have healed the hurt of the daughter of my people slightly, saying, Peace, peace; when there is no peace."

Paul exposed the false religion of Judaizers when he said, "They profess to know God but deny him by their works." The modern no-works "saints" who follow in the tradition of the scribes and Pharisees want us to believe that Judaizers emphasized the moral law of God. But those who read the Bible know better. They see that all the prophets, all the apostles, and Jesus Christ Himself emphasized the moral law. But the Jews continually fell into dead works and works of the law, while they neglected the works of God and works worthy of repentance.

Phony grace preachers usually make believe they follow Paul and teach as Paul did. They quote liberally from his epistles. And they give the impression that they honor Paul as their one teacher above Jesus Christ Himself. Their spiritual forefathers were doing similar things by the time Peter's second letter was written. For he says, "Our beloved brother Paul wrote to you according to the wisdom granted to him, speaking of this [same teaching as Peter came with] as he does in all his letters. There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other scriptures. You, therefore, beloved, knowing this beforehand, beware lest you be carried away with the error of

lawless men and lose your own stability. But grow in the grace and knowledge of our Lord and Saviour Jesus Christ." Who are these lawless men? You know them. They follow Paul in saying they are not under law to Moses; but they follow their own wicked lusts in refusing to be under law to Christ. They follow Paul in saying circumcision and other works of the law are nothing and worth nothing; but they expose themselves as lawless men when they take a wrong attitude toward keeping the commandments of God.

If we beware of all teaching that does not agree with the doctrine of Christ, our one Teacher, we will not be taken in by men who are preaching a phony grace. The true grace of God gives us power to live the way Jesus said. The phony grace of modern ear-ticklers does not give their hearers power to live the way Jesus lived. "By their fruits you will know them."

Phony grace teachers generally ignore Jesus' commandments. Some say that keeping the commandments does not need to be taught because it comes naturally to those who have Christ in them. Others say no one can keep the commandments, and that there is no use in our trying to keep them. Just admit you are a sinner and trust in the grace of God, they say. Many preach both of these contradictory and false doctrines. But those who follow Jesus and the apostolic doctrine teach us to observe all that Jesus commanded. They do not teach a phony grace that gives us freedom to sin; nor do they teach a grace so wonderful that we do not have to watch and pray in order to keep from sinning.

We want to understand the grace of God in truth. We want to receive the grace of God and grow in grace. Let us learn from those who come with the true grace of God.

"By grace you have been saved," wrote Paul to the early Christians. "And that not of yourselves; it is the gift of God. It is not of works lest any man should boast. For we are his workmanship. We have been *born again*, created in Christ Jesus for good works, that we should walk in them." Is this a message for the unsaved? No. It is for those who have

received the grace of God. Paul is not teaching us how to obtain grace but reminding us to give the glory to God. Is this a "Pauline" doctrine and not a doctrine of Christ? Of course not. Jesus Himself said, "No man can come to me unless the Father draws him." And He taught that we are regenerated by water and the Spirit, not by ourselves apart from the grace of God. Salvation is not attained gradually by self-improvement and good works. But it is given to us as a gift. When Peter offered this gift to the thousands who wanted to be saved on the day of Pentecost he said, "Repent and be baptized for the forgiveness of sins." Paul, in his letter to the Ephesians, says nothing to void the Gospel message, but turns our minds to the source of every good and perfect gift. It is good to look up to the Saviour and thank Him for His salvation. It is wicked to think we have changed our own lives apart from His grace. "Unless the Lord builds the house, they labor in vain who build it."

Life is the grace of God. The new birth does not change us as completely as we should wish to be changed, but it does create us anew so that we can do the good works that God wants us to do. If anyone is in Christ he is a new creature and all things have become new for him. His enmity to God is gone; and he has peace with God. His enmity to God's commandments is gone; and now he loves God and keeps His commandments to the best of his ability. His old life was self-centered; his new life is Christ-centered. His old aim in life was

### Our Garden

BY OPAL BRAMMANN

*Our garden is a beauteous thing,  
With rows so straight and tall;  
And tender green things growing there,  
Providing food for all.*

*Last spring I spaded up the soil,  
And planted all the seeds;  
I kept the topsoil loosened up,  
And pulled out all the weeds.*

*But there my labor ended,  
For God stepped down below,  
And sent the sun and wind and rain,  
To make our garden grow.*

Park Rapids, Minn.



to please himself; his new ambition is to please the Lord. "None of us lives to himself," wrote Paul to the early Christians. "If we live we live to the Lord." To every one who repents, Jesus promised, "Every one who loses his life for my sake will find it."

The Gospel is the grace of God. It was grace that made God love the world so much that He sent Jesus to be our Saviour. It was grace that made Jesus empty Himself of His heavenly glory and majesty in order to become an ordinary man. It was grace and truth that Jesus brought to us in His wonderful words of life. For Jesus was full of grace and truth. And all the good things that we who believe in Jesus receive through faith in His name is grace upon grace.

Forgiveness of sins is the grace of God. We are justified freely though we cannot pay back our debt to God. For He grants forgiveness to all who repent. This is how Abraham and David were justified before Christ came, and how we are justified today. *Repentance and forgiveness shall be preached among all nations in my name*, said Jesus. The promise is to all who believe, not only to the Jews to whom Christ came, but to all nations. By faith in Christ we also have access to this grace in which we now stand.

We are chosen by grace. Election of some to life eternal and some to destruction is clearly taught in the Scriptures. Not the phony *unconditional* election that some talk about, however. But God has chosen to save all who are in Christ; and He has left us with an open invitation to come to Him and be included in that number. Understand, no one is chosen to become a Christian. But every Christian, every one of us who is in Christ, is chosen in Christ and is an heir of eternal good things. God could have left some of us out and excluded us from His kingdom. But He didn't. He wants all of us to be saved. And He does not choose that any one of us should perish. To every sinner He has left an open door of repentance unto life.

God's grace has freed us from the works of the law. It was not easy for the ancient Jews to observe strict Sabbaths and other days, seasons, months, and years according to the old law of Moses. It was not easy for them to have a law that they could not fulfill, a yoke that none of them was able to bear. Every sin called for a sacrifice upon a carnal altar. But since Christ came and died for our sins we do not come with the blood of bulls and goats and rams. Our

sacrifice has been made for us by Christ. So we can forget about the works of the law. We even find Paul threatening some who imagined that God would be pleased if they practiced the works of the law. "You are severed from Christ," he said; "you have fallen away from grace." The system of justification that required circumcision and other works of the law was abolished in Christ. His blood was offered as a sacrifice for us, and it is wrong to come with the blood of bulls and goats which were only a shadow of the new covenant. Stand fast in the freedom of Christ; and don't listen to those who come with commandments of the old law of Moses, as Sabbath-keepers and vegetable-eaters love to do. Of course we do not have freedom to sin, those of us who belong to Christ. But we do have freedom to regard all days alike, to eat pork and all other "unclean" meats, and to come to God by the *new and living way* unhampered by priests and priestcraft. The door into the presence of God is open to every one of us. The blood of Jesus is our sacrifice. The resurrected Christ is our High Priest. The name of Jesus used in faith is given to us to use in our prayers. And He says, "Every one who calls on the name of the Lord shall be saved."

God's grace made the difference in the apostles. They were ordinary men. They were not outstanding in their natural gifts, most of them. But great grace was upon them. By the grace of God they were what they were. The only one who had any recognized theological training was Paul. And that was all loss to him when he found Christ. In fact, his training in the school of the scribes only qualified him to be the chief of sinners, persecuting the church of God and fighting against Stephen and other Gospel preachers. But he obtained mercy because he sinned in ignorance. And he received grace upon grace so that he could finally say, "The grace of our Lord overflowed for me with the faith and love which are in Christ."

Do you believe we can live like the apostles? Do you believe we can do the works they did? The grace of God is just the same today—and it doesn't matter what the people say. We can even do greater works than they did if we believe in Jesus as much as we ought to believe in Him. For Jesus promised, "He who believes in me the works that I do shall he do also. And greater works than these will he do." Does that refer to getting people saved? Certainly. Jesus converted many, and His followers can do the

same as He did—and even win more converts than the Master. Does that refer to working miracles and healing people? Yes. Jesus did that, and His followers can do the same—and even do more miracles than the Saviour did. Remember, the shadow of Peter was enough contact for the many sick who came to Jerusalem for healing. Does that refer to helping poor people and doing good? Of course. Jesus went about doing good works. And His followers have been created anew for that very purpose, good works. We can do what Jesus did, and more. But why aren't Christians doing all this? Because of our little faith. We can only minister the grace of God that we have, and we are limited by our doubts and lack of faith. Some people don't use the faith they have. They do not receive because they do not ask in faith. Others think they have more faith than they have, and ask for things that they doubt God will give them. But there is plenty of grace for all of us and for all of our needs if we will only believe.

Some people know that this is so. But they overemphasize the gifts of grace at the expense of love. God does not do that. He is interested in our character. And sometimes He withholds healing for the body in order to heal the soul. It may have been so in the case of Timothy, who needed to take medicine because he

(Continued on page 757)

## Our Readers Say—

We surely do appreciate the GOSPEL HERALD in our home, especially in these disturbing times the section on *Peace and War*. Couldn't we have these articles a little more frequently? Thank you for your splendid papers. . . .—*Mr. and Mrs. Marlin S. Burkholder, East Earl, Pa.*

. . . the mixed marriages editorial . . . was courageous, but fair, objective, and thoroughly Christian. You no doubt will receive letters of protest but an editor of a Christian publication who never receives that kind must be guilty of filling his paper with platitudes.—*Melvin Gingerich, Goshen, Ind.*

Thank you very much for the editorial . . . on "Reporting Our Weddings." It expresses my sentiment exactly. It has been a . . . growing concern to me and to others as well. In some cases the column space used in reporting is even longer than for the so-called "society" weddings. . . .

We thank God for an avenue like the GOSPEL HERALD to bring a full expression of the Christian life before our church people. We like the Missions Section especially. . . .—*Mrs. Lester P. Geiser, Apple Creek, Ohio.*

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### The Fire Spreads

Many have been praying for years that revival fires may spread throughout the church. It seems that the Lord is graciously answering those prayers. From Franconia, Lancaster, Belleville, Johnstown, Sarasota, Kitchener, Orrville, Hannibal, Kalona, Hesston, and many other places come reports of stirring revivals, with sinners and cold church members being marvelously changed by the work of the Spirit in their hearts. The Lord is using our tent evangelism campaigns to perform these miracles, but also other evangelists and pastors as they faithfully proclaim the Word. Large classes of converts are under instruction and new members are being added by the score. Merchants in our communities tell of the settling of old accounts. People who were not on speaking terms weep their confessions and their forgiveness. We hear glowing testimonies from people who never opened their mouths on spiritual things before. Prayer meetings spontaneously spring up. Volunteers offer themselves for mission work and other service of the church. As news of all this spreads to communities as yet untouched, there are born the longings and prayers which are the prelude to blessings. A fire is sweeping the church.

For this gracious outpouring we praise the Lord. All of us long for the deepening and growth of our own Christian experience. We want our loved ones to enter into all that God has for them. We want our congregation to be stirred to new holiness and zeal. We pray that all carnality will be purged out of the brotherhood. We long to see our people living in victory over the sins which may have been sapping their spiritual vitality. We want to see our people become Bible students and personal workers. We want to hear the testimonies of praise instead of the grumbling of discontent and the pettiness of gossip. We want to see all the evidences of conversion and Spirit fullness. And we want to see a constant procession of the lost of our communities coming to the Saviour for salvation and peace.

There are, of course, dangers. A

spreading fire can be a blessing as it burns up refuse and heats up furnaces. When it gets out of control, blackened ruins and stark hillsides testify to the devastation it can cause. Spiritual transformation can run into unreasonable fanaticism and emotional off-balance. Some people may go through the heat of a revival and come out pretty much burned up. These are difficult matters to judge, but let us suggest a few criteria. If one has become chiefly introspective, thinking of his own feelings and problems, it would seem the revival has not sufficiently pointed him to Christ and the Word. If he has developed a self-righteousness, sure that few have attained to his level of Christian experience, he may be the victim of a kind of drunkenness. If he has trouble in listening to the preaching of his own pastor, desiring to live continually in the atmosphere of the big revival meeting, he has become unfitted for routine Christian living. If he has become critical of those who may not feel and do just as he does, the revival may only have hardened him into shibboleths and stereotypes. If when any particular campaign is over he slips back into a formal, comfortable churchianity, his enthusiasm for the revival was only an emotional splurge. Particularly, if the revival has not given a zeal and a disposition for service, he may be in the dangerous situation of having lots of energy, but no outlet for it.

The thing which convinces us that in the main the revival fires are accomplishing what they should is the wave of evangelism which follows. We are experiencing revival as a means to an end. People are leaving comfortable homes and good businesses to help to build new Christian communities. Young folks are choosing a lifework with the Christian service motive dominant. There is increasing demand for evangelistic literature. People who were not interested in missions are now lending a hand. Mission outposts are on the increase; everywhere there are new summer Bible schools. People take a delight in street meetings and personal work. The various boards are projecting new missionary outreach.

Revival fires create energy. If there is sufficient outlet for that energy, all is well. If there is frustration and repression, results may be disastrous, both for individuals and for the church. The work must go on to completion. We must let God finish what He begins. We must not expect to have a great revival sweeping the church, and then have the life and work of the church remain as it was before. The Spirit of God works. Let Him work.

### The Word in Words

In the Bible eternal truth has been expressed in words. The Spirit so moved the writers of the canonical books that they wrote that truth, without admixture of error, in the Hebrew or the Greek language. But few of us can read those languages, and the original manuscripts are not available to us. We can read the Word of God because scribes copied, scholars compared and evaluated the copies, and translators put the truth, as best they could, into the languages we can read. A missionary recently stated that he finds the same divine power in the Spanish Bible as he found in the English. The words are different, but the Word is the same.

It is important to keep this in mind. We become accustomed to some particular rendering of the Bible, and its precious truth tends to give us the feeling that the truth could not be differently expressed. A number of years ago the Mennonite people went through the stage in which the German translation of Luther seemed better, more sacred and more authentic, than the English version could possibly be. Now we are at the stage where for some of us the Authorized Version, made sacred by many associations, seems somehow more religious than any of the later revisions or translations. There are people who talk as if revising the translation were tampering with the Word. Should it not rather be our attitude that we want all the light on the text which newly discovered manuscripts can give us, and we want to read the truth in language which is current, so that we can understand it? One has a right to his tastes in versions, and to his opinions about the prejudices of translators. But let no one equate the originally inspired Word with any particular rendering of that Word. Thank God for the scholarship which has made the Word available to us. But



no one group of scholars or translators has the last word on how to put the Word into the idiom of the English, or the Spanish, or the Choctaw, or the Hindi.

## Unconscious Remarks

By J. DELBERT ERB

Our ideas of success are often so deeply engrained within us that they sometimes make their appearance unconsciously. This appears to be especially true of older people who were reared in the day when the world looked with awe at the achievements of Andrew Carnegie, Cornelius Vanderbilt, and John P. Morgan, to mention only a few; and of a time when it looked upon those day laborers in Pittsburgh, Detroit, and Chicago as unsuccessful good-for-nothing-else's who should have been put in jail when they struck for higher wages and better working conditions.

Today the attitude of the world is changing somewhat. The sometimes questionable means by which some gained their millions are no longer so greatly praised. Indeed, one third of the world is overrun by a system which could claim to dethrone forever those ideals of success held by many Americans. And what about those good-for-nothing-else day laborers? Even the President of the United States can't defy their claims.

What are the Christian ideals of success? Which gives more glory to God, the steel company president as he attends a banquet "in the interest of the company," or the workman in the mill as he forms articles to be used in home, shop, and field? Admittedly, neither can glorify God if he hasn't accepted Jesus Christ in his heart, but to which can be attached the title "successful"? If Christ were among us today, whom would He commend as being successful? Surely the ten-talent servant would earn no more praise than the one-talent servant, provided both used their talents to glorify God. The good-for-nothing-else day laborer may be just as successful as the president of the New York and Chicago Railroad.

As has been suggested, the group of so-called day laborers has grown greatly in size as well as importance in all major countries of the world. Most of them find their homes in the crowded city. They are working constantly to improve poor living conditions which, we must admit, were often caused by the selfishness of millionaires in the past and present. In the cities these workers are often in contact with the prominent sins of our modern world. By and large they are a churchless group. Often their condition is a result of their own sin. They are unable to get a "respectable" job. They are a group with a great need.

Now as never before the Christian Church must rise to meet this need. To present the Gospel to these people is a

difficult task. Any city missionary can attest to this fact. But Christ died for all, and the percentage of factory workers in that "all" is increasing. It is encouraging to see new steps being made. New city missions, young people making special studies in the cities, and a renewed emphasis by the Mission Board all show that many are aware of this need. May God bless them in their labors and may more give themselves to share in this glorious task.

But here's where those unconscious remarks about success come in. Do you really believe the section hand on the railroad is just as successful as the man at the head of the whole division? Do you really believe that the punch-press operator may have the same esteem in the sight of God as the founder of the company? You say "yes," but are you sure?

A Christian writer was recently comparing the lives of two men who started out together in a steel mill. One ended up a millionaire, the other a drunkard. The millionaire was praised for his "success" in rising from his "menial work" in the steel yards to the position of "a great steel magnate." According to the article, "he took advantage of the opportunities which came his way." And may I add, he took advantage of millions to gain his millions.

The final point of the above-mentioned article was good. I only wish to point out the dangerous thinking and reasoning which so many of us unconsciously do. What would a young steel worker think of that article? Would he read the rest of the magazine with zeal or would he let his subscription run out?

Through the years the church has been most closely connected with those in the middle and higher classes. Sociologists put the minister in a class with other professional men, such as the doctor and lawyer. Christians by and large have been thrifty people, and in our "land of opportunity" have often risen high on the material ladder of success. Sad to say, some of the evils of capitalism, and there are a few, have been endorsed by Christians. The banners of capitalism and Christianity are often flown from the same pole. The working man has seen this. He has rebelled against this. He has refused to believe that the Bible is for him. He has heard those little remarks which praise those that refuse to give him a raise.

In your conversation and in your living, is your ideal of success the same as that held by our capitalistic western world, or do you honor the one who lives by the sweat of his brow? Ministers, do you praise millionaires in your illustrations, or do you praise those who do an honest job in the assembly line? This is an industrial age. This is the age of the working man. The Gospel must be made attractive to him. Are your unconscious remarks hindering that task?

Bragado, Argentina.

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Aug. 1, 1902)

About 60 mowers recently assembled at the Franconia meeting house and cut the grass in the church yard. When it was cut Jonas M. Hagey sold it at auction to the highest bidder, Abraham B. Clemmer, for \$2.00.

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, July 28, 1927)

We have just closed a four-week daily vocational Bible school [Canton, Ohio].

Bro. Fisher was the last one of our congregation (Salem [Ind.]) that was born in Holland.

Bro. George R. Brunk . . . has been lecturing each Sunday night on the subject of Prophecy [Fentress, Va.].

Officers elected [Alta-Sask. Conf.]: Moderator, N. E. Roth; Assistant Moderator, Isaac Miller.

Russell Joseph Mumaw [son of Levi Mumaw] . . . died . . . following an operation for appendicitis. . . .

## Honor the President

By STANLEY C. SHENK

"Honour the king," admonished Peter. Similarly, we should honor *Presidents*. This does not mean at all that we necessarily have to agree with the policies of our Presidents or be happy about all their actions. It means that we are to honor them wherein we *can*. If we can respect them for their characters and deeds—wonderful. If we cannot, we should still honor them because of the solemn *office* that they hold. They are men whom God has placed (or has *allowed* to be placed) in the seats of the mighty. I do not like the tone of some of the letters that President Truman has written. Nevertheless, if he ever comes past my street corner, I will remove my hat to do him honor. He is the *President*. "Honour the king." Honor the President.—*Herald Youth Bible Studies*.

The period of the Reformation was a judgment day for Europe, when all the nations were presented with an open Bible, and all the emancipation of heart and intellect which an open Bible involves. It is the one book wherein, for thousands of years, the spirit of man has found light and nourishment, and a response to whatever was deepest in his heart. It is the finest bit of literature ever written by the pen of men.—Thomas Carlyle.



# The Half Has Never Been Told

By Fannie E. Martin

In the tenth chapter of I Kings we read that the queen of Sheba gathered a very great train of camels that bare spices and very much gold and precious stones, and came to see Solomon and communed with him of all that was in her heart. After she had been with him and was permitted to see all she had gone to see, she made this remark: "Howbeit I believed not the words, until I came, and mine eyes had seen it; and, behold, the half was not told me: thy wisdom and prosperity exceedeth the fame which I heard" (I Kings 10:7).

Naturally we like to think of Solomon as a man of great wealth, and also a great builder. In I Kings 10:23 we read that Solomon exceeded all the kings of the earth for riches and for wisdom. We love to read about the temple that Solomon built, and how magnificent it was. Then in I Kings 7:1 we read that he was thirteen years building his own house. In II Chron. 8:1 it says he finished building the house of the Lord and his own house at the end of twenty years. He also built many cities and other buildings besides. In this day and age we have to think of Solomon as we drive through the cities and valleys and see so many important buildings under construction.

Then in II Chronicles again we see another statement of the queen's visit to Solomon. This time she speaks of the greatness of his wisdom and leaves the prosperity out, which is by far more important. In I Kings 3 we are impressed deeply as we read how Solomon pleaded with the Lord for an understanding heart so that he might judge the people between good and bad, "for who is able to judge this thy so great a people?" It pleased the Lord very much that he did not ask for riches, or a long life, but for wisdom. So He promised him a wise and understanding heart. "So that there was none like thee before thee, neither after thee shall any arise like unto thee."

Psalms 72 pictures the glories of David's son. Verse 11 reads, "Yea, all kings shall fall down before him: all nations shall serve him." Then in verse 12 of the same chapter we again find comfort for the poor and needy, and all those who are suffering in many walks of life, for it says, "For he shall deliver the needy when he crieth; the poor also, and him that hath no helper."

Many of you may have noticed by my writings that it is the unfortunate class of people for whom my heart's desire is that they may find a helper as Solomon was. Yes, we need wise men today as Solomon was to bring deliverance to all who are oppressed in this great nation of ours. It seems there is so much suffering and so many sad hearts which are

caused by our nation turning away from God. We fail to realize we have our part to do to bring "God to the nation." We are content to go to church on Sunday morning, return home, and feel we have done all the Lord requires of us till the next Sunday. But do we realize how many fallen people are in this great nation of ours, or even in the city or town nearest to us? Not long ago I listened to a sermon by Charles Welborn which caused me to say, "The half has never been told me." This sermon was also printed in tract form, from which I will quote at length.

"The sanctity of the home and the marriage relationship has been forgotten. I could point out that 60 per cent of all the crime in the United States last year was committed by young people below the age of 21. Every twenty-four hours there occur somewhere within the boundaries of Christian America 33 brutal murders, as man takes the life of his fellow man. In 1947, in America, there was a major crime recorded every 18.9 seconds. There was a murder every forty minutes, a sex crime every twenty-two minutes, a robbery every five. Last year, in America, the cost of crime was above 15 billion dollars, more than we spent on our churches and schools combined. There are 4,300,000 active criminals in America today. Does that sound as if we were a God-fearing nation? [And I say, a God-loving nation?]

"I could go further to point out that the liquor bill of America is eight times what we give to any form of organized religion, that we are spending more on chewing gum than we are on God. Last year, the average American family, while it was spending 155 dollars of its year's budget on sweet milk was spending 236 dollars of that budget on intoxicating beverages. Two thirds of all our alcoholics, according to the Yale Institute of Alcoholic studies, began their drinking while they were students in America's high schools."

Now is there anything for us to worry about? Will we just sit down and sleep a nap, and trust God to bring deliverance to those poor souls in want of bet-

ter teaching? I quote again from Charles Welborn.

"I remember well how, some two years ago, I was called to the phone in my apartment at about three o'clock one morning. A high-school boy whom I knew well was on the other end of the line. He called the name of another young fellow whom I knew, told me where they were—in a little dive down in the center of the city. The other boy was drinking and causing trouble. 'We want you to come down,' the boy asked. 'We can't do anything with him, and you seem to have some influence with him.'

"I climbed into my clothes, drove downtown, and the boy who had called me met me on the sidewalk. 'You're too late,' he said. 'Just after I called, the boy began to throw things, and the police took him away.'

"We went to the police station, talked to the man on night duty, and, after a bit, he let me take the boy home. We got him out of the cell where they had thrown him with the dregs of the city and carried him between us out to the car. By now, he was so weak and sick that he couldn't walk. We drove out to his home—not in one of the slum districts of the city—but in one of the best residential districts. Every light in the house was on; it was four o'clock in the morning. We carried him to the door, rang the doorbell, and waited. In a moment his father opened the door—his father, gray-haired and distinguished, with the cocktail glass in his hand, his father—too drunk to know it was his own boy we were bringing home."

This father was a deacon in a prominent church in the city. Sad, sad indeed. Certainly the half has never been told, and what are we going to do about it? Remember that could have been your son. Let us pray that men like Solomon, R. A. Torrey, D. L. Moody, and many of our great evangelists of today may cause a great revival to sweep over our land. Then what a happy meeting it will be when we can all meet in that New Jerusalem whose builder and maker is God. Certainly we can all cry out then and say, The half has never been told. In I Cor. 2:9 we read, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him."

Hinton, Va.

## An Orphan D.P.

By Edna Hull Miller

Your name is new—your land is new, poor child—

Little displaced person—scourge of war!

Too young to know your name—to feel the grief—

And yet—to never know just who you are!

Oklahoma City, Okla.



## Tragedy and Triumph

BY EDITH KENNEL GRAYBILL

The Joseph B. Stoltzfus family, husband aged 48, his wife Grace, 44, a sixteen-year-old daughter, Vida Jean, nine-year-old Joseph, Jr., and six-year-old Lena May, had a happy, peaceful family life. Husband and wife loved each other, and the children were well behaved and obedient. The Stoltzfus family were a consecrated family. For twenty years Bro. Joseph served as a teacher or Sunday-school superintendent and helped support the work at the Coatesville Mission in various ways. Their home was a home of hospitality. In it the mission workers or visitors at the mission found a waiting welcome and shared a place at the family table. There, too, the dirty, neglected street child found a shelter and was cared for like one of their own.

Vida Jean, the oldest daughter, was a sweet, pleasant girl. She was more sensible and thoughtful than the average sixteen-year-old girl. Her last Sunday afternoon was spent in helping to distribute *The Way* in the city of Coatesville. Vida Jean did not need to go home that fatal Sunday evening. She had another way offered to the services that night. But she chose to go home and go along with her family to church.

Joseph, Jr., or "Little Joey" as he was fondly called, was very devoted to his father. He followed him to the field to help farm; he was close to Daddy's heels while the cows were being milked, and he and his father were just an hour apart in death.

Among the many who stayed for a period of time at the Stoltzfus home was Dennis Swinehart. Dennis spent several summers on their farm, doing what he thought was "working for Stoltzfus," but which may have been "Stoltzfus working for Dennis." To Dennis obedience was an unknown art, and many were the experiences Joe and Grace bore patiently. Once when leaving the farm for a short while on business, Joe said, "Now, Dennis, we won't drive the tractor until I come back," but on his return, a little later, he found the tractor in a ditch down in the field. But helped by their Christian forbearance and prayers Dennis has for the past number of years been a regular attendant at the mission services and is one of "Christ's little ones" at that place.

Not only the street boy and mission convert were sheltered in this Christian home, but during the winter Bible schools in the church district, students from a distance were regularly given free boarding, and on this tragic evening two Bible school students from Maryland were also in the family car en route to the mission.

It was a beautiful Sunday evening, January 6, 1952, when the

Stoltzfus car started on its customary three-mile drive to the Sunday evening service at the Coatesville Mennonite Mission. They reached the stop sign at the Lincoln Highway, and their car stopped and waited. The road was clear, and the car pulled out on the highway, but the next instant two speeding cars, racing side by side, clocked by a policeman giving chase at 80 miles an hour at the time of the impact, came over the little knoll and one of them hit the Stoltzfus car broadside. Brakes screamed, cars swerved and upset, blood and gasoline flowed freely over the highway.

A few minutes later Pastor Brown from the near-by Upper Octoraro Presbyterian Church came driving up the highway on his way to conduct the evening service at the Sadsburyville Presbyterian Chapel. Hastily drawing to the side of the road, he came to the assistance of the injured. Pastor Brown was acquainted with the Stoltzfus family. Bro. Joseph, unconscious, was taken to the Coatesville Hospital, where he died two hours later without regaining consciousness. Tenderly, Pastor Brown held little Joey, Jr., also unconscious, in his arms while someone untied the little shoe to release his foot from the wreckage. An hour later Joey's life had ebbed away.

After all were in the care of the hospital, Pastor Brown sadly resumed his drive to the Presbyterian Church. His audience was waiting, wondering, as a pale, blood-spattered pastor rose up before them. In a few tense words, choking with emotion, Pastor Brown related to them the scene he had just witnessed, offered a prayer for his congregation, and dismissed them.

The following week Pastor Brown's heart yearned for the welfare of the boys who had caused the accident, neither of whom were seriously injured. He first visited the Kilgore youth, who was

one of the drivers. And as he prayerfully spoke to him concerning his need of salvation, young Kilgore broke down before an open Bible and confessed his guilt and accepted Christ. His father, who was with him, also accepted the Lord that same night. "Now," said Pastor Brown, "the Bible says that 'if we confess Christ before men we shall be saved.' Are you willing to confess Christ publicly?" Young Kilgore answered, "Yes, I will." Next Sunday morning Pastor Brown in the Sunday morning service gave an evangelistic appeal, and upon the invitation for souls to respond, young Kilgore walked to the front of the church. His father followed him. Others kept coming and to the joy and astonishment of Pastor Brown seventeen souls had been moved to repentance and had come forward at the invitation. "Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit" (John 12:24).

A saddened, quiet group of worshipers were filing from the afternoon session of the quarterly meeting at the Coatesville Mission. Bro. Joseph Stoltzfus' name was on that program. On his desk at home lay the unfinished plan for the children's meeting he was to conduct that day. A car came to a sudden stop directly in front of the mission and Pastor Brown stepped out. He spoke briefly with the mission superintendent, and then with an air of solemn expectation the people resumed their seats.

"I have a message which I feel I must share with other Christians, especially with a Mennonite group," said Pastor Brown; "so I have come to tell you of the conversion of seventeen souls as a result of the tragic accident which has robbed you of some of your faithful workers and dear ones here." And he added, "The nonresistant attitude of the family and church toward the erring boys who have caused all this sorrow has made a deep impression on not only seventeen souls but on the community as a whole. Instead of bitter or accusing words, prayers of concern were being offered for the souls of the racers, and the world round about took knowledge that this was the Spirit of Jesus and His Gospel, while the family and church humbly acknowledged the hand of God moving among them and reverently submitted to His will."

Four months passed by, months of much physical suffering to Sister Grace who was unable to attend the triple funeral service of her husband, son, and eldest daughter because of injuries which hospitalized her for four weeks after the accident. During these painracked days many were the testimonies of the hospital staff to the quiet, submissive,



Joseph Stoltzfus family, photographed four years ago. Only the little girl survives.



## A Prayer for This Week

Dear Lord, through Thy great Son we give Thee thanks  
For His—our power to do Thy holy will,  
For wondrous love poured out in drops of blood  
'Neath olive trees and high on Calvary's hill.

For this Thy love to fill our hearts we plead,  
In overflow to reach the lost with truth,  
This man of intellect who knows Thee not,  
These bright-eyed children, lovely, eager youth.

Not only them, Lord; give us love to love  
The warped, the dull, the strongly unperfumed,  
The leering, grasping, those who beg our bread,  
The hopeless—till by heavenly Light illumed.

Prostrate beneath the olive trees we fall  
And yield our wills to Thine, to self to die,  
Accept in faith Thy victory and life,  
Go forth to serve, Thy name to glorify.  
Amen.

—Dora Taylor.

Christian attitude she maintained at all times, with never a harsh word for those who in one moment of time had bereft her of husband, son, daughter, home, and health.

For four months Sister Grace could speak to little six-year-old Lena May, the only survivor of the family, as only a mother could speak at such a time of sorrow—four sad months in which the mother could choose from the old home such articles as Lena May could keep to remember the home and family so suddenly taken away from her, and then their home was sold. The two lone survivors went to stay with Lena May's maternal grandparents, Bro. and Sister John Hertzler. Here Sister Grace had time to help her little daughter to get adjusted to her new home and the school in this new community.

May 3, 1952, Sister Grace attended the dedication services of the new Newlinville Church (an outpost of the Coatesville Mission) and became ill during the afternoon program. She was taken to the home of her sister, Mrs. Samuel Umble, about five miles away, and two days later Sister Grace went to join her much-loved family in their heavenly home.

Paradise, Pa.

## The Last Prayer Meeting

BY LESHER HORST

There will be a great multitude present at the last prayer meeting, described in Revelation 6: "every bondman, and every free man" (Rev. 6:15). Many prayer meetings today are very small; only a few come. It will not be so at the last prayer meeting. All that have persistently treated the Lamb of God with disrespect will be present. Millions have done this; they will all be present at this meeting.

Distinguished persons will be present. Those who move in the upper strata of society usually have little to do with prayer meetings. They are above such things. They leave such meetings for the poor, and unlearned, and low in life. But they will come to this meeting: "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men . . ." (Rev. 6:15). They may never have been in a meeting where there was prayer before, but they cannot stay away from this one.

There will be great emotion in this prayer meeting. It will not be dull, and drowsy, and formal. There will be feeling—the deepest feeling. Men must experience most terrible emotions when they cry to the mountains and rocks, "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16). How dreadful must be the sight of Him that sitteth on the throne when the fear of Him inspires such a prayer as this!

There will be no indifference in this meeting. They will all pray, and what a prayer! It is not an address to God or the Lamb. They had so hardened their hearts against the blessed God that they cannot call on Him for mercy now. It is too late! Now they would go anywhere, or suffer anything, to escape or hide from God. They would rather that the rocks should fall on them and grind them to powder than to encounter the wrath of the Lamb. To what desperate misery must men be driven when they can offer such a prayer.

Are you on your way to this meeting? You hope not! But it is only the Lord Jesus that can save you. If you are averse to drawing nigh unto God, if you are neglecting the salvation provided in Christ Jesus, you are certainly on your way to this meeting. Stop! Think!

## Prayer Requests —

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for one of our ministers who has a cataract, that the operation for its removal may be successful.

Pray for traveling mercies to those going to the World Conference and for missionaries now en route.

Pray for great blessings upon the Ohio Christian Workers' Conference.

Pray for definite guidance in the August church conferences: South Central, Iowa—Nebraska, Illinois, Conservative A.M.

Pray for a good attendance and many spiritual blessings at the Young People's Institutes: Laurelville, Illinois, Ohio, Southeastern Iowa, Franconia.

(Requests for this column must be signed.)

Meditate on this. Be persuaded to avoid this meeting. Now is the time to escape. Soon the door will be closed, never to open again. Now is the time to call on God for mercy.

Chambersburg, Pa.

## THINK IT OVER

Two ministers' wives were chatting to each other as they mended their husbands trousers. "I can't understand," said one, "why your church is always prosperous, while ours is not."

"Well," said the other, "if you were an observant person, you would have noticed that I am patching these trousers on the knees while you are putting patches on the seat."—D. Carl Yoder.

I have spent seventy years of my life studying that Book to satisfy my heart; it is the Word of God. I bank my life on the statement that I believe this Book to be the solid rock of Holy Scriptures. All the wonders of Greek civilization were not as wonderful as this single book of Psalms.—William Ewart Gladstone.



## As Compensations Increase—

By ROBERT M. HOPKINS

The United States Department of Commerce is presenting some very interesting items regarding compensations of employees in various industries.

The compensation of all employees, including all industries, has risen in five years from \$117 billion in 1946 to \$178 billion in 1951, an increase of 52 per cent. This is due to two facts. The average annual earnings in that period increased 37 per cent and the number of full-time equivalent employees expanded 11 per cent.

The average annual earnings for full-time employees in 1951 was \$3,253. Transportation workers had the highest average, \$3,967. Next highest were those engaged in industries manufacturing durable goods, who averaged \$3,852, while miners averaged \$3,802, and the civilian federal employees, \$3,768. Those working in contract construction, manufacturing non-durable goods, wholesale and retail trade, finance, insurance and real estate, communications and public utilities all received above average earnings. The lowest wages were paid to workers in agriculture, forestry and fisheries who averaged \$1,521. Also those rendering personal services, those in military service, and civilian state and local employees received earnings below the average.

Our total personal income from all sources, including not only wages and salaries but also dividends, personal interest and rent income and other personal income, has risen to unprecedented levels. In 1946 such personal income was \$178 billion. It rose to \$225 billion in 1950 and to \$351 billion in 1951, and is still rising. It is probably at the rate of \$258 billion at present. Two cents from each dollar of such personal income in 1951 would have produced over \$5 billion for benevolence in 1951. The amount actually contributed was less than that by a billion dollars, or an average of only a little more than a cent-and-a-half from each dollar. Based upon a tithe of the average earnings the contributions from living donors in 1951 should have averaged \$325.30; they were instead \$52.05 from each one of us for all "church and charity," just about a dollar a week.

Our personal incomes continue to rise, but our contributions for all religious, educational, and welfare causes do not reflect this increasing prosperity. Americans in this wonderfully blest country who realize the moral values which undergird our nation ought not long be satisfied with such disparity. It must be increasingly evident that it is only as we set aside a due proportion of our income *as it comes to us* that we will adequately provide for the essentials in our American way of life.

—Golden Rule Foundation.

## OUR SCHOOLS

### GOSHEN COLLEGE NOTES

During the past year Goshen College granted over one hundred scholarships. This number is in addition to aid to ministers, missionaries on furlough, foreign students, and grants-in-aid to Mennonite students to encourage continuous attendance for four years at a Mennonite college.

The largest single group is the freshmen who received Freshman Scholarships consisting of remission of part of the tuition distributed over one year—one half applied to first semester bills and one half to second semester bills. Freshman Scholarships are awarded on the basis of scholarship, character, leadership abilities, educational promise, and need. To be eligible for a Freshman Scholarship in the second semester of the freshman year, a student must maintain good standing in scholarship during the first semester. The Freshman Scholarship usually pays \$100.

The Mennonite Grant-in-Aid, awarded to an active member in good standing of a congregation affiliated with some branch of the Mennonite or Brethren in Christ Church, was awarded to students who expect to continue residence in a Mennonite college continuously for four years, keep their bills paid, and are active and faithful participants in the church life and religious activities of the college, of the Mennonite Church, and of the college community during their period of residence on the college campus. They must also maintain a consistent record of support of the ideals and standards of the Mennonite Church and of Goshen College.

Another large amount was awarded to students in the Seminary who were classified as full-time students. This scholarship pays \$150 per year in the undergraduate years and \$250 per year in the postgraduate years. Under certain conditions Bible Scholarships are made available to non-Mennonite students.

A student at Goshen College may receive a maximum of \$550 total of scholarships and grants-in-aid above the sophomore year. The B.D. student may receive a maximum of \$1050 during his college career.

Ten Laura A. Kindig Scholarships are granted annually to young women who are candidates for a diploma or a degree from Goshen College. Upon graduation, scholarship holders receive diplomas designating that they have been "Laura A. Kindig scholars." By the terms of the Laura A. Kindig Trust Fund, qualifications of candidates for the scholarships are fixed in terms of (1) scholastic achievement, (2) character, and (3) personal need. Preference is given to residents of Elkhart County, Indiana, and the city of Goshen, if any meet the requirements.

The Miles Laboratories of Elkhart, Indiana, have set up two scholarships each year for student nurses. The value of these scholarships is \$600 payable in \$200 installments during the first two years and \$100 install-

ments in the third and fourth years. Four of these scholarships were in effect during the past year. At the end of two more years, eight student nurses will be receiving benefits of the Miles Laboratories Scholarships. To be eligible for this scholarship, candidates must possess favorable attitudes, habits, and qualities of good citizenship and have potential ability to succeed in nurses' training.

In addition to the above, three special scholarships have been endowed by individuals. The D. A. Lehman Scholarship of \$110 is granted annually to that junior student majoring in the Division of the Natural Sciences who makes the highest scholastic average during the first two years of his college career. Joyce Mishler of Eureka, Illinois, was the D. A. Lehman scholar in 1951-52.

As a memorial to J. S. Hartzler, Dean of the Goshen College Bible School 1905-12 and instructor at the Elkhart Institute and Goshen College 1895-1912, friends in the Prairie Street Mennonite Church in Elkhart have established a scholarship fund to provide an annual scholarship of \$100 for a student in the last two years of the Th.B. or B.D. course. Preference is given to students who (1) maintain second group scholarship standing, (2) show greater need, (3) have a strong record of devotion to the work of the church, and (4) are members of the Prairie Street congregation. This scholarship grant may be over and above the standard Th.B. grant, but it cannot be held by one person for more than two years. Chester Raber, of Detroit, was granted this scholarship last year.

The Franklin N. Kornhaus Scholarship in Public Speaking provides an annual scholarship of \$100 or more to a student of Goshen College for achievement and promise in the field of public speaking. Franklin N. Kornhaus, late of Oakland, California, established an endowment fund of \$2500 to provide this scholarship. The holder of this scholarship is chosen annually by the head of the Department of Speech in consultation with the President of the College. Paul Verghese, of India, received this scholarship in 1951-52.

A student in the School of Nursing is eligible for one of the regular scholarships. In addition the student receives a tuition grant of \$50 for the Summer Session following the freshman year at Goshen. During the sophomore year the student in the School of Nursing pays \$50 less for the entire twelve months than the resident student pays during the regular academic year of nine months. During the junior and senior years students in the School of Nursing pay \$250 less for the entire twelve months than the regular resident student pays for the academic year.

In addition to the scholarships, the Mennonite Board of Education is able to offer loans to students enrolled in the School of Nursing. These loans are made possible by the Rufus T. Yoder Loan Fund. The total amount loaned to one person in any one year may be \$250 and may extend to \$500 during



the student's residence at the College. No interest shall accrue while the student is in school.

All applications for scholarships, grants, and loans must be made to the President of Goshen College.

### Advice to Young Preachers

Men, and good men, too, are hurried into great and opposite extremes by an over anxiety to comprehend everything within their limited capacities, and by not keeping their eye constantly on revelation.—Ewing.

## TEACHING THE WORD

### Historical Backgrounds

*Fourth Church-wide Sunday School Convention, Goshen, Indiana, August 21-24, 1952*

BY PAUL M. LEDERACH

The year 1840 is generally conceded to be the time of the first Mennonite Sunday school. The first permanent Mennonite Sunday school was established in 1863. From these small beginnings, the Sunday-school movement rose and flourished. By the turn of the century, the great Sunday-school conferences had awakened the entire church. By this time, and because of the impact of the Sunday school, the educational, missionary, and publication work of the church was well under way.

In the first articles of this series, the early Sunday-school conferences, which were the forerunners of the forthcoming convention, and those church agencies which promoted the work of the Sunday school in a formal way were reviewed. In the preceding article we looked at the General Sunday School Committee of General Conference and its work from 1915 to 1937. This article and the next will be devoted to the history and work of the Mennonite Commission for Christian Education and Young People's Work.

As early as 1932 there was agitation for a reorganization of the General Sunday School Committee. The General Sunday School Committee itself sensed its inadequacy, and in the 1933 sessions of General Conference at Hesston, Kansas, requested help from the Conference in effecting a better organization for coping with the enlarged field of educational activities confronting it.

It was obvious to many that a number of the General Conference committees, such as the Young People's Meeting Topics Committee, Young People's Problems Committee, and General Sunday School Committee, were overlapping in function and accordingly stifling progress and beclouding vision for the future. The Hesston Conference referred this problem to the Interboard Committee for study and instructed the Interboard Committee to report to the 1935 session of Conference.

The Interboard Committee studied this problem at a meeting in June, 1934,

and appointed a subcommittee of three, J. A. Ressler, Orie O. Miller, and A. J. Metzler, to study carefully and to formulate the best plan for this work. Briefly, there were at least three lines of procedure open: to merge all committees into one enlarged committee or board; to enlarge the Sunday School Committee into a board like the Mission, Education, or Publication Boards; or to enlarge the Sunday School Committee with a revised constitution under which Teacher Training, Summer Bible School, Weekday Bible School, etc., would get proper note and consideration.

The subcommittee worked for approximately three years. Through counseling representative church leaders, through informal group meetings, and through the guidance of the Interboard Committee, the subcommittee developed the Commission plan which was adopted by General Conference at Turner, Oregon, August, 1937.

At first the Mennonite Commission for Christian Education and Young People's Work consisted of twelve men, six appointed by General Conference, one each by the three church boards (Publication, Mission, and Education), and three by the Commission itself. In a general way the Commission was responsible for the co-ordination, promotion, and supervision of religious educational agencies operating in the local congregation, and outside of day schools, high schools, and colleges under the guidance of the Mennonite Board of Education.

It was the heritage of the Commission to take over the work of the General Sunday School Committee, Young People's Meeting Topics Committee, and Young People's Problems Committee. From the General Sunday School Committee the Commission took over the work of gathering statistics. It also took the responsibility of helping in an organizational and administrative way the development of the Sunday school.

In 1937 the Commission was organized with an Executive Committee of chairman, vice-chairman, secretary-treasurer, and fourth and fifth members. It was decided that a secretary be provided for each division of Commission interests: Statistics, Sunday School, Summer Bible School, Weekday Bible School, Teacher Training, Young People's Meetings, Young People's Institutes, and

Young People's Problems. The Executive Committee and all secretaries were to be served by a Field Secretary, responsible for field work and general promotion.

The initial meeting of the Commission was held November 19, 20, 1937, at the Home Mission, Chicago, Illinois. The personnel of the first meeting was as follows: General Conference appointees, A. J. Metzler, Paul Erb, J. R. Shank, J. L. Horst, Milo Kauffman, and Orie O. Miller; those elected by boards, Chester K. Lehman (Board of Education), O. N. Johns (Publication Board), and M. C. Lehman (Mission Board); and those elected by the Commission, Paul Mininger, Jesse B. Martin, and I. W. Royer.

At the first meeting J. R. Shank reviewed the work of the Young People's Bible Meeting Topics Committee; J. L. Horst reviewed the work of the Mission Study Committee; Orie O. Miller reviewed the work of the Young People's Problems Committee; and I. W. Royer reviewed the work of the former General Sunday School Committee. At this meeting the Commission organized itself as follows: A. J. Metzler, Chairman; Orie O. Miller, Vice-chairman; Paul Erb, Secretary-Treasurer; Jesse B. Martin, fourth member; and I. W. Royer, fifth member.

The duties of the secretaries of the Commission were fourfold: (1) study and research in the problems of their respective fields; (2) promotion, in co-operation with the Field Secretary; (3) co-operation in the building of curriculum materials for their respective fields; and (4) the tabulation of statistics, under the direction of the Secretary of Statistics. The first secretaries were: Secretary of Statistics, J. L. Horst, with Ira Landis and Ellrose Zook associate secretaries; Secretary of Sunday Schools, I. W. Royer; Secretary of Summer and Weekday Bible Schools, C. F. Yake, with Noah Good as associate secretary; Secretary of Teacher Training, Paul Mininger; Secretary of Young People's Institutes, Paul Erb; Secretary of Young People's Bible Meetings, J. R. Mumaw; Secretary of Young People's Problems, Milo Kauffman; and Field Secretary, J. R. Mumaw.

From the story of the beginnings of the Commission, its initial meeting and organization, we turn now to a review of its growth and development. This will be done in the concluding installment of this series.

Scottdale, Pa.

How many ages and generations have brooded and wept and agonized over this Book! What untellable joys and ecstasies, what support to martyrs at the stake from it! To what myriads has it been the shore and rock of safety—the refuge from driving tempest and wreck! Translated in all languages, how it has united this diverse world! Of its thousands there is not a verse, not a word, but is thick-studded with human emotions, —Walt Whitman



# FAMILY CIRCLE

## The New Arrival

BY DORCAS S. MILLER

### I. Anticipation

We got the basket out today. (A baby is to come.)

I cleaned with love and fixed with care the covers—one by one.  
I thrilled as four and two years watched enchanted, for I'd said  
That God would send us baby soon. (Perhaps, we always add.)

With eager hands and shining eyes they brought me what I asked.  
Happiness did fill us all; the work was not a task.  
"How worth the effort 'twill require! Welcome the ordeal."  
So thought I. "For that soon will pass. The joy will stay—that's real."

The basket's ready—we must wait. "Into the spare-room," I say.  
But two says "out"; she wants it kept in our room for today.  
"Why not?" I think, and leave it there, for room enough have we.  
The gladness shining from her eyes is full reward to me.

We close the door, all loathe to leave. Says four, so solemnly,  
"Maybe God will Jesus send as baby, and then we  
Will take him to the temple when he is older grown.  
We'll leave, and then come back to ask, 'Oh, where has Jesus gone?'"

"Maybe—" said my four-year-old, and little could he know  
The thoughts he started through my mind—"What if 'twere really so?  
What if I'd lived in Mary's day and heard the angel say,  
'Fear not, for thou art highly blessed of womankind today'?"

"My son?" Not mine, and glad was I, for heartache too He brought.  
Yet, for a moment, surged within deep joy, for I just thought  
How maids of Israel long ago would wonder "Could it be  
The Promised One, Messiah, King, would come to even me?"

"My Son?" O Mary, you were pierced with sorrow hard to bear.  
I think of you, so helpless then; your child—but did you dare  
To interfere with plans divine? No. That could never be.  
God's Son was He, His life was planned to bring much agony.

"God's Son my son?" This cannot be, for Christ has come ere now.  
"My son God's son? May this be true," I beg as here I bow;  
"This child who now is still unborn, if granted life, might he  
Yield heart and life, surrender all to follow only Thee."

### II. Reception

The babe has come; God, can it be that he must leave a vacancy  
So soon? We want to love Thy will; be satisfied with Thy way—still  
'Tis hard to shatter childish joy. They'd dearly love this little boy.

How little thought we, as we told this joy to four and two years old,  
That God might take him home with Him. Yet prayed we not Thy will? How dim  
Had grown my faith when came the test. Did I not know He'd choose the best?

He knew I needed grief to taste; He wanted proof that when I faced  
A disappointment hard to bear I could resign and leave it there  
With Him. Oh, shame! What fear I knew. This joy is greater than my due.

The price is great his life has cost; almost we had to count him lost.  
But God has spared him now. First needed we to humbly bow  
Submitted to God's choice and plan. Now thank we God, the best we can.

The storm is past, the sun is bright; yet, may I not forget the night.  
The nearness I had felt with God; the comfort of the Shepherd's rod;  
The sweetness come from trusting Him—Oh, may the gladness never dim.

Greenwood, Del.

## On the Home

A few Sundays ago I stood on a hill in Washington. My heart thrilled as I looked on the towering marble of my country's Capitol, and a mist gathered in my eyes as, standing there, I thought of its tremendous significance and the powers there assembled, and the responsibilities there centered . . . and I felt that if wisdom, and justice, and honor abided therein, the world would stand indebted to this temple on which my eyes rested, and in which the ark of my covenant was lodged for its final uplifting and regeneration.

A few days later I visited a country home. A modest, quiet home sheltered by great trees and set in a circle of field and meadow, gracious with the promise of harvest—barns and cribs well filled and the old smokehouse odorous with treasure—the fragrance of pink and hollyhock mingling with the aroma of garden and orchard, and resonant with the hum of bees and poultry busy clucking—inside the house, thrift, comfort, and that cleanliness that is next to godliness—the restful beds, the open fireplace, the books and papers, and the old clock that had held its steadfast pace amid the frolic of weddings, that had welcomed in steady measure the newborn babes of the family, and kept company with the watchers of the sickbed, and had ticked the solemn requiem of the dead; and the well-worn Bible that,

(Continued on page 757)

### EXPRESSIONS OF APPRECIATION

Since it would be almost impossible to reply personally to all who have so kindly remembered us with cards, letters, prayers, and various expressions of sympathy in the passing of our dear wife and mother, Barbara Ellen Stutzman, we take this way of expressing our appreciation and gratitude for your consideration and comfort in our bereavement. May the Lord bless you.—M. D. Stutzman and family, Kingman, Alta., Canada.

\* \* \*

We wish to express our sincere appreciation to all for the kindness shown to mother during her lengthy illness. She appreciated very much the visits, cards, flowers, and prayers of her many friends. We are grateful for your sincere expressions of sympathy.—The Voegtlin family, Tofield, Alta.

\* \* \*

We want to express our sincere gratitude and appreciation to all who have so kindly remembered our son and brother, Kenneth, during his illness, since March 14, with prayer. The many visits, gifts, cards, letters, and flowers were appreciated very much. May the Lord richly bless each of you.—Mr. and Mrs. Lewis Horning and family, Route 3, Ephrate, Pa.

\* \* \*

I want to express my sincere appreciation for the many cards, letters, flowers, prayers, and visits, and especially for the blood transfusions donated by dear brethren while I was in the hospital at Sarasota and recuperating at Pinecraft and at our home in Iowa. May the Lord abundantly bless each of you.—C. F. Summer, Manson, Iowa.

\* \* \*

We wish to express our sincere appreciation to our many relatives, neighbors, and friends who so kindly remembered us during our recent bereavement in the death of our little son, Edward Ray, with cards, and many other kind words of sympathy and tokens of love. May the Lord richly bless you all.—Mr. and Mrs. Paul H. Campbell and family, Route 1, Willow Street, Pa.



# TO BE NEAR TO GOD

## THEME: STEPS IN CHRISTIAN EXPERIENCE

### Sunday, August 3

"If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9).

When the mountains of sin rise high before us, and the past seems indelible, then God proves His faithfulness. We may point to the black, black past, but God does not remember it!

One writer says: "God paints in many colors, but He never paints so gorgeously as when He paints in white."

Does my life show appreciation for the miracle of sin removed? I shall go on in confidence because He has forgotten the past. He desires to make the future beautiful.

### Monday, August 4

"That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:9).

A risen Lord! New life! News of salvation! Good tidings to all—rich and poor, wise and ignorant, great and small, strangers and friends, kings and shepherds! Oh, for a ready heart and a quick tongue to tell it to everyone!

How much more precious the glad story would become to us if we would tell it boldly and enthusiastically. The Light of our Gospel would illuminate our own darkened souls. Its message would become real in our own experience.

God wants you to tell it!

### Tuesday, August 5

"Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (II Tim. 2:15).

Many men have searched for truth, and for an answer to their needs, but have not found it until they returned to the Bible.

The Word of God is sufficient for the needs of your soul's growth. It is Bread when you are hungry; Water when you thirst; Light when you are lost; Power when you are weak; Inspiration when you are weary; The Way when you are seeking. Read its message. Live it!

"Holy Bible, Book divine—  
Precious treasure, thou art mine."

### Wednesday, August 6

"Continue in prayer, and watch in the same with thanksgiving" (Col. 4:2).

An expedition of Englishmen was trying to climb to the peak of Mount Everest, the highest in the world. Many dangers stood between these brave men and their goal. The severe cold, raging storms of wind and snow—all these threatened to turn them back in discouragement.

When the men were a little more than two thousand feet below the peak the main group pitched their highest camp. They hoped to make a final dash to the top.

The official record of the expedition states these simple words:

"When last seen, they were heading toward the summit."

The kingdom of God will be made up of those brave souls who dare to continue on in spite of many obstacles.

### Thursday, August 7

"But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ" (II Peter 3:18).

What a great contrast there is between a dry barren desert and the green oasis with its waving foliage and cool water! Between hungry, stunted flocks and the herds that feed sumptuously in grassy pastures and beside still streams.

What a good contrast between the experience of souls who live meagerly, artificially, and those who live abundantly and richly.

There are some Christians who are continually living threadbare, spiritually poverty-stricken lives.

God wants us to be radiant, active, and growing. He wants our joy to be unspeakable, our service glad and free. Only the soul that reaches out to the Infinite can experience fullness of life.

"O God, with Thee is the fountain of life."

### Friday, August 8

"And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him" (Col. 3:17).

God needs clean hearts to fill with divine compassion. He needs pure lips to tell the story to the despairing, the prisoners, and the diseased. He needs willing feet to perform His will.

Our salvation experience, if it is genuine, will touch all of our life. It will prompt us to offer all of ourselves. Why should we limit our usefulness? Why should we limit God?

Let us live so closely to Him that our hands will do His will, and our feet His bidding.

"All that we own is Thine alone,  
A trust, O Lord, from Thee."

### Saturday, August 9

"That ye may stand perfect and complete in all the will of God" (Col. 4:12).

Our tender Shepherd, Thou who hast led us from sin to purity and from poverty to richness, we thank Thee for Thy boundless love.

As we continue witnessing of Thee we ask that Thou wilt make us bold and courageous. Show us by Thy Word Thy daily will for us. Strengthen us in prayer. Lead us on. Cause us to live richly and abundantly in Thee, our sufficient Lord. Amen.

—Mrs. Omar B. Stahl.

After all, the Bible must be its own argument and defense. The power of it can never be proved unless it is felt. The authority of it can never be supported unless it is manifest. The light of it can never be demonstrated unless it shines.—Henry Van Dyke

## ISRAEL UNITED UNDER SAUL

Sunday School Lesson for August 10

(I Samuel 9—13)

You probably recall that in any history study you have had, United States history or world history, the story was divided into periods. After the Civil War our nation passed through a period of reconstruction. So was Israel's history in distinct periods. We are just to study the transition from the time of the judges to that of the kings. See your time line which you made after directions in lesson for July 6 (GOSPEL HERALD June 24). Note what a long period Israel were in the land trying to possess their possessions. Had not God promised them this land? Recall the cycles of Israel's history under the judges.

What was Israel's condition in Samuel's time? Surrounding nations were attacking on all sides. See the geography of these enemies. The different tribes were not a unit. They were weak, weary of war and hardship, dissatisfied with God's kingship, and desiring the comfort and ease of the nations about them. They longed for a king to unite them.

While Israel's desire for a monarchy was dangerous, yet God told Samuel that he should select His chosen king. Recall that Eli's and Samuel's sons were no good to Israel. What were the qualifications of Saul? He looked like a king, was modest, courageous, a friend of Samuel, and the choice of God. From the start he was opposed from within and from without. Saul must have greatly appreciated the three signs by which God had confirmed Saul's anointing. I Sam. 10:1-16.

God honored Saul with a victory over the Ammonites. The Hebrew monarchy was then begun as the people with one voice made Saul king at Gilgal. Consider together Samuel's prophetic address to Israel at the time of Saul's inauguration. Chapter 12. Samuel gave encouragement and warning and the new kingdom was divinely confirmed by the terrible storm of rain and thunder. Samuel prayed for the new king and his subjects. (The story of chapter 13 really belongs to next Sunday's lesson.) Samuel was judge, prophet, and priest to Israel.

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

He (Dr. G. Campbell Morgan) was keenly alive to daily contacts and incidents that might be grist to his homiletic mill. In one of the most famous cherry orchards of southwestern British Columbia, Dr. Morgan stood amazed at the abundance and size of the fruit. "Well!" he said to the grower, "anyone can see that cherries are easily grown here." "Dr. Morgan," said the fruit grower, "we are fighting for the life of those cherries 365 days in the year." The reply was turned to telling account in a later message on Christian watchfulness.—From "A Man of the Word" (Life of G. Campbell Morgan) by Jill Morgan (Revell)



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

A large group of young people from the Franconia district attended the Brunk Revivals in Ontario and gave testimonies before the sermon on Sunday evening, July 20.

Bro. Edward Diener and family have returned to their home at Clarence, N.Y., after a trip through the west which included the Alberta-Saskatchewan Conference and visits with the following congregations: East Minot Mission, N. Dak.; Guernsey, Sask.; Tofield, Carstairs, and Duchess, Alta.; Yoder and Hutchinson, Kans.

The annual meeting of the Indiana-Michigan Christian Workers' Conference will be limited to an afternoon business session for delegates at 1:30 p.m., Aug. 21, this year. These plans are made in order to make it possible for those coming from a distance to attend the Brunk Revival which is to continue throughout August at Goshen, and also to attend the General Sunday School Convention, Aug. 21-24.

A Victorious Life Conference will be held at Laurelville, Pa., Saturday evening and Sunday, Aug. 24. Bro. Don Augsburg, Orrville, Ohio, is director, Milton Brackbill, Paoli, Pa., and Raymond Kramer, Meadville, Pa., are instructors. Plan now to attend.

The Itinerant Evangelism Committee and various Lancaster Co. congregations are conducting 20 summer Bible schools at various places in northern Pennsylvania and New York this summer.

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The Blough congregation, Hollsopple, Pa., has recently received eight members on confession from other denominations, and seven by baptism.

CPS men and their families: remember the reunion to be held on Aug. 3 at Landisville Campmeeting Grounds, Lancaster, Pa.

Have you observed that Hesston College has an opening for a secretary for Dean Oswald and a cook for the dining hall? Both jobs will be open Sept. 1 of this year. For the cooking position a man is preferred, but a lady will be considered. It is possible to take six hours of college work simultaneously with this position. Write Daniel Kauffman, Business Manager, Hesston College, Hesston, Kans.

Alabama workers have found a new area of service in holding open air meetings in Pensacola, Fla. They feel there are great possibilities there. Bro. Elam Hollinger, pastor of the Pleasant Grove Church near Brewton, Ala., has been granted a year's leave of absence for evangelism and further schooling. Bro. Harry Lichty of the Weaverland district in Lancaster Co. is taking his place.

The 1953 Camp schedule at Laurelville Mennonite Camp is as follows: June 27-July 3, Boys Camp, 9-12; July 4-10, Girls Camp, 9-12; July 11-17, First Junior-High Camp, 13-15; July 18-24, Second Junior High Camp, 13-15; July 25-31, First Family Week; July 31-Aug. 3, Missionary Bible Conference; Aug. 4-7, Music Conference; Aug. 8-14, First Y.P.I.; Aug. 15-21, Second Y.P.I.; Aug. 22-28, Second Family Week.

Bro. Richard Martin, Elida, Ohio, attended a meeting of the Laurelville Activities Committee at Scottsdale on July 16.

A new parsonage is under construction at Pigeon, Mich.

The total number of decisions in the Howard Hammer meetings at Kalona, Iowa, was 960.

Bro. John R. Kraybill, Elizabethtown, Pa., is representing Mennonite Publishing House this summer and is authorized to solicit subscriptions.

The last call for Aug. 2-8 Y.P.I. at Laurelville Mennonite Camp. This is a fine vacation time and a splendid place to enjoy a real Christian vacation. Send your application at once to C. F. Yake, secretary, Scottsdale, Pa., or simply pack your grip and come. There will be room for you. If you can't fit your vacation into the above week, send your application for the second Institute, Aug. 9-15. But do it now to avoid disappointment. CFY.

The Third Annual Missionary Conference was held at Mattawana, Pa., July 24-27. Speakers were Paul Smith, Elida, Ohio, and Merlin Good, Wild Cat, Ky.

The Messengers Quartet, accompanied by Bro. C. Nevin Miller, of E.M.C., has completed a tour of 5500 miles through Pennsylvania, Ohio, Michigan, Wisconsin, Minnesota, South Dakota, Iowa, Illinois, and In-

diana. They gave 33 programs, most of them in small mission stations in the more out-of-way places.

Bishop L. R. Marston of the Free Methodist Church preached at East Goshen, Ind., the evening of July 6. Special music was furnished by the Yellow Creek Mixed Chorus under the direction of Merrill Swartley.

Bro. and Sister John Duerksen, Hesston, Kans., conducted a summer Bible school at Hydro, Okla.

About fifty men assembled on July 23 and 24 to erect the tent, assemble the seats, and install the other facilities necessary for the Central Illinois Gospel Crusade conducted by Bro. Howard Hammer near Morton, Ill., July 25-Aug. 17. The equipment is the property of Christian Laymen's Tent Evangelism, Inc. Special song numbers are being furnished each evening by quartets, trios, and choruses from churches in the surrounding area. Prayer is requested for God's blessing on these meetings.

(Continued on page 756)

## Calendar

- Little Eden Camp, Onkama, Mich.
- Young Adult Week, July 26-Aug. 1
- Music Week, Aug. 2-8
- Christian Business Mens' Week, Aug. 9-15
- Farmers Week, Aug. 16-22
- Second Family Week, Aug. 23-29
- Rocky Mt. Mennonite Camp, Divide, Colo.
- Senior Boys Camp (ages 13-16), July 28-Aug. 2
- Family Week, Aug. 4-9
- Youth Retreat, Aug. 18-23
- Work Week, Aug. 25-30
- Laurelville Mennonite Camp, Mt. Pleasant, Pa.
- First Family Week, July 23 to Aug. 1
- First Young People's Institute, Aug. 2-8
- Second Young People's Institute, Aug. 9-15
- Second Family Week, Aug. 16-22
- Victorious Life Conference, Aug. 23-24
- Music Week, Aug. 25-29
- Chesley Lake Camp, Allenford, Ont.
- Boys' Camp, Aug. 9-16
- Girls' Camp, Aug. 16-23
- Young People's Camp, Aug. 23-30
- Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10.
- Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15.
- Ohio Mennonite Christian Workers' Conference, Martins Church, Orrville, Ohio, Aug. 12-14.
- South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15.
- Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15.
- Illinois Music Conference, Flanagan, Ill., Aug. 19.
- Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.
- Michigan Ministerial and Sunday School Meeting, White Cloud, Aug. 19-20.
- Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.
- Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.
- Ind.-Mich. Christian Workers' Conference Delegate Session in College Assembly Hall, Goshen, Ind., at 1:30 p.m. Aug. 21.
- Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.
- Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.
- Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.
- Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 6-8.
- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Place Undecided Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. O. O. Miller, after visiting Mennonite Central Committee and Eastern Board work in Holland, Germany, Jordan, Israel, Greece, and Luxembourg, will be among those attending the fifth Mennonite World Conference at Basel, Switzerland.

Splendid interest and a number of responses from the first night on are reported from the Christ-for-Today tent meetings in Hannibal, Mo., where Bro. Howard Hammer is serving as evangelist.

The dedication of the Bethany Church at Bridgewater Corners, Vt., on July 13 was attended by 150 people, eighty of them from the surrounding community. Bro. Paul Lederach preached the sermon and Marcus Clemens and Herbert Derstine also spoke. The work here is an outpost of the Blooming Glen congregation. The Franconia Mission Board bought the building and 120 different people from Blooming Glen, under the supervision of Bro. Ephraim Gehman, participated in its renovation. May the Lord bless this effort in evangelization by colonization.

From India Lena Graber writes: "Just now we are enjoying a visit from the J. N. Bylers and the Ressler sisters. It is stimulating to hear about our work in other places in the East."

The Southwestern Pennsylvania Mission Board held its annual meeting at Pinto, Md., July 11, 12. A revised constitution was accepted and encouraging reports of both city and rural work were received. Bro. Paul Lauver, on furlough from Puerto Rico, gave two excellent messages. Bro. Ray Hershberger, Grantsville, Md., succeeds Bro. Harold Thomas as treasurer of the Board. Bro. E. C. Bender was elected fifth member of the Executive Committee. Other officers were re-elected.

The workers at the Kansas City Mennonite Mission report a good summer Bible school. Attendance was small but the effect and spirit of the school were good. All the children came from non-Christian homes and so the opportunity for witnessing was particularly worth while. A Bible story hour for two days each week is to follow the Bible school effort.

The service unit in Cleveland, Ohio, working at the Gladstone Mission, visited over 800 homes to invite children to Bible school which was conducted June 23 to July 3. They had an average attendance of 302. One girl accepted Christ.

The ladies' sewing circle at the Mennonite Mexican Mission in Chicago took as a special project the matter of raising funds for the new church building at that place. Invitations were sent out for a sale of handwork (quilts and pillowcases) and other good, used articles. The response was good and the profits amounted to \$121.89. This activity created a

greater interest among the members for their own church and provided some good contacts which might yield a spiritual harvest.

The John Leatherman family sailed for Tanganyika on July 18 on the MS "Japara," if plans carried.

A missionary party of fifteen is on the way to the states for furlough aboard the "Warwick Castle." The group includes Noah Macks with their three children, the Clyde Shens and five children, Vivian Eby, Elizabeth Erb from India, and Janice Sensenig from Ethiopia. The group plans to disembark at Genoa, Italy, and spend about ten days visiting and sight-seeing in Europe. They will then board the "Queen Elizabeth" at Cherbourg, France, on July 30.

A recent correspondence from Lee Kenagy says: "We have just concluded a study on the whole Gospel, out of which experience one boy has accepted Christ and three girls are seeking baptism. We have been having Bible classes each Saturday evening with a fairly good and regular attendance, from eight to sixteen."

A report from the Peoria Mennonite Mission in Illinois says: "Our church has grown spiritually in the last two years. We have a number of Sunday school boys and girls for whom we are much concerned. We can see a change but it seems rather slow. . . . Our

## Your Treasurer Reports

As of July 1, the Mission Board has forwarded annuity checks to a large number of brethren and sisters in the church who have made substantial contributions to the work of the Mission Board through the annuity program. Annuities offer a fine way for members of the church to invest funds during their lifetime which can later be used for mission work when the income from such funds is no longer needed. Depending upon the age of the annuitant, annuity payments amounting to as much as six per cent are given through the Mission Board annuity program.

I am sure that there are many who would find this type of program one which would offer a very satisfactory income and at the same time offer a way to plan in advance for the use of their material wealth in some mission field. Anyone interested in knowing more about the annuity program should write to the Treasurer's Office and we will be glad to send detailed information. It is in keeping with good stewardship for a Christian to plan for the proper use of material wealth which the Lord has given.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana

## Relief and Service News

Bro. and Sister Albert Slabach of Sugar-creek, Ohio, Sisters Nancy Jane Swartzentruber of Salisbury, Pa., and Edna Swartzentruber, Middlebury, Ind., visited at the Mission Board Headquarters in Elkhart on Saturday, July 19, 1952, on their way home from summer service at Akers and Des Allemands, La.

Bro. Levi Hartzler, Secretary for Service and Relief, sailed for Europe on July 16 to attend the World Conference of Mennonites in Basel, Switzerland, to visit Mennonite Central Committee relief programs in Europe, and investigate mission possibilities in Spain and other countries.

Bro. Roman Stutzman reports for the Camp Ebenezer staff of summer service volunteers that although the camp has been closed because of a polio epidemic in the two counties, they are still active. They are co-operating with the public health officials in visiting homes and taking case histories of unreported polio cases in order to help check or control the spread of the disease.

Women volunteers are needed:

- at Saginaw, Michigan, for mission service;
- at Cleveland, Ohio, for mission service;
- for housekeeping and other work at Mathis, Tex.; LaJunta, Colo.; and the Mission Board Headquarters, Elkhart. Any interested person should write to 1711 Prairie, Elkhart, Ind., stating her interest.

last quarter's Sunday school lessons were good for this age. We were greatly encouraged by the questions they asked. . . . Our Home Department is a great work in itself. We have 66 members in our Home Dept. My work is also to contact new homes, visit all the Primary, Junior, Intermediate, Kindergarten children's homes and the members of the church."

Bro. J. Paul Graybill, on deputation visit to Tanganyika, Ethiopia, and Luxembourg fields under the Eastern Mennonite Board of Missions, arrived in Musoma, T. T., on June 15. He attended the annual conference held June 17-20 and was scheduled to arrive in Addis Ababa on July 2.

More than sixty children from the Mennonite Mexican Mission in Chicago were scheduled to take the annual "Fresh Air" trip to the country July 14-18. The children will visit in Mennonite homes in South Washington, and Iowa City, Iowa; in Rantoul and Arthur, Ill.; and in Goshen, Ind.

Mrs. Don McCammon, Canton, Ohio, spoke on "Our Work in China" at the Chicago Home Mission on Sunday, July 20.

The Eldon Hamiltons have gone to Tocoa, the field in Honduras which has been assigned to them.

(Continued on page 756)





The Heerewegen Committee is composed of Dutch and American workers. L. to R.: Ds. C. Brusewitz (Utrecht). Ds. T. O. Hylkema (Amsterdam), Virgil Miller (MCC worker, Ds. W. Mesdag (Zeist), Ruth Flisher (MCC worker), Paula Thijssen (Peace Group), David Block (MCC worker), C. Inja (Peace Group), G. Lagerweij (Local Contractor), Irvin Horst (MCC worker).

## Heerewegen--House of Peace

BY IRVIN B. HORST

"From charity to peace"—that is the way a local Dutch newspaper described the transition at Heerewegen from a relief project (children's home) to a peace center. One of our Dutch brethren refers to it as "a wayside inn," meaning a stopping-off place in the busy whirl of life where "pilgrims" (guests) may come for rest and spiritual nourishment. In a more official sense, Heerewegen has been called an "international conference center," that is, a place for meetings of an international character, particularly Mennonite, but also for other Christians in general.

No doubt it is correct to state that above all, Heerewegen is a "house of peace." It has become this not by any artificial effort, but because it has grown up out of the whole background of our relief work in Europe. Uppermost is the compelling conviction and realization that only a Gospel of peace and love can speak to the need of our tragic times. Furthermore, there are many kindred souls—ministers and laymen, students and young people in offices and on farms, CO's in prisons and camps—who stand alone in their peace convictions and who need the support and encouragement of other Christians.

The Dutch name "Heerewegen" means literally "the ways of the lords," referring to a place frequented by the lords and ladies of an aristocracy. Times have radically changed and the European economy no longer supports such an elite society. Nevertheless, the name "Heerewegen" seems to be an appropriate one for our center. "Heer" is also the

Dutch name for "Lord" in reference to God; and, although we must use it in the singular, we think of Heerewegen as a place where we can meet God and walk and talk with Him. Aside from conferences and meetings in the main house, there are devotions and prayer meetings, rooms for retreat and quietness, and an atmosphere of religious life and practice.

For many of our guests and conference participants, the outside woods and garden provide an ideal place for retreat and communion with God. The twenty-five acres of woods with paths and nooks with benches provide good opportunities for strolling and meditation. A garden with vegetables and flowers makes it possible to actually work in the ground and care for seeds and plants. There is a volleyball court for youth groups, sand boxes and play equipment for children. The long curved lane by which Heerewegen is reached from off the main road is no deception—it leads to a quiet place among beeches, oaks, and pines where one may escape from the busy world and live close to nature and God. But Heerewegen seeks not to be a dead-end spiritually; it must prepare Christians to witness and serve outside in a sinful and dying world.

Along the lane to the main house, you pass a Swiss-style cottage which contains the headquarters office and library of the Dutch Mennonite Peace Group (Vredesgroep). We call it "Gott Lob," because on the gable it has a German motto, "Fruehen morgen, keine Sorgen, Gott Lob" (Early in the morning, no worries, praise the Lord). We do, indeed, "praise the Lord" for the Peace Group and their work in Holland and are happy to have

their office and personnel on the grounds. Many of their conferences, family weeks, and other activities take place at Heerewegen. In their library they have an outstanding collection of peace materials in Dutch as well as in other languages.

There are several other interesting houses at Heerewegen. Along a path to the vegetable garden is a Hans-and-Gretel cottage which is occupied by the male personnel of our center. Because the cook happens to be a Frisian, it has been named "Biskule" which means a place of hiding. Also near the garden is a larger building which is a combination chapel-hostel. This was formerly the coach house on the estate, but it has now been remodeled and named "Menno meetinghouse" after Menno Simons. The chapel is a rather simple room with white walls on which a reproduction of the MCC insignia and a cross have been placed. For a conference or a worship service we sit on benches or around tables. The attic and rear of this building are provided with sleeping and cooking facilities and are used by youth groups for camping or conference purposes. Two small additional buildings near by are also used in barracks fashion by similar groups.

In the foregoing something has been stated about the spirit and nature of our work at Heerewegen. The grounds and buildings have also been described. Something must yet be said about the personnel, both American and Dutch, who serve day in and day out in the routine duties of the household and in providing a spiritual atmosphere and witness. They are all young people; they are all Mennonites except one member of the Reformed Church and one of the Salvation Army. In the process of getting our center started they have given their best both in spirit and labor. Then, there is also the Heerewegen Committee, a group of local ministers and laymen, who have given excellent support and advised the MCC in this undertaking.

Some of you may have an opportunity to visit Heerewegen in Holland and worship in the "Menno Meetinghouse." If so, we welcome you most heartily, and invite you to become personally acquainted with our program there. But to all of you who read this write-up, whether you stop in or not, remember us in prayer and ask God to guide us and bless us, so that Heerewegen may truly be a house where Christ reigns in peace and love.

Zeist, Holland—via European Relief Notes.



The garage at Heerewegen converted into a chapel.



## Our Guests

BY RUTH FLISHER

As several hundred people pass before my eyes, they seem to be only a stream of guests who walk in and out of our doors, calling Heerewegen their home for longer or shorter periods of time.

As I look more closely the stream of guests fade and I see individuals and personalities never-to-be-forgotten.

Heer Meyer comes to the foreground and how could we help but notice him, much less ever forget him. He is very witty, always looking for fun. Perhaps he saw the burdened look of the worker that morning and took it upon himself to bring a smile on the stern countenance. He took his turn to help with the dishes as an opportunity to draw others into the work in the Tom Sawyer manner. Of course, he never gave the others the opportunity of taking his place but rather helped them out time and again. It was Heer Meyer and his wife who gave a reading during one of our evening programs that set the audience laughing for a long time. His reading was about the humorous side of coffee rationing, rainy weather, and topics as a rule not pleasant to think about. Before Heer Meyer passes out of sight, I should mention that while he played the organ for us and took part in our devotions he was entirely adverse to the peace program of the house.

Mevrouw de Boer presents herself as the one who had anticipated being with us so that she could have closer contact with Americans. The week she spent with us was quickly passed and she left with the harsh criticism that we workers were too busy to help her with her problems of a social and political concern. She had failed to see that the things we had done for her in a physical and spiritual way was the contact she herself needed. We have many guests who enjoy the Christian atmosphere of the house but are unwilling to pay the price in order to have the same atmosphere in their own homes.

Juffrouw de Wit never imposed herself on anyone. She had come to us because she



Outside Heerewegen during a family week.

was physically worn out and in need of much rest. As she continued to remain with us we could see she was not only physically sick but spiritually as well. Our periods of devotion, singing evenings, walks together, and the conversations at coffee and tea time were all a means of helping her to become well again.

Juffrouw Hol blustered in with the assurance that all her requests and wants would be granted. Yes, this was the third time she had been with us. Why shouldn't she have room E at three guilders and sixty cents? This was the cheapest room because it had to be shared with seven others. She wanted to sleep alone and she still wanted that room. She left the office with a one-person room but she had paid the necessary four and a half guilders for it. She was childish, or shall we call it spoiled, and determined to make up for it in other ways. She had paid well for her room (so she figured); so she demanded the best of everything from more than her share of food to the best place at the fireside. We as workers need much help and

guidance in always dealing with our guests in a Christlike manner.

Juffrouw Jansen had come with a burdened heart. How happy she was to receive the spiritual help she needed. She assured us over and over again she could return to her work with new courage and a brighter outlook on life.

Mevrouw de Vries did not realize how much good her presence as a guest meant to all the workers. A guest with great spiritual resources can do much to give the workers encouragement and help.

Yes, there is a constant stream of guests going in and out our doors. We have a great responsibility toward each one of them. It is only by God's help that we can make Heerewegen truly a Christian home and not another pension or hotel.

Zeist, Holland—via European Relief Notes.

## It Happened in the Kitchen

BY RUTH FLISHER

A person cannot turn very many corners at Heerewegen without bumping into interesting bits of activity. Many interesting things happen due to new workers learning our ways, the crowded schedule of work, or just a part of the ordinary run of activities.

Since the house serves on the average of three thousand meals a month (during the summer), you can expect the kitchen and dining room to be the scene of many varied activities.

We all knew pie was on the menu for dinner—that is, even though we had not seen the menu, we could smell the delectable odors that penetrated the whole house. Even our matron was under the impression that the pies were as delicious and good looking as most apple pies she had seen. But then, things can happen quite quickly at Heerewegen! One minute the pies looked like pies



Youth groups and campers meet at Heerewegen for week-end retreats.



and the next minute they resembled something quite different! The pies were removed from the oven to the cooling board—yes, all four of them. The matron had stepped outside to say good-bye to some of the guests.

When she returned she found all the pies upside down with the tins removed from them. She looked twice to be sure she wasn't mistaken and then moved very quickly trying to reassemble the pies! We ate the pies—they did not taste much different than other apple pies!

The lift which connects our cooking kitchen in the basement with the serving kitchen upstairs gets its share of activity too. On several different occasions workers have received a hot shower from improper operation of the lift.

Guests usually look upon baked potatoes

as an easy way out for the cook. Their frowns of disgust usually turn to smiles of "how good" when they try them. Often our guests leave the table with the secret of how to prepare them. Baked dishes are delicacies most Dutch women cannot fix because they lack oven facilities.

We have a large garden and so are able to raise many of our own flowers. This year we raised many dahlias, thanks to a liberal donation of bulbs from a Dutch friend. The rooms were brightened with bouquets throughout the summer and fall months. After a guest had been with us for a week or longer, she was overheard to remark that our bouquets of dahlias last longer at Heerewegen than any she had ever seen before. Perhaps she failed to see that these bouquets received daily attention.

Zeist, Holland—via European Relief Notes.



Gott Lob

## Gott Lob

BY PAULA THIJSSSEN

When you enter the grounds of Heerewegen you find a little Swiss house with a sign painted in Gothic letters over the front. "FRUEHEN MORGEN, KEINE SORGEN, GOTT LOB!" The grandfather of the present owner of Heerewegen liked Switzerland so well that when his gardener had to have a new house in 1898, he built it in Swiss style, and that's how the Peace Center is nowadays usually referred to as "GOTT LOB"—Praise the Lord—which seems a very suitable name. Yes, praise the Lord for a place of our own for a small group like ours, where we can build up our work, witnessing for the Prince of Peace in this turbulent world of today! Not all the work of the Peace Group is done here. Brother Inja, who works with the CO's, contacting the Ministry of War and visiting prisons and camps as well as congregations who are interested in peace problems, lives in Baarn. The relief work is organized

in Groningen. But at Gott Lob we have a library available with literature on Mennonite history, nonresistance, peace work, etc., where CO's and other interested people, for example, guests of Heerewegen, may come and study our principles. A printed monthly letter to members is edited here, as well as the minutes of the Peace-Bureau, the body which advises the conscientious objectors. These minutes are sent to all the members of the Board of the Peace Group, which keeps them well informed and enables them to counsel interested members in their congregations.

People drop in at the Peace Center for advice, not always strictly on peace problems. It seems that the peaceful atmosphere at Heerewegen also invites people to talk about their personal difficulties in other respects. And is not this how it really should be, since nonresistance is not a matter of antimilitarism or pacifism, but in its deepest sense means following Christ, always and in every phase of life? Praise the Lord that we may try to witness for this great truth in our little Peace Center.

Zeist, Holland—via European Relief Notes.

## Reflections

BY J. VIRGIL MILLER

I was deeply moved one evening in July as Dr. Wieringa, one of our guests here at Heerewegen, told of a meeting to which he was invited at the palace of Princess Wilhelmina in which a group of over a hundred persons from various countries met to discuss spiritual and moral questions. He told of counts, barons, an Egyptian prince, various Dutch intellectuals, and other Europeans who were there. Then he read for us a paper which he had given in a discussion group with the queen present in which he presented the case for the objector to military service and gave a plan that these young men might be given work in which they might be of greatest use to mankind. He introduced himself there as a Mennonite, and a member of the board of his congregation. It is good to hear of such unrequested testimonies to our faith. It brings one back to the methods of the early Christians who told the good news wherever they went and where opportunity arose.

We sometimes have discussions in which differences of opinion arise. A discussion on Christian principles shows a much wider deviation of conviction in the groups we have here or even in an entirely Dutch Mennonite group, than in any typical American Mennonite Bible study group.

We have among the guests members of the Dutch Reformed and even the conservative Calvinist "Gereformeerde" group who sometimes vehemently oppose the proposition that it is wrong to take part in the military machine. But the very fact that they enter into the discussions so heatedly shows that they are at least concerned with the problem.

There is among the Dutch a general feeling of uselessness in again rearming and there is much criticism of the rearmament program. They openly criticize American militarism as well as that of Russian Communism. There is a sort of futile feeling about their economic situation which they attribute variously to overpopulation, loss of their colonies, the German occupation, rearmament, or to much dependence on American economic aid. I mention these factors because it is probably partly because of this that many are becoming pacifists.

Our task as a center here must, of course, remain one of spiritual witness. Many are seeking; we try to show that the Christian's answer to economic injustice is an attitude of love toward our fellow man, that evil can never be overcome simply by political effort but by a simple following of Gospel teachings—not only saying "no" to war, but answering it with good deeds toward those in need. We need to help someone more needy than ourselves rather than lamenting our own losses.

One of the most encouraging features of our work is that of the continuing contact with young people. Through the interest in the MCC meetings on Sunday evenings in the Amsterdam Center, we have had so far this summer four young people from Amsterdam who have offered their services volun-



tarily at Heerewegen, both because they like to help at the center, and also because they like to enter into the activities of Heerewegen. They like to sing in the evenings too. Coupled with several young people among the family week guests, we have spent many enjoyable moments singing.

A short while ago I asked two of the members of the Utrecht Mennonite young people's group if they thought that their "Kring" would like to give the program for our monthly vesper meeting. I needed only to mention it, because before I knew it, they had the program all arranged and helped with enthusiasm in planning the details. Then with members of the "Kring," those of our staff and voluntary workers, and several of the young family week guests, we arranged several numbers which were sung at the meeting in four parts, something which they are not accustomed to in their churches. Two girls who were guests stayed two days longer just so they could help with the vesper meeting.

I should probably mention the special groups who were here during July. Probably the most important conference was that of the historical peace churches—Quakers, Mennonites, and Brethren—who met here the second week in July. Included in the group were Quakers from England, America, Holland, and Norway; Mennonites from America, Holland, France, as well as a number of the European MCC workers; and American representatives of the Brethren with some of their European workers also present. Heerewegen is becoming a sort of traditional meeting place for this conference.

There were also a number of camping groups: the "Jonge Kerk" from the Reformed Church in Utrecht has been here a number of times. Also this month there was a group of girls from the Mennonite Church in Aalsmeer. They biked the whole distance here and after their week of campaign and cooking for themselves they went away with a great amount of enthusiasm.

There are, of course, some questions and negative points in our program which need to be considered. One is that we sometimes think so much of the business part of running such a center that we forget that the spiritual is more important. Second is the attitude of the guests who sometimes look on our house as a sort of hotel and are more interested that they have the best room possible or a certain kind of food than the fact that they are here for fellowship with one another in a spiritual atmosphere.

But in spite of its drawbacks, Heerewegen is becoming a place where a steady stream of individuals and groups come and go. It is the task of the workers to be consecrated and spiritually awake to those who come here.

Berlin, Ohio—via European Relief Notes.

## Camping in a Coach House

BY HERMAN VAN RENSELAAR

When Heerewegen was still the residence of its well-to-do owner it was necessary to have buildings that always go with such an estate, like: pig houses, sheds for garden tools,

and a coach house. Then the house changed its residents and MCC decided to use those buildings in a different way. The twenty-five acres of woods are an ideal setting for outside activities and, therefore, the pig houses, shed, and attic of the coach house were partly rebuilt to lodge campers. The back of the coach house, formerly a horse stable, now functions as a camp kitchen; the gutters from the pig house, that were formerly used to feed the pigs, now drain the washing water. At the moment there is room for about thirty-five campers. During the summer there were groups of young Mennonites who stayed for a week end or longer and had their meetings on the Heerewegen grounds. But not only Mennonites are interested in Heerewegen! Especially the Dutch Reformed youth groups come here for their camps. Twice this summer we had an invasion of Sunday-school children from the near-by town of Zeist, who enjoyed very much to be in our woods.

As mentioned above, parts of the coach house were remodeled for the camper work. The main section, with a few changes, could be used as a chapel. New windows had to be put in, the wall needed to be painted, and after a few benches were fixed, Heerewegen acquired a real chapel. At first it was difficult to say "chapel" instead of coach house, but at last we got used to it. As it became a tradition that Heerewegen is the place for the yearly meeting of the three historic peace churches, this year for the first time it was possible to have the conference in our own "church."

Zeist, Holland—via European Relief Notes.

## Conferences of the Dutch Mennonite Peace Group at Heerewegen

BY COR INJA

It was a very pleasant surprise to find out that the interest in peace problems has grown to such an extent that our group could sponsor nine conferences at Heerewegen in 1951. These began in January with a workers' study week, followed by a general week end. In March we had two week-end conferences, then one in June, July, and September. We hope to have two more in November. We had a work camp together with MCC after Easter to beautify the grounds, and family weeks during Easter, Pentecost, and the months of July and August. Another family week was planned for Christmas.

In this way Heerewegen is growing into a center for our group activities. Do you ask why? It is situated in the center of Holland, easily accessible by train and bus and, what is of still greater importance, we find fine hospitality there.

We meet and discuss all kinds of subjects related to peace work and also the difficulties of the boys who want to register as conscientious objectors. Many times we have special conferences to help them deepen their conviction. All conferences are carried out in the spirit that we know that we have a

privilege to serve in this world, a duty which the Lord of our life, Jesus Christ, has assigned to us. We do our work in His name and hence the ties that bind us to this MCC house. It is good that Heerewegen opens its doors and gives these possibilities. Many young men have sought and found a strengthening of their faith there. They have returned into the world cheerfully, because they have found a deeper faith in Heerewegen, a stronger conviction. Do you want to know some of the topics of our discussions? We talked about the government, the state, civilian public service, medical troops, police problems, art and religion, church and peace. But most of all of our faith, about Jesus Christ, knowing that He is the center of our life. Through Him we have access to the Father, through Him who did not come to judge, but to save.

Zeist, Holland—via European Relief Notes.

## Europe and War

The masses of the people in areas that have known war devastation are wholeheartedly opposed to more of the same. Oh, an authoritarian state can always conscript their bodies and make them go through the motions, be it in the East or the West, and fear and rage and envy can make them fight, for they have rarely a sufficient basis and a courage to stand out long against the pressure. But each time a crisis is past, they despise themselves and detest the spiritual leaders who blessed their cause or that of their "enemies," however complicated and conditional the blessing. Today the American theologian who goes to Europe and preaches the moral duty of rearmament, especially of German rearmament, does more harm to the work of the church than any communists have yet been able to accomplish. For they can only attack our faith from without, but he undermines it from within, and makes it for the masses a tool of the corrupt society which they long to transform.—Howard Schomer.

## The Road of Christ

The stretch of road over which the Christ is leading in our generation, at home and abroad, is broken and jagged and it passes through bitterly contested territory, through the very midst of tribes savagely hostile to all He teaches, commands, and is. He calls upon us for "Purity," and the sensual tribes roar back "Pleasure." He enjoins "Poverty" and the tribes, both the ragged and the adorned, shriek for "Prosperity." He points us toward perfect Service, and the tribes grasp for unlimited Profits. He leads us toward utter Humility and some of the tribes vaunt their arrogant Haughtiness. He embodies Peace, and some prepare total War. He preaches infinite Forgiveness; they exact their own Revenge. He confides Himself wholly to the Kingdom of God; the tribes mock Divine Righteousness and put all their trust in rival kingdoms of men.—Howard Schomer.



## Missions Editorial

### World Conference

In early July there was held at Willingen, Waldeck, Germany, a world conference of missions under the sponsorship of the International Missionary Council. Out of about 150 invited delegates from many nations the Mennonites also had one invited representative. The theme under study was "The Missionary Obligation of the Church" and we may expect new and vital restatements of the age-old obligation laid on the church by the Great Commission of our Lord.

"Weltmissions Konferenz" is the German expression used to designate the conference. This is an appropriate word, for the missionary interest of the church must always have a world outlook, or else it ceases to be true New Testament missions. We cannot be sincerely interested in home missions if we are not also interested in foreign missions, and vice versa, the sincerity of our foreign mission interest is proved by our interest in soul winning at home. Weltmission includes home and foreign missions in a single fabric.

The Mennonites are also having their "Weltkonferenz" in August this year, in Basel, Switzerland. This is a small conference in the annals of the world church, and will not get the publicity the meetings at Willingen have gotten, nor will it make the headlines as a Lutheran world federation meeting or a world Baptist convention would and sometimes does.

For the segment of the church called Mennonites, however, this is an important event. It symbolizes for us our universal interest. We became almost completely isolationist in the generations since our forefathers settled in the country. As a church we lost contact, and interest, in our brethren in Europe. We did not need them, we thought, and so we forgot them. We heard rumors too that they were drifting from the faith and were losing out spiritually. This made us all the more smug and self-satisfied in our isolation.

Now we have rediscovered the Mennonite Church of Europe, our Mother Church. How natural it is that in a time of need we awoke to our privilege of being brothers and sisters to them, and we have responded nobly to that need. We have also discovered that our ministry must be spiritual as well as material, and we are on the way to doing something in that area. Our Mennonite World Conference in Basel this year is a part of that expression.

But in deep humility we must recognize that this reopening of fellowship between the European and American segments of the

Mennonite Church is a two-way traffic. We have been conscious of what we have to give them. They have valuable lessons to teach us and in the realm of the Spirit there are points at which they can challenge us deeply. Our delegations to Basel will take much with them. Let us pray that they may bring much back with them, thus strengthening the Mennonite family for its world task on both sides of the Atlantic.—J. D. Graber.

### MCC Weekly Notes

#### New Assignments for Relief Workers

Alta Schrock who has been doing work among refugees under the World Council of Churches was transferred to the Kreuzberg Community center in Berlin. This center was formerly operated by the MCC who has moved to a new location where they can give a more direct service to the Berlin Mennonites. The Kreuzberg center has been taken over by a German Christian organization who will carry on much the same program as the MCC, and Alta Schrock will serve there during this transition period.

Grace Miller is now at the MTS office at Amsterdam to help with the extra work of the World Conference guests. Her work up to now has been in the material aid program with headquarters at Hamburg.

Arnold Regier who is working on the refugee movement to Uruguay has been assigned to take charge of the MCC work in Austria after Norman Wingert leaves.

#### Warehouse in Jericho Burns

The Akron office received the following wire from Myron Ebersole on July 16. "Warehouse work center burned 250 bales (clothing) some equipment. Cause undetermined. The MCC has not experienced hostilities of any degree in Jericho before so it is difficult to surmise what might have been the cause of the fire.

#### Ivan Magal Visits Refugees

Mr. and Mrs. Ivan Magal are visiting Slavic refugees in both the United States and Canada for the purpose of preaching the Gospel to them in their own language. Ivan is a displaced person himself who came to this country in 1946. He was active in mission work in Europe and is now preparing to be a medical missionary.

#### Selective Service Approves Foreign Projects

Selective Service approved the MCC foreign types of service for I-W men. Domestic projects of the MCC and constituent groups have also been registered with Selective Service who must clear each project with the State Selective Service Director in whose state the project is located before they can be approved. As soon as these projects are approved men may be assigned to them. Local boards may call men up for their physical examinations but they do not yet have the necessary forms and instructions for procedures.

#### Physical Examinations for I-O Men

According to information released by the national office of Selective Service to the

press, 775 persons in the I-O classification had received and passed the army physical examinations by May 31. The number who have been sent up since that date and who have passed is not yet available.

Some of these were examined more than four months (120 days) ago, and may have developed physical conditions which would result in their being rejected if they should be examined now. In such cases it would be advisable for the registrants concerned to request re-examination, stating the reason for the request. Local boards "may" order a re-examination if they consider that there is sufficient reason for doing so.

Any I-O who has taken an army physical examination and has been found acceptable, and who is within the age limits of registrants who are now being drafted, is "available" to be called up for service as soon as the local boards have the necessary forms and the instructions on procedures. Therefore, any such registrant who wants to do his required service under the MCC or other church auspices, such as his own conference group, or who wants to have the assistance of MCC or his church in working out his assignment should be urged to get into touch immediately with his minister and/or Peace Section Counsellor, and to write to the MCC I-W Services Office, Akron, Pennsylvania, or to the office of the conference group concerned. (Contact with the office concerned as early as possible will allow the maximum amount of time that may be needed for working out any special problems that might arise.)

The rate at which I-O's can be called up will be limited by the number of service openings available.

#### Queen Mary to Carry 97 World Conference Delegates

Ninety-seven is the largest group of World Conference delegates and guests going on the same ship. They will leave from New York on the Queen Mary July 30. While on board Paul Erb, Guy Hershberger and Cornelius Krahn will conduct group activities and give lectures on European Mennonites and culture which will make the stay on the continent more meaningful to the visitors.

The first larger group, 30 in number, going to the conference will leave July 22 on the New Amsterdam. Smaller groups will also leave by ship July 24 and 25. Thirty-three have plane reservations for July 26 and 29 and August 2. Of the 260 delegates and guests about 75 plan to take the Holy Land tour. Others plan to take shorter tours in Europe.

#### MCC History Ready for Distribution

In the Name of Christ, a history of the Mennonite Central Committee, by John D. Unruh can now be ordered from the Herald Press, Scottdale, Pennsylvania, for \$3.75; or it may also be obtained from your local Mennonite book store.

This book gives the complete story of the work of the MCC from the time of the Russian famine in 1920 to the present time. The introduction is a brief sketch of the four-century history of the Mennonite Church giving



a background for the story that follows. The many members of the Mennonite churches who have so liberally supported the work of the MCC will find this book particularly interesting.

### Eight More PAX Men Go to Germany

Eight additional PAX men left for Europe July 16. They are: Mahlon Amstutz, Orrville, Ohio; James Bixler, Kidron, Ohio; David Boese, Weatherford, Oklahoma; Harry Dean Gerber, Dalton, Ohio; James Goering, Peabody, Kansas; Raymond Roy Miller, Wooster, Ohio; Melvin Snyder, La Junta, Colorado; Nelson Noel Waybill, White Cloud, Michigan.

This brings the number of PAX men leaving in July to seventeen. Three of these went to the Middle East and the rest to Europe.

(Irvin B. Horst, director of the MCC work in Holland, sent this notice to the Akron publicity office with the request that it be sent to all church papers. It is already quite late but it will no doubt reach most of the people before they leave for the conference.)

### MENNONITES OF AMSTERDAM THROUGH THE CENTURIES

An Exhibition of Historical, Literary, and Artistic Objects Pertaining to the Amsterdam Mennonite Congregation 1530-1952

August 29 to September 19, 1952

United Mennonite Church, Singel 452, Amsterdam-C

In this exhibition are to be found numerous rare and important documents, books, pictures, and other objects related to Mennonite history and church life. On display, among other things, are early martyr books and an actual letter from one of the martyrs; a letter from Menno Simons and early editions of his tracts and books; a letter from the early Mennonite settlement at Germantown, Pennsylvania; documents pertaining to relief for Swiss and German Mennonites in the 17th and 18th centuries. Also included are literary and art productions from Joost van den Vondel, Rembrandt, and others.

Released July 18, 1952

Mennonite Central Committee  
Akron, Pennsylvania

Sunday school enjoyed a picnic and fellowship at the Ohio Caverns. Correspondent.

July 9, 1952.

### NAPPANEE, INDIANA

(North Main Street)

Dear HERALD Readers: Our congregation has been holding Sunday school and Sunday morning services in the Nappanee community building since June 15 because our church building is being remodeled. With much regret our summer Bible school had to be canceled for this year because of the building program.

A number of our members helped in summer Bible schools at other places, including Osceola, Ind., where our congregation sponsors a mission station.

We have had inspiring messages, some illustrated with pictures, at our women's missionary meetings, by the following: Doris Snyder, Mrs. John Brandeberry, Barbara Reber, Beulah Gonzalez, and Luella Blosser.

Bro. Abner Stoltzfus gave an interesting talk and showed pictures of the Holy Land on the evening of June 12 at the Nappanee community park building.

We are looking forward to the time when we can again use our church building for our worship services.

Anna Bollman.

July 9, 1952.

### MARION, PENNSYLVANIA

Dear Christian Friends: In this part of the country we have been having showers—refreshing showers of rain, and spiritual showers also.

The Washington County, Md., and Franklin County, Pa., district mission meeting was held at our church on May 22. For many years this meeting was held at the Chambersburg Church, alternating with the Reiff congregation near Maugansville, Md. Since our conference is divided into three bishop districts, it was decided to meet every third year in the largest church of the respective bishop districts.

On May 30 our annual Sunday-school meeting was held. There was a full house and inspiring messages were given.

Our summer Bible school opened on June 2, with fourteen classes and twenty-one teachers. The average attendance was 194. Following this school, our congregation sponsored a Bible school in a tent near the Buchanan Homes district in Chambersburg. Revival meetings were held in the tent at the same place by Bro. J. Irvin Lehman, closing July 2.

Bro. Martin Lehman, of Tampa, Fla., brought us a timely message on the Christian Home at our regular morning service July 6.

July 9, 1952.

Lydia R. Hess.

### SOUTH BOSTON, VIRGINIA

(Ebenezer Congregation)

Dear HERALD Readers: We have been enjoying a feast of good things here at Ebenezer. In May Bro. and Sister William Jennings of Knoxville, Tenn., were here. Bro. Jennings conducted our revival and refreshed our minds with many precious truths from the Word of God.

## CHURCH CORRESPONDENCE

### SARASOTA, FLORIDA

(Bayshore Congregation)

Dear HERALD Readers: As has been the custom in the past, on Mother's Day after the morning service a basket dinner was held on the church grounds. It was a lovely day and there was fine fellowship together.

At the evening service May 18 we observed communion, before which one young boy was received by baptism.

The primary department of the Sunday school has recently sponsored a very worthy project. The boys and girls sent school supplies and other items to children overseas.

On June 8, during the evening service, Bro. Brenneman gave a report of the Ohio Mennonite Conference, which he attended. During his stay at conference the worship service was conducted by Bro. George Brunk.

As the result of much hard work on the part of many and a fine spirit of co-operation, summer Bible school was opened June 16 in the new Sunday-school building, for which we all were thankful. Work on the building had progressed sufficiently to make possible the use of the rooms although the doors and windows were not in. Total enrollment at Bible school was 157. Twelve denominations were represented, and two diplomas were given for completion of the eighth-grade course. The closing program was presented on the evening of June 27. It is felt that this was the best Bible school yet held at this place; it was greatly benefited by the additional rooms. We are glad for each child who came, and pray that the seed which was sown may bring forth fruit for our Lord.

The annual picnic of the Sunday school was held at Myakka Park on July 4. Al-

though we had a little rain, a good time was had by all.

During these summer months our church attendance is small, as compared to winter months; many of the home people are on vacations up north. We pray that when the group is small as well as when there are many, we may be a witness in this community.

Mrs. Noah Yutzky.

July 6, 1952.

### WEST LIBERTY, OHIO

(South Union Congregation)

Dear Readers: We just closed a week's evangelistic campaign, held June 22-29. B. Charles Hostetter was the evangelist, with Richard Weaver as song leader. Those who attended were inspired by the messages.

June 9-20 we had two weeks of Bible school, under the direction of Dorothy Detweiler, as superintendent, and Pauline Yoder, as assistant. There were 234 enrolled; 125 had perfect attendance. There were thirteen classes, with twenty-three teachers and helpers.

On June 22 O. N. Johns was with us for our Sunday evening meeting and baptized nine young people.

We enjoyed the messages of Don Smucker, of Chicago, Ill., on the evening of July 4 and Sunday morning and evening, July 6.

At present many of our young people are looking forward to summer camp at Little Eden and Laurelville.

Our church building program is progressing nicely at this time. The weather has been ideal for work. The bricklayers have almost finished their work. When they finish, the building will be ready for the rafters.

The evening of July 7 members of our



During the revival we were glad to have the Ladies' Chorus from E.M.C. spend an evening with us and give an inspiring program of songs. Bro. J. Mark Stauffer directed the chorus.

We completed our two weeks of Bible school on June 21, with two graduates. The average attendance was seventy-six. Age groups included those from kindergarten through the eighth grade. Bro. Earl Maust, music instructor from E.M.C., conducted a music class at night for those interested, in addition to teaching in the morning. We were grateful that he could be with us.

Ordination of a deacon was held here on June 29, with Joseph Driver, Jason Weaver, and S. H. Rhodes officiating. Bro. Henry Good was ordained.

Pray for us, that we may be strong in the Lord.  
Hattie Kager.

### MISSION NEWS (Continued)

Members of the Detroit, Mich., Mennonite Church presented their pastor, J. Frederick Erb, with four new Goodrich tires during the month of July.

The La Plata, Puerto Rico, summer Bible school had an average attendance of 107 and was held June 23 to July 4. From July 7-12 26 girls of the various churches in Puerto Rico enjoyed a week at Girls' Camp in El Yunque. The program included classes in Old Testament Heroes, Using the Bible, and the Christian's Devotional Life. There were also periods of fellowship, crafts, and recreation. All the girls (ages 14 and up) were members of the church or converts. One of the five accepted Christ during the week.

The young people of the Bragado, Argentina, church organized a service project committee on June 29. The young people will co-operate in raising money by means of various projects. Some will raise chickens. Others will make and sell different pastries. The profit will be used for mission activities.

A group in both the Carlos Casares and Pehuajo congregations are studying a correspondence course during the winter months entitled, "A Knowledge of the Bible." The young people of the Pehuajo church are having a music study class twice weekly with special emphasis on sight reading.

Bro. S. Jay Hostetler, Goshen, Ind., was ordained as bishop of the Belmont Church in Elkhart on Sunday evening, July 20. Bro. Hostetler has been pastor at Belmont for some time.

Bro. I. W. Royer, Orrville, Ohio, preached for the First Mennonite Church of Canton, Ohio, on Sunday morning, July 20, in the absence of Bro. Don McCammon, who spent the week end in Nebraska.

An impressive double wedding was performed in the Trenque Lauquen, Argentina, Church on June 21. The brides are sisters from a large family of believers in this congregation.

The new Lebanon Community Hospital, which the Mennonite Board of Missions and Charities is administering, was dedicated on July 20. Several thousand persons inspected the building and listened to the dedication program. Bro. Allen Erb, administrator,

spoke on the program, along with various community and state representatives. This new hospital will be described in an article in *Saturday Evening Post*, Sept. 13 issue.

Two members were received by baptism into the America, Argentina, congregation recently. The fellowship hour after the Sunday worship service continues at this place with much intercession.

On Sunday, June 29, the Pehuajo congregation in Argentina inaugurated a mothers' room equipped with a loud speaker and conveniences for mothers with small children.

The improvement in Sister Evelyn Bauer's illness makes possible the family's return to the States. They were to leave India by plane on July 26. Mail to them may be addressed: c/o John Showalter, Route 2, Hollsopple, Pa.

Sister Doris Snyder, missionary arriving in Puerto Rico July 8, spoke at the Betania church, Pulguillas, Puerto Rico, on Sunday evening, July 13. She with her two children, Margaret Ann and Arnold, are located at Pulguillas where she will assist in the work of the school.

Bro. Warren B. Metzler preached his farewell sermon at Johnstown, Pa., on July 20. He plans to attend school at Harrisonburg, Va., this winter. No replacement for him at Johnstown has been found.

### FIELD NOTES (Continued)

One applicant was baptized and received as a member of the Roselawn Church, Elkhart, Ind., on July 20 with Bro. D. A. Yoder officiating.

Visiting speakers at the Southwestern Pennsylvania Conference held at Scottsdale, Pa., July 20-23 were J. H. Hess, Kitchener, Ont.; Clayton Beyler, Hesston, Kans.; James Graham, Formosa; and Nelson Litwiller, Buenos Aires. Bro. Litwiller preached the conference sermon and Bro. Beyler conducted a series of Bible studies on II Corinthians.

The Southwestern Pennsylvania Conference has authorized its Executive Committee to organize a group of believers at Georgetown, Washington, D.C., into a congregation.

New officers of the S.W. Pa. Conference are John L. Horst, moderator; Paul Erb, assistant moderator; Sanford G. Shetler, secretary; Paul E. Bender, assistant secretary; Alva Yoder, treasurer.

New members received by letter by the S.W. Pa. Conference were B. B. King, L. S. Weber, and Jacob Weirich.

Bro. S. J. Hostetler was ordained bishop at the Belmont Church, Elkhart, Ind., on July 20. This completes the independent organization of this congregation. It was begun as an outpost of the Prairie Street congregation. Bro. D. A. Yoder had charge of the ordination service. Bro. S. C. Yoder preached the sermon.

The MYF of the Olive Church, Elkhart, Ind., has erected a church sign at the cross-road one mile east of the church on Highway 19.

An enrollment of over 50 is reported from the Marsh Hill, Pa., summer Bible school sponsored by the Frazer Camp. Some of the children came a distance of eight miles. Closing exercises were held on July 25.

Bro. Paul E. Yoder, Portland, Oreg., was in charge of an itinerant service unit which conducted a Bible school and evangelistic meetings July 14-25 at Logsdon, a mission outpost of the Sheridan congregation in Oregon.

The Bethany Gospel Quartet, Elida, Ohio, rendered a missionary program at the Turkey Run Church, Bremen, Ohio, on July 20. One person was received into church fellowship by baptism at Pleasant Hill, Sterling, Ohio, on July 20, with Bro. D. D. Miller officiating.

### Announcements

Noah Burkholder, Ephrata, Pa., at Oak Shade, Quarryville, Pa., on the evening of Aug. 10. Sixteenth Annual Open-air Song-fest at 1:30 p.m., Aug. 3, in grove adjoining Martins Meetinghouse (near Red Run) Denver, Pa. C. C. Culp, Brethren, Mich., at Locust Grove, Elkhart, Ind., Aug. 2, 3. Edward D. Jones, White Cloud, Mich., at Brethren, Mich., Aug. 3. Bible Meeting at Pond Bank Church, Chambersburg, Pa., Saturday evening and Sunday, Aug. 2 and 3, with Raymond Charles and Emanuel Peachey speakers. Richard Danner, Hanover, Pa., at Millersville, Pa., Youth Fellowship, Saturday evening, Aug. 2, on "The Ideal of a Clean Life." Ontario Christian Workers' Conference at United Missionary Pavilion, Kitchener, Ont., Sept. 6-8, with A. C. Good, Sterling, Ill., and Frank C. Peters, pastor of the Mennonite Brethren Church, Kitchener, as speakers. Bro. John L. Ruth, Telford, Pa., at Goods Church, Elizabethtown, Pa., on "Essentials of True Witness," Saturday evening, Aug. 2.

### Evangelistic Meetings

Paul Erb, Scottsdale, Pa., at Pleasant Hill, Sterling, Ohio, Oct. 30-Nov. 9. James Martin, New Holland, Pa., in tent meetings at Mt. Holly Springs, Cumberland Co., Pa., Aug. 10-20. Alvin Martin, New Holland, Pa., at Nickel Mines, Pa., beginning Aug. 17. Elam B. Hollinger, Brewton, Ala., at Culp, Ark., July 20-Aug. 3. Sanford G. Shetler, Hollsopple, Pa., at Valley View, Criders, Va., July 26-Aug. 3. Raymond Kramer, Meadville, Pa., at Manson, Iowa, in September.

### Visiting Speakers

June 22: Abner Stoltzfus, Gap, Pa., and John Beachy, recently returned from India, at East Goshen, Ind.

July 6: James Steiner, North Lima, Ohio, at Kidron, Ohio; Ernest Martin, Columbiana, Ohio, at North Lima, Ohio.

July 13: John S. Hess, Lititz, Pa., at Steelton, Pa.; Merle Bender, Hesston, Kans., at Protection, Kans.; Ralph Malin, West Chester, Pa., at Marietta, Pa.; Milton Brackbill, Paoli, Pa., at Kinzers, Pa.

July 20: Howard Yoder, Wooster, Ohio, at Orrville, Ohio; Hiram Weaver, Harrisonburg, Va., at Blough, Hollsopple, Pa.; Gerald Studer, Smithville, Ohio, at Georgetown, Washington, D.C.; Roy D. Roth, Hesston, Kans., at Metamora, Ill.; G. Irvin Lehman, just returned from Europe, at East Chestnut Street, Lancaster, Pa.; Glen Yoder, Kansas City, Kans., at Orrville, Ohio; Vernon E. Bontreger, Goshen, Ind., at Benton, Ind.; Clayton Beyler, Hesston, Kans., at Scottsdale, Pa.



## GRACE OF GOD (Continued)

was often sick. And we know it was true in the case of Paul when he asked God three times to remove a "thorn in the flesh" that bothered him. The "thorn" was from Satan, not from God. It was evil, not good. Naturally Paul expected God to grant him deliverance. But God saw something that Paul needed more than this good thing that he asked for. He needed humility. What? An apostle of Jesus needed to be kept humble? Yes, Paul had a tendency to become too elated on account of the many spiritual gifts and revelations he had received from God. He was just like you or me, human. And he must have wondered why God didn't answer his prayers. So God revealed it to him: "My grace is sufficient for you. For my strength is made perfect in *your* weakness." The grace of God was in that thorn in the flesh. It was one of the "all things" that God was working together for good in the case of Paul.

God gives grace to the humble. God resists the proud. Do you wonder then that God's way with you is often full of thorns that tend to humble you? Thank God for His grace, even though your prayers for deliverance have yet to be answered.

God does not allow us to be tempted beyond our strength. He gives the hottest battle to His greatest warriors. And He gives them grace to overcome. With every temptation He guarantees a way of escape, that we may be able to bear it. Look at what Paul went through! If we get as much grace as he, we will get as much persecution also.

Do you need more grace than you now have in order to live a holy life? "He gives more grace," says James. Even to unfaithful men, lovers of this world and enemies of God, James wrote: "Draw near to God and He will draw near to you." Repentance and forgiveness is for us, too. If we want grace we must surrender ourselves to God, resist the devil, and draw near to God. Believe the promises of Christ. If you do what He says you will certainly obtain what He promised.

Have you become tired and discouraged? Does the yoke of Christ seem heavy? Does the world seem more attractive? You need grace. Tell your troubles to Jesus. But first do what you have to do in order to get a good conscience. Then come to Him who loves you and knows you better than you know yourself. And don't forget that He also was tempted. His way wasn't easy, either. He had plenty of troubles. But He looked forward to the joy of heaven and endured the cross He had to take up in this life. He died for us all. He died for you also. He loves you. And since He has told us to come to Him in our prayers and ask Him for the things we need, why don't you do that now? His grace is sufficient for you also. Why wait? Let us with confidence draw

near to the throne of grace that we may receive mercy and find grace to help us in time of need.

One word to the careless. See to it that you do not receive the grace of God in vain. Others would give their right arm for the grace God has shown to you. Today if you should hear His voice, don't harden your heart. His Spirit does not always strive with men. And no one can come to Him unless God draws. How do you know God will still draw you to Himself when *your* time comes? His time is now. Now is the accepted time. If you are a Christian and think you have enough grace to get you to heaven, remember the foolish virgins. They thought they had enough oil without taking extra oil with them as the wise virgins did. They knew they could buy more at any time. But when they finally woke up it was too late. Their lamps were going out, or had already gone out. And before they could get themselves ready, Jesus came.

Grace be with all of you who love our Lord Jesus Christ.

Staten Island, N.Y.

## FAMILY CIRCLE (Continued)

thumbed by fingers long since stilled, and blurred with tears of eyes long since closed, held the simple annals of the family, and the heart and conscience of the home. Outside stood the master, strong and wholesome and upright; wearing no man's collar; with no mortgage on his roof, and no lien on his ripening harvest; pitching his crops in his own wisdom, and selling them in his own time in his chosen market; master of his lands and master of himself. Near by stood his aged father, happy in the heart and home of his son. And as they started to the house, the old man's hand rested on the young man's shoulder, touching it with the knighthood of the fourth commandment and laying there the unspeakable blessing of an honored and grateful father. As they drew near the door the old mother appeared; the sunset falling on her face, softening its wrinkles and its tenderness lighting up her patient eyes, and the rich music of her heart trembling on her lips, as in simple phrase she welcomed her husband and her son to their home. Beyond was the good wife, true helpmate and the buckler of her husband. And the children, strong and sturdy, trooping down the lane with the lowing herd, or weary of simple sport, seeking, as truant birds do, the quiet of the home nest. And I saw the night descend on that home, falling gently as from the wings of an unseen dove. And the stars swarmed in the bending skies—the trees thrilled with the cricket's cry—the restless birds called from the neighboring wood—and the father, a simple man of God, gathering the family about him, read from the old, old story of love and faith, and then went down in prayer, the baby hidden

amid the folds of its mother's dress, and closed the record of that simple day by calling down the benediction of God on the family and the home!

And as I gazed the memory of the great Capitol faded from my brain. Forgotten its treasure and its splendor. And I said, "Surely here—here in the homes of the people is lodged the ark of the covenant of my country."—H. W. Grady, in "The Farmer and the Cities." Reprinted from the *Sword and Trumpet* by request.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bechtel.**—To Elton and Ruth (Snyder) Bechtel, Preston, Ont., a daughter, Louise Elizabeth, May 26, 1952.

**Benner.**—To Millard and Lura (Bender) Benner, Greenwood, Del., a third daughter, Hilda Joyce, June 27, 1952.

**Berg.**—To Fred and Ethel Berg, Scottdale, Pa., a first son, Freddie Ray, July 9, 1952.

**Bixler.**—To David W. and Marjorie (Atwater) Bixler, Elkhart, Ind., a first son, Alan David, April 9, 1952.

**Bowman.**—To Paul and Ruth (Detwiler) Bowman, Canfield, Ohio, a son, Gregory Mark, April 14, 1952.

**Brenneman.**—To Evan and Anna (Miller) Brenneman, Kalona, Iowa, a second child, a son, Leland James, June 5, 1952.

**Brubaker.**—To John and Doris (Hostetter) Brubaker, Nottawa, Mich., a first son, John Dean, Feb. 19, 1952.

**Esch.**—To Clayton and Freda (Kivel) Esch, Bay Port, Mich., a second son, Charles Lewis, June 1, 1952.

**Hochstetler.**—To Ora M. and Alta Marie (Miller) Hochstetler, Topeka, Ind., a first child, a daughter, Ruth Elaine, July 1, 1952.

**Horst.**—To Melvin and Pauline (Martin) Horst, Columbiana, Ohio, a second daughter, Melva Jean, June 18, 1952.

**Hostetter.**—To Christian and Betty (Lehman) Hostetter, Andalusia, Ala., a fifth daughter, Carol Joy, July 7, 1952.

**Kieffaber.**—To Albert and Estella (Zook) Kieffaber, De Soto, Kans., a daughter, Miriam Lynn, June 24, 1952.

**King.**—To Trennis and Arvilla (Yoder) King, Belleville, Pa., a third son, Delmar Ray, June 29, 1952.

**Lapp.**—To Benjamin F. Jr. and Mary E. (Yoder) Lapp, Bird-in-Hand, Pa., a daughter, Gloria May, June 15, 1952.

**Lehman.**—To N. LeRoy and M. Louisa (Brendle) Lehman, Paradise, Pa., a third child, a son, David LeRoy, June 15, 1952.

**Lyndaker.**—To Elmer and Elsie (Zehr) Lyndaker, Croghan, N.Y., a daughter, Cheri Charmaine, June 30, 1952.

**Martin.**—To Carl W. and Virginia I. (Weaver) Martin (no address given), a third child, a son, Glen David, June 20, 1952.

**Martin.**—To J. Leon and Katherine (Schaefer) Martin, Castorland, N.Y., a son, John Leon, June 16, 1952.

**Miller.**—To Aldred P. and Dorothy (Cunningham) Miller, Tuckerstown, Bermuda, a daughter, Judith Faye, June 15, 1952.

**Mumma.**—To John S. and Ellen (Buckwalter) Mumma, Columbia, Pa., a son, John Stern, June 21, 1952.

**Nafziger.**—To Ephraim and Mary Emma (Kennel) Nafziger, Cochranville, Pa., a third child, a son, John David, July 14, 1952.

**Nolt.**—To Ivan M. and Anna (Weaver) Nolt, Bareville, Pa., a first child, a son, Ivan Mark, June 26, 1952.

**Oswald.**—To Sam, Jr. and Dorothy (Erb) Oswald, West Point, Nehr., a first child, a daughter, Janet Beth, May 22, 1952.

**Schrock.**—To Marvin and Agnes (Kenagy) Schrock, Albany, Oreg., a fourth child, a daughter, Janet Marie, June 27, 1952.

**Stauffer.**—To Paul and Esther (Miller) Stauffer, Elkhart, Ind., a first child, a son, John Paul, June 11, 1952; (died June 13).

**Stoltzfus.**—To Aaron F. and Ruth L. (Hostetter) Stoltzfus, Honey Brook, Pa., a fourth child, a son, Randy Joel, June 24, 1952.



**Turner.**—To Paul F. and Vada (Yoder) Turner, Broadway, Va., a daughter, Judith Dawn, June 25, 1952.

**Weaver.**—To Martin H. and Ruth (Gehman) Weaver, Ephrata, Pa., a third daughter, Margaret Rose, June 19, 1952.

**Weaver.**—To Paul and Anna Mary (Witmer) Weaver, Columbiana, Ohio, a third child, a son, Kenneth Edwin, June 10, 1952.

**Widmer.**—To Daniel M. and Grace (Miller) Widmer, Milford, Nebr., a daughter, Ellen Marie, July 5, 1952.

**Yoder.**—To Kenneth J. and Lois (Miller) Yoder, Meadville, Pa., a first child, a son, David Joseph, July 10, 1952.

**Zehr.**—To Edmund P. and Miriam (Kuhns) Zehr, Beatrice, Nebr., a first child, a son, Edward Allen, June 29, 1952.

**Zimmerman.**—To Willis M. and Lucy (Muser) Zimmerman, East Earl, Pa., a fourth child, a son, Earl, July 7, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Alwine—Renno.**—Clarence B. Alwine, Hollsopple, Pa., and Mrs. Turie Renno, Johnstown, Pa., by David Alwine at the home of Mr. and Mrs. Harold Shoop, Reedsville, Pa., June 1, 1952.

**Amstutz—Blosser.**—Clifford Amstutz, Kidron, Ohio, and Lois Blosser, Columbiana, Ohio, by Isaac W. Helfrick at the Midway Mennonite Church, Columbiana, Ohio, June 15, 1952.

**Blosser—Stauffer.**—Howard R. Blosser, Columbiana, Ohio, and Eva Stauffer, Souderton, Pa., by Abram K. Landis at the Souderton Mennonite Church June 8, 1952.

**Bowman—Martin.**—Israel Bowman and Anna Martin, both of St. Jacobs, Ont., by Roy S. Koch at the home of the bride May 31, 1952.

**Curtis—Miller.**—Don Curtis, Hubbard, Oreg., and Julia Miller, Nampa, Idaho, by Chester D. Kauffman at Nampa, Idaho, June 1, 1952.

**Glick—Alger.**—Isaac Naaman Glick, Smoke-town, Pa., and Mildred Frances Alger, Broadway, Va., by John L. Stauffer at the home of the bride July 16, 1952.

**Glick—Pellman.**—Vernon Peterson Glick, Smoketown, Pa., and Ferne Pauline Pellman, Harrisonburg, Va., by John L. Stauffer at the Chicago Ave. Mennonite Church, Harrisonburg, Va., June 27, 1952.

**Grasse—Landis.**—Meryl Grasse and Gladys S. Landis, both of the Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Mennonite Church July 6, 1952.

**Heintz—Stauffer.**—Sidney Heintz, Hawksville, Ont., congregation, and Beulah F. Stauffer, Kitchener, Ont., congregation (formerly of Tofield, Alta.), by J. H. Hess at the First Mennonite Church, Kitchener, Ont., July 12, 1952.

**Hochstetler—Bontrager.**—Samuel E. Hochstetler and Clara Bontrager, both of the North Clinton, East District, O.O. Amish Church, Middlebury, Ind., by Samuel D. Hochstetler at Lester Miller's March 27, 1952.

**Holst—Sauder.**—Delton Holst, New Dundee, Ont., and Joanna Sauder, St. Jacobs, Ont., by Roy S. Koch at the St. Jacobs Mennonite Church May 24, 1952.

**Hoover—Reesor.**—Willis Hoover, Wideman congregation, Markham, Ont., and Joan Reesor, Cedar Grove congregation, Markham, Ont., by J. H. Hess at the Cedar Grove Church July 10, 1952.

**Miller—Guth.**—Paul Richard Miller, Plainview congregation, Aurora, Ohio, and Edna Mildred Guth, Waldo congregation, Flanagan, Ill., by Dale F. Nofziger, assisted by J. D. Hartzler, at the Waldo Church June 6, 1952.

**Nafziger—Hostetler.**—Myrl Nafziger, Hope-dale, Ill., congregation, and Twila Hostetler, Oak Grove congregation, Smithville, Ohio, by V. M. Gerig at the Oak Grove Mennonite Church June 20, 1952.

**Oswald—Schrock.**—Ralph Oswald, Plum Creek congregation, Beemer, Nebr., and Cheryl Schrock, Hesston, Kans., congregation, by Laurence Horst at the Hesston College Chapel June 20, 1952.

**Shantz—Frey.**—Henry Shantz and Edna Frey, both of the St. Jacobs, Ont., congregation, by Roy S. Koch at the St. Jacobs Mennonite Church June 21, 1952.

**Shoemaker—Cressman.**—Milton Shoemaker, Elora, Ont., and Naomi Cressman, St. Jacobs, Ont., by Roy S. Koch at the St. Jacobs Mennonite Church April 12, 1952.

**Snyder—Martin.**—Joseph Snyder and Beatrice Martin, both of the St. Jacobs, Ont., congregation, by Roy S. Koch at the St. Jacobs Mennonite Church May 10, 1952.

**Swartzentruber—Mast.**—Earl Swartzentruber and Carol Jean Mast, both of the Greenwood, Del., congregation, by Eli Swartzentruber at the Greenwood A.M. Church March 28, 1952.

**Troyer—Graber.**—Alvin Troyer, Fairview, Mich., congregation, and Louella Graber, Howard-Miami congregation, Kokomo, Ind., by A.G. Horner, July 12, 1952.

**Weaver—Harter.**—Robert Wayne Weaver and Mary Ellen Harter, both of the Olive congregation, Elkhart, Ind., by Norman Weaver at the Olive Mennonite Church June 22, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Denlinger.**—Myrtle Harriet, daughter of the late John E. and Frances (Krantz) Shimp, was born in Lancaster Co., Pa., Nov. 20, 1899; departed from this life in the Lancaster General Hospital June 2, 1952, after a two-week illness of acute leukemia; aged 52 y. 6 m. 13 d. In early youth she accepted Christ as her Saviour and became a member of the New Providence Mennonite Church. Oct. 6, 1923, she was united in marriage to Chester H. Denlinger. Her home was near Mountville, Pa. Since the opening of the work at the Manchester Mission in York Co., she and her husband had been faithfully laboring there. The past several summers they were participating in voluntary service work in Alabama. They had planned to do the same this summer. Surviving are her husband, 3 sons (Raymond C., Mt. Joy, Pa.; J. Elvin and Lloyd C., both of Columbia, Pa.), 2 daughters (June and Marian, at home), one brother (Clair K., Strasburg, Pa.), one sister (Mabel—Mrs. J. Lloyd Kreider, Oxford, Pa.), 4 grandchildren, and many other relatives and friends. She was preceded in death by a daughter (Martha Faye) six years ago. One grandson also predeceased her. Funeral services were held at the Millersville, Pa., Mennonite Church by Richard Danner, Christian Lehman, and Joseph Martin. Interment was made in the adjoining cemetery.

**Good.**—Elizabeth May, daughter of Jacob and Sarah Gaiser, was born in Tipton Co., Ind., Nov. 1, 1875; passed away at her home in Peabody, Kans., June 10, 1952; aged 76 y. 7 m. 9 d. At the age of six she moved with her parents to Kansas. They first settled near Canada, Kans., later moving to Peabody, where she grew to young womanhood. On Feb. 4, 1896, she was united in marriage to Isaac B. Good. To this union were born 5 children (Archie, of Liberty, Mo.; Floyd, of Peabody; Sam, Wichita, Kans.; Grace, Benton, Kans.; and Irvin, of Peabody). She united with the Catlin Mennonite Church in 1901, remaining a faithful member. After spending most of their married life on a farm near Peabody, she and her husband moved to town. In the spring of 1941 her companion passed away. Surviving her are 4 sons, one daughter, 7 grandchildren, and 2 brothers (Harvey, Peru, Ind.; and Charles J., San Francisco, Calif.). Her husband, one grandchild, 4 brothers, and 2 sisters preceded her in death. Funeral services were conducted at the Baker Funeral Parlor, Peabody, Kans., and at the Catlin Mennonite Church, in charge of Milo Kauffman and Laurence Horst. Interment was made in the Prairie Lawn Cemetery, Peabody.

**Hamilton.**—Douglas John, infant son of Ivan and Buna Hamilton, was born May 17, 1952, at the McMinville Hospital, and died a few hours later. He leaves to mourn his early departure his parents, 4 sisters (Marylin, Barbara, Doris, and Donna), besides many relatives and friends. A short graveside service was held in the church cemetery near Willamina, Oreg., in charge of D. F. Shenk.

**Hochstetler.**—Emma Stutzman was born July 5, 1876, near Kalona, Iowa; passed away at her home in Kalona, June 7, 1952; aged 75 y. 11 m. 2 d. She was united in marriage to David B. Hochstetler, Dec. 1, 1895. She is survived by her husband, 5 children (Leroy,

Alma—Mrs. Elmer Scbrock, and Edna—Mrs. William Logan, Kalona, Iowa; Glen, Iowa City, Iowa; and Anna—Mrs. Homer Yoder, Denver, Colo.), 20 grandchildren, 4 great-grandchildren, 3 sisters (Mrs. Ella Plank and Mrs. Milton Slabaugh, Kalona, Iowa; and Mrs. Chris I. Yoder, Goshen, Ind.), and a large number of near relatives and friends. One daughter died in infancy. Sister Hochstetler accepted Christ in her youth and was a faithful member of the East Union congregation at the time of her passing. On Dec. 1, 1951, she and her husband celebrated their fifty-first wedding anniversary. Funeral services were held June 9 from the East Union Mennonite Church, Kalona, Iowa, with burial in the East Union Cemetery. The services were conducted by D. J. Fisher and A. Lloyd Swartzentruber.

**Mellinger.**—Lydia, daughter of the late Samuel and Maria Stauffer, was born at Farmersville, Pa., April 30, 1878; died at the Mennonite Home, Lancaster, Pa., June 27, 1952; aged 74 y. 1 m. 27 d. In 1899 she accompanied the Noah H. Mack family when they moved to the Welsh Mountain Mission to work among the neglected there. In 1906 she married Levi Sauder, a worker at the mission. In 1910 the Macks moved to New Holland and the Sauders took charge of the mission, until March, 1911, when they moved to Millersville to open the Children's Home. There she and her husband labored for twenty-nine years, until he passed away. "Mama Sauder," as she came to be known to the 800 children who had passed through the Home, continued her work there for another year. Upon leaving the Home she was married to Jacob D. Mellinger. They took charge of the Leitersburg, Md., CPS camp, where her title of love was changed to "Mom." Thus she continued to be known through the time of their service there and during the last seven years of her life, which were spent as matron at the Mennonite Old People's Home near Lancaster, Pa. She is survived by her husband, who continues service at the Home, and by 3 sons (J. Paul Sauder, Mt. Joy, Pa.; John L., Charlottesville, Va.; and Richard, Lancaster, Pa.), 2 brothers (Wilson and Abram, both of Lancaster, Pa.), 3 sisters (Julia—Mrs. G. S. Eherly, Lancaster; Mrs. Sue Shue, York, Pa.; and Erna—Mrs. William Bair, Safe Harbor, Pa.), and 12 grandchildren. Funeral services were held at the Mennonite Home and at the Millersville Church, by Landis Brubaker and Jacob T. Harnish, pastor and president of the board of the Home, respectively. Interment was made in the Millersville Mennonite Cemetery adjacent to the Children's Home grounds.

**Saltzman.**—Katie, daughter of John and Lizzie Steider, was born May 1, 1864, at Metamora, Ill.; passed away June 21, 1952; aged 88 y. 1 m. 20 d. In her youth she moved with her parents from Illinois to Seward Co., Nebr. She joined the Mennonite Church and remained a faithful member until death. March 15, 1885, she was united in marriage to Henry Saltzman. To this union were born 7 sons and 3 daughters. Her husband, one daughter, one son, 2 sisters, and one brother preceded her in death. Surviving are 8 children (Peter, Shickley, Nebr.; Daniel, Keota, Iowa; William, Limon, Colo.; Jess, Beatrice, Nebr.; Harvey, Geneva, Nebr.; Alvin, Milford, Nebr.; Elizabeth Kennel, Nampa, Idaho; and Mary Steckly, Milford, Nebr.), 2 sisters (Mrs. Lena Stauffer, Duchess, Alta.; Mrs. Lizzie Swartzentruber, Los Angeles, Calif.), 2 brothers (Henry Steider, of Shickley; and Sam Steider, Beaver Crossing, Nebr.), 53 grandchildren, 68 great-grandchildren, and many other relatives and friends. In 1892 she and her husband moved to a farm near Shickley, Nebr., and in 1917 moved to town, where they lived until her companion died on July 10, 1919. She continued living there until the spring of 1925 when she moved to Milford to make her home with her daughter, Mrs. John Steckly. In 1945 she fell down the basement stairs, injuring her leg, and was bedfast until her death. Funeral services were conducted at Volland's Funeral Home, Milford, Nebr., on June 23, in charge of Ammon Miller, and at the Salem Mennonite Church near Shickley, Nebr., in charge of P. R. Kennel. Burial was made in the adjoining cemetery.

**Stauffer.**—John Paul, son of Paul and Esther Mae (Miller) Stauffer, was born June 11, 1952; passed away June 13, 1952; aged 2 d. Grave-side services were conducted at the Olive Cemetery, Elkhart, Ind., June 14 by J. C. Wenger.

**Stoltzfus.**—A. Grace, daughter of John M. and Lena Hertzler, was born Feb. 29, 1908; passed away May 5, 1952; aged 44 y. 2 m. 5 d. She was the wife of the late Joseph B. Stoltzfus. Her husband and 2 children (Joseph M. and Vida Jean) died in January as the result of an automobile accident. She had spent four



weeks in the Coatesville Hospital as a result of the accident. After her release she and her daughter (Lena Mae) were living with her parents at Morgantown, Pa. Her death was caused by complications, four months after the accident. She was a member of the Coatesville Mennonite Church. Besides her daughter she leaves her parents, 4 sisters and one brother (Mrs. Christian T. Landes, Sellersville, Pa.; Mrs. Wilbur Lapp, North Wales, Pa.; Ralph S. Hertzler, Elverson, Pa.; Mrs. Frank Stoltzfus, Douglassville, Pa.; and Mrs. Samuel Ummel, Parkesburg, Pa.). Funeral services were held May 8 at the Archie Maclean Funeral Home and at the Millwood Mennonite Church, in charge of John E. Kennel, Leroy Stoltzfus, Ira Kurtz, James Brown, and John A. Kennel. Burial was made in the adjoining cemetery.

**Swartzendruber.**—Anna, daughter of Samuel D. and Barbara (Beachy) Guengerich, was born in Johnson Co., Iowa, Jan. 15, 1875; died at the Mercy Hospital in Iowa City, Iowa, June 5, 1952; aged 77 y. 4 m. 20 d. She was united in marriage to Daniel B. Swartzendruber, at the Lower Deer Creek Church, Kalona, Iowa, Dec. 16, 1900. She is survived by 4 children (William H., Peoria, Ill.; A. Lloyd, Kalona, Iowa; Jacob F., Marion, Iowa; and Martha, Kalona, Iowa), 2 sisters (Lizzie—Mrs. Chris Bender and Susie—Mrs. Henry Kuhns, both of Wellman, Iowa), 4 brothers (Joel, Wellman, Iowa; William S. and Noah, Upland, Calif.; and Menno, Blackie, Alta.), and John Combs, Chicago, Ill., who lived with them in his youth. One daughter (Mary) and one brother (Daniel) predeceased her. Sister Swartzendruber accepted Christ in her youth and united with the Mennonite Church. At the time of her passing she was a faithful and devoted member of the East Union congregation. Funeral services conducted by D. J. Fisher and George S. Miller were held from the East Union Church June 8. Burial was made in the East Union Cemetery.

**Wenger.**—Anna, daughter of the late Joseph and Mary (Schlatter) Freyenger, was born near Wayland, Iowa, June 20, 1875; passed away at the home of her daughter in Wayland, June 28, 1952; aged 77 y. 8 d. She accepted Christ as her Saviour when a young girl and remained faithful to her Lord until death. She was a member of the Sugar Creek Mennonite Church. Feb. 14, 1895, she was united in marriage to Henry Wenger, who

passed away Dec. 22, 1934. She was also preceded in death by an infant son and her parents. Surviving are her daughter (Elsie—Mrs. Henry Graber), her son (Alvin, at home), 3 grandchildren, 5 great-grandchildren, 4 brothers (Menno, Chriss, Samuel, and Elmer, all of Wayland), and 3 sisters (Mrs. Ella Oswalt, Aurora, Nebr.; Mrs. Sarah Swartzendruber, Washington, Iowa; and Katie—Mrs. Ed Wyse, Mt. Pleasant, Iowa). The funeral was held at the Sugar Creek Church, conducted by the home ministers. Interment was made in the North Hill Cemetery.

**Yoder.**—Jacob Z., son of Shem and Erie (Zook) Yoder, was born near Allensville, Pa., Oct. 31, 1875; passed away at his home near Elverson, Pa., June 5, 1952; aged 76 y. 7 m. 5 d. He accepted Christ as his Saviour in his youth and remained faithful until death. He was a member of the Conestoga Mennonite Church. Jan. 19, 1899, he was married to Susie Beiler, who survives. Also surviving are 4 daughters and 2 sons (Rebecca, at home; Irene—Mrs. Ira Kurtz, Morgantown, Pa.; Levi, Mohnton, Pa.; Naomi—Mrs. Valentine King, Cochranville, Pa.; Mary—Mrs. Aquila Stoltzfus, Grayson, N.C.; and Paul, Elverson, Pa.), 23 grandchildren, 2 stepgrandchildren, 2 half brothers (Benjamin and Moses Yoder, Ronks, Pa.), and one stepsister (Susie—Mrs. Jacob Smoker). He was a kind, affectionate husband, father, and grandfather. He had been unable to talk for nearly three years as the result of a stroke. Funeral services were held June 9 by David Yoder at the home and at the Conestoga Church by T. K. Hershey and Abner Stoltzfus. The graveside service was in charge of C. J. Kurtz.

## ITEMS and COMMENTS

The Augustana Lutheran Church in its annual synod at Des Moines, Iowa, adopted a resolution opposing Universal Military Training. After giving the usual arguments against permanent military training the resolution said, "Most of all we base our position upon the Gospel which proclaims as the way, the truth, and the life, a Saviour who opposed evil; not with greater evil, but with suffering love." The synod urged that an expanded program of international aid, "honestly and efficiently administered to meet human needs," be promoted as a Christian alternative to "increasing militarism with its inherent threat to our own ideals of freedom and social justice."

Four times as many Negro missionaries are being employed overseas now by predominantly white denominations as in 1941. Most Protestant foreign mission boards are actively seeking Negroes for service abroad. It is said that Negro missionaries would succeed better "because they are not associated historically with white colonialism or economic exploitation."

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, has gone on record in favor of big families. He told a Mother's Union Meeting at Westminster that a family only truly begins with three children. "One child voluntarily accepted as the limit is no family at all but something of a misfortune, for the child at least," he said. "Two children accepted as the ideal limit are no family but a failure half way. A family only truly begins with three children." Dr. Fisher has six sons.

No tobacco is growing this year on the farm of the Magoffin Baptist Institute, a

mountain school for youth in Eastern Kentucky. An official announcement in the publication of the school says, "No tobacco will be grown at Magoffin Baptist Institute this year. It has long been the policy here to discourage the use of tobacco in any form by students or faculty members. No member of the faculty or staff does use tobacco in any form. The decision to raise no tobacco is in line with this policy. We believe that in the long run our program of beef raising will be as valuable to the school in a financial way as the raising of tobacco. We know it will be far more in line with our Christian principles."

The two most vigorous enemies of Christianity in Africa are communism and Islam. There are 5,000,000 converts in Islam in Africa south of the Sahara. And they represent a majority in twelve nations.

Use of comic strips to teach religion was scored recently by G. A. Little, editor of Sunday School Publications for the United Church of Canada. "Popular pictures are poor art and poor religion," he told the annual meeting of the churches of the Toronto Conference. "Unless we develop thinkers we cannot expect to develop religion. Comic strips are not the proper medium for putting across the church message." Mr. Little said there has been too much reliance on visual education and not enough on serious reading. He suggested that ministers impress on their congregation the necessity of reading religious books to supplement their Bible studies.

Accredited members of the American Association of Theological Schools enrolled 14,971 students in 1950-51, compared with 11,257 two years earlier. The accredited schools graduated 2,872 students in 1950-51 against only 986 in 1948-49.

U.S. District Court Judge Charles J. McNamee of Ohio recently ruled that conscientious objectors judged sincere by their draft boards may not be sent into noncombatant service against their will. Selective Service officials in Washington have sent the text of this ruling to local draft boards throughout the country. The decision is expected to have considerable influence in reducing the number of religious objectors sent to federal prison for refusing to accept the decisions of local draft boards.

Dr. Frank C. Laubach, missionary educator and pioneer in promoting world literacy, says that the West has only four years left to win the battle of India from the Communists. Laubach is directing the work of literacy teams in an intensive campaign sponsored by the Indian Government's Village Development Program.

A judge in Sydney, Australia, said, "If it were not for alcohol the criminal courts of this state would be rapidly out of business . . . from my own experience, at least, 95 per cent of criminal cases are associated with drink."

## Clear Thinking About Courtship

By John C. Wenger

For steady daters. 30¢ each; \$3.25 a dozen; \$24.00 a hundred.

## So You're Going to Be Married

By H. Clair Amstutz, M.D.

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## Living Happily Married

By John R. Mumaw

For married couples. 35¢ each; \$3.75 a dozen; \$28.00 a hundred.

Mennonite Publishing House  
Scottsdale, Pennsylvania



A total of 492,500 people attended the Billy Graham five-week mission in Houston, Texas. More than 8,000 decisions for Christ were reported. Dr. Graham called this crusade "one of the most successful of my life."

\* \* \*

"One cannot read the history of the last forty years," said Dr. Oscar A. Benson, president of the Augustana Lutheran Church, at the annual synod of that denomination, "without being impressed with the debasing effects of war. Hideous as are the physical sufferings resulting from international conflict, it is quite probable that the moral decadence consequent upon war is far more catastrophic."

\* \* \*

The National Service Board in Washington reports that approximately one out of every 610 registrants between the ages of 18 and 26 holds conscientious scruples against both combatant and noncombatant military service. This includes both those who hold the I-O classification, as well as those who have some classification lower on the list than I-O. A total of .16 per cent of all registrants are conscientious objectors. In England about .20 per cent of registrants are classified as conscientious objectors.

\* \* \*

The Annual Conference of the Church of the Brethren reasserted the stand of that denomination against war in terms of thanks for an endorsement by the World Council of Churches of a Brethren-prepared report on the "Rights of Conscientious Objectors."

\* \* \*

A growing resentment against militarization in Scandinavia is finding its expression in an increased number of conscientious objectors. The total number of objectors who have taken that stand since World War II is just over 2,200, of whom 1,000 took that position during 1951. This represents 4 per cent of the whole year's call-up. Most of these objectors refuse to take military service on religious grounds.

\* \* \*

The rate of alcoholism per 100,000 adult population in the United States is 3,952. The rate among men is 6,848 and among women 1,148. There are nearly six times as many men as women alcoholics, but the female rate of alcoholism rose by 33 per cent between 1940 and 1948. The number of alcoholics does not include millions of problem drinkers.

\* \* \*

Fifty-nine million adults use motorcars daily in the United States. The nation's private passenger cars travel over 316,000,000,000 miles in a year. The typical car travels 9,340 miles yearly. Nearly 70 per cent of the typical motorist's driving is for necessity purposes, such as going to work and shopping. Over half of all employed persons use passenger cars for earning a living. The average farmer travels 10,020 miles yearly, largely for necessity reasons. Production and distribution of automobiles accounts for over 1,000,000 jobs in this country.

\* \* \*

This summer in twenty-five countries Volunteer Work Camps will carry forward their projects of helpfulness. From one to twenty

## In the Name of Christ

By John D. Unruh

It began in 1920. That July the Mennonite Central Committee organized to help needy brethren in Russia.

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If you canned food, packed Christmas bundles, gave money or yourself, then you helped to write this history of MCC's work.

For anyone with a deep love for his neighbor. 404 pages, \$3.75.

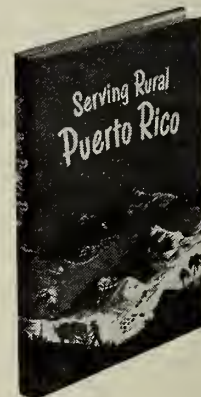


## Serving Rural Puerto Rico

By Justus G. Holsinger

Eight years! But what a wonderful record in that time. Through Puerto Rico's open door has flowed a steady stream of MCC workers and Mennonite missionaries. A total program of community improvement, strongly evangelistic, has brought remarkable changes to the La Plata Valley. You will pray and give with greater pleasure after reading *Serving Rural Puerto Rico*. 231 pages, \$2.75.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.



projects will be under way in each of these lands: Austria, Belgium, Denmark, Finland, France, Germany, Britain, Greece, Holland, Italy, Norway, Saar, Sweden, Switzerland, all in Europe; and outside Europe in Japan, Mexico, El Salvadore, Haiti, India, Israel, United States, Pakistan, Puerto Rico, the Philippines, and Thailand.—W.P.

\* \* \*

The post-office department has tentatively decided to issue a commemorative stamp on September 30 in honor of the 500th anniversary of the printing of the Gutenberg Bible. This is the day when the new Revised Standard Version of the Bible will be presented to President Truman in a ceremony. It is also the feast day for St. Jerome, for Roman Catholics. It was Jerome who made the translation of the Bible known as the Vulgate. It was Jerome's Latin Bible that Johann Gutenberg (1398-1468) selected in 1452 for the first printing from the movable metal type he had invented.

\* \* \*

Printing of a new translation of the Bible in Amharic, the national language of the Coptic Christian Kingdom of Ethiopia, has

been begun in Addis Ababa by the British and Foreign Bible Society. The new version had been ordered by Emperor Haile Selassie after an earlier version by Ethiopian priests was found unsatisfactory. The head of the Coptic Church has approved the new translation and it is expected to be adopted as official by the church. An edition of about 1,000 copies on large pages will be printed in Addis Ababa principally for use in churches. One of these will be used as a master copy from which other editions in smaller size for home or individual use will be run off in London by the offset process. Work on the new translation was begun in 1949.

\* \* \*

The Central American Republic of El Salvador is waging a successful crusade against alcoholism. Drinking has been causing havoc among the workers, especially the peasants. To fight this danger a social defense association has been set up with members varying from the Archbishop to trade union leaders, bankers, lawyers, and journalists. More than 7,000 persons have submitted to treatment which causes an allergy to alcohol.

EXCH

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, AUGUST 5, 1952

NUMBER 32

## Canticles for Pilgrims

By Edna Beiler



### Introduction

We travel through the desert where  
The gloomy cactus grows  
Whose thorny spears repulse the hand  
That seeks to glean a rose.

Fools for His sake, we march along  
With sure, unbroken tread  
Across this wilderness up to  
The pilgrim's inn of God.

### Canticle I

#### The Burden of Fullness

*"Fullness to them a burden is  
Who go on pilgrimage;  
Here little and hereafter bliss  
Is best from age to age."*

—Pilgrim's Progress.

"Fullness to them a burden is"—  
His cell was chill as Bunyan wrote  
These words, aflame with inner light.  
Across the years their warnings rise  
To pierce materialism's night.  
"Fullness to them a burden is"  
Who sacrifice for future bliss.  
Oh, pilgrim, freed from every weight,  
Glory in being destitute—  
"Fullness to them a burden is!"

### Canticle II

#### Mad Pilgrims

They call us desert-mad who dare  
Invade the unknown, armed with prayer.  
Their laughter has a thread of scorn  
For all the ranks of newly born  
Who, in their ignorance, boldly face  
And share Christ's undeserved disgrace.  
They scoff because we dare to see  
The challenge of eternity,  
Then turn away in restlessness—  
Possessing all, they forfeit peace.

### Canticle III

#### We Owe Our Thanks

To all those who traveled this pilgrim way before us,  
Deepening the dim trails  
With calloused feet—  
We owe our thanks.

To Abraham, whose caravan crept slowly along  
The road of obedience  
To an Unknown Country—  
We owe our thanks.

To Elijah, that "man of like passions,"  
Whose only concern  
Was the glory of God—  
We owe our thanks.

To Gideon, who proved that few are many  
And many are few  
When God intervenes—  
We owe our thanks.

To Christ, our supreme Example,  
Whose pilgrim travels  
Ended at Calvary—  
We owe our thanks.

To all those countless others, known and unknown,  
Who helped make this Way  
Plainer for wayfarers—  
We owe our thanks.



## Canticle IV

## The Old Enchantments

*(On rereading Pilgrim's Progress)*

Each time I read it over, the old enchantments hold.  
 Never an idle spectator, I—I am Pilgrim bold.  
 I stagger beneath his burdens and bog down in despair:  
 I tremble before the wicket gate and find marvelous welcome there.  
 The rumbling roar of the lions makes me forget again  
 That the King of the Highway Himself has seen to the strength  
 of their chain.

I languish in Doubting Castle, oppressed by the Giant grim,  
 Until I discover the weapon that alone will vanquish him.  
 At last, we come to the river—courageous Pilgrim and I—  
 Whose waters are swift and cruel, whose crest runs chill and high.  
 A plunge—and a sinking feeling as we breast the final flood—  
 Then the farther bank, and the rapture of the golden City of God.

Always the same enchantments, each time I read the tale—  
 I follow Pilgrim's progress to the glorious end of the trail.  
 And then? Well, I close the volume and turn to face anew  
 The roaring lions (are they really chained?) and Doubting Castle,  
 too,  
 For I've learned, through grim experience, that the old, old words  
 are true!

## Conclusion

We travel through a desert where  
 The gloomy cactus grows  
 Whose thorny spears repulse the hand  
 That seeks to glean a rose.  
 Fools for God's sake, we march along  
 With sure, unbroken tread  
 Across this wilderness of world  
 To the pilgrim's inn of God.

## Canticle V.

## Glory Ahead

Somewhere ahead there is a place  
 Where never sullen night comes down  
 No robber lurks nor beggar pleads  
 In all the streets of that strange town

There the redeemed of God shall find  
 A fellowship before unknown  
 In meeting soul to soul at last  
 Where heretofore each walked alone

Hunger and pain are only words.  
 Peace is a golden tide that flows  
 Nor ebbs again. Such is the place  
 Of which each battered pilgrim  
 knows.

(So, when the lengthening shadows turn  
 Each bush into a beast to dread,  
 They whisper calmly, each to each  
 Of glory that lies just ahead.)

## An Urgent Need

BY J. IRVIN BRUNK

Have you heard of the Rock of Ages Mission in Sacramento, Calif.? This mission was opened April 11, 1952, by brethren from Oregon. Meetings are held every night except Monday and Friday. The house has been full most of the time. There have been many confessions. Some come for the loaves and fishes, and some to be saved. One man has gone on to glory. So, if what Jesus said is true—one soul is worth more than the whole world—then this work is not in vain.

I do not believe I need to tell you that if the men are expected to live a victorious life it will be necessary for us to get them off skid row. It is imperative that a place be secured at once, as there are already several men that need a place to live. The plan now is to secure a lot

of about ten acres where cabins can be built for these men. This will take a lot of money. I am confident there are many that would be interested in helping if they knew of this need. So, I am presenting this need with the confidence that you will respond immediately. Will you prayerfully consider this urgent need? If you care to help in this project, send your contribution to Rock of Ages Mission at 1021 Second Street, Sacramento, Calif.

As soon as possible we plan to have a reading room for the men. A lot of books will be needed for this project. These books should be the "easy to read" type such as Moody colportage books, Christian biography, missionary stories, doctrinal books, or any good book you would care to donate. If you do not have any books that you care to part with we will not refuse new books that you might wish to buy for this reading room.

Brunk's Book Shop has promised to repair any books that need repairing. Any such books should be sent directly to Brunk's Book Shop at 590 Fifth Avenue, Upland, Calif. Be sure to mark the package BOOKS to get the special book rate.

Upland, Calif.

All the great men I have met during the course of my thirty years' world wanderings have told me that they loved the Bible not simply for its moral precepts but solely as the spiritual foundation on which they had tried to build their actions, but because it is the greatest book that exists, containing within its pages all the romance, all the poetry, all the literature, all the hopes and fears of mankind, now and hereafter.—Sir Harold Lauder.

## GOSPEL HERALD

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## EDITORIAL

### Let Them Talk

People have spiritual needs that they want to talk about. They may come to parents or friends or ministers for help. We call this counseling, and there is great need for it. But often the so-called counseling is a failure because of wrong techniques. Too many of us think of the counseling situation as one in which the counselor talks and the counselee listens. We think of it as a process of giving advice. And so we preach a little sermon and the counselee leaves us without having found his own solution, and with the burden still upon his heart. And probably he will not come back to that counselor again. Those who wonder why people don't come to them for help may well study their methods on this point.

For people in trouble need to talk. They need to unburden their hearts. A few wise questions and a willingness to wait for the answer will lead the counselee on. He usually can find his own answer, which is ever so much better than having one handed to him in a package. For when he is told what to do before he is "talked out," he is not yet ready for the solution. Full confession is necessary before he is ready for forgiveness and peace. The steps yet to be taken he should suggest. He must honestly and intelligently face himself and the situation in which he is. Good counseling helps him to do this. If he has been trying to believe something that he knows is not true, saying it aloud to someone else may help him to see how ridiculous it is. The longer he talks under wise guidance, the nearer the truth he will get.

A woman poured out her heart to her friend, who said nothing, but listened sympathetically. As the woman left, she said, "You'll never know how much you have helped me." The friend had helped by listening and showing that she understood. Many people in our homes, institutions, churches, and communities are longing for such a listener—a counselor who will let them talk.

### Has Anyone Been Saved?

A current article in a theological magazine tells of a Midwestern grandmother who had been sent on a European tour by her children. She was seeing Westminster Abbey. She looked at every inscription in that great shrine and listened politely to the droning story of the guide. But finally she broke in: "Young man, young man, stop your chatter and tell me, has anyone been saved here lately?"

It was a good question to ask in a famous, ancient, and beautiful church. For a church—any church, even venerable Westminster Abbey—ought to be more than a tomb or a historic monument or an architectural masterpiece. A church ought to be contributing in some way to the main business of the followers of Christ—it ought to be saving souls. If the old lady's question seems incongruous, then we ought to be wondering whether the nominal church of today has not become incongruous.

As a church we discuss and debate methods and manners. We become involved in technicalities and in fine distinctions. We have routines to be preserved and a way of life to be maintained. We may think we are doing a pretty good job of it until someone asks, "Has anyone been saved here lately?"

We have developed an elaborate organization. Our conferences and our boards and our committees are functioning smoothly and meeting all our needs. We spend a great deal of time writing constitutions and amending them. We run from one annual meeting to another. We keep our denominational fences in good repair. "But has anyone been saved here lately?"

We have a great string of institutions—publishing houses and bookstores, schools and colleges, children's homes and old people's homes, hospitals, camps, and official headquarters. Of building and remodeling there is no end. Are we asking, "Has anyone been saved here lately?"

We show each other our new churches—hundreds of thousands of dollars' worth. Good, solid brick construction, all modern conveniences, automatic heat

control, glass-enclosed mothers' rooms, dozens of Sunday-school rooms, loud-speaking equipment, excellent lighting and acoustics, carpeted floors, beautiful comfortable seats. "Has anyone been saved here lately?"

We have good congregational singing, with an increasing ability to sing hymns of quality and meaning. We have good quartets and choruses to sing on occasion. We have more preachers, on the whole better trained than they used to be. Some of them are pulpit orators and masterful expositors. We have excellent educational materials for our Sunday schools and Bible schools. We have developed a form of worship which, though not ritualistic, is dignified and beautiful. We use church bulletins. We lift a liberal offering every Sunday. We have a sewing circle, a youth fellowship, a mid-week Bible study and prayer meeting, and all the other adjuncts of a complete church program. We give our pastor sufficient support so that he can fulfill his pastoral duties. Our homes have all the church papers and many of the recent excellent books. "But, has anyone been saved here lately?"

We have several mission outposts and do extension work in the county seat. We surveyed our community and discovered some nonchurchgoers. We support all the church causes; solicitors compliment us on our response. We support two of our members on the foreign field. We look after our poor and needy and give blood to the hospital blood bank. Our people have a reputation for integrity and honesty. "Has anyone been saved here lately?"

We are doctrinally sound. We preach the all things, and practice them with fair consistency. We are straight on modernism, militarism, pentecostalism, and the social gospel. Jehovah's Witnesses and Adventists can't sell us any literature. We shy away from ecumenicity and interdenominationalism. We believe in nonresistance and nonconformity to the world.

*"Has anyone been saved here lately?"*

The Bible is one of the greatest blessings bestowed by God on the children of men. It has God for its author; salvation for its end; and truth without any mixture for its matter. It is all pure, all sincere; nothing too much; nothing wanting.—John Locke.



## Traveling with the Editor

### I

At Mission Board meeting at Kalona, Iowa, in June, Bro. Orie O. Miller spoke of the bridge across the Atlantic between Europe and America. Generations ago our fathers crossed that bridge westward as they left the lower and upper Rhineland and the valleys of Switzerland to make new homes on the Skippack and the Pequea, the Illinois and the Iowa, in the hills of Wayne County and on the flatlands beyond the Maumee. From 1683 to the middle of the nineteenth century that crossing continued, wave after wave. From the close of World War I to the present there has been a filtering back the other way—relief workers to the Near East, Greece, Russia, Italy, Austria, Germany, France, Spain, Holland, Switzerland, and England, and more lately evangelists to Belgium, Luxembourg, and England. Many of the relief workers, in addition to carrying physical relief “In the Name of Christ” to the general populace, were also ambassadors of good will and understanding to the Mennonites of Holland, France, Germany, Luxembourg, and Switzerland. Supplemented at times by church leaders and by tourists, they served them and lived with them, talked and worshiped with them, and thus renewed ties which had been well-nigh severed. Relief workers were able also to put in motion a great stream westward across the bridge—homeless and distressed ones to new homes in Canada, the United States, and Latin America. Across the bridge to America went also ambassadors from the Mennonite leadership of Europe, to visit our communities, to preach in our churches and lecture in our colleges, to participate in the Fourth Mennonite World Conference held at Goshen and North Newton four years ago. There were the students, too, who came to study in our colleges and to absorb something of our American Mennonite understandings and ways of living and working. Eastward across the bridge have gone our student groups to labor side by side in work camps with European young people. There has been traffic both ways over the bridge, but probably more westward than eastward.

Now in the summer of 1952 there is considerable traffic toward Europe. The student group, under the leadership of Bro. J. R. Mumaw, left early in June. The larger group are going to attend the Fifth Mennonite World Conference to be held near Basel, Switzerland, the second week in August. There are about 110 official delegates representing the various branches of Mennonites in Canada and the United States, and an additional 200 visitors. They have been crossing on various boats during the summer. Some will be going by air. But the larger group is sailing on the “Queen Mary” of the Cunard Line, leaving New York on July 30.

I will write the next installment from Pier 90 in New York and tell you something of the company and the preparation for departure. In succeeding installments I shall take you with us to Cherbourg, to Basel, to Rome, Cairo, Jerusalem, and Athens; then back to Lucerne, Le Havre, and New York. Pray for us as we go.

## Confronting Evolution with a Positive Life

By JAMES B. SIEGRIST

In addition to teaching that evolution dishonors God, every concerned person should show forth in life and spirit his profound adoration and respect for creation. In every heart there ought to lie a positive element for counteracting evolutionary teaching, and it should blossom forth upon our lips, faces, and disposition. Cultivated, it will produce for its owner a composed and elevated mind, for those whom we contact an impression of a godlike spirit.

Now it is necessary that we teach negatively, too, that evolution is contrary to truth. It does bring sadness to our spirit to think of leading magazines, eminent teachers, and beloved churches taking up this cancerous product of the depraved human mind. Truly, conditions attending our life on earth are in a state bordering on despair for men the world over. Where, according to man, can the unfortunate and the downcast find hope of at least a measure of security? How soon can this deluded generation expect this higher type of life that they have been told to expect? Where are the wise and intelligent thinkers who are able to answer the world's mounting needs?

The proof of any truth lies in the outcome of its application. It is time, in the face of world unrest, for the men who have advanced evolution to humble their bodies in the dust and their heart before their God. Their false theories and too-generally accepted “proofs” have drawn countless souls into revolt against God. It is the height of folly and unbelief to attribute the matchless, unrivaled wonders on earth to chance, “perchance,” and supposition. How can the soul that loves God keep silent in this evil day?

First, our hearts should fill with profound adoration for the Giver of life as we witness the animal, plant, and spiritual life about us. The love of our soul and spirit should warm as it meets the challenge to adore God in this thankless age. The answer to the world's increasing license to sin is in the fact that men do not wish to acknowledge God any longer. This world sees little of the real beauty of life and soul. The thoughts and love of people have no abiding center.

Second, may we, as children of the Creator, possess a glowing appreciation

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Aug. 4, 1927)

... Bro. [J. D.] Hartzler was ordained to the office of bishop [Flanagan, Ill.].

... Bro. P. S. Hartman ... gave some of his Civil War experiences, and also ... a short history of the mission work in W. Va. [Elida, Ohio].

On ... July 24 ... , Bro. Milton C. Vogt ... and Sister Esther Kulp ... were united in marriage ...

The long looked for and often prayed for Printing Plant for the Argentine ... has become a realization [T. K. Hershey].

(From GOSPEL HERALD, Aug. 11, 1927)

Bro. Henry Yoder was ordained to the office of deacon in this congregation [Portland, Oreg.].

We had a heavy snow all over the Argentine ... from 6 to 12 inches deep—a thing never heard of in this part of the country [T. K. Hershey].

Work on the new hall for Portland Mission is progressing nicely.

The new Church Hymnal ... is a valuable collection of standard hymns and Gospel songs that will not grow old.

for the existence of every created object and being. We cannot but notice the completeness and fulfillment of purpose that attends every plant, every bird, and all spiritual truth. May we understand more fully the reason why God has created natural and spiritual life with so great precision, and balance.

Our speech will be enriched in referring to such a multitude of helpful and necessary friends of man. Children will assist us in our praise to the triune God, and they will know that they have life from God. Breathing the morning moisture-laden air, gathering with your family around the earthly board spread with welcome fruit, and entering heartily into the blessing of work will cause us to proclaim aloud God's desire for man to praise His name.

Now it is for you to continue the endless list of needs and pleasures that make up life, and to satisfy the longing of your soul to make known its kinship to God. Praise God for and talk with others about the good and noble virtues of living. May we as Christians appreciate one another's spirit and life. May the church and world be a bit richer in love because you have lived in it. Then you will never be ashamed to leave your testimony to the rightful glory of God in this “evolutionized” world of today.

East Berlin, Pa.



# The Iowa Revivals

By J. Y. Swartzendruber

It is given us in the Scripture that in the last days perilous times shall come and there shall be a falling away from the faith. But God also is manifesting His divine power in the outpouring of His Holy Spirit in a most remarkable way. Men's hearts are being touched by the preaching of His Word and the conviction of the Spirit.

The spirit of complacency, lukewarmness, indifference, and even coldness in the church is being exchanged for spiritual warmth, fervent prayer, and an ardent desire to be in God's will, as God's Spirit does His work among us.

This has been clearly demonstrated in the Hammer Revival which was held in the Kalona-Wellman, Iowa, area immediately following the Annual Mission Board Meeting, continuing from June 18 to July 6.

The Hammer Revivals are under the direction and sponsorship of the "Christian Laymen's Tent Evangelism," an organization which was effected in January of this year near Orrville, Ohio. The meetings held in this community were the second to be held, but the first organized campaign.

## The Physical Equipment

The meetings are being held in a large tent 107 x 167 feet, with ten-foot sides. The tent is of first-class construction, equipped with good electric flood lights, which furnish ample light both inside and outside the tent. A spacious platform is provided with seating space for all ministers to be seated back of the speaker.

The pulpit platform with its large motto in attractive lettering, "Christ for the World and the World for Christ," states in a brief but clear way the objective of the campaign. On each side of the tent in bold letters is the question, "Have You Been Born Again?" Near the roof of the tent a large banner reaching the full width of the platform has the Biblical answer, "Ye Must Be Born Again." The pulpit is equipped with a microphone on either side, and the message is carried clearly to all inside or outside the tent.

Another microphone is also provided for the song leader to direct the singing, from which place he speaks as he has charge of the testimony meeting following the sermon and invitation. The tent is equipped with benches comfortable enough that folks occupied them until late hours of the night. These meetings were held back of the Lower Deer Creek Church in a bluegrass field, with large shade trees near the tent and ample parking ground for cars in the east half of the field.

All this equipment helped in a small way to attract the people to the meetings, and once they attended, they just had to return.

## Organization

The organization was sufficient to carry on the work smoothly and efficiently. By the suggestion of the evangelist numerous committees were chosen. A general chairman responsible for general direction, a publicity committee, a personal worker committee, a prayer committee, a parking committee, and an usher committee were chosen. A splendid spirit of co-operation prevailed among all of these.

In the afternoon of the day of the opening meeting Bro. Hammer met with the various committees for one-hour periods each for instruction and encouragement, and it was here that the confessions and consecrations began and continued in every single meeting. Not only was there co-operation between the various committees but also between the ministers and lay people. This the evangelist felt keenly.

## The Nature of the Services

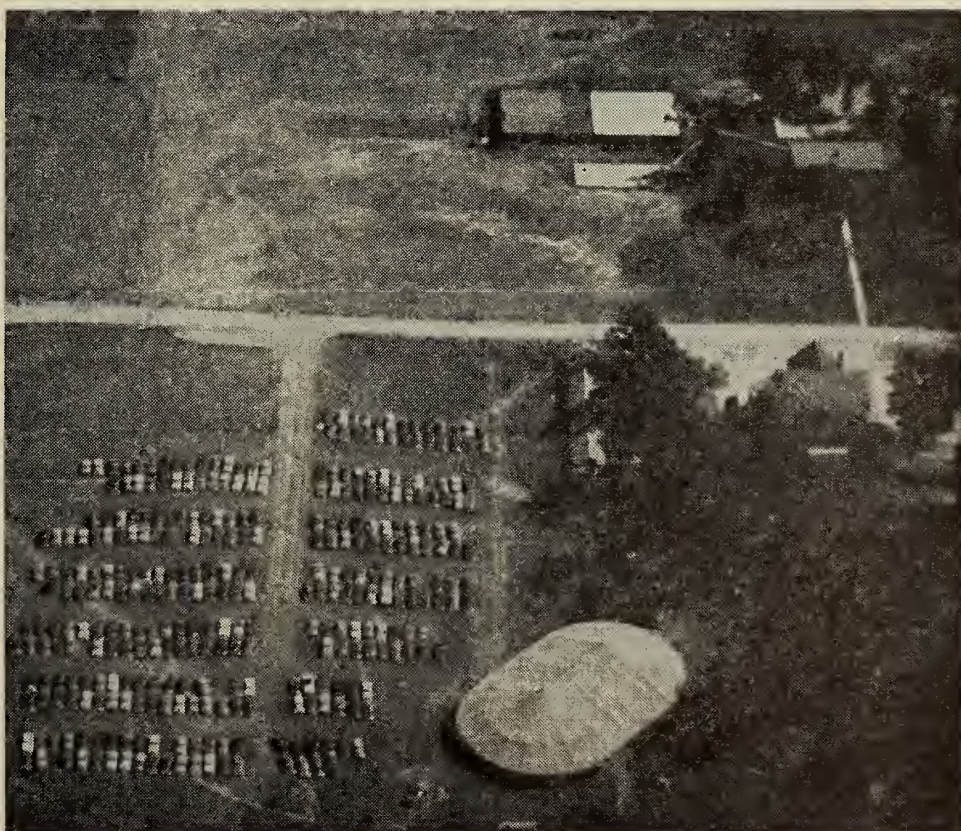
Bro. Howard Hammer of Apple Creek, Ohio, the evangelist, is a man of God, called of God, loyal to his call, and filled with the Spirit. He preaches fearlessly, but with an intense love for God's

children. He emphasized most love and prayer. Along with his boldness in preaching he also possesses a genuine spirit of humility and meekness. He seeks no honor for himself, but wants God to have all the glory. His loving, humble, meek, Christlike, and fearless attitude has won the hearts and respect of thousands who are his friends today.

Not a minister in our community personally knew Bro. Hammer when he arrived for the Board Meeting, but we sincerely believe that when he left he took with him from each of us a warmth not easily described in words. In all of his preaching and personal work he exercised "firmness with kindness" and "kindness with firmness." Since he has been a member in the Mennonite Church less than two years, we ask, who knows but that God has led him into our church "for such a time as this" (Esth. 4:14)? His preaching is strictly Biblical, clear, and to the point, very simple to understand and with little humor or levity. His messages provoked only sober thinking and a consciousness of the terribleness of sin, and many became willing to come down the sawdust trail and enter the prayer room to receive pardon and peace.

The song leader was Bro. Norman Hockman, who did this work well, and also humbly. He also conducted the testimony meeting after the regular service was closed. His wife gave valuable help as a personal worker. They together with their little son lived in a house trailer which is a part of the equipment for the campaign.

(Continued on page 767)



An airview of the tent taken during the revivals at Kalona, Iowa. The tent is owned by the Laymen's Tent Evangelism, Inc.



## Fourth Church-Wide Sunday School Convention

August 21-24, 1952, Goshen College, Goshen, Ind.

(Evening sessions in co-operation with Brunk Brothers' Revival Campaign)

### CONFERENCE THEME: THE CHURCH AT WORK THROUGH THE SUNDAY SCHOOL

#### 7:00, Thursday Evening

Introducing the Convention ..... Convention Director  
Responses by District Sunday School Leaders—"What I Expect to Receive from  
This Convention"  
"... in Promoting Evangelism" ..... C. F. Derstine, Kitchener, Ont.  
Evangelistic Sermon ..... George R. Brunk, Denbigh, Va.

#### 9:00, Friday Morning, August 22

Worship Period  
Welcoming Address ..... Moderator  
"... in Enlarging Christian Fellowship" ..... Richard Detweiler, Souderton, Pa.  
Sectional Meetings

#### 1:30, Friday Afternoon

Worship Period  
"... in Teaching the Word" ..... Millard Lind, Scottdale, Pa.  
Sectional Meetings

#### 7:00, Friday Evening

Singing ..... John P. Duerksen, Hesston, Kans.  
Testimonies, "Spiritual High Lights in Sunday School Services"  
"... in Recruiting Leadership" ..... Roy D. Roth, Hesston, Kans.  
Evangelistic Sermon ..... George R. Brunk

#### 9:00, Saturday Morning, August 23

Worship Period  
"... in Developing Worship" ..... Richard Martin, Elida, Ohio  
Sectional Meetings

#### 1:30, Saturday Afternoon

Worship Period  
"... in Cultivating Church Loyalty" ..... Stanley C. Shenk, West Liberty, Ohio  
Sectional Meetings

#### 7:00, Saturday Evening

Singing ..... John P. Duerksen  
Testimonies, "Spiritual High Lights in Sunday School Services"  
"... in Fostering Stewardship" ..... Paul M. Miller, Goshen, Ind.  
Evangelistic Sermon ..... George R. Brunk

#### Sunday Morning, August 24

(Regular services in local churches)

#### 2:00, Sunday Afternoon

Singing and Worship  
Convention High Lights  
A. Forenoon sessions  
B. Afternoon sessions  
"... in Making Homes Christian" ..... Howard J. Zehr, Fisher, Ill.  
Special Music  
"... in Inspiring Missionary Outreach" ..... John H. Mosemann, Goshen, Ind.  
Adjournment of Conference

#### 7:00, Sunday Evening

Evangelistic Sermon ..... George R. Brunk

\* \* \*

Worship Director ..... Harold E. Bauman, Orrville, Ohio  
Music Director ..... John P. Duerksen, Hesston, Kans.  
Convention Director ..... J. J. Hostetler, Peoria, Ill.  
Moderator ..... Paul M. Lederach, Scottdale, Pa.

#### Sectional Meetings A.M.

Nursery and Cradle Roll ..... Katherine and Mary Royer, Orrville, Ohio  
Kindergarten ..... Alta Mae Erb, Scottdale, Pa.  
Primary ..... Esther Lehman, Harrisonburg, Va.  
Junior ..... Ida Boyer Bontrager, Canby, Oreg.  
Intermediate ..... Elizabeth Showalter, Scottdale, Pa.  
Youth ..... Richard Detweiler, Souderton, Pa.  
Adult ..... Millard Lind, Scottdale, Pa.  
Superintendents (Schools of 100 or more) ..... J. J. Hostetler, Peoria, Ill.  
Superintendents (Schools under 100) ..... Russell Krabill, Goshen, Ind.  
Home Department ..... Howard J. Zehr, Fisher, Ill.

#### Sectional Meetings P.M.

Publicity and Promotion ..... Ford Berg, Scottdale, Pa.  
Secretaries and Treasurers ..... Roy Umble, Goshen, Ind.  
Teacher Training ..... Paul M. Roth, Masontown, Pa.  
Librarians ..... Alta Mae Erb, Scottdale, Pa.  
District S.S. Leaders ..... Paul M. Miller, Goshen, Ind.  
S.B.S. Workers ..... C. F. Yake, Scottdale, Pa.  
W.D.B.S. Workers ..... Noah G. Good, Lancaster, Pa.  
Methods of Teaching ..... Karl P. Massanari, Goshen, Ind.  
S.S. Music ..... John P. Duerksen, Hesston, Kans.

## Your Invitation and Call

The Sunday schools of the Mennonite Church are uniting forces in a great Church-wide Sunday School Convention, Aug. 21-24, 1952, at the large College Union, Goshen, Ind. The theme of the convention is: "The Church at Work Through the Sunday School." This theme will be developed in a threefold way: (1) by inspirational messages, (2) by sectional discussion groups, and (3) by displays and demonstrations.

Leading Sunday-school workers have been secured to serve on this program. All types of Sunday-school materials and equipment will be displayed and demonstrated. Here workers will receive new vision, ideas, inspiration, and conviction.

*Who should attend?* First, all pastors and ministers; second, all officers and teachers; third, all persons who would like to see the Sunday school prosper and grow in the work of the Lord.

Every person who registers will receive the convention packet of materials and will be recognized as a delegate. All schools will want to be represented, to have their workers present, and to share in the various sectional meetings. The costs are small in comparison to the blessings to be received. It is suggested that workers plan to come in carloads.

Since this is not an annual meeting, and since great efforts have been expended in preparing all the materials for this convention, you will not want to miss any of the sessions.

Now we ask two things from all of you:

(1) Please send for registration cards at once, and make your reservation without delay. Fee for registration is \$1.00 per person, and for lodging reservation \$1.00 per person. Write to Sunday School Convention, Goshen College, Goshen, Indiana.

(2) If possible, send pictures of your Sunday school and samples of your publicity, organizational, or promotional ideas. We desire to use these in displays. Send them to Sunday School Convention, Goshen College, Goshen, Indiana.

May we impress upon you the need for early registration since a large attendance is expected and supplies may be limited.

J. J. Hostetler, Peoria, Ill.  
Convention Director.

The general diffusion of the Bible is the most effectual way to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life.  
—James Kent.



## A Prayer for This Week

Our heavenly Father, we humbly pray that as believers in Jesus Christ, Thou wouldst give us a greater vision of the cross, the price and cost of salvation so freely given to us as a gift.

We pray that Thou wouldst envision to us the need of people about us, that we may share with them; not only food and clothes, but ourselves.

Guide us, that we may recognize ourselves as an instrument in Thy hand, so that Thy necessary work may be performed.

We pray Thy blessing to rest upon the activities of our Young People's Institutes, and Youth Conferences. Let Thy benediction rest upon the organization and program of the General Conference. Grant that we unitedly may be strong in Thee. Send us forth with a dynamic message of hope and peace, and with confidence, help us live a challenging, overcoming life, through Jesus Christ our Lord. Amen.

—U. Grant Weaver.

### IOWA REVIVALS (Continued)

Bro. Paul Neuenschwander also fills an important part on the total program as tent manager and personal worker. Not the least of the reasons for the success of these meetings is the very splendid co-operation between Bro. Hammer and these two brethren.

All three are highly spiritual in their approach to the work and have a very personal concern for the lost or wayward.

#### *Some of the Effects*

The results of the revivals were gratifying. We believe this came about in answer to prayer for a real outpouring of His Spirit. Nothing else perhaps could have meant so much. The evangelist himself was a bit startled at the response to the first invitation and said this can only be an answer to prayer.

In spite of the fact that June is a very busy month in Iowa, the weather was unusually warm, we had been attending MYF and Board meeting, and some folks thought we didn't need a revival, our attendance and the responses went beyond the expectation of the most optimistic. There were very few nights that the tent wasn't filled to its capacity. After people began coming and the Spirit began moving them, the crowds increased. For people were talking about the meetings, advertising them to others, and the people came earlier and stayed later. Many times the tent was too small to accommodate all those attending; sometimes there were 1,000 outside. That the church and community were

revived is evident in that lost members are finding their way back into the church. Cold and careless members are confessing their sins and are driving hither and thither making restitution—and are finding real joy in doing so. Others are confessing to and being reconciled to their ministers. It is costing time and gasoline, but it is bringing in big returns. There are those who are throwing away their tobacco and jewelry and wearing apparel that never was designed for Christian people. Card playing is looked upon as an evil. There are also positive manifestations. Family altars are being established and rebuilt; prayer is finding a prominent place in homes. Midweek prayer meetings are better attended and the general atmosphere among people is greatly improved spiritually.

Of the total number of 960 decisions, over 110 were first-time decisions.

One of the high peaks reached during this revival campaign was that there were 47 who dedicated their lives for full-time missionary work. This alone is evidence of the working of the Spirit of God among our members.

A typical evening service would consist of having prayer meeting in the prayer room in the rear of the tent for 30 minutes. The public meeting then began; consisting of about 20 minutes of congregational song service, prayer, announcements, one or two numbers of special music, one or two more congregational songs, and then the sermon. Following the sermon an invitation was given for saint or sinner, church member or non-church member to answer as God would call, to come down the sawdust trail, to stand before the altar till the close of the invitation. When the service was closed, personal workers with the ministers were called to the prayer room to help the seekers in their need. The average number coming to the prayer room for help was about 40, who when they were dealt with and had gained the victory went back to the microphone to give their testimony. Bro. Hammer and Bro. Neuenschwander were in the prayer room, while Bro. Hockman had charge of the testimony meeting.

Not too many stayed for the testimony meeting in the first services, but there was a constant increase in the number of those staying for this as the meetings went on, until the majority stayed. Another evidence of the fact that the community really wanted what they first thought they didn't need was their urging that we continue the meeting several nights longer, which was done by finding another tent for the work at Hannibal. This made it possible for our meetings to go on for three more nights and a Sunday afternoon service, after which Bro. Hammer was rushed to Hannibal to begin his meetings there on Sunday evening. Our meeting, however, continued on Sunday evening with a tent full of

## Prayer Requests —

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for great blessings upon the Ohio Christian Workers' Conference.

Pray for definite guidance in the August church conferences: South Central, Iowa—Nebraska, Illinois, Conservative A.M.

Pray for a good attendance and many spiritual blessings at the Young People's Institutes: Laurelville, Illinois, Ohio, Southeastern Iowa, Franconia.

Pray for a family in one of our mission stations where the parents and several children are in the church, but they have been losing out spiritually, and their home life is threatened by the enemy.

Pray for the evangelistic meetings at Pinckney, Mich., Aug. 3-10.

Pray for the conversion of a young Catholic man who plans to enter training for the priesthood. If his eyes were opened to the Truth, he could be greatly used in the Kingdom.

Pray for a wife who has left her husband to wander in a life of sin, that the Spirit might convict her and that she may be saved and return to her husband and children.

Pray for the meetings to be held at Northside Mennonite Church, Hagerstown, Md., the latter part of August.

(Requests for this column must be signed)

people. An invitation was given with about the usual number of responses. The ministers expressed themselves favorably toward the meetings. Many laymen expressed themselves in the language of Mark 2:12, "We never saw it on this fashion."

Thus has closed the Hammer Revival in our community, with many regrets that the time came all too soon. We trust that before too many years another campaign might be arranged. May churches be filled and may souls be revived, and may God be glorified as a result of this revival effort. And may God keep His servants humble so that His Spirit may continue to work in many other communities. Kalona, Iowa.



# OUR SCHOOLS

## Journal Entries

BY VERA M. GOOD

For almost a week I have been watching a mallard duck every morning on my way to school. He is perched on a cast-iron post above a plate indicating a house number on Gra-Roy Drive. Poor fellow—his wings are gracefully spread as if in flight, or at least as if just ready to take off, but his feet are mired. He can't get away from the weight that holds him. For him that weight is a cast-iron rod firmly planted in the brown earth. He is doomed to a static existence—utterly helpless. He can never expect to find broader horizons. His limits are set. What about my horizons and yours? Too often, our limits are set by circumstances which are within our own control. We are mired, not in the good brown earth, but in a host of cares and burdens, problems and disillusionments. Let us take heart and determine to rise victoriously above those weights which do so easily beset us.

\* \* \*

During the past days I have had considerable cause to reflect upon the importance of personal integration. It is difficult to become wholly integrated, but when one observes a life that lacks this characteristic almost completely one sees the value of cultivating it even at a price. A disintegrated life is well portrayed in Stephen Leacock's famous rider who "flung himself upon his horse and rode madly off in all directions." Such an individual may for a short time relentlessly pursue one fancy, and then turn to another seeking to find peace and contentment. There is no one dynamic purpose in life to supply an even tenor but a stream of constantly changing whims and moods overshadowed by a spirit of despondency. There is a constant looking backward to the things that once were, or a brooding over what might have been. Such an individual invokes one's deepest sympathy and makes one determine to seek deeply for the secret of Christian integration for all areas of life in order to live effectively from day to day.

\* \* \*

My work in Design and Crafts must have awakened me to the beauty that lies hidden in every garden. There was nothing new about it but it seemed like a real discovery to me as I was raking autumn leaves this afternoon. Oh, yes, I have often stood in silent awe and watched a changing sky while the sun was sinking to rest beyond a certain gnarled old pine tree. I have watched the mighty tumult of Niagara. I have looked deeply into the multicolored

crevasses of ancient glaciers. But today it was different. Today, I found exquisite beauty in little things. As I walked close to the soft brown earth, slightly damp because it had rained last night, I caught the pungent, earthy smell of autumn. My rake uprooted a dainty, little orange-tinted toadstool and I stopped to examine its delicate structure. Bing! another acorn came from the tree above—no, it was a cluster of three, each still wearing its simple well-designed diadem. In another corner a bold young chipmunk was cracking a hickory nut until spying me he scampered off leaving one half of it behind him. I picked it up. H'mm, I wondered if I could use its design as a pattern for a stencil? And so it went on all afternoon—a smoothly sculptured, satiny finished oak leaf—a jagged silver maple. I know this small garden holds a hundred lovely little things but, as always, there was raking to do!

\* \* \*

We had a good chat in the snack shop today—four of us making plans for next year. School is a wonderful experience, but our fingers were itching to get hold of real life. Next year we all hope to be teaching somewhere, and we are all very idealistic about the wonderful things we will do. From my seat I spied a letter in the pigeonhole that was my mailbox. It was from Mary. Last year she had been at school, and I remember sitting in just about this same spot talking about these same things. This year she was teaching. She writes interestingly, "I'm a bit discouraged tonight," she said. "I don't know where to begin working. These children have no work habits, no desire to learn, no respect for property, no standards of neatness or achievement, no regard for authority. . . ." I read it aloud to the girls. They were silent. Maybe the tasks ahead of us next year will be more difficult than we think. Maybe, we had better work a little more diligently in our preparation—good, honest, down-to-earth work to temper our idealism.

\* \* \*

This morning I found the principles of art in a maple tree. He stood alone—away from his fellows. At first I thought he looked less interesting than his more colorful neighbors. But as I studied the tall, yet obviously youthful maple, the very delicacy of his color radiated restfulness and relaxation. Myriad shades of rusty yellow gradually crept from the tips of the branches in toward the tree's heart which still revealed summer's green. What perfect blending and harmony, and yet what variety! An interesting pattern of dark branches added

charm and unified the whole. The slanting rays of the morning sun, catching the top-most leaves of rusty gold, provided a halo for his head and accentuated the regal splendor of the scene. I looked again at his neighbors. They too were beautiful—each in his own right and in his own way. In my heart I determined never again to miss the beautiful in anything—in anyone—through distasteful comparisons.

\* \* \*

It was dull, gray, and murky as I stepped out the front door this morning. The veil of mist was most confining. Just as I mechanically decided this would be a dreary day with not a beautiful spot in sight, my eyes fell on a row of bright red geraniums standing sedately among the neighbor's evergreens. Strange that I had never noticed these before. Geraniums just don't blossom out like that in one night. I stopped to enjoy the richness of their color as they pitted themselves against the dull gray of their environment. If this had been a gay morning full of bird songs and sunshine I might have missed these red geraniums again. I needed the confining mist to shut out all else so that my eyes were forced to focus upon their velvety redness. And so, when the mists of sorrow and disappointment envelope us, God may find an opportunity to send into our lives the realization of something fine and beautiful which would otherwise completely escape us.

\* \* \*

Today was set aside for special thanksgiving. Today there should be no trace of complaining. Such thoughts were passing through my mind early this morning, and I determined to see if this day showed greater evidence of thankfulness on the part of humans. I deliberately recalled many common blessings we daily take for granted and tried to develop a spirit of thankfulness in my own heart. Half an hour later I opened the door to the campus. A gray, cloudy sky greeted me. Oh, me! why couldn't this be a sunny—I caught my thought almost before it was formed. Not that—not today! By tonight I feel confident that people weren't basically more thankful today than they are any other day. Yes, we did take time to remind ourselves that God is good and that we have many blessings. It was good to be healthy, to have good food, friends, families, and freedom. But, such a long time to wait for dinner. We forgot that many friends make a long dinner line. Oh, yes, the dinner was delicious, but why couldn't we have had our coffee later with that very sweet pudding? Yes, today was Thanksgiving Day, but in the midst of our plenty I did not see the heartfelt gratitude that I saw in the eyes of a refugee woman in Heerewegen who had lost all but three children in her flight from Russia. She was awaiting passage to America. Reverently, she approached the Thanksgiving table pre-



pared by American friends. Her eyes glistened and almost inaudibly she whispered, "Wunderbar, wunderbar!"

\* \* \*

One topic seems to dominate campus conversation these days—it is six-week tests. Every one seems to be worrying about one that is just around the corner or bemoaning his bad luck on the one that he has just finished. The Prof sure asked the remotest questions! What's the use of studying anyway? Probably, if one studies just for examinations, there is more truth than fiction in such a query. Those facts which I push hurriedly into the maze which is my mind just before I enter the examination hall are good for nothing at all unless I can

pick them out very quickly and jot them down before they become vague nothings. The best I can hope for is to recover them for the examination and translate them on the paper before me; that is usually the end of them. They have served one rather questionable purpose. They have certainly added nothing to my store of knowledge. Perhaps we should rethink our attitudes toward studying and examinations as they relate themselves to a college education. Or isn't it an education we are seeking here?

\* \* \*

The problem of participation is not only a college campus problem. It is a problem we face in every community, in

(Continued on page 781)

## CHURCH MUSIC

### Come, Thou Almighty King

BY J. D. HARTZLER

Songbook compilers have been quite insistent in attributing this hymn to Charles Wesley, and that in the face of very slight evidence. Its first printing was on an anonymous, four-page leaflet or tract, without a date, and with another hymn, "Jesus, Let Thy Pitying Eye." It was this insignificant evidence which prompted Daniel Sedgwick to attribute this hymn to Charles Wesley. Sedgwick was the first English hymnologist to make such a statement. And it should also be remembered that this conclusion was reached and retained by Sedgwick without regard to the fact that all Wesleyan authorities both in Great Britain and America were against his decision. Let us examine further the life and works of this hymnologist, Mr. Sedgwick.

Daniel Sedgwick was born in London on Nov. 26, 1814, of poor parentage. He had very little formal education. In youth he was apprenticed to a shoemaker, but when ill health gripped him, he began to purchase hymnbooks for his own enjoyment. The study of these hymns became of great delight to him. A little later he began a secondhand book business which brought him into communication with many ministers and hymnbook compilers. Then beginning in 1852 he began to issue reprints of many of the hymn publications of hymn writers of the seventeenth and eighteenth centuries, publishing them in his series, *Library of Spiritual Song*. It was during this period that he first took his place as the leading living English hymnologist. He has often been referred to as the Father of English Hymnology. Julian says,

"With all his dogmatic ignorance and want of power to balance evidence, his industry and perseverance in following up clues in every direction, led to the formation of an invaluable library, and to

a unique correspondence."

Now quoting from an article written by William C. Brooke, hymnologist of London, and prepared for the *Dictionary of Hymnology*:

He (Sedgwick) by the collection and comparison of hymns and hymnological literature, and by careful annotation, made it possible for others to reap a rich harvest, by bringing their education, critical acumen, wide sympathies, and accurate knowledge of Biblical, classical, ecclesiastical, and historical subjects to bear upon the stores of hymnological wealth which he had accumulated, but which, to a very great extent, he could not use.

Now in 1869 appeared the publication *Singers and Songs of the Church* by Josiah Miller. Although it was the best series of biographical sketches of hymn writers up to that time, many of the deductions concerning authorship of hymns were not too accurate or complete, due in part to the critical revision by Sedgwick. Regarding the hymn, *Come, Thou Almighty King*, Miller says,

This is in imitation of our (England's) National Anthem. It appeared in one of Charles Wesley's halfpenny leaflets (1757) and is believed to be by him.

But in his preface, Josiah Miller acknowledges his thanks to:

Mr. Daniel Sedgwick, of 81 Sun Street, Bishop Gate, who is well known as having devoted his life to hymnology, and who gave this work the benefit of his careful revision as it was being printed.

In *Hymns and Hymn Writers of the Church*, an annotated edition of the Methodist Hymnal by Nutter and Tillet, Wilbur F. Tillet has this to say regarding the authorship of the hymn under study.

It is impossible for us to claim with any confidence whatever that Charles Wesley is its author. We regret to be compelled to reach this conclusion; for we regard it truly a great hymn, which we should be glad to credit to the great singer of Methodism if we could feel at all justified in doing so.

Robert G. McCutchan, editor of the latest Methodist Hymnal and author of *Our Hymnody, a Manual of the Metho-*

*dist Hymnal*, has this statement regarding *Come, Thou Almighty King*:

Although this hymn has been quite generally attributed to Charles Wesley, its author is unknown. . . . It is pure conjecture that "Come, Thou Almighty King," was by Charles Wesley, for it cannot be found in any known work of his.

English Methodists have never given it a place in any of their official hymnals. In checking with John Telford in his *Methodist Hymn-Book Illustrated*, and with George J. Stevenson's *Methodist Hymn Book, Illustrated with Biography, History, Incident, Anecdote*, I find that neither hymnologist, both of whom were authorities in Methodist Hymnology in England, has any comment on this hymn. Neither does S. W. Christophers discuss the hymn in his *Epworth Singers and Other Poets of Methodism*.

In his *Lyric Religion; the Romance of Immortal Hymns*, Dr. H. Augustine Smith speaks of this hymn as a literary waif. It has never been found in any of the known Wesley Brothers' publications. John was known to have been hostile to the use of popular political songs, of which this hymn is certainly an imitation. Surely it is merely conjecture to attribute the authorship of *Come, Thou Almighty King* to Charles Wesley. Until further evidence is at hand this hymn must remain anonymous.

So that this hymn may be compared with the British National Anthem, I append herewith the first stanza of each:

"Come, Thou Almighty King,  
Help us thy name to sing,  
Help us to praise:  
Father, all-glorious,  
O'er all victorious,  
Come, and reign over us,  
Ancient of Days."

"God save our gracious King,  
Long live our noble King,  
God save the King,  
Send him victorious,  
Happy and glorious,  
Long to reign over us,  
God save the King."

Following is the second stanza of the original hymn, *Come, Thou Almighty King*. This stanza is usually omitted from hymnals.

"Jesus, our Lord, arise,  
Scatter our enemies,  
And make them fall:  
Let Thine almighty aid  
Our sure defense be made,  
Our souls on Thee be staid:  
Lord, hear our call."

#### SUMMARY:

(1) All Wesleyan authorities on both sides of the Atlantic have refused to credit this song to Charles Wesley.

(2) Other hymnological authorities who insist that Wesley is the author were influenced by Daniel Sedgwick.

(3) Sedgwick often erred in his deductions when writing on hymnology.

(4) Until further evidence is at hand, this hymn must remain anonymous.

Wellman, Iowa



# FOR OUR SHUT-INS

## God Holds My Hand

By Rose Magines

God holds my hand.  
To walk with Him is sweet.  
I find in Him  
A life that is complete.  
And when His will  
I do not understand  
I can but pray—  
"Do not let go my hand."

God holds my hand.  
A promise to His own:  
"I'll ne'er forsake:  
No, ne'er leave thee alone."  
His will I'll trust,  
And on His promise stand.  
He'll guide my step.  
He'll not let go my hand.

La Junta, Colo.

## Where the Roots Have Been Planted Deep

"O Daddy, why do you plow so deep?"  
Said a gardener's child one day,  
"I think it looked much better before,  
And you've taken the flowers away!"

And the gardener paused for a moment and  
smiled

Into those troubled eyes:  
"I've only transplanted the flowers, my dear,  
I somehow thought it was wise.

"You see this spot is a special place  
And I'm giving it special care;  
So I must plow deep to prepare the way  
For the beauty I want it to bear."

"O Father, why do you plow so deep?"  
Said a child of God one day;  
"Life's garden now is a barren spot.  
For you've taken the flowers away!"

And God looked down for a moment and smiled  
Into those anguished eyes,  
"I've only transplanted the flowers, my dear,  
I somehow thought it was wise.

"You see your heart is a special place,  
And I'm giving it special care,  
So I must plow deep to prepare the soil  
For the beauty I want it to bear.

"So be patient, my child, the furrows are deep,  
Yes, deeper than most, it's true,  
But I have a task for your broken heart  
That nobody else can do.

"'Tis a beautiful task—to share with a smile  
The sorrows of others you meet;  
For the perfume of comfort can only abound  
Where the roots have been planted deep!"

—Alice Hansche Mortenson, in *Herald of Holiness*.

## Guests

Pain knocked upon my door and said  
That she had come to stay,  
And though I would not welcome her  
But bade her go away,  
She entered in. Like my own shade  
She followed after me,  
And from her stabbing, stinging sword  
No moment was I free.

And then one day Another knocked  
Most gently at my door.  
I cried, "No, Pain is living here,  
There is not room for more."

And then I heard His tender voice,  
"'Tis I, be not afraid."  
And from the day He entered in  
The difference it made!

For though He did not bid her leave,  
(My strange, unwelcome guest)  
He taught me how to live with her.  
Oh, I had never guessed

That we could dwell so sweetly here,  
My Lord and Pain and I,  
Within this fragile house of clay  
While years slip slowly by!  
—Martha Snell Nicholson, in *Sunday School Times*.

## The Need of Divine Guidance

(Jer. 10:23)

O Lord, I know 'tis not in me  
To sail my barque o'er life's rough sea;  
On every side the breakers roar  
'Twixt me and yon fair Canaan's shore.

O Lord, I know, I know 'tis vain  
For me alone to try and gain  
An entrance to that heavenly shore,  
Where storms of life molest no more.

O Lord, I know 'tis not Thy plan,  
That I alone the waters span;  
Yea, Thou desirest to help me sail  
My small frail barque through storm and gale.

O Lord, I know that Thou dost know  
Every pitfall, hid high and low,  
That Satan's placed in life's rough sea,  
To shipwreck souls that have not Thee.

Since Thou dost know all about life's sea,  
I pray Thee, Lord, come sail with me;  
Come, safely guide this barque of mine,  
Until I reach that heavenly clime.

—Source unknown.

## Life's Composing Room

I watch the man who bends  
About the white hot blaze  
Where molten metal bubbles up  
To meet his anxious gaze.  
Discarded type again becomes  
Perfection—for machines to mar,  
Recast, each time it must emerge  
A perfect silver bar.

How like our soul it seems,  
This porridge on the fire;  
How like repentance is the flame  
That purges our desire  
And leaves us free from malice  
And from envy's green corrode,  
With high resolve to follow straight  
The ethics and the code!

But when repentance leaves us  
With high resolve to do,  
Take care that penance follows  
Else the flame may not burn true.  
And pity him from whose neglect  
The fire burns low at last,  
Until his soul lacks courage  
To alter and recast.

For life is, after all,  
A big composing room,  
A "makeup" station for our souls  
That live beyond the tomb.  
And when at last we hear  
"Forms standing" from above  
The baser metals are consumed,  
And all that's left is love.

So, let's be thankful for the flame  
That burns within us all,  
That forces us to rise again  
When greed has made us fall.  
For when the last recast is made  
With paradise not far  
This flame alone can make our soul  
A perfect silver bar.

—Ann Falkwell Ellis.

## Be Quiet

Thirty years alone I trod  
Galilee's sequestered sod;  
Yet I was the Son of God.

Daughter, if thy life be true,  
Thou a glorious work shalt do—  
Though unseen by mortal view.

I shall see it, I shall know,  
When obedient to me  
All thy life is full and free.

All thy quiet life I know,  
For I planned it long ago;  
Wouldst thou that it were not so?

I have given all for thee,  
Live thy quiet life for me—  
So shall it transfigured be.

Now on these sweet words I rest,  
And here cease my weary quest,  
For the Master knoweth best.

—Gospel Herald (Cleveland).



# TO BE NEAR TO GOD

## THEME: THE SHEPHERD PSALM

Sunday, August 10

"The Lord is my shepherd; I shall not want" (Psalm 23:1).

How wonderful that the Lord, the God of earth and heaven, the Creator of the universe is the Shepherd of our souls! He is more tender, more concerned than any shepherd who cares for his sheep. Every need is satisfied when we follow Him.

The Shepherd leads the sheep. The sheep do not lead the Shepherd. We need not guide; only follow closely. What peace and contentment follow when He goeth before.

The Lord—my Shepherd! I want nothing.

Monday, August 11

"He maketh me to lie down in green pastures: he leadeth me beside the still waters" (Psalm 23:2).

Sometimes a Christian needs to stop, lie still, and be refreshed. It is important to allow the memories of experience and the Voice of God gently to saturate one's soul.

It is possible in the midst of an active life to learn the sweetness of rest and repose of soul.

Great men have known times of silence. Abraham, alone with God, became the father of a nation. Moses, alone in a desert, heard God's message in a burning bush.

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

Tuesday, August 12

"He restoreth my soul: he leadeth me in the paths of righteousness for his name's sake" (Psalm 23:3).

At the beginning of each day a shepherd will seek out fresh grass where his sheep may feed. He will choose smooth paths where the young will not stumble and be hurt. If there are thorns and rocks, he will gently lead them around them.

Let us have confidence in the paths God chooses for us. There may be obstacles in the way or thorns to hurt our feet, but we may put our hand in His and follow fearlessly.

Wednesday, August 13

"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me" (Psalm 23:4).

An American missionary couple went bravely to a region where former missionaries had been killed and eaten by the natives. The work seemed so hard that it often seemed that they were surrounded by powers of death and darkness.

One day a native came and said, "I would like to see your watchmen close at hand."

When the missionary said they had only a cook and a herdboys, the native confessed that they had often tried to kill him, but shining watchmen stood around the house and they could not come near. He asked again:

"Who are your watchmen?"

The missionary took his Bible and read:

"The angel of the Lord encampeth round

about them that fear him, and delivereth them."

Thursday, August 14

"Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over" (Psalm 23:5).

"Evening. Felt much turmoil of spirit, in prospect of having all my plans for the welfare of this great region and this teeming population, knocked on the head by savages tomorrow. But I read that Jesus said: 'All power is given unto me in heaven and in earth. . . And, lo, I am with you alway.' It is the word of a Gentleman, of the strictest and most sacred honor. So there's an end of it! I will not cross furtively tonight as I intended. Should such a man as I flee? Nay, verily, I shall take observations for latitude and longitude tonight, though they may be the last. I feel quite calm now, thank God!" —From the diary of David Livingstone.

In the valley of death His presence dispels all fear.

Friday, August 15

"Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever" (Psalm 23:6).

Through all our days our Shepherd is by our side. He does not drive us from behind or lead us from afar. He is a constant companion. Because of His tender care we shall know kindness and mercy all our days. And finally our path will lead us on, not to the desert or the wilderness, but to the sheepfold.

There we shall know perfect rest. We shall feed at His side forever.

Saturday, August 16

Read the entire Psalm again.

"The great Father above is a Shepherd Chief. I am His and with Him I want not. He throws out to me a rope, and the name of the rope is love, and He draws me to where the grass is green and the water is not dangerous.

"Sometimes, my heart is very weak, and falls down, but He lifts it up again and draws me into a good road.

"Sometime, it may be very soon, it may be longer, it may be a long, long time, He will draw me into a place between mountains. It is dark there, but I'll draw back not. I'll be afraid not, for it is in there between the mountains that the Shepherd Chief will meet me, and the hunger that I have felt in my heart all through this life will be satisfied. Sometimes He makes the love into a whip, but afterwards He gives me a staff to lean upon.

"He spreads a table before me with all kinds of food. He puts His hands upon my head and all the 'tired' is gone.

"My cup He fills, till it runs over.

"What I tell you is true, I lie not. The roads that are 'away ahead' will stay with me through this life, and afterward I will go to live in the 'Big Teepee' and sit down with the

Shepherd Chief forever."—An American Indian's Version of the 23rd Psalm.

—Mrs. Omar B. Stahl.

## THE TRAGEDY OF SAUL

Sunday School Lesson for August 17

(I Samuel 13:8-14; 15; 18; 28; 31)

Consider well again the new king: a man little in his own sight; the Lord's choice for the kingship; good personal appearance for a king, none like him among all the people; God had given him another heart; a victorious general but one who gave God the honor (11:13); accepted by the people; kind even to his at first rebellious subjects. Surely Saul had the possibilities of a great king to Israel.

Was Saul really to be the king or just a king regent under God? Had God left His people now that they became a nation like other nations?

Why did Saul fail? How is it that a life with such possibilities should come to such a tragic end? Follow through the high points of Saul's life to see causes or the cause of life failures.

**First step.** In a military crisis when the Philistines, a great host of them apparently, came to fight Israel, Saul, tired of waiting on the prophet Samuel, offered the peace sacrifice. This office of priest was not Saul's. He forced himself, as he said. He saw the people impatient and falling from himself. Why was God so greatly displeased? Was it not because Saul was ruling rather than God? The salvation that God would give he was not willing to stand still and see. Impatience with God always bespeaks self-will.

**A second step.** God tried Saul again. God always gives us opportunity to prove our faith. "Utterly destroy" was the command, but Saul said, "I feared the people, and obeyed their voice." Saul even disobeyed in the name of religion. Had Saul's successes lifted him above full obedience? Was not this retained spoil but a little thing? How disappointed Samuel was with Saul!

**Another step toward tragedy.** David has been secretly anointed king. He is set over Saul's men of war. David gets praise above Saul. Jealousy enters Saul's heart and a great overpowering passion to kill David takes him on a long search.

Several times David's kindness brought Saul to himself and he acknowledged he had "erred exceedingly." But when Saul rejected God, God departed and "answered no more." Without God tragedy is certain.

**The end.** And then one day Saul's self-will ended his life. A circumcised man? Yes, but in the flesh only and not in the heart. God could have used Saul, but Saul would not be used. He was born into the chosen people of God but he did not choose God.

"Whoso despiseth the word shall be destroyed."

"He, that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. G. G. Yoder will preach the conference sermon at the South Central Church Conference held at Hutchinson, Kans., Aug. 12-14. Visiting speakers are Paul Lederach, Scottsdale, Pa.; Boyd Nelson, Elkhart, Ind.; and Phebe Yoder, Tanganyika.

Instructors for the Young People's Institute to be held at Blooming Glen, Pa., Aug. 29-Sept. 1 include B. Charles Hostetter, John Garber, Paul Miller, Richard Martin, David Thomas, Raymond Charles, Paul Lederach, Amos Weaver, M. T. Brackbill, Ruth Brackbill, Noah Mack, and Henry Swartley, Sr.

Instructors serving at the First Laurelville YPI are Paul Roth, Edgar Metzler, Richard Martin, S. J. Hostetter, Earl Maust, B. Frank Byler, Evelyn E. King, Miriam H. Barge, John Drescher, T. H. Brenneman, Hilda Bixler. Instructors for the second institute the following week are C. F. Yake, David Dertine, B. Charles Hostetter, E. E. Miller, J. Mark Stauffer, Stanley Kreider, and the last five named above.

A group from Ft. Wayne, Ind., gave the evening program at the Salem Church, Elida, Ohio, on July 20.

A mixed octet from the Wayland, Iowa, MYF gave a program at Dillon, Ill., Sunday afternoon, July 20.

The staff for the Church Music Conference to be held at Laurelville, Pa., Aug. 25-29 are Millard Detweiler, Earl M. Maust, Mrs. Raymond Sala, J. Mark Stauffer, and Walter E. Yoder.

Found: Two Permo-magnetic recording tapes at East Chestnut Street, Lancaster, Pa., during recent missionary conference. Contact Levi E. Lehman, 927 North Lime St., Lancaster, Pa.

Four confessions are reported from the evangelistic meetings held in Baltimore, Md., by Bro. Harry Lefever, Lancaster, Pa.

The Mellinger YPM held an open-air singing on the Lancaster Mennonite School Campus on July 20.

The Ohio Mennonite Christian Workers' Conference has been indefinitely postponed because of the polio epidemic in the Holmes-Wayne County area. Announcement will be made shortly as to when it will be held.

Bro. Wayne Wenger and family are moving from Dryden, Mich., to Caney Creek, Ky., to take charge of the new work there under the Ind.-Mich. Mission Board. Bro. Paul Wittrig has been installed as pastor at Imlay City, Mich.

### COME AND DINE

It was Jesus who spoke these pleasing words to His working disciples early one morning by the Sea of Tiberias. It was time for the followers of Jesus to leave their places of responsibility and draw closer to the Master and feast at the table which He had spread. Whether their efforts had been successful or otherwise, it was still time for refreshment. These few moments spent around the table of the Master gave the weary disciples nourishment and refreshment for the coming duties of the day.

In like fashion, we who may become weary, or feel the need for a brief period of refreshment in a spiritual way, must come aside from the activities in which we have become involved and feast at the Master's table. There we can find sustenance that will enable us to meet the multiplied activities of the day.

Come to Laurelville August 23 and 24 where one of these tables is being spread with the good things of God. Special emphasis will be placed upon victorious Christian living. Our staff is composed of Bro. Milton Brackbill of Paoli, Pa.; and Bro. Raymond Kramer of Meadville, Pa. Come and dine with other followers of the Lord Jesus Christ.

Don Augsburg, Director

Bro. Howard Charles and family have returned to their home at Goshen, Ind., after two years of study in Scotland. They crossed the ocean on the record-making voyage of the S. S. United States. Bro. Charles will be teaching at Goshen College Biblical Seminary this year.

A Youth Conference was held at Midland, Mich., July 25-27 with Bro. Clarence Troyer as instructor.

Bro. Joseph Buzzard and family, Elkhart, Ind., were in Scottsdale the week end of July 27. Bro. Buzzard conducted the opening worship period of the Sunday school.

Bro. M. B. Wyse and family left Scottsdale on July 30 for their new home at Harrisonburg, Va., where Bro. Wyse will serve as controller for E.M.C. His successor at Scottsdale has not been announced. We greatly regret to lose Bro. Wyse and family from our publication work, and wish them God's blessing in their new service.

Bro. J. D. Smith, formerly superintendent of the Old People's Home at Eureka, Ill., is confined to his home by illness.

The Congregational Mennonite Church, Marietta, Pa., sent a total of 65 children to a Girls' and Boys' Week at Camp Tel Hai. Counselors who served for the girls were Blanche Brubaker, Mrs. John Hiestand, Mrs. Emory Miller, Helen Musser, and Miriam Saunders. For the boys the counselors were Moses Ebersole, Ralph Garber, Ralph Longenecker, Wilbur Longenecker, and Emerson Miller. "Tel Hai" is Hebrew for "Hill of God." Following the Marietta group, campers are Fresh-air children from New York, Philadelphia, and other places. Bro. Harold Lehman is the camp director, Luke Hollinger is the farmer in charge, and Bro. and Sister Enos Stoltzfus are taking care of the kitchen work.

The Brunk Evangelistic Campaign was scheduled to close in Ontario on July 27, but by official request it will be continued for one more week. The beginning of the Indiana campaign has been postponed a week. Over 10,000 people attended the Sunday evening service in Waterloo. It is announced that the Brunk Brothers will hold meetings in the Kishacoquillas Valley of Pennsylvania in July of 1953.

Sister Verna Zimmerman has been appointed assistant director of the Goshen College

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## Calendar

Little Eden Camp, Onekama, Mich.  
Christian Business Mens' Week, Aug. 9-15  
Farmers Week, Aug. 16-22  
Second Family Week, Aug. 23-29  
Rocky Mt. Mennonite Camp, Divide, Colo.  
Youth Retreat, Aug. 18-23  
Work Week, Aug. 25-30  
Laurelville Mennonite Camp, Mt. Pleasant, Pa.  
Second Young People's Institute, Aug. 9-15  
Second Family Week, Aug. 16-22  
Victorious Life Conference, Aug. 23-24  
Music Week, Aug. 25-29  
Chesley Lake Camp, Allenford, Ont.  
Boys' Camp, Aug. 9-16  
Girls' Camp, Aug. 16-23  
Young People's Camp, Aug. 23-30  
Illinois MYF Retreat at Pilgrim Park Campground, Princeton, Ill., Aug. 7-10  
Fifth Mennonite World Conference, Basel, Switzerland, Aug. 10-15  
South Central Conference Annual Meeting, Hutchinson, Kans., Aug. 12-15  
Iowa-Nebr. Conference, Bethel Church, Wayland, Iowa, Aug. 13-15  
Illinois Music Conference, Flanagan, Ill., Aug. 19  
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22  
Michigan Ministerial and Sunday School Meeting, White Cloud, Aug. 19-20  
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21  
Annual meeting Conservative Amish Mennonite Conference Croghan, N.Y., Aug. 19-22  
Ind.-Mich. Christian Workers' Conference Delegate Session in College Assembly Hall, Goshen, Ind., at 1:30 p.m. Aug. 21  
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24  
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24  
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1  
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 6-8  
Annual meeting Board of Education, Beech Church Louisville, Ohio, Oct. 15-18  
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1  
South Pacific Conference, Phoenix, Ariz., Nov. 27-29  
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953  
Mennonite General Conference, Place Undecided Aug. 28-30, 1953.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2766.

## Mission News

A property has been purchased in Trujillo, Honduras, for a church building. Stone walls for the building are already erected.

The workers at Culp, Ark., with the help of a service unit and evangelists, are holding five Bible schools and three series of evangelistic meetings this summer in their area.

Street meetings are being held this summer by the workers at Steelton, Pa.

The Cleveland Service Unit gave a program at North Lima, Ohio, the evening of July 27.

Bro. David Schlabach has moved from Conneaut Lake, Pa., to Cumberland, Md., where they will assist in the newly established mission work. His address is 213 Holland Street.

Bro. and Sister Weyburn Groff, on furlough from India, spoke at East Goshen, Ind., the evening of July 13.

The Mahlon Stoltzfus family, if plans carried, left from New York by air on July 22 for their new field of service in Alaska.

Bro. James Bucher, Hubbard, Oreg., preached at the Rock of Ages Rescue Mission in Portland, July 12-13. The hall was filled to capacity each night, with many being turned away for lack of room. The hall holds about 130 men. Some men are coming to the prayer room almost every night seeking help. Pray that they may be delivered from the bondage of sin.

Amos M. Eash, who was a city mission worker under our Mission Board in Chicago many years ago, died at Peoria, Ill., on July 2, after a long illness.

Due to the strike on the west coast, the sailing of the Don Reber family, missionaries under appointment to Japan, was delayed from July 10 until Aug. 1, when they sailed from San Francisco on the "President Cleveland," and are due to arrive in Yokohama, Japan, on Aug. 15.

The Central Illinois Gospel Crusade, under the sponsorship of the Illinois Mission Board and representing all Mennonite churches in the district, will be held near Morton, Ill., July 25 to Aug. 17. Bro. Howard Hammer, Wooster, Ohio, is the evangelist.

The James Martin family, missionaries under appointment to Latin America, are scheduled to fly from Chicago on Aug. 31, for San Jose, Costa Rica, where they will be engaged in language study for a year previous to assignment in Latin America.

The Royal Bauer family, missionaries in India, arrived at La Guardia air field, New York, on Sunday morning, July 27, and were met by Sister Bauer's parents who took the baby home with them. The Bauers then proceeded to the D. T. Watson Hospital, Leetsdale, Pa., where Sister Bauer will receive treatment and therapy under the direction

of the Polio Foundation. A report from the hospital indicates that Sister Bauer spent a good night immediately following her trip home. She will be glad to hear from friends.

Bro. Walter Oswald, dean of Hesston College, brought the morning message at the First Mennonite Church, Denver, Colo., on Sunday, July 20.

"Today in India" is the title of a new booklet reprinted from Mennonite Community by the Mennonite Board of Missions and Charities and recently mailed to all pastors. This attractive little booklet is a description of the Mennonite church and community life in India. Additional copies may be ordered from the Mennonite Publishing House, Scottsdale, Pa., at twenty-five cents per copy.

A summer camp for the children of the Saginaw, Mich., mission has been conducted on the Ira Esch farm near Fairview, Mich. Over twenty children have already enjoyed this experience.

The summer Bible school for the small area which was reached in Saginaw, Mich., averaged fifty-six. There were thirty-two with perfect attendance and eleven who missed only one day. There were three decisions for Christ.

Bro. and Sister Don McCammon, who have been appointed for missionary service in Japan, will speak at Scottdale Sunday evening, Aug. 10.

(Continued on page 780)

## Relief and Service News

Donald Mast, Ben Eberly, Elmer Miller and Virgil Stoltzfus, the voluntary service quartet which helped with the annual Christ for Today campaign of the Hannibal, Mo., Mission, report a very worth-while and spiritually rich summer. While visiting prisoner brethren in the penitentiary the quartet members were impressed by testimonies such as, "I would rather be behind bars with Christ than outside without Him." The activities of the quartet included jail services, home visitation to invite people to the meetings and follow up decisions, street meetings, and singing for the tent meetings. A daily broadcast over station KHMO was another challenging opportunity for witnessing. The evangelist for the campaign was Bro. Howard Hammer of Wooster, Ohio.

Bro. Don Snapp, director of the Summer Service Program, has recently completed a visit of the summer service units in Ohio, Mich., Ind., and Pa.

Floyd and Lona Litwiller, who have been in charge of the MRC Voluntary Service Center, 1525 Prairie St. in Elkhart, have left the Center to prepare for their departure for Puerto Rico after Floyd has taken his Selective Service physical examination on August 4.

Bro. and Sister William Swartzendruber of Kalona, Iowa, who spent six months in service in Mathis, Texas, have arrived in Puerto Rico for a two-year commitment. They will be teaching and doing community service work.

Drafting procedures for I-O men are gradually taking shape as Selective Service begins to move forward to draft I-O men. However, in most communities the drafting will probably not move very fast because men can be assigned only as places of service are found for them. A number of requests have come to MRC asking about Voluntary Service as a type of work giving draft credit. It is expected that most of the Voluntary Service projects will be approved soon by Selective Service. Such approval has now been given for the La Plata Mennonite Project in Puerto Rico and the MCC Foreign Relief and Pax Services. Announcements will be made as further projects are approved by Selective Service.

Recently a letter was sent from the MRC office in Elkhart to pastors of congregations with a limited number of draft information bulletins enclosed for distribution among interested individuals. The purpose of these bulletins is to give general information and to suggest certain basic steps to take at this time. If any ministers or young men of draft age have not received or had access to this information, they may obtain it by writing the Secretary for Service and Relief, 1711 Prairie St., Elkhart, Ind.

## Your Treasurer Reports

In recent weeks the brotherhood has been informed of the illness of Mrs. Royal Bauer. Recently the Bauers have returned to this country by plane and accompanied by a registered nurse. Here Mrs. Bauer is receiving therapy under the direction of the Polio Foundation. We sincerely trust that the Lord will continue to bless in this particular need and that Sister Bauer may continue on her road to recovery.

It will be recognized that an emergency of this kind will require considerable funds both for transportation and professional care. I am quite certain that there are many throughout the church who will want to help meet the expenses involved in this particular case. I would like to urge many to give this consideration and to forward their contribution to the Mission Board office designated for "Bauer Family Expense." Contributions of all sizes can be used since the expense for this need will be of considerable amount. May we also urge your prayer support for Brother and Sister Bauer and their families.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana



# A Great Door and Effectual

BY LEVI M. HURST

"A great door and effectual is opened unto me, and there are many adversaries." These words of the great apostle to the Gentiles have been impressed upon our minds many times during the last school year with its many opportunities, joys, and sorrows. In addition to our caring for the sixteen "white" children while they are in boarding school it has been my happy privilege to slip away with the Gospel two days out of each week to meet regular Bible teaching appointments in four different native government-operated schools. It is about this phase of the work that I wish to write at this time.

Tuesday is the busiest day when three of the four schools are contacted. All preparations for the trip must be made on the day before, for it is necessary to get an early start. Soon after daybreak we're off for the first jaunt of only a mile to the boathouse situated down on the edge of Mara Bay. There's a hasty transfer of books, motorbike, feltograph, lunch, drinking water, etc., to the mission motorboat, "Morembe" (Peace). For the next forty-five minutes, while the boat purrs contentedly to the opposite shore, there is time for relaxation, reading, meditation, prayer, sandwiches and milk for breakfast. Upon arrival at Kinesi, on the opposite shore, after eight miles of this tranquillity, there comes the strenuous task of off-loading the supplies and equipment which will be needed for making the thirty-nine-mile cycle trip which lies ahead.

The first school which is to be contacted is Tingirimi, which lies nineteen miles ahead, and long before this destination is reached, over rough and jolty roads, treacherous with patches of loose sand, slippery mud, and stony fords, the twenty-pound load of books and supplies on the missionary's back (for that is the only sure way to keep them in salable condition) plus the tropical sun which is now beating down in its strength, combine to take their toll of the missionary's strength. The eighty to eighty-five curly, black heads and eager faces belonging to that many lively

children which assemble to hear the teachings, illustrated with feltograph, serve as a real tonic to tired muscles and do much to prepare the missionary for the ten-mile jaunt to the next school. After two or three favorite songs, the Bible lesson taught, and the memory verse memorized, there is a period in which Testaments, Gospels, and other religious literature plus school supplies are sold to the pupils. Too much time has been consumed, for the pupils have had many needs and wants to be supplied or they wished to examine a treasured book or leaflet or just to feel it in their hands even though they did not



A group of African children entering a village school at Bukiroba.

have the wherewithal to purchase it; and so it is time to rush along to the next school. Amid hilarious "good-bys" and "come again next week," and a sputtering of the motor the missionary is once more on his way, headed south, for the most part retracing his tracks but stopping on his way at Buturi school which was newly built at the beginning of this school year.

At Buturi, since this is the first year that school has been conducted for the forty some children who gather there, they are of a very elementary level and coming from the Luo tribe they know very little Swahili; so the missionary is obliged to speak through an

interpreter. At first the teacher was very co-operative. Having learned sufficient Luo to interpret, he was surprisingly willing to be used in spite of the fact that he is a Catholic by faith. The children were eager to listen and well behaved and seemed as yet unspoiled by Catholic pressure which is so much in evidence in many places. All this changed in one short week, however, when without explanation at least seventy-five per cent of the pupils refused to come inside, which left only about ten to attend our class. The teacher also had greatly changed in his attitudes. This was all very obviously the result of influence and pressure from their superiors. The community is predominantly Catholic, but characteristically, religious teaching in the school was nil until word reached the priest that the Protestants were conducting their teachings in the school. This brought the change. May the Lord reward those who are responsible according to His righteous judgments. We praise the Lord that attitudes at the school are softening up. Keep on praying.

But time is moving on and unless we hurry we will be late at Kinesi school which is located another ten miles back and on the shores of Mara Bay, only about a half mile from where the "Morembe" is lying at anchor waiting. Here, although Catholic influence is also strong, our attendance has been slowly mounting so that an average of about thirty attend each week. The procedure is pretty much the same at each of these schools and now that the day's sowing of the Word has been done (at 3:30 to 4:00 o'clock p.m.) the missionary relaxes and reflects and takes time out for a belated lunch as the "Morembe" leisurely makes her way back to the home shore. In spite of fatigue, there is an inexplicable joy and satisfaction for having had the privilege of sowing the Word which is "quick and powerful" and we have the promise that "it shall not return unto . . . [God] void." There is also praise in the heart of the missionary that not once did he have a fall with the motorcycle—if perchance he didn't—and that one more trip has been safely made.

The trip to Musoma government school comes on Thursday. Here the pupils are more advanced and a greater per cent have



Kinesi school, located on the shores of Mara Bay, which Bro. Hurst makes his last stop on the return to his home opposite Mara Bay.



Tingirimi school, the first one to be contacted as Bro. Levi Hurst starts on his thirty-nine-mile cycle trip to native government schools.



arrived at the age of decision. About fifty-five or sixty attend the Bible class here. As a result of this work a number of these attend our Sunday worship services in Musoma and a large class is under catechetical instruction.

The pupils of these schools are the potential leaders of tomorrow and since the per cent

of those who have school privileges in the land is still comparatively low it is obvious that from these will come the men of influence in the land. Surely "a great door and effectual is opened unto me, and there are many adversaries."

Musoma, Tanganyika, E. Africa.

## Race Relations and the World Struggle

By Liston Pope

Dean of the Yale University Divinity School

**Editorial note:** The publication of this article by Liston Pope does not mean that MISSIONS supports all of Dr. Pope's theological concepts, but it is printed for the value of his message to Christians on matters of race. This message was presented at the Joint Assembly of the Divisions of Home Missions and Christian Life and Work at Buck Hill Falls, Pa., in December, 1951.

On January 13, 1941, at five o'clock in the afternoon, an African boy in Durban, South Africa, slapped an Indian boy in the face. Thereupon another Indian hurled the African boy against a shop window, and blood ran from some minor cuts in the African's head. This tiny episode was the match that set off a mighty explosion. Beautiful Durban, nestling quietly on the Indian Sea, and in many ways comparable to Miami Beach or Biloxi, had been seething with racial tension underneath its placid surface for months. And so it was that the adolescent scuffling between two teen-age boys led to riots across the city for two days. When the situation finally was brought under control, 142 persons had been killed, more than 1,000 had been injured, and more than 2,000 buildings had been destroyed or damaged.

In January of 1948, a parade of African ex-servicemen marched on Government House in the Gold Coast, ostensibly in protest against high prices, shortages of consumer goods, and other postwar hardships among the African people of that colony. More powerful in the minds and hearts of the marchers than the immediate causes of discontent was an intense nationalist sentiment, brewing for some decades but boiling up to the surface rapidly in the postwar years. The Gold Coast was resounding with the demand for self-rule and the expulsion of the British. After more moderate methods had failed, the police opened fire on the parade of ex-servicemen and dispersed it. But comparable explosions rapidly became widespread in the colony, and before they had ceased, twenty-nine persons had been killed and property damage had reached a total of two million pounds.

Today, four years later, the Gold Coast is virtually a self-governing nation, though it remains under close British supervision. For the first time in British dependency, Negroes assumed ministerial office through popular election in the Gold Coast in February of this year. And the whole world watches as a new nation begins to define its life.

In Madagascar in 1947 and 1948, revolts against French rule swept the island in wave after wave. Before the disorders had been put down, between 60,000 and 100,000 Malagasy had lost their lives from various causes: police action, retaliation by the rebels, starvation in

the wake of civil war, and the like. But today French colonies around the world are moving steadfastly, though at varying rates of speed, toward becoming departments of France on an equal footing with the present constituent provinces of the French nation, and their progress, though sometimes delayed, will not be denied.

China, a nation especially subject for many decades to the power and influence of America and Western Europe, has undergone during the last five years a profound cataclysm in political orientation, and has expelled virtually all Europeans and Americans from her borders.

In America a Negro student applied four years ago for admission to a white university. The very application was greeted with cries of outraged protest. But in the academic year 1950-1951, more than 1,000 Negro students studied, generally on equal terms, in hitherto "white universities" of the South.

In 1949, bombings wrecked the new homes of certain Negro citizens in Birmingham, Alabama—citizens who had dared to build good houses in an unoccupied area. In 1950, threats and violence attended the efforts of Dr. Percy Julian, world-famed Negro chemist, to move into a home he had purchased in a fashionable suburb of Chicago and Dr. Julian is still required to hire private guards to protect his property because the police are not competent in this regard. In Cicero in 1951 an apartment building was wrecked by mobs because an apartment had been rented to a Negro. In Miami Beach in December of 1951 bombs were thrown at Jewish synagogues and a new housing project for Negroes was seriously damaged.

These various episodes and events illustrate, in diverse ways, the character and the complexity of the revolution taking place among the so-called backward or underdeveloped peoples of the world, most of whom are also colored peoples. Many other episodes of the last few years could be pointed to: general strikes in Southern Rhodesia, riots in Uganda, a general strike in Mombasa, unrest in Nigeria (all in Africa), revolution in French Indo-China, independence for Burma and India.

As the Communist propagandists throughout the world never tire of reminding us, we know something here in the United States of racial discrimination and of the struggle for racial equality. This struggle has been under way for nearly half a century.

Lincoln emancipated the slaves in 1863, but the Negro was not yet free. Slavery was

abolished, but new tyrannies arose, partly from necessity, partly from rapacity, partly from fear. The Negro remained a servant and a social inferior, as tenant farmer or domestic servant or common laborer. Enfranchised, he could not vote; indicted, he was presumed guilty; suspected, he was too often banished or lynched. Judged before the War Between the States by his qualities as a first-rate slave, he was judged thereafter by his ability to adjust to second- or third-rate conditions of life, to inferior wages, houses, schools, hospitals, railroad cars, hotels, motion picture theaters, and all things else. Deprived of equal opportunity, he developed a complicated psychological mechanism to combine obsequiousness and integrity.

While the South was devising new methods to control the Negro, or "to keep him in his place" (as the expression came to be), the remainder of the nation was developing comparable methods for management of other racial minorities. Immigrants (and especially Jews) in the East, Orientals in the West, Mexicans in the Southwest—all were welcomed as cheap labor and repudiated as equal human beings. The South built its segregated ghettos for Negroes at the edge of town; a similar result was achieved in Northern cities by the insertion of restrictive covenants in deeds of property. Southern universities barred Negroes; universities elsewhere often barred them too, from the student body and from the faculty, and established quotas for Jews. Barriers to full rights of citizenship for Negroes were matched by similar obstacles for Mexicans and Orientals. Everywhere in America the barriers went up; the old stock must be protected from the immigrant, the Christian from the Jew, the white people from the Negro. Regional differences in the treatment of racial minorities became less and less significant, and were largely matters of degree.

In the last few years the tides have been turning rapidly in race relations in this country. Actually, we probably have made more progress in race relations in America in the last decade than in the previous half century. In fact, we might say that a revolution has been sweeping the country; happily, it has been a nonviolent revolution, but its effects have been drastic and are undoubtedly more stable than if bloodshed had accompanied it.

So many changes have taken place that hours would be required merely to list them. Negro baseball players have been admitted to the big league and Jackie Robinson has become a hero for the sand-lot gangs. This is very important; we can remember that prejudice against immigrants was diminished by the fact that football and baseball players with unpronounceable names became heroes to the kids. A Negro, Dr. Ralph Bunche, has achieved one of the highest posts in international affairs, and has recently been awarded the Nobel Peace Prize. A number of college fraternities have defied their national organizations by admitting Negroes to membership. The President of the United States



has ordered the elimination of segregation in the Armed Services, and integration has been virtually achieved. Lynching has nearly disappeared and anti-Semitism, while still in existence, appears to be declining.

The Supreme Court has probably had more effect than any other agency in the advancement of rights for minorities. Recent decisions have required that Negro teachers receive equal pay for equal work, that the right to vote in primaries shall not be restricted on racial grounds, that restrictive covenants in housing shall not be enforceable in Federal courts, that the respective states must furnish equal opportunity for education regardless of race, and that railroads engaged in interstate commerce must provide equal facilities, including dining car service, to all passengers having the same kind of ticket.

The Supreme Court has not yet ruled on the legality of segregation as such, although it is possible that it will do so within the near future in a case involving public schools in South Carolina. But a number of its decisions have actually breached segregation in particular matters. For example, its decision on the admission of Negro students to state universities has actually broken down the wall of segregation in that field and a number of the state universities in the South have now admitted Negro students. Efforts to build duplicate facilities of equal merit for Negro students become unbearably expensive, and the Supreme Court has clearly indicated that half-measures will not do.

Further, a Supreme Court decision in June, 1950, intimated that equal opportunities for education are not enough, but that, in effect, the opportunities for education must be the same opportunities as those afforded to white students, rather than being merely equivalent. Even if a Negro student studied in a building just as good, and has access to a library just as adequate, and had equally good teachers, but was still restricted to classes composed entirely of Negroes, he would not be getting an equal opportunity for advancement in our society, because he would still be a member of a segregated group. The logic of the situation is that a segregated opportunity can never be really an equal opportunity. The favorite notion that facilities for whites and Negroes can be separate but still equal has been disproved in a thousand ways.

Great changes have occurred in economic opportunities for minority groups, as well as in education, transportation, the Armed Services, sports, and other realms. Traditionally Negroes have been confined largely to domestic service and to agriculture; when they entered industry at all, it was generally at the level of unskilled employment, and opportunities for training and advancement were very poor. During the second World War, an unprecedented number of Negro workers were admitted to the factories. More than half a dozen states have established fair employment practice commissions to see to it that members of minority groups are treated fairly as to wages and promotions. Not all of the inequities have been abolished, by any

means, but vast progress has been made.

The same holds true of other types of employment. Traditionally Negroes have been largely excluded from white collar jobs that would bring them into direct contact with the general public—such jobs as clerks in department stores, secretaries in big offices, and the like. In many parts of the country, Negroes and Japanese-Americans and members of other minority groups have now been admitted to such jobs. The riots and boycotts that had been predicted have failed to materialize, and most members of the public appear hardly to notice the skin color of the person waiting on them.

The unions have played a leading role in the creation of equal opportunities for Negroes. For the most part, they are now admitting all persons to membership without discrimination. As a matter of fact, the CIO has been officially opposed to segregation in its unions from the very beginning, and there are those who say that the CIO has led the fight to break down racial barriers in America. Many of the unions in the American Federation of Labor had been accustomed to discriminatory practices, but the situation in the AF of L has improved considerably since 1940. The Railroad Brotherhoods, by and large, have been slowest of all to change their practices, but there are signs of change even among them.

In short, a revolution is taking place in race relations in this country. There is good reason to believe that it will not stop short of the goal of full opportunity and equal and unsegregated privileges for every member of this democracy regardless of race, color, creed, or national origin. A great many observers urge that the revolution is proceeding too rapidly; sometimes they are friends of the revolution, but more often this argument is used to support the status quo as long as possible. It is perfectly true that a great many whites are not yet ready for the concessions required of them. It is equally true that some sections of the Negro population are not quite prepared for the new opportunities and relationships. But a revolution in race relations is upon us, and its pace is not likely to be diminished or stayed.

There are occasional setbacks and obstructions; much remains to be done. Some politicians, white and black, stoop to racial bigotry in hope for political advantage. But the time is coming—and soon—when it will be politically disastrous to raise the cry of "white supremacy" in a Southern campaign. The President's Civil Rights Program has become a casualty of the present national emergency, with virtually none of its proposals enacted into law. It will rise again, because its proposals are essentially democratic and, for the most part, enforceable.

The way in which any minority is treated, anywhere in the world, is no longer exclusively the business of the majority immediately involved. Hitler's massacre of the Jews was an important factor leading toward the deaths of thousands of American boys on the battlefield. If the Union of South Africa has race riots, their flame sears the whole world. Whenever a racial incident occurs in the United States, the Communist propaganda

network informs the world about it, and the hundreds of millions of non-whites in Africa and Asia have their doubts about us increased. In a world struggle, what we do to our neighbors at home has become as important for the outcome as what we do to our enemies abroad.

Race relations anywhere have become the concern—the legitimate concern of people everywhere. The so-called "race problem" has become one of the paramount issues of our time; race tensions are mounting rapidly in Africa and Asia as well as the U.S. and the future of our Western civilization may depend to a considerable degree on our ability co-operatively to resolve these tensions. If Asia and Africa are totally alienated from the Western nations, we shall have lost a major part of our struggle with Russia. And Russia has already all but succeeded in convincing non-white peoples that she is their champion against the imperialism and exaggerated patriotism of the Western powers. Against such weapons atom bombs are helpless, and we had better realize—and quickly—that Russia's proclamation of racial equality can be combated only by a better demonstration of racial equality than Russia can produce.

The contemporary struggle in the world is not a power struggle only. An equally important struggle is under way for social justice, and for the minds and loyalties of vast multitudes in Africa, Asia, and Eastern Europe. Russia is a power state but professes to be a revolutionary force to liberate the oppressed and to elevate the underprivileged of the earth.

The conflict between the Communist and non-Communist worlds is not to be settled, therefore, by military measures alone. Bullets cannot stop Communism; they can retard it, and they may stop Russia. But ideas must be fought with better ideas. Christianity must regain its power to enlist loyalties, and must show the way for a full life for all men of all races and nations.

We have identified Communism and revolution recently, greatly to Russia's advantage. She has succeeded in posing before the world as the representative of justice for great masses and of independence for submerged colonial peoples. The policies of the Western powers have often supported her pose, as we have ordinarily defended the status quo against the revolutionary masses of the world.

The revolution in the contemporary world is older and wider than the Communist movement. The rise of submerged masses toward equality goes back at least to the American Revolution and the French Revolution. Russia's version of the revolution represents a betrayal of basic human freedoms, despite her claim to be democratic, and her appropriation of the term, "People's Democracy."

You and I as individuals can make our own most direct contribution to better race relations by improving our individual behavior, by extending our circle of friendship until it is thoroughly and naturally multi-racial, and by breaking down segregation in the voluntary groups and neighborhoods and organizations to which we belong. These groups are among the last outposts of white exclusiveness. The question is not whether a group of



people have a right to choose their close friends. In a democracy the question is, "Does every person have a right to be chosen without regard to color or race or national origin?" As James Russell Lowell once put it, "Democracy does not mean that I am as good as you are, but that you are as good as I am."

The churches are almost completely segregated and exclusive in their composition. About ten per cent of the Christian congregations in America have persons from more than one racial group. Religious organizations have lagged far behind other areas of society in this respect; they are more segregated than industry, commerce, education, politics, and sports. A number of interracial churches have begun to appear in the last decade, in all parts of the country, but the churches still have a lot of house cleaning to do before they can call themselves democratic, to say nothing of Christian.

Christian faith, the ideals of democracy, and the findings of science all agree in proclaiming the unity and equality of all men everywhere. Science has proved that racial differences, if they exist in nature at all, are very elusive and the term "race" has become practically meaningless scientifically. Two old definitions of prejudice are supported by the findings of science—"Prejudice is being down on what you are not up on" and "prejudice is a vagrant opinion without visible means of support."

The ideals of democracy likewise affirm that all men are created equal and have certain inalienable rights. Gunnar Myrdal has pointed to the great gap between our official American creed and our actual racial practices.

Christian faith goes even farther than science or the philosophy of democracy. Despite the bad practice of the Christian churches, Christianity teaches that men are not only equal, but also brothers, they must not only tolerate each other, but must actually love each other, because God loves them all equally. God did not curse Ham, Noah cursed him, and he was drunk at the time. God did not make the Negro to be a hewer of wood and a drawer of water—He made him a living soul, as precious as any other.

The findings of science, the political ideas of democracy, and the religious faith of Christianity coincide in the quest for racial equality. If that quest is forsaken or its fruition much longer delayed, the greatest faiths and truths of our civilization must be reflected as error and hypocrisy. We must choose between racial segregation on the one side and science, democracy, and Christianity on the other.

## Today in Belgium

BY DAVE AND WILMA SHANK

Orley and Jane Swartzentruber have been with us since early October. For the first month they lived with us in our home until we had the apartment up on the next floor ready for them to move in. This gave us a fine opportunity to hear about some things from the States and from many friends in

an even more intimate manner than letter, we felt. Now they are nicely settled up on third floor, and we continue to enjoy their presence and fellowship. We share a half-hour of devotions together in French each morning, and then use Saturday evening as an informal evening of fellowship and devotion, in English. This period of French devotions gives an opportunity to do some of our deepest thinking and feeling in French among a group where everyone will forgive linguistic error. This early morning period together five days a week has been fine discipline for us all, aside from the devotional and fellowship aspects of it. You see, we are commencing with our building of a religious community by forging our own lives together.

One of the things that we are aware of since we have been here more than a year is our attitude toward our own country. We appreciate and love it more than when we were at home, but that love and appreciation cannot prevent us from seeing the evils in it and the impression they make in the world today when the U.S. has fallen heir to the place of leadership in the world. Sometimes it is even embarrassing to hear what others think of your nation—oftentimes true, but of course not all of the truth. The impression that so many people have is that America is a nation of overgrown kids with a lot of wealth and power at their disposal, and with little spiritual, psychological, and intellectual equipment to use in the disposition of this wealth and power. And where they'll end up, nobody knows; everybody mistrusts them—some a little, some a lot. Most would like to be able to give unqualified trust, but do not feel they are justified in doing it from all that they can see from history, present foreign policy, tourists, movies, etc. And more than that, most people in Western Europe realize that their future earthly destinies are tied up with those of the U.S.; every move that the U.S. makes, influences them and their destinies, whether for good or bad and whether they like it or not. This is also a kind of domination, and no one likes to be dominated, particularly not by overgrown kids. Consequently Europeans find themselves in a spiritual and psychological muddle. All of which means that what each American in America can do to build up his own intellectual, psychological, and spiritual maturity will have more to do with peace in the world today than any other thing. When America shows herself worthy of the leadership she now has, then will many nations allow themselves to be led.

I merely say this to show you what it means to be an American in Europe today and to help you understand the current thinking of those to whom we would witness and among whom we work. That this may help you to pray more intelligently for us is our concern. Our witness can never be separated from you. Brussels, Belgium.

We can only lead the world to Jesus Christ by following Him ourselves along the whole road of suffering even unto His death.—Howard Schomer.

## Missions Editorial

### Sense of Community Is Not Enough

A legitimate criticism of certain evangelistic movements is that although they have a commendable zeal for saving souls they have no sense of community. When the individual soul has accepted Christ, and in the more truly evangelical circles, when there has been repentance and an experience of the new birth they consider their work done. We would not want to detract from the fundamental correctness of this approach, only to point out that it still leaves out another large area of the redemptive process—the building up of the believers into a church with a sense of community.

There is a corresponding danger, however, just as serious, of a program which develops a sense of community but neglects the soul-reaching and soul-saving process. The Mennonite Church has fallen heir to a large tradition established by our founding fathers that has strongly emphasized community. We have lived together in groups, have helped each other, have encouraged and strengthened one another. In the early days of persecution and the consequent migrations to new countries this was an indispensable asset. But it had its origin not merely in practical necessity. Our early founders understood the New Testament to teach that the church is the body of Christ on earth, that believers are members of the same body and that they can express their new life in Christ only as they live together in a family relationship. They loved Christ and loved one another and, especially in persecution, gladly served, suffered, and often gave their very lives one for another. In severe tribulation they were very closely knit together into a true church, which was also a true community.

But, as so easily happens, a form can be perpetuated after the vital reason for it has been lost. Community is a good thing sociologically as well as religiously and a so-called strong Mennonite community may be strong as a social force when it has lost its true spiritual vigor.

That is why we say in the title, "Sense of Community Is Not Enough." A Mennonite Church may exhibit great strength in a community. It may be, and often is, the strongest social force in the community. People outside may resent its power, but still they or their children are frequently drawn into it, for it is the biggest thing in the community. All this may go on when spiritual life is at low ebb, and when there is absent a true mis-



sonary spirit. We need to examine ourselves, especially when we feel strong.

The strength of a church is in the realm of faith and practice and in the vigor of her missionary outreach. Is my church saving souls and evangelizing, or is it merely a "strong community"? Are we sure our strength is spiritual and not merely sociological?—J. D. Graber.

## MCC Weekly Notes

### Material Aid Representative to Visit Midwest

Mervin Miller of the Akron MCC Office will visit Mennonite Church communities in Oklahoma, Colorado, Kansas, Nebraska, South Dakota, and Minnesota during the month of August in the interest of relief contributions. The contacts will be made with church representatives and local relief committees rather than with congregations. These smaller meetings will make a two-way discussion possible whereby the people's questions may be answered. What foods are needed? How much and when? What type of clothing is needed most? What are some special projects which individuals and churches can undertake? There is still much need for food and clothing, particularly in Jordan, Germany, Austria; and also Korea, as soon as voluntary agencies are permitted to enter.

### Three Workers Leave for Europe

John Harshberger of North Newton, Kansas, left July 16 for Germany where he will work with refugees in Backnang Camp. Helene Braun, Vancouver, B.C., and Norma Jost, Hillsboro, Kansas, left Akron July 22. Helene is going to the children's home in Bad Duerkheim, Germany, and Norma to Basel, Switzerland, where she will direct the translation and adaptation of the English Sunday School materials for use in Germany and France.

### World Conference Delegates Visit Akron Headquarters

Walter H. Dyck, Pastor of the Emmaus Congregation near Whitewater, Kansas, led the chapel service on July 21. Other recent guest speakers during the daily chapel period were C. N. Hiebert and P. C. Hiebert both of Hillsboro, Kansas. These three were only a few of the many guests that stopped at Akron on their way to the World Conference.

### Draft Information

Three new forms for the processing of registrants in Class I-O have been approved by Selective Service and are now being distributed to State and Local Board offices. The new forms are: SSS Form No. 151, "Application of Volunteer for Civilian Work;" SSS Form No. 152, "Special Report for Class I-O Registrants;" SSS Form No. 153, "Order to Report for Civilian Work and Statement of Employer."

Operations bulletins concerning the use of these forms are in preparation by Selective

Service and will be forwarded shortly. Since distribution of forms and operations bulletins is made by the National office to the State offices, and by the State offices to the Local Boards, it may yet be a few weeks before these are in the hands of Local Boards.

Before Local Boards can call men up for service they will also need lists of approved work, from which, officially, choices can be made by registrants who are called up. These lists will probably be available earlier in some states than in others, but, so far as can be ascertained, none have been ready for distribution as yet.

Class I-O registrants who receive notices to take physical examinations, or who have taken their physicals and have passed, will be well advised to keep in close touch with their Peace Section Counsellors for additional information on these matters, and for counsel on procedures. Those who wish to do their service under the MCC or their own conference group, or who would like to have the assistance of the MCC or their own conference in finding a place of service, should write to the MCC I-W Services Office, Akron, Pennsylvania, and/or to their conference office, for further information on service opportunities.

### Special Registrants in Class I-O

Special Registrants in Class I-O (doctors and dentists) may now be called up, according to an operations bulletin issued by Selective Service. Four agencies have been approved so far as "appropriate work" for their assignment. These are:

U.S. Veterans Administration  
Vermont and H. Streets, N.W.  
Washington 25, D.C.  
Attention: Dr. C. F. Bayer

U.S. Department of Interior  
Bureau of Indian Service  
C Street between 18th and 19th Streets, N.W.  
Washington 25, D.C.  
Attention: Dr. Burnet M. Davis

Mennonite Central Committee  
Akron, Pennsylvania

Brethren Service Commission  
Elgin, Illinois

The procedures to be followed by I-O doctors and dentists will be the same as those for other I-O registrants, except, apparently, that only medical and dental work will be regarded as "appropriate" for them.

Further information and counsel will be released via these News Notes as it becomes available.

Released July 26, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

In the June issue of the *Missionary Guide*, Ruth Springer reports for the Illinois junior circles. Just see what fifteen circles can do in a year's time. Receipts for the 262 members amounted to \$1,380.80; approximately 1,240 garments were made, also bedding,

linens, baby pieces, kits, shoes, hose, and Christmas bundles were supplied, as well as bandages, thread, toys, pot holders, scrapbooks, materials, and pictures. One circle made 3,750 pieces of cutouts for a Bible memory work project for Puerto Rico. The pieces were drawn, cut out, and a Scripture selection printed on each, in Spanish. One of the Illinois city missions which had no circle work for girls, had chorus practice and other meetings of interest for girls. Sister Springer encourages girls' activities as she reminds them that much happiness can be brought to others through their efforts.

It would be interesting to have similar reports from each district. How many can match this circle in production? How many can surpass this record? May we all be diligent in teaching our girls that they may know the true joy of unselfish love and service for others.

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Have you noticed that the junior and intermediate circles have been contributing much to our district meetings by furnishing special music? May God bless all those who sing that those who hear may also catch the spirit of true Christian service.

\* \* \*

"Every Man Hath His Proper Gift of God," was the subject discussed by Mrs. Gilgan Studer at the district meeting at Arthur, Ill., on May 10. Among the God-given gifts presented were, strength, wisdom, peace, faith, grace, eternal life, and in another division, we have eyes, ears, speech, the ability to go, given as precious gifts. In closing, Sister Studer put the question: Are we taking advantage of going to available prayer meetings, conferences, church, and sewing circle meetings? We must go to serve, and "he that goeth forth prospereth," were her final challenging remarks.

"Sir Up the Gift That Is Within Thee," was then discussed by Mrs. Cletus Smucker. Pointing out that Timothy was taught by his mother and grandmother, Sister Smucker stressed the importance of the family altar, to study each day and to read and pray.

Mrs. Don McCammon followed with "A More Excellent Way," the way of love, giving many examples of love in action and of the lack of love. Sister McCammon pointed out that when we have the love of Christ we can't help showing it and that this love keeps us surrendered.

In the afternoon Mrs. H. R. Schertz discussed "What Thanks Can We Render to God?" A few of the salient points of her talk were: Christian service is done by love; Christian living and Christian service are inseparable. We must make thanksgiving practical.

The remainder of the afternoon was given to Sister McCammon who emphasized the power of prayer, outlining her talk in three parts: the work in China, experiences with the communists in China, and pray for China. She gave examples of those who through prayer have returned to Christ.

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Our Illinois sisters have a new idea for keeping up to date with reports. The secretary has already sent out blanks for each



month so that the yearly report will be complete on March 31, 1953, without extra work.—Mrs. C. L. Shank.

\* \* \*

An excellent plan for helping our Indian student nurses has come to us from India. By giving \$18.00 we furnish completely one room; \$13.00 buys the textbooks and uniforms, and pays the examination fees for one first-year student; \$4.25 pays for the expenses for one second-year student; and \$8.75 takes care of one third-year student. There are nine first-year students, four second-year, and four third-year students. Send your contributions for the Dhamtari Nursing School to your district treasurer, plainly indicating that they are for the Dhamtari school.

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From a letter published in the East Bend Mennonite Trumpet written by Sister Bessie Kennel, relief worker in Jericho, we quote

the following: "After our experiences of the past nine months we could hardly go back to our comfortable homes and say, 'I am going to eat, drink, and be merry.' Many of these people in need are truly our brethren in Christ and as we realize this there rushes through our minds these familiar words, 'Especially unto those who are of the household of faith.' 'If thy brother hath need . . .' Fifty per cent of these homes have ground floors. Many of them were muddy because the roof did not keep the water out. . . . Is it no concern of ours whether these poor, innocent children have a chance in life? All of this relief work would seem cold and empty if we did not have some assurance of spiritual impact upon these poor people. We know that material aid alone will not solve these problems, but we hope that we can show them the love of God in deed until such time that we can give them the Gospel."—Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### WAYNESBORO, VIRGINIA

(Springdale Congregation)

Greetings to all in the name of Christ our Victor. A number of visitors have come our way since the last letter from Springdale was written. Bro. Arnold Cressman, New Hamburg, Ont., preached for us on March 2. On April 20, Bro. Wm. Martin, Menges Mills, Pa., brought us a message, using as his text, Heb. 13:12, 13. May 11, Margaret Kreider, Richmond, Va., gave a talk at the close of Sunday school requesting prayer for a number of individuals. June 8, Bro. Clifford Lloyd, Maugansville, Md., opened the Sunday school, and Bro. Joseph Martin, Manchester, Pa., preached from II Tim. 2:15. Bro. Carl Keener has also been with us a number of times and assisted in the Sunday school and singing services.

May 15-23 Bro. Kenneth Good, Elida, Ohio, brought us Spirit-filled messages on such subjects as, "Brought In to Bring In," "A Paralyzed Man," "How to Have Poise in This Hour," "The New Birth," "Another Chance," and others. As a result of this revival, 28 children are being instructed for baptism. In one of the instruction meetings, a statement was made to the effect that now they would not need to be afraid when Jesus comes. The youngest in the group, in recalling this later, remarked that she was not afraid before she raised her hand, and she seemed to be quite surprised that anyone would be afraid of Jesus. Perhaps it is true as one has said, that some are never out of the kingdom.

All but one of the six summer Bible schools in this district are over. A new school was opened this year at East Bethel, a rural section about six miles west of Stuarts Draft. This church building is the property of a Presbyterian congregation, but since no services were being held there, they consented to

rent it to us for regular Sunday school and preaching services. The attendance last Sunday was 57; the average attendance for Bible school, 60. Six families have gone out from Springdale to this work: Bro. John Martin, superintendent; Paul Weaver, superintendent of Sunday school; Ornan Hubers, Roy Martins, Clark Showalters, and Alvin Heatwoles.

Over the week end of July 13 Bro. Ralph Palmer and wife were in the community. Sunday morning Bro. Palmer spoke at Mt. View and Sunday evening at Springdale. Touching indeed was the evidence of God's working through this brother.

Please remember especially the new work at East Bethel in your prayers.

R. Heatwole.

### FORT WAYNE, INDIANA

(Anderson Congregation)

Dear Readers: Greetings in the name of our Lord. We have just finished another two-week Bible school. Our enrollment was 131 with the average attendance 116. Bro. Neuhouser was the director, and we had ten consecrated teachers who faithfully taught the children the Word of God. The closing program was held on Friday evening, July 18, with a goodly number of the parents present.

On July 15 Bro. Orval Crossgrove was ordained to the ministry and given charge of the New Bethel congregation near Ossian. We are sure he has the prayers of God's people as he assumes his new responsibilities.

At present Bro. Joe Neuhouser is holding a series of tent meetings sponsored by the mission at Kokomo, Ind.

We crave an interest in your prayers and wish you God's richest blessings.

July 22, 1952. Mrs. Vaughn Trumbull.

### ALMA, ONTARIO

Greetings. Truly God is good to all. We praise Him for all His mercies and blessings.

The members here are rejoicing in the privilege of having a new church building since the first of February. After having used a one-room schoolhouse for more than ten years, a commodious church is more than appreciated. We are looking forward to having a dedication the last of August or first part of September. Announcement of the exact date will appear in the GOSPEL HERALD later.

To all those who gave money for the building of our church, we express our most grateful thanks. We pray God that the fellowship of the Spirit and faith manifested thus shall abound more and more to the glory of God. Very much of the labor was freely donated by members of our congregation and near-by congregations. Some even gave freely of materials. What a manifestation of love and good works! May God bless you, everyone.

Our summer Bible school is now in session with 80 per cent of the attendance from non-Mennonite homes. The teachers are Zelma Baer, Mrs. Anna May Garber, Martha Huber, Jean Shantz, Dorothy Shantz, Leonard and Rhoda Garber, J. F. Garber, director.

We praise God that our pastor, Bro. John F. Garber, has been restored to us after being bedfast for nine weeks. Since a very successful operation, he is rapidly convalescing. Sunday, July 20, he delivered his first message since April 20. Surely the many prayers for his healing have been wonderfully answered.

Our members are enjoying the rich spiritual feasts and fellowship of the Brunk Brothers' revival now in progress at Waterloo. May the Holy Spirit "pour water upon him that is thirsty, and floods [of revival] upon the dry ground" (Isa. 44:3).

Cor.

### BIRDSBORO, PENNSYLVANIA

(Zion Mennonite Church)

We have had a number of visiting speakers: Bro. Mahlon Hess, Bro. and Sister John Leatherman, missionaries on furlough from Africa; Bro. and Sister Frank Byler, missionaries from Argentina; Bro. and Sister Oscar Burkholder from Canada; Bro. and Sister Aquila Stoltzfus who are doing mission work in the mountains of North Carolina; Bro. and Sister Samuel Strong from Ybor Mission, Florida. We extend an invitation to these and others to visit us again.

Our pastor, Bro. T. K. Hershey, who had a heart attack and was in the hospital for eight weeks, is filling his place again as pastor. We can surely praise the Lord for His wonderful healing power.

May 18 we had baptismal services, at which time seven were received into the church. These are all young in years and need the prayers of God's people very much. June 8 we observed communion at which time Bro. J. C. Wenger brought the message. June 21 Sister Rosana Yoder and Bro. David Hostetler from North Lawrence, Ohio, were united in marriage. This is the first wedding to be held at our church.

Our evangelistic meetings were held June 29-July 9 with Bro. B. Charles Hostetter from Virginia as evangelist. A number accepted the invitation and others who had fallen

(Continued on next page)



## MISSION NEWS (Continued)

**Bro. H. Ernest Bennett**, treasurer of the Mennonite Board of Missions and Charities, will be out of the office from July 26 to Sept. 1, during which time he will be assisting with the transfer from the old hospital to the new Lebanon Community Hospital, Lebanon, Oregon, while Bro. Allen Erb, administrator of the hospital, is attending the World Conference in Europe. Bro. E. C. Bender, former treasurer of the Board, will be in the Elkhart office for three weeks during Bro. Bennett's absence.

**Bro. J. D. Graber** and **Bro. Levi C. Hartzler** arrived in Cherbourg, France, on Sunday evening, July 20, and then went on to Belgium to spend some time in the interest of the mission work of the Board there before proceeding to the Mennonite World Conference at Basel, Switzerland.

**The Bible school at the Mount Joy church**, near Culp, Ark., closed on July 20, with gratifying results. The last two years the school has been held in the evening and they report attendance has been double that of previous years.

**Plans for a new church at Calico Rock, Ark.**, are under way. At least fifty per cent of the total building cost is in hand and help has been promised and perhaps timber for the building. Application to the District Supervisor of the National Forest for a building site has been made, but no permit has yet been issued.

**Bro. Eugene Blosser**, missionary under appointment to Bihar, India, spent the week of July 13-20, at the Rocky Mountain Mennonite Camp serving as camp pastor. Of the thirty-six girls in attendance, eleven made first-time decisions for Christ and four reconsecrated their lives. He reports a time of fine spiritual blessings.

**Bro. and Sister John E. Beachy**, Goshen, Ind., missionaries on furlough from India, filled thirteen appointments in various Mennonite churches in Minnesota during the month of July. They then started on a trip through North Dakota, Montana, Nebraska, and Ohio to meet further engagements.

**Over 600 people** attended the last evening meeting of the "Christ for Today" tent meeting conducted in Hannibal, Mo., July 6-20, by Bro. Howard Hammer, Wooster, Ohio. Several hundred persons from Iowa attended the meetings on Sunday, July 20. There were many reconsecrations, as well as a number of first decisions. Daily broadcasts were used to expose the sinful conditions of the city of Hannibal and to call city officials, modernistic ministers, and unsaved church members to repentance.

**The Nazareth-Dresser Bible School** in Ethiopia is planning to open its first full term with about 40 boarding students. This is a venture in faith and an investment in Ethiopian youth. Teachers now in view are Dr. Rohrer Eshleman, medical; Robert Garber, handicrafts; Lois Marks, English and arithmetic; Asephaw Beletchew, Amharic; Chester Wenger, Bible and director. It will cost about \$8 per student per month for this work. Anyone wishing to help financially may send gifts to your Mission Board designated for this particular project.

**Sister Ruth Bean**, under appointment for Japan, is spending several weeks in curriculum writing at Scottdale.

**Sister Phebe Yoder**, on furlough from Tanganyika, spoke at Garden City, Mo., on July 15.

**The Kentucky Bible Conference** was held at Wild Cat July 16 and 17. Taking part in the conference were Merlin Good, Wild Cat, and Ezra Good, Teges, who are sponsored by the Pike congregation of Elida, Ohio; Mahlon Horst, Relief, and Paul Landis, Crockett, who are working under the Virginia Mission Board; Alvin Swartz, Talbert, Frank Dutcher, Beech; and David Showalter, Gays Creek, who are working under the Conservative Mission Board; Sam Hostetler, Ary, sponsored by the Clinton Frame congregation in Indiana; and Wayne Wenger, Caney Creek, who will be working under the Ind-Mich. Mission Board. Bro. Paul Smith, Elida, Ohio, was moderator. Visiting speakers were Elmer Yoder, Elida, Ohio; Melville Nafziger, Wilmington, Del., and Aquila Stoltzfus, North Carolina.

## FIELD NOTES (Continued)

**School of Nursing.** For the past year Sister Zimmerman has been assistant supervisor of nurses at the Elkhart General Hospital.

**Bro. Glenn Martin** and a Gospel team from Lima, Ohio, gave a program at the Tedrow Church, Wauseon, Ohio, the evening of July 27.

**Bro. John H. Shenk**, Denbigh, Va., conducted the evangelistic meetings at Valley View, Va., July 26-Aug. 3, instead of Bro. Sanford G. Shetler as announced last week. The serious illness of Sister Shetler made the change necessary.

**Christian Braun**, exchange student from Germany, accompanied by a men's quartet from Midland, Mich., gave the evening program at Pinckney, Mich., on July 12. Bro. Lewis Britsch, Archbold, Ohio, spoke on relief work in Germany on July 20.

A men's chorus from a number of congregations east of Goshen, Ind., were scheduled for a program of sacred music at Pinckney, Mich., on July 27. Bro. Menno Chupp, Sturgis, Mich., showed slides and told of the work in Ethiopia the same evening.

**Bro. Aaron Glick**, Lancaster, Pa., showed slides and spoke on the refugee situation in Europe and Palestine at Kalona, Iowa, on July 8, and at Iowa Mennonite School on July 10.

**Bro. Paul Lederach** served as director of the Writers' Conference at Laurelville, Pa., July 28-Aug. 1. About 50 people from many sections of the church were in attendance.

## Visiting Speakers

July 6: **Edward Kauffman**, Hesston, Kans., at Garden City, Mo.

July 13: **Melvin A. Bishop**, Blooming Glen, Pa., at Perkaspie, Pa.; **Eldo J. Miller**, La Junta, Colo., at Evening Shade, near Warsaw, Mo.; **Lester Mann**, Goshen, Ind., at Olive, Elkhart, Ind.

July 20: **Boyd Nelson** and **Dorsa Mishler**, MRC Office at Elkhart, at Goshen College; **Andrew Cerroni**, Freeport, Ill., at Salem,

Elida, Ohio; **Elmer Hershberger**, Detroit Lakes, Minn., at Garden City, Mo.; **Ray Bair**, Louisville, Ohio, at Midway, Columbiana, Ohio; **Paul Yoder**, Columbiana, Ohio, at Beaver Dam, Pa.; **William Kurtz**, Loman, Minn., at Bethel, West Liberty, Ohio, and Pike, Elida, Ohio; **Ira Z. Miller**, Bainbridge, Pa., at Steelton, Pa.; **Isaac M. Baer**, Steelton, Pa., at Erb's, Lititz, Pa.

July 27: **J. Paul Sauder**, Mt. Joy, Pa., and **Christian K. Lehman**, Lancaster, Pa., at Scottdale, Pa.; **Harold Bauman**, Orrville, Ohio, at Maple Grove, Atglen, Pa.; **Ralph Palmer**, Denbigh, Va., at Chicago Avenue, Harrisonburg, Va.; **Christian Frank**, Manheim, Pa., at Laytonsville Mission, Goshen, Md.; **Milo Stutzman**, Kingman, Alta., at Georgetown, Washington, D.C.; **R. R. Smucker**, Elkhart, Ind., at Maple Grove, Topeka, Ind.; **Myron Augsburg**, Sarasota, Fla., at Wooster, Ohio; **L. S. Weber**, Scottdale, at Beaver Dam, Pa.

Aug. 3: **Russell Krabill**, Goshen, Ind., at Congregational Mennonite, Marietta, Pa.

## Announcements

**All-day meeting** in the evangelistic tent at Mt. Holly Springs, Pa., with Arthur Ruth, Chalfont, Pa., and Sidney Gingerich, Myers-town, Pa., as speakers, Aug. 17. **Franconia Youth Meeting** at Men-o-lan Saturday evening, Aug. 16. **Harvest meetings**, Skippack, Pa., 2 p.m., Aug. 16, and Providence, Yerkess, Pa., 2 p.m., Aug. 23. **Ernest G. Gehman** and **Isaac M. Baer**, speaking about Europe, at Goods, Elizabethtown, Pa., Aug. 10. **Third annual song-fest** with male-voice singing at Landisville, Pa., Campmeeting Ground, 2:30 p.m., Aug. 24. **Bring Alexander's, Coleman's, and Modern. Annual open-air songservice** at Howe's Grove, halfway between Churchtown and Morgantown, Pa., just off Route 23, at 2 p.m. Aug. 10. **Isaac M. Baer**, Steelton, Pa., at Stauffer, Bachmansville, Pa., Saturday evening, Aug. 9, on "The Gospel for All People."

## Evangelistic Meetings

**B. Charles Hostetter**, at Deep Run, Pa., beginning July 20. **S. J. Miller**, Grabill, Ind., at Pinckney, Mich., Aug. 3-10.

## CORRESPONDENCE (Continued)

away came back to the Lord. At the time of our meetings there were nine fresh-air children from New York City in the community. All these accepted Christ as their Saviour. These too need your prayers as they go back to their homes and playmates. Several more have confessed since the meetings that they too need Christ. In all 20 have found the Lord.

Our church is continuing to grow. A year ago we had 85 on the roll; now we have 132.

We are building a basement in our church and we hope we can use it for summer Bible school, which will be held the first two weeks in August.

On June 22, Bro. Maynard Yoder brought us the morning message. In the afternoon a group went to the jail at Allentown to hold services.

July 18, 1952.

Mrs. Paul R. Yoder.



**TOPEKA, INDIANA**

(Maple Grove Congregation)

Dear HERALD Readers: On July 6 we observed the communion service. At this time also, four young persons, two boys and two girls, were baptized and received into church fellowship. They had accepted Christ as their Saviour during our revival meetings conducted in March by Bro. J. J. Hostetler, of Canton, Ohio. Bro. Edwin Yoder was in charge of the service.

Our young people have a couple acres of popcorn as their missionary project.

Summer Bible school was held the last two weeks in May, in charge of Bro. Norman Kraus. The enrollment was 154; average attendance, 135. There were eight graduates. The children decided to send the missionary offering, which totaled \$69.30, to Latin America.

Our sister, Lizzie Yoder, celebrated her ninety-second birthday June 26. She was very ill again for several months but is again able to be in her wheel chair. Her eyesight is improving. Perhaps before long her fingers will be busy piecing quilts for the sewing circle and friends.

We of northern Indiana have a real feast of good things awaiting us in August. The Lord willing, the Brunk brothers and their staff will be conducting tent meetings near Goshen. Preparations are being made now. All of us are asked to pray that lost souls will be saved, that the church will be strengthened and love and unity prevail among the brotherhood in northern Indiana. Help us to pray to this end.

July 10, 1952.

Clara Hooley.

**MIDLAND, MICHIGAN**

Christian greetings. The Midland congregation purchased a vacant Methodist Church property near Clare, Mich., some time ago. Recently the local mission board recommended to the congregation that someone be chosen either from the ministry or laity, to move into the Clare community and be in charge of the work. Six brethren were chosen from the congregation and later examined by the conference examining committee. As a result, five of these were recommended to the congregation. On June 25 the writer of this letter was chosen by lot to go to Clare. Bro. T. E. Schrock, of Clarksville, Mich., delivered an appropriate message. After the lot was cast, the congregation publicly decided to accept Bro. Clarence Yoder as minister in charge of the work here at Midland. Matters of interest to the congregation should be directed to Clarence Yoder, Route 2, Midland. Bishop responsibilities remain as before.

Our twenty-five years in the ministry at Midland are of great value to us as we enter our new assignment. For the past year or more I had been thinking and planning in the near future to ask our congregation to consider placing Bro. Yoder into greater responsibility and I would serve as assistant. This has come about in part, but not as we expected. God's thoughts and ways are higher than ours.

Our congregation needs your prayers as we labor for God at Midland, Cady, and Clare.

Bro. I. E. Burkhart, Goshen, Ind., worshipped with us Sunday morning, July 6, and preached for us.

Sister Arlene Sitler plans to be here this evening to present to us the hospital and nursing work at La Junta, Colo.

July 11, 1952. Floyd F. Bontrager.

**POTTSTOWN, PENNSYLVANIA**

Greetings to our GOSPEL HERALD friends. We praise the Lord for what He has done for us in the past months. We are now worshipping in our new church building, with better classroom facilities, more room for worship services, and better parking arrangements—conveniences we very much needed. Dedication services were held May 4. Bro. Arthur Ruth preached the sermon. The same evening evangelistic meetings began, with Bro. John Lapp as evangelist. Our congregation was revived, and a number of persons accepted Christ. The latter are under instruction at present.

At a recent counsel meeting our mission group voted in favor of organizing as a congregation. Communion was held May 25.

The brethren Wayne Kratz, Jacob Kolb, and Matthew Kolb favored us with messages in the recent past. June 29 we had our song service. Bro. Perry Blosser, South English, Iowa, was present and led the devotion. He plans to bring us a message Sunday morning, July 27.

We are planning for summer Bible school July 21 to Aug. 1. It is a welcome change to have Bible school in our new church building this year, with its improved facilities.

The Lord willing, an ordination service for a minister will be held here Sunday afternoon, Aug. 10. Pray that the Lord's will may be done.

Shirley Kolb.

**OUR SCHOOLS (Continued)**

every social institution. As group leaders, instead of exerting the extra effort required to get the best from the average individual we content ourselves with exploiting the talented individual and accepting his second or third best, which is all he can possibly give us under the circumstances. True, his third best may be as good as the average person's best, but we could make our contribution toward the establishment of a healthier and more wholesome society by using the average person's best contributions. At the same time it would set free those who are especially gifted in a particular area to give not their third best, but their best also. To be constantly working below one's possible level of achievement cannot help lowering one's achievement possibility. Never to be given an opportunity to use even limited abilities causes their shrinkage. The challenge comes to the leaders of groups everywhere—seek diligently to develop all to their limits and avoid every trace of exploitation.

\* \* \*

The nursery Sunday-school classroom

looked drab as I looked in upon it. In the far corner I saw two orange crates covered with colored leaves and fall flowers. Half an hour later I stopped at the little room again. The lesson for the day was about Samuel in the temple. I watched as the teacher skillfully guided the little hands as they pasted colored leaves on the wall or pushed autumn flowers into large vases. I wish you could have seen the glow in those childish eyes. Each admired especially his own contribution to the spot of beauty that had been created. The teacher praised their handiwork and admired their freshly decorated room. Gradually they gathered around her as she told them how little Samuel too helped to make God's house beautiful. Then together they thanked God for beautiful leaves. Their fleeting interests moved quickly to other things. One group found some building blocks and were soon building a church. Another group found someone who could talk to them about the pretty picture books that were on the table. Two little boys decided to put up more leaves. One found a table upon which stood a bowl of moss and a magnifying glass. He looked through the glass and laughed gleefully. Then he stroked the moss gently and said to the teacher who stood near by, "And God made the moss too." Over in one corner someone led a little group in the motion song, "God Made the Pretty Leaves." Soon they were all singing happily. Then it was time to go home. Had the children learned facts? Not many; perhaps none. But each one had had a happy, pleasant experience that has the poignant possibility of developing into a fine wholesome attitude toward Sunday school and church, thus keeping clear the channel which may become the means of leading them step by step into the fullness of Christian living.

\* \* \*

The conviction that teaching little children is a high calling was deepened this Christmastime because of a conversation I overheard between two ten-year-olds. They were discussing dogwood. Just how does dogwood grow? On bushes? On trees? There was some difference of opinion, and then one of them settled the issue by quoting me as an authority and adding, "She's a teacher and she ought to know." I smiled when I heard him and decided that his statement was not so much a compliment as it was an injunction. "She's a teacher and it's her business to know." I trust the seriousness with which the little fellow made the assertion will remain with me and spur me on to seek the truth so that I may teach it to those who look to me for guidance. Fortunately children do not remain in the stage where they look to teachers or parents with such implicit faith and confidence, but while they do, they are our highest challenge.

Goshen, Ind.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Baker.**—To Leslie K. and Betty (Black) Baker, Spring City, Pa., a second son, Nathan Darwin, July 9, 1952.

**Brenneman.**—To Gaylord and Mary Kathryn (Hostetler) Brenneman, Kalona, Iowa, a daughter, Grace Lucille, May 22, 1952.

**Denlinger.**—To Landis, Jr., and Ruth (Goch-nauer) Denlinger, Lancaster, Pa., a daughter, Shirley Ann (two brothers), July 9, 1952.

**Ebersole.**—To Ernest S. and Naomi (Thomas) Ebersole, Lebanon, Pa., a third child, a son, Jay Irvin, July 12, 1952.

**Earnest.**—To Norman and Ruth (Brenne-man) Earnest, Nampa, Idaho, a fifth child, a son, Leland Chris, July 9, 1952.

**Eash.**—To Paul and Flora (Snowden) Eash, Schellsburg, Pa., a first child, a son, Paul Eugene, June 28, 1952.

**Enck.**—To Daniel T. and Mary Lois (Rutt) Enck, Willow Street, Pa., a first child, a daughter, Beverly Ann, July 4, 1952.

**Forrey.**—To Kenneth H. and Erma (Dick) Forrey, Lancaster, Pa., a third child, a son, Donald LaMar, July 9, 1952.

**Frey.**—To Martin and Margaret (Bowman) Frey, Lititz, Pa., a fourth child, a daughter, Grace Elaine, July 19, 1952.

**Gehman.**—To John and Anna Mae (Mull) Gehman, Port Trevorton, Pa., a son, Larry Vincent, June 19, 1952.

**Geiser.**—To Paul and Lydia D. (Nussbaum) Geiser, Apple Creek, Ohio, a first child, a daughter, Jo Anne Marie, April 2, 1952.

**Gerlach.**—To Martin M. and Mae (Risser) Gerlach, Columbia, Pa., twin daughters, Eileen Nora and Darlene Cora, May 23, 1952.

**Godshalk.**—To Earl H. and Ruth (Mitman) Godshalk, Chalfont, Pa., a daughter, Beth Ann, July 14, 1952.

**Grove.**—To Martin B. and Iva (Showalter) Grove, Hanover, Pa., a daughter, Susan Mae, June 23, 1952.

**Herr.**—To Ira L., Jr., and Nora (Metzler) Herr, York, Pa., a second daughter, Joan Louise, July 18, 1952.

**Hershey.**—To Earl and Helen (Herr) Hershey, Quarryville, Pa., a daughter, Jane Marie, April 26, 1952.

**Hoover.**—To Arthur and Gladys (Reichelt) Hoover, Goshen, Ind., a fourth child, a daughter, Linda Rose, July 16, 1952.

**Hostetler.**—To George, Jr., and Leona (Gerber) Hostetler, Harrisonburg, Va., a first child, a daughter, Nina May, July 8, 1952.

**Hostetler.**—To Loyd and Catherine (Nissley) Hostetler, Bloomfield, Mont., a third daughter, Ilene Grace, June 13, 1952.

**Kirchhofer.**—To Delvin and Helen (Moser) Kirchhofer, Brook Lane Farm, Hagerstown, Md., a second daughter, Dorothy Ann, July 22, 1952.

**Kurtz.**—To Irvin C. and Vera (Yoder) Kurtz, Wooster, Ohio, a son, James Eugene, June 8, 1952.

**Lehman.**—To Earl S. and Areta (Grabner) Lehman, Goshen, Ind., a third child, Esther Leah, July 15, 1952.

**Liechty.**—To Herman and Doris (Schertz) Liechty, Archbold, Ohio, a fourth child, a son, Eric Herman, July 9, 1952.

**Miller.**—To Albert W. and Esther (Lehman) Miller, Akron, Pa., a fourth child, a son, Jan Lehman, July 22, 1952.

**Miller.**—To Merlin R. and Leona (Miller) Miller, Fentress, Va., a third son, Dennis Ray, July 7, 1952.

**Miller.**—To Paul and Grace (Miller) Miller, Kalona, Iowa, a daughter, Janice Laverne, July 12, 1952.

**Miller.**—To William E. and Ruth (Yoder) Miller, Kimbolton, Ohio, a daughter, Betty Carol, July 3, 1952.

**Mullet.**—To Roy and Bessie (Johnson) Mullet, Bloomfield, Mont., a fourth son, Steven LeRoy, July 4, 1952.

**Myers.**—To Harry W. and Gladys (Martin) Myers, Chambersburg, Pa., a fifth child, a son, David Laban, July 5, 1952.

**Nussbaum.**—To Allen and Verda (Geiser) Nussbaum, Apple Creek, Ohio, a third child, a daughter, Loretta Mae, July 14, 1952.

**Roth.**—To Orval E. and Mildred (Boshart) Roth, Corfu, N.Y., a fourth child, a daughter, Linda Marie, July 11, 1952.

**Roth.**—To Willis and Donna (Roth) Roth, Milford, Nebr., a first child, a daughter, Susan

Kay, July 9, 1952.

**Ruth.**—To Joseph M. and Dorothy (Mitman) Ruth, Colmar, Pa., a daughter, Shirley Jean, June 22, 1952.

**Schrock.**—To Willard and Arlene (Reeb) Schrock, Eureka, Ill., a son, Robert David, June 15, 1952.

**Shank.**—To Ralph and Kathryn (Selzer) Shank, Silverton, Oreg., a fourth child, a daughter, Nancy Arlene, July 20, 1952.

**Snowden.**—To Floyd and Freda (Wible) Snowden, New Paris, Pa., a fourth child, a daughter, Charlotte Diana, June 30, 1952.

**Springer.**—To John David and Margie (Kremer) Springer, Dorchester, Nebr., a second child, a daughter, Lucinda Adele, July 13, 1952.

**Swartzentruber.**—To Elmer R. and Alta (Miller) Swartzentruber (no address given), a third daughter, Donna Sue, March 20, 1952.

**Umble.**—To Harold and Lena (Mast) Umble, Parkesburg, Pa., a fourth child, a daughter, Loretta June, July 8, 1952.

**Wagler.**—To John H. and Vera Faye (Miller) Wagler (no address given), a second son, Darwin Ray, July 15, 1952.

**Weaver.**—To Daniel L. and Marian (Rutt) Weaver, New Holland, Pa., a daughter, Sharon Rose, July 9, 1952.

**Weaver.**—To Jesse S. and Edith (Weaver) Weaver, Myerstown, Pa., a first child, a son, Richard Lee, July 11, 1952.

**Weaver.**—To Wayne S. and Edna (Gingrich) Weaver, Ephrata, Pa., a first child, a daughter, Grace Laverne, June 18, 1952.

**Wengder.**—To H. Jay and Lela (Weaver) Wengder, Millersburg, Ohio, a sixth child, a son, Robert Ray, June 27, 1952.

**Wiebe.**—To Peter B. and Rheta Mae (Hostetler) Wiebe, Goshen, Ind., a first son, Kenneth James, July 21, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Moyer-Pearson.**—Harold G. Moyer, Souder-ton, Pa., congregation, and Louise Pearson, Haycock congregation, Quakertown, Pa., by Stanley Beidler at the Salem Mennonite Church, Shelly, Pa., July 6, 1952.

**Reesor-Wideman.**—John Tilman Reesor, Wideman congregation, Markham, Ont., and Elsie May Wideman, Almira, Ont., congregation, by A. D. Grove at Wideman's Church, June 21, 1952.

**Schlosser-Hoffman.**—Paul C. Schlosser, To-wamencin congregation, Kulpville, Pa., and Phyllis Hoffman, Zwingli Reformed Church, Souder-ton, Pa., by Alfred M. Rahn, assisted by J. C. Clemens, at the Reformed Church June 28, 1952.

**Weber-Bender.**—Lyle Weber, Guernsey, Sask., and Ruby Bender, Tavistock, Ont., by C. F. Derstine at First Mennonite Church, Kitchener, Ont., July 18, 1952.

**Zook-Nitzsche.**—Wayne Zook, Manson, Iowa, and Edna Nitzsche, Bancroft, Nebr., by Don McCammon at the Beemer, Nebr., Church July 20, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Ebersole.**—Noah E., son of Jacob R. and Sarah (Ebersole) Ebersole, was born Sept. 30, 1875, at Sterling, Ill.; passed away at his home near Birch Tree, Mo., June 19, 1952; aged 76 y. 8 m. 19 d. In his youth he accepted Christ and was faithful to Him and to the church through life. He was ordained to the ministry March 31, 1901, and served faithfully and joyfully as long as health permitted. On Oct. 22, 1902, he was united in marriage to Mary Schweitzer. Preceding him in death were his companion, one son (Melvin), his parents, one brother (Harvey), and one sister (Malinda Carper). Surviving are 2 sons (Samuel and Arthur, Birch Tree, Mo.), 3 brothers (Edwin, Goshen, Ind.; Reuben, Buhl,

Idaho; and Roy, Hesston, Kans.), one sister (Anna, La Junta, Colo.), 3 grandchildren, and many other relatives and friends.

**Frey.**—Fannie, daughter of Christian and Fannie Miller, was born in Lagrange Co., Ind., Jan. 28, 1883; died at her home in Shipshewana, Ind., June 1, 1952; aged 69 y. 4 m. 3 d. She was married to Alvin L. Frey on July 27, 1898. She is survived by her husband, 9 children (Alta—Mrs. Harold Whitehead, New Paris, Ind.; Floyd, Topeka, Ind.; Ella—Mrs. Everett Lantz, Howe, Ind.; Mary—Mrs. Elvon Kauffman, Elkhart, Ind.; Harry, Kalona, Iowa; Fern—Mrs. William Miller, Topeka, Ind.; Rollin and Mabel—Mrs. Perry Bontrager, Middlebury, Ind.; and Phyllis, at home), 18 grandchildren, besides a large circle of relatives and friends. One son (Albert) preceded her in death. She was a member of the Forks Mennonite Church, Middlebury, Ind., as long as health permitted. Funeral services were conducted at the Forks Church June 3. Interment was made in the cemetery adjoining the Shore Mennonite Church.

**LeFever.**—Lillian Marie Weaver, beloved wife of Harold H. LeFever, was born Nov. 11, 1920; died March 24, 1952; aged 31 y. 4 m. 13 d. Surviving are her husband, 2 sons (Dale Harold and David Glenn), a daughter (Jean Marie), her parents (Irwin and Annie Weaver), and 3 brothers and 3 sisters. Her short and cheerful life with her trust and devotion to her Lord made an impression on all who met her. Her interest and concern for the welfare of her family are but a few of the memories that shall never be forgotten. She was a member of Hernley's Mennonite Church where the funeral services were held on March 27 in charge of Homer Bomberger and Clyde Metzler. Interment was made in the adjoining cemetery.

**Longenecker.**—Elizabeth B., daughter of John G. and Barbara (Brubaker) Longenecker, was born March 8, 1879, in Elizabethtown, Pa.; departed this life June 15, 1952, in Mercy Hospital, Moundridge, Kans.; aged 73 y. 3 m. 7 d. When one year of age she moved with her parents to a farm near Holton, Kans. From here they moved to another farm near Newton, Kans. Soon after this Elizabeth went to Ohio and assisted in the work at the West Liberty Children's Home. She also worked several years in the Mennonite Children's Home in Kansas City and in the Mennonite Sanitarium in La Junta, Colo. She spent considerable time working in private homes, asking very little remuneration for her services, giving willingly of her time and strength. She was converted in her youth and became a member of the Mennonite Church. Her parents, one sister (Mary—Mrs. Ezra King), and one brother (Irvin) preceded her in death. She is survived by 6 sisters (Annie—Mrs. George Decker, Holton, Kans.; Emma—Mrs. Ira Hamilton, Newton, Kans.; Riley—Mrs. Albert Beyer, McPherson, Kans.; Katie—Mrs. Ruben Larson, Tabor, Iowa; Fannie—Mrs. Irvin Dayhoff, South Africa; and Alda—Mrs. John Zook, University Park, Iowa) and 2 brothers (John B., Abilene, Kans., and Levi, Prattville, Ark.). Funeral services were held at the Pennsylvania Mennonite Church, Hesston, Kans., in charge of Earl Buckwalter. Burial was made in the adjoining cemetery.

**McCan.**—Thomas Edward McCan was born in Chippewa Co., Wis., Jan. 26, 1870; died June 18, 1952; aged 82 y. 4 m. 22 d. His wife and four children preceded him in death. Surviving are 5 children (Cecil, Ezra, Elroy, Mrs. Thomas Huffman, Sheldon, Wis., and Mrs. E. Woodcock, Lewiston, Idaho.). Bro. McCan united with the Sheldon, Wis., Mennonite congregation two years ago, and was faithful until death. Funeral services were held at the church June 21 by D. L. Martin and Norman Witmer.

**Suter.**—Nellie Virginia, daughter of the late Bishop L. J. and Mary (Coffman) Heatwole, was born July 29, 1879, at Dale Enterprise, Va.; died at Rockingham Memorial Hospital, Harrisonburg, Va., June 5, 1952; aged 72 y. 10 m. 7 d. The last seven weeks of her life were spent at the hospital. Early in life she gave her heart to the Lord and united with the Mennonite Church. She remained a faithful member until death. On Aug. 28, 1900, she was married to Eugene C. Suter, and they made their home on the Suter Homestead near New Election their entire married life. Besides her husband she is survived by two sons (C. Justus and James H., Harrisonburg, Va.), 3 daughters (Blanche—Mrs. Amos Rhodes, Mary E., and Grace E., all of Harrisonburg, Va.), one brother (Justus B.), 3 sisters (Mrs. Charles M. Grove, Mrs. Earl L. Grove, and Miss Annie L. Heatwole), 5 grandchildren, and a number of other relatives. An infant daughter and one sister (Mrs. Bessie



## In the Name of Christ

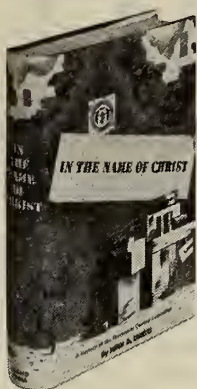
By John D. Unruh

It began in 1920. That July the Mennonite Central Committee organized to help needy brethren in Russia.

Desperate needs continued to demand Christian aid. Today the MCC's witness is world-wide.

If you canned food, packed Christmas bundles, gave money or yourself, then you helped to write this history of MCC's work.

For anyone with a deep love for his neighbor. 404 pages, \$3.75.

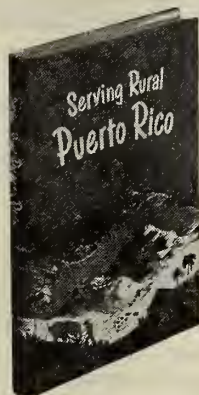


## Serving Rural Puerto Rico

By Justus G. Holsinger

Eight years! But what a wonderful record in that time. Through Puerto Rico's open door has flowed a steady stream of MCC workers and Mennonite missionaries. A total program of community improvement, strongly evangelistic, has brought remarkable changes to the La Plata Valley. You will pray and give with greater pleasure after reading *Serving Rural Puerto Rico*. 231 pages, \$2.75.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.



## ITEMS and COMMENTS

The most persistent fact to emerge from the ten-day North American Assembly on African affairs held in June at Springfield, Ohio, is that Africa is emerging rapidly as the most critical mission field anywhere in the world. Africa was presented at the conference as a continent torn by a combination of highly explosive forces, yet potentially a more promising field for Christianity than any overseas land. Missionaries from all areas of Africa were in attendance, including representatives from our own mission in Tanganyika. Present also were members of boards conducting mission work in Africa; also representatives from the United States State Department and the United Nations, forty Africans from thirteen countries south of the Sahara, and official delegations from interested groups in Europe.

\*\*\*

The fifteenth Annual Convention of the Christian Businessmen's Committee International will be held next October in Atlantic City. One of the International Board of Directors is Elmer W. Flaming, Hillsboro, Kans., an active layman in the Mennonite Brethren Church and a former student at Hesston College.

\*\*\*

Enlisting 75,000 new church members, establishment of 1,000 new churches, and \$10,000,000 for world evangelism are goals for the next four years in the Nazarene Church. The quadrennial session of this denomination meeting recently in Kansas City was informed that 473 new churches were established during the last four years.

\*\*\*

An orphanage has been established at Hiroshima, Japan, to care for some of the children orphaned by the A-bomb. Several American atom scientists are helping to support children there. It costs \$2.25 a month to provide food, education, and everything a child needs.

\*\*\*

GI children in Japan are crowding missionary orphanages there. Reliable estimates place the number of these children at over 100,000. As half-castes they are stigmatized in Japan and the Japanese do not feel this is their problem.

\*\*\*

Army medical authorities reveal a great increase in chronic alcoholism among young American soldiers in Germany. Hospitals are crowded with GI's nineteen to twenty-five who are no longer fit for duty because of alcoholism. It seems that the army cannot find enough for its soldiers to do to keep them busy and interested; so they find refuge in drinking almost unlimited amounts of hard drinks at army clubs. The result is alcoholism. "Is this," says *Between the Lines*, "what the promoters of universal military training mean by saying that army life will be beneficial to American youth?"

Wenger) preceded her in death. Funeral services were conducted June 7 at the home by D. W. Lehman, and at Weaver's Church by C. K. Lehman, assisted by Timothy Showalter. Burial was made in the near-by cemetery.

**Teedy.**—Cora Bell was born March 9, 1874; died June 24, 1952; aged 78 y. 3 m. 15 d. On July 5, 1891, she was united in marriage to William Lewis Teedy, who was later ordained to the ministry and was a faithful minister in the White Hall congregation near Oronogo, Mo., until the time of his death a few years ago. Surviving are 3 daughters (Mrs. Fern Johnston, Alba, Mo.; Viola—Mrs. Mark Good, Webb City, Mo.; and Mrs. Lynda Ferrel, Carl Junction, Mo.), 7 sons (Herley, Joplin, Mo.; Herbert, Atherton, Mo.; Waldo, Columbus, Kans.; Aaron, Joplin, Mo.; Arlie, Courtney, Mo.; Virgil, Independence, Mo.; and Perry, Carl Junction, Mo.), 3 brothers, 25 grandchildren, 11 great-grandchildren, and many friends. Two children preceded her in death. She was a faithful member of the Mennonite Church for many years. Funeral services were conducted June 27 by Alva Swartzendruber with burial in the Carl Junction Cemetery.

**Voegtlin.**—Fannie, daughter of Joseph and Mattie (Bender) Stauffer, was born Jan. 1, 1888, at Milford, Nebr.; passed away at the To-field Municipal Hospital from the effects of cancer June 30, 1952; aged 64 y. 6 m. In 1913 she, with her parents, moved to Tofield, Alta., where she resided until her death. On March 24, 1915, she was united in marriage to Joseph Voegtlin. She is survived by her husband, 2 sons (Paul and Joseph, Tofield, Alta.), 2 daughters (Mary—Mrs. Fred Martin, Duchess, Alta., and Ruth, Tofield, Alta.), 8 grandchildren, 4 sisters (Lena—Mrs. Pete Reil, Phoebe—Mrs. Ben Lauber, Lucinda—Mrs. Dave Yoder, Tofield, Alta.; and Barbara—Mrs. Jacob Breneman, Hesston, Kans.), and one brother (Ezra Stauffer, Tofield, Alta.). She was preceded in death by her parents, one sister (Mrs. Lydia Roth), one brother (Joe Stauffer), and one brother and sister in-

fancy. At the age of 14 she united with the Mennonite Church of which she was a faithful, active member until the time of her death. She was a devoted wife and mother, concerned for the spiritual welfare of her family. Funeral services were held July 4 at the Salem Mennonite Church in charge of J. B. Stauffer, M. D. Stutzman, and C. J. Ramer. Interment was made in the Salem Cemetery.

This Book contains the mind of God, the state of man, the way of salvation, the doom of sinners, and the happiness of Believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's chart. Here Paradise is restored, Heaven is opened, and the gates of Hell disclosed. Christ is its grand subject, our good is its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and river of pleasure. It is given you in life, will be opened at judgment, will be remembered for ever. It involves the highest responsibility, will reward the greatest labor, and condemn those who trifle with its sacred contents.—James M. Neff



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*Compiled by Alta Mae Erb*

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MENNONITE PUBLISHING HOUSE, SCOTTDALE, PENNSYLVANIA

The state of American health is seen in the fact that almost 45 per cent of the young men examined by Selective Service since 1948 have been unfit for military service, chiefly for health reasons. This was announced by General Hershey on June 11.

\* \* \*

Religious News Service reports from Washington that laymen who devote their career to "furthering the interest of the church" will in many instances be eligible for IV-D (ministerial) classification in the draft even though they are not ordained clergymen. This is a decision of the National Appeals Board of Selective Service. The action was described by a Selective Service spokesman as "giving a little more literal interpretation" to the IV-D classification. "One might say," said the Appeals Board spokesman, "that we have taken recognition of the fact that specialization has crept into many fields, even into the Christian Church. In general, if a man shows to the satisfaction of his draft board that he has decided to devote his entire life to furthering the interest of his church, that he is employed full time by church or a religious group, and that he derives all of his support from that church, he can be considered for IV-D classification even though he may not be ordained or be engaged in preaching. Each case, however," he continued, "will be considered on its individual merits. We are not attempting to lay down any hard or fast rules in this highly complicated field. We are just trying to be a little more liberal and go on the basis of a man's demonstrated dedication to a religious calling." Men classified IV-D are not called upon for either military or alternative civilian service.

\* \* \*

The McCarran Immigration Bill has been enacted into law by Congress over President Truman's veto. The bill had been strongly criticized by Protestant, Roman Catholic, and Jewish religious bodies. In his veto message, President Truman said that the discrimination against certain national groups in the measure, particularly refugees from Communism in eastern Europe, "repudiates our basic religious concepts." One must commend our

President for his courage in vetoing this bill which he felt continues policies of unfair discrimination. In general it is more difficult now for certain peoples to immigrate to the United States. It is, however, now possible for a small number of orientals to get into immigration quotas. The new act will not bar the immigration and naturalization of conscientious objectors. The new naturalization proceeding permits a pacifist to become a citizen if he promises to perform work of national importance under civilian direction in lieu of military service. As originally proposed the act would have required an oath which religious pacifists would have been unable to take.

\* \* \*

"Only lunatics can dream today of new wars and new conquests," said Yugoslavia's Marshall Tito recently to a conference of reserve officers.

\* \* \*

Lester Luther of Kansas, first United States attorney fired by Attorney General McGranery in his clean-up campaign, is the prosecutor largely responsible for the notorious sentence of ten years given conscientious objector Robert Michener, a young Quaker.

\* \* \*

The wartime loss of young manhood is seriously affecting Japanese postwar industry. A survey of the fishing population revealed that there are 164,000 between 16 and 26 years of age and 136,000 between 46 and 65 but only 151 in the age group between 26 and 45. These figures refer to males. There are at present, however, almost as many women as men in the fishing business because of the shortage.

\* \* \*

Subscribers to Roman Catholic newspapers and magazines published in the United States and Canada now number 17,251,449, the

highest ever recorded in the history of the Catholic Press.

\* \* \*

Texas Baptists are promoting a campaign to raise a million dollars among the state's one million Baptists in order to build churches in areas where the Southern Baptist Convention is weak or practically nonexistent. Among other states, Colorado is scheduled for 80 new churches and a new college. The college will probably be established in Colorado Springs.

\* \* \*

The mayor of Oneonta, New York, has proclaimed a time for daily prayer and meditation. In a proclamation he asked the city's 13,500 people to pray "in their own way" at 7:00 P.M. daily, the time the city's fire department tests its alarm system. "The thing really has caught on," said one citizen. "All the people seem to like the idea and as far as I can tell most of them are praying." The City Council of Oneonta opens each of its meetings with prayer led by the clergymen of the various churches of town.

\* \* \*

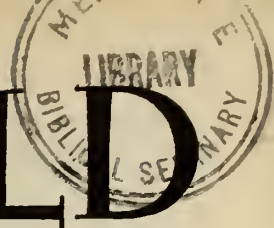
Church leaders have protested to East German government authorities against a ruling that bars Soviet Zone Protestants from attending two big religious gatherings in West Germany. East German Interior Secretary Hans Warnke notified church officials in Berlin that his ministry would not issue permits to Soviet Zone residents for travel to Hannover, where the International Assembly of the Lutheran World Federation was being held July 25-Aug. 3, or to Stuttgart where the German Evangelical Church Day Rally is scheduled for Aug. 27-31. Protestant leaders charged that the ban violates promises given them earlier this year. Observers regard the action as foreshadowing a new anti-church campaign.

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# GOSPEL HERALD



"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, AUGUST 12, 1952

NUMBER 33

## Research, Magic, and Prayer

By John A. Hostetler

Social research is an enterprise carried on with probably less prayer concern than any other major phase of church activity.

The frontiers of the church are many. There are the frontiers of business, farming, manufacturing, buying and selling, all necessary for the livelihood of members; new inventions necessitate aggressiveness in applying new methods in the business world. There are frontiers in applying Christian principles to new kinds of economic and community relationships, in child training and family living, and in relief administration. Then there are frontiers in missions, education, publication and research, historical and sociological research: inquiries into the nature and efficiency of group relations. It is a privilege to live with an expanding church instead of a declining one, but it is a dangerous responsibility.

To a church group that seeks to maintain a unique culture under the pressure of a widely diffused general culture, applied research can make a most significant contribution. A small church group upholding distinct standards and ideals needs the benefit of research even more than a church group already merged into the mass culture.

Manufacturing firms have long recognized the value of thorough research, instead of relying on mere intuition and guesswork for the solution to their problems. In a small growing church, such as the Mennonites, research gives direction, strength, and meaning to the total weight of the church's testimony on all frontiers.

What has prayer to do with research? The two serve a single purpose, when wedded together in the service of God. Denominational research apart from prayer is secular. To serve the church, research must be consecrated to its service. Such research is not concerned merely with problems of adjustment to the contemporary pressures. Church- and prayer-supported research wrestles with the problems of service, of expansion, of effective and intelligent witness, the very roots of growth and survival. Church agencies have approved men, money, and tools for research at various times,

and now do so by the maintenance of the Mennonite Research Foundation. From time to time special research projects are carried on by students in our colleges, also by others throughout the brotherhood who work in their own quiet way.

Why has this phase of church work not been on the priority list of prayer concerns, by groups and individuals? Do men and women of higher training in the tools of research have no need for prayer? Have they an estimation of their capabilities out of proportion to their humility, or have they never thought of requesting prayer of others? Or is the brotherhood not sufficiently informed on the nature of current research work to pray intelligently? Perhaps better books would be forthcoming if more persons prayed for the men and women who write them.

Research has its limitations; it can deal only with certain facets of man's previous experience. But there are certain values. Research undercuts magic, greatly reduces the possibilities of error, and purges us from superstition.

Probably none of us are wholly free from superstition any more than we are wholly free from sin. One historian writes that the Pennsylvania German people are among the most superstitious people in America. Whether he is right we make no claim, but seemingly this phase of Dutch culture has been considerably puffed up by colorful writers. Perhaps there is consolation for some in knowing that Mennonites constitute not over six per cent of the one-half million people who can speak or understand the dialect.

But some of us need not dig far into our genealogy to find either the practice of hearsay of *brauche* (sympathy cures), the use of charms or belief in *hexerei*, both white and black. Much of this folk knowledge

has found its way into several sizable volumes: two on folk medicine (a third in preparation), one each on superstitions, folk tales, and proverbs.

These practices have varied, but whether it was housewives turning balky cider into vinegar by shouting into the keg the names of the three most evil-tempered women in the neighborhood, or freeing one's self from backache by turning somersaults upon first hearing the whippoorwill in springtime, many such practices have been minor forms of sorcery that attempt to cure disease or repel evil by the use of magic. The reason for the persistence of these beliefs is another subject.

This is an example of one area where objective research has brought blessings upon mankind. It has trimmed from us much speculation, inefficiency, and *hexerei*. Our thanks should go to medical research for modern surgery, to Henry Ford and others for efficiency in trans-

## Discipline

By Lorie C. Gooding

I prayed for wealth, for power, and for ease.  
I prayed for strength to do the things I would;  
For vanities that would a vain heart please.  
I pleaded long upon my bended knees  
For things I thought were fair and fine and good.  
I had not learned to say, "Lord, give to me  
Not what I please, but just what pleases Thee."  
He heard my prayer for ease, and gave me pain,  
He heard my prayer for strength, and made me weak;  
But just in love, my wayward heart to train  
That I in Him should strength and comfort seek.  
I prayed for health, and then He laid me low  
That sympathy for others I should know.  
I asked for wealth. He gave me poverty  
In wisdom and in mercy, so that He  
The riches of His grace might show to me.  
And when I prayed for joy, my heart He shattered  
Upon a rock of grief. And when I sought  
More love, He gathered up my loves, and scattered  
My friends and brothers far in every place,  
That I, in prayer for them, should seek His face.  
He gave me night for light; and when I prayed  
For courage, then He made me sore afraid.  
I cried for peace, then passed beneath the rod  
That I should know and own Him as my God.  
Now I know peace, for I have learned to say,  
"Not my will, Lord, but Thine, be done today."  
He gave me all the burdens that I bear,  
And with it gave Himself. And who will dare  
To say to me, "He does not answer prayer?"

Holmesville, Ohio.



portation, and to countless persons who have devoted their lives to objectivity for the benefit of us all.

We ought also to be grateful for Mennonite persons who have done reliable research and who are making it even more respectable, for our church historians who have helped remove "denominational inferiority" feelings, and for persons with a social conscience who have made us aware of our community resources and of our blind spots.

Not all research is good because it is "research," or of high quality because it is done by church people. What makes denominational research respectable is a subject for later treatment.

Research may be desirable just as a keen sense of discrimination is desirable on the farm or in the factory, but it is not to be worshiped. Objective research which replaces the older forms of superstition becomes just another system of superstition unless it is an expression of conviction and prayer on the part of the individual or the church. Science in today's world is so divorced from any system of morals as to become a kind of religion in itself. The invention of the H-bomb or the guided missile is an example of pure research without regard to prayer, or intelligent responsibility.

Research and prayer, both together, constitute a mighty force. Research has changed our material culture most and our thought patterns (nonmaterial culture) perhaps least of all. It is precisely in the latter area where research is most needed, but also where human beings resent it the most.

By far the greater portion of Mennonite research has been historical. Research into Mennonite history is necessary, but equally important is the assessment of current trends affecting the church. There are trends of which we are seldom aware: the drift from rural to urban life, from agricultural to industrial occupations, and changes in the distribution of wealth as they affect the health of the church.

There are changes in education, in theology, methods of church work, group loyalty, ethical attitudes and practices, and family living. There must be a critical evaluation of the "world" in the light of the higher Biblical values. Unless the church can identify and evaluate current trends, how can she minister to the needs of the group and set the strategy for future action?

Such problems are not solved only through objective research, by operating calculating machines, typewriters, or

tape recorders. Research on Mennonite problems must become the deep conviction and prayer concern of every member, supporting all frontiers of the Mennonite witness in the twentieth century.

Work and prayer together are continually changing the destiny of history. But prayers have a way of becoming tragic disappointments, stereotyped, vague, stingy, halfhearted, powerless, centered about self. Unfortunately for most persons, learning to pray takes place only when they are in a dilemma. They must be caught in some kind of squeeze to learn; no squeeze, no learning, and no new praying. This illustrates an important principle in learning, that prosperous and comfortable persons do not readily change their social habits.

We help God when we pray. The Spirit touches any person to whom our prayers are directed and God speaks to them directly, regardless of space or time. Our intercessory prayer performs the function of switchboard operator, to connect specific persons with God. How much better it is for most persons to listen to God than for them to listen to us! Prayer creates a spiritual atmosphere which a sermon cannot create.

Research and prayer must be focused on today's problems. Persons who are utterly surrendered, great in faith, sharing their total devotional experience with one another in oneness of spirit are needed. Men trained in scientific method must share their findings in the frontier of combined prayer and research. There have been men like George Washington Carver whose scientific achievements were combined with great praying. Men and women need to go deeper both with intelligence and consecration with their prayers.

We all know of people who have felt intuitively the compulsion to pray (or a deep feeling) at the moment loved ones at a distance went through peril or death. Whether you prefer to call it telepathy or emotional sympathy, British and American annals of psychic research report hundreds of such instances. The doubts of many persons concerning extrasensory perception have recently been silenced by the experiments of J. B. Rhine at Duke University. There is general agreement that sympathy and complete confidence in one another are two important agencies for communication between subconscious minds.

The little evidence for a sixth sense (as telepathy) may turn out to contain only a grain of truth. But whatever may be the nature of the communion be-

## Our Readers Say—

I have just read your editorial regarding wedding ceremonies and wedding write-ups and I want to express my special appreciation for the same. . . . Your editorial was much needed. . . . —J. L. Stauffer, Harrisonburg, Va.

We have appreciated the paper coming to our home the past year as a wedding present and we want to continue having it come to us. We feel it is a great help to our spiritual growth and also enjoy its up-to-date news of missions and the church.—Mr. and Mrs. Floyd Wright, Stouffville, Ont.

I greatly enjoy reading the GOSPEL HERALD. Since I am deaf . . . I get most of my news from . . . Field Notes and Mission News pages. I enjoyed the article by Menno M. Brubacher on "Why?" . . . "Ye cannot serve two masters." Some so-called Christians are trying to do just that. . . . Let us pray that their eyes may be opened before it is too late. I get many good thoughts from the GOSPEL HERALD.—Mollie M. Schrock, Eureka, Ill.

. . . [We] emigrated to Eugene, Oreg., in 1894. Have lived here ever since. . . . We weren't here long until . . . all [Mennonites] left. . . . We have always been subscribers to your noble paper, the GOSPEL HERALD. It has been like a letter from home to us. We can with difficulty wait for its next arrival. Usually read it all when it comes, and like it. It has kept up our Mennonite faith all these years. . . . —M. D. and Nancy C. Evers, Veneta, Oreg.

tween subconscious minds, prayer operates at a far deeper level where we all meet our Good Father.

The rush of daily routine has so often pushed aside time for meditation that prayer is a mere appendage at the end of the day. How can one pray intelligently for all the diversity of problems within the church and without, for the work of the congregation, committees, boards, revivals, research, for specific souls, and still remain a well-integrated person? Learn to pray in the twentieth century, to flash instantaneous prayers at people no matter where they are. Hundreds of moments from a second to a minute come to all of us in an ordinary day, interspersed with our work. Some persons pause over the names of world leaders in the headlines. Others pray while walking, listening to music, waking or falling asleep, or eating, for all who come into consciousness.

Before every Christian lies the great frontier of integrating work with prayer, the highest of all adventures yet to be conquered and cultivated. "Pray without ceasing." State College, Pa.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## The Ancient Landmark

*"Remove not the ancient landmark, which thy fathers have set"* (Prov. 22:28).

The primary reference of this text is to economic justice. It is wrong to move a landmark and thus rob another of his property. But the text is often used to picture a fundamental attitude of respect for precedent, particularly in religious and social matters.

Precedent has real value. It makes for the perpetuation of tried values. There is often some very good reason why many people have followed a certain path. It would be folly to throw away something of tried and proved merit. The accumulated wisdom of the ages is simply the composite of the things that experience has shown are good. What our fathers have learned, that we do well to profit by.

Precedent subjects the new to a healthful criticism. The conservatism which challenges every departure from precedent is likely to stop a lot of hair-brained innovators. Not every new way is good; many variations from custom are an excursion away from good sense, good taste, and good religion.

But precedent also has its dangers. The assumption that what has been must be saddles men with tyrannies of many sorts. Customs and manners sometimes outgrow their usefulness. Forms may become meaningless. If new ways should be challenged, so should old ones. The dead hand of the past should not be regarded unless it points in the right direction.

Certainly some precedents are not worth what it costs to maintain them. An illustration is the struggle to retain the German language which plagued our people some seventy-five years ago. Because for centuries our church services had been conducted in the German language, there were those who thought here was something irreverent and worldly about English, the only language which many of the younger people could understand. Who knows how many churches died and how many families were lost to the church because of that foolish controversy? Change in that

case was good, and it was both sinful and futile to try to block it.

There are some landmarks that need to stay exactly where they are. We need never change our faith in Christ nor the abiding principles of Christian morality. Real piety never gets out of date.

But there are other landmarks that need to be moved—just a little to the right or the left—and some need to be pushed way, way off. There are positive evils which are entrenched behind precedent. There is selfishness and carnality which justifies itself by precedent. There is sin that flourishes as a hoary landmark.

If we want to follow our fathers, perhaps we should specify which fathers. Do we mean the fathers in the flesh? Then we have no message for non-Christian nations. If we mean our spiritual fathers, then let us follow that in which they were truly spiritual, and depart from their imperfections. A tract which we recently read said that the Lord is trying to tell us to live as our fathers lived one hundred years ago. Why stop there? Why not say four hundred years ago, or 1900 years ago?

Certainly the best of our fathers would have said, "Follow me as I follow Christ." Christian landmarks we must not move. All others must yield to the pressures of the Gospel.—E.

## "After This Manner"

We usually think of prayer as a means of getting something from God. When we were children we perhaps prayed for a bicycle, a doll, or a train. Now that we are older we pray for physical health, for work, and for daily bread. But we should also think of prayer as a means of spiritual growth. Prayer is a way of lining ourselves up with God and of keeping ourselves in His will.

Prayer is first of all realignment. When the gears of a machine get out of line there is a loss of power. There is an increase of friction and of wear and tear on the machine. It is only as the gears are realigned that power can flow efficiently through them to do the work for which the machine was designed. So we need constantly to be realigned with the

will of God. We must line up with His purposes if we would have His power flow in and through us.

In our struggles to make a living we become preoccupied with the affairs of this life; we tend to become earth-bound. Like moles used to the confines of the narrow subways, we become unfamiliar and unconcerned about the broad world beyond us. We need the words of Jesus:

"After this manner therefore pray ye: Our Father which art in heaven." The very first words of the Lord's Prayer bestir us from our earth-bound existence, compelling us to cast our eyes toward the heavens. We are reminded that we are not at home in our narrow confines, for home is where Father is. We are reminded that although we live on earth, yet our goal for living and our power for living are centered in the world beyond.

In our first breath of prayer, our eyes have been lifted from our own narrow world to the broad expanses of heaven. And as our eyes of faith are fastened upon Him we begin to see the importance of His name being glorified on earth. My concerns naturally tend to center in my name, my kingdom, my will. Little wonder that my prayers are unavailing! My "Give me this" and "Give me that" cannot be answered until I am realigned with God. And until I submit to a change of person, I am not ready for a change of things. Interest in my name must be changed to Thy name, Thy kingdom, Thy will.

If I want my prayer answered I must be concerned in Christian missions.

"Hallowed be Thy name." This might be paraphrased, "May Thy character as revealed in Thy Word be revered on the earth." I must be concerned in God's rule.

"Thy kingdom come." I want His rule in the hearts of men to increase more and more in the earth. And I long for Christ's return when His rule shall be completely triumphant. I must be concerned in God's will.

"Thy will be done." I am concerned that it be done on earth as perfectly as it is done in heaven.

The prayer which God must answer is the personal recognition and acceptance of the divine will. When we pray that God's will be done we usually mean that if necessary we will bow to His will even though it means our own suffering. But this is not the primary meaning of "Thy will be done." Its primary meaning is that we desire God's will above all else.



Jesus tells us that we are to pray in His name. John 14:13. The Jews thought of a name as a term which revealed character. Jesus named Simon "Peter" (a rock) because of what Simon was. Jesus Himself received His name because of His character as a Saviour. Matt. 1:21. To pray in Jesus' name therefore means that we must pray according to His character. When Jesus was refused entrance to a town of Samaria His disciples asked, "Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did" (Luke 9:54)? That prayer could never be answered because it could not be prayed in His name.

When we have been realigned with God, we find ourselves realigned with our fellow men. "Give us this day our daily bread." Before I learned to say "Thy name, Thy will" it was "Give me my bread." Orientated about God, we find ourselves also orientated about His family. I recognize that He is not only my Father but "Our Father." All who look to Him by faith in the Lord Jesus are His children. My concern is not limited to my own interests but includes the entire household of faith. I am concerned not only for my own bread but for the bread of the entire family of God. My prayer for myself becomes an intercession for others.

When the family of God is centered in Him and its members have the proper concern for one another, God always provides with daily bread. On this point there is an interesting testimony to the providential concern of God and to the church. Although many Anabaptists were martyred, deprived of their property, or driven from one land to another, yet there were none among them who begged. They sought first the kingdom of heaven and God added all these necessary things unto them. In the worldly state churches of the day there were on the one hand the rich who wore silks and satins. And there were on the other hand the most miserable beggars. They were centered in themselves rather than in God. God's power and providence for the necessary things of this life could not flow in and through them.

When through prayer we are realigned with God and His family, we discover that we are also realigned with ourselves. When we try to save ourselves, building bigger barns for our goods, we in the end lose ourselves. A major reason for frustration and dissatisfaction is

a self-centered personality. A life lost in the will of God is a life that is saved. This can be achieved through prayer—prayer which not only changes things but which first of all changes us.—M. L.

## Traveling with the Editor

### II

There she is—the majestic "Queen Mary" of the Cunard Line. Her three big red funnels tower above gleaming white and black decks. A ship at dock always gives an impression of a live thing, straining at the leash, eager to be away to her proper environment—the high seas.

And here they come—our party. O. N. Johns, Simon Gingerich, Earnest Garber and wife, Chester K. Lehman and wife, J. R. Driver, Amos Hostetler, D. W. Lehman, D. A. Yoder, M. D. Stutzman—and all the rest of the Bender Travel party, and also the Menno Travel Service party. The baggage porters have taken care of the luggage. Our people seem carefree as they stroll up to the gate, where tickets and passports are checked. Not quite all, though. Two passports were left at the Lebanese embassy yesterday, and it takes a couple of phone calls and a couple of trips to locate them. There is some final checking to do with the chief steward and the tourist purser concerning room and equipment for our daily worship and orientation lectures.

Gradually the pier is cleared: the decks are swarming with passengers and visitors. At noon the call comes, "Visitors ashore." Now for the drama of a liner's departure: gangways pulled back, gates closed, the waving and shouting from pier to deck and back again.

We'll tell you later of the voyage. We know many thoughts and prayers are with us.

## Our Bible School Visitor

BY MARY ALICE HOLDEN

The Lord Jesus visited our Bible school. No one saw Him, but He was there. His presence blessed each one. The teachers felt His nearness most, for He filled their hearts so full of loving-kindness they were especially patient that day. They all resolved that they would continue to get up an hour earlier every day to pray for the work. That morning they had thought they needed strength more than they would later. Now they knew they must earnestly seek His presence each day.

The Lord stood beside the children. As the teachers told stories of the Master the eager looks of the little ones seemed to expect to see the face of Jesus Himself. They felt they were in Galilee, where He said, "Let the children come to me." Even the timid children were able to say their memory work perfectly

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Aug. 15, 1902)

The first meeting . . . in the new meeting house in Berlin, Ont., was held on the 27th of July. Bish. Elias Weber, Bish. Jonas Snider, and Pre. Samuel Bowman conducted the morning service, while the evening meeting was in charge of the ministering brethren, J. Nahrgang, Noah Stauffer and E. S. Hallman. . . . This is the third meeting-house built by the C. Eby Cong. The first one was a log house, built in 1813; the second, a frame structure, was erected in 1837, while the present one is built of brick. . . .

Mrs. Julia Delp, of Sterling, Ill., celebrated her 100th birthday. . . .

Bro. N. E. Byers, Principal of Elkhart Institute, left Elkhart . . . for . . . Sterling, Ill., after which he will go to Harvard University to do post graduate work for a year.

During the afternoon the speakers occupied a place in the open doorway at the side of the house, so that those outside might have a chance to hear, for they numbered almost as many as those inside [Quarterly Meeting of S. S. Mission, Paradise, Pa.].

The present Palestine is an insignificant country, with little commerce, scarcely self-supporting; it has no harbors; it is not a strategic position; it has no mineral wealth; it is not a highway of commerce, and hence has no geographical, military, political or commercial importance. . . .

with clear ringing voices. Each child loved the blessed Master and knew he must seek to learn His will, so that he could go out when he was bigger and work for Jesus.

The Lord Jesus visited our Bible school. He visited others too. Everywhere His presence was felt in the degree that the hearts of the workers had room for Him. But those who were fully His received His unction and the words they spoke were not theirs but the Master's Himself. The Lord visited all four Bible schools in our town and saw that almost every child in town has had a chance to attend vacation Bible school.

That night the Lord Jesus told the Father, "Surely all of these little children will come to Sunday school from now on, where they can learn of me and accept me as their Saviour."

Cimarron, Kans.



# Talking About the Works of God

By Allan W. Smith

When God gave the law to Moses, He gave many laws and regulations to be observed by those who were under the law. He gave also commandments that are applicable to the Christian, and these we are duty-bound to heed, if we are sincere.

One of these is found in Deut. 6:7. We see from the preceding verses that the things to be taught to the children are none other than the commandments of God Himself, as received through Moses. This may have seemed to be very reasonable teaching in those days, and there are many now, in this modern age, who would concede that it is still good teaching, but the modern mystery is, why is it not more commonly done?

On looking over the career of the children of Israel down through history, one may wonder whether they kept it, and it would seem quite apparent, in the light of Prov. 22:6, that they did not keep it very diligently. However, we dare not excuse our failure on the grounds that since the Israelites, being only men as we are, failed many times, we may fail just as they did. They did not have the indwelling of the Holy Spirit, as we have in our day. We have a power at our disposal which is infinitely greater, to keep us in the way. We may also read in Hebrews 3 and 4 of the misfortunes that befell the Israelites for their disobedience, and we see no assurance that the same thing will not happen to the Christian if he disobeys. However, it is not our desire to dwell upon punishment for disobedience, but rather upon the reward for righteousness.

In I Cor. 3:16, we find that we are the temple of God, and that God dwells in us in the form of His Spirit, and from this we may draw the conclusion that we have a duty to perform, a responsibility to fulfill. God did not give us His Spirit for nothing, or for the mere purpose of transporting us safely through this world of sin in order that our own souls may be saved, that we may go about our labors as we please, and only talk of Him as a last resort. Indeed, we find in many places in the Scriptures that those who were really filled with the Holy Spirit could not help speaking the things of God. In one instance the speakers were thought to be full of new wine! Not many would care for this in our day, even among the most conservative, and although this may never happen again in the manner of the day of Pentecost, we should feel no embarrassment if it did occur again. May we list several quotations illustrating the infilling of the Holy Spirit and its accompanying results. Acts 2:4-21; result 2:37. Acts 3:12-26; result 4:4. Acts 4:8; result 4:13, 20. Acts 4:31; result 4:33.

Acts 5:30; result 5:33. Acts 9:17; result 9:20. Acts 10:44; result 10:46. Acts 13:52; result 14:1. We find, therefore, from God's Word, that while it is our duty and privilege to speak of the Lord and His wonderful works, the power of the Holy Spirit is necessary to make our testimony effective.

In connection with this we find an admonition in Col. 3:16 that tells us to let the word of Christ dwell in us. We are not only to rely on the Spirit for strength, but we are to make some effort of our own, and to fill our minds with the things of God; perhaps we should say, let it be filled. We may desire the power of the Spirit, but we may also at the same time resist Him, so that He can not fill us and use us as He would. When He is able to fill us and use us as He would, no matter where He may lead, then we can truly be filled with the psalms and hymns and spiritual songs, and can truly make melody in our hearts to the Lord. It is then possible to perform the commandment in Deut. 6:7.

However, if we desire the infilling of the Holy Spirit only for our selfish use, it will not come, and if we are in the deplorable state where we do not care much, so long as we get by, we shall not get by, for God has declared in Rev. 3:16 that He will spue the lukewarm out of His mouth. The lukewarm Christian not only leaves a bad taste with God, but so nauseates Him that He will spue the lukewarm out with violence. This is reserved for those who say, "I am rich, and increased with goods, and have need of nothing" (Rev. 3:17a). And for those who have need of nothing, we may rest assured that they feel no need of the Holy Spirit; how could they be otherwise if they have need of nothing, being smug and self-satisfied in their present way? But we need more, and we want more, and we need to want the power of the Spirit, not that *we* may be seen of men for the good works that *we* do, not that *we* might have power over sin, not that *we* might have the name of being good Christians, but rather that the Father might be glorified. John 14:13; 15:8.

Now proceeding to another text, II Tim. 3:16, we find that the Scriptures are a complete guidebook to life and ethics for the Christian. However much we may learn and study from other books and men, for the Christian this further study must revolve about the teaching of God if it is to be profitable. If it does not do this, further study will evolve into a vain philosophy of man and lead away from God and righteousness. We find in the world today that the result of departing from the Word is spiritual chaos, many sailing the sea of

life without an adequate chart, and doomed, eventually, to shipwreck if they do not discover their mistake in time. Here are the pitiful cases of people, who in a Gospel land, may never have heard an adequate presentation of the Gospel. There also are those who know the Gospel, or know of it, but who are not satisfied with it, and must needs reorganize it to suit their convenience. Here is another reason that we should be able to speak of the things of God freely. People are more prone to consider a thing if it is kept before their eyes. We must be careful not to adopt the methods of the world in their entirety, but always remember that all of our speaking and works will not avail eternally unless they are the work of the Holy Spirit. This is the key.

As we consider this verse further we find that the Scripture is given by God Himself, all of it. It is needful though, to discern that the Word and the Scriptures are two different things. It is the Word that saves, John 1:12, but the Scriptures as a whole contain not only the Word of God but also the words of Satan and also of man. It is with the Scriptures as a whole that we are dealing just now. We find that they are given for doctrine, in order that we may have a system of Christian thought and faith, for without doctrine, the church would be like a ship sailing for a destination without a chart. It would know the destination, but not the manner of proceeding in an orderly fashion. Then, too, we see that it is for reproof, which many of us find an unpleasant thing. But it must be, for without reproof there is no repentance, and without repentance there is no forgiveness, and without forgiveness there is but one last reproof—hell. So then we ought to welcome reproof, however bitter, as the kindly dealing of God with us for our profit. Heb. 12:8-11. Further we find that the Scriptures are for correction, and may we for the moment look on correction, not as a sort of reproof or rebuke, but as a repairing of an existing fault. We are reproved by the Scripture, let us say, and to find what we must do to correct the situation, we find the answer in the Scriptures. Thereby we may order our life according to the will of God.

We now come to the most important part of this verse: "for instruction in righteousness." This is where all Scripture is useful. In other situations certain parts of Scripture may apply to the case, and others not, but here all apply. Every verse from Gen. 1:1 to Rev. 22:21 is profitable. The records of the words and doings of God, the devil, and man may all be studied for this instruction in righteousness, and all this revolves about the central theme of the glory of God; it is for this that we do these things, and for no other reason; it is the only escape from conceit and self-righteousness. Here we shall refer again to Deut. 6:7. When



## Southwestern Pennsylvania Conference Report

July 22, 23, 1952

The conference was held at Scottdale, Pa.

### I. Business

1. The following were received as members of conference: On basis of ordination—minister, D. L. Swartzendruber; deacon, Melvin Nussbaum, Jesse Replogle, Mervin Hostetler; by letter from other conferences—L. S. Weber and B. B. King, bishops; Jacob Weirich, minister.

2. Conference granted the request of a group of believers worshipping in Georgetown, Washington, D.C., that they be organized as a congregation in this conference.

3. Conference reaffirmed an action of 1927 which expressed, in case of any conference redistricting in this area, readiness to negotiate with congregations wishing to unite with S.W. Pa. conference.

4. Bishop oversight was provided as follows: D. I. Stonerook—Rockton, Walsall, Altoona, Mill Run; Harry C. Blough—Schellsburg, Pleasant Grove; I. K. Metzler—Tressler; Aaron Mast—Johnstown.

5. Mill Run was recognized as a separate congregation.

6. The constitution revision committee was instructed to make constitutional provision for the licensing of ministers.

7. The Ministerial Committee was reorganized to include one bishop, one minister, one deacon, and two laymen.

8. Conference granted requests for ordination of a minister at Martinsburg, and of deacons at Walsall and Schellsburg.

9. Conference approved the revisions of the Mission Board constitution.

10. Conference provided for appointment of a committee to consider the matter of finances to support the work of the General Council of the Board of Education.

11. Conference heard a progress report of the constitution revision committee, and retained the committee.

12. Conference encouraged a laymen's evangelism movement in our district.

13. Conference granted a letter to Bro. Harold Brenneman.

14. Appropriate resolutions of sympathy and of appreciation were adopted.

### II. Reports

The following reports were heard: (1) Moderator; (2) Secretary; (3) Treasurer and auditors; (4) Johnstown Bible School Board; (5) Sewing Circle Adviser; (6) Ministerial Committee; (7) Christian Education Conference; (8) Mission Board; (9) Ministers' Library Committee; (10) Peace and Industrial Relations Committee; (11) Young People's Institute Committee; (12) Members of Board of Education, Publication Board, and Board of Missions and Charities; (13) Conference Historian; (14) Home Bible Study Director; (15) Editor of Conference News.

### III. Addresses

1. Nelson Litwiller: Isaiah 54:2 (Conference Sermon).

2. Clayton Beyler: II Corinthians (five periods).

3. Millard Lind: Preparing Workers.

4. James R. Graham: Primacy of Evangelism.

5. J. L. Horst: The Home.

6. Walter Otto: Overcoming the World.

### IV. Elections

Moderator, J. L. Horst; Assistant Moderator, Paul Erb; Secretary, Sanford G. Shetler; Assistant Secretary, Paul E. Bender; Treasurer, Alva Yoder; Johnstown Bible School Board, E. C. Bender; Sewing Circle Adviser, C. A. Graybill; Associate Sewing Circle Committee, Mrs. Henry Yoder; Young People's Institute Committee, Paul E. Bender, Paul M. Roth; Ministers' Library Committee, John A. Lehman; Peace and Industrial Relations Committee, Paul Erb; Ministerial Committee, A. J. Metzler (3 years), Paul M. Roth (2 years), M. J. Livengood (1 year), E. C. Bender (3 years), David Alderfer (2 years); Delegates to General Conference, Paul Erb (alternate, Millard Lind), Robert Dayton (alternate, M. J. Livengood), John A. Lehman (alternate, Melvin Nussbaum), Harold Thomas (alternate, Paul King), C. A. Graybill (alternate, Chester Kanagy).

The conference was outstanding in attendance, number of visitors, number of new members admitted, encouraging reports from congregations, amount of the offering, and degree of interest in spite of unusually hot weather.

Paul Erb, Secretary.

we are instructed in righteousness it is now our duty and privilege to instruct the children, and any who will hear. God did not say this in vain, for He knew that those things in which children are instructed will stay with them. May we say also that it is not sufficient to only instruct children, or to instruct them after they are old enough to understand, but that it is our firm conviction that the instruction that will avail most is the practice of *Christian* love and true worship and honor of God in the home *before* God sends children into that home, in order that the children may enter an atmosphere of the Gospel of Christ which is sincere, practical, and unfeigned.

In Mal. 3:16 we find that God was greatly pleased by those that spoke of Him; in fact He was so greatly pleased that He caused a book of remembrance to be written before Him for those that feared Him, and for those that thought upon His name. Those that thought upon His name are remembered, and we feel that while all have not the gift to speak much on His behalf, all parents ought to be able to instruct their children adequately, and to so live that Christ may be seen in their lives. Here family worship and true Christian love carry a great importance, but as mentioned before, these should be begun early if they are to be effective. It is still helpful to begin now if these have been neglected, but the past is irrevocably gone.

What of these who speak often of the Lord, and who think upon His name? "And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels" (Mal. 3:17). And who does not desire to walk with the Lamb in white (Rev. 3:4), and to be among the jewels of God?

Markham, Ont.

## Berlin Mennonites Build New Church

By MRS. VERNON MILLER, LIBRARIAN

A group of people, filled with eager anticipation, met under an ethereal blue sky for an impressive ground-breaking ceremony in charge of Bro. Paul Hummel. The new church site is located on U.S. route 62, a short distance east of the old location.



Bro. S. W. Sommer turns the first shovelful of dirt at the ground breaking ceremony for the new Berlin, Ohio, Mennonite Church.

About sixty members of the Berlin Mennonite Church began the great task that lies before them—constructing a church building. They began by singing "The Solid Rock." Scripture and prayer in the open field at sunset prompted a consciousness of His presence and guiding hand.

Bro. S. W. Sommer told of the history of the building fund: how Hiram Yoder, an elderly member of the church, willed part of his estate for the building of the new church. July 8, 1941, the fund started with \$869.41.

Bishop D. D. Miller spoke of "Our Challenge." The size and growth of the congregation requires a new house.

Bro. S. W. Sommer turned the first shovel—the project has begun. The building fund has been given to the Lord; the field is His. May this church bring honor and glory to God's name and may many a weary pilgrim find a solace there.

"Except the Lord build the house, they labour in vain that build it" (Ps. 127:1).

Berlin, Ohio.

Which of these philosophies of stewardship do we seek to entertain as we would worship and serve Him whose we are, both by creation and redemption?

—Orrie D. Yoder.



## A Prayer for This Week

Dear Father, we rejoice in Thee and thank Thee for Christ Jesus, who by His atonement has given us access to Thee. Help us to be holy, free from sin, so that we may truly have the spirit of adoption and walk before Thee as dear children.

In this harvesttime of year grant us the true concern for spiritual harvest. Grant us the love and spirit of Christ in such measure that we may be used of Thee in gathering grain into Thy garner.

Bless our various current church activities—annual conferences, Christian Workers' Conferences, Young People's Institutes, and camps. Help us to remember that activity is no substitute for obedience. Lead us in all things for Thine own eternal glory. Amen.

—Raymond L. Kramer.

## Giving Ourselves to the Lord

BY SUE M. MELLINGER

"They . . . first gave their own selves to the Lord" (II Cor. 8:5).

The dedication of oneself to God is possible only for the Christian, but it is the supreme duty and privilege of every Christian. Other than this, there is nothing a believer could ever do which would offer a more comprehensive scope of "abundant" Christian living.

We must never confuse the act of accepting Christ as our personal Saviour and the act of yielding the redeemed life to God. With perhaps a few Christians the acceptance of Christ as Saviour and the presentation of the life to Him for service occur simultaneously. But for the vast majority, conversion to God precedes the dedication of life to Him by a period of time, sometimes extending over many years.

Dedication of the regenerated life to God begins with a crisis involving a specific decision and act. Right here is where so many believers stop, which accounts for the sad lack of spirituality and power among us. In discussing with a certain minister (of another denomination) the manifold blessings of a surrendered life, he made this remark, "Oh, if I could only get this across to my people." The development of this decision and act, on the other hand, is dependent upon the maintenance of the attitude of yieldedness in the believer's life. In short, the yielded life is a once-for-all submitting the whole being to God, but it also involves a lifetime working out of the details of the initial surrender.

May we have more "Macedonian Christians" who experience not only the blessings of giving our substance, but

the supreme joy of giving the greatest of all gifts to God, the gift of himself. "They . . . first gave their own selves to the Lord." Result (what a combination!)—affliction and joy! Deep poverty, and abounding liberality! II Cor. 8:2. The chapter which we are writing for church history today might read like this: little persecution and affliction, much dissatisfaction; great wealth and prosperity, much withholding.

Consecration and a yielded life simply does not register with many believers. What a glorious privilege, that of presenting our bodies unto Him. God graciously speaks of presenting our bodies as a "sacrifice," but we should blush to call our yieldedness a sacrifice in the light of what Christ wrought for us on the cross. Rather we are made to realize that to be allowed to bring our lives into the service of such a Lord and Master is an honor greater than tongue could ever describe. This giving of oneself, is it costly? Yes! indeed it is. It may cost your prestige, business, and friends. Therefore many believers are content with a streamlet of refreshment, when we might have "rivers of living water" flowing from our innermost being. John 7:37, 39. Why not obey the voice of the Spirit and launch out into the deep?

Materialism has gotten such a hold upon the Mennonite Church that we have become satisfied with just "things." God help us to wake up to the fact that because we do not have the fullness of God in our lives, they are empty. He waits longingly and patiently to fill us with the Holy Spirit, which in turn will produce the fruit of the Spirit. Gal. 5:22, 23.

Now someone will say, "I want all that God has for me, but how can I obtain it?" Dear one, if you really want it, come right now and confess to Him the emptiness of your life. Tell Him you want the fullness of God. Ask Him to break up that "fallow ground" and turn over every stone in your heart. When you have prayed in all honesty and sincerity He will take you at your word (as He did me, praise His name!) and a change will be wrought in your life. In turn you will experience that "joy unspeakable and full of glory." Then the "rivers of living water" will start flowing. Our hearts then will well up in highest worship and adoration; then we will know the full blessing of God our-

## Undertake for Me

BY ALMETA HILTY GOOD

Helpless am I, and weak—be Thou my strength!

Faithless am I; I look to Thee for faith.

A graceless wretch, but grace abounds in Thee.

O undertake for me!

Hammett, Idaho.

## Prayer Requests —

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for definite guidance in the August church conferences: South Central, Iowa—Nebraska, Illinois, Conservative A.M.

Pray for a good attendance and many spiritual blessings at the Young People's Institutes: Laurelvile, Illinois, Ohio, Southeastern Iowa, Franconia.

Pray for the conversion of a young Catholic man who plans to enter training for the priesthood. If his eyes were opened to the Truth, he could be greatly used in the Kingdom.

Pray for the meetings to be held at Northside Mennonite Church, Hagerstown, Md., the latter part of August.

Pray for Pvt. Donald Cummings. He was saved last June and is now trying to secure his I-O classification.

Pray for a young man who is considering entering the armed forces; pray that he might recognize Christ's claim to his life.

(Requests for this column must be signed)

selves and be a medium of its communication to others.

There are many reasons why the believer should give himself to the Lord, and so great are the benefits resulting from the performance of this sacred duty and sublime privilege that no one dare hold back from yielding himself fully to Christ. May it not be said of us as it was of Israel in the wilderness, "They could not enter because of unbelief."

The land is before us, and "surely it floweth with milk and honey." "Let us go up at once, and possess it: for we are well able to overcome."

Lancaster, Pa.

Or, is he the faithful steward who possesses his Master's goods as not his own, returning to his Master all gain and income, reserving for himself only the meager share sufficient for his living and need?



# OUR SCHOOLS

## Why Christian Schools?

BY GERALD STUDER

Near the top of any list of problems confronting American educators today would be the parochial versus public school controversy. It seems to me that the basic issues involved in this debate are three when we look at them from the Christian educator's standpoint: (1) Is the parochial school philosophically necessary? (2) Is it financially feasible? and (3) Is it religiously and nationally expedient?

Each of these questions has many and weighty implications. Obviously not all of these can be discussed in an article of this type and length. However, some lines of thought need to be cleared if any of us are going to think constructively. Every sincere and intelligent parent, pastor, and student must give this problem some attention if our nation is to retain any semblance of freedom and Christianity.

The histories of American education are helpful but contradicting. Some insist that the genius of democracy stems from the public school educational system, while others insist just as strongly and with equal evidence that the genius of democracy is to be found in private parochial school education. Let us take each of these questions and try to discover the really relevant problems.

1. *Is the parochial school philosophically necessary?* We state this question in this manner because the public school is predominate at the present time. In fact, one thing that obscures our thinking is that we take the public school system for granted.

To answer this question every Christian will turn to the Bible. From Deut. 6 and Eccl. 12 to Matt. 6:33 and the Great Commission as most fully recorded in Matt. 28:19, 20, we come consistently face to face with the testimony of Scripture that religious education has the divine priority and imperative and that any other education, however good or beautiful, is not religious. Undoubtedly it was this discovery that Dr. L. P. Jacks had in mind when he wrote, "If you want a man to think deeply and earnestly and with the fear of God upon him, set him thinking about education. He will soon find out, for example, that religion and education are not two things, but one thing; two only on the surface but one in the ultimate foundations and final aim."

Every church community has some philosophy of religious education. Indeed, if the above quotation be true, there is no other kind of education. Whether the education of the children is left to the public schools, or whether

it is squarely met by the church in its preaching, Sunday- and parochial school agencies, or whether it is a conglomeration of unco-ordinated attempts at teaching, it is nevertheless a philosophy of education. We may not know it by name but every parent and pastor has some philosophy of education and every child is subject to it. If the law led God to give Moses a philosophy of education in Deuteronomy 6, how much more attention should he give to religious education since God's Word has become flesh and dwelt among us!

Now the perennial and seemingly unsurmountable obstacle in the way of religious education in the public school is the problem of sectarianism. No Protestant parent would be satisfied to have his child taught religion by an orthodox Jew or a Catholic priest or nun. No Mennonite parent is any too anxious to have his child taught religion even by a Protestant teacher. And no Christian parent of any kind is willing to have Christianity watered down to where it is acceptable to Jews, Catholics, Protestants, and Mennonites alike. If we give this problem serious thought, we come soon to agree with Rabbi Freehop when he said, "It is humanly impossible to teach religion-as-such. . . . All religious instruction is bound to be sectarian. This is psychologically inevitable, whatever may be deemed philosophically possible." Or again Dr. H. H. Horne in his *Psychological Principles of Education* says, "To reduce religion to its lowest terms and to teach the residuum as religion will satisfy no religious man and no religious sect."

We have greatly obscured this question in our minds by assuming that public school teaching was not only an acceptable occupation, but a highly desirable one because of the opportunity it offered in giving a Christian witness to the world through education. Yet if the above two quotations are true, we must seriously question our past and present practice and be willing to revise our judgment if necessary. To recall or reread the pledge we took upon accepting a public school teaching license is to add still other doubts to our mind. To defend the usefulness of reading the Bible without comment in our churches would destroy our and every other denomination's excuse for existing, and yet we will allow this to pass when it comes to the education of our children. We explicitly insist that we must interpret and practice our religion or we cannot long remain distinctively and Scripturally Christian. Yet federal and state laws regarding religious education defend the least common denominators in religious faith or at most allow voluntary, re-

leased-time sectarian religious education in separate buildings. This latter provision amounts to an abbreviated, crippled parochial education.

2. *Is a parochial school financially feasible?* It seems that the only answer necessary here is to say that it is being done by many churches without undue sacrifice or burden. And the other half of this answer is, What if it does demand sacrifice? If it demands sacrifice to bring children into the world, it is not surprising that it might require sacrifice to keep them here walking in the fear of God. We shouldered a CPS program during World War II because we believed it was a worth-while and Scriptural program. We cannot believe that the Scripture will demand something of us that is not feasible. There may be days ahead in which we are going to have to give ourselves more completely to the Lord than we ever have so far or literally die trying. Without trying to become emotional over this very real problem, I believe that any sincere Mennonite Christian will agree that we have not yet begun to tap the financial reservoirs that we possess as a church. We have been playing at education and getting by without too many casualties because we have not had to meet a crisis. It is becoming apparent that such a program will not suffice much longer.

3. *Is it religiously and nationally expedient?* Paul Blanchard and many Christian educators, Mennonites included, sincerely believe that this answer is no. Many others believe that the answer is yes. Basically any answer to this question depends upon the correct answer to question one above. If God in Christ does not hold the priority in every phase of every child's education, and if the watered down religious education available at a public school can be adequately supplemented by an hour or two a week at church and scattered moments together at home, then questions 2 and 3 are irrelevant. If religion is optional in education, and Christian education has nothing sufficiently distinctive to offer, then it would be foolhardy to try to set up parochial schools. If the inherent secularism of the public school does not clash but rather dovetails in with the sacredness of the Scriptures and our faith and practice, then our own schools would not only be inexpedient but the establishment of such would be a sin against our society. But if these things are not true, then we do our nation a divine service by bringing up our children in the nurture and admonition of the Lord.

The author makes no apology for his convictions nor does he wish to offend by the pointedness of his statements. He merely hopes that parents and pastor will soon see their way clear to face the question of education as squarely, as constructively, and as enthusiastically as they do the problems of military service

Smithville, Ohio.



# TEACHING THE WORD

## Historical Backgrounds

### *Fourth Church-wide Sunday School Convention*

Goshen, Indiana, August 21-24, 1952

BY PAUL M. LEDERACH

Historically the Mennonite Commission for Christian Education and Young People's Work was formed to correlate the work of the former General Sunday School Committee, Young People's Bible Meeting Topics Committee, Young People's Problems Committee, and other committees of General Conference individually appointed for special services. In a previous article the story of the beginnings of the Commission and its initial meeting and organization in 1937 was reviewed. We turn now to a study of the growth and development of the Commission, as part of the historical background for the Fourth Church-wide Sunday School Convention.

In 1941 the Mennonite General Conference in session near Wellman, Iowa, adopted a revised constitution for the Commission. Up to that time no constitution had been officially adopted by General Conference. Under the new constitution the Commission consisted of twelve members as before. However, instead of six members being chosen by General Conference, and one from each of the three church boards, and three by the Commission itself, the new constitution provided for the election of ten members by General Conference and two by the Commission itself. Also, the Executive Committee was reduced to three: chairman, vice-chairman, and secretary-treasurer. General Conference then elected to the Commission for four-year terms, Paul Erb, Milo Kauffman, A. J. Metzler, Paul Mininger, and J. R. Mumaw. For two-year terms, J. L. Horst, Nelson Kauffman, C. K. Lehman, Jesse B. Martin, and J. R. Shank. The ten persons met in a called meeting on the General Conference grounds and selected according to the provision of the constitution two additional members for the Commission: Noah G. Good and J. J. Hostetler.

Through the years of the Commission's existence, there have been a number of changes in secretaryships. In 1941 a new secretaryship was added—Secretary of Home Interests. The first secretary to serve in this capacity was Chester K. Lehman. In 1943 the Commission combined the secretaryships of Young People's Institute and Young People's Problems into one office known as Secretary of Young People's Activities. Paul Erb was elected to serve as secre-

tary with Jess Kauffman assistant.

At approximately the same time a secretary was provided for summer Bible schools and a full secretaryship for weekday Bible school in place of the joint secretaryship. C. F. Yake was elected Secretary of Summer Bible School and Noah Good was elected Secretary of Weekday Bible School.

In 1946 another secretaryship was provided, Secretary of Junior Activities, under the leadership of Russell Krabill. In 1948 the work of the Secretary of Statistics was discontinued since the Mennonite Publishing House in its production of the *Yearbook* collected and compiled all necessary data. At the present time the Commission is composed of the following secretaryships: Secretary of Sunday Schools, J. J. Hostetler; Secretary of Young People's Bible Meetings, Nelson Kauffman; Secretary of Christian Workers' Training, Paul Roth; Secretary of Summer Bible Schools, C. F. Yake; Secretary of Young People's Activities, Richard C. Detweiler; Secretary of Missionary Education, J. D. Graber; Secretary of Weekday Bible School, Noah Good; Secretary of Home Interests, George R. Brunk; and Secretary of Junior Activities, Stanley C. Shenk.

A word should be added concerning the policies of the Commission as related to its method of work in the church. Action #3 of the November, 1939, meeting in Chicago moved:

"That the Committee on Congregation Organization for Christian Education be instructed to proceed on the assumption that the Commission form of organization is the type that may be developed in the congregation and the district."

It was further moved in 1942: "(1) that we establish the general policy of promoting our activities through the District Sunday School Conference and officers, (2) that we recognize the responsibility of the ministry in the local congregation, (3) that when publicity material from the Commission is sent to the local congregation it be sent to all ministers, the superintendents of the Sunday school, and the district Sunday-school secretaries, (4) and that when quantities of materials are sent for distribution they be sent to the minister in charge or to the person responsible for that activity."

In the early days the Commission was not without its critics and opposition. Some said the origin and method of creating the Commission could hardly stand the test of open deliberation. Others pointed out that the name was the copy of one used by major denomina-

tions with emphasis on education instead of salvation. Still others criticized the Commission's personnel. The leaders were trained at non-Mennonite schools, they said. And there was small recognition of men who have had years of experience. The Commission was looked upon as more machinery. Further, it was criticized that the Commission's work in the first three years was very insignificant, that its program was devoid of spiritual uplift, that the members of the Commission were overriding all criticisms, that no conference officially recognized the Commission, that the Commission promoted ideas that could not stand the test of Scripture, that the power to elect members itself made it too powerful, that its structure was weak in that not all the secretaries were members of the Commission, and the Commission used questionable methods of finance.

Perhaps a few of the criticisms were justifiable. Even though the early leaders of the Commission were regarded by many church leaders as lacking in experience and maturity, yet this was hardly true. For as a group, they were much older than the critics when the critics undertook their church responsibilities. In the face of the fact, as well as the error of many criticisms, the Commission leaders were careful to take them into account as they planned the future.

The Commission from its very beginning carried on a constructive program. In 1940 the Commission prepared a questionnaire to be presented to the 1941 Young People's Institutes and other suitable groups to determine the religious and social conditions among Mennonite young people.

Each year the Commission selected a theme for major emphasis during the year. Beginning by emphasizing the home in 1940 the Commission has had the following emphases: 1941, "Our Youth for Christ"; 1942, "The Children of Our Church"; 1943, "Christian Training for Every Member"; 1944, "Developing Deeper Spirituality in and Through Our Teaching Agencies"; 1945, "Youth Studies the Bible"; 1946, "Evangelism Through Christian Education"; 1947, "Following Christ to Serve"; 1948, "Helping Together by Prayer"; 1949, "Nourished in Faith and Doctrine"; 1950, "Vitalizing Our Teaching"; and 1951-52, "Building Christian Homes."

*Outline of Activities* was a booklet produced in 1940 by the Commission to clarify its work to the church. This booklet was followed in 1941 by an annual promotional booklet, *Handbook for Christian Workers*. The Commission *Handbook* is widely distributed throughout the church. It contains information and statistics concerning the activities of the Commission in the promotion of teaching agencies operating in local congregations and conference districts, and in caring for the interests of Mennonite young people.

(Continued on page 805)



## FAMILY CIRCLE

### A Little Child

BY A MOTHER

*A little child is a precious jewel,  
Sent from the Father above;  
To gladden our hearts and homes on earth,  
Filling our moments with love.*

*A little child—how perfect he is,  
With sweet round cheeks and plump little  
toes,  
And hands that are busy the whole day through,  
A little sunbeam, fresh as a rose.*

*Father, forgive when we've been harsh or un-  
kind,  
And grant us Thy grace divine,  
To lovingly care for this jewel each day,  
Remembering he is Thine!*

### Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the second quarter of 1952 total 442, of which 232 were males and 210 were females, plus one 3-year-old son adopted. One daughter was born after the father's death. Four sets of twin sons, four of daughters, and two of sons and daughters were reported, one set for every 42 single births. Days reported with the highest number of births were April 6, 10; April 23 and May 15, each 9; March 28 and May 21, each 8; Feb. 25, March 16, 26, and April 7, 16, each 7. Births reported between July 22, 1951 and June 8, 1952.

*Births by Months:* July, 1951, 2; October, one; November, one; December, 2; January, 1952, 23; February, 45; March, 123; April, 137; May, 97; June, 11.

*Births by States, Provinces, and Foreign Countries:* Pennsylvania, 166; Ohio, 54; Illinois and Iowa, 27 each; Indiana, 24; Virginia, 20; Michigan, 16; Nebraska, 13; Kansas, 8; Oregon, 7; Maryland and Delaware, 5 each; New York, Florida, California, Montana, and Arkansas, 4 each; Minnesota and Missouri, 3 each; Idaho and Oklahoma, 2 each; Texas, South Carolina, Wisconsin, New Mexico, North Dakota, and West Virginia, one each. Ontario, 26; Alberta 4; Honduras and Argentina, one each; place not given, 2.

*Names:* Given names numbered 174 for males and 154 for females. Most frequently used were (male) Lee, 18; David, 17; Eugene and John, 15 each; James and Paul, 14 each; Dean and Ray, 10 each; (female) Ann and Marie, 24 each; Elaine, 16; Jean, 12; Mary, 11; Kay and Louise, 10 each. Family names numbered 261. Leading were Miller, 17; Yoder, 14; Kauffman, 10; Martin, 9;

Good, Horst, and Schrock, 8 each; Weaver and Zook, 5 each.

The largest family reported was eleven children.

Davidsville, Pa.

### Report on Marriages

BY AMMON KAUFMAN

A total of 287 marriages, of which 167 were conducted in churches or chapels, were reported in the GOSPEL HERALD for the first half of 1952. A total of 153 bishops and ministers officiated. One report failed to give the name of the officiating minister, and two failed to give the date of marriage. Marriages were reported from 30 states, three Canadian provinces, and two foreign countries. Fourteen failed to give the place of marriage. Twelve marriages is the highest number for any one bishop, followed by two with eight each, and two with seven each. March 15 appeared with the highest number for any one day with 10; January 26 and March 22, 8 each; December 22, March 1, April 5, 12, and June 7, 6 each; December 16, April 13, 26, 5 each.

Davidsville, Pa.

### Our Departed Loved Ones

BY AMMON KAUFMAN

The second quarter of 1952 reported in the GOSPEL HERALD 150 deaths; of these 77 were males and 73 females. Among them were one minister, two deacons, and two ministers' wives. One woman died on her birthday, a man and his wife died on the same day (not by accident). Seven deaths reported were caused by accidents. Two sons and two daughters were stillborn. The total of ages was 9,020 y. 1 m. 6 d., or an average of 60 y. 1 m. 1 d. Seventy-four exceeded threescore years and ten.

#### Tabulation of Ages: Second Quarter

Under one year	10
1-9	6
10-19	6
20-29	7
30-39	1
40-49	7
50-59	15
60-69	24
70-79	39
80-89	30
90-99	5

*Deaths by Months:* August, one; October, one; November, 6; December, 2; January, 7; February, 38; March, 45; April, 35; May, 14; no date, one.

*Deaths by States, Provinces, and Foreign Countries:* Pennsylvania, 53; Ohio, 27; Indiana, 16; Illinois, 7; Oregon, 6;

Virginia, Iowa, Michigan, and Nebraska, 4 each; Maryland and Missouri, 3 each; Colorado, Kansas, and New York, 2 each; California, Idaho, and Mississippi, one each; Ontario, 6; Alberta, 2; Puerto Rico, one. One report omitted the place of death.

Davidsville, Pa.

### "Like as a Father . . ."

The relation which the Most High sustains to His intelligent and accountable creatures is too comprehensive and too intimate to be perfectly imaged by any earthly tie. But in the relation of a father to his children it finds its nearest equivalent.

And what amongst ourselves is fatherhood? It is that relation which identifies greatness with littleness, which makes it quite natural that the arm which wields the battle sword should gently rock the sleeping babe.

It is that relation which lives in the loved one's joy or honor, and which is wounded in his grief or his disgrace; which feels no pride like a son's promotion.

Gazing at the bloodstained garment, it cries, "It is my son's coat, an evil beast hath devoured him. I will go down into the grave unto my son mourning." But it would rather that the evil beast devoured him than that he should live to blight his principles or forfeit a virtuous fame.

It is that relation amongst men which toils and denies itself, and does not grudge the long journeys and the sleepless nights which enable the father to lay up for the children.

And in both heaven and earth, it is that relation which delights in being trusted and which desires to be loved in return. It cannot be asked too many favors, or be entrusted with too many confidences.

It seeks one gift only—"My son, give me thine heart." And it hears no language more pleasing than "My father, thou art the guide of my youth."—Hamilton.

Dwight L. Moody was asked up to London to meet a group of clergy there. Some four hundred had gathered. In his quiet, quick, keen-witted fashion, Moody answered questions for about an hour. Then someone asked the question always asked, "What's your creed, Mr. Moody?" Quick came back the answer, "My creed's in print."

Oh, in print! Nobody knew of Mr. Moody having written anything. And the question came at once, "Where?" "What's the title of the book?" And four hundred hands reached for four hundred pencils to write down the unknown title. Very quietly Mr. Moody said, "Isaiah fifty-three, five."

—From "A Treasury of S. D. Gordon." (Revell)



# TO BE NEAR TO GOD

## THEME: THE GOSPEL

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name" (Rom. 1:1-5).

### Sunday, August 17

**Divine Source**—"the gospel of God"

The Gospel comes from God. It speaks of God, and God's love for man. Here we are in contact with God. This message from God reveals God's gift to the world. We believe the message. We are saved by it. It becomes for us a solid rock of absolute truth that gives meaning and purpose to life. The Gospel guarantees our position in the family of "the everlasting God, the Lord, the Creator of the ends of the earth." Our relationship to God becomes closer than any human tie.

### Monday, August 18

**Agreement with the Old Testament**—"which he had promised afore by his prophets in the holy scriptures."

The earnest thoughtful student of God's Word will always take delight in seeing the footsteps of the Messiah all through the Old Testament. These footsteps are to be found in the teaching in type, history, parable, and prophecy. "To him give all the prophets witness," from the first veiled prophecy to the serpent in the Garden of Eden, on through the majestic detailed prophecies of Isaiah. We stand in reverence before our God whose infinite love gave His Son for our redemption "from the foundation of the world," and whose infinite wisdom and control is clearly seen in the remarkable unity of the holy Scriptures.

### Tuesday, August 19

**Divine Saviour**—"concerning his Son Jesus Christ our Lord."

God gave His Son. This is the foundation of God's revelation in Christ. "He spared not his own Son." "God . . . hath . . . spoken unto us by his Son." He is Jesus, the human Person who lived on earth. He is Christ, the divine Person, anointed by the Holy Spirit for His redemptive work. "God was in Christ, reconciling the world unto himself." He is our Lord, Creator of the universe, and Head of the church. There can be none higher than He. Jesus Christ is the Son of God. Here is our rock foundation. Here is the anchor of our faith.

### Wednesday, August 20

**Human Saviour**—"which was made of the seed of David according to the flesh."

This is as necessary as the divine. It is reasonable to God that if man is to be saved, he must be saved by One who is Man as well as God. He was "in all points tempted like as we are." He is "touched with the feeling of our infirmities." Had there been any flaw in the line of His descent from David, the

hostility of the Jews would surely have detected and revealed it. Ought we not to bind this truth closely to our hearts? and be encouraged in our daily walk to be accompanied by Him who is sensitive to our infirmities and temptations?

### Thursday, August 21

**Risen Saviour**—"by the resurrection from the dead."

Christianity rests upon the fact of the resurrection. "Jesus Christ of the seed of David was raised from the dead." The resurrection guarantees our salvation. It is the divine proof that the work of Christ is complete. It guarantees our "resurrection at the last day." But here and now, "yield yourselves unto God, as those that are alive from the dead." "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

### Friday, August 22

**Practical Effects**—"Son of God with power."

He was the Son of God before He came into the world. Through the resurrection He is the Son of God "with power." He is ready to give His power to all who receive Him. "As many as received him, to them gave he power to become the sons of God." In the power of Christ is the secret of all that is worth knowing and having in Christianity. Power is simply the ability to perform. In the matter of our eternal salvation and in the practical everyday affairs of life, we are dependent on Him who has "all power."

### Saturday, August 23

**Personal Obligation**—"Jesus Christ our Lord."

The words "our," "my," and "mine" are often used in speaking of God or Jesus. These words usually denote possession, yet we would hardly say that we possess God or Jesus. Perhaps our use of such a term as "our Lord" recognizes our obligation to Him. "Ye have not chosen me, but I have chosen you." Along with our consenting to be chosen by Him, we have accepted joyous responsibilities. We give up all the rights of self. We sing "I am Thine, O Lord," and "Mold me and make me after Thy will." We gladly submit to the teaching of His commandments. We welcome His directing of the details of our lives. —Dewey Yoder.

The chains of habit are too weak to be felt till they are too strong to be broken.—Dr. Johnson.

## DAVID BECOMES KING

### Sunday School Lesson for August 24

(I Samuel 16; 18; 22:1, 2; 23:15-18; II Samuel 1:1—2:4a; 3:1; 5:1-5)

When God rejected Saul because of his disobedience, God prepared a new king after His own heart.

Go to Jesse's house and see the anointing. Why didn't the Lord choose Eliab? Samuel thought, "Surely the Lord's anointed." But the Lord looked on the heart of the king. When God looked on David He saw one who would look to Him as Father, God, and rod of his salvation. Ps. 89:20-27.

What did the servants of Saul see as they looked at David? (16:18).

What did Saul see in the young man who "in the name of the Lord of hosts, the God of the armies of Israel," smote the Philistine who defied God? (18:5).

What did Jonathan see in David? (18:1-4). Was not Jonathan heir to the throne?

What did the people think of David? (18:5-7, 16).

Had not the Lord provided nicely! What was it in David's behavior that attracted everyone to him? Several times we are told "he behaved himself wisely." It was his behavior that made Saul afraid of him. (18:15).

David was a servant of the Lord. His people belonged to God. Goliath had defied God. David trusted in a greater power than physical strength. His behavior always seemed to tell that "the Lord was with him."

David must have known that he was to be the king. Jonathan was sure of it. Yet David willingly served Saul. There is no evidence of any rebellious spirit. Again God had anointed Saul and David would not touch him, no matter how far or long he must wander from Saul's destructive hand. David was not impatient. In God's time he would come unto his own.

Read David's lament upon Saul and Jonathan's death. II Sam. 1. Suffering didn't embitter him.

David took no steps to put down Abner's rebellion. He waited until all Israel acknowledged him and made a league with them in Hebron before the Lord.

(There are four lessons on David. Making good as a king should be reserved for next Sunday. Then there is a lesson on David's sin and great confession and one on his writings.)—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

How much God means to you may be known in how you take Him into your life and into your work. Peter Marshall says, "If you can't take God into your kitchen, then there is something wrong with your kitchen. If you can't take God into your recreation, then there is something wrong with the way you play. If God is not in your typewriter as well as in your hymnbook, then there is something wrong with your religion." This thought could be applied to anything and everything one does.—D. Carl Yoder.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Change of address: Bro. Leonard Haarer, from Altoona, Pa., to St. Jacobs, Ont. Bro. Haarer expects to continue school work for several years in Ontario Mennonite Bible Institute.

The Mennonite Encyclopedia, a four-volume work which is now in preparation, will have a total of about two-and-one-half million words.

One applicant was baptized and two others were received as members of the Leo, Ind., Mennonite Church on July 20. Bro. S. J. Miller officiated at the service, assisted by Earl Miller of Middlebury, Ind.

Change of address: Joseph M. Nissley from Sarasota, Fla., to Grantsville, Md.

Leaders of junior and intermediate groups will find a number of suggestions for group projects in Words of Cheer, Aug. 17. Watch the "Young Church Paper" section of Words of Cheer for news of other groups and ideas for your own.

Bro. Otis Dove was ordained to the office of deacon for the Valley View congregation, Criders, Va., on July 25. Timothy Showalter officiated at the service, assisted by S. H. Rhodes and John L. Stauffer.

Bro. John R. Winey, Strasburg, Pa., was ordained by lot to the office of deacon for the Andrews Bridge congregation, Christiansburg, Pa., on July 30. Bro. Elmer G. Martin was in charge of the service.

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Bro. John L. Stauffer, Harrisonburg, Va., served as instructor at a week-end Bible conference held at the Alden, N.Y., C. A. Mennonite Church July 26 and 27.

Bro. Rudy Bontrager was installed as pastor of the congregation at Ft. Wayne, Ind., on Sunday evening, July 27. The services were in charge of D. A. Yoder.

Listeners to the Mennonite Hour in the WRVA, Richmond, Va., area should note that the broadcast is being moved to 1:30-2:00 E.S.T. on Sunday afternoons.

Bro. M. T. Brackbill, Harrisonburg, Va., served on the Landisville, Pa., YPBM on Sunday evening, Aug. 3.

The Third Annual Amish Mission Conference will be held at the Clinton Christian Day School, near Goshen, Ind., Aug. 17-19.

The First Family Week at Laurelville was attended by about 106 persons. Instructors included Milton Brackbill, Dr. Galen Miller, and Alta Mae Erb.

Bro. John H. Hess, Kitchener, Ont., will be guest instructor at the Ohio Young People's Institute at East Sparta, Ohio, Aug. 16-22. Ray Bair, Don Augsburg, Gerald Studer, Don McCammon, and the MYF team will also serve on the program.

Camp Tel-Hai, Honey Brook, Pa., was host to 21 "fresh-air" girls from New York City from July 30 to Aug. 12. Counselors who served were Ada Marie Glick, Elva Krady, Miriam Sauder, and Sadie Stoltzfus.

The Illinois MYF Retreat was held at Pilgrim Park Camp Grounds Aug. 7-10. Bro. Fred Erb, Detroit, Mich., was guest instructor.

A brother from Louis Road Chapel near Cleveland, Ohio, accepted Christ as his Saviour in June. Although he is of non-Mennonite background, he has taken the CO position and is now trying to secure his I-W draft classification. Letters of encouragement may be addressed to Pvt. Donald Cummings, RA-15477261, Headquarters Company Headquarters, 10th Infantry Regiment, 5 Infantry Div., Indiantown Gap Military Reservation, Indiantown Gap, Pa.

The Wooster Tent meetings scheduled for Aug. 23-Sept. 1 with C. F. Derstine as evangelist were canceled due to the polio epidemic in Wayne County.

Orvill J. Crossgrove of the Anderson congregation, Ft. Wayne, Ind., was ordained to the ministry on the evening of July 15. He will serve as pastor of the New Bethel Church near Ossian, Ind., a mission station of the Anderson congregation. Bro. Ray F. Yoder, assisted by Edwin Yoder, officiated at the ordination.

Change of address: J. Otis Yoder, from Sadsburyville, Pa., to R. 1, St. Anne, Ill. Bro. Yoder, having completed seminary work in Wilmington, Del., will be associated with the work at Hopkins Park, Ill., while taking further studies at Northern Baptist Seminary in Chicago.

The Ambassadors Quartet of Goshen College gave a program at Bethel, Muncasburg, Pa., on Aug. 8.

Bro. Paul M. Roth, Masontown, Pa., recently spent a few days at Belleville visiting his father, Crist Roth, who broke his hip in a fall.

An all-day Sunday School Conference was held at the Rocky Ridge Mennonite Church, Sellersville, Pa., on July 27. Speakers were J. Robert Kreider, Wadsworth, Ohio, and David Derstine, Blooming Glen, Pa.

The Calvary Mennonite Church, Los Angeles, Calif., is encouraging its families to choose a good book to read aloud as a family project. "It would be more profitable than that radio serial." This week they are featuring *Borden of Yale*, a biography of an American student who dedicated himself and his wealth to God for work among the Moslems in China.

### Visiting Speakers

July 20: Harold Boettger, High River, Alta., at Edson, Alta.

July 27: Linford D. Hackman, Carstairs, Alta., at Edson, Alta.; Milo Kauffman, Heston, Kans., at Protection, Kans.; I. E. Burkhardt, Goshen, Ind., at Pleasant Hill, Orrville, Ohio; John R. Troyer and Lloyal Burkey, Beaver Crossing, Nebr., at Broken Bow, Nebr.; Nelson Kauffman, Hannibal, Mo., at Frazer, Pa.; Ralph Palmer, Newport News, at Zion, Broadway, Va.

(Continued on page 804)

## Calendar

Little Eden Camp, Onkama, Mich.
Farmers Week, Aug. 16-22
Second Family Week, Aug. 23-29
Rocky Mt. Mennonite Camp, Divide, Colo.
Youth Retreat, Aug. 18-23
Work Week, Aug. 25-30
Laurelville Mennonite Camp, Mt. Pleasant, Pa.
Second Family Week, Aug. 16-22
Victorious Life Conference, Aug. 23-24
Music Week, Aug. 25-29
Chesley Lake Camp, Allenford, Ont.
Girls' Camp, Aug. 16-23
Young People's Camp, Aug. 23-30
Illinois Music Conference, Flanagan, Ill., Aug. 19.
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.
Michigan Ministerial and Sunday School Meeting, White Cloud, Aug. 19-20.
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.
Ontario A.M. Sunday School Conference, East Zorra Church, Tavistock, Ont., Aug. 30-Sept. 1.
Annual meeting Conservative Amish Mennonite Conference, Croghan, N.Y., Aug. 19-22.
Ind.-Mich. Christian Workers' Conference Delegate Session in College Assembly Hall, Goshen, Ind., at 1:30 p.m. Aug. 21.
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.
Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 6-8.
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
General Council of General Conference, Chicago, Ill. Nov. 14 and 15.
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo. Oct. 31, Nov. 1.
South Pacific Conference, Phoenix, Ariz., Nov. 27-29
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
Mennonite General Conference, Place Undated Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

A service unit from Freeport, Ill., recently painted the church building and the mission home at Fairpoint, Ohio. This service was deeply appreciated by the Fairpoint congregation.

Bro. and Sister Eugene Blosser will be at La Junta, Colo., for the morning service on July 27; at Colorado Springs in the evening, and if plans carried, to Denver, Colo., Monday evening, July 28; at Thurman, Colo., Aug. 1, and to West Liberty near McPherson, Kans., in the morning of Aug. 3, and at Hesston in the evening.

The congregation at Denver, Colo., appreciated the services of Bro. J. B. Shenk, La Junta, Colo., during the summer months in filling pulpit appointments during the absence of their pastor, E. M. Yost.

The Lancaster Conference, through its voluntary service director, Bro. H. Raymond Charles, will establish another voluntary service unit to aid migrant workers in the Lake Okeechobee area in Southern Florida. The unit will be stationed in a large winter vegetable growing section which has a migrant population of 1200 during the winter months.

Work has been begun at West Richwoods, a community south of Mountain View and twenty-five miles from the Culp, Ark., area, recently. The Conservative Amish churches from Hutchinson, Kans., conducted a Bible school there. The folks at Culp will take over the Saturday night services until further arrangements with the Conservative group. Evangelistic meetings in charge of George Reno will be held in the community, beginning Aug. 17.

The Ambassadors for Christ of Paradise, Pa., conducted the YPBM at the Cottage City Mission in Maryland on July 27.

Bro. Irvin Nussbaum and family are the new workers in charge of the Hutchinson, Kans., mission home.

A Voluntary Service Unit spent a number of days at the Conference Camp in Argentina cutting trees and painting.

Bro. Floyd Sieber, superintendent of the orphanage at Bragado, broke his leg recently while playing with the boys at the home.

Sister Florence Nafziger, on furlough from India, spoke at the Zion Church, Hubbard, Oreg., on July 20.

Bro. Glenn Martin has been appointed chaplain at the La Junta Hospital where he will begin work on Nov. 1. He is now taking formal instruction in hospital chaplaincy at the Augustana Lutheran Hospital in Chicago.

The Gideons of Albany and Corvallis, Oreg., donated 56 Bibles to the new hospital at Lebanon, Oreg.

Bro. James Kratz, who has headed the service unit at La Junta, Colo., will be replaced as bookkeeper this month by Betty

June Hartzler, Jackson, Minn. Bro. Kratz will attend Hesston College this year.

Bro. and Sister Lee Kanagy, missionaries to Japan, report that their Bible class closed in a public hall on July 5. Attendance at the closing meeting was approximately 250, 200 of these being children. Out of this meeting thirteen signed cards for further study in Christianity and interest in a Bible class this fall. The Kanagy family plans to spend the month of August in Hokkaido, Japan.

Bro. Irvin Nussbaum and family are the new workers in charge of the Hutchinson, Kans., Mission Home. Bro. Irvin is from Ohio and has spent the past several years in school at Hesston.

On August 1 the following cable was received from the Don Rebers, now en route to Japan: FREIGHT ABOARD. EVERYONE WELL. SAILING PRESIDENT CLEVELAND TODAY 4:00 P.M.

The Boys' Camp in Puerto Rico, held July 12-18 at El Yunque, had a good attendance of forty-seven. Visible results were two confessions and eight reconsecrations; and the boys gave testimonies of the blessings received. One crafts class and three Bible classes were held.

Another step in the direction of an indigenous church took place in the Rabanal, Puerto Rico, congregation on July 1, when the first church treasurer and church council were elected. Until now the church, which was begun as an outpost of the La Plata congregation, had been under the direction of the latter financially. Bro. Juan Colon was elected treasurer and the following as council members: brethren Antonio Cruz, Simeon Rivera, and Daniel Oyola. A very good attitude of co-operation was manifested by the members and the leading of the Lord was felt in this new step.

(Continued on page 804)

## Relief and Service News

Maxine Kauffman, Goshen, Ind., and Ruby Glick, Wolcottville, Ind., reported an interesting summer of Bible school teaching and camp work in Colorado in the Limon and Thurman areas. Two other members of the unit, Francis Yoder, Hutchinson, Kans., and Elizabeth Beyler, Wooster, Ohio, have remained to continue helping at the Rocky Mountain Camp, Divide, Colo.

Elsie Eberly, Orrville, Ohio, Virginia Showalter, Conway, Kans., and John Mann, recent PAX returnee from Elkhart, Ind., are participating in a Voluntary Service orientation group at the Mission Board headquarters in Elkhart August 4 to 9, in preparation for assignment to La Plata Mennonite Project in Puerto Rico. Sisters Eberly and Showalter are scheduled to leave for San Juan August 12, 1952. They will work in the hospital since they are both registered nurses. Bro. Mann will be going later when further arrangements have been made.

Although there is no clear direction which can be suggested for pastors and men who will be drafted when the draft begins to roll, it does appear that, in some states at least some I-O men will be assigned within a few weeks. Selective Service will assign men in the older age brackets first and then proceed to the younger age brackets. At this time no men below the age of twenty are being drafted; hence I-O men below the age of twenty will not be assigned either. We continue to expect also the approval on the MRC voluntary service units so that young men desiring to complete their I-W (draft) service in the service of the church may do so. All young men who wish our help on the matter of being placed, whether in an alternative service (paying) job or a voluntary service opportunity, ought to complete their personnel information forms. These may be obtained by writing to the Secretary for Relief and Service, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind. Young men taking their physical examinations ought to report this fact to the same office as soon as possible after the results are returned.

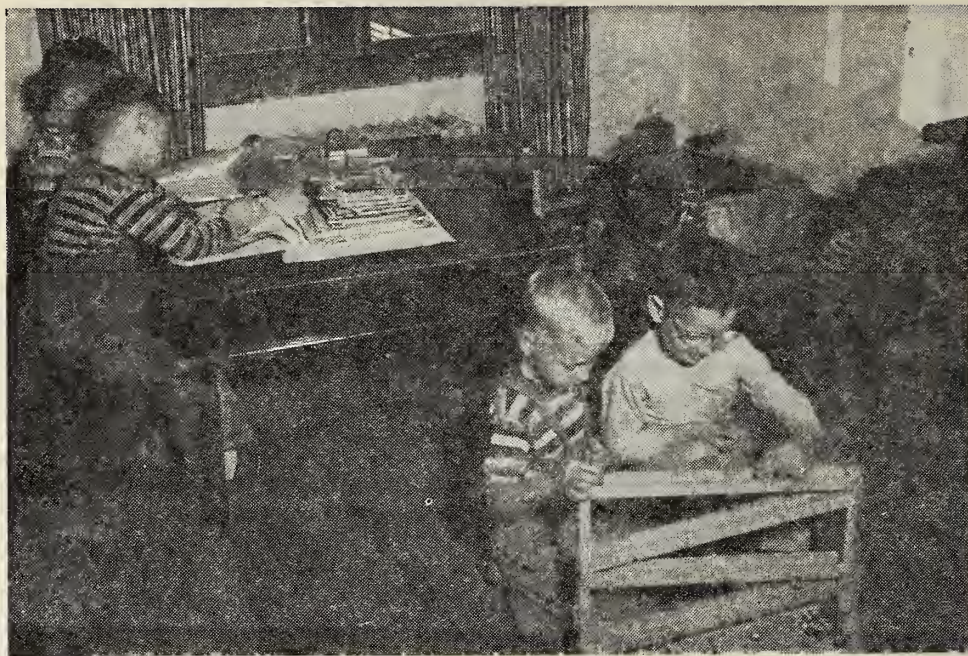
Boyd Nelson, administrative assistant in the Office for Relief and Service, visited Voluntary Service Units in Chicago and Kansas City, Mo., and attended the state-wide meeting of the MCC Peace Section Counselors for Kansas in Newton, Kans., on July 31.

Women volunteers are urgently needed in various areas of the church activity. Several mission stations and service units need matrons, housekeepers, cooks, and other women workers very urgently. Should you be willing to volunteer, write to the Mennonite Board of Missions and Charities, Office of the Secretary for Relief and Service, 1711 Prairie Street, Elkhart, Indiana.

## Your Treasurer Reports

One of the active projects carried on in the Culp, Arkansas, program is a clinic for the community. Mrs. Rhoda H. Wenger, R.N., is in charge of this clinic. Through the clinic, considerable medical aid is given to people in the community by out-patient service. The clinic also takes care of maternity and other bed patients. Recent reports indicate that there is need of funds for the operation of this project. Since this work does give a vital service to the community and reaches many native people, we believe that it gives a real Christian witness. For this reason, we would like to encourage contributions for this purpose. Such contributions should be designated for "Culp, Arkansas, Clinic."





Games and color books are fun on rainy days. Every child needs the sense of achievement which comes with satisfactory performance on their own level of learning and experience.

## What of the Child in Today's Social Setting?

BY C. RICHARD YODER, M.D.

Inherent within each newborn baby is both the desire and the capacity for growth. God created it this way. Normal growth occurs in an orderly fashion. It follows certain fairly defined patterns for all children but many complex factors can effect changes in its rate and quality. Growth begins from the time of the mother's conception and ultimately results in an adult individual, a person who has definite physical and personal characteristics. For our purposes here the words "growth" and "development" will be used interchangeably.

Within each young person are five compartments or phases of growth. These include the physical, intellectual, spiritual, emotional, and social aspects. For example, when we speak of growth we may refer to the child's physical size and stature or to his intellectual achievements, or to his emotional stability, etc. Growth is complex and all of its aspects are closely interrelated. To achieve the goal of maturity, growth in one phase must occur simultaneously with that in every other. Whenever growth is irregular, signs and symptoms of growth distortion or failure are certain to appear. For example, if for five years a child has been overprotected by his mother, he may adjust poorly to school because his growth emotionally has been stunted. We say he still is attached to his mother's apron strings.

Our subject concerns three of these five phases of growth—the physical, emotional,

and social. Specifically, what influences do social patterns and conditions have upon the physical and emotional development of children? No church or parent should be unaware of the forces in our society which affect the lives and influence the development of our "little ones."

It has been said that the "social climate in which a child lives is for the child as important as the air it breathes," and that "the group to which a child belongs is the ground on which he stands."

The home and family of which he is a part compose his environment for a large share of the first five years of his life. This is the ground upon which he stands. Perhaps the greatest opportunity for teaching Christian ideals and good habits exists during these years when young lives are so impressionable and easily molded. Psychologists say that parental example is probably the greatest single factor in training. What the parent does has a greater influence than what he or she says, especially if actions and words do not agree. Children want to be like their parents and to act like them. This has a stronger pull than a mere conscious desire alone. Appearing at about the time a child learns to talk the imitative impulse acts both unconsciously and intentionally. It reinforces the copying of parents' habitual conduct and emotional attitudes.

The relationship of the child to his family group and the status he occupies within it determine more than any other factor his feeling of security or insecurity in these early years. Is he a wanted child? Does he have a

sense of belonging in his family? Is he accepted and loved for what he is? Or, is he meant to fit into a certain mold because his parents want him to fulfill some personal ambition or whim of theirs? The child born to parents who reject him never feels the warmth of love and affection so necessary to his emotional growth. Nor can the child who fails to win his parents' approval because he fails to live up to their ambitions for him, feel secure in his emotional life. He will lack confidence in himself because he has been made to feel he is a failure. For emotional growth, children need desperately to have the approval of their parents, to know that despite their shortcomings they continue to be loved. Just as everyone likes words of praise, a compliment, a word of encouragement, so the child, younger or older, needs to know that his achievements and accomplishments are appreciated. Censure without praise causes resentments. Resentments result in anger, hurt feelings, and insecurity, out of which behavior problems arise. On the contrary, good feelings—the feeling of being loved, the feeling of acceptance, and the security of knowing everything is all right—produce good behavior. "Out of the abundance of the heart the mouth speaketh."

Affecting children's emotions and attitudes are many factors in the socio-economic status. Overcrowded, dilapidated homes, inadequate clothing, and similar evidences of an "inferior status" leave definite marks on children. There cannot be a sense of personal adequacy which results when one can be proud of his home, when one's clothes are as good as his schoolmate's, when one's father is a success at his job. This is not a matter of keeping up with the Joneses. Even though children come from modest homes they can and should be proud of the true values of such homes, but to be conspicuous because of holes in one's clothing, or because one hasn't the nickel necessary to buy the morning milk at school, leave indelible scars on any child's feelings of self-adequacy.

There are many forces that tend to disrupt family harmony within the home. One of these is related to the child's need for increasing independence and the parents' attitude in this regard. How prevalent among us is the practice that what father says is always right, and what father wants us to do we do, regardless, because he demands obedience for its own sake? The older the child the more independence he requires and the more eager he is to grow up. Our job as parents is to help our boys and girls grow up and be able to be on their own by the time they leave home. This can be done gradually and graciously, or, increasing bitterness and resentment can be built up when parents coerce their children instead of guide them. No one likes to be bossed—not even a child. Being physically smaller and facing many new problems, a youngster is in a vulnerable position. For these reasons he is apt to be subjected to a continual barrage of do's and don'ts. This arouses anger which may lead either to open rebellion or to complete retreat and withdrawal. In the first instance we have created a behavior problem. In the



second place we have a distortion of emotional growth. We have produced a timid submissive child who is considered well behaved. Surely, he is a "good" child, but not happy because his emotional growth has been stunted.

Rather than being dictators, should not we parents be leaders and wisely help our children to achieve gradually their own independence by helping them to make their own decisions? Surely, this is the more fruitful course. Remember, a child desires to be like his parents and to be approved by them. Allowing the child to make his own decisions and backing up these decisions whenever feasible will promote confidence and self-esteem without which emotional growth cannot readily occur.

Besides independence, adolescents especially need to find acceptable outlets for their aggressive behavior. Increasingly the schools have been taking an active part in providing legitimate activities for the participation of teen-age youngsters. Many of these activities take the children away from the home for long hours after school. Perhaps the schools, especially in the cities, have assumed this responsibility because the homes provided inadequate outlets for the youngsters' needs. I am not decrying the constructive value of all these activities. Wholesome participation in physical athletics and in musical groups, for example, if done in the right spirit and properly balanced with other activities, can be very rewarding in promoting healthful physical, social, and emotional growth.

Nowadays in the cities many mothers find it necessary to work outside the home. In such instances there is a possibility that the time spent with their children will be insufficient to give them adequate affection and security. Suffering from chronic fatigue and having inadequate time to do the many pressing household tasks that must be done, the working mother may lack understanding and patience with the child. Repeatedly, the young child's natural curiosity may get him into trouble with his mother, because it sets him to explore everything he can lay his hands upon. His contrariness, a perfectly natural inclination at certain phases of development, may be interpreted as naughtiness and bring forthright punishment. Anger and strained relationships are apt to follow and with these come mounting tensions. The child's emotional growth is sure to be affected adversely.

Tired, overworked mothers unintentionally may neglect their children's physical needs as well. The diet may not be adequate for maximal physical growth. The child may be poorly supervised so that he receives less rest and sleep than he normally requires for optimum daytime performance. Because of unhappiness or anxiety or fear he may not be able to fall asleep easily, or his sleep may be disturbed by frightening dreams. These circumstances may then in turn set up reactions which will promote in the child the growth of more unhappiness, more tension, more no-sleep, and finally a less ideal physical development.

The popularity of comic magazines and pamphlets has increased tremendously with-

in the past ten years. Because of their ease of accessibility and their wide appeal to many who like humor and adventure, we want briefly to consider their possible effects. It may be said that as now written there is little educational value in the average comic magazine. Many deal only with crime and detective stories. A recent analysis of comic magazines indicated that the pages devoted to humor and crime are approximately equal. The criticism by Wertham that they are an important factor in causing juvenile delinquency is probably correct because crime stories provide children with motives and methods for committing crimes. This is not to infer, however, that delinquency could be cured by burning all the comic books. The causative factors of this social problem are too complex for discussion here; however, as parents we should teach our children to be discriminating and selective enough in their reading that they desire to read better books and magazines. Moreover, we must make available to our children such literature that will interest them because it falls within the realm of their own experiences.

In the field of entertainment within the home, television, along with radio, comes right into the living room to cast its spell on the children. Many parents are troubled by this magic box which so fascinates young minds. Surveys tell us that families with television sets are away from home less frequently than those with no sets. This may suggest the possibility of television's unifying influence. Whether the family stays together, however, will depend as always, on the atmosphere parents create within the home.

There is considerable disagreement regarding the influence of television on children. A survey conducted in Connecticut showed that pupils' marks had dropped in about ten per cent of the cases where TV was involved. At the same time children from television

homes came to school more alert and interested in certain subjects. To offset this, a study made in Cincinnati schools showed that "whether or not children learn in school is not affected one way or the other by whether or not they have a television set at home. Nor is their learning affected very much by the way parents control televising."

There is no question, however, that at present many television programs are not worth while, or actually are detrimental to the Christian way of life. Their impressionable scenes and stories may stimulate young minds to harmful thoughts or unwholesome ideals. Until such time as the standards of many TV programs are raised appreciably, it should be the duty of Christian parents to provide over-all supervision of any television reception in the home. Among the many distractions of modern living there may be time for TV providing there is budgeting of the time. Self-rationing usually works best but occasional parental reminders may be necessary. In these instances, a frank discussion among the parents and children concerning reasons for permitting or forbidding certain programs should be allowed. These will help the child to develop a more discriminating taste while at the same time his need for independence will be better satisfied, because he has been permitted some freedom to express his opinions. Taking the child into our confidence, respecting his rights and opinions will cause him to think more favorably of us and of our ideals. Pressure and coercion never lessen tension nor promote family unity.

The growth and development of our children and all factors affecting these should command the attention and thoughtful consideration of every parent. Church leaders and workers likewise need to be well versed along these lines for the future welfare of the cause of Christ. Within the past several decades much new knowledge concerning child development and child training has



The boys help do dishes before going to school at the Kansas City Mennonite Children's Home. Of course, girls at the Home wash dishes too. The older the child the more eager he is to grow up. Increasing independence along with responsibility fosters such feelings of advancing maturity.



been acquired. We need to familiarize ourselves with this newer knowledge, and in the light of it we may find a re-examination of our methods and techniques of child training to be worth while. As a practical suggestion for the accomplishment of these objectives we could make available in our libraries good literature relating to these subjects. In addition, we might foster child study groups among parents within local churches, the purpose of which would be to study and discuss topics related to children and their problems. "Train up a child in the way he should go:

and when he is old, he will not depart from it."

Elkhart, Ind.

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## Child Care and the Great Commission

BY ELLA M. CRESSMAN

It was a judicious move to hold the spring meeting of the Child Welfare Committee on the grounds of the Mennonite Children's Home in Kansas City. Each member came away with a fuller understanding of the actual contribution being made by members of the staff of such an institution.

The Mennonite Children's Home in Kansas City, Kansas, and the Mennonite Children's Home at West Liberty, Ohio, are owned and operated by the Mennonite Board of Missions and Charities and are under the specific oversight of the Child Welfare Committee. Thus, this work is a definite missionary project. Each worker is as truly a missionary as if working in our children's home in Argentina, an orphans' home in India, or in similar work in any other foreign country, and without the need for language study and adjustments to living in another climate or culture.

It would be of benefit to each member of the church to spend a few days in one of these institutions and see why such a work is considered missionary. Since we cannot all do this, come with me to the Mennonite Children's Home at 1620 South Thirty-seventh Street, Kansas City, Kansas, and see it through my eyes.

The Home stands on a hill surrounded by a spacious lawn, so that it has the effect of being away from, rather than in, a large city. The flooded Kansas River came to the foot of the hill, within three blocks of this location last summer, but the Home stood safely out of its reach.

Once within, one quickly catches the atmosphere of the place and is struck by its hominess. There is evidence of good organization. In dealing with children in any circumstance there must be an established routine. Here it was readily seen that everyone—children and workers—knew what was expected of them. They live together as one large, happy family.

A new home has been built on the grounds for the use of Bro. and Sister Glen Yoder, superintendent and matron of the Home. Now meet the rest of the workers and see what the particular responsibility of each is. Rebecca Helmuth, Arthur, Illinois, is the

cook and her assistant, Elda Horst, comes from Dalton, Ohio. Serving as boys' matron is Mary Reesor of Markham, Ontario. She



This is storytime for the toddlers at Kansas City.

is assisted in her duties by Ruth Kuepfer of Wellesley, Ontario. The matron of the girls is Katherine Jutzy, Plain City, Ohio, and her assistant is Irene Snavelly, Lititz, Pennsylvania. The toddler's department is under the care of the matron, Edna Ruth Yoder from Clarence Center, New York, and assistant Wilma Troyer, Harper, Kansas. The laundry work is done by Opal Culp of Roaring Springs, Pennsylvania. Aaron Kuepfer of Wellesley, Ontario, is the maintenance man. He and his wife, Ruth, are there as service unit workers.

It is evident that consecration is required of each one. I spent two days and nights in the Home and saw about every aspect of the work. The spirit of devotion to God and to this field of service seemed to dominate every act. The children receive good Bible instruction and I observed that they have a better-than-average knowledge of the Scriptures. In the morning chapel they displayed a fine spirit of worship and devotion. Many of them have, even at an early age, taken Christ as their Saviour and are growing in grace and in the knowledge of their Lord and Saviour, Jesus Christ.

Some of the staff members testified to the growth which they themselves have experienced while engaging in this area of Chris-

tian service. Here is the testimony of Sister Helmuth who, to her own regret, is leaving after three years, due to illness in her home. "This has been my first experience in mission work and I know God called me into it. I would find it impossible to begin to express what a blessing I have received while working here. I have been particularly challenged by the need of unloved children for someone who will give them that love which they lack. I have enjoyed so much the fellowship with the other workers. My period of service here has broadened my missionary vision." Bro. Aaron Kuepfer testifies in these words: "Ruth and I decided to give the first year of our married life in Voluntary Service and asked to be allowed to serve in a children's home. One thing that has impressed me is the remarkable faith children have in prayer. Opportunities have been afforded to serve in the local churches, as we are encouraged to do this. Visits to old people's homes and to shut-ins have been good spare-time activities. Our vision has been enlarged in seeing the need for a greater effort on behalf of unfortunate children." Verbal testimonies from other workers reflected the same spirit of appreciation for blessings received while engaged in this service.

There are fifty-one children in the Home—twenty-two girls, eighteen boys, and eleven toddlers. Notice their pleasant conversation in the dining room as they sit at their assigned places among the staff members. As in any well-ordered home, play and work have their rightful claims. Playground activities are interesting to observe as the modern play equipment is put to good use. Those old enough have their work assignments before and after they attend the near-by city school. The general atmosphere at work, at play, at meals, at chapel service was one of happiness and enjoyment, which is a direct reflection of the attitude of every member of the staff.

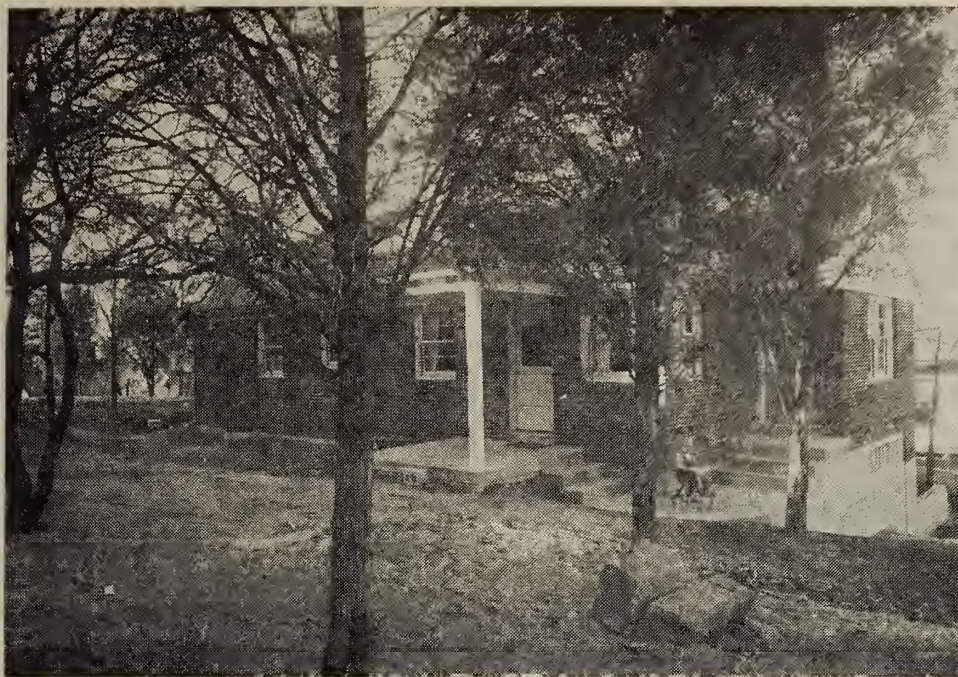
It was interesting to visit the food cellar with its hundreds upon hundreds of jars filled with fruits and vegetables. Where did it all come from? By trailer-truck last October from the churches around Kalona and Wellman, Iowa, supplemented by similar gifts

(Continued on page 802)



Good play equipment is essential for the constructive release of energy for active, growing boys and girls. This is the playground at Kansas City Children's Home.





The home of Superintendent Glen Yoder. It was built last summer. Mr. and Mrs. Yoder have two children, Philip and Sara Jean.

## Remodeling at Kansas City

BY GLEN YODER

The Mennonite Children's Home, Kansas City, Kansas, has been anticipating remodeling a part of their building for many years. This is being done this summer.

The Home has been caring for needy children for over thirty years. It was first operated in a dwelling house about one and one-half miles from the present site. Then a large dwelling house at the present location was purchased. Since that time there have been two additions to the building, one to the

west about eighteen years ago and one to the north about ten years ago.

The local board considered the present remodeling when the first addition was built but were not able to do so at that time. Remodeling was reconsidered several times and different plans were drawn, but for various reasons the remodeling was not done.

The remodeling consists mainly of a complete rebuilding of the second floor of the original dwelling house. It was constructed

of stone up to the second floor level. The rest of the building was of wood construction with many gables. This part was not kept in good repair due to the anticipated remodeling.

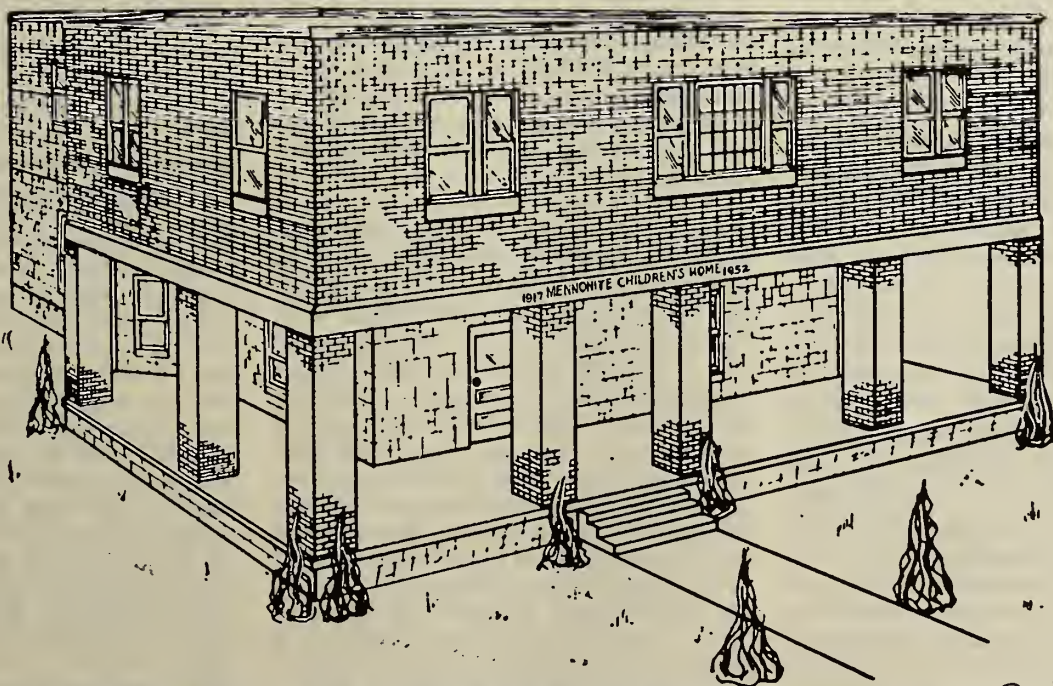
The necessary building was begun in June and is progressing well. It should be nearly complete by the middle of August. The part being rebuilt will contain two staff rooms, five rooms for girls, one guest room, a sewing room, and two bathrooms. There will also be adequate storage space, something that has been sadly lacking in this part of our building.

We praise the Lord for His guidance in the planning and carrying out of this building. Many have already responded in helping make this possible. We are trusting in Him of whom the Apostle Paul said, "But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

Kansas City, Kans.



This shows the part of the Home which is being remodeled this summer. The wooden part of the second floor has been removed and rebuilt of brick.



This is an artist sketch of the way the Home will look when the remodeling has been completed. Wouldn't you like a story? A story about Paul, or Peter, or a puppy dog?

P.S.H.



## Missions Editorial

### Sect Theology

In describing the return of a section of European theology to a more orthodox position, I recently heard it stressed that they have even returned to a sect theology. This appeared to be the final stamp of orthodoxy. How different this sounds from a concern some people in a small church like the Mennonite Church sometimes have when they object to being called a sect. We are not a sect, we say. The large denominations call us a sect because we are small. Somehow sect is considered a term of contempt.

Now sect theology becomes the hallmark of conservative theology. Rightly understood, we as Anabaptists and Mennonites have always known this. Our very beginnings were simply a protest against the big or the popular church—the corrupt Catholic on the one hand and the half-reformed Protestant church on the other. Our forefathers deliberately and with purpose became a despised sect as they followed truth uncompromisingly. They had the sect theology without having stopped to name or define it.

Present-day church union movements are attempts to get away from the sect stigma. "Our divisions are the scandal of Christendom," they say. And so the tendency is ever in the direction of larger and larger unions, on the theory that the larger the union organization the greater the power of the witness. But we challenge the truth of the above statements. Perhaps it is not a stigma, after all, to belong to a sect. May it be that our divisions are not the scandal of Christendom? And could it be possible that the larger the union the **less effective** the witness? We contend that it is possible.

No sooner was the World Council of Churches formed, with its American section called the National Council of the Churches of Christ in the United States of North America, than the cry "super church" was raised in certain prominent evangelical circles. "This is the protest and counterpart of the Roman Catholic Church," they said. But these same circles have been stressing union of churches and have always moved on the assumption that denominations are bad. Now when we begin to get a really large union they are frightened. We agree with them. If all the Protestant denominations in the world could be united under one centralized organization it would be highly objectionable. To most people this sounds like heresy. But, as we said in the beginning, orthodox theology is returning to the acceptance of sect theology. This means that **vital truth is best understood**

and best maintained in small working units. When the organization grows large and power becomes centralized the church is in danger of losing her candlestick. Rev. 2:5.

Divisions in Christendom are a scandal if we make them so. Certainly a spirit of antagonism, bigotry, opposition, holier-than-thou, and such like is a scandal. There is a better way. We hold truth with conviction and sincerity. We serve our Lord with a devoted spirit. We evangelize earnestly. We propagate the truth of God and rejoice wherever we find those who also love our Lord and His Word. "He that is not against us is for us" (Luke 9:50).—J. D. Graber.

### MCC Weekly Notes

#### July VS School Assignments Made

The members of the July Voluntary Service School have been given their assignments. Jake D. Hildebrand, Tourond, Man., and Dorothy Janzen, Plymouth, Nebr., have been assigned to Wiltwyck School for Boys in Esopus, New York. Isaac Stauffer, Denver, Pa., and Henry C. Siemens, Meade, Kans., have been assigned to Camp Landon, Gulfport, Miss. Mr. and Mrs. LeRoy E. Peters, Henderson, Nebr., have been assigned to the MCC Headquarters staff in Akron, Pa.

#### I-O Men Receiving Physical Examinations

Reports have reached the Peace Section of the Mennonite Central Committee that a number of I-O men have been called for physical examination since July 1.

Released August 1, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

### Women's Activities

Senior or junior sewing circles who read the announcement in **Women's Missionary Sewing Circle Monthly** concerning dolls for our children's homes in France or Germany will please write to Sister Lulu Smith, MCC Headquarters, Akron, Pa., before proceeding with the doll projects. The purpose of this is to avoid having more than can be handled at one time.

Sister Lulu Smith, Clothing Supervisor, Akron, Pa., writes that they are very low in sheets and cotton blankets, in men's and boys' trousers, and in men's general wear. The clothing center workers, she says, would be very happy to see those bins filled. Sister Smith also informs us that most of the above can be ordered from the Cutting Rooms at great savings in price, that though they don't always have every item on hand, they can get them in a short time after the order has been placed. For the Cutting Rooms to get the advantage of better prices they must order in quantities; so our circles will do well, advises Sister Smith, to order only one or so items in larger quantities, rather than small amounts of a variety of items. She urges that the circles work closely with the Cutting Rooms which are at our disposal.

Another project which cannot be stressed

too much is the need of bandages. Our workers in Jordan, Formosa, and Java are especially interested in these. Many times they have had to wash the old bandage and use it again. We in American little realize the value of a bit of clean cloth, concludes Sister Smith in the July activities letter.—Mrs. C. L. Shank.

A letter dated June 13 comes to us from India with this quotation from Sister Blanche Sell's letter to the group at Balodgahan: "Guess what! Evelyn slept all night from about 11:00 p.m. to 6:00 a.m. without waking. . . . Her right arm is beginning to show improvement. What changes this week has brought! Her left leg is much less swollen." When reading this from Sister Mary Good, I thought at once of the special prayers for Sister Evelyn Bauer's recovery from polio offered during our meetings at Kalona, Iowa, of those of Evelyn and Royal's home congregations, of those of the India missionaries and others. May each one continue faithful in prayer.

\* \* \*

We sincerely thank our sisters of the Iowa district for their cordial hospitality during our annual meeting. We appreciated the fine fellowship and the many kind deeds for our comfort. May God continue to bless them in His service.

\* \* \*

All circles are invited to contribute to Nursing Education, to the Dhamtari Nursing School, and to the fund for equipping the Mothers' Room in the new Bethel Community Church, Chicago.

\* \* \*

By now many of our juniors and intermediates are making plans to earn money for the purchasing of the needed equipment for the clinic and isolation ward at Mennonite Youth Village, Michigan. Give your money to your local sewing treasurer. Do not make any purchases.

\* \* \*

There are still a few Daily Prayer Guides in stock. If your Sunday school is not supplied, send your order to Mrs. John L. Horst, Scottsdale, Pa. The price is 15¢.—Mrs. C. L. Shank.

### CHILD CARE (Continued)

from other Iowa, Kansas, Missouri, and Nebraska churches. What a practical way to give to the work of the Lord!

Would you like to have a share in this phase of Christian missions? Both this children's home and the one at West Liberty, Ohio, are in need of workers for an adequate staff. If you feel a call to serve God in the homeland with the practical experience you have, if you are fond of children and can give them the love their parents are not supplying, if you yourself wish to benefit by growing spiritually, why not offer your services? Write to either of these children's homes or to the Mennonite Board of Missions and Charities, Elkhart, Ind., for further information.

There is another need at the Kansas City Home. The Child Welfare Committee has approved a rather extensive remodeling pro-



gram to be begun immediately. You may wish to contribute financially to this project by sending a gift to the Home or to the Mission Board.

There is another form of service which we can all render through faithful prayer

support. It is needed and desired by everyone—the local board, the workers, the children. Will you help in at least one of these ways—by your gifts, by joining the staff, by prayer—that we may all be workers together with Him?  
Kitchener, Ont.

sown spring up and bring forth fruit to life eternal.

Our hearts were made sad by the sudden death of one of our young members, Morris Newswanger, son of Aaron Newswangers, on July 8. Death occurred suddenly while using an electric blanket to relieve boils. We humbly say, "Thy will be done."

July 19, 1952.

Anna Mary Martin.

## CHURCH CORRESPONDENCE

### PARNELL, IOWA

(West Union Congregation)

Many prayers of thanksgiving are ascending to the throne from our community these days. We have been reaping rich spiritual gifts as an outgrowth of the tent revivals. There are very few homes in our congregation that have not been touched in one way or another. Many Christian lives were strengthened and renewed and many consecrated more fully to God. There were many public confessions of sin and backsliding. Sunday, July 20, our bishop, John Y. Swartzendruber, was with us and reinstated four former members and received three others. There will be a class of 16 dear young souls ready for instruction prior to baptism.

Not only do we praise God for the ingathering but also for provisions for spreading the Gospel. Sixteen young folks from our church have dedicated their lives for full-time mission service. This includes three married couples with children, five that are enrolled in our local Christian high school, four graduates of I.M.S., and one public school teacher. Pray for these that the Lord will lead them to the field best suited to each individual talent and personality.

Again the past summer we have had D.V.B.S. simultaneously at the West Union Church, at Parnell Mission, and at the Green Valley School. Six of our young sisters helped out in Bible school work at Iowa City.

Our MYF spent the past week end in Hannibal. They traveled there in a chartered bus and were accompanied by their sponsors, Mr. and Mrs. Wallace Bender.

We praise God for the wonderful growing season. Conditions have been perfect for our "Iowa tall corn," but much more do we thank Him for the "growing season" in our spiritual lives. May we remain true and steadfast and keep on growing, glowing, and going.  
Ella Kinsinger.

### DAGMAR, MONTANA

(Coalridge Congregation)

Dear GOSPEL HERALD Readers: We reorganized our Sunday school on July 13 and the changes were made as follows: Supt., Mark Harshbarger; Chor., Mrs. Mark Harshbarger; Sec.-treas., Mrs. Emmett Drawbond.

On May 25, Bro. Floyd Kauffman, his wife, and son Paul, and Fred Yoder and Charles Hartzler from Minot, N. Dak., came to worship with us. Bro. Floyd conducted communion services and brought a message in the evening. Bro. Kauffman has made out a program for us this summer to have services

twice a month from different congregations in North Dakota and Montana.

June 22 Bro. Elmer Borntrager, his wife, and three children came up to worship with us in the morning. Bro. Elmer brought the message from John 13. July 6 a group of ten came over from Minot, N. Dak. Bro. Richard Yoder gave a talk on Eph. 6 in the morning. The attendance was 30, the most we've had for a long time. In the evening Bro. Richard Yoder served as leader. The subject was "The Tongue." A quartet, Sister Lorne Yoder, Dolores Slabaugh, Bro. Schrock, and Bro. Gingerich, gave several numbers which were well chosen. We certainly enjoy the fellowship with believers, and are always glad for visitors as our group is small.

Two new members were received recently: Bro. Emmett Drawbond and his wife. Bro. and Sister Amos Drawbond, who were married in March, are making their home here at Fortuna, N. Dak. Mrs. Drawbond (Lois Hauder) was formerly from Los Angeles, Calif.

A number of us attended the North Central Mennonite Conference at Minot, N. Dak., June 9-13. We received many blessings while there.

We crave an interest in your prayers for the work here.

July 18, 1952. Mrs. Tillie Drawbond.

### GAP, PENNSYLVANIA

(Old Road Congregation)

Dear HERALD Readers: On April 5 we had our preparatory and baptismal services at which time seven young souls were received into the church by water baptism. We as a congregation have a duty to these young souls. Our prayer is that they will grow in grace and remain faithful to their baptismal vow. On April 6 we observed communion. We were happy to have two of our brethren who are staying at the Oreville Home with us again in our communion service.

Since our last writing we have Sunday school and preaching services every Sunday morning.

The young people, together with the young people from the Hershey and Meadville congregations, are continuing their work of distributing *The Way* in Philadelphia and conducting street meetings in Lancaster. Our outpost Bible school was again held in the Mount Hope Schoolhouse in Chester County, July 7-18, with an average attendance of 83. Our hearts were made to rejoice that a number of mothers and grandmothers came with the children this year. May the seed

### VERSAILLES, MISSOURI

(Providence Congregation)

Dear HERALD Readers: I greet you all in the blessed Master's name. The dear Lord has again sent us a beautiful shower of rain to refresh the thirsty earth. He will also give us a great shower of refreshment if we will only be willing to forsake this wicked life of sin and come and accept Him as our personal Saviour. Our life will be worth living, and we have a great consolation that if we be true followers of His we shall win a crown of life and a glorious, happy home in heaven at the last day.

Our Bible school started the first of June with an enrollment of 37 and an average attendance of 33. We feel that much good seed was sown, and hope it will be the cause of many being brought to Christ. Our teachers were Sister Sarah Yoder of Haven, Kans.; Sister Elizabeth Yoder of Kansas; Sister Malinda Kropf and Sister Sadie Bissey of Leonard, Mo.; Bro. Walter Holsopple of Mt. Zion congregation, Versailles, Mo., and Bro. Melvin Mast of Phoenix, Ariz. Bible school closed June 6. A large crowd gathered to hear the children give their interesting program. Our prayers went with the teachers as they went to other fields of labor.

Sister Mary Kauffman of near Greencastle, Pa., a sister of Bro. J. R. Shank of our congregation, and Sister Sarah Yoder were visitors at our worship. We had in our midst Albert Inman and wife of California, Mo., cousins of Bro. Walter Inman. On July 13 Sister Mary Detwiler of Shannon County worshiped with us. We were glad to have her in our midst. We ask all of God's children to remember our little flock in prayer.  
July 16, 1952. Mrs. Lessie L. Inman.

### BLAINE, OREGON

Dear Christian Friends: "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). We certainly have many things for which we should give the Lord praise.

We are happy to say we are worshiping in our new church house. Our dedication service was held June 1, 1952. Bro. Max Yoder preached the dedication sermon and our bishop, Bro. G. D. Shenk, led in the dedication prayer. There were other talks throughout the day suitable for the occasion by various speakers.

Our Bible school was held June 9-20 with an average attendance of 48. Bro. Ernest Bontrager, Canby, Oreg., was the superintendent. A few teachers came from other congregations to help the local teachers.

Our weekly prayer meetings are held in the church house now every Thursday night. At present we are having a study of Philip

(Continued on next page)



## FIELD NOTES (Continued)

Aug. 3: **John S. Hiestand**, Marietta, Pa., at Pleasant Hill, Orrville, Ohio; **James Steiner**, North Lima, Ohio, at Leetonia, Ohio; **J. Irvin Lehman**, Chambersburg, Pa., at Zion, Broadway, Va.; **T. H. Brenneman**, Sarasota, Fla., at Scottdale, Pa.; **J. L. Horst**, Scottdale, Pa., at Blooming Glen, Pa.; **Ruth Bean** at East and North Scottdale, Pa.; **Joseph M. Nissley**, Grantsville, Md., at Mt. Zion, a.m., and at Weaver, Harrisonburg, Va., p.m.; **Ralph Smucker**, Elkhart, Ind., at Johnstown, Pa.

## Evangelistic Meetings

**Joseph S. Neuhouser**, Ft. Wayne, Ind., at Casselman, Grantsville, Md., Aug. 12-21. **Elias Kulp**, Bally, Pa., at Groveland, Wismer, Pa., Aug. 17-24. **Daniel Smucker, Jr.**, Harrisonburg, Va., at Zion Hill, Singer's Glen, Va., July 5-10. **Glenn B. Martin**, Lima, Ohio, at Willow Springs, Tiskilwa, Ill., Sept. 28-Oct. 8. **D. Edward Diener**, Clarence Center, N.Y., at Berea, Alma, Ont., Aug. 17-24.

## Announcements

**Harvest Home Services** at Groveland, Wismer, Pa., Aug. 16. **Ivan Magal**, Richmond, Va., at Pleasant Hill, Orrville, Ohio, Aug. 24. **Abner Stoltzfus** showing slides of Palestine at Edwin Hursts, ¼ mile south of Route 222 near Gehman's Church, Reinholds, Pa., at 8:00 p.m., Aug. 20. **Dedication services** for Berea Church, Alma, Ont., at 2:30 p.m., Aug. 24. **J. Irvin Lehman**, Chambersburg, Pa., at Sunnyside, Lancaster, Pa., morning and evening, Aug. 24; at Inspirational Song Service at Williams Park in afternoon. **Open-air inspirational Song Service** at Slackwater Church, Millersville, Pa., at 7:00 p.m., Aug. 24. **Palestine and European relief needs** will be illustrated by color-slides at Croghan, N.Y., C.A.M. conference tent by Aaron Glick on Monday evening, Aug. 18. **Open-air Hymn Sing** by Red Top and Little White Chapel, Bloomfield, Mont., Aug. 17. **Lancaster Missionary Round Table** at Newlinville Mission, Coatesville, Pa., Aug. 11, 7:00 p.m. **Harvest Meeting** at Deep Run, Pa., Aug. 23, 2:00 p.m. **Sunset meeting** of Rohrerstown and Millersville, Pa., Youth Fellowship in Miller's Meadow on Saturday evening, Aug. 16, 7:30. **Sanford G. Shetler and Richard Detweiler** in all-day Bible meeting at Chestnut Hill Church, Columbia, Pa., Aug. 17. **Bro. and Sister Howard Charles** on "A New Man in Christ," and "Two Years Abroad," at Lititz, Pa., YPBM, Aug. 24. **Raymond Bucher** at Ephrata, Pa., YPBM on Aug. 17.

## MISSION NEWS (Continued)

**Brethren Levi C. Hartzler and J. D. Graber** spent the latter part of July in France making contacts and investigations relative to possible mission work in that country. They also visited the MCC children's homes at Weiler and Valdoie, and called on some of the French Mennonite leaders at Belfort, Montbeliard, and Mulhouse.

On July 27 the **Dr. Noah Mack** and **Clyde Shenk** families and **Sister Vivian Eby**, en route home on furlough from Tanganyika, and **Sister Elizabeth Erb**, en route home from India, spent most of the day with our missionaries at Brussels, Belgium.

**Bro. and Sister James R. Hess**, who are at-

tending language school in Costa Rica, have chosen a place for the **James Martin** family to live. **Bro. and Sister Martin** will also be in language school prior to assignment in Latin America. As a gift to the **Martins**, **Bro. and Sister Hess** have stocked the pantry shelves for them. **James Martins** may be addressed at Apartado 2240, San Jose, Costa Rica, after August 31.

**Bro. Floyd Sieber**, superintendent of the orphanage at Bragado, Argentina, broke his leg July 12, while playing ball with the boys at the orphanage. He was bedfast only one week and is now recovering satisfactorily.

**The Delbert Erbs** of Bragado, Argentina, spent one week in language study with the **Dan Millers** in the town of America during July. A similar visit will also be made during August.

A baby girl, **Dawn Alice**, was born to **Bro. and Sister Ralph Buckwalter**, Kushiro, Japan, on July 29: "She is truly our song from the land of dawn. . . Rejoice with us."

**The Mahlon Stoltzfus** family arrived in Fortuna Lodge, Alaska, on Saturday p.m., July 26, and were given a hearty welcome by the people of the village. They write: "We are living in the two rooms connected with the school but find them inadequate for a family of five. Our problem is to locate living quarters; at present there seems to be nothing available."

A report of a recent baptismal service in Japan says: "Sunday, July 27, a baptism service for six young men at the Obihiro Mennonite Church brought again to us the joy of new commitment and inspiration. This swells the Obihiro membership to sixteen. One of the young men who received baptism last Sunday is a twenty-eight-year-old 4-H leader in a rural village some three hours distant from Obihiro by bicycle. He had studied to be a Buddhist priest for about twelve years but found nothing that could satisfy the longing of his spirit for reality in his faith. Since last spring when he first stopped in at Carl Becks for a worship service he has steadily grown into faith in Christ. All the members were present for the communion service in the afternoon with the exception of one girl who was sick. We had a good discussion in the evening and among other things talked about ways of spreading the Message. Our experiment in Kushiro with Saturday night street meetings met with an enthusiastic response and soon they will be arranging for the same type of outreach. Discouragements, setbacks, and apparent defeats seem to fade away in such an atmosphere."

**Bro. Frank Byler**, missionary on furlough from Argentina, conducted chapel at Board headquarters in Elkhart on July 29.

**Bro. Allen Ebersole**, former superintendent at Ft. Wayne, Ind., will be officially installed as pastor for the First Mennonite Church in Canton, Ohio, August 31. They will be moving to Canton the first week in September.

From July 10 to 19 a winter voluntary service unit worked in the Monte El Retiro, the campground for the Argentine church. The main work was to top and work up 100 trees, and paint the buildings. At least twenty-five persons helped with the work, the majority being present for more than five days.

On July 13 **Albert Enns** preached for the Trenque Lauquen congregation and **Aladino Escorza** for those at Pehuajo. Both of these are Bible students who spent their winter vacation with the service unit at the camp.

A worker is urgently needed to help in the work at Louis Road Chapel. Any young lady interested in working in this needy field should write to **Walter Stuckey**, West Unity, Ohio, president of the Ohio Mission Board, or to **Dale Nofziger**, 52 Louis Road, R. 2, Bedford, Ohio.

**Bro. and Sister Eugene Blosser** spoke at Hesston, Kans., on Sunday evening, Aug. 3.

**Sister Waneta Brunk**, a worker at the mission at Teges, Ky., was recently stricken with polio. She is now undergoing treatment in a hospital at Lima, Ohio. Pray for her.

**The Mennonite Voluntary Service Units** of the Ontario Mission Board conducted a summer Bible school at the Chesley Lake Camp for the second year July 7-18. The enrollment was 83 and the average attendance 64. Last year was the first time this non-Mennonite community had any contact with a summer Bible school. The community has expressed appreciation for the course and the program at the camp.

**Bro. B. B. King**, Scottdale, Pa., held revival meetings at Teges, Ky., July 26-Aug. 3. There was good interest and one confession.

**Bro. Quintus Leatherman** was ordained to the ministry for service under the General Mission Board in London, England, on Aug. 3 at the Blooming Glen, Pa., Church. **Bro. John L. Horst**, assisted by **Joseph Gross**, performed the ordination, and **John Mosemann** preached the sermon. Four busloads of Blooming Glen members planned to go to New York on Aug. 6 to see the family off.

**The Service Unit** from the Cleveland State Hospital gave the evening program at the North Lima, Ohio, Church on July 27.

**Bro. Melvin Mishler** is now superintendent of the Rock of Ages Mission Farm Home.

A farewell service for **John and Margaret Lehman**, who are leaving for a five-year term of service in Puerto Rico, was planned for Aug. 10 at Midway, Columbiana, Ohio.

**Bro. Josef Herschkowitz** visited the mission stations in Northern Alberta in July.

**Bro. John Hochstetler**, Creston, Mont., assisted in summer Bible school and evangelistic work at the Culp Mission in Northern Alberta July 20-Aug. 3.

## CORRESPONDENCE (Continued)

pians. **Bro. Paul Byers** is the leader. Recently we finished a study of Jude by our minister, **Bro. Jake Kauffman**.

We are looking forward to revival meetings in the near future. We ask an interest in your prayers and invite you to come and visit us. Anna Byers.

## SOUTH ENGLISH, IOWA

(Liberty Congregation)

"He knoweth the way that I take: when he hath tried me, I shall come forth as gold" (Job 23:10). This was the text of a sermon, "Precious Trials," given by **Bro. John M. Yoder** of Parnell, Iowa, Sunday morning, April 20. We were glad to have **Bro. and Sister**



Our communion service was held Sunday, May 25.

Bro. and Sister Ray Shenk of College Park, Md., Bro. Linden Wenger of Bergton, Va.; and Sisters Mary, Florence, and Katie Wenger of Linville, Va., were here visiting Bro. Homer Wengers. Bro. Ray Shenk gave a sermon to the children at the close of Sunday school on June 15, and Bro. Linden Wenger gave us the morning message.

We thank God for the blessings received from the revival meetings held in a large tent at the Timber Church by Bro. Howard Hammer of Kidron, Ohio. May God richly bless Bro. Hammer and those who faithfully work with him as he goes to other places holding forth the precious Word of Life. May many souls find new life in Christ.

July 16, 1952.

Leda Grove.

## HUTCHINSON, KANSAS

(Hutchinson Mission)

Dear HERALD Readers. On the evening of July 13 Bro. and Sister Edward Diener and children, Clarence Center, N.Y., worshiped with us. Sister Diener conducted children's meeting and Bro. Diener brought us an inspiring message from Romans 8.

Bro. and Sister B. Frank Byler and children, missionaries on furlough from Argentina, gave us a program, showing pictures and telling of their work.

Our summer Bible school was held June 2-13 with Sister Evelyn Rouser as superintendent. The average attendance was 141.

Bro. and Sister Irvin Nussbaum, Apple Creek, Ohio, have moved into the mission home.

Bro. Waldo Miller of our congregation was ordained to the ministry on June 22 to serve the Pleasant Valley Church near Harper, Kans.

The South Central Conference will be held at this place Aug. 12-15. You are invited to attend.

July 19, 1952.

Mrs. Perry Troyer.

## ELIDA, OHIO

(Pike Congregation)

Dear HERALD Readers: Greetings. "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3). Surely His name alone is worthy to be exalted.

During the past months we have received many spiritual, as well as natural blessings.

The forenoon of Jan. 6 candidates were chosen for a minister, and in the afternoon Bro. Harold Good was ordained by lot. Our bishop, Bro. Ed Frey, and Bro. Elmer Stoltzfus had charge of the services.

Jan. 24 at our regular prayer meeting Bro. J. R. Mumaw spoke on "Church and State."

The funeral of one of our oldest members, Sophia Shenk, was held on March 10. Bro. Gabe Brunk and Bro. Andrew Brenneman had charge.

March 22-28, we had our evangelistic services. Bro. Ross Metzler of Mattawana, Pa., was the evangelist. He brought the unadulterated Word, and the Lord Jesus Christ was magnified and exalted. Four young souls made the good choice, and a number reconsecrated their lives.

April 3 Sister Arlene Sitler spoke on the work of the La Junta Hospital.

Bro. Clarence Ramer was with us on April 6 and brought the morning message.

On April 12, the young people's chorus and a few others went to Wild Cat, Ky., where the chorus gave a program on Saturday evening. Sunday morning, April 13, they went to Pilot's Rock, near New Found, Ky., and rendered a program on the mountainside. The first part of April, nine of the young people went to our mission stations at Wild Cat and New Found, Ky., and taught summer Bible school for two weeks.

April 10 and April 13, Bro. James Bucher was in our midst and brought several messages.

Bro. Elmer Yoder and family have moved to Dalton, Ohio. Bro. Yoder accepted a call to take charge of the Pleasant View congregation. We certainly wish him the blessing of the Lord in his new charge.

Bro. Ed Frey was with us for communion and baptismal services on April 27. Four were added to the church.

On the evenings of May 3 and 5, Bro. and Sister Ralph Palmer gave very challenging and helpful messages. Our young people deliver *The Way* once a month in Lima and Delphos and also distribute tracts at street meetings which are held each Saturday night in Van Wert.

The graduation exercises of the Christian day school were held May 23, at which time five graduates received their diplomas from the eighth grade.

May 25, Bro. Olen Nofziger of Wauseon, Ohio, brought the morning message.

Bro. Lloy Kniss, of Dayton, was with us and brought both morning and evening messages on June 8.

June 19, Bro. Ray Shenk, Cottage City, Md., preached at our regular prayer meeting.

Bro. Merlin Good preached for us the morning of June 22, and Bro. Don Augsburger preached the morning of June 29. We were glad for these messages since these young men were from our congregation and have since been ordained and are serving the Lord in other fields.

Bro. I. Mark Ross of Hesston, Kans., made several short visits in this community in past months. We are always glad for his visits as he also once called this community "home."

The young people's meeting program for June 29 was given by the Mt. Pleasant congregation. We appreciate much the services rendered by those who have come and ministered to us.

Since May 18, Sunday school has been held at Grand View Homes, a colored section of Lima. June 16-27 a summer Bible school was held at this place. The highest attendance was 162 and the average attendance was 138. It was a time of inspiration and blessing, and the superintendent and ten teachers would no doubt say it was one of the most enjoyable Bible schools they ever had the privilege of helping with.

We are always glad for visitors and invite anyone coming our way to stay and worship with us.

July 19, 1952.

Mrs. Merle Stemen.

## TEACHING THE WORD (Continued)

In brief, the function of the Mennonite Commission for Christian Education among Mennonite church activities is as follows: (1) To co-ordinate the teaching efforts of the church. (2) To study the teaching needs of the church. (3) To examine the efficiency of the teaching agencies of the church. (4) To promote the teaching program of the church. (5) To produce materials for use in teaching. (6) To help the church solve her teaching problem. (7) To gather and record statistics about teaching agencies. (8) To investigate and seek to find solutions to young people's problems.

The Mennonite Commission for Christian Education and Young People's Work is constantly gaining wider acceptance and confidence throughout the church, under the blessing of God. A high point in its activities this year is, without a doubt, its emphasis on the Sunday school which will come to a climax in the Fourth Church-wide Sunday School Convention at Goshen College, August 21-24, 1952. It is hoped that every Sunday school throughout the brotherhood will have a representative at that convention.

Scottdale, Pa.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Alderfer.**—To Paul M. and Rosa Marie (Hunsberger) Alderfer, Souderton, Pa., a son, Paul David, May 16, 1952.

**Bartel.**—To Marvin D. and Martha (Stoltzfus) Bartel, Brook Lane Farm, Hagerstown, Md., a first child, a daughter, Lucinda Mae, July 12, 1952.

**Breneman.**—To Paul W. and Miriam (Hostetter) Breneman, Lancaster, Pa., a daughter, Esther, July 18, 1952.

**Bush.**—To Joseph and Linda (Kurtz) Bush, Elverson, Pa., a second son, George Larry, March 22, 1952.

**Derstein.**—To Harvey K. and Carolyn (Alderfer) Derstein, Hatfield, Pa., a fourth child, a son, Royden, July 16, 1952.

**Geil.**—To David Paul and Ramona (Hogan) Geil, Gulfport, Miss., a first child, a son, David Paul III, July 14, 1952.

**Geissinger.**—To Isaac and Edna (Landes) Geissinger, Quakertown, Pa., a fourth child, a son, Daniel Ray, Feb. 21, 1952.

**Gerber.**—To Dean and Grace (Weaver) Gerber, Millersburg, Ohio, a daughter, Janet Elaine, July 16, 1952.

**Good.**—To Clyde M. and Betty (Keagy) Good, Lititz, Pa., a daughter, Nancy Elaine, June 25, 1952.

**Harnish.**—To John K. and Dorothy (Sollenberger) Harnish, Oxford, Pa., a son, Glen Richard, June 25, 1952.

**Hege.**—To Paul H. and Catherine (Heatwole) Hege, Dayton, Va., a sixth child, a son, Luke Heatwole, July 10, 1952.

**Histand.**—To Clyde Paul and Elizabeth (Shank) Histand, Doylestown, Pa., a first child, a daughter, Janice Elizabeth, July 1, 1952.

**Hunsberger.**—To Joseph and Verna (Landes) Hunsberger, Royersford, Pa., a first son, James Martiu, May 26, 1952.

**Imhoff.**—To Sanford and Ruth (Litwiller) Imhoff, Lowpoint, Ill., a third daughter, Bonnie Elnora, June 12, 1952.

**Kennell.**—To Azor and Beatrice (Zehr) Kennell, Croghan, N.Y., a fourth child, a son, John Mark, June 10, 1952.

**Kreider.**—To Elmer H. and Bertha (Doerr) Kreider, Columbia, Pa., a second child, a son, Richard Eugene, July 21, 1952.



**Landis.**—To Benjamin B. and Rhoda (Reeser) Landis, Paradise, Pa., a third child, a son, Benjamin Lee, July 18, 1952.

**Liechty.**—To Harold and Yvonne (Kopp) Liechty, Archbold, Ohio, a third child, a daughter, Pauline Yvette, July 8, 1952.

**Martin.**—D. Richard and Mabel (Showalter) Martin, Greencastle, Pa., a fifth child, a son, Chester Eugene, June 23, 1952.

**Ranck.**—To Lester H. and Mary R. (Todd) Ranck, Quarryville, Pa., a third child, a son, Ronald Lee, July 23, 1952.

**Renno.**—To Paul and Anna Mary (Hartzler) Renno, Belleville, Pa., a third child, a daughter, Mildred Ruth, July 18, 1952.

**Slabaugh.**—To David and Verna (Hooley) Slabaugh, Ligonier, Ind., a fourth child, a daughter, Rebecca Jo, July 20, 1952.

**Smoker.**—To Earl F. and Vera (Bollinger) Smoker, Paradise, Pa., a second child, a daughter, Charlene Faye, July 6, 1952.

**Snider.**—To A. Leonard and Almeda (Bearinger) Snider, Waterloo, Ont., a son, Mark Leonard (one sister), July 8, 1952.

**Spicher.**—To Jesse and Annie (Yoder) Spicher, Belleville, Pa., an eighth child, a son, David, June 18, 1952.

**Stickley.**—To George W. and Mary (Kimble) Stickley, Greencastle, Pa., a son, James Lee, July 19, 1952.

**Swartzendruber.**—To Samuel and Betty (Kauffman) Swartzendruber, Turner, Mich., a second daughter, Sandra Kaye, June 5, 1952.

**Warfel.**—To Stanley and Maxine (Kropf) Warfel, Fentress, Va., a second son, Raymond Charles, June 19, 1952.

**Witmer.**—To Anson and Fern (Weaver) Witmer, Goshen, Ind., a second son, Devon Ray, July 20, 1952.

**Yoder.**—To Dean L. and Velma (Weaver) Yoder, Wellman, Iowa, a first child, a son, Elwin Dean, July 7, 1952.

**Yoder.**—To Lee I. and Ruth (Glick) Yoder, Lancaster, Pa., a second child, a son, Gerald Lee, July 24, 1952.

**Zook.**—To John and Fronie (Peachey) Zook, Belleville, Pa., twin daughters, Edith and Ethel, July 16, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Gehman—Stoltzfus.**—James Robert Gehman, Indiantown congregation, Ephrata, Pa., and Fannie Arlene Stoltzfus, Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Alvin Martin, at the Maple Grove Church, July 10, 1952.

**Graber.**—Sayles. Joseph Graber, Kokomo, Ind., and Joan Sayles, Goshen, Ind., by John H. Mosemann in the Goshen College Chapel June 22, 1952.

**Hertzler—Yoder.**—Daniel Hertzler, Elverson, Pa., and Mary Yoder, Kent, Ohio, by the bride's father, Eugene Yoder, assisted by Elmer Stoltzfus, at the Plain View Church, Aurora, Ohio, July 12, 1952.

**Hoffer—Oberholtzer.**—Carl S. Hoffer and Joyce E. Oberholtzer, both of the Manheim, Pa., congregation, by Homer Bomberger at the Manheim Church July 12, 1952.

**Kooker—Detweiler.**—Richard H. Kooker, Morwood, Pa., and Marjorie Ruth Detweiler, Telford, Pa., both of the Rockhill congregation, Telford, Pa., by Russell B. Musselman at the home of the bride July 26, 1952.

**Krady—Good.**—Daniel M. Krady, Vine Street congregation, Lancaster, Pa., and Ruth Good, Scottdale, Pa., congregation, by D. Stoner Krady, assisted by Chester K. Lehman, at the Scottdale Mennonite Church July 26, 1952.

**Lapp—Glick.**—Paul B. Lapp and Lena S. Glick, both of the Maple Grove congregation, Atglen, Pa., by Aaron F. Stoltzfus, assisted by Calvin Kennel, at the Monterey Church, Bird-in-Hand, Pa., May 12, 1952.

**Miller—Keim.**—Willis Miller, Gulfport, Miss., and Mary Keim, Middlebury, Ind., by E. C. Bontreger at the Forks Church, Middlebury, Ind., May 18, 1952.

**Moore—Landis.**—J. Henry Moore, Blooming Glen, Pa., congregation, and Mildred B. Landis, Iine Lexington, Pa., congregation, by Arthur D. Ruth at the Blooming Glen Church June 21, 1952.

**Myers—Meinerding.**—Eli Myers, Jr., Huntertown, Ind., and Phyllis Joan Meinerding, Grabill, Ind., by S. J. Miller, assisted by Ben Graber, at the Leo, Ind., Mennonite Church June 29, 1952.

**Nice—Freed.**—Richard Strohm Nice, Hatfield, Pa., and Doris Derstine Freed, Souder-ton, Pa., both of the Souder-ton, Pa., congregation, by Russell B. Musselman at the Souder-ton Mennonite Church July 27, 1952.

**Otto—Jones.**—Paul Otto and Mattie Jones, both of the Clinton Frame congregation, Goshen, Ind., by Vernon Bontreger at the home of the bride June 7, 1952.

**Schrock—Snyder.**—Crist Schrock and Ruth Snyder, both of the Walnut Creek, Ohio, congregation, by Paul R. Miller at the home of the officiating minister July 12, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beckwith.**—James Raymond, son of James and Sarah Beckwith, was born Aug. 26, 1938, in Altoona, Pa.; died of a heart condition July 6, 1952, in the Mercy Hospital, Altoona, Pa.; aged 13 y. 10 m. 10 d. Surviving are his parents, one brother (Robert), 2 sisters (Arlene Louise and Linda Carol), 2 grandparents (Mr. and Mrs. William Ray Gibson), and other relatives and friends. James was a faithful member of the Sunday school at the First Mennonite Church in Altoona, Pa., and accepted the Lord as his Saviour on June 30 in his home. The funeral was held in the First Mennonite Church July 9 in charge of Leonard Haarer.

**Burkholder.**—Sarah (Wenger) Burkholder was born near Harrisonburg, Va., Oct. 15, 1886; died at the home of her daughter in Wakarusa, Ind., June 14, 1952; aged 65 y. 7 m. 29 d. She was united in marriage to Henry Burkholder Dec. 6, 1912. They moved to Elkhart Co., Ind., in 1914, and lived there since that time. She was converted in her youth and united with the Mennonite Church. She was a faithful member of the Prairie Street congregation, Elkhart, Ind. Surviving are her husband, 2 sons (Lowell, White Cloud, Mich., and Clayton, Goshen, Ind.), 3 daughters (Ruth—Mrs. Paul Yoder, Elkhart, Ind.; Bertha—Mrs. Virgil Goetz, Goshen, Ind.; and Mildred—Mrs. Earl Yoder, Wakarusa, Ind.), 17 grandchildren, and many other relatives and friends. One daughter (Esther—Mrs. Lloyd Hoover) predeceased her. Funeral services were held at the Prairie Street Mennonite Church in charge of D. A. Yoder.

**Geigley.**—Hettie, daughter of the late Joseph and Lydia (Gehman) Horning, was born June 25, 1875, in Brecknock Twp., Pa.; died at the Oreville Mennonite Home July 3, 1952; aged 77 y. 8 d. She was a faithful member of the Bowmansville Mennonite Church since 1893. She served as a minister's wife for twenty years. Her husband (Isaac Geigley) passed away in 1946. She was an invalid since 1944 and spent the last six years at the Oreville Home. She is survived by a foster son (Charles Crills), 7 foster grandchildren, and one sister (Ellen—Mrs. Martin Weaver, Ephrata, Pa.). Funeral services were held at the Bowmansville Mennonite Church by Moses Gehman and Howard Z. Good, and at the graves in the adjoining cemetery by Landis Brubaker.

**Miller.**—Arie Rachael, daughter of Jonas K. and Rebecca Renno, was born Nov. 30, 1875, in Millfintown, Pa.; died May 31, 1952, at the Miller residence in Middlebury, Ind.; aged 76 y. 6 m. 1 d. She was united in marriage to Manasses Miller Oct. 23, 1900. Surviving are her husband, one son (Howard C., Middlebury, Ind.), and 4 grandchildren. Her parents, one sister (Sylvia—Mrs. Aaron Yoder, Wolford, N. Dak.), and 2 brothers (infant Samuel and Korie J.) preceded her in death. In her youth she accepted Christ as her personal Saviour, uniting with the Amish Mennonite Church and later with the Conservative Mennonite Church. She was faithful to God and the church throughout her life. She was also faithful to her husband, who is a minister of the Gospel. Funeral services were held June 3 at the home by Sam T. Eash and at the Griner Conservative Church by John J. S. Yoder and Noah Zehr. Interment was made in the Thomas Cemetery.

**Reeser.**—Sarah, daughter of Mr. and Mrs. Christian Welty, was born Feb. 3, 1862, on a farm near Sugarcreek, Ohio; passed away at the home of her son, Homer Schumacher, at Stanwood, Ohio, June 28, 1952; aged 90 y. 4 m. 25 d. On April 11, 1879, Sarah was baptized and received into the fellowship of the Mennonite Church, to which faith she remained true. On May 4, 1882, she was united in marriage to Adam Schumacher, who preceded her in death in 1931. Dec. 19, 1938, Sarah was married to Jacob Reeser in Oregon, where she made her home until after his death in 1941. Surviving her are 3 sons (John J. and Henry Schumacher, Canby, Oreg.; Homer Schumacher, Stanwood, Ohio), 2 daughters (Mrs. Lydia Zimmerly, Canton, Ohio; and Susan—Mrs. Earl Gerber, Dalton, Ohio), 29 grandchildren, and 42 great-grandchildren. She was preceded in death by 2 daughters (Rhoda Schumacher and Mrs. Elizabeth Nussbaum) and 2 sons (Menno and David Schumacher). Funeral services were held July 1 at the home of her son and at the Kidron Mennonite Church. Officiating ministers were Reuben Hofstetter, Allen Bixler, and Isaac Zuercher. Burial was made in the Sonnenberg Church Cemetery.

**Schrock.**—Peter B., son of Andrew and Catherine (Kramer) Schrock, was born Oct. 16, 1881, in Linn Twp., Woodford Co., Ill.; passed away June 19, 1952, at the St. Francis Hospital, Peoria, Ill.; aged 70 y. 8 m. 3 d. At the age of fifteen he united with the Metamora Mennonite Church, remaining a faithful member until his death. On Jan. 1, 1903, he was united in marriage to Katherine Imhoff, of Lowpoint, Ill. Surviving are his wife, 6 sons (Raymond, Plainfield, N.J.; Arthur, Metamora; Melvin, Lacon, Ill.; Lloyd, Rock Island, Ill.; Harold, Roanoke, Ill.; Wilmer, Peoria, Ill.), one daughter (Mrs. Louella Noe, Eureka, Ill.), one brother (Joseph C., Flanagan, Ill.), one sister (Molly Schrock, Eureka, Ill.), and 9 grandchildren. He spent the greater part of his life on a farm near Roanoke, Ill. In 1929 he retired from the farm and moved to town, after which he entered the employ of the Thompson Phosphate Company as salesman. He was very exacting in every detail of his home and business life and was respected by all who knew him for his integrity and uprightness of heart. He was always interested in the work of his church, and ready to make any contribution he was qualified for. Funeral services were held June 22 at the Metamora Mennonite Church in charge of Howard J. Zehr and Harry Yoder. Interment was made in the Hickory Point Cemetery.

**Shultz.**—Wilmer J., son of the late Levi and Hannah (Barge) Shultz, was born Aug. 19, 1879; passed away suddenly of a heart attack May 28, 1952; aged 72 y. 9 m. 9 d. He was united in marriage to Annie Weaver on Dec. 10, 1903. Surviving are his wife, one son (Clarence W., Pequea, Pa.), 3 daughters (Ruth—Mrs. Abram S. Horst, New Holland, Pa.; Mabel and Grace, at home), one brother (Harry B., Strasburg, Pa.), and 8 grandchildren. One son and a sister predeceased him. He was a faithful member of the Mennonite Church since his youth, a kind and loving husband and father. Funeral services were held at the Strasburg Mennonite Church on May 31 in charge of Emory Herr and John Brenneman. Interment was made in the adjoining cemetery.

**Spencer.**—Chris, son of Peter and Elizabeth (Steinsman) Spencer, was born Aug. 16, 1880, in Ontario, Canada, where he spent his early days; died at his home July 1, 1952; aged 71 y. 10 m. 15 d. On March 25, 1913, he was united in marriage to Anna Beller. They made their home in Nebraska for many years and then moved to Iowa in 1939. Surviving are his companion, 4 sons (Norman, Iowa City, Iowa; Roy, Freeport, Ill.; Vernon and Leonard, Cedar Rapids, Iowa), 3 daughters (Helen and Dorothy, Iowa City, Iowa, and Idella—Mrs. Levi Kauffman, Cedar Rapids, Iowa), 5 sisters (Mrs. Norman Beachy, Meyersdale, Pa.; Mrs. Barbara Beachy, Lancaster, Pa.; Mrs. Orman Hobbs, Ft. Wayne, Ind.; Mrs. Dan Yutzky and Lydia, Ontario, Can.), 8 grandchildren, and many other relatives and friends. His parents, 3 brothers, and 4 sisters preceded him in death. In his youth he united with the Mennonite Church, and was a faithful member of the Lower Deer Creek Church, Kalona, Iowa, at the time of his death. On June 3 he requested to be anointed, a service which he appreciated very much. While the Lord did not see fit to heal his body, yet He relieved him of much of his pain and suffering. Funeral services were held July 3 at the Lower Deer Creek Church by J. Y. Swartzendruber, D. J. Fisher, and Leroy Kennel.



## THE BOOK SHELF

**Inspirational Talks for Women's Groups**, by Florence Kerigan; Standard Publishing Company; 1951; 125 pp.; paper bound, 85 cents.

This book contains excellent material for women's group leaders. It includes special messages for such days as New Year, Easter, Mother's Day, and so on throughout the entire year. It has eighteen talks, each with a title such as "Apples of Gold" and "Angels Unawares." Each talk is followed by a prayer and hymn suggestions.

Some of the important subjects mentioned are Christian training of children in the home and Christian conduct in public. She points us to the Book of Ruth to find the ideal mother-in-law. She has a way of making the Bible characters seem very real to the readers. Although some sisters who believe in complete separation between church and state will notice her patriotic leanings, she is kind and considerate in this matter also.

Here are a few golden nuggets found in this book:

(1) The Apostle Paul did not spend his life in futile remorse, punishing himself physically and mentally to show his repentance, but his philosophy was "forgetting those things which are behind and reaching forth unto those things which are before."

(2) Are we making our lives gardens in which lovely flowers of kindness and understanding and devotion and graciousness are being cultivated? Are we training and encouraging the lovely qualities in our children to a beautiful flowering garden?

(3) It was not Martha's desire to serve which Jesus rebuked, but her attitude toward it, her allowing her concern for the little things to keep her from the big things.

This book will help us to recapture a vision of our opportunities and responsibilities to live more Christlike lives. —Effie Sommers.

**In Prison and . . . Visited Me**, by A. Roy Beasley, as told to Ewart A. Autry; Eerdmans; May, 1952; 188 pp.; \$2.50.

As I read this book, I chuckled to myself, and also felt the depths of my sympathy strongly stirred. For four and one-half years A. Roy Beasley, a Methodist minister, served as chaplain of Parchman Prison, Mississippi's State Penitentiary. This is a most interesting and well-told story of life in such a prison!

It is a disappointment that the author did not devote at least one chapter to experiences of men who found victorious salvation in Christ; however, such conversions are referred to a number of times, and one has no reason to believe that Chaplain Beasley was not used of God to bring many men from darkness to the light of life in Christ. The material of this volume is predominantly descriptions of insights into the lives and experiences of men and women who carry numbers in a state prison. These pages are full

of intense human interest. One is made to feel the humor of the prison lingo such as from one man who decided to take up preaching when he returns to the free world, for he said, "I've got other qualifications. I've got a voice like a man-sized bull frog, and I can gesture like a Texas windmill."

In a number of ways, Parchman Prison is different, but men there are much the same as in other penal institutions. The author gives light on such questions as these: In what kind of religious literature are prison men interested? What are the conditions for, and problems in, securing a parole? Do men in a prison appreciate real Christianity? What may we do to help men in prisons?

This book should find a wide circulation among our people. It will make an excellent addition to any Sunday-school library. Readers will know better how to pray for our brethren who have been saved in the Missouri State Penitentiary and will be challenged not to forget to write to them.—Nelson E. Kauffman.

## ITEMS and COMMENTS

The size of American families is increasing. There has been a large increase in the number of second, third, and fourth children. The number of mothers bearing a second child is now 91 per cent greater than in 1940, and the number of third-born has increased 86 per cent. Of the 4,000,000 expected births in 1952, an estimated 1,500,000 will be third, fourth, or fifth children.—Evangelical Visitor.

The conference convened at Willingen, Germany, by the International Missionary Council was attended by some 200 delegates representing Protestant churches in nearly 50 countries. The conference urged a deeper study of Communism in order that a Christian approach might be found to counteract it. It termed Communism a "judgment of God upon Christians who have failed to take seriously the need for social righteousness and economic justice." The conference said that the lack of unity among churches "reduces the credibility of the Christian's message." Another recommendation called for missionaries to confer greater authority upon native Christians of the countries in which they work. This will assure, the message said, a continuation of church work should missionaries be expelled, as has been the case in Communistic China. The message stated that Europe and North America are as much missionary areas as are Africa and Asia, "because the world today is equally unchristian everywhere." The conference urged an exchange between western missionaries and those from Asia and Africa, "particularly with a view of colored missionaries working in white areas."

Twenty-eight religious bodies in the United States with a membership of thirty-four million have made official statements advising

total abstinence or moderation and self-control in the use of alcoholic beverages. Religious bodies representing 3,159,000 persons make abstinence a voluntary matter. Other groups representing 5,051,000 make abstinence voluntary but urge it, while groups with a total of 21,109,000 members require abstinence as a condition of membership. There are reports of the increasing success of Alcoholics Anonymous.

Ten evangelical pastors in Duisburg, Germany, have called upon Protestant youth of conscription age to make written statements declaring themselves conscientious objectors. The appeal was contained in handbills distributed on the streets of the city. The pastors offered a choice between two declarations, one designed "for those who reject military service altogether because they believe that force and wars cannot better the state of the people," and another, "for those who do not want to shoot their German brothers."

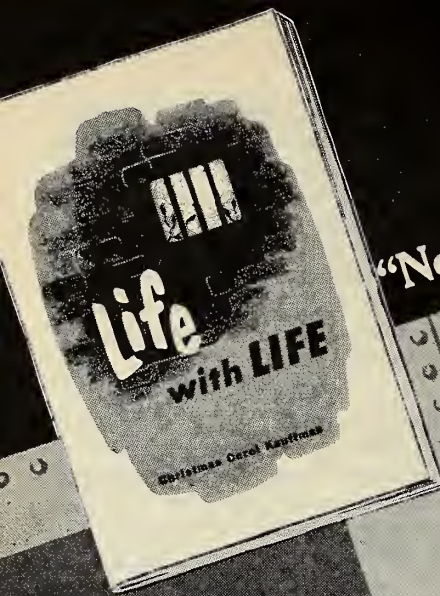
R. G. LeTourneau, Christian industrialist, is carrying out an extensive program of physical and spiritual reclamation in Liberia. He is leasing half a million acres of undeveloped jungle land in that country. He intends to saw the trees into lumber for export and use the money to develop the rich agriculture soil. A carefully chosen crew of technical missionaries headed by Mr. LeTourneau's son-in-law and daughter will carry out the project. They are equipped to stay for many years. LeTourneau says that we must teach these nations to help themselves. There will be a demonstration both of American technology and of the Gospel.

Radio programs sponsored by the State Department and known as the Voice of America broadcast to foreign countries will in the future include evangelical programs. One of these is Theodore Epp's Back to the Bible broadcast. These programs will be broadcast from a short wave station in Boston to 23 foreign countries, including the British Isles, France, Scandinavia, Algeria, Morocco, Germany, Czechoslovakia, Poland, Greece, Egypt, Ethiopia, and other lands.—The Christian Conservator.

Religious articles are the best way to build newspaper readership, according to Arthur Hall, circulation director of the "Chicago Daily News." Hall said recently that "a significant change in reading habits is under way right now," and cited a recent series on the life of Christ published in his newspaper. "No articles published in recent years created so many readers," he told a meeting of circulation editors.—Moody Monthly.

Consumption of alcoholic beverages figured in at least 9,433 deaths last year, according to the study made by the American Businessmen's Research Foundation. The actual number of deaths, however, may have been as high as 57,850, the Foundation believes, or 4 per cent of the total deaths reported in this country last year.—Moody Monthly.





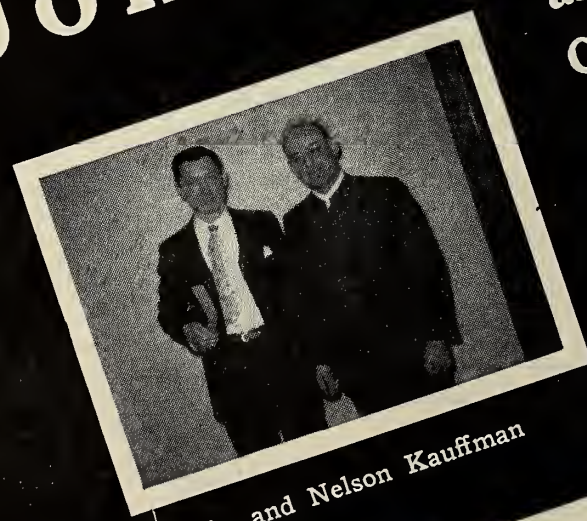
“Now I’d rather be in jail with



God Almighty than to be outside without Him.

# The amazing conversion of Johnnie Allison

as recorded by  
Christmas Carol Kauffman



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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, AUGUST 19, 1952

NUMBER 34

## The Christian as a Witness

We have had, of late, a good deal of talk against talk. Carlyle, himself an everlasting talker, set the fashion of denouncing talk; and all the glib little fellows who have nothing to say have been swift to follow it. Where there is nothing else to ridicule, a tirade against talk is in order. Doesn't it ever occur to these people that the evil, if evil it be, is not mended by increasing it? that you do not cause the flood to abate by emptying your own dipperful into its swollen current?

Let us have this topic treated with a little discrimination. The cant about silence is as offensive as any other kind of cant. There is a time to keep silence, doubtless; and there is also a time to speak.

Of insincere talk there is reason enough to complain. When a man speaks what he does not believe, when his acts steadily belie his words, we may well refuse to hear him. Against foolish talk, random talk, talk that expresses no careful thought, we may also wisely protest. It is fair to demand that he who speaks shall have something to say.

No one can deny that the gift of speech is easily and frequently abused. The best gifts are the most liable to abuse. But to disparage speech is to set at naught one of the crowning distinctions between man and the lower animals, to make light of the noblest faculty that God has given to men. And, after all this cant about silence, it remains true that speech furnishes the vehicle by which thought travels, the wings by which love flies. Is not the sword of the Spirit "*the word of God*"? "Talking!"—says one, "it is the only force that moves the world. Voting changes no opinions—it only records them. It is talking and nothing else—the mere foolishness of preaching—that makes up the skirmishes and the battles of our crusades of politics and science and morals and religion."

Of what are our congresses of natural and social science, our educational conventions, and boards of trade, made up, if not of talk? What is the work of the teacher, if it is not talking? And even in the household how large a part of the best training is accomplished through the agency of judicious and well-chosen words. Here, of course, more than almost anywhere else, the words of the

parent must be enforced by his life; yet there is need of line upon line and precept upon precept in order that the laws of good conduct may be impressed upon the memories of our children.

Now the work of Christ in the world, which we as Christians are called to do, is done not by the neglect, but by the use of this instrument of speech. It is not all done by talking, as I have already tried to show, but the emphasis which is put upon preaching in the injunctions of Christ to His disciples, and in the whole of the New Testament, makes it plain that a very large part of it is done in this way. But preaching, in the New

Testament sense of the word, is not always the formal delivery of truth by an orator to a congregation; it is any utterance, no matter how familiar or conversational, by which the truth of the Gospel is communicated. Two men are riding together along a desert road in a wagon, and one of them is said to preach to the other. "Daily in the temple and in every house," the historian of the Acts tells us, the disciples "ceased not to teach and to preach Jesus Christ." I do not suppose that Philip, when he preached to the eunuch, or that the apostles when they preached from house to house in Jerusalem, laid out their discourses with a firstly and a secondly and a thirdly, or that they raised their voices in a preaching tone, or that they held forth solemnly while their auditor or auditors lis-

### é Phanerosen

Jesus made Himself visible (again)

(John 21:1).

By Nivel Valores Redyns

#### I TO HIS DISCIPLES

Jesus showed Himself  
Again  
To Mary Magdalene,  
White sheen;  
To two from Emmaus,  
Tremulous;  
To ten behind closed doors,  
Improvisators;  
Plus dubious Thomas,  
Breathless;  
And to seven Galileans,  
Fish-logging;  
And to Peter;  
And to us  
Jesus showed Himself  
Again.

Again!

#### II

##### "AND TO PETER"

"Toiling upward in the night . . ."  
Sleep-walking,  
Motion-making,  
Left-handed.  
"The committee is working . . ."  
Thinking,  
Sitting."  
Fruitless frolic.  
"Cast the net upon the right side . . ."  
Deep side,  
Wide side."  
One hundred fifty-three.

"It is the Lord  
Standing on the shore."  
Standing on the shore?

#### III AND TO YOU

"Lovest thou?"  
Why not?  
"Thou wast with Him in the garden."  
Not me.  
"Surely thou art one of them."  
Who, me?  
"Thy speech betrayeth thee."  
Can't be.  
And . . .  
And the cock crew,  
And . . .

"Do you love me, Peter Rock?"  
Yes, I like you.  
"More than these, Sir Peter Lock?"  
Sure, I like you.  
"So you like me, Peter Block?"  
Yes . . . No,  
Yes, I love you;  
Loved you even when  
I . . . denied you.  
A fire of coals,  
Fire on the earth!  
FIRE . . . FIRE!  
"What wait I for  
But that it burn!"  
So let it burn  
In me.



tened silently. It was not always monologue, when Christ and His apostles preached; it was often dialogue. Talk as well as speech-making comes under the head of preaching. And indeed, the best kind of speech-making, as we are beginning to learn, is that which, by its natural and familiar style, most closely resembles talk.

It is highly important, then, that the young Christian learn to talk well. That is an art which he is bound to cultivate, the art of expression. Let him not be misled by the prating against talk of a few garrulous people who themselves want to make all the noise. The confession by the mouth of Jesus Christ as the Saviour, the testimony of the lips to the truth of His Gospel, the utterance in words of the call to the heavenly life, are not matters of no consequence, nor are they duties that can be wholly done by the ministers and the deacons, or the college-taught people in the churches. "Let him that heareth" not only come but "say Comel"

Paul gave thanks for the Corinthian Christians, not for the ministers but for the people, that in everything they were enriched by Jesus Christ, *in all utterance*, as well as in all knowledge. It is not less a matter of congratulation in these days when Christians learn to use the gift of speech wisely and well.

By the use of speech truth is imparted, but that is only one of the benefits that flow from it. By the use of speech our own ideals are cleared and sharpened. No man knows anything very well till he has tried to express it. Every schoolmaster will testify that he has learned more about the sciences in which he gives instruction by teaching them to others than by studying them for himself. The best way to make a thing plain to your own mind is to explain it to somebody else. Action and reaction are equal, and therefore expression is balanced by impression. In all mental commerce it is better to give than to receive, because one gains in giving more than receiving. The very effort to put your thought about religious truth and the religious life into intelligible words must, then, have the effect to strengthen your possession of that truth and your hold upon that life.

Moreover your ideas will be likely to undergo revision if you speak them out. Not unlikely some of them are wrong. When you utter them in conversation, the questions with which they may be met and the doubts that may be expressed about them will perhaps result

in correcting them. Talking implies listening. He who talks well receives as well as imparts. He may not gain so much from what is said to him as from what he himself expresses; but if he is candid and modest he can hardly help learning something in every conversation. And if he is able to express his own thoughts clearly, those who hear will almost surely be stimulated to replies that will throw light upon the subject of which he speaks. "He that watereth shall be watered also himself." Not only correction of error, but also mental and spiritual enlargement and inspiration are to be gained in conversation.

As a means of culture then, and also as a means of usefulness, the Christian is bound to exercise his gift of speech. A large part of the good that we receive will come through talk; much of the good that we do will be done through talk. Much if it, I say; not all of it, not most of it, but much of it. We have a right to be impatient with those people who seem to think that talk is the panacea for all the ills of life, that there is no other kind of Christian work except speech-making; but when we refuse to accept these extravagant notions, we need not deny that speech is one of the weightiest instruments in the propagation of truth; we need not neglect the duty of keeping this instrument in order for effective service.

In order that one may talk usefully, it is highly important that one should know something. The graces of speech are barren when divorced from the gifts of knowledge. Mere elegances of diction are of small account; a faultless pronunciation and an absolute accuracy of grammatical construction only make the speech that comes from an empty head sound all the more hollow. If the speaker only know something; if by his study of the Word, and of himself, and of nature, and of society, and of God's providential order, he has learned something of the nature of the Redeemer's kingdom, something of those deep mysteries that unfold themselves only to the humble and thoughtful student of divine truth, then, no matter though his sentences may be rudely constructed, and his words barbarously pronounced, we may sit at his feet as delighted and profited listeners. I do not mean that there is any merit in bad grammar—quite the contrary; but the defect is one that can far more easily be borne than a lack of understanding. In order that we may be qualified to talk well in public or in private upon religious subjects, the

study of good books is a great help, and none of us can afford to neglect it. Some underwise people, ministers even, affect to despise the knowledge that comes through books, and pretend to draw all their inspirations from the incidents and associations of common life; but a mere horsecar or ferryboat culture is not apt to be very exalted, and the sermons of the preacher who never reads are likely to be more sensational than stimulating. What the minister needs is needed also, in some less degree, by every layman who wants to be useful. The best minds of the ages have left for us their legacies of priceless wisdom in the books that they have written; guidance and comfort are in the words that hold the results of their experience, and we are not wise if we refuse the counsel and support bequeathed to us. I find a few friends wherever I go, whose wide experience and clear insight and commanding convictions make me a large debtor whenever I talk with them; but in my study any day I can sit down with Pascal, or with Coleridge, or with Dr. Arnold, or with Robertson, or with Bushnell; I can have him all to myself, in silence; I can commune with him more perfectly and with larger gains of wisdom and knowledge than I could hope to receive in any oral intercourse with any man, and when the interview is ended, I feel that I have been lifted on the wings of a mighty spirit up to heights where the outlook is wider than that of my daily path in life, and the air is purer than that which I breathe in the market place. Such a season of communion with a great soul always gives me something to think about, and something to talk about. I do not despise the light that I find on lowly ways; the stimulus and help that come to me in conversations with those who have written no books, but whose lives are full of the fruits of a sweet and sincere piety; one needs both kinds of knowledge, that which is gained in daily life, and that which is gained from books; intercourse with common people and with uncommon people. I only desire to insist that for all of us who desire to qualify ourselves to be useful, this means of improvement is open; and that while, on account of the burden of daily cares, many are not able to read as much as they would like to read, there are yet odd moments in the busiest lives that can be put to good use in this way. Thus by our communion with the wise and the good, we may get wisdom and under-

(Continued on page 829)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### "Our Sufficiency Is of God"

Thus wrote the Apostle Paul to the Corinthians when he told them that they were his epistle or recommendation which all men could read, even though it was not written with ink "but with the Spirit of the living God . . . on tablets of human hearts." He needed no other recommendation to prove that he was a minister of the Lord who was used in the saving of souls and of building them up in Christ. He said this to prove his apostleship, but realized that people might think he took the credit to himself. He hastened to add that he was not sufficient in himself to perform this great work. His sufficiency was of God who enabled him and qualified him to be a minister of the new covenant, the Gospel of Jesus Christ.

This is a good lesson for all of us, not only in our Christian service, but in our inner life. Any one who gets to the point of self-sufficiency is in spiritual danger. But people are willing to try everything but God, it seems, for satisfaction and success. They look to science, or psychology, or psychiatry, but these alone reflect only emptiness and futility. Science has made great strides in the mastery of certain diseases, but stands helpless in others. Psychiatry has entered into some secrets of the human mind, but has not been able to bring peace to the soul. Men have unlocked the mysteries of the atom but are trembling with fear because they do not know how to keep this knowledge from working to their own destruction.

The lesson here as in the case which Paul cited is to look to God for our sufficiency. He alone can save and He alone can satisfy the human heart. Is there sin that is troubling? God can take it away through Christ. Is there an aching void in the heart? Look to God and Christ for joy and peace. Is there lack of love? The Holy Spirit can shed it abroad into the heart. Is there fearfulness for the present and the future? God can give courage. Is there weakness and impotence in service? God can give strength. Let us put our dependence in God who is all-sufficient.—J. L. H.

### The Use of Slides

The use of pictures and other audio-visual aids is on the increase among us. The General Council of General Conference has appointed a committee to study this matter and to present recommendations. What the report will say, and what the General Council may recommend we do not know.

We do believe that it is easy to carry any good thing too far. The use of slides for public viewing, for instance, can become a nuisance when people begin to feel that out of respect to us they must come to see the pictures which we insist on showing.

We are writing this on the way to Basel. Many of our party have cameras, and one thinks of all the nice sets of slides that will be going to a number of home addresses. One anticipates the punsters to say that soon the World Conference travelers will be "sliding home." Some of our friends, perhaps facetiously and perhaps not, have been dreading the ordeal of living over with us the experiences and the sights, particularly the sights, of our journey. If we get good pictures, and some of us may, and if we are asked to show them, as is possible, and if we know how to arrange and show them, as is not too easy, then we should be happy to give pleasure and profit to those who have not been privileged to go on this trip. But by pestering audiences time and again with pictures not too well taken and not too well shown, and by intruding on time that ought to be devoted to worship and Bible instruction, we can do damage to the legitimate use of visual aids among our people.

"Nothing too much" is good advice that comes down to us from classical times. Christian courtesy demands that we do not force our interests and personal experiences upon our friends. There was a time when colored slides were something new. They are very common now. And there was a time when foreign travelers were a rarity in our communities. Now, what with relief and missionary work and world conferences, they come by the dozen. It will be important this fall for all of us to remember this. The camera-lugging travelers are aware of it. Don't ask to see their pic-

tures unless you really mean you want to see them. We are going to the Mennonite World Conference as churchmen, not as photographers and lecturers. We do want to take back to the home church an interesting and valuable report. Pictures may help.—E.

### Traveling with the Editor

#### III

Most of our party were eating lunch when the "Queen Mary" backed out into the Hudson, and by busy little tugboats was turned toward the sea. But most of us were out on deck in time to see on the portside (left) the sky line of lower Manhattan, and on the starboard (right) Ellis Island and the Statue of Liberty. During the afternoon we got acquainted with our decks and lounges, and many rented deck chairs for the voyage. For many miles we could see the Long Island shore line, but before dark all land was behind us.

At dinner we found our tables which by special arrangement beforehand had been assigned so that the Mennonite party of seventy-nine (tourist) twenty-one (second-class) were seated together on the portside.

Our first meeting (both tourist and second-class) was held after breakfast on the morning of the second day out. We had the following Mennonite groups represented: (old) Mennonites, General Conference Mennonites, Mennonite Brethren, Evangelical Mennonite Brethren, Kleine Gemeinde, Church of God in Christ (Mennonite), and Brethren in Christ. Our branch had the largest number. They were as follows:

John H. Alger, Broadway, Va.  
Mrs. Alger  
H. A. Diener, Hutchinson, Kans.  
J. R. Driver, Waynesboro, Va.  
Kathryn Ebersole, Cleona, Pa.  
Allen H. Erb, Lebanon, Oreg.  
Mrs. Erb  
Paul Erb, Scottdale, Pa.  
E. S. Garber, Nampa, Idaho  
Mrs. Garber  
Edd Garber, Jackson, Minn.  
Mrs. Garber  
Freeman Gingerich, St. Jacobs, Ont.  
Simon Gingerich, Wayland, Iowa  
E. L. Grove, Dale Enterprise, Va.  
Mrs. Grove  
B. F. Hartzler, Topeka, Kans.  
G. F. Hershberger, Goshen, Ind.  
Homer Hershberger, Wellman, Iowa  
E. G. Hochstetler, Mylo, N. Dak.  
Anson Horner, Kokomo, Ind.  
Mrs. Horner  
Amos Hostetler, Topeka, Ind.  
Amra Hostetler, Harper, Kans.  
Mrs. Hostetler  
O. N. Johns, Louisville, Ohio  
Mrs. Johns  
Nelson Kauffman, Hannibal, Mo.  
Mrs. Kauffman



Roy Koch, St. Jacobs, Ont.  
 D. W. Lehman, Harrisonburg, Va.  
 C. K. Lehman, Harrisonburg, Va.  
 Mrs. Lehman  
 Eva Linder, Louisville, Ohio  
 Lena Linder, Louisville, Ohio  
 Nelson Litwiller, Buenos Aires, Argentina  
 C. Warren Long, Tiskilwa, Ill.  
 Jesse B. Martin, Waterloo, Ont.  
 Sherman Maust, Cucamonga, Calif.  
 A. J. Metzler, Scottdale, Pa.  
 John P. Miller, Hudson, Ohio  
 Percy J. Miller, Lagrange, Ind.  
 Ruth Newcomer, Mt. Joy, Pa.  
 Anna Mae Nolt, Mt. Joy, Pa.  
 Timothy Showalter, Broadway, Va.  
 Milo Stutzman, Kingman, Alta.  
 John Y. Swartzendruber, Kalona, Iowa  
 J. H. Weaver, Stuarts Draft, Va.  
 Mrs. Weaver  
 Martin E. Weaver, Annville, Pa.  
 Mrs. Weaver  
 W. S. Weaver, Wakarusa, Ind.  
 Mrs. Weaver  
 C. S. Weldy, Wakarusa, Ind.  
 Mrs. Weldy  
 Raymond Wenger, Wayland, Iowa  
 Mrs. Wenger and James (10)  
 Edith Widmer, Elkhart, Ind.  
 D. A. Yoder, Elkhart, Ind.  
 Eugene Yoder, Kent, Ohio  
 John H. Yoder, Elverson, Pa.

Bro. H. A. Diener, just before embarking expressed his feelings thus:

"To America, our fathers came  
 In deep desire to praise God's name.  
 With heart sincere and purpose true  
 They nobly faced the mighty blue.

"It was a venture great indeed  
 To face a new world in their need,  
 To leave their homes and friends behind  
 Another home and land to find.

"God blessed their faith and courage  
 real.  
 He gave them strength and faith and  
 zeal.  
 They worked and prayed and sang and  
 wept,  
 The first and great commandment kept.

"We are the heirs of all this good,  
 Of home and peace and brotherhood,  
 Of plenty of material things,  
 Of the great joy salvation brings.

"Today we stand upon the shore  
 Our fathers trod in days of yore;  
 We join in praise to Him who gave  
 Their triumph over wind and wave.

"To go to Europe we have met  
 To somehow partly pay our debt  
 For all the love and prayers and tears  
 Our fathers gave us through the years.

"To thee, O God, we humbly pray  
 For blessings needed day by day.  
 Keep us in safety on our way  
 And help us ne'er from Thee to stray."

## Steadfast in Purpose

By L. L. WIGHTMAN

"She hath done what she could."

If we desire to enter a field in which we have plenty of room, we might follow in the footsteps of Mary of Bethany, who received this commendation from her Lord. Not many of us are doing all we can; many folks are doing as little as they can. This is true of Christian workers and secular workers alike.

One of the significant things about Mary was her capacity for absorbing criticism without letting it affect her determination. How do we receive criticism? Does it make us angry or bitter? Do we feel like quitting the job?

Let us go with Jesus as He visited the home of Martha and Mary. Martha served; Mary sat at the feet of Jesus. Martha criticized Mary's action. "Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me."

Have you been criticized because of your religious activity? Mary made her choice, choosing to sit at the feet of Jesus that she might learn of Him. She was criticized for doing so. Her sister thought she should be doing other things, but Jesus commended Mary for her choice. "One thing is needful: and Mary hath chosen that good part, which shall not be taken away from her."

Mary did what she could to utilize every opportunity to learn more about Jesus. Criticism failed to lessen her purpose in this respect.

Again we visit the home on the death of Mary's brother. When Martha heard that Jesus was coming, she went forth to meet Him. Mary remained at the house. After seeing Jesus, Martha returned to Mary, saying, "The Master is come, and calleth for thee."

A seeming criticism is implied in these words. Why did not Mary go forth to meet Jesus? Why wait at the house until the Master called for her? Did she expect a special invitation?

This time we go to be with Mary at a supper in Bethany. Jesus and the disciples are there. Again Martha is serving. Mary entered the room, carrying an alabaster box of ointment of spikenard. She anointed the feet of Jesus, and wiped His feet with her hair. What happened? Someone criticized her.

Judas began the criticism. In that act of love he saw only a sentimental waste. Why pour that ointment on the feet of Jesus when it could have been sold for three hundred pence? The other disciples joined in the criticism.

That harsh spirit of criticism has been found in the church in all ages. If you wish fellow Christians to criticize you, make yourself a little more useful than they are. Criticism costs nothing; sacrifice costs something. Judas cared nothing for the poor, nothing for Mary, nothing for Jesus, yet he posed as a great benefactor.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Aug. 18, 1927)

Bro. J. S. Shoemaker of Dakota, Ill., is spending some time with the brotherhood in the Southwestern Pa. district.

Bro. L. J. Miller was one of the active workers at the Southwestern Pa. Conference last week; being on the Sunday School Conference program, preaching the conference sermon in Church Conference, and began a series of meetings at the Kaufman Church . . . following the close of conference at Stahl's.

Bro. Moses K. Horst of Maugansville, Md., was ordained to the ministry on Aug. 10. . . . The service was in charge of the bishop brethren, Isaac Brubaker, Denton Martin and J. S. Burkholder.

. . . Bro. and Sister J. D. Mininger and son Paul arrived at our home [Kreider's, Palmyra, Mo.] . . . Bro. Paul remaining with us over the threshing season. We appreciate . . . the help he gives in the Hannibal Sunday school and our young people's meeting.

A class of 14 is to be taken into church fellowship here [Philadelphia].

It is the spirit of Judas that robs life of its joy, that dampens the ardor of enthusiasm, that kills efforts in their infancy, that breaks the hearts of those doing service in love. It is the spirit of Mary that keeps a heart steadfast in service in spite of harsh criticism. Regardless of the attitude of Judas and the disciples, she continued her act of worship. It cost her something, but her best was none too good for Jesus. She gave her flowers along life's highway, not waiting to twine them in a funeral wreath.

Judas, filled with disgust at Mary's action, saw a foolish woman. Jesus said, "Let her alone; why trouble ye her? She hath done what she could."

If you know the Master's blessing is upon your service, then harsh criticisms lose their power. More Christian servants like Mary are needed, followers of Jesus with hearts of love and determination that will not be thwarted. We need Christians who are willing to give themselves and all they possess to the service of the Master, Christians with spirit immune to the deadly power of criticism because of the central interest of their love.

"She hath done what she could." Will it be said of us? It will cost us something, but it is well worth the cost. Like Mary we must learn to absorb criticism while doing our best.

Avoca, N.Y.



# The Right Spirit and Purpose in Helping and Securing Help

By J. R. Shank

[We print another article by Bro. Shank on the subject of mutual aid because we believe he has a right to be heard, and also because we are in agreement with all the principles which he presents. We do think that he misunderstands the purposes of mutual aid as a method of applying these principles, a method which the church in all areas has used for many years. Mennonite Aid, Inc., uses them in the congregational plan which it encourages. The emphasis in every such program must be on giving, not on getting, aid. The Christian has a conscience which drives him to help in a systematic way the unfortunate brother that he may not happen to have heard about.—Ed.]

The human heart is born in the midst of society. God planned the human race to be in a state of association with one another. First of all we are born into a family of a father and a mother. Perhaps when we were born we had also brothers and sisters and some other kindred as the circumstances of life may have provided at the time of our birth. In our helplessness parents co-operated in caring for our need until such a time as we had grown into ability to share in the services of the home which is ordained to have mutual concerns for one another.

The ideal family never loses the spirit of mutual service toward one another, even though members of that home have gone out to establish other home units or to engage in other enterprises in the world. Love and affection tie the family unit together so that there is no question as to the duty or the obligation that one owes to the other. And what is often wearing to the fleshly body in long and strenuous service is regarded by the heart of love as a blessed opportunity. Love does not question nor act grudgingly when there is sickness or special needs or calamities. As the mother acts when a danger approaches her child, or as the father acts when needs come to his household, so *immediately* does love for some member of the family move all of the family circle to act and to do cheerfully what is in their power to do. It is true that the ideal family love has often been marred by sin so that there comes in the spirit of legality and even of strife and hatred, making the natural ties unnatural so that the spirit of helpfulness becomes cold and grudging.

What is so beautiful in the family is similar or even more complete in the family of God. Brethren are moved to love one another and have the natural

impulse to seek to know what they can do to help when a brother is in need. The love of the child of God is even deeper than mere love of brethren, but goes out to do good unto all men. Neighbors and strangers, and even enemies, come under the warming rays of the love that is found in the heart of the followers of the Lord Jesus.

It is well that the service we render is done in the right spirit. It should not be done "grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7). When the Jerusalem saints were in poverty, Paul was careful to train the Corinthian brethren in their ministry to them. Steering clear of the danger of an appeal to their selfish nature, he led them to do it in the spirit of bountifulness (blessing). See II Cor. 9:5-7. Men in the spirit of bargaining, or through some selfish motive, or seeking of honor, enter into legal contracts and say in effect, "If you help me in my need, then I'll help you in your need." Good as such bargains sound, and as the benefits feel when they are carried out, there is a coming short of the bounty of a *truly freewill service*.

Jesus leads us to this higher principle as set forth above. It is that spirit of love, so genuine, in which all legality or motive for remuneration is removed. "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful and to the evil" (Luke 6:32-35).

Jesus also teaches the principle of unselfishness in our hospitality when He said: "When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours; lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just" (Luke 14:12-14).

Anxiety for the future, fear of privation or calamity, cause men to seek some form of security. They bargain with those who promise to meet their

need in time of sickness, accident, storm, flood, death, or other loss. The most tangible help *seems* to be help that is in sight through the plans and promises of men. "It felt mighty good to know that my hospital bill would be met," said a man who had gone through the experience. Others convinced by his testimony follow his example and seek to make their lives secure by adopting some form of insurance, signing a contract and paying in stipulated dues.

But the Lord has *more blessed* places of rest and assurance for the future of His servants. Let us take a look at some of them:

(a) *He promises to be our helper always.* "Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me" (Heb. 13:5, 6).

(b) *He has provided a place of peaceful fellowship.* "Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus" (Phil. 4:6, 7).

(c) *He has lessons in trust for us to discipline our lives for the higher good which He knows.* "I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound: every where and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction" (Phil. 4:11-14).

"And lest I should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan, to buffet me . . . For this thing I besought the Lord thrice, that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me" (II Cor. 12:7-9).

"Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell on his face, and prayed, saying, O my father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt" (Matt. 26:38, 39).

(d) *He wants our first concern to be for the kingdom of God, leaving the cares of earthly needs in His hands.* "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the



life more than meat, and the body than raiment? . . . Therefore take no thought . . . (For after all these things do the Gentiles seek): for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Take therefore no thought for the morrow: for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof" (Matt. 6:25, 31-34).

"But my God shall supply all your need according to his riches in glory by Christ Jesus" (Phil. 4:19).

(e) *God has resources by which He may use providential means, or angels, or men, or miracles, to meet our needs or to rescue us in time of trouble.* "When a man's ways please the Lord, he maketh even his enemies to be at peace with him" (Prov. 16:7).

"The angel of the Lord encampeth round about them that fear him, and delivereth them" (Ps. 34:7).

"For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91:11).

"Behold, we count them happy which endure. Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy" (Jas. 5:11; cf. Job 42:9-17).

"Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God. And we know that all things work together for good to them that love God, to them who are the called according to his purpose" (Rom. 8:26-28).

My dear brethren, it is not with antagonism in my heart that I have prepared the above thoughts of this article. But it is not without a sorrow that I realize that some of my brethren do not see eye to eye in these spiritual verities. It seems so easy to justify the plans outlined by Mennonite Aid, Inc. (as they are being promoted), and to miss the vital point that makes them a failure in the sight of God because they are an entering wedge to introduce the whole field of *insurance*, which does not belong to God's trusting children, but to those whom Christ has characterized as "the Gentiles," or "the nations of the world" (Matt. 6:32; Luke 12:30).

It has been with an earnest longing in my heart, while I meditate and pray, that these thoughts and Scriptures have unfolded and have been shaped into the above article. I am trusting that the brotherhood will read prayerfully and endeavor to lay hold of the Gospel teaching as I have tried (perhaps imperfectly) to express. "Take heed unto

## Reckon

By Rose Magines

Reckon ye yourselves

Dead indeed to sin,  
But alive unto your God,  
For He dwells within.

Reckon ye are dead.

Trust not what you feel.

Be true to the reckoning;

God will make it real.

La Junta, Colo.

thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself, and them that hear thee" (I Tim. 4:16).

Versailles, Mo.

## Thanks for Testaments

[Last fall the editor sent, with funds contributed by various interested ones, Revised Standard Version New Testaments for all the students in Christian Medical College at Ludhiana in East Punjab, India. The following letters of appreciation show how they were received. We have not edited the style of these interesting letters.—Ed.]

Dear Reverend Erb, I am very happy in getting your Christmas present the New Testament. Thank you very much and I will be very much grateful to you. Yours sincerely, A. Joseph.

Dear Rev. Erb, I consider it as a privilege to write to you and thank you for the precious gift you have sent to us during the last Christmas. Of course it is very valuable, precious and helpful. Thank you very much for the same. Above all, thank God for the Christian love that led you to take so much pain to present us with them at that blessed occasion. With much prayers and thanks I am yours in Christ, Annamnia Mathew.

Dear Rev. Erb, I am very happy to thank you as I am a 1st yr. student in C.M. College, Ludhiana. Please excuse me for my delay in thanking you for that fine and precious Christmas present. I like it very much and I am using this daily and it is a great help for my Christian life. I am very much pleased to let you know that the non-Christians too accept it as a precious gift and we could measure their joy from their smiling faces. I believe that at least some of them will read this book and it will be helpful for them to know our Saviour. I am glad to hear that there are many who are praying and caring for this college. Even though we are far, far away let us all pray for the spreading of the Gospel.

Thanking you once more for thy kind gift, yours sincerely in Christ, S. Mathaw.

Dear Mr. Erb, Thanks a lot for the very helpful gift of the New Testament. It's a great help to me. I always wanted one in simple English and at last I got it. This precious gift has solved most of my difficulty in understanding the mysteries of the God's Word. I must ask you to pardon me for not thanking you earlier. Many of the non-Christians are also interested in reading Bible. They are very happy. Now I end once again thanking you for the gift. May God bless you all the more. Your sincerely, Christine Robert.

Dear Rev. Erb, I am very thankful for your kind offering. I am using it daily. Only recently I came to know about you. Since I cannot see you and thank you I am sending my humble thank through this letter. I am glad to think that although we are far apart and may or may not see each other we are all one in Christ. Usually I am very anxious to see you all in other countries who are praying for us and helping us. I wish we can see together in Heaven. I thank God for His love which prompts you to do this. I will remember you in my prayer. That only I can do for you in return. With much thank, yours faithfully, A. Thomas.

Dear Rev. Erb, It was a great joy to us when we heard from our Principal (Dr. Snow) that we were going to get a New Testament as a Christmas gift. We cannot express our feelings at that time when we heard that the first years were getting—and that Christians as well as non-Christians. I thank God, for there are many people in different parts of the world caring for Ludhiana and also for the spread of the Gospel.

Accept my hearty thanks, please. What a blooming face each one of us made as we came out of the chapel with the new, New Testament in hand. We Christians could understand very plainly that the non-Christians were quite pleased. May God bless those souls so that they too may realize the need of a Saviour and accept Him as their Lord and Master.

Once again, I thank you for your good nature and good gift which is of great use to us as it is written so simple that we can read and understand the meaning better. Thanking you, Sincerely yours in Jesus, Naomi Mathew.

Dear Sir, Thanks a million for the very helpful gift.

It is a great help to me. I wanted one when I joined the Sunday school, but my papa promised me if I would pass with flying colors. The Lord be praised, as I received one as a Christmas gift.

Sir, I must apologize for not writing earlier. Today I was very much depressed, so I took my Testament and read St. John 14. Having gained comfort from it, I suddenly thought of the one



## A Prayer for This Week

Our Father who art in heaven, we thank Thee for the revelation of Thyself in Jesus Christ our Lord. We thank Thee for Thy kindly care over us day by day. We pray that the Holy Spirit will guide us into all truth, that we may have a larger vision of Thy glory. We pray that we may be more faithful to Thee and the needs of our fellow men.

Give us more faith for these days of test, more love for each other and more hope for Thy return. Give us a clearer vision of the task and a deeper meaning of Thy truth. Bless the young people who study Thy Word in Bible schools. Bless the teachers who minister Thy Word. Bless the parents and fill their hearts with sympathy and love. Bless the aged, sick, and troubled; give them comfort from above. Bless those noble lives that serve Thee in other lands, that carry the tidings of peace. Bless Thy servants wherever they be and hasten Thy return.

Let us live to be of service and prosper Thy church in the land in which we dwell. Remember the powers that be that they may recognize Thy holy name and continue to grant liberty.

Forgive us, Lord, when we fail; keep our hearts and minds that our motives may be pure. And when the day draws to an end, may we have the quiet joy of knowing that, by Thy grace, we have won others to Thee, our Saviour and our Lord. Finally, as we have kept the faith, take us home to be with Thee. Amen.

*C. J. Ramer.*

who had been kind enough to give it to me. So it's this that made me write. Sir, it's a great help to me. It has now simplified many of my misunderstandings. I honestly spend hours of delight reading this simple Book.

Now Sir, I end, once again thanking you. The gift is really precious. Yours sincerely, Vivien Christian.

Dear Mr. Erb, I am really very thankful to you for the helpful and useful gift of the New Testament.

Indeed it is a great help to me to read it every day and I can understand it better than reading it from the Bible.

Since a very long time I was longing for a New Testament which is written in simple and easy language, and now I have got one from you as a free gift for which I am thankful to you. Yours sincerely, D. R. Paul, 1st year Student.

## "Christ for Today"

By C. CAROL KAUFFMAN

A year ago we prayed earnestly for a miracle during our "Christ for Today" tent meetings. Then God and Johnnie Allison found each other. This year we prayed for another miracle, and the next day a miraculous thing took place at 11:30 p.m., when a group of men with Bro. Hammer and Bro. Kauffman and the male quartet were holding a street meeting on skid row in Hannibal. Charlie Hoskins, whose children have been attending our Sunday school for several years, came out of one of the taverns, listened a while, then walked away. Then he came back and asked Bro. Hammer to help him. Together they knelt in a doorway on North Main Street where Charlie cried to God for mercy. At one o'clock he called for Bro. Kauffman to come over to his house. He went with two helpers. Charlie had been drinking that evening; in fact, he had not gone home from work but as usual went straight to the taverns. Although he had been drinking, Charlie knew what he was doing when he asked his wife to go to the refrigerator and empty out all the beer and when he threw away his cigarettes. Charlie met God face to face that evening, and he was born again. Two nights later Charlie was back on skid row at 11:30 going into the taverns, but not to drink. He went in to invite the bartenders and his old buddies to come out on the corner to hear what he had to say for the Christ who picked him up from the gutter of sin and shame to the strait and narrow road that leads to heaven.

If as many people pray for Charlie Hoskins as did for Johnnie Allison, Charlie will be one of the great miracles of 1952. The last evening of the revival he witnessed to 600 people. He said, "If you sinners knew how wonderful it is to become a Christian, you'd not be satisfied to walk up here to the front of the tent; you'd run."

Some over sixty went forward during this revival campaign, and a number of commitments were made in homes. Only God knows how the Spirit used Bro. Hammer in his honest, fearless, straight-from-the-heart preaching over the daily broadcasts and in the tent. Conviction fell on backsliders and dissatisfied church members the first night. Many reconsecrated their lives to God and the church for service.

Another outstanding miracle of the power of God was manifested when a sinful woman, who not only drank and smoked but used dope excessively for sixteen years, confessed Christ. Medical science would say impossible, but with God all things are possible. Four days later the same woman, calm and smiling, gave her testimony that God is real and able to deliver those who truly seek His cleansing, pardoning, and delivering power.

## Prayer Requests —

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

Pray that the church-wide Sunday School Convention at Goshen in August may be a powerful influence in our Sunday schools for better teaching and more spiritual power.

Pray for definite guidance in the August church conferences: South Central, Iowa—Nebraska, Illinois, Conservative A.M.

Pray for a good attendance and many spiritual blessings at the Young People's Institutes: Laurelville, Illinois, Ohio, Southeastern Iowa, Franconia.

Pray for Pvt. Donald Cummings. He was saved last June and is now trying to secure his I-O classification.

Pray for a young man who is considering entering the armed forces; pray that he might recognize Christ's claim to his life.

*(Requests for this column must be signed)*

The young men who sang in the "Christ for Today" quartet were Don Mast, Ben Eberly, Virgil Stoltzfus, and Elmer Miller from E.M.C. Other personal workers were Ralph Martin, Tobe Schmucker, Willis Hughes, and Clare Martin from Goshen, and Glen Richards from Wayland, Iowa. Mark and John Smucker and Lavina Smucker also assisted with the many phases of the work.

Hannibal, Mo.

It is very fashionable nowadays for this age to give vent to long-suppressed resentment and rebellion by ridiculing the religious lives of its elders. One would think, to read some of this muckraking, that all deacons and preachers were Pharisees. It would seem that any generation that has made as big a mess of things as has this one would be too red in the face to sling mud at its forebears. Back of some of it may be a nostalgia and a suspicion that perhaps our elders really had something which our pride will not let us stoop to find. Then, of course, we have heard everything, read everything, experienced everything—except those secrets which are hidden from the wise and prudent and revealed unto babes. Even a knowledge of the good may keep us from knowing the best. Knowing too much, we do not know enough. —From "Hearts Afire!" by Vance Havner (Revell)



# PEACE AND WAR

## Better Buchenwald than

### Hiroshima

World War III may well already have begun, with Korea and Indo-China the Spain of this new war. But whether or no, events once again force upon Christians the ancient question: Can a follower of Christ take part in war?

When all the smaller arguments have been disposed of, there remains as the hard core of the question this issue: How shall one deal with injury offered to him and his? All other considerations serve only as aids in the solution of this central problem.

### A Cruel Dilemma

Two answers are possible. First, one can accept injury. Second, one can try to counter-injury to repel the injury offered him. In a sub-form of the first alternative, one can attempt to escape—rather than repel—the threatened injury by using persuasion to change the intention of the one offering the injury. If when the persuasion fails, one will not resort to counter-injury, he is then following the first alternative. But if in the last resort one resorts to counter-action, then he chooses the second alternative and uses persuasion merely as a means to postpone acting. The choice, then, is finally only twofold: use counter-injury or renounce it. No other is in the last analysis possible.

Probably no more cruel and horrible dilemma has ever faced mankind. Agony lies in either horn; and whichever one may choose, he ought to count its cost and to look with sympathy on his fellow who chooses the other.

The non-pacifist often states this dilemma in a persuasive form. To him it is a choice between two evils. Granted that war is horrible and no decent person wants it—so he reasons—yet the alternative is a greater evil: to lose freedom, his way of life, even life itself. In the last excruciating choice, war is preferable to this greater evil.

Truly persuasive—but delusive. The two evils are evil in different senses, and the difference is ethically vital. The one evil is the suffering of evil; the other is the inflicting of injury. Hence the non-pacifist is merely saying that he had rather inflict than suffer injury. He will hurt another in order to keep that other from hurting him. And such is war: a warring nation is successful to the degree it can injure its enemy without suffering equal or greater injury. Armies do not march out to die, but to kill. To be successful they must kill more effectively than they die.

### We—Or They?

But the ethics of this? Why, it is the Golden Rule in reverse. "Do unto the other fellow what he is trying to do to you, but do it first—and most."

No, comes the reply, the choice is really between two groups of others—the first closely bound to oneself and threatened with injury by the second group not closely bound to oneself. If the choice were to suffer injury oneself, it would not be hard. But are fellow countrymen, friends, children, wives to be left defenseless? Are their natural defenders to choose injury for them by refusing to injure their attackers? Non-resistance will not be avoiding injury; it will be injuring those nearest to one by ties of love. How can choosing to protect one's own from injury—even when it involves injury to the attacker—be called the Golden Rule in reverse?

Here is truly the most appealing form of this argument. He would be cold indeed who did not feel its power. To look into the face of a small son and weigh him coolly in the scales of theory is hardly within human power.

And yet this most compelling of all pleas must be seen for what it really is. The choice-of-two-evils argument is but a form of that ancient sophism that the end justifies the means. And here it is not even the form which declares that neutral means take their character from their end. This form sanctifies evil means by good ends.

### Good End—Evil Means

Perhaps my argument is not immediately clear. Consider, then. No Christian holds war in itself to be a positive good; it is admittedly an evil. Yet many Christians consider war justified. Not all war, but war that has a good purpose such as ultimate peace or security or freedom. They will use war as a means to avoid what they consider a greater evil, to secure a desirable end. They will injure others as a means of avoiding injury for themselves and theirs. But whatever the good end and no matter how good and desirable, they are still admittedly using an evil method to secure it. They cannot bring themselves to say that war is in itself good. Even when using it to repel evil from wives and children, they are still using what they admit is an evil. It must be sanctified by the end in view. And so it is that the good end is to sanctify the evil means. Indeed, it is the irony and agony of the non-pacifist's choice that his most persuasive argument is this ethical quicksand. The only justification of war open to a sensitive mind is that the end justifies it. All the elo-

quent and moving appeals ever made in the name of home or liberty or human rights—yes, even of God—are but elaborations of this fallacy. The non-pacifist's horn of the basic dilemma is to choose evil that good may somehow come from it.

### The Argument Is Quicksand

But this argument is the universal solvent of ethics. No moral principle can stand before it. He who takes this road must abandon moral considerations henceforth. He can no longer ask whether any part of this great means is evil. The test now is success, is gaining the end which will sanctify the means. But success with no ethical guidance means that no device however monstrous—provided it will give victory—can be rejected on moral grounds. Is Coventry bombed out? Then let Hamburg—and to prove that bombing brings retaliation, Bremen also—be bombed out. Is the enemy a beast? Then be more beastly than he! The glorious end justifies it. This new weapon is horrible beyond description? Ah, yes, but it guarantees victory. Away with anyone who now has moral qualms. Has he not from the beginning declared that the good end will justify the evil means? How can he now draw back with the plea that this new means is *too* evil? He left any moral footing long ago. Success he has made his god. Too bad he did not feel soon enough the trembling of the quicksand beneath his feet.

Such is the horror of this dilemma for the non-pacifist. His best argument trembles beneath him; it is quicksand. No matter how high his end, his conscience must ever wander on, ever failing to find footing. It is a token of this endless quest that the pacifist position perennially returns to beckon to the hearts of Christians. Those who reject it turn down from the heights into the bog of expediency, led by the hands of wives and children. But their hearts are troubled as they go.

And the pacifist? Let him not glory over his fellow Christian. He too has his burden and agony, the reverse of the agony of the non-pacifist. For if there is no limit to the evil which the non-pacifist can commit if it means success in his struggle after his end, there is no limit to the suffering which the pacifist must endure and permit his loved ones to endure without raising a hand to prevent it. True, the pacifist has the comfort of feeling that he has kept his ethical moorings. But at what cost! For him now exists no safety from prison, torture, slave labor, death. For him loom persecution, fear, *loss of all the outward aids to that liberty of thought by which he came even to his pacifist convictions.* And what for his countrymen, friends, family? He must stand—with no hand raised to repel it—and see come upon them all that threatens himself. How perilously close is



this to heartlessness and treachery! How terrible and bitter its cost!

### *No Golden Age Near*

Of course the pacifist believes and hopes that his nonresistance and love returned for injury will so move his oppressor that he will be won to a similar life of love. He believes that his program is powerful and positive—not merely spineless and passive—and the only finally sure way of transforming evil men and society. And he comforts himself that he is in the meantime on good ethical ground.

This is well. Cruel men have not seldom been so moved. But many a pacifist has been so confident of quick—and easy—conquest by his bloodless warfare and of the sure imminence of a millennium that he has overlooked the bodies of nonresisters unburied along the roads of history. The chief weakness of much recent pacifism has been its reliance, as its justification, upon the nearness of a golden age of universal altruism. And many a pacifist has lost his pacifism in despair when the dawn of the new day came with hardly a fleck of gold in it.

No, the pacifist must honestly face his literally being without shield from any injury which evil men may inflict on him and his. He has renounced all human arms. His help must come from God alone; and He has not always kept His children from martyrdom. Many of those named in Hebrews proved their faith by enduring rather than by escaping.

So the pacifist too has his agony. He may stand in the clear light on the heights of ethical assurance, with no sense of evil committed to enemies. But how naked he stands and how cold the blast! And whose are those cries sounding in his ears?

### *Choice Must Be Made*

And yet the choice must be made; it is inescapable. Doubtless the non-pacifist will think his alternative much the better practically. He at least protects his own, however troubled his conscience—and God is merciful to the penitent. Of course one can only surmise—for Christian nonresistance has never been tried on a large scale; certainly never nationally—but it is possible to wonder whether repelling injury by counter-injury has complete practical advantage. Not all the dead, not all the raped, not all the tortured of history have been pacifists.

And there is a possible higher practicality. The pacifist may actually conquer his oppressor's heart. That would be victory indeed. What would be the effect of a whole nation returning love for injury, no one can certainly declare. But it would almost certainly be as shattering in its way as was that bomb over Hiroshima. Evil will never be cast out by evil. Might it not be highly

practical to see whether some other untried reply to evil could succeed?

Ethically, whether he seems now to succeed or fail, practically, the pacifist has the superiority. His is a confidence to which the non-pacifist can never quite attain: he has not done evil that good may come. He has escaped making himself a greater monster than his enemy has dared or had means to be. If he has failed, he has failed like Christ,

still loving. And if God is real, is there finally any relevant test of action but the ethical?

For my part, I had rather stand before Him for eternal reckoning having come from the gas chambers of another Buchenwald than from the bombardier's seat over another Hiroshima. Better Buchenwald suffered than Hiroshima committed.—Lauren A. King, in *The American Friend*.

## OUR SCHOOLS

### LA JUNTA SCHOOL OF NURSING

Edna Amstutz, R.N., Director of Education, attended a workshop on personnel problems at the Little Eden Camp, Onkama, Mich. On her return to La Junta she also stopped to confer on administrative matters with faculty members at Hesston College, Hesston, Kans.

Dean Walter Oswald and Merle Bender of the Hesston College faculty visited the School recently. Dean Oswald made contacts in the community in regard to the financial needs at Hesston College. Merle Bender, returning from the Rocky Mt. Mennonite Camp, contacted the administration in regard to co-ordinated field work and publicity for nursing recruitment.

Arlene Sitler, Business Manager-Field Representative, returned from a six weeks' period in Ohio, Pennsylvania, and Michigan, which trip represented her final field work for the School of Nursing. She also spent a week in vacationing at her home near Hespeler, Ont.

John C. Wenger of the Goshen College Biblical Seminary faculty gave a series of messages on the Book of Romans from July 9 to 16 at the local congregation. These studies were much appreciated and particularly applicable to the development of individual spiritual life. Bro. Wenger also met with representatives of the local Mennonite congregations, Hospital, and School administration in a further study of spiritual life problems. A Council has now been formed which will continue to serve in promoting a deeper spiritual life within the community and the several Mennonite institutions. A set of standards has also been drawn up by the Hospital and School of Nursing for its staff and student body.

The Mennonite Youth Fellowship held a meeting in Miller Hall, July 26. J. B. Shenk, Goshen College, Goshen, Ind., gave a review of the historical aspects of the organization and the help available to local organizations from the executive committee.

The Student Council met on July 30 in the recreation room. Mrs. Swartzendruber, Director of the School and Hospital nursing service, served as the special speaker for the evening.

District No. XVIII of the Colorado State Nurses' Association met at Miller Hall, July 21. Mrs. Swartzendruber related high lights

of the Biennial Convention of the American Nurses' Association, the National League of Nursing Education, and the National Association of Public Health Nurses held at Atlantic City in June. Mrs. Eugene Blosser also gave an interesting description of nursing conditions in China.

Florence Nafziger, R.N., missionary on furlough from India, has arrived at La Junta and is now being oriented as Director of Nursing Service in the Hospital to fill the vacancy of Mrs. Swartzendruber's sabbatical leave in the coming year.

The local congregation, Hospital and School staff, and student body joined together in a July 4 picnic at the City Park. The monthly Hospital-School meeting was also held in July in the form of a get-acquainted picnic over the supper hour at the City Park. The new Voluntary Service members were introduced, and W. J. Dye, Administrator of the Hospital, and Mrs. Swartzendruber related many changes taking place in the Hospital and School staff for the following year.

Many, many visitors have been with us during the month of July. We trust that the contact with us has been one which will broaden the missionary outreach from these institutions.

—Arlene Sitler, Field Representative.

Jean Ingelow once said, "I have lived to thank God that not all my prayers have been answered." This statement seems an utter misunderstanding of prayer. There is no such thing as an unanswered prayer. Each will be able to recall times in his childhood when he went to his earthly father asking for things which were not best for him—things which might have proven disastrous if they had been given. In his wisdom, in his concern for the well-being of his own—even in his limited vision of life ahead—the earthly father knew the thing asked for would not be good, and though it was hard to do, though it hurt him as much as it hurt his child, he gently but firmly said, "No." The same is true of the Heavenly Father. He wants what is best for His own. Sometimes He, too, must say "No" to some cherished hope, but even then, in His matchless grace, He shows the better way.—From "For Love, For Life," by Nell Warren Outlaw (Revell)



## FAMILY CIRCLE

### A Little Lullaby

BY LORIE C. GOODING

*Little One, sleep; now the evening comes  
Blowing small trumpets and beating soft drums;  
Darkness slides steadily over the hill.  
Little One, sleep. Be still. Be still.*

*Little One, sleep; now the day is done.  
Playtime is over and gone is the sun.  
Only the stars show their silvery gleams.  
Little One, sleep. Sweet dreams. Sweet dreams.*

*Little One, sleep; for Jesus above  
Cares for His children with infinite love.  
Daytime or darktime His watch will He keep.  
Little One, sleep. Now sleep. Now sleep.*

Holmesville, Ohio.

### "Joyfully Singing"

BY LEO LILLIAN WISE

Martha Graham had come to visit Uncle David and Aunt Ella. Some months before she had been bereaved of a loved husband. Her children were settled in homes of their own. And Martha had been rebellious because death invaded the home, and persisted in pouring out her grief into the ear of anyone who might stop to listen. Just now she was saying to a casual caller: "I kept my own home but I got so restless I could hardly endure to stay in it two weeks at a time. I tried being a matron in a home but that didn't satisfy. Since then I have been going into homes where there is sickness. And I often go home so tired I declare I'll never leave it again. But just as soon as I am rested up I am wild to go again."

"Do you actually need the money?" questioned Grace. Out in the other room Priscilla was listening; she could not very well help doing otherwise. And she caught the edge in Grace's voice.

"Oh, no," quickly replied Martha. "I have a darling home and an income to meet my few wants. But I just simply can't bear to remain where everything reminds of the days when I was so happy."

"Scenes so familiar should bring comfort to you," offered the younger woman.

"My dear," Martha remonstrated, "if you'd ever been married you might understand a bit what my loss really means."

"At any rate," said Grace in an unusually sharp tone, "I don't believe I would boast about my grief!"

"What do you mean?" demanded Martha.

There was no answer given, for Grace had caught up her packages and gone abruptly. Only Priscilla sensed the tears back of the tone she had used.

Uncle David and Aunt Ella were out paying calls. And not knowing that Priscilla had come in, Martha sprang up, put on her outer wraps and started for a walk. The sharp tone had cut and cut deeply.

Everywhere was the unfolding of the Easter season. As Martha passed the floral shops she noted the tall, regal lilies proclaiming the resurrection. But in her heart she was not in tune with the message.

"Boasting, am I?" she said over and over again. Angry tears stood in her eyes. Suppose others felt as did Grace. Did they think her insincere? She walked block after block until she found herself opposite the gate to Farewell Retreat.

Upon a sudden impulse she passed through the gates and sought out the older section of the burying ground. Walking aimlessly from stone to stone she looked across a short distance to a stone with a singular inscription on one side. She stared a moment, then wended her way to the simple monument.

The singular inscription read thus: "Joyfully Singing." "How odd!" exclaimed Martha half aloud. Then she read the simple biography of a mother who had died in 1849. The young woman was hardly forty years of age. She could tell that this woman had left children.

She passed to another side of the monument and read the history of the husband: "A preacher for sixty years. He found this a wilderness and left it a fertile land of homes." There was more to indicate that this man had been an outstanding minister of the Gospel.

Then she went back to reread about the young mother. She said in a low tone: "A young mother leaving small children. And joyfully singing! Why, you would think a mother would be heartbroken about leaving her children. And the father to be left to carry on alone, bereft of a companion. And to try to substitute for a mother. And a man with a family of children seems so helpless. But joyfully singing! She wasn't afraid to meet her Lord and Master. And her husband could stay right here and go on preaching for nearly forty years! Joyfully singing!"

Martha Graham was always honest with herself when brought face to face with a truth. And now she was facing this truth. Of course, she had been lonely and grief-stricken; no one could deny her that. And yet she had memories, oh, so many of them, happy blessed memories of times she and John had gone through hand in hand. There had been hours fraught with anxiety when

the children were young, times when it seemed as if one or the other of their darlings would be taken from them. And there had been many a poignant release from anxiety. The children had married, and now with their own little ones were going through experiences similar to the ones she and John had known.

From some chapel not far distant came the sound of voices practicing Easter songs. She heard the words: "For this is victory morn." She softly repeated: "O death, where is thy sting?" She decided that though the loneliness would be no less, yet it should be bravely borne, since they who have named the name of Christ are not left desolate.

That evening she said to Priscilla: "I owe your friend an apology." She gave explanation.

Priscilla did not reveal having overheard; she simply said: "Grace was to have been married to a young doctor; he gave his life in service among the wounded overseas during our late World War."

"Ah, her dreams of a home and possible children all sacrificed," cried out Martha remorsefully; "never again shall I say that others do not understand! For how do I know their secret sorrows? I had better be 'Joyfully singing' and scattering a bit of sunshine here and there as I go. My restlessness must be kept underneath."

And Priscilla nodded soberly: "That sounds like Martha of old."—*Gospel Messenger*, selected by Fannie E. Martin.

### On Missing What Is Central

A modern parable tells of the woman who went away, leaving at her home the child and his clothes in charge of a servant. Upon her return the servant said, "Here are his clothes, but I have lost the child."

The pastor was calling upon a man who was quite indifferent to the church. He was reminded of his responsibility to his children. He made reply, "I get for them shoes and other clothes, I get them what they need to eat, and I send them to school. When it comes to religion and the church I just let them do as they please."

Many parents have just so far missed what is central in life. For themselves and for their children they have obtained temporal and material things. They have forgotten God and the soul and eternity.

All this is just returning the clothes—having lost the child. Someday we shall know that the things of the spirit are the big things. "For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?"

—Free Methodist.



# TO BE NEAR TO GOD

## THEME: CHRISTIAN SERVICE

"Paul, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, (which he had promised afore by his prophets in the holy scriptures,) concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: by whom we have received grace and apostleship, for obedience to the faith among all nations, for his name" (Rom. 1:1-5).

### Sunday, August 24

#### Christian Service—near to God

Being near to God sometimes means a quiet period of meditation and worship. On the other hand, our worship habits must be woven into our times of activity. Nearness to God is a condition of the heart rather than a limitation of time or place. Paul and Silas sang praises to God at midnight in the Philippian jail. Then after the earthquake they led a number of folks to Christ. They must have been near to God through all the excitement of that night, in order to give such a remarkable testimony. In spite of the cruel treatment they had received, they remained all primed to lead souls to Christ.

### Monday, August 25

**Divine Commission**—"called to be an apostle," "received . . . apostleship."

"Paul, an apostle, (not of men, neither by man, but by Jesus Christ, and God the Father who raised him from the dead)." We are impressed over and over again with the certainty of the Apostle Paul in his position and authority as God's worker. Such certainty is the privilege of every Christian worker. We are often modest in declaring our commission and position. Perhaps we aren't sure about them. We meet workers occasionally who are ashamed of their calling. God calls His servants today. He really does. There's no mistaking it, provided we have been in close touch with God and His Word. The what and where of our commission will concern us less if we know WHO calls us.

### Tuesday, August 26

**Personal Acceptance**—"by whom we have received grace and apostleship."

The word "received" implies both a divine gift and a human acceptance. There is no thought of compulsion, but rather the glad, joyous acceptance of the position God desires us to occupy. We are constrained or impelled—never compelled. The hand of faith is always outstretched to receive the abundance of grace for every need. Not as though we receive from a common storehouse, but that which God offers us is exactly suited to an immediate personal need.

### Wednesday, August 27

**Divine Equipment**—"we have received grace and apostleship."

A brother in a local mission board meeting one time remarked, "Don't we go to a lot of fuss to tell the world that Jesus saves?" Paul's

tool kit contained grace and apostleship. He considered himself a slave, and therefore dependent entirely on his Master to provide the wherewithal to carry out the work to which he was assigned. We believe that along with every commission the Lord provides the grace to do the work. The commission itself is as gracious as the means to carry it out.

### Thursday, August 28

**Divine Purpose**—"For obedience to the faith."

This significant phrase appears again at the end of the epistle. Notice the combination of faith and obedience. Faith always implies submission and surrender, which in turn result in loyal and glad obedience. To have success in any activity there must be a clearly defined purpose, so that all resources and energies can be used to best advantage. What is the purpose of service for Christ? Is it not to bring all men to "obedience to the faith"? Why write for this column? Why print a GOSPEL HERALD? Because of our commission from God, "by whom we have received grace and apostleship, for obedience to the faith among all nations for his name."

### Friday, August 29

**Universal Range**—"among all nations."

Think of the vastness of the territory to be covered. "All nations" means faraway places, but much more than that. It means every nook and cranny of our immediate areas of influence. It means the saved as well as the lost, the church house as well as the slums, our neighborhood as well as skid row, preachers as well as backsliders. Yes, preachers have soul needs too. Paul was preaching the Gospel, but along with it he was building up churches, so that more folks would preach the Gospel and build up churches. God's service program comprises the whole world with some 2,000,000,000 people, every one of whom has soul needs.

### Saturday, August 30

**Supreme Motive**—"for his name."

After Paul's conversion the Lord, speaking to Ananias about Paul, said, "For I will show him how great things he must suffer for my name's sake." Paul was summoned and equipped to serve God as the apostle to the Gentiles, that the name of Jesus Christ might be honored among men. As the apostle speaks of it here we may think of it as both the motive and the theme of his work. To the Philippians he wrote of "the name that is

above every name." Proclaiming this name was a delight to Paul because of what the name meant to him in his own personal experience.  
—Dewey Yoder.

## DAVID'S REIGN

### Sunday School Lesson for August 31

(II Samuel 5:6-25; 8; 9)

David was but a young man of 37 years when he became king of God's chosen people. But years before he was "provided" by God and anointed by Samuel. Samuel heard God say, "I am looking to the heart of the man for my choice of king." Who wouldn't desire to hear God say of him the many complimentary phrases He used of David: "My chosen," "My servant," "a prince among them," "a man after mine own heart which shall fulfill all my will," "anointed of God," "sweet psalmist of Israel," "God's chosen."

"He went on and grew great," "waxed greater and greater," describe David as king. See on the map the size of the kingdom under David. What were David's reins of power?

David loved God and therefore he could not let the Jebusites defy God. David took the stronghold of Zion which became the "city of David." Now Israel had a strong and centrally located political and religious center. II Sam. 5:6-10.

David's kingdom was exalted not for his sake but for his people's sake. Truly this king was a servant of the people. 5:11, 12.

For directions in military moves David sought the Lord. And he obeyed God's directing. God received the honor too. Heathen images left in conquered lands were burned. 6:17-25.

Bringing the ark to Jerusalem and bringing it according to detailed directions of law (after the first error) shows David's attitude to God's law. 6:1-19.

The wonderful words God spoke to David through Nathan and the answer of David (chapter 7) shows the very intimate relationship of God and David. What glorious promises David received!

And David was like God in his magnanimous spirit shown in his treatment of Mephibosheth. David truly loved Jonathan. (Chap. 9)

Again we see a great under-general winning many victories in foreign wars until he was a king according to God's promise, from the river of Egypt unto the Euphrates. Wherever he went the Lord preserved him. And he "executed judgment and justice unto all his peoples."

What a king God did provide!—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

In regard to the great Book, I have only this to say: that it is the best gift which God has given to man.—Abraham Lincoln.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Lawrence Brunk worshiped with the Zion Mennonite Congregation, Beckerville, Pa., on Sunday morning, Aug. 10. The Brunk brothers are making arrangements to have an evangelistic campaign near Morgantown, Pa., sometime in October.

Bro. Chris Hershberger, Kalona, Iowa, spoke at the Pigeon River C.A.M. congregation on Sunday afternoon, Aug. 3; on Sunday evening at the Pigeon, Mich., Mennonite Church.

Bro. C. C. Culp, Brethren, Mich., held a week-end Bible Conference Aug. 2 and 3 at the Locust Grove Mennonite Church, Elkhart, Ind.

Bro. and Sister Eugene Blosser had charge of the evening service at the Iowa City, Iowa, Mennonite Church on Aug. 10. They told about their experiences in China and something about their future work in India. Bro. Blosser brought the message, "Other Sheep I Have."

The First and Second Y.P.I.'s at Laurelville, Pa., were attended by 69 and about 190 respectively. Instructors included T. H. Brenneman, John Drescher, and Hilda Bixler at both institutes. Edgar Metzler, S. J. Hostetter, B. Frank Byler, and Earl Maust at the First, B. Charles Hostetter, David Derstine and J. Mark Stauffer at the second. Bro. Paul

Roth was director Aug. 2-8 and Bro. C. F. Yake Aug. 9-15.

The MYF groups of the Sugar Creek and Bethel Mennonite churches, Wayland, Iowa, are sponsoring a music program from 6:00 to 6:15 p.m. each Sunday over KXIC during the month of August. Bro. Willard Roth is serving as director and narrator.

Bro. R. R. Smucker, Elkhart, Ind., spoke and showed pictures on India at the First Mennonite Church, Johnstown, Pa., on Tues-

Sunday school superintendents, teachers, pastors, librarians, pupils, Christian workers, have you sent in your registration for the Fourth Church-Wide Sunday School Convention, August 21-24, at Goshen College, Goshen, Indiana? All are invited to attend, even though you have not registered. Every congregation should have a representative there to receive help, inspiration, and information for a revitalized Sunday school.

day evening, Aug. 5. On Wednesday evening he gave his program at Pinto, Md.

Clayton Beyler, Hesston, Kans.; G. G. Yoder, Crystal Springs, Kans.; and Leroy Kennel, Iowa City, Iowa, will serve as instructors for the Nebraska Y.P.I. held at the Shickley, Nebr., Mennonite Church Aug. 22-24.

The Midway, Ohio, MYF group visited the Publishing House, Wednesday, Aug. 13.

Correction: Bro. James Bucher, Hubbard, Oreg., preached at the Rock of Ages Rescue Mission in Sacramento, Calif., July 12-13.

The largest opening-day crowd of any of the Brunk Bros. Campaigns gathered at Goshen, Ind., for the first night, Aug. 3. The meetings at Goshen will continue throughout the month of August. Aug. 21-24 the meetings will be held in conjunction with the Fourth Church-wide Sunday School Convention.

Bro. John W. Wentling, Rothsville, Pa., was ordained by lot to the office of deacon for the Carpenter congregation, Bareville, Pa., on July 16. Bro. Mahlon Witmer was in charge of the service.

## Visiting Speakers

July 24: Raymond Charles, Lancaster, Pa., at York's Corners, N.Y.

July 31: Raymond Charles, Lancaster, Pa., at Ida Street Mission, Tampa, Fla.

Aug. 3: Herman Schmucker at Iowa City, Iowa; Moses Bowman, Kitchener, Ont., at Sycamore Grove, Garden City, Mo.

Aug. 10: A. J. Miller, Kent (Ohio) State University, at Beech, Louisville, Ohio; Gerald Studer, Smithville, Ohio, at South Union, West Liberty, Ohio; John L. Stauffer, Har-

risonburg, Va., at Zion, Broadway, Va.; Roy D. Roth, Hesston, Kans., at Hopedale, Ill.; Eli Miller, Elton, Pa., at Herrick, Clare, Mich., and at Midland, Mich., in the evening; Roy D. Kauffman, New Wilmington, Pa., at Leetonia, Ohio.

Aug. 16: Simon Bucher, Annville, Pa., at Bowmansville, Pa.

Aug. 17: Alvin Becker, Northern Bible Society, at Waldo, Flanagan, Ill.; Roy D. Roth, Hesston, Kans., at Pleasant Hill, Peoria Ill.

## Announcements

Bible Conference at the Mennonite churches of Freeman, S. Dak., Sept. 14-21, with Bro. C. F. Derstine, Kitchener, Ont., as speaker. Calvary Hour radio rally on Saturday evening, Aug. 23, at Camp Meeting Park, Landisville, Pa., and on Sunday at 2:00 p.m. and 7:30 p.m., Aug. 24, at Highland Park on US 309 near Souderton, Pa. Bro. and Sister William G. Detweiler will speak, Amstutz Sisters' Trio will sing, and Bro. Millard Detweiler will lead the congregational singing. Baptismal services at the Bothwell, Ont., Mennonite Church Wednesday evening, Aug. 20, with Bro. C. F. Derstine officiating. Open-air Youth Fellowship on lawn at Paradise, Pa., Church at 7:30 p.m., Aug. 24. Speakers representing youth groups of eastern Lancaster County; testimonies and singing; sponsored by Ambassadors for Christ. Harvest and Dedication Service at Lititz, Pa., Mennonite Church Saturday evening, Aug. 23, and all day Sunday, Aug. 24; guest speaker, Howard Charles, Goshen, Ind.

## Calendar

809—The Christian as a Witness A Phenomenon (Poem)	
811—"Our Sufficiency Is of God" The Use of Slides Traveling with the Editor	
812—Steadfast in Purpose It Happened	
813—The Right Spirit and Purpose in Helping and Securing Help	
814—Rocky (Poem) Thanks for Testaments	
815—A Prayer for This Week "Christ for Today" Prayer Requests	
816—Better Buchenwald than Hiroshima	
817—La Junta School of Nursing	
818—A Little Lullaby (Poem) "Joyfully Singing"	
On Missing What Is Central	
819—To Be Near to God Sunday School Lesson for August 31	
820—Field Notes Calendar	
821—Mission News	
822—We Need Workers	
823—Canning Time Suggestions What's Cooking in the Bethel Mission Unit	
824—Teaching Summer Bible School in Chicago	
825—We Commence Our Evangelistic Task What Have We to Do with Thee What Student-in-Missions Has Meant to Me If I Die I'm Lost	
826—What Makes a Church Grow Women's Activities MCC Weekly Notes Church Correspondence	
830—Marriages Births Obituaries	
831—Items and Comments	

Little Eden Camp, Onkama, Mich.	
Second Family Week, Aug. 23-29	
Rocky Mt. Mennonite Camp, Divide, Colo.	
Work Week, Aug. 25-30	
Laurelville Mennonite Camp, Mt. Pleasant, Pa.	
Victorious Life Conference, Aug. 23-24	
Music Week, Aug. 25-29	
Chesley Lake Camp, Allenford, Ont.	
Young People's Camp, Aug. 23-30	
Ohio Young People's Institute, Camp Zion, East Sparta, Ohio, Aug. 16-22.	
Michigan Ministerial and Sunday School Meeting, White Cloud, Aug. 19-20.	
Illinois Mennonite Conference, Flanagan, Ill., Aug. 19-21.	
Ontario A.M. Sunday School Conference, East Zorra Church, Tavistock, Ont., Aug. 30-Sept. 1.	
Annual meeting Conservative Amish Mennonite Con- ference, Croghan, N.Y., Aug. 19-22.	
Ind.-Mich. Christian Workers' Conference Delegate Session in College Assembly Hall, Goshen, Ind., at 1:30 p.m. Aug. 21.	
Southeastern Iowa Young People's Institute at Iowa Mennonite School, Aug. 20-24.	
Church-wide Sunday School Conference sponsored by Commission, Goshen College, Aug. 21-24.	
Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.	
Ontario Christian Workers' Conference, United Mis- sionary Pavilion, Kitchener, Sept. 6-8.	
Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.	
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.	
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.	
Semi-annual session of Commission for Christian Edu- cation and Young People's Work, Cheraw Colo., Oct. 31, Nov. 1.	
South Pacific Conference, Phoenix, Ariz., Nov. 27-29	
Winter Ministers' Meeting of Indiana-Michigan Men- nonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.	
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.	
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.	
Mennonite General Conference, Place Undecided Aug. 26-30, 1953.	



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

A funeral service was held for a daughter of one of the members of the Betania, Pulguillas, Puerto Rico, congregation, on the afternoon of July 28. Only the father and one brother are Christians. Pray for the rest of the family that they too may accept Christ as their Saviour.

A stewardship conference was held in La Plata, Puerto Rico, June 20-22. The pastor, Bro. John Driver, together with members of the congregation brought the messages. On June 27-29 the same stewardship conference was held at the Rabanal congregation.

Bro. Ralph Buckwalter recently wrote that Tanese San has completed the translation of the pamphlet "Who Are the Mennonites?" by J. C. Wenger. On Sunday the members at Obihiro read it and Hayashi San, a former Buddhist, commented on the excellent translation. Bro. Buckwalter says: "I think we do have a very good, conscientious man in Tanese San with a flare for literature. He is much better in helping us with our Japanese than anyone we have had yet."

The Freeport, Ill., congregation has begun a new mission Sunday school at the Lancaster Townhall. This Sunday school serves children from a rural subdivision northeast of Freeport. The present enrollment is about 20.

Sister Phebe Yoder, missionary on furlough from Tanganyika, Africa, addressed the Workers' Conference of the South Central District held at Hutchinson, Kans., August 14, 15. She spoke on "God's Work in Tanganyika." Dr. Merle Grasse, Calico Rock, Ark., spoke on "My Call to the Neglected in the Ozarks."

Revival meetings in Bragado, Argentina, closed August 3 after 25 people, mostly youth, made public confessions. Fifteen others found new joy in their lives when they consecrated their lives anew to the Lord. Some converts were prohibited to return to the later meetings by other members of their families. Prayer is requested in their behalf. Members and missionaries from Bragado wish to express their appreciation to all who remembered these meetings in their prayers.

Fifteen young people from various towns were present with the Bragado, Argentina, young people for the special youth meetings held August 2-3. Highlights in the program were talks by Aladino Scorza, Bible school student, Bro. Ainscough, evangelist, and the showing of the Moody Bible Institute film "God of Creation."

A letter from Bro. Don Reber dated Aug. 2, states: "The family is in good health and everyone is a good sailor. Barbara isn't affected, neither the children. As for myself I am able bodied with the help of the new drug dramamine. The sky has been cloudy

this first day out, keeping it cool. We are all enjoying the trip very much. Today at 2:00 p.m. all the missionaries gathered together to arrange services for tomorrow. I was given charge of the prayer services and other informal meetings we may have during the week."

The workers at the Northern Light Gospel Mission write: "Since our last letter Bro. Orie Schrock, formerly from Cass Lake, was ordained to help in the work at Ogema (White Earth Indian reservation) and Bro. Mark Landis, formerly from Quakertown, Pa., was ordained for the work at Cass Lake. May God bless these brethren in their new responsibilities and calling.

Bro. and Sister Weyburn Groff, missionaries on furlough from India, left Goshen, Ind., on August 11 and were scheduled to fill an appointment at Archbold, Ohio, that evening. They will then go on to New Hamburg, Ont., Bro. Groff's home, where they will be until mid-September. Following their stay there they will go to New York where Bro. Groff will attend the New York Biblical Seminary. They may be addressed at New Hamburg, Ont., during their stay in Canada. After the middle part of September their address will be 200 St. Ann Street, Bronx, New York.

The address of Bro. and Sister George Beare, missionaries on furlough from India, who have recently moved into their own home is 335 N. First Avenue, Upland, Calif.

(Continued on page 828)

## Relief and Service News

As the Mennonite Central Committee begins its annual material aid drives the question arises as to what the relation of the MRC constituency to the drive should be. As in the past, the MCC material aid program giving has been clearly designated by the material aid director, Mervin Miller, to be an "extra" program. That is, the gifts are considered as being beyond the giving included in the regular monthly relief and service offerings taken in each congregation of the Mennonite Church. This does not mean that the program will not need to be supported, but rather that it may require some additional thought and interest. The program is intended to help suffering and physical need in the most practical, and hence the most effective way, since it brings food for the hungry. It is easy to believe that we can continue the monetary gifts of our regular relief offerings and still give considerable gifts to the material aid program.

Special emphasis is being placed this year on certain categories of foods such as canned meat and fats (in tins), for which a quota of 150 tons has been set; concentrated foods such as milk, eggs, raisins, and multi-purpose food—quota, 90 tons; and flour and grain cereals for which a goal of 60 tons has been set. Special attention should be given these goals since special types of food will demand more effort and more expenditure to provide. About fifteen tons of these foods will also be used for the domestic MCC program in the Voluntary Service units, the MCC headquarters, and the MCC mental hospitals.

Questions have come in about the relationship of the MCC material aid program to the CROP program. This is a matter to be settled locally or on the state basis. It is recommended, however, that if gifts are given to the MCC through the CROP drive that the procedure be clear beforehand. If the gifts can be gathered and channeled through our church channels and still be recorded on the CROP receipts and goals, this procedure is preferable.

Lester Birky and Carl Hooley, Elkhart, Ind., members of the MRC Summer Service Unit at Wichita, Kans., will speak to the MYF group of the Prairie Street Church, Elkhart, Wednesday evening, August 6, on their summer's experiences.

Bro. Emanuel Hochstedler of the Kokomo, Indiana, Mission, has made arrangements for a carload of brethren and sisters to help the Mexican Mission and the MRC Voluntary Service Unit in the work on the mission chapel in Chicago. The group will be there August 11-16. Voluntary Service Unit members there are Bro. and Sister Orie Roth, Albany,

(Continued on page 828)

## Your Treasurer Reports

Last week we called your attention to needs in general in connection with the clinic in the Culp, Ark., area. This week I would like to call your attention to a very definite need in this area. That is the need for a four wheel drive jeep to be used by our nurse as she goes out on maternity and other emergency calls. Many of the trails in this area are practically impassable for a regular car. The Executive Committee has approved the purchase of this jeep as soon as funds are available. We are, therefore, coming to you with a special appeal for these funds. It has occurred to us that this would be an excellent opportunity for organizations that like special assignments to get under this project and make the necessary funds available. Or maybe there is an individual who would like to undertake this or contribute towards it. May we have a quick response from you because this is a very urgent need.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana



# We Need Workers

By GLEN YODER

We will need a number of staff members in August. Two of our present staff, Elda Horst and Katherine Yutzy, plan to go to school this fall. A married couple, Aaron and Ruth Kueper, have given their first year of married life in service here and plan to establish their home. Rebecca Helmuth, who has been here three years, is needed at home. Edna Yoder, who has also been here nearly three years, is planning to leave in August. Therefore, we need six new staff members by August 20.

Our staff is chosen to serve a year and the year generally begins in August. This year we plan for a week of fellowship and orientation before the children come back from their vacation in the country.

After several years' experience, we have discovered a number of qualities that should be found in our staff members.

1. The staff member should enjoy working with both children and adults. To be able to get along well with a dozen adults and fifty children, all under one roof, all living closely together as one big family, is a necessity if one is to enjoy the work. This means one must be able to love others in spite of irritating actions and attitudes.

2. The staff member should be fully consecrated and called to the task of helping children. She should consider no task drudgery and recognize that scrubbing floors is as much a part of the work as conducting morning chapel.

3. The staff member should love hard work. Working with children is enjoyable work and work that brings many blessings, but it is very HARD work. If the vision of helping Christ as we help others is lost, then the work may become drudgery.

4. The staff member must love to be with children, to play with them, and to help them in their problems. She must be willing to sacrifice her pleasure to make them happy.

5. She should have a special interest in helping needy children and be interested in training herself to be able to understand and serve them better. We plan to have in-service training for all our staff.

We need some workers who have had some training in child care: teacher training is excellent preparation. We hope some school-teachers reading this may be called to this service, which is as challenging as teaching.

Each of you who read this can have a part in helping supply this need: (1) You can pray that the Lord will send forth laborers into this field. (2) You can think of those you know who are qualified for this work and suggest their names to us. Many of the workers of the past who have come and have been used of the Lord in a great way came because they were asked to come; they would probably never have volunteered. Being asked to give service is often a part of the call. So if you know persons who might serve here, send us their names. (3) Some who read this may feel the call to service. If you do, write to Glen Yoder, 1620 South 37th St., Kansas City, Kans.

Kansas City, Kans.



Wouldn't you like a story? A story about Paul, or Peter, or a puppy dog?



The girls are divided into small groups for activities such as embroidery, knitting, and crocheting.



When I get hurt, she knows what to do and then it heals and I get well.





The entire staff at Kansas City Mennonite Children's Home, many of whom will be leaving this fall for other responsibilities.



Did you have a nice vacation? Here the youngsters at the Home return from a summer in the country homes of Mennonite families in Iowa, Kansas, Missouri, and Oklahoma.



OooH! Look at all the food we got! Truckloads of barrels, boxes, and jars! Each year churches in Iowa and Kansas send large quantities of food to the Home.

## Canning Time Suggestions

BY GLEN YODER

The churches, especially those in Iowa, have been very faithful in canning for the Home. We cannot in any way convey how appreciative we are of the thousands of quarts of fruits and vegetables sent us each fall, but we are sure God rewards abundantly.

Some have wondered if we got too much of any certain thing. Naturally, the amount of any given fruit or vegetable we get depends upon the quantity raised during the season. For instance, one year we receive an abundance of canned peaches, while the next year we may receive very few. Thus over the years, the peach supply remains quite steady.

There always seem to be apples, and the past few years we have gotten a few more than we could easily use. The raw apples we receive are placed in cold storage and last

until April or May. This decreases the amount of canned apples we can use. The children are very fond of apple sauce and apples in all forms—yet once a day is about as often as they should appear on our menus.

Other than apples, we never have an over-supply of fruits. We can use grapes best in the form of strained grape juice.

We can use all the vegetables we can get, for we always need to buy vegetables throughout the winter. We receive a fine supply of green beans, which we enjoy and eat often. We could use many, many more carrots and beets—canned in salt water, not pickled. Corn, dried as well as canned, is always very welcome, as well as other vegetables.

Because pickled items should have only a small place in children's diets, and because we need canned vegetables, we urge that you

pickles nothing that can be eaten salted and buttered and creamed. This especially means carrots and beets and beans.

We know you are anxious to send what is most needed, and therefore make these suggestions. May you be blessed as you continue to serve Him by sharing in this work.

Kansas City, Kans.

## What's Cooking in the Bethel

### Mission Unit

BY ADA L. SNYDER, COOK

Potatoes are too expensive at five pounds for fifty-nine cents so it might be macaroni, rice, or noodles. Dinner is served at twelve o'clock to enable the teachers to be off to Dearborn Street in the afternoon. There are from fifteen to eighteen to feed at noon. One never knows exactly but it's a good idea to be prepared for an extra one or two, just in case.

It certainly is a happy family. At meal-time, around the table, plans are made and problems discussed. Interesting experiences from the classrooms are shared.

It is not all cooking for the cook. She is also privileged to visit the school while Esther relieves in the kitchen. At eight-thirty lines are formed on West Gresham and we accompany Dolores and Amy as they chaperon the parade of children across dangerous crossings and bring them safely to school.

There is not time in one forenoon to visit all the classrooms, especially if you happen in at Martha's during story time. Fifth graders sit entranced with shining eyes and listening ears lest they miss some interesting detail of the story. Reluctantly we leave before the end of the period and peep in on Lois. She is busy taking the roll and explaining the verses as they respond.

A short visit to Mary's room and we "get in" on a discussion on the Christian home. One's heart surely goes out to those listening pupils, knowing their home life is anything but wholesome in most cases.

We hasten on to the next room where Amy is being showered with questions from the boys and girls, who have just heard the story of how God gave His Son. They really want to know.

Virginia has her kindergarten pupils out in the hall for a drink, then escorts the little dears back to class. Margeurite and Gloria are having recess period, going out for a change of position.

It is rest time in the nursery. Fern wants quiet; so we soon tiptoe out silently. Monitors in the halls look sleepy too. Everything seems to have gone smoothly. The Word has again been faithfully taught. And who will say what the harvest will be.

Nothing has been said about the unit dormitory where six girls lived out of suitcases and slept on bunk beds for two weeks; of Sister Lark's delicious fried chicken dinner to which we were all invited; her project of hand-painted towels to raise money for the



new church building; of Fanny's watermelon treat and Mary's ice cream; of bedtime discussions and Fourth of July outing. We have not mentioned Sammy's mischief, Gene's teasing, Adrienne popping in at lunch time, and Paul indulging the family's whims. And so one could go on.

Our duties were many and varied. Have we been busy? I wouldn't have missed it for anything!

Chicago, Ill.

## Teaching Summer Bible School in Chicago

BY ESTHER BEACHY

On June 30 our summer Bible school started. There were thirteen teachers in all; five who came only for two weeks of teaching, five of the Service Unit in addition to the director of the Unit who was also superintendent of the Bible school. Three girls who live here in Chicago also helped. With this group of workers we started our task of teaching. Pencils were sharpened, workbooks prepared, and supplies made ready. Two schools were taught in one day. The Bethel Bible school, which had an average attendance of 144, was taught in the morning, and Dearborn, which had an average attendance of twenty-eight, in the afternoon.

My class was a combination of fifth and sixth grades at Dearborn. They had an average of almost seven out of an enrollment of eleven. It was a real challenge to give them the Word of God, although it could not be given under the most favorable conditions. In the afternoon there is more heat and the child is more tired and so not as much attention can be expected. Will you pray with us that by another year there may be sufficient teachers or that things can be arranged to give the Dearborn children their Bible school in the forenoon? A school building or a more suitable place in which to study is also a need.

The Lord loves these youngsters and has a real concern for their spiritual welfare. It is through us as teachers that He can express this concern. In our class there was a real need to bring some of them to a conviction of the sinfulness of unruly and noisy behavior in class, which also was a definite hindrance in their ability to learn. This burden was brought before the Lord in prayer in weekday prayer meeting. Two of the girls of the class were present and the Lord led them to pray for better classroom behavior. How we appreciated that. God does hear and answer prayer. Each day in class devotions, we asked God to give open minds and hearts for His Word and good behavior; and a definite change was wrought in the class. It was possible to sow the seed and feel that much of it had a chance to grow.

I also feel much indebted to one of the teachers who helped me through several critical days. That is one of the joys of being in a Service Unit. There is the privilege of sharing our problems, of helping one another, of

sweet fellowship as together we labor to build the kingdom of God on earth in the hearts of boys and girls. It is a work which can be done only through prayer, patience, and love.

Kalona, Iowa.

## What Have We to Do with Thee?

BY DOLORES VORHAUER

The following passage reminds me of my first experience in summer Bible school in the city of Chicago at the Mennonite Mission on Dearborn Street.

"And they were astonished at his doctrine: for he taught them as one that had authority, and not as the scribes. And there was in their synagogue a man with an unclean spirit; and he cried out, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth? art thou come to destroy us? I know thee who thou art, the Holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? what new doctrine is this? for with authority commandeth he even the unclean spirits, and they do obey him. And immediately his fame spread abroad throughout all the region round about Galilee" (Mark 1:22-28).

In fourth grade I had ten boys and girls. They started to come for a few days, but for lack of space and comfort were driven out and I was left with four.

Two of the four, Stephen and Katherine, were very unruly for several days until the Master opened their hearts and minds to receive the precious Word which won a victory in their souls, then they were attentive and responded to every teaching. Instead of negative thoughts, positive ones were planted through the Word. They appreciated very much the love we gave to them and responded to it freely.

We hope and pray that our heavenly Father will provide more comfortable classrooms next year.

At the end of the school we could see that the unclean spirits were leaving them free, even as when the Master was on earth and performed such miracles.

Chicago, Ill.

## What Student-in-Missions Has Meant to Me

BY JONAS CHRISTNER

I consider it to have been a great opportunity to have had the privilege of working in industry and serving in the mission work of the church at the same time with the Larks in Chicago.

Serving in this manner was an opportunity to become acquainted with conditions in industry as they exist in our large metropolitan areas, to witness for Christ and extend the testimony of the Mennonite Church to those who had never heard of our witness. It pro-

vided an opportunity to testify against all forms of sin, such as smoking, drinking, gambling, profanity, and immorality, by precept and example.

To earn while serving in mission work, I feel, encouraged other young church members and was an example to those among whom we served, showing that they too can serve the cause of Christ and the church in their spare time as well as on the job. Through this experience came knowledge and a sense of responsibility to combat certain evils, and afforded an insight to some problems faced in city mission work. It was an excellent way to earn while looking forward to completing college training in preparation for rendering more effective service to the church.

I stayed at the James Lark residence paying board and room and helped with the daily household tasks and served in mission work.

My church activities included visitation, conducting prayer meetings, acting as janitor and superintendent of the Dearborn Street Sunday School.

Through this opportunity of working in industry and serving in the mission program I have acquired a broader vision, a deeper understanding, and a greater appreciation of what the work of the church is and should be. It has been a help to me in finding out what I really wanted to do in life. My prayer is that God will continue to bless the work in that area and may those who follow me be helped as I have been.

Goshen, Ind.

## If I Die I'm Lost

BY ELIZABETH YODER

Yesterday we walked up to the door of a Negro home. On the outside hung a red wreath and at once we wondered if the poor lady with cancer had died.

"It was only a few weeks ago that we had talked with her. She had given a wonderful testimony of the peace of God that was in her heart," I thought to myself as I knocked at the door.

Mr. Martin met us at the door. "Come in and have a chair," he said.

I saw that Mr. Martin had been drinking and was very miserable. His eyes were droopy and half closed. The smell of liquor was on his breath as he talked to us.

"Is your wife here?" I asked.

"She died Monday evening," Mr. Martin replied.

"Well, I am sorry, but I believe she was ready to go," I said, remembering the words she had spoken to us not long before.

"Yes, she has said for a long time that she is ready to go," returned Mr. Martin.

"Mr. Martin, could you say that if the Lord called you home?" I asked.

"No, madam, I would be lost if I would die now," he said with a look of despair on his face.

"You need not die lost if you accept Jesus Christ as your Savior. For Jesus said, 'Whoever shall call upon the name of the Lord, shall be saved,'" I said, assuring him that there is a way out.



"My wife has prayed for me ever since I married her, but just look at me now. She has also prayed for her health but she didn't recover. If God is a just God, why did He let her suffer since she has been ready for so long?" he questioned, looking to us for an answer.

"Your wife was very pleasant in her suffering, and she didn't lose faith in God. She still had the testimony of the Lord in her heart through all her suffering, didn't she?" I asked, knowing how pleasant she was only a short time ago.

"Yes, madam, you're right," he answered.

"It may be that God was allowing her to suffer to try to show you how much He loved you. Then her suffering didn't bring you to the place where you saw your need of Jesus; so He finally called her home. You may have been the reason for her suffering, but it was God's love for you," I tried to explain to him.

"Yes, I understand what you mean now. You know other times when you were here, I had no time for Christ. I had other things that came first, but since her death I have had time to think," he said, yet unwilling to try the only source of help.

"Now is the time when you can prepare to meet her in heaven if you only will. You can come to the Lord right now if you want to. The Lord will take you just as you are," I said to him.

"I am about half drunk, in case you didn't know it. I am not in a position to make any decisions now," said he.

"Yes, I knew you had been drinking," I replied.

"I just had to do something so I could stay awake. I have lost so much sleep from my wife being sick and then I worked too. You just don't know what it is like. You don't know what liquor will do to a person," he said, with shameful eyes that could hardly see.

"You are right, I don't know what it is like, but the only remedy for you is Christ Jesus, and I am offering Him to you this afternoon. He is the only one that can help you," I said.

"My buddies that I work with have been in all day long and brought things. If they didn't bring a jug, they brought something else and I am the kind of a man who when someone wants to give me something, I can't turn it down," he admitted with an expression on his face of utter helplessness.

"Do you realize though, that the greatest Gift and the most wonderful Gift that you could ever receive, you're rejecting? The Gift that would bring you eternal peace and happiness," I answered.

"You're right, madam, but you are the only ones who bring the Bible to me. I want you all to come back when I am in a condition to talk business," was his reply.

"We will be back Sunday and I want to see you sober so that we can do business with God," I assured him.

"You'll find me that way Sunday here at home. You come back any time you want to. We want you to come," his eyes speaking the need of his heart.

After a closing prayer for him and his family we left that home but we couldn't forget it. That man is lost, headed for death, and needs to be saved. I do believe that he will be

saved, but where will he go to have his soul fed? We have no place for Sunday school or church. We know of no place to send them where they will be fed.

This question hasn't come to us just on this occasion. Here are some other questions that have come to us often.

"Where and when is your church going to be?" asked Mrs. Field.

"I sure wish you would have a church here; I would like to work with you all," were the words from Mrs. Lock.

An old grandmother who takes care of her grandchildren said to us one day, "I wish you all could teach these children more often. Maybe they would be good then."

This is just a little glimpse of the work in Wichita, Kansas, among the Negro people. If

these questions came to you, what would be your answer? These are real questions and **ONLY YOU FRIENDS HAVE THE ANSWER.** Remember, we are what we are by the grace of God.

Sugarcreek, Ohio.

### A Parable

One night a man took a taper, lighted it, and went up a long winding stairs. "Where are you going with me?" "The ships out at sea are looking for our light to come into harbor." "Alas, no ship can see my feeble light." "Well, just keep burning, and leave that to me." With the taper he lighted the great lamps; then blew out its light; its work was done.—**Missiongrams.**



Henry Becker on tour with Evangelist Rawel.

## We Commence Our Evangelistic Task

BY PAUL G. AND ESTHER KNISS

The prospect of spending two years or so in language study is not a pleasant one when a person has just entered a country and is eager to begin the work to which he has been called. But we found that language school offers opportunities for spiritual preparation as well as orientation and language study. Here we associated with over two hundred missionaries—from the United States, Canada, England, Norway, Sweden, Finland, Australia, South Africa, and several other countries. They represented many different missions and denominations. With many of them we had real Christian fellowship, while on the other hand there were some who differed very greatly in their beliefs and practices. Then, too, there were extracurricular activities such as street meetings and village Sunday schools which gave opportunities of witnessing, even with a very limited knowledge of Hindi, for one can sing hymns in Hindi as soon as he is able to read it.

Yes, language school offered many worthwhile experiences, but we were glad when we could leave it and enter into full-time mission work.

When we came down from language school the Christian Workers' Conference started. This provided a good opportunity to become better acquainted with our evangelists and Bible women, as they all came from their various stations to attend these meetings. The meetings were a source of challenge and blessing to us all.

Not long after these meetings we were led to tour at the village Nareshgarh, and present the Gospel to the Munda people there. The native evangelist and his wife, being Mundas also, were able to work with them in their mother tongue. The Lord blessed the work mightily. Ten people from this small village of six families have been baptized, and some of the rest seem to be taking more interest. We praise the Lord for their steadfastness, and for the growth we have seen in these babes in Christ. Pray for them that they may become real witnesses in their community. They have had opposition but have remained faithful. They will have more trials. But God is able. We believe that being tried, they will come forth as gold. Job 23:10.—**"Annual Report."**

Bihar, India.



## Missions Editorial

### What Makes a Church Grow?

There are three phases discernible in the history of a church, a writer of a decade ago wrote: (1) an initial period of vitality and enthusiasm; (2) institutionalism; (3) worship of the past. This tendency may be at work in Christendom at large or it may operate in any given denomination. We are concerned here with how this process is coming along in the Mennonite Church.

We had our early phase of vitality and enthusiasm when the Anabaptists added 10,000 members in one year and when they went gladly to martyrs' deaths by the thousand they showed a remarkable vitality. Theirs was a living faith. They had no institutions and no past history. They had only Christ and the brotherhood—the church. This was enough.

But institutions are bound to grow up. The church, conscious of her mission in the world, has work to do. Individuals usually begin the tasks but sooner or later these efforts develop into institutions because work can be done more efficiently when organized. At least in the organization-minded West the institutionalization of Christian effort is inevitable. The Mennonite Church is clearly in that phase of its development now.

What about worship of the past? Are there signs of this state of mind among us? Both the institutionalizing and the past-worshipping tendencies need careful watching. The tendencies are not necessarily undesirable but can easily become so. Institutions must be kept charged with vital enthusiastic faith. This requires consecration and a continuous infusing of spiritual power by the leadership of the institutions.

The study of history has spiritual value only if it leads to a recapture of the spirit of the founding fathers or if it gives guidance in the solution of current problems. In our stress on Mennonite history and culture there is danger that we begin worshipping the past; that we begin to think of Mennonitism rather than of Christianity; that we try to live in the safe past rather than in the dangerous present. Tradition is like a flywheel giving stability and security to the present, but if it becomes too heavy it can easily stop progress and fossilize the church. This is another way of saying that tradition can kill a church. This happens when, for all practical purposes, worship becomes a worship of the past.

What are the missionary implications? We need only ask in which period our own church grew most rapidly. It was in the early days of new life and enthusiasm. There is no substitute for this dynamic for missionary effectiveness. Institutions are poor evangelizing agencies, contrary to what we often think. No one, not born in the faith, will be interest-

ed in traditions. It is life these people want, and when we can give a living Christ, mediated by our own living experience of Him, and expressing itself in terms of today's problems, people will take note and many will leave all and follow.—J. D. Graber.

### Women's Activities

The sewing circle executive committee for the Ontario district purchased large quantities of supplies for making up Christmas bundles at wholesale prices, so their people could benefit from the saving, making it possible to send more bundles. Let's remember this idea for next year.

\* \* \*

The Sunday-school children of the East Bend congregation, Fisher, Ill., have donated 169 articles of school supplies for relief. How many groups can match this collection?

\* \* \*

Watch for the plan in the August Missionary Sewing Circle Monthly for helping our student nurses in the Dhamtari Nursing School. Your circle will want to help by furnishing funds for purchasing furniture for a room, or for textbooks, uniforms, examination fees, notebooks, and blouses. Decide on the amount you can spend, then select your plan.

\* \* \*

Food and clothing goals have been published by the MCC for the coming winter in the June issue of the *Services Bulletin*. The estimated need of food is 150 tons canned meats and fats, sixty tons flour and grain cereals, and ninety tons concentrated foods such as powdered milk, eggs, raisins, and multi-purpose food; and the goal for clothing, 200 tons.

The clothing goal is the same as that set for last year, although we were fifteen tons short from reaching it. However, since clothing requests from Jordan are increasing and requests from other countries are constant, the goal was not lowered. Let's try to meet it.

\* \* \*

In Menno Heim, our MCC center in Berlin, there is a large sunny sewing room where fourteen sewing machines are used each Monday to repair badly tattered clothing for others by twenty women of the community. This clothing comes in through the city welfare organization. On Tuesday, Wednesday, and

Thursday the women of the neighborhood use the sewing room to do their own sewing. All day Friday and Tuesday evening sewing instruction courses are given by the directress of the sewing room. There is great demand for these courses.

The children of Menno Heim do crafts work, hear Bible stories, knit, sing and play. Approximately eighty children participate in the crafts groups; 150-200 attend the knitting groups. Alternately the children knit one article for themselves and one for the Heim which is laid aside and sold at the yearly Christmas bazaar. While the children knit, someone reads aloud and often discussions follow.—Mrs. C. L. Shank.

### MCC Weekly Notes

#### Approved "Types of Work" for Class I-O Registrants

The MCC has been informed that the National Office of Selective Service will forward lists of approved "types of work" for conscientious objectors to all State Directors within a few days. These lists will include approved projects from public agencies of about twenty states, along with those of federal agencies and nationally approved nonprofit private organizations. When these lists have been transmitted by the State Directors to their local boards they will be ready to proceed with the assignment of conscientious objectors to the extent that jobs are available within the approved categories of work. Class I-O registrants who have passed their physical examination will be required to complete SSS Form No. 152, "Special Report For Class I-O Registrants," which will be forwarded to them by their local boards. On this form they will have opportunity to state three choices of work, selected from the approved list, in order of preference. The approved list will be available to them at the local board offices.

These lists will probably have reached the State Directors' offices before this article is published and may have reached some local board offices by this time. Copies will be sent to the Peace Section counselors at the earliest opportunity. Interested registrants should keep in touch with their counselors for such information and counsel as they may need.

Released August 8, 1952

J.H.S.

Via MCC, Akron, Pennsylvania

## CHURCH CORRESPONDENCE

### WESTWARD HO, ALBERTA

(Mount Calvary Mennonite Church)

Greetings of love to all *HERALD* Readers. We are very grateful for the many blessings bestowed on us. We especially enjoy all visitors who come to fellowship with us, as our group is quite small.

Bro. and Sister J. C. Harder and family have moved from our congregation and are

working for the Lord in the Peace River district. We miss them very much for Sunday-school and Bible school teachers, and pray that their work will be blessed where they are.

There are also four of our young people who have jobs away from the home congregation and are fellowshiping at other churches. There are some others who have jobs that



are closer home, and they can come to be with us every two weeks or so.

The main congregation consists of four resident families and two nonresident families, which means that one Sunday there may be 15 to 20 in attendance and the following Sunday 20 to 25—health and roads permitting. So we would invite anyone who is visiting near us to come and fellowship with us.

On May 18 Bro. C. J. Ramer of Duchess was with us and had inquiry service in the morning and communion in the afternoon.

Bro. Harry Diener of Yoder, Kans., was with us for a short series of meetings June 16 to 19. All those attending were richly blessed.

On June 20 nearly all our group had the privilege of going to West Zion Church and hearing the Hesston A Cappella Chorus. We are thankful there are young people ready to give of their time and talent to serve the Lord.

Bro. and Sister Frank Byler and two children were with us for the morning service on July 13 and we enjoyed their message. We were made to realize anew the great need for more workers in Argentina. Several of our group were to West Zion to hear them speak and sing in the evening service and to see the pictures that were shown.

Bro. and Sister Josef Herschkowitz were with us for a service on the evening of July 18. We are glad for the opportunity of meeting with them again. May the Lord bless their work.

Bro. and Sister Irwin Reist and family of Martindale, Pa., were in our district for a short time visiting relatives.

Our oldest member, Sister Lucinda Good, now eighty, comes to church regularly, weather and roads permitting.

Summer Bible school will be held later in the summer if enough teachers can be found. May the Lord bless this work as we contact those who do not come to Sunday school.

Pray for us that we may not become discouraged although we are few in number and widely scattered. We would serve Jesus.

July 20, 1952. Mrs. Elden Spicer.

### CASS LAKE, MINNESOTA

Christian Greetings. We had two summer Bible schools among the Indians and whites—one at our regular place of worship with an enrollment of 75 and another in town with an enrollment of 30. Good interest was shown. All our teachers were from Pennsylvania and we appreciated their willingness to serve the Lord in this way.

On July 4 we had our Annual Workers' and S.B.S. Teachers' Meeting. We enjoyed the day of fellowship very much. We had an interesting program with approximately 150 present, and we served a basket lunch. Bro. John Beachy and family, missionaries on furlough from India, were with us as guest speakers. Sister Beachy had the children's meeting. We are looking forward to their appointment with us for July 22 to show us pictures of India.

At present our building is being painted inside and out by one of our brethren.

Bro. Mark and Sister Eva Landes and family of Quakertown, Pa., moved into our community the beginning of June. He was ordained to the ministry at this place on July 6.

Brethren Floyd Kauffman from Minot, N. Dak., Bro. Eli Hoshstetler, Mylo, N. Dak., and Bro. Elmer Hershberger, Detroit Lakes, Minn., were with us for the day. Bro. Orie Shrock, who was superintendent of the work, was ordained for the work at White Earth.

We ask an interest in your prayers in behalf of the work and workers and new minister that the Lord may show us great and mighty things. We believe the Lord has much in store for us if we reach out in faith and grasp the many opportunities.

July 21, 1952. Mrs. Reuben Diller.

### PROTECTION, KANSAS

Dear HERALD Readers: April 20 was the day we observed our communion. Bro. Earl Buckwalter, Hesston, Kans., worshiped with us.

Our semiannual Greensburg, Perryton, Protection Sunday School Conference was held May 18 with Bro. Richard Showalter bringing the morning message, a dinner and fellowship hour in the church basement at noon, and four speakers bringing messages in the afternoon.

Beginning May 19 and continuing until the twenty-ninth a very successful vacation Bible school was conducted. Sister Phebe Yoder spoke at the close. Bro. Paul Yoder gave instructions on songs and singing each evening of the week of May 19-25. He also attended Bible School, giving his instructive and inspirational talks on songs.

Sunday evening of May 18 Bro. Richard Showalter of Perryton, Texas, spoke to the church group about the summer camps, also showing pictures.

Our harvest was over earlier than usual. The weather was favorable and the wheat very good. How about our spiritual harvest?

July 22 the Ambassador Quartet, Goshen, Ind., gave a much-appreciated program.

Two of our young sisters have attended a camp in Colorado. They were Ramona Baker and La Vera Miller.

Our primary department, also the junior and adult sewing circles sent 65 bundles for relief.

Bro. Vernon Loucks has been chosen as leader of our Wednesday evening prayer meeting for August.

July 27 Bro. Minio Kauffman worshiped with us, bringing an inspiring message. Bro. and Sister Roy Selzer with their family left last Friday in a trailer house for points in Arkansas to have charge of Bible school work. May God abundantly bless them in their effort to labor in His kingdom.

July 28, 1952. Ursula Miller.

### BIRCH TREE, MISSOURI

Dear Brethren: June was very dry and hot; July has been cooler. There have been scattered rains, which really have been a blessing. The corn that wasn't burned looks nice, and if the rains continue some hay can be made this fall—not enough, however, to fill the demand, since there was no hay earlier. Pasture was burned up and some people had to ship their cattle. There were no gardens, but we are hoping to have fall gardens. Since the rains some blackberries have turned out to be nice.

The Sunday-school attendance has been on the increase. In June we had our vacation Bible school—enrollment 65, average 42. Esther and Alice Detwiler supervised and taught. Other teachers were Bro. Hathaway, Mrs. S. E. Detwiler, and Natilie Hines from here; Mary Louise Miller, Kent, Ohio; and Mamie Schrock, Mountain Creek, Ark.

Esther Detwiler attended Mission Board Meeting in Kalona, Iowa.

Recent visitors were W. R. Hershberger, wife, and son, Garden City, Mo.; Frank Horst, wife, and two small children, Calico Rock, Ark. (on June 22 Bro. Frank Horst brought us a message on the eleventh commandment, a much-appreciated message); Mrs. Eberly, Lancaster, Pa.; Clarence Horst and family, Mountain Home, Ark.; and Elizabeth Yoder, Hutchinson, Kans.

Bro. Oswald, Hesston, Kans., gave us thoughts on conscience at the close of Bible school.

Clarence Schrock, wife, and two children from Chicago worshiped with us on July 20. Their sister-in-law from Grandon, Mo., came with them.

Mary I. Detwiler came home after helping in the Menno Troyer home several months in Conway, Kans.

On August 6, D.V., there is to be a Sisters' Fellowship Meeting at the Bethel Springs School, Culp, Ark. The sewing circle from here and Mountain Home, Ark., plan to meet with them there.

On June 19 our aged minister, N. E. Ebersole, passed on to his eternal home, the home he has been longing and waiting for.

July 23, 1952. Mrs. Arthur B. Ebersole.

### HYDRO, OKLAHOMA

(Pleasant View)

We have had a number of guest speakers to bring us some inspiring messages during the past few months. They included Bro. Josef Herschkowitz, Harrisonburg, Va.; Bro. Sanford King, Hutchinson, Kans.; Bro. Ralph Palmer, Denbigh, Va.; Bro. Joe G. Hartzler, Windom, Kans.; and Bro. John Duerksen, Hesston, Kans.

March 27-30 Bro. Ivan Lind, Hesston, Kans., presented lessons from the Book of Amos.

Four of the foreign students of Hesston College, accompanied by Evan Oswald, gave a program in our morning service on April 6.

On May 11 we had our communion service. Our bishop, Bro. Alva Swartzendruber, was in charge.

At the beginning of the year the young people organized their MYF unit. The following officers were elected: President, Howard Stutzman; Vice-President, Patsy Detweiler; Secretary, Mary Slagell; Treasurer, Carl Dean Slagell; and Commission Chairmen, Roberta Myers, Maurice Slagell, and Harold Slagell.

Our Bible school was held July 14-25. Bro. and Sister John Duerksen, Hesston, Kans., helped us. Bro. Duerksen was superintendent and also taught music. Sister Duerksen taught the high-school class. The remainder of the staff consisted of local teachers. The enrollment was 77. During the two weeks Bro. Duerksen conducted a singing class each evening. Cor.



**RELIEF AND SERVICE (Continued)**

Oreg., and Bro. Vernon Yoder, Hutchinson, Kans.

**Don Snapp**, staff assistant in the Office for Relief and Service, is visiting Voluntary Service units in La Junta, Colo., and Grants, N. Mex. He will speak on Voluntary Service at the South Central District Conference at Hutchinson, Kans., August 13.

**Bro. and Sister John E. Lehman** and children, Columbiana, Ohio; Virginia Showalter, R.N., Hesston, Kans.; and Elsie Eberly, R.N., Orrville, Ohio, left the States on August 12 to join the La Plata Mennonite Project in Puerto Rico. Bro. Lehman will be serving as director of this project.

**Sister Ethel Zook**, R.N., New Wilmington, Pa., returned to her home on August 3 after completing a term of service in the Mennonite Hospital in La Plata, Puerto Rico. Sister Zook was called home a short time earlier than she had planned to leave the Island because of the serious illness of her mother. The prayers of the church in her mother's behalf will be appreciated.

**Bro. Willis Snyder**, La Junta, Colo., completed a term of voluntary service at the La Junta Mennonite Hospital, and Bro. Stanley Lambright, Shipshewana, Ind., has returned to his home after serving in a builder's unit at various places.

**C. L. Graber**, Boyd Nelson, and other interested individuals from northern Indiana, interviewed officials of the Indiana State Selective Service Office in Indianapolis on August 11, regarding the I-W program in Indiana.

The La Plata Mennonite Project in Puerto Rico has been approved by Selective Service as a place where young men assigned to that project can obtain credit for I-W services. Word has also been received that the Mennonite Hospital, La Junta, Colo., has been approved for such credit. Steps are being taken now to clear each man in the Voluntary Service Unit at La Junta with his local draft board so he may obtain this credit. We continue to anticipate approval of other voluntary service projects in the near future.

**MISSION NEWS (Continued)**

**Don Perfecto Abat** was among the 25 converts in the Bragado, Argentina, revival meetings. For 24 years Mr. Abat had been fighting conviction and now he is on the Lord's side. His wife was one of the first members in Bragado. His children are all members, one being one of the lay ministers.

**Bro. Frederick Erb**, Detroit, Mich., reports: "Seven of our young people attended little Eden Camp during the high school week. Nine boys and girls attended Mennonite Youth Village this summer."

The transfer from the old hospital to the new in Lebanon, Oreg., was not carried out on Aug. 5 as planned because of a delay in the painting. The new date set for the transfer is Aug. 15.

Bible school at the Ninth Street Mennonite Church, Saginaw, Mich., averaged 206 for two weeks. Eleven children confessed Christ during this time.

A letter received from Bro. Glen Yoder, Kansas City, Kans., brings the following news: "We are going along very well with our building and should complete it this month. It looks like we will be able to complete it for several thousand dollars under the estimate."

**Bro. John E. Coffman's** address has been changed from 25 T Guest St., E.C. 1, to 15 N. Roscoe Street, London, E.C. 1.

The Chicago Mexican Mission secured a public school in which to hold their vacation Bible school. The invitation was given to all the children in the city including Mexican, Italian, and colored. "It was a good experiment in social relations which brought happy results. The maximum attendance was 140 and the average over 100." Teachers were from Ohio, Iowa, and Illinois.

The new address of Bro. and Sister J. J. Detwiler of Nampa, Idaho, is 220 N. Side Boulevard, Nampa, Idaho.

The Bethel Church, Chicago, Ill., had its first service in the new site on Aug. 3, 1952. This location is 1458 W. 14th Place, Chicago 8, Ill. This is the address of the Bethel Church and also of Paul and Lois King, who are living above the church.

The summer Bible school enrollment at the Medill school (sponsored by the Bethel Mennonite Church, Chicago) was 260 with an average attendance of 153. At Dearborn the enrollment was 55 and the average attendance was 28. Bible school was held in the morning at the Medill school and in the afternoon at the Dearborn church.

The Betania Day School, Pulguillas, Puerto Rico, was scheduled to begin Monday, Aug. 4.

**Bro. Rogelio Perugorria** and family have moved to the town of Villegas, Argentina, which is more in the center of their district and has a more prosperous work than Ameghino where they were formerly located. Prayer is requested for the special evangelistic effort that is being planned for the month of October. Two prominent business men have promised financial and moral support for this campaign. One is a hotel proprietor who at one time was a Christian and wants to renew his relation with God.

The William Hallman family have just returned from a trip visiting the work among the Indians in the Chaco during the children's two-week winter school vacation. Brother Hallman and Clemens made a short trip with Albert Buckwalter investigating possibilities for new work.

August 5-15 is the date for the pastors' and workers' institute to be held at Pehuajo. The first day is set apart for business and the remaining days for directed study, lectures, and discussion groups.

**Bro. Allen Erb**, Lebanon, Oreg., gave the morning message at the Mennonite Home Mission, Chicago, Ill., on July 27.

**Bro. Fu Sheng Chen**, from the land of Formosa, a student at Goshen College, spoke to the congregation of the First Mennonite Church in Denver, Colo., on Aug. 10.

The enrollment of the Maynard Bible School, a small village near Fairpoint, Ohio, reached 48. The average attendance was 39, and 20 children had a perfect attendance.

The closing program was well attended by parents and others who were interested. Several children expressed a desire to be saved.

Pray for an influential lady in the Pulguillas, Puerto Rico, community who formerly had been very much opposed to the Gospel but with whom the Spirit is working. She recently said, "I'm afraid of death. I don't know whether I'm saved or not. How can one know?" She realizes her religion has given her no assurance of salvation.

The Sunday evening program at the Belmont church, Elkhart, Ind., was given by a group from the Toto Mission, an outpost of the Salem congregation in Indiana.

**Bro. and Sister B. Frank Byler**, missionaries on furlough from Argentina, are scheduled to speak at Olive, Elkhart, Ind., on Tuesday evening, Aug. 29. On Aug. 10 he spoke at Lima, Ohio.

**Sister Ruth Bean**, under appointment to the Japan mission field, spoke in the Belleville, Pa., community on Aug. 10; in the morning at Maple Grove and at Barrville in the evening. On Wednesday evening, Aug. 13, she spoke and showed pictures of China at Scottsdale, Pa.; on Aug. 17 at Weaver Church, Johnstown, Pa.

**Sister Evelyn Bauer** is gradually improving, even though her muscular activity is still quite limited. About 15 out of each 60 minutes she receives oxygen through a tiny rubber tube inserted in her nostril. She can now raise her head as well as turn it from side to side, and she has partial use of her right hand. Visitors are still restricted, but letters and cards are welcomed any time. She may be addressed at the D. T. Watson Home, Leedsdale, Pa.

The hours of service at the Shady Pine Mission, Willow Hill, Pa., have been changed from the afternoon to the morning at 10 a.m. Sunday school is held every week with church following every two weeks. Sunday evening services will be held once every four weeks at 7:30 p.m.

Twenty-one children responded to invitations to accept Christ in the two Bible schools held by the Lancaster Conference in New York City.

**A LESSON FOR PLAIN PEOPLE**

The late Episcopal preacher, J. D. Hall, better known as "Daddy Hall," the telephone preacher of New York, was in many ways a unique servant of God. After winning many to the Christian faith by his bold street preaching, and having preached the Gospel over the telephone by answering more than 850,000 telephone calls in his last twelve years of ministry, he requested before his death that his body be wrapped in a sheet and his coffin given to some poor man who could not afford to buy one.

His request was granted and his coffin was given to the undertaker for someone else when he died a few months ago.

Should such an example from one privileged to be honored as a "high church official" be a striking lesson to others, even to us, who profess simplicity in life and conduct, but more and more, want to revel in costly funerals!

—Orrie D. Yoder.



## AS A WITNESS (Continued)

standing that shall qualify us to speak acceptable words, when we sit in the house, when we walk by the way, and when we stand up in the assembly of worshipers to bear witness to the truth.

It is not, however, wholly by the reading of good books, not even by the study of the Bible, that we perfect ourselves in the Christian art of talking. We must think, as well as read. We must meditate on what we read, and what we hear, and what we see. We must try to apply these truths of religion to life as we witness it, and as we are living it; to work out the problems of grace in our daily experience and observation. There is time for most of us to do a good deal of honest thinking about religious truth. Many of those who cannot read much have plenty of time to think. And they who read a little and think much are often wiser than they who read much and think but little. What we all need, in order to qualify us to speak understandingly and forcibly about these themes, is daily meditation upon them. The reason why many of us cannot speak on religious subjects, or can only speak dryly and clumsily, is that we do not think much about them. . . .

Add to meditation practice. He who lives well can generally talk well. Even if he does not say much, what he does say means a great deal. The reduction of these truths of religion to the terms of daily life puts us into such thorough possession of them that when we speak, our words, like our Master's—in some smaller measure—are spirit and life; and we are listened to as those having authority and not as the scribes.

When you have thus by study, by meditation, by consistent practice, got something to say and a right to say it, then open your mouth and speak. You need not wait until you have read all the books, or until you have thought over all possible subjects of reflection, or until you have become perfect in your Christian lives; but while you study, while you think, while you faithfully live, give utterance to the thought that is in you. Talk about religion. Make it a common and a familiar topic. Don't be afraid to talk about it. You who fear the Lord speak often one to another! Do not lecture one another; do not preach to one another; but converse about the religious life, as you are endeavoring to live it; about your own experiences in applying the truth of the New Testament to your daily conduct; about your successes and your failures, your doubts and your encouragements, your hopes and your fears. Compare notes. There will be some things in your experience of which you will not desire to speak; of which you will have no right to speak. There are bounds of reticence that must not be transgressed. There are inner struggles through which we must pass with no counsel and no sympathy save that of Him who in Geth-

semane agonized for our deliverance. But of many phases of our Christian life we may freely speak to our Christian friends, and our communion with them may be helpful to them as well as to ourselves.

Do not be afraid to talk about religion with those who are not Christians. It is not necessary, however, for you to lecture *them*. It is not best to go at them in a formal, official sort of way, as if you had a duty to discharge, and felt bound to do it, whether they liked it or not. You can converse on the subject of religion with a man without "giving him a talking to." That is what few of us enjoy, be the subject what it may. When you assume by your air and tone that you are in some sense superior to the person with whom you are conversing—that you a saint, have come to him a sinner, to reclaim him from the error of his ways, you immediately put him into the attitude of resistance. Of course you do not feel any such superiority, and your method of approach should not convey such an impression. Talk with him, not to him. Draw him out. Get him to tell you what his thoughts of the religious life are (for all of our neighbors have thoughts about it), and what his purposes and experiments have been in trying to live religiously (for there are very few who have not at some time in their lives tried to be Christians). Perhaps you can help him out of his difficulties; if you cannot you may be the means of putting him into communication with some one who can. At any rate you can show your interest in him, and your desire to do him good, and you can make him see that you have no wish to dictate to him, or to exalt yourself above him.

You must not, however, be obtrusive. Do not force this kind of conversation at unseemly times, and in rude ways.

When you talk, talk naturally. You require no holy tones, and no theologic phrases. There is no call for cant. Be cheerful about it. Don't give any color to the notion that religion is a gloomy subject; that it can never be mentioned without bringing a shadow upon the face and a drone into the voice. Let your talk be talk, not snuffling, nor wailing, nor maundering. And if with a hearty good will, and a cheerful confidence in the truth of what you are saying, you thus beside all waters sow the seeds of truth divine, doubtless you shall come again with rejoicing bringing your sheaves with you.

But there is need, sometimes, of talk in public places, in prayer and conference meetings, and in other public meetings for religious purposes. If these social religious meetings could be made less formal and more social, so that the exercises should more resemble a familiar but decorous conversation, and be less like a series of set speeches, the result, I am sure, would in many cases be beneficial. If each person, male or female,

would feel free without rising to put in a sentence or two pertinent to the theme or the occasion, our conferences would often be greatly enriched. Often, the substance of what one has to say is summed up in one or two sentences. Amplification only weakens it. Tersely put it sticks in the memory and quickens the feeling. If we could have more of these sententious and informal utterances our meetings would be greatly improved, and many who now shrink from participating in them might do so with profit to themselves and to the rest of us.

But even such short sayings must have thought in them and life behind them. Some preparation is necessary, even for this unpretentious service. And this preparation should be carefully made. None of us should wait until the meeting, and then expect a sudden inspiration. Beaten oil in the sanctuary makes the flame burn brightly; and it matters not whether the candlestick be set in the pulpit or in the prayer room. I believe in inspirations, most heartily; but I believe that they come to those who work, not to those who shirk. When I have been lazy in my preparation for the pulpit, then I cannot be confident that the Lord will do my work for me; but when I have been diligent in making ready for the service I am always sure that He will stand by me and help me to preach His Word. And the same rule must, I am sure, hold good of those who speak in the prayer meetings. We do not need to prepare set speeches—far from that; but we do need to be thinking during the week of the subject of which we will speak; of the truth to which we will bear witness; and we ought to be in readiness to utter it clearly and promptly. If we can condense it into a very few words, so much the better.

It is not, however, always possible to reduce what we have to say to a sentence. Sometimes several sentences will be required to convey our thought. And the power to stand on his feet and utter these sentences with distinctness is one that every young Christian ought to cultivate. The gifts of the orator are not for all, but the ability to express, with clearness and simplicity, any truth that we may happen to know, may be acquired by all of us. It is harder for some than for others to gain this power, but it is not beyond the reach of any. Some are naturally diffident; but repeated and persistent and determined effort, with faith in God's help, will overcome this diffidence. First be sure that you have something to say, and that you know what that something is; then arise and say it. If what you are trying to say is the truth, if you have verified it in your experience, then it is a message which God has given you, and no doubt He will help you to utter it. Believe that He will. Expect His Spirit to speak through you, and be not dismayed if you seem to fail; for the broken utterances of His feeblest children are often by His con-



vincing power applied to the consciences of those who hear. Even though you may succeed but imperfectly in giving utterance to your thought, try it again, and keep trying until your timidity disappears, and the service becomes a joy. Make ready, every time, the word that you will utter; pray every time that God will help you to utter it; expect always His presence and His sustaining grace and you will gain, at length, this excellent gift of clear and helpful speech.—Washington Gladden, in *The Christian Way* (1877).

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Erb—Brown.**—Raymond Erb, Millbank, Ont., and Eleanor Brown, Ellesmere, Ont., by Emerson L. McDowell at the Danforth Mennonite church June 21, 1952.

**Harder—Sparkes.**—Richard Harder, Peace River, Alta., and Alice Sparkes, Worsley, Alta., by Linford D. Hackman at Judah, Alta., July 15, 1952.

**Mast—Kaufman.**—Clarence Mast, Clarence, N.Y., and Zelma Kaufman, Akron, N.Y., by D. Edward Diener at the home of the officiating minister April 12, 1952.

**Neuenschwander—Grove.**—Noah Neuenschwander and Magdalene Grove, both of the Sycamore Grove congregation, Garden City, Mo., by W. R. Hershberger July 27, 1952.

**Rohrer—Conrad.**—Leonard Rohrer, North Lima, Ohio, and Esther Conrad, Columbiana, Ohio, by David C. Steiner at the North Lima Mennonite Church July 27, 1952.

**Roth—Troyer.**—Allen Roth, Albany, Oreg., and Sylvia Troyer, Goshen, Ind., by Lester Mann at the Pleasant View Church, Goshen, Ind., June 14, 1952.

**Shaffer—Duff.**—George W. Shaffer and Mona Jean Duff, by Paul L. King at the Rockton, Pa., Mennonite Church June 14, 1952.

**Showalter—Troyer.**—Bernard Showalter, Hollsopple, Pa., and Miriam Troyer, Goshen, Ind., by Lester Mann at the Pleasant View Church, Goshen, Ind., June 14, 1952.

**Steinman—Steckley.**—Richard Steinman, Lancaster, N.Y., and Mary Steckley, Corfu, N.Y., by D. Edward Diener at the home of the bride July 19, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bender.**—To Harold R. and Ila (Hochstetler) Burkholder, Wellman, Iowa, a second child, a son, Ronald Harold, July 21, 1952.

**Bresco.**—To Andrew and Betty (Brenneman) Bresco, Delphos, Ohio, a first child, a son, Jerald Allan, Aug. 4, 1952.

**Brubaker.**—To John S. and Ida (Sauder) Brubaker, Lititz, Pa., a fifth child, a son, John Robert, Aug. 2, 1952.

**Burkholder.**—To William and Naomi (Kniceley) Burkholder, Dale Enterprise, Va., a daughter Joy Marie, July 1, 1952.

**Ebersole.**—To Robert A. and Doris (Gautsch) Ebersole, Toledo, Ohio, a first child, a son Donald Ray, Aug. 2, 1952.

**Gascho.**—To Stanley and Iva (Swartzendruber) Gascho, Pigeon, Mich., a first child, a daughter, June Lorene, July 8, 1952.

**Gerig.**—To Benjamin S. and Florence (Roth) Gerig, Morton, Ill., a first child, a son, John Stephen, July 2, 1952.

**Gingerich.**—To Clarence and Marjorie (Rhodes) Gingerich, Iowa City, Iowa, a first child, a son, Edward Dean, July 22, 1952.

**Gonzalez.**—To Ismael and Beulah (Litwiller) Gonzalez, Goshen, Ind., a son, Orlando Pablo, Aug. 2, 1952.

**Halteman.**—To Willis A. and Gladys (Wadel) Halteman, Carlisle, Pa., a fourth child, a daughter, Emma Jane, July 20, 1952.

**Helmuth.**—To Emery and Irene (Byler) Helmuth, Kalona, Iowa, a second son, Gareth Eugene, July 31, 1952.

**Hernley.**—To Charles and Betty (Hartzler) Hernley, Scottsdale, Pa., a first child, a daughter, Kathleen Karen, Aug. 8, 1952.

**Hershberger.**—To Abram W., Jr., and Thelma (Martin) Hershberger, Harrisonburg, Va., a first child, a son, Leon Wenger, July 20, 1952.

**Hershberger.**—To Kenneth and Virginia (Fisher) Hershberger, Kalona, Iowa, a second son, Galen Jay, July 12, 1952.

**Hofer.**—To George and Elizabeth (Hofer) Hofer, Stirling, Alta., a daughter, Laura, July 19, 1952.

**Hofstetter.**—To Clair and Ruth (Horner) Hofstetter, Apple Creek, Ohio, a son, Everest Neal, July 15, 1952.

**Johnson.**—To Earl and Joyce (Wenger) Johnson, Detroit Lakes, Minn., a daughter, Rebecca Jo, June 4, 1952.

**Kaufman.**—To David Vernon and Ruth (Eberly) Kaufman, Lancaster, Pa., a first child, a son, David Vernon, Jr., July 27, 1952.

**Kropf.**—To Milo E. and Betty (Henderson) Kropf, Sterling, Ill., a daughter, Jeanette Lorene, July 28, 1952.

**Landes.**—To Curtis and Ruth (Allebach) Landes, Franconia, Pa., a second child, a daughter, Carol Jane, July 22, 1952.

**Landis.**—To John and Vera (Hershey) Landis, Quarryville, Pa., a fourth son, Dale H., June 25, 1952.

**Miller.**—To A. Roscoe and Mattie (Gerber) Miller (no address), a third child, a daughter, Elinor Ruth, July 24, 1952.

**Miller.**—To Clyde and Helen (Schrock) Miller, Danvers, Ill., a daughter, Elaine Rae, July 8, 1952.

**Miller.**—To Irvin N. and Mabel (Eberly) Miller, Lititz, Pa., a third child, a daughter, Sandra Faye, July 29, 1952.

**Miller.**—To Samuel and Tillie (Moyer) Miller, Deep Run, Pa., a third son, Merrill, July 22, 1952.

**Miller.**—To Wayne and Millie (Anderson) Miller, Morocco, Ind., a daughter, Carolyn, July 20, 1952.

**Oswald.**—To Robert and Alice (Schrock) Oswald, Albany, Oreg., a first child, a daughter, Anita Marie, June 4, 1952.

**Petersheim.**—To Stephen and Mabel (Weaver) Petersheim, Blue Ball, Pa., a second daughter, Brenda Mae, July 29, 1952.

**Petre.**—To Russel V. and Emma (Horst) Petre, Hagerstown, Md., a daughter, Dorcas Emma, July 18, 1952.

**Rohrer.**—To John C. and Ruth (Zeiset) Rohrer, Dover, Pa., a fifth child, a son, Jason Z., Aug. 3, 1952.

**Schrock.**—To William and Ruth (Fisher) Schrock, Uniontown, Ohio, a second child, a daughter, Consetta Joy, Aug. 1, 1952.

**Sensenig.**—To Earl G. and Edna (Hess) Sensenig, Ephrata, Pa., twins, a son and daughter, John and Emma, July 16, 1952.

**Stoltzfus.**—To Llewellyn and Anna (Stoltzfus) Stoltzfus, Gap, Pa., a second son, Warren Llewellyn, July 28, 1952.

**Swartzendruber.**—To Mark and Ella (Yoder) Swartzendruber, Greenwood, Del., a sixth child, a daughter, Verla Rose, July 25, 1952.

**Troyer.**—To Clarence James and L. Irene (Overholt) Troyer, Howe, Ind., a daughter, Betty Jean, July 24, 1952.

**Wenger.**—To Herbert C. and Marian (Smith) Wenger, Telford, Pa., a first child, a daughter, Martha Jane, Aug. 6, 1952.

**Witmer.**—To Daniel and Maxine (Landis) Witmer, Orrville, Ohio, a first child, a daughter, Janice Marie, July 16, 1952.

**Wolfer.**—To Lowell and LaVerne (Hartzler) Wolfer, Sheridan, Oreg., a second daughter, Bonita Faye, July 27, 1952.

**Yoder.**—To Harold and Sylvia (Wittmer) Yoder, Hartsville, Ohio, a second child, a daughter, Gloria Jean, July 20, 1952.

**Yoder.**—To Vernon and Gertrude (Yoder) Yoder, Grantsville, Md., a second son, Philip Wayne, Aug. 1, 1952.

**Zehr.**—To Lloyd and Ferne (Yoder) Zehr, Lebanon, Oreg., a second child, a son, David Ray, July 22, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Albrecht.**—Alvin, son of the late Benjamin and Anna (Gardener) Albrecht, was born Jan. 25, 1901, near Flanagan, Ill.; passed away at his home (the same farm where he was born) from a heart attack June 15, 1952; aged 51 y. 4 m. 20 d. On Feb. 4, 1925, he was united in marriage to Mollie Schrock. Surviving are his companion, 3 sons (Marion, Jerome, and Gaylord), 3 daughters (Naomi—Mrs. Joe Kauffman, West Liberty, Ohio; Elizabeth; and Bernadine), one sister (Mabel—Mrs. Alvin Saltzman, Upland, Calif.), and many other relatives and friends. His parents preceded him in death. Early in life he accepted Christ as his personal Saviour, uniting with the Mennonite Church. He remained a faithful member until the Lord called him home. Funeral services were conducted at the Waldo Mennonite Church Flanagan, Ill., with J. D. Hartzler and E. J. Stalter in charge. Interment was made in the Waldo Cemetery.

**Campbell.**—Edward Ray, infant son of Paul H. and Alma Ruth (Burkholder) Campbell, Willow Street, Pa., was born May 27, 1952; passed away May 28, 1952, in the Lancaster General Hospital. Surviving are his parents, 2 sisters (Doris Eileen and Joanne Faye), his maternal grandparents (Mr. and Mrs. Elam K. Burkholder, Bareville, Pa.), and his paternal grandparents (Mr. and Mrs. Martin F. Campbell, Willow Street, Pa.). An infant brother preceded him in death. Graveside services were held May 30 at the Byerland Mennonite Cemetery, Willow Street, Pa., in charge of David N. Thomas.

**Enck.**—Nelson Lamar, son of Richard S. and Anna (Newcomer) Enck, was born in Lancaster Co., Pa., Dec. 26, 1949; departed this life when he was struck by a truck in front of his home May 19, 1952; aged 2 y. 4 m. 23 d. He is survived by his parents, 4 brothers (Larry Richard, Kenneth Lee, Ronald Eugene, Glenn David), one sister (Judith Ann), his maternal grandparents (Mr. and Mrs. Martin Newcomer, Mt. Joy, Pa.), his paternal grandparents (Mr. and Mrs. Samuel M. Enck, Lititz, Pa.), and other relatives. Funeral services were held May 22 at the home and the Chestnut Hill Church Columbia, Pa., in charge of Henry Lutz, Jacob Charles, and Raymond Charles. Burial was made in the Landisville Cemetery.

**Hershberger.**—John A., son of Abner P. and Sara (Stutzman) Hershberger, was born Feb. 9, 1887, at Milford, Nebr.; passed away of a heart attack at his home in Wellman, Iowa, July 1, 1952; aged 65 y. 4 m. 22 d. In his youth he united with the Mennonite Church near Milford, Nebr., later transferring his membership to the Lower Deer Creek Church, Kalona, Iowa, where he was a faithful member at the time of his death. On Aug. 23, 1906, he was united in marriage to Susie Rediger. Surviving are his companion, 5 daughters (Hilda—Mrs. Melvin Roth, Wellman, Iowa; Elva—Mrs. Earl Roth, Parnell, Iowa; Thresa—Mrs. Rolla Swartzendruber, and Iola—Mrs. Paul J. Hershberger, Kalona, Iowa; Burdette, Wellman, Iowa), 3 sons (Edgar, Milford, Nebr.; and Clarence and Albert, Wellman, Iowa), 5 brothers (Ammon, Union City, Pa.; Allen, Albany, Oreg.; David, Milford, Nebr.; Paul A., Wellman, Iowa; Ezra, McPherson, Kans.), 3 sisters (Mrs. Lavina Rediger and Mrs. William Hauder, Milford, Nebr.; Mrs. Chris Ernest, Kalona, Iowa), 20 grandchildren, and many other relatives and friends. Preceding him in death were 3 brothers (William, Arthur, and Edward), one sister (Alice), and his parents. In his last days here on earth he enjoyed the revival meetings held at Kalona. Funeral services were held at the Lower Deer Creek Church July 3. Officiating ministers were John Y. Swartzendruber, George Miller, Joe L. Hershberger, and Warren Eicher. Interment was made in the adjoining cemetery.

**Messinger.**—Ami R., son of David and Angeline (Ream) Messinger, was born May 16, 1880, near Bluffton, Ohio; passed away at his home in Elida, Ohio, July 7, 1952; aged 72 y. 1 m. 21 d. In the early 1900's he, with his brother, homesteaded in the vicinity of Comins, Mich., for several years. In Oct. 22, 1908, he was united in marriage to Martha M. Stemen, Elida, Ohio. Later they moved back to New Stark, Ohio. In 1929 they moved to Elida where he spent the remaining years of his life. Surviv-



ing are his wife, a foster son (Donald N., at home), one brother (Aaron, Bluffton, Ohio), 2 sisters (Ella and Ruth, Bluffton, Ohio), and many other relatives and friends. Preceding him in death was an adopted son (George Franklin), his parents, 3 brothers (Levi, Noah, and Moses), and one sister (Oratio). In his youth he accepted Christ as his Saviour and united with the Zion Mennonite Church, Bluffton, Ohio; later on he transferred his membership to the Central Church, Elida, Ohio, where he was a member at the time of his death. Funeral services were held at the Salem Mennonite Church, Elida, Ohio, on July 10 in charge of M. L. Troyer, Andrew Brenneman, and Paul Zimmerman, of the Elida E.U.B. Church. Interment was made in the Salem Cemetery.

**Miller.**—David D., son of David J. and Marie (Gingerich) Miller, was born near Kalona, Iowa, Nov. 8, 1886; died at his home in Wellman, Iowa, July 26, 1952; aged 85 y. 8 m. 18 d. He accepted the Lord as his Saviour in his youth and remained faithful in the fellowship of believers until his death. On Dec. 1, 1892, he was united in marriage to Naomi Miller. Surviving are his wife, 3 sons (Ralph, Springfield, Oreg.; John, Wellman, Iowa; and Harold, North English, Iowa), 5 daughters (Mrs. Gertrude Brenneman, Nettie—Mrs. Paul A. Hershberger, and Katie—Mrs. George S. Miller, Wellman, Iowa; Olive—Mrs. Lewis Garber, Woodburn, Oreg.; and Mabel, Bettendorf, Iowa), 23 grandchildren, 21 great-grandchildren, and one brother (Jacob, Maxwell, Iowa). One daughter (Mary), 3 brothers (Daniel, Michael, and Joseph), and 3 sisters (Mattie—Mrs. Gideon Yoder, Sarah—Mrs. Peter Yoder, and Mary—Mrs. Isaac Marner) preceded him in death. On April 22, 1917, he was called to the ministry to serve the Lower Deer Creek Mennonite Church. In this work he faithfully served the congregation for over 35 years. He was of a kind and loving disposition, a friend of everyone who knew him, and always had the welfare of his family and the church at heart. He found much pleasure in reading the Word, especially the Old Testament and the life of the patriarchs. Funeral services were held July 30 at the Lower Deer Creek Church in charge of Elmer G. Swartzendruber and J. L. Hershberger.

**Shank.**—Daniel Lamar, son of Harry G. and Marie (Constine) Shank, was born in Lancaster Co., Pa., March 30, 1951; passed away July 17, 1952, when a truck backed over his body in the driveway at his home; aged 1 y. 3 m. 17 d. Surviving are his parents and one brother (Robert Eugene). Funeral services were held at the Oscar H. Gundel Funeral Home and the Byerland Mennonite Church, Willow Street, Pa., with Maris Hess and Paul Myer in charge. Burial was made in the adjoining cemetery.

**Yoder.**—Arlis Ray, son of Ray and Lavern (Brenneman) Yoder, was born Dec. 28, 1940, near Wellman, Iowa; went to be with the Lord July 11, 1952; aged 11 y. 6 m. 13 d. Death came following an attack of measles, but he experienced illness throughout his life. In addition to his parents, he is survived by his grandparents (Mr. and Mrs. Mose P. Yoder and Mr. and Mrs. Emery Brenneman) and 4 sisters (Myrna Carol, Charlene Grace, Katherine Alice, and Rosalyn Mary). Funeral services were held at the West Union Church, Wellman, Iowa, in charge of Paul T. Guengerich and Harvey M. Yoder.

**Zuercher.**—Catharine, daughter of John and Elizabeth (Basinger) Zimmerly, was born in Green Twp., Wayne Co., Ohio, Nov. 1, 1858; passed to her eternal reward at the home of her son, Isaac, in Orrville, Ohio, July 2, 1952; aged 93 y. 8 m. 1 d. In the early years of her life she accepted Jesus Christ as her personal Saviour, and was baptized and received into the Mennonite Church. To this faith she remained true until the time of her departure. On Sept. 6, 1887, she was united in marriage to David Zuercher, who preceded her in death in 1947. Surviving are 3 sons (Edwin, Isaac, and Enos, Orrville, Ohio), one daughter (Leah—Mrs. Reuben Lehman), 12 grandchildren, 8 great-grandchildren, and many other relatives and friends. Though for many years she was of failing health, yet she was always patient and resigned to the will of her Lord. For the past ten years she was unable to attend church services, but she enjoyed very much to have others come and sing for her, read the Scriptures, and pray with her. On July 5 funeral services were held from her late home and at the Kidron, Ohio, Mennonite Church with Noah Hilty, I. W. Royer, Reuben Hofstetter, and Allen Bixler officiating. Interment was made in the church cemetery.

## In the Name of Christ

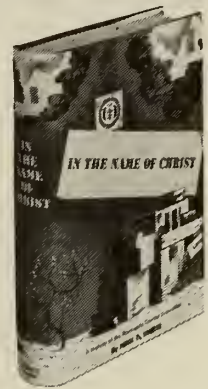
By John D. Unruh

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## ITEMS and COMMENTS

Since they began work in England three years ago the Gideons have placed 23,000 Bibles in British hotels and hospital rooms. Resistance of proprietors is slowly being overcome. The British Gideons have also placed 17,000 Bibles and Testaments in the hands of school children. Gideon work has been started in France and is expected to begin shortly in Germany. Groups of commercial travelers in doing similar work in Iceland, Sweden, Norway, Denmark, and Finland have become affiliated with the Gideons.

\* \* \*

The Missionary Education Movement in its annual conference at Silver Bay, N.Y., celebrated the fiftieth anniversary of the organization of the movement. Dr. James H. Robinson, Negro minister who has just visited countries around the world on a trip sponsored by the Presbyterian Board of Foreign Missions, told the meeting that many missionaries on the field "feel that we have only from three to ten years to work in many countries, unless we can recreate our strategy in the light of the present crisis." He advocated recruiting a new type of missionary, "tough-minded, dedicated, and alert," in-

cluding young Negro Christians. He also urged more rapid nationalization of mission churches and increased emphasis on partnership between missionaries and national Christians. "We can no longer justify the compound wall around the mission station," he said.

\* \* \*

The Blind Sisters of St. Paul are the only order of nuns in the world which accepts blind members. All of its members, however, are not blind. The order was founded shortly after the death of Louis Braille, inventor of the alphabet for the blind. A blind person can enter the order only as long as a "pair of eyes" are guaranteed for her. This means that for every blind nun there must be one with perfect sight to guide her. At present the community of 77 has 25 blind members. The order cares for and educates blind girls and women. It also takes in blind children, trains them, and finds work for them when they reach a suitable age.

\* \* \*

An article in the *Christian Century* protests the exploitation of religion for political ends. It refers to campaigning for a candidate in the Republican Convention with the song, "Onward, Christian Soldiers," and the numerous lengthy prayers which were intended for human, not divine ears. The article says, "So the conventions of 1952 will go down in history as the political assemblies



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SCOTTDALE, PENNSYLVANIA

## Wings of Decision

By Eunice Shellenberger

### *What one young man did when Uncle Sam tapped his shoulder.*

What David Sheppard did makes a story you will read through eagerly and then think about for a long time afterward. For teen-agers—and their parents.

"Although especially good for boys and girls of high-school age, the book is also highly recommended to their parents."—Lawrence H. Peery, *The American Friend*.

which occasioned the most eloquent prayers ever addressed to the American people." One appreciates any genuine tendency for men of state to be respectful of God in spiritual things, but one does not like to see sacred things dragged in the dust of political contention.

\* \* \*

Sixty-three young doctors received their degrees from the Hebrew University-Hadassah Medical School in May. These were the first M.D. degrees ever awarded in Israel. All had taken the first part of their course in some other country. All were immigrants: 28 came from Bulgaria, 9 from Poland, 7 from Czechoslovakia, 4 from Yugoslavia, 3 from Hungary, 4 from various other countries.

\* \* \*

Ralph Sockman, famous Methodist minister of New York, withdrew his name as a possible candidate for bishop, saying that he prefers pastoral work to administrative work, and further that the pastorate should not be thought of as a steppingstone to a bishopric. Put into Mennonite terms, that would say that a pastorate should not be a steppingstone to a work in an organization or an institution somewhere. We would like to second that opinion.

\* \* \*

The current Jewish Yearbook reports a total of 11,532,000 Jews in the world. In the Americas are 5,282,000; in Europe, Asiatic Russia, and Turkey 3,463,000; in Asia 1,491,000. In Israel 690,000 Jews have arrived from 69 countries. Among them are 4,500 from America. As of January 1, 1952, there was a total of 1,578,000 persons in Israel, of which only 173,000 were non-Jewish.—*Herald of Holiness*.

\* \* \*

President Mordecai W. Johnson, Negro president of Howard University, recently declared that Protestantism is "committing suicide through failure to espouse the cause of human liberty in the United States, Asia, and Africa." He declared that Roman Catholicism is gaining Negro adherents in unprecedented numbers, particularly in Washington and St. Louis, mainly because of its policy

against racial discrimination in worship and education.

\* \* \*

The United States Census Bureau has reported that in the past school year grade-school classrooms had 21,800,000 pupils, 600 more than in the previous year and more than ever before were enrolled in elementary grades.

\* \* \*

A Yale University study reveals the influence on children of their parents' practices. If both parents drink, the study found that 90% of their sons and 83% of their daughters drink. If both parents abstain, 49% of their sons and 81% of their daughters abstain.

\* \* \*

Presbyterian Life has by far the largest circulation of any Protestant magazine. Its circulation has grown in the last two years from 80,000 to 600,000. Chief cause of the increase has been a group subscription plan to congregations at \$1.00 per family. The magazine is subsidized from general denominational funds.

\* \* \*

Bishop Eivind Berggrav of Norway, President of the United Bible Societies, unveiled the monument dedicated recently in Finland to the memory of Michael Agricola, first translator of the Bible into Finnish.—*Christian Century*.

\* \* \*

George Kiyoshi Togasaki, Japanese Christian businessman and president of the International Christian University in Japan, has declared that Japan is not ready to rearm. "Having once perished by the sword she is not now ready to take up the sword again," he said. The main building of the Christian University is now 75 per cent completed. The church and Sunday school conducted at the University have already outgrown their cramped quarters.

The Heifer Project, with headquarters at Windsor, Md., which has over a period of years shipped 6,000 heifers to needy families, institutions, and agricultural experimental stations in 21 different countries, has pledged 1,200 heifers for Western Germany. Approximately 900 animals have been sent, and the remainder are needed before the end of the summer. A shipment of 70 left New York on July 29. Although certain areas in Western Germany are experiencing economic recovery, it is reported that many refugee farm families will need help before winter. A heifer helps them to help themselves and to get started on small plots of land which they may often acquire in war-torn areas.

\* \* \*

Both Protestants and Roman Catholics in India have made tentative plans to celebrate the 1900th anniversary of the arrival of St. Thomas, the Apostle of India. The churches have set aside the week of Nov. 16 to 23 for the main celebrations, which will take place at Kerala on the Malabar coast. The Syrian churches proclaim that they were founded A.D. 52 by St. Thomas, one of the twelve apostles. His feast day is kept by the Western Church on Dec. 21 and in the East on Oct. 6. It is traditionally believed that the apostle preached the Gospel in India and was put to death in the Malabar region about A.D. 58.

\* \* \*

India's Minister for Health told Parliament recently that India's birth rate decreased .26 per 1,000 in the past ten years and .76 during the previous decade.

\* \* \*

The Mennonite Singers, a choir from Bethel College, North Newton, Kansas, on the eve of their departure on July 3 for a singing tour to Europe gave a program of sacred music at St. Martins (Negro) Episcopal Church in New York City, as reported by the *Christian Century*.

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MENNONITE BIBLICAL SEMINARY



# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, AUGUST 26, 1952

NUMBER 35

## The Christian's Message to the World

By Paul Swarr

[First prize essay in contest conducted by Ambassadors for Christ.]

We Christians *do* have a message for the world. And it's a unique message. We've found out by experience.

But the world is puzzled. How can one be sure? Tom Smith, for example, hears many messages in one day. They all claim his attention.

He flips the dial. His favorite sportscaster is saying, "St. Louis beat the Dodgers today, 4-3. So the Cardinals now lead in the pennant race by two full games." Tom is thrilled. He always did like baseball in general, and the Cardinals in particular. Two weeks later the World Series is over, and Tom has forgotten baseball for another six months.

But, we say, Christianity is *more* than a temporary thrill.

Tom glances at the newspaper. He can't avoid the bold headlines: "CONSERVATIVES TRIUMPH; CHURCH-ILL ELECTED." He reads a little farther. "Well, that's what I expected," he decides, "but who cares about politics, anyway? Of course, this could change England's history for the next ten years. But I live in Rhode Island, and there's a lot of water between here and England." And so Tom dismisses it from his mind.

But in our minds we add: Christianity affects *more* than the history of one nation for just ten years.

There's a rap at the door. A clean-cut young chap hands Tom a small card and starts explaining. "Tomorrow will be our opportunity at the polls to free our town of the liquor traffic and drunkenness." Tom nods his assent. "I've been planning to go. We should have gotten Exton clean of that stuff long ago."

But again, Christianity is *more* than a reform program.

Tom sinks into the easy chair by the floor lamp. His young bride has gone over to Hartford to visit her mother during this week. Slowly he rereads her letter. "... Tom, it seems so long since I left last Friday." Tom nods involuntarily. He certainly felt the same way about it. "I've really missed Jimmie, too. I plan to get to the Union Depot at 4:30 p.m. on Saturday. It will be wonderful to be home again. All my love to you and Jimmie, Faye."

But Christianity is even *more* than human love.

The world is still puzzled. Tom is puzzled, too. He hears many messages in a day's time. They all seem important. Isn't Christianity just one voice among many voices? Or does the Christian have a message that is unique?

And we respond—

A thrill? Our message brings the eternal thrill of faith, and joy, and peace with God.

News? Yes, headline news. For our message is for everyone at all places in every age.

Reform? But ours is a message that will *transform* the very heart and nature of an individual.

Love? Yes, the fullness of eternal love. For the unmerited, conquering love of God is our message.

Lest Tom is still baffled, what is it that makes the message of the Christian truly unique? Can we condense it into one forceful sentence? I believe we can; but perhaps not in our own faulty efforts. Rather, let us study the words of Christ. He put it this way: "I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). Just what does Jesus mean by this?

Christ first calls Himself "*the way*." Usually we don't need to know the way unless we want to go somewhere. So Christ is assuming here a destination. This destination or goal, of course, is God the Father.

Furthermore, it usually isn't necessary to tell someone the way unless he doesn't know the way and would be lost without being told. And that is just what Christ is telling us. He's reminding the world that all of us are *lost* until we come to know the way. Sin has separated us from our God. We've been a prodigal race, wandering far from God, and under Satan's power. Since we're the servants of sin, we can't do anything of ourselves to get out of this mess; we're helpless. But through Calvary love and His death for us, Christ is able to tell us that He is *the way to God*.

Next, the Lord Jesus tells us that He is "*the truth*." Man's question, "What is truth?" has echoed from century to century. What a profoundly simple an-

swer Christ gives to man's quest of the centuries to find truth.

And Jesus does reveal to us the truth about ourselves. When we keep aloof from Him, our own ideas seem great, our achievements laudable, and our sins negligible. But when we come into His presence and see ourselves measured in comparison with Him, then we abhor ourselves. In other words, when we come face to face with Christ, we realize the truth about ourselves, the truth that we are guilty sinners away from God.

Christ also reveals to us the truth about God. He is Himself the revelation of God, the living, incarnate Word. So as the true revelation to us of man and God, Christ has the right to say that He is *the truth from God*.

In the last part of this triple statement, Jesus declares He is "*the life*." This is the glorious reality that makes it possible for us to walk the way, and to follow truth. For Christ, as a life-giving Spirit, indwells the one who accepts Him. A corpse cannot climb the steep ascent to heaven.

So Christ initiated a "New-life Campaign." He promises to the one who ac-

## God of the Singing Heart

BY BERTHA L. KING

Dear God of the singing heart,  
When all of life is bright  
And praises bubble forth  
In joyous, glad exuberance  
From my ecstatic soul—  
May I walk softly in Thy light,  
Oh! ever guide my steps aright,  
Dear God of the singing heart!

O God of the singing heart,  
When skies have darker grown,  
And sorrow's dirges roll  
With somber, rhythmic beat  
Upon my weary soul—  
Then keep me all Thine own;  
Be Thou my strength alone,  
O God of the singing heart!

Great God of the singing heart,  
When I shall reach Home's shore,  
New, gladsome praise shall rise  
Pure, perfect, and acceptable  
From my immortal soul.  
Then will I sing to Thee forevermore  
Sweet praises that I ne'er could sing before.  
Great God of the singing heart!

West Liberty, Ohio.



cepts Him by faith both the blessings of spiritual life now and immortal life hereafter. For through Him we never die. His own glorious resurrection from the dead gives Christ the authority to say that He is *the life of God*.

Have we hit the core of these words from Christ yet? Not quite. For the tremendous impact of His statement lies not in the words, "the way, the truth, and the life," but in Christ's resolving their whole meaning in Himself. His words "I am" make this statement not a formula of abstract truth, but the revelation of truth in a life. For Christ embodied His whole teaching in His life.

This is what makes Christianity unique. For, as others have said before, Buddhism is the religion of a method; Mohammedanism is the religion of a book; but Christianity is the religion of a *person*. So Christ *personally* is the way or means of coming to the Father, because He is the truth and the life of God.

This is the answer. It is not what, but *who*, that makes the message of the Christian truly unique. And He is our message to the whole world, a universal message for every individual. We can't escape it from this same verse: "*No man cometh unto the Father, but by me.*" In other words, every man must come through me to the Father, Jesus is saying. That's all-inclusive, isn't it?

By now I wonder what Tom is thinking. He may be willing to say, "Yes, it does sound like a good message. And I believe that Christ really is the great example of His message. But somehow I can't help wondering, will this Christian message work for me?"

You know, we Americans are all pragmatists; we've got to be shown. What does *this* have over *other* things I've tried? Will it make a difference?

Faye Smith is busy washing the dishes after the noon lunch. One of the usual threadbare ditties comes over the radio between programs. This time it is "Duz does everything." Mentally, Faye interrupts with "So what? Probably Rinsowill, too."

Can we prove that our message is practical? And not only practical, but unique? Why, yes. This is the purpose of Christ living in us. We Christians are the living example of our message to the world today. The uniqueness of our message must be portrayed through us.

As children of God, we're convinced that Christ is the message that the world needs. But can we truthfully say to them: "We do not proclaim ourselves but Christ Jesus as Lord, and ourselves as

your servants for the sake of Jesus. For the God who said, 'Out of darkness light shall shine,' is He who has shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. But we have this treasure in fragile earthen pots in order that the surpassing greatness of the power may be seen to be God's and not to come from us" (II Cor. 4:5-7, Weymouth)?

We feel a little impatient now. It's up to the world to make a decision by this time, isn't it? The facts of our message have been very convincing, haven't they?

Tom is convinced of the facts. He's convinced about my Christ, also.

Tom is looking at me.

East Petersburg, Pa.

## Revival in Ontario

Bro. George R. Brunk bade farewell to more than 7,000 persons gathered under and crowded around the revival tent east of Waterloo, Ont., on Sunday night, Aug. 3, thus marking the end of a four-week campaign where more than 1,600 found salvation and spiritual help.

For the three scheduled weeks of the campaign and then for the week of extension a total of approximately 105,000 persons gave enthusiastic support in attendance.

Bibles were awarded to Mr. and Mrs. Enoch Gingrich of Kitchener as the couple married for the longest number of years (55) and with perfect attendance. Mr. and Mrs. Gordon Bauman of St. Jacobs received a family Bible for being the most recently married couple to be at all the services.



An air view of the Brunk Brothers tent taken during the Ontario Revivals.

The goal of the campaign was "The Whole Gospel for the Whole World." Bro. Brunk pointed out the need of each individual life for a Saviour and made clear that Jesus Christ alone can meet that need. "Lose your sins and find your Saviour" was a slogan made meaningful to a total of 1,634 persons who responded to the altar calls.

Regular nightly meetings were supplemented with radio broadcasts over CKCR during the first week of meetings; weekly luncheons were served to the entire campaign group by the Erb Street, First Mennonite, St. Jacobs, and Wanner congregations; two hundred ordained men plus Sunday-school superintendents attended a special Friday afternoon session; an intelligent and practical address given to the engaged and married persons was attended by thousands.

From night to night scores of visitors came from various parts of Canada and U.S.A. Chartered buses motored in from Markham, Vineland, Moorefield, Zurich, and Clarence Center, N.Y. Carloads of folks attended from Pennsylvania, Ohio, Virginia, and Indiana. Florida, Arkansas, Saskatchewan, and Alberta were represented. A rich Christian fellowship was enjoyed by all who heard the Christ-centered messages.

From Waterloo County the Brunk Brothers went to Goshen, Ind., for the month of August, and from there they will go to Virginia.

Waterloo, Ont.

When you have read the Bible, you will know it is the Word of God, because you will have found it the key to your own heart, your own happiness, and your own duty.

—Woodward Wilson.

## GOSPEL HERALD

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## EDITORIAL

### Corporate Worship in the New Testament Church

On Sunday morning in thousands of little communities scattered over the globe a little flock meets together to worship the great Shepherd. Thousands of voices are lifted in weekly praise to God. This meeting together is not only worldwide, but it stretches back through the millenniums to the day of the apostles. And this corporate Christian worship of the apostles was an outgrowth of a true worship which stretches back to the creation of man.

The most frequent word of the New Testament to be translated by the English term "worship" means "to do homage or make obeisance, whether in order to express respect or to make supplication." This term is not limited in use to the worship of God but is used also of veneration shown to men, to angels, and to demons. Nor is this term limited to corporate worship, but is used to express also private homage shown to any individual. This study, however, is limited to the corporate worship of God by the New Testament church. The word "corporate" suggests the united worship of a body or group, which idea is sometimes expressed by the word "public." But "public worship" as generally used in contrast to "private worship," in this sense means worshipping in the presence of other people. This is not the concept of congregational worship in the New Testament. Congregational worship is not a matter of each individual worshipping separately in the presence of others. It is a corporate or united worship, the bowing of the unified Christian society in reverence and obeisance to God.

The New Testament church at first met daily to worship God. Acts 2:46. This could not be continued for any great length of time, however, for economic reasons. They also observed the Jewish times of worship, which included the Jewish Sabbath. Acts 3:1. But a special significance was from the beginning placed upon the first day of the week, the day of the Lord's resurrection, known as "The Lord's day." After the

resurrection, Jesus' first meeting with the apostles was on this day. John 20:19. On this day the disciples regularly met for worship. Acts 20:6, 7. As the distinction between Christianity and Judaism became more evident the Jewish days were disregarded.

The New Testament worship service was characterized by considerable freedom. In this the church followed the synagogue rather than the temple. The service included a great deal of "lay" participation. There were no priestly officials who dispensed divine grace to those who sat and received. The service was not liturgical nor cluttered with symbols. It included prophesying, teaching, singing of psalms, hymns, and spiritual songs, prayers, and reading of the Scriptures. I Cor. 14:26; Col. 3:16; I Tim. 4:13; Acts 2:42. Speaking in tongues was also included, but Paul preferred to speak in the congregation only words with understanding. I Cor. 14:18, 19.

The purpose of corporate worship was to edify or to build up the church. Eph. 4:11, 12. There were those in the church of Corinth who thought the worship service was to build up themselves. They were dyed-in-the-wool individualists who cared little for the body. They thought of the service as a place to exhibit their own gifts and to have their own emotional experiences. But Paul insisted that they must be guided by love. More important than any gift is a true concern for Christ and His church. I Cor. 13. And if we have this concern, we will desire those gifts which build up the church rather than those which build up ourselves. I Cor. 14:1-9.

To build up the church means to unify the church in the faith and the knowledge of the Son of God. Eph. 4:13. We are not to be united in a unity of a faith, but in the unity of the faith. Only as we grow into this true faith will we find true unity. By furthering this growth the worship service promotes Christian unity. The very opposite happened in the worship services of the Corinthians. They came together "not for the better, but for the worse" (I Cor. 11:17). Because of their extreme individualism and lack of love, their meet-

ings promoted division rather than unity. The effectiveness of a worship service is not to be measured by the quality of the music or by the oratory of the speaker, but by the unity of the faith and of the knowledge of the Son of God which the service promotes.

To build up the church means to develop spiritual maturity and stability. Eph. 4:13, 14. By promoting the unity of the faith and of the knowledge of the Son of God, the worship service prepares the church against heresy and error. One reason why there are today so many un-Biblical sects is that the worship service has failed to adequately perform its function. Perhaps it has degenerated to mere entertainment. Perhaps it is a ritualistic service. Such services cannot perform their function, but become ends in themselves.

The corporate worship service has an evangelistic function. The early church expected unbelievers to attend their services. And the type of service was to be of such a nature as would convict sinners and bring them to an acknowledgment of God. I Cor. 14:20-25.

The corporate worship service is not an end, but a means. The true outward liturgy which worshipful spirits will express is not the mere gathering together to give praise of the lips, but the living sacrifice of our bodies to perform God's will. Rom. 12:1. According to James the pure outward ceremonial form which Christianity takes is "to visit the fatherless and widows in their affliction, and to keep . . . [oneself] unspotted from the world" (Jas. 1:27). So our corporate worship service should not be considered as the main aspect of the Christian's worship. It is not an end, but a means. It is the church's indispensable instrument for the development of the pure worship of her total life dedicated to the deeds of God in the world.

The corporate worship service can perform its proper function only if it is built about the Word of God. The gifts which were given the highest value by the early church were such as had to do with the propagating of the Word. When this Word finds its central place in our corporate worship services, we will be on our way to give the true service of worship to God—the service of a unified life dedicated to His will, a church performing the deeds of God in the world.—M. L.



## Traveling with the Editor

### IV

It was an extraordinarily smooth voyage, the smoothest he had ever seen, one cabin boy told me. The *Queen Mary* is a big ship, 81,000 gross tons, the next to the largest in the world. Such weight cannot easily be tossed around. But the sea was often without even whitecaps. There was practically no seasickness in our party. The tourist quarters on this ship are forward, where one does not feel the vibration from the four great propellers, each of which weighs 35 tons, and which together drive the ship through almost 700 miles of water per day. For twelve years the *Queen Mary* held the record in trans-Atlantic speed, a title which she lost to the *United States* only a few weeks ago.

Conversation or sleeping on the sun deck, writing, reading, or listening to music in the lounges, and catching up with sleep because of the short nights was the order of the day for most of us. There were some who enjoyed deck games. One had the feeling that some of these busy churchmen were greatly enjoying a relaxation from rushing schedules and dead lines. Although we were all Mennonites, many of us had never met, and it was pleasant to make new friends from California or Manitoba or Kansas.

Although tours of the ship are not regularly conducted, some of the men managed to get invitations from the chief engineer to tour the power plant. They saw the boilers, the mighty steam turbines, and the immense shafts which drive the propellers. As they saw men working in 115° heat, they appreciated what it takes to push this great hotel back and forth across the Atlantic.

Cornelius Krahn, G. F. Hershberger, and your editor served as directors of the group. There was a good deal to do in arranging times and places for meetings, in assigning dining-room seats and boat-train apartments, and in answering questions. Each morning after breakfast we had a thirty-minute worship service. Chester Lehman led the singing and Ellis Graber, E. J. Swalm, and Nelson Litwiller led our meditations. A few other passengers enjoyed this worship with us. In the evening we had discussions which helped to orient the group in European travel and in European Mennonitism. It was fine to have Willie Peterschmidt and Wolfgang Schultz in our company, for they could tell us how Europeans look at things. These meetings raised and answered a lot of questions, and whetted our appetites for the good things we were about to enjoy.

There were many opportunities for personal discussions with other passengers. Some thought we were Quakers: some thought we talk pretty loud. Some of our folks distributed tracts and invited people to our meetings. The fact, however, that our crowd pretty well filled the small room we had rather dis-

couraged them from coming. The singing did attract them.

There were other religious groups on board. Catholics, Christian Science, and Jews had services. On Sunday morning many of us attended the Anglican service held in first-class lounge. There was a Youth for Christ team on board bound from Canada to Ireland. They held their characteristic bubbling over meetings in various lounges in the evenings and on Sunday morning. We enjoyed participation in their singing and testimonies.

On Sunday evening we had a church service to which we had invited the public through a placard announcement. J. N. Hostetter, editor of the Brethren in Christ organ, *The Evangelical Visitor*, conducted the opening worship. Your editor preached on God's Workmanship. An offering was lifted for the Mennonite Church in Indonesia and to help replace a marker at Menno Simons' burial place near Hamburg.

Jesse B. Martin was the only one of our party who went to Southampton. The rest of us are preparing, as I write this, to disembark at Cherbourg, France. Our next letter will tell of the pre-conference tour to Basel.

## A Deathbed Testimony

BY THE LATE MYRTLE H. DENLINGER

Sometimes we get so busy doing good that we fail to see that which would be better for us and best for the Lord and the church.

It's beautiful springtime. How we love the beauties of God's handiwork! But you know this season brings a few extra tasks, especially to us who live in the country—gardening, lawns, and flowers to be tended. We enjoy doing it. This year a few added duties come our way. There is to be a wedding in the family. Some of us plan to go away to teach Bible school, and our sewing needs to be finished. The Mission Board has asked us to labor in another area of the Lord's vineyard. So with the house cleaning we would decide which of our possessions should be taken along, which stored, and what disposed of. After keeping house for twenty-eight years one seems to have an accumulation of "things." But why this peculiar tiredness?

Then suddenly the Lord said, "Come ye apart—and rest a while." Are we too busy? Oh, no! "Sweet peace have they which love thy law." After a few days of tests and examinations came the diagnosis "leukemia." Oh! Rather a startling word! I've known a number of persons who died of leukemia. Am I going to be with the Lord? Today? Tomorrow? Next week? To be with the Lord forever more and meet those gone before?

A blessed thought. Earth cares vanish away. I've often prayed, "O Lord, don't let a lingering illness be my portion."

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Aug. 25, 1927)

... Bro. Rudy Stauffer was ordained to the ministry [Salem, Wooster, Ohio].

The new church near Sparkling Springs was dedicated ... and will be known as Zion's Hill [Va.].

On ... Aug. 16, Bro. Irvin E. Burkhardt ... and Sister Gladys V. Loucks ... were united in marriage in the Scottsdale Church ... Bro. S. M. Kanagy preached the sermon, and Bro. Aaron Loucks performed the ceremony.

Including the first preliminary meeting previously held to the first General Conference in 1897, it has been our privilege, with one or two exceptions, to be present at each biennial session of this body within the past thirty years [L. J. Heatwole].

On Aug. 13 ... Bro. William Gehman Detweiler ... and Sister Anna Tyson Landes ... were united in marriage ... Bro. Warren G. Bean officiating.

But today I say, "If I can testify for Thee from a sickbed, have Thine own way, Lord. Or if in Thy great mercy and wisdom, Thou hast heard the prayers in my behalf, and should choose to restore my health, gladly will I serve Thee."

"The Lord is my shepherd; I shall not want. ... Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me" (Ps. 23:1, 4).

The life of the body is in the blood; the life of the soul is in the blood of Christ. "Behold, the Lord's hand is not shortened, that it cannot save" (Isa. 59:1).

Dear family and friends, how we appreciate your prayers, visits, flowers, gifts, cards, and everything you have done for me. I praise the Lord for the privilege of being near you during this experience rather than hundreds of miles away. Kind and loving hands are doing everything possible to make me comfortable.

When God puts us on our backs we can really look up and commune with Him. As we talk with Him we shall always ask what we shall do and how. And where we go and when. But, friends, let's never ask God WHY. I patiently await the revealing of Thy will, O Lord. Whichever will bring Thee the most honor and glory. For now we see through a glass darkly; but then face to face. Lancaster, Pa.



# Mennonite Occupations in 1950

A Study Prepared by *The Mennonite Research Foundation*  
1613 South Eighth, Goshen, Indiana, July, 1952

(Given in per cents)

	O. & East. A.M.	Ontario	Pac. Coast	S. Central	Sw. Pa.	Va.	Wash. & Frank. Co.	Alta-Sask.	Franc.	Ill.	Ind.-Mich.	Ia.-Nebr.	Lanc.	N. Central
Auctioneers	.18													
Bakers									.39					
Barbers									.31					
Building Trades	7.47	11.14	5.96	4.95	11.49	7.74	13.64	6.71	7.62	4.38	5.97	2.73	4.34	
Butchers, Meat Packers														
Locker Business	.89	.50	.66						2.59		.26		.82	
Commission Men									2.51					
Doctors, Dentists	.25			.43	.49	.44			.78	1.17	.43	.33	.23	1.50
Domestic	6.19	11.14	4.97	3.66	5.42			6.71	4.63	4.38	3.68	4.13	5.33	
Electricians	.71	.89	.50			.58			.39	.64	.64	.33	.63	
Executive Management	1.56	1.27	.99	3.01	2.63	2.48			1.73	1.39	1.81	1.32	.99	
Factory Workers	3.91	8.99	1.66	.86	2.96	2.77			16.58	4.80	7.41	.25	6.37	
Farmers	38.67	21.01	36.75	43.70	20.85	35.62		73.17	21.52	47.49	39.73	60.25	46.12	73.69
Farm Help									2.83				3.70	
Farm Related Business	2.85	2.41	5.79	2.48	3.61	10.95	27.27		4.56	1.92	2.24	2.98	3.48	
Firemen									.24					
Government Workers						.58						.33		
Laborers	5.09	8.61	7.61	5.92	7.06	6.28		3.66	6.60	2.67	3.41	4.30	3.70	4.51
Laundry	.25										.32			
Machinists	1.00	.89	.83	.54	.98	.58			1.18	.85	.64	.25	.72	
Mechanics & Garagemen	2.67	1.52	2.48	1.72	2.96	2.77			2.44	2.88	2.19	2.89	2.08	3.00
Merchants	.64	.37		.43	.66	.58			.86	.75	.43	.74	.72	
Miners					2.63				1.65		.80		1.27	
Millers & Mill Employees	.82	1.27												
Misc. Occupations	1.21	3.04	2.32	2.48	2.63	1.50	27.27	4.27	1.81	1.49	1.87	1.32	.90	5.26
Misc. Professions	1.53	.76	2.32	.86	3.12	.58			.79	1.60	1.07	.41	.77	
Mission & Church Workers	2.28	4.05	4.30	4.84	2.63	4.82	13.64	2.44	1.18	2.24	2.77	.99	1.99	3.76
Nurses	1.60	1.77	2.48	4.52	3.12	2.19	9.09		2.04	3.63	1.87	1.40	1.04	
Nurse Aides	.28	1.52	.50	1.94	.49	1.02			.55	.75	.59	.83	.68	
Office Workers & Clerks	4.34	6.20	4.14	2.26	6.73	4.53			3.93	4.16	5.12	3.97	3.70	2.26
Plumbers	.18	.25			1.64	1.60			.39	.32	.59	.25	.63	
Postal Employees	.18			.86	.82						.37			
Printers					2.63									
RR Employees				.86	.66									
Salesmen	1.56	1.90	2.32	1.08	1.48	1.60			2.44	2.03	1.81	.83	1.22	
Sawmill Workers & Loggers			5.96											
Seamstresses & Tailors	.32				.82	.73			.71		.43		.63	
Skilled Workers	.60		.50	1.08		.58			.47		1.01		.63	
Shop Workers	.78													
Students	1.17		.33	.54					.47	.75	1.07	.49		
Teachers	4.59	2.78	2.98	6.78	4.43	6.13	9.09	2.43	1.41	3.84	5.76	4.55	2.39	3.76
Telephone Operators			.33									.58		
Truck Drivers	3.06	3.80	1.66	.86	5.75	1.31			2.91	2.03	2.67	.66	1.67	
Retired	3.17	3.92	1.66	3.34	1.31	2.04		.61	1.49	3.84	3.04	2.89	3.25	2.26
Total number of employed and retired persons classified in this study	2811	790	604	929	609	685	22	164	1273	937	1875	1210	2214	133

The information for this study was obtained from the Mennonite Family Census administered by the Mennonite Research Foundation in the winter of 1949-1950, with most of the returns received in early 1950. The questionnaires were sent to the Sunday-school superintendents of the Mennonite Church (old), who distributed them to the households of their congregations. The per cent of returns varied considerably in congregations within conferences and among conferences. According to the findings of a previous study, there

are 2.86 church members per household or family unit in the Mennonite Church. Dividing the total conference membership by 2.86 will give a figure which can be compared to the totals at the bottom of each conference district column in order to tell approximately how well each conference district has been covered in the present study. It should be pointed out, however, that the total number of employed persons in the Mennonite Church will be considerably higher than the number of households or family units. The next step in



the analysis of the Mennonite Family Census returns will be to determine the per cent of employed persons in the membership of the Mennonite Church.

The Mennonite Family Census questionnaire asked for the occupation or profession of each member of the family unit or household as of 1950. A separate card was then made for each person employed or engaged in an income-earning work. These cards were filed according to occupations under each conference district. Within each occupation the names of persons were arranged alphabetically so that duplicate cards

could be discarded. The Research Foundation office, therefore, has a directory of the persons for whom information was obtained of each occupational group listed on the following pages. The Mennonite nurses' association and the Mennonite teachers' association have used the directories of these two professions.

In the near future an article interpreting the findings on the preceding page will appear in *The Mennonite Community* magazine, published at Scottdale, Pa.

—Melvin Gingerich, Director of Research.

## What Makes a Man Great

BY STANLEY C. SHENK

Is greatness determined by position, or pride, or an authoritative manner?

At a recent conference of the governors of the forty-eight states, the governors were requested to pose for a photograph on a giant map of the United States that had been laid out on the lawn. The idea was for each governor to stand within the confines of his own state and hold a sign bearing the name of his state. There were forty-one governors present. Forty of them obliged the photographers. The forty-first, an outstanding national figure, a man who has wanted to be President, stood within his state but flatly refused to hold a sign. Apparently, his dignity had been offended. "Signs offend me," he declared emphatically; "I'm not a sandwich man" (a man who earns his living by walking up and down city streets with advertising signs strapped to his chest and back). When the picture was taken, he stood with his hands in his pockets, looking at the ground. Did his independence and pride show that he was a great man? Quite the contrary. They showed that he was a little man.

One evening in 1861, President Lincoln (with a member of his Cabinet) went to the home of General McClellan, the Commander-in-Chief of the Union army. It was a desperate hour, and Lincoln was anxious for news. Bruce Barton has told in the following words what happened that evening: "The General was out, and for an hour they waited in the deserted parlor. They heard his voice at last in the hall and supposed of course that he would come in at once. But the 'Young Napoleon' was too filled with his own importance; without so much as a word of greeting he brushed by, and proceeded on his haughty way upstairs. Ten minutes passed—fifteen—half an hour—they sent a servant to remind him that the President was still waiting. Obviously shocked and embarrassed the man returned. The General was too tired for a conference, he said; he had undressed and gone to bed!

"Not to make a scene before the servants, the Cabinet member restrained himself until they were on the sidewalk. Then he burst forth, demanding that this conceited upstart be removed instantly from command. Lincoln laid a soothing hand on the other's shoulder. 'There, there,' he said with his deep,

sad smile. 'I will hold McClellan's horse if only he will bring us victories.'"

Did Lincoln abase himself by refusing to administer the discipline that McClellan so richly deserved? No, his stature was enlarged. It was McClellan who was abased, in spite of his pride and arrogance. "For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted" (Luke 14:11). "Whosoever will be great among you, shall be your minister."—*Herald Youth Bible Studies*.

## Godliness and Form

BY PERRY E. SHANK

There is a form of godliness without power, and godliness and form with power. Some may ask, What has form to do with the Christian life, which consists of godliness, spirituality, brotherly love, and activity? II Tim. 3:5: "Having a form of godliness, but denying the power thereof: from such turn away." The three preceding verses give us the reason for the verse quoted above. They

are as follows: "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God." To a true Christian it would seem impossible for any group of people possessing this long list of evils to even pretend to be religious, or to have any form of godliness whatsoever. We need to be alert lest we depend on form. Any known evils in our lives will rob us of godly power and separate us from God.

We have many forms of godliness in the world today; and according to the Scripture given above, a person may be almost anything and yet have a form of godliness. We may have form without power, and our form may be informal, or very formal; the latter possibly causing many to feel that we need to get away from form altogether. We surely need to be free from formality, but we may serve in many capacities, and have a thousand services in as many different ways, as informal as possible, but when we are through we still have form. The goal for our form is godly power. This is ours only through the blood of Christ, good connection with God, and an obedient life yielded to His full Word.

I think almost everyone knows of faulty electric cords spitting fire or setting something on fire. Poor connections will cause trouble. A short circuit will blow out a fuse. Great losses are often sustained because of faulty wiring. We may have things happen in our lives causing fiery sparks of indignation, wrath, hatred, envy, jealousy, anger, and ill temper to fly, making wounds hard to heal; or we may neglect our spiritual opportunities, especially prayer and Bible reading, which will cause poor connection; or we may overload with earthly cares to the extent of blowing out our spiritual fuse and losing connection with God altogether. I think one of the saddest pictures we have in the Bible of severed connections is that of King Saul, as given in I Sam. 28:15. Saul said to Samuel, "I am sore distressed; for the Philistines make war against me, and God is departed from me, and answereth me no more, neither by prophets, nor by dreams." What a tragedy for any one who once had connection and power with God!

## Tribute to a Christian Friend

BY EDNA M. MERTZ

*The weight of the world may oppress us  
As we walk the lone road without end,  
But the Lord lifts the load and helps us,  
Through the heart of a kind loving friend.*

*There may be some pain and sadness,  
And tears that may dim our sight,  
But there's joy exceeding our sorrows  
That makes our burdens seem light.*

*When the road we travel is rugged,  
There is One who our burden shares,  
And who reassures us daily.  
He knows and loves and cares.*

*He left all the glories of heaven  
To pardon and set us free,  
He's Prophet, Priest, and Redeemer;  
He's more than life to me!*

*Oh, think of the joys, beloved,  
Far surpassing the world and time,  
When at last in His glorious likeness  
As the stars forever we'll shine!*

*May the seal of true friendship between us  
Be love of the purest design,  
That our lives be expressive to others  
Of all that is noble and fine.*

Fort Wayne, Ind.



## A Prayer for This Week

Master, speak! Thy servant heareth,  
Waiting for Thy gracious word,  
Longing for Thy voice that cheereth;

Master! let it now be heard.  
I am list'ning, Lord, for Thee;  
What hast Thou to say to me?

Speak to me by name, O Master,  
Let me know it is to me;  
Speak, that I may follow faster,  
With a step more firm and free,  
Where the Shepherd leads the flock,  
In the shadow of the rock.

Master, speak! Tho' least and lowest,  
Let me not unheard depart;  
Master, speak! For, oh, Thou knowest  
All the yearning of my heart,  
Knowest all its truest need:  
Speak! and make me blest indeed.

Master, speak! and make me ready,  
When Thy voice is truly heard,  
With obedience glad and steady  
Still to follow every word.  
I am list'ning, Lord, for Thee;  
Master, speak! Oh, speak to me!

—Frances R. Havergal, selected by  
Dorothy McCammon.

Godliness is important; spirituality and good works are important. But it is astounding today, how many thousands of Christian professors there are who seem to be very spiritual and godly, doing many good works, giving glowing testimonies, and count portions of God's Word very minor, trying to brush them aside by spiritualizing them.

The result is disobedience and a refusal to do as Zacharias and his wife, Elisabeth, did who "were both righteous before God," "walking in all the commandments and ordinances of the Lord blameless." A wonderful record, which can be accounted to us by God just as much as it was to them, if we yield and apply ourselves to His divine will. I feel that we cannot overemphasize the value of yieldedness and obedience, with prayer, which brings self-denial, but with blessings poured on.

### Form

How is our form of vocation? Is our business honorable and beneficial to man? Are we seeking gain as a means of advancing the cause of our Lord? Are we seeking souls, or the dollar at the cost of souls? How about our social life? Can men tell that we love the Lord? Do we exalt and magnify Christ? Do we witness and testify for Him? Does the world know on which side we belong? Are we walking arm in arm with our Lord or the world—which? Are we go-

ing the second mile for our Lord? He commands us to do it for our fellow man. In all of the above phases of life we display one or the other, godly or worldly form.

According to the Scriptures, God's people have always been called to separation from the world which, when practiced in every way possible, really will make us different, peculiar, queer, unspotted, and nonconformed to the world. And may I say, if it fails to do these things for us, I am afraid there is something radically wrong in our struggle in the battle. Uncle Sam's men are very distinct; you know them almost as far as you can see them. Their form of dress, obedience, drill, order of conduct in service is a real source of power. We see it also in growing crops. All grain crops have their distinct foliage; and you never see a stalk of corn shooting out a weed or thistle foliage. If such a thing could happen, I dare say it would bring quite a stir among farmers and scientists everywhere. We need to carefully guard our lives spiritually, lest we pretend to be corn or wheat or some other valuable grain for the Lord and yet have the weeds, thistles, or briars of sin and worldliness robbing us of Holy Spirit power.

In the light of the power which uniformity brings to the armed forces and the fact that the more uniform crops are, the greater the yield, and as in Acts 4:32 where through yieldedness, obedience, and a working together, "the multitude of them that believed were of one heart and of one soul," thereby giving them great strength and power, why could not we expect added power in unity on nonworldly form of appearance, as well as unity in ordinances and any other activities of the church? According to Heb. 13:17 referring to those over us in the church, we are told, "Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief." This binds us laymen to submission and obedience, and places the heavy responsibility upon the watchmen for true Bible teaching, discipline, and warnings from God against pitfalls and snares of the wicked one.

Godliness, power, and form go hand in hand. Our forms of worship may vary somewhat, adding spice and flavor as long as it is in God's boundary. An example of spicy worship or fellowship is found in I Cor. 14:26: "How is it then, brethren? when ye come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." "O worship the Lord in the beauty of holiness" (Ps. 96:9). Then according to Matt. 5:23, 24, if there is aught between brother and brother, even before we come together to worship we need first to go and be reconciled to our brother so that upon repentance, forgiveness, and restitution, the valuable little clause may be applied to us, found

## Prayer Requests —

Pray for Sister Waneta Brunk, missionary to Teges, Ky., who has been stricken with polio. Pray for the recovery of Sister Brunk and Sister Bauer (missionary to India who was also stricken with polio), and pray that God may receive honor and glory through this affliction.

Pray for the children and young people who will be going back to school this fall. Pray for those who must go to public schools and daily face strong temptations to accept the way of the world. Pray for our church schools as they open.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

*(Requests for this column must be signed)*

in II Cor. 7:11: "... yea, what clearing of yourselves." Then we may offer our gift and worship our God acceptably and with godly power.

"For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come" (I Tim. 4:8). This Scripture gives us the value of exercising godliness in our vocations of life; to do this we cannot compromise with worldly forms and systems by giving what they call raw deals, and pinching pennies, misrepresenting, or keeping a little unnoticed change occasionally. We must be willing to go to extra trouble at times to satisfy the other party in order to bear a godly influence and testimony.

Watchmen, are you faithful in your commission, ceasing not to warn everyone diligently, so that no one need let the weeds, thorns, and thistles of sin and worldliness rob them of spiritual power, bringing leanness of soul, or even resulting in spiritual death? "Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins" (Isa. 58:1). This Scripture may well be mightily applied to our day; may we laymen ever help and encourage those over us in the Lord, by faithfulness and obedience to every phase of the Word, lest we lose out in the struggle and become a dead formal form of godliness, without power and without God.

Myerstown, Pa.



## OUR SCHOOLS

### Are Our Church High Schools Necessary?

BY ROY D. ROTH

We live in an era when public school facilities and offerings tend more and more to utilize and sometimes to dominate the time, energies, and talents of our Christian young people. Public schools are making a conscious effort in that direction, because it is good educational theory to incorporate in the total institutional program those activities which will reach into the student's life outside the formal instructional periods. These extracurricular (more modernly called co-curricular) activities in a wonderful way prove to be the practice area and expressional medium for the school's basic philosophy and goal. To this extent they become a vital part of the school's work, and are no longer considered just "extras." To this extent they also tend to invite the active participation of increasing numbers of the student body.

From an educational standpoint this is all very good and desirable. Informal and expressional activities outside the routine school schedule can go a long way to further objectives of curriculum and instruction. The difficulty appears when the school's philosophy and objectives conflict with those standards which are Christian and conducive to spiritual living. Then such a strenuous program of additional activities of an expressional nature leads our Christian young people farther and farther away from their loyalties to Christian standards and goals. By this we simply mean to say that our young people are being involved in more and more school activities, and are increasingly being taken away from parental and home influences, until the old argument that we can't send our children away to a church high school because they need their homes, falls pretty flat. Church high schools are necessary when our children begin to spend not only their day, but their evening and night hours as well, in the modern public school activities. If our children are at home nights or are engaging in activities with their families, and are able to give first place to their local church's program of activities (and not first place to their school's activities), then it is true, church high schools are perhaps not as necessary as they seem to some of us.

Our church high schools would also not be necessary if our Christian young people in public schools would be taking their stand in the face of the opposing worldliness around them. One cer-

tainly cannot speak in a sweeping generality here to imply that none of our Mennonite young people are withstanding the pressures of evil in the public schools. No doubt some of them are standing up under the stream and tide of the unregenerate culture tempting them on every hand. Perhaps many are. We thank God for such, and hope and pray that many more will be able to give a clear and vital testimony to their Christian faith and convictions. We are aware, however, of many who are not doing this.

What happens in your community when your young people go to the local high school? Do they stand their Christian grounds, or do they give way on such activities as movie attendance, the dance, and card playing? What do they do about such practices as girls wearing jeans, cutting their hair, and wearing lipstick? What do our boys and girls do in the face of modern fashions appealing to attract the other sex, fashions of outlandish colors, and the age-old sign of emptiness within—the wearing of jewelry of one kind and another? And these are but a few, and at that, only symptoms of a more basic inward loss of soul integrity. These are just outward manifestations of something which has slipped inside. One would readily admit that it is even quite possible that our children continue to remain loyal outwardly on such points as the above, and still lose the battle in their soul. Visualize the individual who is loyal to his home and his church through the trying days of high school, while meanwhile the whole experience of being in constant contact with a secularistic and anti-Christian philosophy has so undermined his soul convictions and faith, that collapse is merely postponed to manifest itself inevitably in later experiences of life. It is one thing to say that our young folks should attend the local school and show their Christian "colors" and then really to rally to their support as they take their stand (with prayer help and encouragement from parents, Sunday-school teachers, pastors, and others). It is quite another thing just to say this, and meanwhile close our eyes to what is happening to them, or even worse, to wink at some of the things mentioned above as unessentials, or unimportant.

At some stages in Christian experience our young people are generally not able to withstand outside pressures of too strenuous, subtle, and persistent nature. It is evident that in the area of education, our fathers of the past two generations considered the period from about eighteen years and upward as this crucial age; hence the establishment of our church colleges and academies about

forty or fifty years ago, appealing mostly to that age group. In more recent years there have been those who, recognizing the increasing influence of modern public high schools on our children, see also in the period from fourteen to eighteen years, a crucial time for decisions and Christian character formation in the lives of Christian young people. The same vision which led our forefathers to establish our church academies and colleges forty and fifty years ago, now leads many in our twentieth century to consider very seriously the place church high schools may have in meeting the rising wave of secularism which confronts our fourteen- to eighteen-year-old group. In fact, one would rightly wonder if even the greatest possibilities are not with this younger age group. College age is often a bit late to give this new bent to the soul and character of our young people. Our church colleges sometimes have difficulty in swinging the trends of those who come from a modern secular training and turning things in a truly Christian direction. We need to start at a younger age, and continue right on through college, to be sure.

Most of all, we need to be very humble in trying to give an answer to the rising secularism of our time. We need to work together as homes, churches, and schools to meet the foe of our soul. Our homes will be strong to the extent that those who build them are strong and consecrated Christian young people. One of the channels of God's grace to help our young people get that way, is our system of church schools. Out of our church schools will continue to come those who will build the strong Christian homes of tomorrow. Such strong homes will make possible stronger Christian congregations, under God's direction and blessing. We repeat, the work of our church schools, our homes, and our churches is all one big work, directed to the praise and glory of the One who saved us from our sins, and who continues to save us from the sins of modern unregenerate society.

In the face of the present dilemma, there is really no easy solution. We cannot claim, nor do we claim for our church high schools more than an approximate answer, and one means in a total effort to do the Lord's will in the world. But we believe our church high schools and colleges are a consecrated and Holy Spirit-directed effort in the right direction. We further pray that these schools will receive increasing support in the generations to come, as prayers, consecrated means, and students are directed to them. May our schools always be the servant of the Lord and the church.

Morton, Ill.

The highest earthly enjoyments are but a shadow of the joy I find in reading God's Word.—Lady Jane Grey.



# CHURCH HISTORY

## The Life and Work of Menno Simons

BY IRENE M. STEINMANN'S

Less than ten miles from the North Sea, in the province of Friesland, there lies a small village called Witmarsum. In the year 1496 in this village a baby son was born to Roman Catholic parents. This son was given the Christian name Menno, and because his father's name was Simon, he was called Menno Simons.

Menno Simons' parents were devout Roman Catholics. They dedicated their son to the church at an early age. He entered a Franciscan monastery at Bolsward, where he learned to read and write both Latin and Greek. Menno became familiar with the books written by the church fathers, but the Bible was a forbidden and closed book to him.

After years of hard study and training, Menno Simons was ordained as a Roman Catholic priest at Utrecht in March, 1524, at the age of twenty-eight.

During the next seven years Menno served as priest in the village of Pingjum, which was only seven miles from his home. In 1531 he was transferred to Witmarsum, where he served until he joined the Anabaptist group in 1536.

During his twelve years as priest, Menno had very little time for study and communion with God. He faithfully served mass, offered prayers, and performed all his required duties, but spent the remainder of his time seeking pleasures for himself.

During the first year of his priesthood, Menno began to doubt the dogma of transubstantiation and also the mass. He thought perhaps there was a possibility of the bread and wine being only symbols of the blood and body of Christ. After living in doubt for two years, he decided to search the Scriptures for himself and learn the truth. To his surprise, the Scriptures contained no basis for the mass. What should he do now? He had been taught from early childhood that his only salvation was in believing every doctrine of the church. Doubtless, at this time Menno found help in the writings of Martin Luther.

After Menno had denied transubstantiation he did not hurry to change his church membership. Such a change would have meant giving up a large salary. Menno has said of these years that "by the enlightenment and mercy of the Lord I increased in the knowledge of the Scriptures and soon was considered by a few, although undeservedly, as an evangelical preacher and it was said that I preached the word of God and was a good man."

Menno's convictions did not cause him

to discontinue serving mass. In fact, he might have remained a priest if the church's cornerstone of salvation, baptism, had not been broken down. In 1531, he heard that Sicke Freerks, a tailor, had been executed on March 20 because he had received a second baptism. He learned further that this man had been God-fearing and believed that only adults should be baptized after they confessed their faith in Jesus Christ. Other Anabaptist reformers were teaching adult baptism at this time, but Menno had never heard about these.

By this time Menno had learned the secret of searching the Scriptures for an answer to any problem. In his thorough search he found nothing which justified infant baptism, but he was not willing to accept his own interpretation. He consulted the church fathers and other reformers and came to the conclusion that all were deceived about baptism. He believed that Scriptural baptism was on the confession of faith alone. This decision was a very important factor in Menno's career. It sealed his breach with the Roman Catholic Church and finally led him to the Anabaptist group.

Menno was still not ready to give up the large income he received from the church. Instead he served as priest at Witmarsum and hypocritically served mass and baptized infants although he did not believe it was Scriptural.

During the next year Menno was using his influence to help quell a fanatical movement under the leadership of Jan Matthys of Haarlem, Holland. This helped him to temporarily forget his convictions, but the climax was reached when three hundred deceived "Munsterites" were killed near Bolsward in 1535. A monastery had been seized by the Munsterites, but they were unable to defend themselves against governmental forces. This tragedy brought deep conviction to Menno because he knew he possessed the truth but was unwilling to give up his good position to preach the Gospel and help save his brothers from error. He said, "The blood of these people became such a burden to me that I could not endure it nor find rest in my soul."

In his distress, Menno turned to God, begged forgiveness, and pleaded for strength to proclaim the true Word of God to his fellow men. He said of his conversion, "My heart trembled in my body. I prayed God with sighs and tears that He would give me, a troubled sinner, the gift of His grace and create a clean heart in me, that through the merits of the crimson blood of Christ He would graciously forgive my unclean walk and ease-seeking life and bestow upon me wisdom, candor, and courage

that I might preach His exalted and adorable name and Holy Word unadulterated and make manifest His truth to His praise."

Menno received the Light of God slowly, but, once his decision was made, he did not turn back. For more than twenty-five years he was used mightily of God among his own people.

Menno began preaching the Gospel in the Roman Catholic Church in Witmarsum. For nine months he worked here, trying to save people from the folly of the Munsterites and from the false beliefs of the Roman Catholic Church, but he realized that he could not remain with a false church and preach the true Gospel. On Sunday, Jan. 30, 1536, he renounced his position as priest and left Witmarsum to seek God-fearing people. He spent the next year traveling from place to place and reading and studying the Bible.

The time or place of Menno's ordination is not known, but we do know it was near Groningen in northeast Holland. He was reluctant to accept an office of leadership, but after much prayer he accepted the position. It is almost certain that Obbe Philips ordained him.

Menno had a large responsibility as leader of the Obbenites at this time. Many had accepted the doctrines of Jan Matthys and others of the Munsterite movement. Many were scattered and all had to be won back to Christ.

Many radical movements were being promoted and of these Jan of Battenburg was an outstanding leader. Even leaders among the Obbenites left their faith and followed false sects. The Dutch and German Anabaptists were only preserved because of Menno's complete consecration to God and his faithfulness to his fellow men until his death in 1561.

Menno's task was to visit the scattered churches and so he had no permanent home. His services extended from East Friesland westward across Groningen and West Friesland.

Menno faced great danger and his life was sought continually. Rewards were offered for those who would help in bringing about his arrest. These persecutions were not a hindrance to Menno and his followers, but instead they brought each closer to God.

In 1543, after seven years of labor in Holland, Menno went to northwest Germany, where he remained until his death. Here persecutions were not as severe and rulers were more tolerant.

In 1544 Menno went to Cologne, where he spent the two most successful years of his ministry. He was forced again to flee because of Roman Catholic opposition after the Smalcald War in 1546.

With his wife and small children, he went to Holstein, which lies along the Baltic seacoast. Many Mennonites had fled to this section for refuge. While here Menno openly attacked the false and fanatical ideas of many reformers. He

(Continued on page 853)



## FAMILY CIRCLE

### If I Had a Wife

*If I had a wife, a true little wife,  
I'd love her with all my soul;  
I'd never, in all of this whole wide world,  
Neglect to tell her so.*

*If I had a wife, a true little wife,  
I'd love her with all of my might;  
I'd never, in all of this whole wide world,  
Cause tears to flow in the night.*

*If I had a wife, a true little wife,  
Her I'd love to the end of time;  
I'd never, in all of this whole wide world,  
Let her doubt her love or mine.*

*If I had a wife, a true little wife,  
I'd love her, God giving me grace;  
I'd never, in all of this whole wide world,  
Erase that smile from her face.*

*If I had a wife, a true little wife,  
Faithful to me and to mine,  
I'd never, in all of this whole wide world,  
Cause her tender heart to pine.*

*If I had a wife, a true little wife,  
Who had done no evil deed,  
I'd never, in all of this whole wide world,  
Cause that loving heart to bleed.*

*If I had a wife, a true little wife,  
Who'd done me no bit of wrong,  
I'd never, in all of this whole wide world,  
Rob her tender heart of its song.*

*If I had a wife, a true little wife,  
Who'd borne anguish of childbirth pain,  
I'd never, in all of this whole wide world,  
Bring tears to those eyes again.*

*If I had a wife, a true little wife,  
Whom I'd promised my God I would cherish,  
I'd never, in all of this whole wide world,  
Cause hope in her life to perish.*

*If I had a wife, a true little wife,  
I say with a yea and Amen!  
I'd never, in all of this whole wide world,  
Be guilty as most of men.*

—Source unknown. Printed by request.

### Lessons Along Life's Road

BY GLADYS H. KENNEL

How interesting it is to watch a baby learn to talk! How quickly the vocabulary grows! How surprised we are at times to hear a new word or group of words we didn't know the child had learned. Recently we heard our year-and-a-half-old daughter saying over and over again, "wollod away; wollod away; wollod away." Yes, you probably have guessed correctly. She had heard us sing the chorus, "Rolled Away," and had added to her limited vocabulary these two words.

If we're fair with ourselves we'll recognize the fact that we as adults have formulated our ideas, attitudes, and ideals from those with whom we live. Man is a social being. Some folks enjoy

personal association. Other folks prefer to contact their fellow men through the printed page. A few others may prefer the radio for this same reason: the sharing of ideas.

In whatever method of association, the fact remains that we do learn from each other. Through the years the names of friends who taught us life-lessons will probably be forgotten, but the imprint of their lives will leave a mark on our lives and actions. Not all the lessons will be deep and profound. Many will be a needed bit of encouragement or a gentle urge to more Christlike living.

Several months ago my visiting mother-in-law and sister-in-law were admiring an unfinished afghan draped across our living room chair. "Where do you find time to do any needlework now with the twins so young?" was Mother Kennel's question.

Before I had time to give a satisfactory answer my sister-in-law said thoughtfully, "I guess we all find time to do the things we really like to do and really want to do."

I learned a lesson along life's road that day. Since then the question comes to me over and over, "Are you really too busy to do certain tasks? Or is it a matter of some less important enjoyment crowding out the worth-while things of life?"

Some life lessons come at the most unusual times from complete strangers. Some time ago I was seated in a crowded waiting room at the doctor's office. The room was silent except for an extremely interesting conversation between a young girl and a middle-aged lady seated opposite her.

We soon learned from the conversation that the older lady was an elementary schoolteacher. She was a splendid conversationalist, and we all enjoyed her sharing with us her various experiences with school youngsters.

Then the young girl asked, "How long have you been teaching since you returned to the schoolroom? Tom told me you had returned to teaching after Betty entered college."

"This term will be my seventh one. When I started to teach the second time, my husband and I planned that I would teach five years. Then we would both stop our jobs for several years for some traveling and other things we never quite found the time to do. My husband passed away just a few weeks before I finished my fifth term. I guess you knew he had passed away?"

The girl nodded her head in reply.

The older lady spoke again. It seemed as if she was almost speaking to herself. "There were so many things we were

going to do together—so many friends we planned to visit when we had time—so many places we wanted to see together." Her voice trailed off into silence.

This lesson of life was not a new lesson. It was more like an important memo left on my desk. It was a reminder to crowd every day with things done, rather than with an accumulation of the worth-while, important things we're going to do—sometime.

Sometimes a difference of opinion will stimulate one's thinking. Most folks do have accepted patterns of life. Elaborate company dinners among friends and relatives was the accepted way to spend Sunday when I was a youngster. As I grew older I began to notice that not all our neighbors spent Sunday as we did.

On questioning, I was told that many of these fine Christian folk had conscientious objections to the work involved in the preparing and serving of big Sunday dinners. Probably they had a lesson we need to learn!

This learning from each other certainly works two ways. While we are busy learning life's lesson from our fellow men, they in turn are learning from us. Let's do our best that the lessons they learn from us are worth while. Let's not be in the embarrassing situation a lady found herself in recently. While visiting at a friend's home, her little boy time and time again used a very unbecoming slang expression. Somehow you just knew he probably learned it from his own parents, for when his mother tried to reprimand him for using the expression, he didn't seem to comprehend why he shouldn't use it. He had learned a lesson from life, but a wrong lesson.

Lessons of life often rebound to us. If you've ever had youngsters of your own, you need no explanation of this. Daddy asks for the bread at the table. Mother passes the bread. Daddy says nothing. The child in the high chair says, "Tank ou"; "Tank ou." The older child chimes in, "Say 'thank you,' Daddy, say 'thank you.'" They learned their lesson in manners quite well. The teachers must indeed practice what they preach.

We've often heard it said that experience is the best teacher. That's probably quite true. But who among us would deliberately get drunk, or drive our car into a telephone pole, just to gain experience? We've already learned along life's road what the result of such deeds would be.

Let's learn a lesson from life's road today! Tomorrow let's learn another lesson. As the days move into weeks, months, and years, let's gain from our own and other people's experiences. Let's pray that our lives will be molded from these life's lessons into the God-honoring being we were created to be.

Parkesburg, Pa.

The average man speaks 11,000,000 words in a year, and 5,000,000 are "I," "me," and "mine."



# TO BE NEAR TO GOD

THEME: FROM THE EPISTLE TO THE ROMANS

Sunday, August 31

Guilt—Read Romans 1:18-23

In plain language guilt is simply this, that we have no righteousness of our own. It's not only that we did something wrong. We'd be just as guilty if we did nothing at all. The fact is, that's what we have done, nothing. "They glorified him not as God." God has shown Himself to us. He is clearly seen. We are without excuse. What can we say in our defense? Certainly we cannot say, "We could not help it." What must we do to be lost? Nothing. Neglect is willful. From neglect, the course is ever downward through unthankfulness, emptiness of mind, senselessness of heart, pride, and idolatry.

Monday, September 1

Sin—Read Romans 1:24-32

Paul called himself chief of sinners. He certainly did not practice sin, but he was an experienced sinner. The nearer we get to God, the more we know the plague of our own hearts, and the vileness of which we are capable apart from God. As Christians our knowledge of sin must not come from sowing "wild oats" (Rom. 6:1, 2), but from searching the Word of God, especially the Old Testament. There every imaginable sin is laid out, that we may have knowledge of sin without the condemnation which follows every practice of sin. What the Book teaches us about our sinful selves, drives us of necessity to the refuge of the Everlasting Arms.

Tuesday, September 2

Propitiation—Read Romans 3:21-26

Our awakened conscience pricks us at every turn. The good moral life and self-improvement gloss us over but cannot give a good answer to the conscience. Even prayer seems to go no higher than our heads. What are we to do? Having reached the end of our own resources we accept the "good news" of God's provision—the perfect righteousness of Christ. "And he is the propitiation for our sins" (I John 2:2). Our Saviour in this way brings us to God. Better still God, whose justice is satisfied by the sacrifice of Christ, is pleased to come to us and pronounce us fit for His company.

"Jesus paid it all,  
All to Him I owe."

Wednesday, September 3

Righteousness—Read Romans 3:21-26

"For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him" (II Cor. 5:21). How hard it is for us to shake off the sticky idea that our own righteousness adds up to our credit with God. How disappointed we become when a fellow Christian "lets us down," by which we admit confidence in human righteousness and ignorance of divine righteousness. Do we ever feel like standing up for our own rights (righteousness)? The

righteousness of God in us never seeks or requires defense. It is perfect nonresistance.

Thursday, September 4

Faith—Read Romans 4:17-25

Think of faith simply as being acquainted with God. Why make it difficult by torturing our minds about the act of believing? Faith comes not alone by mental exercise, nor by asking, but by simply knowing God. Anyone can do that. Have not our souls been thrilled many times on seeing God at work in nature and in the lives of people? That is the experience which confirms our faith and makes us bold to obey God. "Faith cometh by hearing, and hearing by the word of God." Our knowledge and experience create interest which leads to more knowledge and experience. So is our faith increased. Deep down in our hearts we love God supremely. We would not willingly neglect nor offend Him for anything. Are we as careful as we ought to be that the Word of God is first in our learning habits? "Faith cometh . . . by the word of God."

Friday, September 5

The Holy Spirit—Read Romans 8:1, 11, 14, 16, 26, 27

The Holy Spirit, as His name implies, leads us in Christian holiness (sanctification). Nor is it sanctification by struggle, as though we fight in our own strength aided by such occasional packages of power as we can get from God. The fight is "the good fight of faith." The mighty energy of the Holy Spirit within us enables us to overcome the power of indwelling sin, day by day, moment by moment. Spiritually, we are like trolley cars, in constant contact with the power source, rather than like automobiles that can go only so far before refueling. Our ups and downs of holiness are a matter of the degree of yield- edness to the leading of the Spirit.

Saturday, September 6

Consecration—Read Romans 12:1, 2

How can we possibly "prove what is that good, and acceptable, and perfect, will of God"? Is it not an ideal far above our powers? If we were asked to reproduce a great painting, we would soon realize our helplessness to accomplish the task. But if somehow the painter of the masterpiece could be incarnated in us so that we could see through his eyes, think through his brain, and work through his hands, the painting could be reproduced. But it would be no longer by us, but by the artist's dwelling in us.

"Take my life and let it be,  
Consecrated, Lord, to Thee."

—Dewey Yoder.

We human beings so easily become like sheep. We become herd-minded. We browse along with our heads down, nibbling at the little ideas next to us. —Ralph Sockman.

A GREATHEARTED LEADER

Sunday School Lesson for September 7

(II Samuel 11:2; 12:33; 15:24-26; 16:5-13; 18:5, 31-33; 19:1-6, 18b-20; 24:18-25)

At the height of his power David, the man of God, sins against his God, against one of his good warriors, against a woman, against his people, and against himself. Why did David yield to this temptation? Consider the danger of leisure, of power, of glory. Who doesn't need to take heed lest he fall! Is any man so secure that he need not keep himself pure, need not keep his body under?

The sin of adultery led to the sin of deception and to the sin of murder. Let one pupil tell this briefly.

For many months David suffered, chiefly before his God. He said the hand of God was heavy on him, his heart was hot within him, God's stroke was on him, the blow of God's hand consumed him, he was sore broken. Read Psalm 32; 38:1-8; 39:2-5.

After so much suffering God in mercy sent Nathan who had to speak very plainly. Then it was, if not often before, that David made his great confession, the cry of true repentance. Here we see a great man of God, "I have sinned," "mine iniquities have gone over my head," "wash me," "purge me," "blot out my transgressions," "create within me a clean heart," "renew a right spirit within me," "cast me not away," "deliver me," "restore unto me the joy." David waited patiently and God heard his prayer of real confession. How plenteous in mercy is our God!

Let some one tell the story of David's rebellious son, Absalom, his treacherous conspiracy to dethrone his father, and the father's grief at Absalom's death. Also tell the story of Shimei and David's forgiveness. David's great heart, the heart that God was looking for when He chose David for king, shows up again and again.

Let another show the magnanimity of David's great heart as shown in the purchase of the threshing floor for his offering to God.

Lest any of your pupils sit in severe judgment on David, you might emphasize the taking heed lest one falls. He who would keep in close touch with God must deal with his own sins as did David with his. There is nothing to lose but everything to gain in true repentance. What a man does about his sins, secret or public, tells much about his heart.—Alta Mae Erb.

The religious convictions of several denominations, such as the Quakers, Mennonites, and Brethren, forbid them to take part in military service. While I do not agree with a theory of complete pacifism, I think all should recognize the sincerity of these groups. Tolerance is an essential part of American democracy. Congress has recognized that it requires the recognition of religious views. The decision of Congress should be wholeheartedly supported by all Americans. —Robert A. Taft.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Thirty girls from New York City made up the last group at Camp Tel Hai for this season. These girls were sent by the Mennonite missions at St. Anne's and Fox Street. The counselors who served for this period were Loretta King, Susanne King, Gladys Melinger, Gladys Stoltzfus, and Dorothy Zook.

Bro. Wilbur Engle was ordained to the office of deacon to serve the Homeville congregation at Cochranville, Pa., on Aug. 14. The sermon was given by C. C. Culp, Brethren, Mich., and LeRoy S. Stoltzfus, Bird-in-Hand, Pa., gave the charge.

A male quartet from Upland College, Upland, Calif., gave an afternoon program at the Zion Mennonite Church, Hubbard, Oreg., on Aug. 17.

The Belleville, Pa., Men's Chorus was in charge of the worship service at the Elmira, Ont., Mennonite Church on Aug. 24.

The Pleasant Valley congregation, Harper, Kans., is building a parsonage on a six-acre tract just east of town.

The 1953 General Conference will be held at Kitchener, Ont. Facilities will be adequate enough that the general public may attend.

Bro. and Sister Raymond Wenger, Scottsdale, Pa., served as directors for the Second Family Week at Laurelville, Pa., Aug. 16-23. Instructors were Dr. Charles Neff, Sister Alta Erb, and Bro. L. S. Weber, and the registration was about 138.

Lester Zimmerman, Goshen, Ind., will speak on the Church School Day program at Beech, Louisville, Ohio, on Sunday evening, Aug. 24.

The Stark County, Ohio, MYF will sponsor a week-end Youth Conference at Beech, Louisville, Ohio, Aug. 29-31. Speakers will be Bro. Milton G. Brackbill, Paoli, Pa.; Bro. and Sister Don Augsburg and Sister Elizabeth Bauman.

### Evangelistic Meetings

John W. Hess, Akron, Pa., at North End, Lancaster, Pa., Aug. 24-31. James Bucher, Hubbard, Oreg., at Mattawana, Pa., Aug. 24-Sept. 14. David Thomas, Lancaster, Pa., at Salunga, Pa., Oct. 19-Nov. 2.

### Announcements

Josef Herschkowitz, Harrisonburg, Va., at First Mennonite Church, Norristown, Pa., Sept. 7, morning and evening, and the Gospel Echoes Chorus, Frazer, Pa., on Sunday evening. Inspirational Song Service, at Bair, Hanover, Pa., on Aug. 31 at 2:00 p.m. Glenn Horst, Phoebe Branner, and LaMarr Kopp on "Stepping Stones to Service" at the Ephrata, Pa., YPBM, Aug. 31. Harvest Home services at Vincent, Spring City, Pa., on Sept. 6 at 2:00 p.m. District Bible Conference at Ephrata, Pa., on Saturday, Aug. 30; speakers are J. L. Stauffer, Sanford Shetler, and Noah G. Good. Isaac Baer, former relief worker, an illustrated talk on Europe at Highland Park Campmeeting Grounds near Sellersville, Pa., on R. 309, at 7:30 p.m., Aug. 27. Henry Frank at Millersville, Pa., Youth Fellowship Meeting on Saturday evening, Aug. 30, 7:30 p.m.

### Visiting Speakers

Aug. 3: C. Mylin Shenk, Willow Street, Pa., at East Chestnut Street, Lancaster, Pa.; John H. Hess, Kitchener, Ont., at East Chestnut Street, Lancaster, Pa., in the evening.

Aug. 10: Joseph M. Nissley, Grantsville, Md., at Bear Hill Schoolhouse, Jennings, Md., afternoon; Silas Graybill, Doylestown, Pa., at Blooming Glen, Pa.; I. E. Burkhart, Goshen, Ind., at Orrville, Ohio; Dan Kauffman, Hesston, Kans., at Protection, Kans.

Aug. 17: Lawrence Brunk, Denbigh, Va., at Clinton Frame, Goshen, Ind.; Ira H. Eigsti, Tiskilwa, Ill., at Willow Springs, Tiskilwa; B. Charles Hostetter, Harrisonburg, Va., at Zion, Broadway, Va.; Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.; Glenn Martin, Lima, Ohio, at South Union, West Liberty, Ohio; Ralph Weber, director of the Service Unit at Cleveland, Ohio, at Pleasant Hill, Sterling, Ohio; Roy Zook, Kansas City, Kans., at Protection, Kans.; Christian Frank, Manheim, Pa., at Blainsport, Reinholds, Pa.; E. E. Miller, Goshen, Ind., at Blooming Glen, Pa.; J. M. Nissley, Grantsville, Md., at Gortner, Oakland, Md.

Aug. 24: Ivan Magal, Richmond, Va., at Beech, Louisville, Ohio; Etril Leinbach, Moorepark, Mich., at Yellow Creek, Goshen, Ind.

Selfishness imposes on others—monopolizes their time and their strength. Self pushes its claims and whims on other people. It takes an hour to say what could be said in a moment. It selfishly intrudes on busy people, tired and sick people. It taxes the patience of its friends. Self scolds others for its own failures. It is fussy and meddlesome, prying into other people's affairs, and insisting its interests are ahead of everybody else's interests—even ahead of the interests of the Kingdom of God Himself, and that of lost and eternity-bound souls.

Self loves to visit and fellowship, but self shrinks from the Presence of God in prayer. If these selfish souls knew how to deal alone with God and remain alone with Him in heart-searching prayer, and talk little to people but a great deal to God, they would find Him giving His angels charge over them to keep them in His ways. Oh, if that rattling, prayerless tongue would talk less and pray more, the Kingdom of God would be advanced on earth a thousand fold more.—Herald of His Coming.

The Gospel is not merely a book—it is a living power—a book surpassing all others. I never omit to read it, and every day with the same pleasure. Nowhere is to be found such a series of beautiful ideas, and admirable moral maxims, which pass before us like the battalions of a celestial army. . . . The soul can never go astray with this book for its guide.—Napoleon Bonaparte

I cannot too greatly emphasize the importance and value of Bible study—more important than ever before in these days of uncertainties, when men and women are apt to decide questions from the standpoint of expediency rather than on the eternal principles laid down by God Himself.—John Wanamaker

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## Calendar

Ontario A.M. Sunday School Conference, East Zorra Church, Tavistock, Ont., Aug. 30-Sept. 1.  
 Franconia Young People's Institute, Blooming Glen, Pa., Aug. 29-Sept. 1.  
 Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 6-8.  
 Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
 Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.  
 General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
 Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
 South Pacific Conference, Phoenix, Ariz., Nov. 27-29.  
 Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.  
 Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
 Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
 Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister John E. Beachy, missionaries on furlough from India, visited the Central congregation at Elida, Ohio, on Aug. 10, and in the evening gave an illustrated lecture on their work in India.

The following cable has recently been received from Don Rebers, missionaries to Japan: SAFE ARRIVAL AUG. 15 ALL WELL. Phil. 4:19

A baptismal service was held at Mathis, Texas, on June 29, at which time three persons were baptized and received as new members of the church. One person who had also received instruction with the class was unable to be present at the service.

Bro. Elvin V. Snyder, San Marcos, Texas, writes: "Sister Alma Bechtel from Hespeler, Ont., has been here since June 24 and has been carrying on the work in the Kindergarten for preschool children, getting them ready for September. The superintendent of schools very generously allowed us to use one of the school buildings during the summer months."

The Chicago Home Mission reports that a total of 113 children from the city have been in the country for two weeks or more. The workers express their appreciation for the homes who opened their doors to these children.

On August 10 members of the Bethel Mennonite Church, Chicago, Ill., enjoyed a fellowship dinner in the afternoon followed by an evening service. The meeting was well attended and a profitable time of fellowship was enjoyed.

Concerning the work at the Bethel Mission, Bro. Paul King tells us: "We feel that because the Chicago Housing Authority has placed much confidence in the plan for building the new Bethel Mennonite Church that an added responsibility has been placed upon the Mennonite Church as a whole. We trust and pray that the people back home will accept this responsibility and make every effort to fulfill it."

Two members of the La Plata, Puerto Rico, congregation with I-O classification, brethren Fidel Santiago and Esteban Rivera, were called for their physical examinations.

The interior of the Tres Lomas (Argentina) Church has recently been remodeled and painted. Bro. Pedro Lanik from Santa Rosa did much of the work with members and friends of the Tres Lomas congregation giving of their time to help also. Bro. Ernesto Suarez, pastor of this congregation, has been giving special attention to the young people of the town and has a group of about twenty who attend the services and youth activities.

Members of the Calvary Mennonite Church, Los Angeles, Calif., appreciated hav-

ing Bro. and Sister George Beare, missionaries on furlough from India, with them on Aug. 10. Bro. Beare gave the morning message and they showed slides on India after Y.P.M. on Sunday night.

Bro. Ezra Beachy, Pinckney, Mich., gave the morning message at the Detroit, Mich., Mennonite Church on Aug. 10.

Bro. Rudy Stauffer, Wooster, Ohio, served at the Louis Road Chapel near Cleveland Ohio, on the morning of Aug. 17.

Bro. and Sister Glenn Martin, Lima, Ohio, are helping with the Work Week Project at Rocky Mountain Mennonite Camp, Divide, Colo.

Bro. and Sister Wilbur Nachtigall and family have arrived from Puerto Rico for their furlough in the States. They will be attending school at Goshen College during the 1952-53 school year.

Bro. Milton Vogt, missionary to Bihar, India, writes that their Bible school with the workers during the rainy season is going along well with a good interest. Several attending who are not workers.

Efforts are being continued to secure visas and sailing dates for Sisters Ruth Bean and Mary Ann Hostetler, missionaries under appointment to Japan. It is expected that they will be able to leave for Japan the latter part of October or the fore part of November.

Bro. E. C. Bender, former treasurer of the Board, visited Chicago on Aug. 20 in the interest of the Chicago Home Mission and the Bethel Mission.

A special supplement in honor of John H. Mellinger is being published with the Sep-

## Relief and Service News

Personnel information forms for I-O men have been mailed to pastors of congregations. Young men who are anticipating being called soon or wish to volunteer for work where they can obtain draft credit for service should be sure to complete these forms and return them so we will be in position to give help and guidance. Anyone who desires one of these forms and does not have a copy available should write to the Office for Service and Relief, 1711 Prairie Street, Elkhart, Ind.

A number of voluntary service opportunities are available for young women who are interested in volunteering. Anyone who desires information regarding these is invited to enquire of the Office for Service and Relief. Among anticipated openings for women volunteers are:

Registered nurses for Puerto Rico and Mathis, Texas

Workers for Braeside Home for the Aged. Preston, Ontario

Mission workers for Cleveland, Ohio, and Saginaw, Mich.

Housekeeping duties at La Junta, Colo., and Mathis, Texas.

A report of the MRC Summer Service program for 1952 is being compiled and will soon be released in the form of a multigraph booklet, Summer Service Echoes. This report will be of considerable interest to all individuals who desire first handed information about this work. We will gladly mail copies of this free booklet to people who are not on the regular mailing list after receiving a request by letter or post card.

## Your Treasurer Reports

Brother and Sister Paul King are now quite well established at the Bethel Mission in Chicago. According to Mennonite standards, we would say they are far from being established. It is a house in a densely populated colored area. It is condemned but will likely furnish shelter for the Kings and a hall for services for a year before it is wrecked.

Why live in such a place? Here is where many people who need Christ live. The Kings have responded to the "Go Ye" by Going to the thousands of colored folks in Chicago. We need funds to make this witness possible. When a newly married couple can happily spend, as it were, a honeymoon in such a situation, certainly we can support them with our contributions.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

tember issue of the Missionary Messenger. This memorial tells of his work in connection with the beginning of the missionary program in Lancaster Conference and in other parts of the church. Copies may be had by writing to the Editor, Box 942, Lancaster, Pa.

Bro. and Sister Fred Augsburg and family, formerly from Sheldon, Wisc., have now moved into the mission home at 907 Orange Street, Youngstown 2, Ohio. They report that 7 young people have accepted Christ this summer and are in a class for young believers. Lovina Troyer from Farmerstown, Ohio, has been appointed to help in the work in Youngstown. She is staying in the mission home.

Bro. and Sister J. L. Hostetler have been called by the First Mennonite Church at Meadville, Pa., to serve as assistant to the pastor, Raymond L. Kramer. The action of the congregation was in response to a recommendation by the Executive Committee of the Ohio Mission Board. The Hostetlers are members of the Sharon congregation near Plain City, Ohio.

(Continued on page 852)

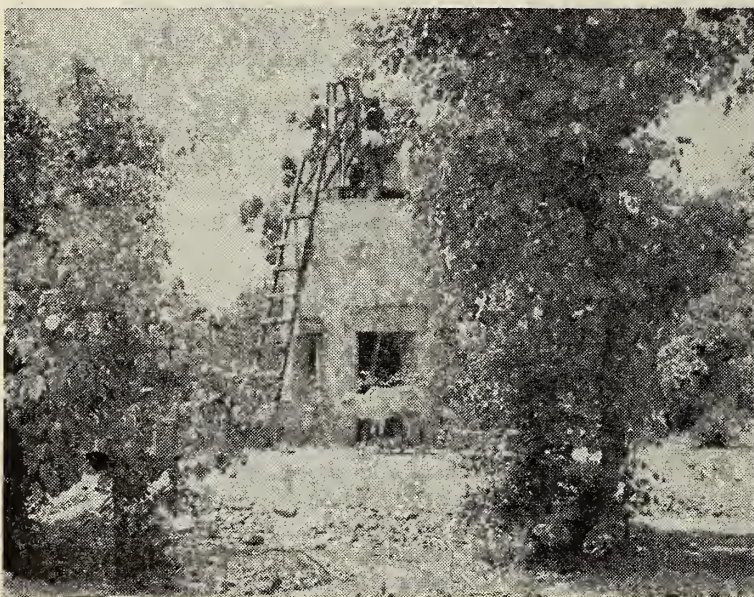




Building operations on the servants' houses at Bethet. Building operations were in charge of Bro. John Beachy during the last three years.



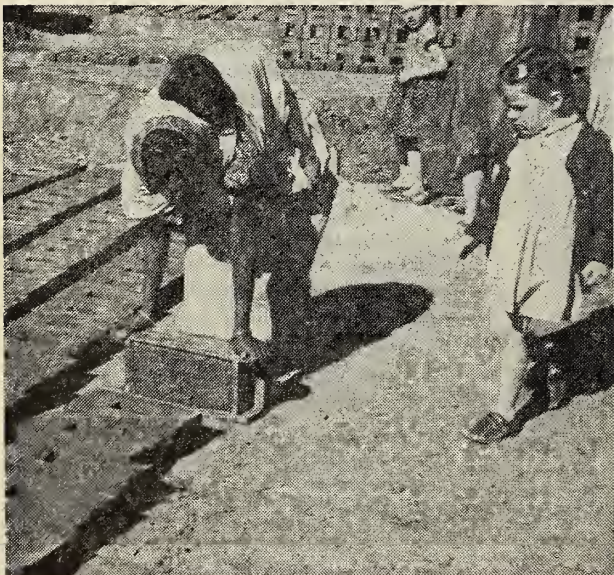
This is the Chandwa bungalow after the building was completed. The Milton Vogts live here.



The water tank at Chandwa where the Milton Vogt family lives. A man is standing on top drawing water to supply the bungalow. Notice the pointed bucket.



The brickmakers and coolies lived in these temporary shelters made of sticks and leaves while working on the buildings. Their cooking utensils can be seen in the foreground.



A woman coolie, carrying her baby on her back, empties a brick out of its mold. Sylvia Ann Shirk is on the right. Many women came to Bro. Beachy during the construction period and begged for work.



Here coolies are building a Bhatta of sun-dried bricks which are to be burned. Already the first layer of coal has been placed. This is part of the construction work at Bethet where the Paul Knisses live.



# *A Visit to Bihar, India*



Meet Bulu, the small son of Mr. Mehra, traffic inspector of the E. I. Railroad who lives at Tori station. Bulu likes to ride Myra Jean Vogt's tricycle.



A picnic? No! These are the dining facilities of the missionaries while on tour. Esther Vogt standing by the table, Milton Vogt in the background by the fire, Elsie Shirk wearing the sari, and a servant by the kitchen tent.



Several displays of brass cooking ware on sale at the local bazaar.



A farmer winnowing his rice.



Milton Vogt conducts the baptism of eight Christians living at the village of Narasghar. He is assisted by a national evangelist, Topono.



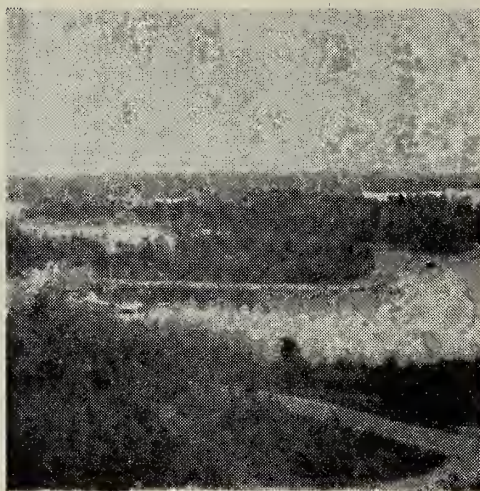
## Up North

By J. ALTON HORST

Since the 1951 summer Bible school the Lord has granted rich rewards to the Rainy River mission workers at International Falls, Minnesota. A rural community, called the Papermakers Colony, located just two miles from a town of 8,000, is happy that the church has moved into their midst. Prior to this year's Bible school the workers and young people of the church community put forth considerable effort in extending an invitation to the parents to send their children to the school.

June 16, the first day of school, dawned cool and rainy. Six persons from the Rainy River congregation—Geneva Cender, Lena Berkey, Marjorie Griffith, Irvin Grabill, Marie and Anne Quiring—along with seven others from the Pleasant View, Goshen, Indiana, congregation—Junior and Doris Lechlitner, Julia Yoder, Jim Miller, Alton and Dorothy Horst, and Nellie Mann—were the teachers. The first day's count of attending pupils was one hundred and ten. The final total enrollment reached 124 with an average attendance of 109. For their missionary project the children chose to contribute to the support of the proposed Bible school at Atikokan, Ontario, a rapidly growing mining town located ninety miles east of International Falls and accessible only by rail or seaplane. The offering for this cause amounted to \$26.78. Closing exercises were held on Friday evening, June 27, when the small church building was crowded with approximately two hundred parents and children. We all rejoiced in this opportunity to have many in attendance who had previously shown no interest in the church.

During the last week of the Bible school



Black Bay, International Falls, Minnesota.



Recess at Rainy River Mission school



Grade two at Rainy River Mission Bible school.

an evening class was held for adults. Attendance averaged twenty-five and unusual interest was shown in the study of I John. Cleo Mann was teacher of the class.

During the entire two weeks of Bible school many of the teachers were busy making the rounds before and after school providing transportation for the pupils. In this way they became acquainted with the homes from which the children came so that during the last week three visitation groups were able to visit every home represented in the Bible school, invite them to the closing exercises, and urge them to regular attendance at Sunday services. The results of these contacts have been gratifying and already new faces are seen among those in attendance at Sunday services. "The Lord is great and greatly to be praised" for all the blessings and joys received from these weeks of untiring devotion to the cause of Christ. Tired of body but refreshed in spirit the participants in this program face the coming days, some to continue the work in this field, some to return to their homes, and others to go on to new fields—all with the desire to do the Lord's will faithfully.

Elkhart, Indiana.

## The Challenge of the Kuria Tribe

By SIMEON W. HURST

The white man has come, as some of the older Kuria men prophesied years before they saw him. Roads have been built to reach the remotest places of the interior on which travel bug-like, self-propelled vehicles, as was also prophesied. Strange-looking, buzzing objects fly overhead which, wonder of wonders, carry human beings. Even some of the African chiefs have had the thrilling, breath-taking experience of seeing their native land from one of these creatures and have returned alive to testify to their fellow tribesmen. With the white man have come many of his strange gadgets to revolutionize African life. Vice and sin have increased and become more modernized since his entrance into the country. He brought religion of various stripes and colors. The poor African now stands in awe, not knowing which to choose. Choice is frequently determined by the material advantage of one over the other and is often governed by the easiest way to remove the stigma of heathenism and take on a religion with the least possible disturbance to his sinful habits. The Roman Catholic mission with their aggressive teaching program—by replacing the heathen charms and tribal ornaments with a cross and other religious paraphernalia—appeals to this ease in sinful habits. Satan's dominion and stronghold remains unmoved and in many cases is strengthened through this false hope. A strong emphasis on church form and ritual without a genuine reformation of heart fails to meet the need. Jesus alone can meet the deep-seated need of the human heart and bring lasting joy and peace.

The Kuria people have been slower and more skeptical in accepting all that the white man has brought. Quite frequently when I would visit one of the older heathen men, who lived near the mission and who recently



went into the dark eternity without Jesus, he would show me the scar on his elbow where a bullet from a white man's gun passed through when the Kuria attempted, with their bows and arrows and spears, to keep the white man from entering into their land. This was his experience in first meeting the white man and remained with him to his death. Praise the Lord that one of his sons is now a member in the church at Nyabasi. Praise God that the Gospel is still the power of God unto salvation unto all who will believe, and that even though false religions are drawing and blinding many yet Christ, lifted up on Calvary, is still drawing those who really want to be saved. Since many of the Kuria have been deceived by the white man with his greed for earthly gain as well as by his false teachings, the challenge is before us to so live Jesus among them that they will see and know without a doubt that there is a way of deliverance from sin for both white and black.

The Christian witness going forth through the dispensing of medicine to the many who come from far and wide with their aches and pains has been the means of showing the love of Jesus and bringing some into the kingdom. Our schools staffed by born-again teachers present an open door to lead the children to the feet of Jesus while the outschools and prayer centers scattered throughout the tribe in charge of evangelistic couples are reaching others. The open door for evangelism in conducting weekly Bible classes in the Native Authority Schools is a God-given opportunity to reach the youth of this tribe. Yet with all these avenues of witness a very small percentage of the tribe is actually being reached with a living testimony for Jesus' power to save from sin. Comparatively few Kuria have come out and out for the Lord in bold testimony to their fellow tribesmen. There are still large areas throughout the tribe of approximately 65,000 people where no evangelistic testimony is going forth. Counting all the smaller neighboring tribes which use practically the same language and which possibly sprang from the Kuria tribe, the number would exceed 100,000 considerably. Pray for the young church at Nyabasi with some over eighty baptized Christians and another group about that number under catechetical instructions that she may be wide awake for her Lord, advancing into the territory of the devil, taking the spoil for the Lord.

The youth of the tribe present a tremendous challenge. Many of these are awakening to the advantages of being able to read and write and are fast taking over places of responsibility formerly held by their illiterate parents. The devil is endeavoring to keep them in his service. One of his tactics is to have them follow the inborn desire to be a full-fledged tribesman which necessitates going through the tribal puberty rites. Quite a number of young people started out to follow the Lord but were later drawn into circumcision and the accompanying evils. The church has taken a definite stand against these rites and we praise the Lord for the few young people who have been willing to take their stand for Jesus and have refused to take any part in them. Pray for these few and that others may

be willing to be separated unto God, taking their stand against all that is of darkness. Pray furthermore, that from among these saved Kuria youth there might be many who will rise to the challenge of their lost relatives and obey the command of Jesus to go to them with a living testimony of His power to save from sin. What the Kuria need is not more civilization or religion, but to see the salvation of Jesus lived out before them. Pray for us that we might be vessels through whom He can do this.

T.T., East Africa.

## What Would You Do?

BY BOYD NELSON

Hackneyed and trite as the expression became during CPS days, there still is a need to "keep the vision clear." Joke as we may about the expression, it still has some value today.

Young men, faced with the draft, must be clear in their thinking lest they tie themselves to something which for two years might be a fearful burden. One young man, for example, may not be fitted for or enjoy working with people, but for some mistaken reason, choose mental hospital work and find, too late, that it was all wrong. At the same time, his friend, who lives down the road only a quarter of a mile, may find in exactly the same work a tremendous thrill and the sense of doing God's will in his daily work.

Other young people may hear of the sense of freedom which often comes when one has given up striving to earn, save, and build his own economic store. They insist on voluntary service in spite of the fact that VS pays only maintenance, and a family or parents need their earning power in a church-affiliated project which pays at least a small wage. After a few months under the tension of not being able to contribute to loved ones in need, they may find their situation unbearable.

Young people desirous of giving their lives to Christ or young men forced into giving two years of service at their government's command must alike be clear in their service motives. The young man assigned by his draft board must ever hold before him the fact that he goes as a servant of Christ. He has refused the service of men through the military because he claims a superior duty to Christ. He says, in effect, "My loyalty is to Christ, the Head of the church, and my life shall be under His control."

It is at this point, however, as it was when "keeping the vision clear" became the watchword, that we need to realize our own insignificance and God's overwhelming holiness, power, love, and knowledge. Here we need to submit to Him all the pettiness, restlessness, unwillingness, and frustration of the daily round of our service. Here we need to say, "Not my will, but Thine, be done." For it is God's work on which we embark as we are assigned and not our own.

Elkhart, Indiana.

No man knows enough today to criticize or reject the Bible.—Robert Dick Wilson.

## Dresser-Bible School, Nazareth, Ethiopia

BY CHESTER L. WENGER

[The Dresser-Bible school is not included in the budget for Ethiopia, but receives only the funds designated for the Nazareth Dresser-Bible School by the donor. These may be sent to Ira Buckwalter, Intercourse, Pa., and he will forward them as received to the field.]

Training Ethiopians to serve Ethiopians is one of the most important parts of our missionary program. The futility of technical training without accompanying spiritual education should be apparent to all. Thus through the Lord's leading, government permission has been granted to our hospital at Nazareth to give fifty students dresser and Bible instruction. That these should somehow catch the vision of Christian service in the spirit of our Lord Jesus is our aim and prayer.

Unusual facilities are available for opening this work in the present buildings on the Nazareth compound. Plans are being made to convert a large 40' x 70' magazine storage building into dormitory space for the students. Electricity and running water are available. Classroom space and kitchen-dining room facilities are located in one end of the present hospital building. Another large room is to be prepared for use as a workshop in teaching various skills to students who do not seem particularly adapted to completing their training in medicine. Throughout the whole curriculum we hope to have a permeating spirit of consecration and commitment to the Lord's service. Thus the Bible training is to undergird and set the atmosphere for the whole program.

Some questions that naturally arise in a program like this are: Will there be students interested and available? Will it be possible to maintain proper standards and reach our goals? What will be community and government reaction to this program? Will there be sufficient support from home in prayer and otherwise to carry on this type of mission activity? At this writing we have the hope and faith to believe the answers to all these questions will be satisfactory.

In January we began offering a curriculum of eighteen hours' instruction a week. There is a very promising group of twenty-one students attending. By July we hope to open a new term so that students now attending government schools will have the opportunity of enrolling and beginning their course. Our stations at Deder and Bedeno are calling for trained help in their schools, their clinics, and evangelistic work. We hope they will also have students to send to Nazareth who are seeking the kind of training we have to offer. Our stations are located in large areas which can never be reached effectively without the help of many Ethiopians. Will you be one who remembers this great work in prayer?

Addis Ababa, Ethiopia.



## Missions Editorial

### Where Does Missionary Conviction Begin?

Missionary conviction, like godliness, begins in the home. At least it begins early, perhaps earlier than we have at times supposed. By the time a student reaches college it may be too late to begin to cultivate missionary conviction, although we often seem to expect it to be done there.

A mother at the consecration service of her son to the mission field said, "This is an hour of rejoicing for me, because I gave this son to the Lord before he was born. I always tried to surround him with missionary influences and now as he goes to a mission field I rejoice to see the answer to my prayer and desire." It is no wonder that boy became a missionary. His college, his pastor, his seminary did not produce a missionary; his mother did.

Another missionary, in describing the history of her missionary conviction, said that at the time of her birth both she and her mother were critically ill and the doctors despaired of their lives. In that extremity the mother promised the Lord that if she and the daughter could be spared she would do all in her power to bring her up to be a missionary. The Lord heard her prayer and the mother did her part faithfully. Her missionary appointment was just another step in a nurture of missionary conviction and consecrations that began at her birth.

The influence of the parents on the character and viewpoints of their children can hardly be overemphasized. In II Tim. 1:5 and 6 Paul speaks to Timothy about the unfeigned love that was first in his mother and grandmother. After that he charges Timothy to "stir up the gift that is in thee." Does this not mean that the capacity or the tendency to love God and serve Him simply was in him but needed to be stirred up and cultivated? So it is with missionary conviction in our own day. It usually is first in the parents, in the home, is stirred up in numerous ways, and in due time comes to fruition.

Aside from the hereditary and home influences where should our missionary education emphasis be placed? Without a doubt much earlier in the life of the child than we have too often done. We think missionary conventions and conferences on the adult level are all-important, but likely the most lasting work is frequently done in the lives of children whose parents have brought them to the conference. It is usually too late to change fundamental viewpoints of adults.

Take, for example, the matter of stewardship conviction. By-and-large the church had

a weak teaching program on this question a generation ago and most of our present older brethren and sisters escaped it in their young days. So it is a bit unusual to find a strong sense of stewardship among our older people, although there are brilliant exceptions. In most cases, I would venture a guess, however, the conviction was built into their characters before they were very old. We see most of our strong stewardship conviction in the younger people—those who have been brought up under the impact of our more recent teaching emphasis on the subject.

What does all this indicate? That we should recognize more clearly that missionary conviction begins early. Missionary viewpoint, atmosphere, and teaching in the home is most fundamental. After that the missionary teaching in primary and junior Sunday school and in the early years of summer Bible schools is important. Missionary literature for adults must continue but we need to give more careful attention to our church papers and other literature for the children and teenagers. Enlistment for full-time missionary and other church service will need to be done earlier. After our boys and girls get to college their life's outlook and convictions are too often already fixed. To quote an old Sunday-school slogan, "Get them while they are young."—J. D. Graber.

### Women's Activities

The July issue of the *Conference Messenger* has printed the first part of a historical article telling about the beginning days of sewing circle work in the South Central district. The article is to be continued in the next issue. Sister Emma Risser is the author and writes very interestingly. We would encourage each district to record its history in a similar way. And don't forget to send a copy to Mrs. C. L. Shank so that she can place it in the Mennonite archives in the library at Goshen College, Goshen, Ind.

Sister Evelyn Rouser of Hesston, Kans., will represent the Associated Sewing Circles at the South Central Conference on Friday forenoon, August 15, when she speaks on "With Good Will Doing Service as to the Lord."

Sister Martha Keener of Ethiopia writes in the *Missionary Messenger* that the bales of linens needed in the school for the blind arrived in good condition and were permitted to enter the country customs-free without being unpacked. She adds, "It will be like Christmas for us to unpack the gifts and get the beds ready for those who will come to us."

How different the experience of our workers in Jericho who recently stood by helplessly watching the many bales of clothing go up in flames as reported by Bro. Myron Ebersole. May this event not discourage us in our giving but make us all the more eager to help, even as we should appreciate being helped in an emergency.

More good news about the arrival of sewing circle materials comes from Germany. Virgil Flickinger writes in the July MCC *Services Bulletin*, "The arrival of nine bales of sewing room materials gave occasion for much joy in this nachbarschaftsheim recently. An acute need was beginning to be felt in certain areas of our sewing room, and the arrival of this shipment gave ample reason for rejoicing. . . ."

\* \* \*

Mrs. Irvin Kennel reports in the July *Services Bulletin*: "We also have had some mending classes for women who can bring their torn garments to our center and mend them there under our supervision. We have been swamped with applicants for this work and can only continue in a small way, allowing each woman to come for just one morning and to finish whatever she has time for. We are using patches and thread from the MCC sewing bales. The women are most grateful for the chance to mend their worn garments. . . ."—Mrs. C. L. Shank.

### MCC Weekly Notes

#### Lists of Approved Work

Selective Service is now distributing the first list of public and nonprofit private agencies approved by Selective Service for the employment of Class I-O registrants as places where they may do their required twenty-four months' service in work "contributing to the maintenance of the national health, safety, or interest." Public agencies in twenty-three states, and several nonprofit private agencies, including the Mennonite Central Committee, have been approved.

State Directors of Selective Service will prepare lists for their local boards, and these will be available at local board offices for the information of all registrants concerned. It appears probable that this information will be in the hands of most local boards by the time that this article is published. As soon as local boards have these lists they will be ready to proceed with the assignment of men in Class I-O to the extent that job openings within approved agencies are available.

The lists which are now being distributed are not complete and will be supplemented from time to time by others giving additions and revisions. MCC is receiving copies of these lists and is making this information available to young men through the Peace Section Counselors. Young men who are interested in service opportunities, and counsel in regard to them, should consult with their nearest Peace Section Counselor or write to the MCC I-W Services Office, Akron, Pennsylvania, or to their own conference office.

Released August 15, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

What is being done by the Mennonite Church in witnessing to the lost is microscopic in comparison with what could be done if every member would assume his just responsibility.  
—A. J. Metzler.



# CHURCH CORRESPONDENCE

## KITCHENER, ONTARIO (First Mennonite Church)

Dear *HERALD* Readers: The late Ivan Panin, converted Russian agnostic, in one of his writings said, "Nothing is great without God; nothing is small with God." This same thought is presented to us as a congregation by our pastors and visiting ministers.

April 6 Bro. Derstine had charge of our spring communion service.

April 9-13 Bro. Stanley Shenk, West Liberty, Ohio, was the guest speaker at the Passion Week services.

April 27 Bro. and Sister Weyburn Groff were welcomed home on their first furlough from the India mission field. Bro. Groff and Bro. Ernest Miller, Goshen, Ind., brought messages in the evening. During the next two weeks Sister Groff spoke to the Ladies' Aid, Bon Accord, and Dorcas circles.

May 22 the Thirty-fifth Annual Meeting of Sewing Circles of the Ontario Conference was held at the church. Bro. J. D. Graber, Goshen, Ind., delivered the evening message.

June 1 Dr. Horace Dean, Director of America for Christ, spoke in the morning. This organization is planning revival meetings for the month of October in the United States and Canada simultaneously. Their headquarters are in Chicago, Ill. Bro. Derstine is the chairman of the Canadian campaigns.

June 5-12 a Spiritual Life Conference was conducted by B. Charles Hostetter, Harrisonburg, Va.

June 15 Bro. Derstine had charge of the baptismal service in the morning. In the evening the Kitchener-Waterloo School of Nursing held their Baccalaureate Service at the church. Bro. John Hess directed the Young People's Chorus in the special singing and also had charge of the invocation. Bro. Derstine spoke on "To This End Was I Born."

Summer Bible school was conducted the first two weeks in July. There was an enrollment of 374 with an average of 334.

July 5-31 all evening services were canceled at the church. The Brunk Brothers' revival meetings were held near Waterloo. In his first message Bro. George Brunk told his hearers he wanted to make them hungry for God. Many have testified to the fact that Bro. Brunk did just that. Though the Brunks have left for Goshen, Ind., the revival lingers on in the hearts of a great many.

Aug. 6, 1952. Mrs. Phoebe Sanders.

## Revival Echoes

On July 26 there was unanimous vote taken by the committee to have the Brunk Brothers remain in the Kitchener-Waterloo district for an additional week. Bro. John Hess, associate pastor of First Mennonite Church, challenged his congregation the following Sunday morning. He suggested a twenty-four-hour perpetual prayer chain be started for the entire week on behalf of the

revival. Sixty-four participated in the prayer chain for half-hour periods.

A testimony meeting was held on Aug. 6, our regular Wednesday evening of Bible study and prayer. We want to share some of the thoughts expressed with our *GOSPEL HERALD* readers.

A young man, who just a few years ago was a Roman Catholic, received new insight in attending the revival. Doors have been opened through prayer, and now his Christian life is a special life because it is lived for God. Another young man received new experiences in his heart because of the prayer chain. Setting the alarm and arising at 2:30 in the morning was a boon blessing to his soul. There are no distractions and that half hour of petition and intercession cannot be surpassed. Also he had the joy of leading his first soul to God outside the church.

One sister challenged us with the verse in Acts 2:42, "And they continued stedfastly in the apostles' doctrine and fellowship . . ." It was not anything spectacular in their daily Christian living; rather a continuous declaration of their faith in Christ.

One who served as a personal worker was astonished at the number of persons who lacked assurance of salvation. They had failed to grasp its simplicity and the result was they were devoid of victory and power. Another personal worker was encouraged to study the Scriptures and be more capable of leading a soul to Christ. He was amazed at the little some lost souls knew about the Word.

Numbers testified of the new truth revealed in I John 1:9, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Another said she had to go as far as her sins had gone. When she surrendered to Christ, restitution had to be made. Another personal worker quoted part of Ps. 81:10, ". . . open thy mouth wide, and I will fill it."

"I will go before thee, and make the crooked places straight . . ." (Isa. 45:2). This verse was quoted as the testimony of the revival bringing about a renewed fellowship with God. He stated requests had been made for prayer, and God does hear and answer, for He answered those prayers.

Numerous others testified of the blessing received from the teaching on the Holy Spirit. Their faces affirmed this truth ere their voices could utter the words. My own testimony after listening to the Brunk Brothers and being a link in the prayer chain can best be expressed by two lines of a poem written by Amy Carmichael,

"All that dims Thy Calvary,  
O Lamb of God, deliver me."

Before we entered a season of prayer, Bro. Hess in his testimony quoted I Sam. 12:23, "Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you . . ." "We are responsible to God for our convictions," was his closing sentence.

August 6 will be a memorable prayer meeting evening to the writer. I was made to think of that great Welsh revival conducted by Evan Roberts. A newspaper reporter traveled from London to Wales to obtain firsthand information of the revival. He asked the porter at the railway depot, "Where is the revival?" With tears streaming down his cheeks the colored man said, "Sir, it is in my heart."

Many Christians I am sure can speak the words of the porter after attending the Brunk Brothers' revival in Ontario.—A Prayer Warrior.

## CONNEAUT LAKE, PENNSYLVANIA (Sunnyside Congregation)

Dear Christian Friends: Greetings of love. During the past months we have had various guest speakers and special meetings which we always appreciate and enjoy.

On April 5 the Johnstown Christian Day School Chorus gave us a program which was enjoyed by a full house.

Easter Sunday evening a foreign student group rendered a program. A special treat of the evening was a male quartet composed of the group and two verses were sung as solos by two of the brethren in their native tongue.

Sister Florence Nafziger spent a few days with us. On Thursday evening, May 1, she spoke to the children about India's people and customs and to the adults about the nursing and hospital work. May the Lord richly bless her in her labor of love.

Sunday afternoon of May 18 a male quartet from Masontown, Pa., gave us a program in song.

On May 25 our joint meeting with the neighboring churches was held at Sunnyside, with Bro. Paul Erb as guest speaker. We enjoy this fellowship with our sister congregations. The following evening Bro. Erb spoke to our youth at the MYF.

Our summer Bible school was held the last two weeks of June with Bro. Delmar Oswald as superintendent. The average attendance was 135. In addition to this another Bible school was held this year at Franklin, Pa., beginning July 7. Bro. and Sister Daniel Johns assisted in this work.

The Annual Youth Conference was held at the Beaver Dam Church July 5 and 6. Bro. Roy Koch and Sister Ruth Bean from Ontario, Canada, were guest speakers.

We also had a singing school lasting for eight days, in charge of Bro. Galen Johns from Benton, Ind. The closing night we had a hymn sing in place of the regular YPBM program. This type of service proves to be a blessing to all and the house is always well filled on occasions of this kind.

Bro. and Sister David Schlabach and two boys moved to Cumberland, Md., recently to help in the mission Sunday school that has been started at that place. We miss them in our work here but we pray the Lord may bless them in a very definite way in their new work.

Over the week end of July 27 the MYF Youth Team came into our midst and held a Christian Life Conference, the theme being,

(Continued on next page)



## ON OBEYING GOD'S WORD

They err and miss the true way, both they who believe in the inward baptism alone and reject the outward, and they who look upon the outward sign alone and forget the true figure and inner life; for, as nothing avails before God without faith, without generation, without the Holy Spirit, without the true Christian life, so also the outward signs such as baptism and the Lord's Supper and such other ordinances of the Lord must be practiced in their completeness, and must not be neglected nor belittled, for the eternal wisdom of Christ Jesus has not spoken one word in vain, and man liveth by every word that proceedeth out of the mouth of God.

I . . . warn my brethren and sisters against the wanton spirits that rise up in these days, making great professions regarding the new creature and yet at heart are thorough hypocrites, puffed up individuals, haughty despisers of the words and commands of Christ, who have forsaken the way of truth and are going in the way of apostate Israel . . . To wash feet, as the Lord Jesus Christ Himself did, and which example He so earnestly enjoined and commanded His disciples to follow, is by them looked upon almost or altogether as folly . . . They despise every saving doctrine and ordinance of the Lord Jesus Christ, and they are so wise, so intelligent, and so smart in their own eyes and consider themselves so full of the true inner life that they think and unblushingly declare that they have no need of observing the outward ceremonies, as they call the institutions and ordinances of the Lord.

It is . . . an abomination to God, that these despisers of Christ and His Word make a profession of the inner life and the new birth, because they will not do what Christ Himself taught, commanded, and did; therefore their profession also is vain and false.

This glorifying or exalting of Christ through the Holy Spirit is really accomplished in His disciples who accept and keep His Word in true faith, as He Himself says: "I am glorified in them [disciples]." Now, the Christ is glorified in His disciples in the same way as the Father is glorified in Him; but the Father is glorified in Christ in this that He manifests His Father's name to His disciples, spake His Father's Word, did His will, and finished His work, as He Himself says: "I have glorified thee on the earth: I have finished the work which thou gavest me to do." Hence His disciples also must keep His doctrine, do His will, and finish His work that Christ may be glorified in them. But this is the beginning and the end of the preaching of Jesus Christ, that we sincerely repent, believe the Gospel, are baptized in the name of the holy Trinity, . . . and are diligent by the grace of God to observe all that Christ has commanded us.

Therefore whoever refuses to follow

Jesus Christ, and disobeys His Word, or whoever deals with the ordinances and the truth of Christ in a different manner than He Himself taught and did, does not fear God, because he disbelieves and opposes His Word, and shall therefore not escape the judgment of God; for whoever despises Christ and rejects His Word, him will the Word that He has spoken judge at the last day.

God's Word preserves men, but only those who put their trust in Him. God's Word is spirit and it is life, and gives us life, but those only who believe it. God's Word cleanses souls, but only those who obey God's Word. Yea, God's Word is a divine power and saves, but only those who hear it and keep it.—Dietrich Philip, a sixteenth-century Anabaptist; a colleague of Menno Simons.—Reprinted from *Missionary Light*.

To use liquor is to the nervous system like placing sand in a watch.—Luther Burbank.

## MISSION NEWS (Continued)

Bro. Jacob Flisher, missionary under appointment to India, spoke at the Albany, Oreg., Mennonite Church on Sunday evening, Aug. 10.

Bro. and Sister Frank Byler, missionaries on furlough from Argentina, spoke at St. Jacobs, Ont., on Wednesday evening, Aug. 20. On Friday evening they spoke at the Clarence Center, N.Y., Mennonite Church.

Sister Waneta Brunk, Elida, Ohio, missionary to Teges, Ky., was stricken with polio on July 30. She was returned to a hospital near her home for treatment. At this time a slight improvement is reported. Because our sister is needy, we extend an invitation to share in her hospital expenses. Gifts may be sent to Paul W. Smith, pastor of the Pike congregation, R. 2, Elida, Ohio.

Change of address: Bro. and Sister James M. Shank, from E.M.C., Harrisonburg, Va., to Wenger Missionary Home, 76 Greenfield Road, Lancaster, Pa. This will be their address until they sail for Africa, probably some time in the latter part of September.

A farewell service was held Aug. 17 for the Wayne Wengers (who will be serving in Kentucky) at the Imlay City, Mich., Church. Bro. Fred Erb, Detroit, Mich., and Donald King, Pigeon, Mich., were the guest speakers.

## CORRESPONDENCE (Continued)

"Christ Is the Answer." We praise the Lord for consecrated young people that are willing to give time and talent to lead our youth into a wholehearted allegiance to Christ and the church.

On Sunday evening, Aug. 3, Bro. Harold Oyer from Lovington, Ill., brought us a message.

Our revival meetings are to begin Friday evening, Aug. 15, with Bro. Sam Oswald from Beemer, Nebr., as evangelist. We ask an interest in your prayers for the work at this place. Mrs. A. Birky.

## LANCASTER, PENNSYLVANIA

(Christian Street Mission)

Greetings to all in the name of Christ, our Victor. "The Lord hath done great things for us; whereof we are glad" (Ps. 126:3). Prayer doesn't only change things; most of all it changes us. We have experienced this in our little group here and are pressing on with Him.

Bible school was well attended again this summer; the average attendance was 185. The faithful superintendent and teachers worked hard that the boys and girls would get the Word of God in a way they could understand it best and take it with them wherever they went. It is history now, and we must leave results with Him.

An elderly man and four young people have accepted the Lord and want to be Christians. We as a mission have a great responsibility to these precious ones. Will you help pray for them and others who are in need of salvation? Different workers from the country come in and hold street meetings. This is much appreciated by all, even the children.

About twenty of the children were taken to homes in the country for two weeks. They love to go and be with people who love them and care for their souls. Some have gone to the same home for three years, and it is touching to see them meet again. It is very disappointing when we have to tell some we can't send them because there are not enough homes. Who will open his door to a city child for a home for two weeks? God will help you answer this question. Matt. 25:40.

The devil by no means is silent among us but has broken in like a roaring lion, and some must pay for their sin by law. Will you help pray that they will begin anew and get complete victory in Christ? He is able.

May the Lord reward all who helped in every way with the work here.

Aug. 13, 1952. Esther K. Lehman.

## WOLFORD, NORTH DAKOTA

(Lakeview Congregation)

Dear HERALD Readers: Visiting speakers and those who gave programs for us this summer include Bro. and Sister Hershkowitz, Harrisonburg, Va.; Vernon Hochstetler, Gracetown, Minn.; the Ambassadors quartet, Goshen, Ind.; John C. Wenger, evangelistic meetings; the John Beachy family from the Bihar Mennonite Mission, India; and M. R. Miller, Middlebury, Ind. A number of other visitors also attended our services, among them D. M. Yoder, formerly of this place but now living at Loman, Minn.

We had an enrollment of 92 in summer Bible school with 86 having perfect attendance. The directors of the school were P. J. Hochstetler and David Bocher. The teachers were from our local congregation. Ottis Yoder and David and Dora Belle Bocher also conducted a one-week school at the Lakeview school building near Fort Totten, N. Dak.

On July 27 baptismal services were held at which time nine boys received baptism. The text was "they that gladly received his word were baptized."

John Stoll spent some time in St. Paul,



Minn., investigating and looking for a place to start a Sunday school in the city.

E. G. Hochstetler boarded the "Queen Mary" on July 30 at New York for the conference at Basel. He is going as a delegate from the North Central Conference. After the conference he will stay a short time in Europe. He plans to be gone about six weeks.

Our harvest is just beginning and promises to be a fair one, despite a very dry spring. We want to be faithful and busy in our daily labors and as representatives of our Master.

Aug. 3, 1952. M. P. Hochstetler.

### CLARKSVILLE, MICHIGAN

Dear HERALD Readers: Bro. Ralph Birkey and family from Brimley, Mich., who had formerly lived here, have been with us several times. We appreciate the messages he brought to us.

Bro. Wayne Wenger and family from Dryden, Mich., have worshiped with us at different times. Now the Lord has called them to serve Him in Kentucky. We beseech God's blessings upon them there.

Bro. Don McCammon gave us two helpful messages on Sunday, March 9, telling of his experiences in China. Saturday evening in one of our homes he showed us pictures from China. May the Lord bless them in their new field of labor.

The evening of April 4 a Peace Team from Goshen, consisting of four young men, gave us many helpful thoughts in their program.

Christian Workers' meeting was held with this congregation on May 3, 4. We enjoyed this worship together.

Bible school in June was not so largely attended because of numerous schools in neighboring churches at the same time, although our attendance and response was good. Our Sunday-school superintendent, Oscar Schrock, had charge, helped by brethren and sisters of this congregation.

Sister Arlene Sitler from La Junta, Colo., Mennonite Hospital spoke to us on July 9. An offering was taken for that work.

The Lord has opened the way for us to start mission work in Battle Creek. Bro. Dan Zook has charge of the work there for the present time. In July he conducted a two-week Bible school there with the aid of sisters from this congregation. The attendance was rather varied but was a means of advertising the starting of Gospel work there. Bro. Murrel Brothers and family formerly from Albuquerque, N. Mex., are living there. The services are held in their home until it seems advisable to build a church. Souls are desperately in need of salvation. Will you pray with us?  
Cor.

### GLENDIVE, MONTANA

(Little White Chapel)

Greetings to all HERALD Readers. Quite a number from here and Red Top attended our annual Sunday School and Church Conference held at Minot, N. Dak.

June 16 our Bible school began with an enrollment of 60. It continued for two weeks. We hope and pray that the seed that was sown in these young hearts may not have been in vain, but rather that it may spring up and bear fruit.

On July 2 Bro. T. E. Schrock from Michigan began our revival meetings. A number reconsecrated their lives, some accepted Christ for the first time, and the congregation as a whole was strengthened. From here Bro. Schrock went to Minot.

July 26 and 27 we were favored with a visit from Bro. and Sister Herschkowitz. Also the same Sunday the Lauer family from Duchess, Alta., worshiped with us.

July 29 Bro. and Sister John Beachy and two children were with us for an evening service at which time they showed slides of their work in India. We appreciated these visits and invite anyone passing through to stop and worship with us. We ask an interest in the prayers of God's people.

July 31, 1952. Mrs. L. A. Kauffman.

### MONTGOMERY, INDIANA

(Berea Mennonite Church)

Dear Christian friends: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1:3).

On Sunday afternoon, Feb. 17, Bro. Hammer, who was holding revival meetings at St. Francisville, Ill., gave us a very inspiring message at our church.

A week-end Bible Conference was held March 21-23. Bro. William Miller from Crumstown Mission and Bro. T. E. Schrock were the speakers.

April 19, Bro. Percy Miller, Secretary of Mission Board, accompanied by his wife and the home ministry, went to Kentucky and made arrangements for summer Bible school. On Sunday, April 20, Bro. Miller gave us the history of how the work in Kentucky was begun and also brought us the morning message.

We had counsel meeting May 4 and communion on May 18 with most of the members present. On May 11 we had baptismal service at which time two young boys were received into church fellowship.

June 9-20 summer Bible school was held in Butler County, Ky., with Bro. Tobias Slabaugh as superintendent. During the last week evangelistic meetings were held by Bro. E. P. Shrock. Had a good attendance and received many rich blessings. Since June 29 a group from our church, accompanied by a minister, have been having Sunday school and preaching service there.

We were privileged to have a men's quartet and Bro. C. Nevin Miller from Eastern Mennonite College bring us a program in song on July 2.

Sylvia Yoder.

### GULFPORT, MISSISSIPPI

(Gulfhaven Congregation)

"Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear" (Isa. 59:1). We are thankful that even southern Mississippi is within reach of our Father's loving hand, and He hears the sincere prayers of His children. We praise Him for daily reminders of His loving care. The last several days have been very, very hot, but this evening we are having a cool refreshing rain. And just as we eagerly seek a cool drink for our parched lips on scorching days, just so there are many parched souls seeking

refreshment and revival for their spiritual bodies.

Early in May some of our congregation attended the regional conference at Allemands, La. This was a very inspirational meeting and was profitable to all who attended. And they came from as far away as Tampa, Fla., and Falfurrias, Texas.

Excellent interest has prevailed at our mid-week meetings. We are following a program of Bible reading which is to cover the entire Bible in one year. We receive assignments for reading at home and the Wednesday evening meeting is used for profitable discussion on the assignment reading.

We welcomed the summer Voluntary Service unit to our community, and also the Hiram Hunsbergers from Doylestown, Pa., the parents and the two younger sisters of Mrs. Max Miller. We are especially happy that the Hunsbergers plan to make Gulfport their home.

A carload of five senior boys and their pastor, Bro. Paul Holdeman, are attending the boys' week July 28-Aug. 2 at the Rocky Mountain Mennonite Camp at Divide, Colo.

We realize that "we wrestle not against flesh and blood" and this spiritual warfare is a daily, hourly thing. Our prayer is expressed in this short verse which came from my promise box today.

"Tis settled, Lord, I rest in Thee;

My broken will says only yes,

Now, now, indeed my life is free;

Henceforth Thy will it shall express."

July 25, 1952. Helen Cutrell Holdeman.

### CHURCH HISTORY (Continued)

was challenged to many debates and many of his tracts were written in answer to these debates.

The last few years of Menno's life were saddened because of disunity in the church. This disunity was caused over matters of discipline, chiefly the shunning of excommunicated members. A conference was held, but Menno firmly insisted that even marriage ties must give way under this ban. The tract Menno wrote concerning this caused much controversy.

Menno's time after this controversy was short. He died on Jan. 31, 1561, just twenty-five years after his renunciation of the Roman Catholic Church.

Menno Simons was not the founder of the Mennonite Church. He was the man who brought the brethren safely through tribulation "in spite of fire, dungeon, and sword." He was not an eloquent preacher. His greatness lies in the influence of his character, his writings, and his message. His message concerned two Biblical ideals, that of practical holiness and the ideal of the place the church should hold in a believer's life.

The tribute we bring to Menno Simons today is not for his achievements, but for the ideals and convictions which possessed his life and which have been a blessing to every Mennonite since his day.

Kitchener, Ont.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Burkholder.**—To Eher and Violet (Shank) Burkholder, Maugansville, Md., a third child, a daughter, Joyce Ann, July 7, 1952.

**Byler.**—To Delmar and Bonnie (Welty) Byler, La Plata, Puerto Rico, a son, Joseph Edward, July 20, 1952.

**Clemmer.**—To Jonas S. and Edna (Landis) Clemmer, Harleysville, Pa., a third child, a son, Ronald, July 24, 1952.

**Diller.**—To Mr. and Mrs. Ivan Diller, Smithsburg, Md., a daughter, Betty Ellen, May 26, 1952.

**Garretson.**—To Joseph and Mahel (Hostetler) Garretson, Tampico, Ill., a son, Delmar Joseph, July 31, 1952.

**Harnish.**—To A. Laverne and Miriam (Gehman) Harnish, Willow Street, Pa., a third child, a daughter, Sharon Joan, Aug. 4, 1952.

**Hartman.**—To Mr. and Mrs. Paul Hartman, Wakarusa, Ind., a third daughter, Marlene Kay, July 31, 1952.

**Kauffman.**—To Daniel and Esther (Smoker) Kauffman, Parkersburg, Pa., a third child, a daughter, Ellen Eileen, July 21, 1952.

**Kauffman.**—To Donald and Ila (Kauffman) Kauffman, Alto, Mich., a son, Arlis Eugene, July 22, 1952.

**Kauffman.**—To Harold and Wilma (Kropf) Kauffman, Minot, N. Dak., a son, Dennis Gehl, June 21, 1952.

**Kennell.**—To Ben and Edith (Hostetler) Kennell, Roanoke, Ill., a daughter, Rachel Viola, Aug. 7, 1952.

**Klassen.**—To Walter and Dorothy (Litwiller) Klassen, Delavan, Ill., a son, Stanley Jay, May 31, 1952.

**Kropf.**—To Milo and Betty (Henderson) Kropf, Sterling, Ill., a daughter, Janet Lorraine, July 28, 1952.

**Kropf.**—To Owen and Lily (Hostetler) Kropf, Tampico, Ill., a son, Robert Ora, Aug. 5, 1952.

**Leatherman.**—To Howard and Margaret (Yothers) Leatherman, Pipersville, Pa., a seventh child, a son, John Paul, Aug. 5, 1952.

**Lehman.**—To Aldus and Ruth (Frey) Lehman, Chambersburg, Pa., a second son, Merle Aldus, Aug. 5, 1952.

**Martin.**—To David H. and Thelma (Witmer) Martin, Chambersburg, Pa., a second son, Jerry Leo, Aug. 7, 1952.

**Martin.**—To Earl and Vera (Weber) Martin, Elmira, Ont., a first child, a daughter, Gloria Elizabeth, July 20, 1952.

**Martin.**—To LaMar and Pauline (Bechtel) Martin, Goshen, Ind., a first child, a daughter, Louella Kay, Aug. 1, 1952.

**Moshier.**—To Norman J. and Irene (Gingerich) Moshier, Lowville, N.Y., a daughter, Cynthia Ann, July 30, 1952.

**Neff.**—To Clarence R. and Ellen (Rutt) Neff, Ronks, Pa., a son, Donald Mark, July 29, 1952.

**Rhodes.**—To Vernon S. and Grace (Smith) Rhodes, La Junta, Colo., a son, Dennis Lynn (one sister), May 19, 1952.

**Roth.**—To Oliver and Ollie (Rediger) Roth, Milford, Nebr., a sixth son, Philip Lynn, July 18, 1952.

**Rupp.**—To Glenn D. and Alma (Gochenaur) Rupp, Morenci, Mich., a daughter, Nancy Ellen, Aug. 4, 1952.

**Smith.**—To William Lee and Florence (Heatwole) Smith, Lynchburg, Va., a fourth child, a son, Keith Lee, Aug. 4, 1952.

**Spicher.**—To Mr. and Mrs. Ray Spicher, Hesston, Kans., a third son, Ellsworth Doyle, Aug. 9, 1952.

**Wadel.**—To Noah B. and Lydia M. (Horst) Wadel, Chambersburg, Pa., a seventh child, a son, Noah Benjamin, Jr., Aug. 12, 1952.

**Yoder.**—To Christ B. and Emma (Sweigart) Yoder, Elverson, Pa., a sixth child, a daughter, Irma Christine, Aug. 9, 1952.

**Yoder.**—To John E. and Ellen (Yoder) Yoder, Goshen, Ind., a daughter, Mary Magdalene, July 5, 1952.

**Yoder.**—To Karl and Fern (Slegel) Yoder, Dayton, Ohio, a second daughter, Joyce Ann, July 1, 1952.

**Yutzy.**—To Earl and Alice (Frey) Yutzy, Plain City, Ohio, a third child, a daughter, Lynette Joy, Aug. 8, 1952.

**Zook.**—To Amos L. and Linda N. (Yoder) Zook, Bird-in-Hand, Pa., a son, Roy Eldon, May 4, 1952.

**Zook.**—To David and Edna (Weaver) Zook, Columbiana, Ohio, a son, Herbert W. (two sisters and one brother), July 15, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Boettger—Stauffer.**—Orvin Boettger and Elsie Stauffer, both of the Salem congregation, Tofield, Alta., by John B. Stauffer, father of the bride, at the Salem Church, July 24, 1952.

**Knechel—Moyer.**—Harold A. Knechel, Telford, Pa., and Gladys G. Moyer, Souderton, Pa., by Marvin M. Andres at the Towamencin, Pa., Church, Aug. 2, 1952.

**Kropf—Glick.**—Delbert E. Kropf and Frances Glick, both of the Zion congregation, Hubbard, Oreg., by C. I. Kropf at the Zion Church, June 1, 1952.

**Mast—Maurer.**—Frank Mast, Creston, Mont., and Erma Maurer, Tofield, Alta., at the Salem Church, Tofield, Alta., by John B. Stauffer, Aug. 1, 1952.

**Rittenhouse—Alderfer.**—Royden R. Rittenhouse, Lansdale, Pa., and Erma H. Alderfer, Lansdale, Pa., both of the Plain congregation, by J. C. Clemens at the home of Joseph Clemmer, Harleysville, Pa., Aug. 9, 1952.

**Stutzman—Villiard.**—Rudy Dean Stutzman and Lois Viola Villiard, both of the Lake Region congregation, Detroit Lakes, Minn., by E. D. Hershberger at the Lake Region Church, Aug. 5, 1952.

**Tilly—Brenneman.**—Charles Ballingtime Tilly, Hamilton, Ont., and Edith S. Brenneman, Kitchener, Ont., by Rev. Tilly and C. F. Derstine at Kitchener, Ont., Aug. 2, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Birky.**—Gary Michael, infant son of Wesley and Nila Birky, passed away June 9, 1952, a few minutes after birth at the hospital in Valparaiso, Ind. Surviving are the parents, grandparents, and many other relatives. Grave-side services were in charge of Chester C. Osborne, pastor of the Hopewell Church, Kouts, Ind., the same day. Burial was made in the Mennonite Cemetery.

**Gramley.**—Joseph E., son of James and Mary Gramley, was born May 26, 1884, in Centre Co., Pa.; died at his home near Freeport, Ill., July 14, 1952; aged 68 y. 1 m. 18 d. He came to Illinois at the age of 17. Jan. 13, 1905, he married Fannie Fortner. Surviving are his companion, 6 children (Rosella—Mrs. J. R. Hershey, Quarryville, Pa.; Irvin and Dorothy—Mrs. Sam Shelly, Freeport, Ill.; Frances—Mrs. George Vassos, Detroit, Mich.; Miriam—Mrs. Karl Meier, Pearl City, Ill.; and Raymond, Ridott, Ill.), 2 sisters, and 11 grandchildren. Two brothers and 3 sisters preceded him in death. Funeral services were held in the Freeport Mennonite Church in charge of Richard Yordy and A. C. Good. Burial was in the Chapel Hill Cemetery.

**King.**—Mary E., daughter of John and Elizabeth (Schwack) King, was born Dec. 11, 1871, near Orrville, Ohio; died at the Dunlay Memorial Hospital in Orrville, July 11, 1952; aged 80 y. 7 m. She lived most of her life in the community of Orrville. On Nov. 9, 1899, she was united in marriage to David P. King of West Liberty, Ohio. They had no children of their own but were foster parents to Stella—Mrs. Daniel Mumaw, Orrville, Ohio; Joseph Posar, Steubenville, Ohio; and Robert King, Delaware, Ohio. There are 7 grandchildren and 3 great-grandchildren. She is survived by her husband, the 3 foster children, 4 brothers (Elmer, Wooster, Ohio; Chauncey, Eustis, Fla.; Edwin and Solomon, Orrville, Ohio), and many other relatives and friends. She was preceded in death by her parents, one brother (Orie), and one sister (Minnie—Mrs. Amos Ziegler). In her youth she accepted Christ as her Sa-

viour, and on May 24, 1890, she was received into the fellowship of the Oak Grove Mennonite Church with a class of 42 members (19 are still living). Lately she and her husband held their church membership with the Orrville Mennonite congregation. She was loyal to her baptismal vow, faithful in keeping the ordinances of the church, and ready at all times to support the work of the church in advancing the cause of Christ. Funeral services were conducted from the home and the Oak Grove Mennonite Church in charge of Harold Bauman, Virgil Gerig, and I. W. Royer. Burial was made in the adjoining cemetery.

**Knepp.**—Mattie, daughter of the late David and Catharine (Gascho) Jantzi, was born May 29, 1885, near Wellesley, Ont.; died July 9, 1952, at her home near Au Gres, Mich.; aged 67 y. 1 m. 10 d. She was united in marriage to Noah Knepp on Dec. 29, 1908, at Fairview, Mich. Surviving are her husband, 2 sons (Henry and Joseph, Au Gres, Mich.), one daughter (Katie—Mrs. Roy Swartz, Turner, Mich.), 8 grandchildren, 5 sisters, and 3 brothers, besides other relatives and friends. In her youth she accepted Christ as her Saviour and was a faithful member of the Amish Mennonite Church until death. Funeral services were held at the Riverside C.A. Mennonite Church in charge of Levi Troyer. Burial was made in the Whitney Township Cemetery.

**Krahill.**—Elizabeth, daughter of David Z. and Mary (Smiley) Yoder, was born in Green Twp., Wayne Co., Ohio, Nov. 1, 1886; departed this life as the result of a heart attack at Community Hospital, Wooster, Ohio, July 14, 1952; aged 65 y. 8 m. 13 d. In her youth she was received by water baptism into the fellowship of the Oak Grove Mennonite Church. For the past five years she had her fellowship with the Pleasant Hill congregation. On Nov. 16, 1909, she was united in marriage to Ray Krahill. Surviving are 3 children (Ellen—Mrs. Chauncey Hostetler, Struthers, Ohio; David Milton, Bowling Green, Ohio; Clark, Columbus, Ohio), 2 sisters (Mrs. Mary Ann Zook, Sterling, Ohio; Lydia—Mrs. A. E. Yoder, Orrville, Ohio), 3 brothers (Dan S., Wooster, Ohio; David M., Barberton, Ohio; Floyd, Sandusky, Ohio), and 8 grandchildren. One son (Ellis) preceded her in death. She was interested in the work and welfare of the church, and showed great devotion to her family. Funeral services were conducted at her home near Smithville, Ohio, and at the Oak Grove Mennonite Church of Smithville on July 16 by Gerald C. Studer, Virgil M. Gerig, and William G. Defeweller. Interment was made in the Oak Grove Cemetery.

**Saltzman.**—Katie, daughter of John and Lizzie Steider, was born May 1, 1864, near Metamora, Ill.; passed away at the home of her daughter in Milford, Nebr., June 21, 1952; aged 88 y. 1 m. 20 d. In her youth she accepted Christ and joined the Mennonite Church. She remained a faithful member until death. On March 15, 1885, she was united in marriage to Henry Saltzman, who preceded her in death. Surviving are 6 sons (Peter, Shickley, Nebr.; Daniel, Keota, Iowa; William, Limon, Colo.; Jess, Beatrice, Nebr.; Harvey, Geneva, Nebr.; Alvin, Milford, Nebr.), 2 daughters (Elizabeth, Nampa, Idaho; Mary, Milford, Nebr.), 2 sisters (Mrs. Lena Stauffer, Dutchess, Alta.; Mrs. Lizzie Swartzendruber, Los Angeles, Calif.), 2 brothers (Henry, Shickley, Nebr.; Sam, Beaver Crossing, Nebr.), 53 grandchildren, 70 great-grandchildren, and a host of other relatives and friends. She was preceded in death by her companion, one son, one daughter, 2 sisters, and one brother. Funeral services were held June 23 at Vallards Mortuary, Milford, Nebr., conducted by Ammon Miller and Sterling Stauffer, and at the Salem Mennonite Church, Shickley, Nebr., in charge of Peter Kennel, Fred Reeh, and Oliver Roth. Interment was made in the church cemetery.

**Welty.**—William H., son of Ulrich and Anna (Bore) Welty, was born near Nappanee, Ind., April 1, 1878; died at his home near Nappanee, July 20, 1952; aged 74 y. 3 m. 19 d. On Jan. 28, 1905, he was united in marriage to Bessie M. Hess, who preceded him in death in 1930. On Aug. 16, 1942, he was united in marriage to Emma Kohli. Surviving are his companion, 3 daughters (Wilma—Mrs. Howard Sierist, South Bend, Ind.; Mahel—Mrs. Roy Bollman, Nappanee, Ind.; Thelma—Mrs. Leonard Ganger, Goshen, Ind.), one brother (David, Nappanee, Ind.), 2 sisters (Minerva—Mrs. Ira Welty and Mrs. Mary Welty, Goshen, Ind.), 14 grandchildren, and 3 great-grandchildren. He was preceded in death by 4 brothers, 3 sisters, one granddaughter, and one great-grandson. He united with the Mennonite Church in 1899. Ten years ago he transferred his member-



ship from the North Main Street Church, Napanee, Ind., to the Yellow Creek Church, Goshen, Ind., of which he was a faithful member until death. Funeral services were conducted July 22 at the Yellow Creek Mennonite Church in charge of Peter B. Wiebe, assisted by Homer North.

**Widrick.**—Norbert Joseph, son of Joseph and Anna (Moser) Widrick, was born Jan. 13, 1932, in Croghan, N.Y.; was instantly killed in a motorcycle collision, June 29, 1952; aged 20 y. 5 m. 16 d. Surviving are his parents, 2 brothers (Sherwood, Lowville, N.Y., and Josie, at home), 3 sisters (Florence, Janet, and Lorna, all at home), his paternal grandmother (Mrs. Kate Widrick), and other relatives and friends. Norbert was a member of the C.A. Mennonite Church of Croghan and Daville, N.Y. Funeral services were held July 2.

## THE BOOK SHELF

**For Christ and the Church**, by Idris W. Jones; Judson; 1951; 102 pp.; \$1.00.

Pastors, junior-intermediate leaders, attention! Have you longed for help in teaching children the basic doctrines of salvation? Have you longed for help in preparing them for baptism and the communion? Would you like to inspire them with the purpose and mission of the church? **For Christ and the Church** is a worthy attempt to fill those needs.

The book was frankly written for use of Baptist pastors. Naturally the doctrine is Baptist. The method of seeking the conversion of the children is not according to our usual practices, but quite worthy of consideration. Juniors of the Sunday school and unchurched juniors of the community are asked to join a weekly study group. A workbook called **I Will Follow Jesus**, prepared by Elizabeth Norton Jones, which follows the guide prepared for the pastor, is provided for each child. The first session seeks to bring the children to decision (if they have not already accepted Christ). Those who are not ready to make a decision are dropped from the class at this point and those who wish to unite with the church continue their studies of baptism, communion, the meaning of church membership, and growth in the Christian life and witnessing. There was a time when a review of the doctrines may have been good and sufficient instruction for candidates for baptism. That was in the time when only adults or young adults became members of the church. As the age of conversion has dropped, such instruction is now not only inadequate, but practically useless. Furthermore the fact that the child's need is not met makes the lack literally "an offense to . . . these little ones."

So long as your denomination does not have such helps, **For Christ and the Church** will give you suggestions for methods and materials useful for the instruction of the children who confess Christ.

You will, of course, need to make adaptations. The workbook, being for Baptists, is of no use with the children, but may give you further ideas on method and vocabulary.

May this production by the Judson Press inspire you to pray and use your influence for the production of similar materials by our own writers and publishing house.

## the story of Johnnie Allison

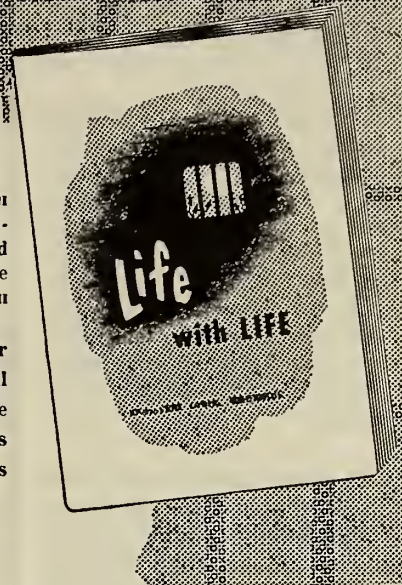
by Christmas Carol Kauffman

This youthful saloon keeper in a drunken spree murdered his father-in-law. While in jail he found Christ because of the care of the workers at the Mennonite Mission at Hannibal, Mo.

Johnnie's testimony in court for Christ will astound you, and will prove that there is power in the grace of God. Even though he is serving a life sentence, he now has eternal life!

50¢ ea.; 4 for \$1.75; postpaid.

Mennonite Publishing House,  
Scottsdale, Pa.



Both books are manual size, with plastic binding, and are attractive in format and illustration.—Elizabeth Showalter.

**South to the Harvest**, by Wally White; Zondervan; 1950; 78 pp.; \$1.00.

**South to the Harvest**, by Wally White, is a brief picture of the high lights of a trip to Central and South America by the author and Merrill Dunlop in the interests of "Youth for Christ" for the purpose (stated on p. 63) of seeing "missions in action." These two men also conducted a number of prearranged services.

The book is a bit sketchy but there is enough of the dire need of these countries presented to arouse the reader to a sense of responsibility toward these peoples. White and Dunlop visited at least nine or ten countries and included visits to both city and rural missions.

The book opens with a story of a young man, Norman Tingley, who with his wife went as missionaries to Colombia, S.A. After being on the field less than a year, Norman died. This incident is used throughout the book as a basis for appeals for new recruits.

One wishes there would be presented a bit of the methods of evangelism used in these countries.

Following are a few challenging statements from the book:

"The South America of closed doors and closed hearts is now the South America of open doors, the South America of open hearts" (p. 16).

"If only we had enough new recruits coming down, enough laborers to go in and do the job which must be done" (p. 24). (Sentiment of missionaries.)

I would recommend this book to anyone and especially to young Christians and to those who are looking out fields for missionaries. The book is written simply and with conviction and sincerity.

The type is of handy size and is fairly easy to read. Paper bound.—J. Harold Breneman.

## ITEMS and COMMENTS

A plan for conciliation between Roman Catholics and Protestants in Colombia is being studied by the Bogota government, according to a Religious News Release. The author of the proposal is a 29-year-old Roman Catholic, Dr. Jose Maria Chaves, who is studying at Columbia University in New York. The plan calls for Protestants to take the following steps:

- (1) Limit their missionaries to Colombia to the present number or quota.
- (2) Stop disseminating stories in the United States about the persecution of Protestants so long as no new violence occurs.
- (3) Confine preaching to Protestant churches and institutions in the country.
- (4) Refrain from attacks on Catholic dogmas and ministers.

Colombian Catholic and civil authorities are urged in the proposal to denounce publicly any anti-Protestant violence, guarantee freedom of worship for Protestants, and take legal steps against any perpetrator of such violence.

A spokesman for the Protestants said that while he disagreed with several points of the plan he thought it could form "a basis for discussion." It is certainly to be hoped that some honorable means may be found to put an end to this modern form of the Inquisition.

\* \* \*

The government of Israel is planning to issue four new stamps in honor of the Jewish New Year 5713 during the Hebrew month of Elul (September). The stamps will illustrate themes taken from The Song of Solomon.

The series will contain the following stamps:

A 15 pruta stamp depicting a fig tree bearing the legend taken from the thirteenth verse of the second chapter of The Song of Songs,



"The fig tree putteth forth her green figs . . ." The stamp is colored green and yellow.

A 40 pruta stamp depicting the Rose of Sharon carrying a quotation from the first verse of the second chapter of The Song of Songs: "... a lily of the valleys." Color of the stamp is violet blue and yellow.

A 110 pruta stamp portraying a dove in flight. The inscription on the stamp, taken from the fourteenth verse of the second chapter of The Song of Songs, reads: "O my dove, that art in the clefts of the rock . . ." Color of the stamp is red and gray.

A 220 pruta stamp showing a cluster of nuts. The inscription, taken from the eleventh verse of the sixth chapter of The Song of Songs, reads: "I went down into the garden of nuts . . ." The color of the stamp is ochre, dark brown, and green.

\* \* \*

A church historian recently stated that America should be proud of the fact that it has some 350 denominations, since this shows that this country has complete religious liberty and that it has welcomed people and their religions from all over the world, also that all groups are equal under the law and that there is no preferred body as is the case in Europe which has the state churches. He also said that while America has more denominations than any other country it also has more unity. While there are reasons to deplore the many divisions in the Protestant churches perhaps it is well that some one should point out the good side also.

\* \* \*

Church and civic groups in Walden, New York, publicly commended the village's eight news dealers who voluntarily removed crime comics from their shelves. The "Walden Citizen Herald," a weekly, said editorially, "We are proud and pleased to report the type of public service the news dealers are rendering our community." The dealers had announced in a three-column advertisement in the "Citizen Herald" their pledge "not to display or sell any comics or comic books dealing with crime, and thus remove from the hands of our children this means of glamorizing crime." —H. W. Hartman.

\* \* \*

Youth for Christ International in its annual convention at Winona Lake adopted a budget of \$760,000 and earmarked 54% of it for evangelism in 78 countries. The Sixth World Congress on Evangelism will be held in Tokyo next year.

\* \* \*

A recent survey revealed that there are 82 rural churches in Elkhart County, Indiana. The rural population is 32,395. Of this number, 10,833 are enrolled in rural churches, but the average Sunday-school attendance is 8,653.

\* \* \*

Parliament has amended the Indian Christian Marriage Act of 1872 to raise the marital age for Christian males from 16 to 18 years and the females from 13 to 15. This brings the regulations governing Christian marriages into conformity with those for non-Christians established recently by the Child Marriage Restraint Act. Although child marriages are not so prevalent among Christian In-

dians as among Hindus, for whom the Restraint Act was primarily intended, it was found, reports Religious News Service, that even among Christians early marriage was sometimes encouraged, particularly in rural areas.

\* \* \*

Gospel singing groups from Texas, Mississippi, Arkansas, California, and Oklahoma gathered at Lake Baton Rouge, La., recently for the two-day session of the Neches Valley Singing Convention. The president of the convention warned participants in his opening to "do nothing that you wouldn't do in

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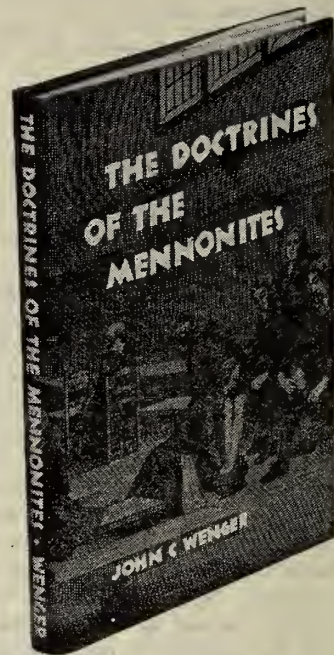
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church." The reason for his admonition became clear shortly afterward when a quartet called "The Future Farmers of America" went into a series of gyrations while singing "Amazing Grace" in three-quarter time.

\* \* \*

The American Bible Society has just brought out the Gospel of Luke in Korean and the Book of Acts in Greek in magazine form, profusely illustrated. These books are the latest in the program, begun two years ago, which now provides volumes of this sort, not only in English, but in Japanese, Portuguese, and Spanish.

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

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NUMBER 36

## The Second Coming of Christ

The second coming of Christ is mentioned as many as five hundred times in the New Testament. One out of every thirteen verses refers to it, and in the Epistles one out of every ten speaks of it. In fourteen of the twenty-one Epistles there is no mention of baptism. In twenty out of the twenty-one there is no mention of the Lord's Supper; but on almost every page there is a mention of the coming again of Christ. It is, therefore, a very strange thing that in many quarters today there should be much said of what is rarely mentioned in the New Testament, and so little said of what is mentioned so often. The references to the Second Advent are so numerous that if you were to take a New Testament and blot out those lines and words and verses and passages which refer to it, the book would be, in many places, meaningless and unintelligent.

In His last address to His disciples, Jesus said, "I will come again." On other occasions: "The Son of man shall come in the glory of his Father with his angels." "Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven." "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh." "As in the days that were before the flood they were eating and drinking, marrying and giving in marriage . . . and knew not until the flood came, and took them all away; so shall the coming of the Son of man be."

The Book of Acts commences with the words of the angels at the Mount of Olives after the disappearance of Jesus, and words which it is impossible to misunderstand: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven." Peter, John, Paul, James, Jude, and the author of the letter to the Hebrews all declare that Christ will come again, and they base solemn warnings and high hopes on that coming. Great events in the jurisprudence of mankind are linked with it. Through it the work of redemption which was begun on the cross is to be consummated, the kingdom of Satan overthrown, and the day of everlasting peace and joy to dawn upon the world. To that event we are summoned ever to look forward. So the Apostle Paul said when he recorded the words of Jesus at

the institution of the Lord's Supper, and then added his own words, "For as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come."

From these repeated declarations and promises that Christ will come again we learn that it is to be a visible and a personal and local coming, for "every eye shall see him." It is to be a sudden coming, like the lightning which cometh out of the east and shineth even unto the west. It is to be an unexpected coming; that is, in spite of men's unbelief in it, just as the Flood in the days of Noah, Jesus said, came upon the unbelievers and the sinners of that age. It is to be an unpredictable coming, like a thief in the night, and like the coming of the bridegroom, who came when five of the virgins were asleep. It is to be a glorious coming; with His angels, in the clouds, and with great glory. It is to be a coming with judgment and punishment, "in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." But to the faithful and believing the coming of Christ will bring reward and blessing. "He shall come to be glorified in his saints, and to be admired in all them that believe."

### *Misinterpretations and Evasions*

Some have maintained that these statements about Jesus' coming again refer to the destruction of Jerusalem. The destruction of Jerusalem was, indeed, an appearing of Christ in judgment, and it is true that in His last great discourse, on the Mount of Olives, Christ spoke of the destruction of Jerusalem at the same time that He was speaking of His coming the second time. But what could be plainer than that the words of Jesus and the New Testament writers about the Second Advent cannot refer to such an event as the destruction of Jerusalem? To show this, let us substitute Jerusalem, or the destruction of Jerusalem, for the coming of Christ in some of the New Testament passages. For example, "Looking for that blessed hope, and the destruction of Jerusalem." "That the trial of your faith . . . might be found unto praise and honor and glory at the destruction of Jerusalem." "When Jerusalem shall be destroyed ye shall receive a crown of glory that fadeth not away." "The Lord direct your hearts into the love of God, and into the patient wait-

ing for the destruction of Jerusalem." These substitutions show the absurdity of identifying the second coming of Christ with the destruction of Jerusalem.

Again, it has been said that all that is meant is the spiritual presence of Christ with His church and with His believers. This is indeed a great and precious truth. He said that wherever two or three of His followers are met together, there He will be in the midst of them. "Lo, I am with you alway, even unto the end of the world." But surely that cannot be the meaning of all these declarations about a future coming of Christ. Certainly Peter and John and Paul knew the blessing of the presence of Christ, and yet all of them speak with glowing hope about the future coming of Christ. If all that is meant is that we have the presence of Christ, then what could be the meaning of Paul's words, "Ye do shew the Lord's death till he come"? There would be no need to say that, and no need to do that, if Christ had already come to them.

A third evasion and misinterpretation of the coming of Christ is that which identifies it with the coming of death to a believer. Christ, we are told, comes to the believer in death. If that is what is meant, then how can we explain the

## The Peace of Jerusalem

By Lorie Conley Gooding

Peace unto thee, Jerusalem,  
That shinest as the sun.  
When shalt thou be at rest with God  
And know thy peace is won?

Peace unto thee, Jerusalem.  
When shall thy children sing  
Who now in Jezreel's valley weep,  
The vale of scattering?

Peace unto thee, Jerusalem,  
Our city of renown.  
Thine holy altars are defiled,  
Thy temple broken down.

Peace unto thee, Jerusalem.  
Thy blessed name fulfill,  
And rest within the peace of God,  
And know His perfect will.

Peace unto thee, Jerusalem.  
When shall thy battles cease?  
O city of the peace of God,  
When shalt thou be at peace?

Holmesville, Ohio.



lact that death is never spoken of in the New Testament as a friend and a blessing, but as a curse, as a foe, the "last enemy" which man must meet. Certainly when the disciples, as John tells us, misinterpreted the hypothetical saying of Jesus to Peter concerning John, "If I will that he tarry till I come, what is that to thee?" making it mean that John was going to escape death and live until Christ came, then certainly the coming of Christ was not identified with death.

#### *The Significance of the Truth*

This is the doctrine which assures us that the end will come and that Christ and His kingdom will be triumphant.

When the men on Paul's storm-driven ship heard that night the sound of breakers off Malta, and "deemed that they drew near to some country," they must have wondered just what land it was and how their voyage was going to end. So we cannot help asking ourselves about the end of this long world-drift and journey on the stormy sea of time. What is to be the end of human history? After he has spoken of the coming of Christ, Paul declares, "Then cometh the end."

An end is just as logical and necessary as a beginning. Divine revelation is summed up in those two sentences: "In the beginning God created the heaven and the earth" and "Then cometh the end." The alternate to an end is the perpetual recurrence of what we now see, the ceaseless ebb and flow of good and evil, light and darkness ever contending with one another in a perpetual conflict. But this is unthinkable. Neither can the end be the annihilation of mankind. The world may be destroyed, certainly will be destroyed, at least renovated; but not mankind. The expectation of the great and glorious consummation to human history is firmly fixed in the mind of man. In spite of all his sufferings, his passions and his follies, man has ever seen through his tears the golden turret of the ideal commonwealth, the holy city of God, shining in the distance.

But how will this goal of peace and righteousness and justice be reached? How will the great end be attained? Some say it will come through invincible evolution and progress. They point to the progress that the world has always made, to the broken chains and dead systems of iniquity which strew man's upward path. Slowly the ape and the tiger in man will die and he will regain his lost empire. The question of time does not matter, for a thousand years with progress are as one day.

But this theory of invincible progress, borrowed from the seductive romance of evolution in the physical world, will not stand the test of examination or experience. Man carries with him not only weapons of construction but weapons of destruction. There is not only a path of progress to be noted among men and nations but also a path of deterioration and decline. Certainly no one would maintain that the Germany which the world encountered in the great war marked an advance and a progress over the Germany of the past that had done so much for science and art and religion. With all the advance of science and knowledge there is no evidence that the principle of evil, as evil, is any weaker today than it was ages ago. Science and knowledge will accomplish great things in the future; but can they ever establish a perfect world? Will science ever stop men from sinning? Will knowledge ever stop men from dying? Will progress ever heal the broken heart or wipe away all tears from the eyes of men? To ask these questions is to answer them.

Others say we shall reach the end, the great goal, not by any law of development or progress, but by the expansion of the Christian Church. The Gospel will overcome the evil that is in the world, and, as in Christ's parable, will leaven the whole lump of a lost and fallen world. We must not be impatient with slow progress, but must remember that with the Lord a thousand years are as one day and one day as a thousand years. But here again there are grim facts which challenge such an expectation. The church is always confronted, as it was at the beginning, by a hostile and unbelieving world. There is no reason to expect that the church of the future will differ in any great respect from the church of the past. So far as that is concerned, all that we can expect is that Zion will still be struggling with Babylon. Certainly Christ did not foresee or predict that the world was going to ripen into millennial peace and righteousness without another great act of divine intervention, for He says that His coming will find the world a sinning and unbelieving world, just as it was in the days of Noah. And He asks that solemn and arresting question, "When the Son of man cometh, shall he find faith on the earth?"

The Bible's philosophy of history and Christ's outline of the future are sketched for us in the brief but profound parable of the wheat and the tares. When the servants of the husbandman wanted to root out the tares which were spring-

ing up with the wheat, and which had been sown there by an enemy, he said, "No; let them grow together until the harvest." Then will come the separation. Here Christ teaches not only a growth and development of the good but also of the evil. They grow together until the harvest, when the angels separate the wheat from the tares. That harvest comes at the coming of Christ.

Not by natural development and not by the expansion of the church and the spread of the Gospel will the great day of peace and righteousness come, but by the coming of Christ, who shall bring human history to a conclusion and redemption to its climax, when the kingdoms of this world shall become the kingdoms of our Lord and of His Christ. Then He who cried out amid the darkness and agony of Calvary, "It is finished!" shall cry from the throne of a redeemed universe, "It is done! I am Alpha and Omega, the beginning and the end!"

—Clarence Edward Macartney, in *Christian Digest*. Condensed from "The Watchman Examiner."

## **A Feast of the Word of God**

By MARY ALICE HOLDEN

"They need not depart; give ye them to eat," Jesus said in Matt. 14:16. In the Bible we have spiritual food to strengthen us for the good fight of faith. The water of life, the Holy Spirit (John 7:37-39), refreshes us continually both at mealtime and between.

We feed on the "lamb slain" and our bodies feast on His grace and fullness. The Bread of Life is eaten with honey in the Rock (Ps. 81:16), and the pleasant things of the Christian life teach us that a life for God is the only satisfying experience in the world. The cup of blessing overflows with joy in the Lord, and helps us to assimilate the meat and bread. So does our life in Christ help us to feed on the good things of the Spirit.

We finish the meal with the fruit of righteousness (Ps. 11:30) showing us the satisfaction of living right, and the Word of God itself (Ezek. 2:8-3:3) giving us sweetness and any necessary nutritional essentials that may be lacking.

Meat, bread, honey, and fruit make a simple menu, nutritious and satisfying, for they are a feast of eternal things that help us to grow in grace and build us up as the body of Christ.

Cimarron, Kans.

## **GOSPEL HERALD**

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## EDITORIAL

### Waiting on the Lord

*I wait for the Lord, my soul doth wait, and in his word do I hope. My soul waiteth for the Lord more than they that watch for the morning.—Psalm 130:5, 6a.*

How long are the night hours when, perhaps in pain or in deep mental distress, one waits for the breaking of light in the East. So in the various human experiences, sometimes dark with agony, does one wait for the light of God's comfort and guidance. It is good to wait for the Lord. Our human impatience threshes around in worry and hurry. We want things to happen, and now. It is hard for us to see today in the light of tomorrow, although our yesterdays should have taught us to wait for the outworking of God's plans.

God is eternal. He worked before time began, and His purposes shall go on to fulfillment when time shall be no more. Our nights and our years seem long but with God they are but a moment. His thoughts are long thoughts, and we must wait in patience while He reveals Himself.

We must wait on the Lord until we see something of His meanings. At any particular moment we may not understand why God is dealing with us as He is. Like Job, we demand an explanation of life's mysteries. But if we are willing to bide God's time, we shall see. And that waiting may be blessed if we wait in submission and trust.

Sometimes we must wait, not because God is not ready, but because we are not. Our souls need chastening; our restless spirits need discipline. As we wait we learn to listen; as we listen we begin to understand; as we understand we submit to divine control.

Waiting encourages meditation. Certain primitive people, when on a journey, wait at times to give their souls a chance to catch up with their bodies. We need such rest periods too. In our busy lives we have no time to think. Meditation becomes for many of us a lost art. God wants us to learn again to commune with our own best selves as well as with Him. We need vacations in which we go nowhere, except to explore the realms of thought. God gets crowded out of our

lives simply because we have so many lesser things to think about, and so many concerns to fuss about. We need quietness; we need to wait before the Lord.

Waiting will help God's children to think and to work together. His voice is but one, and though we have many ears, if we wait, away from the confusion of human tongues, we will tend to hear more clearly the one divine voice. Time is one of the requirements for unity—time to consider, time to adjust, time to learn respect for one another's viewpoint, time to sort out the good from the bad in others' opinions, time to see the immaturities and the inconsistencies in our own thinking.

But mostly we need to wait on the Lord. He only can give us clarity and conviction. He only can soothe us with peace, and strengthen us with understanding and power. So though the night may be long, wait; the light of His dealing with us will surely dawn.

### Those Who Love Us

"Take an hour off on your voyage," said a dear brother, "to think of all those who love you." And so this hour in the Winter Lounge of the "Queen Mary" is dedicated to this pleasant and profitable meditation on those who are Scripturally and "kindly affectioned" toward us. It is so much better than brooding upon slights and hates, fancied or real.

We think first of those who are no longer here on earth with us: father and mother who brought us into being, who fed us and clothed us, who gave us intellectual and spiritual nurture, who cared for us in sickness, who showered us with the affection which gave us emotional security. We think of wife and children and grandchildren, of their loving farewells, of the thoughts and prayers which we know are following us. There are brothers and sisters and other relatives who love us in spite of the fact that they know us so well. We think of these, with their tasks and responsibilities, their joys and sorrows, and pray for them in their various needs.

Then we think of our collaborators back home: the Publishing House workers in store and office and composing room and

pressroom and bindery, especially of those who are carrying heavier burdens so that we can be away. We hope we have not tried their patience so much that loving us is an effort. We think of other collaborators in the church: committeemen and board and conference executives. We think of those who have written for the GOSPEL HERALD, some of whom love us for publishing what they have written; some of them, we hope, for not publishing their effusions. We think of our brothers and sisters in the congregation; and those to whom we preached last Sunday. Also of the wider brotherhood of the whole church, including good Christian friends in foreign lands. We see in our thoughts some in Europe who are looking forward to seeing us in a few days. Passing before us in our thoughts are the associates of other days: fellow teachers at Hesston and Goshen and neighbors and friends whom we no longer see very often. We think of the scores of homes over the country where the key is hanging out for us, of those who have remembered us with Christmas greetings, of those whose *bon voyage* cards we found here in our cabin. We think of a host of our former students, who may remember us kindly, in spite of long assignments and stingy grading, because of some appreciations and understandings we helped them achieve. We think of those who have told us they read our editorial scratching with pleasure and profit. We remember those who have given us so freely all sorts of favors which we have not deserved. We are humbled to think of those who still love us in spite of our having exploited them or neglected them. One cannot close such a meditation without a fervent prayer, "God, make me worthy of my friends."

But this road of thought leads us naturally to God. He is the greatest lover of all. It was with loving purpose that He created us. His great heart reached out to us in saving redemption. It was His wealth of grace that transformed us from our death in sin to a new life in Christ. His loving thought is with us every moment. Out here on the Atlantic we must say again and again,

"There's a wideness in God's mercy  
Like the wideness of the sea."

Surely we are creatures of love. Having been so greatly loved, we too must love—not only those who love us, but also those who perchance may hate us. We can't think of any such just now.



## Traveling with the Editor

### V

And this is France! We docked at Cherbourg, the first time since the war that the "Queen Mary" was able to come in to the pier. Now the channel has been cleared, and most of the damaged buildings have been rebuilt. Crews of men were repairing the breakwater. We heard strange jargons and had to use new money. One good bishop of our party, with his mind on money, said to another good bishop, with his mind on food, "Don't you want to get some francs?" "Oh," said the second, "I'm so full yet from the ship that I can't eat a thing."

The train ride to Paris through the lovely countryside was a delight. Our party just filled one car. But a number of us were not satisfied to sit in the compartments. Through the whole five-hour journey the aisle, which in Europe runs along one side of the car, was clogged with people standing at the window, eager to miss not one detail. The wheat fields standing in shock, the beautiful, symmetrical stacks of grain, the threshing machines, the flocks of spotted cattle, the wagons with two big horses hitched tandem, the clear streams where boys were fishing, the neat vegetable and flower gardens, the wooded hills and valleys, the red-roofed towns, the smooth bicycle track along the side of the well-ballasted track, the cars and engines of the railroad, the women carrying babies on bicycles, the little automobiles—these and many other things drew remark as something different from America.

In Paris Menno Travel Service representatives took us to hotels. In one day of sight-seeing there, traveling in buses with Parisian guides, we got brief glimpses of some of the famous things in Paris. We rode miles of tree-lined streets, including the Champs Elysees, which begins at the Louvre, the world-famous museum, and extends for six straight miles across the Place de la Concorde, with its 3,000-year-old obelisk, and past the Arch of Triumph, where the fire never goes out on the tomb of the unknown soldier. We gazed at the brown marble sarcophagus in which Napoleon's bones lie and wondered why one of the great mass-murderers of history should be so venerated. We stopped for a few moments at a number of circles and squares, such as the Place of the Bastille, where the French Revolution had its beginning in a peasant uprising. We saw the lovely flower gardens of the Tuileries and the Luxembourg Palace. We saw the Eiffel Tower and the Louvre, but unfortunately had no time to even look into the great art museum. We had a wonderful view over Paris from Montmartre. And we visited churches—Magdalene's, Sacred Heart, and Notre Dame. The art of these churches we couldn't enjoy, like the symbolic sculpture at the door at Notre

Dame and the marvelous rose windows of the transepts. But the idolatry of the worship was painful. Someone remarked that most of what we saw had to do either with militarism or Catholicism. We did drive past one Protestant church, built as a memorial on the spot where the St. Bartholomew's Massacre began. There was time, though, for everybody to do a little shopping. We quickly got on to the differences in menus and in serving at the hotels and restaurants.

The second day, with its sight-seeing at Versailles and Rheims and the drive to Verdun, gave us beauty in the paintings and tapestries and gardens in the palaces and grounds of the pre-Revolution emperors of France, and in the grace and color of Rheims Cathedral; a vivid presentation of history as our well-informed guide showed us the concealed door by which Marie Antoinette joined her husband when the peasants stormed into her dining room, and as G. F. Hersberger told us the story of the Battle of the Marne when we drove through the section where the tide of battle was turned in World War I; humor as D. W. Lehman lay flat on the floor to photograph the ceiling paintings, and Freeman Gingerich tried to buy one of the wigs of Louis XIV; and pathos as our Paris guide, a young woman who is only a nominal Catholic, gave us good-by and said wistfully that she will meet us in heaven "if I go there."

A morning tour of the battlefields of Verdun was a grim reminder, after these thirty years, of the horror and futility of war. There were sights here that many a Mennonite congregation will be hearing about, for one cannot forget acres of graves and piles of bones.

## The Reward of the Sower

BY MARTHA SHETLER GLICK

"He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." This promise as given in Psalms 126:6 was brought to our memory again and again while we visited Sister Verna Orris, who went to be with Jesus on May 20, 1952.

A few months ago, we were requested to call on Sister Orris who had lived in Johnstown, Pa., and had there been baptized into our faith by S. G. Shetler. After death came and took away her husband, she took her family into the southeastern part of Pennsylvania in search of work. They enjoyed prosperity and health for a few years until this dear friend became afflicted by the dreaded disease of cancer, which left her a bed-fast patient since last November. Her children had each gone his way, except for one son, who cared for her faithfully at night and on Sundays when he did not need to be at his work. Through the day she was usually alone, but never seemed to complain. We often came into her

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Sept. 1, 1902)

The Stahl M.H., in Somerset Co., Pa., is being torn down to make room for a new and larger house of worship.

On the 17th of August fifteen young people were baptized and received into church membership in the Amish Cong., at Oak Grove, Wayne Co., Ohio.

In addition to the death of a little babe on Monday, August 4, four other deaths occurred within a week, one of which was from diphtheria [West Liberty Orphan's Home].

house and found her cheerfully crocheting while lying on her back. It was an inspiration just to talk to her.

Then when she told us of how she had tried to locate Mennonite people in this new home, going from one church to another, not being completely satisfied, it put us to shame. Then we thought of times that we were slow, or to be frank, ashamed to invite our friends and neighbors to our church services.

She was about at the point of despair when a Public Service worker noticed on her chart that she was a Mennonite. Sister Verna told this person that she used to be a Mennonite, but after living here for ten years she still had not been able to find those of that faith. Immediately this worker told her that she visits some "lovely Mennonite people" and would do what she could to help her become acquainted with them.

In a few days the personnel from the Mt. Vernon Mission, Oxford, Pa., came to the Orris home, and in a few weeks Sister Verna was united with their church. These co-laborers did everything they could to make this dear sister comfortable in her remaining days of pain and loneliness, even to moving her by ambulance to a friend's home, where she died.

Her testimony is still ringing in our hearts. Let us each muster up new courage as we go out in service for our Lord. It is our hope that all those who had a part in bringing this soul to Christ will have their faith increased by her continued faithfulness to her former vows.

Gap, Pa.

### "CAN YOU TAKE IT?"

When Charles Coles, pastor of the Armourdale Baptist Church in Kansas City, Kansas, returned to his flooded home, he found the manuscript of an old sermon plastered on one of the windows. Subject of the sermon: "Can You Take It?"—National Council Outlook.



# A Plea for Unity of Believers

By Anna M. Buckwalter

"That they may be one, as we are [one]" (John 17:11, 22).

"These all continued with one accord in prayer and supplication, with the women" (Acts 1:14).

"They were all with one accord in one place" (Acts 2:1).

"They, continuing daily with one accord" (Acts 2:46).

"The multitude of them that believed were of one heart and of one soul" (Acts 4:32).

"They were all with one accord in Solomon's porch" (Acts 5:12).

"One body in Christ, and every one members one of another" (Rom. 12:5).

"Be of the same mind one toward another" (Rom. 12:16).

"Likeminded one toward another according to Christ Jesus" (Rom. 15:5).

"All speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same . . . judgment" (1 Cor. 1:10).

"We being many are one bread, and one body" (1 Cor. 10:17).

Read 1 Cor. 12—note the illustration from the natural body that one member cannot leave the body because he does not do the work of another or that one member cannot put another member out because he does not do what he does, but that each has his part to do and if one member does not function properly the whole body suffers.

"Be of one mind, live in peace" (11 Cor. 13:11).

"Ye are all one in Christ Jesus (Gal. 3:28).

"From whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love" (Eph. 4:16).

"Stand fast in one spirit, with one mind striving together for the faith of the gospel" (Phil. 1:27).

"Be likeminded, having the same love, being of one accord, of one mind" (Phil. 2:2).

"I beseech Euodias and beseech Syntyche that they be of the same mind in the Lord" (Phil. 4:2).

"Knit together in love" (Col. 2:2, 19).

"Called in one body" (Col. 3:15).

"Be ye all of one mind, having compassion one of another" (1 Pet. 3:8).

"But if we walk in the light, as he is in the light, we have fellowship one with another" (1 John 1:7).

I have been impressed for a long time by the Bible teaching on the unity of the body of Christ. Paul mentions the subject in all of his letters to the churches except to the Thessalonians, and in that he admonishes them to love one another

more and more, which is the foundation of true unity. Oh, if we could only catch the force of the Scriptures!

Christ prayed that the unity of believers would be like the unity between the Father and Him, which was perfect unity.

Unity was the secret of power in the early church, for we have it mentioned five times in the first chapters of Acts.

A whole chapter of the first letter to the Corinthians is devoted to the subject. There was trouble in the church there because of divisions. Could not this letter be addressed to the church today, even the Mennonite Church? Paul speaks much of it to the Ephesians and the Philippians. In the Philippian church there must have been two members that were not getting along together; so he names them and begs them to be of the same mind in Christ.

John says that if we walk in the light we have fellowship one with another. Later he says if one says he is in the light and hates his brother he is in darkness. Here is the secret of true unity in the Spirit—the love of Christ within us expressed in love to our brothers and sisters in Christ. I wonder if we have not made a better score (and that is poor) in nonresistance (love to our enemy) than in love to the brotherhood.

I appreciate how the Mennonite Church teaches the Bible and has it as an open book, but I am grieved at the way she has failed to live it out, and especially along this line. I believe we should hold to the Bible teachings as the church has been endeavoring to do, but I wonder if we have not been teaching unity. What is the reason for all the divisions among us? We say if a teaching is taught but once, it should be enough for us. That is true. Here is something that is taught over and over and in some place to a great extent. It is true there is a great drift in the church, for which I am sorry, but what is our attitude toward the individuals? Are we winning them by the love of Christ in our hearts or are we driving them farther away? Are we justifying these divisions by saying we have different personalities? Where do the Scriptures justify us in doing that? Is not that excuse the expression of the self-life, which is to be crucified with Christ?

We are a minority group, but we are here for a definite purpose, for we are standing on the Word of God. Why must there be fighting among us? Is the answer James gives in the fourth chapter of his epistle right—lust? There were far too many groups when I became a member of the church, which we cannot help, but why make it worse for ourselves and those coming after us by the

continuance of divisions? We are giving a poor testimony to the world by it. Now I do not mean to be united in name only, as many would like in the religious world, but I mean to be united in Christ Jesus, because we have been born of the Spirit and are walking in Him.

Philadelphia, Pa.

## Meet for the Master's Use

BY TITUS MARTIN

A few years ago we had to do with shortages and substitutes. We had to use inferior products for want of the real thing. I wondered if sometimes the Master Workman in building His church must not use material that is not what He could use to best advantage. I want to consider three graces. There are others, but I believe these three are primary.

### A Man of Faith

A man of faith believes that God is "and that he is a rewarder of them that diligently seek him." He also believes that the Bible is the inspired Word of God; it is "the power of God unto salvation to every one that believeth"; its precepts are given to be kept. He must also believe in the Saviour revealed therein as the only savior from sin, who shed His blood on Calvary's cross to redeem man from the curse of sin. Again he must believe in His resurrection, and that He ascended to heaven where He is now with the Father as our Advocate. From heaven He will return to take the church home to glory with Him, and to judge those that refuse to accept Him. The man of faith must definitely believe, as the apostle of old, that without God he can do nothing, but that he "can do all things through Christ." He must also believe in the Holy Spirit, whom Christ sent as an abiding Comforter, and must make room in his heart for Him to dwell there.

### Filled with the Spirit

The importance of being filled with the Spirit is often stated in the Scriptures. When workers were needed and qualifications given, being filled with the Spirit was one of them. We need the Spirit to guide us, as often we do not know where to go or how to proceed. If we keep our ears attuned to the Spirit's voice we shall hear, like the prophet of old, a still small voice; "This is the way; walk ye in it." We need Him to reveal the truth of the Scriptures to us, for it is written that the things of God knoweth no man, but the Spirit of God. Since He inspired men to write the Scriptures, it is evident that we need Him to reveal the truth therein. As we study the Word from time to time, it is the work of the Spirit to bring Scriptures to our remembrance when we need them. The Spirit also inspires and empowers men. This truth can hardly be better taught than by looking at the Apostle Peter. Before



Christ's death he was afraid of a little maid, but after Pentecost, when filled with the Spirit, he faced great multitudes and charged them with their sins. The Lord cannot use a man in the church that does not open his heart to the Spirit's indwelling.

### Love

The third grace we want to consider is love. If a man have ever so many gifts and have not the love of Christ shed abroad in his heart, he is a poor vessel for the Master to use. This grace is sadly lacking. The usefulness of some very gifted men in the church, yea, even in positions of responsibility, is greatly hindered by its absence, or rather the lack of its fullness. It is required that we love God with all our heart, mind, soul, and strength, and our neighbor as ourselves. We must love fallen humanity to the extent that we are moved with compassion toward them, and seek to bring them to the Good Shepherd. We should love our brethren so that we esteem them better than ourselves, and in good grace, like John the Baptist, decrease that others may increase. If our love for Christ and the church is paramount, it matters little who gets the honor for a good done; we rejoice that Christ's kingdom on earth is advanced thereby. The lack of this grace has been the cause of many divisions in the church of the past, and is a besetting sin today. If we have such a love for Christ that we can in truth say the following words of the poet, we have gone a long way in being a vessel meet for Christ's use.

"Not I, but Christ, be honored, loved, exalted;  
Not I, but Christ, be seen, be known, be heard;  
Not I, but Christ, in every thought and action,  
Not I, but Christ, in every thought and word."

Perhaps the reader may think some of these assertions are strong, but let the Spirit search your heart before you say you are free. The Spirit's strong revealing of the lack of these things in my own life prompted this message. If we realize the need of a greater measure of these graces in our lives, how shall we attain them? Let us consider a few helps.

### Attaining These Graces

We need to pray as the apostles of old, "Lord, increase our faith." Read often in the Word, for it is written, "Faith cometh by hearing, and hearing by the word of God." Keep your eye on the Master at all times, lest like Peter you begin to sink. Try to live a life of faith, and if the Master so lead, launch forth when sight would shrink. As you exercise your faith, it will increase.

To be filled with the Spirit, we must pray, for He is promised to those that ask for Him. Luke 11:13. In Acts it is written, He is given to those that obey Him. We need to wait and pray as at Pentecost, till the Spirit is poured upon us. Perhaps we are so filled with the things of this life that there is no room for Him in our hearts. He will not dwell

## Look Unto the Hills

By Lorie Conley Gooding

I'm going out today to climb the orchard hill.  
Won't you come with me? We can walk together  
Up the steep path that winds above the mill,  
In this bright windy weather.

There we can see the fields and woods and bushes,  
Just as at the Creation long ago,  
And mark the winding lines of cattail rushes  
Where the brown brooklets flow.

Man has not spoiled these mountains with his madness.  
These hills do not bow down at his command;  
But they are wild and green, and clothed with gladness,  
As from their Maker's hand.

Here is a quiet strength that shames our greatest,  
Tall hill, and climbing vine, and tree and boulder.  
And here the light comes soonest, lingers latest,  
Along the mountain's shoulder.

Holmesville, Ohio.

in a defiled body and so it is important that our bodies be pure and free from sin. If we yield our bodies a living sacrifice, and are always obedient to His wooing and leading, He will indwell and work in us with power.

How can we love more? Paul prayed for that which we need. Someone has truly said we become a part of every one we associate with. If we often commune with Christ in His Word and prayer we become more like Him. Let us never forget that true love is from above and from thence it must come, and be shed abroad in our heart by the Holy Ghost which He has given us. We love because of the love He has given us. Love is a language that all can understand, and those we seek to help will soon discern whether love is the motive.

Let us strive to excel in these graces. Then God will use us for the extension of His kingdom here on earth, and at Christ's return we shall hear the welcome voice, "Well done." That will mean far more than the plaudits of men in this life, which at their best are but for a short season. Our glories with Christ shall be eternal.

New Holland, Pa.

## My Personal Testimony

By MARTA QUIROGA

"... Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5).

I was born into a Catholic home, as most children are in Latin American countries. My parents, as is the custom, saw to it that I was baptized as an infant. I began to attend mass regularly with my school friends at the age of eleven; and at twelve I had my first communion. In preparation for this first communion we had to study the catechism, which

was taught by the priest. I still recall some of the extra advice he gave us along with his doctrinal teaching. Once he said: "If some of the Protestant people invite you to their church, do not go; do not stop to talk to them, because they are inspired by Satan and are working for him." At another time he said, "If any of you go to their church at any time, you commit a great sin which you will have to confess before me."

It happened that my older brother George became a friend of a Protestant boy and started going to their Sunday school and youth activities. When I found out that he was going to the Protestant church, I was disappointed, and remembering the priest's advice, I did not even want to talk about anything related to that church. George seemed to sense this attitude and instead of talking about his religion he would write Scripture verses such as John 3:16 on our little kitchen blackboard. After a time we noticed that he bowed his head in prayer before he ate.

One Sunday morning while George was at church my father needed him; so he sent me to call him. This was the first time I stepped inside a Protestant church, and it did not impress me as a church (even though it is a nice Protestant church). I wondered how these people could worship God in such a light place, without any image or ceremony of any kind to help them worship.

After some time George began to invite us to go to church with him, but I did not go. Mother and my little sister began to attend once in a while, and one day both Mother and George insisted rather strongly that I go with them. So instead of going to my own church I reluctantly went to the Protestant church with them. Again neither the church nor the service impressed me, but the members did. Such a sincere, friendly welcome by a completely strange group of people made a deep impression upon



## A Prayer for This Week

Gracious Father, the source of all knowledge, we come to Thee in behalf of our boys and girls as they start to school. The world is so big. They are so small. There is so much unbelief. There is so little faith. The school hours are so long. The home hours are so short. We need Thee to keep them from the evil.

May their faith in Thee keep them in the hour of temptation. May they ever remain loyal to the truth that they have learned at home. May they always remember who they are.

O Gracious Father, we pray for the church. May we find in her the help we need to rightly nurture our children. May the Spirit of God raise up teachers of truth for our children and all the world. May the church train men and women of faith to teach us and our children and the whole world the great works of God. Amen.

—Raymond Byler.

me. Now the conflict increased; I began to doubt the truth of some of the things I had been taught. But then again I wondered how such intelligent people like my teachers could be in error. Nor could I understand how such a few people could be right and all the rest wrong.

For some time I went to both churches, but not regularly to either. I began to lose my Catholic friends and I still had no Protestant friends. You can easily see how I would be especially attracted to the special appeal which the pastor, Bro. Litwiller, made one Sunday evening when he challenged us to commit our lives to the living Christ, the ever-present friend. I also was confident that I would find friends among the Protestant young people who were always so friendly to me. I responded to the appeal and thereby decided to break with the Catholic Church.

I waited until I was eighteen, which was two years later, before I was baptized. I did not think I had time for instruction classes along with all my other schoolwork. But as I look back now I realize that it was perhaps only a pretext so that I would have more time to think it over, for I found that I did have time during my last school year, which was perhaps my heaviest year.

After I received my teacher's diploma I went to Buenos Aires to seek office work until a school was available. I secured a job which I would have taken, but while in Buenos Aires I was asked to teach Spanish at the Protestant Bible

School in my home town; this appealed to me in a very strange way. I decided to return to my home in Bragado and accept this job until a school was available. Since I was teaching only several hours a day, I decided that I would have a good opportunity to study the Bible which had already become precious to me.

It was after three years of Bible study that I had a very definite call to dedicate my life to Christian service at a youth camp. The appeal which made an unforgettable impression upon me at that time was, "Since you have salvation in Jesus Christ and since you have had the opportunity to study God's Word, you have an obligation to your fellow men. God has revealed Himself to you in the days of your youth so that you can spend your strength and time serving Him." I could not help offering myself to Him and await His blessing.

I then began the last two years of my Bible study with a new purpose. Now I was conscious of a divine call to His service. Six months after graduation I was on my way to North America, where I had the joy of learning to know many of you. I shall never forget the year and a half I spent with you.

My Master is leading me day by day; He makes me conscious of my many weaknesses. When I permit the Holy Spirit to work through me I find that He can use me to bless others, but when I try to serve Him in my own strength, I can do nothing.

Carmen de Areco, Argentina.

## How Did Peter Know?

BY STANLEY C. SHENK

How did Peter know that Jesus was the Christ? Had he been persuaded by the miracles of Jesus? Partly, perhaps, and yet the miracles alone could not have done it. Even a miracle cannot persuade a man who is not open to the truth. One of the great Russian writers has said that if a determined unbeliever "is confronted with a miracle . . . he would rather disbelieve his own senses than admit the fact. Even if he admits it, he admits it as a fact of nature till then unrecognized by him."

Then had Peter been persuaded by the prophecies of the Old Testament? Partly, perhaps, and yet two viewpoints in regard to Christ are found in the Old Testament. One presents Him as "a man of sorrows and acquainted with grief," and the other speaks of Him as the one whose "throne shall be established for evermore" and before whom "a fire shall devour." We now know that the one line of Old Testament prophecy refers to the First Coming, and that the other refers to the Second. However, in Peter's day, this distinction was not yet recognized. Some of the Jews were confused as to whether this "man of sorrows" could be the Messiah.

## Prayer Requests —

Pray for Sister Waneta Brunk, missionary to Teges, Ky., who has been stricken with polio. Pray for the recovery of Sister Brunk and Sister Bauer (missionary to India who was also stricken with polio), and pray that God may receive honor and glory through this affliction.

Pray for the children and young people who will be going back to school this fall. Pray for those who must go to public schools and daily face strong temptations to accept the way of the world. Pray for our church schools as they open.

Pray for the abundant outpouring of the Spirit on the summer's program of tent evangelism, a growing movement within our church.

Pray for the summer service units, that a various testimony may be variously blessed.

(Requests for this column must be signed)

Then was Peter persuaded by the wonderful life and gracious words of Jesus? To a large extent, no doubt, and yet many who heard Him often and were around Him much found it easy to reject Him.

Then how did Peter know that Jesus was the Christ? The answer is that Peter was open-minded and eager for the truth. He lived out the condition in the first part of John 7:17 (see the Revised Version). Then, on the basis of that eagerness for the truth, the miracles and the Old Testament predictions and the glorious life of the Master all were able to have their influence. Through those things the Father was able (by His Spirit) to reveal the truth to Peter. Matthew tells us that immediately after Peter's great confession, Jesus said, "Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." God has so arranged things that a sincere illiterate with an I.Q. of 80 can find Him while an insincere university Ph.D. with an I.Q. of 180 can never find Him. We ought to appreciate God for squaring things up that way. It gives us all an equal chance to be saved. The stress has not been put on brains, but on a "true blue" desire for the truth.—*Herald Youth Bible Studies*.

The Bible is an inexhaustible fountain of all truths. The existence of the Bible is the greatest blessing which humanity ever experienced.—Immanuel Kant.



## La Hora del Calvario

BY WILLIAM G. DETWEILER

This is Spanish for The Calvary Hour, and is the name of the radio program in Spanish being broadcast by Bro. Lester Hershey over about ten stations in Puerto Rico, Latin America, and Africa.

A few months ago favorable reference was made in *Youth on the March* and also in the GOSPEL HERALD to the La Hora del Calvario program being released over Radio International, Tangier, Africa, which is twenty-three miles across the Mediterranean Sea from Spain. Even though Protestant work is greatly restricted in Spain, the people in this benighted land can and do hear the Gospel by radio. Evangelist Paul E. Freed reports, according to *Youth on the March*: "I am convinced that it is more difficult to spread the Gospel in Spain, and that fewer have heard the message of redeeming grace there than in almost any other spot in the world. What we recently saw in Spain is hard to believe. The lack of religious liberty in that country is unbelievably acute. Persecution is great. There is virtually no religious tolerance. To build a new church is next to impossible. To get the printed word into circulation is most difficult."

Each weekly program over Radio International, Tangier, costs \$35.00. This, as well as Bro. Hershey's radio work in general, is underwritten by The Calvary Hour, Orrville, Ohio. The Calvary Hour, in charge of the writer, is being broadcast over nineteen stations each week. The weekly budget is about \$1,300. One of our strongest stations was lost recently. We hope it shall not be necessary to drop more stations, but we are laboring under a large deficit. Address your contributions for either the Spanish or the English broadcasts to THE CALVARY HOUR, ORRVILLE, OHIO. Thank you, and God bless you.

## Summer Congregational Camps

BY STANLEY C. SHENK

A number of Mennonite congregations are holding congregational camps for their young people this summer. The pattern varies from place to place, but the basic idea is always somewhat as follows. Not all of our young people can go to one of the big summer camps; so let's have one ourselves!

In some cases, a congregation will rent a camp site from some other group, and will then plan for three or four days of camping, or even for a full week. A period of several days or a week gives abundant opportunity for hiking, nature study, Bible classes, campfire services, eating in the open, and Christian recreation. In other cases, the camp takes the form of an overnight hike to a near-by beauty spot. Tents, cabins, or old buildings can be used, or if the youngsters are well supplied with raincoats and tar-

paulins to ward off possible rain, they may sleep out in the open. One procedure is to have a bicycle hike. According to this plan, a truck takes all the blankets, tarpaulins, food, etc., to the camping site, while the youngsters go by bicycle. This is an ideal project for a boys' Sunday-school class. It affords the students and the teacher a wonderful opportunity to get to know each other in a more comradely way than is possible during the Sunday morning class period. It also helps build unity within the class group. Girls would enjoy this type of overnight hike, too.

Here is a suggested program for an overnight hike: Prepare bedrolls or set up tents, play games until twilight, build the campfire and eat the evening meal, clean up, tell stories around the camp-

fire, have a campfire devotional period—and then to bed under the stars and the leafy boughs. Perhaps the main feature of the evening could be a helpful social talk by a Christian doctor or youth leader. Young people respond to the voice of God in nature. There are few more effective ways to get close to them than by sitting with them by the campfire at the end of a well-planned deliciously fatiguing evening.

The summer is nearly over, but perhaps there is still opportunity for an overnight hike. Your youngsters won't soon forget it!

West Liberty, Ohio.

Consecrated ignorance is not enough.  
—Selected.

# OUR SCHOOLS

## College Entrance and the Draft Situation

An individual who wants to enter college is currently faced with a number of questions related to the draft situation. This is true not only for men who are subject to induction into the armed forces, but also for conscientious objectors who are now to be drafted into alternative service. Such questions arise as: How soon will I be drafted? Are there advantages in volunteering for service now, rather than going to college first? Would my contribution to voluntary service be enhanced by getting a college education first? If I once start to school, what are the chances that I may be able to complete college before being drafted?

Goshen College is interested in helping prospective students to find the correct answers to these questions. Although the draft situation is never fixed, there are certain basic policies outlined by Selective Service which provide a basis for arriving at a number of reasonable conclusions.

Students planning to enter college are very likely to be able to complete at least one year of college for the following reasons:

(1) Age. No 18-year-olds, and only a few 19-year-olds, have as yet been drafted into the armed forces. This means that 18-year-olds, and most 19-year-olds, will not be called up for service before they have started the current school year. This is true even though they may hold I-A, I-AO, or I-O classification. It is expected that draft boards will follow the same policies in drafting conscientious objectors as they have followed in the drafting of men into the armed services. Even though I-O men are now subject to the draft, it is highly improbable that the younger I-O's will be called into service in the near future.

(2) I-S Classification. Once having entered college, the student is able to complete his first year of college work. The law requires

that a student be deferred until the end of the school year. When a student's name comes up for drafting, his local board generally gives him a I-S classification which will defer him until the end of the school year.

(3) II-S Classification. Having once completed a year of college work, the student becomes eligible for consideration by his draft board for further student deferred classification (II-S) if he makes a score of at least 70 on a Selective Service Qualification test, or ranks in the upper one half of his freshman class. Juniors are eligible for a similar deferment on the basis of a similar Selective Service test score or a class rank in the upper two thirds of their sophomore class. Seniors are eligible for deferment on the basis of the same Selective Service test score or on the basis of ranking in the upper three fourths of their junior class. Although the law does not require a draft board to grant a II-S classification, most boards follow rather closely the Selective Service provisions relative to this matter. It is therefore evident that a student doing average college work or better has a very good chance of remaining in college till the completion of his college work.

Some individuals who are eligible for the draft may feel that it is better to volunteer now for the required two years of service and then come back and go to college. There are two important reasons why this may not be best. One is that, in the case of I-O men, the individual may be able to give a greater contribution to the alternative service program if he has some college training first. The other reason is that if a student wants to go to college, his best opportunity is now. The general uncertainties as to the length of the war and the length of the service period render it more difficult to be sure of entering college at a later time. Goshen College has therefore taken the position that it is more advisable for individuals to get some college training first before volunteering for alternative service, or any other type of service.



# CHURCH MUSIC

## Liederenbundel ten Dienste van De Doopsgezinde Broederschap

BY GERRIT VEENDORP

[Gerrit Veendorp is a Dutch Mennonite student at Goshen College. This paper explains the Hymnal used by the Dutch Mennonite Church.—W. E. Yoder.]

Let me start with a free translation of the introduction to the songbook: "For a long time there lived the desire in the Dutch Mennonite Brotherhood to get a new songbook. People realized many a time that they needed still other words and sounds, than those of the existing songbooks, to praise God, to thank and to worship Him in worship services or elsewhere. It was felt as being wrong that so many different songbooks were in use. That is why the General Mennonite Conference (A.D.S.) has great pleasure in presenting this new volume to the congregations and to their members. This volume came into existence by the persistent work of the Doopsgezinde Liederenbundel Commissie (commission), and it trusts that it will come into use and will satisfy the religious desires of many a person."

The initiative for the collection of a new volume was taken by the church council of the Amsterdam and Haarlem congregations and by the "de Vereniging voor Gemeentedagen." The commission of the A.D.S., which saw the opportunity to promote a unity in the congregational singing, soon took part in preparatory labor. When this work had proceeded a long way, the commission met on its way the "Nederlandse Protestantenvoerbond" (N.P.B.) (Dutch Protestant Fellowship), a modernistic interdenominational agency, which has become denominational. "A working together with the commission of the N.P.B., in which also the Dutch Mennonite Brotherhood was represented and which kept a constant touch with the Mennonite Commission, resulted in the offering to the A.D.S. of the use of the volume, finished by consulting amongst each other, by the N.P.B."

In the meantime no songbook had been obtained yet, which would be suitable to the Mennonite Brotherhood. To reach this goal, a number of songs are added to the N.P.B. book, which are beloved in our circles or are known as Communion songs. Also some songs of the new N.P.B. book are repeated in the original form or in a more complete form!

Now follows a free translation of some portions of the introduction by the commission of the N.P.B., which organized

this songbook as taken by the commission of the N.P.B.: first, to give such a character to the book, that the songs could be accepted and be sung without exception in all meetings of all represented faith-groups (each of which has a different religious and spiritual structure). In accordance with this, the book should bear the mark of the Christian faith-life in its widest sense. Detailed, dogmatic orthodox or liberal conceptions are evaded. In this way they also believed to give a good tribute to the ecumenical ideal. Second, to take care, that the text and the contents of the chosen songs are religiously and theologically justified: just as well as rhythm and musical composition should be musically and musicologically justified. Third, to prepare the book in particular for church use, while also attention should be paid to the use of it in other meetings and in the family or living room. Fourth, to take up no songs, for which in singing in church services, or in other public meetings, particular rights would have to be taken into consideration or for which at such occasions particular costs would have to be counted for.

Having these principles in mind, it was possible to compose a book, which by the individual churches and groups could be added to songs which in particular would be more suitable to their own circle. At the same time, this setup opened up the possibility for the collection of a "Churchbook." This consists partly of the songs taken up in the book and partly of liturgical advices, of information about the worship service, of formulas, etc. Because the Headcommission asked for it, the Commission collected also prayers, Biblepericopes and some classical pieces and added them to the songbook.

In the course of the six years of its labor, the commission has made a careful choice of 250 songs from the about 1500 songs which were examined by them. Amongst those 250, there were about 50 Psalms. Some Psalms were translated or remodeled in a new way. While examining the rest of the songs, the commission had to state many a time, that in the course of years many changes and reforms are introduced, which harmed the original character of the songs. By a careful study of the sources, often taking up much time, it had been tried to fix this character as much as possible. . . . Still it seemed not to be possible to get a full assurance about the original text of each song. The mentioning of the poets of the songs is done so with reservations. In some cases, the commission thought to take up a song in a double reading.

Many difficulties had to be conquered by the copying of songs, on which third persons could enforce their rights. Sometimes chosen songs had to be dropped again, because a literal copying would not agree with the principles which formed the basis on which the collecting of the book was accepted.

The commission realizes fully that the Christian's life of faith is influenced greatly by the temporal circumstances in which we live. That is also why songs formerly were a support and a consolation to the believers in trying times.

The original rhythm of the Psalm tune is held onto.

As the leading tones were found in the melodies, already in the fifteenth century, the raised tones are held onto on certain points. In particular this happened where the melody had a character of a cadence.

As to the newly composed melodies, it has been the aim to give these a church-like character and to fit the music to the style of the texts.

Now I want to treat the songbook "proper." Before we come to the songs, while turning over the pages, following the two introductions, we hit a section called "Voorbereiding en Inkeer" (Preparation and Repentance). This section covers 20 pages of prayers: The "Lord's Prayer," a prayer by Tertullian, a prayer from one of the Psalms (Ps. 25) are the first three. Other authors and sources are: Psalm 63, Isaiah 55, Psalm 51, Psalm 139, Thomas à Kempis, Gerhard Tersteegen, H. F. de Graaf, Franciscus van Assisi, Christoph Blumhardt, English prayerbook, Dutch Reformed church, Hugo de Groot (Grotius), Augustin, and Joost van den Vondel. This section is meant to be read from and meditated upon by the church members, who are sitting in the church pews, waiting for the service to start, while the playing of the organ provides the right atmosphere for it (although I wonder how much use is made of this opportunity).

The first section of songs is called: "Lofprijzing" (Praise), which includes 44 songs. Of those, a well-known one is (I mean among the Dutch Mennonites of course): "Groote God, wij loven U." The words are by Helen Swarth, 1859-1941, a well-known Dutch poet. It is a free version of Te Deum, in a setting by Ignaz Franz, 1719-90. Verses 2 and 3 are changed by H. A. van Bakel, born in 1874. The music is a German melody of the eighteenth century. A second well-known one is "O Heer, die daar des hemels tente spreidt." The melody especially is very dear to me. It is taken from Valerius' Gedenckklank 1626 and the melody is an English one of the sixteenth century. Also the next one is well known, and is almost a Dutch anthem, as it is played at many national celebrations. It is called: "Wilt heden nu treden," also taken from the Valerius' Gedenckklank 1626. This time the melody is a Dutch one and of the sixteenth

(Continued on page 877)



# FOR OUR SHUT-INS

## My Beautiful Home

By Harvy M. Wells

I saw a vision of heaven;  
I saw God there on His throne.  
The bright angels were gathered around Him,  
In heaven, my beautiful home.

I saw the great King in His beauty;  
I saw the pearly white throne.  
That city had no need of sun or moon,  
In heaven, my beautiful home.

I saw the streets were laid with pure gold;  
I saw the fair mansions—a sight to behold,  
That Christ had gone to prepare for His own,  
In heaven, my beautiful home.

I saw the hillsides of glory;  
I saw the valley below,  
By the river where flowers are blooming,  
In heaven, my beautiful home.

Millville, N.J.

## Spiritual Blessings

By Mrs. Lewis G. Horning

Shut-in days are not only days of disappointment, but days of spiritual blessings and spiritual growth for the shut-ins and those that wait on them. There are blessings the Lord does not want us to miss. "For whom the Lord loveth he chasteneth" (Heb. 12:6). We have had the shut-in experiences in our home at different times and received much spiritual help. There are many things to draw us closer to the Lord if we have a desire to do His will.

We learn to use our time more according to the will of the Lord and put first things first. Time, which is the most important thing in life and which can never be made up for, should be used rightly.

We learn to appreciate visitors more because of the voluntary attitude. It is not so much like we hear sometimes, "I ought to, or I just must invite such and such a family." We get more of the real value of fellowshiping together. We also learn to go through the siege of not having some visitors who we surely thought would come and in that way are challenged to not miss visiting anyone. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:40).

We also realized that our communing "alone with God" when others went to church was worth much. When it is the Lord's will for us to miss services, I believe He has a blessing for us which we otherwise would miss. There is a purpose to be accomplished that would perhaps be neglected.

Shut-in hours can be happy hours if we take them as Paul teaches, "For I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). We can store the cells in our brains with good thoughts (which will develop and mean future happiness), learn to appreciate little things (for then we have so much to be thankful for), and also to use our time rightly.

"It is more blessed to give than to receive" (Acts 20:35). We are made conscious of the many that receive blessings because of their kindnesses shown and also challenged more strongly by our duties and privileges in "visiting the sick."

May God bless each shut-in, and those who wait on them, with an open eye and ear to receive the blessings that God has for us. May our lives be spiritually enriched by these experiences and not so quickly and easily forgotten.

Ephrata, Pa.

## Perfect Through Suffering

God never would send you the darkness

If He felt you could bear the light;  
But you would not cling to His guiding hand  
If the way were always bright;  
And you would not care to walk by faith,  
Could you always walk by sight.

'Tis true He has many an anguish

For your sorrowful heart to bear,  
And many a cruel thorn-crown  
For your tired head to wear;  
He knows how few would reach heaven at all  
If pain did not guide them there.

So He sends you the blinding darkness,

And the furnace of sevenfold heat;

'Tis the only way, believe me,

To keep you close to His feet;

For 'tis always so easy to wander

When our lives are glad and sweet.

Then nestle your hand in your Father's,

And sing, if you can, as you go;

Your song may cheer someone behind you

Whose courage is sinking low;

And, well, if your lips do quiver—

God will love you the better so.

—House of Friendship.

## THESE AFFLICTIONS

A friend calling on Dr. Payson during his last illness, remarked sympathetically, "Well, Doctor, I'm sorry to see you here on your back."

"Do you know why God puts us on our backs at times?" asked the doctor with a contented smile.

"No," was the answer.

"In order that we may look upward."

## Losing One's Life to Find It

The teaching of Jesus that, by losing our lives for Him we truly find them, is strikingly illustrated in the experience of Sadhu Sundar Singh, the well-known Indian Christian who took Christ seriously and put the principle to the test. One bleak winter's day, in company with a fellow traveler, he was crossing a dangerous pass into Tibet. As they plodded along in the face of the driving wind and snow, they came upon a man who apparently had lost his footing and fallen to a ledge of rock below. "We must save this man," said Sundar Singh.

But his companion drew away, protesting, "It is impossible. We have all we can do to save ourselves. I must hurry on or I shall perish." Singlehanded, the courageous missionary pulled the unconscious man up the slope and began carrying him to shelter. The snow was drifting heavily; the cold was paralyzing in its severity, but as he struggled on, his burden made his heart beat faster, and the cold seemed to grow less intense. Imagine his amazement later when, as he stumbled over something in his path, he turned and found it to be the lifeless body of his former companion who had said, "I must hurry on or I shall perish." When at length the village was reached in safety, Sundar Singh records that with a full heart he remembered the words of Jesus: "Whosoever will save his life shall lose it, and whosoever will lose his life for my sake shall find it."—James D. Morrison.

## Don't Despair

By ROSE MAGINES

*Don't despair when heart is aching  
And there's hardly strength for prayers,  
When you're lonely, feel forsaken,  
And no friend your burden shares;  
Faith in Jesus almost ceasing,  
You can scarcely stand the strain;  
Don't despair with loads increasing,  
Though the efforts seem in vain.*

*Don't despair. Christ, too, was lonely,  
And He understands your heart.  
Burdens are for this life only,  
Left on earth when we depart.  
There'll be joy beyond all measure  
If you sit at Jesus' feet.  
He gives peace instead of pleasure;  
Life in Jesus is complete.*

*When your life on earth is finished,  
May you hear the Lord's "Well done."  
Leave your work and come up hither  
Where I have prepared your home."  
All the burdens and the heartaches  
Will seem nought when day is o'er,  
And you go to dwell with Jesus,  
Singing His praise forevermore.*

La Junta, Colo.

The inspiration of the Bible is the foundation of our whole belief.—James Anthony Froude.



# TO BE NEAR TO GOD

THEME: FROM THE EPISTLE TO THE ROMANS

Sunday, September 7

Obligation—Romans 8:12-17

God has given us the blessing of the Holy Spirit for a purpose. Privilege involves obligation. Since the flesh has given us no advantage, we are under no obligation to it. But since the Spirit has given life to the soul, we are under obligation to live according to the Spirit. The flesh cannot be put aside in this life, but the deeds of our flesh can be made dead. The flesh remains with us, and salvation is not a matter of making the flesh into something good, but of enabling us to live with the thing every day without being overcome by it.

Monday, September 8

Suffering—Romans 8:17-25

The prospect of suffering is presented along with the prospect of glory as though the greatest possible discouragement were to be offset by the greatest possible encouragement. The goal is not yet reached in spite of the wonders of the Holy Spirit's work. There may be persecutions—in Paul's day they followed inevitably a profession of Christ (II Tim. 3:12)—but they are not inconsistent with the permanent spiritual blessings that will follow. Today we are careful that we do not seek persecution. Doubtless the greater danger lies in our avoiding it because of the flesh. "If we suffer, we shall also reign with him." Would an apostolic witness in America today result in the inevitable apostolic suffering?

"Must I be carried to the skies

On flowery beds of ease,

While others fought to win the prize,

And sailed through bloody seas?"

Tuesday, September 9

Glory—Romans 8:17-25

Glory and suffering are inseparable. The one is as real as the other. A faithful life for God today still involves trial, hardship, and suffering, but it also involves the inevitable glory of fellowship with Christ. How did Paul say it? "Our light affliction, which is but for a moment, worketh . . . glory." True, much of modern Christianity is "at ease in Zion." Heaven is an almost forgotten word in the Christian Church. Life here below has become so exciting and sufficient that we have little need of a "better country." Paul said, "For a great door and effectual is opened unto me, and there are many adversaries." Today that glory door to the "better country" is still open, inviting all to enter.

Wednesday, September 10

Assurance—Romans 8:28-32

Of course, we know that our salvation is assured, and that God cares for us. We have no doubts about the big things of life. But what about the little things that ruffle us and make us disagreeable to live with? The children make noise, or the tire goes flat, or the

train is late. Do all things work together for good? Really now, do they? Jacob once said, "All these things are against me." He spoke in ignorance. Joseph, Simeon, and Benjamin were safe. He spoke out of an untrusting heart. Jacob was in a spiritual shadow-land. Burn Rom. 8:28 into your memory and enjoy all of God's little surprises.

Thursday, September 11

Humility—Romans 12:3-8

Humility has been called "the most beautiful flower in the Christian garden." But it is by no means a frail flower. The apostle places it between his strong plea for consecration and the active development of natural gifts. No Christian is ever an insignificant nobody. All are endowed with "the measure of faith," and "gifts differing according to the grace that is given to us." The secret of humility lies in recognizing that all we have and are comes from God. "We are not our own." Humility is a virtue of great strength. It seals our consecration. Service with humility is dignified, beautiful, and effective.

Friday, September 12

Brotherly Love—Romans 12:9-13

The place for the exercise of this love is the church. The idea is not only that our love is like that of brethren, but it is brotherly love, that is, love because we are brethren. "A new commandment I give unto you." What is new about it? The newness seems to lie in the object of love, "one another." A new fact based on an entirely new tie. Our love must be sincere. Paul speaks of "love unfeigned." There must be no hiding of what we are, or pretending what we are not. Our brotherly love must always be absolutely transparent.

Saturday, September 13

Love—Romans 12:14-21

This beautiful portion of God's Word ought to be taken out of the confines of paper and print and leather, and stamped indelibly in the memory of every child of God. "If ye know these things, happy are ye if ye do them." In the practical application of these divine principles in his everyday dealings, the Christian has perhaps his greatest opportunity to commend the love of God to a vengeful hate-weary world. This has been called "The law of being and doing." What we are is most important, since what we do is but the result and expression of what we are. Let us live so close to our God, who is the source of all love, that we are ready on a moment's notice to demonstrate forbearance and good will to all men.

—Dewey Yoder.

He who destroys but a single life is as if he had destroyed the whole world.

## DAVID'S RELIGIOUS CONTRIBUTIONS

Sunday School Lesson for September 14

(II Samuel 6; 7; 23:1-7; I Chronicles 17:1-5, 11, 12, 16-23)

Do all true Christians make a contribution to their time and to the future generations? Consider some contributions some Christians have left to your church.

What were the religious contributions of this great king, David?

As leader of God's people David first took Zion and made a central place for the worship of God. David's heart panted after God. David's heart was fixed. In Psalm 122 David professes his joy for the house of the Lord.

To this house David decided to bring the ark. Since God was there this symbol of the covenant between God and Israel should be there. After the tragedy David carefully observed the divine ordinance and brought up the ark with great rejoicings and great sacrifices. Zion was the "joy of the whole earth." Psalm 132 may have been written in connection with moving the ark to this "holy hill." The great king was leading his people to put God first (commandments 1 and 2).

Then David had a burning desire to build a temple to replace the tabernacle tent. This great dream, even though denied, shows the love of God in the king's heart. Why couldn't he make this contribution? What attitude did he take to God's "no"? Read together I Chron. 17:7-15.

David's words as he sat before the Lord (17:16-27) show David's great appreciation of the honor God bestowed on him. Do we so keenly appreciate God's blessings?

David collected vast stores of gold and silver for the temple. He also gave Solomon a pattern for the great structure.

The sweet psalmist not only quieted the spirit of Saul but he wrote many psalms for his people's worship. Seventy-three of those recorded are attributed to David. He provided for music in the worship (I Chron. 15:16; 25:6, 7). Our hearts often cry out to God in the words of the sweet singer of Israel.

At the close of a 40-year reign we see Israel's king leading on under the King Eternal. His glory and power were lost in that of the King of kings.

"Lord, I want to be a Christian in my heart" like King David. Use me to sing Thy praises and bless all whom I can serve.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Teaching, copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

## A TEST OF SINCERITY

An old Scotch woman said to her pastor, "That was a grand sermon you preached last Sabbath at the Kirk!" Seeking to test her sincerity, he asked, "And what was the text?" "Ah, meenister!" she replied, "I dinna ken the text or the words, but I came home and took the false bottom out o' my peck measure."



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Ezra Beachy, Pinckney, Mich., is to be ordained bishop on Sept. 7 at the Calvary Mennonite Church, Pinckney, Mich. The service will be at 2:30 in charge of Bro. T. E. Schrock, Clarksville, Mich. A carry-in lunch will be served in the church basement for the local congregation and visitors, both at noon and in the evening.

Bro. Ivan Weaver, Petoskey, Mich., was ordained bishop at Petoskey on Aug. 17. Ray F. Yoder, Nappanee, Ind., gave the charge, and Edd P. Shrock, Washington, Ind., preached the sermon.

The Ohio Women's and Girls' Missionary Meeting has been postponed for a month due to the polio situation in the surrounding counties. The tentative date is Oct. 11, at the Hartville, Ohio, Mennonite Church. Another notice will appear later.

The annual fellowship of Goshen and Hesston alumni and students was held at Wellman, Iowa, on Aug. 25. Karl Massanari, acting dean of Goshen College, was the speaker.

Bro. Harvey Handrich, Mio, Mich., was ordained bishop and Bro. Floyd Yoder was ordained minister at the Fairview, Mich., congregation on Aug. 17. The charges were given by the home bishop, Bro. Menno Esch, assisted by T. E. Schrock, Clarksville, Mich..

who brought the message, and F. F. Bontrager, Midland, Mich.

The Mennonite Hour, Gospel broadcast, will be released over WGCN, Red Lion, Pa., each Sunday morning at 7:30 beginning Sept. 7. WGCN, 1440 on the dial, is a 1000-watt station serving York County and the surrounding area.

Bro. Harold Brenneman and family have left Scottdale to locate in Ephrata, Pa., where he will operate a bookstore. Bro. Brenneman will also continue his work as Tract Editor. Sister Mary Schlood is also moving to Ephrata and will work in the bookstore. Others who have recently left the employ of the Publishing House are Nellie and Elsie King, who have gone to their home at Harrisonville, Mo., and Mary Ellen Hochstetler and Mildred Schlabach, who plan to enter nurses' training at Goshen this fall. Ida Showalter has returned to Scottdale after spending the summer in a Service Unit in connection with the Mennonite Mexican Mission at Archbold, Ohio.

A Harvest meeting was held at Paradise, Pa., on Saturday evening, Aug. 30. Bro. Paul Mast was the speaker.

J. Mark Stauffer, director, announced that the registration for Music Week at Laurelville, Pa., Aug. 25-29, was 150. Instructors for this week were Walter E. Yoder, Goshen, Ind.; Mrs. Raymond Sala, Hollsopple, Pa.; Millard Detweiler, Doylestown, Pa.; and Earl Maust, Harrisonburg, Va.

The Big Valley Male Chorus, Belleville, Pa., presented a program at the Alden, N.Y., C.A. Mennonite Church on Aug. 25.

Bro. Josef Herschkowitz, Harrisonburg, Va., spoke to the Clarence Center, N.Y., Mennonite Church on Saturday evening and Sunday, Aug. 30 and 31.

Bro. Eli S. Hallman and wife, Akron, Pa., have been visiting relatives and friends in Ontario for several weeks.

Bro. Simon B. Martin, rural bishop for missions in Ontario, filled communion schedules in northern Ontario and at Fort Stewart in August.

Brethren serving in Waterloo Co., Ont., in the absence of pastors gone to Switzerland, are as follows: Tilman Martin at St. Jacobs. Harvey Snyder at Erb Street, Waterloo, and Carl Rudy at Cressman in Breslau.

The Central Illinois Gospel Crusade, sponsored by the Illinois Mennonite Mission Board in a tent near Morton, Ill., closed on Aug. 17. There were 174 public decisions. Good interest was shown throughout the meetings, and the Illinois churches were greatly blessed and encouraged by these meetings. Bro. Howard Hammer was the evangelist.

The Landis Family Book, Section II, is a 500-page book with 28,000 names and 24,000 dates concerning the descendants of Benjamin Landis, grandson of pioneer Jacob Landis. It

may be ordered for \$4.50 from the author, Ira D. Landis, R. 1, Bareville, Pa.

The annual reunion of C.P.S. men from Michigan, Ohio, Indiana, and Illinois will be held at Camp Alexander Mack near Milford, Ind., Sept. 14. Voluntary Service people are also invited. Fellowship luncheon at 12:00.

Bro. John M. Steiner, formerly of North Lima, Ohio, and now of Garden City, Kans., has been named superintendent of Berean Academy at Elbing, Kans., for the coming year.

The Ambassador Male Quartet of Goshen College presented a program of sacred music at Wilkins Howe Grove near Morgantown, Pa., on Aug. 9. On Tuesday evening, Aug. 5, they gave a program at the Holdeman Church, Wakarusa, Ind.

An all-day Bible Conference was enjoyed by many folks at Hinkletown, Ephrata, Pa., on Aug. 2. Speakers were David Benner, Jacob Rittenhouse, and Milton Brackbill.

Bro. and Sister Lloy A. Kniss, formerly of Dayton, Ohio, have moved to Lancaster, Pa., where he is to teach in Lancaster Mennonite School.

Brick veneer walls are now being completed at the Johnstown, Pa., Mennonite Christian Day School in preparation for the opening of the fall term. The building was erected in 1946. Sanford Shetler, after a year's leave during which he served at the Western Mennonite School in Oregon, is again in charge of J.M.S. Royal Bauer, who recently returned from India, is to be on the teaching staff.

New instructors at the Goshen College School of Nursing are Anna Mae Charles, R.N., and Dorothy Stover, R.N. Beginning on Aug. 1 Verna Zimmerman, R.N., began her service as assistant director of the School of Nursing. On July 1 Governor Henry F. Schricker appointed Miss Orpah Mosemann, director of the School of Nursing, to membership on the Indiana State Board of Nurses' Registration and Nursing Education.

Bro. Leland Bachman, business manager of Goshen College, served as director of Christian Business Men's Week, Aug. 9-16, at Little Eden.

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## Calendar

- Ontario Christian Workers' Conference, United Missionary Pavilion, Kitchener, Sept. 6-8.
- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ohio Christian Workers' Conference at Central Archbold, Ohio, Oct. 24, 25, 1952.
- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Allen Ebersole, Fort Wayne, Ind., will be installed as pastor of the First Mennonite Church in Canton, Ohio, on Sept. 7. Bro. and Sister Don McCammon will be leaving Canton, Ohio, where Bro. McCammon has been serving as pastor for a short time, on Sept. 2, and can be addressed thereafter at Middlebury, Ind.

A baptismal service was recently held at the Mennonite Home Mission, Chicago, Ill., at which time one sister was baptized and received into church fellowship.

In Ethiopia, East Africa, the Nazareth Dresser Bible School was opened on August 1. Bro. and Sister Chester Wenger are workers at Nazareth. Pray for the workers and students at that place.

The Chicago Home Mission has opened an English class which will be held each Tuesday evening for the Displaced Persons who have come to that part of the city.

The address of the Don Rebers, missionaries to Japan is: No. 1612 2-Chome, Nagata Cho, Nagano-Ku, Tokyo, Japan.

On July 27 another instruction class sealed their vows with the symbol of baptism at Obihiro, Japan. There were six who expressed the desire to show in this way that they have given themselves to full discipleship to the Lord.

Brethren Carl Beck and Lee Kanagy, missionaries in Japan, have recently done some investigating around the end of the Hidaka peninsula and report: "We were agreeably impressed with the town of Biroo as a location. In the next few weeks we wish to do some more investigating as far north as Kitami and as far east as Nemuro. We are praying that the Spirit may lead in these weeks of investigation, even as He did when we sought our particular locations. We covet the prayers of the entire church in this behalf."

Bro. and Sister S. Jay Hostetler, Goshen, Ind., are moving to 3110 South Frances Ave., Elkhart, Ind.

Concerning moving from the old hospital to the new Lebanon Community Hospital, Lebanon, Oreg., Bro. H. Ernest Bennett, treasurer of the Board of Missions and Charities, writes: "We were able to carry out the intended schedule of moving on Aug. 15. We began moving patients at 12:30, and by 2:30 all patients had been transferred to the new hospital. We were fortunate to have no major difficulties and service has continued very satisfactorily in the new building. It is a very fine building, and well-equipped."

Bro. and Sister Sensenig write from Ethiopia that the "School for The Blind" was officially opened on July 23. "The Emperor's

birthday is on July 23, and it was his desire that the school be opened on that day. Bro. and Sister Keener and Lois Garber are in charge of the school. They are supposed to have fifty boys from seven to twelve years of age. A few are coming from every province of Ethiopia. They need our special prayer as they undertake this new work of teaching the blind."

Bro. and Sister Paul Lauver, missionaries on furlough from Puerto Rico, will be with the Belmont congregation, Elkhart, Ind., on Sept. 7 for both the morning and evening services.

Noah K. Mack, missionary on furlough from Tanganyika, spoke at the morning service on Aug. 17 at Frazer, Pa.

Bro. A. Lorne Burkholder, Markham, Ont., filled an appointment at Minden Mission Aug. 24.

Bro. and Sister Frank Byler, on furlough from Argentina, have completed a week's itinerary among the churches in Ontario.

Bro. Aquila Stoltzfus, Grayson, N.C., reports that on Aug. 10 two girls were received by water baptism, one sister from another church on confession of faith, and a sister who had been out of fellowship for a number of years confessed her sins and was received into the church there. The service was in charge of Bro. Aaron F. Stoltzfus, Quarryville, Pa.

Summer Bible school was held Aug. 4-15 at Little Horse Creek, about ten miles from Grayson, N.C., with an average attendance of 94. As a result of this school four souls confessed Christ: a man 71, a mother of a number of children, a 15-year-old girl, and a smaller girl. They hope that these also will come into the church.

The Edwin Weaver family were scheduled

## Your Treasurer Reports

Mennonite Youth Village has been a means of real blessing to many boys and girls during the last several summers. The beginning of this work was made possible by liberal gifts of several individuals. The developing of facilities and the continuing of the work each summer was possible because of the gifts and voluntary service of many. If you could hear the testimonies of the many boys and girls, both white and colored, of different city missions you would say certainly that was money well spent. There still is a deficit of \$1,500.00 for this summer's program. A gift from you for Mennonite Youth Village would be greatly appreciated now.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

Fern Brubaker, Petoskey, Mich., and Elizabeth Williams, Naubinway, Mich., have completed their terms of service as members of the voluntary service unit at the Kansas City General Hospital.

Floyd and Lona Litwiller, Delavan, Ill., left for Puerto Rico Tuesday evening, Aug. 26, by plane from New York to San Juan. Floyd is one of the few Illinois I-O men who have been cleared at this time for I-W service.

Workers in MRC summer service units who have not collected for outstanding expenses and allowances are asked to get in touch with the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind., as soon as possible.

As negotiations continue with Selective Service through MCC, it becomes clearer that men working in Alternative Service will have the opportunity to witness for Christ and the church during their service period much the same as men in Voluntary Service. The identity of the Christian in all these service areas will be clear, and much will be expected of him. Attitudes of Selective Service and public officials who expect to hire these men indicate a strong hope on their part that young Christians working for their draft credit will make that unique contribution of the Christian which they have come to expect from past experience with the same type of men.

to arrive in New York on Aug. 27. They are on furlough from the India Mission field.

The John Beachy family, who spent three years in the Bihar Mission, India, planned to be at Scottdale, Pa., on Tuesday evening, September 2.

Don and Dorothy McCammon, Canton, Ohio, were scheduled to speak at the Walnut Creek, Ohio, Church on August 24.

An average of 134 attended the summer Bible school at the Ida St. Mission, Tampa, Fla., Aug. 4-15. An adult class with eight community mothers discussed "Making Our Homes Christian." Revival meetings Aug. 10-17 were well attended. Two young people accepted the Lord as their Saviour. Bro. D. Stoner Krady, Willow Street, Pa., served as the evangelist.

"We expect to open our new Mara Hills School on Sept. 16. This is the school you have formerly called 'the missionary children's school.' In the afternoon of Sept. 15 we have planned a dedication service. We wish to thank those who have helped to make these school buildings possible. We as homemakers shall greatly appreciate having all the children in one dormitory."—Levi and Mary Hurst. The new address of the Hurst's is now Tarime, Tanganyika, East Africa.





The chapel building and pastor's residence at Louis Road Chapel, Bedford, Ohio.

## A Life-fellowship Center

BY DALE F. NOFZIGER

This is the story of activities at Louis Road Chapel near Cleveland, Ohio, as carried on by Dale and Mildred Nofziger and Paul and Fannie Marie Stoltzfus. Louis Road Chapel was begun three years ago and operates under the sponsorship of the Ohio Mission Board.

"But when it pleased God . . . to reveal his Son in me . . ." What tremendous words are these! How stupendous are their consequences! A man opposing God, God opposing a man, and presto! . . . a man with God opposing an entire world empire! The Apostle Paul forever lives as an example of God's majestic grace. Yes, "it pleased God . . . to reveal his Son." Dynamic, world-shaking, heaven-rending truths, but all the more nuclear in meaning when they find usage in our own time!

Such is their application to Louis Road Chapel—a church? Yes, more than a church! Louis Road Chapel is a Life-Fellowship Center expressing love and faith in Christ in a corner of the large metropolis of Cleveland in a truly dynamic revelation of the power of God!

Three and one-half years ago the ground, where this center is now the controlling feature, was dominated by thorns and briars, and swamp grass. A very adept parallel to the 5,000 lives in a one and one-half mile radius without a church or Sunday school to throw a flicker of the Light of God upon their evil deeds! So evil that it was not uncommon to see a naked drunken man dance, Indian style, with a woman around a bonfire! As several sinners themselves have said, "Before Louis Road Chapel came along we were happy. We got drunk; we tore around and had a swell time. Now we can't take a bottle of beer without feeling guilty!" "He that doeth evil hateth the light."

In the three short years since the membership was first organized, the number has

grown to forty-five and all but seven of these are of non-Mennonite background. Here, if you were to come and visit us, you would find hearts that have come to truly appreciate the love and mercy of God.

Perhaps you'd happen to visit the Thursday morning Mothers' Fellowship under the direction of Sister Mildred Nofziger. You would see about thirteen to sixteen mothers seated around a long table with open Bibles in their hands. Some of these who are not members come only to these meetings—their husbands are not yet interested in spiritual food. Let's listen in, shall we? They are discussing Luke 9:51-62 in a free, easy expository style. Sister Nofziger seldom lectures, but asks and directs questions to keep alive a healthy discussion. Someone remarks, "Well, I did not leave anything to become a Christian. It did not cost me anything. Why should one even ask to go and bid his folks good-by?" There is a slight hush, and another softly replies through dark, moist eyes, "Well, I really think I left a lot. I left my husband in a way. Before I became a Christian we used to do a lot of things together. Now it seems we are farther apart. It is even hard to talk together. If it wouldn't be that I hope he'll become a Christian I don't know what I'd do." A quiet hush falls over the group as nearly all know the words are only too true. A little more discussion, a few more questions, and then a season of prayer where the presence of the Lord is truly felt. And how else could it be, when this fellowship has been so dearly bought. Then, after the last "Amen," conversation soon flows freely and someone ushers in the coffee and cake as all duty resolutions die for the morning.

Improper? Far from it. This fellowship is a welding, knitting factor in this Life-Fellowship Center.

If you would chance in one of these homes on Friday evening, you would find the fathers gathered in a circle of similar size around their pastor and chum, enjoying the

same sort of hearty Bible-centered fellowship. As one man so aptly said, "I just live from one Friday night to another." Here men whose lives have been gnarled and bent by poison of sin find release, peace, and happiness in prayer, Bible study, and cheery fellowship around a steaming cup of coffee. So different is this from a noisy bar, foamy mug, and a spinning head. This is THE life for them. These dozen or so men have found here the difference between life and death.

Oh, there are many surprises you might find if you became a part of this happy family. The most important is that this work stands as a monument to what God can do! Louis Road Chapel is dedicated to the task of redeeming lives no matter how soiled and tangled they may be, and to bring those lives to a simple, steadfast discipleship to the Lord Jesus Christ!

Louis Road Chapel does not live by itself. It is one of the newest stations of the Ohio Mennonite Mission Board, and draws its roots from the prayers, gifts, and concern of a host of mission-minded brethren. The support program is rather unique in that all the workers earn the major share of their own support. And yet perhaps we ought to run through a weekly schedule with them. On Tuesday night there is the young people's Bible fellowship, carried on in co-operation with the Pleasant Hill MYF. Wednesday afternoon finds a weekly Bible school in progress, much like a day of summer Bible school. Then on Thursday morning the mothers gather for their weekly Bible fellowship. Only about one fourth of these require transportation. Walking or driving, they lay aside their household tasks to attend. Friday evening is the big night for the men. Usually about a dozen men gather for a heart-warming session of Bible study, prayer, and fellowship. They, too, provide their own transportation. Then on Saturday afternoon if you would look with me into the shop of one of our members you would see him working with his Sunday-school class of junior boys, busy with woodworking, etc. Saturday night and it is Windom, another Bible fellowship meeting in a housing project thirty-five miles east of here, where God has led several of the Chapel members to work and pray with a number of needy hearts. We are praying God's leading in the development of this white harvest field. Sunday morning finds cars from many directions wending their way to Louis Road Chapel. Some near and some far—but all except a few children from the trailer camps bring themselves because they want to come. As one lady said after being chided by a friend for attending, "Maybe I will lower myself for attending there, but they have what I want." Sunday soon fades to history and it ends a blessed day in a blessed way. You'll find a half-dozen or so families together in one home or another after the evening service, spending a few hours in song, prayer, and fellowship. Yes, with the Sunday evening prayer fellowship program, Louis Road Chapel grows and grows, and while men sleep the angels of God record the working of His mighty grace in the hearts of the one hundred and fifty or so souls touched during the week's ministration.



In all this hubbub of activity the workers find time to earn the major share of their support, carry on an extensive visitation program, and raise their families. In the strength of God they carry on, with the faithful co-operation of the Chapel membership who themselves are the zeal within this beehive of service.

52 Louis Rd., Bedford, Ohio.

## What Being in a Service Unit Means to a Christian

BY MARY ELIZABETH ZEHR

It was rather hard to leave home, friends, and a good job, but as I saw the need in Cleveland this summer, I thought it was worth my little portion of sacrifice, for the need is so great and the laborers are few.

This summer has been a blessing to me and it has meant a great deal to each one of us in the service unit. The unusual and difficult experiences which we had have taught us to appreciate our home communities more. Before we arrived in Cleveland, I had been wondering where we would live, but God certainly answered our prayers when He supplied us with more and above what we expected. A clean home furnished in every way, and a happy community to live in was ours. God certainly gave us more than we even asked for, but doesn't He always?

In the service unit we met people from different parts of Canada and the United States. This meant a lot to me, for here we could share our problems with each other, and could learn how other people have accepted Christ, and are growing in grace. One thing that really strengthened the unit was our daily devotions where we had discussions on various parts of the Bible followed with prayer. This was the time when we prayed for each other, for guidance, for help in being a real witness for Jesus to the needy peo-

ple, and for protection as we walked the streets of Cleveland. For as we went from door to door, inviting people and children to Bible school, which may seem an easy thing to do, but only through Christ are all things possible, we never knew who would answer our knock and we would breathe a prayer to God as the door opened. One experience which two of the workers had was that of being followed up some steps by a drunk man, with no way out, but the way they came in, and the man behind them; so by handing him a tract, and breathing a prayer to God for protection, He brought them safe down on the street again. Certainly being in a service unit means a closer fellowship with God, for here we learned to trust Him more.

Entering our classrooms in the morning or the homes in the afternoon and being greeted with smiling faces, brought us joy to know that we were welcome. Sometimes we were discouraged too as we left our classrooms at noon, as we thought of how noisy our classes had been, or maybe that they didn't receive

all the Bible stories we thought they should. One day I tested two of the noisiest boys in my class, and to my surprise they answered every question correctly!

Also this summer has taught me to love more than one nationality. My first real glimpse at colored people was only a few days after we arrived in Cleveland. I prayed that God might help me to love them just as I loved the children of my own nationality, and with only a week of service with them, God graciously answered my prayers, for when it was time to say good-by to them, I felt as though I was to leave my best friends.

When a Christian hears how Christians of another nationality pray, and sees how much persecution they must suffer from their own families, we forget what color we are. For God looketh on the hearts; so we as Christians must forget some little things such as color . . . for "Jesus loves the little children of the world, red, brown, yellow, black, and white." . . . I'm happy that God did lead me in this type of service this summer. May He use us where He sees fit. "Moreover it is required in stewards, that a man be found faithful" (I Cor. 4:2).

So may we as Christians be found faithful in serving our Master.

## Brothers in Christ

BY J. DELBERT ERB

For many missionaries the learning of a new language is the first barrier they need to face. They must learn to express themselves in a new way. Little words can make themselves big by presenting peculiar problems and ideas. In the first lesson of any language class, a student learns the words for the simple family relationships, such as father, mother, brother, sister. It is in connection with the Spanish word "hermano," which means



Five Christian colored boys. See their smiling faces and Bible in their hand.



One of the classes at Gladstone district. Teacher on left is Mary Zehr, and the one to the right is Frieda Schrock from Aurora.



"brother," that I wish to relate the following incident.

A week after our arrival in Argentina, we were privileged to attend the annual pastors' and workers' meeting, followed by the twenty-third convention of the Mennonite Church in Argentina. This is the general conference of the Argentine Mennonite Church. At these meetings we met for the first time many of the national brethren as well as some of the missionaries. The meetings were highlighted this year by the presence of Bro. J. D. Graber, Secretary of the Mission Board. The burden of his mission was to work out the beginning steps in the setting up of a national church in Argentina. His soul-searching messages during the convention were also greatly appreciated.

As I looked at the printed convention program, I saw the abbreviated word "Hno." before the name of Bro. Graber. I realize now that in my subconscious mind the meaning which first came to me when I saw these letters was "honorable." Here was the secretary of a mission board which is spending thousands of dollars and has sent scores of missionaries to many countries of the world. Here too were members of a young Argentine church, a result of the work of the mission effort in this country during the last thirty-five years. How logical it seemed in my subconscious mind that this young church should be honored by the presence of the secretary of the home mission board. Even when the chairman of the first session introduced "Hermano Graber," the misconceived idea of the word "hermano" seemed to stick in my mind.

With so many new things surrounding a person in a new country, it is not surprising that the full meaning of the foregoing thoughts did not come to me until a few days later. Only then did I realize that the word used by our national brethren was a word denoting brotherly love instead of honor. What a joy it was to realize that Bro. Graber was being accepted by the church in Argentina as a brother in Christ and not as a person of great honor as would be the case in a worldly organization.

It is unique to have brothers in all parts of the world. Only the Christian Church can claim this uniqueness. There are no bounds of race or class, or of social, economic, and political divisions, nor of the great division of space. (O God, forgive us when we have let these things enter Thy church.) We are all brothers in Christ. How beautiful that a Christian can come 5,000 miles to a country of a different language and be accepted as a brother by those of like faith. This idea was always a beautiful one to me, but its deeper meaning was not realized until I saw brothers of different countries meet for the first time, have fellowship together, and take communion before they parted again.

The love and friendship of brotherhood is something most brothers would hate to lose. And yet what brothers are there that have not had some feeling of tension between them. Jealousy, favoritism, superior and inferior

complexes are certain to arise between the older and the younger. This is the situation which the missionary needs to face. He, an older brother, must work with his brothers in the younger church. The problems are often great for both, but in the Spirit of Christ they can be overcome.

The missionary has helped to raise his younger brother from birth. He has been his teacher. He has cared for some of his physical and social needs. He has established the national church which is the family of his younger brother. But how great is the temptation of the older to continue to run his brother's life even when the younger is grown, can make his own decisions, and can support himself.

On the other hand, the younger brother has learned to depend upon the help and support of the missionary. His major decisions have been made by the missionary. His churches have been built and operated by the missionary. Now when he is growing up, it is a hard thing for him to make his own decisions, operate and support his own churches. He has depended upon the missionary for thirty-five years; why can't he continue to do so? He has received money from the missionary for thirty-five years; why can't he continue to receive it?

Our missionaries in Argentina, during the past thirty-five years, have worked faithfully to carry out the ideals and purposes of the Mission Board. But every mission must face, every parent, and every older brother must face the problem that "younger brother" is sure to grow up someday. We must ask ourselves, Are we bringing up that child in the wisdom and nurture of God so that when he is grown he can best carry out the will of his heavenly Father? How thankful we can be that our Mission Board has realized this problem.

Will you pray for the missionaries in Argentina as they work toward establishing a strong national church? Will you pray for the members of this church that they may see the work to be done among the non-Christians of this land? Pray that as brothers in Christ we may all unite in taking the good news of the Gospel to peoples in all lands.

Bragado, Argentina.

### How Well She Knew Him

Two missionaries were standing on a windy rain-swept corner in a Shanghai refugee camp. The Salvation Army truck had departed and all around them were the hundreds of refugee folk who had received an evening ration of steaming rice. A little woman with four children hanging to her garments stood with a large newspaper bag of hot rice in her arms held close to her body for the sake of the warmth of it. Another woman, her clothing torn and bedraggled, her loosened hair falling about her shoulders, her face dirty and tear-stained, slipped into the circle of light. She carried a baby strapped to her back and led a wee one by the hand.

"Tell me," she said to the woman with the rice, "where I can get rice too."

"The foreign truck has gone. You can't get rice from that until tomorrow. And you must have a card."

"Not until tomorrow? But my little ones! What will they do? For two days we've had nothing. For me, what does it matter—but for them. . . . You have rice. Can't you give us a little for this evening?"

The woman with the rice turned on the newcomer with angry words. "Fool! Can't you see I have barely enough for me and my four children? Four hungry children! If I give yours of this rice, mine will go hungry. Indeed I can't share it with you! Wait until tomorrow and do the best you can!"

One of the little ones, sensing the tension and impatient for food perhaps, began to cry. The weary newcomer put out a tender hand and touched his head.

"Don't cry, little one, don't cry. You're going to have your supper but my babies go hungry tonight—Aiyah! Aiyah!"

The bundle of rice slipped lower in the arms of the camp woman. Her head bowed over it. Her lips began to move silently. Suddenly, she flung out an arm and drew the other woman close: "Aiyah—we must eat it together and tomorrow there'll be more. Come, sister, we'll all share it together. I had forgotten my Lord."

"She has only lately found her Lord," said the younger missionary, not even trying to hide the welling tears. "I wondered how well she knew Him."—From Presbyterian Board of Foreign Missions.

L to R: Guen, 10; Bro. Mahlon Stoltzfus; Gareth, 5; Sister Hilda Stoltzfus, and Ruby, 8. Self-supporting workers in Alaska. Bro. and Sister Stoltzfus have gone to Alaska out of a sense of missionary call. They maintain their family in that country by school-teaching. They will witness as they have opportunity and keep our Board alert to other promising areas of need and opportunity.





# Foreign Missionary Addresses

## Missionaries in Madhya Pradesh, India

Conrad, Paul L. and Nancy, c/o Mennonite Mission, Dhamtari, M.P., India  
 Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India  
 Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India  
 Good, Mary M., Balodgahan, via Dhamtari, M. P., India (Sailing home on furlough, September 12, 1952)  
 Graber, Lena, Christian Hospital, Dhamtari, M.P., India  
 Hosteller, Wilbur and Velma, Dhamtari, M.P., India  
 Hummel, Goldie, Jamgaon, via Drug, M. P., India  
 King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India  
 Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)  
 Moyer, Marie, Balodgahan, via Dhamtari, M. P., India  
 Penner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)  
 Rohrer, Anna Lois, Sihawa, via Dhamtari, M.P., India  
 Sell, Blanche, Christian Hospital, Dhamtari, M.P., India  
 Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India  
 Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

## Missionaries under appointment to M. P., India

Flisher, Jacob H., 523 Seventeenth Avenue North, Nampa, Idaho (Sailing to India on October 15, 1952)  
 Miller, Arvilla, Kalona, Iowa (Sailing to India on October 15, 1952)

## Missionaries on Furlough from Madhya Pradesh, India

Bauer, Royal and Evelyn, R. R. 2, Holsopple, Pennsylvania  
 Beare, George and Ida, 690 First Avenue, Upland, California  
 Erb, Elizabeth, R. R. 3, Lititz, Pennsylvania  
 Groff, Weyburn and Thelma, 1601 South Eighth Street, Goshen, Indiana  
 Nafziger, Florence, Mennonite Hospital and Sanitarium, La Junta, Colorado  
 Weaver, Edwin I. and Irene, 125 N. Riverside Drive, Elkhart, Indiana

## Missionaries on Retirement from Madhya Pradesh, India

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado  
 Esch, Mina B., Mennonite Hospital, La Junta, Colorado  
 Friesen, P. A. and Florence, Greensburg, Kansas  
 Kaufman, J. N., 110 Florence Avenue, East Peoria 8, Illinois  
 Mrs. Fannie Lapp, 14 Market Square, Manheim, Pennsylvania

## Missionaries in Bihar, India

Becker, Henry D. and Gladys, Latehar, E.I. Ry., Palamau, Bihar, India  
 Kniss, Paul G. and Esther, Latehar, E.I. Ry., Palamau, Bihar, India  
 Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India  
 Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India

## Missionaries under appointment to Bihar, India

Blosser, Eugene and Luella, R. R. 2, Wellman, Iowa

## Missionaries on furlough from Bihar, India

Beachy, John and Miriam, 801 College Avenue, Goshen, Indiana

## Missionaries in Central Argentina

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FCNDFS, Argentina  
 Erb, Delbert and Ruth, R. de Escalada 1195, Bragado, FCNDFS, Argentina  
 Good, Edna, Damasco Romero, Carmen de Areco, FCNGU, Argentina  
 Hallman, William and Beatrice, Alsina 80, Trenque Lauquen FCO, Argentina  
 Koppenhaver, J. H. and Ruth, Pte. Perón 138, Carlos Casares, FCNDFS, Argentina  
 Miller, Daniel W. and Eunice, Sarmiento Esq. Alem América, FCNDFS, Argentina  
 Rutt, J. L. and Mary, Casilla 20, Cosquín, FCCNA, Argentina  
 Sieber, Floyd and Alyce, Bragado, FCNDFS, Argentina  
 Swartzentruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

## Missionaries on Furlough from Central Argentina

Byler, Frank and Anna, West Liberty, Ohio  
 Litwiller, Nelson and Ada, 1109 South Main Street, Goshen, Indiana

## Missionaries on Retirement from Central Argentina

Hershey, T. K. and Mae, R. 1, Elverson, Pennsylvania  
 Lantz, D. Parke and Lillie, 2201 W. Bijou St., Colorado Springs, Colorado

## Missionaries Under Appointment to Central Argentina

Duerksen, Martha, Hesston College, Hesston, Kansas

## Missionaries in the Chaco, Argentina

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
 Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
 Cressman, Una, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
 Miller, S. E. and Ella May, Quitilipi (Pte. Peron) FNGB, Argentina

## Missionaries on Retirement from the Chaco, Argentina

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia

## Missionaries under appointment to Latin America

Martin, H. James and Anna, Escuela de Idiomas, Avenida Central, Casa 3152, Entre Calles, San Jose, Costa Rica (Flying to Costa Rica on Aug. 31, 1952).

Mosemann, Clyde and Anna, Mennonite Hospital and Sanitarium, La Junta, Colorado.

## Missionaries in Belgium

Shank, David and Wilma, 64 Rue des Artistes, Brussels 2, Belgium  
 Swartzentruber, Orley and Jane, 64 Rue des Artistes, Brussels 2, Belgium

## Missionaries in England

Leatherman, Quintus and Miriam, c-o Florence Boor, Cleff House Private Hotel, 43, The Grove, London, N. 3, England

## Missionaries in Alaska

Stoltzfus, Mahlon and Hilda, Fortuna Lodge, Alaska

## Missionaries in Japan

Beck, Carl and Esther, No. 1 Minami, 17-chome, Higashi 7 jo, Obihiro, Japan  
 Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan  
 Kanagy, Lee and Adella, No. 539, 4-chome, Koenji, Suginami-ku, Tokyo, Japan  
 Reber, Don and Barbara, No. 1612 2-chome, Nagata Cho, Nagana-Ku, Tokyo, Japan

## Missionaries under appointment to Japan

Hosteller, Mary Ann, R. R. 5, c-o S. J. Hosteller, Goshen, Indiana  
 Bean, Ruth, 770 King Street East, Kitchener, Ontario

## Missionaries on Furlough from China

McCammon, Don and Dorothy, 1939 Third St., S. E., Canton, Ohio  
 Weaver, Christine, 1804 Prairie Street, Elkhart, Indiana

## Missionaries in Puerto Rico

Driver, John and Bonita, La Plata, Puerto Rico  
 Glick, Carol, Box 1018, Aibonito, Puerto Rico  
 Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico  
 Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico  
 Shantz, Marjorie, La Plata, Puerto Rico  
 Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico  
 Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico  
 Troyer, G. D. and Kathryn, Box 1018, Aibonito, Puerto Rico  
 Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico  
 Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

## Missionaries on Furlough from Puerto Rico

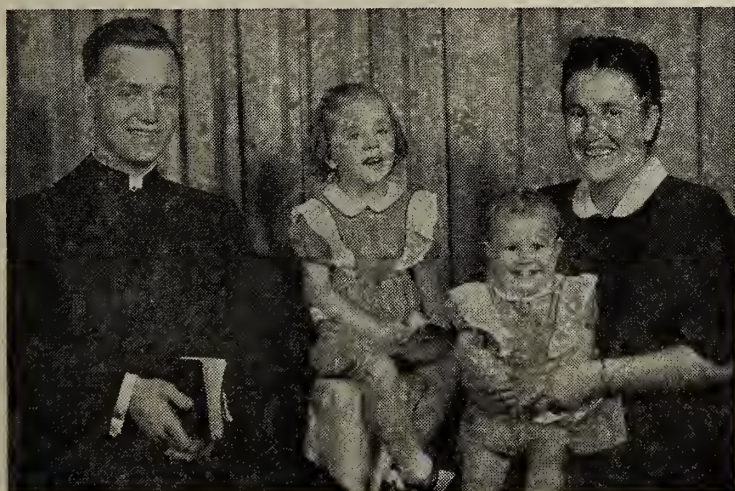
Lauver, Paul and Lois, Howe, Indiana  
 Nachtigall, Wilbur and Grace, 1711 Prairie Street, Elkhart, Indiana  
 Yoder, Marie A., R. 3, Nappanee, Indiana

## Missionaries in Ethiopia

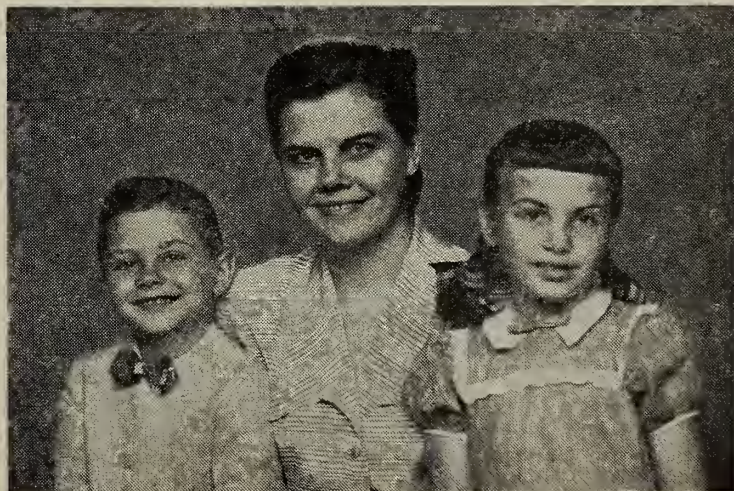
Byer, Mary, Box 5, Dire Dawa, Ethiopia, East Africa  
 Byler, Allen J., Box 5, Dire Dawa, Ethiopia, East Africa  
 Eshleman, D. Rohrer and Ellen, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Garber, Lois N., Box 794, Addis Ababa, Ethiopia, East Africa  
 Graybill, Anna Mae, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia  
 Hege, Nathan B. and Arlene, Box 39, Dire Dawa, Ethiopia, East Africa  
 Heistand, Mildred, Box 5, Dire Dawa, Ethiopia, East Africa  
 Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia, East Africa  
 Landis, Lois M., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia  
 Miller, Anna, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia  
 Schlabach, Walter E. and Mae, Box 5, Dire Dawa, Ethiopia, East Africa  
 Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia, East Africa  
 Wenger, Chester L. and Sara Jane, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Wiker, Martha, Box 39, Dire Dawa, Ethiopia, East Africa

## Special Workers in Ethiopia

Bauman, Ruth, Box 794, Addis Ababa, Ethiopia, East Africa  
 Bontrager, Fannie M., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Chupp, Menno and Delilah, Box 39, Dire Dawa, Ethiopia, East Africa  
 Garber, Robert and Alta, Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Hartman, Eunice, Box 794, Addis Ababa, Ethiopia, East Africa  
 Marks, Lois, Box 794, Addis Ababa, Ethiopia, East Africa  
 Metzler, Laura A., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
 Weaver, Edwin L., Box 850 or Box 794, Addis Ababa, Ethiopia, East Africa



Bro. and Sister Don Reber and daughters, Karen Sue, 5, and Elizbeth Ann, 1, sailed for Japan on Aug. 1, and arrived in Yokohama on Aug. 15. They will be in Tokyo during the coming year for language study. The Rebers come from the Milford, Nebraska, community.



Doris Swartzentruber Snyder went to Argentina in 1947. Her husband died en route to Argentina. She with her two children, Clifford Arnold, 6, and Margaret Ann, 7, returned to the States in 1950. Doris graduated from Goshen College in June, 1952. On July 8, she with her family arrived in Puerto Rico and are located at Pulguillas where she will assist in the work of the school.



Wittmer, Helen V., Nazareth Hospital, Nazareth, via Addis Ababa, Ethiopia, East Africa  
James R. and Beatrice Hess, Apartado 2240, San José, Costa Rica

#### Missionaries in Tanganyika

Eshleman, J. Lester and Lois, Tarime, Tanganyika, East Africa  
Eshleman, Merle W. and Sara, Tarime, Tanganyika, East Africa  
Hamish, Mary W., Tarime, Tanganyika, East Africa  
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika, East Africa  
Hurst, Levi M. and Mary, Musoma, Tanganyika, East Africa  
Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa  
Landis, Elva, Tarime, Tanganyika, East Africa  
Leatherman, John and Catharine G., Musoma, Tanganyika, East Africa  
Miller, Ruth K., Tarime, Tanganyika, East Africa  
Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa  
Stauter, Elam W. and Grace, Musoma, Tanganyika, East Africa  
Wenger, Miriam, Musoma, Tanganyika, East Africa  
Wenger, Rhoda E., Musoma, Tanganyika, East Africa

#### Special Workers in Tanganyika

Horst, Reuben S. and Ida, Tarime, Tanganyika, East Africa  
Smoker, Naomi, Musoma, Tanganyika, East Africa  
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

#### Under Appointment

Ruth K. Miller, Route 1, Bainbridge, Pennsylvania

#### Missionaries on Furlough from Tanganyika

Hershberger, Elma, Denbigh, Virginia  
Mack, Noah and Muriel, Lancaster, Pa.  
Shank, James M. and Ruth H., Wenger Missionary Home, 76 Greenfield Road, Lancaster, Pa.  
Shenk, J. Clyde and Alta, Lancaster, Pa.  
Snowalter, Edith, c/o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia  
Yoder, Phoebe, Windom, Kansas

#### Missionaries in Honduras, Central America

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America  
Miller, George T. and Grace, Trujillo, Honduras, Central America  
Taylor, Dora, Trujillo, Honduras, Central America

#### Special Workers in Honduras, Central America

Ferster, Clinton and Maybell, Trujillo, Honduras, Central America

#### In Language School

Hess, James R. and Beatrice, Apartado 2240, San José, Costa Rica.

#### Missionaries in Luxembourg

Fretz, Clarence Y. and Lela, Rue Emil Mayrisch, 72, Esch-sur-Alzette, Luxembourg  
Miller, Harvey and Mildred, Monopol, Dudelange, Luxembourg

#### LETTER RATES

**India and Japan:** Regular mail, 5c each oz.; air mail, 25c each ½ oz.; air form letter (obtainable at post office), 10c.  
**Belgium and Luxembourg:** Regular mail, 5c each oz.; air mail, 15c each ½ oz.; air form letter, 10c.  
**South America:** Regular mail, 5c each oz.; air mail, 10c each ½ oz.  
**Puerto Rico:** Regular mail, 3c each oz.; air mail, 6c each ½ oz.  
**Ethiopia and Tanganyika:** Regular mail, 5c each oz., 3c each additional oz.; air mail, 25c ½ oz., air letter (obtained at post office), 10c  
**Honduras, C.A.:** Regular mail, 3c each oz., air mail, 10c ½ oz.

## MCC Weekly Notes

### Third Group of Trainees Arrives

The third group of European trainees being sponsored by the MCC arrived in this country on August 23. They will spend one year on American farms, as domestics and in church institutions, changing assignments at the end of six months as in previous years.

The names of the eighteen young people and their places of assignment are: Anne-marie Becker, Germany, Lancaster, Pa.; Alfred Bletscher, Germany, Beatrice, Nebr.; Giesela Dorn, Germany, Hagerstown, Md.; Eckbert Driedger, Germany, Bloomfield, Iowa; Ursula Frieske, Germany, Kalona, Iowa; Heinrich Funck, Germany, Hitchcock, S. Dak.; Werner Janzen, Germany, Berne, Ind.; Enno Jacobszoon, Netherlands, Goshen,

Ind.; Ingeborg Lichti, Germany, Ligonier, Ind.; Magda Lichti, Germany, Pretty Prairie, Kans.; Tieme Murris, Netherlands, Iowa City, Iowa; Ada Noort, Netherlands, Newton, Kans.; Hanna Quapp, Germany, Mountain Lake, Minn.; Waltraud Quiring, Germany, Broadway, Va.; Frouwke Rab, Netherlands, Kansas City, Kans.; Elske Schut, Netherlands, Whitewater, Kans.; Johanna Sutter, Germany, New Paris, Ind.; Yvonne van den Berg, Netherlands, La Junta, Colo. Emil Hege and Dagmar Froese from Germany will be coming a few weeks later.

The 26 trainees who have finished their year of stay in the United States will return to their homes in Germany, Holland, France, and Switzerland September 10. The purpose of this project is to give European Mennonite young people an opportunity to live and work in American Mennonite communities where they can learn new farming methods and become acquainted with our church life.

### Relief Workers Leave

Rev. and Mrs. O'Ray Graber of Freeman, S. Dak. and Whitewater, Kans., and more recently of the Mennonite Biblical Seminary in Chicago left for Berlin, Germany, August 22. They will be in charge of the Mennoheim there, ministering in particular to the Berlin Mennonites.

George Peters, Boissevain, Man., is on his way to Hashimite Jordan where he will take over the work of teaching woodworking and shoemaking to Arab refugee boys. Waldemar Schroeder who has been directing this work has left there for his home in Saskatchewan.

### Flickingers, Swartzendrubs and Wedels

#### Return

Virgil and Anna Grace Flickinger came home August 4. They directed the MCC work in Italy for one year and when the unit closed there they transferred to the community center in Kaiserslautern, Germany.

Mr. and Mrs. H. D. Swartzendruber, Kalona, Iowa, returned from Europe August 18. Dwight spent the first part of his term at Valdoie Children's Home in France and later worked at Gronau, Germany.

Harold and Sue Wedel who spent the past two years at the Kreuzberg Community Center in Berlin, Germany, also arrived in New York on August 18.

Released August 22, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

A letter this morning from Sister Lulu Smith of the Akron office states: "Conditions in Jordan should have our first consideration since their fire has depleted their stocks. . . . It will be necessary to send all types of garments, shoes, soap, medical supplies—including many bandages, and school supplies. . . .

"Our needs in Germany have not diminished among the refugees. Sewing supplies, especially No. 40 and 50 white and black thread, snap-fasteners, bias tape, rickrack, and elastic are greatly appreciated in the Community Centers. Yarn is indispensable as it

furnishes the necessary warm garments for all age groups. . . .

"Because of our medical clinics in Formosa and our hospital in Jordan, we have an ever-increasing demand for bandages."

Let us remember that local groups can order almost any type of garment through the Cutting Rooms, that they can quote better prices than retail stores if things are bought in quantity. Sheets, yard goods, flannel, denim, blankets, men's and boys' shirts, towels, undergarments, pajamas, men's and boys' trousers, and hosiery can all be made available to groups.

\* \* \*

### Suggestions for Intermediates

Since our relief center is always in need of shoes, soap, and bandages, and since the funds for shipping relief goods are very low, it would be greatly appreciated if our intermediates would make the soliciting for funds to meet these needs one of their special projects. Contact the members of your congregations who do not attend sewing circle. They will be happy to help in this worthy cause.

\* \* \*

### A Suggestion for Juniors

This is a good time for you to do your bit for the bandage cause. Why not collect sheets from your neighbors and friends for this purpose, have special meetings for making bandages, and give some of your sheets to your senior circles? This will help them keep up in this work, too. Remember how to make bandages—they can be torn from old sheets and should be two, three, or four inches wide and rolled to a diameter of two and one-half to three inches. It takes more than one strip to make a roll this large; so instead of making a normal bulky seam, lap one end over the other and stitch. Each roll should be sewed in a cloth to keep it sanitary.

\* \* \*

The Albany, Oregon, sewing circle with an average attendance of twenty-five each month has been active in mending used clothing and in making new garments for relief, rugs for the girls' dormitory at the La Plata Hospital in Puerto Rico, furnishing bedding for needy families in their community, and in sending Goodwill Bundles to unfortunate children of other lands, reports the Missionary Evangel.

This same publication also gives a good report for the sewing circle of the Seventh Street congregation in Upland, Calif: good attendance and interest plus a will to work.

\* \* \*

From Tanganyika, we have in the Missionary Messenger: "The Monthly Women's Conference was held this past week with over forty in attendance."

\* \* \*

Have you given to Nursing Education? Have you chosen the item in the Dhamtari Nursing School to which you wish to contribute? May we be diligent in the support of our Mennonite girls in our own institutions, helping them prepare for Christian service, and at the same time saving them from the temptations of non-Christian institutions.—Mrs. C. L. Shank.



# CHURCH CORRESPONDENCE

## MATTAWANA, PENNSYLVANIA

Christian Greetings. Our election of Sunday-school and church officers was held June 24 with the following results: Supt., Charles Kauffman and Leslie Leonard; Sec., Alice Espigh; Asst. Sec., Eva King; Chor., Charles Kauffman; Ushers, Mark French, Stanford Yoder, and Ralph Metzler; and Church Correspondent, Celeste Keener.

Our summer Bible school was held June 23 to July 4. The enrollment was 131 with the average attendance 143. Five pupils received diplomas. The Bible school was conducted by the pastor, Ross D. Metzler.

We had an inspiring Missionary Conference, July 24-27. The instructors were Bro. Merlin Good, Wild Cat, Ky., and Bro. Paul Smith, Elida, Ohio. We received many spiritual blessings from these meetings.

Bro. Metzler conducted evangelistic meetings in West Virginia July 29-Aug. 10.

We expect to have Bro. James Bucher with us for a series of evangelistic meetings beginning Aug. 24 and continuing for three weeks. We ask an interest in the prayers of each one that many will be saved "while it is yet day."

Aug. 9, 1952.

Celeste A. Keener.

## LOS ANGELES, CALIFORNIA

(Calvary Church)

Greetings to all HERALD Readers. June 7 we had the great pleasure of having with us the A Cappella Chorus from Hesston College for the evening service.

June 23-July 3 we held our summer Bible school. Four teachers were from the MRC service unit. The leader was Sister Myrna Kramer of Los Angeles, and Sisters Mary Zehr, Manson, Iowa; Hazel Ferreira, Kalona, Iowa; and Dorothea Kauffman, Phoenix, Arizona. This unit served us in soliciting pupils and again in teaching. Some more from our home congregation helped with the teaching. Enrollment was 216; average attendance was 139 to 150. A number of colored and foreign groups attended. One result is a larger Sunday-school attendance.

We have enjoyed two visits from Bro. George and Sister Ida Beare, returned missionaries from India, and former workers here as well as charter members. They are now residing in Upland. On Aug. 10 Bro. Beare preached on "Broken Down Altars"; on repairing those broken down—repairing our individual altar. If our individual altar is neglected it is the greatest destroyer of the family altar, and our lives will soon show the results.

Bro. and Sister S. W. Sommer from Millersburg, Ohio, were visiting in our city and Bro. Sommer filled our pulpit while Bro. Zehr and family took a short vacation in the mountains.

Bro. and Sister Don Reber and family stopped here en route to Japan. Bro. Reber preached for us. Bro. Ernest Hostetler from

the MCC Crippled Children's Service Unit was with us one evening to tell about their work.

Sisters Alice Classen and Elizabeth Hersberger fellowshipped with us while attending the University of Southern California. We are glad to be enjoying the fellowship of the Mark Emmert family and Sister Evelyn Sensenig. Sister Evelyn will be teaching kindergarten in Oxnard, Calif. Recent visitors from out of state were Bro. and Sister P. L. Rohrer, son Luke, and daughter Mary, from Smoke-town, Pa.

In our midweek prayer meeting we have been having an interesting series of studies on our mission work in Japan.

Sister Mabel Schertz from our church has gone to Switzerland to attend the Mennonite World Conference. The Upland Quartet who have been singing once a month at our "Skid Row" Mission, now have charge of another "Skid Row" Mission once a month and have asked Bro. Zehr to preach for them. On Aug. 5 we enjoyed a good service there.

We had a severe earthquake July 21 at 1:46 a.m. Being suddenly awakened by a rolling, rumbling, shaking of the windows, falling of a vase, cracking and creaking of the walls, and a swaying of the house in a rolling motion soon found my Christian lady friend I live with and myself standing each in our open doorway for safety, if the worst should come. This was of three minutes' duration, and it was the longest three minutes I have ever experienced. Living on the second floor one feels it more. Truly, the angel of the Lord encamped round about us that morning, and we praise Him for keeping us in safety. A few new cracks in the walls, a little plaster dust, and a broken vase is about all the damage done here. In downtown Los Angeles 20 windows (glass plate) in the May Company Store were broken and some plaster broken from the walls. In our 19-story County General Hospital, 10 blocks from here, the lamp chandeliers swayed from side to side and struck the ceiling, on the upper floors. The official told me no damage was done as far as they know to the building. Eighty miles north at Tehachapi, Calif., the town was laid low with eight or more deaths, and in a near-by mountain there is a crack in the earth's crust over a foot wide. I asked the reporter if the crack was closed again, whereupon he informed me it would have to be filled with earth if it was to be closed. We have had a lot of tremors since, but we are in His care, and His will be done, come what may.

Aug. 13, 1952. Catharine B. Kulp.

## PHILADELPHIA, MISSOURI

(Pea Ridge Mennonite Church)

Dear HERALD Readers: Greetings in the name of our blessed Redeemer, "who giveth us richly all things to enjoy."

Another summer is almost gone and with

it our fifth summer Bible school is history. The attendance wasn't quite as high as last year, due to another Bible school, in our little town of Philadelphia during the first week of our school. But we praise God for several children who confessed Christ as Saviour near the end of the term. Bro. J. S. Neu-houser, accompanied by his wife, returned for his fifth year as principal. The teachers were Alfred Yoder, Jr., Irene Hersberger, and Doris Stutzman, all of Garden City, Mo., Kathryn and Anna Margaret Kreider of Palmyra; Mary Louise Miller of Kent, Ohio, Lorraine Neu-houser of Leo, Ind., and some from our own congregation. Our church house is very small for a summer Bible school and we are badly in need of a larger building. We take this opportunity to invite anyone wishing to help in a needy field to send your contributions to our pastor, Bro. David Hathaway. Too we would be very happy to welcome into our midst several consecrated couples to make their homes here. There are opportunities. Anyone interested may write our pastor or the undersigned; either of us would be glad to advise.

We were privileged to enjoy a number of the meetings at the Hannibal Mission conducted by Bro. Howard Hammer in July. Truly the Word of God was forcefully preached, and our congregation also bore fruits of repentance and a closer walk with God.

Today three souls were added to our church, two by baptism and one backslider upon confession. Two of these were direct results of the Hannibal revival. How our hearts rejoice when the lambs come into the fold, and those who have once been in return.

A number of our congregation are leaving in the morning for our district conference at Hutchinson.

The drought has hit us here and the gardens have done very poorly. But God always cares for His own; so we are trusting Him. We have so much to praise God for; we could never get through were we to write pages and pages.

We always appreciate visitors in our small congregation and invite anyone to stop with us. We are not far from Palmyra which is on U.S. Highway 36.

Next Sunday we're expecting the MYF group from Wayland, Iowa, to give us a program. Pray for us here that we may be faithful in this part of God's vineyard.

Aug. 10, 1952. Mrs. Leslie Hathaway.

## CASS LAKE, MINNESOTA

Dear Christian Friends: A program was given by the Sunday-school classes on Easter evening, followed by a short sermon by Bro. Bill Kutz.

On Sunday morning, May 11, three boys were baptized. One was an Indian. This is the first Indian that has been baptized here. In the evening we held communion and observed feet washing.

Summer Bible school was held June 16-27. The children all enjoyed the session.

We enjoyed the male quartet from Eastern Mennonite College.

On July 4 we had a workers' gathering at



the church. There was a rich fellowship among the believers.

Bro. Mark Landes from Quakertown, Pa., was ordained on July 6 and has charge of the work here.

Bro. Harry Bencker has been painting the church.

We ask an interest in your prayers for the church and community.

Aug. 16, 1952.

Lydia Mann.

### JACKSON, MINNESOTA

Dear HERALD Readers: Truly the Lord is good to all. We praise Him for His many blessings.

Bro. E. M. Yost held meetings from April 27 to May 4, at which time one young soul came out on the Lord's side, and saints were edified and strengthened. Mrs. Yost accompanied her husband here.

On May 25 we observed our communion and feet-washing service and one young girl was baptized. Pray that she be faithful to the end.

Our vacation Bible school was held the first week in June with Roman Hershberger from Hesston, Kans., serving as superintendent. Delores Bolen and Doris Birky of Manson, Iowa, helped on the teaching staff as well as several local girls. A program was given in the evening of the closing day to a full house.

Several from here attended the Mission Board Meeting held at Kalona, Iowa, in June.

Marjorie Rae Garber spent a term with the service unit at Youngstown, Ohio. She recently returned home.

The Ambassador Quartet from Goshen College gave a program here on the evening of June 15.

Florence Nafziger, returned missionary from India, gave a very interesting talk about India on the evening of June 18.

Frank Bylers, returned missionaries from Argentina, were with us on the evening of June 19 at which time they also told about the South American people.

June 22 the annual Sunday-school convention held with the Manson, Iowa, Church, was held here. Ford Berg from Scottsdale, Pa., was the guest speaker.

The Hesston Chorus gave a program here on the evening of June 26.

Betty Hartzler began work in the La Junta, Colo., Hospital office on July 21.

Bro. and Sister Edd Garber, accompanied by Bro. and Sister Ernest Garber from Nampa, Idaho, left here July 25 to attend the World Conference at Basel, Switzerland, later they will tour the Holy Land.

On Aug. 3 Bro. Landis baptized a young girl from a non-Christian home into our fellowship. We praise God for this soul and may we all be an example to her.

Several from here attended the Iowa-Nebraska Conference held at Wayland, Iowa, this past week.

We praise God for the safe return of Bro. and Sister Daniel Stoltzfus and small daughter from Hong Kong. They gave a most interesting program to our group on the

evening of Aug. 17 concerning the work they did while in Hong Kong.

Pray for us at this place that we may be found watching and ready when Jesus comes. Aug. 18, 1952. Mrs. Ed C. Hartzler.

### HOLLSOPPLE, PENNSYLVANIA

(Stahl Congregation)

Greetings to the GOSPEL HERALD Readers. In June our pastor, Sanford G. Shetler, and family returned home after a nine-month absence. Bro. Shetler had been helping on the faculty at the Western Mennonite School in Oregon. In the meantime Bro. Paul Bender, Grantsville, Md., served as our pastor, as well as helping on the faculty at the Johnstown Mennonite School. His services were greatly appreciated.

The summer Bible school was conducted in the evening June 16-27; average attendance was 90, including an adult class.

On July 13 Bro. Shetler was ordained to the office of bishop for our congregation. We had been without a local bishop for several years.

There were 14 received into church fellowship recently by our former bishop, D. I. Stonerook, Martinsburg, Pa. Most of these decided for the Lord during the Brunk Brothers' campaign in Johnstown this spring.

(Continued on next page)

### FIELD NOTES (Continued)

Bro. Forrest Kanagy, Secretary of the Board of Education, spoke at South Union, West Liberty, Ohio, on Sunday morning, Aug. 24, in connection with the observance of Church School Day at South Union.

The Ohio Christian Workers' Conference is scheduled for Oct. 24, 25, 1952, Friday evening and all day Saturday at Central, Archbold, Ohio. The program is planned especially for superintendents and other delegates.

Bro. D. Walter Miller, Wooster, Ohio, has announced that Bro. C. F. Derstine from Kitchener, Ont., will be holding meetings at Wooster Dec. 9-16. This meeting is to replace the cancelled tent meetings.

### Visiting Speakers

Aug. 3: Homer North, Nappanee, Ind., at Wakarusa, Ind.; Wilbert Lind, under appointment to Tanganyika, at Rossmere, Lancaster, Pa.; G. Irvin Lehman, Harrisonburg, Va., at North End, Lancaster, Pa.; Edith Evans, Washington, D.C., at Ephrata, Pa.

Aug. 10: Lee Miller, Shipshewana, Ind., at Wakarusa, Ind.

Aug. 17: Ralph Malin, West Chester, Pa., at Spring City, Pa.; Warren R. Miller, Millersburg, Ohio, at Albany, Oreg.; Henry Tregle, Akers, La., at Pleasant Valley, Harper, Kans.; Merle Bender, Hesston, Kans., at West Liberty, Windom, Kans.

Aug. 24: D. Walter Miller, Wooster, Ohio, at Orrville, Ohio; Warren Metzler, Harrisonburg, Va., at Steelton, Pa.; Raymond L. Kramer, Meadville, Pa., at Scottsdale, Pa.

Aug. 31: C. F. Derstine, Kitchener, Ont., at St. Jacobs, Ont.; Ellis Croyle, Goshen, Ind., at Johnstown, Pa.; Harold Bauman, Orrville, Ohio, at Wooster, Ohio.

### Evangelistic Meetings

John Martin, New Holland, Pa., at Red Well, New Holland, Pa., Aug. 28-Sept. 4. Andrew Jantzi, Marilla, N.Y., tent revivals at Crumstown, North Liberty, Ind., Aug. 31-Sept. 14.

### Announcements

Stanley Shenk, West Liberty, Ohio, at MYF meeting at Rohrerstown, Pa., Church on Saturday evening, Sept. 13, at 7:30 p.m.; on "Christian Courtship." Quarterly Bible Conference at Congregational, Marietta, Pa., with Bro. Aaron Mast, Belleville, Pa., as instructor, on Sept. 14.

### THE CHURCH PEWS TOOK A JOURNEY

For several years the church pews were lonely. No one was allowed to use them. Then one day, something happened. A group of soldiers visited the church. Soldiers gripped each end of a pew and soon all the pews were started on a journey. Bitter tears were shed by those who saw them go, but they could do nothing to save them. Would they ever see them again? The seats traveled three and a half miles and there they were placed in a ruined church building. There the people who were being taught to be citizens of the Japanese new order sat upon the seats and listened to propaganda for several months. Then the church pews were separated. Some were taken two and a half miles farther on while twenty were left to stand out in the churchyard through all kinds of weather.

Sometime later a village elder came that way and when he saw the benches he felt sorry for them and for their owner. So he picked them up and placed them inside a schoolroom, where boys and girls might learn their lessons.

All this time the owner mourned the lost pews. The enemy had left the place but still the church house stood bare. Then one day two servants of the Lord heard some rumors concerning pews. They took a trip and passed that way, and found some of the lost benches.

Plans were made to return them to the Ping Ting church and this time, instead of being toted by enemy soldiers, the pews rode back in four oxcarts. As they entered the city many people saw the return of the pews and they wept with joy as they escorted them and placed them, bruised and broken, into their old place. One of the servants said, "This has been a good day's work." Everyone rejoiced greatly and even the village elder said he was happy to turn them back to their rightful owner.

Where are the other pews? We may need to wait a while for that answer. All the people would rejoice greatly if they too could be returned. Nothing it seems had caused such intense joy as did the return of those poor church pews. The return of the benches signified to the Christian group that their church remained in their midst.—Mary Schaeffer, in "Missiongrams."



## CHURCH MUSIC (Continued)

century. The melody of "Wijsheid en goedheid, O God van gena, zijn Uw Wegen," a German melody (1665-1708), is well known to me. On the same melody, the song, "Komt, laat ons zingen de grootheid, de goedheid des Heeren," is composed, being also in this volume. Also the melody by Johann Cruger, 1598-1662, has two songs written on it, being in this book, "W'aanbidden Uwe macht" and the melody taken from Gesangbuch Freylinghausen, 1704: "deez' aard is d' Uw, 'o Heer der heeren." "Lof zij den Heer, den almachtigen Koning der ere," is dear to me. The words are by Jan Jacob Lodewijk ten Kate (1819-89), which is a version of the song by Joachim Neander, 1650-80. The melody is a German one (1665-1708). Then two songs follow, which are written on the same melody of John Bacchus Dykes (1823-76). The less known one of the two is: "U alleen zij eere." The other is called: "Heilig heilig, heilig! Heere, God almachtig," which words are based on Revelation 4. The poet is A. A. Sepp, born in 1881, who wrote it after the song of Reginald Heber, 1783-1826.

Now something more in general about the music of the above-named songs. As in all the songs in this book, only the soprano part music is given, although there must also exist a four-part singing accompaniment version of this book, which is perhaps only used by choristers and organists. The music is rather simple in the above-named songs. At the most, it has two sharps or two flats and mostly one sharp or one flat. The rhythm is 3/4 or 4/4 time measure.

Then a word yet about the origin of the text: the songs, "Groote God, wij loven U" and "Wijsheid en goedheid, o God van gena, zijn Uw Wegen," were taken from the Reformed book, which are wholly or partially the same as those two in this book.

The other sections of songs are called: "Verlangen naar God" (Desire for God) (21 songs); "Verootmoediging" (Humiliation) (12 songs), "Geloof en Vertrouwen" (Faith and Trust) (33 songs); "Gemeenschap Met God" (Communion with God) (16 songs); Church Year: "Advent" (7 songs); "Kerstmis" (Christmas) (14 songs); "Lijdenstijd" (Passion time) (9 songs); "Paschen en Hemelvaart" (Easter and Ascension) (10 songs); "Pinksteren" (Pentecost) (8 songs); "Koninkrijk Gods Belofte en Uitzicht" (The Promise and Prospect of the Kingdom of God) (16 songs); "Christelijke Gemeenschap" (Christian Fellowship) (8 songs); "Taak In De Wereld" (Task in the World) (18 songs); "Bijzondere Diensten" (Particular Services): "Doop" (Baptism) (5 songs); "Avondmaal" (Communion) (4 songs); "Avond" (Evening) (6 songs). Taken together, all sections cover 250 songs. However, after that another 50 follow which are split up in sections similar to those of the 250. As I have heard, these last 50 are added

by the influence of an evangelical Doopsgezinde minister.

Although I recognize fully that the treatment of this book is very incomplete, I hope that at least an impression is given about those songs which are in use at the present time in the Doopsgezinde Broederschap.

Goshen, Ind.

## CORRESPONDENCE (Continued)

These meetings were greatly enjoyed by those that could attend.

Sister Shetler has undergone surgery since their return to Pennsylvania.

There has been much prayer and concern for one of our former members, Evelyn (Showalter) Bauer, and her family, since Evelyn was stricken with polio in India. Little Stephen is now staying with his grandparents, Bro. and Sister John Showalter, while Evelyn is receiving treatment at the Watson Home in Leetsdale, Pa. Royal is staying at the Showalter home too.

Aug. 7, 1952.

Grace Cable.

## ORRVILLE, OHIO

(Orrville Mennonite Church)

Dear HERALD Readers: We were happy to have Bro. Levi Hartzler with us on March 1 and 2, showing pictures of Voluntary Service work and giving us a challenging message in the morning worship service. Also on March 2 Bro. J. B. Shenk, chairman of the Faith and Practice Committee of the General MYF, gave the message in the evening.

On March 29 Don McCammon showed pictures of the mission work in China.

The last Tri-county Sunday School Meeting was held on March 30 with Ruth Bean and Dorothy and Don McCammon giving very interesting and challenging messages.

Communion service was observed April 13.

On April 20 Leon Rosenberg, general director of the American-European Bethel Mission, Inc., spoke concerning the work of his group in Europe and also in Israel.

A dedication service for infants and their parents was part of the morning worship service on May 11. Bro. P. L. Frey preached the sermon.

On May 14 Ralph Palmer, tract evangelist from Denbigh, Va., gave a stirring talk on tract work.

On May 17 R. R. Smucker of Elkhart, Ind., retired missionary to India, showed pictures of India mission work. He gave the Sunday morning message.

An average of 214 children enjoyed summer Bible school which was held June 2-13.

A retirement and installation service for our pastor was conducted by Bro. A. J. Steiner on June 8 with Bro. I. W. Royer as Pastor Emeritus and Bro. Harold Bauman installed as pastor of the congregation. May God richly bless them in their work.

Revival meetings were held June 22-29 with Bro. Milo Kauffman as evangelist.

Baptismal services were conducted by Bro. A. J. Steiner on July 6. May the Lord bless these young Christians.

Aug. 9, 1952.

Mrs. Ralph Hartzler.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Blough.**—To Alvin J. and Gertrude (De Boer) Blough, Parnell, Iowa, a seventh child, a daughter, Joyce Alice, Aug. 18, 1952.

**Blough.**—To Robert and Edna (Nisley) Blough, Hartsville, Ohio, a first child, a daughter, Brenda Sue, Aug. 12, 1952.

**Bond.**—To George and Frances (Roth) Bond, Hubbard, Oreg., a fourth child, a daughter, Delene Jeanette, July 25, 1952.

**Gehman.**—To Lester M. and Martha (Shertzer) Gehman, Manheim, Pa., a son, Laverne S., June 2, 1952.

**Gerber.**—To Orland and Marcella (Boshart) Gerber, Baden, Ont., a first child, a daughter, Linda Diaue, July 24, 1952.

**Helmuth.**—To Andy J. and Lizzie Ann (Miller) Helmuth, Sarasota, Fla., a son, Larry Eugene, Aug. 5, 1952.

**Hunsberger.**—To Franklin and Catherine (Malin) Hunsberger, Concord, Tenn., a fourth son, Robert Wayne, July 26, 1952.

**Hurst.**—To Amos and Martha (Sensenig) Hurst, Lititz, Pa., a son, Amos, Jr., Aug. 9, 1952.

**Keener.**—To H. Lester and Mary (Dagen) Keener, Lancaster, Pa., a third daughter, Doris Jean, Aug. 15, 1952.

**Kenagy.**—To Mike and Phyllis (Lete) Kenagy, Hubbard, Oreg., a second child, a son, Jesse Wilde, Aug. 4, 1952.

**King.**—To K. Eldon and Dorothy (Miller) King, West Liberty, Ohio, a third son, Glen Eldon, Aug. 10, 1952.

**Knopp.**—To Homer and Hazel (Range) Knopp, Hubbard, Oreg., a third child, a son, Paul Steven, Aug. 7, 1952.

**Landis.**—To Elvin B. and Verna Mary (Hershey) Landis, Sadsburyville, Pa., a third daughter, Vida Jean, Aug. 2, 1952.

**Lehman.**—To G. Irvin and Edith Lehman, Lancaster, Pa., a son, George Nathan, Aug. 9, 1952.

**Martin.**—To Delton and Vera (Bearinger) Martin, Elmira, Ont., a third child, a son, Kenneth Albert, July 8, 1952.

**Miller.**—To Owen and Eunice (Schrock) Miller, Congerville, Ill., a first child, a son, Paul Timothy, Aug. 5, 1952.

**Miller.**—To Philip E. and Verna Mae (Tice) Miller, Fentress, Va., a fifth daughter, Miriam Ruth, Aug. 8, 1952.

**Nafziger.**—To Ora and Dorothy (Nofziger) Nafziger, Archbold, Ohio, a sixth child, a daughter, Bonita Sue, July 10, 1952.

**Nunemaker.**—To Willis and Miriam (Harter) Nunemaker, Wakarusa, Ind., a son, Glenn Alan, Aug. 5, 1952.

**Peachey.**—To Christian C. and Naomi R. (Mayer) Peachey, Hyattsville, Md., a daughter, Teresa Lea, Aug. 8, 1952.

**Petre.**—To Merlin H. and Elva (Martin) Petre, Hagerstown, Md., a fourth child, a son, James Roy, Aug. 7, 1952.

**Rediger.**—To Ferman A. and Ina (Earnest) Rediger, Dorchester, Nebr., a second child, a son, Earnest Craig, July 6, 1952.

**Reiff.**—To Jacob and Katie (Sensenig) Reiff, Ephrata, Pa., a daughter, Erla, Aug. 12, 1952.

**Rohrer.**—To Elmer H. and Ruth (Garber) Rohrer, Lancaster, Pa., a fifth child, a daughter, Linda Mae, Aug. 5, 1952.

**Roth.**—To Joseph E. and Ferne (Stutzman) Roth, Tofield, Alta., a son, Richard Dean (three sisters), Aug. 3, 1952.

**Sauder.**—To Alvin and Mary (Sauder) Sauder, East Earl, Pa., a daughter, Susan Elaine, July 16, 1952.

**Slagell.**—To Walter W. and Ida Fern (Hartzler) Slagell, Hydro, Okla., a daughter, Carolene Fern (one brother), Aug. 13, 1952.

**Snyder.**—To Kenneth E. and Celesta (Gascho) Snyder, La Junta, Colo., a first child, a son, Merle Ray, July 30, 1952.

**Sommer.**—To Otto and Lillian (Wenger) Sommer, Newton, Kans., a fifth child, a daughter, Sharon Elizabeth, Aug. 17, 1952.

**Steria.**—To Dannie and Nelda (Moser) Steria, Carthage, N.Y., a second child, a son, Douglas John, July 18, 1952.

**Stutzman.**—To Vernon and Bernice (Hostetter) Stutzman, Louisville, Ohio, a third son, Ronald Jay, July 20, 1952.

**Swartzendruber.**—To John and Kathryn (Bontrager) Swartzendruber, Elkhart, Ind., a first child, a daughter, Karen Kay, July 10, 1952.



**Torkelson.**—To Arthur and Virgie (Vance) Torkelson, College Park, Md., a first child, a daughter, Rose Ellen, Aug. 9, 1952.

**Unruh.**—To Lee and Lois (Metzler) Unruh (no address given), a fourth son, Stanley Alan, Aug. 7, 1952.

**Yoder.**—To Daniel and Gladys (Egeli) Yoder, Hubbard, Oreg., a fifth child, a son, Kenneth Wayne, Aug. 2, 1952.

**Zeager.**—To Norman, Jr., and Helene (Espenshade) Zeager, Elizabethtown, Pa., a son, Kenneth Eugene, Aug. 8, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Dombach.**—Barbara, daughter of the late Henry N. and Lizzie N. Breneman, was born in Manor Twp., Lancaster Co., Pa., April 27, 1887; died at her home near Millersville, Pa., July 2, 1952; aged 65 y. 2 m. 5 d. She was married to Alvin S. Dombach July 1, 1906. Surviving are 5 sons (Ralph, Lancaster, Pa.; David, Harrisburg, Pa.; Paul, Alvin, Jr. and Henry, Millersville, Pa.), 3 daughters (Elizabeth—Mrs. Howard Hess, Ada—Mrs. Benjamin A. Shenk, and Irene—Mrs. Victor Kolp, of Millersville, Pa.), sixteen grandchildren, her mother, and 5 brothers (Jacob and Edgar, Lancaster, Pa.; Aaron and John, Millersville, Pa.; Harry, Washington Boro. Pa.). She united with the church in her early married life and remained faithful to her church and Lord unto the end. She was a Sunday-school teacher in the Masonville Mennonite Church, Washington Boro. Pa., and faithful in other activities of the church. Funeral services were held July 5 at the late home with Christian B. Charles in charge, and at the Masonville Church with Christian B. Charles and Benjamin Miller in charge. Interment was made in the adjoining cemetery.

**Kandel.**—John E., son of Eli and Sarah (Weaver) Kandel, was born in Holmes Co., Ohio, Sept. 21, 1896; was instantly killed in a tractor accident July 22, 1952; aged 55 y. 10 m. 1 d. In his youth he accepted Christ as his Saviour, at which time he united with the Martins Creek Mennonite Church. He remained a faithful member until his death. On Dec. 24, 1918, he was married to Eva Miller who passed to her eternal reward in 1926. To this union were born 3 sons (David, Millersburg, Ohio; and Reuben and Homer, Berlin, Ohio) and one daughter (Velma—Mrs. Jay Miller, Millersburg, Ohio), all of whom survive him. In 1928 he was married to Verba Gerher. To this union was born one son (Marion, at home), who with his mother survives. Also surviving are 3 brothers (William E., Berlin, Ohio, and Abraham and Joseph E., Millersburg, Ohio), one sister (Fannie, Berlin, Ohio), 15 grandchildren, and many other relatives and friends. One of our departed brother's great interests was the work and faithful progress of the church. He was a man of conviction, and tried to live and teach his conviction according to God's Word. Funeral services were in charge of D. D. Miller, assisted by Eugene Yoder and Roman Stutzman.

**Landes.**—Philip Weller, son of Jonathan S. and Sallie B. Landes, was born July 3, 1952, at the Grand View Hospital, Sellersville, Pa.; passed away 2 days later at the same place. Surviving are 8 sisters (Miriam—Mrs. Lester Souder, Lederach, Pa.; Grace, Irene, Elizabeth, Doris, Edith, Ethel, and Paulette, all at home) and one brother (Jacob William, at home). He was preceded in death by 2 sisters and 2 brothers. Graveside services were held at the Upper Shippack Mennonite Cemetery by Jacob Leatherman.

**Maust.**—Emma, daughter of Joseph and Lydia (Hochstetler) Maust, was born Jan. 9, 1897, at Meyersdale, Pa.; passed away June 3, 1952; aged 55 y. 4 m. 24 d. She moved with her parents to Bay Port, Mich., at the age of 8, and lived in this community the remainder of her life. She cared for her parents till their passing, after which she made her home with her brother, Earl. She accepted Christ in her youth and united with the C.A. Mennonite Church, remaining faithful to a victorious end. She lived a life of devotion to her Lord, and delighted to serve her fellow men in her God-given capacity. Surviving are 6 brothers (Henry and Sherman, California; Joseph, Pigeon, Mich.; Earl, Edward, and Richard, Bay Port, Mich.), 3 sisters (Mary—Mrs. Dan

Swartzendruber, Bay Port, Mich.; Anna—Mrs. Edwin Alhrecht, Grabbill, Ind.; and Barbara—Mrs. Henry Esch, Phoenix, Ariz.), and many other relatives and friends. Funeral services were in charge of Raymond Byler and Emanuel Swartzendruber. Burial was made in the adjoining cemetery.

**Reber.**—John H., son of John J. and Mary (Burkholder) Reber, was born in McPherson Co., Kans., May 30, 1892; passed away at his home near What Cheer, Iowa, July 19, 1952; aged 60 y. 1 m. 19 d. He had been seriously ill for about 7 months. In his youth he accepted Christ, and at the time of his death was a member of the Liberty Mennonite Church, South English, Iowa. With his parents he moved from Kansas to Oklahoma, then to Fairview, Mich., later coming to Iowa. Here he was united in marriage to Anna Beer on Dec. 28, 1919. He is survived by his wife, 3 sons (Howard, What Cheer, Iowa; Leroy and John, Jr., at home), 3 daughters (Maxine—Mrs. Edward Peiffer, Keota, Iowa; and Anna May and Mabel, at home), 2 grandchildren, one brother (Elmer, Fairview, Mich.), and 7 sisters (Mrs. Lizzie Kauffman and Mrs. Esther Stahl, Fairview, Mich.; Mrs. Ida Clark, Wellston, Ohio; Mrs. Lena Douglas, Backus, Minn.; Mrs. Katie Chesler and Mrs. Matilda Ursitalo, Flint, Mich.; and Mrs. Mabel Rouner, Hutchinson, Kans.). His parents, 2 brothers, and one sister predeceased him. Funeral services were conducted July 22 at the Lower Deer Creek Church by S. J. Horst and J. Y. Swartzendruber. Interment was made in the adjoining cemetery.

**Schertz.**—Benjamin J., son of the late Mr. and Mrs. Christian Schertz, was born Jan. 30, 1881, at Eureka, Ill.; died at the Goshen Hospital, Goshen, Ind., July 21, 1952; aged 71 y. 5 m. 21 d. He became a Christian early in life and united with the Mennonite Church. In 1902 he was married to Emma E. Smith. They had one daughter, Ruth Irene, who died at the age of 8 years. A brother, Samuel, also preceded him in death. Bro. Schertz is survived by his wife, one brother (L. C. Schertz, Roanoke, Ill.), and by a foster daughter (Mrs. Dorothy Smith Shank, North Lima, Ohio). As a young man he attended Elkhart Institute. He served for many years on the board of Goshen College, and in this capacity made his contribution to the development of Christian education in our church. He was also active in the life of the local congregation and served as a member of its board of trustees. Funeral services were held in the Culp Funeral Home and in the Goshen College Union Auditorium in charge of S. C. Yoder, C. L. Graher, and John H. Mosemann. Interment was made in the Violet Cemetery near Goshen.

**Shantz.**—Veronica, daughter of the late Mr. and Mrs. Wendell Shantz, was born in Baden, Ont., Oct. 9, 1870; passed away at her home in Kitchener, Ont., July 12, 1952; aged 81 y. 9 m. 3 d. She was united in marriage on March 15, 1899, to William R. Shantz, who predeceased her in 1922. Surviving are 2 sons (Oliver, New Hamburg, Ont., and Orville, Kitchener, Ont.), one daughter (Seleda, Kitchener, Ont.), 3 brothers (David, Manasseh, and Jeremiah, of Baden, Ont.), 2 sisters (Selina and Florence, Kitchener, Ont.), and 3 grandchildren. One daughter (Mary Ann—Mrs. Leonard Snider) predeceased her in 1928. She was received into church membership at the Shantz Church, Baden, Ont., and later transferred to Latschar, Mannheim, Ont., where she was a member until her death. Funeral services were held at the First Mennonite Church, Kitchener, Ont., July 15 in charge of John H. Hess, assisted by Osiah Horst and J. W. Witmer. Burial took place at the David Ehy Cemetery in Waterloo, Ont.

**Shirk.**—Reuben, son of the late Henry and Salinda (Horning) Shirk, was born near Churchtown, Pa., Oct. 9, 1871; died at the home of his daughter (Mrs. David Stoltzfus) at Gap, Pa., July 5, 1952; aged 80 y. 8 m. 26 d. In early manhood he accepted Christ and united with the Mennonite Church, to which he remained faithful until death. On Dec. 18, 1894, he was united in marriage to Susan Stauffer. Surviving are his wife, 4 sons (Harry, Blue Ball, Pa.; Elmer, Bernville, Pa.; Clarence, East Earl, Pa.; and Albert, New Holland, Pa.), 4 daughters (Anna Mary—Mrs. Eli Wenger, Blue Ball, Pa.; Alta—Mrs. Abram Weaver, East Earl, Pa.; Salinda—Mrs. David Stoltzfus, Gap, Pa.; and Esther—Mrs. John Weaver, Honeybrook, Pa.), 38 grandchildren, 25 great-grandchildren, and one brother (Edwin, Bareville, Pa.). Funeral services were held July 8 at the home by Aaron Weaver and Noah Boll, and at the Goodville, Pa., Mennonite Church in charge of David Weaver. Interment was made in the adjoining cemetery.

**Snyder.**—Noah S., son of the late Mr. and Mrs. Martin B. Snyder, was born in Waterloo, Ont., Aug. 17, 1876; passed away after a brief illness at the Kitchener-Waterloo Hospital June 24, 1952; aged 75 y. 10 m. 7 d. He was united in marriage to Veronica Snyder, Dec. 20, 1904. Surviving are his wife, 3 sons (Melvin, Etril, and Henry, Waterloo, Ont.), one daughter (Reta—Mrs. Arnold Shantz, Guernsey, Sask.), 4 brothers (Allen, Bridgeport, Ont.; Urias, Waterloo, Ont.; Irvin, Kansas City, Mo.; Milton, London, Ont.), 2 sisters (Mrs. Alvina Shirk, Bridgeport, Ont., and Mrs. Nelson Short, Grimsby, Ont.), and 9 grandchildren. Two sisters (Mrs. Anson Erb and Lynian) predeceased him. Bro. Snyder, when a young man, accepted Christ as his Saviour. He was baptized and united with the Mennonite Church. He was keenly interested in the work of the church, an active Sunday-school superintendent and teacher, and regularly fellowshiped and worshipped at the Waterloo Mennonite Church. Funeral services were in charge of J. B. Martin and Clare Shantz.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Allison.**—Litwiller.—Charles Allison of the Argentine Mennonite congregation, Kansas City, Kans., and Millicent Litwiller, Berne, Ind., by A. C. Hahegger June 7, 1952.

**Burnett.**—Musselman.—James Percival Burnett and Edith Arlene Musselman, both of the Hagey congregation, Preston, Ont., by Howard L. Good at the Hagey Church July 11, 1952.

**Detweiler.**—Swartley.—Raymond W. Detweiler, of the Deep Run, Pa., congregation, and Grace A. Swartley, Doylestown, Pa., congregation, by Jesse M. Mack at the home of the bride Aug. 2, 1952.

**Drudge.**—Shoemaker.—Walter Drudge, Markham, Ont., and Mildred Shoemaker, Freeport, Ill., by S. C. Yoder at the Freeport Mennonite Church Aug. 16, 1952.

**Edgin.**—Edgin.—Ralph E. Edgin, Leachville, Ark., and Elda P. Edgin, Mt. Union, Pa., by A. F. Munsey June 7, 1952.

**Gnagney.**—Sauder.—Allan B. Gnagney and Donna M. Sauder, both of Wauseon, Ohio, by Roy Sauder at the Central Mennonite Church, Archhold, Ohio, June 21, 1952.

**Good.**—Nafziger.—Maynard Good, Elkhart, Ind., and Anna Ruth Nafziger, Hopedale, Ill., by Ivan Kauffmann at the Hopedale Mennonite Church Aug. 17, 1952.

**Green.**—Sheeler.—Bruce E. Green, Bridgeport, Pa., Mission, and Kathryn Sheeler, Vincent congregation, Spring City, Pa., by Ivins Steinhauer at the home of the bride, Parkerford, Pa., July 19, 1952.

**Huffman.**—Blosser.—Russell Eugene Huffman and Christine Blosser, both of Salem, Ohio, by Paul Yoder at the Midway Mennonite Church, Columbiana, Ohio, July 26, 1952.

**Longenecker.**—Snively.—Martin Longenecker, Strickler congregation, Middletown, Pa., and Miriam Snively, Hammercreek congregation, Lititz, Pa., by Amos S. Horst at the Hammercreek Meetinghouse Aug. 16, 1952.

**Martin.**—Collins.—Perry Sanford Martin, Harrisonburg, Va., and Shirley Ann Collins, Pinto, Md., by C. M. Helmick at the Pinto Mennonite Church June 14, 1952.

**Pierce.**—Townsend.—Ray Richard Pierce, Erb's congregation, Lititz, Pa., and Marjorie Townsend, East Petersburg, Pa., congregation, by H. E. Lutz at the new home near Manheim, Pa., June 21, 1952.

**Rensberger.**—Yoder.—Myron Rensberger and Florence Yoder, both of the West Union congregation, Parnell, Iowa, by Paul T. Guengerich Aug. 1, 1952.

**Roth.**—Wolfe.—Clarence Roth, Jr., and Carol Wolfe, both of the Sugar Creek Church, Wayland, Iowa, by Simon Gingerich at the home of the bride June 22, 1952.

**Wyse.**—Short.—Marvin J. Wyse, Archhold, Ohio, and Deloris M. Short, Wauseon, Ohio, by Roy Sauder at the Central Mennonite Church, Archhold, Ohio, Aug. 17, 1952.

**Yoder.**—Bontrager.—Earl Yoder, Iowa City, Iowa, and Edna Bontrager, Kalona, Iowa, by A. Lloyd Swartzendruber Aug. 10, 1952.

**Yutzy.**—Brenneman.—Ernest Yutzy, Wellman, Iowa, and Marilyn Brenneman, Iowa City, Iowa, by A. Lloyd Swartzendruber Aug. 14, 1952.



## THE BOOK SHELF

**Explanation of the Book of Revelation,** by C. H. Little; Concordia; \$2.75.

The author of this book, Dr. C. H. Little, is an elderly man (born March 26, 1872) who has spent a lifetime in the study of the Bible. He has read through the New Testament in Greek 81 times, in Latin once, in French once, in English 1,281 times. He has also read the Old Testament through once in Hebrew and 54 times in English. This background of thoroughly reading and rereading the Bible has well prepared him to present a scholarly explanation of the most debated book of the Bible in such simple language that all can understand the profound message of the book.

The author suggests in the "Foreword" that three methods of interpretation of the prophecies of Revelation have been proposed. First, that the prophecies have been fulfilled in the past. Second, that they will attain fulfillment only at the end of the world in close connection with Christ's second advent. Third, that the prophecies are being progressively fulfilled during the history of the present dispensation. The last mentioned is the method followed in this work.

In the first part of the book the author gives clear explanation of "the Lord's Day," that from the very beginning it was set apart as the most suitable day for Christian worship. He presents the simple explanation that the "angels of the churches" means the pastors. In explaining the message to the church at Pergamos, he tells what Balaam's sin was and how similar sin had crept into this church. He shows how the church at Thyatira was affected by Jezebel's pernicious influence. He presents in the message to the church at Sardis the responsibility of the pastor to Christ in his care of the church. He explains how the church at Philadelphia had the opportunity to do mission work among the Jews.

The second part of the book explaining chapters 4 to 22 is true to the title. It is not a book like many commentaries in which writers pass over the most difficult portions without offering the reader any help. Without by-passing any portion the author gives clear explanation of all.

The following are just a few of the terms which are very clearly explained in the book: "four living creatures"; "sealed book"; "prayers of the saints"; "six elders"; "creatures in the sea and earth"; "Hades"; "souls under the altar"; symbolism of numbers: "the 144,000"; "great tribulation"; "abyss"; "curse"; "eating the books"; "they that dwell on earth"; "Babylon"; "anti-Christian empire"; "false prophet"; "seven head kings"; "ten horn kings"; "kings and priests"; Revelation 20: "angel"; "key"; "abyss"; "thousand years"; "souls"; "binding Satan"; "first resurrection"; "Gog and Magog"; "books"; "judgment." Finally, the transformation of heaven and earth in the last two chapters.

The reviewer was thrilled to again read

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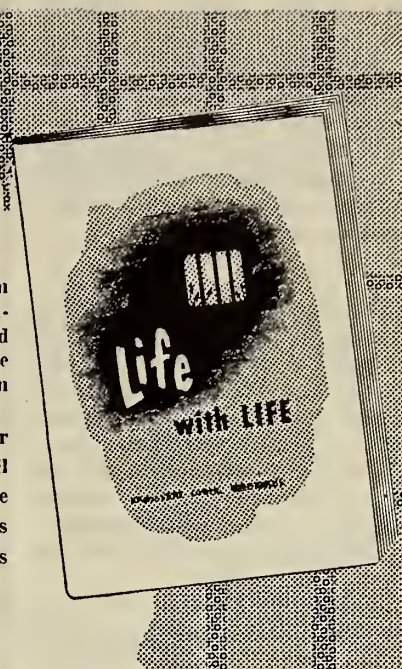
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the Apocalypse, together with this most clear explanation. The author is reliable and fundamental, evangelical in every way. He presents sin with all its horrors and the justice of divine judgment. The eternal glory of the saints in marked contrast with the doom of the sinners is strikingly revealed. He makes no room whatever for any souls of righteous believers ever finding their place in Hades. That is the place for the departed wicked. This book can be recommended without any reservations whatsoever.—John E. Lapp.

**From This Day Forward**, by Kenneth J. Foreman; Outlook Publishers; 1950; 71 pp.; \$1.50.

How true it is that often they who take the marriage vows do not hear them. They may be too excited. But before and after the ceremony they may and should read a little book like *From This Day Forward*.

After quoting the traditional Episcopal marriage service, which is like or very similar to that used by other churches, the author presents the meaning of each part of the vows. It would be good reading for many years after the great day. All this suggests the suitability of this book for a wedding gift.

"There is great solemnity about a Christian marriage, and not only sweetness," is a quote that tells the tenor of the author's delineation of the vows. This sacred marriage service is for Christians. The wedding being a very important ordinance of the Christian Church should be held in God's house. He is the all-important unseen Guest at this service.

The emphasis of this volume is needed today when marriage can be taken so lightly, where "for better, for worse" may not be heard at all, and when "till death do us part" is not asserted to in truth.

Much helpful advice is given throughout the little book for helping Christians to make a success of marriage.—Alta Mae Erb.

## ITEMS and COMMENTS

The Word of Life is the theme that has been chosen by the American Bible Society for its ninth annual observance of a World-Wide Bible Reading Program. This theme will be the basis also for the material prepared for the annual observance of Universal Bible Sunday, which falls this year on December 14.

\* \* \*

There has been no distribution since 1947 within Russia of Russian Bibles, according to information issued by the American Bible Society. The Society receives a steady demand, however, for Scriptures by Russian-speaking people now living in other lands. The Bible Society recently made a grant of 1,000 Russian Bibles for distribution to Russian-speaking displaced persons in Paris and throughout France.

\* \* \*

Migration from the Indian reservations to the cities is increasing, according to the United States Commissioner of Indian Affairs. Chicago, Milwaukee, St. Paul, Minneapolis, Portland, Seattle, Los Angeles, Denver, and Salt Lake City are cities where a number of Indians live.

\* \* \*

A total of 1,500 Bible clubs have sprung up in high schools of 35 states during the past four years, it was reported at the eighth annual Youth for Christ, International, convention at Winona Lake. The clubs have a membership of about 500,000 teen-agers.

\* \* \*

Congress has cleared the way for President Truman to make a recess appointment of an American ambassador to the Vatican if he so desires. The Senate passed and sent to the White House the State Department Appro-



priation Bill without a rider which would have banned the use of funds for any new diplomatic mission which had not been confirmed by the Senate. The President may appoint a personal representative as did President Roosevelt, which requires no Senate confirmation. Informed circles in Washington expect a nomination of an ambassador or personal representative before fall.

\* \* \*

A Voice of Christianity station broadcasting Christian messages to people behind the iron curtain will get into operation within the next few weeks. The station, now being set up in the international zone at Tangiers, North Africa, is backed with funds from various church groups and individuals. In addition to its broadcasts to iron curtain countries, the station will beam messages to Portugal, Spain, Italy, North Africa, and the Near East.

\* \* \*

Restrictions on travel between the east and west zones of Berlin create many problems for the church people in West Berlin. It happens that the large cemeteries which are the burying grounds for many West Berlin parishes are in the Soviet zone. East German authorities have said that funeral services must be held in West Berlin. Then the coffin can be turned over to the Soviet zone collection point, which will arrange for burial. Pastors and relatives of the deceased may attend the services if they obtain special travel permits. However, no West Berlin pastor has yet been granted such a permit even for burial ceremonies. Graves in the cemeteries are going unattended.

\* \* \*

Plans for the production of 500,000 copies of a new Tamil language Bible have been completed by the British and Foreign Bible Society of London. 40,000 copies of this new Bible are being reserved for the Madras House of this society. Tamil is the language used in the area of Madras, India. Earlier Bible translations in Tamil were produced in the early 1800's, in 1871, and in 1936. The present edition has been in progress for more than 30 years.

\* \* \*

Religious News Service reports from Washington that laymen who devote their career to "furthering the interest of the church" will in many instances be eligible for 4-D (ministerial classification in the draft) even though they are not ordained clergymen. This is a decision of the National Appeal Board of Selective Service. The action was described by Selective Service spokesman as "giving a little more interpretation" to the 4-D classification. "One might say," said the Appeals Board spokesman, "that we have taken recognition of the fact that specialization has crept into many fields, even into the Christian Church. In general, if a man shows to the satisfaction of his draft board that he has decided to devote his entire life to furthering the interest of the church, that he is employed full time by a church or religious group, and that he derives all of his support from that church, he can be considered for 4-D classification even though he may not be ordained

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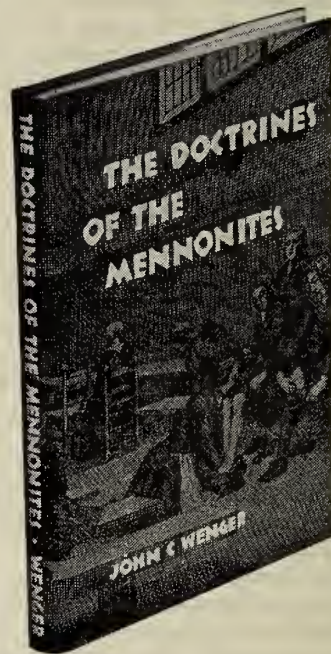
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or be engaged in preaching. Each case, however," he continued, "will be considered on its individual merits. We are not attempting to lay down any hard or fast rules in this highly complicated field. We are just trying to be a little more liberal and go on the basis of a man's demonstrated dedication to his religious calling." Men classified 4-D are not called upon for either military or alternative civilian service.

\* \* \*

A pastor of a Negro Baptist Church in Montgomery, Ala., used a newspaper ad to

stimulate church attendance in 100-degree weather. "Brave a reasonable amount of heat now instead of risking too much hereafter," the ad said.

\* \* \*

"The need for the abolition of war is in the year 1952 the world's most supreme need," said Dr. Robert A. Millikan, Pulitzer prize winning physicist recently. Dr. Millikan said "that the two great pillars upon which all human well-being and all human progress stand are the spirit of religions and of science."

MENNONITE BIBLICAL SEMINARY



# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

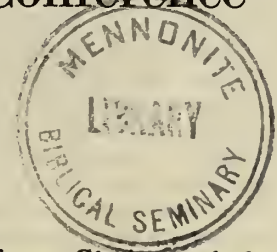
TUESDAY, SEPTEMBER 9, 1952

NUMBER 37

## Message of the Fifth Mennonite World Conference

*Held at St. Chrischona, Basel, Switzerland*

*August 10-15, 1952*



We, the more than 600 representatives of the Mennonites of Europe, North America, South America, Asia, and Africa, send sincere greetings in Christ from the Fifth World Conference in Basel, to all our Mennonite brethren and sisters throughout the world.

We have been here together in fellowship and in prayer, in meditation on God's Word and in self-examination. We have taken our stand on the one and only foundation of our faith—Jesus Christ our Lord and Saviour. We have sought His leading in our discussions concerning the church and her commission.

We have held before ourselves the living church of Christ and have asked ourselves whether our churches correspond to it. We have become greatly disturbed because materialism and dead formalism have crept into our congregations. Further, we have become deeply concerned because the true meaning of baptism as a sign of the new birth is no longer maintained among us as it ought to be. We want to lay upon the hearts of all our people in every land the Word of Jesus which says, "Unless a man is born again he cannot enter the kingdom of God."

We were also reminded that from a living church will go forth the life power of Christ into the world. Many of us and our congregations which are represented here no longer live under the pressure of persecution as did our fathers in the faith, Conrad Grebel and Felix Manz, to whom we have dedicated a memorial in Zurich. They and many after them gave their testimony to the world through a martyr's death. We who are no longer persecuted nor compelled to withdraw from the world and remain quiet must face the great commission of our Lord: "You shall be my witnesses," beginning in our own environment and unto the end of the world.

The present threatening world situation is for all

of us an urgent appeal from Christ to help, to minister, and to dedicate ourselves more completely to God's kingdom.

As citizens of our countries, we desire to be subject to our governments, to pray for them, and to seek the welfare of the land, under the condition that where the requirements of human laws are contrary to the Word of God, we must obey God rather than men. Our rule of life must always be the Word of God: "Love your enemies, bless them that curse you, do good to them which hate you, and pray for them which spitefully use you and persecute you; that ye may be the children of your Father in heaven."

In the present warring and broken world, Christ calls us to be the instrument of the love of God for reconciliation, to bring peace, and not to draw back from the sacrifices which will be required of us.

We remember here in deep sympathy and intercession our suffering brethren and sisters who have been robbed of freedom of faith and are in prison for conscience' sake, and all those who have come into suffering through the difficult events of recent years, who have had to flee, and have lost their loved ones, and have been compelled to seek new means of livelihood. We pray that God may comfort them, strengthen them, and support them, and declare our readiness to help to relieve their need as much as possible. If the ultimate sacrifice be required, we, with them, think of the Word of the Lord: "Be faithful unto death and I will give you a crown of life."

Our hope continues to be built upon Him our Lord. He has overcome the world and will bring victory to us and to all those who belong to Him. In the thought of this victory we say: "Come quickly, Lord Jesus."

May the grace of our Lord Jesus Christ abide with us all.



## Traveling with the Editor

### VI

Gradually we came to feel that we are in the Mennonite homeland. At Verdun the Pelsys from a near-by Mennonite community met us and guided us through the battle monuments. At Wissembourg, at the northeastern extremity of France, we visited Weiler, the children's home which has been operated by MCC and is now being taken over as a service project of the French Mennonites. Here the women in our group were thrilled to see garments they and their sisters in America had made clothing the bright-eyed boys and girls. We stopped a moment at the farm home of Bishop Philippe Hege. At Colmar we received a warm welcome from Pastor Emile Kremer, who showed us the Mennonite church there and gave us a moving address on the atonement as we stood before the realistic painting of Grenewalt in the museum of Colmar. Willie Peterschmidt, our guide through France, took us to his home at Munsenheim, where his hospitable family served our whole party lemonade and cake and gave us our first good view of a Rhine Valley farmstead. We had a brief visit with Bishop Joseph Widmer at Mulhouse, and with Christ and Jean Widmer at Montbeliard. Here again we went into the church, which has French Scripture verses on the walls. At Altkirch we drove past the Nussbaumer farm, but time was running out, it was beginning to rain, our drivers were anxious to start back for Paris, and it was time to register at MCC headquarters in Basel across the Swiss border.

We all have happy memories of this bus trip through beautiful France. We'll not forget the varied countryside, the cows pulling the wagons, the friendly village people waving their greetings, the reminders of war in the broken concrete bunkers, the white-gloved policemen, the comfortable quarters and the wonderful meals which were always waiting for us when we drove up to the hotels and restaurants, the long loaves of bread, the fine fellowship we enjoyed, the difficulty we had in getting on the way again when the photographers and the shoppers got scattered out a bit, the clock and the rose window of the one-towered cathedral at Strasbourg, the crooked narrow streets and good fertilizer smells of the countless villages we drove through.

Au revoir, la belle France. For here we are in Basel, lying among the foothills of the Alps. Swiss immigration



The hall at St. Chrischona where the Fifth Mennonite World Conference was held.

merely checked to see that we had passports; he didn't look inside them. Customs was interested still less in our baggage. And so we were soon at the European center of MCC, 11 Arnold Boecklinstrasse, for Basel is just on the line. What a gathering of Mennonites from everywhere! We filed through the hall to register and get our room assignments. The fortunate ones received letters from home. Then we scattered to our rooms.



H. A. Fast and H. S. Bender confer concerning some program details at St. Chrischona. Nelson Litwiller is looking up at the speaker who stands high above the audience.

Some were billeted in Mennonite homes near by, some in Basel hotels, but most of us were taken by bus to the conference grounds, the campus of St. Chrischona. This is a school of the pietistic Pilgrim Mission group, where a number of European Mennonites have taken work. The school has comfortable dormitories, assembly hall, church, classrooms, kitchen, all of which were available for our use. The school is on a hill, and there is a lovely view over the city and to the surrounding hills.

#### AT ST. CHRISCHONA

St. Chrischona is this week the crossroads of world Mennonitism. Much time is devoted to greetings—renewing old acquaintances and making new ones. One meets again the people who attended the conference four years ago at Goshen and North Newton; the European young people who have been students in America; relief workers from Jordan, Austria, Germany, Holland, and France; missionaries from Argentina, India, Tanganyika, Belgium, and Luxembourg; people you got acquainted with on the boat; the student touring group; leaders of the national Mennonite Church in Java; and people from practically every branch of the church in the United States and Canada, and from every corner of those countries. Some of us who never meet in America are meeting here, and names we have read or heard become real people.

German is the language of the con-

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ference, but English and French monolinguals are able to hear a simultaneous translation. Translators, under the general direction of John Howard Yoder, sit in little booths and translate the words of the speaker. Listeners who need a translation have earphones and a little box which has a battery and picks up, radio fashion, the translator's version. There is a selector by which one picks the language he wants, and a volume control. The few English speakers are, of course, translated into German. It is a wonderful device, and greatly increases the benefit of the conference. The use of the equipment was donated to the conference by the International Business Machines Corporation. Six hundred receiver sets were supplied, an ample number in most sessions.

Meals are served in a tent adjacent to the Brueder Haus. At the table is a fine place to meet new friends and to attempt a bit of conversation in another language. Our Pennsylvania Dutch folks can get along pretty well with those speaking Alsatian, Swiss, and Palatinate dialects.

The exhibition displays original documents relating to the early history of the Mennonites of Switzerland and South Germany. An original oil painting by the noted Swiss painter, Aurèle Robert, was loaned to the conference by the Lausanne Museum. It is of a Bernese Mennonite family of the Jura region. An excellent reproduction of this picture was sold as a souvenir of the conference. Some will no doubt be left over and will be advertised for sale in America by the Mennonite Publishing House.

In the sixteenth century the Protestant rulers of Switzerland bitterly persecuted the Anabaptists, our forefathers. In the exhibit at St. Chrischona was a printed order which imposed a fine of

\$600 on anyone who even sheltered an Anabaptist. Four centuries later the president of the Swiss Federation of Churches warmly greeted the Fifth Mennonite World Conference as it met in Basel, and expressed regret for the violent measures of other days. He also expressed appreciation for the contribution to Christian life and thought which the Anabaptists have made. Thus does history rectify its errors.

Bro. H. S. Bender is the general chairman of the conference, and does a fine job. It is a problem to keep on schedule. There is a very full program and one speaker after another runs over time. Some speeches have been crowded out entirely. It seems the Mennonites love everybody except the next speaker.

You ought to hear the music. A special trilingual booklet of hymns was prepared for the conference, with each hymn appearing in German, French, and English. One can sing whichever language he knows, but the German predominates. They are grand old hymns, and the crowd sings with enthusiasm. Through most of the conference the Bethel College Chorus, which made a European tour this summer, is present and sings frequently. Then there are choruses from Thomashof in Germany, from Montbeliard in France, from the Sonnenberg in Switzerland, and from the St. Chrischona school; choirs from Altkirch, France, and Shantzli, Basel, and an American male quartet (D. W. Lehman, N. E. Kauffman, C. K. Lehman, M. D. Stutzman).

The theological faculty of the University of Basel greeted the conference in the July-August issue of its journal, *Theologische Zeitschrift*. The entire issue is devoted to Anabaptist history, with articles by Fritz Blanke, Harold S. Bender, and Ernst Crous. Free copies of this issue were distributed to delegates.

#### THE CONFERENCE SESSIONS

The tone of the conference was set by the conference sermon delivered by Samuel Gerber, President of the Swiss Mennonite Conference. Its evangelical emphasis was heart-warming. This sermon, together with the greeting above referred to, the message adopted by the conference, and other matters of interest will be published in a pamphlet as soon as possible and distributed to our congregations.

But the strongly Scriptural emphasis of the conference sermon warmed our hearts again and again in messages from various speakers. Christ as Lord and Saviour and the head of the church was set forth with clarity and power. The new birth, the necessity of discipleship, and the command to evangelize were preached with power. We hope to give you some of these messages in later issues of the GOSPEL HERALD.

There were, of course, some messages with which we did not all agree. But we had a chance to express ourselves in the discussion groups which met each forenoon. Different points of view were evident on the themes of the Church and the World and the Mennonite Church and Christendom. A strong appeal for ecumenical Christianity was given by one of the speakers from Holland, and met strong resistance from many delegates.

The high point of interest in the conference was the delegate session on the last day. It had been suggested at the beginning of the conference that it might be possible to agree upon a message at the end. But it was, as Harold Bender said in the final delegate meeting, a "daring hope" to think that this might be possible. A committee was appointed for the task, and various rumors were about during the conference days of the dif-

(Continued on page 886)



Delegates at the Fifth Mennonite World Conference held at St. Chrischona.



## EDITORIAL

### The Fifth Mennonite World Conference

As we look back on the impressions we received at St. Chrischona, certain things stand out. The first is the very representative attendance. All of the European Mennonite groups had delegates there, with of course a large attendance from the near-by conferences in France, Switzerland, and South Germany. There were even a few persons who were recently behind the Iron Curtain. The Indonesian Mennonite groups were represented by nationals from that country. A few were present from South America. Many Mennonite mission fields were represented by missionaries. All the major groups of North America had attendants there, often by considerable numbers. The (old) Mennonites, the General Conference group, the Mennonite Brethren, the Evangelical Mennonites, the Missionary Church, the Brethren in Christ, the Holdeman Mennonites, the Conservatives, the Old Order Amish—they were all present. Our own group had its full quota of delegates and a large number of other persons who combined attendance at the conference with a European and/or Palestine tour. Practically all of our conferences were represented, officially or otherwise. The effect of getting acquainted, if only on a social plane, is bound to give new understandings and appreciations.

A second impression is the evangelical note which ran through the whole conference. Some of us had heard a good deal about the theological liberalism of European Mennonitism. We soon saw that, though there may be liberalism in certain sections, there is as well a very sound theology in other sections. The conference sermon preached by the president of the Swiss conference aroused such enthusiasm among the delegates partly, no doubt, because it put them at rest on this point. The importance of giving the Lord Jesus the foundational place in the church was emphasized again and again, in speeches and finally in the conference message. Also emphasized repeatedly was the essential new birth in distinction from a mere intel-

lectual faith. A warm loyalty and love for the Lord Jesus is evidently characteristic of world-wide Mennonitism.

A third impression is the respectable standing which Anabaptist-Mennonites have secured in the world. The movement of which we are the modern descendants was severely persecuted at its birth 425 years ago in Switzerland, the land of our meeting. Our fathers for a long time made the pilgrimage of conscience in search of toleration and religious liberty. For years even educated people thought that the Anabaptists were a group of fanatics who were annihilated at Munster. Now scholars, many of them historians of reputation outside our own church, have written with clarity on the true character of Anabaptism. Even those who do not agree with us have come to respect us and to understand that our movement has contributed something of value and importance to the religious world. This respect and appreciation was seen in the greetings which came to the conference from Swiss Protestant leaders and from such sources as the World Baptist Alliance and the Bishop of Chichester, representing the World Council of Churches. It was seen also in the hospitality of the St. Chrischona organization, in the friendly report of the Associated Press, and most of all in the history-making welcome to the Grossmunster in Zurich where once Zwingli thundered his condemnation of the Swiss Brethren. There is danger in this greater respect, of course. Respectability is sometimes a step toward sterility. But there is a justifiable satisfaction, we believe, in seeing our movement appraised somewhat according to its real significance.

A fourth impression concerns the degree of unity among Mennonites which this conference was an evidence of. There are differences, real and no doubt important, among us. Some of these differences are due to separations geographical and historical. Some represent differences of interpretation concerning the meaning of God's Word and the practical application of the cardinal doctrines of nonresistance and nonconformity. Some, we fear, are due to different attitudes toward the Word of God and

represent most regrettable departures from the faith of our fathers. One could wish for a much greater unity in the direction of our historic, conservative faith and practice. But when we have said that, we must also say that we have a great deal in common with Mennonites of other countries and of other branches. There are those in all the European conferences, for instance, whose conscience against participation in war is not a whit behind our own. Our hosts at Basel manifested a simplicity in their way of living, even of dressing, that should have brought conviction to many of us from America. There are those of other branches who put an emphasis on the new birth and a new life which some of our own congregations do not often hear. One must admit that there are many Mennonite groups in which Conrad Grebel or Menno Simons would feel at home.

The greatest triumph of unity in the conference, of course, was the adoption of the conference message. While by no means a full statement of faith, which it did not need to be, it has an excellent emphasis on Christ as the foundation of our faith, on the necessity of the new birth, and on the requirement of separated living, particularly on the matter of love toward one's enemies. And this statement, which only a few years ago would certainly have been impossible, was adopted unanimously without any debate on the floor. Never before in our history has so representative a group of Mennonites agreed on anything. This makes the Basel Conference Message a historic document, for which we can all praise God. Surely the greater contacts among Mennonites during the past quarter century are bearing fruit in a common rallying around the historic principles of Anabaptism.

There are many things wrong in the family of Mennonites. But at least some things are being set right. We have reason to thank God for this and devote ourselves to further improvements, both in our own group and in the related groups. We have something to learn from others, and certainly something to give. Let us be humble in receiving and faithful in giving.—E.

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. . . (The Bible) covered the globe with countless institutions of mercy, absolutely unknown to the pagan world. —William Edward Harpole Lecky.



# The Forgotten Waterpot

By Fannie E. Martin

Did you ever start out with plans for a day, or even a week, and come to the close of the week and see none of them had been carried out? Perhaps you felt a little depressed and wondered why so many interruptions.

Have you ever stopped to make a comparison of the things you really did and the things you wanted to do? Which were the most important after all? Which did you spend the most time working for, yourself or the Master?

"We should, as far as possible, give the most important things first attention."

In the fourth chapter of John we find a very interesting account of a woman who went to a well to draw water. We do not know just what her main reason was for going. Perhaps she was cleaning house and needed much water. Perhaps she was preparing the noonday meal, or perhaps her children were thirsty. We can only surmise that it was very important that she get the water home immediately. But did she? No! When she got to the well she had another call. A man was there, which no doubt was a shock to her, and a greater shock when He said, "Give me to drink." For this was a woman of Samaria and the man (Jesus), who was addressing her, was a Jew. After some discussion Jesus finally revealed Himself to her.

No doubt she was very happy to meet this Jesus, even if He did tell her of her sins; for she immediately left (or forgot) her waterpot and went into the city and said, "Come, see a man, which told me all things that ever I did: is not this the Christ? Then they went out of the city, and came unto him" (John 4:29, 30).

It seems a great load was lifted off her mind when Jesus spoke to her of her sins, and she was so happy she wanted to start right out to bring others to Christ. Can not we as Christians do likewise? Perhaps we are not filled with the joy she was. We have our waterpots to fill before we can answer the call. It takes long years sometimes before we can give up everything for the Master's sake. It means much to forsake home, father and mother, and go out on the mission field. But what beautiful testimonies we have read that foreign missionaries have given for the great cause they love so much.

Aunt Lina Ressler expressed herself this way in an article, *This Is India*: "Happy the missionary who can go, made to be all things to all men as he carries the message of Christ and His salvation to those who need Him."

George Whitefield, the famous English evangelist, said, "O Lord, give me souls, or take my soul."

Henry Martyn, a missionary, cried as

he knelt on India's coral strands, "Here let me burn out for God."

Praying Hyde in India said, "Either give me these souls or I die."

How it thrills us as we read how very interested these dear missionaries were in bringing souls to Christ.

There are many of us who can never give a testimony, or prayer, like this, but I dare say, there are unsaved souls in every community who need Christ.

Perhaps if we were as zealous as the woman at the well our work would be more effective. If we were to meet Christ at a very unexpected place someday, and He would ask us to gather in the unsaved souls in the community at once, would they be souls we have on our prayer list? Or better still, if He were to ask us to bring our friends and those we love to associate with, just whom would we take? Would our friends represent the best in the community, or would we be shocked to let Jesus know who some of our best friends are?

Some folks find much happiness in going to worldly amusements. They feel they can go and no one will find it out, but Jesus is always watching over His children and knows their weaknesses. When He told the woman at the well to "Go, call thy husband, and come hither," she did not try to hide her sins, but told Him the truth. She answered Him, "I have no husband." And He said, "Thou hast had five husbands; and he whom thou now hast is not thy husband."

"It's so easy for us to forget home duties when we really want to go out for a good time." Some even neglect their families to go to the shows or parties or many other places and say, "Oh, the work will all be there when we return." But remember the Lord's work requires haste, and the more interested we become in His great harvest field, the greater our joys will become.

John 4:39 says, "And many of the Samaritans of that city believed on him for the saying of the woman, which testified, He told me all that ever I did." Certainly her speech was not eloquent but something was manifest in her delivery that left a deep impression on the people. She sowed the seed for Christ to reap the harvest.

Who was it that kept an account of this meeting? Remember she and Christ were alone, as the disciples had gone on before. It must have been the woman. Had the woman of Samaria been as forgetful as we often are the beautiful story of the empty waterpot would never have been written.

The small article from which I gathered a few scattered thoughts on "The Empty Waterpot" was written by Mrs.

Martha Senger, Richmond, Virginia. She was deeply burdened for the unfortunate in that city where she did mission work for years. Her one and great desire was, "That we forget our waterpots of pleasure and by our kind deeds help lift the burdens of others." This aged saint died recently in another state at a ripe old age, after raising two motherless children, and doing her mission work besides.

My dear friends, just think what a beautiful sight it would be if we would bring our waterpots of pleasure, envy, hatred, malice, covetousness, backbiting, and many other sins so common among us, to the well and leave them there. I imagine it would make a pyramid as high as the pyramids in Egypt. If this would really come to pass, I believe there would be many such pyramids dotted over the country. It's then that we as writers, teachers, evangelists, and many others could see the fruits of our labors.

Yes, even the unsaved seem to be meeting Christ at very unexpected places, as the woman met Him at the well. It's interesting to read about the boys at Jefferson City Penitentiary who have met this Christ at a very unexpected place. How happy they are to give up all their sins, and try to lead others to Christ. They, like the woman at the well, were eager to give up their evil deeds.

In Acts 19 we read, "Many of them also which used curious arts brought their books together, and burned them before all men. . . ."

Yes, we think to burn something we will have all traces of that sin removed. So many unsaved persons today request that after death their bodies should be burned. They seem to think all will be over in this life and in the life to come.

How sad it will be in the great judgment day when they will find to their sorrow they will have to give an account of an empty life and will not have time to repent and lead others to Christ.

Just as I started to write this article, I heard the most beautiful music coming to me from the distance. I paused to listen, and heard these beautiful words:

*Sowing in the morning, sowing seeds of kindness,*

*Sowing in the noontide and the dewy eve;  
Waiting for the harvest, and the time of reaping,*

*We shall come, rejoicing, bringing in the sheaves.*

*Sowing in the sunshine, sowing in the shadows,  
Fearing neither clouds nor winter's chilling breeze;*

*By and by the harvest, and the labor ended,  
We shall come, rejoicing, bringing in the sheaves.*

"And our labor is ended." What have you done for the Master?

Hinton, Va.

Some temptations come to the industrious, but all temptations attack the idle.—Charles H. Spurgeon.



## WITH THE EDITOR (Continued)

facilities they were having. How far could this conglomerate gathering of Mennonites go in any doctrinal statement? Would a declaration against war be possible here in Europe, where only



Harold S. Bender, general chairman, and Fritz Goldschmidt, Swiss bishop, in the pulpit at St. Chrischona.

a few years ago the historic Anabaptist principle of nonresistance was as good as dead?

And so everyone listened almost breathlessly as J. J. Thiessen of Saskatoon, the chairman of the committee, read the message which, after midnight labor and much prayer, had been agreed upon. It was specified that it was the message of the conference, not to the world, but to our churches. Then H. Craandyk, president of the Netherlands General Conference, stepped to the microphone and expressed his joy in being able to agree with this message.

Representatives of the various groups and conferences followed him in a similar statement. The message was adopted by a rising vote, and many eyes were moist as Bro. Thiessen thanked God for this victory of Christian truth and unity. The message is printed on the first page of this issue. One who reads may wish there were things there which are missing. But when we remember that Mennonites of five continents, representing every sort of national and historic division, could unite on a statement that contains as much as this one does, we must be grateful for what has come to pass. Never before has world-wide Mennonitism been united by such a bond.

The conference decided to hold its next meeting in 1957, in Europe, if that seems then feasible; if not, in Canada.

Toward the end the crowd thinned out a bit, at least inside the hall, for it was oppressively warm.

We shall always remember St. Chrischona for its beauty of location, the warm hospitality of our Swiss, German, and French hosts, the efficient conference management, the new friendships we have formed, the sense of oneness we felt in a world-wide brotherhood. It was good to be here.

## Mennonite Aid, Inc.

C. L. GRABER, SECRETARY-TREASURER

The midyear meeting of the Board of Directors of Mennonite Aid, Inc., was held at the home office in Goshen, Ind., on June 28, 1952. The meeting was presided over by the President, M. R. Good, Kitchener, Ont. W. J. Dye from La Junta, Colo., was elected as a director to fill the vacancy created when Carl Kreider accepted a three-year assignment at the International Christian University in Tokyo, Japan.

The report of the Secretary-treasurer shows a marked improvement in the condition of the Association. Adequate reserves in cash have enabled the prompt payment of all claims. Claims continue to be high, averaging about \$3,500 per month, for the first six months of 1952. There was a decided drop in claims in June and the same has continued on so far into July. However, the average for the first six months of 1952 is only slightly below the average for the whole year of 1951.

A significant item in any report from such an association as Mennonite Aid, Inc., is to discover what part of the assessment dollar gets back to the members to pay their claims. In 1951 we found that .8326 cents out of every assessed dollar was returned to the members to pay their claims. An additional .05 was retained for a reserve. In the first six months of 1952 this has been improved slightly and we find that .8465 cents of every dollar assessed was returned to members to pay their claims. The .05 cents for reserve was still retained. A report on all organizations operating in this field in the U.S. has just been received and we can check ourselves thereby. We are happy to find that we stand very well in this respect, but we want to make further improvements in this regard when our membership has grown still larger.

The secretary's report shows a membership total of men, women, and children in the Hospital and Surgical department of 3,792. This is an increase of 412 since Jan. 1, 1952. In the Burial Aid department the figure stands at 1,040, which is an increase of 90 since Jan. 1, 1952. While our growth has been steady, we do feel that it should be more rapid, thus increasing the fellowship in this field and spreading the blessing of mutual sharing over a larger segment

## It Happened —

## FIFTY YEARS AGO

(From HERALD OF TRUTH, Sept. 15, 1902)

The Fall Term of the Elkhart Institute opened on the 2nd of September. About seventy students have been enrolled. The question regarding the location of the new buildings for the school seems to be still undecided.

There are now forty-one members here in this congregation [Iowa, La.].

## TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Sept. 1, 1927)

One thing to come before General Conference . . . was a resolution providing for the spreading upon the minutes . . . the Confession of Faith adopted by the Swiss Brethren in 1527, and that adopted . . . at Dortrecht, Holland, in 1632, and republished by authority of a conference held in 1727 in what is now the Franconia district . . . this being the 400th anniversary of the action of the Swiss Brethren and the 200th anniversary of the action . . . in eastern Pennsylvania.

The election of officers for next session of General Conference resulted as follows:—

Moderator, D. A. Yoder, Elkhart, Indiana.

Assistant Moderator, John S. Mast, Elverson, Pennsylvania.

Assistant Secretary, J. L. Stauffer, Harrisonburg, Virginia.

Treasurer, J. C. Frey, Wauseon, Ohio. Additional members of the Executive Committee, J. M. Kreider, and Aaron Mast.

. . . a microphone was on the desk . . . and from this instrument went out wires to amplifiers in the tents . . . and on poles in various parts of the grounds. By means of these the voice of the speakers was heard more distinctly in the back part of the rear tent than twenty feet away from the speaker.

of our church. You can help us by telling your friends about Mennonite Aid, Inc., and by sending us their names and addresses and thereby enabling us to send them our descriptive folder and enrollment blank.

The assessment is being made for a six-month period. The membership has requested this change because it will mean a smaller payment by them at one time. For us it means easier financing and control because we keep the "assessment dollar" and the "claim dol-



## A Prayer for This Week

Eternal, all-knowing God, our loving heavenly Father, we are grateful for Thy guiding hand and overruling providence through all the days of our years. We thank Thee for the refining, restraining, inspiring influences of home, community, and institutional life. We confess that when our waywardness and wandering have put us in danger of following the path of sin and error, Thy gracious Holy Spirit has checked our steps and redirected us into the way of righteousness and truth. We thank Thee for daily bread, for health and strength to serve Thee, for tasks to do and the will to do them well, for the sacred associations of home, for the blessings and responsibilities of the social circle. We praise Thy name for Thy plan that provides for the fellowship of believers in the church of Jesus Christ through forgiveness of, and release from, sin. We humbly admit that we are unworthy of Thy goodness and that nothing we can do can begin to repay Thy fatherly care and concern. But help us to use Thy gifts to us to serve Thee with a pure heart, to bless our fellow men, and to bring to others a realization of Thy great love and thy tender mercy. These blessings we ask, with the forgiveness of our sins, in Jesus' name. Amen.—*John Umble.*

lar" closer together. The assessment for the first six months of 1952 is \$25 per family consisting of husband, wife, and all children, regardless of number, below 19 years of age. This assessment is at the same rate as in 1951.

Several changes were made in the Constitution and Bylaws to enable better service to the membership. A committee of three was appointed by the President to keep up a constant study of all phases of our work and to bring reports to the Board of Directors regularly. We are fortunate in having representatives of several different areas of activity on our Board. We have a physician and surgeon as well as a Hospital Administrator, and these together with the Secretary compose the study group.

The Board of Directors continues as before: M. R. Good, Kitchener, Ont., Pres.; H. Ralph Hernley, Scottdale, Pa., Vice-Pres.; C. L. Graber, Goshen, Ind., Secretary-Treas.; Harold L. Swartzendruber, Asst.; Samuel S. Wenger, Lancaster, Pa.; W. J. Dye, La Junta, Colo.; Albert Weaver, Hesston, Kans.; Tilman R. Smith, Eureka, Ill.; Dr. H. Clair Amstutz, Goshen, Ind.; Harry Wenger, Wellman, Iowa. Any of these brethren

will be glad to help you if you will contact them. They will give you information and answer your questions, or you can write to the Secretary at Goshen, Ind. The next regular meeting of this Board is set for January 10, 1953. We pray God's continued guidance and help and also His blessing upon Mennonite Aid, Inc.

Goshen, Ind.

## Mountaintop Experiences

By L. L. WIGHTMAN

How well are you acquainted with the mountain peaks of Palestine and the adjacent countries? Do you know the stories and experiences associated with the various mounts? Perhaps our trip in the air over this territory will refresh your memory or bring you new information. Rather than choose a jet plane, we pick a helicopter for our observation, for then we can pause in the air as we look down on various peaks, turning back the pages of history at the same time.

That mount below us is one of the most noted in the history of man. We see a man climbing the mount for an appointment with Jehovah. Then he returns down the mountainside, bearing with him two tablets of stone with writing upon them. Name the man, the mount, and tell the story.

A man stood on this mount, looking westward at a land of promise, a land which he would not enter. Perhaps it is near the close of a day with a brilliant sunset. For him the sunset of life was at hand. The day of earthly life neared its close. Would you like to know his thoughts as he stood there alone with God? Name the man and the mount.

Look at that crowd down there! There surely is something going. Some kind of challenge, for we see one man against many. A servant of God challenges the prophets of Baal to a test which will prove if Jehovah or Baal is greater. Do you hear him taunt the prophets of Baal for the failure of their god to answer their pleas? Do you see that fire lick up the sacrifice of the prophet? Name the prophet, the mount, and the ruler of Israel, and tell the story.

What a strange sight! A boat on top of a mountain! How did it get there? And people are coming out of it. One, two, three—eight altogether. Identify

## In the Beginning God

By Edna Hull Miller

This sandy loam beneath my feet  
Is older than is man;  
Yet all our souls were part of Him  
Before the world began.

Oklahoma City, Okla.

## Prayer Requests —

Pray for the children and young people who will be going back to school this fall. Pray for those who must go to public schools and daily face strong temptations to accept the way of the world. Pray for our church schools as they open.

Pray for a 6-year-old girl and a 15-year-old boy who have been stricken with polio. Pray that the Lord may heal them if it is His will.

Pray for the blessing and protecting care of God upon those returning from the World Conference. Pray that our churches might receive a new understanding of our brethren in other parts of the world through the influence of this Conference.

Pray for three Sikh girls at the Christian Medical College in Ludhiana, India, who would like to accept Christ but are afraid to face the consequences of this decision among their own people.

Pray for Sister Waneta Brunk and Sister Evelyn Bauer, two of our missionaries who have been stricken with polio. Pray for the blessing of God upon their lives.

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

*(Requests for this column must be signed)*

the eight persons, and name the mount. Also tell the story in connection with this experience.

This mount over which we pause now was the scene of a glorious experience. We see four men going up into this mountain to pray. Three of them are overcome with sleep. When they awake, they are startled by what they see. Their leader's face shone as the sun, and His raiment was white as the light. Two visitors had also appeared and were conversing with their leader about a coming event.

By what name do we know this mount? Name the leader, His three companions, and two visitors. Tell the story, one of the most beautiful in the Bible.

Those two mounts over there are not so familiar to us, but they are important. Israel assembled there one day, half over against each mount. An altar was erected on one mount, then the leader of Israel read all the words of the law to the congregation of Israel. You are not sure you remember that story? It is less



familiar than some, but well worth knowing.

Name the leader of Israel, and the two mounts.

The life of another leader of Israel ends, but his burial place is known. This ruler or leader preceded the institution of the judges. Following his death, Israel forsook Jehovah to worship Baal and Ashtaroah. Name the leader, and the mount where he was buried.

We call your attention to these two mounts because of the interesting story of a king and a prophet. He was king of Moab; the prophet a very unusual character. Yes, an animal talked to this prophet, rebuking him. These mounts are named in connection with the building of altars.

Name the king and prophet, also the mounts. Oh yes, tell me the story of all that happened, especially to the prophet.

This man led a flock across the desert, coming to the mountain of God. Owing to a sudden decision one day, this man changed occupations. From a position of nobility he becomes a man of the desert. As he led the flock to this mount, he saw a strange phenomenon. Turning aside to see this unusual sight, he found the entire course of his life changed.

Name the man, the mount to which he came, and the sight he saw.

There are other mountains, other stories, other interesting characters. Perhaps you would like to continue the journey by yourself. But learn the story in connection with each place visited.

#### ANSWERS

1. Moses. Mount Sinai. Ex. 19.
2. Moses. Mount Nebo. Deut. 34:1-5.
3. Elijah. Ahab. Mount Carmel. I Kings 18.
4. Noah and wife. Three sons and wives. Mount Ararat. Gen. 8:4; 7:13. Read Gen. 7 and 8.
5. Jesus, Peter, James, John; Moses and Elias (Elijah). Matt. 17:3. Mount of Transfiguration. Read Luke 9:28-36.
6. Joshua. Mount Gerizim and Mount Ebal. Josh. 8:30-35.
7. Joshua. Mount Ephraim. Judg. 2:8, 9.
8. Balak and Balaam. Mount Pisgah and Mount Peor. Num. 23:14, 28. Read Num. 22-25.
9. Moses. Mount Horeb. Burning bush. Ex. 3.

Avoca, N.Y.

#### PRAYING AMISS

The misconception that praying consists of our talking to God is prevalent. Prayer is communion, but not a one-sided one. This accounts for the statements that for one soul who exclaims, "Speak, Lord, for thy servant heareth," there are ten who say, "Hear, Lord, for thy servant speaketh."

—D. Carl Yoder

## Patching Is Not Enough

BY MRS. G. MORRISON

"And he spake also a parable unto them; No man putteth a piece of a new garment upon an old; if otherwise, then both the new maketh a rent, and the piece that was taken out of the new agreeth not with the old" (Luke 5:36).

One day while we were returning from a short trip in southern Ohio, the T-bar on our car suddenly broke in two. We stopped at a garage where the mechanic welded it together again, assuring us that the bar was as good as new. So we proceeded upon our way, reaching home safely.

However, we soon found that it was not as good as new. In a few weeks the bar broke again, and this time we wasted no effort or money in attempting to patch the break.

This little incident brought home to me the meaning of Jesus' words when He said, "No man putteth a piece of a new garment upon an old. It is useless for the Christian to attempt to patch up the

old way of life. There must be no half-measures for the Christian, else there will be strain and conflict within, until a new rent is made that will completely destroy, and make more useless than before.

The Christian life must be firm and uniform throughout, woven of a new cloth whose threads are faith and trust, unselfishness, loyalty, and love.

Youngstown, Ohio.

"Preach all the four winds. . . Preach the North Wind of God's righteous judgments—that the way of the transgressor is hard, and the wages of sin is death. Preach the East Wind of God's affliction, that whom He loveth He chasteneth and scourgeth. . . Preach the South Wind of temptation and danger. . . But most of all preach the West Wind. . . You're never really preaching until you're preaching the West Wind of God's mercy and pity and forgiveness."

—Clarence Macartney.

## OUR SCHOOLS

### HESSTON COLLEGE NEWS

Registration for the 1952-53 school year at Hesston College and Bible School will begin Wednesday, September 3, and continue through September 4. The office of Admissions reports a slight increase in applications for admission over the number at this time last year. Merle Bender, director of Public Relations, reports that applications are still coming in and that campus residence hall reservations are nearing the capacity limit.

On the eve of registration, September 2, the personnel department has planned a faculty-parent fellowship to be held in the Student Lounge. All parents are urged to be present to meet the faculty and to become acquainted with them personally.

Leonard Lichti, Dean of Personnel, has arranged for the administration of the A.C.E. tests to be given on September 3 and 4 during the registration. Students are free to register when not scheduled for tests. All registration will take place in the auditorium of Hess Hall.

The social committee of Student Council has planned a Men's Mixer and Ladies Merger for the evening of September 5 after the first day of classes.

On Saturday evening, September 6, the Mennonite Youth Crusade for Christ will be held in Memorial Hall.

The maintenance department is winding up the improvement planned for the summer months. Among them are: a partition in the Snack Shop dividing the mail boxes and ping-pong tables from the snack bar and bookroom; new tables and counter top in the Snack Shop; new tables and chairs for the

College Reading Room (all made in the Industrial Arts Shop by Vernon Allison, former shop instructor at the College); the library enlarged to include all of room A-26, two-thirds of the room given to additional stack space and the other third to magazine research reading; room A-24 changed to become the high-school reading room; outside paint job on Green Gables; Health Center redecorated; Home Economics Laboratory enlarged to include two thirds of the basement room in Green Gables formerly used for the high-school reading room; asphalt tile laid in some of the Green Gables girls' rooms; balcony doors installed in auditorium of Hess Hall; south room in Hess Hall redecorated and furnished for the office of Dean of Men; parking area west of the Administration Building covered with black top treatment; laundry with new commercial washing machine and dryer.

The Eighth Annual Faculty Fall Conference is to be held August 28 to September 1 in the Student Lounge. For four days the twenty-nine faculty members will meet in fellowship to study the methods of the Master Teacher. Discussion leader is Roy D. Roth, president-elect, and devotional leader is John P. Duerksen, music instructor. Devotional periods will be a study of the book, "Christian Perfection," by Fenelon. Chorister is Lowell Byler, music instructor. The last meeting will be given to general business and orientation.

—Melva G. Kauffman.

Other books were given for our information; the Bible was given for our transformation.



# TEACHING THE WORD

## Winning Our Children for Christ

BY ELLA M. CRESSMAN

It is an interesting observation that people are coming into the kingdom of God at an earlier age than was once the case. At least, in our own denomination this seems to be true. I have vivid recollections of a girl of my acquaintance and of my age desiring to acknowledge the Lord Jesus Christ as her Saviour and being instantly restrained by her mother, who declared, "You are too young." The girl was at least twelve years of age.

As a matter of interest I made a survey some months ago among sixty teenage young people from Mennonite homes who were Christians and members of the church. The results showed that the average age at which they had accepted Christ was eleven. Only four were aged fourteen and not one was older; one had come at the age of six; three at age eight; and six at the age of nine. This has its counterpart in history. Clarence Benson in his book, *An Introduction to Child Study*, says, "Polycarp, the aged martyr of the early church, has left it on record that he became a follower of Christ at the age of nine. Matthew Henry gives the age of ten as the date of his conversion. Isaac Watts accepted Christ when nine years old, while Jonathan Edwards dates the beginning of his Christian life from his seventh year." I believe that the reason our own children are coming to Christ at an earlier age than previously is that, on the whole, we are giving them more Bible teaching at a younger age.

But are we actually winning them for Christ? In a survey made in one of our congregations it was found that of about sixty pupils above the beginner's class in the Sunday school only seven accepted Christ and were received into the church during the year. At our Ontario Conference this year a report was given which revealed the following facts: there are 1,444 boys and girls in our Sunday schools under the age of thirteen. Only ninety-one pupils were received into the church. There are one hundred and seventy-five in our Ontario Sunday schools over the age of twelve who have not accepted Christ. A few months later at the Alberta-Saskatchewan Conference I heard these figures given: enrollment—1,008; number of pupils received into the church in the year—12; number over twelve not in the church—87. This is repeated in other conferences, because the February 12, 1952, issue of the *GOSPEL HERALD* states, "Mennonite Sunday schools have 3,657 pupils over 12 years old who are not church members."

These figures are rather startling. It

is one thing to read that by and large about 80 per cent of the children attending Sunday schools leave at approaching teen-age without having accepted Christ; but here are figures which apply directly to us. It is infinitely harder to win them to Christ after they have gone out into willful sin. What is lacking in our emphasis?

What is our purpose as Sunday-school teachers who meet with our classes for a half hour or less each Sunday? What is in our mind when we teach summer Bible school? Is it merely to acquaint our pupils with the Bible stories? Or is it our supreme motive to present the claims of Christ in such a way that they can understand and will be impelled to come to Christ in simple faith accepting Him as Saviour? Remember "The word of God is quick and powerful" (Heb. 4:12). Should we not see results then?

Mass evangelism is not a reliable means of reaching our children. Having them in small groups such as we do in a Sunday-school class is an ideal arrangement for winning them. The teacher knows each individually and should be ready to detect signs of conviction of sin. A child, knowing his teacher to be interested in his salvation, should feel free to speak personally to her or him and should be encouraged to do so. Our teachers should know how to lead a seeking child to Christ.

Here is a guide which may help us as teachers (or as parents in the home) in this the supreme task of the church—pointing and winning people to Christ. In dealing personally with a child who has indicated a desire to accept Christ

1. Be sure the child realizes that God loves him and is preparing a place in heaven for him. But God is holy and cannot admit into heaven anything sinful.

2. Tell that God created man innocent but man disobeyed God and so sin came in. Because Adam and Eve brought sin into the heart of man, we are all sinners. Have the child see and acknowledge his own sinfulness in the sight of God.

3. Christ died for your sins. In this way He took the punishment for *our* sins; we deserved it but He took it in our place. All we need to do is to believe this and receive Him as the One who died in our place, accept Him as our Saviour.

4. He is knocking at your door. Will you let Him in? Do you want Him to come in and save you from your sins? All you need to do is ask Him; open your heart and let Him in.

Usually a child will pray audibly a simple prayer of confession and of asking

Christ to come in. He will probably want to tell the pastor and his parents. Let him do this in his own simple way. It is his own personal confession of having received Christ as Saviour. Several years ago when I was helping at the Boys' and Girls' Camp at Chesley Lake quite a number of children, aged nine to thirteen accepted Christ in this personal way in their own cabins with their own counselors.

These born-again young Christians should be encouraged to read the Scriptures every day and take time for prayer. The teacher should use the Sunday-school lessons to help build them up in the faith as well as continuing to let the Word of God speak to those in the class still unsaved.

The supreme task of the church is to evangelize and establish those in the faith who have been reached. The Great Commission states that very clearly. The Sunday school as a teaching agency of the church can do this very effectively for our children. Should we not work together to decrease the numbers next year of children over twelve who are not entering church fellowship? It is a matter which may well receive prayerful study on the part of parents, pastors, and Sunday-school workers. Are we not responsible to God for these little ones He has placed in our care?

Kitchener, Ont.

## A THEOLOGY OF HATE?

The conference was drawing to a close, and all of us were very tired when we were brought up short by the statement of a speaker: "There is something like a theology of hate." For a moment we listened in disbelief and wonder. Surely that was a mistake. A theology of hate! That is a contradiction in terms. But the longer we thought about it the more we realized that the brother had something. History demonstrates that men can actually use their knowledge of theology as a means to justify and nourish their hates. Incredible? Recall the theology of the Inquisition, and the religious overtones of the Ku Klux Klan! The Inquisition was ready to burn heretics to the glory of God, and the Ku Klux Klan appeals to some of men's darkest religious passions and prejudices as a cloak for its hateful program. It is, of course, true that a theology of hate is not always easily recognizable. It is subtle and satanic in its grip on the minds and souls of men. It has, however, one clearly evident and recurring characteristic. It is always marked by an utter disregard for the welfare of human souls. It always means that some tradition or custom or prejudice must be upheld no matter what it costs in terms of immortal souls. Hate broods over it, and breathes through . . . May God preserve us from anything like a theology of hate—except the hate of sin!—*The American Lutheran*.



## FAMILY CIRCLE

### This Baby

By Lorie C. Gooding

This baby is a tiny thing  
With hair like a new chick's downy wing,  
And the voice of the morning birds that sing,  
This baby.

But soon, how soon, she'll grow to be  
A toddler playing 'round my knee,  
Bringing much happiness to me,  
This baby.

And she will learn the pulse of years,  
The lift of hopes, the weight of fears,  
The joy of laughter, pain of tears,  
This baby.

Oh, brush her gently, time's swift wing,  
And touch her never, sin's sharp sting.  
She is a nearly perfect thing,  
This baby.

Lord God, I dedicate to Thee  
The baby Heaven sent to me.  
Oh, keep her to eternity,  
This baby.

Holmesville, Ohio.

### The American Home of Today

By NORMA MILLER

Home is defined as a place of abode, of rest, of comfort, a place where we instinctively turn when the cares of life press upon us.

When we are weary or ill, we want to go home. No other place has charms like home, for no other place can offer love like home. But sad to say, there are many American homes where there is no love and no rest. Each one finds his interest outside the home. The parents go to work and about their business at a nerve-racking pace, leaving their children to themselves much of the time. Perhaps they have time to care for their bodies, to clothe them and train their minds, but no time to care for their souls.

In some American homes the parents do not have time to stay at home with their children, and so the child spends its evenings with baby sitters. This is all right occasionally, but no baby sitter can take the place of father and mother, and every child has the right to a memory of happy evenings in the home with father and mother.

We also have many homes where the material needs are not supplied. The money is spent for drink, theaters, and other amusements. Many people today are "lovers of pleasure more than lovers of God," and their homes surely show it. Authorities find that most of the cases of delinquent children are really caused by delinquent parents. Until the par-

ents of America wake up, how can we expect the children to grow up to better our nation?

Radio has been a threat to the American home, and television is still more of a threat because of the great impression it leaves on the mind. Over three million television sets were bought in a six-month period. Even non-Christians are alarmed at the type of programs presented. As it is now, much is offered to please the flesh, but little or nothing to edify the soul.

I read recently that nearly 2,000,000 American families have been forced to "double up" with others, sharing the same kitchen, bathroom, living room, and even sleeping quarters. Is it any wonder that there is so much marital unfaithfulness, adultery, impurity, and domestic troubles? The divorce evil has become a disgrace in America, and it is ever on the increase. In 1945 Los Angeles had 37,000 marriages and 22,000 divorces. This divorce problem has put a great blot on the family life in our country today.

The sin of materialism is wrecking many homes. Many so-called Christians (and must we say Mennonites?) are bowing down in spirit to idols of wealth, security, and pleasure, and many are more concerned about money, clothing, appearance, and an easy existence, than they are about the salvation of their souls and the souls of their children.

The social, moral, and religious status of the American home today is such that it is causing much alarm. It is the children that suffer most.

There is much individualism in homes, which is one of the great dangers. Each member of the family goes his own way. He is on his own time, has his own money, and henceforth does as he pleases. Far too many homes are just a place to go to when there is no other place to go.

Every home, whether Christian or not, is exposed to thousands of dangers in the world today. Nothing but the cross of Christ can save the home.

Midland, Mich.

### A GOOD FATHER'S ATTITUDE

Once an old man had a very wicked son. In the market one day a neighbor asked him how the youth was doing. "Very ill," was the reply, "worse than ever."

"How do you put up with him? If he were mine, I'd turn him out."

"Yes," replied the father, "and so would I if he were yours. But, you see, he is not yours; he is mine."

—D. Carl Yoder.

### HOSPITALITY

Have you ever been a house guest where you had been so cordially invited and yet where the atmosphere of the home made you ill at ease? We all have. A family whose members are maladjusted, who know not the value of love, forgiveness, tolerance, patience, understanding, cannot conceal their feelings and attitudes when on dress parade. From every life there goes out an influence for good or ill, whether we will it or not.

In a certain home there was luxury, fine art in pictures and statuary, books in every room and closet, yet neither the art nor the books spoke of the work of the Master Artist in their lives. Were Jesus to enter there, would He be embarrassed? How would the family react to the sadness in His eyes, to the sympathetic touch of His hand? Could they give Him a warm welcome? Not unless they opened the door of their hearts as well as that of the home.

Hospitality means first of all love for God which makes possible love for friends, loved ones, and all mankind.

Carl and Clara.

"Home, as an agency of God in this wicked world, demands godly parental authority. Lawlessness in the community and in the nation usually starts at the fireside. The child who is denied respect for God and parental authority will not respect other authority when he grows to manhood." Pilgrim Holiness Advocate.

### EXPRESSIONS OF APPRECIATION

I wish to express appreciation and thanks to my many friends and relatives for the prayers, cards, gifts, visits, and scrapbook given to me during my stay in the hospital and since my return home. May God richly bless you all.—Edwin W. Nolt, R. 1, Danver, Pa.

\* \* \*

Since it would be almost impossible to reply personally to all who have remembered our son, Theodore, during his stay in the hospital and convalescent days at home with cards, gifts, and prayers, we take this way of saying thank you. He appreciated everything. May the Lord bless each one of you.—Mr. and Mrs. Harold E. Shelley, R. 1, Kinzers, Pa.

\* \* \*

I wish to express my sincere appreciation to all my friends and relatives who so kindly remembered me with cards, letters, flowers, gifts, prayers, and visits during my recent illness in the Lancaster Hospital and at home. God is graciously restoring my health once again, for which I praise His name. May He extend His blessing to each of you.—Mrs. Willis H. Hershey, Paradise, Pa.

\* \* \*

We wish to express our thanks and appreciation for the many cards and kind sympathy extended to us in the sudden passing of our dear companion and mother. May the Lord bless each one of you for your kindness.—Frank Shirk and family, Churchtown, Pa.

\* \* \*

I wish to express my sincere thanks and appreciation to all my kind friends and relatives who remembered me with prayers, gifts, cards, and visits while I was in the hospital and since returning home. May the Lord richly bless you all. James 5:15, 16.—Mrs. Lewis Ruppert, 1672 Old Philadelphia Road, Lancaster, Pa.



# TO BE NEAR TO GOD

## THEME: THE CROSS

One of the great paradoxes of Christian living is embodied in the cross—the cross of Christ and the cross of the Christian. In order to truly follow Jesus Christ, each one of us must face the reality of the cross and its demands on daily living.

### Sunday, September 14

The Cross of Christ (Isaiah 53:5-12)

The prophetic vision of the death of Christ! In the life of Christ the cross meant death. It meant bearing the sins and iniquities of the world. Pain, and loneliness, and suffering, and death. But how resolutely He faced it. With what foresight and love and determination He came to earth—to die. How earnestly He explained the cross to His wondering, misunderstanding disciples. How firmly He walked the dusty roads of Galilee which led to the cross on the hill, Golgotha.

"By his knowledge shall my righteous servant make many righteous:

And He shall bear their iniquities. . . .

Because He poured out His soul unto death" (Isaiah 53:11, 12)

Modern Readers Bible).

### Monday, September 15

The Necessity of the Cross (Matt. 16:21-25)

Peter's first reaction to the cross of Christ is typical of all mankind. But in no uncertain terms Jesus set Peter straight. The cross was certain, necessary, and in the will of God. And, what's more, just as Christ had to suffer the cross and death, so His disciples had no alternative. The rich young ruler who came to Jesus and asked how he could inherit eternal life was told, ". . . come, take up the cross, and follow me" (Mark 10:21). When the multitudes thronged Jesus (perhaps because He had healed and fed them), He turned and laid the proposition to them squarely: "Whosoever doth not bear his cross, and come after me, cannot be my disciple" (Luke 14:27).

To the disciples, to the rich, to the multitudes of hungry and sick, to us—"If any man will come after me, let him deny himself and take up his cross daily, and follow me" (Luke 9:23).

### Tuesday, September 16

Death through the Cross (Romans 6:3-6)

The cross is the symbol of death. Cross, crucifixion, suffering, death—almost one thought. And the cross for the Christian means daily death, daily crucifixion of self, daily dying to sin. "Always bearing about in the body the dying of the Lord Jesus . . ." (II Cor. 4:10). How we shrink from such a cross! But the cross is also the symbol of life. When we die to sin we may find freedom from the old taskmasters, freedom from Satan, from sin, and from death. A new Master, Jesus Christ, comes with His gifts of life, justification, and righteousness.

### Wednesday, September 17

Life through the Cross (Luke 24:1-9)

I wonder if the new hope that dawned in

the hearts of Mary Magdalene, Joanna, Salome, and Mary the mother of James could rival the dawn that breaks in the heart of the Christian today when he first knows newness of life in Christ Jesus. As surely as the cross and death face those who would follow Christ, so resurrection and new, eternal life follow this death. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (Rom. 6:5). We not only die to self, but we are made alive unto Christ. Thus is the cross a paradox of life through death.

### Thursday, September 18

Righteousness through the Cross (Romans 6:10-14)

Christ's call "take up your cross" also includes "follow me." That means a new way of daily living, a new goal, a new motive, a new Master. "Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." Instead of the domination of self and sin, we are dominated by the Spirit of Christ within us. "Love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance. . . ."

### Friday, September 19

Power through the Cross (I Corinthians 1:17-24)

In his struggle for the imperial crown of the Roman empire, Constantine had to engage in a desperate battle with his rival, Maxentius. At the height of the conflict, tradition has it that Constantine saw emblazoned across the sky a cross with these words, "In Hoc Vince" ("By this sign conquer"). Constantine won the battle, and from thence his sign was that of the cross, and he became a "Christian." Is this the power of the cross? Is it the sign of the cross that will guarantee victory for us in our "holy wars?"

The cross is the instrument of death which each man must choose for himself. It is not a thing we can push onto another. The power of the cross is that which works within the heart, bringing victory over sin and death, bringing life which even physical death cannot destroy. The power of the cross is stronger than that of the sword.

### Saturday, September 20

Joy through the Cross (Hebrews 12:1, 2)

One cannot live in direct contradiction to the basic philosophy of the world without being misunderstood and hated by those whose lives are thrown into stark contrast. And the way of the cross is contrary to the thinking of the world—live for yourself, for pleasure, for fame; protect your life at all costs; get what you want out of life. Only in the light of the cross and eternal life is

(Continued on page 900)

## A YOUNG MAN SEEKS WISDOM

Sunday School Lesson for September 21

(I Kings 1:28-40; 2:1-4; 3:1-15; 5:1—6:14; 8;

II Chronicles 5; 6)

David, as all great men do, came to the end of his days. His heart was full of love and praise to God, for God had given him a promised son who should sit on his throne. Moreover he even had from God the wonderful promise that his throne would be established forever. I Chron. 22:9, 10.

No doubt David had nurtured Solomon to love the Lord. The Lord loved him. II Sam. 12:24. And before he died, David instructed Solomon in the way he should go. Read together I Chron. 22:5-19. What son would not be encouraged to a good start having the advantage of such a godly heritage! How happy David must have been to see Solomon start out so wisely!

As a king Solomon wanted wisdom to rule God's people well. Many a young king or worker would go forth in his own strength. Many don't recognize inexperience as related to the need for wisdom. I Kings 3:7. Many sensing a lack of wisdom don't ask of God "who giveth liberally." Solomon had already shown his great love for God in his multitude of offerings. "The Lord loveth a cheerful giver." True wisdom seeks the things pertaining to God first. Whatever else is needed will be added. The incident of discernment concerning the real mother of the boy shows the practical wisdom God gave Solomon.

Again Solomon exercised wisdom in the great undertaking of the building of the Temple. If possible show a picture of Solomon's Temple as reconstructed. Talk of some of its wonders—the special woods, the marble, the gold, the decorations, and all the work done without the sound of ax, or hammer, or tool at the site. II Kings 7:6. Nothing was too good for the Lord. Name some great undertakings for God today and see the need of wisdom in each. We should not overlook how David helped his son in this great undertaking. How do wise parents help their children?

And when Solomon dedicated the Temple, his prayer is a great evidence that God had given to him wisdom. See the priests bringing the ark into the holy place, the cloud filling the house, Solomon blessing the people, and then with hands spread toward heaven the king praising God and interceding for his people. Read together some of this remarkable prayer.

Young men, young women, and also old ones should seek God first because with Him is wisdom, "the principal thing" we need in working for God.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

There are no songs comparable to the songs of Zion; no orations equal to those of the prophets; and no politics like those which the Scriptures teach.—John Milton



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Leaders in activity groups for juniors and intermediates will be interested in the article, "There's Something Doing at Meadville," which appears in Words of Cheer for September 14.

The annual reunion of CPS men from Michigan, Ohio, Indiana, and Illinois will be held at Camp Alexander Mack near Milford, Ind., Sept. 14. Voluntary Service people are also invited. Fellowship luncheon at 12:00.

A comprehensive and helpful syllabus of all areas of Sunday school work, prepared in mimeographed form, was given to all registered delegates at the Fourth Church-wide Sunday School Convention recently held at Goshen College. Many delegates, observing the value of this syllabus, wanted to purchase additional copies for all of their home teachers and other workers. In response to this call, the Convention Committee will prepare additional copies for all who desire the same. All orders must be placed on or before September 27. The costs are \$1 per copy, or 75¢ each in dozen lots. Please send your orders to Mennonite Publishing House, S.S. Dept., Scottdale, Pa.

The Brunk Brothers recently purchased 2000 copies of "Selections from Life Songs No. 2" for use in their revival work.

Bro. Stanley Shantz, Guernsey, Sask., was the evangelist at West Zion, Carstairs, Alta., Aug. 10-17.

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Bro. C. J. Ramer, Duchess, Alta., served at Stirling, Alta., on Aug. 27 when one young man was received into fellowship by baptism.

The theme of the Workers' Meeting held at Lindale, Linville, Va., on Aug. 30 and 31 was "Revival." Speakers were Mark Martin, Hiram Weaver, Gerald Carr, and L. P. Shwalter. Bro. E. G. Gehman served as moderator and Ruel Martin as songleader.

Bro. T. K. Hershey would appreciate a few extra copies of his book, *Old Time Revival*, published some years ago. He is now working on a revision of the book, and if any of our readers have a copy to spare they should mail them to Bro. Hershey at Elverston, Pa.

The Brunk Brothers meetings at Goshen, Ind., closed on Sunday, Sept. 7, thus running a week longer than originally announced. Over 500 made decisions for Christ in this campaign. Because of the good interest, the sponsors of the campaign requested that the meetings be continued for the extra week. On the way east the Brunks will stop at Berlin, Ohio, for a one-night mass meeting. The campaign at Harrisonburg, Va., will begin on Sept. 14.

Installation services for Bro. Ivan Lind were held at Hesston, Kans., on Sunday evening, Aug. 31. Bro. Lind has been released from his teaching duties for one-third time for pastoral duties at the Hesston congregation.

"Preparation for Christian Service" was discussed by Eugene Herr and Elmer Miller, both students at E.M.C., on Church School Day, Aug. 31, at Congregational, Marietta, Pa.

Bro. Nelson Kanagy, West Liberty, Ohio, and his quartet from the Mennonite Gospel Hour gave the evening program at Bethel, Wadsworth, Ohio, on Aug. 17.

The Minister's Manual, which has been out of print for some time, is being reprinted and will be available by October 1 according to present plans. The book contains the Confession of Faith, the Shorter Catechism, and the Minister's Manual. Orders may be sent at any time. Price: 60¢ per copy in cloth.

Report cards for Christian day schools have been prepared under the direction of the Elementary School Council and are being printed now. They will be ready for delivery in time to give pupils their first six-week report. There is one report card for use in Grades 1-3 and another for Grades 4-8. When ordering, state clearly how many of each card are desired. With each lot of 50 a manual of instructions will be given without extra charge. (See "Our Schools" in next week's GOSPEL HERALD). Price \$2.50 per 50 copies. Address all orders to Mennonite Publishing House, Scottdale, Pa.—C. F. Y.

New workers at the Mennonite Publishing House are Doris Zook, Strasburg Pa., Clara

Eshleman, Harrisonburg, Va., and Daniel Hertzler, Kent, Ohio. Bro. and Sister Hertzler moved to Scottdale Sept. 4. After completing a year's work in the book store Bro. Charles Shenk, with his family, returned to Biglerville, Pa., on Sept. 6.

### Evangelistic Meetings

John Hess, Kitchener, Ont., at Peoria, Ill., Oct. 5-12. Paul M. Miller, Goshen, Ind., at Hesston, Kans., Sept. 19-28. S. J. Miller, Grabbill, Ind., at West Union, Parnell, Iowa, Sept. 5-14. Andrew Jantzi, Marilla, N.Y., at Trevoise Heights, Pa., beginning Aug. 30, continuing for about 3 weeks. Raymond Kramer, Meadville, Pa., at Floradale, Ont., Oct. 2-12. Howard Hammer, Apple Creek, Ohio, at Elmira, Ont., Nov. 14-23.

### Announcements

Harvest Home Services at Towamencin, Kulpville, Pa., Sept. 20; all welcome. Harvest Home Services at Hess, Lititz, Pa., Sept. 21; Richard Kling, Atmore, Ala., is the scheduled speaker. Belleville Male Chorus at Congregational, Marietta, Pa., on Sunday evening, Sept. 21.

### Visiting Speakers

Aug. 3: Omar Showalter, Doylestown, Pa., at Perkasio, Pa.

Aug. 10: Daniel Suter, Harrisonburg, Va., at Huntington Ave., Newport News, Va.; Abram Yoder, Telford, Pa., at Perkasio, Pa.

Aug. 17: J. B. Stauffer, Tofield, Alta., at Edson, Alta.; Jacob Mellinger, Quarryville, Pa., at Strasburg, Pa.

Aug. 18: Stanley Shantz, Guernsey, Sask., at Edmonton, Alta.

Aug. 24: J. C. Driver, La Junta, Colo., at Sycamore Grove, Garden City, Mo.; Henry Lutz, Mt. Joy, Pa., at East Chestnut, Lancaster, Pa., a.m., and Jacob T. Harnish, Lancaster, Pa., p.m.; I. W. Royer, Orrville, Ohio, at Goshen, Ind.; Harold C. Etter, Portland, Oreg., General Director of the International Christian Leprosy Mission, at East Goshen, Ind.; LeRoy Rhinesmith, Colon, Mich., at Herrick, Clare, Mich.; David Steiner, North Lima, Ohio, at Beaver Dam, Corry, Pa.; Alva Swartzendruber, Hydro, Okla., at Protection, Kans.; John E. Gingrich, Elkhart,

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## Calendar

- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.
- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Paul Kniss, missionary in India, writes: "We enjoyed the visit of Bro. and Sister J. N. Byler from July 11-13. They were able to see all three of our mission stations."

Bro. John Friesen, Roanoke, Ill., former relief worker in China, spoke at the Peoria Mennonite Church, Peoria, Ill., on Sunday morning, Aug. 24.

On July 14 a Bible Training Course for the Indian workers at Bihar, India, was started, with the Vogts, Beckers, and Knisses serving as instructors. The workers have entered into it enthusiastically. Plans are to continue until Sept. 12.

Missionaries in India found it necessary to postpone for several days the celebration of Bro. and Sister Vogt's twenty-fifth wedding anniversary, as Sister Vogt was in the Mandar Hospital with paratyphoid. She is recuperating and has resumed her teaching responsibilities in the Bible Training Course in spite of not having yet succeeded in throwing off the fever completely.

The address of Bro. and Sister Paul Kniss missionaries to India, has been changed from Latehar, to Balumath P.O., Palamau District, Bihar, India.

Bro. and Sister Don Reber, missionaries to Japan, are the parents of a third daughter, Mary Kay, who arrived on August 29.

Pray for the Bible Institute to be held in the churches in Puerto Rico for three week ends beginning Sept. 5. Bro. T. H. Brenne-man, Sarasota, Fla., bishop in charge of the congregations in Puerto Rico will be one of the instructors.

Rev. William Thompson, from the Latin American Mission, San José, Costa Rica spoke at the Betania, Pulguillas, Puerto Rico, congregation, on Aug. 18. The large audience included people from surrounding congregations. He is visiting Puerto Rico in the interest of an island-wide evangelistic campaign in 1953.

The children's Bible class for converts and members of the church at the Betania congregation, Pulguillas, Puerto Rico, began Aug. 19 in charge of Sister Doris Snyder. Eighteen attended this first meeting of the year.

Two stewardship conferences were held in Puerto Rico—Aug. 8-10 at the Betania congregation in Pulguillas, and Aug. 10-12 at the Coama Arriba congregation, the latter being an outpost of the former. Bro. John Driver from La Plata was the main speaker. Preceding each message a member of the Betania Church gave a talk. The same messages were brought in both places.

Bro. R. R. Smucker, Elkhart, Ind., former missionary to India, will show missionary films on India to the Elmira, Ont., congregation on Sept. 10.

The following telegram was received at the Mission Board headquarters on Aug. 28: MRS. ELIZABETH KANAGY PASSED AWAY THIS MORNING. FUNERAL WILL BE HELD IN WANNERS MENNONITE CHURCH (Ont.) ON SAT. AT 3:00 P.M. The Kanagies were in charge of the Chicago Home Mission for approximately ten years during the late twenties and early thirties.

Sister Anita Swartzendruber, daughter of Bro. and Sister Amos Swartzendruber, missionaries to Argentina, arrived in Puerto Rico August 5 and is visiting there while en route to the States to attend school at Goshen, Ind., this coming year. She is visiting her sister, Doris Snyder, missionary located at Pulguillas, Puerto Rico.

The Betania School, Pulguillas, Puerto Rico, opened August 4 with an enrollment of 95. The following are serving as teachers in the school: Sisters Carol Glick, Anna Kay Massanari, Doris Snyder, and Gladys Widmer.

Sister Nettie Glick, Sugar Creek, Ohio, visited for several weeks in Puerto Rico during July-August, where her sister, Carol Glick, is serving as a missionary.

Bro. Fred Springer, son of Bro. and Sister Elmer Springer, missionaries to Puerto Rico, arrived on the Island Aug. 20 to spend several weeks visiting his parents. Bro. Elmer Springer's sister, Clara Naffziger, Foosland, Ill., accompanied him.

Sister Mary Eleanor Bender, Goshen, Ind., who served in Puerto Rico this summer, returned to her duties in the States on Aug. 21.

Bro. and Sister Stanley Miller and family in charge of the Ulrich Foundation in Asomante, Puerto Rico, returned to the island Aug. 19 after spending two months in the States.

Sister Celia Gutierrez, a convert of the Rabanal, Puerto Rico, congregation, is beginning a period of service with Sister Marjorie Shantz at Rabanal. Sister Mary Eleanor Bender, Goshen, Ind., had been serving in Rabanal during the summer months.

From India Bro. Paul Kniss writes: "The people in our field are feeling very keenly last year's crop failure. We see so much dire poverty and undernourishment. Mere existence is an intense struggle for many. We thank God for good rains this year, promising a good crop ahead."

The Urban Evangelism Committee, a group of five brethren, met at the office of the Mennonite Board of Missions and Charities on Aug. 25. They received an oral report from the Students-in-Missions Unit, a student group studying city mission problems in Chicago, sponsored conjointly by the Urban Evangelism and Mennonite Relief Committees.

## Relief and Service News

Word has been received through MCC that Selective Service has approved nearly all voluntary service units and Mennonite institutions for the use of I-W men. This means that numerous young men of the church who are interested in performing their draft service in the service of the church program directly may now do so. The service includes service to the ill, to the aged, to children, in a variety of ways and skills. Men who are now working in these units and institutions and who want to do their I-W service there are being assigned by their local boards at the request of the organization of the church which hires them.

All I-O men who face the draft in the near future are requested to complete personnel information forms which may be obtained from their local pastor or the Office for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie, Elkhart, Ind. These forms are information forms only but copies will be on file not only at Elkhart, but with the Mennonite Central Committee at Akron Pa., in order to provide the necessary information in case problems arise.

Bro. Thomas Egli, Manson, Iowa, has been appointed to the Voluntary Service Unit at I a Junta Mennonite Hospital and Sanatorium to begin his service on assignment by his local draft board.

Bro. Merlin Bohn, Manson, Iowa, will perform his draft service at the Kansas City Children's Home under a regular staff appointment.

Bro. Wilbur Troyer, Wellman, Iowa, has been appointed to the staff of the Albany, Oregon, Home for the Aged to complete his I-W service there.

Bro. Stanley Weaver, leader of the Navajo Migrant Unit at Grants, New Mexico, reports a severe diarrhea epidemic in one of the camps the unit serves. Unit member and nurse Bertha Alderfer works hard at the job of taking care of those ill and preventing as much more illness as is possible. The unit has also shown public health motion pictures dealing with the problem with good response from the people they are serving. At least two babies have died and several others severely ill with the disease.

Another orientation school for voluntary service workers entering service within the next few weeks is being planned for September 22 to 29 at the Elkhart office and the Voluntary Service Center at 1525 Prairie Street, Elkhart. This school will also be under the guidance and direction of Brother Dorsa Mishler, assistant in the office for Service and Relief who is responsible for all manner of things dealing with the personnel of the voluntary service program.



# Our Homes for the Aged

*Rittman, Ohio*



Bro. and Sister J. S. Hartzler at the Home with nurse, Wilma Lehman.



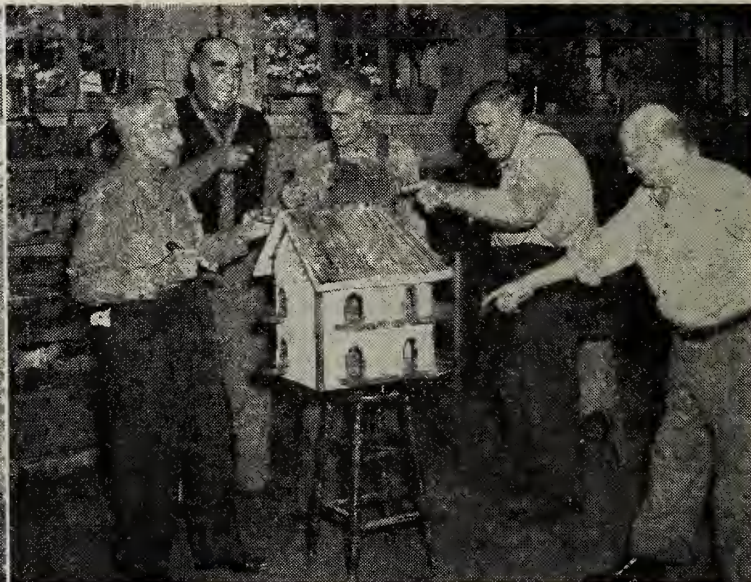
Morning Devotions. Inmates, who are able, and workers assemble in the reception room each morning for devotions.



Three of the workers at the Home. L to R: Frieda Lehman, Florine Lehman, and Anna Miller.



Cooks, Mrs. Lottie Ramer (left) and Mrs. Rebecca Kurtz, at work in the kitchen.



Joe Hartzler paints a bird house which he has made. A couple of the other men have suggestions to offer.



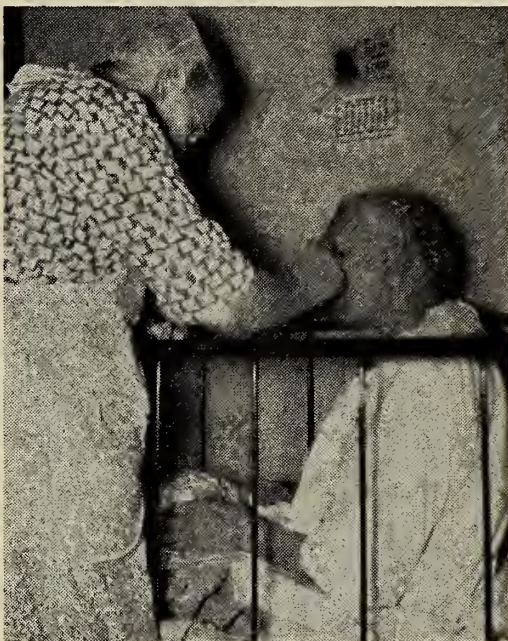
*Eureka*  
*Illinois*



Mrs. Miller has company



Mabel Schrock, Esther Walber, and Lovina Schrock washing dishes.



One of our members, Mollie Schrock, is feeding Mrs. Hockenbury.



Elsie Sutter is helping one of the ladies sign her check.



Mary Weaver, second from left, is helping the ladies peel apples. Miriam Sutter looks on.



## By Life and Testimony

BY EDNA M. GOOD

You friends and fellow laborers are always a great source of strength and comfort as I go about my work here in Carmen, for as I think of you I remember that God is not limited to the efforts of one but that He has a great company who share with Him the burden He carries in His heart for this town of wandering sheep who have had a false shepherd for so many years. How much confidence God has always had in His children as useful instruments to save others! Such confidence should inspire within us a sincere desire to live up to His expectations.

Marta Quiroga came to help me canvass the town for homes where we might read the Bible. At this stage of the work, the contribution of an Argentine Christian such as Marta is a great asset and needless to say I am grateful for her presence and help. Both of us are happy to share with you a few of our recent experiences.

To watch the glow and radiance of what seemed a blossoming friendship fade away to make room for a cold reserve was perhaps the most difficult experience of the last two weeks. No, we did not knock at the doors of all these women to ask permission to read the Bible but through some neighbor or friend they must have heard about our visits and decided that their reserve would protect them from the unpleasant task of refusing us. I have no desire to accuse these women of insincerity, for after living in this environment these five months, I think I understand. I sometimes wonder if I would not have reacted in the same way, had I been in their place. Most of them know very little of what they believe but they are painfully afraid of anything that sounds different. This fear of the unknown, especially in the realm of religion, as well as their sense of duty toward their father's faith, seems to me to be sufficient reason for their rather sudden, cold reserve. However, in spite of their changed attitude, we are praying for them daily and looking forward to the time when some of them will welcome the Bible in their homes.

If you could have heard the pathetic comments of so many so-called Christians when we spoke to them about the Bible, I believe you too would have found yourself almost speechless before them. For some of them it was an occasion to add a new word to their vocabulary. Others knew about this big, black book but they had little desire to have it read in their homes. There is another group who have given us permission to read but they made it very clear that they had no idea of changing religion. There is a neighboring lady in this group. Some months ago she refused some literature I wanted to give her so I am very happy about this concession she has made. When we approached her this time she set her jaws firmly and shook her head several times but she remained speechless, a very strange reaction for this lady. After what seemed a long dead silence, I

asked her if she would like to consult with her husband before she decides definitely. She said "yes" and before long we left her. A few days later we returned for her answer and to our great delight she told us that she and her husband decided that they would permit us to read the Bible. But she again emphasized the fact that they had no thought of leaving the religion their parents had taught them. What God has in store for them we do not know, but we rejoice in this first victory and in faith look forward to the next one.

There is still another group who accepted our services without reservations. Two of these are young mothers who told us that as yet they had no religion, although they have a Catholic background, and that they would be glad to have us read the Bible to learn what it teaches. These two homes are perhaps the most encouraging so far. It was such a joy to read to them; that spirit of fear and suspicion was absent and, oh, what a difference that makes! I am anxious to see what God can do for those who have given us permission but who seem to steel themselves against its message.

How sorry we feel for these people who call themselves Christian without having entered into their Christian inheritance. Theirs is not a case of personal neglect; it

has been hid from them. They know so little of the rich inheritance provided by the Lord Jesus for all His followers. May God help us to reveal it by life and testimony as we live and move among them.

Carmen de Areco, Argentina.

## "CAN ANY GOOD . . . ?"

About eighty years ago, a poor outcaste man near Vinukonda, South India, was converted to Christianity. The degradation, filth, ignorance, and obvious animal nature of his unenlightened hamlet were such—taken alone—as to kill almost all hope for the future. But pioneer missionary John E. Clough's faith in the poorest of men was enough to lift this man out of his ignoble surroundings. A few days ago his descendant in Hyderabad City, the Secretary for Christian Education of the American Methodist Church for all of India, placed his car at my disposal. The driver was his son, a student of medicine who graduates next May. Four members of their immediate family are already doctors. From ignorance, degradation, and poverty to such professional skill and Christian leadership in three generations is an achievement to wring cheers from hearts of stone.—A. T. Fishman, in "Along Kingdom Highways."

## What Could I Say?

BY ALBERT BUCKWALTER

*He was such a mere wisp of a boy;  
At least, that is what he was alive.  
I never saw him after he was no more,  
And his pain-wrenched face  
No longer betrayed that hideous monster, tuberculosis, inside.  
For he was crudely, though kindly, tucked away  
by a loving father's hands  
Into a few old boards hastily nailed together—  
To hide that small pinched face from the cold damp earth  
Which would soon enclose it forever—but only until That Day.*

*What could I say to comfort that father's lonely heart?  
For that same demon had twice robbed him  
Of all his hopes of love.  
And now, once again, the very fruit of that thwarted love,  
He must hide away under a jungle thicket.*

*It was no wonder he pleaded, "Pray for me. . . .  
I cannot lose my faith in God."  
He knew how dear a prize was that faith—  
That faith for which his fathers had waited long,  
And died in waiting.*

*But once more I ask, "What could I say,  
Who in a sea of mechanical comforts, had never suffered anything more severe  
Than an ingrown toenail or a prematurely graying hair?"  
That's why I wept.*

*Lord, let not my tears  
Spring from insipid sentiment,  
But let them flow forth as even Thine,  
Yearning for the salvation of Thy people,  
The Toba Indians.*

Saenz Pena, Chaco, Argentina.



## He Hath Made of One Blood

By RUTH K. MILLER

Facts of history and geography of the people of the world took on new meaning recently as I traveled to this foreign mission field. In school I had studied about Europe, Asia, and Africa, as well as the great waterways of the world. But when the good ship, S.S. "Radja," neared the lands of Egypt and Arabia, the people of those lands stepped right out of the old textbooks and became real persons. I saw them with their strange attire; I saw them in their untempting market places; I saw them as they agilely plied rowboats or sailboats about in the harbor waters. They came to sell their wares and to take advantage of our interests in sight-seeing. Their language was foreign to my ear and their money was strange.

Later in my itinerary I saw the inland people of Africa. There were crude huts which provided shelter from heat, rain, darkness, and wild animals. They were busy herding cattle or plowing their fields for grain; some were driving donkey caravans loaded with grain and sisal on the way to market. Women carried babies on their backs and bundles on their heads; men draped themselves in blankets or animal skins and walked barefoot.

But as I learn to know these people better day by day, I become aware of individual personalities. God has made them and placed them here, and the American and European will always be the foreigner in Africa. God has given them abilities and ingenuity to devise huts and tools and utensils for sustaining life in Africa. Beyond that He has also given them capacities for responding to normal human experience. I have seen the disappointment of a mother for a baby that was stillborn; I have seen the thoughtful care of a young husband for his wife and little children.

Also we continually thank God for the good work our African helpers do for us in our hospital work here at Shirati. With

guidance and supervision they are able to carry a great part of the daily work load of seeing and treating and caring for patients. They help us in our homes—to cook our food and wash our clothes and do our daily chores.

We find many eager to learn and grateful for kindness. What matters if they do walk barefoot or carry loads on their heads? Where there is ignorance, fear, poor standards of living, and poverty which is the result of these, we cannot be unfeeling. Part of our task is to help in ways that fill these needs.

"God . . . hath made of one blood all nations of men for to dwell on all the face of the earth." All are equal sharers of His creative hand. We who have greater privileges cannot forget nor despise those with less. Indeed, as I traveled through Alexandria and Port Said, I felt a new deep responsibility for all the bounties of life which I was partaking of as compared with the poverty, ignorance, and miseries of those people.

But there is a sphere of far greater importance in which God has made all nations of one blood, that is, through the blood of Christ. Eph. 2:13, 14 (which refers primarily to Jew and Gentile relationships in Christ) says that men who were far off are now "made nigh by the blood of Christ. For he is our peace, who hath made . . . [all] one."

This is the sphere which has been a real inspiration and source of joy to me since I came here. These men and women who have learned to know the true God and our Lord Jesus Christ are my brothers and sisters. There is a bond of love and oneness that draws us all together. I've seen and heard them pray for themselves and one another and for some who are not yet saved. I've seen them come to the house of worship and sit in their places to hear the preaching of the Word. I've seen certain ones share in leading the worship service and the native pastors serving in the ministry. I've seen a Christian burial service and heard the African pastor assure the parents that the child now sees God and the rejoicing in heaven.

What a joy it will be to meet with people

of all kingdoms, and tongues, and nations who have been redeemed by the precious blood of Jesus, in the very presence of our Lord. Then language barriers and ignorance and fear and the miseries of life will be banished.

The work is not done. "The fields . . . are white already to harvest." "The coming of the Lord draweth nigh." "Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" that more may be brought into the kingdom of God.

Tarime, via Musoma, T.T., E. Africa.

### NOT IN VAIN

With a heart full and overflowing with praise and joy, Dona Senovia prayed, "O Lord, I thank Thee from the depth of my heart that my prayers and tears were not in vain." This prayer was offered after seeing her daughter and son-in-law accept Christ.

The promise, "My word . . . shall not return unto me void, but it shall accomplish that which I please," has been very true in this case. Dona Senovia used to come to church ten or fifteen years ago when her parents, both Christians, were still living, but never accepted Christ personally. After her parents' death, she dropped out and seemed to forget the Christian teaching as she lived her life with her husband and friends.

About two years ago while looking for homes where we might find a welcome to read the Bible and pray once a week, we knocked at Dona Senovia's sister's home. She was ready to open her home and seemed glad to hear a short portion of the Gospels read and explained each week. Soon she started to come to church and one night responded to the invitation to accept Christ. She also invited her sister to come to church, but it was not until after an accident which caused her husband's death that Dona Senovia began to come regularly. Just about a year ago she accepted Christ as her personal Saviour. What a joy to see a changed life! She has a real desire to know the Word and to respond to its message.

Not in every convert are we able to see such genuine growth. She is so interested to see other souls saved. She offered her home for cottage prayer meetings and invited her neighbors, and her married daughter. During our last series of special meetings the daughter with her husband attended almost every night and what a joy when one night she and her husband said "yes" to Christ. Her mother had met with three or four other Christian women each day during the meetings to pray for her unsaved children as well as for others. After praising and thanking the Lord for their salvation, this mother once again asked to be able to have the joy of seeing her other unmarried daughter of twenty-two and her son of sixteen brought into the fold. Will you pray with Dona Senovia for her children as well as for many other unsaved souls in Carlos Casares?—Ruth Kopenhagen, Carlos Casares, Argentina.



Following a worship service at Shirati.



## MCC Weekly Notes

### Service Opportunities for Nurses

There is a definite shortage of nurses who are urgently needed for MCC service. We are presenting the service opportunities open to nurses interested in Christian service. We welcome responses from any nurses who feel led to give of their time and efforts "In the Name of Christ." Service terms are from one to three years.

**JAVA:** A replacement is needed immediately for the MCC laboratory technician serving in Java whose term expires in November. Either a nurse or a qualified laboratory technician can be used. This work is in a medical clinic which ministers to the needs in the rural areas.

**TRANS-JORDAN:** Two nurses are needed as soon as they are available to begin work in the hospital program among the refugees living in Trans-Jordan.

**MENTAL HEALTH:** Several nurses having an interest in psychiatry are needed immediately in the Mental Health Program in the MCC hospitals in California and Maryland. Each of these hospitals has a capacity of about thirty patients.

**MIGRANTS:** A mature nurse is needed to build up a health program in connection with the Voluntary Service Migrant Unit in California.

### Extra Help at Clothing Center

Amos Yoder of Weatherford, Okla., Lydia Bratner of Constantine, Mich., and Marybelle Burkholder of Nappanee, Ind., helped out at the Ephrata Clothing Center three weeks in August during the Christmas bundle rush.

Christine Stage, who has been working at the clothing center for the past five months, returned to Ohio to take up other work.

### Summer Workers Leave

Pauline Alderfer of Upland, Calif., and Doris Zook of Strasburg, Pa., summer secretaries at the Akron Headquarters, left this week. Pauline will again be teaching near her home, and Doris has accepted a secretarial position at the Mennonite Publishing House, Scottdale, Pa. They have not been replaced.

Lulu Smith, Eureka, Ill., who spent six months at MCC Headquarters, returned to her home to again go into business. She served as a secretary, and when Ida Stoltzfus left she took over the supervision of the clothing centers. Arlene Sitler, now business manager and field representative of the La Junta Mennonite School of Nursing, will replace her.

### Notice to Contributors

When sending personal contributions of money directly to the Akron Office, please indicate your conference group, so that the correct conference can be given credit for this contribution.

Released August 29, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

The three sessions of the thirty-fifth Annual Meeting of the District Sewing Circle of the Ontario Conference were well attended. The Kitchener Ladies' Aid, Bon Accord, and Dorcas Circles very ably took care of arrangements for meals and ushering. The Shining Stars, members of the Youth Department at Kitchener, led in devotions in the evening service, and the First Mennonite Choral group gave two messages in song.

The theme for the day was "The Love of Christ Constrains Us." Reports showed that our sisters have demonstrated love in a practical way. The thirty-eight senior circles, fifteen intermediates, and ten junior circles reported a membership of 966, 279, and 138, and receipts of cash and donations amounting to \$14,746.74; \$2,075.13; and \$313.95 respectively. The offerings for the day amounted to \$527.55, and were designated for expenses, Rural Missions, The House of Friendship, and Nursing (Bro. J. D. Graber from Elkhart, Ind., gave a brief outline of the needs of Nursing Education). The projects undertaken during the year were the support of Mrs. Ralph Buckwalter, furnishing for the Mission homes in Japan and Warden Park Mission in Toronto, Ont., and Bibles for Japan. Some circles sewed many garments and contributed other articles for the Children's Home at Bad Duerkheim, Germany.

The ministry of intercession, another expression of Christ's love, was engaged in at each session, remembering the missionaries from Ontario, and those supported by Ontario churches.

Mrs. Thielman, a sister from the Mennonite Brethren Church in Kitchener, who has recently returned from serving as a relief worker in Japan, spoke to us of the forgiving, gracious, and seeking love of Christ for all mankind, telling of a number of individuals in Japan who experienced His love.

Sister (Mrs.) Goodall from the House of Friendship, Kitchener, Sisters Ellen Coffman and Mrs. Russel Grove suggested practical ways in which we can witness to the love of Christ in clothing the naked, feeding the hungry, and receiving strangers.

Sister (Mrs.) Thelma Groff, from India, in the message, "The Love of Christ Constrains Us," stated that we are not only motivated by our love for Christ but by His love in us. There is a great need that others may see Jesus revealed in us.

Sisters Helen Brenneman from Toronto and Mrs. Arthur Gingrich from Markstay gave instances of the power of God's love at work in regenerating the lives of souls who receive Christ, making of them new creatures with new desires and hopes, and giving victory over sin.

Bro. J. D. Graber gave the closing message, "My Response to God's Love." Our hearts having responded to the selfless love of Christ express that love by self-giving also. We become ambassadors, standing between Jesus and the lost of this world, loving people into the kingdom.

The executive committee which is serving this year is as follows: President; Mrs. Harold

## Missions Editorial

### Rise Up, Thou Church of God

One of the preparatory studies to the Meeting of the International Missionary Council at Willingen, Germany, in July says:

"Our churches are sick. The sickness is shown in their being at home in the world and conformed to the world's standards. At the same time the churches are sick in that they are isolated from the world and are failing to speak to it. . . . The worldliness of the church and its isolation from the world are two manifestations of the same sickness.

"For why should the world listen to a church so much like itself, which yet claims, as the body of Christ, to be the hope of the world? In its worldliness the church forgets that Christ was crucified by the world. In its preoccupation with its own concern, the church forgets that Christ was crucified for the world."

This is indeed an indictment of the church of our day. And the judgment is meted out with a two-edged sword. We are quite ready to admit that the church must be separate from the world, i.e., she must have standards of morality and unselfishness that are decidedly superior to the common world standards of her day. Yes, the church is weak because "the world has gotten into the church."

But the searching part of this analysis comes in the second part where isolation from the world is declared to be a manifestation of the same sickness. The church is separate from the world, but this means that the church has a message for the world. It means that the church must speak to the world. But the church is too often merely an echo rather than a voice in the world, repeating and mouthing platitudes when she ought to be making proclamations.

Yes, the world crucified Jesus. We dare not make compromise with this same world. It hated Jesus first and it will hate His followers. Beware of friendship and going into a league with the world. But Jesus was crucified for the world. This is our message. In Jesus, the crucified, risen, and soon-returning Lord there is hope for the sin-sick, demon-possessed, putrefying world. Rise up, thou church of God, and proclaim this message of life and hope. There is no other way of salvation.—J. D. Graber.

Groh; Vice-President, Mrs. Elmer Brubacher; Secretary, Miss Louida Bauman; Treasurer, Mrs. Arlin Snider; Secretary of Junior and Intermediate Work, Miss Florence Shantz; Secretary of Literature, Miss Luella Shantz; Members at Large, Miss Margaret Fretz, Mrs. Jacob Shank, Mrs. Ephraim Gingrich.

—Mrs. C. L. Shank.



# CHURCH CORRESPONDENCE

## MOHNTON, PENNSYLVANIA

(Allegheny Congregation)

Dear Christian Friends: We are continuing to meet every two weeks for Sunday school and preaching in this small stone church where our forefathers worshiped for many years. This morning Bro. Howard Good brought us a message on the fountain provided "for sin and for uncleanness" (Zech. 13:1). How glad we are that the precious blood of Christ "cleanseth us from all sin."

Our classroom space is quite inadequate for Sunday school, but we endeavor to teach in cramped quarters. Within the past year the walls of the church have been replastered, thus eliminating the periodic whitewashing of the interior.

Summer Bible school was held for the third time this year. Allan Gehman and Mark Musser, our Sunday-school superintendents, also served as leaders in Bible school. Since most of our own children attend Bible school at Gehman's Church, this school is planned for our immediate neighborhood. Of the 47 children enrolled, 28 came from non-Mennonite homes. Four of our classes met outside for the teaching period. In the adult class they studied Doctrines of the Bible. We were happy to note the regular attendance of many of the children; 31 were present every evening. The Kindergarten I class of seven had a perfect record, while grades two and three with enrollments of six and four respectively had only one absence each. We pray that as these children have taken their books home, they may also carry out the teachings they have received in their daily lives.

Come and worship with us when you have opportunity to do so. Mary Gehman.

## WINDOM, KANSAS

(West Liberty Congregation)

Greetings to HERALD Readers. This summer has been very hot and dry so far.

The Goshen College Ambassadors Men's Quartet gave us a message in song on July 27. That evening Sister Virginia Showalter gave us a brief talk on her call to service in Puerto Rico. She left on Aug. 12 by plane.

On Aug. 3 Bro. and Sister Eugene Blosser, who spent a short period of time in China until conditions there forced them to leave, were with us. They are now under appointment as missionaries to India.

On Aug. 10, Sister Phebe Yoder, a missionary on furlough from Africa, spoke to our congregation during the regular sermon hour. Then in the evening she showed pictures of the African mission work.

In July our aged sister, Mrs. J. F. Brunk from Newton, passed away. She was buried in the West Liberty Cemetery.

On Aug. 17, Bro. Merle Bender from Hess-ton gave us an inspiring message on prayer.

Aug. 20, 1952.

S. Miller.

## NORTH LAWRENCE, OHIO

(Pleasant View)

Dear HERALD Readers: Possibly one of the most important news items Pleasant View has to report at this time is God's answer to our prayers for a permanent pastor. Bro. Elmer Yoder and family from Elida, Ohio, moved into the community in April. We are grateful for every visiting minister we have had, but we certainly appreciate having someone to shepherd the flock continuously. At our quarterly prayer meeting reorganization, Bro. Yoder was chosen to teach the adult Bible lessons. He is renewing our memory concerning the less popular, sometimes almost neglected, doctrines.

The Lord again blessed our summer Bible school and supplied its every need. Securing teachers was a problem but with the help of some of the local mothers, the staff was completed. Blanche Eschliman served as superintendent until the last few days when she left for the Mission Board Meeting in Iowa. Willis Fath, the assistant superintendent, took charge in her absence.

Earlier this spring one of our aged sisters, Mrs. Lydia Chapman, was laid to rest after many years of illness. She had not been able to attend church services due to her health.

Pleasant View does not have a large group of young people but they try to be active in spite of number. Mr. and Mrs. Albert Fath are serving voluntarily at the Home for the Aged in Eureka, Ill. Mr. and Mrs. David Hostetler are continuing their preparation for the mission field at Goshen College, and Marjorie Ressler is planning to enroll at Eastern Mennonite College this fall. The young girls have organized a junior sewing circle which they named "Hands for Jesus." They meet twice a month during the summer vacation. One of our young men, Glen Mutchler, Jr., as well as our pastor, operate airplanes; so a unique tract distribution plan was carried out recently by the young people. They stapled tracts to small paper plates and dropped them from the plane over summer resort areas. God has promised that His Word will never return unto Him void.

Aug. 22, 1952. Mrs. Clarence D. Hooley.

## PLAIN CITY, OHIO

(Sharon Congregation)

Dear HERALD Readers: Greetings. May we praise God from whom all blessings flow.

We had no Sunday school or church services for three Sundays on account of the polio epidemic. Only one of our Sunday-school children had this illness, and we are glad to say that he is at home now from the hospital and is getting along nicely.

We were glad for the privilege of having Sunday school and church services again on Aug. 17. There were no children present, however. Bro. Eli Christner from the Breth-

ren Church (formerly from this place) brought the message both morning and evening that day in the absence of Bro. Kaufman. Bro. Christner and family are moving from the state of Kentucky to Shanesville, Ohio. Other guest speakers that have been with us are as follows: Bro. Andrew Farmwald and a quartet of young men from the near-by Conservative church gave us a message in sermon and song on Sunday evening, April 20.

Sunday morning, April 27, Bro. Raymond Kramer, of Meadville, Pa., preached. Mrs. Kramer and sister assisted by giving their testimony in song.

Ralph Palmer from Denbigh, Va., spoke to us on the evening of May 7.

Bro. Frank Sturpe brought the message Sunday morning, May 4.

Bro. John Beachy and wife from India (formerly from this vicinity) spoke to us Sunday morning and evening, June 1. Sister Beachy also spoke to the children one morning in Bible school, which was held the first two weeks in June. The average attendance was 166.

Sister Miriam Beachy led devotions at the women's class meeting on the evening of May 16. Mrs. Frank Byler, missionary on furlough from South America, showed slides the same evening and spoke to us concerning the work there.

H. N. Troyer from Virginia spoke to us Tuesday evening, June 3.

On the evening of June 11, Bro. Abner Stoltzfus from Pennsylvania showed slides and talked concerning his trip to Europe and Palestine.

Bro. Stanley Shenk, West Liberty, Ohio, preached for us Sunday evening, June 8.

Bro. Chauncy Kautzman, West Liberty, Ohio, brought the message Sunday evening, June 15.

Bro. William Kurtz, now from Loman, Minn. (formerly from here), brought us different sermons while visiting in the community with his family during the latter part of June and first part of July.

Sunday morning, June 22, Edith Evans, Mennonite Jewess, and Esther Hestand spoke to the church; both are mission workers among the Jews in Washington, D.C.

June 22, Sunday evening, Bro. T. J. Wenger and the Harmoniers quartet from Wooster, Ohio, gave us a program in testimony and song.

The MYF group were with us from June 2 to July 3. Those in the group were Ray Bair, Mervin Swartzentruber, Darrel Hostetler, Eileen Hartzler, and Mary Yutzky.

Bro. Eli Miller from Pennsylvania preached for us one evening while he and his family were visiting in the community.

Bro. Eli Nissley and family are leaving Aug. 22 to spend a week at Little Eden in Michigan.

Mrs. Eli E. Yutzky.

I believe it would startle and move anyone if they could make a certain effort of imagination and read it freshly like a Book, not droningly and chillily like a portion of the Bible.—Robert Louis Stevenson



## MISSION NEWS (Continued)

Sister Alta Shenk and children, Vivian Eby, and Elizabeth Erb arrived in the States on the "Queen Elizabeth" on Aug. 4. Bro. Clyde Shenk planned to fly to the States after attending World Conference in Switzerland.

Bro. and Sister James and Ruth Shank were reappointed for a second term of service in Tanganyika, East Africa. En route to the field they are planning to spend a year in London where Bro. Shank will attend the London University. He will receive training there for his work as a teacher on the field.

The Edwin Weaver family, missionaries to India, arrived in New York on August 27 for their furlough. Mail may be addressed to them at 125 N. Riverside Drive, Elkhart, Ind.

Bro. Eugene Blosser, under appointment to India, brought the morning message to the West Union congregation, Parnell, Iowa, on Aug. 17. On Sept. 28 they are scheduled to be with the Peoria, Ill., congregation as Rally Day speakers.

Bro. and Sister Frank Byler, missionaries on furlough from Argentina, gave the evening program at Bethel, West Liberty, Ohio, on Aug. 31.

Change of address: Allen Shirks, from Tabor, Landour, Mussoorie, to Latehar, Palamau District, Bihar, India.

A farewell service for Bro. Leroy Kennel was held at Iowa City, Iowa, on Aug. 17. Bro. Kennel who had served as minister of this congregation for the past eight months, plans to complete his seminary work at Goshen College this fall. Bro. Virgil Brenneman is now serving at Iowa City.

Bro. J. D. Graber, Elkhart, Ind., brought the morning sermon for the Pennsylvania congregation, Zimmerdale, Kans., on Aug. 31.

Edith Evans and Esther Histan, Jewish evangelism workers in Washington, D.C., are scheduled to speak at Bethel, Mummasburg, Pa., on Sunday evening Sept. 14.

Bro. Levi Hartzler, Secretary for Service and Relief, arrived in New York Sept. 2 after attending the Mennonite World Conference in Switzerland, visiting MCC relief units, and investigating mission possibilities in France and Spain.

## TO BE NEAR TO GOD (Continued)

humility, love for enemies, nonresistance, simplicity of living, or unselfishness made feasible. To the world, the way of the Christian is foolishness because they do not understand the cross.

"Bane and blessing, pain and pleasure,  
By the cross are sanctified;  
Peace is there that knows no measure,  
Joys that through all time abide."

—Margaret Jantzi.

As the profoundest philosophy of ancient Rome and Greece lighted her taper at Israel's altar, so the sweetest strains of the pagan muse were swept from harps attuned on Zion's hill.—Edward Thomson

## FIELD NOTES (Continued)

Ind., at West Union, Parnell, Iowa; J. C. Clemens, Lansdale, Pa., at Perkaspie, Pa.

Aug. 31: Gerald C. Studer, Smithville, Ohio, at Bethel, Wadsworth, Ohio; Nevin Bender, Greenwood, Del., at Landisville, Pa.; M. A. Yoder, Hesston, Kans., at Hutchinson, Kans., a.m., and at Protection, Kans., p.m.; Paul M. Lederach, Scottsdale, Pa., at Perkaspie, Pa.

Sept. 7: Frank Garman, Columbia, Pa., at Hess, Lititz, Pa.

## Whisperers

A prominent Christian confidentially told a friend that "Rev. P is not the man for this congregation. We'll never get anywhere until we get another man." This word got back to Rev. and Mrs. P just after they had decided to set aside some days for prayer, first by themselves, then with trusted Christian members, seeking God's blessing on the congregation. Feeling self-conscious and discouraged, Rev. P gave up his prayer project and accepted the next call that came his way.

Mrs. S meant never to mention except in private intercession the personal problem that Mrs. F had confided in her. But when another good friend became confidential one afternoon, the secret slipped out easily. After a while the news was back-fence gossip available to all, and Mrs. F's testimony among her friends was never influential again.

R, growing up in a Christian home, heard the faults and failings of church members, pastors and Christian workers freely discussed day after day. When he reached his twenties, his cynical attitude toward all Christians and Christianity itself was a deep grief to his parents.

As she made her way slowly down the crowded church aisle, Mrs. H's thoughts were much occupied with the sermon she had just heard. Maybe there was something better to life than just going through the daily drudgery hoping that somehow everything would come out all right in the end. Maybe she should talk things over with the pastor as he had so cordially invited. Just ahead of her were two Christian women. Said one, "Rev. N is a wonderful preacher." Said the other, "Yes, and he knows it, too. Talk about conceit—you can't touch him with a ten-foot pole. Why, he made me feel like a worm when I went to ask him about the choir concert bulletins." Mrs. H passed the "unapproachable" Rev. N with a hurried handshake and went home.

N, a college student, felt called to work under the home mission board. He had a long talk with Mr. R, the mission executive, and left more sure than ever that he had found God's place for him. Mr. R remarked to his secretary, "I can't agree will all of N's ideas, but he is a wonderful young man and has a clear-cut testi-

mony. I'm sure he will be a valuable worker." Said the secretary to a friend, "I guess N has some ideas that Mr. R just can't see." Said the friend to another, "Mr. R thought N had some screwy ideas." Said this one to N, "I guess you and Mr. R didn't hit it off so well, eh?" And so it developed that N, feeling it would be impossible to do his best work under a two-faced official, never turned in his application for the home mission position at all.

At the family dinner table, Rev. C spoke disparagingly of the methods of the visiting evangelist. Hearing this, his own daughter who had been touched through the evangelist's ministry, hardened her heart to the Lord.

A disagreement arose at the church business meeting. The next day one Christian called another and told about the "heated discussion." Next it became "a quarrel," then "a real row." This remark was passed on to the hard-shelled lawyer who had always maintained, "I'll be converted when the Christians can get along with each other." He chuckled, and began to draw up papers for another shady legal deal.

Have such instances happened in your home and church? Will they happen again? This is a serious matter, for it brings real hindrances to the cause of Christ.

The only cure for careless, destructive talk is a love that so grips the heart that it controls the tongue. Love finds its delight in approving that which is good. Love hastens to pray for and help a failing brother, and does not hasten to condemn. Love finds a cover for a multitude of sins glimpsed in others, guards them as a family secret, and bares them only to God in intercession. Love wins and helps, encourages and cheers. "Beloved, let us love one another: for love is of God."—Mrs. Orloue N. Gisselquist. Condensed from "Evangelize," in *Christian Digest*.

## The Meaning of Christian Service

BY STANLEY C. SHENK

To be active in Christian service does not mean having an office; it means having an opportunity. It does not mean prestige; it means a stripping-off of personal ambition. If we take the last-named attitude, we will not go creeping around, looking for any crumbs of recognition that may perchance fall before us. We will be pleasantly surprised when they do come, but we will keep our balance when for a time they come no longer. A young boy was once asked what he would most like to be when he grew up. The little fellow studied for a minute or so, and then, with visions of chicken dinners, travel, and prestige rising before him, replied, "A missionary on furlough." His concept of service was still incomplete.—*Herald Youth Bible Studies*.



# South Central Conference Report

Hutchinson, Kansas, August 12-15, 1952

**Moderators**, Earl Buckwalter and Richard Birky; **Secretary**, M. M. Troyer; **Chorister**, John P. Duerksen. **Attendance**—bishops, 13; ministers, 45; deacons, 14; one visiting bishop, Bro. Paul Lederach, Scottsdale, Pa.; representative lay delegates from congregations in the district; laymen from every part of the district; local visitors.

**Conference Theme**: The Holy Spirit Working (John 16:14).

**Conference Sermon**: Gideon G. Yoder, text—Matt. 16:18. Five messages were given based on the Conference Theme: "The Holy Spirit Working":

1. In Conversion Experience—M. A. Yoder.
2. In Sanctified Living—Ivan R. Lind.
3. In Personal Evangelism—Harold Dyck.
4. In Church Administration—Earl Buckwalter.
5. In a Balanced Emphasis—Jess Kauffman.

Bro. Paul Lederach brought a message on "Recruiting Young Men for Training for Christian Service." Other messages throughout the conference were:

1. Opening message—"Then they that feared the Lord spake often one to another" (Mal. 3:16) —Richard Birky.
2. Voluntary Service—"A great door and effectual is opened unto me"—Don Snapp, Elkhart, Ind.
3. "Meeting the Challenge for Effective Christian Witness and Service in Our Day," Milo Kauffman.
4. "The Forgotten Patient"—Dr. Herbert Schmidt, Newton, Kans.; an appeal to help meet the need of the mentally ill.

Four brethren were ordained during the past year and accepted as members of conference: Dan Kauffman, Leonard, Mo., as bishop for the Mt. Pisgah congregation; Leo Miller, Wichita, Kans., as minister at Eureka Gardens Mission; Paul Holdeman, Gulfport, Miss., as minister at Gulphaven congregation; Waldo Miller, Harper, Kans., as minister at Pleasant Valley congregation. One accepted by letter, Bro. Roy Roth, minister, Hesston College.

The consecration and recognition of these new members of conference was in charge of Bro. Alva Swartzendruber.

## Reports

(1) Secretary of Conference concerning Executive Committee actions; (2) Delegate to General Council of General Conference; (3) Ministerial Garb Study Committee; (4) Constitution Revision Committee; (5) Mennonite Board of Education Member and Dean of Hesston College; (6) Mennonite Publication Board Member; (7) Mennonite Board of Missions and Charities Member; (8) Delegate to North Central Conference; (9) Ministerial Committee of Conference; (10) Versailles, Mo., Old People's Home Committee; (11) Christian Education Cabinet General Secretary; (12) Executive Secretary of District Mission Board; (13) Treasurer of District Mission Board; (14) Auditor of Mission Board Treasurer's books; (15) Secretary of the Associated Sewing Circles; (16) Conference Historian; (17) Regional Conference; (18) Nominating Committee; (19) Resolution Committee.

## Resolutions

**1. Resolution of Condolence**: Inasmuch as it has pleased our heavenly Father to take to Himself through death the following: Sister Martha Hartzler, wife of Bishop J. G. Hartzler, Windom, Kans.; Bro. Will Helmuth, minister, Garden City, Mo.; Bro. Noah Ebersole, minister, Birch Tree, Mo.; Bro. Henry Hostetler, deacon, Harper, Kans.; Sister Mrs. William Tweedy, wife of the late William Tweedy, minister; Sister Marietta Brunk, wife of the late Joe F. Brunk, minister; Bro. Levi J. Miller, Twin Falls, Idaho, a long time minister and member of the South Central Conference, be it

**Resolved**, That we humbly submit to the providence of God, and that we share with the respective families and congregations in the loss of their fellowship; that an individual copy of this resolution be sent to the respective families by the secretary of conference.

**2. Resolution Concerning the Conference Theme**: In recognition of the value of the practical application of the Conference Theme, "The Holy Spirit Working," as it relates to conversion experience, sanctified living, personal evangelism, church administration, and a balanced emphasis, also recognizing that neglected truth is often the source of extremes in emphasis, error, and divisions, be it

**Resolved**, That we as members of the South Central Conference give earnest attention to the person and work of the Holy Spirit and the possibility of the church with its individual members coming more completely under His direction and power.

**3. Resolution Concerning Christian Love and Forbearance**: In recognition of the fact that each generation is charged with the responsibility of applying the unchanging principles of the Gospel to the age in which they live, and in light of the fact that several issues of this nature have been under consideration, such as the regulation garb for ministers, ministers' support, life insurance, etc., be it

**Resolved**, That we continue to move with caution and deliberation, expressing Christian love to all. Acts 15:28.

**4. Resolution of Appreciation for Service of Our Aged Church Workers**: Since we have in our district a number of aged brethren and sisters who have spent their lives in unselfish service to God and the church as ministers and church workers, be it

**Resolved**, That we hereby express a vote of appreciation to them for this service. May God reward them according to His will.

Also, in order that the work of the Lord may not suffer, be it

**Resolved**, That we urge the Ministerial Committee of Conference to give consideration to providing a system of retirement for aged or disabled brethren in the ministry as proposed in the 1949 Report of the Ministerial Study Committee of General Conference.

**5. Resolution of Gratitude for Hospitality**: We who are assembled in conference at the Nazarene District Center have been well taken care of temporally as well as spiritually. For these comforts and conveniences we wish to express by this resolution our appreciation to (1) Our gracious host, the Hutchinson Mennonite congregation; (2) The owners and operators of the Nazarene District Center; the Kansas District Nazarene Church, Rev. Ray Hance, District Superintendent who is in charge of the Nazarene District Center, Rev. and Mrs. Beldon Slothour and son, Dean, caretakers in charge, Bro. G. W. Fairchild, assistant caretaker, and Mrs. Juanita Oyer, cook.

## Officers and Committees

**Moderator**, Earl Buckwalter; **Assistant Moderator**, Dan Kauffman (1954); **Secretary**, M. M. Troyer (1954); **Associate Members of the Executive Committee**: Sanford E. King and Clayton Beyler (1954); **Moderator of Workers' Conference**, Harold Kreider; **Assistant Moderator of Workers' Conference**, James Detweiler; **Delegate to North Central Conference**, Milo Kauffman; **Member of Mennonite Publication Board**, Harold Dyck; **Member of Mennonite Board of Education**, Milo Kauffman (1955); **Members of Kansas City Mission Local Board**, Fred Swartzendruber and Levi Hershberger; **Members of Mennonite Hospital and Sanitarium Local Board**: Clarence Ebersole (1954), John Evers (1954), Paul Hershey, and Richard Birky; **Members of Hannibal Mission Local Board**, Oliver Hathaway and Harold Kreider; **Member of Denver Mission Local Board**, Harold Hjelmsted; **Trustee of Mennonite Aid Incorporated**, Donald Coopridge; **Ministerial Committee**: Harold Sommerfeld (1955), Roy Roth (1955), Reuben Yoder (1954), Milo Kauffman (1954), Clayton Beyler, and Ivan Lind (M. M. Troyer is a liaison member of the committee); **Delegates to 1953 General Conference**, Merle Bender, Ivan Headings, Frank Horst, Samuel Janzen, Harold Kreider, and Glen Yoder; **President of District Mission Board**, Rufus P. Horst (1954); **Vice-President of District Mission Board**, Nelson Hestand; **Associate Member of District Mission Board**, Henry Coopridge (1955); **Executive Secretary of District Mission Board**, Wilbert Nafziger (1954); **Treasurer of District Mission Board**, Roy S. Troyer; **Member of Kansas City Children's Home Local Board**, Alvin Weaver; **Member of Greensburg, Kansas, Hospital Board**, Sanford Miller; **Member of Culp, Arkansas, School Board**, Allen White; **Member of General Council of General Conference**, Earl Buckwalter; **Conference Historian**, M. M. Troyer (1954); **Conference Meeting Equipment Custodian**, Alpha Kauffman; **Member of Mennonite Board of Missions and Charities**, Wilbert Nafziger (1954); **Conference Relief Canner Custodian**, Wilford Vogt; **Peace Secretary**, Justice Holsinger; **Assistant to Secretary of Conference**, Edward Kauffman; **Members of the Board of Directors of the Rocky Mountain Mennonite Camp Association**, Leonard Licht (1954) and Allen King; **Editor of Conference Messenger**, Jess Kauffman.

**Divisional Secretaries of Christian Education Cabinet**: Church Schools, Kenneth King (1955); Young People's Activities, Richard Showalter (1955); Literary Evangelism, Eldo Miller (1955); Christian Workers' Training, John Steiner; Home Interests, Sanford E. King; Church Music, John P. Duerksen.

**Constitution Revision Committee**, Nelson E. Kauffman, Chr., John M. Steiner, and M. M. Troyer.

The following action was taken concerning next year's meeting: That we invite the Brunk Brothers to come into our district for an evangelistic campaign in August, 1953; that we plan to have our district conference annual meeting sometime during the evangelistic campaign, the conference to be in day sessions—the details to be arranged by the Executive Committee of conference; that we accept the offer of the use of the State Fair Grounds in Hutchinson, Kansas, for the month of August for location of tent for the evangelistic campaign; that the Executive Committee of conference appoint a general committee to be responsible for the arrangements of the campaign. The following have been appointed to serve as the general committee: Harry A. Diener, Chairman, Sanford E. King, Daniel Kauffman, Hesston.

**Requests for Ordination**: Bro. Gideon G. Yoder was granted the privilege of ordaining Bro. Lowell Nissley of the Crystal Springs congregation to the office of minister of the Gospel. Bro. Dan Kauffman, Leonard, Mo., was granted the privilege of either ordaining a brother as minister of the Gospel or inviting a minister to serve the Mt. Pisgah congregation. M. M. Troyer, Secretary.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3c).

**Beck.**—To Leonard H. and Wilma (Eichorn) Beck, Archbold, Ohio, a son, Allen Eugene (3 sisters), Aug. 20, 1952.

**Byler.**—To Marvin D. and Anna Mary (Yoder) Byler, Belleville, Pa., a third child, a son, Jeffrey Alan, Aug. 15, 1952.

**Conley.**—To Branson and Lettie (Whitmire) Conley, Broadway, Va., a son, Garry Westley, July 28, 1952.

**Conley.**—To Wilmer and Goldie (Lambert) Conley, Broadway, Va., a son, Jerry Randolph, June 8, 1952.

**Conrad.**—To Amos and Mary (Martin) Conrad, Tangent, Oreg., a son, Landon Martin, Aug. 4, 1952.

**Ebersole.**—To Clarence S. and Emma (Siegrist) Ebersole, Middletown, Pa., a daughter, Nyla S., Aug. 22, 1952.

**Eby.**—To Glen I. and Naomi (Martin) Eby, Hagerstown, Md., a first child, a son, Daniel Lee, Aug. 10, 1952.

**Eby.**—To Wayne A. and Cora E. (Hege) Eby, Greencastle, Pa., a second child, a son, Lester Wayne, July 16, 1952.

**Flowers.**—To Thomas and Virginia (Snead) Flowers, Wilmington, Del., a second child, a daughter, Rachel Nanette, Aug. 13, 1952.

**Good.**—To Ira D. and Mary Ann (Slabach) Good, Goshen, Ind., a third child, a son, Edwin Ray, Aug. 18, 1952.

**Good.**—To Lowell and Lena (Schmidt) Good, Elida, Ohio, a second child, a daughter, Ronelda Maxine, Aug. 16, 1952.

**Hofstetter.**—To Willis J. and Della (Good) Hofstetter, Apple Creek, Ohio, a second daughter, Starla Ranell (one brother), Aug. 14, 1952.

**Hooley.**—To Richard L. and Frances (Miller) Hooley, Middlebury, Ind., a fourth child, a son, Mark Wayne, Aug. 12, 1952.

**Hostetter.**—To J. Paul and Viola (Graver) Hostetter, Quarryville, Pa., a daughter, Sharon Ann, Aug. 4, 1952.

**Kauffman.**—To Samuel L. and Mary (Yoder) Kauffman, Reedsville, Pa., a first child, a son, Vernon Lee, June 24, 1952.

**Keener.**—To Samuel and Esther (Good) Keener, Middletown, Pa., a seventh child, a son, Paul Dwayne, Aug. 15, 1952.

**Kreider.**—To Harold and Roberta (Showalter) Kreider, Palmyra, Mo., a daughter, Evelyn Elaine (one sister by adoption), Aug. 22, 1952.

**Martin.**—To Willis H. and Esther (Weaver) Martin, Ephrata, Pa., a third child, a daughter, Anna Ruth, Aug. 17, 1952.

**Miller.**—To Harold and Lela (Morningstar) Miller, Lagrange, Ind., a son, Lynn Arlin (3 sisters), Aug. 3, 1952.

**Miller.**—To Perry A. and Kathryn (Litwiler) Miller, Goshen, Ind., a second son, Lonnie Ray, Aug. 20, 1952.

**Miller.**—To Roger C. and Wanda (Rhodes) Miller, Kalona, Iowa, a first child, a daughter, Rebecca Jeanne, Aug. 13, 1952.

**Miller.**—To Willis and Irene (Miller) Miller, Hartsville, Ohio, a second son, Jerry W., Aug. 14, 1952.

**Nissley.**—To Wilmer R. and Ruth Corine (Metzler) Nissley, Manheim, Pa., a second child, a daughter, Ann Louise, Aug. 8, 1952.

**Reinford.**—To Lester L. and Edna A. (Halteman) Reinford, Schwenksville, Pa., a daughter, Anna, Aug. 18, 1952.

**Roth.**—To Mahlon and Erma (Baechler) Roth, Tavistock, Ont., a daughter, Beulah Lydia, July 31, 1952.

**Schmidt.**—To Merl and Luanna (Good) Schmidt, Lima, Ohio, a second child, a daughter, Nancy Jane, Aug. 11, 1952.

**Siegrist.**—To James B. and Esther (Kreider) Siegrist, East Berlin, Pa., a fourth daughter, Charlotte Ann, Aug. 9, 1952.

**Smucker.**—To Lester and Anne (Scheffel) Smucker, Harrisburg, Oreg., a first child, a daughter, June Eileen, July 28, 1952.

**Swartz.**—To Charles and Shirley (Roth) Swartz, Souderton, Pa., a daughter, Sharon Coleen (one brother), June 6, 1952.

**Umbles.**—To Leon and Melba (Shetler) Umbles, Sadsburyville, Pa., a sixth child, a daughter, Linda Jane, July 23, 1952.

**Weber.**—To Rex and Ruth (Gimble) Weber, Preston, Ont., a son, Richard James, July 10, 1952.

**Wenger.**—To Dale and Twila (Swartzenbruber) Wenger, Cedar Rapids, Iowa, a son, Galen Clark, Aug. 24, 1952.

**Yoder.**—To Arthur L. and Ruth (Zook) Yoder, Belleville, Pa., a third son, Jerold Arlus, Aug. 12, 1952.

**Yoder.**—To Henry J. and Mary Ellen (Schrock) Yoder, Hartsville, Ohio, a first child, a daughter, Edith Marie, July 20, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bauman.**—Ida, daughter of Mrs. Christina Hoffman and the late Jacob Bauman, was born Nov. 21, 1900; died at her home in Floradale, Ont., May 27, 1952; aged 51 y. 6 m. 6 d. On Dec. 14, 1921, she was married to John Martin who predeceased her in 1926. On Aug. 25, 1929, she was united in marriage to Emmanuel Bauman. Surviving are her husband, 3 daughters (Florence—Mrs. Walter Burkholder, Markham, Ont.; Gladys—Mrs. Clayton Cressman, Plattsville, Ont.; and Carol, at home), 2 sons (Orvie, Waterloo, Ont., and Howard, Floradale, Ont.), 8 grandchildren, 4 brothers (Jon, Jacob, Cleason, and Irvin), one sister (Minerva—Mrs. Henry Brubaker), and her mother. Two brothers and 3 sisters preceded her in death. She was a faithful member of the Mennonite Church, active in Sunday-school work, sewing circle, and relief work. Funeral services were held at the home and at the Elmira, Ont., Mennonite Church in charge of Oliver D. Snider and Rufus Jutzi. Interment was made in the adjoining cemetery.

**Brubaker.**—John Herrold, son of Moses and Phoebe (Herrold) Brubaker, was born July 6, 1870, near Port Trevorton, Pa.; passed away July 17, 1952, at his home near Duchess, Alta.; aged 82 y. 11 d. He was united in marriage to Elizabeth Lauver Sept. 3, 1895. She preceded him in death in 1950. Surviving are 2 sons (George, Christiansburg, Pa., and Marlin, Duchess, Alta.), 3 daughters (Phoebe, Edna, and Mrs. Dan Burkholder, Duchess, Alta.), 13 grandchildren, 4 great-grandchildren, and one brother (Thomas, Pottstown, Pa.). One son and 2 daughters preceded him in death. Soon after marriage he and his companion accepted Christ as their Saviour and united with the Mennonite Church. He with his family moved to Alberta in 1916, and he was a charter member of the Duchess Mennonite Church. Funeral services were held in the Duchess Mennonite Church with Linford Hackman and C. J. Ramer in charge. Interment was made in the Duchess Cemetery.

**Eberly.**—Jonas, eldest son of Daniel and Elizabeth (Horst) Eberly, was born Jan. 28, 1859, in Stark County, Ohio; died at his home near Dalton, Ohio, May 26, 1952; aged 93 y. 3 m. 28 d. He was united in marriage to Amanda Witmer. He united with the Mennonite Church in 1892 and remained faithful until death. Surviving are 4 sons (Allen and Henry, at home; Daniel, Dalton, Ohio; and Paul, Orrville, Ohio), 3 daughters (Elizabeth, Alzena, and Anna, at home), 9 grandchildren, one great-grandchild, and one brother (Daniel, Dalton, Ohio). He was preceded in death by his companion in 1949, and by one grandchild and 6 brothers. Funeral services were held May 29 at the home by Moses G. Horst, and at the County Line Church, Dalton, Ohio, by Elmer Good and Cleophas Steiner. Interment was made in the church cemetery.

**Flinner.**—Kenneth Dean, son of Paul and Beulah (Sommers) Flinner, Sugar Creek, Ohio, was born March 3, 1943; passed away July 22, 1952, at the Akron, Ohio, Children's Hospital following hospitalization for bulbar polio; aged 9 y. 4 m. 19 d. He was the first polio fatality in Holmes County in the current polio epidemic. He is survived by his parents, 2 brothers (William and Larry), one sister (Janet), his maternal grandparents (Mr. and Mrs. M. C. Sommers, Sugar Creek, Ohio), the paternal grandfather (George Flinner, Walnut Creek, Ohio), and many other relatives and friends. Private funeral services were conducted from the home on July 24 by Paul R. Miller. Burial was made in the Walnut Creek Church Cemetery.

**Kulp.**—Emma Jane, daughter of the late Abram H. and Katie (Brunner) Dohr, was born in Bedminster Twp., Bucks Co., Pa., July 29, 1869; died in the Grand View Hospital, Sellersville, Pa., April 11, 1952; aged 82 y. 8 m. 12 d. She was united in marriage to Abram L. Kulp Nov. 17, 1888. Her husband and one son preceded her in death. Surviving are 3 sons (Hiram, Freeman, and Warren), 5 daughters (Katie—Mrs. George Schnell, Mrs. Bertha Erb,

Anna—Mrs. Edwin Landis, Elsie—Mrs. Irwin Freed, Ethel—Mrs. Eli Wismer), a number of grandchildren, a few great-grandchildren, and many other relatives and friends. She was a member of the Deep Run, Pa., Mennonite Church where she remained faithful until the end. Funeral services were held April 14 at the Hunsicker Funeral Home in charge of Erwin Nace, and at the Deep Run Church in charge of Wilson Overholt and J. Herbert Fretz. Interment was made in the adjoining cemetery.

**Shaddinger.**—Henry R., son of the late Edward and Annie (Rosenberger) Shaddinger, was born May 23, 1881; died April 14, 1952, at his home in Perkaspie, Pa., when he was thought to be convalescing from an operation; aged 70 y. 10 m. 21 d. He is survived by his wife, Emma (Hunsicker), and one son, Willard. For many years he owned and operated a store and post office in Blooming Glen, Pa. He was a member of the Blooming Glen Mennonite Church. Services were held there on April 17 in charge of David Derstine, Jr. Interment was made in the adjoining cemetery.

**Shoup.**—Sarah Amy, daughter of John and Nancy (Hurst) Hackman, was born Dec. 10, 1883, near North Lawrence, Ohio; went to her rest at her home in Orrville, Ohio, July 18, 1952; aged 68 y. 7 m. 8 d. On Nov. 19, 1908, she was united in marriage to Jacob E. Shoup. In her youth she accepted Christ as her personal Saviour and united with the Mennonite Church of which she was a faithful, active member. The love and concern she showed as a mother and companion to her family gave evidence of her sterling Christian character. She is survived by her loving husband, 2 sons (Millard, Narvon, Pa.; Arthur, Orrville, Ohio), 4 daughters (Ruth—Mrs. John Weaver, Columbiana, Ohio; Luella, Adah—Mrs. Lee Nussbaum, and Arlene, Orrville, Ohio), 12 grandchildren, one brother (Ray, Sterling, Ohio), and other relatives and friends. Funeral services were conducted at the home on July 20 by Harold Bauman, and at the Crown Hill Mennonite Church, Marshallville, Ohio, by Noah Hilty and Paul R. Miller. Interment was made in the adjoining cemetery.

**Stauffer.**—Katie, daughter of Nicholas E. and Amanda (Bender) Roth, was born June 1, 1896, near Milford, Nebr.; passed away of heart failure at her home near Tofield, Alta., July 22, 1952; aged 56 y. 1 m. 22 d. In 1910 she with her parents moved to Tofield, Alta., where she resided until her death. On Nov. 28, 1915, she was united in marriage to William Stauffer. She is survived by her husband, 2 sons (Merlin and Harley, Tofield, Alta.), 4 daughters (Grace—Mrs. Roy Buschert, Carstairs, Alta.; Pearl—Mrs. Ernie Yoder, Camrose, Alta.; Florence—Mrs. Joseph Voegtlin, and Louisa—Mrs. Dennis Reil, Tofield, Alta.), 8 grandchildren, 3 sisters (Lydia—Mrs. John Stauffer, Pearl—Mrs. Joe Lehman, Tofield, Alta., and Alta, Kalona, Iowa), and 3 brothers (Dave, Duchess, Alta.; Lee, Tofield, Alta.; and Earl, Parnell, Iowa). She was preceded in death by her parents and one son. In her youth she united with the Mennonite Church and was a faithful conscientious member until the time of her death. She was a faithful and considerate wife and mother, always willing to sacrifice for the benefit of others. Funeral services were held at the Salem Mennonite Church, Tofield, Alta. Burial was made in the adjoining cemetery.

**Stucky.**—Mary A., daughter of the late Joseph and Mary Gerig, was born in Allen Co., Ind., Oct. 1, 1865; passed away at the home of her son, Noah, in Leo, Ind., July 29, 1952; aged 86 y. 9 m. 28 d. She had been in failing health for more than four years. On Nov. 2, 1885, she was united in marriage to Jacob Stucky, who preceded her in death in 1948. Surviving are 4 sons (Albert, Cedarville, Ind.; Joseph, Ft. Wayne, Ind.; Jess and Noah, Leo, Ind.), 2 daughters (Mrs. Anna Grats, Ft. Wayne, Ind., and Mrs. Crystal Yoder, Auburn, Ind.), 8 grandchildren, 9 great-grandchildren, and many other relatives and friends. One daughter preceded her in death in 1908. As a young woman she accepted Christ as her personal Saviour and was baptized. On Dec. 4, 1926, she united with the Leo Mennonite Church of which she was a faithful member until her death. Funeral services were conducted at the Leo Mennonite Church Aug. 1 in charge of S. J. Miller assisted by Ben Graber. Burial was made in the adjoining cemetery.

**Zeigler.**—Manasses M., son of Abraham and Christina (Metzler) Zeigler, was born April 18, 1863; died July 26, 1952, at the Salem, Ohio, City Hospital; aged 89 y. 3 m. 8 d. On Feb. 22, 1887, he was married to Sarah Wisler who died in 1933. In 1935 he was married to Saloma Eyman Weaver who preceded him in death in





## ANSWER TO WAR

By Millard Lind

What should a young man think? What should a young girl think? or father, or mother? What is the answer to war?

*Answer to War* gives God's answer. It is not the answer of man.

Here is a book for young people, for parents, and for pastors, all of whom must face this crucial question. Let it speak for you—let it erase those questions which have plagued man since Cain slew Abel. \$1.75 each.

Primarily a study book. Excellent for midweek Bible study periods. Extremely necessary during the present time when drafting of CO's is beginning.

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character portrayal is that of Malcolm Tresham, a Christian Scientist who is obligated for a while to play the role of his Communist twin brother. Never did he compromise truth or deny his faith until, in calm mastery of the situation, he boldly tells them how they have been trapped and outwitted. In spite of all these commendable things, and the fact that the book supports the fundamentalist viewpoint, I cannot recommend the book to our readers because its militaristic tone throughout is antagonistic to Biblical non-resistance.

The book, while well written, contains some literary defects that one would not expect to find in a prize-winning work, and in many of its scenes is a rather improbable story. It is to be regretted that a man of Hunter's ability did not make use of facts on record such as the exposure made by Whittaker Chambers, and the rightabout-face of a top-ranking Communist in Canada a few years ago. I believe a much more true-to-life story could have been written; one from which God could have gotten much more glory, and yet one that would have been just as interesting.—Naomi Strubhar.

**Wildlife in Color**, by Roger Tory Peterson; Houghton Mifflin Company; 1951; 191 pp.; \$3.00.

Bird guides, tree guides, flower guides, and other nature guides do not make very interesting reading as a rule. On the other hand readable nature books are seldom as well illustrated as are the guides. Roger Tory Peterson's *Wildlife in Color* is a happy combination of interesting reading with color illustrations.

Peterson is well known for his books on birds, particularly his field guides. Writing from the conservationist's standpoint, he introduces this book with a little essay on conservation, touching upon forms of animal life once common to our continent, but now extinct or nearing extinction. He then describes the wildlife of North America north of the Rio Grande, grouping trees, flowers, insects, mammals, birds, and reptiles according to their surroundings: town and farm; woodlands; evergreen forests; streams, rivers, and lakes; swamps and marshes; coast and sea; the South; prairies and plains; desert; the West; and the far North. He shows the balance in nature when man does not interfere to create unbalance. Arguing for the good rendered man by certain creatures which are often considered man's enemies, he corrects some widespread but erroneous ideas.

The book contains 453 color illustrations "painted between the years of 1939 and 1951 by some of America's finest wildlife artists." Many of these pictures first appeared as stamps issued by the National Wildlife Federation. Gathered in this book and related to each other by Peterson's interesting account, they constitute a nature book that will delight young and old alike. However, *Wildlife in Color* is not a nature guide. Rather, it is a survey of wildlife, designed to awaken an interest in wildlife and conservation. Lest anyone be misled, there are occasional evolutionary statements.—N. P. Springer.

1948. Surviving are one son by the first marriage (Paul, Sarasota, Fla.), one sister (Mrs. Anna Stouffer), 3 brothers (Henry, Daniel, and Enos), 4 grandchildren, and 8 great-grandchildren. He united with the Mennonite Church as a young man and remained a faithful member until death. Funeral services were conducted by A. J. Steiner and S. A. Yoder. Burial was made in the Midway Cemetery.

Doylestown, Pa., congregation, and Edna A. Yoder, Blooming Glen, Pa., congregation, by David Derstine, Jr., at the Blooming Glen Church July 26, 1952.

**Trumbo—Showalter.**—Norvell Preston Trumbo, Jr., Broadway, Va., and Doris Jean Showalter, Harrisonburg, Va., by John L. Stauffer at the Trissels Mennonite Church, Broadway, Va., Aug. 23, 1952.

**Weaver—Hamsher.**—John Weaver, Millersburg, Ohio, and Annetta Hamsher, Walnut Creek, Ohio, by Paul R. Miller at the Walnut Creek Mennonite Church Aug. 17, 1952.

**Yantzi—Wagler.**—Kenneth Yantzi and Alma Wagler, both of the East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church Aug. 6, 1952.

**Yoder—Lahman.**—Orris William Yoder, Shore congregation, Shipshewana, Ind., and Doris Arlene Lahman, Weaver congregation, Harrisonburg, Va., by John Driver at the Calvary Mennonite Church, La Plata, Puerto Rico, Aug. 23, 1952.

**Zehr—Bast.**—Edward Zehr, Cassel congregation, and Laurene Bast, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church June 14, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bender—Roth.**—Harold Bender, Cassel congregation, and Marie Roth, East Zorra congregation, Tavistock, Ont., by Henry Yantzi at the East Zorra Church, June 7, 1952.

**Camp—Yoder.**—Ira Freeman Camp, Montgomery, Ind., and Verna Yoder, Wolford, N. Dak., by John Stoll at the Lakeview Church, Wolford, N. Dak.

**Eshleman—Keim.**—Samuel J. Eshleman, Harrisonburg, Va., and Ruth Keim, Sugarcreek, Ohio, by Paul R. Miller at the Walnut Creek, Ohio, Mennonite Church Aug. 9, 1952.

**Grieser—Sauder.**—Amos Grieser and Bertha Sauder, both of Archbold, Ohio, by Henry Wyse at the home of the officiating minister Aug. 2, 1952.

**Long—Yoder.**—Kenneth Long, Nappanee, Ind., and Nancy Lou Yoder, West Liberty, Ohio, by Stanley C. Shenk at the Bethel Church, West Liberty, Ohio, Aug. 27, 1952.

**Martin—Kauffman.**—Melvin J. Martin, Gap, Pa., and Geneva Kauffman, Millersburg, Ohio, by Paul R. Miller at the Martins Creek Church, Millersburg, Ohio, Aug. 23, 1952.

**Miller—Landes.**—Willis Miller, Pike congregation, Elida, Ohio, and Dorothy Landes, Salford congregation, Harleysville, Pa., by Matthew Kolb, assisted by Myron Augsburg, at the Salford Church Aug. 9, 1952.

**Miller—Nussbaum.**—Orion Miller, Navarre, Ohio, and Pauline Edna Nussbaum, Kidron, Ohio, by Reuben Hofstetter at the Kidron Mennonite Church June 17, 1952.

**Swartley — Yoder.**—Robert N. Swartley,

## THE BOOK SHELF

**Thine Is the Kingdom**, by J. H. Hunter; Zondervan; 1951; 288 pp.; \$3.00.

*Thine Is the Kingdom*, which the author says is purely an imaginative story, has won Zondervan's first prize in their second international fiction contest. It is a book dealing with communistic ruthlessness and intrigue. The scene laid in Canada is well done for locale, and the graphic presentation holds interest to the end. Most of the communists who meet their death do so by accident in some way, and the reader is left with the feeling that a retributive justice has overtaken them. One particularly fine piece of



## ITEMS and COMMENTS

The McCarran Immigration Bill has been enacted into law by Congress over President Truman's veto. The bill has been strongly criticized by Protestant, Roman Catholic, and Jewish religious bodies. In his veto message Mr. Truman said that the discrimination against certain national groups in the measure, particularly refugees from communism in eastern Europe, "repudiates our basic religious concepts." One must admire our president for his courage in vetoing this bill which he felt continues policies of unfair discrimination. In general it is more difficult now for certain peoples to immigrate to the United States. It is, however, now possible for a small number of orientals to get into immigration quotas. The new act will not bar the immigration and naturalization of conscientious objectors. The new naturalization proceedings permit a pacifist to become a citizen if he promises to perform work of national importance under civilian direction in lieu of military service. As originally proposed, the act would have required an oath which religious pacifists would have been unable to take.

\* \* \*

The Israel Bond Drive has raised \$140,000,000 in the United States.

\* \* \*

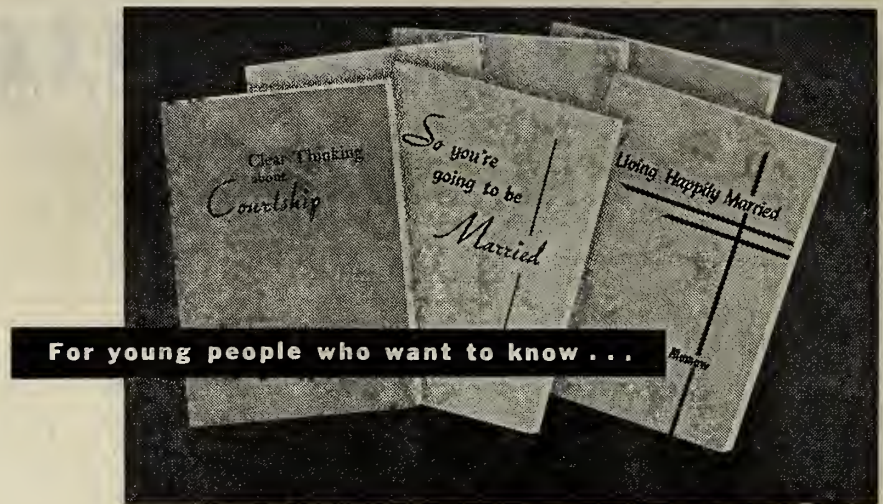
The Israel Nationality Law which went into effect on July 14 is hailed "as a unique piece of legislation unparalleled in the history of international law. Based on the Law of Return of 1950, which reasserts the historic right of Jews the world over to return to the Jewish homeland, the new nationality law has made the ingathering of a scattered people and their integration as citizens of the country as easy as possible without discriminating against Israel's non-Jewish inhabitants." Under terms of the law, automatic citizenship will be granted to all legal residents who registered with the Israeli government on March 1, 1952, or who legally entered the country after that date. Jewish emigrants entering the country after July 14 will receive citizenship automatically; non-Jews will be able to apply for citizenship if they so desire after going through a waiting period. United States citizens living in Israel who desire Israeli citizenship will have to waive their American citizenship.

\* \* \*

The Sabbath is a compulsory rest day for private vehicles in the country of Israel.

\* \* \*

The West German Constitution explicitly provides that "no one may be compelled against his conscience to perform war service as a combatant." Last January, however, the Bundestag in compliance with the European army agreement voted a German military contribution to European defense. The question has been thrown into the Supreme Court as to whether a simple majority, which is all that the Adenauer government can hope to



## When You Date

By Esther Eby Glass

To date or not to date is sometimes a problem. Both young people and parents often desire a good and satisfactory answer. And, what about petting? What can Christian couples do and where can they go when they date? Esther Eby Glass writes to answer these questions. The message is kind, appropriate, suggestive, and is intended as a guide to well-balanced activities.

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*This is the fifth in the series of six home booklets. Be certain that you obtain every one.*

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get on this question, can override the Constitution, or whether a two-thirds majority is required. If the Supreme Court decides that a majority vote is not sufficient, German participation in the European army treaty must collapse.

\* \* \*

Israeli and Arab states co-operated recently in an international symposium on desert research. Worldover Press reports that "this renewal of human friendship and cultural ideas may prove as rewarding as the renewal of the deserts. If Israeli and Arab scientists can help turn their arid areas into fertile fields, they may thereby help their politicians turn the arid armistice into a fertile piece."

\* \* \*

Congress has given final approval to a bill raising to 20 per cent the amount of an individual's income that may be exempt from income tax because of contributions to religious, education, or charitable organizations. In approving the legislation the tax-writing Senate Finance Committee said that the new 20 per cent limit would give much-needed relief to private schools, colleges and hospitals, and other organizations which are becoming

more dependent upon contributions to balance their budgets. We hope to publish soon an article showing why Christian people should give up to this legal exemption.

\* \* \*

Dwight D. Eisenhower, Republican candidate for President, told the press concerning representation at the Vatican that the United States should not deny itself advantageous connections. In such a matter, however, he said the consensus of opinion of our people would determine this action. This answer has the typical political vagueness. It is clear, however, that if Eisenhower should be elected President, only the outspoken opinion of the people against representation at the Vatican would prevent the appointment of an ambassador there.

\* \* \*

Sweden is issuing a special series of postage stamps honoring Olaus Petri, the man who first translated the Bible into Swedish, on the four hundredth anniversary of his death in 1552. The stamps will show a clergyman in an ancient pulpit preaching to his congregation, a design taken from a woodcut found in Pastor Petri's prayer book.

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# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

TUESDAY, SEPTEMBER 16, 1952

NUMBER 38

## Fourth Church-wide Sunday School Convention

By Ford Berg



"There is no teaching unless there is learning; and there is no learning unless there are changed lives." These are the words of Bro. Karl Massanari, as reported by Bro. Arthur Smucker, at the Fourth Church-wide Sunday School Convention held at Goshen College, Aug. 21-24, 1952.

This theme designates well the planning, the program, and the bustling activities of the convention as about 700 registered delegates gathered to learn more about Sunday-school administration, procedures, and teaching. The occasion of this fourth convention represented a period of fifty-eight years since the third church-wide convention was held in 1894.

Those attending represented a considerably different group than is generally found at church-wide meetings. Many of the gray-haired church fathers were in Europe attending the Mennonite World Conference. The speakers were, for the most part, the young blood of the Mennonite Church, some of whom are not generally heard when the oldsters are around. The flavor indicated good Mennonite philosophy and theology, thanks to the fathers who so ably nurtured their children.

Registrants came from nearly every conference in North America. A large number came from Canada. There were some from the West Coast. Many came from Lancaster and Franconia, and of course the near-by areas in Ohio, Illinois, and Indiana were well represented. Many were youthful people; some of the superintendents of Sunday schools appeared to be high-school seniors. Others have been on the job for decades. It didn't matter; there was information for all.

It was pleasant to see the sprinkling of older folk present. Included was Bro. T. K. Hershey, aged veteran missionary, always loving his Lord, and always willing to learn better ways to extend the kingdom.

Bro. J. J. Hostetler, Secretary of Sunday Schools for the Commission for Christian Education and Young People's Work, was convention director. He directed the promotional campaign prior to the convention. Working with him closely was Bro. Paul M. Lederach, Com-

mission Field Secretary and editor of the Herald Uniform Sunday School Series. Paul also served as moderator of the meeting.

There were eight public meetings, beginning with the Thursday evening combined meeting with the Brunk Revival Campaign conducted near Goshen at the same time. There were morning, afternoon, and evening sessions. All of the evening sessions were held in the Brunks' tent and were followed by sermons by Bro. George R. Brunk. The day sessions were held at Goshen College, about two miles from the tent site.

The song services were in charge of Bro. John P. Duerksen. Bro. Harold Bauman served as worship director. Both gave guidance on how these areas should be conducted. Bro. Duerksen reminded his audience on a couple of occasions to hold up their books so that they could observe the time beat and get the most out of their music. Bro. Bauman instructed the ushers to keep the latecomers at a standstill outside the doors until the worship periods were over. This was a convention to learn, and those attending were open and receptive.

Following the worship and song periods were messages of inspirational nature, emphasizing the monumental work of the Sunday schools:

"... in Promoting Evangelism," C. F. Derstine.

"... in Enlarging Christian Fellowship," Richard Detweiler.

"... in Teaching the Word," Millard Lind.

"... in Recruiting Leadership," Roy D. Roth.

"... in Developing Worship," Richard Martin.

"... in Cultivating Church Loyalty," Stanley C. Shenk.

"... in Fostering Stewardship," Paul M. Miller.

The final sessions, on Sunday afternoon, included two additional messages on similar topics:

"... in Making Homes Christian," Howard J. Zehr.

"... in Inspiring Missionary Outreach," John H. Mosemann.

Following the inspirational periods the group separated into sectional meetings according to their interests; in these

the workshop plan was used. Those interested in kindergarten teaching went to one place on the campus while those interested in adult studies or in Sunday-school music went to other rooms.

The forenoon sectional meetings and their leaders were:

*Nursery and Cradle Roll*, Katherine and Mary Royer.

*Kindergarten*, Alta Mae Erb.

*Primary*, Esther Lehman.

*Junior*, Ida B. Bontrager.

*Intermediate*, Elizabeth Showalter.

*Youth*, Richard Detweiler.

*Adult*, Millard Lind.

*Home Departments*, Howard J. Zehr

*Superintendents of Sunday Schools of 100 or More*, J. J. Hostetler.

*Superintendents of Sunday Schools of Less than 100*, Russell Krabill.

The afternoon sectional subjects and their leaders were:

*Publicity and Promotion*, Ford Berg.

*Secretaries and Treasurers*, Roy Umble.

*Teacher Training*, Paul M. Roth.

*Librarians*, Alta Mae Erb.

*District S.S. Leaders*, Paul M. Miller.

*S.B.S. Workers*, C. F. Yake.

*W.D.B.S. Workers*, Noah G. Good.

*Methods of Teaching*, Karl Massanari.

*Sunday School Music*, John P. Duerksen.

Some of the sectional meetings were largely attended. Others, because of their limited coverage, attracted smaller groups. Interest was amazing. The sectional leaders soon learned they had insufficient time to teach and to answer the many questions from the floor. They reported that many gathered around them after the sessions to ask additional questions.

These workshops were led by trained folk. There was opportunity for demonstrations of departmental techniques and for the discussion of special departmental problems. Each section appointed a secretary who reported in summary form to the whole group on Saturday afternoon. It was evident that those in the sectional meetings would have welcomed several more days of work and study.

Each of the sectional leaders had prepared a syllabus which was placed along with the other syllabi into a packet and handed to each registrant. Some leaders had prepared additional material to hand out in their sections. The syllabi included suggestions on technique, administration, supervision, records, books



to study, and other aids for an effective Sunday-school program. They were made to take home to be used in the local programs. (Additional packets are available at \$1.00 each from the Mennonite Publishing House, Scottdale, Pa.)

According to information gathered, all, or nearly all, of the sectional leaders spent time impressing upon their groups the enormity of the task of Sunday-school work; that it is not something to be toyed with, but is the groundwork of the church.

The evening meetings were held in the Brunks' tent and were followed by sermons by Bro. George K. Brunk. Here about 6,000 people met, many privileged for the first time to attend the Brunk meetings.

Another significant aspect of the convention were the exhibits. There was the extensive exhibit by the Mennonite Publishing House, showing books particularly for Sunday-school teachers and workers. Other displays included one on audio aids by Bro. Daniel Glick, a display on visual aids, and one on church architecture. Demonstrating the modern technique, some of the speeches were recorded and then duplicated on tape and sold. The Mennonite Publishing House sold about \$1,200 in books, which indicates the interest of the meeting, and when broken down reveals an average purchase of about \$2.00 for every person registered. Others, of course, purchased later. One woman, of another denomination, sent an order of about \$10.00 while on her way home on the train. She hadn't purchased the books while at the convention, but realized that she needed them.

The Goshen College Historical Library had a display of old Sunday-school materials. Included was an old petition from the early days of Sunday schools which gave thirty-six reasons why Sunday schools are a detriment to the church. Reference was made during the meetings to one of the previous Sunday-school convention programs which had a message on the need for "Evergreen" Sunday schools. There was pleasant satisfaction in knowing that our schools have come a long way since their sporadic and troublous beginning.

The Goshen College facilities served excellently. Housing and food were splendid. The weather was ideal. The meeting ran smoothly, with intense interest. This is by way of saying that the convention ended too soon.

There were many and pointed remarks made. Sunday-school superintend-

ents learned that their job is more than a couple-minute job of starting the morning service. They learned that they are the pastor's right-hand man in leading the church, and that their very presence and action may drag or may initiate into action. Bro. Richard Martin warned them that more should become alive, fruitful, progressive workers for the Lord instead of "repeating vain repetitions as the heathen do."

The value in having the convention in conjunction with the Brunk evangelistic meetings was great. It seemed to impress the sacredness of the Christian's task and the need to take church work seriously. Bro. Brunk's messages gave the impetus to the methods and techniques learned at the convention.

Those who returned home after the convention carried the impression with them of the theme of the meeting emblazoned on a huge banner over the speakers' platform: "The Church at Work Through the Sunday School. . . ." The total benefits of the convention are unfathomable, known only to God. The benefits known to those who attended, however, are numerous.

Scottdale, Pa.

God shall be glorified in the judgment of the devil and all the children of the devil.—J. Irvin Lehman.

## Our Readers Say—

Dear Brothers and Sisters in Christ: I am a sinner saved by the grace of God, and I would like to tell you the wonderful experience I had in finding the Lord Jesus as my Saviour. I was saved here in the Missouri State Prison, Nov. 13, 1949. Yes, I know that I was born again then, and I know the power of God is real to save from sin and to keep from sin. My past life is not good and I don't like to look back and think about it every much, but maybe in doing so I can help others to see that God still loves them, regardless of the depth of sin they have known.

I was born July 11, 1924, in Tennessee in an unchristian home—I don't remember hearing my mother pray or read the Bible; my father died when I was a young boy. We lived in Tennessee until I was about 13 years old, then we moved to Arkansas, and five years later to Missouri. Here in Missouri I ran away from home and Mother's love and care. This was the beginning of my evil life—a life of lies, cursing, drinking, and all the things the devil wanted me to do were miserable and resulted in heartache.

I haven't been in prison a lot of times; this is my first time in such a place. After I left home,

I went down into Arkansas and from there to Tennessee, and it wasn't long until I was without any money and was in jail. My aunt came to the jail and I asked her to get someone to get me out; she did and I went to work for the man that got me out of jail. While I was working for him, Mother found out where I was and came after me. I went home with her but soon left again. I would come home from time to time and stay a while, but would soon leave again. All this time I was going on deeper into sin. Then I remember God called me: I was staying with my brother at this time. My brother had been saved, and they were having services in an old schoolhouse; so I went with my brother, and when they asked all who wanted to be saved to come to the front, I went—but I wasn't saved. I went on in my sins. Not long after this the war broke out, and I went into the army. I didn't pray or even go to church while in the army. After I came out of the army it wasn't long until my brother came out of the Navy and we got together and thought we were having a good time (yes, the devil tries to make you think you are having a good time in sin). We were out drinking on the night of Jan. 18, 1945, and we robbed a man. We were caught and put in jail and stayed there until we were tried and found guilty and sentenced to 25 years in prison. Then we were brought here to serve our time. After I got here I went deeper and deeper into sin. . . . My mother passed away Oct. 16, 1949. The passing of my mother hurt me very much, but not long after she passed away God called me again—I don't know but what it was my last call. God showed me what I had done with my life; so Nov. 13, 1949, while in Sunday school I asked them to pray for me. I don't remember just what I said, but I went in my cell that afternoon and in some way the Lord Jesus came into my heart. I didn't get on my knees at that time, but I knew something happened to me, and I knew I was going to live right. Now I am asking all my brethren in the Lord Jesus to pray for me that I may grow in the Lord. I would like to hear from some of my brothers and sisters in Christ. My name and address is Allie C. Hurst, #58527, Box 900, Jefferson City, Mo. I would like for you to read one verse, Hebrews 10:24, "And let us consider one another to provoke unto love and to good works." Is not this what we need more of in the Church of Jesus Christ today?—Allie C. Hurst, Jefferson City, Mo.

In reading articles and letters on the Family Reading Club, I wish to share the name of the book club I belong to. For several years I have belonged to Pinebrook Book Club, Kings College, Delaware. I have never received any books that were not Christian. The club was started to proclaim the Gospel of the Lord Jesus and to furnish people of the world with good Christian literature. They also have good clergy books and children's books. This may help someone who enjoys good literature to become acquainted with a truly Christian club.

May God bless you in your work and may the HERALD become a yet bigger and better paper. I enjoy it so much and always pass it on to others.—Aldena A. Fleming, Lyndhurst, Va.

. . . a word of appreciation for the HERALD. I always look forward to its coming with its information on missions, relief, and its interesting articles. May God's blessing continue to be upon the HERALD and its staff.—Mrs. Morris Kauffman, Glendive, Mont.

## GOSPEL HERALD

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## EDITORIAL

### Gray Sheep

"I have a few white sheep, a few black ones; but most of them are gray," said a pastor. Most church workers will feel this is an apt description. In most church people there is a good deal to be desired in the way of a more holy walk, a more zealous interest, a warmer love, a clearer knowledge, a greater loyalty to the church and to Christ. Most pastors probably have aching hearts because the response to their teaching is so slow, and so partial.

Of course we must recognize that all human righteousness is relative. No one is as holy as he ought to be, nor probably as he wants to be. No sheep are absolutely white. Even the pastor has streaks of gray. We all want to be more perfect followers of the Lord Jesus. Sanctification of spirit is a continued process, which the Lord always knows how to carry on for our growth in grace. It is a proper humility to acknowledge how much we lack, and how much we need to be taught in the school of Christ. Any pretense to perfection is an ugly and futile Pharisaism.

But having thus guarded our position, we would still like to protest against the telltale grays among us. Too often they are not mere human imperfection, but a willful descent into carnality and sin. There is a real danger in our recognition that no human being is perfect. Behind that fact we are inclined to screen our culpable sins, our departures from righteousness. We are no better than we are, not because it is impossible to be better, but because we are unwilling to be better and do not appropriate the victory in Christ which is intended for us. It is certainly true that "no man is more pious than he intends to be." We are commanded to follow after holiness, to pursue it as the hunting dog follows the game. We hide behind the plaint that everybody, even the preacher, has his faults, unwilling to commit to the cross those things in our lives which we have been convicted of. And so we stumble along in spiritual mediocrity, when God's intention for us is a walk with our Lord on the high planes of holiness.

God has made provision for our sins. The guilt of the past is, if we believe in Christ's atonement, under the blood. The present power of sin, also, may be broken by the full work of Christ in our hearts. We may be crucified with Him, which means that the old ways of sin come to an end. We reckon ourselves to be dead with Christ, and the deeds of our former carnality we no longer practice. Moreover, by the power of His resurrection we have been raised to newness of life. This newness must not be a matter of mere words, but must and may find concrete expression in holy living. When a church member lives like a nonchurch member, there is something terribly wrong. When a professed new birth does not produce works of righteousness, we must question the reality of the new birth. A true follower of Christ does not walk the same path as does the devil-bound worldling. God has something better for His children than the bondage of sin.

Black sheep should not be found in the church at all. And the gray sheep should be constantly undergoing that bleaching process by which their imperfections are being revealed to them and purged by the power of the indwelling Spirit. God wants to make us white in the blood of the Lamb. For those who are His shall in the eternities walk with Him in white.—E.

### Reading and Thinking

In the Cairo Museum is an ancient statue of a man who has a scroll in his hands. But he is not reading from the scroll; his eyes have the faraway look of a man who is deep in thought. No doubt he has been reading; the scroll suggests that. But the words he has read have provoked a train of thought, and he is letting that thought have its way.

He is a fortunate man who has learned that there are at least two phases to reading. The first is getting the thought of another by the means of written symbols. This is very important. Poor indeed is the person who has not learned to read in at least one language. Men write so

that other men may read. People who have something to say through written language make it available to those who live in other times and places. Many of them are men of wisdom who can tell us things we need to know. Their words have the magic potency to fire our own imagination, to provoke us also to utterance or to writing. We ought to be readers. We live in a very small world if we do not take in by reading a great deal of what has been written and what is being written.

The second phase of reading, however, is thinking about what one has read. There is some reading matter, of course, that does not deserve this second phase. It is ephemeral stuff, read only to be forgotten. But the better matter, and the Christian will want to read mostly that kind, should lift the eyes from the scroll to the farther horizons of thought. The psalmist not only read the law of the Lord; he meditated in it day and night. His reading made him a man of thought. So must all good reading. The reader must do something creative with what he takes in. The water from other streams of thought must put his own wheels into action. Probably every great thinker is a reader. Certainly every really great reader is a thinker. His reading is only a means to an end. What is important is that his own creative processes get into operation. What good will it do us to read and read and read if we are only throwing stuff into a great jumbled storage place, perhaps never to look at it again?

So look up from your scroll from time to time. Cultivate the thinker's gaze. Get into production. Think, become, then speak or write.

There is a special need for this in our Bible reading. Certainly it is a good thing to go over the pages of the Holy Book. It is a good habit to read something every day. There can be nothing against trying to read the Bible through in a year, or the New Testament in a month. People tell us they have read the Bible through twenty times. Good. But what has the reading done to them? Have they assimilated it and been changed by it? Has it brought them to salvation and righteousness? And has it driven them to testimony and service? The best man is not the man who reads most. It is rather the one who does something with what he reads.—E.



# What Privileged Characters!

By Orrie D. Yoder

*Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation. Luke 2:29, 30.*

Does a God of love to all have among His servants some who are His privileged characters? Do some of His saints fall heir to unique blessings which may have been denied to others?

Believe it or not, such must often be the case! Surely many have become God's privileged characters because they chose to trust and obey Him. But again, many have rejoiced in unique divine blessings, not alone because of *their* choice, but because faithful, God-fearing, pioneering ancestors, at holy cost, bequeathed to their posterity such a sacred right.

Surely Noah, Abraham, or Moses could be named as those who out of thousands became God's "privileged characters" by choice; but note also that Joshua and the generation who entered Canaan inherited the land flowing "with milk and honey," not alone of their own choice but because they were born heirs of promises made by God to their faithful fathers and because they lived in the unique day of such fulfillment.

Surely the aged saint Simeon (Luke 2) was a uniquely privileged character when he actually took up in his own arms the child Jesus, while millions of saints before him fought the demons of unbelief as they endeavored by faith alone to rejoice in the days of this long-promised Messiah. They believed without seeing, but he could truly say, "Mine eyes have seen thy salvation."

Was a God of love to all partial to this saint, Simeon?

Certainly not! But He did permit him to be born into a day of blessing that thousands of his faithful ancestors dared not live to see.

What privileged characters are we today! Simeon was not the last saint who was born into a day and time of heaven's special blessings!

Like Simeon of old, we today are privileged to say that we can see what some of our ancestors hoped to see but could not live to behold. Today, our eyes can see rays of the coming day of Messianic blessings which some of our fathers saw by faith but "died without the sight." What some of our fathers dared to believe against the current religious opinion of their day, and even perhaps against their own prejudices, we today begin to see as coming realities.

Most of us living today are heirs to a unique knowledge of the whole Bible. While living in a world of ignorant millions, we are heirs to a life of faith and devotion that is grounded upon the

unique story of revelation and redemption as given to us in the whole Bible.

But strangely enough, in spite of all else that we today can know about this big universe and its spheres, our Bible story of revelation and salvation has centered around a single minority people who lived on a small strip of partially waste land on the east coast of the Mediterranean Sea. From early childhood, all our religious life and hope has centered around God's revelation concerning these people and their land. Why should our beloved Bible have been written about this despised minority race, or about such a "peculiar" people? Why should the cycle of our Sunday-school lessons, and the sermons we hear over and over again be focused on this people, Israel, who now in our day seem so insignificant and despised among all the millions of earth? Why should our Bible study be about a people so inexplicable? We know only the little that we can surmise from the Jewish peddler who comes to our homes with his wares, or from that Jew who wanted some of our old iron or rags. How could that peculiar man in the clothing store be a specimen of those whom God wished to teach us about in the Bible?

In our worship we often sang together, "*Cease thy mourning, Zion still is well beloved . . .*"

*Mourning captive, God Himself shall loose thy bands."*

Why did not someone explain such "mixed metaphors"? We could only try to guess whether the preacher, or perhaps the listening congregation, was the "mourning captive."

But thank God, we are living in a day when we can sing such hymns in worship to a faithful God with "spirit and understanding." Truly we can today sing—"Zion still is well beloved." If our fathers or song leaders in the past could not explain the identity of the "mourning captive," today we are privileged to see many thousands of them being gathered home to their own land.

If in the past we have in any way been guilty of allving ourselves with the rulers, philosophers, or theologians of wicked Haman who have decreed that this "certain people scattered abroad . . . dispersed among the people" are a nuisance and it is not good that they should live, we can know today without a doubt that the "Hamans" shall all be hung on their own gallows. The victims for whom they were thus prepared shall progress under divine favor and protection.

Let us thank God for our forefathers who believed when they could not see what we see today! Thank God for aged ministers and teachers who dared to af-

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Sept. 15, 1927)

Thirteen souls were baptized, five restored, and two desiring to change their church home united with us [Job, W. Va.].

Bishop S. H. Rhodes received thirty into church fellowship — twenty-six by water baptism and four by acknowledgement [Roaring, W. Va.].

Net solvency of [Publication] Board—\$232,944.30. Receipts from sales, etc.—\$238,856.37.

We further recommend: That Brother John Horsch be asked to write the book [Mennonite History].

It may be that the time will come when flying across the Atlantic or Pacific will be a comparatively safe undertaking, but that time is not here yet.

firm that God may yet have a great future for Israel, according to the eternal promises of His Word! Thank God for teachers who dared to kindly tell some of our Jewish neighbors that God will yet remember them as a nation and bring them again to their homeland. What might they say, could they see what we see today? Will we thank God and take courage, since we are heirs to such saintly teachers before us? Will we be true to the faith bequeathed to us and to the sacred obligations it brings to us today?

Simeon prophesied that the child Jesus was set for the "fall" and "the rising again" of many in Israel. If our fathers could see only the first and believe both, will we who are seeing the beginning of this "rising again" today love and evangelize lost Israel, which Christian obligation must needs go with faith? (Cf. Rom. 10.)

Furthermore, today we see the fallacy and curse of anti-Semitism, such as our fathers could not see. We need not today be ignorant of that early Romanized church theology which was wont to exonerate the Gentiles and put all the blame for the crucifixion of Christ on the Jews. We today dare not be slaves to that cursed philosophy which flourished on the ground that since Israel is now rejected all the curses of the Bible, especially of the Old Testament, belong to the Jews, while the blessings are always for the church!

If many of our forefathers, living after the "dark ages," labored hard to extricate themselves and the church from the snares of such a damnable theology, we today have seen enough that we want forever to be disowned as having any kin



in faith or practice to such a bloody religious system and its program.

Seeing, as we have today, the fruits of many centuries of religious intolerance, its active satanic spirit today, and the indescribable tragedies of recent world wars, surely we are traitors to our Christ and to our faith if we would curse anyone, and if we would fail to bless whom God hath blessed, even Israel whom He yet loves!

What God hath decreed through Moses and His prophets millenniums ago, as to the regathering again of Israel, we can see the beginnings of today! Thanks to our God of wisdom and power, who is marvelously effecting great changes, both in His people and in their land! Surely this faithful God is who we wish unreservedly to trust and obey!

What would our fathers have said could they have seen precious souls, saved out of Israel, preach and teach in our own churches today as we see! Today, we experience blessings for blessing the "seed of Abraham" (Gen. 12) and see curses on them that curse them.

A retired minister recently visiting in Israel declared to a Christian worker—"I am going home to go to preaching again, for the Bible has become a new book to me." What privileged characters are we today to have and believe in a Bible so uniquely alive and full of new meaning today!

Portland, Oreg.

## Traveling with the Editor

### VII

If the saved in glory know what is happening on earth, Conrad Grebel and Felix Manz, the founders of the Anabaptist movement, must have looked down on Zurich with astonishment and delight on August 15, 1952. For on that day the Fifth Mennonite World Conference drove from Basel to Zurich in a caravan of cars and buses and were welcomed by the ringing of the Grossmünster bells. It was a historic moment, said Samuel Gerber, president of the Swiss Mennonite Conference and chairman of the memorial service, when the spiritual descendants of the Swiss Brethren were welcomed into the church of Ulrich Zwingli to worship the eternal Christ. "Honored guests," said Oskar Farner, president of the Zurich Church Council, "I greet you in the name of Jesus Christ. Zwingli would shake his head at the idea of a Mennonite pilgrimage to this church. But the faithfulness of your forebears has become a blessing to all of us."

Dr. Fritz Blanke, authority in Anabaptist history at the University of Zurich, described five stages of the struggle between Grebel and Zwingli in the third decade of the sixteenth century, a struggle which finally resulted in a break between them and the beginning of the Anabaptist movement. The Mennonite audience sang in a Reformed Church the

great Lutheran hymn, "A Mighty Fortress Is Our God," and a pre-Reformation hymn of Ambrosius, "Holy God, We Praise Thy Name."

Leaving the church we walked in a long line which filled the narrow streets for several blocks to the home of Jacob Grebel, father of Conrad. Here a memorial inscription was unveiled. Translated, it reads,

IN THIS HOUSE LIVED

CONRAD GREBEL

1508-1514 AND 1520-1525

WHO WITH FELIX MANZ FOUNDED  
THE ANABAPTIST MOVEMENT

Then we walked to a spot along the Limmat River. Dr. Blanke recreated for us the scene in 1527 as Felix Manz was sentenced to death in the hall on the opposite bank, and then was led to a spot directly opposite us. He was brought to a little shed built out in the river for the use of fishermen. His mother and brother called to him to be faithful. The executioner bound him and threw him into the clear, cold water.

We all joined in singing, "Faith of Our Fathers." Though we Mennonites were singing a Catholic hymn in a city of a Reformed state church, never were words more appropriate. Certainly this was a moment that no one who was there can ever forget. We made our vow of faithfulness looking on the spot where this first of the great Anabaptist martyrs rejoiced to give his life for the cause of truth.

Next we went to the Kongresshaus of the city. As we were served tea we listened to an address by Bro. Bender and then to the pastor of the Grossmünster Haus, Rudolf von Grebel, a thirteenth-generation descendant of Conrad Grebel. He explained, almost wistfully it seemed, why the descendants of Conrad are not among the Anabaptists. There were greetings by H. W. Meihuizen from Holland, A. Fast from northern Germany, Pierre Widmer from France, Samuel Geiser from Switzerland, Oscar Burk-

holder from Canada, S. F. Pannabecker from the United States, S. W. Djojodihardjo from Java, and C. F. Klassen representing those behind the Iron Curtain. There was one brother present who had been in Soviet prisons for eleven years. In this day of liberty and toleration for our faith in the lands of the West, there were many thoughts and prayers for the unknown number who are today suffering a fate perhaps far worse than that of Felix Manz.

There was not time enough to visit Neustadtgasse, the street on which the Anabaptist movement was begun when, in the home of Felix Manz, on January 21, 1525, George Blaurock baptized Conrad Grebel and then Grebel baptized the rest of the company. Nor could we go to the village of Zollikon, the location of the first Anabaptist congregation in 1525.

We returned to St. Chrischona in time for a late supper, during which we were entertained by a group of Swiss men who sang lovely yodeling folk songs. The next morning the group scattered for their homes and their varied traveling plans. In my next letter I shall take you with Harold Bender's group to the Near East.

## ON THE WAY TO PALESTINE

Cars—good American cars with excellent drivers—took us from Beirut to Damascus. It was a lovely climb over the Lebanon Mountains, across the irrigated plain of the Orontes, and then over the Anti-Lebanon range, which reaches Mt. Hermon, where our Lord was probably transfigured—the region of perpetual snow. There are no cedars on Lebanon now, and the mountains are barren. But as we came down toward Damascus we followed the life-giving course of the Abana, whose merits Naaman argued. In this oldest city of the world we drove through the narrow street called Straight, visited the house of Ananias, and saw the window from which Saul was let down. Then we visited a



The church in the distance is the Grossmünster of Zurich. Felix Manz was drowned in the section of the Limmat River shown here.



great mosque, the largest in the world, entirely covered with Persian rugs. After a little shopping tour, another fleet of cars took us to Amman, capital of the Hashemite Kingdom, where we were met by a bus and our excellent guide for the next several days. Delays at the Lebanon-Syrian and Syrian-Jordan borders had made us late, and so we could not see much of the Moabite plain nor of the slopes of Gilead. But our guide told us when we passed the home of Jephthah. He told us there is no longer a balsam tree in Gilead, but at one stop he brought on some of the excellent grapes of the area. Crossing the Allenby bridge we came to Jericho.

The intense heat of the Jordan depression in August was endurable only because we were all excited to be in the land of which we had read so much. Here was the Jordan, not far from where the children of Israel crossed it. There was Gilgal, the first encampment. Here were the three Jerichos—the one destroyed by Joshua, the one of Christ's day, and the busy modern town. There was the lowest spot on earth—the Dead Sea, lapping with its bitter waters the land of the Ammonites on one side and the Judean wilderness, the scene of Christ's temptation, on the other.

We stopped for refreshing drink at the MCC headquarters. Ernest Lehman were there to receive us. Our guide spoke in glowing terms of the excellent quality of relief service which our representatives have given here. He mentioned especially the fine attitude of the workers and the superior quality of the clothing which is distributed. The refugee camps, which are scattered all through this country, have a special concentration around Jericho. They are pitiful beyond words. We saw the tent where boys are being taught by our workers to make shoes; also the charred ruins of the warehouse where recently fire from an unknown cause destroyed a large supply of relief clothing.

But not all the refugees are in camps. Our guide formerly had a pleasant home in the Israeli section of Jerusalem. Now he has only a few rooms for his family in Jericho. Some of the displaced Bedouins are able to maintain a certain part of their former way of life on the Jordan plains. A high point of our tour was the Arab hospitality which we enjoyed under a Bedouin tent. Our guide had been able to arrange for this because this particular sheik, the head of a large family, is very grateful for some MCC help. We were seated on rugs and entertained by a ballad sung by an old man. A lad of twelve recited very graphically a lament for their present way of life as compared with their happiness a few years ago. Then we sat around large bowls of rice and mutton, and took with our fingers from this plentiful common supply. The last course was watermelon and grapes. The meal was begun and ended with a bit of strong Turkish cof-

## A Reverie

By BERTHA L. KING

*I like to think when Christ arose  
And ascended up on high,  
He built a highway straight and true,  
Up through the starry sky,  
To Father's house.*

*The first who went that happy way  
Were Sheol's righteous dead,  
Bright company of captives freed,  
Who by Himself were led  
Through heaven's gate.*

*Oh, none are ever lonely  
Who go that brilliant way,  
For myriad angels frequent there,  
Redeemed souls to convey  
To God Himself!*

*Straight as the homing dove it flies,  
The heaven-bound soul,  
Nor deviates from its chartered course  
Until it reach its goal,  
Eternal peace!*

West Liberty, Ohio.

fee. Only the women of our party saw the Bedouin women and girls, who prepared the food on their side of the tent. It was served by men and boys. The sheik told us how honored they were by our presence, and we told him how grateful we were for such friendship.

Then came the long, hard climb "up to Jerusalem." The road is excellent, but the grades are steep. We stopped for a little, as no doubt travelers used to do, at Bethany, the "house of rest." A new church is being built at the home where Jesus loved to stay. Most of us climbed down to the subterranean chamber which is called the tomb of Lazarus. On our way again, we soon rounded the shoulder of the Mount of Olives and caught our first glimpse of Jerusalem, probably the most revered city of the world. We thought of the tears of Jesus as He looked on the city from this spot, and of His triumphal entry riding on an ass such as we had been seeing by the hundreds.

Our first day of sight-seeing here took us to the Garden of Gethsemane, where there are eight very old olive trees. This is the probable place of our Lord's agony, and the trees, still bearing olives, may be two thousand years old. It was a place for solemn thoughts. Beside the Garden is the Church of All Nations, only recently built with funds from all over the world.

Next we set out for Bethlehem and Hebron. The road to Bethlehem, less than six miles, is in Israeli territory, and so we had to drive a very hilly detour more than twice as long. The unprotected hairpin turns on this road tested bus, driver, and passengers. In Hebron we visited the mosque which is built over the Cave of Machpelah, the burial place of the patriarchs. The cave itself

is sealed, but we could look down into its darkness. In the mosque there are monuments to Abraham, Sarah, Isaac, Rebekah, Jacob, Leah, and Joseph.

We ate by the traditional Oak of Mamre, where Abraham had his encampment. It is a very old tree, although probably not the one that Abraham sat under. But the place is authentic, and as we enjoyed our basket lunch under the pine and cypress trees beside the oak, we could easily imagine the patriarch entertaining his angelic visitors in the heat of the day, and Sarah listening behind the tent wall. As we feasted on the excellent grapes of Eshcol, we could envision the spies carrying such bunches down to Kadesh-barnea. The Hebron area is the best agricultural area of the highlands, and we drove for miles by fertile fields and gardens, with boundaries marked by walls or pillars of stone.

A short distance from Bethlehem we came to the tomb of Rachel, who died in giving birth to Benjamin. In Bethlehem itself the main attraction is the Church of the Nativity, the oldest church in existence. The main part of the church, which of course is not the first church building on this site, is Greek Orthodox. In one transept the Armenians and Copts are allowed to pray. Under the church is a cave, the traditional place of the birth of our Lord. There is an entrance to this crypt from a Roman Catholic chapel alongside the other. Here also is the underground room where Jerome made the Latin version of the Bible, and where he died. Of course, no one knows just where Christ was born. But it was somewhere near this place. It does seem a great pity that where the Prince of Peace was born representatives of the several faiths cannot pray in the same room.

Just outside Bethlehem is a grove of olive trees enclosed by a stone wall. This is the traditional field of the shepherds. Beyond it are the fields of Boaz. In Bethlehem one must think also of David, who grew up and was anointed king here. Because it was unusually warm, even for August in this country, we were almost perpetually thirsty, and had to think of David's desire for a drink from the well in Bethlehem.

Next week we shall take you over Old Jerusalem.

## The Nearness of the Father

By L. L. WIGHTMAN

Do you sometimes wonder how near God is to you, or how loud you must call that He might hear? When the priests of Baal called to their god on Mount Carmel, there was no answer. Elijah mocked them, telling them to cry louder, for their god might be on a journey or possibly asleep. That is not true of our God.

A little girl said, when her father was about to punish her, "If you whip me,



## A Prayer for This Week

Before we call Thou dost answer, and while we are yet speaking Thou dost hear. For thy loving-kindness and bountiful blessings, for victory over temptations, for sufficient grace and strength in times of weakness, we thank Thee, our heavenly Father.

Remove from our lives all selfishness, wrong attitudes, and other sins of which we are guilty. Make our lives pure vessels through which Thy love can flow freely so that the lives we touch each day may be drawn closer to Thee. Give us a proper sense of true values, wisdom to make right decisions, and a willingness to obey Thy voice.

We pray that the students who are going back to schools and colleges might wholly follow Thy leading and prepare themselves for the place which Thou hast chosen for them in Thy program for Christ's church on earth. May we all be true ambassadors for Christ's sake. Amen.—*Ada Brubacher.*

"I'll run away." This threat did not deter the father. The little girl gathered together a bundle of clothes, tucked them under her arm, and slipped through the rear door into the night.

The father saw her leave and wondered just what she would do. Unbeknown to her, he followed her down the street, keeping out of sight behind the trees. When the girl reached the first corner, she paused to consider which way to go. Suddenly she turned and hurried toward home. She was whimpering as she passed the tree where her father was hiding. Reaching home, she ran across the lawn to the rear door by which she had left. The father entered the house by the front door and resumed his seat by the window.

He answered the feeble knock at the rear door, and his daughter leaped into his arms, crying, "Daddy, if you'll let me come back, I won't run away again."

The beautiful part of the story is that there was not a moment but that she could have called to her father and he would have answered. He was near enough to her to respond to any cry she uttered.

God does not forsake His wayward children nor leave them to go their way alone. Though He may not interfere with them nor reveal Himself, He remains near at hand. He may permit us to choose our own way until we reach the place where we are willing to repent and follow the homeward path like the prodigal son, yet He remains near enough to us that our faintest cry reaches Him.

When the girl passed the tree where her father was hidden, her sobs made it difficult for him to remain in secret, yet he waited until she declared her purpose. In love he watched over her in her moment of rebellion, stood by to help her if she called, received her into his arms, and forgave her when she confessed. He received her into fellowship again. It is a source of comfort to the child of God to know that God is near at hand, that He fully understands, and knows how to deal with each individual child.

Reading through the books of Romans and Corinthians, we soon learn why God is so near to us. Through Jesus Christ we have the relation of sonship to the Father. This new relationship brings a new outlook to life, and God bears a new relation to us.

Our heavenly Father is "the God of love" (II Cor. 13:11). Whatever we may have thought when we were sinners, there now remains no doubt as we see God through Jesus Christ. He is no despot on the throne, no judge who delights in punishment, no tyrant who despises his subjects, but a Father who is love. Jesus revealed Him as a God of love, the fullness of which is seen in the death of Jesus on the cross.

"The God of peace" (II Cor. 13:11; Rom. 16:20). There was a time when we had no peace with God, when we were children of wrath, alienated from God. Jesus preached peace to us who were afar off, that He might reconcile us to God. By the death of Jesus on the cross, God is reconciled to man, and we see Him as a God of peace.

"The God of hope" (Rom. 15:13). Afar from God, we had no hope. Now made nigh by the blood of Jesus Christ, we find the God of hope has filled our hearts with joy. Our hope gives us firm expectation in the promises of God, for our hope has entered within the veil. This hope, like an anchor, holds us fast through the storms of life. This is the only hope which carries us beyond the grave. Through Jesus Christ we see God as our God of hope.

"The God of all comfort" (II Cor. 1:3). When sorrow crosses the threshold, when we walk in dark valleys in the hour of tribulation, God walks beside us to comfort us. Paul said that He "comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

Now we reach the God who is so near to us, the "God of patience and consolation" (Rom. 15:5). He is like a father with a child, patient with his weakness, guiding his endeavors, helping him day by day. We stumble, fall, displease God, get headstrong. We wonder at the patience God possesses toward us. But He bids us arise and try again. He is our God of patience and consolation.

The God of love, peace, hope, comfort, patience, and consolation: that is the Father we have through our Lord

## Prayer Requests —

Pray for three Sikh girls at the Christian Medical College in Ludhiana, India, who would like to accept Christ but are afraid to face the consequences of this decision among their own people.

Pray for Sister Waneta Brunk and Sister Evelyn Bauer, two of our missionaries who have been stricken with polio. Pray for the blessing of God upon their lives.

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that our churches might receive a new understanding of our brethren in other parts of the world through the influence of the World Conference at Basel.

Pray for Carol Yoder, Route 4, Goshen, Indiana, who was injured in a traffic accident early in March. She has been confined to bed with partial paralysis, and recently lost the use of her right arm. Pray that she may know the sufficiency of the grace of God and the mystery of His goodness.

*(Requests for this column must be signed)*

Jesus Christ. How could such a Father help being near us, listening for the faintest call from His child! Our hearts should rejoice as we realize what God is to us, and what it means to us.

Avoca, N.Y.

## The Name of Jesus

By IRA BIRMINGHAM

When I was a boy of about twelve, I went with some neighbor boys to a revival meeting in a near-by church of the same denomination as my parents attended, but not the same congregation.

It was the last night, and there was a large crowd. I was under conviction, and when the invitation was given I went forward. No one paid any attention to me, perhaps because they knew my parents were members in another village. I went home, and being a shy sort of boy I said nothing about it to any one.

What happened to me next is well described in Matt. 12:43-45.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and findeth none. Then he saith, I will return into my house



from whence I came out; and when he is come, he findeth it empty, swept, and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first."

I soon went from "bad to worse" and began to hate a lot of people, mostly without cause. I even hated the name of Jesus because I thought it sounded foreign. At that time I was disposed to look down on all but United States citizens. At about the age of 20 I went to work in the lumber woods in Northern Michigan.

Although there were some exceptions, most of the lumbermen were a rough, drunken lot. I found a job with a small logging contractor where I slept in a bunk house and ate in his home. I was

desperately homesick, and when I unpacked my suitcase and found that my mother had put in a small Bible, I felt worse.

One Sunday we were all sitting around the dinner table when a discussion was started about something that had happened some time before. It seems that a man and a boy were getting out telephone poles in a swamp, using an old horse to haul them. The horse got mired in the muck and fell down. The man reported to the boss that the horse had died of heart failure or something of that sort. But the boy said that when the poor old horse couldn't get up the man, in a fit of anger, had hit him on the head with a club and killed him. After the men had discussed the matter for some time the wife of the boss expressed her opinion something like this, "I believe

that boy; he's a Christian. Oh, them Christians, them's the kind."

I was much impressed by such a statement coming from this backwoods woman. I couldn't get rid of the feeling that Mother was praying for me, and after a few weeks I quit my job and went home. The next Sunday I went to church. When the minister unexpectedly gave the invitation, and a dear old lady sang "Just as I am without one plea, but that Thy blood was shed for me," I thought this was my chance, and I got up and started for the altar. With every step I felt better and what a blessed relief when the "burden of my heart rolled away."

That was over 50 years ago, and I have never been sorry that I went. Now "The name of Jesus is so sweet, I love its music to repeat."

Ovid, Mich.

## Pacific Coast Conference Report

Moderator, E. S. Garber; Assistant Moderator, Henry A. Wolfer; Treasurer, Willard L. Stutzman; Secretary, Paul W. Miller.

### Recognitions

Ordinations: Minister for Tangent congregation, Merle Stutzman; Eldon Hamilton, from Sheridan congregation, for the Tocoa, Honduras, field, Central America, under the Eastern Mennonite Board of Missions and Charities of the Lancaster Conference.

Visitors: Allen H. Erb, bishop of South Central Conference, administrator of the Lebanon Community Hospital; Sanford G. Shetler, minister of Southwestern Pennsylvania Conference, faculty member of Western Mennonite School; Sherman Maust, bishop of the South Pacific Mennonite Conference, delegate to our conference; Paul M. Lederach, bishop of the Franconia Conference, representative of Mennonite Commission for Christian Education and Young People's Work to our conference; Nelson E. Kauffman, bishop of the South Central Conference, representative of Mennonite Board of Education and work of General Conference; Luke E. Weaver, minister of the South Pacific Mennonite Conference; E. E. Zuercher, minister of the Ohio Mennonite and Eastern A.M. Conference; the ministry from the Harrisburg Church (Conservative Amish Mennonite) were granted the visitor's privilege of conference soliciting their counsel and help.

### Addresses

1. Conference Sermon, Paul M. Lederach, Scottdale, Pa.
2. Are the Spiritual Gifts of 1 Cor. 12-14 for Us Today? If so, How Are They Manifested? Raymond Mishler.
3. The Scriptural Basis for Eternal Security, and the Believer's Part in Maintaining It, Sanford G. Shetler.
4. Hindrances That Retard the Growth of Our Denomination, Nelson E. Kauffman.
5. Dangers Threatening the Church Today, Allen H. Erb.
6. The Gospel to Regions Beyond, Chester D. Kauffman.
7. The Biblical Teaching on Divine Healing, N. M. Birky.
8. The Christian Duty in Time of War, Paul M. Lederach.

### APPEALS GRANTED

1. Filer, the privilege of calling in a minister or ordaining one from within the congregation.
2. Blaine, the privilege to organize a congregation.
3. Mission Board, either to supply ministerial help or authorize the brethren to conduct services at the Rock of Ages Rescue Mission at Sacramento. (See action # 7 of Conference).

### ACTIONS OF CONFERENCE

Recommendations adopted: Western Mennonite School Board:

1. That conference approve the proposed expansion program, and that the board be privileged to solicit both funds and donated labor for this purpose.
2. That each congregation present annually to conference two nominees to serve on the school board.
3. That the board consist of one member from each congregation, elected by conference from these candidates (nominees).
4. That the chairman of the board shall not be a member of any standing committee.
5. That the board shall organize within itself after the former pattern, which is described in the constitution; this organization to take place at the first board meeting after conference.

Other Business Passed by Motion:

6. Amendment of Constitution of W.M.S.: That the constitution of the Western Mennonite School Board be amended so that the principal of the school shall not be a member of the board.

7. Rescue Mission at Sacramento: That we grant this appeal providing this arrangement meets the approval of the Harrisburg congregation.

8. Revision of the Constitution and Discipline: That the congregations be requested to act upon the Revised Constitution and Discipline and report their action to the Executive Committee of conference at the Annual Ministerial Meeting.

9. That we plan to have our next Annual Church Conference on the Western Mennonite School Campus, June 2-5, 1953.

10. Conference Letter: Orrie D. Yoder presented his conference letter from the Ohio Mennonite and Eastern A.M. Joint Conference. Bro. Yoder was received as a member of our conference.

### RESOLUTIONS ADOPTED

1. Warnings and Instructions—Inasmuch as we have enjoyed valuable instructions during this session of conference relative to some of the controversial issues of the Mennonite Church, and warning relative to hindrances and dangers confronting the church, be it

**Resolved**, that we carry out the strong Bible emphasis evidenced in each discussion in our congregational teaching program, and that we especially encourage a Biblical emphasis on every teaching of the Word of God, and furthermore that we be especially alert to false teaching and improper emphasis and other dangerous inroads made on the church. 1 Cor. 12-14; James 5; 11 Tim. 3:16; Titus 1: 9, 10; 11 Pet. 2:1-3; Gal. 1:8.

2. War and Peace—In view of the nature of the church's teaching of love and peace in regard to war and human relations, be it

**Resolved**, that we search ourselves as to the true essence of the Christian life in being pilgrims and strangers, and that we attempt to give a clear witness in our attitude toward material things, and that together with our attitude against membership in the labor union we also take a more definite stand against undue display, use of material things, and investments that indirectly involve us in economic strife. 1 Tim. 6:6-11 and Luke 21:34-36.

Appreciation—Since we have had the privilege of having the presence and fellowship of a number of visiting brethren,

**Resolved**, That we express appreciation to the brethren Paul M. Lederach, Nelson E. Kauffman, Sanford G. Shetler, E. E. Zuercher, Sherman Maust, Luke Weaver, Allen H. Erb, and their respective boards and conferences which made their presence possible, and wish them God's blessing in their labors.

### ORGANIZATION FOR THE COMING YEAR

Moderator, N. M. Birky; Assistant Moderator, E. S. Garber; Secretary, Paul W. Miller (3 yrs.); Treasurer, Willard L. Stutzman; Member or Board of Missions and Charities, S. E. Eicher; Delegate to North Central Conference, Marcus Lind; Delegate to the South Pacific Conference, N. M. Birky; Member of the Board of Education, M. S. Snyder (3 yrs.); Director of Relief Work, John E. Gingerich; Transportation Secretary, E. J. Bontrager; Publication Board, Samuel Honderich (3 yrs.); Member of the General Council of the General Conference, E. S. Garber (2 yrs.); Delegate to the Fifth World Conference, E. S. Garber. Committees: (1) Labor Union Committee: Chester D. Hartzler (3 yrs.), Kenneth Shirfy (2 yrs.), G. D. Shenk (1 yr.). (2) District School Board: M. R. Martin, Albany; Aaron Nofziger, Bethel; Orrie Conrad, Fairview; Jerry Gingerich, Filer; Ralph Shank, Hopewell; Wesley Hooley, Cove; Gilbert Lind, Nampa; Claud Hostetler, Portland; Max Yoder, Sheridan; Clarence West, Sweet Home; Jonas Hershberger, Tangent; Lloyd Lind, Western; Edward Kenagy, Zion. (3) Summer Camp (Christian Workers' Conference): E. S. Garber, bishop; E. J. Bontrager, minister. (4) Custodian Committee for Loud-speaker: Dan Stutzman, Reuben Reist, Aaron Nofziger. Paul W. Miller, Secretary.



# OUR SCHOOLS

## 49th Annual Meeting of the Mennonite Board of Education

Wednesday, October 15, to Saturday,  
October 18, 1952

At the Beech Mennonite Church near  
Louisville, Ohio

This is an official notice of the forthcoming Board of Education Meeting at the Beech Mennonite Church near Louisville, Ohio. All members of the Board of Education including those on the General Educational Council as well as those on the six area councils should consider this as an official announcement and as one official notice to attend this meeting. Each member is given his position by the church to fill an important place of responsibility. Unless for special reasons which are beyond an individual's control each member is under obligation to discharge this responsibility. The importance of this cannot be overemphasized. The work which is to be done this year is of more than ordinary significance and requires the best from each one of us. The Lord is counting on everyone to give an account of his (or her) Christian educational stewardship.

The program has already been announced through the *Church School Day Bulletin* which was distributed to every church and Sunday school in our denomination in the United States and Canada. The back page of this bulletin gave general information about the forthcoming board meeting. This information is also printed herewith.

A complete program will be distributed in the near future to all Board and Council members, to all schools, and to as many teachers whose addresses are available. Those who have a special part on the program have been informed by letter; and this is a reminder that they be prepared to render their best service on the assignment given them.

### Program

THEME: Evangelization Through  
Christian Education

Wednesday, October 15—General Educational Council Business Meeting.  
(Members only.)

Thursday, October 16—Board of Education Business Meeting (Open to the public. Everybody welcome.)

Friday, October 17—General Educational Council Public Meeting. (Everybody invited.)

Saturday, October 18—General Educational Council Public Meeting.

(Morning and afternoon sessions only. No evening session. Everybody invited.)

There will be sectional meetings of the Elementary, Collegiate, and Winter Bible School sections on Friday, and of the Secondary, Seminary, and Nursing Education sections on Saturday.

The platform messages will relate to the general theme. The speakers assigned are persons well qualified to discuss the subjects and bring inspiration to all.

Plan now to attend this meeting. The following information will be helpful for making your plans:

### Travel Information

Those coming by train will come either to Canton or Alliance, Ohio, on the Pennsylvania Railroad.

Those coming by bus will come to Canton.

Those desiring to be met at either railroad or bus depot inform Arthur Miller, Louisville, Ohio, Route #1. Telephone Louisville 3926.

Those coming by car will come to a small town, Harrisburg (unincorporated), on U. S. Route #62 (about midway between Canton and Alliance); turn southeast at crossroad and drive 1 and  $\frac{3}{4}$  miles to church.

Any further information may be secured from Arthur Miller, Louisville, Ohio, Route #1.

—C. F. Yake, Educational Agent.

## From the Educational Agent's Office

BY C. F. YAKE

*Report Cards for Christian Schools.* Report cards for use in the elementary Christian schools are being printed now and will be ready for delivery in time to give the first six-week report to pupils. This is the realization of a goal for which we have worked for more than three years. Intensive effort was given the preparation of these report cards during the past two years, and the result of this work is now available to all our schools. The report cards have been examined and criticized by a large number of our school people, including board members, teachers, and other leaders. Their suggestions were much appreciated, and the result of all this preparation is now evident in the printed cards available.

*Two Cards and One Instruction Manual.* There is one report card for grades one to three (a lower elementary card), and there is another card for grades four

to eight, inclusive (an upper elementary card). An instruction manual accompanies these cards. It is hoped that every one of our Christian schools will adopt these cards.

During the past school year we sent to all schools the *Standards for Elementary and Secondary Schools*. These standards were accompanied by a *Self-evaluating Questionnaire*. The purpose of these materials is to provide standards for operating schools and to encourage local boards and teachers to strive for the goals as stated in the standards.

If every Christian school will now use the elementary report cards which are being offered, it will be possible to attain the goals of these standards with a greater degree of satisfaction. Furthermore, by the use of these report cards we will be of a common mind about our schoolwork. This will be highly advantageous in the improvement of our schools as the work continues from year to year.

We, therefore, encourage every school to place an order for these report cards at once so that they can be used throughout the entire year.

*The Price.* The price is \$2.50 for 50 cards. Be sure to state how many of each kind of card you want. For the sake of economy and convenience in handling, order 50 or more of each kind. An instruction manual accompanies each order for 50 without extra charge. Address all orders to the Mennonite Publishing House, Scottdale, Pennsylvania.

Send your order now so that you will get your cards in time to give the first six-week report.

Scottdale, Pa.

## EVOLUTION EVOLVES

As a result of Dr. Carleton S. Coon's persistent spade work on the shores of the Caspian Sea, the evolutionists are now making revision number X in their history of man. Thirty-nine feet down Dr. Coon discovered three human skeletons far more modern, although supposedly 25,000 years older, than the famous sub-human Neanderthal man.

Which would indicate that the Neanderthal man is no longer a dependable link in the record of human progress from beast to homo sapiens, for his ancestors a thousand generations back were far more advanced than he.

Where the newest skeletons came from and what is their accurate age, we do not know. Someday God may deign to reveal the relationship between the anthropologists' findings and the true history of the earth. Meanwhile, we watch with interest the revisions of the evolutionary theory and rest our faith more gratefully and confidently than ever in the Bible's unchangeable record of man. "For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever" (I Pet. 1:24, 25).—**The Prophetic Word**



## FAMILY CIRCLE

### They Say

*They say—oh, well, suppose they do;  
But can they prove the story true?  
Suspensions may arise from nought  
But malice, envy, and want of thought.  
Why count yourself among the they's  
Who whisper what they dare not say?*

*They say—but why the tale rehearse  
And help to make the matter worse?  
No good can possibly accrue  
From telling what may be untrue.  
And is it not a better plan  
To speak of all the best you can?*

*They say—well, if it should be so,  
Why need you tell the tale of woe?  
Will it the bitter wrong redress,  
Or make the pang of sorrow less?  
Will it the erring one restore  
Henceforth to "go and sin no more"?*

*They say—oh, pause and look within!  
See how your heart inclines to sin;  
Watch lest in dark temptation's hour  
You, too, should sink beneath its power.  
Pity the frail, weep o'er the fall,  
But speak of good or not at all.*

—Author unknown.

Contributed by Mrs. William H. Lewis.

### My Mother-in-Law

BY EDNA HARMAN

Now that she has gone on to her long home, I look back over the years and see the true greatness of my mother-in-law's pure life.

Long ago she had learned the secret of a happy life—"Others." How gladly she would sacrifice her time and strength to help a neighbor, or any one that stood in need of her assistance. Little children were never too small or insignificant to receive attention from her.

The memory of her sitting with the grandchildren gathered about her knees, while she told them a Bible story, or some worth-while story that pictured the true value of Christian living, lingers with me like the fragrance of a choice nosegay gathered from her garden with the early morning dew still clinging to it.

Mother knew how to pray. One always felt the greatness of God, the value of salvation through our Saviour, and our own sinfulness and nothingness when we went with her to the throne in prayer.

The first few years of our married life we lived quite a distance from her and our visits with her were not so frequent. But oh, the value of those letters we received from her—after reading one I always felt refreshed, with a feeling of having listened to a good sermon. Mother

wasn't preaching—oh, no, but the things she said, and the way she said them, were challenging and instructive. It made one feel like striving harder to serve our Maker and Lord.

In the later years of her life, because of illness, she spent much time alone with the Word of God and deep spiritual books. What a treasure those books now are because we can read and note those underlined sentences, or the short prayer in the margin. Yes, Mother's prayers still live!

The other day while leafing through a little scrapbook that my husband had made when he was a child (about the age when the *Words of Cheer* was a delight to him) a certain page caught my eye. A clipping was pasted in the very center of the page, and in his childish hand was written across the top "My Mother Has Done This." This was the essence of the clipping: A young mother felt that she wanted to do the best that she knew for her dear children. So while they were still quite small she spent much time reading the Bible to them, praying with them, singing with them, and playing with them. In order to do this she needed to make many sacrifices, sacrifices of things that she would have enjoyed doing for herself. Her house was not always free from dust, or in perfect order, but she kept on faithfully being a real pal to her children; then when they were grown and active in Christian service, she felt well repaid for those earlier sacrifices.

What more noble thing could be said of a mother? In this busy age in which we now live, filled with activities that are worth while, no doubt, do we feel that our children are a golden opportunity for service for Him, or do we think of them as problems and cares?

Perhaps you feel challenged to do a bit of mission work, but find your hands tied with duties and responsibilities at home. Why not use your influence over those little folks for just that very thing? No doubt with the Lord's help they will in later years be able to go into that very work that was close to your heart. And maybe they will do it even better than you could have done it yourself. Surely we can be laborers together with Him in this way.

In closing I shall add a few thoughts gleaned from Mother's diary as I leafed through at random.

"There are many disappointments even for Christians, the greatest of these sorrows being for the souls who are not wholly consecrated to Jesus Christ. Oh, could we but realize how much our influence, even in small things, means either for good or evil! No doubt many a life would be different."

"There is no lasting worth in anything but the Lord's work."

"May we realize our sins and nothingness, and His all-sufficiency. I know I have made many a mistake, but I am so thankful for His blood, His atonement, and forgiving love."

"The Lord is very good to us. It seems easy to appreciate these natural blessings, but of how much greater value are the spiritual blessings He wants us to accept from Him! The fruits of the Spirit far exceed the fruits of the earth!"

"We are having much lovely weather with many opportunities. I wonder how many we are letting slip by, unused for our Lord."

This thought after she had enjoyed a communion service: "Bro. \_\_\_\_\_ preached on the Great Sacrifice. What it cost to redeem us! Oh, I wonder how much we are willing to sacrifice for Jesus' sake—will we still cling to having our own way about things?"

This was written at the time she had to give up at her last illness: "People everywhere are busy. There are some of us who have to busy our minds in keeping grace sufficient to meet indoor life. I have met many a disappointment mostly victoriously, through God's marvelous help—grace. Take one who is enthusiastic, and active, enjoying all kinds of church work, who loves to serve and help the family in every way, help in the neighborhood—and cut off all these activities, and it seems like the printer's type, all set backward. But if I patiently endure, they will all be set right when I get to heaven. I believe God. His promises are sure. He is true. Being 'shut in' is a great blessing, too, for it helps one to seek deeper, sweeter fellowship with Jesus."

Harrisonburg, Va.

### EXPRESSIONS OF APPRECIATION

I wish to express my sincere thanks and appreciation to all my friends, Sunday-school classes, and relatives for their prayers, cards, gifts, and visits while I was in the hospital and since returning home. I wish you all God's richest blessing.—Walter R. Denlinger, Paradise, Pa.

\* \* \*

We wish to express our sincere appreciation to our many friends, relatives, neighbors, and Sunday-school classes who so kindly remembered us with visits, prayers, flowers, fruit, letters, cards, and other gifts during my husband's illness in Graduate Hospital in Philadelphia and at home. May God bless each one of you. We shall long remember your kindness.—Mr. and Mrs. Samuel Finkbinder, Mountville, Pa.

\* \* \*

I would like to express my thanks and deep appreciation to our many kind friends and neighbors for their kindness shown to Raymond and me during Raymond's long illness of 22 months. I wish to thank those who remembered us in prayer, for I feel that had it not been for those prayers we would not have been able to keep up courage. I wish God's richest blessings on you all, and I pray that the Lord may reward all who donated blood, gave money, and remembered us with gifts and cards. To those who expressed their sympathy and assisted in any way during Raymond's passing and funeral, I want to give my sincerest thanks. I also wish to thank everyone who helped combine my wheat and hale and put away the straw. May the Lord reward everyone for their kindness.—Mrs. Lula Eby, Williamsport, Md.



# TO BE NEAR TO GOD

Do we realize the wealth of devotional guidance that we can find in the great hymns of the church? For this week let us study the Biblical background of some of our most lovely hymns and through them be led closer to our God.

## Sunday, September 21

1 Timothy 1:17

As we enter the house of God today, we are seeking the audience of the King. By coming to His house we are asking Him to hear us, to give us audience. And He promised: "where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20). In His house, in the presence of this King eternal, immortal, do we render true worship—or do we scorn Him, let our minds wander to the daily thoughts of work and play? Oh, what shame: to ask His presence, and then to ignore Him!

Come, Thou Almighty King,  
Help us Thy name to sing,  
Help us to praise:  
Father, all glorious,  
O'er all victorious,  
Come, and reign over us,  
Ancient of Days.

(Church Hymnal, p. 1)

## Monday, September 22

Revelation 3:14-22

Behold, He stands at the door and knocks —at the door of our hearts, at the door of our homes, at the door of our churches. But we are self-satisfied middle-of-the-roaders, rich, increased with goods, in need of nothing, happy in the approval of the world about us. Can you not see Him standing at the door so smugly closed?

O Jesus, Thou art standing  
Outside the fast-closed door,  
In lowly patience waiting  
To pass the threshold o'er:  
We bear the name of Christians,  
His name and sign we bear;  
O shame, thrice shame upon us,  
To keep Him standing there!

(Church Hymnal, p. 278)

## Tuesday, September 23

Psalms 51:1-17

David came to a new knowledge of God following his great sins. God desired of him—not sacrifices—but truth in the inward parts, a clean heart, a new spirit, a broken and contrite heart. We do not need to be guilty of the sins of adultery and murder to find that God demands the same of us. Carelessness, materialism, pride, and selfishness are just as surely indications of a sinful heart, and they demand the cleansing of the Lamb and a new heart, also.

Wash me, O Lamb of God,  
Wash me from sin;  
By Thy atoning blood,  
Oh, make me clean;  
Purge me from ev'ry stain,  
Let me Thine image gain;  
In love and mercy reign  
O'er all within.

(Church Hymnal, p. 257)

## Wednesday, September 24

Psalms 118:1-6

The mercy of God. Indeed it "droppeth as the gentle rain from heaven upon the place beneath." Regardless of merit, it comes to each of us with its promise of salvation for

the believing, life for the accepting, blessings of food and shelter, promises of love and protection and guidance; a token of the heavenly Father who gives only good to His children.

When all Thy mercies, O my God,  
My rising soul surveys,  
Transported with the view, I'm lost  
In wonder, love, and praise.

(Church Hymnal, p. 9)

## Thursday, September 25

Psalms 139:1-12

Does not the Omnipotent know the limitations of those whose strength is from Him? Does not the Creator have knowledge of the created? Does not the Omniscient understand those whose only wisdom is that which He imparts? And yet, because He is God and we are man, it is easy to forget that He loves and understands us in our every need. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are . . . Let us therefore come holdly unto the throne of grace" (Heb. 4:15, 16).

Within Thy circling pow'r I stand;  
On ev'ry side I find Thy hand:  
Awake, asleep, at home, abroad,  
I am surrounded still with God.

(Church Hymnal, p. 45)

## Friday, September 26

1 John 4:16-21

The proof of the love of God stands for all time in the sending of Jesus Christ to the earth to purchase our redemption. But only when we accept this gift by faith can we know the love of God which is perfect.

O love that casts out fear,  
O love that casts out sin,  
Tarry no more without,  
But come and dwell within.

(Church Hymnal, p. 364)

## Saturday, September 27

Revelation 11:15-18

When defeat seems all about us, we can turn to the Book of Revelation. There by faith we glimpse the wonders of the power and might of God in His revelation of final victory. Then it is that the song of triumph sings in our hearts again. One of the most powerful hymns in our Hymnal is this song of the triumph of the kingdom of Jesus Christ.

Hark! the song of jubilee,  
Loud as mighty thunders roar,  
Or the fullness of the sea  
When it breaks upon the shore:  
"Hallelujah! for the Lord  
God Omnipotent shall reign:  
Hallelujah!" let the word  
Echo round the earth and main.

(Church Hymnal, p. 294)

—Margaret Jantzi.

## SOLOMON'S FADING GLORY

Sunday School Lesson for September 28

(I Kings 4:20-34; 7:1-8; 9:10—11:43)

What is the relation between a fine young man and a fine old man? May the first become the latter? Will he? Certainly Solomon had a good start. Consider what all was in his favor. It is God's will that we go from glory to glory as we grow. But Solomon went from glory to shame. What caused his glory to fade?

The abundance of possessions must have become his life. Many things are more than most people can take care of for God. God had forewarned Israel before they ever entered the land to beware lest they forget God when in the land they got full, their herds multiplied, and they got rich. Deut. 8:7-19. Where did Solomon get so much lumber, metals, food, and great stores of wealth? See the great geographic extent of his kingdom on the map. What nations served Solomon with provisions? Let one pupil report on some of Solomon's building and commercial projects. I Kings 7:1-8; 9:10-28; II Chron. 9:13-22.

To set up this elaborate economy in which Solomon lived he levied tributes on all the tribes of Canaan that were left in the land. I Kings 9:20, 21. The children of Israel were also his servants. 9:22, 23. This slavery prepared his people for rebellion.

As Solomon's fame went out it seemed to go in the name of Jehovah. The Queen of Sheba blessed the Lord who so delighted in King Solomon and his people. Just when he began to take the glory to himself perhaps even the king himself did not recognize. History tells us that strong nations are proud nations. This is true of nations and individuals who are not strong in Jehovah.

All the time wisdom is turning to folly as sensuality is enlarging the king's harem. And with these heathen women comes heathen worship, and the glory is gone. Even the king himself turned from God to idols.

Did Solomon write his many exhortations to chastity and obedience (in Proverbs) out of his own experience? Let each pupil find and read some proverb.

Some grow old beautifully from "glory to glory." Solomon grew old shamefully. Honor and shame may not be far apart if a man wills to forsake God for worldly glory.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Bible is in perfect harmony with all true science, as affirmed in a manifesto drawn up and signed by six hundred and seventeen scientific men, many of them the most eminent in the world; and this manifesto is now in the Bodleian Library of Oxford, England, deploring "the unadvised manner in which some are placing science in opposition to Holy Writ," and declaring that "the time will come when the two records will be seen to agree in every particular."

—James H. Brookes.



## FIELD NOTES

A comprehensive and helpful syllabus of all areas of Sunday school work, prepared in mimeographed form, was given to all registered delegates at the Fourth Church-wide Sunday School Convention recently held at Goshen College. Many delegates, observing the value of this syllabus, wanted to purchase additional copies for all of their home teachers and other workers. In response to this call the convention committee will prepare additional copies for all who desire the same. All orders must be placed on or before Sept. 27. The costs are \$1 per copy, or 75¢ each in dozen lots. Please send your orders to Mennonite Publishing House, S.S. Dept., Scottsdale, Pa.

Evangelistic services, sponsored by Virginia Mennonite Conference and conducted by the Brunk Brothers, are now being held at Harrisonburg, Va. The tent is located just outside the city limits opposite the airport. The meetings are scheduled to run until Oct. 5. May the brotherhood of the Mennonite Church be much in prayer for these meetings in order that the kingdom of God may be spiritually enlivened and extended.

Death claimed our oldest church official, according to our records, when Bro. George W. Ernst, Chambersburg, Pa., passed away Aug. 19, at the age of 99 years and 27 days. He was ordained deacon Nov. 2, 1896, and minister Feb. 9, 1898, at the Pleasant View congregation, Chambersburg, Pa. He was a member of the Washington Co., Md., and Franklin Co., Pa., Conference.

A practical nurse is needed at the Eastern Mennonite Convalescent Home, Hatfield, Pa. Experience not necessary.

Bro. Paul Weaver is starting a singing school at the Wildwood Church, Curtis, Mich., to be held each Monday and Friday evening for about four weeks.

Tent meetings, with Bro. Milton Brackbill, Paoli, Pa., serving as evangelist, opened at Wilmington, Del., on Aug. 31. The tent is located on Governor Prince Blvd.

The Wooster, Ohio, MYF gave the YPBM program at Crown Hill, Marshallville, Ohio, on Sept. 7. They discussed the place of youth in the church.

Bro. Emanuel Peachey, Belleville, Pa., held meetings at Croghan, N.Y., Aug. 30-Sept. 7. On Sept. 7, he and Bro. Emanuel Swartzentruber, Pigeon, Mich., ordained Bro. Andrew Gingerich bishop at Woodville, N.Y.; Bro. Donald Jantzi, minister at Woodville, N.Y.; Bro. Leon Martin and Bro. Richard Zehr, ministers to the congregations at Lowville and Croghan.

Bro. Harnish Noll, who formerly worshiped at East Chestnut Street, Lancaster, Pa., and has recently been working at a mission station in York Co., was ordained to the office of minister there on Sept. 3.

Bro. Paul Swarr, of Lancaster Co., Pa., will serve during the coming year at St. Jacobs, Ont., as assistant to the pastor on a service unit basis. Bro. Tilman Martin, who has served in this capacity during the summer, is returning to his studies at Toronto Bible College.

Bro. John W. Miller, who has been pursuing theological studies at the University of Basel in Switzerland, plans to continue there for two more years.

A gospel tent campaign is scheduled to begin at Trevoise Heights, Pa., opposite the church, on Sept. 17. Bro. Andrew Jantzi, Marilla, N.Y., will serve as evangelist. These meetings will last for about three weeks and your prayer and attendance are welcomed. On Sept. 16 at the tent, Bro. Aaron Glick will illustrate Palestine and European relief notes by colored slides. An offering will be taken for Palestine relief.

A week-end conference on Christian Family Living was held Sept. 12-14 at Pinto, Md. Speakers were Bro. and Sister Paul Erb. On Sunday Bro. Erb gave a report on conditions in Palestine.

### Visiting Speakers

Aug. 10: John Lehman, Boswell, Pa., at Mt. Pleasant, Fentress, Va.

Aug. 17: John W. Snyder, Kitchener, Ont., at First Mennonite, Kitchener, Ont.; Jacob Kolb, Spring City, Pa., at Warwick River, Denbigh, Va.

Aug. 20: Kenneth Good, Elida, Ohio, at Warwick River, Denbigh, Va.

Aug. 24: Alvin F. Detweiler, Allentown, Pa., at Rocky Ridge, Sellersville, Pa.; Elmer Yoder, Dalton, Ohio, at Locust Grove, Goshen, Ind.; Harvey Snyder, Kitchener, Ont., at First Mennonite, Kitchener, Ont.; Paul Lederach, Scottsdale, Pa., at North Goshen,

Goshen, Ind.; Joseph M. Nissley, Grantsville, Md., at Mennonite Mission, Cumberland, Md.

Aug. 31: James Steiner, North Lima, Ohio, at Beaver Dam, Corry Pa.; Leonard Lichti, Hesston, Kans., at Crystal Springs, Kans.; Justus Holsinger, Hesston, Kans., at West Liberty, Windom, Kans.; P. R. Kennel Shickley, Nebr., at Albany, Oreg.; Noah Roeschley, Morton, Ill., at Willow Springs, Tiskilwa, Ill.; L. S. Weber, Scottsdale, Pa., at Chesley Lake Camp, Allenford, Ont.; Ford Berg, Scottsdale, Pa., at Kidron, Ohio; J. G. Hochstetler, Creston, Mont., at Nampa, Idaho; Joseph M. Nissley, Grantsville, Md., at Lauver, Cocolamus, Pa., a.m., Locust Grove, afternoon, Buffalo, Lewisburg, Pa., p.m.

Sept. 7: Amos Yontz, Goshen, Ind., at Benton, Ind.; Willard Sommers, Howe, Ind., at Howard-Miami, Kokomo, Ind.; Abram Kauffman, Plain City, Ohio, and Menno Troyer, Elida, Ohio, at Bethel, West Liberty, Ohio; Lowell Nissley, at Frazer, Paoli, Pa.; Joseph Baer, Alden, N.Y., at Clarence Center, N.Y.

Sept. 14: Aaron Mast, Belleville, Pa., at Congregational, Marietta, Pa.

### Evangelistic Meetings

A. C. Good, Sterling, Ill., at Hopedale, Ill., Sept. 28-Oct. 5. William Jennings, Knoxville, Tenn., at Stahl, Hollsopple, Pa., beginning Sept. 10. A. C. Good, Sterling, Ill., at Cazenovia, Ill., Sept. 14-19. Ralph Shank, Harrisonburg, Va., at Riverside, Harmon, W. Va., Aug. 31-Sept. 14. John H. Shenk, Denbigh, Va., at Buckhorn, Mathias, W. Va., began Aug. 31. Harold Eshleman, Harrisonburg, Va., at Wardensville, W. Va., began Aug. 31.

### Announcements

Harvest Home Services at Boyertown, Pa., Sat. eve., Sept. 20, with Omar Showalter, Doylestown, Pa., as guest speaker. Lloy A. Kniss, Lancaster, Pa., at Sunnyside, Lancaster, Pa., at 7:30 p.m., Sept. 31. Harvest Home and Bible Meeting at Hammer Creek, Lititz, Pa., Sept. 27, 28, with C. Mylin Shenk and J. Irvin Lehman as guest speakers. Bro. and Sister J. Lawrence Burkholder, Goshen, Ind., at Kidron, Ohio, Sept. 21.

## Calendar

Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.  
Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.  
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.  
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.  
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.  
South Pacific Conference, Phoenix, Ariz., Nov. 27-29.  
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.  
Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.  
Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.

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Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Glen Miller of the Gladstone Mission, Cleveland, Ohio, reports that Bro. LeRoy Bechler and a group of girls from the Ninth Street Mennonite Church, Saginaw, Mich., were with them for an evening service, Aug. 27. "The house was well filled and a number of older people responded to Bro. Bechler's message of reconsecration and faithfulness to God. After the service, pictures of the Saginaw Church and its program were shown to an appreciative audience."

On the morning of August 31, Bro. Marion Berg, Wooster, Ohio, filled a preaching engagement in southern Ohio, and spoke at the Kidron, Ohio, Mennonite Church in the evening.

Bro. and Sister Edwin I. Weaver, missionaries on furlough from India, visited at the Mission Board headquarters on Sept. 3, at which time Bro. Weaver conducted the chapel service there. They will be in Hesston, Kans., for about ten days. Following their short stay there they may be addressed at Payne Hall, Princeton Seminary, Princeton, N.J.

Sister Elsie Selzer has returned from her home in Canton, Kans., to resume her duties at the mission in Saginaw, Mich.

Sister Wilmetta Dietzel, worker at the Shantipur Leprosy Home, Dhamtari, M.P., India, writes: "In October, we plan to have several weeks of adult Bible school with our staff and patients, studying the first five books of the Old Testament and the first two of the New Testament. O. P. Lal has been invited to assist with the instructing. On Aug. 24, we observed the Communion service here. Bishop Hostetler could not be with us as he is in Landour. The service was a blessing."

The services at Pedro Garcia, an outpost of the Betania, Pulguillas, Puerto Rico, congregation, will be changed from Sunday forenoon to afternoon, beginning Aug. 24, making it possible for more to assist in the work. Brethren Pablo Gonzalez and Ismael Bonilla, and Sister Anna Maria Ortiz, members of the Betania church, have been appointed as teachers.

H. James Martin, missionary under appointment to Latin-America, writes on Sept. 4: "We had a very nice trip to Costa Rica. . . . We had part of our placement tests on Wed.; the rest we take on Friday. . . . Our home is very pleasant."

The contract between the Froh Bros. of Sturgis, Mich., and the General Mission Board has been signed by which the Board received a sixteen-year lease terminating in complete ownership of the property near Sturgis, Mich., about twenty miles north of Elkhart, Ind. After repairs and alterations on the building, in line with State Fire Marshall recommendations, have been completed and a State license

has been obtained the new home for the aged can be opened, probably by the Spring of 1953.

Sister Mary Good, missionary to India, plans to sail from Bombay on the SS CORFU on Sept. 11. She will leave London on the SS MAURETANIA on Oct. 7, and should arrive in New York on Oct. 12. Mary is returning to the States on furlough.

A mutual aid fund was created at the Betania, Pulguillas, Puerto Rico, congregation which is to aid in accidents, sickness, and death among the members. A beginning of \$100 was reached in the Sunday offering during the Stewardship Conference held recently.

A Sunday afternoon service in the Parcelas, near to the Betania congregation, Pulguillas, Puerto Rico, is being carried on for the children in charge of Sister Gloria Santani and assisted by Sister Guillermina Reyes, both members of the Betania congregation. There is an average attendance of fifteen to twenty.

Bro. J. D. Graber, Board Secretary, preached for the Lima, Ohio, Mission congregation on Sunday morning, Sept. 7.

Prayer is requested for two mothers at Saginaw, Mich., who recently accepted Christ as their Saviour. Also, for those who will be receiving baptism soon.

The offerings from the summer Bible schools held at the Betania, Pulguillas, Puerto Rico, congregation, and at the Smyrna, Coamo Arriba church were designated by the children to be sent to the Bragado, Argentina, Children's Home.

The address of Bro. and Sister Quintus Leatherman, missionaries to London, England, is: c/o Mrs. Florene Boor, 43 The Grove, Finchley Central, London N. 3, England.

Remodeling of the mission home at Saginaw, Mich., is progressing. Both labor and funds are needed to complete the project.

Clayton Sutter, Supt. of the Mennonite Home for the Aged, Eureka, Ill., Charles Coconower, Secretary of the Local Board for the Froh Bros. Homestead, and J. D. Graber, Board Secretary, met Mr. Miller, State licensing authority at Centerville, Mich., on Sept. 9, relative to obtaining a license for the Froh Bros. Homestead, the newly developing Home for the Aged near Sturgis, Mich.

Sister Paula Santos, member of the La Plata, Puerto Rico, congregation, has answered the call of the La Plata church to full-time service at that place receiving her support from the congregation.

The Executive Committee of the Mennonite Board of Missions and Charities will meet at the Mission Board headquarters, Elkhart, Ind., Sept. 24-25. Members of the committee are: John Mosemann, J. B. Martin, J. D. Graber, H. Ernest Bennett, Levi C. Hartzler, and E. C. Bender.

## Relief and Service News

Bro. John Mann of Elkhart, Ind., left Sept. 10 for San Juan, Puerto Rico, by plane from New York where he will complete his two years of I-W service.

Bro. James Kratz, leader of the voluntary service unit and bookkeeper for the La Junta Mennonite Hospital and Sanitarium at La Junta, Colo., completed his service at La Junta and is enrolled at Hesston College this fall.

Sister Lois Mann, Elkhart, Ind., left Elkhart Sept. 10 for Kansas City, Mo., where she joins the voluntary service unit attached to the Kansas City General Hospital.

Sisters Maria Luisa Rivera and Ana Delia Delgado, members of the La Plata, Puerto Rico congregation, have left for the States to attend school at Hesston and Goshen respectively.

Following the Foreign Missions directory in the Sept. 2 issue of the GOSPEL HERALD, letter rates for air mail to Puerto Rico were listed as one-half ounce for six cents, however, the proper rate is one ounce for six cents, instead of one-half ounce.

Bro. Allen B. Ebersole, formerly of Ft. Wayne, Ind., was installed as pastor and superintendent of the mission at Canton, Ohio, on Sunday morning, Sept. 7. Bro. J. L. Horst, Scottdale, Pa., representing the Mission Board, was in charge of the services. In addition to the sermon by Bro. Horst, Bro. and Sister Ebersole spoke briefly, and different members of the congregation gave expressions of welcome to their new superintendent and matron.

Farewell services for Bro. and Sister James Shank, missionaries to Tanganyika, were held at Kinzer, Kinzers, Pa., on Sept. 14. Bro. Clyde Shenk, missionary on furlough from Tanganyika, brought the message.

Sister Mary Ann Hostetler, missionary under appointment to Japan, spoke at the Sewing Circle held at the Howard-Miami Church, Kokomo, Ind., Sept. 4.

Sister Phebe Yoder, missionary on furlough from Tanganyika, spoke at Frazer, Paoli, Pa., on Tuesday evening, Sept. 2.

Bro. C. D. Bergey, Fentress, Va., preached the dedication sermon for the new mission located in Norview, Va. Bro. Levi Kramer is in charge of the new work.

An installation service was held for Bro. Ray Miller at the Concord, Tenn., Mennonite Church on Aug. 24. Bro. William Jennings presided. Bro. Miller, originally from the Deep Creek Mennonite Church, Portsmouth, Va., will also serve as Christian day school teacher in Knoxville, Tenn. Bro. John H. Shenk, Denbigh, Va., president of the Virginia Mission Board, was also at this service.



# Response to the Gospel in the Far Pacific

BY ERNEST E. MILLER

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye the Lord of the harvest to thrust forth laborers into his harvest."

The increasing importance of the Far East in our total international order is indicated by the debates in our American Congress and in the British Parliament. This importance is further indicated by trips made by prominent Americans to the Far East, and by the multiplicity of articles of every sort in our daily papers and in our magazines. Mr. Bingle, Secretary for Survey of International Missionary Council, in survey of the world mission of the church prepared for the International Missionary Council, which was recently held at Willingen, Germany, says: "The most fundamental change of the last five years and probably of this century is in the relation of Asia and the rest of the world."

The Far East includes the following countries: Japan, Korea, Formosa, Hong Kong, the Philippines, Indo-China, China, Indonesia, India, Burma, Malaya, Siam, and Pakistan. These countries span a large geographic area. It is 5,100 air miles from Tokyo to Delhi. It is 3,000 miles by air from Shanghai to Djakarta. It is only 4,000 miles from New York to Amsterdam. The total population of these countries, excluding any part of Russia, is one billion, eighty-five million. This is 53 per cent of the world's total population. It is not generally recognized by peoples of the West that the Far East contains such a large share of the peoples of the world and that it covers such a large expanse of the world's physical area.

On account of the political upheaval following World War II a series of new republics has been born out of former colonial states in the Far East. We have now the Republic of the Philippines, the Republic of Indonesia, the Republic of Free China, the Republic of Burma, the Republic of Pakistan, and the Republic of India. Although not yet full-fledged republics, Korea, Indo-China, Japan, Formosa and Malaya are engaged in the birth pangs

of becoming free and independent. This new political freedom is the paramount event of this decade. No one dreamed that it could happen on so large a scale in so short a time. We are not yet in a position to recognize the total effect of this liberation on the civilization of our time, but we know that it will be very significant. There is present in each of these countries an urge for freedom and a wish to develop a new type of life.

## Need and Response

We have in these countries in the Far Pacific the conditions making it essential to help and wise so to do. There is tremendous physical need. There is also a great spiritual vacuum. Jesus in His statement as recorded in Matt. 9:37 points out that need alone is not a sufficient basis upon which to respond with the Gospel. The insistence in this verse is on harvest rather than on need. Harvest means response. The need exists today in many areas of the world. It alone is no guide in seeking to know God's will as to what we should do. The question is, according to the truth in the statement of Jesus, Is there response? "Say ye not, There are four months and then cometh the harvest? The harvest is now." This is Jesus' way of saying that hearts are open today, the ground is fallow: it is time to move in and do something. A great British statesman once said, "It is the function of the Christian Church to see where God wants to work during the next ten or fifteen years and then move into that area." It is clear that God has opened the hearts of the people in the Far Pacific to respond to the Gospel.

## We Must Give Economic Aid

We have three distinct responsibilities to the peoples in the Far Pacific. Millions of people in the Far East have always been poor. Added to this ordinary poverty came World War II during which time the usual products of many of these countries were taken by Japan to prosecute the war. In addition to

this were floods in China and the migrations of millions of people in India. And above all, we now have Korea. Korea is the most completely devastated country in the world. They tell us the completeness of this devastation is beyond exaggeration. In some villages and towns not a house has been left standing. Six million out of its nineteen million persons are refugees and there are still many thousands of children homeless, hungry, and tortured by cold. Indeed, we have a continued responsibility to supply the needy peoples in the Far East. "But whosoever hath this world's goods and seeth his brother have need and shutteth up his compassion from him, how doth the love of God abide in him?" We have continued responsibility for the needs of our neighbors across the world.

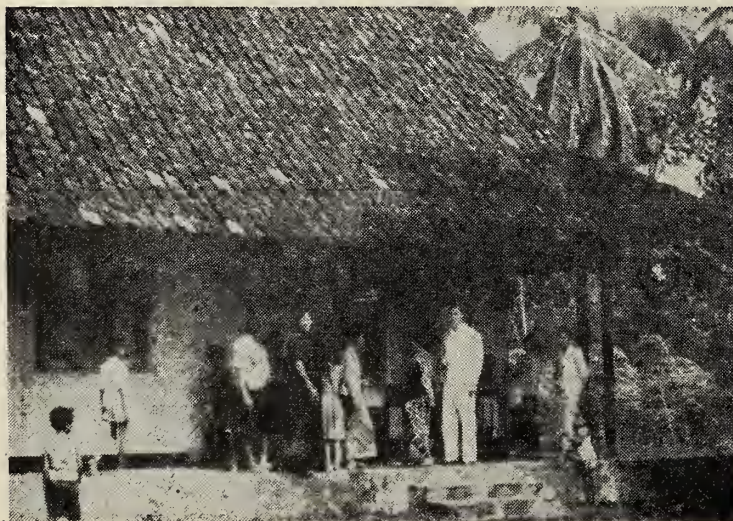
## The Promotion of a Peace Program

As historic peace churches we should seek also to work with national Christian groups in the Far East in the promotion of a peace program. We should offer a witness against war. We are beginning to take force for granted. Our own country is trying to make war seem respectable and we are pressurizing Japan to again adopt a military policy. There are Christian groups in certain of these Far Eastern countries who are definitely opposed to militarization. We should give such help as we can to these groups and be particularly alert to give materials to our native Mennonite brethren in Far Eastern countries, thus assisting them to teach their people the evils of war at a time when there is pressure for national armies and they are facing new problems.

## Obedience to the Great Commission

But especially in these times should we enter now the great and effectual open doors to missions. We should hold forth now the Word of Life in obedience to the Great Commission.

It is commonly agreed that the modern missionary period begins with the going of William Carey to India in 1792. This was followed closely by Morrison's opening up of the work in China in 1807. During the past 150 years the churches of the West have poured much in energy, money, and people into the establishment of churches in the Far East. God has in areas mightily blessed that undertaking. One of the depressing things



Pati Clinic, Java, Indonesia



Osaka Playground in Japan





Christian Church near Itualein, Formosa



Children enjoying a meal in MCC Orphanage, Taipei, Formosa

of this decade is the retardation and disappointment in China. At its high point China had more than 6,000 Protestant missionaries. Now with the pressures of Communism, missionaries have been driven out until there are less than a hundred in the entire country. It is difficult to understand this situation. God in His marvelous way is opening up other doors to missions.

There is Japan. After General MacArthur had moved in with his army of occupation he cabled to America inviting the Protestant and Catholic churches to send a thousand missionaries to that country. We have exceeded his invitation. We have sent since the war 1,500 Protestant and 1,500 Catholic missionaries into Japan. E. Stanley Jones, upon the completion of his evangelistic tour through Japan last year, said that not in a thousand years has there been such an opportunity. The American Bible Society in its last report says, "Japan continues to be a story of continuing and amazing progress." A phenomenal record of Bibles have been sent into that country: in 1949 two million copies, in 1950 three million copies, in 1951 three and a half million copies. Three thousand Christians have participated in this campaign of Bible distribution. One hundred and fifty colporteurs with bicycles sent from America have taken Scriptures to every part of Japan.

It is a matter of some satisfaction that now there are three Mennonite groups working in different areas of Japan. The Mennonite Brethren in Christ Church has followed the open door produced by our relief activities in and around Osaka, and now has already located ten missionaries in the area. The General Conference Mennonites are locating a mission in the extreme southern end of Japan, while our own group of missionaries are busily and enthusiastically at work in the island of Hokkaido. Here in a frontier community, where the people are open to new ideas and new ways and tied less to the past, there is good hope for the early establishment of churches. Japan offers today one of the large missionary opportunities in the world. But it is expedient that the church should move forward now because already the spiritual vacuum created by the war is

being filled. There is beginning again a competition between old faiths and Christianity

#### Amazing Work in Formosa

Another open door to effectual mission work in the Far East is Formosa. Formosa lies only eighty-five miles off the coast from the mainland of China. Before the war it had a population of some five million persons. Following the Communist invasion of China several million of Chinese people moved from the mainland onto the island of Formosa. So today the island contains an approximate eight million persons. Certain missionary groups are carrying on an extensive work among Chinese nationalist soldiers. I was in Taipei when Dr. Graham, a former missionary to China and a recent speaker at our Laurelville Missionary Conference, was conducting an evangelistic campaign among the soldiers. Hundreds of soldiers accepted Christ. The Youth for Christ campaign is also doing a remarkable work among the young people in Formosa. Ruth Fisher, an MCC worker from Kalona, Iowa, is participating in a Bible teaching radio program which is affecting many hundreds of Chinese and Formosan young people.

But the most amazing work going on in Formosa is going on among the aborigines living in the mountains. The story of a Chiang woman is one of the most fascinating stories of the movement of Christianity during the dark period of the war. The tribes occupying the hills in Formosa were at one time known as head hunters. Probably centuries ago they came from the South Sea Islands. Before the war only a few had become Christians. But the Presbyterian missionaries who had done some work among them took a middle-aged woman, trained her two years in their Bible school, and then let her go back into the hills as a Bible woman. She would visit in the homes of these hill people and teach them the simple Gospel stories. For five war years no missionaries were allowed in Formosa. When missionaries returned in 1945 they found that due to the remarkable work of this Chiang woman and her associates, 4,000 of these hill people had become Christians. They had erected through their own efforts and the blessing of God twelve separate

churches. Our MCC workers in Formosa are having an influential part in bringing large numbers of these people into the Christian Church. There is here a very unusual opportunity for a mission group to do work. The Presbyterians would welcome a Mennonite mission to these peoples. Bishop Neil in his book, *Cross over Asia*, says, "Formosa offers today one of the largest missionary opportunities in all the East."

#### Indonesia's Open Door

Another open and effectual door in the Far Pacific is Indonesia. Indonesia consists of a series of many islands lying south of Singapore across the equator. The largest of these islands is Java with a population of one thousand persons to the square mile. Indonesia was for the past several centuries a colonial possession of Holland. Now they have obtained their independence and the characteristic temperament is an open-mindedness due to their new-found freedom.

The population of Indonesia is approximately 85,000 persons, the very great majority of whom are Mohammedans. Previous to the invasion of Mohammedanism in India there had been invasions of Buddhism and Hinduism, so that today one has adherents of all these religions in the islands.

Protestant mission work was begun by the Dutch in the early seventeenth century and during the period of a century and a half some 200,000 persons became members of the Christian Church. A modern missionary period has continued the last 100 years. During this time societies from Holland have conducted mission work in many of the islands of Indonesia, and one of the remarkable outcomes is the Batak Church in Sumatra consisting of half a million members.

Mennonites from Holland began a mission in Indonesia in 1847. The response at first was not great. The pioneer missionary, P. Jantz, worked for thirty-four years with an outward result of only twenty-five converts. But gradually over a period of years, through the efforts of successive missionaries and the blessings of God, churches were established



so that by the outbreak of World War II there was an adult membership of approximately 5,000 in the Mennonite Church in Java. With the invasion of the Germans into Holland at the beginning of the war, the missionaries in Java were either deported or interned. This left the native Christian Church in Java without a missionary leadership.

There followed a period of nearly ten years of trial and persecution. After the Dutch colonial government was removed from Java there was an uprising of fanatical Mohammedans against the Christians. The Mennonite Church in Java is located in a thickly populated area near Pati, which happens also to be a fanatical Moslem center. A mob of a thousand excited Mohammedans came to destroy Christian leaders and churches. They killed some of the missionaries. They took Christian women as hostages. They burned mission schools and churches and they forcibly converted Christian girls and boys to the Moslem faith.

Following this period of Moslem persecution, the Japanese army arrived to occupy the island. The Japanese army was in occupation for three years. During this time many people died from hunger because the Japanese exported all the large rice output to feed its armies in the various countries of the Far East. The Japanese government also required an oath of loyalty to the emperor and prohibited the teaching of Bible in the schools and the churches. They took Javanese girls under pretense of educating them in Japan and made them servants of the Japanese army. Church leaders were under suspicion and had to hide in fields and caves.

And then with the close of the war and the evacuation of the Japanese army followed the Indonesian struggle for freedom. Indonesians seized this opportunity to throw off the colonial yoke of the Dutch. They declared a war of revolution. This brought about a struggle within the church. Should Mennonites participate in the war for independence? or should they remain aloof and loyal to their former Dutch missionaries? There was a division between the older and the younger men in the church. But it was Christ's church; He had built it and He preserved it.

When in Indonesia something over a year ago, I visited one Sunday morning the first Mennonite church established on that island. I found assembled a congregation of faithful people, a choir of young people who sang well the old hymns of the church, and a minister who spoke with reverence and seeming understanding of the Scriptures. Not being able to understand his language, I had opportunity to reflect. At the conclusion of the service when the minister gave me an opportunity for testimony, I said I wanted to say that I could not understand the words of the minister and had opportunity to reflect on the trials and persecutions of the Mennonite Church during the past decade. I sensed here striking evidence of that great truth stated by John when he said, "A light shineth in the darkness, and the darkness has never been

able to put it out." "Blessed be the Lord God of Israel, for he hath visited and redeemed his people." Indonesia is a promise. She is a fresh demonstration of the eternity of God and of His work in the world.

Indonesia offers us many opportunities. She is today the best mission laboratory in the Far East, and perhaps in the world, for study on the good procedures to help build indigenous younger churches. Here is an unmistakable demonstration that where the Spirit of God exists a church may take roots and grow in native soil even without the presence and continued help of a group of foreign missionaries. Indonesia is also an open door for Moslem work. More Moslems have turned to Christianity in Indonesia than in any other country in the world. There are today 60,000 Christians in Indonesia who are converts from Mohammedanism.

There is also good opportunity among the Chinese Buddhists who came within the past generation or two from China to settle in Indonesia. Cut off from their homeland they are now looking in other directions for spiritual life and hope. Three thousand Mennonite Christians in Java have come out of this Chinese population. In one Mennonite Sunday school are 500 children, half of whom are children of Christian Chinese parents and the other half, children whose parents are still nominal Buddhists. Here is an opportunity to do Christian mission work among the Chinese not paralleled by any such ever in former China. Could not some of our former missionaries to China find here an open door for the Gospel?

#### A New Dream in the Far Pacific

The countries of the Far Pacific offer a three-way challenge to the peoples of the West. The first challenge was well pointed up by Arnold Toynbee, our modern historian, in a broadcast from BBC some weeks ago. Mr. Toynbee pointed out that many years ago the peoples of the West went East to get their spices and their silks and to learn their mathematics and their astronomy. They brought the wealth and the knowledge of the East back to the West. Because of it they became strong. With their strength they then went back and conquered the East and made

them their colonies. During the period of their colonization they gave the peoples of the East their new developments in science and their technical know-how, and now, these colonies have through this contribution become strong and forced the West to give them their political freedom. The Western world has helped create a new dream in the minds and hearts of millions of peoples in the Far Pacific, who themselves and whose fathers for centuries before them had been only hewers of stone and drawers of water, to be freed. The challenge to the West is whether we will remain willing to share the material wealth which has been given to us and help them realize this dream.

The second challenge is more particularly to the Protestant church of the West. There is a great need among the peoples of the Far East. There is untold physical need. There is great spiritual need. There is a physical and spiritual hunger. What voice will speak to Asia in this hour of need?

Recently I went through the statistical tables in the report of the Foreign Missions Conference held last Christmas at Toronto. I learned from those figures that in the past year all Protestant churches sent out only 874 new missionaries. That, my friends, is an all-time low. The high total of American foreign missionary personnel in all countries at any time has totaled about 15,000 persons. Our United States government began three years ago what they call the Point IV Program. In three years they have sent out a group of persons now totaling 17,000 distributing American goods and American technological know-how into the needy areas of the Far East. Who will speak to the needs of the Far East? Is the Christian Church to be replaced by the army or government? Should we not sing again with meaning and purpose: "Church of God, Awake, Arise!"?

A third challenge which comes out of Asia is more particularly to the Mennonite Church of the West. We have a distinct responsibility in the fulfillment of the undertakings which we have already put into progress. We have a special obligation to which we should arise. With the growing economic and cultural unification of the countries of the Far East we should seek out ways to promote



Church leaders in Indonesia together with Henry Ewert and Ernest E. Miller



closer fellowship among our Mennonite groups in each of the respective countries of Asia. The Mennonite churches of America and Canada and Europe had a World Conference this fall in Basel. That is a noble concept and was splendidly executed. As the national church of India takes over more responsibility, is it not time for us to help our Mennonite national brethren in India of different Mennonite groups to a better understanding and a closer fellowship? There are several Mennonite groups in Central Provinces and one in Bihar and another in Hyderabad. These groups have little knowledge of each other, and 25-30,000 native Mennonite Christians in India should be helped to the development of a united church consciousness. With three Mennonite missions now established in Japan there is here an excellent opportunity for us to build as from the beginning a co-operating Mennonite Church in Japan. We have at the moment an opportunity to make contributions in money to rebuild the burned church buildings of our Mennonite brethren in Indonesia. And we have a very great opportunity to demonstrate our readiness to work across Mennonite lines in sending workers from the different branches of our Mennonite groups to help the Mennonite Church in Java become again the vibrant and enthusiastic evangelistic force which she ought to be in Indonesia. I would like, my friends, to see in the next five years or so a conference of Mennonite delegates from all the countries of the Far East held in some central place like Singapore or Hong Kong or Tokyo or Djakarta. This is essential to the promotion and growth of our national churches.

"Lift up your eyes, and look on the fields; for they are white already to harvest." "Pray ye the Lord of the harvest to thrust forth laborers into his harvest." Who will go for us?

Goshen, Ind.

## Why I Am a Conscientious Objector

BY GLADYS WIDMER

The following is a testimony of one of the young brethren of the Palo Hincado congregation in Puerto Rico as he appealed to the Presidential Board of Appeals for the conscientious objector classification:

"I was born in Barranquitas, Puerto Rico, in a humble home where three brothers and three sisters shared life's few pleasures with me. As a lad in the early years of school I learned that I was a citizen of the United States. Under the protection of this power we were told that we were guaranteed freedoms among which was the freedom of religion.

"My home was a Catholic home; however, we seldom attended any of the meetings of of the Catholic Church. My second year of high school I was admitted to a Catholic school where I served as janitor in the Catholic Church and during this year I went every Sunday to church.

"In 1949 the Mennonite Church of the United States opened a small church near

my home and on November 20, 1949, I attended one of their meetings out of curiosity to see what was happening in the Protestant church.

"This was a wonderful day in my life, for I felt that the things that I was hearing were truths from the Word of God. These people were strong in their teachings and after presenting the need for being a child of God, of having a Saviour, Jesus Christ, I felt a deep desire to know the Christ of whom they spoke. After the service the pastor, Bro. Wilbur Nachtigall, prayed with me and the four other young men that had taken a stand with me.

"I found that something new had come into my life. Perhaps I should tell you that until November 20, 1949, I had been running with a gang of boys my age and with them I had been smoking, drinking, dancing until late into nights, gambling, etc. This new life that came to me when I found Jesus Christ seemed to take the place of all the things that I had been doing, for the desire for all of these things left me and I tell you honestly that I have not smoked one cigarette, taken



Ruben Fuentes, a member of the Palo Hincado congregation, sewing a yarn rug. These rugs are then sold in the States and the money placed in a trust fund for the education of those working on the rug project. Ruben was classified I-A in the draft at the time of his conversion, and his appeal for I-O is now before the Puerto Rico Insular Appeal Board. He is a Sunday-school teacher in Palo Hincado and also teaches a class of boys in the outstation of Cuchilla.

one drink, gone to one dance since that night. Also I have broken company with the old gang since that time. No one can understand this who has not had the experience.

"I give all credit to God for this change that has come into my life. If God has so helped me, then I feel that I must obey all that He has said in the Bible. As a son of God I dare not kill other men whom God has created. God said in Ex. 20:13, 'Thou shalt not kill.' I will gladly be killed for my

God; I will go to jail and spend time there; I will do work for my country if it is not against the Bible teachings.

"My Jesus, the Prince of Peace, said in Matt. 5: 'Blessed are the peacemakers'; 'blessed are the meek.' In Matt. 5:21, 'Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the judgment.' I am willing to be under the judgment of men, but I must be careful not to be under the judgment of God. . . .

"My conviction is fixed and I feel that I shall never go against these teachings of Jesus. I would be condemned before God if I would. I do not know how to prove my sincerity to you other than I have done. I have lived the Bible way since November 20, 1949, and I do not understand why my government doubts my sincerity. I love my country, but I must put God first.

"I am aware that if this appeal fails I will be placed in a jail. To jail I will go if it pleases my government, but I can be useful if I am allowed to serve and do good. I do not ask for freedom from the draft; I will gladly do my part for the country as a conscientious objector to war in work of national importance, but to kill I dare not do after receiving the teaching that I have."

He was later granted a presidential appeal after having been denied a hearing with the Puerto Rico Board of Appeals.

Palo Hincado, Puerto Rico.

## Love Has Two Sides

Though I speak with the tongues of men and of angels in advocacy of fair treatment for other races, and to secure relief and education and the spread of the Gospel, but do not have a sincere feeling of friendship toward men and women of different races and cultures, my attitude becomes condescension, and my patronage like sounding brass and tinkling cymbal.

And though I preach convincingly of the coming harmony among nations, and understand all racial differences, and all the economic and social aspects of international and interracial relations; and though I have all faith so that I could remove mountains of prejudice through my appeals, but cannot win the full and unreserved confidence of members of other races through the spirit of friendliness, I am nothing.

And though I bestow all my goods to feed sufferers from floods in China or from droughts in India, and though I endure social ostracism in service for Negroes, and have not a spirit of respect and appreciation for members of other races, it profiteth me nothing.

And now abideth faith in the unity of mankind, hope for the ultimate triumph of good will, loving friendliness for all without regard to race or color, these three, but the greatest of these is friendliness.—Missiongrams.



## Missions Editorial

### Give While I Am Able

The board treasurer received a sizable check with the notation, "I want to give for the cause of missions while I am able." This was from a comparatively young person and we naturally thought reference was made to financial ability. But within less than a year this donor died as a result of a malignant illness. We therefore conclude that ability to give did not refer to financial ability. This sister wanted to give while she was living rather than merely "to give commandment concerning her bones" as people too commonly do.

Just last month the "Surprise Party" of Claude H. Foster of Cleveland received a good deal of favorable publicity. Mr. Foster is a religious man and refers constantly to God as his secret partner. Throughout his business career he has always relied on the "secret partner," as he says, to give wisdom and guidance in all decisions. The "secret partner" has blessed him abundantly and he became a millionaire.

Last month he invited fifteen representatives of a variety of religious educational and charitable institutions to a party in a big Cleveland hotel. At the close of the dinner he called his guests one by one to the head of the table and handed them each a check. At the end of the ceremony he had given away \$4,000,000.00.

In writing up the unusual act a news reporter said, "Since Foster felt he had only been the instrument of his partner in making his fortune he gave much of it away. He still thought he had too much, since, 'My needs are small.'" He lives modestly in retirement in his \$3,500.00 house on the shores of Lake Erie. After having given away the four million Foster said, "Too many institutions get their money from dead men. I wanted to see them get it. I have no more use for the money. You can take it all, but leave me my friends."

What a challenge these two stories are to the rest of us! Why do we go on piling up money while we live, money we do not need? Why, also, do we then merely make provision in our wills? (Unfortunately some do not even do that.) How much better it is for us to give while we are able; while we are still living; while we can see and enjoy the fruits of our toil; while we can make of our giving an act of worship and devotion to our Lord who has given His all to us.—J. D. Graber.

#### MISSIONS SECTION

## MCC Weekly Notes

### Kansas First State to Assign I-W Men

Thirty draftees have been assigned by their local boards to the Topeka State Hospital and are to begin work on September 8. Most of these men are Mennonites from central Kansas. Since the Topeka project is the only one in Kansas approved by Selective Service for I-W men it is likely that at least fifty more men will be assigned there in the next several months. The hospital is much interested in getting this help. The draftees will receive regular salaries.

The Polk Street house which for several years has been the headquarters for the Voluntary Service Unit will become the Mennonite Service Center. Some of the men will have their living quarters there and some will be temporarily housed at the Kansas Technical Institute. The MCC will assist the project in finding more permanent housing, and in setting up a recreational and religious counseling program. The Kansas State Counseling Committee of which H. B. Schmidt of Gossel, Kans., is the chairman will serve as advisor for the Topeka project.

### Voluntary Service Unit in Topeka Closes

Because the Topeka State Hospital has become a I-W project the Voluntary Service Unit was closed September 1. Six men in the unit who have applied for I-W service will remain in Topeka to finish their term. Mr. and Mrs. Joe Sommers of Chenoa, Ill., who have been director and matron of the Topeka Unit will finish their Voluntary Service term at Camp Landon, Gulfport, Miss.

### Work in Jordan Goes on Uninterrupted

Despite the warehouse fire in Jordan which destroyed 250 bales of MCC clothing in July, the distribution of clothing continued because of the generosity of the Near East Christian Council Committee for Refugee Work in Beirut who made available to the MCC Unit 300 smaller bales of clothing. A shipment of clothing was recently sent from the Reedley Center, and Akron is planning regular shipments to that area.

The owner of the warehouse that burned found another building for MCC's temporary use and offered to them the rental of the new building which he is constructing when it is finished.

### Mr. Chandy of India Visits Akron

K. K. Chandy of Travancore, India, widely known as a Christian peace worker and leader in India, spoke to the MCC Headquarters group Thursday morning September 4. The International Fellowship of Reconciliation is sponsoring this lecture tour for him in the United States.

### Mr. and Mrs. J. N. Byler Return to Akron

Bro. and Sister J. N. Byler returned to Akron September 2 after having spent one year in Hong Kong where Bro. Byler served as Far Eastern Area Director and Sister Byler served as matron. Bro. Byler will resume his duties as Director of Relief.

### Ray Funk Returns from Asuncion via Basel

Ray Funk who for the past two years served as business administrator in the Asuncion,

Paraguay, MCC Office arrived in Akron September 3 after having attended the Mennonite World Conference in Basel. Mrs. Funk and three children flew from Buenos Aires to Kansas at the end of July, and is now visiting her parents in Calif. The Funks will again be at home in Hillsboro, Kans.

Released September 5, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

## Women's Activities

The National Sunday School Convention of August, 1952, is now history, but we are sure that the inspiration gained for more faithful, self-sacrificial service for those in our home communities as well as for those in far-distant lands will continue to grow. It was good to see so many of our sisters present for this meeting.

\* \* \*

Mrs. Guy Hershberger, president of the Indiana-Michigan sewing circle organization, arranged a very fine display of the various age group circles, representing a number of interests and possibilities in circle work. Also a poster showing our progress in giving to Christian nursing education, made by Margaret Brubacher, senior student nurse at Goshen, added much to the booth. Watch for a picture of the poster and of the entire display. The poster indicates that we have given \$1,000 of the \$3,600 pledged annually by our circle organization. This is encouraging. We have nine more months to go, but let us not wait, lest we forget.

\* \* \*

Recently a letter came to my desk from a fine girl who is about to enter training at La Junta. She wrote to share her joy because she had been chosen as the one to be awarded the scholarship given to a student nurse by a young married people's Sunday-school class. The spirit of such giving means much and is encouraging and strengthening to our girls who are launching out on their program for a life of Christian service. There are many ways in which we can help our student nurses. Individuals as well as groups could adopt a nurse. It is personal interest that often tells later whether we have a faithful Mennonite nurse or whether our girl has been won by other interests. May we be diligent in showing our Christian love especially to those student nurses of our own congregations.

\* \* \*

Have you provided work for the junior girls of your congregation? This is another means of keeping our girls interested in the work of their church, and in promoting their love for Christian service. A girl, aged eleven, who read in these columns of the great need for bandages worked up all of the sheets her mother had to spare for this purpose and then started out asking her neighbors for sheets. If we had a thousand junior girls like this, there would be many who would be comforted and relieved through their serv-



ice, and at the same time there would be a thousand happy girls.

\* \* \*

There were sisters in attendance at the convention who visited the sewing circle booth who for the first time were introduced to our literature. Because of this introduction, we expect a rise in the subscription list to the Missionary Sewing Circle Monthly and a greater interest in our Daily Prayer Guide as a result of words of recommendation and appreciation spoken at the convention.

It will be of interest to all to know that our organization has been asked to sponsor another annual Prayer Guide, and that plans are being made to improve the present edition.—Mrs. C. L. Shank.

## "I Knew You Would Come"

BY W. STANLEY RYCROFT

In Haiti I was told the story of the first visit of an evangelist to a place not far from where I was staying. Seventy-five years ago a man from this place went to Turks Island in the Bahamas and was greatly impressed by the way the people lived in contrast to the way people lived in his own town. They were cleaner, more orderly and happier. On inquiring why, he was told it was due to the Bible. He asked to see this book, and they gave him a copy of the English Bible. He took the book back home with him and told his relatives and friends that someday someone would come to tell them about the message in it. Seventy-five years went by and the man died, but his daughter had remembered what he had said. She was in the group that was addressed by the evangelist who finally came. He spoke about God the Creator, our heavenly Father, who so loved the world that He sent His Son to save all men everywhere. The woman listened, then slipped away from the group to her home, returning with the English Bible in her hand. When the evangelist stopped speaking, she asked him if what he was saying was in the book which she held. He recognized it at once and said yes. Then she embraced him and said: "My father said you would come; I knew you would come."—Bible Society Record.

A battle lost by Christian forces in India is a battle lost for the Christian way of life in Europe and America. If Christianity is wiped out in China, the battle line is drawn closer home, no matter where we may live. When growth in Christianity ceases anywhere, the leaven for reforming society is weakened everywhere. There was never a time when the need of the redemptive force of the Gospel is needed more than it is needed today, and it must operate everywhere to stop the cancerous growths of destructive forces rampant in society today. In the face of such a situation the challenge to strengthen the church in strategic positions is most urgent.—E. W. Menzel, in "N.C.C. of India Minutes."

# CHURCH CORRESPONDENCE

## CORRY, PENNSYLVANIA

(Beaver Dam Congregation)

Dear Readers: In September, 1951, Bro. Jacob Weirich asked to resign from his position as minister here. His resignation was accepted, much to the sorrow of many of the members of the church, but we were unable to select a suitable minister from those available. So Bro. Weirich stayed with us until February, 1952, at which time he left to become the minister at Belleville, Pa. May God bless and keep him.

Since then we have been having visiting ministers. Bro. L. S. Weber, a returned missionary from Argentina, and his wife have been coming and giving us very inspirational messages every other Sunday. They are now working at Scottdale, translating literature into Spanish.

In the near future we are looking forward to having Bro. Kenneth Snyder and his wife with us as minister. He is a graduate from Goshen Seminary.

Although we are only a small group of about 100 members, God is still adding steadily to our numbers. May God be with us as a congregation that we may work together, and help to bring still other souls to Christ.

We have a sewing circle which meets the first Thursday evening of every month and a junior circle which meets the last Thursday. Prayer meeting is held every Wednesday evening. May we ask an interest in your prayers.

This summer there were approximately 120 enrolled at our Bible school.

Over the week end of July 5, 6 Bro. Roy Koch from St. Jacobs, Ont., and Sister Ruth Bean, a missionary from China, were with us for our Youth Conference which is held every year at one of the four churches in the district. They both gave us some very challenging messages.

Sept. 1, 1952.

Mrs. John Wertz.

## STUARTS DRAFT, VIRGINIA

(Valley View Congregation)

Dear HERALD Readers: We have had several visiting speakers with us the last few months. Bro. B. B. King, Scottdale, Pa., gave a message on Sunday, June 1, "Why Are Men Lost?" On July 20 Bro. Myron Augsburg, Sarasota, Fla., gave a message entitled "The Secret of a Great Life."

On May 18 we observed communion.

Revival meetings were held June 15-24 by Bro. Martin Weaver, Annville, Pa. There were nine confessions.

In July we had our summer Bible school with an average attendance of 135.

On July 27 ten applicants were received into the church by water baptism.

Bro. Jason Weaver and wife left the last of July for a trip to Europe. They expect to return the last of September.

Counsel meeting was held on Sunday, Aug. 17.

The average attendance at Sunday school this summer was 142.

We are having showers of rain here at present, and we certainly do appreciate them. May we not forget to thank the Lord for His goodness to us.

Sept. 1, 1952.

Bessie Brydger Hailey.

## FISHER, ILLINOIS

Dear Christian Friends: The past few weeks have been especially busy but rich in blessings received. Bro. Roy Roth, Hesston, Kans., was guest speaker at our annual all-day meeting July 4.

The evening of July 6 Sister Phebe Yoder gave a talk and showed slides on the work in Africa.

The revival meetings at Dewey, Aug. 3-13, with Bro. Kenneth Good as evangelist and Bro. I. Mark Ross as song leader, were well attended. The visible results of these meetings were five precious souls taking a stand for Christ. The real value will never be measured. Christians were made to feel the need of a closer walk with Him. The converts now are under instruction preparatory to baptism. The Ambassadors Quartet from Goshen were with us the first night of our meetings.

Sister Esther Unzicker and the Dr. Walter Massanari family have returned home after having served two years in a service unit in Puerto Rico. Esther gave a talk and showed slides on the work down there the evening of July 13.

Bro. Joe Good served as chorister Aug. 9-16 at Little Eden Camp. This was the week for businessmen.

It is again time for reorganization to take place. We are made conscious of how swiftly the years roll by and we ask ourselves just what we have accomplished during the past year that will stand the test.

Alvin Becker of the American Bible Society gave a short talk on his work and then brought an evangelistic message Aug. 24.

The MYF is sponsoring meetings for the week end of Sept. 21 with Bro. Stanley Shenk, West Liberty, Ohio, as guest speaker. Some of our young people have been serving in service units this summer. Now a number are preparing to go to college.

Bro. Howard J. Zehr is continuing with the radio ministry each Sunday over stations WDWS, Champaign, and WIRL, Peoria. Remember this work in prayer as many are reached this way that otherwise would not be reached.

The shut-in work continues with those who serve receiving a blessing as they go.

Aug. 30, 1952.

Mrs. A. R. Zehr.

What is man's word compared with God's Word? It is as chaff to the wheat at worst, and as mere goldleaf to solid bullion at best.—Charles H. Spurgeon



## Have You Provoked Anyone Lately?

BY WILLIAM D. FRETZ

You may think this is a strange question to ask. But let me explain. I know you have often heard someone relate some incident about another person's unbecoming actions, and then they would add, "That surely provoked me." What they really meant to tell you was that they were irritated, or angered. For one of the definitions of the word "provoke" is, "to enrage; to irritate." It is in this sense of the word that Paul writes, "Ye fathers, provoke not your children to wrath." Happy is that person who can honestly say, "I never provoked anyone to anger if I can avoid it."

But there is a brighter side to this word "provoke." You see, in its root origin it means, "to call forth." Thus in relating an amusing occurrence we sometimes say that it provoked laughter.

Sometimes we use the word "provoke" with the meaning of, "to excite or stir up." It is in this latter and higher sense of meaning that the writer of Hebrews uses it when he says in Heb. 10:24, "Let us consider one another to provoke unto love and to good works." It is this kind of provoking that I am speaking about. Have you provoked, that is aroused anyone lately to the practice of love and more abundant performance of good works?

One way to arouse others to love and good works is to remind them of God's wondrous love for us: how "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Then we tell them that after God anointed Him with the Holy Ghost He "went about doing good, and healing all that were oppressed of the devil" (Acts 10:38). What Jesus said when He washed the disciples' feet is equally applicable here. "I have given you an example, that ye should do as I have done to you" (John 13:15). Jesus once said, "This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you" (John 15:12-14).

We might also relate the story of some other person's love and good works. That's the way Jesus tried to arouse another man to the practice of love and good works when He related the story of the good Samaritan and then concluded His story by saying, "Go, and do thou likewise" (Luke 10:37).

If we show others how ready God is to recompense His servants for every act of kindness they do to others, especially to fellow believers, that alone should arouse every true Christian to greater activity in the practice of love and good works. Jesus said that even the gift of a cup of cold water for His name's sake

would not go unrewarded. Matt. 10:42. "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister" (Heb. 6:10).

When that great day comes when Jesus shall sit upon the throne of His glory, how we will wish then that our life had been full of love and good works. For then Jesus, the King, will say "unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. . . . And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me" (Matt. 25:34-36, 40).

"Charge them that are rich in this world . . . that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life" (1 Tim. 6:17-19).

Perkasie, Pa.

## The Great Physician

BY STANLEY C. SHENK

Sir Luke Fildes has given us a deeply moving painting entitled, "The Doctor." Upon a couch lies a beautiful child. Near by, his face partly in shadow from the lamp, sits the doctor, soberly and sadly regarding the face of the dying child. On the floor lie the torn envelopes of medicines that were all in vain. Off to the right the father stands with haggard face, looking desperately toward the doctor, while with his left hand he tries to comfort the weeping mother. At the deep window to the east, a half-light is filtering in past the row of potted flowers. Gray dawn is breaking, but Death is in the room, and in the hearts of the parents and the doctor the shadows lie deep. How marvelous it would be if the door could open and the helpless physician and the brokenhearted parents could behold the tender face of the great healer of Galilee! Yet that is just what happened in the house of Jairus! It was all over. The maiden was dead. The healer had been too long delayed. But then He came, and—wonder of wonders!—He raised the girl from the dead, and restored her to the half-stunned, almost incredulous, fervently joyous parents.—*Herald Youth Bible Studies.*

It takes a lifetime to explore a rich personality; this makes marriage a glorious adventure.—Paul M. Miller.

## GRACE OF HUMILITY

Beyond controversy, humility is indispensable to the true life of the soul. There are graces which may be given or withheld; experiences, assurances, raptures, ecstasies. But no man ever went to heaven without learning humility on this side of the grave.

Without humility a contrite heart and a prevailing prayer for pardon are impossible. It is only when the proud heart is broken that a man casts himself at the feet of our crucified Saviour, to pray for the atoning stream of blood which may wash out his deep stains of guilt and give him peace in giving him pardon.

Without humility religious progress is impossible. The true growth of the soul is not to be measured by our attempting many extraordinary duties but by our power of doing simple duties well. And humility, when it reigns in the soul, carries this principle into practice. It bids us hallow our work, especially whatever may be to us hard or distasteful work, by doing it as a matter of principle.

It bids us, when on our knees, use simple prayers. It enriches common acts of neighborly and social kindness with that intensity of moral effort which is due to every act of which the deepest moving power is the love of God.

Without humility no soul that has turned to God and is learning to serve Him is for a moment safe. The whole life of the living soul is the work of divine grace. And while pride claims merit for self and therefore goes before a fall, humility confesses, day by day, "By the grace of God I am what I am."

For humility is the condition and guarantee of grace. And, as Augustine says, there is no reason, apart from the grace of God, why the highest saint should not be the worst of criminals.—H. P. Lid-don, in *The Burning Bush.*

## WASHINGTON'S PRAYER FOR THE UNITED STATES OF AMERICA, JUNE 8, 1783

Almighty God, we make our earnest prayer that Thou wilt keep the United States in Thy holy protection; that Thou wilt incline the hearts of the citizens to cultivate a spirit of subordination and obedience to government, and entertain a brotherly affection and love for one another and for their fellow citizens of the United States at large.

And, finally, that Thou wilt most graciously be pleased to dispose us all to do justice, to love mercy, and to demean ourselves with that charity, humility, and pacific temper of mind which were the characteristics of the Divine Author of our blessed religion, and without a humble imitation of whose example in these things we can never hope to be a happy nation.

Grant our supplication, we beseech Thee, through Jesus Christ our Lord. Amen.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Birkey.**—To Paul and Evelyn (Lais) Birkey, Kalispell, Mont., a third child, a daughter, Donna Rose, July 7, 1952.

**Bishop.**—To J. Russell and Rhoda (Landis) Bishop, Hatfield, Pa., a third child, a son, David Carl, July 30, 1952.

**Burkhart.**—To James H. and Loretta (Fox) Burkhardt, East Earl, Pa., a second child, a daughter, Joyce Elaine, Aug. 19, 1952.

**Burkholder.**—To Warren and Virginia (Troyer) Burkholder, Dale Enterprise, Va., a son, Sheldon Dale, July 21, 1952.

**Coffman.**—To David and Vivian (Burkholder) Coffman, Harrisonburg, Va., a daughter, Glenna Jean, Aug. 6, 1952.

**Crosley.**—To Walter S. and Gladys (Bechler) Crosley, Meadville, Pa., a first child, a son, David Geoffrey, Sept. 3, 1952.

**Grieser.**—To Roy and Geraldine (Nolan) Grieser, Gibson City, Ill., a fourth child, a son, Stephen Nolan, Aug. 3, 1952.

**Herr.**—To Carl B. and Erma Lois (Hess) Herr, Lancaster, Pa., a second child, a daughter, Elaine Louise, Aug. 19, 1952.

**Hess.**—To Herbert and Eunice (Berger) Hess, Lititz, Pa., a first child, a son, Gerald Ray, Aug. 28, 1952.

**Hofstetter.**—To Milton and Fern (Gerber) Hofstetter, Dalton, Ohio, a son, Harold David, June 21, 1952.

**Hofstetter.**—To Richard and Mary (Eberly) Hofstetter, Dalton, Ohio, a son, Michael Dale, Aug. 4, 1952.

**King.**—To David M. and Rhoda (Longacre) King, Cochransville, Pa., a second son, David Marlin, Aug. 21, 1952.

**Kurtz.**—To John C. and Barbara (Good) Kurtz, Elverson, Pa., a second child, John Allen, Aug. 26, 1952.

**Landis.**—To Luke and Marian (Stauffer) Landis, Bareville, Pa., a second child, a daughter, Janet Louise, Aug. 25, 1952.

**Lubbers.**—To Clarence and Maxine (Meyers) Lubbers, Freeport, Ill., a son, Thomas Michael, Aug. 28, 1952.

**Martin.**—To Nelson and Mary (Yoder) Martin, Nappanee, Ind., a first child, a daughter, Patricia Ann, Aug. 24, 1952.

**McMichael.**—To H. Mervin and Arlene (Herr) McMichael, Lancaster, Pa., a first child, a son, Mervin Eugene, Aug. 19, 1952.

**Myers.**—To Ivan H. and Lillian (Baylie) Myers, Sagerstown, Pa., a seventh son, Kenneth Lee, June 24, 1952.

**Nussbaum.**—To Marion and Ann (Lehman) Nussbaum, Dalton, Ohio, a daughter, Judith Mae, July 6, 1952.

**Oyer.**—To Vilas and Viola (Stauffer) Oyer, Foolsland, Ill., a third child, a daughter, Helen Mae, July 20, 1952.

**Reitz.**—To Leroy D. and Miriam (Eby) Reitz, Millersville, Pa., a second child, a son, Raymond E., Sept. 1, 1952.

**Ropp.**—To John L. and Violet (Martin) Ropp, Nashvank, Minn., a daughter, Ruth Ann, Aug. 21, 1952.

**Sauder.**—To Joseph P. and Geneva (Danber) Sauder, Ellicott City, Md., a first child, a daughter, Carol Ann, Aug. 24, 1952.

**Springer.**—To Paul and Aldythe (Zehr) Springer, Saybrook, Ill., a second child, a daughter, Susan Elaine, Aug. 23, 1952.

**Troyer.**—To Dana O. and Verna (Burkholder) Troyer, Chicago, Ill., a second son, Robert Martin, Aug. 29, 1952.

**Weber.**—To Dale and Doris (Gramley) Weber, Freeport, Ill., a son, Lavern Dale, Aug. 27, 1952.

**Wenger.**—To Paul L. and Martha (Driver) Wenger, Waynesboro, Va., a fifth child, a daughter, Carol Elaine, Aug. 26, 1952.

**Yoder.**—To Duane E. and Ellen L. (Miller) Yoder, Kalona, Iowa, a fifth child, a son, Miller Duane, Aug. 23, 1952.

**Yoder.**—To Ivan E. and Mary C. (Yoder) Yoder, Belleville, Pa., a first child, a son, Jonathan Edward, Aug. 9, 1952.

**Yoder.**—To Robert E. and Esther (Yoder) Yoder, Waynesboro, Va., a fourth son, Donald, Aug. 14, 1952.

**Youndt.**—To Leon E. and Eva (Martin) Youndt, Denver, Pa., a fifth child, a daughter, Karen Dawn, Aug. 24, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Boss—Mast.**—Paul Boss and Martha Mast, both of the Mountain View congregation, Creston, Mont., by J. G. Hochstetler, Aug. 8, 1952.

**Dick—Grove.**—Raymond Dick, Hebron, Buhler, Kans., and Amanda Ellen Grove, Cedar Grove, Greencastle, Pa., by Abram M. Baer at the home of the bride's brother, June 14, 1952.

**Harnish—Warfel.**—Paul H. Harnish of the Byerland congregation, Willow Street, Pa., and Grace Warfel of the River Corner congregation, Conestoga, Pa., by Henry W. Nauman at the home of the bride, Aug. 27, 1952.

**King—Birkey.**—John King, West Liberty, Ohio, and Edith Birkey, Fisher, Ill., by Howard J. Zehr, assisted by Harold A. Zehr, at the East Bend Church, Fisher, Ill., Aug. 15, 1952.

**Miller—Mast.**—Melvin E. Miller, Orrville, Ohio, and Mary Ellen Mast, Garrettsville, Ohio, by William G. Detweiler at the home of the officiating minister Aug. 31, 1952.

**Reschly—Chorpening.**—Orlin Reschly and Wilda Jean Chorpening, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty at the home of the bride Aug. 31, 1952.

**Roth—Wenger.**—Wesley Roth and Lucille Wenger, both of the Sugar Creek congregation, Wayland, Iowa, by Willard Leichty at the home of the bride Aug. 3, 1952.

**Rudy—Hagey.**—Robert Rudy and Gwen Hagey, both of Preston, Ont., by Merle Shantz at the home of the bride Aug. 30, 1952.

**Schell—Baer.**—John Schell of Milledgeville, Ill., and Rosella Baer, Archbold, Ohio, by E. B. Frey at the home of the bride Sept. 2, 1952.

**Sprunger—Zimmerman.**—Eugene Sprunger, Berne, Ind., and Gladys Zimmerman, Conway, Kans., by M. M. Troyer at the West Liberty Church, Windom, Kans., Aug. 1, 1952.

**Yoder—Hershberger.**—Alfred Yoder, Jr., and Irene Hershberger, both of the Sycamore Grove congregation, Garden City, Mo., by the bride's father, W. R. Hershberger, Aug. 10, 1952.

**Yoder—Landes.**—Paul Yoder, Swamp congregation, Shelly, Pa., and Naomi Landes, Bally, Pa., congregation, by Stanley Beidler, assisted by Alvin Detweiler, at the Bally Church Aug. 16, 1952.

**Yoder—Voegtlin.**—Kenneth Donald Yoder and Ruth Elizabeth Voegtlin, both of the Salem congregation, Tofield, Alta., by John B. Stauffer at the Salem Mennonite Church Aug. 27, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brunk.**—Marietta Rebecca, daughter of Luther S. and Rebecca (Oxley) Gray, was born in Kokomo, Ind., May 27, 1869; passed away at Mercy Hospital, Moundridge, Kans., July 24, 1952; aged 83 y. 1 m. 27 d. On Oct. 14, 1888, she was united in marriage to Joseph F. Brunk who preceded her in death Sept. 17, 1943. Early in life she accepted Christ as her Saviour. During their early married life they were farming in McPherson County and soon became active in mission work for the Mennonite Church, going to Hillsboro, Kans., and supervising a children's home in 1903. From there they were active in starting and supervising the Mennonite Sanitarium at La Junta, Colo. Later they were superintendents of the Old People's Home in Ohio. Some years ago they started a Gospel Mission in Hutchinson, Kans., and about 1934 they retired to a residence in Newton, Kans. Surviving is one daughter (Mrs. Mabel S. Remer, Newton, Kans.), one sister (Julia E. Hawthorne, McPherson, Kans.), 7 grandchildren, and 15 great-grandchildren. Funeral services were held at the Moody Funeral Chapel at Newton, Kans., with Laurence Horst and Dr. Fred S. Brenneman in charge, and at West Liberty Church, McPherson, Kans., with Earl Buckwalter and Menno Troyer in charge. Burial was in the near-by cemetery.

**Buerge.**—Alf, son of Daniel and Lidia (Schrock) Buerge, was born in Reed City, Mich., April 3, 1875; passed away at Santa Monica, Calif., July 22, 1952; aged 77 y. 3 m. 19 d. On April 3, 1901, he was married to Effie Virginia Goodman, who preceded him in death in 1931. To this union were born 6 sons. In 1935 he was married to Catherine Lever who passed away in 1943. On Feb. 25, 1945, he was united in marriage to Florence Pender. Surviving are his wife, 2 sisters (Amanda Seidner, Springfield, Mo.; and Sadie Shepp, Carthage, Mo.), 5 sons (Lester Leon, Waymon Alf, and Claude Mende, Albany, Oreg.; Lowell Royden, Forest Home, Calif.; and Maurice Earl, Pacific Palisades, Calif.), 17 grandchildren, 2 great-grandchildren, 2 stepdaughters, and one stepson. One infant son preceded him in death. He was associated with the Mennonite Church from his youth and remained steadfast in doctrine until his death. In later years, because of the distance of his own church, he fellowshiped with the Trinity Baptist Church at Santa Monica.

**Chapman.**—Lydia was born Oct. 10, 1875; passed away at the Dunlan Memorial Hospital, Orrville, Ohio, June 5, 1952; aged 76 y. 7 m. 25 d. She had been in failing health for a number of years and became seriously ill about five weeks before her passing. In 1894 she was united in marriage to Samuel Milton Chapman who preceded her in death Feb. 7, 1948. She had accepted Christ as her personal Saviour, and at her death was a faithful member of the Pleasant View Mennonite Church near North Lawrence, Ohio. Surviving is one son (George, Dalton, Ohio), one sister (Mrs. Oliver Howman, Dalton, Ohio), and 7 brothers (Cyrus, Massillon, Ohio; Levi, Cuyahoga Falls, Ohio; David and Samuel, North Lawrence, Ohio; George and Eugene, Burton City, Ohio; and Alvin, Canton, Ohio). A daughter (Vera) preceded her in death. Funeral services were held in the Pleasant View Mennonite Church in charge of Elmer E. Yoder, and interment was made in the Dalton, Ohio, cemetery.

**Cockley.**—Susie Alice, daughter of the late Reuben and Anna (Weber) Cockley, passed away at the Orrville Mennonite Home, Lancaster, Pa., July 24, 1952, in her sixty-ninth year. Early in life she practiced home nursing and later operated a maternity home at Mechanicsburg, Pa., for 15 years. The past 5 years she served as a nurse at the Mennonite Home where she gained a host of friends. Surviving are Noah W. and Reuben Cockley of Mechanicsburg, Pa.; Mrs. Cyrus Niesley, Carlisle, Pa.; and Mrs. Henry Frey, Chambersburg, Pa. Funeral services were conducted at the Mennonite Home by Landis Brubaker and at the Churchtown Mennonite Church by William Strong and Bros. Baer and Hinnsecker. Interment was made in the Mt. Zion Cemetery, Mechanicsburg, Pa.

**Eby.**—Raymond Moab, son of the late Samuel R. and Emma (Showalter) Eby, was born Sept. 7, 1917; passed away at the Washington County Hospital July 4, 1952; aged 34 y. 9 m. 27 d. In his early teens he accepted Christ as his personal Saviour and united with the Clear Spring, Md., Mennonite Church of which he was a faithful member until death. In quietness and confidence was his strength; an expression of his quiet suffering and desire to rest from the cares of life was shown by his selection of the hymn, "Rest By and By," to be sung at his funeral. Surviving are his wife, Lula (Horst), 3 daughters (E. Lucille, K. Lavonne, and Karen E.), one son (Lynn E.), his mother, 3 brothers (Lewis V., Clear Spring, Md.; Carl S., Williamsport, Md., and Norman, Hagerstown, Md.), and 2 sisters (Marie B.—Mrs. Reuben Martin, Hagerstown, Md.; and Dorothy, Clear Spring, Md.). His father preceded him in death. Funeral services were conducted from his late home near Williamsport, Md., July 8, by M. K. Horst; further services at the Clear Spring Mennonite Church by Amos Martin and Amos Horst. His body was laid to rest in the adjoining cemetery.

**Harshbarger.**—Ella Eldora, daughter of David and Sarah (Yoder) Allgyer, was born at Allensville, Pa., Dec. 9, 1875; passed away May 26, 1952; aged 76 y. 5 m. 13 d. She was married to Rufus Harshbarger who preceded her in death. Surviving are 3 sons (Clarence, Beaver Falls, Pa.; Ralph, Lewistown, Pa.; and Bruce, Mattawana, Pa.), 2 daughters (Lena—Mrs. Glenn Anrard, Lewistown, Pa.; and Florence, at home), 13 grandchildren, and 17 great-grandchildren. She was a member of the Mattawana, Pa., Mennonite Church. Funeral services were conducted at the Booth Funeral Home



by Ross D. Metzler, and interment was made in the Pleasant View Cemetery.

**Heisler.**—Richard LeRoy, son of Mr. and Mrs. Jacob Heisler, was born at Canton, Ohio, Dec. 29, 1924; passed away in his sleep at the Aultman Hospital June 26, 1952; aged 27 y. 5 m. 27 d. On Jan. 1, 1949, he was married to Gloria Thorsen. Lately he attended the Baptist Church and was concerned for his spiritual life and that of his family. Surviving are his parents, wife, a son (David), 3 sisters (Alice, Donna, and Carol), 2 brothers (Robert and Jack), a grandfather, grandmother, and many other relatives and friends. Funeral services were held at the Stull Funeral Home in charge of Lester A. Wyse of Hartville, Ohio, and interment was made in the East Mimishillen Cemetery.

**Horsch.**—Joseph, son of Henry and Katherine (Good) Horsch, was born near Gilmore City, Iowa, Nov. 1, 1900; passed away at the Mercy Hospital, Urhuna, Ill., July 10, 1952; aged 51 y. 8 m. 9 d. He was united in marriage to Ruth Birky at Shickley, Nebr., on Jan. 12, 1926. He accepted the Lord as his Saviour at an early age and united with the East Bend Mennonite Church where he remained a faithful member. Surviving are his wife, 4 sons (Donald, Fisher, Ill.; Orville, Goodfellow Air Force Base, Texas; Floyd and Junior, at home), a daughter (Velma, at home), his mother, 5 sisters (Mrs. Louise Augsbarger, Fisher, Ill.; Mrs. Lovina Schertz, Lowpoint, Ill.; Mrs. Clara Zehr, Manson, Iowa; Mrs. Katie Kennell, Roanoke, Ill.; and Mrs. Elsie Birkey, Manson, Iowa), and 2 brothers (Henry, Foosland, Ill.; and Ervin, Minier, Ill.). He was preceded in death by a son, his father, one brother, and one sister. Funeral services were held at East Bend, Fisher, Ill., July 13 by Howard J. Zehr assisted by Harold Zehr. Interment was made in the church cemetery.

**Landis.**—Tillie M., daughter of John and Fannie (Auker—Detra) Guston, was born in Juniata Co., Pa., Nov. 12, 1885; passed away at Ephrata, Pa., July 7, 1952; aged 66 y. 7 m. 25 d. She was united in marriage to A. A. Landis. She accepted Christ as her Saviour in her youth, and at the time of her death was a member of the Bethel Mennonite Church, Mummasburg, Pa., where her husband was pastor for a number of years. She is survived by her husband, 3 stepdaughters (Mabel C., at home; Mary M.—Mrs. Titus S. Horst, Akron, Pa.; and Esther V.—Mrs. Reynolds H. Minnich, Lancaster, Pa.), a daughter-in-law (Mrs. Eva D. Landis, Harrisonburg, Va.), 12 grandchildren, 6 great-grandchildren, one sister (Anna May—Mrs. Levi Musser, Mannheim, Pa.), and 2 brothers (Walter G. Detra, Ephrata, Pa.; and Banks W. Detra, Lancaster, Pa.). Funeral services were held July 10 at the home and at the Ephrata, Pa., Mennonite Church in charge of Glenn Musselman, Glenn Esh, and Paul Lantz. Interment was made in the Metzler Mennonite Cemetery.

**Leatherman.**—Daniel S. was born at Pinersville, Pa., Sept. 8, 1874; passed away July 20, 1952; aged 77 y. 10 m. 18 d. Early in life he united with the Plain congregation, Lansdale, Pa. He was active in the church and Sunday school as teacher and superintendent for 40 years. Surviving are his wife and 9 children. Three children preceded him in death. Funeral services were held at the Plain Church in charge of J. C. Clemens, Wayne Kratz, and Arthur Ruth. Interment was made in the adjoining cemetery.

**Lehman.**—Daisy Lee, daughter of the late Mr. and Mrs. C. L. Bute, was born near Cullom, Ill., May 28, 1878; passed away May 12, 1952, as the result of a sudden heart attack; aged 73 y. 11 m. 14 d. On Nov. 11, 1906 she was united in marriage to David F. Lehman. While Mrs. Lehman devoted most of her time to the welfare of her home, she also found time to serve in the circles of the Mennonite Church. Surviving are her husband, 3 sons (Floyd J., Grand Rapids, Mich.; Arthur and Dorman, Excelsior, Ill.), one daughter (Mrs. Alvin Zehr, Manson, Iowa), 14 grandchildren, 2 great-grandchildren, 2 sisters (Mrs. G. B. Peterson, Jackson, Minn.; and Mrs. Belle Rintule, Hollywood, Calif.), and 3 brothers (Charles, Alhna, Minn.; Drew and Tom, Jackson, Minn.). Funeral services were held from the Lehman residence in Alhna, Minn., and from the Alhna Mennonite Church with Nicholas Staltz officiating, assisted by Noah Landis. Burial was in Riverside Cemetery.

**Oyer.**—Elizabeth, daughter of the late Daniel and Catherine (Heiser) Zehr, was born at Good-

field, Ill., Oct. 13, 1877; passed away at Morton, Ill., July 12, 1952; aged 74 y. 8 m. 30 d. She was united in marriage to Jacob Oyer on March 8, 1900. In her youth she accepted Christ as her Saviour and was a member of the New-castle, Ill., Mennonite Church at the time of her death. Her life had always been a witness for her Lord. Surviving are her husband, 4 sons (Lester, Manson, Iowa; Harold, Lovington, Ill.; Willard, Manson, Iowa; Wilford, Hebron, Ind.), 3 daughters (Mrs. Ethel Schlappi, Morton, Ill.; Lucille and Ruth, at home), 3 brothers (Peter, Morton, Ill.; Amos, Mackinaw, Ill.; and Daniel A., Ludlow, Ill.), 2 sisters (Mrs. Joseph Birky, Foosland, Ill., and Matilda Zehr, Morton, Ill.), 12 grandchildren, and 3 great-grandchildren. A daughter and brother preceded her in death. Funeral services were held at the Morton, Ill., Mennonite Church with J. A. Heiser, N. N. Roeschley, and Robert Zehr officiating. Interment was made in the Mt. Zion Cemetery, Deer Creek, Ill.

**Schneider.**—Ernest, son of Fredrick and Anna Barbara Schneider, was born in Longers Whold, Switzerland, Nov. 20, 1869; passed away at the Sun Set Home at Geneva, Nebr., July 20, 1952; aged 82 y. 8 m. On Dec. 27, 1908, he was married to Kate Roth who preceded him in death on Jan. 22, 1948. He united with the Mennonite Church in his youth and remained faithful until death. Surviving is one brother (Lewis H., Omaha, Nebr.). His father, mother, 4 sisters, and one brother preceded him in death. Funeral services were held at the Salem Mennonite Church, Shickley, Nebr., July 29, in charge of the local ministers. Interment was made in the adjoining cemetery.



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## THE BOOK SHELF

**Hurlbut's Story of the Bible**, by Jesse Lyman Hurlbut; John C. Winston Co.; 1952; 655 pp.; \$4.95.

For nearly half a century these stories of the Bible which first came from the pen of Jesse Lyman Hurlbut in 1904 have held a place among the fifty best sellers. They have been translated into many languages, including Afrikaans. These facts alone make a review of the 1952 edition—which contains virtually the original text—seem superfluous. On the other hand, in view of the emergence of and revision of other Bible storybooks, such a noteworthy accomplishment as the 1951 edition of Hurlbut's *Story of the Bible* deserves unique notice.

Jesse Lyman Hurlbut, a graduate of Wesleyan University, an ordained minister, and a pioneer in the field of religious education, wrote these stories down that young people, as the dedication states, might become interested in reading the Bible. He wrote them after years of telling them to his own and other children in much the same manner, without embellishment or moralizing, very close to the language, style, and sequence of the King James Version. His son Charles, in an introductory explanation entitled "A Son's Memory of His Father," further explains that his father purposely refrained from inserting imaginative detail or from drawing doctrinal lessons which are not found in the Bible narrative itself. In the opinion of this reviewer, this viewpoint alone would give Hurlbut's *Story of the Bible* an almost unassailable advantage over most of the Bible storybooks on the market at the present time. There are simply no doctrinal "bones" to "pick."

The claim of author and publishers concerning the age group for which these stories are intended is modest—"for young and old." One might arbitrarily say that from 8 to 80 these stories should hold interest and meaning to the reader. No claim is made that they are adapted for the youngest readers and listeners, and they obviously are not. Neither the style nor the word choice, both so close to the King James Version, are, in this reviewer's opinion, adapted to the understanding of the preschool child. Even readers eight and over may find some of the Old Testament stories too heavily loaded with factual details. In the very limited scope of our own family, the following scene was re-enacted faithfully as this book was read: the eight-year-old listened avidly, and asked for more. The six-year-old squirmed and kept interrupting with "Now read something else," or "I want to see the rest of the pictures." The four-year-old got up and wandered away. While individual interests may account in part for the reactions, we found that the six-year-old listened to the same story with eagerness when it was read from Egermeier (*Bible Story Book*, by Elsie E. Egermeier; The Warner Press; 1947; 608 pp.; \$3.95). And the four-



year-old did likewise when it was read from Schoolland (Marian's *Big Book of Bible Stories*, by Marian Schoolland; Wm. B. Eerdmans Publishing Co.; 1951; 343 pp.).

From this and similar experiences, this reviewer is convinced of the need for more than one Bible storybook in a home where children of different ages are growing up together. For the child who is old enough to read (and enjoy reading) himself, it would seem that no other book so successfully bridges the gap between the reading of Bible stories and the reading of the Bible itself as does this book (Hurlbut's).

In its style, Hurlbut's is definitely a man's storytelling—concise, clean-cut, with a flair for accuracy and a minimum of adornment. Those who are accustomed to the somewhat more gentle, imaginative, easy style of Egermeier will perhaps miss the feminine touch. But they will welcome Hurlbut's forthright honesty. Hurlbut neither "explains away" nor explains further anything which the Scriptures themselves do not make clear. Problematic situations are not omitted. One example of this is the story of the child Samuel. Egermeier begins the story with the beautiful sentiment of Hannah's longing for a child, leaving out the unpleasant fact of the other wife. Hurlbut begins, "Elkanah had two wives, as did many men in that time. . . ." Hurlbut makes no judgment of his own as Egermeier and other writers do. On page 29 in Egermeier one reads of Cain and Abel, "This quarrel ended dreadfully!" Hurlbut writes, "When they were out in the field together, Cain struck his brother Abel and killed him. So the first baby in the world grew up to be the murderer of his own brother."

By refraining from moralistic remarks, imaginative touches, exclamations and interpolations, Hurlbut perhaps misses the intimacy and subjectivity of an Egermeier, but achieves an impersonal and objective honesty, a style authenticated by the Bible itself. Also, from the standpoint of character building, it seems to this reviewer that the principle of permitting the child to draw his own moral deductions and to fill the spaces with his own imaginative details, is superior to that of pointing out morals and creating imaginary stage-settings for him.

At times the language seems stilted rather more than is necessary to retain the flavor of the King James Version. Use of such words as "smitten," "sought," "slew," might possibly bother the younger reader, and to the older reader might seem almost archaic.

The feature of the 1952 edition which deserves special mention, and which undoubtedly puts it far ahead of other Bible storybooks, is the art work. Besides retaining the 16 beautiful Leinweber paintings of Old Testament subjects, the book is profusely illustrated by 160 two-color line-drawings by the modern American artist, Steele Savage. Savage's treatment of Biblical subjects and characters is uniquely original and refreshing, giving the effect of a "shot in the arm" to our musty conception of what Bible characters should look like. Likewise arresting, yet in a different way, are the 32 New Testament color plates

of Bible tableaux modeled exclusively for Hurlbut's by the modern Italian sculptor, Domenico Mastroianni. These powerful reproductions of the life of Christ give an unusual three-dimensional effect.

Map lovers will not find their maps in this book—except for the animated pictorial maps which make up the attractive end-sheets. Egermeier has, in addition to this feature, a series of eight interesting animated pictorial maps in the appendix. Egermeier also (in the Child Culture Edition) has a 63-page home study section containing interesting facts and charts, also questions and answers. Hurlbut contains, besides the illustrations, only the Bible stories themselves. There are 168 of these, compared with Egermeier's 234. The chapter headings are simple, at times graphic, and tend to be more arresting and less wordy than Egermeier's.

This edition is printed in a new and attractive type face, and the size, design, and paper have undergone changes greatly to the credit of the book.

Every home with growing children should have, in addition to a Bible storybook (or books) particularly written for its younger members, this new edition of *Hurlbut's Story of the Bible*. Teachers of children, and pastors, should also find the book valuable both for its accurate narration of the Bible story, and for its rich store of art.—Miriam Sieber Lind.

**Principles of Personality Building for Christian Parents**, by C. B. Eavey; Zondervan; 1952; 321 pp.; \$3.75.

Christian parents have long looked for help to strengthen the home influence. The task of rearing children in the kind of world they face is increasingly more and more difficult. Our complex society provides so many facets of influence that we need better understandings of child nature to meet the challenge of human destiny.

The book under review is limited in design and purpose to the statement of principles of child nurture. It does not include the answers but presents the basic factors that are essential to finding the answers. It helps parents understand themselves and their children.

The major thesis of this book holds the reader to the author's basic concern: that the child be well trained in the early years of his life. There is no escape from the author's pungent appeal for good behavior in the parents. He finds the answer of strength of personality in children in the well-integrated personality of parents.

The author is an evangelical writer. He makes good use of the Scriptures. This is not a book studded with proof texts, however. Dr. Eavey finds principles of psychology supported by Biblical ideals. He does not hesitate to show wherein modern psychological theories come into conflict with the Bible and always throws his weight of influence with the Scriptures.

Here is a book that deserves a wide distribution. Young parents and prospective parents will profit much from reading it. In fact, the book is well suited to use as a text

in study groups. It should do much to help strengthen our homes for Christ.—John R. Mumaw.

**Crowded to Christ**, by L. E. Maxwell; Eerdmans; 1950; 354 pp.; \$3.00.

It is always refreshing to find in a religious book the note of certainty and conviction. Christianity has suffered greatly from indecision and compromise. Too many authors of recent times have been satisfied to speak in general terms and with indefinite applications. But this is never true of L. E. Maxwell. He speaks with a compelling conviction and lays the ax to the root of evil.

In *Crowded to Christ* we have a direct attack on evil practices. He denounces carnality with candor and makes no apology for the demands of the Gospel. His concept of Christian living is drawn from Biblical principles. He applies the Truth to current issues and shows the relevance of Scripture to personal living.

This book has a strong emphasis upon obedience to Christ without sacrificing the devotional aspects of a theology of Christian experience. He holds a well-balanced view of New Testament teaching on law and grace. His exposure of the weakness of "just believeism" is convincing. This book presents a clear Scriptural testimony against any view that allows sin in the believer's life. It calls for holiness and consistency.

The reader will at times wish the author had written more concisely. There is a tendency to repeat ideas expressed adequately in previous paragraphs and chapters. But in spite of this the book reads well and provides a lot of spiritual meat for the honest seeker. If you refuse to have your life brought under criticism, don't read this book. It is sure to strike opposition and guilt in your soul.

The reviewer wishes there had been a more satisfactory exposition of Romans 7. He is also a bit concerned about the author's use of Old Testament incidents to establish New Testament truth. But the total impact of the book is to be commended. Your life will be enriched by reading it.—John R. Mumaw.

### SILENT UNDER INSULT

Never allow yourself to answer again, when you are blamed. Never defend yourself. Let them reprehend you, in private or in public, as much as they please. Let the righteous smite you; it shall be a kindness; and let him reprove you, it shall be an excellent oil, which shall not break your head.

"It is a mark of the deepest and truest humility," says a great saint, "to see ourselves condemned without cause, and to be silent under it. To be silent under insult and wrong is a very noble imitation of our Lord. O my Lord, when I remember in how many ways Thou didst suffer, who in no way deserved it, I know not where my senses are when I am in such a haste to defend and excuse myself.

"Is it possible I should desire anyone to speak any good of me, or to think it, when so many ill things were thought and spoken of Thee! What about being blamed by all men, if only we stand at last blameless before Thee!"—Alexander Whyte.



## ITEMS and COMMENTS

Retail stores in Montreal, Canada, won their fight against a municipal ordinance requiring them to close on certain Roman Catholic holidays. On June 17 the Montreal Superior Court declared the law unconstitutional.

• • •

The Kleine Gemeinde, a branch of the Mennonite Church, has officially changed its name in Canada. The new name is Evangelical Mennonite Church. This group is not to be confused with the Evangelical Mennonite Church of the United States.

• • •

A dispatch from Berlin says that Soviet Zone authorities have taken over control of the famous Wartburg Castle, near Eisenbach, famous as the retreat in which Martin Luther found refuge after the Diet of Worms and where he translated the New Testament into German. While a Soviet News Agency said that the castle was taken into the "guardianship" of the East German government as a "national cultural place," evangelical church officials expressed fear that it might be a case of expropriation of the Wartburg Foundation which owns the famous historical place.

• • •

According to Religious News Service a total of 255 Presbyterian clergymen have been killed or kidnaped by North Korean forces during the two years of the war. It is said that most of the kidnaped ministers are believed to be dead. The announcement also said that 152 chapels had been completely destroyed and another 468 had been damaged. There were 2,250 Presbyterian churches in Korea before the war.

• • •

In recognition of the Mennonite World Conference held at Basel, Switzerland, in August, the theological faculty of the University of Basel devoted the current issue of its journal, "Theologische Zeitschrift," to Anabaptist history. It included articles by Harold S. Bender, of Goshen College, Fritz Blanke of the University of Zurich, and Ernst Crous of the University of Gottingen, Germany.

• • •

According to the 1952 Yearbook of American Churches, to be published in September under the auspices of the National Council of Churches, the total membership in 252 religious bodies in the United States has reached the all-time high of 88,673,005, an increase over the previous year of 1,842,515, or a gain of 2 per cent. The population gain was 1.7 per cent. Church members now constitute 58 per cent of the population as compared to 47 per cent in 1930. Protestants number 52,000,000 while Roman Catholics are given an approximate membership of 29,000,000. It should be remembered that Protestant membership is counted on the basis of about 13 years and over, while Catholics regard all



Who?

What?

Why?

Where?

When?

and How?

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baptized members, including children, as members. The Yearbook also reports 258,877 Sunday schools, with 30,658,149 members. Sunday-school enrollment has taken an upward trend since 1947. Dr. Benson Y. Landis, editor of the Yearbook, made this interesting comment: "There is statistical evidence that the people of the United States turned to the churches in a period of war, international crisis and the atomic age—1940-1950—to a much greater extent than during either the depression years of the 30's or the relatively prosperous years of the 20's. Church membership has been rising steadily during the past 100 years. Since 1940 the increase has been remarkably rapid."

• • •

Mennonite immigrants numbering 8,156 have come to Canada since 1947. These include 1,057 wives who do not know whether their husbands are living.

• • •

George Bourgraf, an employee in a Cincinnati, Ohio, casket firm, has appealed to the United States Post Office to issue stamps bearing the motto, "In God We Trust." He feels that this would help to tell the world

that Americans are a God-believing people and that this would give a witness to this fact everywhere, including people behind the Iron Curtain.

• • •

Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, in America for a visit said he is "somewhat allergic" to television receivers and questions their value in restoring American home life, since "there is not much home life in sitting like dummies before a TV set."

• • •

There are 30 persons in prison in Holland because of conscientious objections to war. Only two of these are Mennonites, as most Mennonites are recognized as sincere and are assigned to civilian alternative service.

• • •

France has imprisoned 31 conscientious objectors. Mennonites have asked for alternative service privileges. Their request is supported by the Protestant Council of Churches. The government has not replied to the request.

• • •

All Mennonite bodies in America have about 50,000 members in their foreign missions, served by about 400 missionaries.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

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NUMBER 39

## The Withered Hand

I was once a great sinner. My sins were like scarlet, but now they are white as snow; they were like crimson, but now are as wool. Isa. 1:18. Praise and glory to the wonderful name of Jesus, my Saviour.

I was saved on Sunday, May 4, 1952, in my cell here at Missouri State Prison. Since then I know more freedom than I have known in all my life. I know that Jesus saves.

I was born twenty-two years ago into a Christian family. Our whole family had gone to Sunday school and church from as far back as I can remember. But I soon began to avoid the things of God and found bad companions. I was always interested in the things of the world and didn't want to make room in my life for anything about God. I learned more bad things than good. I took to crime like a duck to water.

The bad side of my life I usually managed to keep from my parents. I became an expert in deception. I let them see my good points, which were few, and hid my sin and crime.

At the age of sixteen I quit school, and at that time my life consisted mostly of crime, sex, smoking, and drinking. I was becoming a true disciple of the devil. I was led on by the false feelings of happiness and joy I gained from doing these things. I went to work, but the money I earned was not sufficient for all of the worldly pleasures I wanted to partake in. As a result I began more and more to depend on crime.

Even though my life was filled with crime and sin, the Lord presented His call to me. One Sunday, in the church my aunt belonged to, I felt the true power of God. I went to the altar that night, but still I held back. For a short time I put up a front, but my old nature never left me. Soon I was back deeper than ever in my old sinful way.

Soon after this I joined the United States Air Force. I was sent to Lackland Air Force Base for my basic training. I liked very much the idea of being away from home and having no parents to restrain me. From Lackland Air Base, I went to Bolling Air Force Base, Washington, D.C. Here it was the same old story again: crime, sex, smoking, drinking, and a new vice, dope. I learned to take dope in many forms. If ever a man was on the road to hell, I was that man.

From Washington I was sent overseas to Weisbaden, Germany. Things were much freer and easier over there. Girls were always available, crimes were easy to get away with, and drink was always easy to get.

While on furlough to the States, I met a girl in my home town. She is the first decent girl I think I ever knew. We fell in love, and I knew she was the girl for me.

I was sent to Omaha to Offutt Air Force Base. Soon after I was there, I was arrested for one of my many crimes. I was given a court-martial and sentenced to six months in the Base Guardhouse. Due to good behavior I was released in half the time. Still I continued on my sinful ways. Some weeks I was drunk for five nights. I don't know how low a man can get, but I was pretty low. I would soon have been a habitual alcoholic.

On one of my furloughs at Omaha Marilyn and I became engaged. I was quite eager to be married, but we decided to wait until I was released from the Air Forces. I knew that it would take money to get married, and as a result my criminal activities increased.

I had some close calls. I can see now that it wasn't luck, but the prayers of my loving father and mother. I was once shot in the right leg. The doctor said I was lucky that the bone hadn't been hit, as the bullet had curved right around the bone. Truly lucky, said the doctor. It wasn't luck; it was the prayers of my dear praying parents. Oh, if only I could have seen that then and not gone on as I did, but I was blind to it all. I couldn't see anything but what I wanted.

As time went on, I continued in the sinful ways I had come to love. I thought I loved that life; like a pig wallowing in the muck and mire.

I was able to keep most of this from my parents. Some of my so-called best friends I have robbed right under their own noses.

During the Christmas holidays a companion and I planned to go to Kansas City. We stopped long enough in Topeka, Kans., to steal a car. We didn't stay at Kansas City long, but decided to go on to St. Louis, Mo.

On Christmas Eve, 1951, we planned to get some easy money. We started by robbing a florist shop. We then were

attempting to rob a drug store. During this attempt my companion was shot and killed. A police officer and myself were both wounded. Even though I was wounded, I managed to escape from the police at that time. Though I didn't know it, the prayers of my praying parents were right with me.

I was in a panic and shock and bleeding badly. I didn't know what to do. When I recovered my composure a little, I decided to drive back to Omaha. A short way out of St. Louis I ran into heavy ice. Even a speed of ten miles per hour was dangerous. The roads were just like glass. I could feel myself getting weak. As I drove to the top of a hill, I started down a steep grade. On the left was a high cliff, and on the right side a great dropover. I had the brakes on all the way, to no avail. I put the car in reverse, also to no avail. There was no stopping. I kept gaining speed; I was sick with fright and terror. Soon the car was going down the hill so fast that I lost all control of it. The car must have spun and turned about ten to twenty times. By some miracle (I know it was God) that car came to a stop at the bottom of the hill without any damage to it or to me. A person could not have as much luck as I have had. It could only be God in His great mercy.

## Sun-Shine and Son-Shine

By Rose Magines

In through my window  
Each day I see  
Gay little sunbeams  
Shining for me;  
Dispelling darkness,  
Chasing out gloom  
That might be lurking  
About in the room.

O Son of righteousness,  
Shine in my soul,  
Chase out the evil,  
Cleanse and make whole.  
Precious Lord Jesus,  
Help me to be  
No light of my own,  
But reflection of Thee.  
La Junta, Colo.



I arrived in Omaha some twenty hours from the time of the holdups in St. Louis. It was then Christmas Day, and I was at the point of collapse. I went to the Air Base Hospital for medical care. Naturally there were questions asked, and I thought I did a good job of fooling everyone for that evening. The next morning, however, the police traced me back to Omaha, and I was placed under arrest. All the papers and news broadcasts had the news about my participation in these robberies. My parents heard the news over the radio. What a shock it must have been to them! May God forgive me.

The next day I had a phone call from my parents. I can't begin to tell how hard it was to talk to them. To think that they still loved me, even after that—well, I was just brokenhearted. As far as I was concerned, I was done with my life right then and there. I was at the end of the rope.

I was moved to the Air Base Guardhouse. There my brother came to see me and to try to help me.

It was plain to see who my friends were. My so-called friends I have never heard from; this shows the kind of friends they were. As long as I bought them drinks, then I was their friend. But when I needed friends, very few were on hand. Praise God that this day I have a friend who will never leave me nor forsake me; I have my precious Saviour, Jesus.

I was taken to St. Louis. My mother and aunt came to my aid. I was as broken in spirit as a man could get. Oh, I deserved what was coming, but still it was hard to take. I wanted to quit living right then.

I was allowed at different times to see my mother and aunt. I remember my mother kept telling me to trust God, and she said she knew everything would work out for the best. Rom. 8:28. I can see now that things did turn out for the best. I had no desire to fight the case. I was sentenced on my birthday to ten years at Missouri Intermediate Reformatory, at Alcoa, Mo. Later I was sent to Missouri State Prison.

One morning at breakfast, a short while after I came here, the man sitting next to me (Johnnie Allison) invited me to come to Sunday school. I told him I would come, and the following Sunday afternoon I started going to Sunday school. Johnnie Allison had been teaching from Matthew 12, and I didn't pay much attention to what he said. But those words, and the prayers of my pray-

ing parents, were to do much in the changing of my life.

Even in prison I carried on with what forms of sin there were. I smoked as much as possible, read filthy books, and had a tongue that was inspired of the devil. One week, though, I felt very definitely that something was happening in my life. It was nothing more nor less than the convicting power of God. My friends, when God pours out His convicting power, there is no escaping it. No matter how I tried to escape, I couldn't. I have never had a week of torment like I had that week. There was to be found no pleasure or relief in the old sinful habits that I knew, and yet I could not give these habits up, for that would make the torment even greater.

Sunday came again, and Johnnie Allison taught on Matthew 12 again, on the man with the withered hand. As usual, I didn't pay much attention to his words.

I went back to my cell that evening with so great a conviction that I didn't know what to do. I thought I would go crazy right then. I felt like a caged-up animal. I had my radio on but had been paying no attention to it. All of a sudden my whole being seemed to stop dead. The speaker on that radio program (Charles E. Fuller) was giving a call to give up to Christ, and to accept Him as personal Saviour. Right then and there the tears came into my eyes. My heart was pounding so that I thought I would die. I knew that the only way to rid myself of the torment and conviction of my sins was to give my life to Him. I cried out, "Now, oh, now, Jesus, take this ruined life of mine now." Right that second I saw in my mind a picture of an old withered hand, and I knew I had to reach out my withered life and take the gift of God. The words of Johnnie Allison had made deep impressions, thanks be to God. Then and there I accepted Jesus as my own Saviour. That Sunday, May 4, I was born again.

Oh, what a wonderful experience! I felt like shouting and telling everyone. The burden, the torment, and the great conviction of my sins left my heart when Jesus entered. Oh, what a joy and peace overcame me! My Saviour lifted me up out of the pit of miry clay, and put in my mouth a new song. Psalm 40:2, 3. Oh, praise be to the precious name of Jesus!

That Sunday night I began a new life. Old things left me, and all things became new. I Corinthians 5:17. My precious Saviour delivered me from all my bad habits and sins. From the very second

He came into my heart I lost all desire for cigarettes. They became filthy in my sight, and I have not had the slightest desire to smoke since. He gave me a new tongue also, and now my words are all a testimony for Him and not against Him. My Jesus took away all desires for the filthy books and magazines I had been reading and put in my heart a desire for His Word, the Bible. He took this old withered, ruined life of mine and gave me something to live for. I am completely consecrating my life to my Jesus, so that others may also gain the love, joy, and peace that passeth all understanding; that my life may be spent as a living testimony of just what Jesus can and will do for "whosoever will."

That Sunday night I went to sleep knowing that God was watching over me. I think I slept better than I had in many, many years. I awoke in the morning knowing that my Saviour was still there with me.

The first few days I was like a baby learning to walk. I was weak at first, and a bit shy to testify, but I found that I could get all the strength I needed by going to God in prayer.

God answers friends of His Son Jesus when they come to Him in prayer. God has given me quite a few wonderful brothers in Christ Jesus. What a thrill it was to learn that there were others who also loved and cared for my Saviour.

A short time after I had met my Christian brothers, Johnnie Allison gave me *The Doctrines of the Mennonites* to read. I found it quite helpful. The words of encouragement from my Christian brothers helped so very much to keep my faith strong those first few days. God was surely showing me the way to live my life and giving me all the help I needed. The old devil will do all he can to discourage a person and to try to get him to go back in sin, but I found the Bible said, "Neither give place to the devil" (Eph. 4:27). I found more and more that prayer is one thing the old devil doesn't like, and I found that the more I would pray, the stronger the Lord would make me. "Pray without ceasing" (I Thess. 5:17), says the Word of God. What a joy to know that we have a loving Saviour and God who cares for us and hears our every prayer!

Before many days, I felt a great desire to be baptized. I asked God to guide me in this, so that I would only do His will. With the Master's help, I decided to be baptized by Bro. Nelson E. Kauffman, pastor of the Mennonite Mission

(Continued on page 949)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### The Function of the Mennonite Press

A living faith seeks to express itself in one of several ways. If a human being is consciously alive, he tries to communicate with other people. It may be through speech, or sign language, or through that extension of speech, written symbols of thought. A thought in the brain of a man is sure to be in search of a word, and the word, in an intelligent society, is in search of a circulating medium. The Christian faith, though authored by God, is apprehended in the mind of man. It has found expression in the written Word of God. But as comprehended in the mind of Christians, it ever seeks to find restatement, affirmation, and application. That particular expression of truth which we know and hold as the Mennonite faith seeks to be transmitted through us by the word. And one of the means which it finds at hand is the printing press.

When Martin Luther wrote out his 95 protests and posted them on the church door at Wittenberg, the Reformation was born. Coinciding as it does with the infancy of the art of printing, the Protestant Reformation owes a large part of its success to the use of printer's ink. When Luther hurled that ink bottle at the devil in Wartburg Castle, he inaugurated the rise of a new and powerful weapon in the long battle against evil.

Our Anabaptist fathers, too, made early and effective use of the press. Who can measure the effects of the Schleithem Confession, the *Ausbund*, the sermons and treatises of Menno Simons and Pilgram Marpeck, the *Martyrs' Mirror*, and the Dortrecht Confession of Faith? Our Mennonite forebears knew that the writing of a word multiplies its power.

Luther Wesley Smith, of the American Baptist Convention, says, "Such is the power of the printed word that it is often our despair; but it ought to be also our constant challenge. God has placed in the hand of the writer and the editor an instrument of amazing potency. It is a two-edged sword; and neither televi-

sion nor any other instrument will turn its edge. . . . The spoken word is carved in air; the printed word is cut in granite." The printed word, which can be weighed and tested, is the best instrument for bringing a person to "reasoned convictions."

"The power of the printed word in shaping history," says Elizabeth Showalter, "has been demonstrated by *Uncle Tom's Cabin*, by the writings of Karl Marx, by Hitler's *Mein Kampf*. Christian books like *Pilgrim's Progress* and *In His Steps* have made indelible marks on individuals and movements."

There is urgent call these days for the use of the printed word. The cults know its power and use it. Seventh-Day Adventists use literature as their key approach. They are publishing in one hundred different languages. They make attractive literature a chief means of evangelism and the opening wedge of doctrine. Jehovah's Witnesses have a nine-story printing plant in Brooklyn, N.Y. They have translated their literature into at least 88 languages. One of their magazines has 975,000 subscribers; another, 1,310,000. One of their recent books was printed in an edition of a million copies. They have 11 linotype machines, and 7 rotary presses. Their plant employs 400 workers.

Literacy campaigns have taught 150 million people to read their own language in the past 25 years. These newly literate people are extremely eager readers, but are often unable to buy reading material. They will read and be influenced by whatever has been placed in their hands. Communism is taking advantage of world literacy to capture the minds of millions. The cults are aware of the importance of supplying reading matter to these new readers. Frank C. Laubach, authority on world literacy, has said that if he had a hundred million dollars he would invest every penny of it in literature as the most effective way to reach multitudes for Christ.

In this hour of literary opportunity the Mennonite Church, in its various branches, finds itself with a great number of printing and publishing facilities. There are several church-owned publishing plants in North America. There are

many conferences and other organizations which are publishing various materials. There are many Mennonite-owned bookstores and distribution outlets.

In such a world as we have today, and with such an instrument in our hands, what should the Mennonite Church do with it?

One of the functions of the Mennonite press is to strengthen the spirit of brotherhood. We cannot be interested in one another if we do not know one another. We can have no enthusiasm for a church program that we are not acquainted with. Clannishness has probably been a Mennonite fault, but we would be equally in error if we lost our family concern for the brotherhood. We should know who our active leaders are, what the denominational program is, and what is being accomplished. We should be acquainted with our history and with our present organizations. Converts, whether from our historical background or not, need to be brought into a sense of kinship with us.

This function can be performed by official organs and yearbooks, and also by newssheets which give facts about persons and institutions, about meetings and programs. Books can tell the story of the past and interpret the present. Such works as the *Mennonitisches Lexikon* and the forthcoming *Mennonite Encyclopedia* serve this purpose by putting all kinds of denominational information into form for convenient reference. Such publications as *Der Mennonit* can be of great value to folks who feel detached from the main streams of Mennonite life. Probably one of the chief reasons that many of our periodicals have been established is that they should serve, as official organs or otherwise, to bind the members of our various conferences and groups together. We shall always be in need of such a service.

A second function of the Mennonite press is to strengthen our faith by setting forth Mennonite doctrine. Our earlier writing was devoted to an explanation and a defense of the Anabaptist doctrinal position, and we have a continuing need for theological writing. Even if one generation could become sufficiently indoctrinated, there is always a new generation that needs to be taught. Much indoctrination can be oral, but at least the teachers and preachers need written materials for their guidance. Permanence and continuity are given to our teaching



when we have committed our doctrinal positions to type. We do not need to write in order to create a creed; that we find in the Word of God. But a creed, a confession of faith, needs to be clarified and applied; and it needs to be taught. It needs statement and restatement to withstand the encroachment of hostile thought systems, and still more, of that secular attitude which says that it is not important what we believe. We represent a minority point of view in the world, a point of view which will be lost if we do not express it with vigor. We cannot survive unless we publish in written form what we believe. One must remember, too, that we can find and maintain a Scriptural unity only as we make available to our various groups our respective points of view for study and comparison. This can be done best through our literature. Think of the influence through the centuries of the Dortrecht Confession.

The press is a right-hand helper of the church pastor. He can visit the homes of the congregation only occasionally, but he can see that church literature comes into that home regularly. A church bulletin informs the family on congregational matters. The church organ promotes the denominational program. Other magazines and books inform, indoctrinate, inspire. Books and pamphlets on home problems can often say things that the minister himself would not dare to say. Specific needs can be met by an article, a pamphlet, or a tract written for that very need. A wise pastor often says, "Read this," and he needs a church press to supply the right material.

Another function of our press is to stimulate the spiritual life of the church. For Christianity is more than a creed, and Mennonitism is more than a confession of faith. We must maintain a balance between Christian truth comprehended by the head and Christian life experienced in the heart. Literature has power to stir the emotions. Through it we can rouse enthusiasm, and fire a holy zeal. *Martyr's Mirror* through the centuries has succeeded, through its touching accounts of faithful suffering, in inspiring the sons of martyrs to faithful living. One needs to touch the springs of action with something more than a cold intellectualism. We need devotional writing which draws us near to God. We need poetry and hymns which in phrase of beauty can set forth truth conceived

in deep feeling and productive of an answering emotion. We need articles and books which move us with all the dynamic of true spirituality. We have an obligation to provoke one another to love and good works. And we have learned that literature is one of our most potent instruments to this end. Good writing by missionaries and relief workers keeps up the flow of support.

The fourth function of the Mennonite press is to evangelize. A world-wide church must have a world-wide testimony. Never has there been such an extensive outreach of the Mennonite Church as in the past five years. Our line of missions is being constantly extended. Hundreds of relief and reconstruction workers have spoken an effective word for us in a score of countries. There is open to us a great door of opportunity for evangelism. Our literature can be a most effective witness of Gospel faith both to non-Christians and to people of other churches. Our educational materials are already reaching thousands outside of our own families. In translation they can reach thousands more. Tracts by the ton are already being produced and devoted tract evangelists distribute them in public places and to private homes. Colporteurs sell religious literature on many of our mission fields. I have seen people in a village of India buying books as fast as three evangelists could pass them out. There is no limit to the possibilities of Gospel evangelism. Our presses must help to furnish the materials. We can send literature where we cannot send missionaries.

We have an obligation also to witness to Christendom concerning our distinctive tenets. The truth which we hold is what the world needs. Why should we keep it to ourselves? Our peace principles, for instance, need wide dissemination. We need clear but brief statements of our principles in different languages to hand to people who are interested. Bro. Harold Bender's "Anabaptist Vision" has been distributed in six languages. Forty thousand copies of the German tract, "Faith and Deeds," have been handed out. We need to do more in this sort of witness. Good literature, in attractive format, attached to our name can create a favorable attitude to our message.

If the Mennonite press is to function as it should and as it can, there are certain requirements. We need writers. Others cannot say for us what we want said.

But we must have good writers. We are competing for people's interest, and must produce a quality that will attract.

We need production facilities: buildings, adequate machinery, trained personnel. We need capital resources, so that we can undertake big projects. Sometimes there must be great investment before there are any financial returns. Possibly we should not think of our publishing houses as a commercial venture, but be willing to finance them as a means to serve the goals of the church.

And then we need distribution agencies: bookstores, traveling salesmen, colporteurs, adequate distribution by mail. Huge inventories of stock save no souls. The word must be published *abroad*.

Let us place world literature on a new level in our thinking and planning. Let us pray that the hearts of our leaders and workers may be stirred to a new realization of the possibilities of a consecrated, efficient Mennonite press.

## Traveling with the Editor

### VIII

(Between the two sections of last week's letter there should have been an installment which described our air trip from Rome to Cairo, two very interesting days in Egypt, the air voyage over the Mediterranean to Beirut, and a beautiful trip by car along the coast to Tyre and Sidon. This letter seems to have been lost in the mails, and the editor does not have a carbon. This note explains the break in the narrative.—E.)

A high point of inspiration for all of our party was the Sunday morning service at the Garden Tomb in Jerusalem. First we must explain that the traditional site of Calvary and the Tomb is covered by the Church of the Holy Sepulcher at the northwest corner of the Old City. Catholic authorities of different sects accept this location and have vested interests in it in their great establishments there. But north of the city, outside the wall, is Gordon's Calvary, on a skull-shaped hill. At the foot of this hill is a garden in which a tomb has been discovered that fits very well the description in the Gospels. A Protestant organization keeps this garden in condition, and many Protestants, including capable archaeologists, accept the Gordon site as the authentic one. At any rate, the tomb in this garden is one like that in which Jesus was buried. There is a refreshing simplicity here for the Protestant believer in contrast to the elaborate rignmarole at the Church of the Sepulcher.

In our service we sang "When I Survey the Wondrous Cross," and a stanza each of "On a Hill Near at Hand," and



"Low in the Grave He Lay." A quartet made up of Ernest Lehman and three Pax boys working in this area sang "The Way of the Cross." The sermon was by Bro. E. J. Swalm. Bro. Warren Long led in prayer. Then we examined the tomb. It was a deeply moving experience.

From the Garden we went to the Temple Area. Here we could imagine the glory of Solomon's Temple, and then of those which followed it. The great stone altar of Mt. Moriah, where Abraham offered Isaac, and which was later the altar of sacrifice in the temple, is now covered by the Dome of the Rock. This is a magnificent and ancient Moslem mosque. On the south side, where Solomon had his palace, is another mosque, that of Al-Aqsa. In all these mosques one hears and sees evidences of different stages of building. He hears of struggles between Christians and Moslems. The holy places of the world's religions have been an important cause for war.

We walked back toward our hotel through the business section of old Jerusalem. Sunday is not a Moslem holiday, and so business was in full swing. Here, as in Damascus, we saw the covered streets and the open-front shops.

But more important for us than mere sight-seeing was the realization that our Lord once walked and taught here. We saw excavations of the Pool of Bethesda, a very well authenticated spot. We saw the Tower of Antonia, where Pilate delivered Jesus to the Jews, also a certain location. We followed the Way of Sorrows, not so certain, to the Church of the Holy Sepulcher. The traditions and the vested interests of the sects, one feels, have joined with the destructive waves of war to cover up the authentic record here of Jesus. But there is blessing in the thought that somewhere very near He lived and died and rose again.

Our last day in Jordania took us to the Mount of Olives, the traditional spot of the Ascension. They showed us a supposed print of Jesus' foot but we preferred to look upward.

Then we drove toward Samaria. Our excellent guide pointed to right and left and recited Biblical incidents. Here Solomon prayed for wisdom; there Samuel was born. Over there is the tomb of Joshua. This is the hill country of Ephraim. Over there is Shiloh, where the tabernacle stood for many years. In that valley the daughters of Israel used to gather yearly to commemorate the death of Jephtha's daughter. Up this road went Joseph with supplies for his brothers in Dothan. This town was a day's journey from Jerusalem, and so here Joseph and Mary probably missed Jesus. To the left is Mt. Gerizim; to the right, Mt. Ebal. In the amphitheater between the children of Israel heard the blessings and cursings recited. Here was ancient Shechem, where Jacob and his sons had some trouble. And here is the mountain of Samaria, where Omri and Ahab built fortifications and palaces, and where the prophets warned them of coming de-

struction. We saw acres of ruins, some of the time of Israel, and some of Roman times, when Herod rebuilt here in great magnificence.

In Nablus, an important modern city on the site of ancient Shechem, we visited an evangelical hospital where a Dutch Mennonite nurse on loan from MCC is working. We visited also the synagogue of the Samaritans and heard the story of their high priest, who claims lineal descent from Aaron. And near by we stopped at Jacob's Well, another well-authenticated place connected with our Lord. We drank from the well, and as it was a hot day, proved true the words of Jesus, "He that drinketh of this water shall thirst again."

One evening in Jerusalem, Bro. J. C. Wenger and I enjoyed the hospitality of the Anis Haddad family. Many of our readers will remember him as the author of articles in our papers in years past. This was very precious Christian fellowship. The Haddads lost their home and everything but what they carried to the Arab side of Jerusalem in the "time of troubles," as they refer to it here.

The line between Israel and Jordania is a closely guarded one. Right through the middle of Jerusalem there is a no-man's land. Wrecked buildings stand in it, and barbed-wire entanglements line it. Soldiers patrol it on both sides. From one side to the other one cannot phone or write. On one side there are no Jews; on the other there are few Arabs. Careful negotiations had secured our Israel visas and prepared for our crossing. Our bus took us to the edge of no-man's land. One by one our names were called, an official compared our faces with our passport pictures, and we were permitted to walk across to the other side.

On the Israel side of Jerusalem we visited Mt. Zion, the only part of the sacred places on that side. We saw the upper room of the Last Supper, David's Tomb, and a church built on the spot of Mary's supposed Blessed Sleep and Assumption. We had got used to uncertain locations for certain events. Here even the event was fiction.

Portions of this section of Jerusalem are like a modern city. The YMCA and King David's Hotel are beautiful buildings. A different bus and guide, all carefully prearranged by Menno Travel Service, now took us on our tour of the new country of Israel. We drove past the birthplace of John the Baptist in the hill country of Judea. We saw the country of Samson, and the valley where David slew Goliath. Along the road were rusting trucks, the evidence of fierce fighting here a few years ago. Out of the hills, we traversed the Shephelah, the shelf of land between the coastal plain and the highlands.

Everywhere there were the temporary or more permanent homes of the new Jewish settlers. Many projects gave evidence of success, but there were some indications of failure in dead orange groves. The crowded settlements had

some appearance of the refugee camps over in Jordania, but not the hopelessness. Skirting the border line, we turned inland again over the important pass that leads past Megiddo. The Valley of Esdraelon spread before. Here one had to think of Barak and Sisera, of Josiah and Pharaoh-Necho, and as one looked at the mountains of Gilboa off to the right of the ignominious death of Saul. Crowning the heights on the other side was Nazareth, and the Hill of Precipitation from which Jesus' townsmen wanted to throw Him trowned down upon. Our road into the Galilean highlands, however, kept to the right. Endor of witch fame we passed on our right, and Mt. Tabor, a traditional site of the Transfiguration, on our left. Then, as the light was fading out of the sky we first saw the Sea of Galilee lying deep in the cleft that divides this whole country. Tiberias, which does not figure in the Bible story, is the only city of importance on the shores of the lake now. After a night in a hospice on the traditional site of the Sermon on the Mount, we looked down on the ruins of what was in Jesus' day an important center—Capernaum. Gone too is Magdala. We stopped along the lake to wet our hands and feet in its waters and to have a worship service here where our Lord walked so often. It was refreshing to enjoy a quiet spot where we didn't have to hear a story about a church built by Helen, which was destroyed by the Saracens, which was rebuilt by the Crusaders, which was destroyed by the Sultan from Damascus, which was rebuilt by Franciscans. At the lower end of the lake, where the Jordan drains it, we visited a successful Jewish community. Then back over the highlands again, past the Horns of Hattin, where the Sermon on the Mount was more likely preached, and where the Crusaders were decisively defeated in the twelfth century.

We were now on a road which Jesus must often have traveled. We passed through Cana, which now grows pomegranates instead of grapes. A Roman Catholic and a Greek Catholic church each mark the exact spot (!) where Jesus performed His first miracle. In Nazareth, now a town of considerable size, we saw the people, chiefly Arab, carrying water from Mary's Well, the only well in town. Under one church we visited the grotto where Gabriel is said to have announced to Mary that she would be the mother of our Lord; under another, the cave where the Holy Family lived. Why all these things should have happened in caves I do not know, unless to make it easy to build churches over them.

Now down into the farm lands of Esdraelon again to the flourishing modern seaport of Haifa. The city lies under Mt. Carmel, famous for the exploits of Elijah and Elisha. But modern apartment houses have been built all along Panorama Drive to the very top of the mountain. The view from the summit over the city and the semicircular Bay is mag-



nificent. From Haifa we drove along the seacoast to Tel-Aviv through rich agricultural projects. There was a side trip to Caesarea, where ruins mark the great Hippodrome and the palaces and prisons of that city. Recent excavations have uncovered some fine statues. Marble columns line the dusty roads. Here Paul was in prison for many months, and from here he started for Rome. Here Peter came to open the gates of the church to Cornelius, a Gentile. Now this important city of Roman times is only ruins. Bananas grow where the emperor's horses once raced.

Our tour of Palestine closed at Tel-Aviv. This is a flourishing modern city of almost half a million. Wide streets, gleaming apartment houses, well-stocked stores, and crowds of people make it look like a city of the West. On the outskirts are acres of temporary or small permanent houses of the thousands who have come from many lands to make a home here. This new country has many problems. But there can be no doubt that they are being attacked with vigor.

Now we turn back toward home.

As our great constellation rose in the air at the Lod (Lydda) Airport and turned toward the Mediterranean, I looked back once more to the hills of Israel. Our travel in the Holy Land had been a great experience. We had been there not merely as adventurers, to explore strange places and manners; nor

had we gone only with a sense of history, to recreate the yesterdays. But we had gone as Christians, to get a more vivid imagery for our Bible reading, to walk where our Saviour and the worthies of old had walked, and to worship near the place where our redemption was wrought.

Now we turned westward again. In a few hours we flew over the Sea that Paul sailed for weeks, and alighted at Athens, the great cultural center of the ancient world. Here, in a few brief years, almost 2,500 years ago, a group of geniuses created masterpieces of poetry, of history, of oratory, of philosophy, of sculpture, of architecture. The unaided human spirit never rose much higher than it did at Athens in the fifth century before Christ. We saw the excavated Agora, where the citizens of Athens met to discuss, to debate, to visit, and to do business. We saw the beautiful remains of the temple of Vulcan, which would be more famous if it were not outdone by the unequalled Parthenon, a temple to Athena on the pinnacle of a high hill called the Acropolis. Time and war and plunder have done much damage to this perfect piece of architecture, but enough of it still stands to hush all modern boasting.

Just below the Acropolis stands Mars' Hill, a great mass of rough rock. Here Paul preached to the Athenians and told them of a God whom they did not know.

It was a thrill to stand on that rock which cannot be very different from what it was in those days. Paul's sermon is written on a great bronze tablet on the side of the Hill.

Since Athens is one of the great centers of the Greek Orthodox Church, we visited the church of the metropolitan of the city, and our guide explained some of the differences between the Greek and the Roman churches.

Again by air we came to Rome. Interesting sights on the way were Mt. Aetna, off to the left, with its plume of smoke, and Vesuvius, almost below us and without any smoke on that particular day. At Rome Bro. Bender went on ahead to Basel and Bro. J. C. Wenger became our guide for the rest of the European tour.

Rome is called the Eternal City. It is a city of many monuments, of stupendous ruins, of many churches, of great art treasures, of many fountains, the center of the Roman church and a mecca for tourists. We spent another day in sight-seeing here. The morning was given to a slight glimpse of the Vatican. In the museum, the largest in the world, we walked down a few of the miles of corridors, saw some precious Biblical manuscripts and a few of the fabulous gifts which the great of the world have given to the Pope. We gazed at the marvelous ceiling of the Sistine Chapel, where the cardinals sit to choose the

## Iowa-Nebraska Conference Report

Held at the Bethel Church, Wayland, Iowa, August 12-15, 1952

Moderator, Edward Birkey; Assistant Moderator, Royden Schweitzer; Secretary, Willard Leichty; Treasurer, John R. Troyer; Chorister, Edward Diener.

Visitors—C. L. Graber, Goshen, Ind.; William Brenneman, Chicago, Ill.; J. J. Hostetler, Peoria, Ill.; Wilbur Nachtigall, Puerto Rico; J. I. Byler, Chicago, Ill.; Raymond Byler, Pigeon, Mich. (Conservative); Albert Miller, Kalona, Iowa (Conservative).

Ordinations of the past year accepted as members of conference: Bishop, Noah Landis, Alpha, Minn.; Ministers, Eli Yutzy and Robert Yoder, Kalona, Iowa; Virgil Brenneman, Iowa City; Ezra Shank, Wellman, Iowa; Deacon, Wilford Stutzman, Wellman, Iowa; Licensed ministers, Leroy Kennel, Iowa City; Earl Yeackley, Thurman, Colo.

### Addresses

1. Sermon, C. L. Graber, Goshen, Ind.
2. Conference Sermon, Samuel Oswald.
3. "Origin and Foundation of the Church," A. Lloyd Swartzendruber.
4. "Earnestly Contending for the Faith," Fred Gingerich.
5. "Foundations of Faithful Living," Paul T. Guengerich.
6. Sermon, Eugene Blosser.
7. "Rightly Dividing the Word of Truth," Samuel B. Nafziger.
8. "Established, Strengthened, Settled," William R. Eicher.

### Reports to Conference

(1) Secretary, Willard Leichty; (2) Bishops' Council, Noah Landis; (3) Nominating Committee, William R. Eicher; (4) Iowa-Nebraska School Board, D. J. Fisher and Warren Eicher; (5) Publication Board, Simon Gingerich; (6) Education Board, Samuel B. Nafziger; (7) General Mission Board, George S. Miller; (8) Delegate to North Central Conference, Nicholas Stoltzfus; (9) District Mission Board Treasurer, Ira Wenger; (10) Treasurer, John R. Troyer; (11) Auditor, Ernest Kauffman; (12) Pastor of Iowa City Mission, Leroy Kennel; (13) Pastor of Kansas City Mission, sent by Frank Raber.

### Committees Appointed for Conference

Nominating Committee: William Eicher, Chairman; Alvin Gascho, Nicholas Stoltzfus.

Resolutions Committee: L. O. Schlegel, Chairman; Noah Landis, Silas Horst.

### Election of Officers and Committees

Moderator, Noah Landis (1953); Assistant Moderator, Warren

Eicher (1953); Treasurer, John R. Troyer (1953); Vice-President of District Mission Board, Leroy Miller (1955); Secretary of District Mission Board, Silas Horst (1955); President of Sewing Circle, Mrs. Ed. Garber (1953); Vice-President of Sewing Circle, Mrs. Warren Eicher (1953); Secretary-Treasurer of Sewing Circle, Mrs. Alvin Gascho (1953); Secretary of Literature, Cora Zehr (1953); Secretary of Girls' Work, Dorothy Bender (1953); Delegate to North Central Conference, Peter Kennel (1953); Children's Welfare Board, C. F. Freyberger (1953); Local Board of Kansas City Mission, Max Yoder, Willard Leichty (1953); Member of Mennonite Board of Missions and Charities, Edward Birkey (1953); Publication Board Member, Paul T. Guengerich (1953); Iowa-Nebraska School Board Members, Warren Eicher, Silas Horst, Amos Gingerich (1955); Secretary of Church Music, J. D. Hartzler (1953); Director Mennonite Aid, Inc., Harry Wenger (1953); Secretary of Home Interests, Eli Yutzy (1953); Moderator of Workers' Conference, Ezra Shank; Assistant Moderator, Willard Roth; Delegates to General Conference, Virgil Brenneman, Loyal Burke, Sterling Stauffer, Eli Yutzy, Ralph Yoder; Ministerial Relations Committee, John Y. Swartzendruber, Ammon Miller, George Miller, Ralph Yoder, J. C. Roth (1953); Midwinter Ministerial Meeting Program Committee, D. J. Fisher, Noah Landis, Sam Oswald (1953).

### Actions of Conference

It was carried that conference elect a director to the Board of Mennonite Aid, Inc.

The Executive Committee of conference was empowered to make an annual appointment to the Local Board of the Children's Home at Kansas City.

The request of the Iowa Valley Mennonite congregation, near Lone Tree, Iowa, for conference membership was granted. This congregation was organized on May 15, 1952.

The motion was adopted that we have 1,000 copies of our Conference Discipline printed.

Conference approved a committee, to be appointed by the Executive Committee, to purchase songbooks for conference use during the coming year.

It was carried that we give our Secretary of Church Music encouragement to go ahead and promote the music program in our district, according to his convictions, after consultation with the local ministry, and that his expenses be met by the Conference Treasurer.

Resolution of condolence to the family and congregation of David D. Miller, Kalona, Iowa.

Resolution of appreciation to the brotherhood at Bethel Church, Wayland, Iowa.



## A Prayer for This Week

Our God, from a world that with many voices speaks of Thy power, Thy consistency, and Thy wisdom as Creator, we, Thy created ones, look to Thee. We know Thy Person because Christ dwelt among us, living Love and absolute Goodness, interpreting Thyself and Thy Word.

Today we rededicate ourselves to Thee. We would have utter guidance by Thy Spirit. We would have our lives serve Thee in completeness. Our desire is identity with Thee. For we know that only so are we integrated with Thee, with ourselves, and with those who hunger for all we may be.

Forgive our lack of understanding and any former unwillingness truly to be Thine.

For the revelation of Thyself to us and for the confidence we may have in Thee we bring our thanks.

—Mrs. Paul Bender.

popes. To paint this ceiling Angelo lay on his back for more than three years. At one end of the room is Angelo's painting of the judgment. The artist got revenge on one of his severe critics by painting his portrait in the lower corner as the king of hell. We saw many other masterpieces of painting, of mosaics, of tapestry, and of sculpture. One should spend a week here. We walked past the door of the Raphael room without entering.

The St. Peter's Cathedral is the largest and most elaborate in the world. The square in front of the church holds, on special occasions, 300,000 people. The church itself is 600 feet long and the dome, the largest ever constructed, is more than 400 feet high. The dome is the work of Michelangelo, who worked without steel and without modern machinery. The entire church is the work of a half-dozen artists, who worked over a period of 150 years. It contains hundreds of columns and statues, paintings and mosaics. The relief work of the ceiling is covered with gold leaf. Under the dome is the purported tomb of Peter. The crypt contains the tombs of 150 popes. In the apse of the church the pope makes his more important pronouncements. A marble block proclaims that here last year he made the assumption of Mary orthodox Catholic dogma. An ancient bronze statue of Peter in this church has the toes of one foot entirely worn away by the venerating touch and kisses of centuries of worshipers. The so-called Holy Door of the church is walled up and is opened only once in 25 years. Last year it was opened. Faith-

ful Catholics who pass through that door are told that this washes away all their sins.

On the western edge of Rome, along the Tiber, is a group of buildings which Mussolini built for his work with the youth. There is an athletic field, bordered by dozens of marble statues illustrating the various sports. There is an immense indoor swimming pool, all in mosaic. Near by is a large building which served as headquarters of the Fascist party. Now Mussolini's cause is dead and his body lies in an unmarked tomb at Milan. His glory was briefer than the Caesars'.

We visited the Church of the Scala Santa, the Holy Stairs. A long staircase in this church is claimed as the stairs in Pilate's Palace which Jesus climbed after He was scourged. Helena, the mother of Constantine, who is said to have located many of the shrines in the Holy Land, brought these stairs to Rome! They are covered with wood which has been replaced five times, worn out by knees of penitents who climb these stairs to gain indulgence. Martin Luther, it is said, was climbing these steps when there came to him a voice, "The just shall live by faith." He came back down on his feet, a forbidden thing, and began the Reformation.

The Coliseum is an immense pile of masonry which was built by slave labor, including many Jews, after the time of Titus. It was a place of amusement for the Romans. Near by are two arches in good preservation, the Arch of Constantine and the Arch of Titus. The latter commemorates the destruction of Jerusalem, and has a reproduction of the Seven Golden Candlesticks, the best evidence of its form. Beyond lie the ruins of the Roman Forum. All about are other reminders of the great Rome of the emperors: Nero's House, the Baths of Caracalla, a market built by Trajan, an Egyptian obelisk brought to Rome by Augustus, and many others.

But now we leave Rome, and the other lands mentioned in the Bible. Our faces are toward the West and home.

## A Real Teacher

BY STANLEY C. SHENK

Jesus used the language of the common man. His messages were studied with everyday illustrations. He was poised, refreshing, authoritative. He was a teacher who didn't know how to be dull. The people had been accustomed to hearing the long-drawn, hair-splitting discourses of the scribes and the Pharisees on such weighty problems as the exact split-second when a religious feast began, on how many paces a man could walk on the Sabbath day, and on whether Sabbath gargling was permissible. To support their conclusions on these momentous questions, they quoted the opinions of other so-called experts. It was

## Prayer Requests —

Pray for Sister Waneta Brunk and Sister Evelyn Bauer, two of our missionaries who have been stricken with polio. Pray for the blessing of God upon their lives.

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that our churches might receive a new understanding of our brethren in other parts of the world through the influence of the World Conference at Basel.

Pray for the tent revival at Elicott City, Md., Sept. 21-Oct. 5, Ray J. Shenk evangelist.

(Requests for this column must be signed)

all very boring. Jesus was impatient with such mental cobwebs. He built His own structure of thought—a clean, shining, logical pyramid. He quoted the Old Testament, and He used His divine authority to expand its principles. He drew illustrations from the birds of the air and the lilies of the field. He never dodged an issue that was worth His time. He feared no one, and never bothered to quote any of the great rabbis. He was clean-cut, open, and tender. No wonder the people were "astonished at his teaching" (Mark 1:22, Revised Version.)—*Herald Youth Bible Studies.*

## God Sure Is a Nice Fellow

BY THEODORE WENTLAND

"Oh, God is such a nice fellow!"

Said Teddy, who is four;  
His big eyes soft and mellow,  
His little hand upon a door.

"Yes, God is such a nice fellow!"

Tiny lips repeated o'er.  
"He makes the moon so yellow,  
And many colors more.

"Yellow, and orange too;

And He can make it red;  
He makes it white and even blue."  
Such words from a little head!

"God sure is a nice fellow!"

He said, and walked across the floor.  
In my heart these words now echo  
And have opened for me a door.

If a child's mind not yet unfurled,  
Can see the beauty of God's sky,  
Can see God's goodness in this world,  
How much more should I?

Charlotte, Ill.



## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Sept. 29, 1927)

Early . . . on Sept. 18 the Forks Church near Middlebury, Ind., was burned to the ground during a severe electrical storm.

. . . one of those rare and out-of-the-ordinary events . . . Mrs. Fordyke . . . of more than eighty-five years led into the stream and baptized by Bro. A. P. Heatwole.

Present at Belleville General Conference: 62 bishops, 183 ministers, and 61 deacons.

(From GOSPEL HERALD, Oct. 6, 1927)

Bro. [N. B.] Stauffer passed away soon after reaching his home after General Conference.

We [S.W. Pa. Conf.] are glad to note the progress toward union between the Eastern Amish Mennonite Conference and the Mennonite congregations of this territory. We recommend that this Conference go on record as standing ready to welcome full union and membership with such Eastern Amish Mennonite congregations as lie in our territory and desire such union.

By the close of the first semester it is probable that the total enrollment for the three schools will have reached 600—the highest total in the history of the schools.

. . . the marriage of Bro. John Gingrich and Sister Mary Weaver, Bro. F. W. Weaver officiating. . . .

On Oct. 1, 1927, the book business which has been conducted by John W. Weaver's Book Store, was assumed by the Mennonite Publishing House. . . . This also includes the store that had been conducted by Bro. Weaver at Lancaster, Pa.

"Children, look in those eyes, listen to that dear voice, notice the feeling of even a single touch that is bestowed upon you by that gentle hand! Make much of it while you have that most precious of all good gifts, a loving mother. Read the unfathomable love in those eyes; the kind anxiety of that tone and look, however slight your pain. In after years you may have friends, fond, dear friends, but never will you have again the inexpressible love and gentleness lavished upon you, which none but a mother bestows."—Macaulay.

### LA JUNTA MENNONITE SCHOOL OF NURSING

#### Opening of Fall Term

The fall quarter for the junior students opened Sept. 2. A capacity enrollment of 20 preclinical students is expected to be here in time for the orientation program which begins Sept. 11. The names and addresses of the new students are as follows: Phyllis Egli, Barnum, Iowa; Marilyn Good, Armington, Ill.; Esther Fern Hartzler, Latour, Mo.; Lola Mae King, Woodburn, Oreg.; Mary Louise Mumaw, Goshen, Ind.; Kathryn Rose Oswald, Chappell, Neb.; Glenna Irene Schrock, Hutchinson, Kans.; Mary Ellen Swartzendruber, Wellman, Iowa; Mary Elizabeth Wenger, West Liberty, Ohio; Mary Jane Zook, Dodds, Alta., Canada; Mary Erlene Roth, Harrisonville, Mo.; Mary K. Felten, Goshen, Ind.; Norma Jean Showalter, La Junta, Colo.; Mary Alice Shaum, Hesston, Kans.; Ada Louise Webb, Harrisonburg, Va.; Katherine Heinrick, Kirk, Colo.; Martha Ellen King, West Liberty, Ohio; Lois Yoder, Oyster Point, Va.; Joan Shetler, Wellman, Iowa; Una Marie Hershberger, Upland, Calif.

The orientation program on the opening day, the eleventh, will include an introduction to the student health program by Miss Zelma Brunk, R.N., Director of Student Health; personal histories in charge of Miss Florence Grieser, R.N.; laboratory and X-ray examinations; housemother's tea. On the second day, the twelfth, the students will receive their physical examinations by the class doctor, introduction to nursing arts and a tour of the hospital in charge of Misses Brunk and Grieser, an address by W. J. Dye, Hospital Administrator, on "The Objectives of the La Junta Mennonite Hospital and the Relation of the Nursing Student to Its Program." A school and hospital get-acquainted social will be the evening feature.

On the third day, Miss Kauffman will explain the use of the library. Miss Amstutz, Acting Director of the School, will give a talk on "Where Do We Go from Here?" In the afternoon a general meeting will be held for the entire student body of a devotional nature. Pearl Good, a junior student, and the local Mennonite pastor, Wesley Jantz, will develop the theme, "Growing in Grace and in the Knowledge of Our Lord and Saviour Jesus Christ," as it applies to devotional and church life respectively.

#### Faculty Changes for 1952-53

Mrs. Maude Swartzendruber, R.N., Director of the School of Nursing and Nursing Service in the Mennonite Hospital, began her sabbatical leave on Sept. 1 and shortly thereafter enrolled in courses relative to Methods of Research and Personnel Management at the Denver University. Other plans in her year's absence will include continuing to write the history of the School of Nursing

and Hospital which had been completed up to 1937; a study of the nursing service needs in the institutions operated by the Mennonite Board of Missions and Charities; and also a study of the effect of the program at the La Junta Mennonite School of Nursing on its student body reflected in the life of its alumnae.

The directorship of the School of Nursing for the coming year is being assumed by Edna M. Amstutz, R.N., and the Hospital Nursing Service by Florence Nafziger, R.N., who has an extended furlough from her missionary post in India.

Arlene Sitler, who has held a special assignment in business management and field work for the past approximately seventeen months, resumed new duties with the Mennonite Central Committee, Akron, Pa. A part of the student recruitment aspect of the field work particularly will be in co-operation with the Public Relations office at Hesston College and Bible School, Hesston, Kans., since many of the nursing students are now receiving their prenursing college work there.

The housemother duties for the coming year are to be in charge of Miss Ethel Zook, R.N., who had been a member of the faculty some years ago and has just recently returned from missionary-nurse service in Puerto Rico. Miss Zook has not been able to arrive at La Junta on schedule due to sickness in the family.

#### Senior Vacation—Affiliation

Four senior students will be vacationing this month after which they will affiliate in psychiatry at the Colorado State Hospital, Pueblo, and in pediatrics at the Denver General Hospital. These students are Dorothy Schrock, Hesston, Kans.; Betty Stover, Telford, Pa., who will later affiliate in Pueblo; Eloise Lambright, Lagrange, Ind.; Grace Selzer, Protection, Kans.; and Delores Lehman, Castorland, N.Y., who will affiliate in pediatric nursing in Denver.

#### Dutch Nurse-Trainee Arrives

The Mennonite Central Committee has again assigned a European trainee to the Mennonite Hospital for a period of six months. This time it is Yvonne van den Berg of Baarn, Netherlands. She, along with a group of seventeen trainees, arrived in the United States on Aug. 23.

Yvonne is a registered Dutch nurse and has come to America for a period of one year to learn American attitudes, for special spiritual contact with American Mennonites, and to also study the organization of hospitals and nursing methods in America. During her six months' stay with us, she will participate in a special program which will give opportunity for observation and experience in the various departments of the hospital. Miss Florence Nafziger is serving as her counselor.

—Arlene Sitler.



# CHURCH HISTORY

## John S. Coffman, Pioneer Evangelist

BY NORMA ERB

"God has a definite life plan for every human being, girding him visibly or invisibly for some exact thing which it will be the true significance and glory of his life to have accomplished" (Dr. Bushnell).

What was God's life plan for John S. Coffman? What was the "exact thing" which was the true significance and glory of his life to have accomplished? It was primarily to be an evangelist; to waken the sleeping, backsliding Mennonite Church, which, while other denominations were progressing, blindly clung to the old way of life, even though she was fast losing her young people.

Near the close of his life he said, "I am glad that the church has wakened up to the necessity of establishing her institutions and doing vigorous evangelistic and mission work. I think I have lived for this, and if He could use me just a little I am satisfied."

On Oct. 16, 1848, in a tenant house at the foot of Mole Hill, in the famous Shenandoah Valley, Rockingham Co., Va., was born to Samuel and Frances Coffman, their first child, John Samuel. His parents had, even before his birth, consecrated him to the Lord.

Even as a child, John was spiritually sensitive. When his mother related to him the crucifixion of Christ, he wept bitterly. "They must have been very wicked," he sobbed, "or they would not have treated Christ so shamefully."

Rough, dangerous games were not John's choice. He delighted in running races, making water wheels, dams, and cornstalk horses. Being asked many questions, his mother took him into her confidence and taught him the way he should go.

One summer day, sixteen-year-old John was in the orchard when conviction seized him. For the first time he felt that he was a sinner, lost and without hope. He expressed himself thus, "I was so burdened that I cast myself down under the tree, praying to God for help and to the Lord for salvation until He answered me."

The Civil War, now waging, grew fierce. Losses suffered by God-fearing people were great. A number of Mennonite boys, including John, applied to the Union Army as refugees, and with difficulty crossed into Pennsylvania.

Returning home at the close of the war, he joined a group of carpenters who not only rebuilt homes ruined by the war, but also cheered many discour-

aged families. In his spare moments, he read and prepared himself to teach school. Apt at books, he succeeded in passing the examinations.

On Nov. 11, 1869, John Coffman and Elizabeth Heatwole, the girl who had won his admiration many years ago while attending Fairview school, were united in holy matrimony. In later years, Elizabeth was a great help to him, by capably looking after the family and farm while he was away.

As a father of seven children, he believed in reasoning with them, rather than using the rod. He took an interest in their studies and encouraged them to read good literature. He delighted in seeing them engage in lively, but not harmful, games. The morning devotional period, diligently maintained, taught the children to appreciate the Word of God and the value of worship.

On July 18, 1895, John S. Coffman, who had been farming and teaching school, was ordained as a minister in the Bank Church. His first sermon differed greatly from those of other Mennonite ministers, who considered it unnecessary to study their discourses, but relied solely on the Lord for words to say. Therefore, if the congregation expected him to preach in a sleepy, singsong manner, as was the custom, they must have been surprised to hear a short, pointed, and well-delivered sermon, for he "read . . . distinctly, and gave the sense." Some looked on him with suspicion. He, being careful not to offend, kept his outline in his mind rather than on paper, but he was convinced that one should "study to shew . . . [himself] approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The congregation loved hearing him speak. Not liking to repeat expressions, and trying to keep away from formal things, he always had a new way of expressing old thoughts.

John's life shone through his messages. His words had depth because his character had depth. His profound conviction was that the Lord's favor was more to be desired than the applause of men. His qualities as a true spokesman of the Lord soon became widely known.

A man of varied abilities, he proved himself capable in many fields of service throughout his lifetime. As a young man, he organized and conducted singing schools. Men of the state, recognizing his abilities, urged him to enter politics, but he refused, realizing his first duty was to God. One of the liveliest and best-liked teachers in the county, he took an active part in teachers' institutes, literary exercises, and test examinations. He enjoyed repairing and improving the different farms on which he lived. He loved

planting and watching things grow. In 1879 he accepted a position as assistant manager of the *Herald of Truth*, and moved to Elkhart, Ind., where his assistance proved a great stimulus. Later, however, he was relieved of this duty to devote more time to evangelistic work. For nine years he ably edited the first "Lesson Helps." "It is laborious and hard study," he commented, "but very interesting." In addition to all these duties, Coffman's abilities proved beneficial to many other committees.

Thus we see that John S. Coffman accomplished many things, but the crowning work of his ministry was that of an evangelist. The church was in dire need of an evangelist at this time and Coffman was well qualified to fill this need. He had not only great personal magnetism, but was filled with the Spirit and had experienced a genuine conversion. An enthusiastic personal worker, he talked to young people about their spiritual life, as a matter of course. He spent much time in prayer and fasting.

In June, 1881, he was invited to preach at Bowne, Mich. The customary two or three meetings were held, but because of the increased attendance the time was extended. By the end of the week nine souls confessed Christ, climaxing his first series of meetings.

News of his abilities as an evangelist spread to churches throughout the United States and Ontario. He was invited to visit these, with the result that many who later became prominent church and mission workers were saved through his efforts.

The greatest effort of his life took place in Waterloo Co., Ont. He was invited to visit these Mennonite churches by brethren who saw that unless something was done promptly, their children would be lost to other churches. At first he met with strong opposition, but he prayed earnestly to God for guidance. His prayer was answered! For six weeks crowds would gather an hour before the service began. The Spirit worked mightily, and when Coffman left Ontario, one hundred and forty souls had accepted Christ. This brought inexpressible joy to parents and elders of the church. "May God rule and overrule all to His glory," was his humble remark.

The evangelistic work, in which he had labored long and earnestly, could now be left to others; but the educational field needed him, and he willingly gave it his energies and prayers. One of the great objects of his life was the founding of a Christian school. Elkhart Institute, which later became Goshen College, was founded in 1894, and much of the work fell on Coffman. The strain of the responsibility of caring for this institution caused his constitution to weaken. He grew steadily worse, until on July 22, 1899, he passed away. But death could not end the influence of his life as an evangelist, for sinners on hear-



## FAMILY CIRCLE

### It Is Not Lost

By LORIE C. GOODING

*There was work that I meant to do today,  
But the dogwood tree by the meadow brook  
Was afoam with a drift of creamy spray,  
And I had to go down for a nearer look.*

*And a flock of pigeons, blue and white,  
Made a scattered pattern against the sky,  
Circling and crossing in joyous flight;  
So I stood a while to watch them fly.*

*Then coming back by the pasture spring  
I found a place where violets grow.  
And I stayed to hear a blackbird sing,  
And to play with the lambs for an hour or so.*

*I watched the clouds in the setting sun,  
And how the creek foamed where the cattle  
crossed.  
And the day was past, and my work undone.  
The day is gone, but it is not lost.*

*This day will live in my memories.  
It will live on in the songs I sing.  
And when the winter has gloomed the skies,  
It will live in my heart, indestructible spring.  
Homesville, Ohio.*

### Good Neighbors

By LAURA SHOWALTER

#### Scene I

The neighborhood was worth going miles to see, though it did not seem unusual to the people who lived there. It was a place of plenty; no one was lacking food, clothes, or a place to live. It was not, however, a place to get rich in a hurry, and there were very few of the idle rich.

Not only were the people steady workers, but they planned their work so as to make their farms yield large crops year after year. Fields were without fences. Why should there be a fence? The fence row would only give weeds a chance. If each farmer remembered to keep off his neighbor's land, they could both have more room for crops without a fence. Hillsides too steep for general farming were terraced, lest any part of the land should fail to do its part.

An outstanding example of thrift and good management was seen in the apple trees planted along the roads. In winter the bare branches made very little shade and in summer when the leaves were on the trees the travelers appreciated shade. And why should that summer sunshine be wasted when it could just as well be putting rosy cheeks on bushels of apples? The government required farmers to plant and cultivate these trees. As picking time drew near the apples were sold by the tree. Passers-by were

permitted to help themselves to what they found on the ground. Because of good government and the co-operation of the people there were many apples.

Those days are gone in that part of Germany, sad to say.

#### Scene II

Perfectly lovely weather all the year, with winters that are never cold and summers that are not hot excepting in the sunshine, would be more than most of us would ask. Only a few days are exceptions to ideal weather in Puerto Rico. Of course there are frequent showers; without rain most places would be desert.

Who would bother with fruit jars or freezers where fresh fruits and vegetables are as much in season in January as in June? It ought to be easy to serve balanced meals all the year.

The irony of it is that very few Puerto Rican families enjoy fresh fruit or vegetables. Beans and rice are so common a diet that doctors find very few children who are properly nourished. The malnutrition gives tuberculosis and other diseases far too good a chance, and the average length of life is many years less than the average in the States.

While it is true that the island is crowded with people, there is another reason why few families have their own gardens and fruit. Occasionally an ambitious person buys seed and works to have a garden. But just before he is ready to pick the peas and the corn, he finds that someone else has already picked them. If he has enough ambition to plant again he resolves to pick his crop earlier next time, but he need not be surprised if someone else had the same idea. After a few more attempts he is likely to decide that if everything must be picked so green that it is not good or so small that there is nothing to it he will quit planting. Would you decide otherwise?

As long as people do not respect the rights and property of others there will probably continue to be a serious lack of balanced diets for the people of Puerto Rico. The government may make laws and individuals may put up fences, but there is little hope for much improvement unless parents practice honesty and teach it to their children.

#### Scene III

Is it in Puerto Rico only that people make living conditions hard for themselves? In this country one community is on a mail route but has no mailboxes because no one has figured out a way to keep the mail in the box until the owner can get it. A box can be locked, of course, with a slot for the carrier to insert the

mail, but how can you keep the box from being torn down and taken? Some of these folks have cars and use them to get their mail; many others must walk to get theirs although it is a good part of a mile.

A housewife in a respectable neighborhood explained the lack of flavor in her canned cherries: "You see we live here in town and if we do not pick our cherries before they are ripe the neighbor children do. Some pull off our cherries and grapes when we are not at home; others are bold enough to continue picking even though we are here and ask them to please let the fruit get ripe."

One evening we were passing a field of corn several blocks out of town when my young friend exclaimed, "Oh, who would plant corn out here? I'd want to plant mine where I could watch it!" That gave me an insight into her background and thinking.

How long will people continue to plant trees if they must guard the fruit to give it time to ripen? You will probably remember that most apples grow in large orchards where the percentage of damage by children is small. While that is true, it is also true that in times of transportation difficulties such as war and during strikes it is a big advantage to have food in many localities. And who does not prefer roasting ears and strawberries that are fresh from the grower?

Fathers, mothers, teachers, writers, why is this subject given so little emphasis even in respectable circles? Are not watermelons and apples as much the property of a neighbor as his car? Yet robbing a melon patch is often treated as a joke. Some homes are exceptions to this rule. We have some neighbor children who are very fine. May their tribe increase.

God's law, "Thou shalt not steal," was not given to make life hard, but to be a blessing. People whose lives are shortened by malnutrition and tuberculosis are just as dead as those who are shot.

Child labor laws are intended to protect children from an unhappy childhood, stunted growth, and deformity. Children need to be protected also from the ills which attend idleness. For their good morally, spiritually, and even physically, they should be taught to value life, property, and time.

Scottdale, Pa.

#### EXPRESSIONS OF APPRECIATION

We sincerely thank our friends for the many letters and cards received during my recent illness and operation. Your prayers for my healing were marvelously answered. In the anointing service I received definite assurance that the Lord would raise me up and that He had more work for me to do. Praise His most holy name. I was able to attend every night of the last three weeks of the Brunk Brothers tent revival and help in the personal work. Please read Psalm 34 which is my testimony to God's nearness and gracious answer to prayer. Will you continue to pray that we may always be in the center of God's will?—John and Anna May Garber, Alma, Ont.



# TO BE NEAR TO GOD

## THE EPISTLE OF JAMES

Sunday, September 28

Read James 1:1-4

"Count it all joy . . . when you meet various trials, for you know that the testing of your faith produces steadfastness" (R.S.V.). Steadfastness (or patience) is a requisite for the perfection of the child of God. Thus we count it joy when God allows us to meet trials, the overcoming of which will strengthen our steadfastness. It is an old saying that the "blood of the martyrs was the seed of the church." Time and experience have proved that faith and steadfastness and love for God grow in times of great trials. Perhaps it is our brethren in Europe who can pray for us—pray that we might gain more steadfastness, or patience.

Monday, September 29

Read James 1:5-8

"If any of you lack wisdom, let him ask of God, that giveth to all men liberally." Such a promise takes one's breath away. Wisdom—for daily living, for witnessing; for the student at school, for the farmer at work, for the pastor, for the adolescent youth, for the mother, for the missionary. There is no problem too small, no need too great. Wisdom for any task will be given to the one who comes to the source of all wisdom in faith and humility. Lord, grant us greater faith, that we may not be as a wave of the sea.

Tuesday, September 30

Read James 1:12-16

In the novel "Cry the Beloved Country," by Alan Paton, the author tells the story of a young man, Absalom, who leaves his Christian home to go to the city. He breaks all his home ties and begins to ignore the ways of life he had been taught. Wrong companions, drunkenness, petty thievery, fornication, greater thefts, and finally one night, murder, follow one another. When the old father finally locates his son in the prison before his trial, he can only hold the boy's hand in his and ask over and over again, "Why?" But the son has no answer. How did he get to this place? Why did he do it?

"Do not err," James warns us, "sin begets sin, and sin begets death."

Wednesday, October 1

Read James 2:1-9

Oh, no, we don't have special pews to which we usher our rich visitors, and back corners for the poor. We just don't invite some people to church. And if they do come, we can always ignore them. Or we are happy to have them come to church, but they just aren't invited to join the young people's group, or to participate in the social functions of the church. Or we can forbid our children to play with their children, or to date them. That works quite well; that keeps them in their place.

The distinction isn't always between rich and poor. Sometimes it is "good" and "bad," or "white" and "black." Regardless of the forms our partiality takes, "Love thy neighbor as thyself" is the standard of God which brings judgment to each one of us.

Thursday, October 2

Read James 3:13-18

In the first chapter James gives the invitation to the true source of wisdom. Here he gives us the earmarks of the wisdom that is from above. Today there are many teachers who would claim our attention, many leaders who call us to follow them. The qualities named here—purity, peaceableness, gentleness, openness to reason, mercy, good fruits, sincerity, and love for all men—are guideposts for those who earnestly seek to know whose teaching is of God.

They are also standards which we must daily measure our lives against.

Friday, October 3

Read James 4:13-16

Just the other day I heard Billy Graham say that the besetting sin of America is pride. And so it is. And we are Americans, too. In our planning for the future, in our busyness, in our getting gain, it is so easy to forget our dependence on the goodness of God. We forget that we are strangers and pilgrims here. forget to lay up our treasure in heaven, forget the transience of life.

Saturday, October 4

Read James 5:16-18

He who harbors sin in his heart cannot also be righteous, and thus James instructs us to confess our sins to one another. The cleansing of God is promised to those who confess, and a sense of humility and meekness comes to bless the heart of one who realizes his needs and confesses his sins. The righteous person is not the one who does "good" deeds, but the one whose heart is humble, who acknowledges and confesses sin, and then turns from it. Such an one is even as David, "a man after God's own heart."

—Margaret Jantzi.

Da Vinci, in painting the Last Supper, found a young fellow who served well as a model for the figure of John. He was young, strong, and lithe. Several years later he needed someone to depict Judas. He found a man in the city slums, broken in body and spirit, dissipated. "Haven't I seen you before?" he asked. "Yes," replied the man. Before I fell into sin, I was the John of your painting."

## JESUS DEDICATES HIS LIFE

Sunday School Lesson for October 5

(Matthew 3, 4)

'Twas a great day when the Son of God became flesh and dwelt on this earth. Thirty years later Jesus was ready to "be about . . . [His] Father's business." We forget how very short was the time in which Jesus was to do His great work for man. The wondrous story was enacted in just three years. Those were great days and ere Jesus entered upon them He and His Father declared the great purpose of the incarnation and Jesus dedicated Himself for the task before Him.

Often had this wonderful story been foretold but for 400 years now the voice of prophecy had been silent. When the day was at hand John the Baptist announced it with two blasts of the trumpet (according to Maclaren), the call to repentance and the rousing proclamation, "The kingdom of heaven is at hand." Heaven and earth and Satan were interested in this day.

Jesus says to God, "Lo, I come to do thy will." God says, "This is my beloved Son, in whom I am well pleased."

Although Jesus had no sins and therefore no repentance, He numbered Himself with us transgressors and submitted to the rite of baptism. Then the Spirit descended like a dove and we have the coronation of the King of kings and Lord of lords.

But Satan who has heard and seen all this dedication of consecration and divine approval would turn Jesus from the cross, His great goal. He sorely tempted Jesus to attain His purpose aside from His relation to God. "If thou be"—why don't you save yourself by your power? "If thou be"—why don't you try God out? "If thou wilt fall down and worship me"—you will get the kingdom of this world quickly and easily. But in not one point did Satan swerve Jesus from His and His Father's plan. Jesus started His work with His face intelligently, willingly, sacrificially, and lovingly set toward the cross.

At once Jesus began "to preach the gospel to the poor; . . . to heal the brokenhearted, to preach deliverance to the captives, . . . to preach the acceptable year of the Lord."

Dedication to a purpose of God is most helpful in meeting the enemy who would have us use ungodly means to attain our ends. As a poet says, the winds of life are not what counts but the "set of the sail."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

We search the world for truth; we cull  
The good, the pure, the beautiful  
From graven stone and written scroll,  
From all old flowers of the soul;  
And, weary seekers of the best,  
We come back laden from the quest,  
To find that all the sages said  
Is in the Book our mothers read.

—John Greenleaf Whittier.



## FIELD NOTES

The annual C.P.S. Reunion for men from the states of Ill., Mich., Ind., and Ohio was held on Sept. 14 at Camp Alexander Mack, near Milford, Ind. Bro. P. L. Frey, Archbold, Ohio, spoke to the group on the subject, "The Church Meeting the Crisis of Today," and Bro. C. L. Graber, Goshen, Ind., reviewed and interpreted the present draft situation. Bro. J. Howard Kauffman, chairman of the Crusaders for Peace, which is a sub-committee of the reunion, reported active plans for several conferences to be held at various places in this area. Our ex-CPS men are to be encouraged in such attempts to revitalize our non-resistant witness.

Bro. Mahlon Horst, Relief, Ky., recently deposited in the archives of the Mennonite Church in Goshen, Ind., his research materials on the History of the Mennonites in Washington County, Md. An item of particular interest in this deposit is the transcript of official records which show how the colonial army dealt with conscientious objectors during the revolutionary war.

Bro. E. I. Culp, Tiskilwa, Ill., has given three spools of wire to the archives of the Mennonite Church. On them are recorded services of special historical interest held at the Willow Springs Church near Tiskilwa: ground breaking ceremonies for the remodeled building, June 11, 1950; ordination of C. Warren Long as bishop, Sept. 3, 1950; dedication services for the remodeled building, Nov. 25, 1951.

Bro. Jess Kauffman, Colorado Springs, Colo., brought first hand information concerning the Rocky Mountain Mennonite Camp program to central Kansas churches on Sept. 7.

Bro. Christian K. Lehman announces communion dates for the Manor district, Lancaster Conf., as follows: Sept. 21, Slackwater:

Sept. 28, Masonville; Oct. 5, Habeckers; Oct. 12, Mountville; Oct. 19, Columbia; Oct. 26, Old People's Home; Nov. 2, Rohrerstown; Nov. 9, Millersville.

Bro. Floyd Yoder, Mio, Mich., has been ordained to the ministry.

Iowa Mennonite School has a record enrollment of 144 students.

Bro. G. Parke Book announces the following communion dates for his district: Sept. 21, Old Road; Sept. 28, Mt. Pleasant; Oct. 5, Welsh Mountain, colored—p.m. Welsh Mountain Home; Oct. 12, Kinzer—evening, Meadville; Oct. 19, Paradise; Oct. 26, Hershey; Nov. 2, Nickel Mines.

Our deaf folks in the Lancaster area held a Bible school Aug. 11-15, with Bro. Israel Rohrer as instructor. About 40 were present in a service at the Marion Church, Chambersburg, Pa., on Aug. 17. Bro. Reuben Stoltzfus preached with Sister Esther Groff interpreting. On Aug. 24, Bro. Israel Rohrer con-

With sorrow we announce the sudden death, due to an acute infection, of Sister Clara Lehman Hershberger, wife of Lowell Hershberger, foreman of the finishing department at the Publishing House. Obituary will be published next week.

ducted a service for the deaf at the Groveland Church in the Franconia district.

Brunk Bros. Evangelistic Campaign tape recordings taken at Goshen, Ind., Sarasota, Fla., and Johnstown, Pa., are available, also phonographic recordings. Write to the Gospel Book Store, Goshen, Ind., for details.

Change of address.—Fred J. Gingerich, Salem, Oreg., to R. 3, Box 59, Canby, Oreg. Also Omar G. Miller, Canby, Oreg., to R. 1, Salem, Oreg.

A homecoming program was held at North Lima, Ohio, on Sept. 14. Visiting speakers were Paul E. Whitmer, Bluffton, Ohio, and Rav Bair, Louisville, Ohio.

The Kansas all-Mennonite Women's Meeting was held in Hess Memorial Hall, Hession, Kans., on Sept. 18. Speakers included J. Winfield Fretz, Daniel Kauffman, Mrs. E. I. Weaver, and Mrs. Herbert Schmit.

Ten sisters from the Congregational Mennonite Church, Marietta, Pa., went to Camp Tel-Hai on Sept. 9 to can peaches and lima beans for next year's camp season.

A Christian Life Conference was held at Science Ridge, Sterling, Ill., Sept. 19-21, with Richard Yordy and Harold Zehr as the main speakers.

The Christian Workers Conference of Ontario, held at the United Missionary pavilion, east of Kitchener, Sept. 6-8, was well attended. Bro. A. C. Good, Sterling, Ill., was the guest speaker.

Bro. R. R. Smucker, Elkhart, Ind., filled appointments in Mennonite churches in Waterloo, York, and Lincoln counties in Ontario Sept. 8-18.

Rockway Mennonite School, Kitchener, Ont., opened its fall term with a record enrollment.

The Canadian Thanksgiving, Oct. 13, calls for program making in various Ontario churches. The brotherhood solicits correspondence with any anticipating a visit there at that time. Guests are welcome in York Co., in Waterloo Co., and at Selkirk at this season.

Bro. Stanley C. Shenk, West Liberty, Ohio, was the speaker in an M.Y.F. conference, Fisher, Ill., Sept. 19-21.

A Mennonite History Conference was held at the South Union Church, West Liberty, Ohio, Sept. 21, with H. S. Bender and Norman Kraus as speakers.

A total enrollment of 298, including 75 seniors, is reported from Lancaster Mennonite School.

Gehman's Christian Day School in the Bowmansville Church district near Adamstown, Pa., opened its doors for the first time on Sept. 8. John Denlinger and Miriam Sauder are instructing 93 pupils. The first evening there was open house and a formal dedication.

Leaders of the Christian Worker groups of the Lancaster Conference had their third annual meetings at Landisville on Sept. 6, discussing matters of mutual interest related to youth Christian service activities for the conference district.

The manuscripts for grades 8 and 9 of the Lancaster Conference Weekday Bible School program have gone to the printer.

Bro. J. Paul Graybill announces the following dates for communion in his district: Sept. 21, Bowmansville; Sept. 28, Weaverland; Oct. 5, South 7th Street, Reading; Oct. 12, Goodville; Oct. 19, Martindale—evening, Fairview Street, Reading; Oct. 26, Gehman's; Nov. 2, p.m., Norris Square, Philadelphia; Nov. 9, Churchtown—p.m. Diamond Street, Philadelphia; Nov. 16, Oxford Circle, Philadelphia.

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## Calendar

- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.
- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. John L. Horst, Scottdale, Pa., preached at the First Mennonite Church in Canton, Ohio, on Sunday morning, Sept. 7, and was in charge of the installation of Bro. Allen Ebersole as the new pastor of the church.

Bro. H. Ernest Bennett, Treasurer of the Board, has returned to the office at Elkhart after seven weeks absence. He was assisting in the work of the administration and in the transfer from the old hospital to the new Lebanon Community hospital, Lebanon, Oreg.

Sister Marie Moyer, principal of the Mission Middle School at Balodgahan, India, writes: "Each school has its daily chapel service and all the students, Christian and non-Christian alike, attend. This is the direct method through which the schools witness for Christ."

October 19 is the date set for the communion and baptismal service to be held at the Colored Mission in Cleveland, Ohio.

Bro. John Hess, Kitchener, Ont., will be in charge of revival meetings at the Peoria Mennonite Church, Peoria, Ill., Oct. 5-12.

In a letter of Sept. 9, Bro. Lee Kanagy, missionary in Tokyo, Japan, writes: "We are back again in Tokyo since last Saturday getting ready for another year of language school. Our visit in Hokkaido has been profitable in many ways. Adella and I have both felt that we have a new perspective of the problems our missionaries are facing in the North."

Bro. J. D. Graber, Secretary of the Board, recently made a trip to Chicago in the interest of the three missions there under the General Mission Board.

Bro. Tobe E. Schmucker, Goshen, Ind., representative of the Ambassadors for Christ, a laymen's organization, was special speaker at a fellowship meeting at the Mennonite Home Mission in Chicago Sept. 7. A large attendance was reported.

A communion and baptismal service was held at the Saginaw Colored Mission, Saginaw, Mich., on Sunday, Sept. 21. Bro. LeRoy Bechler is Superintendent of the mission.

Bro. Lee Kanagy writes further from Japan: "On our last day in Hokkaido we had a Mennonite Fellowship at which time we each, Carl, Ralph, and I, had prepared papers on the problems and vision of our work for the next five years. Esther Beck also had a paper on ways of witnessing to the women in Hokkaido. Our last day of fellowship and dedication to another year of service was the climax to our visit with our missionaries in the North."

Revival meetings at Goshen College are scheduled for Oct. 5-12, in charge of Bro. J. D. Graber, Elkhart, Ind.

Sisters Mary Ann Hostetler and Ruth Bean,

missionaries under appointment to Japan, will sail from San Francisco, Calif., for Yokohama, Japan, on the SS PRESIDENT MADISON, October 22.

Bro. Frank Raber, Superintendent of the Gospel Center, Kansas City, Mo., writes that they are now serving two evenings each month at the city rescue mission down town. He reports that their number of workers is a bit small, but in spite of that they are getting along fairly well. Prayer is requested for this work.

Sister Evelyn Bauer, undergoing treatment at the Leetsdale, Pa., polio hospital is making satisfactory, though slow, progress. Use of her right hand and arm is returning to the extent that doctors and nurses feel she will soon be able to feed herself. A recent visitor reports that Evelyn is very cheerful and has a bright outlook for the long months of convalescence which are ahead of her. Let us continue to remember her in our prayers.

An impressive concentration of Puerto Ricans took place on the afternoon of September 14, when nearly 1,000 migrants gathered in the Landisville Mennonite Church, near Lancaster, Pa., for an hour of spiritual and social fellowship, under the auspices of a committee which represents numerous Mennonite congregations and several other denominations of Lancaster county. The program, which was almost entirely in the Spanish language, included the singing of a number of the great hymns of the Church and an evangelistic message based on Acts 4:12, presented by L. S. Weber, returned missionary from Argentina. A show of hands revealed that about 75 of the men were members of some Protestant Church; a large majority had some connection with the Roman Catholic Church; the remainder, possibly about 200, make no religious profession. What a challenge to the Churches of Lancaster county and to us all! At the close of the program time was given for fellowship and visiting while the crowd of men enjoyed the substantial lunch supplied by the co-operating churches. The sad note of the service was that Brother Addona Nissley, who was to have led the meeting, could not be present because of the funeral of his brother who had died in a traffic accident a few days previous.

Bro. John Beachy showed slides on India at the Plain City, Ohio, park on Sept. 19. Sister Beachy gave a talk on work with women in India.

Recognition was given to Sister Elizabeth Schrock at Peoria, Ill., on Sept. 14, in appreciation of her twenty-five years of service there.

Bro. Nelson King and family enjoyed a vacation from their work in the rural field of southern Ohio as they visited friends and relatives at Meadville, Pa.

(Continued on page 948)

## Relief and Service News

Four men have been assigned by their local Selective Service boards to the Mennonite Board of Missions and Charities Voluntary Service Program. Floyd Litwiller, Delavan, Ill., and John Mann, Elkhart, Ind., have been assigned to the La Plata Mennonite Project, La Plata, Puerto Rico, and both have reported there. Kenneth Miller and Eugene Diller, both of Hesston, Kans., and both of whom have been serving in the La Junta Hospital Voluntary Service Unit, since Feb. 28, 1952, have been assigned by their local board so that their service period as I-W's has begun to count. A number of assignments for other Voluntary Service workers already in the program are in process with the local boards.

Bro. and Sister Orie and Ina Roth, Albany, Ore., with their children, Dennis and Dawn, returned to Elkhart, Ind., to operate the Voluntary Service Center during the week of Sept. 15. They have been working in Chicago on the Mexican Mission building. Vernon Yoder, Hutchinson, Kans., who has been helping with the Mexican Mission building program has been appointed for Puerto Rico and will leave as soon as plans can be worked out finally.

A meeting of the Mennonite Relief Committee is scheduled for September 26, at 1711 Prairie Street, Elkhart, Ind. Members of the committee are Paul Erb, Scottdale, Pa.; Orie O. Miller, Akron, Pa.; H. S. Bender, Goshen, Ind.; Lewis Martin, Harrisonburg, Va.; A. Lloyd Swartzendruber, Kalona, Iowa; John Mosemann, Goshen, Ind.; J. D. Graber, and Levi C. Hartzler, Elkhart, Ind.

Eighteen Pax Service men are now being supported by M.R.C. Five more are due to go to Europe soon with openings for another five available later. Support for these men is taken from monthly offerings for relief and service sent in to Elkhart by our congregations. Some congregations have undertaken to provide the \$75.00 per month support for their own Pax men.

Contributions for relief and service fell off appreciably during July and August while costs for handling I-O men were rising. The following causes are supported by your relief and service contributions; service to I-O men; Pax services; foreign relief; refugee rehabilitation; and voluntary service. The main voluntary service items requiring support are La Plata Mennonite Project, Puerto Rico, the Navajo Indian Migrant Unit, the Mathis, Texas Service Unit, and support for (Old) Mennonite workers in the M.C.C. program. Your prayers and support for this area of the church's program are earnestly solicited.

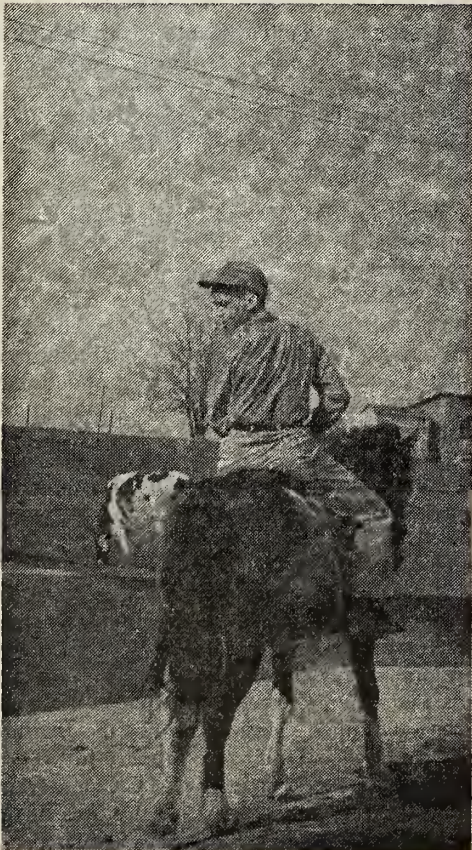




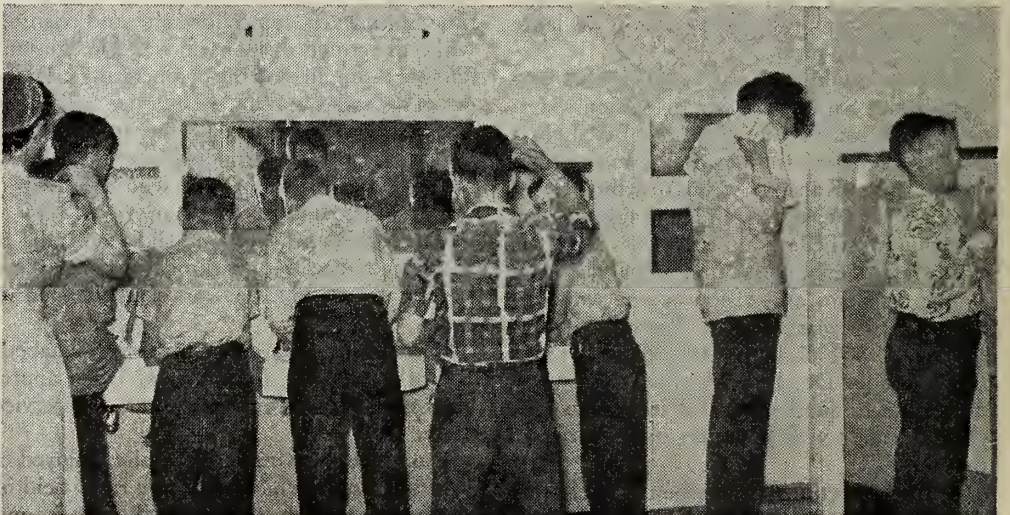
Plenty of things to do on the playground at the Home. Fresh air and sunshine build strong bodies.

*A Visit  
to the  
Children's Home  
West Liberty, Ohio*

Scene from the barnyard.



Fishing is fun; especially when a group of boys can enjoy it together.

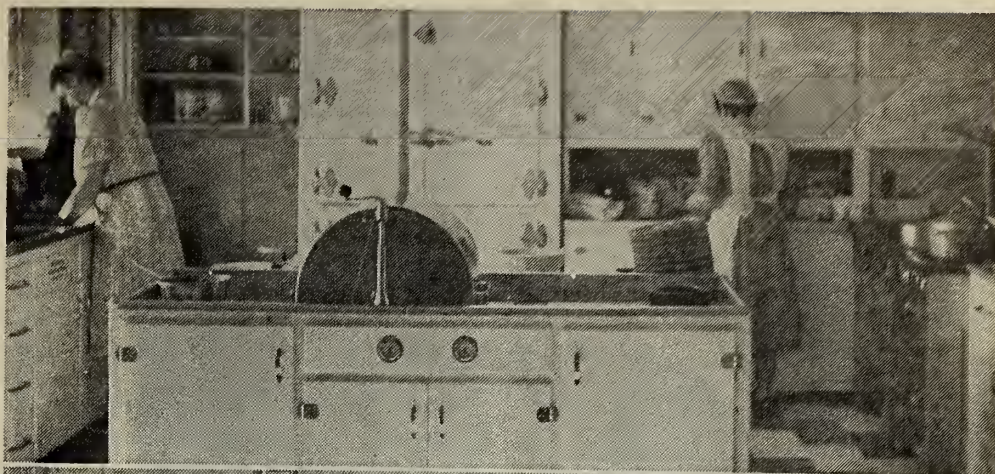


When we're through, we'll have clean hands and faces, and neatly combed hair. One of the employees assists a younger boy with combing while older boys manage the comb alone.

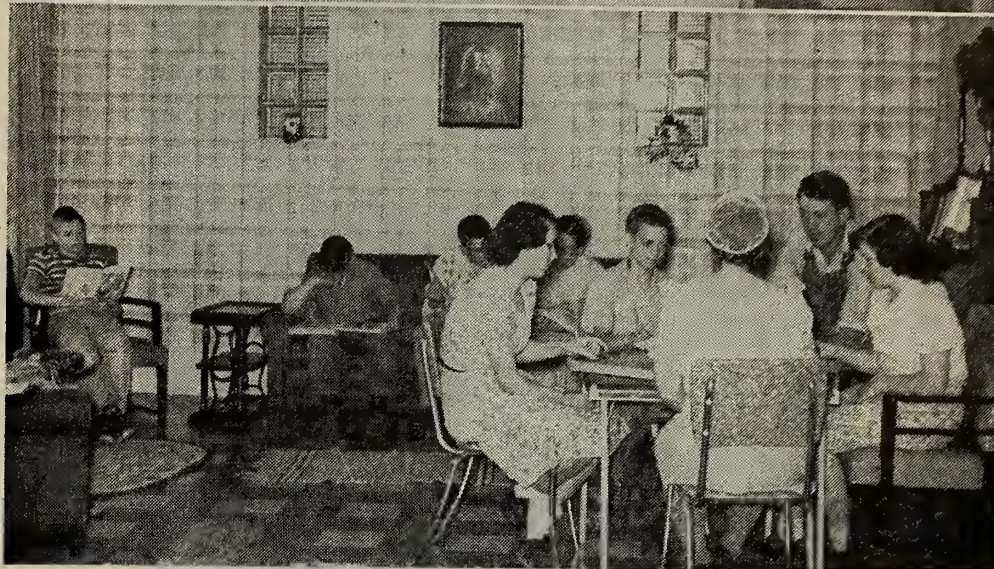




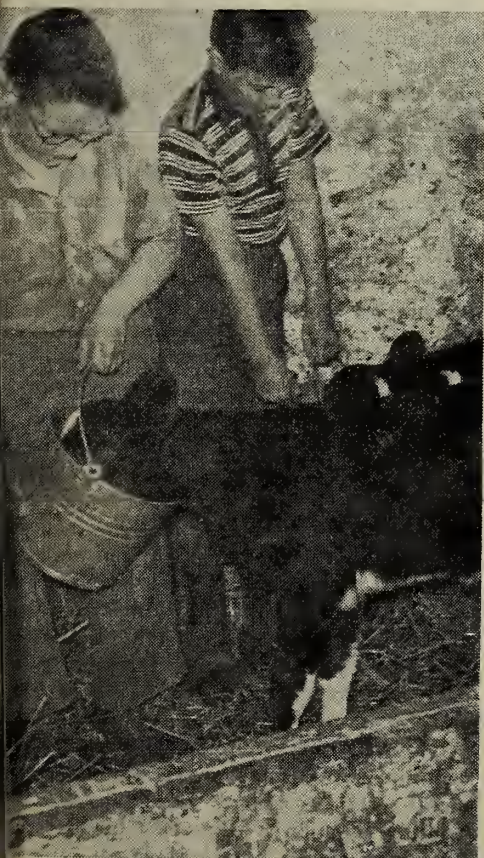
View of the West Liberty Children's Home as you come up the driveway.



The recently remodeled kitchen makes a pleasant place to work in preparing meals for hungry boys and girls. The large item in the center of the picture is the dishwasher.



The living room after remodeling was completed in 1951. A game of carom or an interesting book offers entertainment and relaxation.

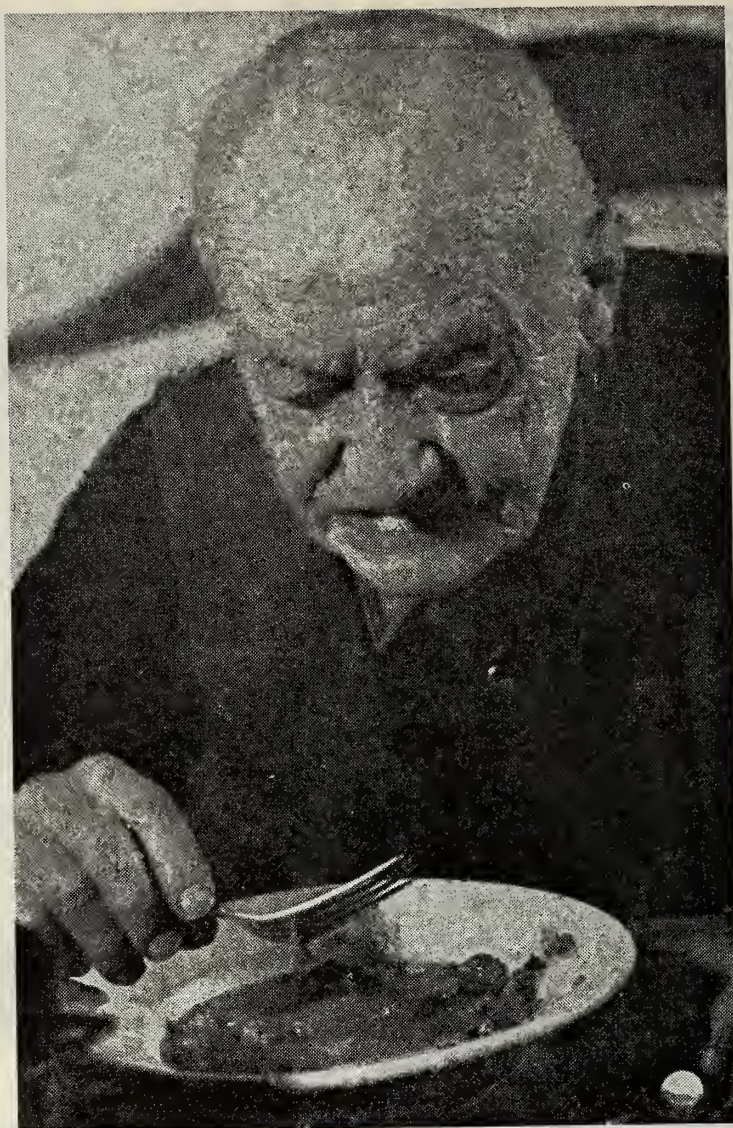


re time at the Children's Home. Little boys can help with tasks such as this.



Have you enjoyed your visit to the Home? This sign and the friendly smiles of the boys tell you you're welcome to return.





"When people must choose between absolutely essential food and very essential clothing, they choose food."

## Reasons for Continued Relief Needs in Germany

By Howard Blosser

Howard Blosser, Columbiana, Ohio, served two terms in relief work in Europe. From September, 1949, to July, 1951, he was in charge of material aid distribution in Germany.

The Mennonite Central Committee, through its workers and co-operating groups, has distributed relief supplies in Germany for over five years. Many people are asking the question, "Why is it necessary to continue this work any longer?" To answer this question I would like to point out the following facts which have a bearing upon it and will help to clear up any confusion in the minds of those who have raised this question.

We as Christians, and especially as Mennonites, have always felt the need to serve those who have undergone suffering and privation. In Germany today we find one of the largest groups of refugees known to modern history, excluding the present situation in

the Far East. In the months following the close of this recent war millions of people were shoved to and fro with the result that at the end of July, 1951, West Germany had a population of about forty-six million of which over eleven million were refugees. This same section of Germany had lost over thirty per cent of its prewar housing, and a great part of the industry lay in ruins. It is not the predominately agricultural part of Germany; that section is now under the control of the Russians. The problems of housing, food, and work for this total population have not as yet been met, nor is it likely that they will be met in the near future.

Our work in Germany took me to various parts of that country so that I saw much of the distress that exists there. When certain sections of the country have one refugee for

each prewar resident, when all existing space is utilized for housing, whether intended for that purpose or not, when there are not nearly enough jobs for those who could work, when ten thousands of people have no other source of livelihood but the pittance doled out to them by an already impoverished government, then there is definite need for continued help.

Our workers in Germany see several places where we can be of real assistance to those who are in such dire need. The first of these is giving clothing. Our experience has been that when people must choose between absolutely essential food and very essential clothing, they choose food. We have seen that in the average refugee home there is enough money for the barest minimum of food but that there is nothing left with which to purchase clothing, regardless of how urgently it may be needed. Our distributions this past winter proved to us that the gift of clothing is something only those who have been in the same need as those who received, can ever understand. The need for clothing is far beyond the comprehension of those of us who have seen it. Yet we feel that our distributions, however meager they may have been, filled a vital need in the refugee situation. It is true that we were able to serve only approximately one hundred thousand persons out of an estimated four million. Yet each of these refugees has felt the impact of the love of some person who gave that he might have.

The second field of service is to the Mennonite refugees who have been mixed in the stream of the millions who came into Germany. Today there are about eight or nine thousand of them scattered over Western Germany. Our contacts with these people indicate that of this number, about four thousand are living under conditions of almost extreme poverty. Our hearts have often been touched by the need that we have seen in this group. They live in rooms that are unheated, without suitable sanitary conditions, much overcrowded and often without decent arrangements to cook the meager meals they can afford.

It is to this group that we have directed our efforts in the past years. They are the people who are without work, who are sick, the ones whose father and husband or breadwinner are dead or missing or else they are too old to be able to earn a living. To these brethren the regular gift of food has been a matter often of life and death proportions. We are happy that the situation today is not so serious as it once was but the need continues even so. When the major part of the diet consists of potatoes and bread, and the meat that is eaten is nearly always that which we have given them, you can understand the gratefulness that we have seen. If we feel that we are our brother's keeper, then we have a responsibility to these who have no one else to care for them.

Of course, this group has received and will continue to receive generous clothing allotments. Our experience has been that the clothing situation is being met by the regular giving of our home people. It must be continued, for this group of people cannot buy food and clothing both.



A final area of service is that which we are trying to meet in the children's home operated at Bad Dürkheim and in the old people's homes at Leutesdorf and Enkenbach. It is true that much of the operation of these places now rests in the hands of local German organizations but they look to us for help over the rough spots that are sure to arise in the years ahead until things get more stabilized again. In this field the amounts needed are not so large. It is more the fact that we are present and ready with help when needed. These homes are trying, through a witness to underprivileged children and to our aged men and women, to show that we are a people who care for those in need.

One could summarize the above in this manner: We have seen a tremendous need for clothing among the general refugee population and have tried to meet it as far as possible with no restriction except that the person we help should need the help we give him. This is our help to the general public. We have seen the need among a group of our

own brethren and have been able to meet it in a large measure. This is our program to a selected group. We have seen the need for specialized help to a small group and have set about to meet it. These programs must continue, and will as long as our churches continue to give clothing, food, and other supplies.

It is true that we have found places to serve our refugee brethren in other ways as well, such as the builders' unit and in resettlement programs. We have our programs in our neighborhood centers and in our established units. We have visions of more things that could be done if we had more supplies.

In the words of an old woman who received a coat in whose pocket someone had put a nice, new handkerchief, "Now I know that there are people in the world who care and have thought about me, though they did not know me at all." Are you among those who care?

Columbiana, Ohio.

The other three boys are third-year students of Koryo High School and are also active in the Sunday school.

Carl Beck was with us for the baptism and communion-feetwashing services. Esther and Carol stayed in Obihiro to help with their worship service and Sunday school. We had about forty in the morning service which is about double the average for the Sunday morning worship service. Carl preached and we conducted the baptism service together. I had had more time to work out the service than we had the first time in Obihiro and it was a real pleasure to do it in Japanese this time, of course using notes. How we praised God for the utter sincerity of the five boys and the depth of feeling with which they approached this significant step in their lives. The communion and feetwashing service in the afternoon again inspired us as we sat in a circle and shared in the Lord's Supper and washed one another's feet. After the service we sang several songs and recorded them on tape and then had each one present say a few words of greeting or testimony for the church in America.

We must share with you another victory for Christ. Sunday morning after speaking on Luke 15, I felt a strong urge to give an invitation and consequently after the closing song asked for any who were ready to make their decision for Christ to go to the study after the announcements. One young man made the great confession. He is Sasaki San, leader of the YMCA at the Teacher's College, who has been active in our Sunday school, but had never made a commitment of his faith. I asked him to give his testimony in our church service next Sunday morning. There were others who did not respond to

## Great Decisions in Japan

By Ralph Buckwalter

**After the baptismal service in Obihiro, Japan, on Nov. 25, 1951, other interested seekers were invited to continue attendance at instruction classes both at Obihiro and Kushiro. This is the story of additional baptisms at Kushiro.**

At the completion of our instruction class we urged those who were ready to declare their faith in Christ publicly to attend several special meetings in preparation for baptism service on Mother's Day, May 11. Five young men made the great decision; so now our Kushiro group numbers seven baptized Christians. In numbers it is a small beginning but in quality we rejoice that the Holy Spirit is doing His work of cleansing and empowering for service. We were naturally disappointed that more of the group were not ready to make a complete commitment to Christ at this time, especially that none of the young women were ready to make the step. But we are glad for the continuing interest of a dozen or more fine young women and other young men as well as a middle-aged couple. Some, and we hope and pray that all of them, will in time make their confession before men. Our new brethren are Okamura Minoru, Tanase Takio, Shirasaki Toshiro, Kuwajima Youichi, and Taguchi Naoshi. Okamura San is a second-year student of the Teacher's College, superintendent of our Sunday school, and the spiritual leader of the boys. He will preach in my place Sunday morning when I am in Osaka. His sense of call to Christian service and faithfulness are a wonderful inspiration to us. Tanase San came to Kushiro from Tokyo last November with a cigarette in his mouth and dark doubts in his heart. We have never seen such a complete transformation as has taken place in his life. Up to now he has been working at the child welfare department, but now that Araya San, our faithful co-worker, must return to his home in Tokyo because of family obligations, Tanase San will take his place as our inter-

preter, translator, and co-worker and will support himself by home teaching about ten hours a week. He will go to the homes of three different Middle School students whose parents want them to make better progress in school and will instruct in English, arith-



**Araya San and Genevieve Buckwalter talking with a group of children who live along the seashore. These are the children who are coming in contact with the Sunday school in Kushiro.**

metic, etc. I think it will be a better arrangement than we had with Araya San as we were giving him full support. Tanase San will likely be able to work with us longer as he is a younger son, whereas Araya San is the eldest in his family and consequently family responsibilities fall quite heavily upon him.

the invitation but whose actions betrayed the convicting work of the Spirit in their lives. How true it is, we cannot be neutral about Christ. Either we must go with Him or turn



aside. There can be hedging and procrastinating but eventually that becomes intolerable and the vote is cast.

Now our observations concerning the revival of Shintoism. In the recent issue of the Japan Christian Quarterly there is a symposium entitled, "The Shinto Revival." Participants were one missionary and four Japanese leaders. It is most helpful in getting a picture of what is actually going on in Japan now. These men who knew Shinto (nationalistic Shinto) before say there is not a revival of Shinto, "or if there is it is being used as a means to an end." It is tied up with the revival of an interest in Japan's history and culture, with the religious void in Japanese life, and with the deliberate and political motivation of using Shinto to promote rearmament. "When they (the Japanese government) are compelled to rearm by the United States, they have to create some sort of spiritual foundation for the army. And, though it is difficult, there arises the necessity to revive emperor worship and stimulate Shinto." One of the men, professor of philosophy at Kwansai Gakuin, said, "Shinto will not be a competitor with Christianity. Only if it develops political manifestations will it be dangerous."

Mr. Takenaka of the editorial department of the Osaka Asahi shimbun (newspaper) said, "Christianity has nothing to fear from Shinto as a religion. Going to the shrines and the celebrations of festivals are simply elements of old customs. It is only when Shinto is utilized as a political tool that it will become dangerous, and there is a very real danger that the custom of shrine-worship may be exploited."

Most evangelical missionaries would tend to disagree that the revival of the shrine-worship is no threat to Christianity unless it is exploited for political purposes. Of course, national Shintoism is beyond the shadow of a doubt the enemy of the church of Christ seeking to bring her into complete subjection and bringing her prophetic voice to a mere whisper that does no one damage. That was pretty much the story during the war. But even in the tendency of the people to return to the "old customs" and their nostalgia for the past also means the Opponent's forces are being strengthened. The climate in which the Christian Church is witnessing in Japan today, thus becomes more the natural climate in which it is always at conflict. This means that our "depth evangelism" must be carried on with unrelenting earnestness, to build up strong Christian cells. And with these to immediately engage in "breadth evangelism." The door is open and it is still our day of great opportunity, though the results may not bring glowing statistical reports. But why shouldn't that also be possible even as the pendulum swings back? We must gear our objectives and aims with the mind of Christ.

Kushiro, Japan.

Of love there be two principal offices, one to give, one to forgive.—John Boys.

## Missions Editorial

### Men Are Needed

Jesus said, "The labourers are few." This is a universal statement. It was true in Jesus' time and has been true through the intervening ages. It is more true today than ever before. Preachers, missionaries, teachers, workers, helpers, administrators, secretaries, builders—all kinds of people seem to be needed urgently everywhere. Surely no one can excuse himself from service by saying there are no openings.

Why should there be this shortage of people in every line of work? The answer is, of course, not simple. One of the more remote reasons likely is the large number of people tied up in the military organizations of our country—several million men in the "service" along with all kinds of jobs created by the military organization for several million civilians. This is, of course, a completely nonproductive effort. It all turns back upon itself; it produces merely to destroy. This is of the nature of military effort.

There is also the expanding bureaucracy of government. The number of employees in government service is astounding, and the figure is apparently constantly on the increase. There is definitely too much government. This also saps society of available manpower for productive tasks.

But what is the reason for shortage of workers in our own church circles? Are we perhaps overexpanded? Are we doing too many things of all kinds all over the world? The Mennonite church with its small membership and its limited resources can after all not meet all the world's needs. Organizations, churches, and individuals have been very free during past years in starting many new projects. Each one was the response to a crying need. And we are still entering new fields and opening new institutions. Is there a practical limit to this expansion?

The funds needed for this work have not been the greatest difficulty. We have buildings and institutions that are not being fully used simply because there are not enough consecrated people to operate them efficiently. There is danger that we may do harm to the Christian cause by demonstrating poor stewardship in investing in physical facilities beyond our capacity to use them effectively. Perhaps it would be healthy for us to consolidate our gains by a fuller manning of our existing missions and institutions and raising the level of effectiveness where it lags rather than thinking in terms only of new expansion. To use a hackneyed, yet true, expression we can spread ourselves so wide that we become thin.

But we are not doing too much. We are doing too little. There are still too many of us who are working hard but are not really producing spiritually. We are not making our efforts count in the program of the church. There are still too many young people going through our schools who are receiving excellent training but who have not placed the demands of Christ and His Church first in their lives. If we could get only a little more efficiency in releasing the potential man power of the Church all our needs would be quickly met and we could go right on meeting more and more of the crying needs of the world.

"Who will go for us, and whom shall we send?"—J. D. Graber

### MCC Weekly Notes

#### Brother Tan from Java to Visit the United States

Bro. Herman Tan, Sr., Mennonite leader of the Chinese church in Java is scheduled to arrive in New York on the RYNDAM September 15. His visit is in the interest of young people's and Sunday school work in his home church. He plans to spend about ten days at the MCC Headquarters in Akron, attend the Executive Committee meeting in Chicago on September 27, and visit some of our Mennonite schools and colleges before returning to Java via the West Coast. Bro. Tan, Sr., is the father of Herman Tan who has attended several of the Mennonite colleges during the past few years, and who will meet his father upon arrival.

#### Twenty-two Trainees Return to Europe

Twenty-two of the twenty-six agricultural trainees from Europe who spent the past year in the United States left for their homes in Germany, Netherlands, France and Switzerland on September 10. Before their return they gathered at the Akron Headquarters for making final travel arrangements and for a short farewell service on Sunday afternoon. On Monday before the sailing date the whole group visited Washington in a chartered bus; on Tuesday they took a sight-seeing trip through New York City.

These young people spent their year of training in this country at two different places, six months at each place. The sponsor paid fifty dollars per month into the trainee fund which took care of all travel expenses, and gave the trainee an allowance of fifteen dollars per month.

#### New Relief Folder Ready for Distribution

"Inasmuch," the relief folder which is now being distributed, gives concrete examples showing that your contributions of food and clothing are still needed in Germany, Jordan and South America; and that Java and Formosa are still looking to the MCC for medicines, bandages and blankets. If you have not received these folders and have use for them write to the MCC Relief Section, Akron, Pennsylvania.



Mervin Miller who visited Mennonite churches in the interest of relief work in Kansas, Oklahoma, Colorado, Nebraska, South Dakota and Minnesota during the month of August will continue his contact work in Missouri, Iowa, Illinois, Indiana and Michigan beginning September 22.

#### Voluntary Service School in October

The Voluntary Service Section is planning another orientation school to begin October 3. There will probably be a number of I-O men in this class who will be assigned to MCC Voluntary Service Units for their two years of alternative service. There is still room for several more persons in the October school;

if you are interested write to Mennonite Central Committee, Voluntary Service, Akron, Pa.

#### Boys Village VS Unit Approved

The Voluntary Service Unit at Boys Village, Smithville, Ohio, has been approved by Selective Service for the assignment of I-O men. Up to the present time three MCC VS Units have been approved; Camp Landon, Gulfport, Miss., and the Paraguay Unit are the other two. It is very possible that other units will be approved soon.

Released September 12, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

Kennel, who were on their way to the C.A. conference at Croghan, N.Y.

On Aug. 27, Bro. Urie Bender spoke to us on prayer and on Aug. 31, Bro. Josef Herschowitz reminded us of our responsibility to the Jew.

We are sorry to lose the Ray Miller family from our community but we know the Lord will use them in service for Him. On Sept. 7 he brought us a message from Phil. 2:5.

We welcome Samuel Nafziger and family who are returning to this community from Iowa.

We ask that you remember us in prayer so that we might hold out the torch to others in this community. Chris Bontrager.

#### TOFIELD, ALBERTA

Dear HERALD Readers: Greetings. This has been a year of varied experiences. There have been four deaths in our number in the last four months: Mrs. M. D. Stutzman, Joe E. Stauffer, Mrs. Joe Voegtlin, and Mrs. William Stauffer. It has made death seem very real and the promises of a future glory more precious. We will miss them all but our loss is heaven's gain, for we have the assurance that they are all with the Lord in glory.

Despite muddy roads and rain the Hesston chorus rendered a program of spiritual songs to a well-filled house on Sunday evening, June 22.

On June 25 Bro. Edward Diener brought us a message. He was on his way to the Alberta-Saskatchewan Conference held at Guernsey, Sask. Returning from conference, Bro. Harry Diener brought a message on July 2.

On July 14 Bro. and Sister Frank Byler and children from Argentina gave us some interesting pictures and information on the work there.

We thank Bro. and Sister Josef Herschowitz for enduring the rough roads to bring spiritual help to our workers in the North Country on July 15.

Bro. Paul Voegtlin had charge of our Bible school, July 11-22. Children are good soil for the Word. Teachers from this congregation also helped with Bible schools at Edson, Eureka River, Smith, and Blue Sky, Alta.

On Aug. 11 Bro. James Brenneman showed pictures of the type of work he was engaged in during his eighteen months in the Philippine Islands. Aug. 17 Bro. Titus Brenneman gave an account of the work done by the MSO in Hesston, Kans., showing the possibilities of a small group of willing workers.

Bro. J. G. Hartzler, Windom, Kans., delivered the morning message and renewed friendships at this place on Aug. 24.

We enjoyed our series of evangelistic meetings by Bro. C. Z. Martin, Aug. 4-10. May the Lord bless him for his labors with us.

Verba Stauffer.

## CHURCH CORRESPONDENCE

### WADSWORTH, OHIO

(Bethel Congregation)

Dear Christian Friends: "O magnify the Lord with me, and let us exalt his name together" (Psalm 34:3).

Visiting speakers who were with us throughout the spring and summer were: Enos Hartzler, Rudy Stauffer, Alvin Becker, Ralph Palmer, Don Augsburg, Frank Sturpe, and Arlene Sitler.

Our summer Bible school was held June 1-13 with an enrollment of 111 and an average attendance of 102.

June 19-24 the MYF team was in our community.

Bro. O. N. Johns was with us for a special service on the evening of June 29 after a request had been received from Bro. S. D. Rohrer to be relieved of pastoral responsibility. Bro. Rohrer was ordained here nearly 35 years ago. Our assistant pastor, Bro. J. Robert Kreider, was given the responsibility as pastor.

On July 13 we were favored with a program by a group from the Gladstone Colored Mission, Cleveland, Ohio.

Bro. E. M. Yost was with us for evangelistic meetings, Aug. 3-10. His messages were very impressive and our hearts were lifted up and drawn closer to God.

Because of a polio epidemic in our community we have not had Sunday school for the children for several weeks. We miss the children in the services and are looking forward to the time when the attendance will be back to normal again.

The Lord has certainly been good to us and blessed us in many ways. May we continually seek His will for our lives and serve Him faithfully wherever we are.

Bertha Gehman.

### NEWCOMERTOWN, OHIO

(Flat Ridge Mission)

Greetings in the name of our Lord and Saviour. We have had many blessings in our mission this year and enjoy the fellowship here. Bro. Howard Hammer held revivals

for ten days this spring and since then three girls have been baptized. Some who have not yet made a definite decision need the prayers of Christian people.

We had an enrollment of about 80 in our Bible school with 40 having perfect attendance and the last day we had a picnic and ice cream.

We have been happy to have a number of visiting ministers during this past year, including Frank Sturpe.

In addition to our regular Sunday morning services we have an evening service conducted by Mr. and Mrs. Warren Miller and Mr. and Mrs. Oris Hostetler. On Thursday evening we have prayer meeting and we hope to again have YPBM this winter.

The Brunk Brothers are having meetings near Berlin, Ohio, Sept. 9 and 10, and some of the people from this community are hoping to attend. We need your prayers in the growth of the church here.

Sept. 8, 1952. Mrs. William E. Miller.

### ALDEN, NEW YORK

(Alden C.A.M. Congregation)

"The Lord hath done great things for us; whereof we are glad."

While the Brunk Brothers were having their evangelistic campaign in Ontario almost all of our group had the privilege of attending. May we now be doers of the Word.

Mrs. Amos Kipfer has been suffering from a stroke but is slowly improving. She would like the prayers of Christian friends.

The first week of July we had our Bible school with an attendance of nearly 100. Bro. Andrew Gingerich of Adams, N.Y., had charge. The summer Bible school at the Williamsville Mission had a total enrollment of over 100. Bro. Richard Bender, pastor of the mission, was superintendent with five girls from Hartville, Ohio, assisting with the teaching.

We appreciate the number of visitors who worshiped with us the past summer. On Aug. 7 our visiting speakers were Bro. Clarence Yoder, Bro. Roman Miller, and Bro. Paul

... (is there) no bitter sorrow that the Gospel of Christ has become in our hands a religion of easy edification rather than a daring moral adventure; a glorified lollipop, not a glorious spiritual advance?

—Joseph Fort Newton.



## FIELD NOTES (Continued)

A reprinting of "Christian Day Schools for Mennonite Youth" has been made. Copies may be secured for 25¢ by addressing Lancaster Mennonite School, Route 4, Lancaster, Pa.

The Archbold, Ohio, M.Y.F. gave a program at the Olive Church, Elkhart, Ind., on Aug. 30.

Communion services in the district of Bro. Amos Horst and Mahlon Zimmerman will be held as follows: Sept. 28, Hess; Oct. 5, Ephrata; Oct. 12, Lititz; Oct. 19, Indian-town; Oct. 26, Blainsport and Hammercreek; Nov. 2, Landis Valley; Nov. 16, Royers.

The Hartville Hymn-Sing will be held at the Hartville, Ohio, Church, on Sept. 28, 7:30 p.m. This hymn-sing is held every four weeks and friends from the surrounding community and churches are invited and welcome to join in this inspirational worship. Come early. The last two such services were attended by over 600 people.

**Warning:** There are people in Tennessee who continue to exploit Mennonites whose names and addresses they find in the Words of Cheer. Do not send money or clothing to anyone except those you know or through organizations which you have reason to trust. For further details address Bro. J. Mark Shank, R. 13, Fountain City, Tenn.

Bro. G. G. Yoder, Crystal Springs, Kans., will attend school this winter at Princeton Seminary, specializing in religious education for children and young people. His address is R. 4, Langhorne, Pa. He and his family will be attending services, when not visiting elsewhere, at Trevoise Heights.

Bro. Orrie Yoder has moved to Sacramento, Calif., where he will be engaged in Jewish work.

A well-qualified young man would like to do music teaching in our Mennonite churches this fall and winter. He can teach music rudiments and reading, chorus directing, hymn study, and work with juniors. He is subject to the draft whenever the government begins to call conscientious objectors. Churches interested in having a music class write to Walter E. Yoder, Goshen College, Goshen, Ind.

Sister Catherine Hernley, after a number of years of efficient service as Editorial Assistant in the GOSPEL HERALD office, has gone to La Junta, Colo., where she has accepted the position of receptionist at our hospital. The editor's new secretary is Clara Eshleman, Harrisonburg, Va., who has been doing similar service in the Registrar's office at Goshen College.

## Visiting Speakers

Aug. 24: Claud Hostetler, Portland, Oreg., at Yale, Wash.

Aug. 31: R. R. Smucker, at Olive, Elkhart, Ind.; George R. Brunk, at East Goshen, Ind.; Homer North, Nappanee, Ind., at West Union, Parnell, Iowa; Noah Hershberger, Hubbard, Oreg., at Portland, Oreg.; Claud Hostetler, Portland, Oreg., at Blaine, Oreg.

Sept. 7: Howard Charles, Goshen, Ind., at Olive, Elkhart, Ind.; Eli Yutzy, Lower Deer Creek Church, at West Union, Parnell, Iowa; J. L. Stauffer, Harrisonburg, Va., at Johns-

town, Pa.; L. W. Royer, Orrville, Ohio, at Beaver Dam, Pa.; E. I. Weaver, Dhamtari, India, and Clayton Beyler, Hesston, at Pennsylvania Church, Hesston, Kans.; Isaac M. Baer, Steelton, Pa., at Greenwood, Del.; Jess Kauffman, Colorado Springs, Colo., at Hutchinson, Kans.; Robert Keller, Sterling, Ill., at Tiskilwa, Ill.; Paul Stoll, Goshen, Ind., at Pleasant Hill, East Peoria, Ill.; Roy C. Bucher, East Peoria, Ill., at Bethel, Tremont, Ill.; Mylin Shenk, Willow Street, Pa., at East Chestnut Street, Lancaster, Pa.; Orrie Yoder, Portland, Oreg., at Blaine and Sheridan, Oreg.

Sept. 14: E. M. Yost, Denver, Colo., and Edward Yutzy, Haven, Kans., at Hutchinson, Kans.; R. M. Weaver, Hesston, Kans., at Pennsylvania, Hesston; Wilbert Nofziger, Harper, Kans., at Crystal Springs, Kans.; Emanuel Roche, Morton, Ill., at Tiskilwa, Ill.; S. H. Rhodes, Harrisonburg, Va., at Eastern Mennonite College; J. Lawrence Burkholder, Goshen, Ind., at Metamora, Ill.; E. J. Stalter, Flanagan, Ill., at Meadows, Ill.; C. Ralph Malin, West Chester, Pa., at Dohner's, Annville, Pa.; D. W. Miller and M.Y.F. group, Wooster, Ohio, at Crown Hill, Marshallville, Ohio; D. D. Miller, Berlin, Ohio, at Pleasant Hill, Sterling, Ohio; Elmer Yoder, Dalton, Ohio, at Sharon, Plain City, Ohio.

Sept. 17: Warren Miller, Millersburg, Ohio, at Wadsworth, Ohio.

Sept. 21: Josef I. Herschkowitz, Harrisonburg, Va., at Manheim, Pa.; Alvin Martin, New Holland, Pa., at Lititz, Pa., YPM.

## Evangelistic Meetings

William G. Detweiler, Orrville, Ohio, at Roanoke, Ill., Sept. 21-28. Howard Zehr, Fisher, Ill., at Dillon, Ill., Sept. 7-14. J. M. Yoder, Parnell, Iowa, at Morrison, Ill., Aug. 31-Sept. 7, one confession. Ray J. Shenk, College Park, Md., at Ellicott City, Md., Sept. 21-Aug. 5. Ralph Shank, Harrisonburg, Va., at Riverside, Harmon, W. Va., Aug. 31-Sept. 14, 9 confessions. C. F. Derstine, Kitchener, Ont., in union meetings at Freeman, S. Dak., Sept. 14-21.

## Announcements

Ohio Women's and Girls' Missionary meeting, Hartville, 9:30 a.m. EST, Oct. 11. Illustrated talk on Puerto Rico to Yellow Creek Women's meeting, Goshen, Ind., on Oct. 3, by Mrs. Earl Mann, Elkhart. Prophecy conference at Columbia, Pa., evening of Sept. 27 and all day Sept. 28, with Harold G. Eshleman and Sanford G. Shetler as speakers. Conference of historic peace churches, Waterloo, Ont., Oct. 4. Don Augsburg with quartet from Wayne Co., Ohio, at Sharon, Plain City, Ohio, evening of Sept. 28. Youth Fellowship meeting at Millersville, Pa., 7:30 p.m., Sept. 27, with J. Wilbur Martin, Alabama, as speaker. Youth Christian Life meeting at Mechanics Grove, Pa., Oct. 4, 5, with Nevin Bender, Greenwood, Del., and H. Raymond Charles, Lancaster, as speakers.

The fact of Scripture will not allow the worm of Hegelian philosophy to eat the substance out of the leaves of the Tree of life.—Francis Landey Patton

## MISSION NEWS (Continued)

Sister Grace Stauffer writes from Africa: The grassy plot, at the end of the Nyabasi lane, where cows and goats once roamed and where white ants once built their castles has now a beautiful group of buildings nested on it. The dormitory where our children may sleep and eat good food, the schoolroom where they may learn about the great world in which they live, the workshop where they will make beautiful things, the ex-hall where they shall learn fair play, the garage where the carry-all is kept, and the laundry where clean clothes are produced—all these our children may enjoy because you gave of your gifts. We remember our cramped accommodations at Bukiroba and so are more grateful for this ample provision for the boys and girls. A "thank you" seems like such a trivial thing to say for such a lovely gift but do accept it for it comes from deep inside of us. "And so for this school, Dear Lord, we thank Thee. And in that word school, we remember, the mission board who planned it, the givers who made it possible, the builder who brought to pass the beautiful plan, the homemakers who care for the children, the teacher who guides them in learning, and these our children. Bless them, each one."

Bro. James Shank, who is sailing for Africa for a second term of service there, preached a farewell sermon at the East Chestnut Street Church, Lancaster, Pa., Sept. 14.

Good's congregation assisted workers at Steelton, Pa., in holding a street meeting on Sept. 7.

Bro. E. I. Weaver plans to attend Princeton Seminary this winter while on furlough from India.

Bro. Nelson Litwiller, on furlough from Argentina, preached at the Weaverland Church, Lancaster, Pa., on Sept. 10, and spoke at the Lancaster Mennonite School on Sept. 12.

Bro. Nathan Hege was ordained to the ministry by Bro. J. Paul Graybill on July 20, at the time of the annual missionary conference at Nazareth, Ethiopia.

Bro. J. Paul Graybill returned on Aug. 30 from his visit to missions in Tanganyika, Ethiopia, and Luxembourg. He also attended the world conference at Basel.

Bro. Richard Hostetler and wife, after a summer's service at Lima, Ohio, have returned to school work at Goshen College Biblical Seminary.

A quarterly mission meeting was held at the Oak Grove Church, West Liberty, Ohio, on Sept. 14. Speakers were Abner Stoltzfus and Arnold Seidler.

Bro. Weyburn Groff and family visited at Scottdale on Sept. 16 while enroute to New York where Bro. Groff will spend his furlough year studying at the Biblical Seminary.

I never cut my neighbor's throat; my neighbor's gold I never stole;  
I never spoiled his house and land; but God have mercy on my soul!  
For I am haunted night and day by all the deeds I have not done.

—Marguerite Wilkinson.



## CHURCH HISTORY (Continued)

ing of his death confessed Christ, and believers were strengthened in faith.

And so God's life plan for John S. Coffman was fulfilled! The secret of his power may be found in the prayer which he frequently prayed. "Help me, Lord, to live holy. Keep me from sin, that I may live a perfect life, with all my desires and cares cast upon Jesus, who was without sin, and became a pure sacrifice, acceptable unto Thee, as an atonement for my sinful soul. Wash me in the cleansing blood of our Saviour, that my life in all my weakness may be conformed to His word and His will."

May the inspiration received from Coffman's life, stir us up to consecrate our lives to God, so that He may fulfill His purpose in us!

Kitchener, Ont.

## THE WITHERED HAND (Continued)

Church in Hannibal, Mo. Bro. Kauffman was coming to baptize James McCracken, #64540, and Louie McDonald #65409. I felt deep in my heart that I had made the right decision.

On Sunday, June 1, Bro. Kauffman and Harold Kreider were here for the baptismal services. Friends, I can't begin to relate what a wonderful service that was. We had many testimonies, and I believe hearts were touched that day. Bro. Kauffman preached a wonderful message and then asked us three to give our testimony. After giving our testimony, we were baptized. I could feel the presence of God all through the service. Matt. 18:20. Oh, such peace, such joy have I never known! We also had feet washing and communion, and there are not words to express the great love, the beautiful fellowship we had in Christ Jesus. What a joy, what an honor, what a privilege to be a born-again Christian!

I have been given a Bible. The way has been opened so that I can study His Word through a Bible study course. I thank God for the dear Christian brothers and sisters who have helped us here. May God richly bless their lives.

I can look back on life now and see all the things I couldn't before. Then I was blind to His will, dead to His will. Today I am alive to His will with everlasting, regenerating life.

What a joy it was to be able to write my dear Christian parents and tell them that Jesus was my own personal Saviour! Never before have I been as close to my parents as I am now.

I have written to the girl I was engaged to and given her my testimony. It is my prayer that I may in some way help to lead this girl to Christ. I want all my loved ones to know Christ as their Saviour; I want all sinners to come to Christ.

Pray that God will use this life of mine to bring others to Christ Jesus. Pray for all the Christian brothers here

at Missouri State Prison also, for we all need your prayers, and we know that prayer availeth much. James 5:16.

Your Brother in Christ Jesus,  
James E. Wall  
#65702, Missouri State Prison  
Jefferson City, Missouri

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Boll.**—To Joseph B. and Evelyn (Hollinger) Boll, Lebanon, Pa., a first child, a daughter, Mary Ann, Sept. 1, 1952.

**Charlton.**—To Fred and Cora (Weber) Charlton, Newville, Pa., a first child, a son, Daniel Wayne, Aug. 20, 1952.

**Coblentz.**—To Orin N. and Vera (Byler) Coblentz, North Canton, Ohio, a first child, a daughter, Beth Ann, Aug. 25, 1952.

**Gehman.**—To Noah and Eva (Moyer) Gehman, Bally, Pa., a daughter, Sarah Catherine, Aug. 25, 1952.

**Glick.**—To John L. and Ida (Kurtz) Glick, Boyertown, Pa., a son, John Andrew, Aug. 19, 1952.

**Gochbauer.**—To Norman K. and Helen (Yoder) Gochbauer, Tampa, Fla., a first child, a daughter, Judith Elaine, Aug. 13, 1952.

**Halteman.**—To Wilmer and Perle (Guntz) Halteman, Bergey, Pa., a daughter, Elizabeth Joan, Aug. 11, 1952.

**Hoover.**—To George and Rachel (Good) Hoover, Kutztown, Pa., a second child, a daughter, Rhoda, Aug. 17, 1952.

**Horning.**—To Irvin and Grace (Weber) Horning, Denver, Pa., a son, David Irvin, Aug. 11, 1952.

**Kanagy.**—To Jonathan and Ruby (Miley) Kanagy, Belleville, Pa., a second daughter, Marilyn Ann, Aug. 13, 1952.

**Kautz.**—To Bernard and Verna (Wenger) Kautz, Manheim, Pa., a son, Gordon Lavern, Aug. 30, 1952.

**Kornhaus.**—To John H. and Elva (Tice) Kornhaus, Harrisonburg, Va., a first child, a son, Harold Lee, Aug. 22, 1952.

**Landis.**—To Clarence and Orpha (Kerstetter) Landis, Port Trevorton, Pa., a daughter, Marlene Elaine, Aug. 26, 1952.

**Lantz.**—To John and Maude (Geil) Lantz, Broadway, Va., a daughter, June Marie, Aug. 9, 1952.

**Metzler.**—To Paul H. and Jeanette (Keener) Metzler, Lititz, Pa., a first child, a son, Donald Lamar, Aug. 26, 1952.

**Miller.**—To Alton and Rhoda (Brenneman) Miller, Springs, Pa., a son, Larry Glenn, June 22, 1952.

**Miller.**—To Floyd J. and Fannie (Bender) Miller, Grantsville, Md., a daughter, Rhoda Irene, Sept. 2, 1952.

**Miller.**—To Raymond Glenn and Nettie (Bender) Miller, Kalona, Iowa, a son, Arden Glenn, Aug. 13, 1952.

**Neff.**—To Ernest J. and Shirley (Troyer) Neff, Lagrange, Ind., a third daughter, Roberta Ruth, Aug. 21, 1952.

**Neff.**—To John W. and Lorraine (Hess) Neff, Mt. Joy, Pa., a daughter, Darlene Yvonne, Aug. 30, 1952.

**Nisly.**—To Lloyd W. and Viola (Evers) Nisly, Sheridan, Oreg., a first child, Constance Grace, June 26, 1952.

**Reschly.**—To Marion C. and Opal (Burkholder) Reschly, Crawfordsville, Iowa, a daughter, Cynthia Ann, Jan. 5, 1952.

**Ressler.**—To Morris L. and Ruth E. (Engel) Ressler, Gap, Pa., a second son, Richard Eugene, Aug. 17, 1952.

**Rudy.**—To Harry H. and Ada (Eberly) Rudy, Strasburg, Pa., a son, Paul David, Sept. 2, 1952.

**Shank.**—To Raymond and Odela (Sutter) Shank, Dixon, Ill., a third son, Leon Lee, Aug. 2, 1952.

**Siegrist.**—To Burnell and Verna (Neff) Siegrist, Lancaster, Pa., a daughter, Brenda Annette, Aug. 30, 1952.

**Sollenberger.**—To John B. and Doris Jean (Wadel) Sollenberger, Chambersburg, Pa., a first child, Rhoda Christine, Sept. 2, 1952.

**Swartz.**—To Elmer K. and Helen (Culn) Swartz, Turner, Mich., a second son, Lyle Elmer, June 29, 1952.

**Wenger.**—To Earl G. and Marian (Schrock) Wenger, Wooster, Ohio, a son, Randall Glenn, Aug. 14, 1952.

**Wenger.**—To Marion E. and Shirley (Headings) Wenger, West Liberty, Ohio, a son, Marvin Edward, Aug. 11, 1952.

**Yoder.**—To Ernest and Lovina (Yoder) Yoder, Rustburg, Va., a third child, a son, Howard Ray, Sept. 6, 1952.

**Yoder.**—To Henry C. and Freda E. Yoder, Meyersdale, Pa., a first child, a son, Carl Wesley, July 10, 1952.

**Yoder.**—To Paul I. and Anna Mary (Lapp) Yoder, Kirkwood, Pa., a daughter, Rachel Fern, Aug. 25, 1952.

**Yoder.**—To Richard J. and Rosalie (Hooley) Yoder, Akron, Ohio, a daughter, Rose Ann Marie, Sept. 7, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Albrecht.**—Troyer.—Erlis Paul Albrecht, Pigeon River congregation, Pigeon, Mich., and Susanna Mae Troyer, Fairview congregation, Fairview, Mich., by Harvey Handrich at the Fairview Mennonite Church Aug. 30, 1952.

**Asper.**—Yohe.—Bert Asper and Esther Mae Yohe, both of the Slate Hill congregation, Shiremanstown, Pa., by William M. Strong at the Slate Hill Mennonite Church Aug. 2, 1952.

**Baker.**—Myers.—Neal Nevin Baker, Holly Grove congregation, Westover, Md., and Eva Pauline Myers, Souderton congregation, Souderton, Pa., by Amos C. King Sept. 8, 1952.

**Benner.**—Weaver.—Timothy E. Benner and Lois Ann Weaver, both of Philadelphia, Pa., by R. W. Benner, father of the groom, at Pottstown, Pa., Aug. 30, 1952.

**Bergey.**—Rice.—John Bergey, Doylestown, Pa., and Betty Jane Rice, Columbiana, Ohio, by S. A. Yoder at the Leetonia, Ohio, Mennonite Church Aug. 28, 1952.

**Boshart.**—Headings.—Ralph Boshart, Milverton, Ont., and Iona Belle Headings, West Liberty, Ohio, by Nelson Kanagy at the Oak Grove Church Sept. 6, 1952.

**Clemens.**—Hostetter.—Edgar M. Clemens, Souderton congregation, Souderton, Pa., and Rhoda M. Hostetter, Hershey congregation, by G. Parke Book, assisted by Jacob Moyer, at Hershey Mennonite Church Aug. 16, 1952.

**Dresher.**—Keener.—John M. Dresher, Mt. Joy congregation, Mt. Joy, Pa., and Betty Keener, Mechanics Grove congregation, Refton, Pa., by Jacob T. Harnish at Mechanics Grove Church Aug. 30, 1952.

**Hollinger.**—Shirk.—J. Clair Hollinger, Mellinger congregation, Lancaster, Pa., and Lois F. Shirk, Paradise, Pa., congregation, by G. Parke Book at the home of the bride Sept. 3, 1952.

**Hostetler.**—Yoder.—David Hostetler, North Lawrence, Ohio, and Rosanna Yoder, Elverson, Pa., by T. K. Hershey at the Zion Mennonite Church, Beckersville, Pa., June 21, 1952.

**Hunsberger.**—Hallman.—Abram Hunsberger, Bridgeport, Ont., and Vera Hallman, Kitchener, Ont., by Moses S. Bowman May 31, 1952.

**Jantzi.**—Bast.—Ira Jantzi and Catharine Esther Bast, both of the Maple View A.M. congregation, Wellesley, Ont., by Samuel L. Schultz June 7, 1952.

**Kennel.**—Schwartz.—Douglas Glendon Kennel and Irene E. Schwartz, both of the Maple View A.M. congregation, Wellesley, Ont., by Samuel L. Schultz at the Crosshill A.M. Church June 4, 1952.

**Lederman.**—Slabangh.—Leland Lederman, Leo congregation, Leo, Ind., and Kathryn Slabangh, North Main St. congregation, Nappanee, Ind., by Homer F. North at the Yellow Creek Church, Goshen, Ind., Aug. 24, 1952.

**Lehman.**—Horst.—Leo C. Lehman, Chambersburg, Pa., and Ethel S. Horst, Hagerstown, Md., by Harold A. Lehman at the Cedar Grove Mennonite Church Aug. 16, 1952.

**Leis.**—Zehr.—Edgar Leis, Maple View A.M. congregation, and Nelda Zehr, Riverdale congregation, Millbank, Ont., by Samuel L. Schultz at the Riverdale Church June 21, 1952.

**Lichty.**—Lichty.—Jacob Lichty and Eva Lichty, both of the Maple View A.M. congregation, Wellesley, Ont., by Samuel L. Schultz June 5, 1952.



**Mast—Lehman.**—Robert Mast and Arlene Lehman, both of the North Main St. Mennonite Church, Nappanee, Ind., by Homer F. North at the Olive Mennonite Church, Elkhart, Ind., Aug. 17, 1952.

**Miller—King.**—Orva Miller, Cahle, Ohio, and Irma Katherine King, Bellefontaine, Ohio, both members of the South Union congregation, West Liberty, Ohio, by Nelson Kanagy at the home of the bride Aug. 24, 1952.

**Rohrer—Brown.**—Clyde L. Rohrer, Lancaster, Pa., and Freda Elaine Brown, Canton, Pa., both members of the Strasburg congregation, by Jacob T. Harnish at the home of the groom Aug. 16, 1952.

**Roth—Bergantzel.**—Merle Roth and Alice Bergantzel of the West Fairview congregation, Beaver Crossing, Nebr., by William R. Eicher at the West Fairview Church Sept. 7, 1952.

**Rudy—Bast.**—Sidney M. Rudy of the St. Jacobs congregation, Ont., and Dorothy Bast of the Maple View A.M. congregation, Wellesley, Ont., by Samuel L. Schultz at the Crosshill A.M. Church Aug. 30, 1952.

**Stoltzfus—Becker.**—Clarence Stoltzfus, Joanna, Pa., and Rachel Becker, Manheim, Pa., by T. K. Hershey at the home of the bride's sister Dec. 22, 1951.

**Stoltzfus—Doutrich.**—Glen R. Stoltzfus, Maple Grove congregation, and Esther P. Doutrich, Paradise congregation, Paradise, Pa., by G. Parke Book Aug. 20, 1952.

**Yeackley—Jantze.**—George Yeackley, East Fairview congregation, Milford, Nebr., and Verda Jantze, Milford A.M. congregation, by L. O. Schlegel at the Milford A.M. Church Aug. 10, 1952.

**Zook—Hostetler.**—Mervin Zook, Goshen College congregation, Goshen, Ind., and Esther Hostetler, South Union congregation, Bellefontaine, Ohio, by Stanley Shenk at South Union Church, West Liberty, Ohio, Sept. 7, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Beachy.**—Jonas S., son of Samuel and Elizabeth (Yoder) Beachy, was born in Somerset Co., Pa., on April 24, 1860; passed away at Kalona, Iowa, June 20, 1952; aged 92 y. 1 m. 26 d. On Aug. 6, 1885, he was united in marriage to Fannie Miller. He joined the Old Order Amish Church in his youth and remained a faithful member until death. Surviving are 5 sons (Samuel, Marilla, N.Y.; Ananias, Kalona, Iowa; Benjamin, Pigeon, Mich.; Ezra, Pinckney, Mich.; and Jonas, Riverside, Iowa), 6 daughters (Katie—Mrs. Jonas I. Yoder; Martha—Mrs. Sylvanus Miller, Kalona, Iowa; Bertha—Mrs. Soll J. Miller, Iowa City, Iowa; Lizzie—Mrs. Andrew M. Beachy, Kalona, Iowa; Esther—Mrs. Henry B. Yoder, Plain City, Ohio; and Fannie—Mrs. Daniel S. Yoder, Kalona, Iowa), 86 grandchildren, 94 great-grandchildren, and one brother (Cornelius, Plain City, Ohio). His wife preceded him in death in 1944 and also one son. Funeral services were conducted at Kalona, Iowa, in charge of Ira Nisslev, assisted by Adam Miller in German, and Albert S. Miller in English. After these services the body was taken to Defiance Co., Ohio, where further services were in charge of Amos Yoder, Hicksville, Ohio, assisted by John B. Yoder, Plain City, Ohio, and Ira Nisslev, Kalona, Iowa. Burial was made in Lost Creek Cemetery, Hicksville, Ohio.

**Breneman.**—Jacob W., son of the late Amos and Susan (Witmer) Breneman, passed away at his home, Willow Street, Pa., March 28, 1952; aged 77 y. 4 m. 22 d. He was a member of the Willow Street Mennonite Church for many years and superintendent of the Sunday school. Surviving are his wife, Mayme E. (Herr), 3 sons (Clyde H. and John A., Willow Street, Pa., and J. Harold, Quarryville, Pa.), one daughter (Ella M.—Mrs. Ross N. Huber, Lancaster, Pa.), 17 grandchildren, one great-grandchild, 2 sisters (Mrs. Anna Rohrer and Mrs. Mary Baer, Quarryville, Pa.). Funeral services were held at the Willow Street Mennonite Church in charge of Jacob T. Harnish and Emory Herr with interment in the adjoining cemetery.

**Gerber.**—Oliver, son of the late David and Mary (Hostetler) Gerber, was born near Walnut Creek, Ohio, Sept. 10, 1867; passed away at Shanesville, Ohio, after a long illness, Aug. 22, 1952; aged 84 y. 11 m. 12 d. On Sept. 1,

1889, he was united in marriage to Lucinda Troyer. Surviving are 2 sons (John, Sugar-creek, Ohio; and Lloyd, Shanesville, Ohio), 3 daughters (Mrs. Verba Kandle, Berlin, Ohio; Mrs. Orpah Gerber; Sugar-creek, Ohio; and Mrs. Minnie Miller, Shanesville, Ohio), 3 brothers (Alvin, Marion, Ohio; Urias, Dover, Ohio; and Ira, Barrs Mills, Ohio), 15 grandchildren, and 31 great-grandchildren. He was preceded in death by his wife, one daughter, 2 brothers, and 4 sisters. Funeral services were held at the Walnut Creek Mennonite Church, of which he was a faithful member, in charge of Paul R. Miller. Interment was made in the church cemetery.

**Gish.**—Arthur, son of the late John and Barbara (Hoffman) Gish, was born in Elizabethtown, Pa., Oct. 13, 1890; passed away at the St. Joseph Hospital, Lancaster, Pa., May 29, 1952; aged 61 y. 7 m. 16 d. He accepted Christ in his youth and became a member of the East Chestnut Street Mennonite Church, Lancaster, Pa., where he remained faithful until death. On March 20, 1913, he was united in marriage to Ada Rohrer who preceded him in death in April. He is survived by 2 daughters (Ruth—Mrs. C. Roy Miller, East Petersburg, Pa.; and Miriam Weber, Lancaster, Pa.), 3 grandchildren, one sister (Mary H., Mt. Joy, Pa.), a stepsister (Martha—Mrs. Clayton Keener), a stepbrother (Daniel H., Lancaster, Pa.), and his stepfather (Daniel N., Millersville, Pa.). Besides his wife, he was also preceded in death by a stepsister (Edna). Funeral services were held at the Young Funeral Home, Lancaster, Pa., in charge of Jacob E. Brubaker and Walter E. Leatherman. Interment was made in Mellinger's Mennonite Cemetery.

**Grim.**—Sue S., daughter of Andrew and Mary (Stamm) Damer, was born in Lancaster Co., Pa., Dec. 28, 1869; passed away at the Oreville Mennonite Home, Lancaster, Pa., July 28, 1952, after a prolonged illness; aged 82 y. 7 m. Nov. 30, 1893, she was united in marriage to Jacob L. Grim who preceded her in death. She united with the Mennonite Church and was a faithful member until death. Surviving are 3 sons (Herman D., Philadelphia, Pa.; Clyde D., Reiffton, Pa.; and Earl D., Baltimore, Md.), 4 daughters (Ruth D.—Mrs. Reece G. Belk, Indian Trail, N.C.; Mrs. Eva D. Landis, Harrisonburg, Va.; Edith D.—Mrs. Benjamin A. Herr, Lancaster, Pa.; and Miriam D., New York, N.Y.), 16 grandchildren, and 6 great-grandchildren. Her only sister preceded her in death one week before. Funeral services were held at the Oreville Mennonite Home in charge of Landis Brubaker and Amos S. Horst. Interment was made in East Petersburg Mennonite Cemetery.

**Heishman.**—Pearl Mae, daughter of Isaac and Levina Heishman, was born in Hardy Co., W. Va., March 2, 1879, passed away at her home in Harrisonburg, Va., Aug. 12, 1952; aged 73 y. 5 m. 10 d. She was the youngest and last surviving member of her family. In her youth she accepted Christ and joined the Mennonite Church. She was united in marriage to Abram G. Heishman on Sept. 5, 1905. Surviving are her husband, 2 sons (Wilmer T., Dayton, Va.; and Clarence O., Harrisonburg, Va.), 5 daughters (Edna—Mrs. John Turner, Broadway, Va.; Sarah—Mrs. Joseph Cormier, McGeheysville, Va.; Mary—Mrs. Raymond W. Landis, Lancaster, Pa.; Nellie, at home; and Lydia Pearl—Mrs. Martin Eby, Harrisonburg, Va.), 12 grandchildren, and one great-grandchild. She was preceded in death by 2 infant sons. Funeral services were held at the Zion Mennonite Church, Broadway, Va., in charge of J. L. Stauffer, Perry Shank, and W. E. Wolfe, with interment in the adjoining cemetery.

**Hess.**—Salinda G., daughter of Levi H. and Salinda (Gross) Hess, was born in Lancaster Co., Pa., Nov. 12, 1871; passed away at the Mennonite Home near Lancaster, Pa., June 27, 1952; aged 80 y. 7 m. 15 d. She was a faithful member of the East Petersburg Mennonite Church for many years. She faithfully cared for her parents in their old age and then later for an orphan nephew. She is survived by 5 brothers. Funeral services were held at the Mennonite Home by Frank Kreider and James Siegrist with burial at the East Petersburg Mennonite Cemetery.

**Hochstetler.**—Emanuel B., son of Benjamin and Elizabeth (Schrock) Hochstetler, was born in Johnson Co., Iowa, Feb. 7, 1878; passed away at the Mercy Hospital, Iowa City, Iowa, July 19, 1952; aged 74 y. 5 m. 12 d. Jan. 21, 1900, he was united in marriage to Mary Zook. In his youth he accepted Christ and united with the Old Order Amish Church, later transferring his membership to the Conservative Mennonite Church where he was a faithful member until death. He is survived by his wife and 7 daughters

(Katie—Mrs. Emanuel Swartzendruber, Wellman, Iowa; Barbara—Mrs. Anton Maier; Eliza; Mary, Iowa City, Iowa; Mrs. Ella Roderer, St. Louis, Mo.; Edna—Mrs. Gerald Leet; and Lizzie, Kalona, Iowa); also Mrs. Norman Berkshire, Elkhart, Ind., who was raised in the Emanuel Swartzendruber family. Funeral services were held at the East Union Mennonite Church, Kalona, Iowa, in charge of Elmer Swartzendruber and Morris Swartzendruber, with burial in the East Union Cemetery.

**Hooley.**—Dora, daughter of John D. and Amanda (Miller) Mast, was born at Kokomo, Ind., March 24, 1891; passed away at the La-grange County Hospital, Aug. 12, 1952; aged 61 y. 4 m. 19 d. She was united in marriage to Menno S. Hooley. In her youth she accepted Christ as her personal Saviour and united with the Forks Mennonite Church and was a faithful member until her death. She is survived by her husband, 3 sons (Walter, Middlebury, Ind.; Lester, New Paris, Ind.; and Marion, at home), one daughter (Verna—Mrs. David Slahaugh, Ligonier, Ind.), 7 grandchildren, 2 brothers (Ammon, Goshen, Ind.; and Milton, Joliet, Ill.), one sister (Mrs. Amos Sutter, Hopedale, Ill.), a half brother (Amos, Stryker, Ohio), and a half sister (Mrs. Harmon Riegecker, Wauseon, Ohio). One sister, one brother, and 2 half sisters preceded her in death. Funeral services were held at the Forks Mennonite Church, Middlebury, Ind., by the home ministry, with burial in the cemetery at the Shore Mennonite Church, Shinswawana, Ind.

**Kennel.**—Twila Jane, daughter of John A. Jr., and Mildred (Martin) Kennel, Parksburg, Pa., was stillborn on May 11, 1952. Interment was made in the Millwood Cemetery with graveside services.

**Kreider.**—Doris Jean, daughter of Edwin and Esther (Harnish) Kreider, was born in Lancaster Co., Pa., April 9, 1948; passed away after a few weeks' illness with rheumatic fever, June 30, 1952; aged 4 y. 2 m. 21 d. She is survived by her parents and one sister (Carolyn Ann). An infant brother preceded her in death. Funeral services were held at the Byerland Mennonite Church, Willow Street, Pa., in charge of Henry Nauman, Maris Hess, and James Hess, with burial in the Byerland Cemetery.

**Lighthart.**—Florence Mae was born in England, April 19, 1882; passed away Aug. 23, 1952; aged 70 y. 4 m. 4 d. She was a real Christian, a member of the Baptist Church, and formerly an effective worker with children. She is survived by her husband, 4 daughters (Lorrie—Mrs. Harry Sandys, Buffalo, N.Y.; Mae—Mrs. Norman Cowan, Zurich, Ont.; Erma—Mrs. Wilford Schmitt, London, Ont.; and Gladys—Mrs. Clifford Cressman, Kitchener, Ont.). Funeral and burial were at the First Mennonite Church, Kitchener, Ont., in charge of C. F. Derstine.

**Mast.**—Wilma, daughter of Noah and Ada (Hershberger) Yoder, was born near Kalona, Iowa, April 8, 1914; passed away after a prolonged illness at the Frick Memorial Hospital, Mt. Pleasant, Pa., Aug. 21, 1952; aged 38 y. 4 m. 13 d. She was married to Henry A. Mast on Dec. 12, 1935. In her youth she accepted Christ as her Saviour and united with the Amish Mennonite Church. In 1948 the family moved to Scottsdale, Pa., where she was a faithful member of the Scottdale Mennonite Church at the time of her death. She was very active in Christian work and left a strong testimony. Surviving are her husband, 2 sons (Clifford Leroy and Morris Glen), one daughter (Ada Marie), her mother and stepfather (Mr. and Mrs. Ira Nisslev, Kalona, Iowa), 2 sisters (Ruth—Mrs. T. J. Miller, Iowa City, Iowa; and Susan—Mrs. Glen E. Beachy, Kalona, Iowa), 2 brothers (Alvin, Hutchinson, Kans.; and Simon, Kalona, Iowa), 3 stepsisters (Irene—Mrs. Henry E. Bender; Bertha—Mrs. Edgar Helmuth; and Ellen); 2 stepbrothers (Eli and David), and one grandfather. Her father preceded her in death. Funeral services were held at the Scottdale Mennonite Church in charge of L. S. Weber and John L. Horst. The body was then shipped to her childhood home in Iowa and further services were held at the East Union Church, Kalona, Iowa, in charge of A. Lloyd Swartzendruber, John L. Horst, and Jake J. Miller. Interment was made in the East Union Cemetery.

**Myers.**—Katie, daughter of Jacob and Mary (Stoner) Musselman, was born in Lancaster Co., Pa., Oct. 15, 1877; passed away at her home near New Holland, Pa., July 3, 1952; aged 74 y. 8 m. 18 d. She was united in marriage to Elmer E. Myers on Nov. 3, 1898. In her youth she accepted Christ and was received into the Groffdale Mennonite congregation where she remained faithful until death. Surviving are 4 daughters. (Ada—Mrs. Elam K.



Burkholder; Anna—Mrs. Sanford M. Groff; Esther—Mrs. C. Lloyd Groff; Ruth—Mrs. Lester Wyble), one brother (Eli), 17 grandchildren, and 13 great-grandchildren. She was preceded in death by her husband and one daughter (Mary). Funeral services were held at the Groffdale Mennonite Church, Bareville, Pa., by Eli Sauder. Interment in the adjoining cemetery with graveside services by Mahlon Witmer.

Neff.—John Timothy, son of Dr. Charles and Elizabeth (Royer) Neff, was born on the morning of Feb. 16, 1952, in the Union Memorial Hospital, Baltimore, Md.; passed away on Sunday evening, Feb. 17, 1952. He is survived by his parents and sister (Christina). Graveside services were conducted by the grandfather, I. W. Royer, in the Highland Cemetery, Street, Md.

Peachey.—Gideon J., only son of Nelda R. and Miriam E. (Kauffman) Peachy, was born at Belleville, Pa., on Feb. 5, 1936; passed away after an illness of five days of polio, at the Harrisburg Hospital, Pa., Aug. 3, 1952; aged 16 y. 5 m. 28 d. He accepted Christ as his Saviour four years ago and was a faithful member of the Locust Grove Mennonite Church, Lewisburg, Pa. He is survived by his parents, 2 sisters (Anna Margaret and Sara Marie, at home), relatives, and friends. He was preceded in death by 2 brothers who died in infancy and 4 grandparents. Private funeral services were in charge of Emanuel B. Peachey and Louis S. Peachey. Burial was made in the Locust Grove Cemetery.

Pence.—Joseph A., son of the late Hugh C. and Sarah (Aschenfelder) Pence, was born Nov. 29, 1874; passed away at his home in Sassa-mansville, Pa., Aug. 2, 1952; aged 77 y. 8 m. 3 d. He was a native of Mt. Clinton, Va., but operated farms in the Boyertown, Pa., area for the past 33 years and was a member of the Boyertown Mennonite Church. His marriage to the late Sallie M. (Burkholder) Pence was blessed with the following children who survive, (Zelma—Mrs. Alfred George, Milford Square, Pa.; Rilla—Mrs. Warren Knipe, Pottstown, Pa.; Anna Mary—Mrs. Leon Coflesh, Eagleville, Pa.; Vada—Mrs. William J. B. Miller, Evansburg, Pa.; Lloyd, Pottstown, Pa.; William H., Royersford, Pa.; Edith—Mrs. Joel Heffentrager, Sassa-mansville, Pa.; and Mahlon B., Eagleville, Pa.), 24 grandchildren, and 2 great-grandchildren. He was later married to Sarah Good who survives. Funeral services were conducted at the Boyertown Mennonite Church by Henry P. Yoder and Elias Kulp, with further services at the Weaver Mennonite Church, Harrisonburg, Va. Interment was made in an adjoining cemetery.

Ressler.—Amos Andrew, son of the late Martin B. and Magdalene (Andrews) Ressler, was born in Lancaster Co., Pa., June 1, 1863; passed away at the Landis Nursing Home, Lancaster, Pa., July 4, 1952; aged 89 y. 1 m. 3 d. He was a member of the Mennonite Church from early manhood, and was always interested in missions. He is survived by 3 daughters (Mary E.—Mrs. R. W. Newswanger; Stella E. Stauffer; and Anna M. Denlinger), and 2 sons (Paul M., and E. Day). His wife (May) preceded him in death in 1945. Funeral services were held at the Paradise, Pa., Mennonite Church in charge of Martin Hershey, G. Parke Book, Amos Weaver, and Clair Ehy, with burial in the adjoining cemetery.

Roth.—Joseph, son of Nicholas and Mary Roth, was born near Stryker, Ohio, June 3, 1895; passed away at the Wauseon Hospital, Wauseon, Ohio, July 9, 1952; aged 57 y. 1 m. 6 d. Jan. 18, 1921, he was united in marriage with Sarah Short. Having confessed Christ as his personal Saviour, he united with the Mennonite Church and remained faithful until death. Surviving are 3 daughters (Verda, Ft. Wayne, Ind.; Clela, at home; and Janice—Mrs. Joe Freyengerger, Wayland, Iowa), 2 sons (Dorwin and Herbert, at home), 2 brothers (Daniel, Stryker, Ohio, and John, Archbold, Ohio), 6 sisters (Mrs. Barbara Crossgrove, Archbold, Ohio; Lydia, Elizabeth, Katie, Magdalene, and Fanny, Stryker, Ohio). His wife preceded him in death in 1950, and also an infant daughter, and 2 sisters. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, in charge of Simon Stuckey and D. Wyse Graber.

Schlabach.—Christian D., son of Christian and Elizabeth (Garber) Schlabach, was born in Waterloo, Ont., March 16, 1864; passed away at Peoria, Ill., July 17, 1952; aged 88 y. 4 m. 1 d. He was united in marriage to Magdalena Bachman on March 6, 1888. From his early youth he was a member of the Mennonite church. He is survived by 4 daughters (Martha, Metamora, Ill.; Mrs. Joe Davis, Tremont, Ill.; Mrs. Dan Schrock, Metamora, Ill.; and Mrs.

Emery Schrock, Morton, Ill.), one son (Ray E., Metamora, Ill.), 5 grandchildren, and 2 great-grandchildren. He was preceded in death by his wife in 1921. Funeral services were in charge of the home ministers.

Sharpes.—William Andrew, son of the late James and Sarah (Weaver) Sharpes, was born at Harrisonburg, Va., Sept. 5, 1873; passed away at his home in Woodstock, Va., July 11, 1952; aged 78 y. 10 m. 6 d. On Dec. 6, 1906, he was united in marriage to Effie Cathrine Shank. He was a member of the Weaver Mennonite Church since his youth. Surviving are his wife, 2 sons (Joseph W., Alexandria, Va.; and Harold L., Hyattsville, Md.), one daughter (Anna M. Howard Jordan, Mt. Jackson, Va.), one brother (Jacob, Harrisonburg, Va.), 2 sisters (Bettie Thompson, Harrisonburg, Va.; and Mary Long, Dayton, Va.), 10 grandchildren and one great-grandson. One brother preceded him in death. Funeral services were held at the Weaver Mennonite Church, Harrisonburg, Va., in charge of Daniel Lehman, with burial in the Weaver Cemetery.

Sinclair.—Frank Asa, son of Asa and Mary (Curtis) Sinclair was born at Corning, Kaus., June 4, 1874; passed away at the Saint Marys Hospital, Ladysmith, Wis., July 23, 1952; aged 78 y. 1 m. 19 d. He was married to Mary Bender on June 14, 1908. Shortly before their marriage he was received into the Mennonite Church, and he had a great concern for the lost of the community. Several times their home was opened to needy children and older people. Surviving are his wife, one daughter (Ethel—Mrs. Elim Zimmerly, Sarasota, Fla.), 4 brothers and sisters (Will, Lon, and Ella of Colorado; and Mary of California). One infant daughter preceded him in death. Funeral services were held at the Exeland Mennonite Church, Exeland, Wis., by D. L. Martin and W. Wallace Kauffman, with burial in the cemetery near Exeland.

Smith.—Blair G., son of Mr. and Mrs. Andrew Smith, was born in Pennsylvania; passed away at his home in Rittman, Ohio, Aug. 23, 1952; aged 69 y. He accepted Christ as his personal Saviour in early manhood and has remained a faithful member of the Bethel Mennonite Church, Wadsworth, Ohio. Surviving are 2 daughters (Mrs. Laura Moine, Sterling, Ohio; and Mrs. Wilma Kosier, Rittman, Ohio), 3 sons (Chester, Myron, and Clarence, Rittman, Ohio), 11 grandchildren, and one great-grandchild. He was preceded in death by his wife (Dora), one infant son, 2 brothers, and one sister. Funeral services were held at the Bethel Mennonite Church in charge of J. Robert Kreider and S. D. Rohrer, with interment in the Lower Mennonite Cemetery.

Stauffer.—Ivan C., son of John and Lillian (Ralston) Stauffer, was born in Mentone, Ind., May 12, 1893; passed away suddenly while driving his car home from a day's work on Aug. 1, 1952; aged 59 y. 2 m. 19 d. He was married to Ruth May Loucks on Nov. 10, 1917. He was taken into the home of Mr. and Mrs. Henry Horning at the age of 12 years where he remained until he was 21. He was a member of the Olive Mennonite Church, Elkhart, Ind., and from his youth, was always interested in the work of the church. Surviving are his wife, 2 daughters (Florence—Mrs. David Yoder, Elkhart, Ind.; and Bertha—Mrs. Vernon A. Miller, Goshen, Ind.), one son (Paul, Elkhart, Ind.), 6 granddaughters, one brother (Arthur, Wenatchee, Wash.), 2 sisters (Olive—Mrs. Maurice Gongwer, Wakarusa, Ind.; and Erma—Mrs. Ray Weldy, Elkhart, Ind.), and many relatives and friends. His parents and one grandson preceded him in death. Funeral services were held at the Olive Mennonite Church in charge of Elno Steiner and C. A. Shank. Interment was made in the adjoining cemetery.

Stoltzfus.—David Ray, son of the late Naaman and Mary B. (Weaver) Stoltzfus, was born near Morgantown, Pa., Dec. 3, 1950; passed away July 23, 1952; aged 1 y. 7 m. 20 d. He had not been well since birth but will be missed greatly. Surviving are his mother, 5 brothers (James M., Harvey W., Elvin J., Andrew D., and Naaman, Jr.), 5 sisters (Lillian M., Mary Ellen, Ethel E., Charity F., and Rosanna R.), and a grandmother. His father preceded him in death. Services were held at the Morgantown, Pa., Mennonite Church in charge of Omar Kurtz and Ira Kurtz, with burial in the adjoining cemetery.

Troyer.—Adam, son of Jerry M. and Eva (Mast) Troyer, was born in Lagrange Co., Ind., Dec. 22, 1882; passed away very suddenly of a heart attack, Aug. 6, 1952; aged 69 y. 7 m. 15 d. On Feb. 17, 1906, he was married to Fannie Nelson, who passed away in 1950. Surviving are 5 sons (Glen, Lagrange, Ind.; Ralph and Luman, Goshen, Ind.; Roy, Orland, Ind.;

and Joseph, Dunbar, W. Va.), 3 daughters (Anna—Mrs. Lloyd Evans, Three Rivers, Mich.; Eva—Mrs. Oscar Miller, Goshen, Ind.; and Joyce—Mrs. Truman Miller, Shipshewana, Ind.), 20 grandchildren, 2 sisters (Mattie—Mrs. Ora Miller, Lagrange, Ind., and Sarah—Mrs. William Lantz, Goshen, Ind.), 3 brothers (James, Shipshewana, Ind.; Daniel, Lagrange, Ind.; and Oliver—Elkhart, Ind.), and two half brothers (Calvin, Lagrange, Ind., and Jacob, Tampico, Ill.). One brother preceded him in death. Funeral services were held at the Short Mennonite Church, Shipshewana, Ind., by Homer J. Miller and Rev. C. J. Litchfield from the E.U.B. Church, with interment in the Shore Cemetery.

Weber.—Emma, daughter of Joel and Lydia (Stutzman) Schmucker, was born near Archbold, Ohio, Oct. 13, 1862; passed away at the home of her daughter, Aug. 9, 1952; aged 89 y. 9 m. 22 d. On Jan. 26, 1888, she was united in marriage to Andrew Weber. She accepted Christ as her personal Saviour in her early married life and joined the Central Mennonite Church, Archbold, Ohio, remaining faithful until death. Surviving are one son (Charles A., Archbold, Ohio), one daughter (Ida—Mrs. Henry King, Archbold, Ohio), 12 grandchildren, 15 great-grandchildren, and one sister. She was preceded in death by her husband, her parents, 4 sisters, and 4 brothers. Funeral services were held at the Central Mennonite Church in charge of P. L. Frey, P. R. Lantz, and Henry Wyse.

Wenger.—Jacob C., son of Henry and Sallie (Swope) Wenger, was born at Linville, Va., Dec. 20, 1893; passed away at Grand View Hospital, Sellersville, Pa., July 20, 1952; aged 58 y. 7 m. He was married to Mary E. Kulp, Oct. 8, 1921. He was a member of the Souderton Mennonite Church and partially employed in the church cemetery. Surviving are his wife, 3 sons (Ray, Souderton, Pa.; Robert, Fort Lee, Va.; and Floyd, at home), one daughter (Doris—Mrs. David Smith, Souderton, Pa.), 2 brothers (Henry, Waynesboro, Va., and Benjamin, Telford, Pa.), 2 sisters (Mrs. Mattie Hill, Perkaspie, Pa., and Elizabeth, Souderton, Pa.). Funeral services were held at the Souderton Church, Souderton, Pa., by Jacob Moyer, with burial in the Souderton Cemetery.

Wirth.—John, son of Philip and Elizabeth (Forrer) Wirth, was born in Wayne Co., Ohio, Aug. 13, 1875; passed away at Orrville, Ohio, Aug. 13, 1952; aged 77 y. On Dec. 5, 1899, he was united in marriage to Fanny Conrad. As a young man he was received into the fellowship of the Mennonite Church and remained a faithful member of the Pleasant Hill congregation, Sterling, Ohio. He is survived by 2 sons (Homer, Smithville, Ohio, and Glenn, Marshallville, Ohio), 2 grandchildren, one sister (Mary—Mrs. Platte Weiner, Sterling, Ohio), and one brother (Henry, Sterling, Ohio). He was preceded in death by his wife in 1949, a son who died in infancy, and 5 brothers and sisters. Funeral services were held at the Oak Grove Church, Smithville, Ohio, conducted by E. F. Hartzler, Gerald C. Studer, and Wm. G. Detweiler. Interment was made in the Oak Grove Cemetery.

Yoder.—Masellas, son of Daniel and Susanah Yoder, was born in Somerset Co., Pa., Dec. 26, 1862; passed away at Freeport, Ill., Aug. 9, 1952; aged 89 y. 7 m. 14 d. He joined the Shore Mennonite Church in his youth and remained a faithful member until death. He was united in marriage to Mary Ann Berkey on Sept. 13, 1885. Surviving are 4 sons (Ira, Ashley, Mich.; Dennis, Big Rapids, Mich.; Leo, Sturgis, Mich.; and Ora, Shipshewana, Ind.), 2 daughters (Wilma Weirich, Sturgis, Mich.; and Ruth Grayhill, Freeport, Ill.), 20 grandchildren, 18 great-grandchildren, relatives and friends. His wife and one son preceded him in death. Funeral services were held at the Shore Mennonite Church, Shipshewana, Ind., by Homer Miller and Lee Miller, with interment in the Shore Cemetery.

Zehr.—Christian I. was born in East Zorra township in which he was a lifelong resident and passed away at the age of 85. He was a member of the East Zorra Amish Mennonite Church, Tavistock, Ont. Surviving are 6 sons (Simon, Baden, Ont.; Joseph and Emmanuel, East Zorra, Ont.; Reuben, Isaac, and Christian, Tavistock, Ont.), 2 daughters (Mrs. John Tiemens and Katie Steinman, East Zorra, Ont.), one sister (Mrs. Mary Wagler, East Zorra, Ont.), 45 grandchildren, 60 great-grandchildren, and 2 great-great-grandchildren. His wife and one son (Clayton) preceded him in death. Funeral services were held at the East Zorra Amish Mennonite Church in charge of Henry Yantzi. Burial was made in the adjoining cemetery.



## ITEMS and COMMENTS

In an address in a recent Southern Presbyterian summer conference at Montreat, N.C., Billy Graham said that despite a great spiritual awakening crime is increasing in the United States. "There is a strange paradox in America at the moment," he said. "There are indications on every side that we are in the midst of a great spiritual awakening. Religion has become one of the popular topics of the times. And yet the statistics indicate that in spite of the so-called religious revival, crime is increasing. This so-called religious awakening has not solved our major social and political problems. In other words, we have a situation in which the good people seem to be getting better and the bad people are getting worse."

\* \* \*

Twenty-five per cent more emergency relief goods were shipped overseas by American churches during the first seven months of 1952 than in a similar period last year, it was reported here by the department of Church World Service of the National Council of Churches.

Dr. Wynn C. Fairfield, executive director of the department, said that up to last July 31 a total of 8,010,198 pounds of food, clothing, medicines, and other relief articles valued at \$3,111,050 had been sent abroad.

In addition to such major areas of need as India, Korea, Germany, Greece, and Lebanon, the supplies went to Austria, Belgium, France, Italy, Yugoslavia, and Trieste.

"This augmented relief effort of the churches," Dr. Fairfield said, "pays high tribute to the compassion, generosity, and true spirit of brotherhood of Christian America for those in dire need in other lands. It mirrors a widening response to the distress of the millions of homeless, orphaned, and destitute in stricken areas overseas."—Religious News Service.

\* \* \*

It is rather significant that Pope Pius XII urged American Catholics to "give themselves in increasing numbers to a more frequent reading of the Bible," in a letter issued in connection with Catholic Bible Week, Sept. 28 to Oct. 5. In the letter Pope Pius said that Bible reading should not be confined to Bible Week, "but subsequently as well." He said that the faithful should "draw from meditation upon its eternal truths, spiritual light and strength for the salvation of their souls."

\* \* \*

Bernard J. Kemp, 30, a commissioned ordnance engineer of the British Navy, has been sentenced to six months' imprisonment for disobeying an order to report for duty. In a statement Kemp said that war service of any description was contrary to the teaching of the New Testament. His belief in this principle made it impossible to continue in his naval career. After he has served his sentence he will be dismissed from the service.

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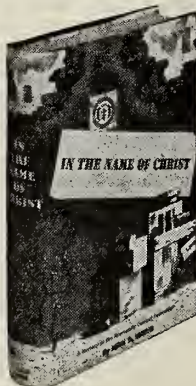
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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, SEPTEMBER 30, 1952

NUMBER 40

## The Christian's Message to the World

By Richard Burkholder

[Second-prize essay in contest conducted by Ambassadors for Christ.]

In the days of the French Revolution a state of virtual anarchy existed in the city of Paris. Political factions rose to power and fell again at an alarming rate. During the height of the Reign of Terror, a man stood on a balcony watching the frenzied, uncontrollable crowds below as they surged toward some fresh atrocity. "The mob is in the street. I must find out where they are going, for I am their leader!"

This revolutionist typifies the concept of the Christian church that is prevalent in the world today. Religion no longer guides the destiny of man but only stands by and weakly reflects on the state of affairs. The leadership once held by the church has been surrendered to secular institutions. The church is nothing more than a social club which dares only to mirror the prejudices of its members. Recent surveys indicate that God is only a vague, impersonal Being in the minds of many churchgoers.

There seems to be little question of the need for some sort of a redemptive message in this chaotic world. In view of the apparent failure of the church, however, one is forced to ask whether Christianity has that message. Instead, a godless communism is enlisting the support of millions who have been disillusioned by the shortcomings of religion. Is there a vital Christian message for today?

Perhaps a brief look at the content of modern Christianity will provide the background for an answer. The message of the church has been inadequate because too often only half of the picture has been presented. Protestantism today breaks into two general groups, popularly labeled as the Modernists and the Fundamentalists. As a rule, the conservatives have emphasized the saving of souls for eternity while the liberals have concerned themselves only with life on this earth—the social gospel.

The Modernists for all practical purposes ignore God, and assume that man can raise himself by his own bootstraps. In effect liberalism is a man-centered theology which denies the transcendence of God. The social gospel treats man as only an animal who is satisfied if his

temporal, physical needs are met. But two devastating global wars have shaken the blind optimism which attempts to bring in the kingdom of God by humanitarian methods.

On the other side, the Fundamentalists with their other-worldly orientation have a Gospel that does not seem relevant to the needs of modern man. The bliss and joy of a spiritual heaven are of little importance to the materialistic frame of mind. The inconsistencies of the evangelicals in social, ethical, and economic relations have too often canceled the spiritual benefits of their message. Fundamentalists today have an uneasy conscience.

The proper relation of these two views is of prime importance for the framing of the Christian's message to the world. Christ Himself taught that men have both divine and human qualities and needs which must be understood and met by the Gospel. His teachings bring out the twofold meaning of the kingdom of God—it has both a present and a fu-

ture aspect. "The kingdom of God is within you" (Luke 17:21). "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world" (Matt. 25:34).

The relationship of time and eternity as taught in the New Testament leads to a Christian framework of operation that is an optimism within a pessimism. The believer is challenged to live by kingdom standards but nowhere is he promised that his efforts will make the kingdom a reality on earth. He lives with "one foot in heaven" as a pilgrim and a stranger, but this does not isolate him from serving the needs of this world. He is a citizen of both worlds, but his primary allegiance is heavenward.

Now, with a clearer understanding of the unique position which the New Testament Christian must take in relating temporal and eternal matters, the background for the redeeming message of Christ is more firmly established. This Gospel is not new; it is essentially the same as that which gripped men's hearts nineteen centuries ago. But it is entirely proper for us to rephrase it in terms which appeal to the deepest needs of the multitudes today.

"I am the way, the truth, and the life; no man cometh unto the Father, but by

## Displaced Person

By Ann Jennings Brunk

Into our church they came to meet with God,  
Meek strangers, they, fresh from the German sod;  
Their eager eyes shone brightly of an inner flame;  
To humbly worship our true God they came.

They came into our church but did not sit,  
Until they first had stood in silent prayer,  
And though they did not know our tongue or writ,  
Still I could feel their reverence everywhere.

This father and three sons to us were led,  
And though their mother was now sick abed,  
Yet, in their shining eyes I saw the light of hope;  
I felt their worship was upon a higher slope.

No song now came from me who did not fit;  
A displaced person surely I must be;  
I had not called upon my God, my candle was not lit;  
These strangers were at home, but I was far across the sea.

Lombard, Ill.



me" (John 14:6). Using these ageless words of Jesus as a text, we can project the outline for the message that must be given to our indifferent and godless world.

"I am the way—" Christianity is more than the repetition of a creed or belief in a dogma. It is following in the footsteps of Jesus, who gave Himself a sacrifice for many. The way of Christ is the way of the cross—sacrifice and suffering are taken for granted. Discipleship is not for cowards; the demands are greater than those made by any earthly movement. Men have been inspired to give their lives for the Communistic cause, but in doing so they have lost eternally, while those who lose their lives for the sake of Christ and the Gospel have gained eternal life. The way of Jesus is also the way of love and peace, in direct contradiction to the methods of force and hate used by those outside the kingdom.

"I am the truth—" Here Jesus claims to be the answer to the speculations of the philosophers. Men of vision have sought for ultimate truth since the beginning of time, and now a Galilean carpenter asserts that He is the embodiment of that truth. But Jesus was more than a man—He was God Incarnate. He was the fulfillment of the law, the prophets, and all the heathen thinkers who had attempted to formulate the truth about God and His universe. Jesus had the answers—about God, about man, about sin, about the life beyond, about life on earth—and His Word still stands as the perfect expression of the Supreme Truth of God.

"I am the life—" Christ told His disciples. "I am come that they might have life, and that they might have it more abundantly" (John 10:10). The eternal life which He promised to His followers was more than a quantity of life; it was, and still is, a *quality* of life. Jesus offered inner stability, joy, and peace to all who would receive Him. The Christian life is the answer to the frustrations and maladjustments of twentieth century living. Christianity gives a depth and direction to living which take away the shallowness and emptiness of the many who have tried to live without God.

"No man cometh unto the Father, but by me." This is the crucial point of the whole Christian message. Jesus Christ did not come into the world to live an exemplary life, or to give outstanding moral teachings, but to *die for sinners*. Sinful man by himself was totally un-

able to win favor in the sight of a just and holy God. And so God, in His great love, gave His Son to redeem the race; God was in Christ, reconciling the world unto Himself. It is the acceptance or rejection of this atoning ministry of Christ which determines the destiny of man, for all are lost outside of Christ. The message can be presented in no simpler terms: *Christ died to save sinners*.

The Christian message to the world, then, is summed up in the person of Jesus Christ, whom God sent to reconcile temporal finite man with eternal infinite God. The shortcomings of the church in carrying out this ministry of reconciliation have been pointed out. But the ringing challenge of the New Testament still calls individual Christians to a life of holiness and service in proclaiming the message of the kingdom.

Lancaster, Pa.

## Except a Man Be Born of Water

By N. STEINMANN

"Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). That the water in this verse is not literal water and therefore has no direct reference to water baptism is evident from the very next verse. "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." According to the same law, that which is born of water is water. The newborn child of God is not a hybrid, half water, half spirit.

The Bible is its own best commentary; so to its pages we will turn for light on this verse.

"But without faith it is impossible to please him: for he that cometh to God must believe that he is" (Heb. 11:6).

"So then faith cometh by hearing, and hearing by the word of God" (Rom. 10:17).

In the parable of the sower, who went out to sow his seed, "The seed is the word of God" (Luke 8:11).

"In Christ Jesus I have begotten you through the gospel" (I Cor. 4:15).

"Of his own will begat he us with the word of truth" (Jas. 1:18).

"Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him" (I John 5:1).

"Being born again, not of corruptible

seed, but of incorruptible, by the word of God, which liveth and abideth for ever" (I Peter 1:23).

"Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word" (Eph. 5:25, 26).

"According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost" (Titus 3:5).

"Now ye are clean through the word which I have spoken unto you" (John 15:3).

"Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9).

By a careful consideration of these texts and their contexts it should not be difficult to understand: (1) that our Lord used the word "water" in John 3:5 as a symbol of the Word of God as a cleansing agent; (2) that He likened the process of regeneration to a natural birth, has reference to both parents.

"The new man, which after God is created in righteousness and true holiness" (Eph. 4:24) is represented as being washed in regeneration by the word of God. He is represented as being begotten through the word of God, and born of the Spirit through faith and confession of Christ as Saviour.

Water baptism is indeed an outward confession of inward faith in the Saviour; it is a fitting symbol of the outpouring of the Holy Spirit, and of the cleansing effect of regeneration; but to say that one is born of literal water is ridiculous.

Wellesley, Ont.

## Our Readers Say—

I would like to see something in one of our church papers about the uses of worn-out Bibles, if any. Many of my friends store them in old boxes because they hate to destroy them. Perhaps some of our readers have good ideas too. I'd like to hear them, and maybe others would also.—*Dorris Bechtel, Goshen, Indiana.*

\* \* \*

... Several years ago while in Bible school work in the South I saw very little of the *HERALD* for a few months. It seemed as if we were cut off from the church at large because we knew so little of what was going on in other areas. I appreciate especially the concise way of reporting news. . . . It took me quite a while to get into the habit of reading editorials . . . but since I've been reading them I've found them thought-provoking and challenging. . . .—*Mary Gehman, Mohnton, Pa.*

## GOSPEL HERALD

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## EDITORIAL

### Learning from Others to Worship

While crossing the Atlantic we had the opportunity on the same Sunday to participate in two very different worship services. There were elements in both which we could appreciate and which we felt had something to teach us.

The first was an Anglican service, conducted by the ship's officers. It was formal and ritualistic. Every word in it was read from the prayer book or the hymnbook. It took no planning, for it had been planned by experts in ritual. There were prayers, psalms, responses, and hymns. It was not too well performed, but that may have been because navigators have not been trained to use their voices in public, and because so many of us in the audience were not familiar with the service, particularly with the music to which the responses are chanted. Audience participation was expected; a prayer book and a hymnbook were in the hand of everyone. There was no sermon; we were praising and petitioning God, not exhorting one another. Those present, it seemed to us, were attentive and reverent. The language of the service left nothing to be desired in chaste beauty and simple dignity. There was nothing colloquial, nothing awkwardly improvised. It may have been cold. It may have been unthinking. It may have been only a polite gesture toward God by some who forgot Him for the rest of the week. But, no doubt, to those accustomed to it, it seems the most fitting way to worship God.

The second service was held by the Friends. It was entirely informal and unplanned. There was no minister in charge. A prominent Quaker who was present welcomed us, and another gave a bit of Quaker history and described the "ritual of silence." Then we sat in quiet meditation. There was no singing. There was no audible prayer. There was no sermon. Several persons rose and spoke briefly what was on their hearts. Another read a passage from the New Testament. But there was no order of service. No one called on anyone else. It was spontaneous and free. And yet

this service too was dignified and reverent. Certainly anyone present whose heart was in tune with God had little human to interfere. And yet it is possible that some present did not worship, but only sat. The meeting "broke up" as the Quakers began shaking hands with each other.

That evening we had a typical Mennonite service. It was informal, and yet had been planned. Someone was prepared to preach, bringing a message of encouragement and warning. There was an element of impromptu, for the brother who was to have read the Scripture and led in prayer had been suddenly stricken with seasickness and was not present. There was ready audience response to a call for Scripture verses and there was deep sincerity in the extempore prayer of an older brother. There was audience participation in the singing of several hymns. The service, we felt, was dignified, reverent, spiritual, and inspiring. The Mennonite service is our choice of the three of the day.

And yet we believe that we have something to learn from the others. Our Mennonite meetings, we know, are not always reverent. There is inattention and actual disturbance. Why? Perhaps it is because there is too little audience participation. Might we not profit by a little more planning, by more responsive reading, by some decentralization, by more worship and a little less sermonizing? Our church service is sermon-centered, so much so that the so-called "devotion" is often another exposition, and the prayer gives God (and the audience) some more information. In our reaction against formal, prepared prayers we have fallen into habits and clichés which are neither spiritual nor beautiful. We could stand something of a reaction against the impromptu in worship.

And certainly we could profit by more thoughtful meditation. In our meetings we should stress meeting each other less, rather meeting God. A Christian should have thoughts that he can be left alone with. It should not embarrass us to sit for a while with no one speaking. Certainly we should be able to sit in quiet meditation waiting for the service to begin. And we should appreciate speakers

who stimulate us to deep thought. Every true worshiper, it seems to us, should go home from church in a meditative mood.

Yes, we can learn something from the ritualists and from the mystics. Our manners of worship and devotion may be improved by both.

### More Water

Bible lands are for the most part dry lands. There are, of course, rivers and streams that even from ancient times have been used for irrigation. And there are many springs and wells. But the economy of those lands is dependent upon and limited by the water supply. And the imagery of the Bible reflects again and again the perennial thirst which the inhabitants of Bible lands have known.

Those of us who traveled in the Near East recently in the hottest, driest part of the year, and in weather unusually warm, we were told, could very well see why the Bible talks so much about thirst and about water. We drank, and were never satisfied. In a short time we were parched again. Well water, tea, coffee, cold drinks—we took them all whenever we could get them. Our bodies, or at least our habits, called for more and more water. Like the psalmist, we were in a dry and thirsty land. And we longed for the refreshment of pure, cold water.

Because the streams of the Near East are often dry, they became a figure for uncertainty and treachery. Because one can often locate a spring or a water course by the green vegetation which it produces, so water became a symbol of the giving of life. "I will give water in the wilderness," the Lord promised through Isaiah. "I will pour water on him that is thirsty." "Come ye to the waters," he invited. Jeremiah said that the Lord is like a fountain of living water, that is, a spring that always flows. In contrast to the disappointing cisterns of men. Jesus spoke of Himself as giving water which satisfies permanently. This was astounding news to the woman who had to walk from her village a half mile away to carry home the water she needed. The last invitation of the Bible is to those who are athirst, that they should take the water of life freely.

In Job we read of the wicked man who has not given water to the weary, or of the one who drinks iniquity like



water. In contrast Christ spoke of Christian service as giving a cup of cold water, and Peter condemns those empty souls who are like wells without water. Proverbs speaks of cold waters to a thirsty soul as a great blessing.

The Psalms speak of those who are like trees planted by rivers of water. The shepherd waters his flocks by the still waters. Revelation tells us that the blessed shall thirst no more. But Amos prophesies of a time when men shall thirst, not for water, but for the Word of God. The Psalmist thirsted after God as the hart pants for the cooling streams. Isaiah pictures the supreme agony of a thirsty man who slept and dreamed he was drinking, but he awoke to find the dream false. Jesus promised that those who thirst after righteousness shall be filled.

One can understand why the early civilizations sprang up in the great river valleys. One can understand why Lot chose the well-watered plain, and why Isaac's wells were taken from him. One can see why Jesus paused for refreshment at Jacob's well.

Men everywhere thirst for water. In the Near East, where the Bible was written, the semiarid climate makes water a crying necessity. So it has become a most fitting symbol of the satisfying portion of those who come to Christ. As water was given miraculously in the Sinai desert, so God has opened a fountain for the slaking of our spiritual thirst. Thou Water of Life, our souls cry out for Thee.

## Traveling with the Editor

### IX

Switzerland brought to us a different and refreshing kind of interest. A day's train ride through the varied Italian countryside, and we were in Switzerland and the Alps. We stopped at Lugano. It is in the Italian portion of Switzerland, but the northern European manners and customs are already apparent. The town is built on a lake front, and is surrounded by lovely hills. A sight-seeing bus ride took us almost to the top of one of these. There were breath-taking views of the lake, the towns, and populous valleys. As we gained altitude the white-capped ranges to the west came into view. We saw the Matterhorn and its still higher neighbors. We drove through century-old villages with streets so narrow that the bus squeezed through with only inches to spare. We made U-turns so sharp that the bus had to back twice to make them. We passed through

the village where the inventor of the zipper still lives. (We recalled, however, that in King Tut's tomb was found a contrivance very much like a zipper.)

Leaving lovely Lugano, we climbed by train to the higher Alps, through the St. Gotthard tunnel, and down again to Lake Lucerne. It would be hard to find anywhere more exquisite scenery. Beautiful valley panoramas, dotted with fertile farms and spire-dominated villages; precipitous mountains whose frowning cliffs seem to be almost overhanging; white waters falling from the mountains, dashing through the gorges, and turning the dynamos of power plants; picturesque villages and prosperous cities lining the track and the parallel highway; marvelous engineering which gains altitude by boring spirals into the hills, so that one can see several levels of track below him; beautiful trees and flowers reaching up to the eternal snows.

And then came the boat ride from Fluellen to Lucerne, with a two-hour layover at Vitznau. Speedy lake steamers took us through the blue-green waters along the house-lined shores, around bold headlands to reveal to us new vistas, past Rigi-Scheidegg and Rigi-Kulm and Mt. Pilatus, whose heads were wreathed in white clouds. We stopped at various resort towns along the way to take on or leave off passengers. And so we came to Lucerne, the center of Switzerland's magic vacationland.

At Lucerne our Palestine tour came to an end, and the group broke up, to follow their various interests. Ten of us continued under Bro. Wenger's direction in two more days in Switzerland, one day in Paris, and then on to the boat at Le Havre.

On our way from Lucerne to Interlaken the train slid under the shadow of Pilatus, where Pilate is said to have died, and where Conrad Grebel engaged in the first scientific mountain-climbing expedition in history. As we rapidly gained elevation on a mountainside, we had an airplane view of one of those exquisitely colored Swiss valleys. More rugged mountain peaks came into view as we skirted another lake and came to Interlaken. After being located in our

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Oct. 1, 1902)

A brother, who is actively engaged in Sunday school work, deplors the fact that the school in his community is soon to be closed for the season.

That we grant the Mannheim congregation their request, in reference to having meetings every three weeks, instead of four weeks, also to have the ordinance of communion twice a year, instead of once a year [Conference of Waterloo Co., Ont.].

That this conference does not recommend literary societies, as far as it has present knowledge, as carried on by some of our young brethren, as being uplifting to the spiritual welfare of our church [Conference of Waterloo Co., Ont.].

homelike hotel, we took the train for Grindelwald. There we transferred to the cogroad and climbed up and up to Kleine Scheidegg. Glaciered mountainsides came briefly into view, but on the higher altitudes it was cloudy, and so we never saw the tops of the Jungfrau group. We hiked up to the Eiger Glacier, a great bank of ice hundreds of feet thick and extending up the mountainside a thousand feet or more. It moves down six feet a year and gives birth to a rushing stream. But the cold air up there told us it will soon be covered again with winter snows.

It was a disappointment not to see the high peaks when we were so near to them, but we enjoyed beauty of another kind as we came down another cog route to Lauterbrunnen. The narrow valley lies between two precipitous walls of rock. Above it on one side perches Murren, where I stayed over night on my first visit to Switzerland in 1929. Near the town of Lauterbrunnen



The Mennonite conference-bound party on board the Queen Mary. Seven Mennonite branches are represented.



the waters of Staubach Falls float lazily down for a thousand feet.

Certainly God could have made a lovelier country than Switzerland. But we doubt whether He did. For decorating all these natural glories are the picturesque homes and villages of the industrious people, who have made every cultivable piece of land, even very steep slopes, a garden, and who have protected their land from erosion and deforestation.

En route to take the boat to Le Havre we stopped at Basel, the international Mennonite center, MCC headquarters at Arnold Boecklinstrasse 11, to pick up mail and packages, and to leave messages. A little more shopping, and we were on our way again by fast train to Paris. There was not much appetite left for sight-seeing in the day we spent there. Several of us had a little time to sample the great art treasures in the Louvre, another of the great museums of the world. Passports and tickets had to be presented in the Cunard office. Then all aboard for the boat train to Le Havre, where we board the Georgic late on the night of Sept. 4. A considerable group from European Tour I have boarded this boat at Southampton. Forty-three of us will enjoy fellowship and relaxation on the nine-day trip across the Atlantic.

#### ACROSS THE ATLANTIC

"Now whoever of them did eat the honey-sweet fruit of the lotus, had no more wish to bring tidings nor to come back, but there he chose to abide with the lotus-eating men, ever feeding on the lotus, and forgetful of his homeward way."

Thus did Homer write of the sailors of Odysseus. On our Mennonite odyssey of this summer we partook of a great variety of foods. We crunched long French loaves in the restaurants of Paris and Strasburg and Belfort. We ate de-

licious Swiss cheese in the crowded dining tent at St. Chrischona. We wound spaghetti on our forks in pillared Rome. Mangoes melted in our mouths as we floated on the Nile. Luscious plums tempted us in gleaming Beyrouth. We feasted on watermelons at the Lebanon-Syria border as we waited on busloads of Muslims who were going to kiss the Black Stone in Mecca. Tea quenched our burning thirst at the Syria-Jordan border as we waited again on the pilgrims. Luscious white grapes of Gilead delighted us as we first came down to the Jordan. Figs bursting with sweetness at our last Jerusalem breakfast we shall never forget. Curiosity taught us how terribly bitter the Dead Sea is in its torpid gorge. The aroma of thick Turkish coffee is with us yet. We ate mutton and rice a la Bedouin. We slaked our thirst often with soda and mineral water and Coca-Cola. How gratefully we quaffed the ice-cold water at Deganieh, the Jewish co-operative at the lower end of the Sea of Galilee. We downed scarcely boiled eggs at the Italian hospice on the Mt. of Beatitudes. We ate fish and fowl and possibly more kinds of beasts than we knew.

But we stayed away from the land of the lotus-eaters, and so were most happy to see at Le Havre the Motor Vessel Georgic, the Cunard liner which should take us home. There were almost forty of us Mennonites, nineteen of them ministers, on this ship. It was good to have so many we know with us on our nine-day journey across the Atlantic. The Georgic has only one class, which meant that we had the run of the whole boat. Walking around the main deck and lolling on deck chairs is so important a part of an ocean voyage that this privilege compensated for less luxurious accommodations and slower speed. Food was excellent and the service adequate.

We were granted the use of a room each evening for our worship. On Sun-

#### Be True

*Be true to the highest your mind can conceive;  
Be true to the noblest and best;  
Let your life be the witness of what you believe,  
And then unto God leave the rest!*

*Never palter with right, nor toy with the wrong,  
Do your utmost and ever aspire,  
If you stumble, just hearten yourself with a song,*

*Take courage and ever aim higher!*

*For Right is still Right tho' the world should frown,*

*And Truth is the highest we know;  
And nobly to strive, tho' often cast down,  
Is to die with your face to the foe.*

*Stake all on the Right, tho' the heavens should fall,*

*And thunderclouds over you roll;  
For he who thus nobly adventures his all,  
Tho' losing, shall win his soul!*

—Alex. Small, Selected by Sadie King.

day evening we had a church service, with Bro. J. C. Wenger preaching. Other evenings we had a shorter service of song, prayer, and a brief meditation, led by the following: O. N. Johns, Paul Mininger, A. J. Metzler, J. N. Hostetter, Roy Koch, and Mr. Brooks, a Christian Alliance missionary from Damascus.

On Sunday morning we attended the formal Anglican service which is conducted by snip's officers on every British ship. In the afternoon we shared in the very different meditation service conducted by a group of Friends who were returning from the Third World Conference of Friends which was held at Oxford, England, in June. Two evenings these Friends met with us and we reported to each other our respective world conferences. Bro. Allen Erb and others told about the Basel meeting; Raymond Wilson and others reported for the Friends. This was an interesting and valuable contact, although our two groups are far from seeing eye to eye on doctrine and religious objectives.

The Georgic had 1750 passengers. Of these 975 were from the United States. The passenger list of a transatlantic ship is a veritable cosmos. Among interesting persons we met was J. S. Rathore of Lucknow, India, who once taught Hindi to Elizabeth Erb and Lena Graber. He is in America to study at Asbury College. Also a lady from Gettysburg, who had met Lewis Webers on a journey to Argentina. Also a Jewish doctor who teaches medicine in Jerusalem and is coming to New York for specialized studies.

The Georgic rides the seas well, and for the most part we had a smooth crossing. But on Sunday evening there was enough of a swell to keep some of our folks from the services. Then on Monday night we ran into the tail end of the hurricane which was blowing itself out in the middle of the Atlantic. The



On the way to Basel. Well-known Mennonites in the dining-room of the Queen Mary.



ship wallowed through the deep troughs and alternating crests, tossing about as if it were not a monster of thousands of steel tons. The bow rose and fell a vertical distance of at least twenty feet. Early in the morning a terrific wave gave the ship a blow which woke some of us. We learned afterward that it brought all the crew to their posts to see if there was any damage done. For a day or two we didn't see some of our friends in the dining room.

Finally on the evening of Sept. 12 we came into New York harbor. Fog throughout the day had kept us from seeing Long Island on the right. In the funnel which fans out from the Bay we met many outgoing ships. New York by night from the deck of an ocean liner is a beautiful sight. The Statue of Liberty, standing out in floodlight, is more impressive than by day. The skyscrapers of Manhattan are great tiers of light, one rising above another until the summits blaze in blue or red. One is impressed that the skylines of Europe are cathedral towers. Here they are temples of finance and business.

We anchored in the river for the night. Early the next morning business-like tugs turned us toward Pier 92 and the business of disembarking, much too slowly for the eager passengers. It is no small thing to inspect the passports and health certificates of so many people and to unload tons of baggage and get it through customs inspectors. There was much standing in line, complaining, and wiping of brows (all heat records for Sept. 13 in New York were broken that day). But by noon I think all our party had left the pier and by car, train, or plane were filtering back into America and their home communities. They had many memories of interesting and valuable experiences, many mental images to call up again and again in the years to come, many new friendships to cherish, many feelings of gratefulness to God and man for help, protection, and well-being. We feel certain that the little churches they attended the next day were more beautiful to them than St. Peter's or the Cologne Cathedral for all that they represent of simple faith, Christian brotherhood, and Christian service.

Your editor is happy to be back at his desk, and to attack the piles of accumulated work. His thanks to our readers and to the faithful ones who kept the GOSPEL HERALD going during his absence.

There is a tendency to separate "Bible times" from "our times" and "Bible lands" from "our land" until the Bible world is a world of fancy, a sort of fairy tale world where anything can be expected to happen at any time. People need to know that the Bible came out of real life just as the life around us every day.—Lowell B. Hazzard.

## On Window Smashing

By ROY L. SMITH

A little squad of workmen was engaged in the task of setting plate glass in the store front of an establishment in Uniontown, Pa. It was a job which called for steady nerves, perfect teamwork, patience, and meticulous care.

They had been at the task for several hours, and it appeared that success had at last rewarded their efforts. Finally the glass was in place, the window was cleaned, and the sidewalk was swept clear of scraps, dirt, and shavings.

The men were loading their equipment onto the truck which had hauled them to the scene when one of the workmen tossed a hammer, aiming it at the truck. By one of those weird accidents which no one is ever able to anticipate, it struck the cement sidewalk in such a way that it bounded into the air and hit the glass. The next instant there was heard the sound of a great shattering. The newly installed pane was a wreck.

It is not difficult to imagine the astonishment of the workmen, nor the dismay with which they viewed the ruins. Each of us, probably at some time, has had the experience of wrecking a fine piece of work with one careless word or act before we left the scene.

A clergyman out on the Pacific Coast had been invited to preach for a certain congregation. He knew that they were looking for a pastor, and that his appearance that morning was of much more than ordinary significance. The pulpit was an inviting one, and if he should be asked to become the permanent pastor it would represent the crowning achievement of his life up to that moment.

He was a man of considerable ability, and he prepared with the utmost faithfulness and care.

Up to within the last five minutes he made an extremely favorable impression upon the people. Then, when he was within less than three minutes of his conclusion, he gave utterance to a vulgarity which offended the sensibilities of many of the splendid folk of his congregation. That one sentence wrecked his opportunity.

There was a youth who had been thoroughly trained for a post of high responsibility. He was in every way capable of performing the duties which went with the job. And the president of the corporation was kindly disposed toward him. A contract had been drawn up, a lush salary had been agreed upon; but, just as the employer was about to affix his signature to the paper, he hesitated for a moment and said, "I think I ought to ask you about the story which has come to me from Iowa. Is there anything in it?"

For a second or two the young man looked steadily into the eyes of the president without speaking. Then he lowered his gaze, shifted uneasily in his seat, and

## A Prayer for This Week

Loving Father, we thank Thee for Thy concern for us. We thank Thee for Thy gift of eternal life to us, an undeserving creation of Thy hand.

Especially do we thank Thee for providing for us a place of refuge and a sense of freedom from the many fears which now confront a confused world. Help us to daily resort to this position of confidence as we meet the uncertainties of life which would engulf us. Help us by faith to accept Thy promise of causing all circumstances to work together for good to Thy children.

Lord, we see sin, suffering, and despair in the lives of many of our fellow men, and it is with a deep sense of humility that we recognize our failure in life and witness to have brought them to a better understanding of Thy provision for them. Forgive us, Lord, for every failure, and help us to radiate a life of faith to this bewildered world in which we live. May we by a sense of confidence and by our fearless testimony as to the source of our confidence—Thy Son as our Saviour and Lord—attract many from their life of sin, discouragement, and confusion. May they share with us the joy, assurance, and peace of mind that has come to us through faith in our Risen Saviour and Living Lord.

Lord, we depend upon Thy Holy Spirit to accomplish this work in us and through us. Give us grace and wisdom to sense His leading. Through Jesus Christ our Lord we pray. Amen.—Harold Zehr.

replied, "Yes, I'm sorry to say, there is. It's true."

With that, the president leaned back a bit, picked up the contract with evident reluctance and, thrusting it back into his desk, he said, "I'm very much disappointed. I wanted you. I needed you. But you'll have to get that thing cleaned up first." It was a glancing blow from an old hammer, but it wrecked the boy's chances.

It is one of the strange ironies of life that we so often come within sight of our goal, only to have it swept away by some mistake, failure, or piece of carelessness which we thought was dead and forgotten. Moral failures have such a fantastic way of surviving all forgetfulness. It is dangerous for any man to think that any old ghost has been completely laid.

The name of a prominent clergyman had been suggested to the board of trustees of a certain college as a fitting candi-



## Prayer Requests —

Pray for Sister Waneta Brunk and Sister Evelyn Bauer, two of our missionaries who have been stricken with polio. Pray for the blessing of God upon their lives.

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that our churches might receive a new understanding of our brethren in other parts of the world through the influence of the World Conference at Basel.

Pray for Annabelle Lehman, who is ill with polio at Akron, Ohio, and for her parents, Levi and Esther Lehman, Kidron, Ohio.

Pray for a father who is mentally ill, that he may be healed. Also pray for his family.

(Requests for this column must be signed)

date for a coveted honorary degree. An investigation was made of his record, and it showed that he had rendered an unusual service through a period of more than two decades. The faculty concurred in the judgment, and only one formality remained. It was then that the president of the college discovered that as a young man the preacher had borrowed some money from a loan fund and had never repaid it.

Through those early years in the ministry his salary had been inadequate, and to have paid the amount due would have been extremely difficult. The clergyman comforted himself with the thought that he was repaying the loan in the service he was rendering. Then, by the time his larger salary would have made repayment possible, he had grown indifferent. Finally, in his own mind, he considered the matter closed.

It was at that point that it arose again, accusingly, and shut the door in his face. The president of the college said, "We cannot award an honorary degree to a man who does not pay his debts." And another hammer smashed another window.—*Christian Advocate*.

A man who does not know how to be gentle to his mother and sisters will not make a kind husband.—Paul M. Miller.

In 1960 we will need a quarter million more teachers than we now have.—Selected.

## OUR SCHOOLS

### Program

#### Forty-ninth Annual Board of Education Meeting

Wednesday, October 15, 1952

##### GENERAL EDUCATIONAL COUNCIL MEETING

Three sessions, beginning 9:00 A.M. This is a business meeting for members only.

Thursday, October 16

##### BOARD OF EDUCATION BUSINESS MEETING

Three sessions: 9:00 A.M.—Noon  
1:15 P.M.—4:00 P.M.  
7:00 P.M.—9:00 P.M.

This is a public meeting. Everybody is cordially invited to be present at all sessions.

Business: Reports of Board Officers

Reports of Goshen, Hesston, La Junta, and Eastern Mennonite College

Report of the Educational Council

Miscellaneous Business

8:15 P.M. The Dependence of Our Mission Boards upon Our Schools to Supply Adequately Qualified Workers for the Evangelization of the World

—J. D. Graber, Elkhart, Ind., Executive secretary of the General Mission Board

Friday, October 17

Forenoon, 8:30

##### GENERAL EDUCATIONAL COUNCIL PUBLIC MEETING

Evangelism in Our Philosophy of Education—Paul Mininger, Goshen College

10:00-12:00 Sectional Meetings

Elementary School Section

Chairman of Panel: Educational Agent

Panel Discussion: Problems of the Elementary School.

Members: Esther E. Lehman; Elsie E. Lehman, E.M.C.

Mary Royer; Mary K. Nafziger, Goshen College

Melva Kauffman, Hesston College

Alta Mae Erb, Mennonite Publishing House

Report of the Elementary School Council;

Richard Detweiler, Sec'y, Souderton, Pa.

Report of The Christian School;

Elsie E. Lehman, Editor; Harrisonburg, Va.

Collegiate Council Section

General Topic: A Student Personnel Program for Our Colleges

Co-ordinating the Personnel Program with the Basic Philosophy of the College —Ira E. Miller, Eastern Mennonite College

Student Participation in Government and Activities

—Atlee Beechy, Goshen College

Determining and Maintaining Standards Milo Kauffman, Hesston College

Utilizing the Entire Faculty in the Student Personnel Program

Leonard Lichti, Hesston College

Winter Bible School Section

How to Obtain a Closer Adherence to Our Biblicist Position

—Oscar Burkholder, Breslau, Ontario

The Great Commission and Winter Bible School

—Stanley Shenk, West Liberty, Ohio

Promotion and Guidance in the Winter Bible School Movement

—Paul M. Miller, Goshen, Ind.

Afternoon, 1:00

##### GENERAL EDUCATIONAL COUNCIL PUBLIC MEETING (Continued)

Panel Discussion: Chaired by Nelson E. Kauffman

Education and Evangelism

The Task of Making a Liberal Arts College Evangelistic —George R. Brunk

Criteria for Measuring the Evangelistic Atmosphere of a School —Roy Roth

Our Alumni Witnessing for the Lord

—O. O. Miller

Open Discussion

3:30—Correlating the Program of Elementary, Secondary, and Collegiate Education E. E. Miller

4:00—Mennonite Teachers' Association Meeting



## Evening, 7:00

**GENERAL EDUCATIONAL COUNCIL PUBLIC MEETING (Continued)**

Our Growing Program—Introductory remarks, Educational Agent

Brief Reports and Testimonies from

1. Four-year secondary schools: Lancaster; Iowa; Rockway; Western Mennonite; Johnstown; Kishacoquillas Valley; Bethel Springs; Franconia;
2. Elementary and other high schools.
3. Testimonies from the audience.

8:15 Responsibility of the Church for Evangelism in Our Schools

—George R. Brunk

## Saturday, October 18

## Forenoon, 8:30

**GENERAL EDUCATIONAL COUNCIL PUBLIC MEETING (Continued)**

Responsibility of the Councils for Giving Guidance to the Growing Program of Education \_\_\_\_\_ Sanford G. Shetler

Open Discussion

10:00—12:00—Sectional Meetings

Secondary Section

Program as prepared by the Secondary School Council.

Seminary Section

Program as prepared by the Seminary Council.

Nursing Education Section

Panel Discussion: Chaired by Arlene Sittler, MCC, Akron, Pa.

**A. Effective Recruitment of Qualified Students in the Program of Nursing Education—both Basic and Advanced Courses**

1. In the Collegiate Program \_\_\_\_\_ Orpah Mosemann, R.N.  
Director, Goshen College School of Nursing, Goshen, Ind.
2. In the Diploma Program \_\_\_\_\_ Merle Bender,  
Director of Public Relations, Hesston College, Hesston, Kans.
3. By Students \_\_\_\_\_ Naomi Kauffman,  
Student, Goshen College School of Nursing, Goshen, Ind.
4. By the Mennonite Nurses' Ass'n \_\_\_\_\_ Malinda Liechty, R.N.  
Wauseon, Ohio

Open Discussion

**B. Financing the Nursing Education Program of the Church.**

1. Meeting the Financial Needs of the Nursing Student  
Mrs. H. C. Yoder, Wooster, Ohio
2. The Role of the Women's Sewing Circle Organization in Contributing Toward Mennonite Education \_\_\_\_\_ Mrs. J. D. Graber,  
Pres., Women's Sewing Circle Org'n, Elkhart, Ind.
3. The Part of the Constituency in Meeting the Financial Needs of Mennonite Nursing Education \_\_\_\_\_ Melvin H. Lauver,  
Treas., Mennonite Board of Education, Akron, Pa.

Afternoon, 1:00

**GENERAL EDUCATIONAL COUNCIL PUBLIC MEETING (Continued)**

1:15—Reports of Sectional Meetings

The Contribution of the Mennonite Teachers' Association to Our Educational Program \_\_\_\_\_ Ira E. Miller 20 Minutes

Worship and Testimony \_\_\_\_\_ Nelson E. Kauffman

The place of this meeting is the Beech Church,  
Louisville, Ohio

**GOSHEN COLLEGE**

Students and faculty paused together at the beginning of the school year to consider goals for the spiritual life in a series of talks by Howard Charles.

"What a tragedy it would have been for the blind man to have asked for a crust of bread rather than for his sight! What a tragedy it would be for us to ask small things of the Lord who is able to give abundantly," said Brother Charles in his opening message, "Living Expectantly."

On Friday evening Brother Charles challenged the audience, composed primarily of the faculty and the 690 students, to have "No Borrowed Creed."

The Saturday and Sunday messages were, "The Formula for Progress," "Meeting the

World's Need," and "The Great Commitment."

Howard Charles has just returned from two years of theological study in Scotland.

Eight other faculty members, new and returning, joined a student body which has increased five and one-half per cent above last year's full-time enrollment.

Charles Burkhart, son of I. E. Burkhart, comes as an instructor in music after graduate work and voluntary service.

Anna Mae Charles will be an instructor in Nursing Arts.

Edna Shantz returns to the Home Economics department after a semester's work at Michigan State College.

J. B. Shenk, a 1952 graduate, remains on the campus as Assistant Dean of Men.

Dorothy Stover, a graduate of Grand View Hospital, Sellersville, Pa., will serve as assistant in Nursing Arts.

Jacob F. Swartzendruber, formerly principal of Marion High School, Iowa, will be director of the Audio-Visual Aids Department.

Dwight Weldy, who served as assistant director of a Northwestern University chorus during his year of study there, returns to the music department.

Verna Zimmerman, who completed her graduate work at Columbia and spent a year at Elkhart Hospital, becomes assistant director of the school of nursing.

Paul Stoll.

**HESSTON COLLEGE**

The latest enrollment count has reached 278. The registration figure includes 126 boys and 152 girls. High school seniors and college freshmen lead in class enrollments—the seniors 72 and college freshmen 63.

Sunday evening, Aug. 31, Ivan R. Lind was installed as pastor of the college congregation. Bro. Lind is part-time Bible instructor at the college and will give the rest of his time to his pastoral responsibility.

Freedley Schrock has returned to the college as instructor in industrial arts. Mr. Schrock was granted a year's leave of absence to complete the requirements for the master's degree. He was graduated last June from Colorado State Teachers' College, Greeley, Colo.

"Realm of the Wild," an all-colored motion picture, will be shown Oct. 3 in Hess Memorial Hall as the first number of this year's lecture series. Vincent Krabill, chairman of the lecture series committee, announced four other numbers. On Oct. 17 Charles K. Ramsden will present a novel musical invention, the Electronic Novatar. November 21, Bogardus will present "Characters in Clay." The Kansas State College String Quartet is scheduled for January 16. Concluding the series is the seventy voice A Cappella Augustana Choir, Rock Island, Ill., scheduled for April 10.

The fall revival meetings will begin Sunday, Sept. 21 with Bro. Paul E. Miller, Goshen, Ind., as evangelist. Bro. Miller is pastor of the East Goshen Mennonite Church and is director of Practical Work at Goshen College Biblical Seminary.

Eleanor Graber, Elkhart, Ind., was recently appointed business manager of the Lark and Journal. Herman Weaver, Goshen, Ind., and Harold Boyts, Crystal Springs, Kans., were chosen as advertising agents for the two publications.

Kenneth King, director of student work, has assigned 88 students to jobs on the campus. Kitchen-dining room workers, library assistants, secretaries, campus maintenance, voice accompanists, snack shop waiters, and office assistants are among the jobs filled by students.

Bernice Enns, editor of the Lark, has announced the photographer's schedule for taking portraits. The schedule, starting Friday, Sept. 12, was suspended because of the polio



quarantine. This year's portraits are being taken by the Renee' Studio in Newton, Kans.

Dan Kauffman met with the Hospital Board at Greensburg, Kans., Sat., Sept. 13. He was appointed treasurer of the Kiowa County Memorial Hospital for another year.

Three evening classes, Parables of Jesus, Creative Arts, and Crafts will begin Tuesday evening, Sept. 30. The classes will run for eighteen weeks, one meeting per week

from eight to ten. Two semester hours of credit can be earned in Parables of Jesus and Crafts. Instructors for the three classes, Roy D. Roth, B. G. Garrett, and Freedley Schrock, will be available to talk with anyone in the community interested in enrolling in any one of the three. The Office of the Registrar may also be consulted for further information regarding the classes.

—Melva G. Kauffman.

## TEACHING THE WORD

### The Need for Summer Bible School Teachers

BY CLAYTON F. YAKE

(This subject is comprehensively discussed in the *Superintendent's Manual*. Be sure to secure your copy now. Price is only \$1.50 postpaid from the Mennonite Publishing House, or from your nearest branch bookstore.)

*Increased Need.* Those who are responsible for securing teachers often encounter difficulty, and in desperation sometimes do that which is not expedient.

Since the need this year will likely be greater than ever before, the problem must be faced realistically. Effective Bible school work is impossible without teachers.

*Problems Encountered in Securing Teachers.* Our church delights in giving opportunity to every member to serve in some capacity to help extend the kingdom of God. Ours is a brotherhood church, and we feel that each person's gifts and talents should be used according to God's own pleasure. Now there has developed in our denomination a feeling that anyone can teach, regardless of whether he has studied, or had any experience. One discovers this attitude wherever he goes, for he sees that many Sunday schools and summer Bible schools are cluttered with teachers who simply are not qualified to teach. And the results are according. Pupils are not fed spiritually, time is wasted, and God is not glorified by the results.

This is a serious problem which confronts us as a denomination, for teachers are in demand, but it is one that we can solve. Although not everyone who teaches or aspires to teach may be endowed with qualifications that make a teacher, everyone who desires to teach, or is asked to teach, can be given instruction, guidance, and training—be it extensive or limited. Teachers must have Bible knowledge, understanding of pupils, and an acquaintanceship with the purposes of Christian education, its principles, and also skill in using various methods of teaching. There is no way of se-

curing this information and skill other than by study and diligent application. Our congregations must, therefore, provide workshops, teachers' institutes, and opportunities for teaching under guidance, so that our potential teachers will become well-qualified teachers.

Teaching under guidance is new in our church, but more and more Sunday schools and summer Bible schools are becoming aware of the possibilities for learning where an inexperienced teacher works with or teaches under the direction of an experienced teacher. The learner thus becomes aware of the problems involved in teaching and is helped in finding solutions to them through the counsel and guidance of his instructor.

Teacher training courses, correspondence courses from our church schools, winter Bible schools, and our colleges also provide more extensive opportunities for learning. We must inspire our young people with the greatness of the cause, so that they will want to equip themselves to be effective teachers.

But education and training are not the only phases of the qualified teacher problem. A qualified teacher is also a person who is continually growing in relation to his Lord. His life is exemplary, and he is aware that teaching is not done only by word—it is also done by one's life.

Another problem which persons responsible for securing teachers often face is the problem of teacher availability. This often involves matters of time and location. Unless persons are asked in time that they can place the dates for the summer Bible school in their summer schedule, they may not be able to accept a teaching assignment. A teacher's availability may also be determined by his need for remuneration. Because many schools feel that they cannot give their teachers an allowance, they must find teachers who are able to serve without pay. If a congregation sets the dates for its school early in the spring and determines its budget, it can then make certain persons responsible for securing teachers, allowing them sufficient time to secure those who will be able to serve within the framework of the school. Last-minute planning never insures an adequate number of teachers.

Often a congregation is tempted to draw from its high-school youth to be helpers and teachers. In a sense this would seem to solve two problems: it would provide more teachers, who may be badly needed, and it would eliminate the need for securing anyone to teach the high-school grades. But in reality this is not only inexpedient; it is also detrimental from a long-range viewpoint. For the school which fails to provide teachers for the ninth and tenth grades is depriving its potential teachers of part of the Bible instruction which is essential for their becoming well-equipped teachers. Grades nine and ten are really courses in Old and New Testament introduction in a simplified form, and they also provide studies in Worship and Life in the Church, Christian Life and Conduct, and Mennonite Home and Foreign Missions.

It is inexpedient because young people of this age usually are not sufficiently educated, as a rule, in Bible knowledge and do not have sufficient training or teaching experience to do a good teaching job. A teacher must not only master his subject matter; he must know the children he teaches—and he must be able to teach. Pupils need to have the best possible teachers, and those who are teaching need to have the best possible training. Out of fairness to the young people and to the children, pupils eligible for grades nine and ten should not be used as helpers or teachers if this deprives them of the opportunity to take these courses.

In case young people can take the high-school courses and also be helpers, during the same season, the situation is different. In such cases increased knowledge and experience become handmaids to each other in making better qualified teachers. And the young people should by all means be given the opportunity to serve under guidance.

This is in brief the story. Few, if any, teachers are born. They are made, and they must make themselves, but our congregations must inspire them to prepare to be teachers in the field of Christian education, and must provide opportunities for them to learn.

Let's take a long-range view of the problems involved in securing teachers and thus more readily solve our present and future problems.

Scottdale, Pa.

The interpretation of the story of the Good Samaritan by an eight-year-old Negro boy: A man went down a hill and robbers came out and beat him up. One man came along and said, "I ain't going to mess around with you and get all beat up." But later another man came along and, looking down at the poor man on the ground, said, "You ain't my folks, and you don't go to my church, but I'm going to help you just the same."—Outreach.



## FAMILY CIRCLE

### When Sorrow Comes

By LORIE C. GOODING

*My daughter, you have not been long away  
From mother's arms and mother's lullabies,  
From childish joys. I saw but yesterday  
The stars of babyhood bloom in your eyes.*

*And you are still so young, so springtime fair;  
You know so little of mortality:  
Only the withered grass, the wilted flower,  
Only the fallen leaf, the broken tree.*

*You walk with life's first sensitive awareness,  
As though you tread the earth and touch the  
sky.*

*And yet, for all your innocence and fairness,  
Sweet daughter, grief will never pass you by.*

*Sorrow will come to you as to all mankind,  
And soon, too soon; it never waits too long.  
But this I pray for you: That grief will find  
You ready for the meeting, brave and strong.*

*I do not pray, my child, pain shall not touch you.  
I do not pray that grief shall pass you by.  
But this: when sorrow comes, that you will  
face it,  
And take it, and make of it wings to fly.  
Holmesville, Ohio.*

### What Kind of a Husband Do I Want My Husband to Be?

(Read at Tiskilwa, Ill., on Mother's Day,  
1952)

My husband must be a lover of his wife and children. We all need some understanding love and affection. True Christian love is slow to lose patience, and looks for a way to be constructive. This constructive love is a kind that makes family life so satisfying. I refer not to love that just provides the food, clothing, and shelter for us, but that which sweetens all the atmosphere of the family living.

I must be able to respect my husband highly, because he is an honorable man; he knows much, he has an honorable job which he does well, he does much good in the community, and he never ceases to grow. The longer we live together the more respect he must call forth from me. He may not be the biggest man in the community, but he must be of strong manhood fiber, and live well before all people. I cannot respect the weakling; every man can be strong if he will pay the price. He must love to read that he may grow thereby.

My ideal husband must have a deep feeling for, a fine appreciation of, and an expressed respect for womanhood, motherhood, and childhood. He will be a great home man. He will command or

nurture his children after him, after his faith and way of life. I wish the father of my children to be zealous in bringing up the children in the way they should go. He should be appreciative of children's problems, children's ways of growth, children's temptations, and children's basic needs. He must be a partner in the homemaking. I cannot do this without him, nor with indifference on his part. He must be considerate of what it takes to build a home and keep a home together. This togetherness will make the family living pleasant.

My husband must be a strong Christian, that he may help me in my Christian growth and that I may respect him highly in this, the most important phase of our living. He may supplement my Christian life much with zest and direction. Then, too, he must be strong in the Lord that he may give the spiritual tone to the home for the sake of our children. It is very essential that the head of the house have strength which the children will admire, respect, and pattern after. He must have time to grow in Christ for the sake of all of us.

I would say to those who are building your ideals of a husband, look for mental health, spiritual health, and all that it takes to father a Christian home.

### Love's Approaches

Friendship between marriageable people often develops into love, which, when cultivated, makes a happy home. The approaches to friendship need careful consideration that no mistake be made in an unhappy ending. The approaches to friendship are admiration, physical attraction, fascination, favorable circumstances, and mutual interests. If marriage ensues with only the approaches to friendship in evidence, there may be a failure to develop permanent love. To play with these approaches which are superficial may open channels for questionable affections. It is with these experiences that safeguards must be expressed. This calls for instruction and guidance which ought to come from the parents, and if not from them, from some friend. These proceedings take time and good common sense.—Carl and Clara.

### EXPRESSIONS OF APPRECIATION

I wish to thank all my friends, neighbors, and relatives for the many acts of kindness, prayers, visits, cards, flowers, and gifts during my illness at home and while in the hospital. May the Lord bless you for the happiness and encouragement these things brought to me.—Mrs. N. LeRoy Lehman, Paradise, Pa.

The Chester Denlinger family wishes to express their sincere thanks for the many cards,

gifts, flowers, and visits bestowed upon Mother during her recent illness. Also for the many fervent prayers which ascended to the throne in her behalf and ours.—Chester Denlinger family, Mountville, Pa.

The Hertzler family wishes to express their appreciation and thanks to relatives, neighbors, and friends of the Joseph B. Stoltzfus family for their many prayers and visits, words of comfort, cards, flowers, and help extended to Grace, Lena Mae, and the Hertzler family from the time of the accident and while Grace was in the hospital until she passed away. May God bless each and every one for his kindness. Again we say, thank you.—The John M. Hertzler family, Morgantown, Pa.

We wish to express our appreciation and thanks to our many relatives, friends, and neighbors for their kindness, helpfulness, cards, gifts, and prayers during our bereavement when Mother was suddenly called home to glory. We also appreciate the many expressions of sympathy extended to us since the death of our beloved wife and mother. May the Lord reward and bless each one of you.—Amos M. Hess and family, Holtwood, Pa.

We wish to express our thanks to all our relatives and friends for the kindness shown in visits, prayers, cards, and flowers during the sickness and sudden death of our sister, Emma B. Brubaker.—Mrs. Albert B. Erb and Mrs. Rufus S. Wenger, Manheim, Pa.

I wish to express my sincere thanks to relatives, friends, and Sunday-school classes for their prayers, visits, gifts, cards, and letters during my stays at the hospital and during convalescence at home. May the Lord richly bless you all.—Ruth E. Nolt, Ronks, Pa.

During a recent illness necessitating a major operation, my family was comforted by the prayers of the saints, and I was cheered by numerous cards, flowers, visits, and other tokens of interest in my recovery. Praise God for all. Many thanks, Christian friends.—Roy M. Stauffer, Lititz, Pa.

We would like to express our thanks and appreciation to our many friends who have remembered our wife and mother and us, in prayer, with cards, flowers, and help during her stays in the hospital and again for the much sympathy shown us in her going home to be with the Lord.—Harold H. LeFever and children, Manheim, Pa.

We want to thank our many neighbors and friends for the generous way they have given to provide us with several much-appreciated conveniences since the arrival of our twins. May God bless you for your thoughtfulness.—Mr. and Mrs. Eli L. Miller, Park View, Harrisonburg, Va.

I would like to thank my many friends who remembered me with their prayers, letters, cards, and flowers while I have been recovering from a severe heart attack. May God bless you all.—C. W. Coopridge, McPherson, Kans.

I wish to express my appreciation and thanks to my many friends and relatives who so kindly remembered me during my illness by sending flowers, gifts, cards, and also with prayers and visits. May God richly bless you all.—Mrs. Samuel Harnish, Route 1, Willow Street, Pa.

I wish to express my sincere appreciation to all my friends and relatives who so kindly remembered me with prayers, cards, and gifts, while in the Lancaster Hospital. I also wish to thank you for the cards and gifts received on my birthday. God has so graciously restored me and I am still improving.—Mrs. Addie Stemen, 1209 Scotland Ave., Chambersburg, Pa.

We wish to express our hearty appreciation and thanks to the relatives and friends for their prayers, visits, gifts, cards, and words of cheer they brought to mother (Mrs. Martha B. Oberholtzer) in her lingering illness. Also for the words of sympathy at the time of her death. May God bless and reward you all.—The Family.



# TO BE NEAR TO GOD

## THE BEATITUDES

Sunday, October 5

"Blessed are the poor in spirit, for theirs is the kingdom of heaven."

This is the characteristic which identifies those who belong to the kingdom of heaven. "Poor in spirit," dependent on God, conscious of their unworthiness, serving their fellow men in a spirit of loving sacrifice. Indeed, these are the strangers and pilgrims of this earth, who lay up treasures in heaven. These are the disciples of Christ who falter not at the cross, but face unflinchingly the persecution and scorn which come to the follower of the Man of Sorrows. Their reward is verily the kingdom of heaven, for Christ reigns supreme in the heart of such an one.

My Lord in me has found a dwelling place: And I in Him. Oh, glorious boon to gain To be His temple! Gladly will I face

In His great strength all bitterness and pain.

—Nagata from Souls Undaunted.

Monday, October 6

"Blessed are those who mourn, for they shall be comforted" (R.S.V.)

The infinite love and compassion which Jesus Christ lavishes on those who mourn for His sake bring blessings unknown to the one who follows afar off. And the reward or promise of these beatitudes is always twofold: the comfort of the presence of the indwelling Christ now, and the promise of future eternal dwelling with Him.

Tuesday, October 7

"Blessed are the meek, for they shall inherit the earth."

A clear vision of the holiness and righteousness of God turns us in true penitence to the cleansing blood of Christ. Before Him we have no deeds of righteousness. And the disciple who recognizes his utter dependence on God, who knows the mercy of God, cannot scorn his fellow men. Humility seems to be the greatest quality a Christian may possess. It is requisite to pleasing God.

Wednesday, October 8

"Blessed are those who hunger and thirst for righteousness, for they shall be satisfied" (R.S.V.)

Hunger and thirst—these people who listened with amazement to the words of the Prophet knew hunger and thirst, but it was not for righteousness. They were hungry and thirsty, and they were oppressed. They were looking for a deliverer. But not one to deliver them from self! It is ever so.

"Blessed are those who hunger and thirst for righteousness," for He filleth the hungry with good things, He satisfies the longing soul.

Thursday, October 9

"Blessed are the pure in heart, for they shall see God."

The Danish philosopher, Kierkegaard, has written a book on purity of heart. "Purity of heart," he believes, "is to will one thing." Through every day, in all we do, with all our heart and soul and strength, we must will only to follow our Lord, to be His disciple in truth. Such singleness of purpose, or purity of heart, brings the reward of seeing God—seeing Him now through a glass darkly, but seeing Him face to face in eternity! Such a reward makes worth while the strenuous discipline it takes to walk with singleness of heart in the will of God.

Friday, October 10

"Blessed are the peacemakers, for they shall be called sons of God." (R.S.V.)

Dr. Ralph Bunche won the Nobel prize for his work as a peacemaker in Palestine. But the world is not always so quick to recognize the merits of one who would make peace. Being a peacemaker involves going the second mile, giving our cloak also, and perhaps receiving scorn. Only the sons of God, those who partake of His grace, who possess His peace, can be peacemakers.

Saturday, October 11

"Blessed are those who are persecuted for righteousness sake, for theirs is the kingdom of heaven" (R.S.V.)

Imagine the surprise of the people on the hillside of Galilee who first listened to this discourse. Here was an outline of the kingdom which cut completely across their concepts of the Messianic kingdom. Poor in spirit, mourning, meek, hungry and thirsty, merciful, pure in heart, peacemakers, persecuted and reviled—they were persecuted and reviled now! They were looking for one who could deliver them from oppression, who would restore their glory. And today it is the same. People cannot understand this kingdom, where the greatest is the servant of all.

—Margaret Jantzi.

## FUNDAMENTAL LAWS OF THE KINGDOM

Sunday School Lesson for October 12

(Matthew 5)

The kingdom of heaven which John the Baptist heralded is now at hand. The King, Jesus, presents the rules of His kingdom which is "within you." Jesus from a high point proclaims the fundamental laws. His followers will be truly happy. The same rules of happiness prevail in His kingdom today.

The word "blessed" we should interpret as true happiness; not a bestowed happiness but an inner condition, as we can see in consider-

ing the characteristics of the citizens of His kingdom. In that day as today, all men wanted to have abiding happiness. Here, Jesus says, is the way to the greatest possible happiness. To the Jews it was a new way and to the world today it seems too paradoxical to the mind of the flesh.

Who is truly happy? He who possesses these eight characteristics. Notice how God, not self, is at the center of the life in each beatitude.

The "poor in spirit" are happy. The proud in spirit are sufficient unto themselves. They feel no need for spiritual help, no need for God. God cannot dwell in them, for they do not want Him. A first requisite is to feel our need of Him. Consider (as do also with each beatitude) how poorness in spirit makes a girl, or boy, a young man or young woman, an adult man or woman (whichever pupils you have), truly happy. Since it is not in man to direct his ways, self cannot direct the life into real satisfaction. A proud person is always sick at heart.

They "that mourn" are happy. Comfort comes to those who mourn for their sins with a truly repentant spirit. God cannot give peace to those spirits that are not broken. The heart that looks to God in His holiness will see himself as a great sinner. All his days he will be sensitive to the will of God. Bearing others' burdens to which the Christian is sensitive also brings true joy. The love of God in our hearts binds us to others who have sorrows.

The "meek" are happy. The word Jesus used has the thought of "the attitude of humble submission to the will of God and carries with it of necessity a disposition of gentleness and forbearance towards men who are harsh and provocative in their dealings. . . . The primary significance of meekness is the calm and trustful acceptance of God's will, when it is adverse, as meaning our good" (Findlay).

Those "that hunger and thirst after righteousness" are happy. Such longings keep us growing in the things that deepen joy as life goes on. Such souls give ear to God's Word.

The "merciful" are happy. Showing forgiveness, helping the fallen, healing the wounded, visiting the sick, and clothing the naked bring deep joy.

The "pure in heart" are happy. With nothing between the soul can get very close to God. There is fullness of joy.

"Peacemakers" are happy. The peacemaker gives a good testimony for his God. He is like to the Son of God. See the happy people in your church. Are they not keeping the peace and restoring the peace!

Those "persecuted for righteousness' sake" may be exceeding happy here and in the world to come.

How strange this Gospel of the Christian life must have sounded! No mention of happiness being obtained through earthly possessions or friends or prestige. No promise of no suffering or sorrows or losses. Yet this is the happy way of living. Will we believe it?—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

An editorial conference was held at Laurelville, Pa., Sept. 18, 19. The theme of the conference was the present revival movement within the church. Guest speakers were Howard Hammer, Apple Creek, Ohio, and Paul M. Miller, Goshen, Ind. The conference was both inspiring and enlightening.

Sister Margaret Jantzi, who spent eight months assisting in the GOSPEL HERALD office, is now serving as secretary to Bro. Yake in the Youth's Christian Companion office.

Bro. Allan Eitzen, one of our staff artists, is again attending art school in Philadelphia. He will continue to do work for the House while in school.

Bible conferences are being held in the Nebraska churches according to the following schedule. Bro. J. G. Hochstetler, Creston, Mont.: Chappell, Sept. 9-14; West Fairview, Sept. 15-21; Milford A.M., Sept. 22-28; Beemer, Sept. 29-Oct. 5; Miller, S. Dak., Oct. 6-12. Bro. George Miller, Wellman, Iowa: Broken Bow, Sept. 1-7; Wood River, Sept. 8-14; Roseland, Sept. 15-21; Shickley, Sept. 22-28; East Fairview, Sept. 29-Oct. 5.

Sister Molly Kauffman is spending the winter with her daughter at Chappell, Nebr.

Bro. LeRoy Kennel, Shickley, Nebr., received his master's degree in the department of speech at the State University of Iowa in June. The subject of his thesis is "A Rhetorical Criticism of Three Sermons by John S. Coffman." Bro. Kennel is attending Goshen College Biblical Seminary this winter.

The Belmont MYF, Elkhart, Ind., gave a program at the neighboring Locust Grove Church on Sept. 14, consisting of testimonies received in the Brunk meetings.

Workers from Denbigh, Va., recently conducted services at the Southampton State Prison Farm near Capron. Quite a number of the men expressed a desire to become Christians.

Bro. Willard E. Roth, Wayland, Iowa, is the editor of the *Hesston College Journal* which came out in its first number with a new format.

Laymen of the Pigeon and Pigeon River Churches in Michigan held a meeting the afternoon of Sept. 28, in which they discussed possible evangelistic activities for the group.

Bro. and Sister J. E. Gingrich, Elkhart, Ind., had open house Sunday afternoon, Sept. 14, in celebration of their twenty-fifth anniversary of their marriage.

Enrollment to date at Eastern Mennonite College is 427—236 in the college and 191 in the high school. There are 99 college freshmen. Eighteen states, two provinces of Canada, and the foreign countries of Japan, Germany, and Jordan are represented. There are 152 Virginia students and the same number from Pennsylvania. The enrollment is an increase of ten per cent in the college with the high school approximately the same as last year.

The Mennonite Publishing House is to be considered as headquarters of the Mennonite General Conference by action of its executive committee. Space is being provided on the third floor for files and equipment.

Bro. Millard Lind has been appointed editor of our new monthly magazine which, according to present plans, will appear in January 1954. Bro. Lind will be assisted by a staff and will continue his writing of *Herald Bible Studies*.

Sister Elizabeth Hernley is filling the new position as House hostess of the Publishing House. She will assist in arranging rooming and boarding facilities for women workers and entertaining guests.

The printing order for Words of Cheer has now reached 24000. The growth in subscriptions of this magazine has been as follows: 1917, 10000; 1927, 11000; 1937, 13575; 1947, 20052; 1952, 24000. If your juniors are not seeing this magazine they are missing something.

The Lancaster Mennonite Teachers Institute will be held at L.M.S. Oct. 3, 4. Visiting speakers include E. G. Gehman, Harrisonburg, Va., Clayton Hartzler, Belleville, Pa., and Jacob Rittenhouse, Lansdale, Pa.

The Waldo MYF in Illinois was addressed on Sept. 22 by Herman Buller, Business Manager of the Mennonite Hospital in Bloomington. He gave an illustrated talk on relief work in Palestine.

Twenty-nine young people consecrated their lives to Christian service in meetings held at Arthur, Ill., by Howard Hammer, closing Sept. 14. Two families pledged to support a young person through school and on the mission field.

Bro. Herman Tan, Sr., a Mennonite minister from Java, is visiting this country. He called at Akron, Pa., and Harrisonburg, Va. On Sept. 24 he was at Scottdale addressing the workers in the morning devotion and getting acquainted with our publications. He was accompanied by his son, Herman, Jr., who has gone to school at Tabor and Bethel and is now enrolled at Goshen. He served as translator for his father. Bro. Tan is a printer and is especially interested in our Christian education materials. From Scottdale he went to Goshen.

A chorus from Souderton, Pa., under the direction of Russell B. Musselman, gave a program at Johnstown, Pa., on Sept. 21.

Bro. Jonas B. Miller, Grantsville, Md., editor emeritus of the *Herold der Wahrheit*, who was editor of that magazine 1917-1948, passed to his eternal reward on Sept. 20.

Work days were observed by Goshen College students Sept. 25, 26. They hoped to raise \$6000 for furniture for the new college dining hall.

A Vesper service was held at the College Union, Goshen, Ind., on Sept. 28, in which Harold S. Bender and S. F. Pannabecker, Chicago, reported on the fifth Mennonite world conference.

Teachers of juniors and intermediates are reminded to send in names of pupils for the honor roll in the Words of Cheer by Oct. 15. The number of points required is 1350. Please give official name and address of the congregation or Sunday school.

Bro. Ralph Palmer, Denbigh, Va., filled the following appointments in Pennsylvania: Sept. 21, East Petersburg; Sept. 23, Erisman's; Sept. 24, Manheim; Sept. 27, Hess's; Sept. 28, Steelton.

Teachers of juniors and intermediates will find suggestions for out-of-class activities to fit the studies of Matthew in Words of Cheer for Oct. 5 and 12.

Bro. A. J. Metzler, Publishing Agent, and Bro. Paul Shank, head of the sales division, looked after Publishing House business in Goshen, Ind., and Kitchener, Ont., Sept. 24-27.

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## Calendar

- Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
- Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.
- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30, 1953.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. J. D. Smith, Superintendent Emeritus of the Mennonite Home for the Aged, Eureka, Ill., is in St. Francis Hospital in Peoria, Ill., for treatment and possible surgery.

Of the near 400 children that attended three summer Bible schools in eastern Toronto, there were at least six confessions of Christ as Saviour. It is encouraging to note a growing interest among parents in these schools.

Communion was observed at the Saginaw, Mich., Mennonite mission church on Saturday evening, Sept. 20, and baptism on Sunday morning, Sept. 21. Six young people were received into church fellowship.

Bro. and Sister Glenn Martin who have been in charge of the Lima, Ohio, Mennonite Mission for a number of years will be moving during October to La Junta, Colo., where Bro. Martin expects to serve as hospital chaplain. The Lima Mission Local Board and Church Council met with Bishop M. L. Troyer, Elida, Ohio, and J. D. Graber, representing the Mission Board, on the evening of Sept. 16, to consider plans for the supplying of a Superintendent pastor at Lima to succeed Bro. Martin.

Change of address: Bro. and Sister Allen Shirk, from Tabor, Landour, Mussoorie, U.P., India, to Latehar, Palamau District, Bihar, India.

Bro. Nelson Litwiller, missionary on furlough from Argentina, preached at Goshen College, Goshen, Ind., on Sunday morning, Sept. 21.

Bro. Howard Hammer, tent evangelist, gave the evening message at the Wooster Mennonite Church, Wooster, Ohio, Sunday, Sept. 21.

The enlarging and renovating of the mission home at Saginaw, Mich., has made good progress but is still not complete. Additional gifts for this purpose would be appreciated. The present working staff at Saginaw are, Bro. and Sister LeRoy Bechler, Elsie Selzer, Mary Slaubaugh, and Melvin Leidig.

Many who are following Esther and Olin Stockwell with their prayers will be interested to know that Esther arrived in the States from Hong Kong on Sept. 19. She will join her son in Chicago. There is no news of Olin, who has been in prison in China for almost two years. Your continued prayers are requested for God's will in his life.

Twelve girls and four boys from Toronto, Ont., Canada, attended camp at Chesley Lake this summer. One boy returned with his new-found Saviour.

Bro. and Sister Emil Keller of Eureka, Ill., joined the staff at the Mennonite Home for the Aged, Eureka, on Sept. 15.

Bro. Cyril Gingerich writes from Toronto, Ont.; "We are anticipating the coming to

Toronto of Bro. David Groh to assist in the various activities of the year. His coming will be a worth-while service contribution."

Tentative sailing dates for outgoing missionaries this fall are:

Eugene and Luella Blosser to India, Oct. 10  
Jacob and Arvilla Flisher to India, Oct. 15  
Mary Ann Hostetler and  
Ruth Bean to Japan, Oct. 22

A Christian Education Conference is planned for the week end of Sept. 28 at Balodgahan, India. Delegates from the various churches and stations will be in attendance.

Preliminary examinations for the nurses and compounders training school at the Dhamtari, India, Christian hospital are set for Oct. 9 and 10. The third class was admitted to this school on July 1. Our missionaries from the central provinces of India report good rains, which promises an abundant crop of rice. Sections of Bihar and both west and south India are not so fortunate and famine conditions may prevail in these sections.

Bro. and Sister Lawrence Yoder of the Rainy River mission in northern Minnesota spent the week end of Sept. 14 at their parental home near Goshen, Ind., where Bro. Yoder's parents were celebrating their Golden Wedding Anniversary. They report encouraging progress in their mission work in the north land.

Bro. and Sister John Litwiller have moved from the Mexican Mission building at 1014 So. Blue Island Ave., Chicago, to 1109 So. Main St., Goshen, Ind., until next June. Bro. Litwiller is attending Goshen College Biblical Seminary but will spend week ends in Chicago with the Mexican Mennonite

## Relief and Service News

The Voluntary Service Orientation School announced for September 22 to 29 is being carried on with twelve participants. Included are: Thomas Egli of Barnum, Iowa, assigned to La Junta Hospital; Margaret Miller, Topeka, Ind., to Cleveland, Ohio, Mission; Ivan and Lola Roth, Lebanon, Oreg., to West Liberty Children's Home; Glenn and Marna Schlabach, Shipshewana, Ind., to West Liberty Children's Home; Herbert Yordy, Gridley, Ill., to Kansas City Hospital; Ralph and Betty Martin, Orrville, Ohio, to Greensburg, Kans.; Mr. and Mrs. Roman Stutzman, Elkhart, Ind. to Kansas City Hospital as leader and matron. Also included is David Groh, Preston, Ont., who is being assigned to the Toronto Mission and is here under co-operative arrangement with the Ontario Conference Mission Board.

Notice of I-W Assignment to approved jobs for men in Voluntary Service has come from MCC for the following men: Kenneth Hostetler, Bellefontaine, Ohio, and Joseph Kauffman, Seeley Lake, Mont., to the La Junta Mennonite Hospital, La Junta, Colo.

Brother Daniel Stutzman, Swan Lake, Mont., writes of a need for a long-term volunteer to help in the mission at that location. They particularly desire someone for Sunday school work and housekeeping in the mission home. Volunteers may write to the Mennonite Board of Missions and Charities, Office for Service and Relief, 1711 Prairie St., Elkhart, Ind.

Church. Sister Litwiller is teaching public school near Goshen.

The Israel Evangelism Committee, composed of representatives from Lancaster Co., Pennsylvania, from Virginia, and members appointed by the general Mission Board, plans its first meeting at Lancaster, Oct. 3. This committee carries the responsibility of planning for the establishing of a Christian mission in Israel.

Recently a beggar woman was brought to the Dhamtari, India, mission hospital, when she gave birth to twin babies. She was completely without money, clothing or friends, so she was taken in as a case of pure charity. The babies are doing well. The woman is being taught the Gospel and the community is receiving the witness of help to the helpless in the spirit of the loving Saviour.

Visas for Bro. and Sister Eugene Blosser and Bro. and Sister Jacob Flisher have not yet been received. The delay gives us some concern and we request this problem be made a matter of special prayer.

A Sunday school will be opened by the Eastern Board soon in the Graves community in Escambia County, Alabama.

(Continued on page 972)

## Your Treasurer Reports

Recent correspondence with David Shank in Belgium indicates an urgent need for funds to purchase a new car for their mission work. According to present estimates \$1,500.00 will be needed to meet this need. Since our Belgium mission funds are very low, it is felt that we should not proceed with this purchase until we have been able to raise funds designated for it. This is an appeal to encourage groups and individuals to consider this particular need and to contribute towards it if they feel led to do so. As soon as these funds are available, they will be forwarded to Brother Shank so that this purchase can be made.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.



# In Ethiopia

EDWIN L. WEAVER

Ethiopia has been a country of great fascination. As one of the oldest of nations it has a long, varied, and somewhat mysterious history. Its physical features and geographical conditions are unusual, bizarre, and always command attention. Its multiplicity of peoples, languages, and religions offers perpetual and challenging human interest. And now in these latter days it is striving to promote modernization and to take its place among the nations of the world.

In this land of startling contrasts an empire has been built out of a conglomeration of many tribes and kingdoms, varied ethnic types, and a loosely confederated collection of provinces. It is a free and independent nation and only twice conquered on a continent almost entirely under the control of foreign powers. Although long isolated, it has been under many foreign influences through the course of its history—Hebrew, Syrian, Greek, Roman, Arabian, Egyptian, Portuguese, Turkish, and more recently French, Italian, English, and American. It is one of the few Christian nations in which foreign missions operate. It is a land of rich resources and men of great wealth, yet much poverty and many beggars exist. There are low valleys and lofty mountains; arid deserts and heavily watered plateaus; hot plains and freezing mountaintops; people well clothed and others almost naked; ancient customs and modern devices; schools and education but considerable ignorance; slow travel by mule and camel and the speed of modern air liners; many churches, many priests, much ritual, and not enough vital Christianity.

## A Timeworn Culture

To understand Ethiopia properly one must realize the significance of its age. The present name of the country is frequently mentioned in the Old Testament, but in very ancient times the name was a broad one and included an extensive area. Our interest here relates to the Ethiopia of more recent times and within its present boundaries, but even in this limited sense Ethiopia is a region of great age. Beyond question the northern portion of Ethiopia as we have it today was known in Bible times. According to historians the forerunner to modern Ethiopia was the kingdom of Aksum. The successors of the kingdom of Aksum appropriated for their realm the name Ethiopia. Civilized immigrants to what is now northern Ethiopia (Tigre Province) may have come as early as one thousand years before the birth of Christ, and when we first begin to learn about this area, known as the kingdom of Aksum, it was an established power sharing in the commerce and culture of the ancient world. Archaeological remains and remarkable relics indicate that during the first six centuries after Christ a civilization was flourishing at Aksum, the

capital of the kingdom. Although there is obscurity concerning these first centuries, the curtain is suddenly lifted in the fourth century when Christianity was introduced. Other parts of Ethiopia as well as the northern section have a long history. Harar, for example, which is contiguous to the area of Mennonite missions, was founded by emigrants from Yemen in the seventh century of the Christian era and was long the chief trading center of East Africa.

There are antique elements in the Ethiopian kingship and immemorial customs are involved in the coronations of kings. Phrases used in coronations are preserved from the world of the Old Testament, and even now the emperor is entitled "Conquering Lion of the Tribe of Judah." The present ruling dynasty in Ethiopia derives some of its respectability and sacredness not only from its longevity but also from its alleged relationship with Solomon. It is the firm and almost universal belief of the Ethiopian people that the present dynasty and present emperor can claim descent from Solomon. The importance of this belief has dominated the thought of the country for many centuries. Rulers thus have a sacred supremacy and an element of authority in the minds of their subjects.

Church and state in Ethiopia are united and the intimate relations between the altar



A street in Addis Ababa, Ethiopia.

and throne have not varied greatly across the centuries. The general pattern of religious life came from Egypt in an archaic form. Monastic sites were settled once and for all upon spots that generations had rendered holy. Primitive religious customs were retained. The church is a church of ritual and tradition. Although change is necessary, it is very difficult and at best a slow process, for the church, as well as the present social order, is deeply rooted in the life of the people. The fact that the church in Ethiopia has had more than sixteen hundred years of existence makes it more difficult for Ethiopian ecclesiastics to tolerate modern Protestant missions and western Christianity in general.

The culture of Ethiopia was first formed by placing Semitic influences from Arabia upon existing Hamitic groups in Africa. A similar situation prevails with regard to the country's ancient system of law and justice, but its law has accumulated through a long period of time. Until recently the most authoritative legal document in Ethiopia was a compilation put together in the thirteenth century from such sources as the Pentateuch, the New Testament, Roman law, and borrowings from Mohammedan law. Age has also vested the ancient language of Ethiopia with a kind of sanctity. The language of the Gospels and of sacred literature changed and the church services long ago became unintelligible to the ordinary people. In older parts of the country series of families represented ancient stocks with ancestral customs and a long feudal tradition. The great age of social, political, and religious institutions has made for conservatism and tenacity.

## An Isolated Culture

To understand the Ethiopia of today one must be conscious of its past isolation. One causative factor is the geographical circumstances. Arid and hot deserts are upon almost all sides of the central plateau. The coastal deserts of infertile sand are among the hottest lands in the world. Thus around the inhabitable portions of Ethiopia are uncivilized margins, desolate and almost unpopulated frontiers, a no man's land. What a difficult task in earlier days for travelers to get through these hot deserts! The main historic Ethiopia is situated upon a lofty and fantastically broken triangular mountain plateau which was almost impenetrable before the day of the airplane. Thus strong physical barriers have made Ethiopia remote, inaccessible, a vast, dangerous, and unintelligible country in ancient times. Not only has the country been isolated geographically from other lands, but portions of the interior are isolated from one another. Precipitous valleys of dreadful depths have cut district from district and village from village. The tremendous mountain mass is a jumble of peaks and chasms gashed and walled with physical divisions. The rivers cut immense channels, leap in cataracts from shelf to shelf, become enclosed in ravines of cliffs, and thus are nearly all unnavigable. And so from this partially roadless country of lofty mountains, deep gorges, and geographically little internal cohesion, foreigners have been kept out and its own people have been split into distinct groups and different languages.

Furthermore, there are historical factors which have brought about centuries of isolation. At the Council of Chalcedon in 451, more than a century after the introduction of Christianity into Ethiopia, the Ethiopian church and the Egyptian church with which the former was connected broke with the Greek and Latin churches over views regarding the incarnation of Christ. The Egyptian and Ethiopian churches asserted the Monophysite belief that the two natures of Christ were fused into one. This resulted in an isolation from the rest of Christendom and much of the civilized world which profoundly affected the national religion and character.



The isolation was intensified through the Moslem advance of the seventh century which further cut off Ethiopia from the Christians of the Roman Empire and caused the country to be surrounded by Moslems on all sides. Because of this a former emperor remarked that "Ethiopia is an island of Christians in a sea of Moslems." During the sixteenth and seventeenth centuries a strong and persistent reaction developed against any form of religious or political interference as a result of the efforts of and contacts with European Jesuits. There was a complete expulsion of all Western influences. During the nineteenth century the Ethiopians desired to defend their independence against the European powers who were encroaching over nearly the whole of Africa. Even today this long-isolated land is surrounded on all sides by French, English, and Italian-controlled territories. Just now, however, Eritrea to the northeast is being federated with Ethiopia.

Through the greater part of its history Ethiopia has been separated from the outside world and surrounded by enemies of its faith. From the time of the Moslem advance of the seventh century to the beginning of the sixteenth this remote land was little known to Europe. Then for centuries after the reopening of communications with Europe the Ethiopians deliberately closed their door to foreigners. Their culture and their religion had to develop largely unaided and uninstructed. The many peculiarities of Ethiopian Christianity are due largely to this long isolation. And because of the lack of stimulating contact with Christian influences from elsewhere Christianity in Ethiopia became somewhat degenerate and exercised a very limited influence on moral life.

The isolation fostered an ignorance of the outside world which has remained with the masses until recent times. Also it kept local and national customs intact and the old way of life unchanged. For these reasons a traveler in Ethiopia wrote what he and others have observed that we have here an ancient civilization handed down in all essential respects identical with that which prevailed in Beth-

lehem more than two thousand years ago and virtually like that in which Christ lived and moved. In fact, one can easily find customs today which were already in existence in times of Abraham, Isaac, and Jacob.

#### Modernity and Ethiopia

A third matter, and one particularly important in a right conception of the Ethiopia of today, is an understanding of the significance of its current program of modernization, which is a direct outcome of the contacts between Ethiopia and Europe in the nineteenth century. Several emperors previous to the present one already had dreams in this direction and made initial efforts; Menelik II, for example, was responsible for the establishment of the first modern government school, was influential in the construction of the first railway, and the organization of municipal services. But with Haile Selassie I the modernization of Ethiopia's ancient institutions has become a better planned and more vigorously carried out program. Promptly after his coronation he began important reforms and after the liberation of his country from the Italian occupation the attempts were revived and intensified. In fact, even the Italians had made important contributions to the modernization. Haile Selassie I in his speeches has expressed the conviction that Ethiopia cannot survive unless she modernizes herself. An aim of his program is the improvement of the economic and social conditions of the Ethiopian people, an improvement to be brought about by the introduction of more efficient methods of production, distribution, and exchange, and by reforming existing institutions.

As part of the reforming and modernizing policy, the emperor drew up and gave to his people a written constitution which established a parliament of two houses. The power of local government in the many provinces and districts has been diminished and there has been a concentration of government in the capital. Thus an attempt has been made toward the unification of a highly centralized state. Efforts have been made toward uni-

fication through the assimilation of native tribes and the establishment of peaceful relations with the Moslem population. The great changes in political, economic, and social reorganization are taking place rather slowly, however.

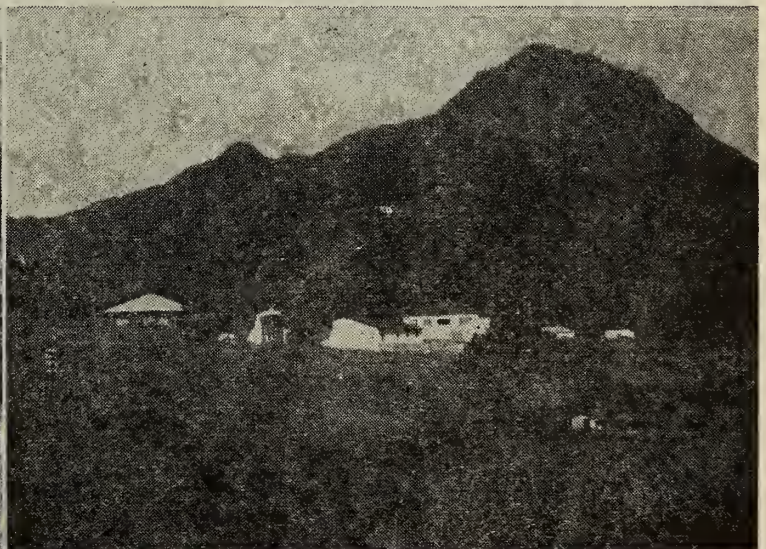
Early in the century a railroad was constructed from the coastal town of Djibuti, eventually reaching the capital. Telegraph and telephone lines were established and areas once almost inaccessible were brought into contact with the outside world. During the Italian occupation extensive roads were built and now a further program of road improvement is in progress. Thus the needed access to world trade is becoming possible. There has been progress in the development of judicial reforms, finance, the police, health, and in industry and agriculture. Because of the need for educated personnel and technicians in a program of modernization, schools and education receive much emphasis and are being established about as rapidly as possible. An effort has been made to strengthen the church by providing worship services in the language of the people and to this end the Bible has been translated into Amharic.

Christians concerned with Christ's program of evangelization believe that in Ethiopia's program of modernization there is much that the missionary can and should do. Ethiopia wants major aspects of western civilization and in providing these western Christianity also has obligations. It is not altogether a matter of what Ethiopia wants, but also of what God wants for the people of Ethiopia. Much emphasis in Ethiopia today is on material progress and this is legitimate, but missions can function in supplying the much-needed spiritual emphasis. Missions should work toward the conversion of the pagan and Moslem population, and through Christian education, Christian health and hospital work, and Christian social services should bring to the needy wherever found experiences of the new birth and a vital faith in God's way of salvation through Christ.

Addis Ababa, Ethiopia.



A missionary home in Cheren, Eritrea, formerly a part of Ethiopia, now federated with it.



The buildings of Adowa Hospital, Adowa, Ethiopia.



# One Week with the Navajo Indians

## Sunday

We left at 8:45 for the John Jacobs Farms Camp. There we are fortunate enough to have a building for Sunday school. The first time we went to this camp for a Bible meeting, Mr. Freddy Blueyes, a Navajo leader, told us they had already built a large hogan for use as a meetinghouse. So we use it for Sunday school, and for arts and crafts during the week. The Navajo people themselves use it for what they call "sings." Sometimes they bring a sick person to this house and sing and chant for hours to chase out the evil spirits which are making him sick.

This camp is very large and has about 200 people living in it. When we drove into camp this morning we rang the bell as we drove. By the time we stopped at the hogan, some children were already there who had raced to beat us. Then we went from house to house and invited those whom we thought may forget or would be afraid to come. Some of the older girls and boys had to finish sweeping or carrying water before they could come. They are never in a hurry; so we have learned to wait patiently.

We began Sunday school with singing and had all the children, including any of the parents, together for this part. Then for the lesson story we divided them into two groups. The younger group includes the babies up to about eight years old. This group had thirty-two present today. The older children, which I teach, had only nine, including two mothers.

At 10:00 we were finished and went on to the J. A. Wood Camp. This is a small camp with about twenty-four large army tents instead of the usual cabins for the Indians to live in. Since there is no empty tent, we had Sun-

day school from the tail gate of the jeep. There were about eight boys and girls and two mothers there. In this camp none of the children attend the public school; so they are very shy and bashful. One family is especially afraid. As soon as they saw me walking in their direction they ran into the tent to hide.

## Monday

It seems as if it rains every Monday. The Stanley-McDaniels Camp is just like one big mud hole when it rains. To reach the camp we must either drive through a mushy alfalfa field or a mile-long lane with many deep ruts. We chose the last because with the four-wheel drive the jeep goes through all right. We enjoy going to the Stanley-McDaniels Camp because many of the same Navajo families we learned to know in Grants, New Mexico, live in this camp.

All the children were in camp because it was too wet to work in the carrot fields. In crafts, the older children made designs on plain white cloth with crayons. They worked very carefully and even made fringes by pulling threads. We brought their cloth designs along home to press with a hot iron so that they won't wash out.

## Tuesday

The wind was a kind friend and dried up most of the mud in the John Jacobs Camp. The older children enjoyed playing ball and the little children played many different circle games. They enjoy "London Bridge" so much. While we had crafts in the big hogan the Indian men asked our Unit men to play ball; so they had another game. The smaller children colored a picture of a lamb while the older children decorated paper plates with

crayons. We shellacked the plates so that the design would stay clean.

## Wednesday

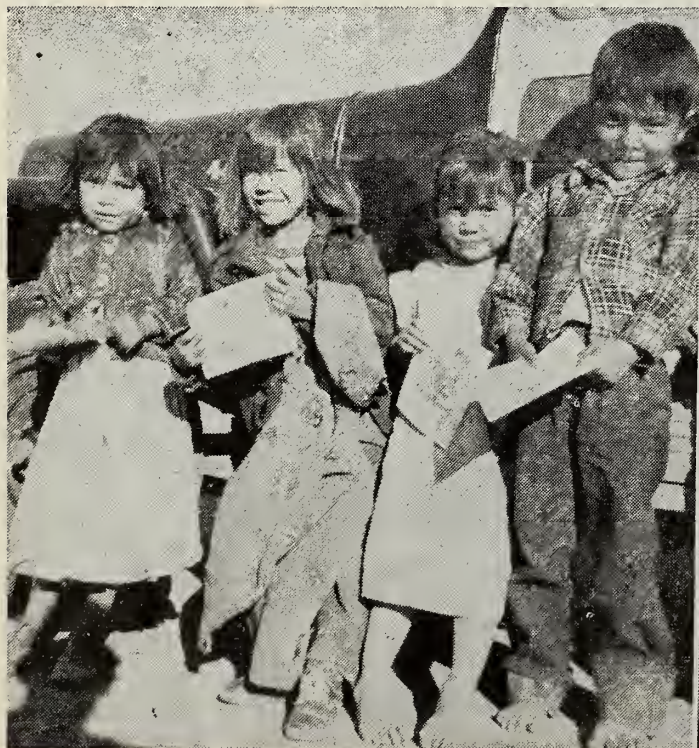
It was such a hot day we couldn't play any running games. We played games like "Who has the button?" in the shade of the house. The children did such nice art work today. The smaller children colored a picture of "Christ Blessing the Children" and the older children painted designs on paper. This was the first time many of them had painted and they asked to paint two designs. Since we had no house to work in, we got some dirt in the paint, but the children enjoyed it so much we forgot all about the dirt.

## Thursday

Today was a good working day; so most of the families went out to the field. We found very few in camp at first but they came in from work a little early; so we did play some games till it was time for crafts. The people in the Wood Camp have always been very timid, but this evening we had quite a nice group gathered around the camp fire for the Bible story. We thank the Lord that He is taking the fear from their hearts.

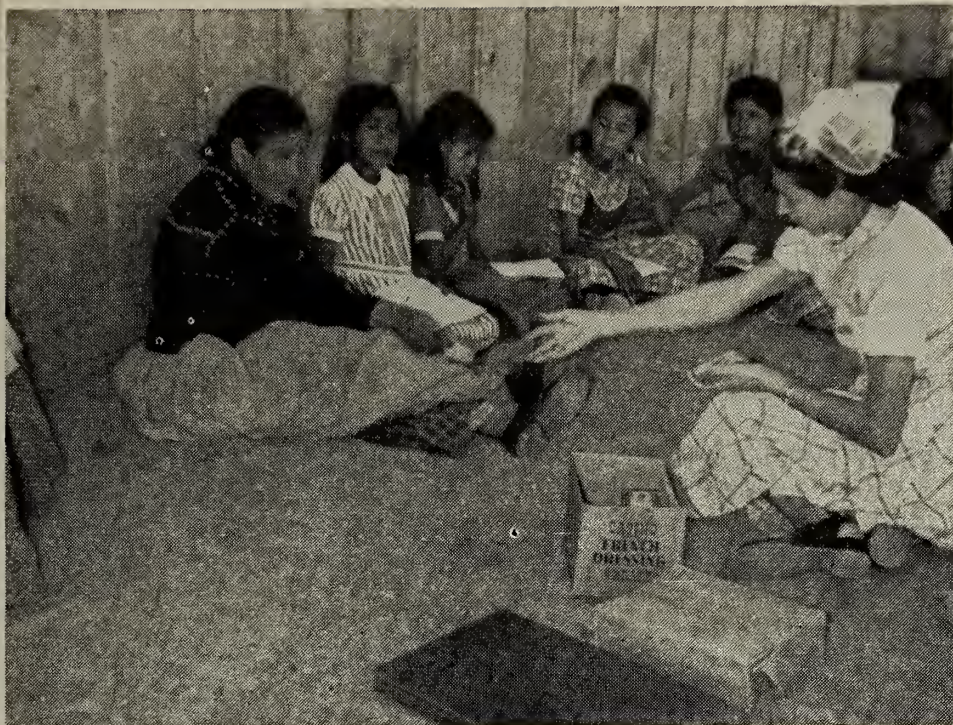
## Friday

The camp looked almost deserted when we drove in, but we soon found a few children. Smoke winding out of the chimneys also told us several mothers or older children must be at home washing or cooking. The women and girls do all the family washing by hand. They carry all their water from the pump with buckets and heat it over an oil drum type stove or by setting it near the open fire. Washing dishes is a light chore because they eat with their hands from one kettle. The main food which they eat is fried bread made with flour, baking powder, salt, and mixed

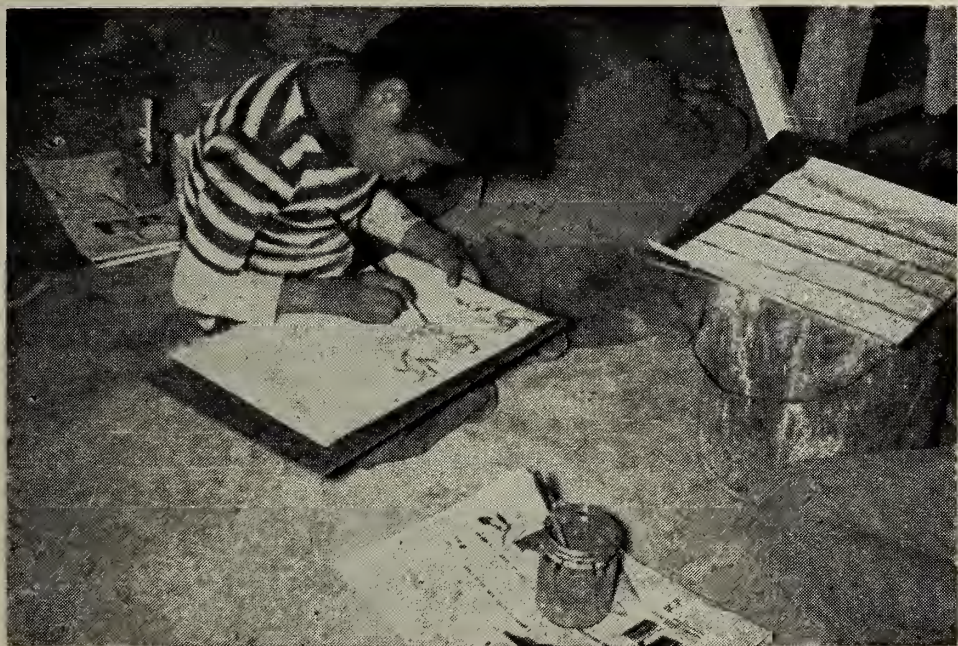


The smaller children colored a picture of a lamb while the older children decorated paper plates with crayons. We shellacked the plates so the design would stay clean.





The Navajo mothers enjoyed Sunday-school activities. On very warm Sundays we had class in the shade of a cabin.



These boys enjoyed painting so much that they asked to paint more.

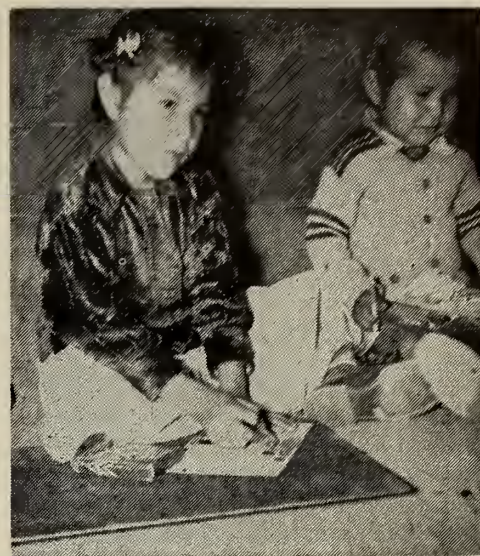
with water. This they work a long time with their hands and then put a little lard in their skillet and fry the dough until it raises and is a little bit brown. Even though the women work out in the fields all day just like the men, they still are expected to do all the housework. This very often includes chopping and carrying the wood.

The children are taught to help in the house when they are very young. Often we see a five-year-old caring for the baby. The eight- and ten-year-olds carry lots of water and wood. The older girls help wash clothes and we see them sweep the ground surrounding their little cabins quite often, which is

necessary when they cook on the ground by the open fire.

We used to think that in many ways the Indians aren't very clean. But since we know how far they carry the water and how they must heat it, we too, probably wouldn't bathe every evening. And how could we keep our babies and children clean if we had dirt floors on the inside of our houses and dust several inches deep outside the house? Dirt, like beauty, is "only skin deep" many times. I am just as happy and proud to hold a dear little Indian papoose as the sweetest smelling white baby.

The Indian people have hearts of gold and



once you know them you can't help loving them. They have souls to save and intelligent minds that need enlightenment. Pray, yes, pray ardently, that "The Light" may dawn on their souls before it is eternally too late.

**Note:** This is the story of the voluntary service work at Phoenix, Arizona. Perhaps in the near future we will be able to give you more information about our work at Grants, New Mexico.

Phoenix, Ariz.

### "Nobody Reads the Bible?"

In the "Ask Anybody" column of the *New York Sunday News* for September 9, 1951, one of the prize questions was, "What is the most popular book in the New York Public Libraries?" The answer was in part as follows:

"To select the one book most constantly in demand from the millions of volumes in the New York Public Library and its seventy branches is not as difficult a task as it seems. The one perennial 'best seller,' which retains its following from generation to generation, is the Bible. Morning, afternoon, and evening, until the main reading room of the Central Building closes at 10:00 p.m., there is always a group immersed in many translations and editions from our extensive collections of the Holy Scriptures."

When one considers that the Bible is the oldest book most people know anything about, has been translated from languages long out of use, reflects a different kind of civilization from our own and yet remains the most popular and universally beloved Book, has he not evidence enough of the fact that the Bible is the inspired Word of God? —Bible Society Record.

There is a frontier for Christian witness wherever there is a man who does not believe in Jesus Christ. . . . The church has a perennial frontier and a special task where the Gospel has not yet been preached.—In "N.C.C. of India Minutes."



## Missions Editorial

### Ecumenicity

This is a very long word, but one that is used a great deal in present day religious and missionary writings. It means simply the union or working together of various churches. With the forming of the World Council of Churches and the National Council of Christian Churches in U.S.A. as well as many other organizations of an ecumenical nature, and the union of several large denominations with other union plans under consideration we can say that ecumenicity is a very live issue in our day.

The very numerous divisions of the Protestant churches are generally considered a weakness. Some go further to call our multitudinous divisions, "the scandal of protestantism." Not everyone agrees, however, with this evaluation. In the GOSPEL HERALD Items and Comments section there recently appeared the following:

A church historian recently stated that America should be proud of the fact that it has some 350 denominations, since this shows that this country has complete religious liberty and that it has welcomed people and their religions from all over the world, also that all groups are equal under the law and that there is no preferred body as is the case in Europe which has the state churches. He also said that while America has more denominations than any other country it also has more unity. While there are reasons to deplore the many divisions in the Protestant churches perhaps it is well that some one should point out the good side also.

In the Oct. 11, 1950, issue of The Christian Century appeared an article entitled, "Is Protestantism's Nerve Failing?" This article emphasizes a viewpoint similar to that quoted above. The author produces evidence to show that the religious freedom of America, with its wide variety of religious denominations and types of Christian expression, has produced a situation of greater spiritual vitality than the government subsidized state churches of Europe. "Rivalry between denominations," he says, "stimulated missionary and evangelistic activity, but that it was not an 'unfriendly' rivalry and did not 'provoke bad blood.'" What this author tries to stress is that we in America should have the nerve to stand loyally by and defend our free system that makes these many denominations inevitable, rather than yearn for the state-controlled and unified religious system, because it is more vital and produces a more powerful influence on society; because

it is more truly the free and living spirit of New Testament Christianity.

With these views your Missions editor agrees. Denominations are not necessarily bad. Unnecessary divisions and particularly divisions and "bad blood" over personality differences and really unimportant issues, however, are not desirable. We all know cases where most unfortunate divisions have been caused which were a scandal in the community which was not overcome for a generation. In the best sense denominations are like families. Even as families live peaceably and fruitfully together in a community, so denominations should stress points of unity rather than points of difference and thus live together harmoniously as they together form the universal household of God. Let us have fellowship on the basis of our agreement while we hold truth with conviction, albeit with humility. This is the true Christian spirit which strengthens the Christian witness and increases the force of its impact on a divided and bewildered world that has lost its way.—J. D. Graber.

## Women's Activities

Mrs. Ernest Lehman, relief worker in Jericho, sent us the picture of the MCC relief worker Grietje Groenveld, nurse at the Evangelical Hospital at Nablus who is holding seven-year-old Mohammed Tufek. This little boy came to the hospital with a very sore mouth so that he could neither eat or talk.

Mrs. Lehman also writes that they received 150 bales of clothing from the Church World Service to replace some of the clothing lost in the fire. This contribution makes it possible for our workers to begin preparing family relief bundles for distribution soon. Recently the Lehmans and the Stoltzfus sisters prepared relief bundles containing some clothing, a can of meat, a sack of flour, and soap. These gifts were wrapped in a towel. The day after the bundles were given out, one of the Mennonite Tour groups visited in the community which is very strong Mohammedan and anti-Jewish. As some of the members of the party wore beards, they were suspected to be Jewish. One man was especially bitter until he was told that the tourists were Mennonites; then he apologized very much.

## Missionary Stewardship Conference

To be held at Eastern Mennonite College, Harrisonburg, Va.

November 7-9, 1952

Friday Evening 8:00

Introduction to the Conference

The Call to Christian Stewardship ..... Chester K. Lehman  
Old Testament Teaching on Stewardship ..... Milo Kauffman

Saturday Forenoon 10:00

Financial Resources of the Mennonite Church ..... Orie O. Miller  
Money Expended by the Mennonite Church for Her Work ..... H. Ernest Bennett

Saturday Afternoon 2:00

A Proposed Financial Budget for a Mennonite Congregation ..... Orie O. Miller  
Preserving Balance in Our Total Church Stewardship Program ..... Milo Kauffman

Saturday Evening 7:30

The Future Program of the Church in the Light of Our Man Power .. H. Ernest Bennett  
New Testament Teaching on Stewardship ..... Milo Kauffman

Sunday Morning 8:00

The Stewardship of Youth's Service Potential ..... Orie O. Miller

Sunday Forenoon 9:45

Some Applications in Christian Stewardship  
In the Use of Time ..... Lester C. Shank  
In the Use of Talents ..... A. Grace Wenger  
In the Use of Energies ..... Wilmer M. Landis  
In the Use of Our Bodies ..... Harold D. Lehman  
Sermon 11:00

Steward of the Manifold Grace of God, I Peter 4:10 ..... Milo Kauffman

Sunday Afternoon 2:30

Stewardship in Relation to a Christian's Recreational and Aesthetic Pursuits  
H. Ernest Bennett  
Stewardship in the Face of the Economic Disparity among Populations of the  
World ..... Orie O. Miller

Sunday Evening 7:00

Stewardship Enriching Life ..... Milo Kauffman  
"What Shall I Render unto the Lord for All His Benefits?" Psalm 116:12 H. Ernest Bennett

Moderator: Chester K. Lehman  
Song Leader: Roy Kreider



saying that if they were the same kind of people who had come to help them the day before, then they were not enemies but friends.

• • •

Miss Ella Mae Hooley of the Children's Home at Bad Dürkheim, Germany, writes that it is nice to have the raw materials for



MCC Relief Worker Grietje Groenveld, nurse at the Evangelical Hospital, Nablus, Palestine, holding Mohammed Tufek. This little boy came to the hospital with a very serious sore in his mouth. His chin is wrapped in the bandages made and rolled by the Junior girls in Goshen, Ind.

the children to construct as well as for the women. The German girls learn to knit at an early age so our workers can use any amount of yarn. Also they can use dresser scarves, pillowcases and toys. Sister Hooley

further states that their supply of handkerchiefs is always low and suggests that eight inch squares of printed feed bags are fine for this purpose. Possibly some of our Juniors would be happy to cut these squares for their little German friends to hem.

• • •

Some of our Juniors are buying dolls and dressing them for the Children's Homes in France and Germany. This is a fine project and will make our little girls in these countries very happy. Please write a card to Miss Arlene Sidler at MCC, Akron, Pennsylvania, before working on this project so that you will know how many dolls are still needed to supply every girl. The suggestion was also given that beds and bedding for the dolls would add to the joy of each girl. Beds can be made from small boxes.

• • •

The indicator on the Nursing Education thermometer is slowly moving upward which shows that more and more of our sisters are getting the vision of Christian nursing, and the need of supporting our Mennonite schools. Sister Maude Swartzendruber, director of nurses' training at La Junta, Colo., writes that it is to the women of our church that they must look for support for the training school. Many of our sisters are serving in our Mennonite nursing schools, receiving lower wages and working longer hours, because they have caught the vision; they have seen the need; but what is better yet is that they have experienced the joy of Christian service.

• • •

The sewing class in the Ein Sultan refugee camp has a membership of eighty-nine women. All sew at one time. With only three to help the women it is difficult to give all the needed help. Another sewing group meets on the veranda of the MCC home in Jericho. This is a small group of refugee women who gather to make layettes. In case of twins, the MCC gives a second layette if the mother has completed one.

—Mrs. C. L. Shank.

## JOHNSTOWN, PENNSYLVANIA

(Thomas Congregation)

Dear HERALD Readers: "Oh that men would praise the Lord . . . for his wonderful works to the children of men!" Truly our community and congregation have experienced these wonderful works, in the fact that souls have been saved and blessed, victories won and the natural harvest, as well as the spiritual, has been very bountiful. Praise His name.

The Youth Missionary Project group has been quite busy this summer. They planted peas, beets, cabbage, and sweet corn on land donated by members from our congregation. The harvest has been good thus far and a recorder was purchased with some of the funds. A number of the sermons and songs from the Brunk revival campaign in Johnstown were recorded and many of the shut-ins have enjoyed these recordings. The group enjoyed an annual outing on the evening of Aug. 26.

From March 19 to 30, Bro. Harry Y. Shetler conducted our revival meetings. During these meetings and the Brunk meetings our congregation has been blessed. Our midweek prayer meeting is a result of this campaign and is a great blessing to those who attend.

A number of the boys of draft age have been called for their physical examinations and may we unitedly pray that they remain true and faithful in times such as these.

On May 4 our morning worship service was a bit changed. The Sunday-school hour was spent in prayer and instead of a sermon the time was spent in giving testimonies.

On May 23, Bro. Tobe Shrock, Clarksville, Mich., visited in our community and in the evening brought us an inspiring message on, "God's Dependence on Man." We have also had other visitors during the summer months and they were all greatly appreciated.

On June 8 we had the following election of officers for our Sunday school for the coming year: Supt., Richard Kissell; Asst. Supt., Ernest Lehman; Secy., Gerald Thomas; Asst. Secy., Paul Lehman; and Treas., Owen Hershberger.

Our annual summer Bible school was conducted June 16-27 with an enrollment of 131 pupils.

Bro. Aldus Wingard and Bro. and Sister Richard Kissell attended the S.S. convention held at Goshen, Ind., recently, as our chosen delegates, and brought back a report of blessings as well as a recording of one of the messages.

Our sewing circles have made up Christmas bundles to be sent overseas and have also done canning for relief, Johnstown Bible School and various families in our communities. The Helping Hand group has been sewing for the children's home in Johnstown, Pa., making pillowcases, gowns, tea towels, and have patches to cut and piece quilts. They have also made clothes for needy families in the community. At the adult sewing circle in July we were happy to have Sister Elsie Eash Sutter, Eureka, Ill., give us a talk on the work in an old people's home. She also presented some of the needs of the home to us.

## CHURCH CORRESPONDENCE

### GUERNSEY, SASKATCHEWAN

(Sharon Congregation)

Dear HERALD Readers: We greet you in the Master's name. We have received many earthly and spiritual blessings from the Lord and we should praise Him.

We were favored with a musical program by a Hesston College chorus group on June 23, and on June 26 a Goshen College male quartet sang for us. We enjoyed both and wish we had this privilege more often.

The annual Mennonite conference of the Alta-Sask. district was held at our church from June 30 to July 1. We received many spiritual blessings from these meetings, as well as renewing old acquaintances and making new ones. Visiting brethren were H. A. Diener, Hutchinson, Kans.; D. Edward Dien-

er, Clarence Center, N.Y.; John Mosemann, Levi Hartzler, Goshen, Ind.; and Josef Herschkowitz, Harrisonburg, Va., who was our evangelist for a week of meetings. Several persons accepted Christ as their personal Saviour.

Our summer Bible school was held July 14-25 with good attendance and interest. From Aug. 4 to 15, the same teachers, in co-operation with the minister from the United Church, conducted a Bible school in Lanigan.

On July 20, Frank Bylers, missionaries on furlough from Argentina, conducted an all-day meeting at the church, showing pictures and telling of their work. Dinner was served on the grounds.

We are always glad for visitors and invite anyone coming our way to stay and worship with us. Sept. 9, 1952. Mrs. Fred Bowman.



On Aug. 7 the Ambassadors for Christ quartet from Goshen College gave us a program in song. We are anticipating a chorus from Souderton, Pa., in the near future.

We earnestly solicit the prayers of God's children in behalf of our congregation, that we may unitedly remain as a lighthouse for the Lord in a dark and sinful world.

Sept. 11, 1952.

Fannie E. Thomas.

### MISSION NEWS (Continued)

Bro. Elam Stauffer and family planned to leave Nairobi, Sept. 10. After some time spent in Ethiopia they travel via Switzerland and England, leaving Southampton on the Queen Mary, Oct. 16.

Bro. R. R. Smucker will conduct an India mission study class at Wooster, Ohio, Nov. 10-16. He spoke on India at Clarence Center, N.Y., on Sept. 17.

Bro. John Beachy, recently returned from India, spoke at Plain City, Ohio, on Sept. 21.

Bro. B. Frank Byler, on furlough from Argentina, will be the missionary day speaker at Orrville, Ohio, on Nov. 16.

Bro. Noah K. Mack, who has just returned from Tanganyika, spoke at Steelton, Pa., on Sept. 14. He was scheduled to preach at Goshen College on Sept. 28.

Bro. Clyde Shenk, on furlough from Africa, will speak in morning and evening services at Sunnyside, Lancaster, Pa., on Oct. 5.

Bro. Wilbert Lind and wife, under appointment for Tanganyika, spoke in a YPBM at Mellingers, Lancaster, Pa., on Sept. 14.

Bro. O. D. Snider served communion at the Braeside Home, Preston, Ont., on Sept. 14.

Sister Evelyn Bauer is slowly improving. She now feeds herself. A physical examination reveals that her heart has no bad effects and that there are no spinal abnormalities.

Donated labor conservatively estimated as amounting to \$1600 came from men of Iowa, Nebraska, Missouri, and Kansas in the remodeling of the children's home in Kansas City this summer.

Sixteen Puerto Ricans confessed faith in Christ in a service for them in the Conestoga Church near Morgantown, Pa., on the afternoon of September 21. There were about 160 of these migrants present to join in Gospel songs in Spanish and to hear the preaching of God's Word on The Glory of the Cross of Christ, under the ministry of L. S. Weber, returned missionary from Argentina, and at present editor of Spanish publications at Scottdale. These meetings have been held all summer under the direction of T. K. Hershey, former missionary to Argentina and Puerto Rico, and Paul Leatherman and Isaac Frederick, both of whom served in Puerto Rico under the MCC. This is a definite example of how relief workers can and do use their experiences and the knowledge of an acquired language in a dynamic spiritual ministry. May the Lord use these services to His glory.

The annual missionary conference will be held at Detroit on Nov. 2, with Bro. Paul M. Miller, Goshen, Ind., as the guest speaker.

Bro. and Sister George Smoker write: "The local church here at Bukiroba is taking new

steps in self government and a larger baptism class is being prepared now than ever before. There are tokens of blessing in the outreach. That 'unreached tribe' of Ikoma . . . now has its resident evangelist and a little warm-hearted church group. Two men were baptized there in the midst of much praise and more will be ready soon."

The Missionary Messenger, organ of the Eastern Board of Missions and Charities, published a special memorial supplement in September featuring the life and work of John H. Mellinger, "father of our mission movement."

New officers of the conference in Tanganyika are: Chairman, Simeon Hurst; Secy., John Leatherman; Treas., Merle Eshleman; Educ. Secy. Rhoda Wenger.

### FIELD NOTES (Continued)

Sister Alta Mae Erb spoke in special Sunday school promotion services at the Stirling Avenue Church, Kitchener, Ont., Sept. 27, 28.

#### Visiting Speakers

Aug. 24: W. R. Nafziger, Harper, Kans., at Lower Deer Creek, Kalona, Iowa; Ford Berg, Scottsdale, Pa., at Prairie Street, Elkhart, Ind.

Sept. 7: J. M. Nissley, Grantsville, Md., at Slackwater, Millersville, Pa.; Lloyd Weaver, Newport News, Va., at Warwick River, Denbigh, Va.; George R. Brunk, Denbigh, Va., at Vesper Service, Goshen College, Goshen, Ind.; Ralph Stahly, Wakarusa, Ind., at Wawasee Lakeside Chapel, Syracuse, Ind.

Sept. 14: J. M. Nissley, Grantsville, Md., at Rockville, Pa.; Harry A. Diener, Hutchinson, Kans., at Clarence Center, N.Y.; William G. Detweiler and family at Orrville, Ohio; Howard Stevanus, Bloomington, Ont., at St. Jacobs, Ont.; David Alwine, Johnstown, Pa., at First Mennonite, Johnstown, Pa.; John A. Lehman, Boswell, Pa., at Johnstown; Lester Mann, Goshen, Ind., at Roselawn, Elkhart, Ind.

Sept. 21: Eli Miller, Elton, Pa., at Johnstown, Pa.; J. D. Hartzler, Flanagan, Ill., at Morton, Ill.; J. M. Nissley, Grantsville, Md., at Glade, Md.; Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.; J. L. Horst, Scottsdale, Pa., at Schellsburg, Pa.; Paul Bartel, formerly from China, at Hopedale, Ill.; Richard Irvin, West Liberty, Ohio, at Salem, Elida, Ohio.

#### Evangelistic Meetings

J. D. Graber, Elkhart, Ind., at Goshen College, Oct. 5-12. Elias Kulp, Bally, Pa., at Diamond Street, Philadelphia, Oct. 19-26. Noah Boll, Lititz, Pa., at Slackwater, Millersville, Pa., Oct. 9-19. D. Stoner Krady, Lancaster, Pa., at Oakwood, Conowingo, Md., Oct. 19-26. Noah L. Hershey, Parkesburg, Pa., at Freemanville, Ala., Sept. 28-Oct. 12, and at New Providence, Pa., Oct. 29-Nov. 9. J. F. Garber, Alma, Ont., at Moorefield, Ont., Sept. 14-21. Alvin Swartz, Talbert, Ky., at Nashwauk, Minn., Mission, beginning Sept. 30. Andrew Jantzi, Marilla, N.Y., at Clarence Center, N.Y., Oct. 19-Nov. 2. William G. Detweiler, Orrville, Ohio, at Congregational Mennonite Church, Marietta, Pa., Oct. 2-12. Mervin J. Baer, Churchtown, Pa., at Diller

Church, Newville, Pa., Oct. 12-19. Kenneth G. Good, Elida, Ohio, at Loman, Minn., Sept. 16-26, and at Staples, Minn., Sept. 27-Oct. 1. Richard E. Martin, Elida, Ohio, at Hagerstown, Md., latter part of Sept. Josef Herschkowitz, Harrisonburg, Va., at Salem, Elida, Ohio, first week in Nov. Howard Hammer, Apple Creek, Ohio, assisted by H. J. King and Harold Zehr, at the Amity Community Church, Sumner, Ill., Sept. 25-28. H. N. Troyer, Oyster Point, Va., at Wayland, Iowa, Sept. 28-Oct. 12. C. F. Derstine, Kitchener, Ont., at Wooster, Ohio, Dec. 9-16, and at Walnut Creek, Ohio, Sept. 23-30. John S. Martin, New Holland, Pa., at Blainsport, Pa., Oct. 29-Nov. 9. Paul M. Roth, Masontown, Pa., at Blough, Hollsopple, Pa., Sept. 22-28. John E. Lapp, Lansdale, Pa., at Providence, Collegeville, Pa., Oct. 4-12. Paul R. Clemens, Lansdale, Pa., at Finland, Pennsburg, Pa., Sept. 20-28.

#### Announcements

Annual song service at Upper Skippack near Creamery, Pa., 7:15 p.m., Oct. 11, with Gospel Light quartet rendering selections and with Bro. Omar Kurtz, Oley, Pa., as guest speaker. Stanley Shenk, West Liberty, Ohio, at Perkasio, Pa., Oct. 12. Youth Christian Life meeting at Mechanics Grove, Pa., Saturday evening, Oct. 4, and afternoon and evening, Oct. 5, with Nevin Bender, Greenwood, Del., and H. Raymond Charles, Lancaster, Pa., as instructors. C. Norman Kraus, Goshen, Ind., in Mennonite historical conference at Wooster, Ohio, Nov. 1, 2. Howard Hammer, Apple Creek, Ohio, in youth conference at St. Jacobs, Ont., Oct. 11-13. Dedication of North Lebanon Mission, Pine and Spruce Streets near N. Eighth, Oct. 5. Quarterly meeting at Fairview Street, Reading, Pa., with Daniel Suter and Millard Shaub as instructors, Oct. 4, 5. Quarterly gospel meeting at Cambridge, Honey Brook, Pa., with Lester Hoover, Warren Good, John S. Martin, and C. Z. Martin as speakers, Oct. 4, 5. Christian Life Conference at Bair's Codorus, Bair's Station, Pa., with Walter Lehman, Frank Garman, and Eby Leaman as speakers, Oct. 5. Bible instruction meeting at Mt. Vernon, Oxford, Pa., Oct. 19. Sister Sadie Yost, concerning service unit experiences in Germany at Oak Shade, Quarryville, Pa., Sunday evening, Oct. 12. Quarterly missionary workers round table, Holmville, Pa., Nov. 10. Sunday school workshop at Beech, Louisville, Ohio, with Millard Lind, Alta Mae Erb, Paul Lederach, Geraldine Gross Harder, Elizabeth Showalter, Gerald Studer, and Ray Bair, speaking, Oct. 3-5.

A psychology professor at the University of Cincinnati is attempting to make a collection by tape recordings of the voices of world celebrities. He asks authorities in various fields of human learning to record their basic wisdom, so that later generations may hear them speak in their own voices. Why would not this be a good idea for a church? Is there somebody who could develop as a hobby the recording of voices of church leaders, to be preserved for posterity in the archives of the church? How some of us would like to hear today the voice of J. S. Coffman!



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Albrecht.**—To Nevin and Carolyn (Bontrager) Albrecht, Elkhart, Ind., a second child, a daughter, Lola Jean, Sept. 13, 1952.

**Bauman.**—To Howard and Lydia Ann (Horst) Bauman, Elmira, Ont., a son, Kenneth, July 22, 1952.

**Beiler.**—To Aaron and Amanda (Smoker) Beiler, Gap, Pa., twin daughters, Carmen Joy and Karen Joyce, Aug. 28, 1952.

**Buller.**—To John and Beulah (Schrock) Buller, Topeka, Ind., twin sons, John Jay and James Ray, Aug. 12, 1952.

**Fisher.**—To Waldo and Ada (Brenneman) Fisher, Wellman, Iowa, a daughter, Marjorie Ann, Aug. 25, 1952.

**Gingrich.**—To John M. and Blanche (Kreider) Gingrich, Lancaster, Pa., a third child, a son, David Ray, Sept. 6, 1952.

**Glick.**—To Samuel E. and Edith Glick, Belleville, Pa., a first child, Samuel Robert, Aug. 27, 1952.

**Good.**—To Clare and Jane (Sayer) Good, Carstairs, Alta., a second child, a son, Myron James, Aug. 30, 1952.

**Herr.**—To Paul W. and Lois (Showalter) Herr, Lampeter, Pa., a second son, James Michael, Sept. 8, 1952.

**Hershberger.**—To Harlan J. and Elizabeth (Miller) Hershberger, Milford, Nebr., a son, Royce David, Aug. 19, 1952.

**Hershey.**—To Robert and Barbara (Witmer) Hershey, Manheim, Pa., a son, Robert Lee, Sept. 7, 1952.

**Hess.**—To Harold H. and Verna (Brubaker) Hess, Kirkwood, Pa., a second son, Caleb Daniel, July 30, 1952.

**Hess.**—To Mahlon M. and Mabel (Eshleman) Hess, Musoma, Tanganyika, East Africa, a third child, a son, Carl Avery, Aug. 16, 1952.

**Hofer.**—To John J. and Lella (Porter) Hofer, Stirling, Alta., a son, Philip J., Sept. 3, 1952.

**Holst.**—To Clarence and Victoria Mae (Zehr) Holst, Galt, Ont., a first child, a daughter, Yvonne Anne, Aug. 20, 1952.

**Johnson.**—To Arthur S. and Rhoda (Layman) Johnson, Stuarts Draft, Va., a daughter, Dorothy Ellen, Sept. 10, 1952.

**Kulp.**—To Floyd G. and Gladys (Derstine) Kulp, Franconia, Pa., a third child, Donald D., July 23, 1952.

**Leaman.**—To Ellis D. and Alma (Landis) Leaman, Manheim, Pa., a third child, a daughter, Elta Jean, Aug. 18, 1952.

**Martin.**—To Charles E. and Sarah Jane (Horst) Martin, Randallstown, Md., a second son, Delmar Lynn, Sept. 6, 1952.

**Mast.**—To J. Melvin and Anna Mary (Mast) Mast, Parkesburg, Pa., a son, Richard Glenn, Sept. 12, 1952.

**Mehl.**—To Tom and Marcell (Yoder) Mehl, Topeka, Ind., a first child, a daughter, Vicki Lou, Aug. 27, 1952.

**Miller.**—To Alton B. and Blanche (Blosser) Miller, North English, Iowa, a daughter, Judith Lorraine, Sept. 5, 1952.

**Miller.**—To Byron N. and Elizabeth J. (Sheldon) Miller, Perkasia, Pa., a first child, Byron David, Aug. 18, 1952.

**Miller.**—To John W. and Arlene (Hochstetler) Miller, Iowa City, Iowa, a second daughter, Julia Kay, Aug. 27, 1952.

**Miller.**—To Ralph E. and Ida (Yoder) Miller, Springs, Pa., a daughter, Linda Jean, Sept. 14, 1952.

**Neumann.**—To Roger and LuEttie (Nafziger) Neumann, Hopedale, Ill., a first child, Theodore Roger, July 9, 1952.

**Peifer.**—To Irvin and Mary (Hoover) Peifer, Lancaster, Pa., a daughter, Martha Jean, July 5, 1952.

**Schrock.**—To Franklin and Helen (Pefrom) Schrock, Topeka, Ind., a third child, Michael Allen, Sept. 13, 1952.

**Short.**—To Lawrence D. and Ivie (Alwine) Short, Archbold, Ohio, a second child, Ronald Dale, Aug. 13, 1952.

**Showalter.**—To Kenneth L. and Joan (Weaver) Showalter, Daphna, Va., a first child, a daughter, Eileen Fay, Sept. 6, 1952.

**Smoker.**—To J. Ivan and Elsie (Metzler) Smoker, Genesee, Pa., a son, James Ivan, Sept. 16, 1952.

**Snyder.**—To Aden and Verna Mae (Bender) Snyder, Bridgport, Ont., a daughter, Rachel Lois, Sept. 7, 1952.

**Stauffer.**—To Caleb J. and Elsie Mae (Martin) Stauffer, Bethel, Pa., a son, William Ray, Aug. 11, 1952.

**Stauffer.**—To Elmer and Mildred (Nussbaum) Stauffer, a third child, a son, Kenneth Ray, Sept. 6, 1952.

**Weber.**—To Paul and Ruth (Wenger) Weber, Narvon, Pa., a son, Robert Lamar, Sept. 1, 1952.

**Wentland.**—To Theodore and Frieda (Herbstreit) Wentland, Cullom, Ill., a third child, a daughter, Denise Irene, Aug. 16, 1952.

**Wyble.**—To Lester C. and Ruth (Myers) Wyble, New Holland, Pa., a son, Charles Myers, Sept. 8, 1952.

**Yoder.**—To Herbert L. and Dorothy (Beason) Yoder, Goshen, Ind., a second child, a son, Steven Jan, Aug. 15, 1952.

**Yoder.**—To Israel and Mary (Snaveley) Yoder, Sarasota, Fla., a second child, a daughter, Donna Marie, Sept. 7, 1952.

**Yoder.**—To John and Doris (Sauder) Yoder, Pettisville, Ohio, a third child, a daughter, Charlene Mae, Sept. 7, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Brunk—Maust.**—Perry E. Brunk, Washington, D.C., and Fern E. Maust, Pigeon, Mich., by Earl J. Maust Aug. 23, 1952.

**Brunk—Mosteller.**—Wilson Brunk, Royersford, Pa., and Mary Ann Mosteller, Malvern, Pa., by Milton Brackhill at Frazer Mennonite Church March 8, 1952.

**Conrad—Slape.**—Cecil P. Conrad, Hubbard, Oreg., Calvary Mennonite Church, and Phyllis Slape, Salem, Oreg., by Noble Balleu at Vancouver, Wash., Sept. 2, 1952.

**Delagrange—Wittmer.**—Noah Delagrange and Kenosha Wittmer, both of the C.A. Mennonite Church, Woodburn, Ind., by Edwin Albrecht at the home of the groom May 24, 1952.

**Detweiler—Greaser.**—Paul Detweiler and Dorothy Greaser, both of the Salem congregation, Shelly, Pa., by Stanley Beidler and Lester Moyer Sept. 7, 1952.

**Fenner—Mayer.**—Delbert Fenner and Gladys Mayer, Flint, Mich., by Earl J. Maust at the Flint Mission Sept. 6, 1952.

**Flisher—Miller.**—Jacob Flisher, Jr. and Arvilla Miller, by A. Lloyd Swartzendruber at the East Union Church, Kalona, Iowa, Aug. 29, 1952.

**Graber—Buckwalter.**—Ronald Graher, Elkhart, Ind., and Esther Rose Buckwalter, Heston, Kans., by the bride's father, Earl Buckwalter, at the Pennsylvania Mennonite Church Aug. 31, 1952.

**Grasse—Miller.**—John L. Grasse, Chalfont, Pa., and Mary Margaret Miller, Millersburg, Ohio, by Warren M. Miller at the home of the bride June 29, 1952.

**Gingerich—Hoffman.**—Wilmer Gingerich, St. Jacobs, Ont., and Mary Hoffman, Hawkesville, Ont., by Paul Martin at the Hawkesville Mennonite Church July 5, 1952.

**Graber—Lengacher.**—Lester R. Graber and Anna Marie Lengacher, both of Berea congregation, Montgomery, Ind., by Tobias Slaubaugh Sept. 6, 1952.

**Halteman—Detweiler.**—Linford Halteman and Anna Detweiler, both of the Haycock congregation, Quakertown, Pa., by Stanley Beidler at the Salem Mennonite Church Sept. 6, 1952.

**Heintz—Martin.**—Clarence Heintz and Eileen B. Martin, both of Wallenstein, Ont., by Paul Martin at the Hawkesville Mennonite Church, Hawkesville, Ont., May 24, 1952.

**Hostetler—Hartman.**—John H. Hostetler, East Union congregation, Kalona, Iowa, and Anna Mae Hartman, Mt. Clinton congregation, Harrisonburg, Va., by C. Nevin Miller at the home of the bride Sept. 12, 1952.

**Leidig—Kindy.**—Wilbur Leidig and Ruth Kindy, both of the Midland congregation, Midland, Mich., by Clarence R. Yoder at their home June 3, 1952.

**Martin—Steckle.**—Joseph Martin and Mary Steckle, both of the Zurich congregation, Zurich, Ont., by Albert Martin at the Zurich Mennonite Church Sept. 10, 1952.

**Martin—Mast.**—Ralph Martin, Orrville, Ohio, and Betty Mast, Millersburg, Ohio, by Warren M. Miller at the home of the bride July 12, 1952.

**Maust—Gingerich.**—Glenn W. Maust, Bay

Port, Mich., and Erma E. Gingerich, by Earl J. Maust at the Riverside Church, Turner, Mich., Aug. 27, 1952.

**Myers—Miller.**—Robert H. Myers, Portsmouth, Va., and Marjorie Miller, Millersburg, Ohio, by I. W. Royer and D. D. Miller at the Martins Creek Mennonite Church Sept. 12, 1952.

**Rheinheimer—Albrecht.**—Maynard Rheinheimer, Goshen, Ind., and Mildred Albrecht, Pigeon, Mich., by Edwin Albrecht at the home of the bride June 15, 1952.

**Schrock—Kaufman.**—Clyde Schrock, Walnut Creek, Ohio, congregation, and Carol Kaufman, Middlebury, Ind., congregation, by Wilbur Yoder at the Middlebury Church June 1, 1952.

**Shenk—Brackhill.**—H. Michael Shenk, Denbigh, Va., and Pegge Brackhill, Paoli, Pa., by Milton Brackhill at the Frazer Mennonite Church Feb. 16, 1952.

**Shult—Martin.**—Ronald Shult and Grace Martin, both of the Sheldon, Wis., congregation, by D. L. Martin at the home of the bride Aug. 24, 1952.

**Sonder—Byler.**—Eugene Sonder, Rock Hill congregation, Telford, Pa., and Alice L. Byler, Pigeon River congregation, Pigeon, Mich., by Edwin A. Sonder, father of the groom, at the Pigeon River Church Aug. 23, 1952.

**Stutzman—Reisinger.**—Richard Stutzman, Corry, Pa., and Jennie Lee Reisinger, Wattsburg, Pa., by Daniel Johns at the Beaver Dam Church Sept. 6, 1952.

**Whetstone—Doolin.**—Ervin Whetstone, Jr., East Union congregation, Kalona, Iowa, and Arlene Doolin, Lower Deer Creek congregation, Kalona, Iowa, by Paul T. Guengerich at East Union Sept. 7, 1952.

**Yoder—Thomas.**—Glenn Ray Yoder and Ruth Virginia Thomas, both of the Blough congregation, Johnstown, Pa., by Harold E. Thomas, uncle of the bride, at the Blough Mennonite Church June 21, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Alwine.**—John, son of the late Josiah and Rachel (Saylor) Alwine, was born in Somerset Co., Pa., Dec. 24, 1885; passed away very suddenly as the result of a heart attack in Belleville, Pa.; aged 66 y. 7 m. 23 d. He was united in marriage to Pearl Thomas Dec. 25, 1910. He was a faithful member of the Thomas Mennonite Church, Hollsopple, Pa. Surviving are his wife, 7 daughters (Leora Mae—Mrs. Ernest Kaufman; Naomi Kathryn—Mrs. Alvin Hollsopple; Reda Pauline—Mrs. Richard Kaufman; Edna Pearl—Mrs. Leon Kaufman; Ida Grace—Mrs. Samuel Hollsopple, all of Hollsopple, Pa.; Ivie Faith—Mrs. Lawrence Short, Archbold, Ohio; and Amy Elizabeth, at home), 2 sons (Walter LeRoy, Hollsopple, Pa.; and Lowell Thomas, at home), 2 brothers (Harry and Reuben), one half brother (Romanus), 2 half sisters (Ida Pallister and Lizzie Smith, Johnstown, Pa.), 22 grandchildren, and 2 great-grandchildren. One daughter (Mary Irene) preceded him in death. Funeral services were held at the Thomas Mennonite Church in charge of Aldus Wingard, Harry Shetler, and Sanford G. Shetler, with burial in the adjoining cemetery.

**Batterman.**—Elizabeth M., daughter of the late William and Mary (Harget) Batterman, passed away at Hanover, Pa., Sept. 10, 1952; aged 76 y. 11 m. 15 d. She was a member of the Mennonite Church, and is survived by one brother (William H., Birdshoro, Pa.). Funeral services were held at the Hanover Mennonite Church, Hanover, Pa., by Richard Danner, assisted by Harvey Grove and Amos Shank. Interment was in the York Road Church Cemetery.

**Bontrager.**—Stillborn son of Elton A. and Amelia (Bontrager) Bontrager, Topeka, Ind., was born Aug. 16, 1952, at the Lagrange County Hospital. He is survived by his parents and one grandmother. Graveside services were held at the Bontrager Cemetery in charge of Oscar Hostetler and Willis Troyer.

**Brenneman.**—Ardith Arlene, daughter of Homer and Dorothy (Swartzendruber) Brenneman, was born near Wellman, Iowa, May 7, 1934; passed away at the University Hospital, Iowa City, Iowa, Sept. 9, 1952; aged 18 y. 4 m. 2 d. She was sick only a short time with bulbar poliomyelitis. She became a Christian at the age of 12, uniting with the Lower Deer Creek Mennonite Church where she remained a faithful member. Having graduated from



Iowa Mennonite School last May, she planned to enter college this fall in further preparation for service. Surviving are her parents and one sister (Merlice—Mrs. Lynn Miller). Funeral services were held at the Lower Deer Creek Mennonite Church, Kalona, Iowa, in charge of Eli Yutz, Robert Yoder, and Paul T. Guengerich, with burial in the Lower Deer Creek Cemetery.

**Brubaker.**—Emma B., daughter of the late Henry S. and Lavinia (Bomberger) Brubaker, was born near Manheim, Pa., Sept. 22, 1900; passed away in the St. Joseph Hospital, Aug. 8, 1952; aged 51 y. 10 m. 16 d. She was a member of the Manheim Mennonite Church, Manheim, Pa. Surviving are 2 sisters (Ada—Mrs. Albert Erh, with whom she resided; and Lizzie—Mrs. Rufus Wenger, Manheim, Pa.). Funeral services were held at the Manheim Mennonite Church in charge of Homer D. Bomberger and Ira Huber, with interment in Hernley's Cemetery.

**Burkholder.**—Norman R., son of Abraham G. and Elizabeth (Reesor) Burkholder, was born near Markham, Ont., June 26, 1887; passed away at the Toronto East General Hospital, Aug. 8, 1952; aged 65 y. 1 m. 12 d. At sixteen years of age he confessed Christ and united with the Mennonite Church, remaining faithful until death. On June 24, 1917, he was united in marriage to Annie Hoover who survives him. Also surviving are 5 sons (Allen, John, Elmer, Elvon, and Joseph), one sister (Adah—Mrs. Noah Weber, Waterloo, Ont.), and one brother (Amos, Markham, Ont.). He was preceded in death by 3 brothers and 5 sisters. Funeral services were conducted at the Wideman Mennonite Church, Markham, Ont., by Emerson L. McDowell, Floyd S. Schmucker, and Aaron D. Grove, with interment in Wideman's Cemetery.

**Christophel.**—John Eldon, son of John and Cora (Nice) Christophel, was born in Harrison Township, Jan. 19, 1925; passed away at the Memorial Hospital, South Bend, Ind., Aug. 27, 1952; aged 27 y. 7 m. 8 d. In his youth he accepted Christ as his Saviour and became a member of the Yellow Creek Mennonite Church, Goshen, Ind. He was united in marriage to Betty Garber on April 5, 1947. Surviving are his wife, one son (Loren), one daughter (Sheila), his father, 3 brothers (Everett, Phoenix, Ariz.; Theron and Paul, Goshen, Ind.), and 3 sisters (Lois—Mrs. Cornelius Reuter, Milford, Ind.; Annabelle and Mrs. Letha Carpenter, Goshen, Ind.). Funeral services were conducted at Yellow Creek Mennonite Church in charge of Peter Wiebe and Vernon Bontrager, with interment in the church cemetery.

**Clark.**—Minerva (Yoder), daughter of Isaac and Christina (Shoup) Martin, was born in Wayne Co., Ohio, July 3, 1875; passed away at the Mayhew Rest Home, Salem, Ohio, Sept. 12, 1952; aged 77 y. 2 m. 9 d. She came to Columbiana from Wayne County 43 years ago and has been a resident of this community ever since. She was a member of the Leetonia Mennonite Church, a faithful attendant at all church services, and frequently expressed a keen interest in the welfare of the church. On Dec. 13, 1896, she was united in marriage to Levi E. Yoder, who preceded her in death in 1916. She was married to John Howard Clark on Nov. 18, 1925, who survives her with the following children and stepchildren: Mrs. Thomas Dews, Canton, Ohio; Edith Yoder, Columbiana, Ohio; Mrs. Paul Martin, Youngstown, Ohio; Mrs. Joe Wilson, Lexington, Ohio; Paul Clark, Salem, Ohio; Mrs. Setlin Blosser, Columbiana, Ohio; Walter Clark, Hubbard, Ohio; and Mrs. Melvin Schlenger, Louisville, Ohio; also 6 grandchildren and one great-grandchild. She was the last surviving member of a family of nine children. Funeral services were conducted by Ernest Martin and S. A. Yoder with burial in the Midway Mennonite Cemetery.

**Ernst.**—George W., son of Jacob Swartley and Barbara (Wenger) Ernst, was born near Gap, Pa., July 22, 1853; passed away at the Chambersburg (Pa.) Hospital Aug. 19, 1952; aged 99 y. 28 d. As a young man he was received into the Chambersburg Mennonite Church. On Oct. 3, 1878, he was united in marriage to Mattie Kuhns. They moved to the Marion district where he was called to the office of deacon in 1896 and ordained minister in 1898. He saw the work grow and served the church as long as health permitted, having preached his last sermon in 1945. Surviving are 2 daughters (Barbara—Mrs. Henry E. Martin, Chambersburg, Pa.; and Annie—Mrs. Edward Yeager, Chambersburg, Pa.), 3 sons (Jacob K., South Tacoma, Wash.; David, Stony Creek Mill, Pa.; and Fred G., Chambersburg, Pa.), 16 grandchildren, and 31 great-grandchildren. He was preceded in death by his companion and two

children who died in infancy. Funeral services were held at the Chambersburg Mennonite Church by Harvey E. Shank and Walter Lehman.

**Forry.**—John C., Jr., son of John C. and the late Anna (Hess) Forry, was born in Lancaster Co., Pa., Aug. 5, 1921; passed away at Pequea Pa., Aug. 10, 1952; aged 31 y. 5 d. Death came as the result of drowning when he was thrown from his outboard motorboat into the Susquehanna River. On Oct. 17, 1942, he was united in marriage to Rachel E. Zimmerman. He accepted Christ as his personal Saviour in his youth and remained faithful until death. Surviving are his daughter (Ruth Anna), his father, 2 brothers (Jonas H., Bainbridge, Pa.; and Abraham H., Lancaster, Pa.), one sister (Mrs. Raymond E. Landis, Stevens, Pa.), one half brother, and a stepmother. Funeral services were held at the Stauffer Mennonite Church, Bachmanville, Pa., with interment in Good's Church Cemetery.

**Guengerich.**—Noah S., son of the late Samuel D. and Barbara Guengerich, was born at Wellman, Iowa, April 6, 1887; passed away at Upland, Calif., July 23, 1952; aged 65 y. 3 m. 17 d. On Nov. 15, 1934, he was united in marriage to Esther Buckwalter. He was converted in his early youth and a short time later united with the Mennonite Church to which he remained loyal and faithful. Surviving are his wife, one daughter (Twila), one son (Robert), 2 sisters (Susie—Mrs. Henry Kuhns, and Mrs. Lizzie Bender, Wellman, Iowa), 3 brothers (William S., Upland, Calif.; Joel S., Wellman, Iowa; and Menno S., Blackie, Alberta, Can.), and a host of relatives and friends. His parents, one brother, and one sister preceded him in death. The joy of his life was in doing the will of Christ and in helping others. A number of well-constructed houses will stand as monuments of his integrity and skill in the building trade. Funeral services were held at the Seventh Street Mennonite Church, Upland, Calif., in charge of Sherman Maust, assisted by John David Zehr and George Beare. Burial was made in the Bellevue Cemetery.

**Helmuth.**—William Earl, son of Daniel D. and Emma (Hough) Helmuth, was born near Garden City, Mo., Oct. 11, 1890; passed away at Huntington Park, Calif., Sept. 1, 1952; aged 61 y. 10 m. 20 d. He was converted at an early age and united with the Bethel Mennonite Church. On Jan. 8, 1914, he was united in marriage to Pearl Grace Hauder. They made their home in Garden City until 1942 when they moved to California. Surviving him are 6 sisters (Olena—Mrs. C. S. Oesch, Sycamore, Kans.; LeErma—Mrs. H. V. Cambell, Mission, Kans.; Carrie—Mrs. N. E. Yoder; Letha—Mrs. John V. Miller; Fern—Mrs. Omer Yoder; and Gladis Lucille, Garden City, Mo.) and 2 brothers (Samuel L., Oak Grove, Mo.; and D. Roy, Garden City, Mo.). He was preceded in death by his parents and one sister. Funeral services were held in California and then the body was brought to Missouri where funeral services were held at the Sycamore Grove Church, Garden City, Mo., in charge of W. R. Hersherberger and S. S. Hersherberger. The body was laid to rest in the Clearfork Cemetery.

**Hersherberger.**—Clara, daughter of Jacob and Sarah Lehman, was born Nov. 27, 1918; passed away Sept. 13, 1952; aged 33 y. 9 m. 16 d. She was the youngest of a family of loving brothers and sisters, six of whom, with their mother, survive her (Orpha—Mrs. Melvin Hartzler, Smithville, Ohio; Milton, Orrville, Ohio; Paul, Embarrass, Minn.; Marcus, Cass Lake, Minn.; Marion, and Katherine—Mrs. Dallas Hampsher, Orrville, Ohio). Her father and an infant brother preceded her in death. She entered into the active service of Christ at the age of twelve years, and her interest in the kingdom of God led her to Goshen College, where as a student she won many friends by her pleasant and quiet manner. It was here that she met Lowell Hersherberger, who became her husband on Dec. 31, 1941. She was given also the privilege of motherhood, and in the care of her family and nurture of David, Priscilla, and Deborah, she found her highest calling and greatest happiness. Her delight in children, and her spontaneous love for, and understanding of them, enriched not only her own home, but the homes of her relatives, her neighbors, her friends. And in these homes, as in the home she has left, her contribution will continue. Because she was blessed with a great capacity for appreciation, she lived a full and varied life in her short span of years. A devoted lover of God's world of nature, and a careful observer of human nature, she used these interests to help us all through her inspirational writing and her work as a faith-

ful Christian teacher. To all those who knew and loved her, her passing, as the result of an acute infection, came as a shock, and humanly speaking seemed tragic and premature. At the same time we rejoice that one who had such zest for living is now rewarded with the living that has no end, and that, being gone from us, she yet speaks to each of us, and will speak. Funeral services were conducted at the Scottsdale, Pa., Mennonite Church by J. L. Horst and Paul Erh, with Millard Lind, Harold Bauman, and A. J. Metzler also participating. Burial was in the Scottdale Cemetery.

**Hess.**—Alma Mae, daughter of Daniel R. and Anna (Landis) Leaman, was born in East Lampeter Township; passed away at Holtwood, Pa., July 10, 1952; aged 38 y. She was a faithful member of the Rawlinsville Mennonite Church. In addition to her parents and husband (Amos M. Hess) she is survived by 7 sons (Amos L., John C., Paul L., Walter L., Harold L., David L., and Daniel R., all at home), one daughter (Alma Grace, at home), 3 sisters (Grace and Anna, Ronks, Pa.; and Mary—Mrs. Charles H. Hess, Pequea, Pa.), and 7 nieces and nephews. Funeral services were held at the Rawlinsville Mennonite Church, Holtwood, Pa., in charge of Henry Nauman and John H. Miller with burial in the Rawlinsville Mennonite Cemetery.

**Horst.**—Gerald Laverne, son of Irvin and Leah Horst, was born near West Montrose, Ont., July 10, 1937; passed away at the Toronto General Hospital Aug. 23, 1952; aged 15 y. 1 m. 13 d. He was baptized and received into the fellowship of the Elmira Mennonite Church in 1951. Surviving are his parents, one brother (Willard), one sister (Gladys), one grandfather, and one grandmother. Funeral services were conducted at the Elmira Mennonite Church, Elmira, Ont., in charge of Howard S. Bauman and Oliver D. Snider, with burial in the adjoining cemetery.

**Horst.**—Ida, daughter of Benjamin and Elizabeth Huntsberger, was born Jan. 2, 1877; passed away Aug. 11, 1952; aged 75 y. 7 m. 9 d. She was united in marriage to Martin Horst on Dec. 2, 1897. She was a member of the Mennonite Church and constant in her faith through the years. Surviving are one son (A. Roy, Burton City, Ohio), 2 daughters (Mrs. Dora Bair and Mrs. Clayton Burckhart, Orrville, Ohio), 8 grandchildren, 7 great-grandchildren, 2 brothers (Sam, Orrville, Ohio; and David, Stanwood, Ohio), and 3 sisters (Elizabeth, Mrs. Emma White, and Mrs. Mary Horst, Dalton, Ohio). She was preceded in death by her husband. Funeral services were held at the Martins Mennonite Church, Orrville, Ohio, by A. B. Good, Cleophas Steiner, Elmer Good, and Harold Bauman, with burial in the adjoining cemetery.

**Kauffman.**—Nathan Eugene, son of Andrew and Aletha (Martin) Kauffman, passed away suddenly as the result of an accident, Aug. 25, 1952; aged 8 m. He is survived by his parents, 3 brothers (Arlie, David, and Amos), 4 sisters (Anita, Eva, Ruth, and Anna), and grandparents. Funeral services were held at the Mennonite Church, Sheldon, Wis., by Norman Witmer and Leroy Schrock.

**Krabill.**—Lydia, daughter of David and Mary (Hartzler) Plank, was born near West Liberty, Ohio, Nov. 15, 1865; passed away at her home near Bellefontaine, Ohio, Sept. 9, 1952; aged 86 y. 9 m. 24 d. On Jan. 18, 1887, she was united in marriage with Eli Krabill. From this union the following children survive: 2 sons (Fred, Smithville, Ohio; and Robert, Wayland, Iowa) and 2 daughters (Beatrice, Bellefontaine, Ohio; and Minnie—Mrs. Lloyd Kempf, Mt. Pleasant, Iowa). Also surviving are 7 grandchildren and one brother (David). She was preceded in death by her husband in 1942, 3 children, and 6 brothers and sisters. She united with the Mennonite Church in her early youth and served the church and her Lord faithfully until her death. Except for four years of residence in Iowa, she lived her entire life in and near West Liberty and Bellefontaine. Funeral services were held at the South Union Mennonite Church, West Liberty, Ohio, by Stanley Shenk and Russell Krabill. Interment was in the Alexander Cemetery.

**Mader.**—William, son of Joseph and Elizabeth (Becker) Mader, was born near Breslau, Ont., Dec. 7, 1868; passed away Aug. 21, 1952; aged 83 y. 8 m. 14 d. On Feb. 5, 1895, he was united in marriage to Cernanda Dedels who preceded him in death in 1916. Surviving are one daughter (Minnie—Mrs. Alfred Shriv, Preston, Ont.), one son (Lloyd, Kitchener, Ont.), 3 grandchildren, one brother (Aaron, Breslau, Ont.), and one sister (Mrs. Jacob Teller, Breslau, Ont.). Funeral services were held at the Breslau United Missionary Church in charge of



Merle Shantz and Wilfred Ulrich. Interment was in the Cressman Mennonite Cemetery, Breslau, Ont.

**Martin.**—Oscar, son of the late Mr. and Mrs. Enoch E. Martin, was born in Woolwich Township, July 30, 1894; passed away Aug. 20, 1952; aged 58 y. 21 d. He was united in marriage to Edna Shantz on Oct. 27, 1915. He was a member of the Erb Street Mennonite Church, Waterloo, Ont., and was appreciated for his victory in his Christian experience. Surviving are his wife, 2 sons (Roy and Morris, Waterloo, Ont.), 2 brothers (Cleason and Melvin, Waterloo, Ont.), and 6 grandchildren. One son (Robert) preceded him in death. Funeral services were held at the Erb Street Mennonite Church by E. Clare Shantz and C. F. Derstine. Interment was made in the Waterloo Mennonite Cemetery.

**Miller.**—Baldwin Forrest, son of the late Noah E. and Sophronia (Hummel) Miller, was born in Holmes Co., Ohio, May 4, 1893; passed away near Pryor, Okla., Sept. 6, 1952; aged 59 y. 4 m. 2 d. He was united in marriage to Katie Hostetler on Sept. 17, 1916. Surviving are his wife, 4 sons (Elmer, Lloyd, Floyd, and Eli, all of Pryor, Okla.), one daughter (Fern—Mrs. Everett Scheffel, Pryor, Okla.), 6 grandchildren, 8 brothers (Elias A., La Junta, Colo.; Alf B., Hutchinson, Kans.; L. C., Manitou Springs, Colo.; David D., Berlin, Ohio; Noah T., Pryor, Okla.; Billie D., Protection, Kans.; Levi A., Strasburg, Colo.; and Harold, Pryor, Okla.), and 4 sisters (Ursula—Mrs. S. Enos Miller, Protection, Kans.; Mary, Hesston, Kans.; Nora, La Junta, Colo.; and Christina—Mrs. Frank Garber, Alpha, Minn.). One brother preceded him in death. The early part of their married life they lived at Protection, Kans., later La Junta, Colo., and then Pryor, Okla. He was a faithful and willing worker in the church, serving for almost 2 years as superintendent of the Adair Mission Sunday School. He had been in ill health since suffering from a paralytic stroke in 1951. Funeral services were conducted at the Zion Mennonite Church, Pryor, Okla., in charge of Nelson Histan, assisted by C. Z. Martin. Burial was made in the adjoining cemetery.

**Miller.**—David Franklin, son of Joel H. and Catherine (Christophel) Miller, was born near Elkhart, Ind., April 12, 1872; passed away at the Mennonite Home for the Aged near Rittman, Ohio, Sept. 13, 1952; aged 80 y. 5 m. 1 d. On Oct. 2, 1895, he was united in marriage to Alice Mann and to this union were born 3 sons and 2 daughters. He had been engaged in farming in North and South Dakota until they moved to Orrville, Ohio, in 1927. In 1939 his companion passed away and on Oct. 1, 1944, he was united in marriage to Ella Tucker who preceded him in death in 1945. He was always interested in the work of the church and his counsel and guidance were much appreciated. He is survived by 3 sons (Jason O. and Walter N., both of Elkhart, Ind.; and Titus E., Pueblo, Colo.), one daughter (Magdalene—Mrs. Phares Martin, Rittman, Ohio), 2 brothers (Christ C., Upland, Calif.; and Warren T., Elkhart, Ind.), one sister (Gertie—Mrs. Oscar Kilmer, Elkhart, Ind.), 3 stepsons, 3 stepdaughters, 35 grandchildren, and 13 great-grandchildren. Funeral services were held at the Crown Hill Mennonite Church, Rittman, Ohio, in charge of I. W. Royer, assisted by E. F. Hartzler and Noah Hilty. The body was then taken to Elkhart, Ind., for further services at the Prairie Street Mennonite Church, of which he had been a member most of his life. Services here were in charge of John E. Gingrich, assisted by Clarence Shank, with burial in the Prairie Street Cemetery.

**Miller.**—Mary Ellen (Ella—Yoder), foster daughter of the late John C. and Rosa (Johns) Hershberger, was born in Somerset Co., Pa., Nov. 3, 1875; passed away at Bridgewater, Va., Aug. 7, 1952; aged 76 y. 9 m. 4 d. As an infant she was taken into the Hershberger home as their own daughter. In her youth she united with the Mennonite Church and remained a faithful member until death. She was united in marriage to Levi U. Yoder on Sept. 30, 1897, and they became one of the pioneer families of the Midland Mennonite Church. Surviving from this union are 2 sons (Melvin, Midland, Mich.; and J. Otis, Harrisonburg, Va.), 4 daughters (Cora—Mrs. Daniel M. Wyse, Mt. Crawford, Va.; Bertha—Mrs. Clarence M. Miller, Midland, Mich.; Florence—Mrs. Roy Weidman, Flint, Mich.; and Elsa—Mrs. Olie Arbogast, Bridgewater, Va.), 20 grandchildren, and 2 great-grandchildren. Her husband and one daughter preceded her in death. On Feb. 23, 1935, she was united in marriage to Amos C. Miller who preceded her in death. She is survived by the following stepchildren: Viola—Mrs. Warren Miller, Millersburg, Ind.; Melvin,

Wellman, Iowa; and Merton, Kalona, Iowa. Short services were held at the Lindsey Funeral Home, Bridgewater, Va., in charge of Harold Eshleman. Funeral services were held at the Midland Mennonite Church, Midland, Mich., with J. Kore Zook and F. F. Bontrager officiating. Interment was made in the Midland Cemetery.

**Miller.**—Ralph David, son of Obed I. and Ella Miller, was born near Hubbard, Oreg., Jan. 17, 1910; passed away suddenly of a heart attack, Aug. 18, 1952; aged 42 y. 7 m. 1 d. He accepted Christ in early youth, became a member of the Mennonite Church, and continued in Christian service until the time of his death. He completed his medical training and was employed as a medical technologist at Samaritan Hospital since 1947. He is survived by his wife, Lovina (Yoder), whom he married on June 11, 1933, one son (Maurice David, Nampa, Idaho), 2 daughters (Julia Salome—Mrs. Don Curtis, Hubbard, Oreg.; and Eleanor Oreta, Nampa, Idaho), his parents, and 4 brothers (Omar, Canby, Oreg.; Paul and Nathan, Hammett, Idaho; and Harold, Nampa, Idaho). Funeral services were conducted at the First Church of the Nazarene by Robert Garber and D. A. Good with interment in Kohlerlawn Cemetery.

**Miller.**—William Henry, son of Daniel B. and Catharine (Stutzman) Miller, was born Jan. 27, 1876; passed away at Wellman, Iowa, Sept. 3, 1952; aged 76 y. 7 m. 7 d. He was a faithful member of the West Union Mennonite Church, Wellman, Iowa, until death. On Sept. 27, 1898, he was united in marriage to Susie May Fisher who preceded him in death in 1906. He was united in marriage to Sadie E. Hartzler on Dec. 6, 1908, and this union was blessed with 4 children who survive—one son (Harold) and 3 daughters (Laurine—Mrs. Eli King, and Dorothy—Mrs. Ivan Wagner, both of Wellman, Iowa; and Mary Eulab—Mrs. H. Dale Slaymaker, Iowa City, Iowa). Also surviving, besides his companion, are 16 grandchildren, 3 brothers (Samuel D., Charles D., and Alvin D., all of Wellman, Iowa), and one sister (Vena—Mrs. John H. Slabaugh, Wellman, Iowa). He was preceded in death by his parents and 5 brothers and sisters. Funeral services were held at the Lower Deer Creek Mennonite Church, Kalona, Iowa, in charge of Paul T. Guengerich and Harvey M. Yoder. Burial was made in the Lower Deer Creek Cemetery.

**Nofziger.**—Chris C., son of Nichols and Magdalena Nofziger, was born in Lothringen, France, Dec. 12, 1869; passed away at Canby, Oreg., Aug. 27, 1952; aged 82 y. 8 m. 15 d. He crossed the ocean with his parents at the age of twelve years. He was a charter member of the Bethel Mennonite Church and faithful to God and to the church until his death. On Dec. 5, 1894, he was married to Magdalena Roth who survives him together with 4 sons (Jess, Hillsboro, Oreg.; Harvey, San Pablo, Calif.;

Louia, Molalla, Oreg.; and Aaron, Canby, Oreg.), 14 grandchildren, one great-grandson, 2 brothers (Henry, Molalla, Oreg.; and Dan, Arkansas), and one sister (Anna Summers, Ohio). Funeral services were held at the Zion Mennonite Church, Hubbard, Oreg., in charge of Fred J. Guengerich and Omar Miller, with burial in the adjoining cemetery.

**Oberholtzer.**—Martha, daughter of Christian and Nancy (Bomberger) Bucher, was born at Lime Rock, Pa., March 29, 1877; passed away at Manheim, Pa., Aug. 27, 1952; aged 75 y. 4 m. 29 d. On June 12, 1902, she was united in marriage to Nathan K. Oberholtzer. She accepted Christ in her youth and remained a faithful member of the Mennonite Church. Surviving are 3 sons (Harry B., Nathan B., and Christian B., all of Manheim, Pa.), 4 daughters (Mae B., Martha B., Anna B., all of Manheim, Pa.; and Esther B.—Mrs. Paul Nolt, Lutz, Pa.), 2 brothers (Christian B., Manheim, Pa.; and Joseph, Haringen, Texas), and 4 sisters (Mrs. Annie Keady, Manheim, Pa.; Fannie, and Mrs. Barbara Seldomridge, both of Lutz, Pa.; and Susan, Los Angeles, Calif.). Her husband preceded her in death in 1923. Funeral services were held at the Kauffman Mennonite Church, Manheim, Pa., by Homer Bomberger and William Hensey, with burial in the adjoining cemetery.

**Rodriguez.**—Augustina, daughter of Guillermo Alvarado and Porfiria Rodriguez, was born in Punguillas, Coamo, Puerto Rico, Feb. 14, 1931; passed away Sept. 8, 1952, as a result of tuberculosis; aged 21 y. 6 m. 23 d. She confessed Christ in 1951 and enjoyed listening to Bible reading during her illness. She requested water baptism and was baptized two days before her death. Surviving are her father, mother, 6 brothers and sisters. Funeral services were held in the home by T. H. Brenneman with interment in the Albonito Municipal Cemetery.

**Shroyer.**—Clark Vernon was born near Port Jefferson, Ohio, May 5, 1882, and passed away July 17, 1952; aged 70 y. 2 m. 12 d. Feb. 21, 1905, he was united in marriage with Cora L. Kiser. Late in life he united with the South Union Mennonite Church, West Liberty, Ohio. Surviving are his wife, 4 sons (Homer A., Maplewood, Ohio; Virgil D., Pemberton, Ohio; Leroy F., Bellefontaine, Ohio; and Clark E., Lewistown, Ohio), 5 daughters (Ota Lea—Mrs. Raymond Gray, Quincy, Ohio; Gladys V.—Mrs. Gerald Myers, Lewistown, Ohio; Ruth—Mrs. Ruth O. Berry, Bellefontaine, Ohio; Inez—Mrs. Robert Barues, Bellefontaine, Ohio; and Zelma—Mrs. Perry Strickland, Springfield, Ohio), 5 brothers (Fletcher, Tom, Ben, Jim, and George), one sister (Ida—Mrs. Carl Walti), and 23 grandchildren. One son died in infancy. Funeral services were held at the South Union Mennonite Church by Stanley Shenk and Perry Daniels with interment in the Ohio Cemetery, Port Jefferson, Ohio.

## When You Date

By Esther Eby Glass

### FELLOWS, GIRLS—

Dating, you think, is a very good idea. Yet dozens of questions come up concerning this wonderful custom. Mrs. Glass knows exactly how mixed you can get sometimes over what to do, where to go, and how to handle difficult situations that somehow crop up. And she offers suggestions and solutions that you will like.

Send for a copy, or better yet, suggest to your pastor or Sunday-school teacher or MYF leader that copies be purchased for each teen-ager in your church.

35¢ each, \$3.75 a dozen, \$28.00 a hundred.

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## ITEMS and COMMENTS

The Post Office Department is publishing a special stamp commemorating the 500th anniversary of the printing of the Gutenberg Bible. This three-cent stamp will be placed on sale in Washington, D.C., on Sept. 30, the date when Bible week will begin and when the new revision of the Bible will be put on sale.

A special Bible exhibit, featuring the only perfect copy of the Gutenberg Bible in the United States, has been opened to the public by the Library of Congress to mark the 500th anniversary of the first printed book on Sept. 30. The Gutenberg Bible, produced at Mainz, Germany, in 1452, was the world's first printed volume. Also on display is the 500-year-old Great Bible of Mainz, an illuminated manuscript that was being written at the same time that Gutenberg was printing the Bible. Oldest item in the exhibit is a fourth-century fragment of papyrus of the Book of Isaiah in Greek. Another ancient item is the Book of Kells, an early Irish Christian manuscript presented to the Library by the government of Ireland last year.—K.N.S.

R. G. LeTourneau, sponsor of a modern Noah's Ark equipped for physical and spiritual reclamation work in West Africa, was on hand when the boat arrived in Monrovia. The ark is a converted Navy LSM (landing craft). LeTourneau was greeted by his daughter and son-in-law, Louise and Gustave Dick, who head the missionary project. They will supervise the development of 500,000 acres Mr. LeTourneau has leased from the Liberian government for 30 years with an option to renew for another 50 years. He believes the Liberians will take more interest in Christianity if there is prospect for more food and hopes to transform Liberia from an importer to an exporter country, with special emphasis on rice and lumber production. The ark's cargo includes a movable power saw and other equipment to develop a new community in the Liberian jungle.

Amish parents in Lancaster Co., Pa., have announced their refusal to permit their children over 14 years of age who have completed the eighth grade to attend high school. An effort is being made to get a hearing with Governor Fine to discuss the matter with him since he vetoed a law that would have given local school boards authority to excuse pupils for justifiable reasons. Amish parents are prepared to go to jail rather than send their children to high school where they feel their way of life is threatened and that they will lose an estimated one third of their young people.

The Anglican Church Times, commenting on the marriage of Anthony Eden, said his marriage, "like the unprecedented adoption by the American Democrats of a divorced man as candidate for the presidency, shows



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how far the climate of public opinion has changed for the worse. . . . It is now apparently to be accepted . . . that those who occupy the highest positions . . . may break the church's law without embarrassment. . . . This may make remarriage after divorce 'respectable' in the eyes of a pagan generation. But it does not make it . . . right."

Time, in its issue of Aug. 25, has a very fair story on the Brunk evangelistic campaigns.

Time reports that Julian Huxley, at the International Congress on Humanism and Ethical Culture, advocated launching a formal humanist religion. He said that "man's past includes a primarily religious phase. We now live in a technological and rationalist age. The next phase of history could and . . . should be a humanist phase." Other delegates questioned whether a humanist religion could gain converts. "What troubles me," said one, "is that we're in the clouds." But very near the earth, it seems to us.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

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NUMBER 41

## The Christian's Message to the World

By Margaret Meyer

[Third-prize essay in contest conducted by Ambassadors for Christ]

Readers of *Life* magazine will know about the glob. This amoebalike creature once lived in the sea, and through a gradual process became awakened to his own real nature. First thing he knew he had legs and arms. He felt good all over and lo, he laughed! Being a sociable animal, he experienced new joy in meeting other globs. The amorphous glob was fast becoming a civilized individual.

Now this might be taken to mean evolution or human progress, or it might be merely a children's story. But a great many globs are floating around today—meeting other globs and living by instinct. They are somehow seeking their own and trying new ways to become civilized. The glob had no creator; neither do they. Flopping along through life, there was no one to thank for being. There was nothing to be inhibited about, either, since total existence was tied up with adapting to natural environment, and later, to other social beings. The glob thought little. He had biological and emotional drives. Oh, there are so many ways in which modern man resembles the ancient glob!

Trying to tackle such a messy problem was not easy. But, after thinking about the globlike man and then the godlike man we arrive at some differences. The biggest trouble seemed to be concerned with standards. A standard is the May-pole one skips around through life. It is fixed right there before his eyes. If he goes too fast, he bumps into those in front, and if he dawdles, the others smash into him. Sometimes one gets pretty close to the central pole; more often he is far out, pulling hard to bend it to his will. But that's what this pole or standard is for—it stands erect, immovable. All this the glob did not know, being mostly instinct. Some things seemed better than others; so he tried them.

Thus much for a survey of modern man. Now for a look at our heritage to see if this deadly disrespect for standards affected them, too. Contemporary man has progressed, has outgrown this long line of "isms": classical paganism, medieval asceticism, Renaissance human-

ism, the reason of neo-classicism, emotional romanticism, right up to current modernism. The striking thing is that they held people together as well as they did. Perhaps this was possible because they set a cultural standard that was recognized at least by the rulers, who, in turn, influenced the people. All of these cultures adhered to some kind of deity or *absolute authority*. This perfect something, whether it fits into a Christian's idea of God or not, has been present in the past. Today I can only find a decadent *relativism* which found expression in Einstein's Theory of Relativity in the worshiped sciences, and has replaced our "old-fashioned" principles in religion and ethics, and literature as well.

Coming back to the deities of the past briefly. The pagans worshiped and feared the judgments of gods. The medievals, including knights, emperors, priests, and commoners, all knelt before the Catholic Church; the Reformation was the religious part of the Renaissance, and even the secular humanists upheld the classical tradition of the superiority of the spiritual over the physical, the mind over the body. The Puritans and evangelicals enforced strict principles of belief and looked askance at divine law-breakers.

In the age of reason, the god was not our Christian God; but reason, especially as embodied in the authority of science, affected all areas of life and unified the people. Even the emotional romantics viewed God in nature—some had a pantheistic concept and others had faith in a personal God.

This is not to say that these standards which unified former cultures were Christian, or religious at all. They often were not, though there have been periods of very strong religious conviction. But contemporary reading shocks one in the apparent absence, not only of a religion, but even of any basic goal or ideal. Science has come close to being a faith for some, but its ability to answer ethical questions is not accepted universally. There has been a denial of the God of the Ten Commandments and the Sermon on the Mount. Men think to remake God in their own image. Fre-

quently, the Bible is an anthology of myths for young children with imagination to read!

So modern globs don't know how to find right and wrong, except by the test of "better than" as illustrated by the meliorism of Edwin T. Mitchell, of the University of Texas. In his book, *A System of Ethics*, copyrighted in 1950, he puts forth a common criterion of right today:

"It is always right to carry out with all possible energy and intelligence the alternative which in so far as consequences can be foreseen, will leave the total situation *better than* would any other action that one could have taken."

This is as close to an absolute ethic as he gets.

We have said that our time is different from any other age in the extent to which it has lost respect for standards, especially the absolute kind. But there is evidence that all people are not happy with this rejection. In literature, a critic like Norman Foerster, in *Toward Standards*, thinks that a new humanism will bring men to critically evaluate what is being written, somehow evolving a new set of standards. Such a reaction would undermine the primitivistic, materialistic thinking and give man back a soul and will. But, an ultimate standard can never be formulated by scholars. They can only say with Carl Sandburg, poet of the Midwest, "Where to now? What next?"

### Hebrews 13:8

BY S. N. LEITNER

*Through the yesterday of ages,  
Jesus, Thou art still the same,  
Through our own life's checkered pages  
Still the one dear changeless name.*

*Well may we in Thee confide,  
Faithful Saviour, proved and tried.*

*Gazing down the far forever,  
Bright grows the one sweet name,  
Steadfast radiance paling never,  
Jesus, Jesus, still the same.*

*Evermore Thou shalt endure,  
Our own Saviour strong and sure.*

Birch Tree, Mo.



Was Nazism and is Communism partly an evidence of people's search for an impelling force to live for? Youth, especially, are attracted by it. Thinking a little farther, what could better fit a society of godless globs with materialistic ends? Does Communism not subtly meet man's need for a spiritual motivation, without facing the true spirit of God? Our globs want a god. They are tired of relativism. So they *deify a system*, one in which they are deluded into believing they can prosper materially as well as enjoy equality with their neighbors.

We could mention other kinds of escape, especially in art and music, and in literature, the written thoughts of the people. The Symbolists speak in a medium of their own, since there is no universal, basic standard. But their dissatisfaction is frequently revealed by insanity if not suicide.

But where does Christianity enter? What is the Christian's message to this kind of people? Only after clearly analyzing the inadequacies of modern trends can we find the unique Christian message. This we will outline in three broad points.

First we want to emphasize the *spiritual* side of man—his soul. This is not to degrade the physical or to escape falsely from real facts. Nor is it to embrace the Platonic ideal of the secular mind, or humanism, either. But the real value of things not seen we must embody. Otherwise, on the one extreme, we are machines caught by environment and hopelessly enslaved by our own passions (Freud). On the other, the intellectuals seek the answers of life by cultivating their minds. Some of these uphold inevitable moral progress. This is not the kind of message the Christian has. He knows that man is sinful basically—that no amount of secular knowledge will teach him the truth. A child can grasp it, but not in his own power. The Christian cannot call his physical make-up unholy. It is the temple of the Holy Ghost. But the body and the mind must be guided by a will. Modern man in desperation often denies free will. No wonder he resembles an inhibited glob!

Because man is more than a glob, he seeks something higher. He cannot find rest until it be rest in God, as Saint Augustine so eloquently brought out, 'way back when men were supposed to be in the barbarian stage, according to our thinking. Science has failed to satisfy man's spiritual nature; Communism is now winning many people because of its

promised material benefits, yes—but more, because of its spiritual power. We need to act quickly to oppose this false way. God is able to give eternal satisfaction.

Secondly, we must show that God is *personal*. He is not national, either capitalistic or communistic. He is not connected with any country or organization, except the church. Unlike an impersonal force of nature, God is direct, vital. God makes us able to solve problems with love. God is for us—now. Whether or not we are well integrated and socially useful depends upon our relation to Him. He removed our original guilt and continues to make life joyful because it has new meaning. This message cannot be shouted at people in mass (even at Easter). It must be slowly embodied and conveyed by personal witness.

Perhaps the third large area of witness ought to show that the Christian life is *functional* and *dynamic*. It applies to every activity strongly. Here is the practical outworking of the Holy Spirit in man. It finds physical, emotional, intellectual, social, religious expression. It places a sense of "ought" on every Christian to *love* his neighbor, a complete reversal of natural egoism. It means sanctification—a new moral awakening in man.

Secondly, he will take no thought for the morrow. The Christian triumphs in death as in life. This *lack of fear* and frustration is as foreign to the non-Christian about us as is unselfish love.

Practically, our message is apparent folly to the world. Sometimes it will take shape in accumulating fewer worldly goods, or in being inefficient rather than sacrificing a principle. It is absolute and we cannot break it. A Christian must give his life rather than kill another. He will love the unlovely. He may accept voluntary service for small pay, or he may teach for nothing. Sensual pleasures he will keep in proper perspective, and he will live simply and peaceably with all men.

The man who has a spiritual life with some absolute standards, a personal religion, and the dynamic power of love and life is no longer a glob in a mob. He is a man with a purpose for living, a reason for being, and a motive for growing—**GOD!**

Sterling, Ohio.

I had rather feel contrition, than know the definition thereof.

—Thomas à Kempis.

## Our Readers Say—

The ordained leader of a French, South German, or Swiss Mennonite congregation is not a bishop, as your edition of Sept. 9 says several times. "Elder" is the correct term, both Biblically and linguistically. Our European brethren don't approve of episcopalian tendencies in American Mennonite life, and wouldn't like the term applied to themselves.—*J. H. Yoder, Street, Md.*

## A Warning

BY LORENZO SCHLABACH

*Bible Readings for the Home*, copyrighted 1914, 1935, and 1942 by Review and Herald Publishing Company, is a beautifully printed book of 204 chapters, with 82 full-page illustrations and over 200 smaller ones. It is sold by door-to-door salesmen for \$10.00.

This book can be found in quite a few Mennonite and Amish homes. It usually gets there through clever salesmen who show their prospect only the portions of the book which they do not question. Too late they learn that the book is a collection of typically Adventist teachings. It refers to "another gospel message" which we are yet to look for, as well as another outpouring of the Spirit. It teaches that the total annihilation of sinners is the end of sin. It insists that the Old Testament Sabbath is the only day of rest for all time. There is an attempt made to convince the reader that the "pope changed the sabbath," that those who keep Sunday have the mark of the beast. It tells of a fancied "heavenly sanctuary," a compartment of heaven into which Jesus entered in 1844 to investigate the sins of His people. When this investigation is completed, then the final Gospel will be preached, and the Spirit will be poured out. Immersion is presented as the only acceptable mode of baptism.

It is evident that the "large number of Bible students" who compiled the book had sources other than the Bible which for them occupy a place of authority. For it is impossible to build up their theories on the authority of the Bible alone.

We trust our people will be on their guard against admitting this book and others from the same source into their homes.

Greenwood, Del.

## GOSPEL HERALD

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## EDITORIAL

### Observations on the Near East

A flying trip of only two weeks in the countries of the Near East certainly does not qualify one as an authority on conditions in that troubled part of the world. Nevertheless we do venture to record some observations which may help those who have not had even that much opportunity for information.

One gets everywhere the impression of tension. International ports of entry are carefully guarded, and passports are given an extra scrutiny. Soldiers and policemen are very much in evidence. In some of the Arab countries a policeman rode in our bus, probably not so much to watch us as to protect us against incidents. We were often warned not to take pictures at places of military importance. We were especially conscious of military surveillance as we crossed from the Hashimite Kingdom to Israel at Jerusalem. Armed men watched us from towers and roofs. One man watched our every move with spyglasses. This line which separates Israel from her neighbors is a real barrier. One cannot phone nor send messages from one side to the other. The no-man's land which runs right through Jerusalem is patrolled at night by soldiers who wear soft-soled sandals which make them noiseless. The Near East is a land of suspicion and distrust. One resident of Old Jerusalem called the city a volcano which may erupt at any time.

There are several causes of this unrest. One is the danger of uprisings within the countries. In Egypt King Farouk had fled the country only a short time before we were there, and the country was only making up its mind as to who its rulers are. The peasant class, so long oppressed by the land-owning majority, are clamoring for justice, and are beginning to get it. Government officials are put under tremendous pressures, and taking personal advantage of political power has been quite the rule. It is clear that those in power do not know just whom they may trust, and nothing is taken for granted.

Another cause for tension is the newly born attitude of the East toward the

West. For many years these areas have been part of Western-ruled empires. The United States is classed with empires because of her money power and her dominating influence in the United Nations. Now the East is rising against any dominance of foreign powers. The countries of the Near and Far East want to rule themselves. Any westerner tends to be suspected simply because he is from the West. The ruins of the Shepherd's Hotel in Cairo, fenced off from public view, are a reminder of how violent Eastern resentment can become. Our guide was careful not to let us shop alone in the marts of Cairo. The Arab countries deeply resent the action of the United Nations in helping to create the state of Israel. Feeling is especially strong against President Truman because he was so quick to recognize that state.

The chief cause of tension in the Near East is the hostility of the Arab countries against Israel. The new state is surrounded on all landward sides by her enemies. The Arabs feel that they have been robbed of their lands. They think of Israel as an intruder and a usurper. They recognize no claim of hers to lands in that part of the world. They will not trade with her. An Israeli visa on a passport is sufficient to keep a tourist out of any Arab country. For this reason we made a big half-circle around Israel—Egypt, Lebanon, Syria, Jordania—before we entered Israel, and secured our Israeli visas only as we were about to pass into that country. There may not be war in the Near East in the near future. Through the good offices of the United Nations there is no active fighting just now. But the situation is ominous. One can hardly expect Israel to be satisfied with present boundaries; with the buildings of her university on Mt. Scopus, for instance, standing empty, and with her capital, for which buildings are now under construction in Jerusalem, at an eastern point in her territory. Nor can one expect the Arabs to accept without resistance any extension of Jewish rule.

One of the tragic fruits of the Jewish-Arab conflict is the presence in the Arab countries of the refugees from the Israeli side. These refugees total more than half a million. During the time of the

"trouble" they left their homes at the suggestion of their leaders and because of fear. They thought that in a few days they could return. But those few days have lengthened into years, and they know now that they have lost all the earthly possessions which they did not bring with them. Some of these refugees have been able to settle themselves after a fashion and to find employment on the Arab side. But most of them are eking out a miserable existence in great camps up and down the land. We saw them first at the valley of the Orontes in Lebanon, then in Damascus and along the road to Amman, then at Jericho, at Bethlehem, at Nablus, and other places. It is estimated that there are three quarters of a million of these hapless people. They live in tents and improvised huts, living only on what is given them by government and relief agencies. Their tragedy is not only in the inadequacy of their living, but in the hopelessness of it. They have lost their homes and have no prospect of securing new ones where they can be self-supporting. They are suffering extreme physical, social, and moral deterioration. Who can wonder that people who are the victims of circumstances that they could not control are bitter toward the Jewish people who, they think, have driven them uncompensated from their homes?

Most of these refugees, of course, are Moslems. But some are Christians, like the Anis Haddad family which we visited in Jerusalem, and Mr. Jahshan, the excellent guide who was with us during our stay in Jordania. The deep feelings involved in this whole situation were brought forcefully to us when we were entertained by a Bedouin chief in the Jordan Valley. The chief's nephew, a bright lad of eleven, gave us a dramatic recital of their former happiness and their present privation. As Mr. Jahshan translated this oration his voice broke, and he leaned his head against the tent pole until he could control his emotions. One could not help feeling that these people were more sinned against than sinning.

Are the Arab countries doing all they can to absorb these refugees into their economy? We cannot say. The problem is an enormous one, and the governments involved do not seem to have either the resources or the disposition to cope with it. Some foreign capital has been made available for relief needs and



to build homes and develop agricultural projects. There is much land in these areas, but aridity is a difficult problem which only enormous energy can overcome. And the Arabs on the whole are a rather easygoing people. Because they are unwilling to recognize the right of the Jews to their territories, there has been some Arab failure to co-operate with international proposals for a solution of the refugee problem. Israel and the western nations want the Arabs to do something about it, but the Arab countries feel they did not create the problem and so should not be asked to solve it. And thus while authorities argue and delay, the unfortunate refugees rot in their miserable camps.

What about Israel? Our Mennonite people as a whole are perhaps inclined to a sympathy for Israel in this struggle because of the widespread acceptance of the teaching that God promised Palestine to Abraham, Isaac, and Jacob, and to their seed. Our belief in the validity of God's promises makes many of us rejoice to see the Jews restored to their ancient land. Eager students of prophecy recognize in this historical movement the working out of God's plans according to the blueprint of His Word. As the Jewish farmers drain the swamps of Huleh and water the desert of the Negeb, these students exult to see the beginning of the promise that the desert shall blossom as the rose. In our enthusiasm for the fulfillment of prophecy we may forget the ethical involvements in the displacement of peoples by military invasion. Tiglath-Pileser and Nebuchadnezzar fulfilled prophecy in their day, too, but their pillage and violence were punished by a righteous God as great evils. No promise of God can make it right to seize the property of others, even if they have run away from it in fear.

Israel professes to be trying to be fair to the Arabs. At the time of the "trouble" the Arabs were urged by the Jews not to leave their homes. Those who stayed are living today in various communities and are not discriminated against. Four members of the national assembly are Arabs. The Israeli answer to the charge that the refugees were driven from their homes is that they were not driven out, but left at the command of Arab leaders. Some permission has been granted to refugees to return, especially in case of broken families. In the meantime Israel has ad-

mitted a host of Jewish refugees from all over the world, including many from Arab countries. These are being absorbed into the economy of the country as rapidly as possible. One sees the new arrivals in tent cities. But they are not hopeless like the Arabs. Everybody is busy in the booming life of the country. And soon the new settlers move into small but adequate houses, which are being constructed in extensive settlements in town and country. It is the Jewish claim that the economy of the country could not absorb all the displaced refugees, nor could it stand compensation to them. Economically, one must grant the truth of this, for Israel is a young country, struggling to keep its frontier life alive. Ethically, one must admit that there is a way to do anything that is right.

One is impressed with the industry in Israel. Everybody is laying his hand to something. There seems to be no land-owning class which is living on a laboring class. Roads are being built, agricultural projects are adding to food production, housing is going up. We saw no beggars. Though the country as a whole is poor, the poverty is not a stagnation.

One has the feeling that the change in the use of the land in Israel is inevitable. It is good land if properly handled, and simply must support more people than it would by grazing sheep and goats. Modern agriculture can do here what the Bedouin type of life could not. But there should have been a way to make this change without sacrificing a million people. It is not a question of whether the Arabs or the Jews should be permitted to live. They must both live, and they must live side by side. Israel and the Arab countries must trade with each other if all are to live. The no-man's land between them must become a friendly border. To bring this about is one of the chief tasks of the United Nations.

But what can we as a church do? We must have open minds, so that we can see both sides of the problem. We can be friends of both the Jews and the Arabs. We have a Gospel and a way of love which both need. Immediately we can support and expand the work of the Mennonite Central Committee among the refugees.

Though what has been done is only a drop in the bucket, it has been most significant. It is a true witness in the

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Oct. 7, 1927,  
*Mission Supplement*)

Several months ago communism was sweeping over China like a tidal wave . . . Today . . . the onward sweep of communism has been checked . . . [George T. B. Davis].

(From GOSPEL HERALD, Oct. 13, 1927)

Bro. Andrew Shenk having requested that the field in the South, including Texas, Louisiana, and Mississippi be placed in the charge of a younger man, the bishop body decided to give the charge to Bro. I. G. Hartzler [Mo.-Kans. Conference].

The brotherhood in Johnson and Iowa counties, Iowa, is actively planning to open up work in Iowa City.

The latest addition to our force of workers at the Publishing House is Bro. David Alderfer of Harrisonburg, Va. He is performing a much needed service in the press room.

. . . the lot was cast, falling on Bro. Rudy Stauffer [Wooster, Ohio].

The program of the Board of Education to provide an Endowment for our schools requires the united effort of all our forces. When we ask for \$210,000 for Goshen and Hesston Colleges to be given in three years, we are asking no small thing.

Up to the present time 201 students have enrolled [Goshen College].

. . . to date we have registered 160 students [E.M.S.].

At present the student body numbers 207 [Hesston College].

name of Christ to a people almost forgotten. The kind of selfless people we have sent to Jordania, and the high quality of the goods we have sent, have won respect and friendship. Mr. Jahshan wanted us to tell our people in America how much they appreciate what we have done. Much-needed help of the right kind won the friendship of the Bedouin chief who entertained us. We must replace the goods lost in the unfortunate fire at Jericho, and encourage our workers to expand their program. We must do all we can to bring hope to the hopelessness in the Near East.



# The Teaching of Jesus on the Divorce Question

By Russell A. Morgan

It is in view of the alarming increase in divorce and the lenient attitude that is expressed toward it and other sex offenses by professing Christians that this article is written.

God created man, male and female, and ordained marriage and the sex relation between them primarily for the propagation of the race (Gen. 1:28), and secondly, as a natural check upon fornication (I Cor. 7:2). This union was ordained for life with no provision for divorce for any reason.

After the Fall, the ungodly line of Cain in turning still further away from God, formed plural marriages in disregard of God's order of marriage. Gen. 4:19. Wicked sex practices have always been in every age an evidence that man has turned completely away from God. As time went on, these ungodly so influenced the godly line of Seth that they did the same thing and became so increasingly wicked, that God destroyed the world by the flood.

In the time of the patriarchs and later in Israel, plural marriages were contracted, which although not always because of lust, never had the sanction of God.

Abraham, at Sarah's urging, took a second wife (her maid), not from lust but in order to secure the promised seed. He suffered sorrow when God refused to consider Ishmael (Gen. 17:18, 19) and Sarah made him cast out Hagar and her son (Gen. 21:11).

Jacob, deceived by Laban, was still determined to have Rachel. God, however, did not sanction this plural marriage because Rachel remained long barren, which reproach came upon them both direct from God. Gen. 30:2. He suffered sorrows that would hardly have happened in a monogamous marriage. Reuben, his first-born, committed adultery with one of his father's concubines, Judah was guilty of immoral conduct with his daughter-in-law, and Simeon and Levi became murderers because of an insult to their sister. Jacob was deprived of Joseph, his favorite, for many years. It may be said to Joseph's credit, that when tempted to commit adultery he refused to sin against God.

David, in disregard of God's command for the king (Deut. 17:17), multiplied wives unto himself. This caused him to fall into his great sins of adultery and murder. Aside from that, he reaped a bitter harvest caused by disobeying God. His oldest son was guilty of incest with his half sister, for which her brother Absalom murdered him. Absalom, when restored to David's favor, tried to wrest the kingdom from his father, and as a

further mark of scorn, committed adultery with his father's concubines in the sight of all Israel. Adonijah also tried to wrest the throne from him. These things could hardly have happened in a monogamous marriage.

Solomon's many strange wives turned his heart away from the living God to idols whose worship was vile and inhuman. This could not have happened had he taken one wife from his own people.

These four men were all chosen of God, but God's blessing in its fullness never rested on their polygamous marriages, nor on any other such marriage. We must, therefore, conclude that His order is a union of one pair only, and for life.

God allowed Moses to provide for divorce (Deut. 24:1) for one cause only, uncleanness (whatever that may be interpreted to mean), quite likely moral impurity. The reason for this permission was Israel's spiritual immaturity. They were at this time unable to receive a higher revelation of God's will.

A thousand years later, when Israel should have grown spiritually because of the prophets whom God had sent them revealing His will unto them, we find that Malachi says, "the Lord, the God of Israel, saith that he hateth putting away" (Mal. 2:16). We may see from this comparison, that God's declaration of His will for man is always from a lower to a higher level. God, through His prophet, in effect declares that though provision was made for divorce in Israel's infancy, He now hates it.

Four hundred years later, in the fullness of time, God sent His Son into the world to give to man the highest revelation of His will. John 1:18. Jesus taught in Matt. 5:32, "That whosoever shall put away his wife, saving for the cause of fornication [adultery in the German version], causeth her to commit adultery: and whosoever shall marry her that is divorced committeth adultery." Some interpret this to mean that Jesus sanctioned divorce on the ground of adultery. Such interpretation is faulty and far from the truth. The teaching here is that a man putting away his wife solely for the cause of adultery does not make her become an adulteress, because she has already committed adultery.

It is inconceivable to think that He who taught that to be forgiven, we must forgive (Matt. 6:14; Mark 11:25) and that to be His disciples we must obey His commands (Luke 6:46), the chief of which is that we must love (John 13:34, 35), would teach that one should put away his wife for adultery without giving

her a chance to repent. Adultery, foul and disgusting though it is, can be forgiven by God (I Cor. 6:9-11) upon sincere repentance; so man must also forgive. Therefore, the innocent party, if a Christian, must upon repentance of the guilty party, forgive and receive him or her again in love. He dare not by securing a divorce condemn her to a life of further sin (if she marries again) that can only lead to eternal death. No adulterer can inherit the kingdom of Christ and of God. Eph. 5:5. Neither is it reasonable to say that God by the mouth of His prophet Malachi denounced divorce, giving no reason at all for allowing it, would then at a later time through His Son allow it for cause. God is immutable. Mal. 3:6.

The Apostle Paul, writing to Christian believers at Corinth (he calls them saints), states as an express command from the Lord Jesus Christ (I Cor. 7:10, 11) that divorce is forbidden for either partner. He says if the wife does separate in spite of the prohibition, she shall remain unmarried or be reconciled. In verses 12-15, speaking on his own apostolic authority, to couples of whom one only was a believer, he says the *unbeliever* may separate if he or she desires, stating the believer is not bound in such cases. This means the believer is not to renounce faith in Christ (cf. Matt. 19:29) in order to hold the unbeliever, not as some interpret it, free to marry. Paul here permits separation but not divorce, and for the unbeliever only. The distinction is that separation would allow a reconciliation whereas divorce would not.

There is absolutely no place in the life of a Christian for divorce. He dare not remarry because he would be committing adultery. If he secures a divorce, he thereby causes another to offend (Matt. 18:17), which would be bad for him. The argument is advanced that in cases of separation, a divorce is advisable because of making property conveyances. Is it more important to be concerned over a few thousand dollars or to obey God? Moreover, in some states property jointly owned is still jointly owned even though the parties are divorced.

Divorce is commanded only one place in the Bible. Ezra 10:10, 11. It was here commanded because the Jews had divorced their Jewish wives and had taken Canaanite wives against the command of God. They were therefore living in adultery with heathen wives. Divorce was here commanded to rectify the double sin of the unequal yoke and adultery.

The New Testament does not sanction divorce for any cause. The Scriptures against it are Mark 10:11, 12; Luke 16:18; Rom. 7:2, 3; I Cor. 7:10, 11; I Cor. 7:39; Matt. 5:32 and 19:9, with the exception of the parenthetical phrases.

One writer has the following to say regarding those parenthetical phrases. "It is sad that sin-condoning teachers, wa-



tering down the Word of God, to make it palatable to sinful humanity, will seize upon a thread of Scripture here or there to buttress their case, though it demands the blinding of their eyes to a multitude of Scriptures that do not support their wishful thinking. The two parenthetical phrases of Matt. 5:32 and 19:9 are sufficient Scriptural grounds for divorce for those who want to find an excuse for it, even though the rest of 'what is written' is plainly against it. We have always found that where there is an apparent discrepancy or contradiction in one or two portions from the prevailing course of Scripture, a careful examination will disclose the fact that no discrepancy exists, and that a reconciliation is easy. Certainly it is easier to reconcile the one to the many, than the many to the one. Benjamin Whichcote made the sage remark that if one has only *one* Scripture on which to base an important teaching, he will probably find on close examination that he has *none*. This is especially so when one portion cuts directly across the unmistakable teaching of other portions of Scripture."\*

The Dortrecht Confession of 1632, which is adhered to by the Mennonite Church in America, says regarding marriage, "We confess marriage between two believers of the different sexes as God instituted it between Adam and Eve, and as the Lord Jesus reformed it by removing *all* abuses that had crept into it, and restoring it to its first order."

Christian Fundamentals adopted by the Mennonite General Conference 1921, says "marriage between one man and one woman is a divine institution dissoluble only by death, on the part of a Christian it should be 'only in the Lord' and consistency requires that the marriage relation be entered only by those of like precious faith."

Notice in the above confessions of faith that all mention of divorce is conspicuous by its absence.

Dear Christian friends, God's standard of marriage is a union of one man and one woman only, for life and no divorce for any cause. We confess to believe this; why do we not adhere strictly to what we teach? The thought is creeping into Mennonite literature that Jesus condoned divorce for infidelity. Do we want to become sin-condoning teachers? Teaching the eternal Word of God to eternal souls is a solemn and terrible responsibility. We must be sure that we rightly divide that Word. Will we follow practically all of Protestant Christendom and lower this standard to suit the wishful thinking of sinful man?

"Vice is a monster of so frightful mien That to be hated needs but to be seen; But seen too oft, familiar with his face, We first endure, then pity, then embrace."

Jesus says He and the Father are one. John 10:30. That means they are one in thought and counsel. Therefore, if one says, "I hate this putting away," di-

## Pastoral

BY EDNA HULL MILLER

*The Saviour loved to travel*

*A quiet countryside;*

*Realities seem nearer*

*In nature's eventide.*

Oklahoma City, Okla.

orce becomes that abominable thing which God hates. The Son then will not sanction it on any ground. God cannot deny Himself.

Divorce is wrong because it parts "what God hath joined together." Remarriage after divorce is adultery. The Lord Jesus taught that both are wrong. Can we do less?

Marriage is honorable in all (persons, not the things done in its name), but whoremongers (those who marry solely for lust) and adulterers (those who break the marriage relation), God will judge. Heb. 13:4. Our bodies are the temple of God, and His Holy Spirit dwells in us and if any man defile this temple, him shall God destroy. I Cor. 3:16, 17.

God give us grace and strength to uphold purity of life and His standard of marriage by precept and example and not lower it to meet the inordinate affections and evil concupiscence of men. Only the pure in heart shall see God and without holiness no man shall see the Lord.

Divorce is never right morally. In the eyes of God and all those who see as God sees, one thing only can dissolve the marriage relation, death.

\*James R. Graham, in "Are There Carnal Christians," in *The Christian Ministry*, Vol. 3, No. 4.

Center Square, Pa.

## The Central Illinois Gospel Crusade

BY IVAN KAUFFMANN

Central Illinois has had the beginning of the revival movement that is spreading throughout the church. From July 25 to August 17 meetings were held every evening and on Sunday afternoon in the tent near Morton, Ill. Bro. Howard Hammer preached at every one of these services with a strong emphasis on Biblical Christianity. The preaching was straight from the Bible and was not bent to fit our sinfulness. As revival found its way to our hearts it seemed to be God's message for our day.

The Holy Spirit was at work during these meetings in a way in which many of us have never seen Him work before. Conviction set in deeply in all of our hearts, causing us to make new commitments to Christ. Only God knows how many decisions were made in the heart. There were 184 public decisions

made. Eleven were decision for full-time service. Twenty-five were first-time decisions for Christ. One hundred and forty-eight were reconsecrations to Christ. Even the public decisions would be enough to make the campaign worth while. No doubt the good that we don't know about surpasses even that which we do know.

The meetings began each evening at 7:30 with a song service led by Norman Hockman. Then the devotional period was led by the local and visiting ministers. The Lord sent us visitors from Canada on the north to Puerto Rico on the south and from Pennsylvania on the east to Colorado on the west. Quartets, trios, and octets supplied two numbers in song each evening. Following this each evening was the Gospel message. "Bring your Bible" was emphasized each evening. We were always urged to follow the message in our Bibles. The message covered a full hour or more each evening. The attention given these messages was always most excellent. Even when a hard rain made it hard to hear, the congregation listened intently to catch every word. Each evening the invitation was given. With the congregation standing, one, two, and sometimes three songs were sung, giving ample time and opportunity for any who wished to come forward. Any who felt the need of a public decision were invited to come forward as a public testimony that in the prayer room they were going to give their heart to Christ.

Many good things happened in the prayer room. Many found release from the bondage of sin. Many made the consecration of their lives complete. Many found assurance of salvation for themselves.

Following the regular meeting each evening a testimony meeting was conducted. Many found a real joy and strengthening for their Christian life in saying something publicly for Christ.

From this article there must not be omitted mention of the prayers of God's people. Many people prayed about these meetings before they began and while they were in progress. There was also an "around the clock" prayer service which lasted over two weeks with only several breaks. During those two weeks someone was on his knees in the tent every hour of the day and night, praying to God in behalf of these meetings. Some drove over 20 miles to take their place in this prayer chain. Certainly if there has been any good accomplished in this campaign, and there has been, part of the reason for it is the result of God's people praying.

These tent meetings are now history, but the effects live on in our hearts. God has blessed our hearts and we should be better disciples of Christ because of it.

Hopedale, Ill.

Success today is a nasty mixture of cash and gauds.—Selected.



## A Prayer for This Week

Accept the work of our lives, O Lord, as we lay it at Thy feet. Thou knowest their imperfections and we know. Of the brave purposes of the morning, only a few have found their fulfillment. We bless Thee that Thou art no hard taskmaster, watching grimly the stint of work we bring, but the father and teacher of men who rejoices with us as we learn to work. We have nought to boast before Thee, but we do not fear Thy face. Thou knowest all things and Thou art love. Accept every right intention, however brokenly fulfilled, but grant that ere life is done we may under Thy tuition become true master workmen, who know the art of a just and valiant life. Amen.

—Selected.

### Laurelville Church Music Conference

(In Retrospect)

Dear Mennonite Church:

You deserve to receive an official report of the Music Conference held at Laurelville, Aug. 25-29. I do not believe that I have ever associated with a larger, finer group of interested church musicians than this one. The registration figure went beyond 150 and the great majority of the group were in full-time attendance.

These church musicians came from Ontario and the following eight states: Indiana, Iowa, Maryland, Michigan, New York, Ohio, Pennsylvania, and Virginia. The group was a splendid cross section of a typical congregation; it included all ages from grandparents to young children. Almost immediately a big family feeling developed and its consequent blessing of real Christian fellowship.

The staff, composed of Walter E. Yoder, Mrs. Raymond Sala, Millard Detweiler, Earl Maust, and J. Mark Stauffer, served in a spirit of devotion and with dedication to their task. We thank the Lord that He led to the conference Dr. Kenneth Heatwole and his family and also three nurses, Isabelle and Grace Bumbaugh and Jean Garber. Their professional services were highly valued.

The daily program began at 8:30 with morning worship. Following this we had three class or lecture periods. At 6:30 in the evening we enjoyed a period of hymn singing; this was followed by a lecture and the chorus rehearsal.

The conference concerned itself with church music essentials, such as the history and development of congregational music, song leadership, children's music,

the different types of religious music, worship through singing, hymn authors, a voice class, and conducting classes.

The chorus was a most exceptional singing group; they had only six rehearsals to prepare for the program which climaxed the conference. This sacred concert was given at the Kaufman Church near Johnstown and consisted of six hymns and six great choral selections. Brother Walter Yoder stated that this was the best chorus of church musicians from eastern Pennsylvania to Iowa and from Virginia to Ontario. The program which they sang was both a blessing to the receptive audience and to the whole-hearted singers.

As a music conference body, we sang much; we prayed together; we attempted to think through the major issues in Mennonite Church music. Our conference at Laurelville was hallowed by the presence of the Lord; of this, there can be no doubt.

Dear Mennonite Church: We acknowledge, before God, the blessings you have brought to our lives through your choral, congregational music. We pray that you will refuse forever the tendency to follow other professional Christian bodies in their sacrifice of beautiful four-part, a cappella, congregational singing. May the Lord raise up strong, intelligent, spiritual musicians to aid you in the preservation and development of your most Scriptural, dynamic church music. This we pray for the glory of God's name and the blessing of all men everywhere.

In the name of Christ, Sincerely,  
J. Mark Stauffer, Director.

### Dealing with Repentant Transgressors

(The following paragraph is taken from the report of the *Joint Meeting of the Executive Committee and the Bishops of the Indiana-Michigan Mennonite Conference*, held at East Goshen Mennonite Church July 22, 1952)

The moderator conducted an open discussion on the subject of how best to help those confessing transgressions. Among the factors brought out were the following: How can we best rewin the transgressor? How can we best safeguard the good name of the brotherhood? How can we best bring the fallen member to peace? How can we best handle disciplinary cases so as to exert a wholesome influence on the other members of the church? The Bible teaches the three great principles of repentance, confession, and restitution. In a general way the confession should be as wide as the knowledge of the transgression. Where the sin is known only to God, it should also be confessed to God, unless further confession is necessary to get peace. Where another person is involved, restitution must be made. Where the sin is

## Prayer Requests —

Pray for Sister Waneta Brunk and Sister Evelyn Bauer, two of our missionaries who have been stricken with polio. Pray for the blessing of God upon their lives.

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray for a husband who is not interested in spiritual things.

(Requests for this column must be signed)

known by others a public confession is necessary to clear the name of the church, and also the fact of the transgressor's repentance. However, the caution was given that often sins thought to be totally secret were either known or suspected by others long before the person became penitent. Each case must therefore be handled in the light of the peculiar factors of that case. There is also much need of sanctified and sound spiritual judgment in deciding what to handle in private and what to bring before the church. It should also not be overlooked that private confession to a trusted and trustworthy spiritual counsellor has in it great blessing for the penitent soul. The final decision on how to handle each case rests with the responsible bishop. Each bishop should, therefore, be notified promptly of each case requiring disciplinary action.

### "A Thought of Him"

BY EDWIN RAYMOND ANDERSON

Let us here and now set aside a "touch of time" for a tender thinking of HIM. For surely, all thoughts which center about the precious Person of the Lord Jesus Christ, touch a tenderness which becomes turned, by the ministry of the Holy Spirit, into a thrilling and transforming thing.

Let us think of HIM, then. Indeed, who else is worthy of such thought, to call forth the fullest measures of the praise and worship and adoration of heart and soul and life and all? Must it not become "no man save JESUS ONLY," in the most vital and vibrant sense?

Let us think of HIM, with the help of that precious petal from the 45th Psalm, "Thou art fairer than the children of men: grace is poured into thy lips; therefore God hath blessed thee forever" (v. 2). A precious, prophetic portrait of the Holy One!

Let us take such Psalmistic words for our thoughts, for surely such words must



ever delight HIM. They bespeak the holy joy and pure delight of reaching forth unto Himself. For herein doth HE fill the view. HE becomes the Fairest of All, the Alpha and Omega, the Lily of the Valley, the One Altogether Lovely. Ah! human language always feels its weakness and breakdown at such moments!

Yet, there is a "language of the heart," more wondrous than words, far surpassing all lines of language. In the "holy quietness" of such lovely language, there cometh the stillness of heart before HIM. There is a feeding upon Himself, and a gracious growing up into Himself. All is found to be crux-centered about His peerless Person.

"Fairer than the children of men"! Ah yes! ever and ever much and more so! Do we not know this so well? With us, there are spots, blemishes, failings, limitations. None are free. But then, we turn from man, from even the highest and best, and "fall full-flood and full-orbed" upon Himself. And with what glorious contrast!

We may examine HIM from every angle. We may test HIM upon every proposition. And the answer will always advance with the all-satisfying sameness. "The coin rings true," or Scripturally, "I find no fault in this man" (Luke 23:4). So we well say. And the Father hath concurred! "This is my beloved Son, in whom I am well pleased" (Matt. 3:17).

In HIM there was no wrong, no woe, no weakness; nothing undone, nothing overwrought; nothing hasty nor hindering. Never is He "too little and too late" for hearts-need. His perfection forbids explanation and dispenses with all supposed apology.

Most balanced balance! There was love and mercy. There was warning and justice. There was wrath and there was warmth. Everything needful for the righteousness of the Father, detracting not one whit from everything necessary for the recovery of the creature.

And oh! but to think of that perfection! Standing in the very camp of the enemy, He could quietly query, "which of you convinceth me of sin" (John 8:46)? Just as quietly could He declare, "the prince of this world cometh, and hath nothing in me" (John 14:30).

A "touch of time" for a tender thought of HIM. But then, what does it all mean to you, Christian friend? What verily ought it to mean?

Simply this. He is worthy of the whole of life and living. He presents Himself to drive away the shadows which make for unsundered living, half-hearted consecration, and lukewarm obedience. He offers Himself in the overture to these hearts of ours so that we come to cry aloud, "My Lord and my God!" and surely then, as the Word did say, "then were the disciples glad, when they saw the Lord" (John 20:20).

Waterbury, Conn.

## OUR SCHOOLS

### Home Study

BY S. C. YODER, Director

Correspondence Department

Goshen College Biblical Seminary

Now that the school year has begun and educational institutions are open to receive the host of young people that are waiting at their doors, many will enter to enjoy the opportunities and benefits which these schools offer. They are favored as young people of few lands are and are to be congratulated.

But there are no doubt others, too, who would like to share in the privileges and blessings of study and fellowship in learning but are not now in a position to do so. Circumstances of various kinds prohibit such a venture but they nevertheless feel keenly the need of further preparation for service in the church, the Sunday school, the home, and the community, or for their own personal improvement and benefit.

There are at the present time many schools and colleges who have this class of students in mind and are offering Home Study courses designed to help those who are denied the privilege of continuing their studies in residence. These offerings may be taken for credit toward graduation or degree if the student so desires.

Almost from its beginning Goshen College has anticipated the needs of this group of people in its constituency and has at times offered correspondence courses which flourished for a time, then languished and were finally discontinued. The present attempt in this field was set up by George Lapp upon his retirement from mission work in India, and was carried on with success until his death. After that the present director was appointed to take up the duties where Brother Lapp left off. Since then several new courses have been added and the following are now ready:

New Testament Survey	3 Sem. hrs.
Gospel of John	2 Sem. hrs.
Life of Christ	3 Sem. hrs.
Old Testament Survey	3 Sem. hrs.
Old Testament Poetry	3 Sem. hrs.
Church History Survey	2 Sem. hrs.
Missions	2 Sem. hrs.

All of these courses may be taken for college credit if the student so desires. Between forty and fifty have registered in this department the past year. A number of these have completed their work, and several among them have registered for the second course. New ones are constantly added. Some of these students are teachers in public schools who wish to earn credit toward their graduation. Others have taken one or more such courses for their own personal benefit

and satisfaction. Those who cannot enter college or Bible school are invited to consider this opportunity for Home Study under the guidance and with the help of the director of the department and secure the blessings which the study of the Word brings with it.

This is a good time to take advantage of the opportunity to study the Bible and related subjects. Our church activities call for more teachers and people who are equipped with such a knowledge of the Scripture as will enable them to do their best in the service of the kingdom. Parents can profit by this study and young people whose school days are over can profitably engage in studies of this kind and thus fit themselves for greater usefulness in the field of service to which God has called them.

Address S. C. Yoder, Director, Correspondence Department, Goshen College, Goshen, Indiana, for further information. He will be glad to assist in any way those who are interested and help them with their plans, and with the selection of such courses as will be of the greatest value to them. It is the hope of the director, the officials of the college, and the Board of Education that many will avail themselves of these facilities and prepare themselves for the greatest usefulness in life in these days when there are such wide fields and large opportunities open.

### A Man of Action

BY STANLEY C. SHENK

Many of the paintings of Jesus are little better than an insult to the son of God. They show a feminine, weak, irresolute face and dainty, delicate hands. Our Saviour had been a workman until He was thirty years of age. He had almost certainly helped in His father's carpenter shop. He knew what it was to push a plane and swing an adze. He had muscles. Moreover, He was a man of the out-of-doors. After He began His ministry, He slept in the open, and covered great distances on foot. He was bronzed and stalwart. He was a man of action, and He proved it when He made a whip of cords and cleaned house! Out went the cattle and the sheep in a bleating, bawling stampede! Out went the cursing cowboys and the wheezing, indignant bankers. Away flew the pigeons in a flutter of white wings—and how those silver coins must have gone rolling across the pavement! I wish I could have seen it all.—*Herald Youth Bible Studies.*



# CHURCH MUSIC

## Lowell Mason, Father of American Church Music

BY SYLVIA GROSS

Lowell Mason, often called the father of American church music, was born in Medfield, Mass., in 1792. As a small boy he made it evident that music was a great part of him. When he was sixteen, he was directing a choir and was a teacher of singing classes. In a few years Mason turned southward to Savannah, Ga. He worked there as a bank clerk as he continued to conduct, teach, and practice his own music. In the course of these labors and with the help of another musician by the name of Abel, he arranged a collection of psalm-tunes based on "Gardner's Sacred Melodies." It was adapted to tunes extracted from the works of Haydn, Mozart, and Beethoven. This collection was published by the Handel and Haydn Society of Boston in 1822.

Five years later, Mason decided to return to the north, stationing himself in Boston, to become president of the Handel and Haydn Society. But he was more interested in the introduction of music as an essential element of education in common schools and it was not long before he left the society of which he was president, and with G. J. Webb he established the Boston Academy of Music in 1832. Six years later he received the permission to teach in all the schools of Boston and he introduced the Pestalozzian system into all his public school music teaching. His teachers' conventions drew musicians from all over the nation.

He was the pioneer in songbooks for juvenile use, both sacred and secular. In 1829 he compiled the "Juvenile Psalmist," probably the first book for music in Sunday schools. In 1830 his "Juvenile Lyre," the first American school songbook, was publicized and in the following years numerous others were published.

The publication of his collections and manuals brought him a handsome fortune. His first trip to Europe in 1837 was intended for the study of German methods of teaching music. This man, who said of himself that he "spent twenty years of life doing nothing save playing all manner of musical instruments," was largely a self-educated personality. He had, however, enough formal education to receive his Doctor of Music degree. One of America's first teachers of public school music, Mason owed his unquestioned success to perseverance, energy, and enthusiasm. He had remarkable power as a leader and organizer, due to a variety of characteristics. His

keenness of intellect, patience, and ability to marshal and impart information, and his enthusiasm about everything pertaining to the application of music to popular education as an art made him what he was.

He was a fertile composer of hymn tunes which are, perhaps, lacking in originality and power, but are straightforward and easy to sing. Many other hymn tunes he arranged from various sources. All of them have had a wide use in the hymnbooks of all denominations. More of his compositions are found in the "Church Hymnal" than any other composer's.

Among the scores of his popular hymn tunes, "Olivet" has an interesting origin. Dr. Ray Palmer, teacher in a ladies' school in 1830, wrote a hymn that was not exposed to the public until 1833. It was placed in a pocketbook, where it remained for a long time. One day Mason asked him if he had not some hymn to contribute to his new book. The pocketbook was brought forth and the hymn, "My Faith Looks Up to Thee," then three years old, was brought to light. Dr. Mason, attracted by the hymn, asked for a copy. They stepped into a Bostonian store and the copy was made with no further comment. Mason was so interested that he wrote a tune, "Olivet," to which it is usually sung. Several days later Mason met Palmer on the street and told him, "You may live many years and do many good things, but I think you will be best known to posterity as the author of 'My Faith Looks Up to Thee.'"

Mason's "Missionary Hymn" tune, like the hymn to which it was sung, "From Greenland's Icy Mountain," was written in only a few moments of inspiration. Mary W. Howard of Savannah, Ga., was so impressed when she read the words that she requested Mason, the young bank clerk, to write a tune for them. In a half hour he handed her the tune which is now well known the world over.

Mason's arrangement from a Gregorian chant entitled "Hamburg" illustrates his knowledge of the greatness of simplicity. The tune uses only five tones of the scale and yet shows the dignity and solemnity of the great hymn to which it is set, "When I Survey the Wondrous Cross."

"Dennis" and "Naomi" were purchased by Mason while in Europe. He found the melody of "Dennis" in manuscript form and arranged it for use as a church tune. Mason's tunes were popular for a while, and then for a time they were disapproved by "high brow" musicians. In late years they are returning with new favor in hymnbooks.

The tune "Watchman" is done well to antiphonal singing. "Harwell," the tune written for "Hark, Ten Thousand Harps and Voices," was changed in later years so that it would sing with more unity. "Bethany," his tune for "Nearer, My God, to Thee," was played by the ship's band on the sinking Titanic in 1912.

Forty-five of Lowell Mason's tunes are in our "Church Hymnal." Several of these I have discussed briefly in order to show the characteristics and features of his work. The remaining tunes are further proof of his outstanding contributions in this field.

Doylestown, Pa.

## Is Singing in the Home a Lost Art?

The greatest revival the Christian Church has ever known was the Reformation, and the genuineness and depth of that revival are attested by the 80,000 hymns that voiced the faith, the aspirations, and the devotions of the people. The Gospel was not only preached into men's hearts; it was sung into them, and but for that singing it is doubtful whether the Reformation could have succeeded. Where there is a living faith it is bound to make itself vocal in poetry and song.

This leads us to ask whether "psalms and hymns and spiritual songs" are as much in favor as they were even ten years ago. Has not some other kind of music ruled them out of many churches, where congregational singing is by no means encouraged as it should be? But what is still more significant and deplorable is the absence of religious singing in the home. Many can recall how, even at social gatherings in the home, it was considered good, delightful exercise to inject into the recreations of the evening hours the singing of hymns that never die. Why should it be so rare a thing to hear such melodies in the home today? We remarked to someone whether it had ever struck him how little Christian music is heard in most of the so-called Christian homes, and he replied: "Yes; the jazz music of the vaudeville theater as it screeches through radio sets is about as high as the art of music reaches in most homes."

A songless Church is a dying Church, and a songless Christian is a dying Christian. Even when the vocal gift of song is lacking, there is such a thing as loving spiritual songs and of "making melody in the heart." The art of such singing needs to be revived in the home. As Luther often said, the devil can find little chance to disturb the peace of the family where hymns and spiritual songs are heard. Cannot something be done to revive this lost art?

—Australian Lutheran

We can dimly see the way but not without God beckoning.—Selected.



# FOR OUR SHUT-INS

But he knoweth the way that I take:  
when he hath tried me, I shall come  
forth as gold.—Job 23:10.

## His Way to Bless

*If all my years were summer—  
Could I know  
What my Lord means by His  
"Made white as snow"?  
If all my days were happy—  
Could I say,  
"In His fair land He'll wipe all tears  
away"?  
Were no graves mine, might I not  
come to deem  
The life eternal but a baseless dream?  
My winters, yea, my tears, my  
weariness,  
Even my graves, may be His way to bless.  
I call them ills, but surely there  
can be*

*Nothing but good that brings Him  
near to me.*

—Selected by Lydia Pearl Shenk.

## No Tears in Heaven

*What if our bark, o'er life's rough wave,  
By adverse winds be driven,  
And howling tempests 'round us rave—  
There are no tears in heaven.*

*What though affliction be our lot,  
Our hearts with anguish riven,  
Still, let it never be forgot—  
There are no tears in heaven.*

*Our sweetest joys here banish, all,  
And fade like hues at even;  
Our brightest hopes like meteors fall—  
There are no tears in heaven.*

*The mourner sad, who, drowned in grief,  
Hath long in sorrow striven,  
Shall find at last a sweet relief—  
There are no tears in heaven.*

*Thou, God, our joy and rest shall be,  
And sorrow far be driven;  
And sin and death forever flee—  
There are no tears in heaven.*

—From Mother, Home, and Heaven.

## Guide

"He will be our guide even unto  
death" (Ps. 48:14).

To see the beautiful places in the  
world, we must have a guide, for often  
we do not see these beautiful things be-  
cause we do not know the way.

The same is true with life. Would we  
see the beautiful things of life? We  
must have a Guide, and wonderful is the  
thought that there is a Guide who knows  
the way to all the beauties of life, never  
falters when showing us the way, and  
will mark out the path to all who will  
follow Him. Yes, we will see the beauties  
of life if we only let this Guide, Jesus,  
lead. He will lead us through darkness  
and shadows, and bring us safely into  
the beauties of the sunlight, for indeed  
He knows the way. Step by step, He will  
go before us, marking out our path,  
leading us to the most beautiful things of  
life, and at last will bring us safely to  
the homeland. So today, why not beg of  
Him?

Jesus, meek and gentle,  
Son of God most high,  
Pitying, loving Saviour,  
Hear Thy children's cry.

Lead us on our journey,  
Be Thyself the way  
Through the earthly darkness  
To the heavenly day.

—George R. Prynne.

When life's toils and troubles come,  
and darkness seems to hide our way, we  
will never fall by the wayside if we are  
following this Guide. Trust Him, we  
beg, for He loves us with a love that will  
never let us go. Ask for this love, and  
happy will we be, as we onward go, for  
then we can say,

Whate'er my God ordains is right;  
Here will I take my stand,  
Though sorrow, need, or death make earth  
For me a desert land.  
My Father's care  
Is round me there,  
He holds me that I shall not fall;  
And so to Him I leave it all.

—Samuel Rodigast.

We will know no anxious days with  
our hands held by the Father, for in His  
hands lie all strength and courage to  
overcome doubt and fear, and the things  
we need in order to live our lives in  
such a way that they will be pleasing in  
His sight, for did not this Guide say,

Come unto me, dear children,  
And I will give you light!  
O loving voice of Jesus,  
Which comes to cheer the night!  
Our hearts were filled with sadness,  
And we had lost our way,  
But morning brings us gladness,  
And songs the break of day.

—Charles Wesley.

Won't you let this Guide lead? He  
will be the light that will follow us all  
the way; He has the way; He has the  
words of comfort, gladness, and courage;  
and if we will let Him lead us all the  
way, when we come to the land of "Over  
Yonder," we will find that all will be  
well with us, for upon entering the "City  
of Gold" great will be our joy and glad-  
ness, for

No chilling winds, or poisonous breath,  
Can reach that healthful shore;  
Sickness and sorrow, pain and death,  
Are felt and feared no more.  
—William B. Tappan.

There fragrant flowers immortal bloom,  
And joys supreme are given;  
There rays divine disperse the gloom:  
Beyond the confines of the tomb  
Appears the dawn—of heaven.

—Samuel Stennett.

—Holland R. Wilkinson,  
in "Sunshine Hour."  
used by permission.

## Criticism Versus Commendation

There was trouble aplenty in the  
Wood home where two boys, aged three  
and five, just wouldn't eat. Their par-  
ents scolded, spanked, threatened, re-  
fused them between-meal snacks—all to  
no avail. Eating time was never a happy  
occasion. Help came in a most unex-  
pected way. The mother of Mrs. Wood,  
seriously ill, asked for her daughter's  
services. Mr. Wood's mother in a distant  
city came to direct the household.

During the first meal Grandmother  
was a silent observer. She sensed the dif-  
ficulty. First of all, she had a private  
conference with her son. When dinner-  
time came, tempting morsels appeared  
on the boys' plates. As soon as Thanks  
had been returned, the father began to  
tell of childhood experiences. The boys  
sat open-mouthed. Grandmother had  
stories in reserve too. Finally, curiosity  
induced the boys to taste their food.

In the months that followed, Grand-  
mother commended the boys for every-  
thing praiseworthy; food was never men-  
tioned at mealtime; their antics were  
ignored. They began to eat heartily.  
Mrs. Wood came home to a happy fam-  
ily.—D. Carl Yoder.

## EXPRESSIONS OF APPRECIATION

We wish to express our thanks and apprecia-  
tion to all who have so kindly remembered us  
with cards, letters, prayers, and flowers at the  
time of the passing of our daughter, Phyllis.  
May the Lord abundantly bless each of you.—  
J. Eby Clark and family, Route 1, Manheim, Pa.

We wish to thank our many friends for their  
cards, prayers, and acts of kindness during Sister  
Horst's stay at the hospital and while con-  
valescing at home. May God bless each of you.  
—Mr. and Mrs. Lloyd Horst, Dayton, Va.

We wish to thank our many Christian friends  
who have been and are continuing to remember  
us in prayer. We know that it is because God  
has heard and answered these prayers that Evely-  
n is making progress in her recovery. Your  
encouraging letters, cards, and gifts have been  
sincerely appreciated. May God bless each of  
you.—Royal and Evelyn Bauer, Route 2, Holl-  
sopple, Pa.



# TO BE NEAR TO GOD

THEME: SPIRITUAL LESSONS FROM CHILDHOOD

Sunday, October 12

When I Became a Man. . . . I Cor. 13:11.

These gallant words of the great apostle have come down to us through the centuries, challenging Christians of all time to attain their full stature in Christ. The normal activities of childhood are right and good in their place, but when a supposedly grown man acts like a child, it is both contemptible and pitiable. This is even more true in the spiritual sense than in the physical, for the child of God has recourse to the unlimited power of the Eternal Father and there is no excuse for him to act like a child.

Monday, October 13

A Little Boy's Pockets. Eph. 4:26-32.

A piece of string, a broken wheel, last year's dog license, a few shiny stones, some burned match sticks, and a rubber band. It was washday and I found these in a little boy's pockets. I smiled over them tenderly. They were his treasures. To me they were only trash. I laid them down on the shelf, knowing that he would ask for them again, but it just occurred to me as I did so how much like children we Christians often are. We carry around in the pockets of our lives petty jealousies, nasty tempers, gossiping tongues, envy, selfish ambitions, pride, and an unhealthy love for material things. Treasures? Well, aren't they? We let them grow there. And when we are reproved by the evil fruit they bear, we call them "weaknesses" instead of being honest and calling them "sin." In the sight of God, we are very much like little children.

Tuesday, October 14

Isa. 28:10.

"Haven't I told you a dozen times not to do that!" Sounds familiar, doesn't it? You heard it when you were a child, and when you are a parent you are guilty many times of repeating it. A child might have to be told a dozen times. Maybe a hundred. Growing up is a long process. But are we adults any better? We must be reminded over and over of our duties and obligations to Christ. One doesn't have to know much about Israel's history to appreciate God's infinite patience with them. Yet, each of our individual lives is a similar history, only in condensed form.

Wednesday, October 15

Heb. 12:1, 2.

The little boy who can't sleep because of the excitement of a ball game which he has just seen, or because of a marble tournament in which he is participating, can be forgiven. These things belong to childhood. But when a grown Christian confesses that he hasn't been able to sleep for a week because of his anxiety over his favorite ball team's precarious place in the pennant race, then one

has to wonder whether pleasure hasn't become a weight "that doth so easily beset." That same man may never have had a sleepless night over the much more serious condition of a lost soul. Whenever anything, whether it is sports, radio, books, music, or even our work, legitimate though it may be, becomes so important to us that it robs God of our best, then it is time to lay it aside so that we might run the race more effectively.

Thursday, October 16

Isa. 6:8

One of the common characteristics of childhood is the child's attachment to home and familiar things. It must be so, for the little child's experience is very limited and he is not able to adjust rapidly to sudden changes and unexpected things. But when an adult becomes so entrenched with the comforts of life and his own selfish ambitions that he will not hear God's call to fields of greater service, then he is still a child indeed. We say, "Oh, I'd like to go, but—" and then we offer excuses which can be summarized briefly: "I am too selfish." When we are at home where people know us, our egoistic tendencies are greatly inflated, but when we are lost on the uncharted fields of service and cannot rely on our family name to impress folks, we begin to attain a fuller stature in Christ.

Friday, October 17

Teacher's Pet! Rom. 2:6-11.

When we were children in school and some other child was ahead of us, we were prone to label the star pupil "teacher's pet." There is something in us that makes us want to excel, and one of the hardest things for us to face is defeat in the presence of another's victory. Yet, perhaps we knew all the time that we had not done our best, for if we had, we could have been a star pupil, too. Adults often belittle a successful person by saying sarcastically, "Oh, he just gets all the breaks," or, "If I had the pull that fellow has, I could do that, too."

Saturday, October 18

The Child Forgives. Gen. 45:4-15.

A little child's forgiveness is a beautiful thing. He forgives perfectly. No matter how great or small the wrong, he holds no resentment or malice and the incident, no matter how painful at the time, is forever forgotten. Oh, yes, we adults forgive, too—after a fashion—but our feelings toward others are often colored long afterwards, even though we say that we have forgiven. Joseph's forgiveness of his arrogant brothers depicts well what real forgiveness is.

O God, help us to be like little children in spirit and yet to act like the men and women that we ought to be. Amen.

—The late Clara L. Hershberger.

## JESUS DEMANDS SINCERITY

Sunday School Lesson for October 19

(Matthew 6)

"Take heed." These words of Jesus suggest danger, subtle danger. In what phases of our living is warning necessary? How the hearers must have been surprised to hear the new Master say, "Take heed that ye do not your righteousness before men to be seen of them"! Surely there is merit in righteous acts? No. "Our righteousnesses are as filthy rags." The righteousness which is of God by faith of Jesus Christ—this is that which God can approve.

What is this great danger that may stand in the way of the happy (blessed) life? Examine with the pupils Jesus' warnings concerning each of three righteous acts. Similar warnings might be given today to many acts done in the name of religion.

Giving alms is much needed by the poor and is approved by Jesus again and again. But it must be from a pure motive with no ostentation, not for the approbation of men nor for credit with God on one's salvation. It gives no credit.

Prayer, real communion with God, was much practiced by Jesus and is associated with all saints. But there is danger in just saying prayers, vainly repeating words, long prayers (all public prayers should be short), or measuring religion by the prayers.

Fasting may express self-discipline for religious growth and it may not. It all depends on the motive. Anything done to make a show of piety is certainly out with God.

We are not commanded to make our light shine. We must have the light, the life, and it will shine out. One high-school boy told me he thought he was a Christian because he wore his plain coat all through high school. We can't make ourselves religious in the least point. Herein lies the danger in all forms of religion. Men can tell when we have really been with Jesus.

How often men and women desiring to be spiritual have taken on some outward expressions of religious living. But God looketh on the heart. True religion is one's true relation to God and Christ. One young girl said, "How would people know I am a Christian if I didn't wear my covering?" Too bad she didn't know the true reason for covering her head in times of prayer.

When one begins thinking about one's reputation for sanctity, for piety, for merit with God there is danger in the living. Beware! Playing religion is very dangerous. This is the hypocritical life that Jesus condemns so severely in Matt. 23. Jesus demands sincerity. Are you sincere in your worship, in your public testimony, in your observance of the ceremonies of the church, in your condemnation of sin?—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Bible is a book-making book. It is a literature which provokes literature.—C. W. McAfee



# FIELD NOTES

Bro. John R. Mumaw, Harrisonburg, Va., was the guest speaker at the annual conference of historic peace churches held at Waterloo, Ont., on Oct. 4.

Bro. Paul Swarr was licensed on Sept. 28 to serve as assistant pastor at St. Jacobs, Ont.

The Locust Grove congregation, Belleville, Pa., gave a program at the Maple Grove Church on Oct. 5.

The Johnstown Mennonite School sent a group to give a program at the First Mennonite Church in Johnstown the evening of Sept. 28.

Bro. George R. Brunk spoke at the "Christ for Greater Johnstown" prayer meeting held at the Westmont Presbyterian Church in Johnstown on Sept. 29.

Myron and Geraldine Ebersole will show colored slides on their Arab Refugee work with MCC in Palestine at 7:30, Oct. 11, in the Guernsey Sales Pavilion, five miles east of Lancaster on the Lincoln Highway.

A united Christian day school opened at Upland, Calif., on Sept. 5.

A young people's retreat sponsored by the South Pacific Conf. was held at Camp Stevens, Big Bear Lake, on Sept. 6, 7.

Bro. Mervin Miller, representative of the relief section of MCC presented relief needs at Metamora, Ill., on Oct. 3.

Summer Bible school reports are due now. Every summer Bible school superintendent should see that the report of his school is mailed to the district secretary and the district secretary should see that these reports are mailed soon, in summarized form, to

C. F. Yake, Secretary of summer Bible schools, Scottdale, Pa.

Five persons were baptized at Blooming Glen, Pa., on Sept. 21. Bro. Paul Lederach officiated, assisted by Bro. Joseph Gross.

Bro. Paul Lederach, Scottdale, Pa., preached at the Harvest Home Service, Blooming Glen, Pa., on Sept. 20.

A music conference was held at the Olive Church, Elkhart, Ind., Oct. 3-5, with J. Mark Stauffer and Walter E. Yoder as speakers.

Bro. Harold Sherck from the MCC office was scheduled to meet with Wayne Co., Ohio, ministers on Monday forenoon, Oct. 6. In the afternoon he counseled men of draft age, and in the evening a public meeting was held.

A group from the Strasburg, Pa., Sunday school gave the program at the South Christian Street Mission in Lancaster, Sunday evening, Sept. 28. On Oct. 28 the MYF from the congregation will have charge of the meeting at the Water Street Rescue Mission.

Bro. Harry Wenger, Wellman, Iowa, and Bro. W. J. Dye, La Junta, Colo., audited the books of Hesston College the last week of September.

Bro. E. M. Yost, Denver, Colo., will teach Bible doctrines to the young people of the congregation during the Sunday school hour this quarter.

Bro. John W. Snyder has been appointed manager of the Golden Rule Bookstore, a Canadian branch of the Mennonite Publishing House, at Kitchener, Ont. Bro. J. C. Fretz, who is retiring as manager, will continue his connections with the store at the present.

Change of Address: Benjamin F. Martin, Ronks, Pa., to 395 East Cobb Avenue, Crestview, Fla. Bro. Martin has moved to Crestview at the request of the itinerant evangelizing committee of the Lancaster Conf.

The Mennonite Hour chorus, a group of twenty young people under the direction of Bro. Earl Maust, furnishes the music for the Mennonite Hour broadcasts at Harrisonburg, Va.

Dr. Harry Hager, minister of the Dutch Reformed Church in Chicago, spoke in chapel services at Hesston College on Sept. 11.

Bro. Paul G. Stoltzfus is in charge of a new work begun this summer at Petrea, two miles east of Jackson, Ohio. Services are being held in an empty church there.

## Notice

Persons coming to the annual meeting of the Mennonite Board of Education at the Beech Church, Louisville, Ohio, Oct. 15-18, 1952, and wishing to be met at the bus or railroad depot, should notify Arthur D. Miller, R. 1, Louisville, Ohio, Tel. 3926, of the time of their arrival. They will be met either at Canton or Alliance. If it is necessary to call during Board session time, call directly to the Beech Mennonite Church, Louisville, Ohio. Obtain telephone number from information.

Groups from the Benton, Ind., congregation gave programs the evening of Sept. 28 at Crumstown and Plato.

The Mennonite Publishing House co-operated with denominational bookstores in Pittsburgh in furnishing a sales service at about 75 of the community observances which featured the publication of the Revised Standard Version of the Bible. We had personal representatives at nine of these places. Contrary to expectations, the more expensive leather binding seems to be more in demand than the buckram.

A Christian life conference was held at the Steinman A.M. Church, Baden, Ont., Oct. 2-5. Speakers were H. Clair Amstutz, Goshen, Ind., A. Grace Wenger, Harrisonburg, Va., and B. Charles Hostetter, Harrisonburg, Va. Topics related to the home and social life.

Bro. Daniel Stoltzfus, who recently returned from a term of relief work in the Orient, and who is now a student at Goshen College seminary, is teaching a course in the Gospel of Luke each Wednesday evening at the Olive Church, Goshen, Ind.

Bro. Ben Brenneman, 88 years of age, of Wakarusa, Ind., accepted Christ and was baptized as a member of the Olive congregation on Sept. 21.

Bro. Grant Stoltzfus reports that the Richmond, Va., public library has catalogued seventeen books by Mennonites or about Mennonites. These include most of our recent publications.

Bro. Vernon Roth, minister of the Bethel Church near Washington, Iowa, is enjoying some further training at Hesston College this year.

Bro. Clayton D. Bergey, Fentress, Va., preached the sermon at the dedication of the new Mennonite mission church at Norview, Va., on Aug. 31.

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## Calendar

Annual meeting Board of Education, Beech Church, Louisville, Ohio, Oct. 15-18.
Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.
Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
Stewardship Conference, EMC, Harrisonburg, Va., Nov. 8, 9.
General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.
South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Brother and Sister J. Delbert Erb expected to move from Bragado, Argentina, to Buenos Aires during the last week of September. They will be assuming more responsibility at the Missionary Center and the Head Mission Office and will also continue Spanish study with an experienced teacher.

Brother and Sister Don McCammon, former missionaries to China, were formally appointed to missionary work in Japan at the September 24-25 Executive Committee Meeting. They have tentative sailing arrangements from San Francisco on December 20 on the SS President Cleveland.

James Lark, Superintendent of the Bethel Mission in Chicago, spent a part of September 29 and 30 at Mission Board Headquarters in Elkhart working with the Publicity Department in getting out a pamphlet describing the program and needs for the new building at the Bethel Mission. Time was also spent in planning some itineraries for visiting churches in the interest of the new building project.

Visa for entrance to India has been refused to Brother and Sister Jacob Flisher. A reply on the application for a visa for Brother and Sister Eugene Blosser has not yet been received. Political difficulties in various countries in the Far East are on the increase. The brotherhood is requested to make this matter one of earnest intercession.

Lester Hershey, Director of La Hora Del Calvario, our radio broadcast in Spanish from Puerto Rico, writes, "We have distributed 500 copies of our booklet to radio listeners. Cards and letters are coming in weekly from everywhere."

L. C. Hartzler was appointed by the Mission Board Executive Committee on September 25 to the newly created office of Secretary for Publicity and Church Relations. In this office he will be the new editor of the Missions section of the Gospel Herald, will have charge of missionary education, Fall and Spring Missionary Day bulletins, and all matters of publicity and church relations. Arranging for missionary speakers and itineraries for missionaries on furlough will also come within the scope of his interest.

Bro. Samuel E. Miller, missionary in the Argentine Chaco, writes: "It is now reasonably sure that I will be going regularly to Lot 4. We expect to move one of our native helpers there and I hope to make a mud shack there to stay in while I spend time there each month in classes, etc."

Sister Martha Detweiler, worker in the Denver, Colo., mission visited Mission Board headquarters on September 26.

At the September 28 evening service at the Roselawn Church in Elkhart, Ind., the secretarial staff of the Mission Board headquar-

ters gave a program in which they presented the various phases of the work done by the Board.

At a recent meeting of the missionary workers in the Argentine Chaco their conviction was reaffirmed that missionaries among the Indians there should learn to use the Toba language. The Board Executive Committee on September 24-25 agreed to try to make available to them, as soon as a qualified linguist can be found, someone to aid them in reducing the language to writing, and preparing a grammar for it.

On Sunday morning, September 28, Bro. Wilbur Nachtigall, missionary on furlough from Puerto Rico, spoke to Christian Workers Band, Goshen College, on, "Through the

## Your Treasurer Reports

At a recent meeting of the Executive Committee the Treasurer's report indicated the following significant figures relative to the financial position of the Mission Board as of August 31. Total contributions received since April 1, 1952, amounted to \$201,821.01; total disbursements for this same period were \$262,339.13. This indicates that during these first five months of this year we have had a decrease in total operating funds of over \$50,000.00.

In looking through the report we note two main mission areas which seem to lack support. One of these is India and the other our city mission program. It is very unusual that India accounts show a net deficit and yet that is true at the present time. Our city mission accounts usually do not receive sufficient designated funds. On the basis of this report, I believe it would be well for us to review our giving and to remember these particular areas of mission work. Funds for India can best be used if designated for the India General Fund. Contributions for city and rural missions may be designated for any particular mission station as all of them show deficit accounts.

The above picture indicates that it is more attractive or challenging to give to the newer mission projects. We should point out, however, that it is very vital that we continue our basic support of the established mission fields of the church. Contributions designated for the General Mission Fund are always appreciated as such funds are then allocated to meet the above deficit items. May the Lord continue to direct as we labor and contribute to the mission program of the church.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

Bro. Don Snapp, staff assistant in the office for Service and Relief, terminated his services on October 1, 1952. Don has been director of the summer service program for the past two years.

Bro. Boyd Nelson has been appointed Acting Secretary for Service and Relief beginning October 1, 1952, to replace L. C. Hartzler, who takes up his duties as Secretary for Publicity and Church Relations.

Residents in the Central States area and other interested persons from the entire church constituency are asked to remember the new Central States Area Mental Hospital, being sponsored by the MCC Mental Health Section, when they plan their giving. The Central States Hospital, to be constructed at Newton, Kans., will serve that area as Brook Lane Farm is doing in the East and King's View Homes in the West.

The Mennonite Relief Committee at its September 26 meeting authorized the enlargement of the Voluntary Service program to help place the young people who desire to perform acceptable draft service within the framework of the church program. Appointments of 22 young people were also approved.

The Elkhart Relief and Service Office has been approved by the Indiana State Selective Service director for using the services of two I-W men. The immediate need is for someone who can give assistance on the administrative level. Inquiries from qualified persons are solicited.

Eyes of a Missionary." Also present were Johnny, Rosemary, Ramon, and Barbara Helen, the Nachtigalls' adopted children, who sang several songs in Spanish.

Ruth Bean, missionary under appointment to Japan, called at Mission Board headquarters in Elkhart on Thursday, September 25.

Our missionaries from the Argentine Chaco write that the Baptists have invited them to begin work at Saenz Pena, the post office and railroad center for our work in the Chaco. A similar invitation is extended in Tres Isletas and the town of Castelli.

Due to a city-wide evangelism meeting in Obihiro, Japan, by Dr. Kagawa, a new class of inquirers is under instruction by Carl Beck.

Bro. Glenn Martin, who has served as superintendent of the Lima, Ohio, mission for a number of years, is expecting to take up his duties as chaplain at the La Junta Hospital and Sanitarium by mid-October. The congregation at Lima planned to take up the question of his successor at an evening meeting on October 1.

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## Diary Entries, Bragado, Argentina

BY DELBERT ERB

**July 25, Friday.** Tomorrow our special meetings begin. Today I was looking through the Mennonite Yearbook which I received recently. I noticed how little our church here in Argentina has grown during the last few years. Membership even dropped during 1951. I also thought of the fruitless discussions we missionaries too often engage in about our undeserved material blessings. I thought about unkind criticisms which were made of fellow brethren, both missionary and national. I thought of those crowds I had seen in Buenos Aires the day before yesterday. O Lord, forgive us our many faults. Send Thy revival in spite of our imperfections.

**July 26, Saturday.** Bro. Ainscough arrived this noon. He is staying at Siebers. His sermon this evening was on "The Need of Revival." Most countries have been having revivals except Argentina. He pointed out the need for right living among believers. All selfishness and pride must be done away with and much time must be given to prayer. At the close of the service various members volunteered to spend certain hours of the day in prayer. Thus a chain of prayers are ascending continually to the throne of God, from six o'clock in the morning until the time of the service in the evening.

**July 27, Sunday.** This morning we heard the news of Eva Peron's death. Sacred music was played over the radio all day. We heard The Messiah, St. Matthew's Passion, Elijah, and others. Bro. Ainscough preached on Psalm 23:1 this morning. Three persons responded this evening to the simple story of salvation which he explained. The father and daughter had been on the prayer list of some of the members. The other girl has been attending services and young people's activities but had never made a stand. O Lord, teach these three Thy will. May they remain faithful unto the stand they made this evening.

**July 28, Monday.** A rainstorm this afternoon made the 3:30 chorus practice impossible. Although the rain stopped an hour before church time, the crowd was small. The chorus sang well without the practice. Bro. Ainscough's sermon centered on Pentecost and the importance of the Holy Spirit in our lives, even after we are followers and believers. Three members came forward at the close in acts of reconsecration.

**July 29, Tuesday.** This afternoon, after chorus practice, a group of young people visited various parts of town, going from house to house and giving personal invitations to the services. The attendance this evening picked up but there is still room for more. One boy accepted Christ as his Saviour. Although we are still praying that others might join him, we know that there is joy in heaven tonight over the one soul that was saved.

**July 30, Wednesday.** Praise the Lord for the victories of this night. Ten persons came forward this evening to ask forgiveness and give their lives to the Lord. Bro. Ainscough preached on sanctification, using Rom. 6:22 as his text. Another boy gave his life to Jesus for the first time. Among those who made reconsecrations were four members of one family: father, mother, son, and daughter. What a happy family they must be tonight! The son gave his testimony and expressed his desire to become a minister of the Gospel. Just this afternoon the father, upon being questioned by his son, said, "The sermons are all right for sinners."

**July 31, Thursday.** This evening a mother was converted. For many weeks two ladies of the church had been visiting her in her home on their weekly Bible reading work. As a result of last evening's outpouring of the Holy Spirit we had a thirty-minute testimony meeting tonight. Among the first ones to get up were the four members of the family mentioned yesterday. The sermon was based on Isaiah's call in chapter six. Two other members came forward to find renewed peace for their souls.

**August 1, Friday.** Today we received the good news that Bro. Ainscough, contrary to earlier plans, is going to stay with us for our youth meetings over the week end. We are expecting young people to come from a number of the other churches. Several missionaries will be with us also. In the message this evening a comparison was made between the young evangelist Barnabas who gave his all and the young couple, Ananias and Sapphira, who gave only a part. Two people responded in the dedication of their all.

**August 2, Saturday.** This evening our youth meetings began with the showing of the Moody Bible Institute film, God of Creation. With the speaking translated into Spanish, it made an impressive presentation of God's wonderful creation. A number from other churches helped out in the chorus number. After the sermon by Bro. Ainscough,

Bro. Sieber gave a ringing testimony of the victory and blessing he had received the night before.

**August 3, Sunday.** This was one of the happiest days of my life. This evening twenty souls, young and old, came forward to accept Christ as their Saviour. This is what we have been praying for. This is what Christian friends in the states have been praying for. Although to accept Christ, and to remain faithful to Him are two different things, I have faith from the testimonies which were given by all at the close, that the kingdom of God has won a great victory this night. That which brought greatest joy to the whole church was the conversion of Mr. Abat. His wife has been a faithful member since the first years of the church here in Bragado. His children are all in the church, one being one of the lay ministers. As he said in his testimony, he had battled with the Lord for twenty-four years and, Praise the Lord, tonight the victory was won. During his testimony I clapped my hands like a little boy. From many eyes flowed uncontrolled tears. Another family circle is now complete.

**August 4, Monday.** Sieber and I took Ainscough to the train at eight o'clock this morning. During the day I spent much time thinking over the past days and wondering what percentage of the twenty-five new Christians will remain faithful during the coming days, months, and years. I promised the Lord that I would spend more time in prayer and that I would encourage and work with these new Christians in spite of the still hindering language barrier. For many months we have been praying for a revival. In this week we have seen God answer that prayer in His own way. Youth have found Christ, aged have been released from years of unhappiness, other youths have found the joy of leading friends to the Lord and have opened their own hearts to the power of the Holy Spirit. O Lord, wilt Thou keep them all faithful unto Thee!

Bragado, Argentina.



This group of young people at Bragado distributed invitations to the special meetings. Before starting out on their work a period of time was spent in prayer. Mr. Comas, one of the lay ministers, stands behind the group.



# In Addis Ababa

BY EDWIN L. WEAVER

Addis Ababa is a new city and capital of the empire of Ethiopia. The name means new flower, and, although little more than sixty years old, it has come to be by far the largest city in the country and one of the largest and most significant in northeast and east central Africa (excluding several in the north end of Egypt).

In ancient times Aksum was the capital, but from the time Aksum fell into decline until very recently, Ethiopia had no true and permanently fixed capital excepting Gondar. Various towns in the northern provinces were used as temporary capitals. Foreign travelers from 1520 to 1890 described the shifting city of tents in which Ethiopian kings moved about the country. Around the central tent of the emperor were grouped large numbers of other royal tents for government and church officials and their servants and wives, and around these were grouped the armies and thousands of other people.

The location of Addis Ababa was chosen by a woman named Taitu, the queen of Menelik II. Behind and around the present city is a huge circular mountain called Entoto; on this mountain Menelik II about 1880, after his abandonment of Ankober, began building his capital. This was an exposed location with little water and almost no trees. Down in the plateau-like valley was Felwoha with its hot springs and more sheltered areas. The queen suggested to the emperor that here, where he had often camped, was an admirable site for his new capital and for a superior modern city. The suggestion was accepted and about 1890 buildings began to be erected for the new city.

By 1900 Addis Ababa was a conglomeration of hamlets and huts on a nearly treeless area. A traveler at that time felt that since the procuring of sufficient firewood was nearly impossible the settlement had seen its best days. But the emperor Menelik II gave orders for reforestation measures through the planting of rapidly growing eucalyptus trees the seeds of which were imported from Australia; soon these enveloped the city and sur-

rounded it with the aromatic odor of eucalyptus.

In earlier days travelers usually entered the capital by mule or camel caravan, but after the completion of the railroad in 1917 this more modern means of transportation was chiefly used. Now to travelers from afar the railroad is becoming obsolete and the most up-to-date way of approaching Addis Ababa is by air. Personally, I have entered it by air, rail, and various kinds of motor vehicles including buses, lorries, and jeeps. Entrance by whatever way possible offers an impressive sight and gives an unfailing sense of satisfaction.

The city lies spread out over the vast areas of a high plateau. It seems to be nestling in the hollow of the hills with Entoto Mountain enclosing it on three sides and is almost lost in the green forests of tall, swaying eucalyptus trees. But although straggling far and wide about the foot of the hills, in the central sections the bright shining or rusty brown metal roofs appear. A few spots particularly stand out as one gazes from a distance. One of these, situated on the crest of a hill, is the old palace and associated buildings of the emperor Menelik II; another is the cathedral of St. George with the statue of Menelik II close by and likewise the central shopping district and the large new business buildings now under construction. Then too one soon detects the level and extensive field or park called Jan Meda and not far from it the large compound containing palace and government buildings of the present emperor. Beyond the city and southward is a semicircle of scattered mountains—Wachacha, Managasha, Furi, Yerrer, and more distant and isolated is the volcanic cone of Zuquala.

Often in my own thinking about Addis Ababa I designate it the "City of a Million Trees," but there may be far more than a million. Between the miles and miles of streets and roads that twist about and radiate to various directions past and through the wooded plots of the sprawling town are innumerable smaller roads, trails, paths, and

alleys of various kinds and one can hardly walk anywhere without meeting people almost constantly. Many of these trails and roads are covered with sharp-edged cobblestones to protect wayfarers from the slippery, sticky mud of the rainy season. From dawn until dark and later the multitudes are going somewhere and usually they travel on foot although occasionally some great man or woman rides a mule and is followed by a train of youths. Farmers going to or from the market carry their goods with the muscles of man and woman or on the backs of donkeys. Along the miles of roads or scattered through the eucalyptus groves are the little huts with thatched roofs. At places are large old houses with prominent verandas and rails of wood. Sometimes, too, one passes more modern buildings. Often these structures are chika houses built of wooden poles and sticks set upright, plastered inside and out with mud mixed with dry grass or straw, the whole placed on a substantial foundation and under a metal roof. The walls are so well smoothed and whitewashed that a completed building looks fairly attractive. Many of the larger houses, and particularly those in which wealthy natives or foreigners live, are built of stone surrounded by big compounds with large, gorgeous flower gardens and the whole protected by heavy stone walls. Over the entire city lies the clear atmosphere of lovely light, and always the climate is that of summer or autumn and never that of winter.

This city of Addis Ababa is the political center of Ethiopia and was from the beginning meant to be the capital of an empire. In this center of national government is the palace of the emperor and here in a modern building meet the two houses of parliament. Here are located the many ministries who operate in buildings scattered nearly all over the central area of the city. They include communications and public works; education and fine arts; commerce, industry, and agriculture; the interior; foreign affairs; finance; war; the pen; justice; and posts, telephones, and telegraphs. The city is the center of the nation's banking business and into it are brought the revenues. Not only does the emperor reside here but it is the scene of his main reforms. Here are the chief hos-

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The National Library of Ethiopia (in Addis Ababa).



A section of the city of Addis Ababa.





Three girls helped Mrs. Koppenhaver and Mrs. Brunk (not on picture) in preparing and serving the meals for the service unit.

## Argentine Service Unit

BY DELBERT ERB

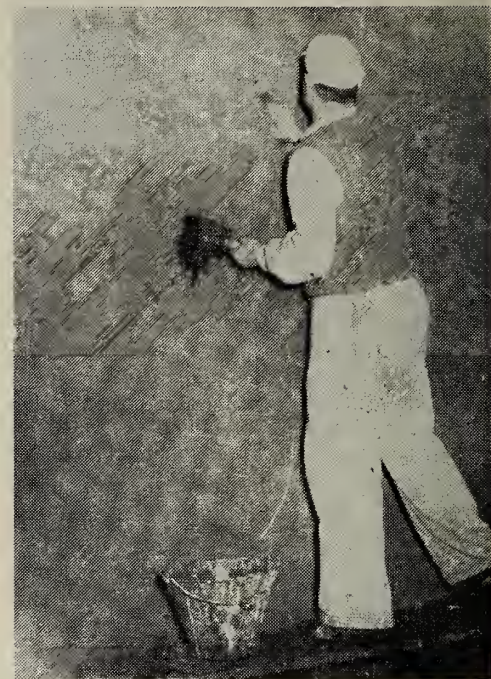
For a number of years a small grove of eucalyptus trees has served as a very useful campground for the Mennonite Church of Argentina. This grove is found about a mile outside of Trenque Lauquen, the home of one of our first and strongest congregations. A tabernacle, dining hall, kitchen, bath houses, and six rooming houses are scattered under the towering trees. Semiannual conference, mission council, young people's retreat, boys' and girls' camp, and family week have all made good use of this relatively small plot of ground.

At the 1952 church conference a committee to sponsor and push a voluntary service program was elected. Ideas were exchanged, including those which Marta Quiroga had seen at work in North America. Areas of need came to light. As the first real project the committee decided to sponsor a work project at the campground near Trenque

Lauquen. Each year the thankless job of clean-up and repair falls upon a few willing hands, but needed improvements are usually left wanting.

Two major projects were undertaken during this work camp; the cutting of over one hundred trees and the painting of the interior of all the buildings. Two painters gave their time for the latter job. The hard and dangerous job of felling and cutting the trees fell upon the five missionaries and nine volunteer young men present. All except six of the trees were cut off at the ten-foot mark.

They should grow out again. The cut lumber over eight inches in diameter was sold to a man who makes wooden boxes. Forty tons were loaded on a truck which he sent out to the camp. The rest was stacked to dry, after which it will be used for firewood. One of the national ministers present used his masonry skill in building a wall in one of the large dormitory rooms, thus making it available for two families during conferences



One large dormitory room was made into two by putting in a new wall. One of the national pastors did this job. Here he is seen plastering the wall.

and family week. A new door was also cut in the existing wall. Minor masonry repairs were made in all the buildings before painting. Three girls gave their time to the work

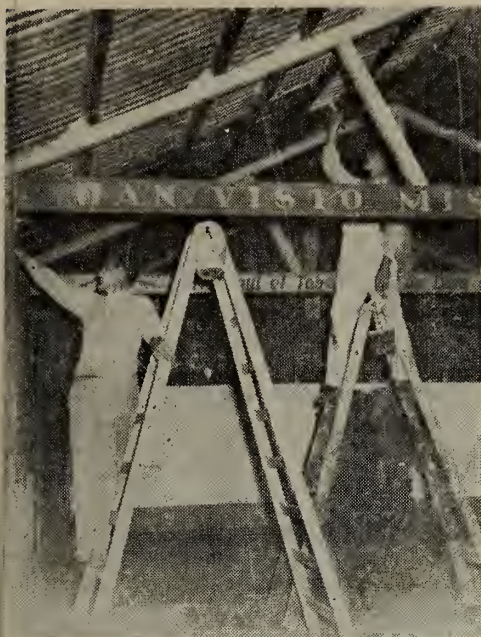


After felling the trees, axes went to work trimming off the small limbs. The trunks were sawed into lengths convenient for handling.



More than 100 eucalyptus trees were cut off at the ten-foot mark.





The inside of the tabernacle was brightened up with a little paint. All the rafters contain Scripture texts.

in the kitchen, for there were many hungry mouths to feed.

The work was in charge of missionaries Brunk and Koppenhaver, whose wives served as cooks. Most of the work was done during the ten-day winter vacation following the Argentine Independence Day, July 9. Good working weather continued throughout; a little chilly at night, but comfortable during the day. All the missionaries are praying that the Lord may bless those who volunteered their time. Plans are being made for more voluntary service projects in the future.

Bragado, Argentina.

### IN ADDIS ABABA (Continued)

pitals of the country and to the large and famous schools come students from all over the empire. The national church of Ethiopia operates from the capital city and in it the highest church officials reside.

Addis Ababa is a city of international importance. During the two years after 1896, when Ethiopia won a decisive victory over the Italians, the European nations took notice and England, France, Russia, and Italy all established legations in the Ethiopian capital, and before 1906 other European powers established permanent diplomatic representation there. Some of them later attained the rank of embassies and today the European legations and embassies are still in operation and others have been established. Foreign ministers come to Addis Ababa where they are received by the emperor of Ethiopia and where they reside during their term of service. The grounds of the legations and embassies are among the most scenic areas of the city. The American Embassy, not far from the foot of Entoto, has new buildings on beautifully landscaped grounds. The establishment of these foreign offices in permanent structures together with the completion of the railroad to Addis Ababa in 1917

gave the city considerable permanence as the capital of an empire.

A resident foreigner derives satisfaction in noting the efforts made by the authorities of Ethiopia to establish amicable diplomatic relations with other nations and the sincere labors for international co-operation. Government emissaries from abroad are always courteously received. Representatives of the United Nations have arrived at the capital and a Treaty of Friendship and Commerce between Ethiopia and the United States has also been signed. The country participates in various international conferences and sometimes sends its own delegates to foreign capitals.

Other important functions of national life are centralized in the capital city. It is the leading commercial center. On the various improved highways running into Addis Ababa immense heavily loaded lorries carry the agricultural products from the provinces. Manufactured imports come by rail from the seaport town of Djibuti or by lorry from another seaport town called Assab. Most of the business firms of the city are headed by Greeks, Indians, Armenians, and Arabs, although there are a number of Ethiopian merchants. One resident wrote that in 1920 it was impossible even to buy a safety pin, but by 1930 a large variety of materials were readily purchased. Today the shops are well stocked and one can purchase almost anything. Several foreign residents have written comments about the use of automobiles in Addis Ababa. In 1920 the city had one automobile; in 1924 three or four were in use; in 1928 there were about three hundred; and in 1931 the city had about one thousand automobiles. The writer can add that a few of the main streets near the center of town have now such heavy automobile traffic that a pedestrian has difficulty at times in crossing the street, but also that most of the automobiles in use in Ethiopia are concentrated in the capital city. Leading European and American makes of cars are sold. Increasingly articles of clothing, furniture, and household goods are manufactured in the city, although usually on a small scale.

The capital has become the main cultural and social center of the country. Six or seven printing establishments supply reading material along lines of business, government, church, and general information. Here are more libraries than in any other city in this part of Africa. Among them are the National Library of Ethiopia housed in a large, modern building; the United States Information Service with many American books and periodicals; the library of the former British Institute; the library of the adult education center known as Berhaneh Zarie Neo Institute with its fine reading rooms; the YMCA library; the numerous large libraries of the schools of the city; and some private libraries connected with foreign legations and government offices. There are four bookshops, one of which is the Sudan Interior Mission bookstore which sells various kinds of books for missionaries, the school population, and general readers. The house of the British and Foreign Bible Society sells Bibles in a number of languages. Lectures and musical con-

certs are frequently given at various places in Addis Ababa. Such cultural pursuits are, however, restricted to a very small minority of the population consisting mainly of students. There is still much of the primitive and crude in Addis Ababa. A contrast of this city with Washington, D.C., or New York City would show astonishing differences. And in the vast regions away from the capital life goes on as in ages long ago!

One of the most important programs in Addis Ababa is that set forth by the many-sided activities of evangelical Christian missions. The influence of Gospel missions will be valuable beyond calculation in the creation of the new Ethiopia and no one can yet tell what the future results will be. Fortunately, the present emperor senses their value and encourages missions and missionaries.

Practically every missionary society operating in Ethiopia has its headquarters in Addis Ababa and a number of them are doing some important work there. Years ago a medical missionary of wide experience recognized that "it had become increasingly clear that any missionary organization working in Abyssinia must have some work in Addis Ababa. There was the court of last decision and without some representation in Addis Ababa work in the provinces was almost impossible."

In 1904 the Evangelical National Missionary Society of Sweden began evangelistic and educational work in the capital city, and the boys' school they started illustrates the statement that foreign missions brought modern education to Ethiopia. Many of Ethiopia's leading men were educated in this influential school. This Swedish mission promoted a work that developed into what is now known as the Ethiopian Evangelical Church housed in a fine building where a large audience of Ethiopian Christians assemble every Sunday morning as well as on other special occasions. The same mission also still operates a progressive school at the mission headquarters.

In 1921 the Bibelroga Vanner Swedish Society began work in Addis Ababa and this mission also still operates an appreciated school for Ethiopian children. In the same year the Seventh-Day Adventist mission opened work in Addis Ababa and at present they conduct a large school in the capital city and a boys' school in the near-by town of Akaki. They also maintain the Zauditu Memorial Hospital near the hot springs of Felwoha in Addis Ababa. In May, 1923, the United Presbyterian Church of North America began missionary activity in Addis Ababa and established a medical mission in a large 160-bed hospital which they themselves erected. During the time of the Italian occupation they lost this hospital but still operate a girls' school. In 1926 the present emperor opened a center in Addis Ababa for the work of the British and Foreign Bible Society; the building, known as Bible House, is centrally located and from it the whole program of Bible distribution in Ethiopia is directed.

The Sudan Interior Mission opened its first station in Ethiopia in 1927. Later this mission

(Continued on page 999)



## Missions Editorial

### The Privilege of Service

Seldom can one hear a remark or statement give complete expression for a period in history, a way of life, or a group of people. Yet one remembers historical remarks which do just that. Jesus' dying petition, "Father, forgive them," echoed from martyred Stephen's mouth was one. Martin Luther's confession before the Diet of Worms, "Here I stand, I can do no other," is another such.

Saturday Evening Post for Sept. 13 in its article on the new Lebanon, Oreg., hospital credits Bro. Allen Erb with what, to our mind, is a similar statement. It clearly expresses the spirit of the Mennonite people of our time.

The Post describes at length the hospital, the community spirit behind it, and the Hill-Burton Act which gave supplementary aid to the building project. In several places favorable mention is made of the Mennonite Church and its administration of the hospital, and in the photographs accompanying the article appear pictures of Mennonite staffers and board members. In one of the short sections describing the Mennonite relationship to the project, the author mentions asking, "What does the Mennonite Church get out of this project?" Bro. Erb's reply merits our consideration. It came simply, "The privilege of service."

The answer is deceptively simple, yet how refreshing and somehow profound. Here is no thought of payment or material advantage. It carries no thought of self, nor reference to self-centered ambition. Its only goal is further opportunity to spend itself. It shared truly the spirit of its Master.

And sharing as it does that spirit of Christ, it stands today as a challenge to all of us who profess His name. It speaks to our hearts, asking us to deny ourselves, to take our stand personally beside one we have taken officially, and to carry our cross. It asserts, and we know it's true, that a cross is taken voluntarily; it's never forced upon us. It says, too, that it involves self-sacrifice.

Bro. Erb has chosen his words well, for what a blessed privilege service is! All over the world are scattered hundreds of Mennonite people engaged in that service. They taste daily the joy of serving the Lord with all their strength and abilities. Besides those abroad, many are busy at home, consecrating themselves and their earnings to the Lord and His work. From all over the church come echoes of the people who want to taste more fully the "privilege of serving" and

share more directly in working out the Lord's plan. Never, since the days of the Anabaptist forefathers who saw and established the vision of the New Testament church, has the Mennonite Church experienced such stirrings. As the mission program has expanded on a nation-wide basis, conferences and congregations have become active in home missions. As the service programs have grown nationally, conferences and home congregations fill in the pattern locally. Ours is an age of outreach, a period in which we know and share "the privilege of service."

Yet in the midst of this expansion, how grateful we are that ours is no mere "social service." Service to one's fellow man is important and it must ask no involuntary response from him, but thank God for the transforming spirit of Christ in Christian service! No matter whether it's an institution—hospital, home for the aged, or a children's home; a service project to the Indians; an agricultural demonstration project in a run-down area; a recreation project to underprivileged children; a preaching mission; or any other pattern of service, we must always be thankful that it has Christ at its center, for only service in His name can endure.—Boyd Nelson, Elkhart, Ind.

### MCC Weekly Notes

#### Immigration and Naturalization Policies of the U.S. to be Reviewed

The President's Commission on Immigration and Naturalization was established by President Truman "to study and evaluate the immigration and naturalization policies of the United States," and to report to the President by Jan. 1, 1953, with recommendations for legislative, administrative or other action.

The Commission has scheduled a series of public hearings in various parts of the country, particularly in the east and middle west, for the purpose of ascertaining the views of the people of the United States as to what our immigration policy, law and administration should be. The MCC is planning to share its experiences on immigration and resettlement at one of these hearings.

#### I-O Appointments to MCC and Church Service Number 114

Although the drafting of I-W men has not progressed as fast as anticipated, the MCC has issued to local boards letters of acceptance for 114 applicants who have received appointments to MCC or other church service. Of this group 49 (37 foreign and 12 domestic) have already been assigned by local boards and the MCC has requested assignment for the remaining 65. I-W men are also being assigned to public institutions by local draft boards, but the Akron office has indefinite information on these because they are assigned directly by their boards.

With the drafting of these men problems naturally arise. Selective Service is handling the I-O program in a decentralized admin-

istration with each state headquarters determining the rate at which men are called forward. This means that counsel for registrants in one state is not quite applicable to registrants in another. This decentralization makes the problem quite different than the World War II experience when all matters were directed at the National Headquarters of Selective Service. The state counselling committees are very important cogs in serving the registrants in classification and placement since it is physically impossible for the Akron office to handle all relationships with the different state headquarters.

Another question that will likely come up is whether there will be enough manual type projects for the number of men interested. Although this is a Selective Service responsibility, the MCC will try to promote the registration of manual type projects as they sense the need and demand for them so that men will not have to enter employment for which they are not fitted.

It is also important that MCC give some consideration to an educational, recreational and religious program for the I-O men in public institutions. They will be on the same basis as other civilians working in such institutions, but undoubtedly the men themselves will want group fellowship during off hours. The objective will need to be to maintain strong relationships to the church and conference while they are away from the home community.

#### Three Relief Workers Leave and Nine Return

Relief workers leaving Sept. 23 and 25 were Elmira Kliever, Mt. Lake, Minn., to Basel; Elizabeth Hostetter, Harrisonburg, Va., to The Netherlands; and John D. Hostetler, West Liberty, Ohio, to Basel.

Returning workers are Ella Mae Hooley, Ligonier, Ind., from Germany; Magdalen Friesen, Butterfield, Minn., from Germany; Waldemar Schroeder, Guernsey, Sask., from Jordan; Mr. and Mrs. John H. Yoder, Wooster, Ohio, from France; Mr. and Mrs. Myron Ebersole, Sterling, Ill., from Jordan; Susanna Willms, Abbotsford, B.C., from Germany; and Don Hooley, Hubbard, Oreg., from Germany.

Released September 26, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

Who are these that go about the streets of the city and upon the paths of the world? The Word of God is in their mouths, the bread in their hands they share, they bind up the wounded, and they comfort them that mourn. Who are these?

These are the stewards of the loving-kindness of God, and the day laborers in His kingdom.

They are the harvesters of children, the saviors of the sick, and the consolers of the desperate, the friends of the prisoner and the family of the poor.

They are of every race and every tongue, and they are indestructibly one.

They are the pioneers of Peace, and the fellows of Christ in action.—"Glowing Ember."



# CHURCH CORRESPONDENCE

## WILLOW STREET, PENNSYLVANIA

(Byerland Congregation)

Dear HERALD Readers: Greetings in Jesus' name. Our experiences during the summer have been mixed with sorrow and joy. We have lost three from our congregation by death.

The four-year-old daughter of Elvin and Esther Kreider was ill with rheumatic fever and was called home to her Maker on June 30. A former member, Mrs. Amos Hess, passed away on July 10, and one week later we had a funeral for the small son of Harry and Marie Shank. Certainly the Lord has a purpose in this, perhaps to remind us to make our calling and election sure. II Pet. 1:10.

During the summer our young people have been continuing their work in Baltimore by conducting street meetings and giving out literature one Sunday each month. A sister from the group spent two weeks in Baltimore teaching Bible school.

Aug. 20 harvest home services were conducted at our church. Speakers were Richard Danner, Samuel Martin, and John S. Martin. David Thomas spoke at the children's service and our bishop, Henry Nauman, preached the harvest home sermon.

On the evening of Sept. 16, Bro. Ralph Palmer was with us to give his experiences in tract work. Our hearts were thrilled as he told of the many conversions. He invited us to have a part in this work through prayer and gifts.

Revival services will be conducted by James Martin, Nov. 9-23. May we so live that the Spirit will have full sway and sinners will find their Saviour.

Sept. 21, 1952. Martha Jane Mylin.

## WINTON, CALIFORNIA

(Winton Congregation)

Dear Christian Friends: Greetings. We praise the Lord for His loving-kindness to us and for the many blessings He continually bestows on all who trust Him.

We have had a number of visitors with us during the summer. We appreciate having anyone stop with us as they are passing through here.

A number of our congregation were privileged to see Bro. and Sister Don Reber sail for Japan from San Francisco. Bro. Leonard Garber had charge of a service held on the ship. May the Lord abundantly bless the Rebers in their field of labor.

On Aug. 31, at the close of the morning service, we had a short consecration service for those going away to school: Dewayne Unruh to Hesston, and Luella Dirks, Barbara Dirks, Ellen Jennings, and Ernest Jennings to Goshen. May the Lord direct their lives in a definite way as they go further in education and make themselves vessels useful in the work of the Lord.

The following Sunday-school officers were elected on Sept. 12: Supt., Daniel Horst; Asst. Supt., Roy Kauffman; Sec-Treas., Goldie Horst; Chor., Betty Jantz; Asst. Chor., Veva Garber.

We are glad to welcome the Roy Kauffman family in our midst. Sister Kauffman is teaching the first grade at Atwater.

We are looking forward to having Bro. and Sister George Beare with us for services on Sept. 28.

Services are held every two weeks at the Rock of Ages Rescue Mission, Sacramento, with the hall usually well filled. May the Lord bless the efforts put forth that souls may be saved.

Pray that we may be faithful in serving Him. The harvest truly is plentiful and laborers are few. May we win souls while it is yet day.

Sept. 22, 1952. Mrs. Luke Weaver.

## BEEMER, NEBRASKA

(Plum Creek Congregation)

Dear Christian Friends: Another Sunday-school year is past and as we look back over the experiences of the year we rejoice in the blessings which God has given us. Souls have been brought into the kingdom through the efforts of the Sunday school, and Christians have been helped and encouraged to "grow in grace and in the knowledge of our Lord and Saviour, Jesus Christ" by its influence. On Sept. 14 new officers were chosen as follows: Supt., Kenneth Oswald; Asst. Supt., Boyd Schantz; Chor., Ralph Oswald; summer Bible school committee member, Sam Oswald; and YPB M Supts., Earnest Kauffman and Leonard Erb.

In the past few months we have enjoyed visits from the Frank Byler family, West Liberty, Ohio, and Bro. Mervin Miller, Goshen, Ind.

We are looking forward to our annual Bible conference, Sept. 29-Oct. 5, with Bro. J. G. Hochstetler of Creston, Mont., as instructor.

Sept. 21, 1952. Earnest Kauffman.

## CANTON, KANSAS

(Spring Valley Congregation)

Dear Christian Readers: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable."

We should be thankful every moment of our waking hours that because of His grace we have become acquainted with this great Lord of ours. There are many around us who have never tasted His goodness and greatness. May we all let God use us in the greatest possible way to help these lost souls to a saving acquaintance of our great, loving, and powerful God. We can do this through intercession, word of testimony, tract distribution, etc.

The Lord has added His blessing to our

congregation this past year by the addition of five new members. Two families have moved to this part of the state and we are happy to welcome them into our congregation. May the borders of Christ's kingdom be extended as a result of our united laboring together.

Some of our young people have gone to work for Christ in Oregon, Saginaw, Mich., and to teach in Arkansas. May the Lord's richest blessing attend them daily as they faithfully seek to bring others to a saving knowledge of our Lord.

May we all be glad in the Lord and rejoice, for it is the joy of the Lord that is our strength.

Joyfully in His service,

Sept. 17, 1952.

Correspondent.

## HARPER, KANSAS

(Pleasant Valley Congregation)

"Great is the Lord, and greatly to be praised." We praise the Lord for Bro. Waldo Miller and family who have recently moved into our community. Bro. Miller is to serve as pastor. The following are a few of the visiting speakers we enjoyed hearing during the summer months: Bro. and Sister Don Reber and family who are now serving in Japan; Bro. and Sister Marvin Eck, Meno, Okla.; Ambassadors Quartet, Goshen, Ind.; Bro. and Sister Tregle and family from Louisiana; Sister Helen Hostetler Miller, who gave an interesting talk about their work among the colored at Cleveland, Ohio; and Bro. Leonard Lichti, Hesston College, who was our guest speaker on Church School Day.

Our bishop, Gideon Yoder, was present for counsel meeting and communion, Aug. 31 and Sept. 7. On Sept. 9, Bro. Jess Kauffman of Colorado Springs showed pictures and told us about the camp project in Colorado.

From June 2 to 13 we had our annual summer Bible school with an average attendance of 195.

Sept. 15, 1952.

Mary Kuhns.

## CLARENCE CENTER, NEW YORK

(Clarence Center Congregation)

Dear HERALD Readers: After several days of record heat we are enjoying a refreshing rain.

Our community was greatly saddened by the accidental death of Douglas Yousey, three-year-old son of Floyd and Verda Yousey. Again we are reminded of the brevity of life and the importance of being ready to meet the Lord when He calls.

On the evening of Aug. 30, Bro. Josef Herschkowitz spoke to our congregation and also brought the Sunday morning message.

Sister Edna Ruth Yoder, who has spent several years helping at the Children's Home in Kansas City, returned to her home last week.

Joyce Frey is teaching the intermediate grades at the Christian Day school sponsored by the Conservative church at Alden, N.Y. A number of our Sunday-school children are also attending there.

On Sept. 14 we reorganized our Sunday

(Continued on next page)



## FIELD NOTES (Continued)

Two Hesston College faculty members are continuing graduate training this winter. Bro. Merle Bender is at Boston University and Bro. Laurence Horst is at Southwestern Baptist Theological Seminary at Fort Worth, Texas.

Bro. Howard H. Charles was the speaker in the annual Spiritual life conference which began the year at Goshen College.

Baptismal services were held by the East Goshen, Ind., congregation the evening of Sept. 14. One brother was baptized in a sunset service in a stream; later two sisters were baptized in the church. Bro. Ira Johns preached the sermon.

Five girls were received into church by baptism at North Lima, Ohio, on Sept. 28.

The North Lima, Ohio, church community is featured in the October issue of the Mennonite Community. Are you missing these interesting community studies?

Be sure to read Bro. S. C. Yoder's description of Home Study courses on page 984. It may be your key to profitable use of winter leisure.

## Visiting Speakers

Sept. 14: E. M. Yost, Denver, Colo., at Greensburg, Kans.

Sept. 21: Harold Brennehan, Ephrata, Pa., at Mt. Vernon, Pa.; Simon Litwiller, Hope-dale, Ill., at Kouts, Ind.; G. G. Yoder, Doylestown, Pa., at Frazer, Pa.; Lawrence Brunk, Denbigh, Va., at Chicago Avenue, Harrisonburg, Va.; Lawrence Burkholder and wife, Goshen, Ind., at Kidron, Ohio; Nelson Litwiller, Goshen, Ind., at East Goshen.

Sept. 28: Mervin Hostetler, Weaver Church, Johnstown, Pa., at First Mennonite, Johnstown; Aaron Mast, Belleville, Pa., at Georgetown, Washington, D.C.; Newton Gingrich, Elora, Ont., at St. Jacobs, Ont.; Ira Amstutz, Apple Creek, Ohio, at Oak Grove, West Liberty, Ohio; R. S. Koch, St. Jacobs, Ont., at Zurich, Ont.; Sam P. Schrock, Molalla, Oreg., at Yoder, Kans.; J. M. Nissley, Grantsville, Md., at Cumberland, Md.; Earl Buckwalter, Hesston, Kans., at Protection, Kans.; Ella Mae Hooley, returned relief worker, at Yellow Creek, Goshen, Ind.; Elno Steiner, Elkhart, Ind., at East Goshen, Ind.; Eugene Souder, Telford, Pa., at Pigeon, Mich.; A. J. Metzler, Scottdale, at Blough, Hollsopple, Pa.; J. C. Wenger, Goshen, Ind., at North Goshen. Waldo Miller, Harper, Kans., at Crystal Springs, Kans.; A. J. Steiner, North Lima, Ohio, at Orrville, Ohio.

Oct. 5: G. G. Yoder, Doylestown, Pa., at Bridgewater Corners, Vt.

## Evangelistic Meetings

Richard E. Martin, Elida, Ohio, and Stanley C. Shenk, West Liberty, Ohio, at Blooming Glen, Pa., Oct. 11-19. Howard Hammer, Apple Creek, Ohio, at St. Jacobs, Ont., Oct. 11-19. J. Clyde Shenk, Tanganyika, at Pleasant Grove, Brewton, Ala., Oct. 12-22; and at East Brewton, Ala., Oct. 26-Nov. 5. Kenneth Good, Elida, Ohio, at Hazel Dell, Leader, Minn., Sept. 25-Oct. 2. Luke A. Horst, Denver, Pa., at Newlinville, Coatesville, Pa., Oct. 12-19. William Miller, North Liberty, Ind., at Roselawn, Elkhart, Ind., Oct. 9-19. Glenn

B. Martin, Lima, Ohio, at Tiskilwa, Ill., Sept. 28-Oct. 8. Harry Y. Shetler, Davidsville, Pa., at Bethel, Warfordsburg, Pa., Sept. 28-Oct. 8. Alvin Swartz, Talbert, Ky., at Pinecraft, Sarasota, Fla., Dec. 25-Jan. 3. C. F. Derstine, Kitchener, Ont., at Calvary, Souderton, Pa., Oct. 9-16; and at First Mennonite, Philadelphia, Pa., Oct. 19-26. Isaac Baer, Steelton, Pa., at Kralls, Buffalo Springs, Pa., Oct. 12-21.

## Announcements

Annual Sunday school meeting, Leetonia, Ohio, with Don Augsburg and Ray Bair as speakers, Oct. 12. Mennonite Youth Fellowship at Rohrerstown, Pa., with Sanford Hershey speaking on inconsistencies and practice, at 7:30, Oct. 11. Christian Life conference at Line Lexington, Pa., with Isaiah Alderfer, John L. Ruth, Noah K. Mack, and Mrs. Muriel Mack as speakers, and B. Charles Hostetler with evangelistic messages, Oct. 17-19. Bible instruction meeting at Kralls, near Buffalo Springs, Lebanon County, Pa., with Josef Herschkowitz, Harrisonburg, Va., Christian Charles, Salunga, Pa., Alvin Martin, New Holland, Pa., and Isaac Baer, Steelton, Pa., as speakers, Oct. 11, 12. All day meeting at Salunga, Pa., featuring talks on the Holy Spirit, Oct. 19. Sunday school meeting with Richard Detweiler and Sanford G. Shetler as speakers at Salford, Harleysville, Pa., Oct. 25, 26. Dedication of the new church of the Hopewell congregation at Kouts, Ind., 1:30 p.m. Oct. 26.

## MISSION NEWS (Continued)

An enlarged program of radio evangelism, directed by the General Mission Board, was decided upon at the last Annual Meeting of the Board. On September 24-25 the Board Executive Committee appointed the following committee to formulate plans and implement this decision: J. B. Martin, Chairman; B. Charles Hostetler; Howard Zehr; William G. Detweiler; Millard Lind.

Brother and Sister Edwin I. Weaver, missionaries on furlough from India, passed through Elkhart on September 25 en route to Princeton Theological Seminary where they will both be studying during the coming school year. Their three children remained in Kansas, Carolyn and Betty attending Hesston College, and Gerald attending Hesston public school.

Brethren Nelson Litwiller, missionary on furlough from Argentina, and Levi C. Hartzler, of Mission Board headquarters, who visited Spain at the end of August, report great spiritual hunger in that country, but complete government regulations making evangelical work impossible. They make earnest request for prayers in behalf of Gospel work in Spain.

One of the few ways in which the Gospel can reach Spain is by way of literature through the mail. Papers and Testaments can be sent both singly and in small numbers in plain wrappers with reasonable hope of getting them through. The Board Executive Committee decided to subsidize *El Heraldo Evangelico*, our Spanish monthly publication from Scottdale, so that additional copies can be sent to various parts of that country.

Bro. Don McCammon, under appointment to Japan, spoke on the China mission field at Blooming Glen, Pa., on Oct. 5.

Bro. Frederick Springer, whose parents are serving in the Puerto Rican Mission, is attending school in Peoria, Ill., and assisting in the church work there.

Bro. J. J. Hostetler, Peoria, Ill., is conducting a teacher training class at Roanoke on Monday nights.

Bro. John H. Yoder, who has just returned from Europe after three years of MCC service, spoke on the status and needs of the Mennonite brotherhood in Europe at Oak Grove, Smithville, Ohio, the evening of Sept. 28.

Bro. and Sister Wilbur Nachtigall, on furlough from Puerto Rico, will speak concerning their work at West Sterling, Ill., Nov. 1, 2.

Bro. R. R. Smucker will be the missionary day speaker at Pleasant Hill, Sterling, Ohio, on Nov. 16.

Bro. and Sister George Beare, on furlough from India, spoke at Upland, Calif., Aug. 31; at the Brethren in Christ Church in Pasadena, on Sept. 7.

The annual Christian workers meeting was held at Altoona, Pa., Oct. 4, 5. Speakers were LeRoy Zook, Mt. Union, Pa., Ford Berg, Scottdale, Pa., E. F. Hartzler, Marshallville, Ohio, and Robert P. Dayton, Ridgeley, W. Va. Special music was furnished by young people from Cedar Grove, Greencastle, Pa.

Much in life depends on a good beginning. A farmer is careful to choose good seed, the beginning of plant life. "A bad beginning makes a good ending" is not true. Byron's confession is revealing. He said, "The thorns I have reaped are of the tree I planted. They have torn me and I have bled. I should have known what fruit would spring from such seed." If you want a good year, if you crave a task well done, or a life well spent, start right. Coupled with starting right is going right all the days of your life; such is the Christian life.—D. Carl Yoder.

## CORRESPONDENCE (Continued)

school with the following election of officers: Supt., LeRoy Yoder; Asst. Supt., Edward Yousey; Pri. Supt., Lewis Beachy; Asst., Elsie Frey; Chor., Joyce Frey; Asst. Chor., John Albrecht; Secy.-Treas., Raymond Miller; Asst., Harold Frey.

Sister Hattie Adderman, who had been ill for a number of months, is able to worship with us again.

Bishop Harry Diener, father of our pastor, having just returned from the World Conference in Switzerland, worshiped with us on Sept. 14 and told of some of his experiences and observations.

Bro. R. R. Smucker will be with us on Wednesday evening, Sept. 17.

Sept. 15, 1952. Moneda Hartzler.

## FORAKER, INDIANA

(Salem Congregation)

Dear HERALD Readers: On April 16 Bro. Josef Herschkowitz spoke to us about his experiences in Germany and the following eve-



ning he illustrated and explained the Passover at the Yellow Creek Church.

On April 18 the MYF had a farewell for Oscar Krehbiel, German agriculture exchange student who spent six months in the Maynard Hoover home.

Sister Hazel Ferreira, a student from the college, conducted children's meeting on May 18.

Bro. Harold Myers served as superintendent of our Bible school which was held from June 9 to 20, and reported very good interest and attendance.

One Sunday evening in July Bro. S. C. Yoder told about his trip to India, and on Aug. 31 the minister from our mission station at Toto, Bro. Jency Hershberger, preached for us. The same afternoon the MYF had a farewell for students from our congregation who were leaving for school.

A class of four boys, converted during the Brunk revival campaign, are under instruction.

Reorganization of our Sunday school has resulted in the following: Supt., Henry Ramer; Asst. Supt., Lee Hershberger; Primary Supt., Elizabeth Welty; Secy., Miriam Hartman; Asst. Secy., Genevieve Metzler; S.S. Chor., Lucinda Hartman; Asst. Chor., Earl Bontrager; Church Chor., Paul Ramer; Mission Board Member, Serenus Bare; Assoc. Member, Nelson Welty; member from the ministry, Harold Myers; Ushers, Lester Miller, Peter Hartman, and Samuel Chupp; Librarian, Viola Welty; Delegates to Christian Workers' Conference, Roy Davidhizar and Floyd Cripe; Church Correspondent, Sept. 22, 1952. Alice Hartman.

## EAST PEORIA, ILLINOIS

(Pleasant Hill Congregation)

Christian Greetings: Our annual election of Sunday school and church officers was held on the evening of Sept. 13. The results were as follows: Supt., Bro. Carroll Anderson; Asst. Supt., Bro. Robert Hartzler; Secy., Carol Jean Anderson; Chor., Ivan Egli; Church Chor., Maynard Conrad; Treas., A. J. Litwiller; Mission Board member, Carl Magnuson; Cor., Amelia Conrad.

We are very happy to have Bro. and Sister Robert Hartzler and the Anderson family added to our church. One new member has been received by baptism and others are under instruction at the home of our pastor, Bro. Roy Bucher. Our church has been greatly strengthened as a result of the Central Illinois Crusade under Bro. Howard Hammer's evangelistic meetings. May we as a church hold fast to the many truths that were presented to us and continue to search the Scriptures, and as we find them to be true, obey and live them in our daily lives.

On Sept. 14 we had a message by our pastor on Sowing and Reaping. In the evening we had a testimony and praise service with a sermonette on the Lost Sheep.

Prayer service is held at the church every Wednesday evening and we pray that the good spirit which has been evident may continue. Our study has been on the first epistle of Peter.

Amelia Conrad,

Sept. 17, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Boshart—Stutzman.**—Amos Boshart, Jr., and Loretta Stutzman, Wood River congregation, by William R. Eicher at the Wood River Church, Wood River, Nebr., June 1, 1952.

**Brenneman—Killius.**—Harley Brenneman, Bittinger, Md., and Alice Killius, Springs, Pa., by Walter C. Otto at Springs Mennonite Church July 18, 1952.

**Coopridge—Slagell.**—Donald Coopridge, Hesston congregation, Hesston, Kans., and Lena Slagell, Pleasant View congregation, Hydro, Okla., by Alva Swartzendruber May 31, 1952.

**Gingerich—Schlabach.**—Edwin J. Gingerich, Canby, Oreg., and Janice Schlabach, Hubbard, Oreg., by Fred J. Gingerich at the Hopewell Mennonite Church Sept. 7, 1952.

**Kolb—Hostetler.**—Donald Kolb, Springs, Pa., and Betty L. Hostetler, Hollsopple, Pa., by Walter C. Otto at Blough Mennonite Church Aug. 16, 1952.

**Lederach—Slagell.**—Paul M. Lederach, Scottsdale, Pa., and Mary Kathryn Slagell, Thomas, Okla., by Alva Swartzendruber at the Pleasant View Church, Hydro, Okla., Sept. 6, 1952.

**Martin—Martin.**—John L. Martin, Hammer Creek congregation, Lititz, Pa., and Esther B. Martin, Weaverland congregation, East Earl, Pa., by Mahlon Witmer Aug. 30, 1952.

**Otto—Jacobs.**—Bradley C. Otto, Springs, Pa., and Dorothea Jacobs, Johnstown, Pa., by Walter C. Otto at First Mennonite Church, Johnstown, Pa., Aug. 23, 1952.

**Saylor—Rembold.**—Raymond Saylor, Meyersdale, Pa., and Cleo Jane Rembold, Springs, Pa., by Walter C. Otto at Springs Mennonite Church July 27, 1952.

**Schiedel—Stevanus.**—George Allen Schiedel, Wanner congregation, Hespeler, Ont., and Mary Edna Stevanus, Snyder congregation, Bloomingdale, Ont., by John W. Snyder at the Snyder Mennonite Church Aug. 9, 1952.

**Sitler—Brubacher.**—Jeremiah Sitler, Hespeler, Ont., and Annie Brubacher, Baden, Ont., by Merle Shantz at the Wanner Mennonite Church, Hespeler, Ont., Sept. 18, 1952.

**Slabach—Litwiller.**—Melvin Slabach and Marilyn Litwiller, both of the Clinton Brick congregation, Goshen, Ind., by Samuel S. Miller at the Clinton Brick Church Sept. 13, 1952.

**Spicker—Peachey.**—Jonas P. Spicker and Bertha E. Peachey, both of Locust Grove Church, Belleville, Pa., by Emanuel B. Peachey at the home of David J. Byler June 8, 1952.

**Stutzman—Waters.**—Clemens Stutzman, Sheridan congregation, Sheridan, Oreg., and Viola Waters, Pleasant View congregation, Hydro, Okla., by Alva Swartzendruber June 1, 1952.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bender.**—To Merle L. and Donna Lou (Byler) Bender, Hesston, Kans., a second daughter, Diane Elaine, Aug. 29, 1952.

**Bomberger.**—To Clair N. and Anna E. (Bauman) Bomberger, Lititz, Pa., a son, Arthur Norman, Aug. 24, 1952.

**Bomberger.**—To Luke R. and Mary Eileen (Book) Bomberger, Bareville, Pa., a second child, Mary Suzanne, Aug. 11, 1952.

**Buckwalter.**—To Robert D. and Faith (Steffy) Buckwalter, Strasburg, Pa., a son, Leon S., Sept. 3, 1952.

**Denlinger.**—To Roy D. and Verna (Hostetter) Denlinger, Gap, Pa., a daughter, Suetta Jean, Sept. 19, 1952.

**Diller.**—To Henry and Irene (Bender) Diller, Mt. Morris, Mich., a first child, a daughter, Barbara Ann, Sept. 10, 1952.

**Frey.**—To Rodger and Mildred (Ebersole) Frey, Hanover, Pa., a daughter, Jean Lavon, Aug. 26, 1952.

**Gingerich.**—To Joe and Edna (Miller) Gingerich, Ligonier, Ind., a third child, a son, Roger Lee, Sept. 19, 1952.

**Hochstedler.**—To Henry W. and Beulah (Hostetter) Hochstedler, Kalona, Iowa, a third child, a son, Merle Henry, Sept. 2, 1952.

**Hoover.**—To Eugene G. and Jane (Landis) Hoover, Lititz, Pa., a second child, a son, Evan Eugene, Sept. 12, 1952.

**Keagy.**—To Robert and Vera (Habecker) Keagy, Washington Boro, Pa., a first child, a son, Kenneth Robert, July 16, 1952.

**Lehman.**—To Carl and Anna Mary (Rice) Lehman, Columbiana, Ohio, a daughter, Rachel Ellen, Aug. 24, 1952.

**Lehman.**—To Walter, Jr., and Catherine (Diller) Lehman, Chambersburg, Pa., a second son, Jason Leroy, Sept. 1, 1952.

**Miller.**—To Abram H. and Dorothy (Eshelman) Miller, Lancaster, Pa., a third child, a son, Karl E., Aug. 25, 1952.

**Miller.**—To Keith and Emma (Snyder) Miller, Denver, Colo., a first child, Randolph Alan, Aug. 31, 1952.

**Moyer.**—To Mark and Betty (Augshurber) Moyer, Quakertown, Pa., a second daughter, Mary Ruth, March 24, 1952.

**Nelson.**—To K. O. and Colleen (Barton) Nelson, Pinto, Md., a second child, a son, Brad Barton, Sept. 17, 1952.

**Nolt.**—To Richard and Ruth (Sollenberger) Nolt, Mt. Joy, Pa., a second son, James Marlan, Sept. 20, 1952.

**Pfife.**—To Marvin and Goldie (Shank) Pfife, Freeport, Ill., a daughter, Jeanette Joy, Sept. 11, 1952.

**Short.**—To Rolland and Lois (Wagler) Short, Archbold, Ohio, a first child, a daughter, Rhonda Rae, July 18, 1952.

**Souder.**—To Wilmer B. and Betty Joyce Souder, Telford, Pa., twin daughters, Joyce Anne and Janis Beth, Sept. 11, 1952.

**Stoltzfus.**—To Menno and Elma (Sands) Stoltzfus, Lancaster, Pa., a daughter, Carol Jean, Sept. 5, 1952.

**Weaver.**—To C. Irvin and Etta Ruth (Hursch) Weaver, Goodville, Pa., a first child, Janet, Aug. 25, 1952.

**Witmer.**—To Stewart and Mary (Shantz) Witmer, Galt, Ont., a third child, a daughter, Elsie Mary, Aug. 25, 1952.

**Wright.**—To W. Floyd and Waneda (Yoder) Wright, Stouffville, Ont., a first child, a daughter, Donna Marie, Aug. 19, 1952.

**Wyse.**—To Donald and Fern (Stuckey) Wyse, Archbold, Ohio, a third child, a daughter, Roxanna Dianne, Aug. 26, 1952.

**Yoder.**—To Ottis and Violet (Yoder) Yoder, Wolford, N. Dak., a daughter, Marjorie Maxine, Sept. 7, 1952.

**Zehr.**—To Melvin D. and Lois (Keiser) Zehr, Manson, Iowa, a second child, Daniel Melvin, Sept. 3, 1952.

**Zimmerman.**—To Harold and Verna (Hess) Zimmerman, Ephrata, Pa., a son, Myron Lee, Aug. 10, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Cressman.**—Villina, daughter of Mr. and Mrs. Isaac Snider, was born at Parkway, Ont., Aug. 24, 1863; passed away May 10, 1952; aged 88 y. 8 m. 17 d. She was united in marriage to Jacob Cressman on Oct. 21, 1884, and together they were converted and united with the church. Surviving are 4 sons (Herbert and Ivan, Breslau, Ont.; Samuel, Preston, Ont.; and Jacob, Kitchener, Ont.), 4 daughters (Viola, Bloomingdale, Ont.; Elma—Mrs. Leslie Witmer, Preston, Ont.; Ida—Mrs. Eugene Brubacher, Kitchener, Ont.; and Lizzie Ann—Mrs. Howard Stevanus, Bloomingdale, Ont.), 4 brothers (Allan and Leander, Parkway, Ont.; Isaac, Winnipeg, Man.; and Elam, Montreal, P.Q.), one sister (Mrs. Edward Schaefer, Breslau, Ont.), 39 grandchildren, and 42 great-grandchildren. Her husband passed away in 1926, and she was also preceded in death by one son (Alson) and 2 daughters (Villina and Hilda). Funeral services were in charge of Oscar Burkholder and John W. Snyder at the Snyder Mennonite Church, Bloomingdale, Ont., with burial in the adjoining cemetery.

**Eash.**—Jacob M., son of Moses and Polly (Wingard) Eash, was born March 29, 1861; passed away Aug. 29, 1952; aged 91 y. 5 m. He was a member of the Pleasant Grove Mennonite Church for many years. Surviving are 2 sisters (Mrs. Mary Baumgardner, Windber, Pa.; and Mrs. Laura Yoder, Davidsville, Pa.)



and one son (Charles, Sidman, Pa.). He was preceded in death by his first wife (Annie Taylor), his second wife (Annie McDonald), and a daughter (Mrs. Elsie Beisel). Funeral services were held at the Weaver Mennonite Church, Geistown, Pa., in charge of Eli Miller, assisted by Harold E. Thomas and Harry C. Blough. Interment was made in the Dunmyer Cemetery, Salix, Pa.

**Hershberger.**—Donald Eugene, son of Lester and Jean (Wagler) Hershberger, was born at Canton, Ohio, April 1, 1950; passed away at the Aultman Hospital, Canton, Ohio, July 22, 1952; aged 2 y. 3 m. 22 d. His death came as a result of spino-bulbar polio. He is survived by his parents, 2 brothers (Paul Martin and David Lynn), and one sister (Dawn Elizabeth). Private graveside services were held at the Walnut Grove Cemetery by Roman Miller and Simon Coblentz.

**Roth.**—Christian, son of Benedict and Catherine (Gerig) Roth, was born in Alsace-Lorraine, Oct. 3, 1876; passed away at McVeytown, Pa., Sept. 15, 1952; aged 75 y. 11 m. 12 d. At the age of six he moved with his parents from Switzerland to Logan Co., Ohio, where he grew to manhood. In his youth he accepted Christ as his Saviour and united with the South Union congregation near West Liberty, Ohio. In 1900 he was united in marriage to Malinda Esh and the remainder of his married life was spent in the community near Allensville, Pa. Surviving are one daughter (Gladys—Mrs. Roy Payne, McVeytown, Pa.), 2 sons (Irvin L., Rockville, Pa.; and Paul M., Mason-town, Pa.), 2 foster children (Mamie—Mrs. Jonathan Glick; and Evelyn—Mrs. Randolph Shilling), one brother (John, Linesville, Pa.), and 2 sisters (Mrs. P. J. Slonecker and Mrs. Henry Barrett, West Liberty, Ohio). His wife passed away in 1951, and he was also preceded in death by one son (Clarence). As a member of the Allensville Mennonite Church, Allensville, Pa., he was interested in the progress of the church and always actively engaged in the Lord's work. Funeral services were in charge of Raymond R. Peachey, Elrose Hartzler, and Eli K. Zook, with interment in the Mennonite cemetery.

**Schrock.**—Glenn LeRoy, son of Noah and Emma (Meyer) Schrock, was born near Orrville, Ohio, Dec. 7, 1917; passed away at Smithville, Ohio, Sept. 1, 1952; aged 34 y. 8 m. 25 d. In his youth he accepted Christ as his personal Saviour and became a member of the Oak Grove Mennonite Church, Smithville, Ohio, remaining actively interested in the work of the church until his death. He was united in marriage to Arlene Amstutz in 1940. His service to Christ was in part evidenced by his loving care of the children when his wife was called away from time to time as a member of the Amstutz Sisters' Trio. Surviving are his wife, 2 sons (James LeRoy and Philip Michael), 2 brothers (Dwight, Smithville, Ohio; and Wilmer, Orrville, Ohio), and one sister (Mrs. Harold Snyder, Smithville, Ohio). Funeral services were held at the Oak Grove Church in charge of J. Lawrence Burkholder and William G. Detweiler, with interment in the Oak Grove Cemetery.

**Schrock.**—Vernon C., son of Enos H. and Anna (Schertz) Schrock, was born in Illinois Dec. 30, 1905; passed away at his home in Wayne Co., Ohio, Sept. 15, 1952; aged 46 y. 8 m. 16 d. On Feb. 16, 1928, he was united in marriage to Ada Pearl Miller. He came to Ohio from Illinois in 1920 and since that time had been engaged in farming. As a youth he accepted Christ as his personal Saviour and at the time of his death was a faithful member of the Pleasant Hill Mennonite Church, Sterling, Ohio. He is survived by his wife, one daughter (Marian—Mrs. Earl Wenger, Wooster, Ohio), 2 sons (Roger and Paul, at home), his parents, one brother (Clarence, Orrville, Ohio), one sister (Mrs. Viola Cliffe, Akron, Ohio), and two grandchildren. One brother preceded him in death. Funeral services were in charge of William G. Detweiler, Gerald C. Studer, and I. W. Royer, with burial in the Oak Grove Cemetery.

**Summers.**—Verlin Lee, son of Leon and Ida (Petersheim) Summers, Gap, Pa., was born June 27, 1952; passed away June 29, 1952; aged 2 d. Surviving are his parents, one sister (Rachel), and one foster brother (Ronald). Two other infants preceded him in death. Services were held at the home by Aaron Stoltzfus and Calvin Kennel, with burial in Millwood Cemetery.

**Sundheimer.**—Sandra Lee, daughter of Thelma Sundheimer Troyer and the late Ralph Sundheimer, was born Aug. 15, 1940; passed away at the Akron Children's Hospital after a two weeks' illness from polio, Sept. 13, 1952;

aged 12 y. 29 d. In January she confessed Christ as her Saviour and became a member of the Martins Creek Mennonite Church, Millersburg, Ohio. Surviving are her mother and stepfather (Henry Troyer). Her father and a brother preceded her in death. Private funeral services were held at the Hunter Funeral Home, Millersburg, Ohio, followed by graveside services at the Walnut Creek Mennonite Church Cemetery. Services were conducted by Warren Miller, D. D. Miller, and Paul R. Miller.

**Weaver.**—Orlo William, son of Virgil C. and Mary (Hoover) Weaver, was born at Goshen, Ind., Aug. 13, 1942; passed away at the Northern Indiana Children's Hospital, South Bend, Ind., Sept. 21, 1952, after a brief illness of polio; aged 10 y. 1 m. 8 d. Surviving are his parents, 2 sisters (Julia and Verda), and one brother 18 days old. Funeral services were held at the Yellow Creek Mennonite Church, Goshen, Ind., in charge of John H. Mosemann and Peter B. Wiebe, with burial in the adjoining cemetery.

**Zimmerman.**—George H., son of the late Jacob and Hettie (Hess) Zimmerman, was born May 24, 1880; passed away at Mechanicsburg, Pa., Aug. 17, 1952; aged 72 y. 2 m. 24 d. He was a faithful member of the Slate Hill Mennonite Church, Shiremanstown, Pa., which he attended all his life. Surviving are his wife (Annie M.), 3 sons (Noah W., Paul M., and Laban G., all of Mechanicsburg, Pa.), 2 sisters (Barbara H. and Mrs. Sarah N. Hertzler, both of Mechanicsburg, Pa.), one brother (Abram, Ephrata, Pa.), 19 grandchildren, and 2 great-grandchildren. Funeral services were held at the Slate Hill Mennonite Church in charge of Simon Bucher and William Strong, with burial in the adjoining cemetery.

## THE BOOK SHELF

**The Life We Prize**, by Elton Trueblood; Harpers; 1951; 218 pp.; \$2.50.

"We are in the monsoon and we must weather it out. Instead of pining for calmer days, the way of wisdom is to learn to live realistically in such a time of strain," declares Elton Trueblood in his preface. The storm in which we find ourselves is more than a conflict between two sets of nations. Our turmoil is produced because a way of life which Christians held dear for many years in our Western civilization is now being attacked not only by communist nations but also by many who, although bitterly anti-Russian in their attitudes, are nonetheless holding to a materialism similar to that of the Russian Marxists. As a result there is a "moral depression" in the Western nations, and everywhere one finds confused thinking and a lack of meaning in life among these disturbed individuals.

Trueblood in this book tries to help such individuals discover meaning in life and to establish clearly in their minds the values we treasure which are being challenged by Marxian communists. The book has great value, however, for those who are not confused but wish to rethink their values in order to be able to present them most intelligently to the bewildered personalities whom they meet.

His approach is not political, economic, psychological, or even theological, but primarily philosophical. It is a common-sense philosophy stated in terms that can be understood by the average man. The author contends that anything worth saying is worth saying in the kind of language that can be understood by the average reader. Because the approach is philosophical the reader has

the uneasy feeling that the book divorces theology from philosophy. If the reader, however, would study the last chapter first, he would understand the purpose of the author. He states that the book is intended for those who question Christianity, and therefore its claims are not presented in the opening chapters. The first part of the volume builds a superstructure which will convince the logical mind but which the reader recognizes is hanging in mid-air. The reader then will sense the need of a solid foundation, which is supplied in the last chapter under the title, "A Basic Faith."

After analyzing the moral depression and the world civil war in the opening pages, the author goes on to define and establish the values we hold dear. He does this in chapters on the acceptance of responsibility, the achievement of freedom, respect for persons, the classless society, the basis of integrity, the necessity of boldness, and the response to suffering.

Among the best chapters is the one on the demand for meaning. Here he shows that the great popularity of books on peace of mind is a symptom of our moral depression. But happiness can never be achieved by those who devote their primary efforts to its attainment. It is always a by-product. When there is the higher purpose of achieving the goals he outlines in *The Life We Prize*, a deep peace of mind will result. The chapter on suffering fills out the picture. "No philosophy of life can have anything like completeness without a frank acceptance of the fact that, in spite of our best efforts, life often goes wrong" is his opening statement in this discussion.

This book will furnish excellent sermon material to ministers. It should also be read by those who have opportunities to witness to a confused, restless, and fearful American society. Trueblood expresses several theological views in his closing chapter with which the readers of this periodical would not agree, but he does, however, write convincingly on the deity of Christ, the personal being of God, and immortality.—Melvin Gingerich.

**Life Matures**, by Roy L. Laurin; Van Kampen Press; 1950; 332 pp.

*Life Matures* is a devotional commentary on I Corinthians. This is one of a series of commentaries written by Laurin known as the "Life" series. The titles are suggestive of the approach Laurin takes. Maturity of the Christian life is certainly a major consideration in I Corinthians. Likewise his commentary on II Corinthians is called *Life Endures* and he presents in a clear and striking way that the main purpose of II Corinthians is to show how Paul endured in his Christian life.

This commentary on I Corinthians is written for general readers. Ministers and Sunday-school teachers can get suggestions for sermon outlines and illustrations. However, the treatment is not exhaustive and one who is looking for answers for some of the harder problems of interpretation will be disappointed. I would say his treatment is suggestive. He opens up areas that have not been opened before and his outline topics should not be





## When You Date

By Esther Eby Glass

### FELLOWS, GIRLS—

Dating, you think, is a very good idea. Yet dozens of questions come up concerning this wonderful custom. Mrs. Glass knows exactly how mixed up you can get sometimes over what to do, where to go, and how to handle difficult situations that somehow crop up. And she offers suggestions and solutions that you will like.

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considered as covering the subject but only suggestive of a certain area. For example, he calls chapter one "Facts and Factions" and then goes ahead and discusses the facts and factions in chapter one. Chapter two is entitled "Inspiration and Interpretation," chapter three, "Spirituality and Carnality," etc. The treatment is devotional, as he suggests in the title. In this respect the book is very much worth while. It will give food for thought and soul nourishment, but a devotional approach also has its limitations as an attempt to interpret Scripture in that it is usually highly colored with the author's own feelings and wording. *Life Matures* is not an exegetical help in the sense that it brings out new truth, but rather it blends truth which has been gathered from other sources into a new pattern.

We would not agree with his interpretation of the veil or covering. Laurin says that it is purely local and has no significance to us at all (page 183). This type of reasoning is followed by many commentators and is faulty because the same reason for calling the veiling local and temporary might also be applied to baptism and the Lord's Supper. In discussing the Lord's Supper Laurin says, "The sacrament of the Lord's Supper is a sensible means of keeping Christ in view" (page 198). We as Mennonites have taken the same view in respect to the veil and would say that the veil and its complement, uncut hair, are a sensible means of preserving the principle of the headship of man.—Clayton Beyler.

### IN ADDIS ABABA (Continued)

established numerous projects in or near the capital including a leprosarium, a Christian Training Institute for the preparation of native workers, the Bingham Academy for missionaries' children, and a bookstore where Christian books, tracts, schoolbooks, and ref-

erence works are sold. This mission conducts Sunday morning services in a large Gospel hall where many foreign and some native Christians worship; conducts a Sunday evening Gospel radio program; has recently opened a home for crippled children; and operates a press for the printing of Christian literature in the native language. The Bible Churchman's Missionary Society conducts a school for native children, and other missions have their headquarters in Addis Ababa. Since 1948 Mennonite teachers have been serving in government schools here and in the summer of 1952 a school for the blind under Mennonite management will be opened. This latter will be a fairly large institution and may rank as one of the significant schools in Addis Ababa. Thus the valuable work of Christian missions in Ethiopia goes on and fills a large place in the religious life of the nation's capital.

Addis Ababa, Ethiopia.

## ITEMS and COMMENTS

J. Frank Norris, militant and individualistic Fundamentalist Baptist preacher of Ft. Worth, Texas, died recently in Florida. Norris gained notoriety in 1926 when he shot a businessman in Norris's office in alleged self-defense.

\* \* \*

The Norwegian Bible Society recently celebrated its 5,000,000th copy of the Scriptures. In the first 86 years of its existence, 1816-1902, the Society produced and distributed 1,000,000 Bibles. In the last 50 years it has distributed 4,000,000 copies.

\* \* \*

Three hundred Christian young people representing 56 countries will meet at Travancore

in South India, Dec. 11 to 25, 1952, for the Third World Conference of Christian Youth. Thirty young Americans from the United States will attend. The majority of the members of the conference will be Asians.

\* \* \*

Central Conference Mennonites in their 53rd Annual Meeting unanimously approved a proposed merger with a Middle District Conference of the General Conference Mennonite Church. Since 1949 the Central Conference, founded in 1899, has functioned as the Central Conference of the General Conference Mennonite Church. The Central Conference with some 3200 members and the Middle District Conference with about 4,000 overlap each other in Ohio, Indiana, Illinois, and Iowa.

\* \* \*

A startling correlation between the staggering increase in lung cancer and ever increasing consumption of cigarettes is made in an article entitled "Smokers are Getting Scared" in the October issue of *THE CHRISTIAN HERALD*. In 1914 only 442 men and 166 women died from cancer of the larynx and lung. Now, however, the same disease kills 19,000 men and 5,000 women each year.

\* \* \*

In a year long study the Gallup poll discovered that religiously inclined folks have a poor voting record. In the 1948 presidential election 38% of Protestant voters, 28% of Catholic voters, and 22% of Jewish voters did not cast a vote.

\* \* \*

Southern Baptists have nearly 8,000,000 people on their church rolls. But 2,000,000 of them are nonresident.

\* \* \*

Germany's largest Bible Society has distributed a total of nearly 37,000,000 complete Bibles and Scripture portions since its founding in 1812. It reports a constant increase in Bible production since the end of the war.



Nearly 500,000 complete Bibles and portions were produced during the current year as against 433,000 in the previous year and 350,000 in 1949-50.

\* \* \*

The Magoffin Baptist Institute, a mountain school for youth in Eastern Kentucky, did not raise tobacco on its farm this year but substituted a beef cattle program "in line with our Christian principles."

\* \* \*

Christ for Everyone is the name of a co-operative evangelistic campaign being conducted during October of this year in both Canada and United States. It is estimated that about 15,000 evangelical churches will participate simultaneously. The campaign is set up on the local church level with the pastor in complete charge of his own campaign.

\* \* \*

The establishment of one new church every 4½ days is the record of the Church of God, one of America's smaller Protestant groups, over the past ten years. The Church of God (Anderson, Ind.) has congregations in 46 states, with churches and missions in 26 foreign countries. The total membership in the United States is 107,000.

\* \* \*

Dr. Hyman J. Appelman, noted Jewish evangelist, was elected President of the Hebrew Christian Alliance of America recently at its annual conference.

\* \* \*

The Catholic Church in America does not follow a policy of segregation in any of its parochial schools. Outstanding in this achievement is the recent John Carroll two million dollar parochial high school which is operating under the policy of nonsegregation in Washington, D.C., the only such school in the city. Meanwhile the Board of Education in Washington recently voted 5-2 against any further consideration of segregation among either schools or officials.

\* \* \*

A remarkable program of land reform is in process in India without violence or bitterness. Uttar Pradesh has accomplished the transfer of 60,000,000 from landlords to peasants during the last year. Not more than 30 acres may be retained under individual ownership there. Similar redistribution programs are in process in other provinces of India. Prime Minister Nehru through this program of promotion of change without violence is fashioning among the Indian people the only weapon that can really stop Communism.

\* \* \*

Lewis Sperry Chafer, president of Dallas Theological Seminary, died on August 22 in Spokane, Washington. Chafer was a major figure among the fundamentalists of America. He was the editor of *Bibliotheca Sacra* and the author of an eight-volume systematic theology. A chapel just completed at the Dallas Seminary will be named in his honor.

\* \* \*

An effort to repeal the dry laws of the state of Mississippi recently was a failure. Prohibition was retained with a majority of more than 60,000 votes. Mississippi ranks



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42nd among the 48 states in the rate of alcoholism.

\* \* \*

Moslem services have begun in the Mohammedan mosque whose minaret now towers over the Washington skyline. Although the mosque is not yet completed, natives of ten Moslem countries who are employed at embassies in Washington gather each Friday for divine service in the basement of the building. The mosque, which is costing more than \$1,000,000 to build, will be open to tourists when it is completed in 1953. They, of course, will be required to remove

their shoes and to refrain from conversation while visiting the carpeted marble rooms.

\* \* \*

New York City's first Negro Roman Catholic priest, Eugene Hicks, was ordained in late May.—*Gospel Minister*.

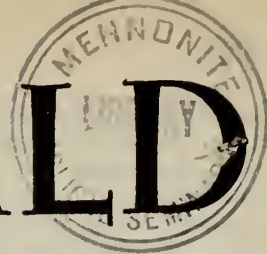
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A revision of the Tamil translation of the Bible in progress for 30 years has been completed. The British and Foreign Bible Society is now producing this new translation in 500,000 copies. Tamil is the language spoken in South India.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, OCTOBER 14, 1952

NUMBER 42

## How Evangelize?

By John R. Mumaw

[An address delivered at the Fifth Mennonite World Conference]

There is no room to question the urgency of the Great Commission. In times past "the burden of the Lord" was expressed through the mouth of the prophets. Then He gave to man a complete revelation of His will and purpose through His Son Jesus Christ. Later the church was established and it has become His redemptive instrument. Having heard the voice of God and realizing the world's need puts us all under personal obligation. Let us, therefore, try to face the full implication of bringing the true Gospel light to a world enveloped in atomic night. We do well to pause once more and ask the question, "How can we evangelize our world?"

There is an awful desperation overshadowing the hearts of men. In spite of the accumulations of culture, world conquests, social advancement, industrial revolutions, and religious reforms, the world lies prostrate with fear. We move among people who are disintegrated with frustration, boredom, disillusionment, restlessness, and soul-emptiness. Therefore, all our private reflections upon this theme and the deliberations of this conference must take into account this somber background of intense human need.

There is also an imminent urgency in the command of Christ. The inner need of lost souls and the fact that we have known the remedy are sufficient reason in themselves to motivate evangelistic action. There is even more appeal, however, and more compulsion in the teachings of Christ. These express a divine compassion that must be conveyed to human hearts. These are redemptive utterances intended to restore personal fellowship with God. These words of our Lord are pregnant with power to lift men from sinful ways to righteous living. And what are we doing about it?

### *The Occasion for Evangelism*

A large number of people we meet on the streets of our world are cursed with some form of pagan philosophy; they know only the hand of fate and see nothing of divine providence. Many others are living in perpetual doubt, question-

ing the accrued values of morality and the revealed will of God; they have been disappointed in their social, political, and religious leaders, knowing nothing of personal confidence in our risen Lord. Nevertheless, some people are in earnest search for truth and righteousness; they have discovered that the promised world utopia was only a dream. To them the accumulation of material goods has lost its attraction. For them social reforms have healed but slightly. They see that political alliances and international peace agreements are only temporary measures. Now in this our generation the Christian Church faces the question, "How can the love of God be expressed in terms of current human understanding so that men may find a new and reliable hope?"

We have another serious question to face. Many honest people are asking, "Is Gospel evangelism relevant to the world's need?" Our present global tragedy has labeled the church with failure. The moral bankruptcy of many religious institutions is only too evident. The impotence of the modern church to help people in their spiritual dilemma is very embarrassing. We must therefore look into our own resources again and re-examine our methods of evangelism. Do we have what it takes to lead people into permanent happiness in a time like this? W. E. Sangster, a Methodist leader in London, says, "To people not deeply committed to evangelical religion it seems so absurd a remedy for so deep a disease that they regard it as beneath contempt. An aspirin as a cure for cancer would be less ridiculous than evangelism as the answer to the world's present ills." We must be realistic about this. Will a change of heart in individual people remedy the human situation? How long will it take at the present rate of progress to evangelize the world? Do we ourselves have a vital faith in Christ? Are we sure the Gospel will actually save men from sin? Do we have confidence in a scheme that employs the Word of God as its instrument of redemption and reform? If we say "yes" to these questions, it follows that we must also answer another, "How can we evangelize so as to make a significant contribution to the world task of redeeming men?"

One school of Christian leaders has attempted to answer this question through the promotion of cultural improvement, using the results of psychological advancement and social action to achieve their goals. They have attacked the problem of evil by attempting to build a better world. The method of approach includes the correction of human selfishness, of racial antipathies, of economic injustice, of social maladjustment, of political corruption, and of religious prejudice. They had hoped by these means to create the spirit of brotherhood. But these too have been disappointing. Certainly such efforts have made some contribution to human betterment, but the problems of sin and inner life conflicts are not resolved by human action alone. When these factors are made the main goal of the Christian movement the whole system of spiritual influence is weakened; the final results fall far short of the redemptive purpose. If the church is to realize a common fellowship and unity of spirit from different races, temperaments, and social stations, we must use more effective means of salvation. We must find a way to deal with the problem at the sources of evil. There must be some method of pointing hungry souls to individual peace, to inner harmony, to life adjustments, and to soul-satisfaction. This calls for a message that gives significance to human being in this present life and a living hope to face the future with courage and bright expectation.

Does the church have in readiness the instruments by which sinful men can be led into a personal fellowship with God and into a life of conscious delight in His will?

Let us focus our attention yet on the problem of human behavior. To achieve right living is universally recognized as a noble attainment. People want to be good. But the real problem lies in the will to choose the good. Noble desires and good intentions are not enough. The will to do must follow. There is no form

### **In Him Is Light**

By MRS. GEORGE RENO

*In Him there is no darkness.  
So in this world of sin  
The only light and gladness  
Can come alone through Him.  
Akers, La.*



of pretension that gives satisfaction apart from genuine Christian piety. The Apostle John writes, "He that doeth righteousness is righteous." There is only one reliable source of ethics; that is the Bible. The significant factor for this discussion is that people find genuine satisfaction in conforming to the revealed will of God. It is conditioned only upon the act of faith. The real issue that confronts the church in this area of experience is to motivate righteous behavior. It is not enough to lead a soul to believe in Christ; he must also be led to commitment of obedience to His teachings. Does our current Christianity have resources to offer a sinner that will enable him to live a holy life? How can our evangelism change the character of a sinful man? How can we bring into the community a genuine and permanent reform of personal and social behavior?

### *The Meaning of Evangelism*

By evangelism we mean any form of Christian activity by which the good news of salvation is proclaimed with saving power to lost souls. It is the declaration of a redemptive message to persons "outside" the church. It is not Christian education, although that can be evangelistic. It is not deepening the spiritual life, although that would greatly increase the resources of evangelism. It is not developing a higher social order, although Christian ethics is essential to the support of the evangelistic program. Evangelism relates itself to all of these and more, but its genius lies in the area of human destiny. It proclaims to persons lost in sin the means by which God reconciles sinners to Himself and prepares them for eternal happiness.

With deep compassion God gave to the world His only Son to carry out His redemptive purpose. In His life Christ demonstrated deity. In His death He made atonement for sin. He arose from the grave in triumph over the powers of evil. He ascended to heaven to provide a perpetual means of current victory in the believer's life. His promise to return is a blessed hope of eternal glory. These great facts must be proclaimed with a passion, with power, and with a program. The church has been commissioned to do just that. The Holy Spirit was given as an indwelling presence and power to enable her to perform that function.

Evangelism has in it the compulsion of constraining love. The flame of passion that burned in the hearts of the apostles rekindled in our contemporary church life would drive us far into the "regions

beyond." It was the love of Christ that took Paul from place to place seeking entrance for the Gospel. Love for Christ and His love for us is a vital reality that forbids complacency. The experience of a mutual love between Christ and the church becomes a missionary passion that finds expression in evangelistic outreach.

Too often when we speak of apostolic power we refer to shaking prison walls, to the dead being brought back to life, to healing manifestations, to speaking with tongues, and to opening the doors of a jail. Such demonstrations served good purposes in the early witness of Christ but more significant than all of these was the power to change lives. Jesus promised that upon receiving the Holy Ghost His disciples should have power, an energy emanating from within. The exercise of that power in witnessing to others about Christ is evangelism.

The program of which we speak is not intricately organized. It refers to that spontaneous action of the individual Christian participating in a dynamic and informal program of witnessing, praying, preaching, giving, teaching, living, and suffering for Christ. It is making Christ known everywhere by every means. It involves the activities of the entire church with a sharp focus of interest upon the lost. Evangelism in another sense loses its program and becomes a concern, a passion, a fire, a burden.

Since evangelism is essentially the proclamation of good news about Christ we must emphasize also the "bad" news it contains. Men are not ready to hear the "good" news until they have heard and believe that they are lost in sin. They must realize condemnation in their own lives, sense their alienation from God, and feel separation from Christ. They must see they are without hope in the world and have no acceptance with God apart from Christ. Good works, personal culture, integrity of character, social standing, and even religious ceremonies do not avail. The evangelism of the New Testament puts supreme emphasis upon Christ as the only name under heaven by which men are saved.

### *The Message of Evangelism*

We marvel at the success of evangelism in the days of the apostles. They preached the Gospel everywhere with pronounced results. They won thousands of converts, established churches, and enlarged their missionary borders within a short space of time. Something consumed those men like a flame. It was not mere-

## Our Readers Say—

... I have been reading and enjoying your paper for several years and it has been a great help to me in my Christian life.—*Miriam Gingerich, Baden, Ont.*

ly the passion of a new idea or the enthusiasm of a new discovery. Their message was the announcement of great facts of sacred history. They declared what is the word and will of God. They heralded the significant events in the life of Christ. They proclaimed the meaning of a vital Christian experience. From their example we may draw a few suggestions for the content of our evangelistic message.

Evangelism speaks of the *providence of God*. Our message is about God. The apostles declared "the wonderful works of God." Effective evangelism brings people face to face with God. We do that by showing, as did Stephen, how God dealt with man through the ages. We need the perspective of sacred history to help people understand God and His ways of dealing with men. This calls for a careful interpretation of historical incidents. The message of evangelism announces the holiness of God in contrast with the sinfulness and depravity of man. The work of evangelism will never thrive on any theory of relativity. God is the absolute perfection of goodness and sets His own standard of judgment. When we preach the message of redemption it is a proclamation of God's marvelous grace in the light of His righteous judgment of sin.

The message of evangelism is a witness to the *revelation of God*. This embraces one of the significant spiritual values in our heritage. Menonites, since the days of the Reformation, have held a high regard for the Bible as the Word of God. Our forefathers recognized its authority and subscribed faithfully to the teachings of the New Testament. The founders of our church came to their position of faith through a proper recognition of difference between the Old Testament and the New Testament. The vital force of the teachings of the New as over against the fading significance of the Old Testament was basic to their faith and to the uniqueness of their testimony. Beyond the example of the

(Continued on page 1008)

## GOSPEL HERALD

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## EDITORIAL

### I Doubt It

There is such a thing as Christian skepticism. The Christian believer not only may doubt, but should. Gullibility which makes one accept as truth everything he hears or reads is neither faith nor piety. We are exhorted to prove all things and hold to that which is good. In the interests of truth one must ask questions.

"Is that so!" said a devout Christian woman as she was told that the head of John the Baptist lies buried behind a certain lattice in the great mosque in Damascus. The reverential awe in her tone was an indication of credulous immaturity. The traveler in Bible lands must be on guard against being taken in. The Cave of Machpelah at Hebron, the Pool of Bethesda, and the Temple Area in Jerusalem, Jacob's Well at Nablus are authentic spots, from the uniqueness of their character. But swallow salt when you are shown the particular spot at the Jordan where Jesus was baptized, or the cave at Bethlehem where He was born, or the grotto where He lived at Nazareth, or the place at Nain where He canceled death's claim on the widow's son, or the hill where He delivered the Sermon on the Mount, or the grotto in the Church of the Holy Sepulchre where He was buried, or the spot on the Mount of Olives where He ascended, or the very ancient Oak of Mamre where Abraham entertained his heavenly guests, or Rachel's tomb just out of Bethlehem, or the olive-grove Shepherds' Field in the valley below Bethlehem, or the great rock in the Mosque of Omar where Abraham bound Isaac as a sacrifice, or the home and tomb of Lazarus in Bethany, or Mt. Tabor in Galilee as the place of the Transfiguration, or the Mamertine Prison in Rome where Paul and Peter were incarcerated, or the spot on the Via Dolorosa where Veronica wiped the face of Jesus and then saw the print of His face on the veil, or the place in St. Peter's Church at Rome where that very veil is kept, or the niche opposite where some pieces of the cross of Jesus are kept, or the tomb of Peter under the great dome of St. Peter's, or the Scala Santa in the annex of St. John's Lateran,

still darkened by the stains of Jesus' sacred blood, or the stone upon which Jesus sat in the Upper Room, or the place where Mary fell asleep and was taken up into heaven, or the place where Jesus was scourged, or the grotto in which the Holy Family lived in Cairo, or the mountain in Switzerland where Pilate died.

Some of these places have a good deal of authenticity, just short of certainty. Others are sheer guesses. One can be sure that close to this place, perhaps within yards, the purported event occurred. But the exact place knows no proof. Ancient traditions have a certain weight, but they are not valid evidence. Probability points toward the truth, but one must always remember that probability does not prove. Gordon's Calvary and the Garden Tomb seem to be very probable locations of the Passion and rising again of our Lord. But one can be sure enough only to say, "It was a place like this, here or near by, where our redemption was wrought."

When Jerusalem was destroyed by Titus in 70 A.D., all the people who knew or cared where the events described in the Bible happened were killed or scattered. Christians lived and suffered in various places throughout the Roman Empire, but they were not building churches nor establishing shrines. After three centuries a nominal Christianity became the religion of the Emperor Constantine, and his mother Helena went to the Holy Land to locate sites and build churches. One can easily imagine that she was more pious than scholarly. She had neither the equipment nor the disposition nor the time to make careful investigation. On the sites she accepted she built. Again came struggle between Moslems and Christians, Saracens and Crusaders, Eastern Church and Roman Church. Facts were lost in a hoary confusion of traditions, guesswork, and rival claims. Scientific archaeology is comparatively recent, and is hampered by vested interests. For example, excavations which threatened the authenticity of the Church of the Holy Sepulchre were stopped. Holy relics are valuable as a means of exploiting the superstitious and the piously gullible.

Historians are always correcting his-

torians. Scientists set other scientists straight. Our books of facts need constantly to be revised and brought up to date. Anything human is subject to error. Well-informed people are constantly reading or hearing things that they know are not quite right. Even our best friends we do not always believe. We know that thoroughly honest and intelligent people can be misinformed.

This is not to say that we must always be agnostics, believing nobody about anything. There are many trustworthy sources and persons. Experience and credentials and investigation lead us to explicit confidence. Confidence and love, in fact, have a way of producing trustworthiness. But belief in anything human must consider the possibility of error. Good men forget and get their facts confused. All of us say things at times which we learn later are not quite correct. And we find it very difficult to keep from being misunderstood. Our words do not seem to mean to others what they mean to us. However badly we want to, it is hard to tell the truth.

God, of course, we can believe, always and in everything. He is truth. He cannot lie. There is no limitation to His understanding. And His revelation of truth is perfect. He has spoken to us in His Word, inspiring holy men to write with no admixture of error. That Word we can believe. We need not doubt what God has said. He has also spoken to us in His Son. In His person, in His life and work, in His teachings there is nothing to question, nothing to discount, nothing to doubt or disbelieve. In God, in His Word and His Son, there is certainty, undoubted certainty.

But not in man. "Let God be true and every man a liar." As against the Word or act of God, every man is a liar. Few of us want to be, but all of us are. Some, alas, are dishonest; all, unfortunately, are sometimes wrong. And so the Christian, who wants to believe only what is true, accepts all that comes from a divine source, but submits to careful scrutiny all that comes from a human source. When men speak contrary to divine wisdom, we do not believe them. When, on unrevealed matters, they speak with a competence which we recognize, we believe them. But when they speak from hearsay, from unverified tradition, from prejudiced supposition, we put question marks behind what they say. We do not ascend any Scala Santa on



our knees to win indulgences promised us by some pope.

One of our guides at the European shrines would end his recitals with a questioning "Huh?" He meant, "Do you understand me?" Yes, we understood him. His English was passable. But his theology was not Biblical. We understood, but we did not believe. How fitting, we thought, to put a "Huh?" at the end of superstitious rubbish! Thank God for the privilege of doubting. What a burden it would be to believe all that we are told!

## The Simple Life

By S. E. ALLGYER

The simple life is the outgrowth of a life of faith and love. Faith is foundational. "He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him" (Heb. 11:6). Love is the fingerprint of God. Both of these are indispensable in the Christ life. Love is the test of the Christian life. Christ said to Peter, "Lovest thou me more than these" (John 21:15)? "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Love is what the church at Ephesus left. This fact is referred to in Rev. 2:2-5: "I know thy works, and thy labour, and thy patience, and how thou canst not bear them which are evil: and thou hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. Nevertheless I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent."

Paul said, "The love of Christ constraineth me." It's that experience of love in the heart that will enable the individual to live the principle and standards of Christ the Lord, in this twentieth century of intelligence and advancement and invention. We are going so extremely fast that we need a balance wheel. And this balance wheel we find in Jesus Christ, and His Word, which has a solution for every problem of which it treats. The standards and ideals, the programs of Jesus Christ are beyond the most eloquent and most spiritual organizations. Jesus Christ is worshiped by the noblest of men, not because He was the manliest and the high-

est type of man, but because He is the Saviour of the world.

A little girl met a theological student on the street. She stopped him and said, "Do you love Jesus?" "Why," he said, "I am a theological student." She replied, "My Jesus can save a the-o-logical student." Jesus Christ has stood the test for over 1900 years. No one needs to be ashamed of a record that has stood the tests amidst the shouts of praise and of victory, a record that enables men to live victorious lives and die triumphant-ly.

The instruction Paul gave to Timothy is ideal and practical for twentieth-century Christians, and it fits the simple life as well as Mennonitism. Two essential requisites: take heed to thyself and to the doctrine. Many of the twentieth-century temptations and environments are not conducive to spiritual life and development. A man who is transformed and informed in religion will do more than the same man without religion. The psalmist in 18:19 says, "He brought me forth also into a large place; he delivered me, because he delighted in me." The experience of David is the experience of men in all ages, that obedience expands and enlarges opportunities and disobedience contracts and diminishes our opportunities. Read Psalm 91:14-16.

Jesus Christ never leads men backward, but onward, outward, and upward. As an illustration let us notice Matthew. He left his booth and followed Jesus, and we are indebted to Matthew for the first Gospel. Paul was a theological hairsplitter, but when he met Jesus he was filled with a desire to preach the Gospel and he became the first missionary, and he wrote fourteen books of the Bible. Ambitious young men have contempt for experience small or void of heroism. Many have left the farm and gone to the city for larger opportunities and enterprises. Never say no to God when He calls.

Sin narrows opportunity and clips the wings of usefulness. Look at men behind the bars. How very small has become their world! Look at men who followed the Lord very closely, as Moody and Sankey in their day. Look at men who have been faithful to the church and her doctrines. The Mennonite Church has great opportunities for young men of the Timothy type, not from a salary basis, but for a life of usefulness and service. How about our expansion and contraction? Are we gaining ground or losing? Will your plans fit into the program of Jesus Christ and the church? The Lord has a place for you if you will fit in and apply yourself.

It was my privilege to visit Bro. McPherson of Kansas City a few times with Bro. Mininger. This brother's eyes were both blown out and both his hands were blown off during a blast, but he had the love of God in his heart. He read the Bible with his tongue. He had a large number of men he was praying for. It

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Oct. 15, 1902)

The work has been carried on quite successfully during the summer months under the superintendency of Bro. I. W. Royer [Chicago Home Mission].

The Annual Church Conference of Kansas and Nebraska, including congregations in Oklahoma, Idaho and Oregon, will be held at Spring Valley, McPherson county, Kans. . . . Oct. 16 and 17.

The committee appointed by the General Conference held near Sterling, Ill., to determine time and place for holding the next General Conference of Mennonites of the United States and Canada, who adhere to the Nonresistant Faith and Doctrine as taught by Christ and His Apostles as set forth in their Confession of Faith, adopted by our forefathers in their Conference held in Dort, Holland, April 21, A. D. 1632, have, after due consideration decided, the Lord willing, to hold the above said General Conference in the meeting house of the congregation near Elida, Ohio, Nov. 13 and 14, 1902. . . .

#### Committee:

Noah Stauffer, Strasburg, Ont.

D. G. Lapp, Roseland, Nebr.

G. Z. Yoder, Weilersville, Ohio

Total membership (S. W. Pa. Conf.), 1015

was an inspiration to have the privilege of visiting him. A preacher came to see him and said, "Bro. McPherson, I have a job for you." He replied, "What can I do?" "Pray for me while I go out to preach." The Lord's jobs are not all white-shirt jobs. Jesus Christ gives gifts unto men, and then gives these gifted men to the church. What for? The building up and perfecting of the saints.

There are many advantages in the simple life. You can preach the whole Gospel, and reach men in the common walks of life. There is absolutely nothing weak or impracticable. In maintaining the principles and standards of the Lord and the church, we can find the beautiful life. Sin is the most expensive thing in the universe.

I wish you all God's blessing.

West Liberty, Ohio.

Whoso knoweth himself well, groweth mean in his own conceit, and delighteth not in the praises of men.

—Thomas à Kempis.



# Unco-operative Ministers

By Aaron Mast

Every preacher and Christian worker should know the fine art of teamwork and the full meaning of the words of the Apostle Paul in I Cor. 3:9, "We are labourers together with God."

Co-operation is one of the important doctrines of the Bible. It links all other doctrines, cements and vitalizes all the others, especially in the New Testament.

Co-operation in the home church, in the district conference, in General Conference, in all our related activities, is something we ministers ought to learn. No minister can succeed in leading others unless he knows how to follow gladly.

The spirit of overlordship and dictatorship is foreign to any position set out in God's Word for the minister. We are called to shepherd, direct, lead, and inspire churches "to feed the flock of God over which the Holy Ghost has made us overseers."

There are many angles and circles in the matter of co-operation.

A minister must be able to get along with his wife and children, the church officers, his teachers, the membership. If he fails in these circles his tenure of office might be very brief.

He must co-operate with his neighboring ministers, churches, and conferences, or his fellowship will be narrowed. He must know how to co-operate with the wider denominational leaders and activities, or his usefulness will be sectional and narrowed. He needs to have a part in the wider horizons of Christ's kingdom so that his contribution to the uttermost may be great and gracious.

If a minister plans to be only local and provincial in his service for Christ's causes, he will become self-centered, independent, and non-co-operative. If ministers desire to have world-wide and kingdom-wide investments and dividends, they must co-operate with God's church-wide activities.

A minister will do the best for himself and his local situation by bringing it and himself into co-operative relations with God's church-wide work and workers. By co-operation only can we carry the Gospel to all the world.

The minister's unselfish, spiritual co-operation, free from overlordship or dictatorship, will have much to do with the place he fills in the maintaining in building the Christ-kingdom.

## *Temptations That Lead to Non-co-operation*

The minister's heart is a storm center for a thousand temptations. The devil would rather sidetrack and ruin a preacher than almost any other man. If the devil can attack a minister's head and twist his thoughts with unbalanced emphasis, wrong interpretations, or hobby-

riding, or if the devil can attack his temper and cause enragement in words and an ugly spirit in attitude and start stubborn opposition which will finally reduce his usefulness for the promotion of the cause of Christ, the enemy glories in the havoc he has caused.

## *1. Placement*

Ministers cease to be co-operative when they seek to advertise themselves and use political methods of self-promotion. The mother of James and John, by her ambition for her preacher sons, left the blight of her name through the past centuries. They might have planned it and got their mother to bring the matter to Jesus.

If God calls us He has a place for us to serve, and there are enough places to serve without trying to occupy the other fellow's place. If a minister makes full proof of his ministry where he is, and waits on God, he usually has no need of finding a place. The place finds the man. The peculiarity of the place can be fitted to any adaptability and preparation.

Politics, self-advertising, promotive self-seeking is to be condemned and is a proof of unfitness for any ministry.

A clean, spotless, blameless character is the most valuable possession of any Christian worker or minister. There is no qualification for the ministry to substitute for a blameless life. Wise administrators, teacher-leaders in all religious and denominational activities are a wonderful possession of the church. Missionaries, Bible teachers, song leaders are great assets in Christ's kingdom. This sinning world needs more ministers better trained for the task. Life is defined by what a man is in his shoes and under his hat. One sentence decides the objective: "The Son of man came to seek and to save that which was lost." Co-operation with the guest will help Christian workers to determine their direction, to help build churches, colleges, seminaries, promote missions. "As labourers together for God." All ministers need to have a proper understanding of unity and co-operation in the body of Christ. The church must have a proper evaluation of two words in Ephesians: "according" and "together." The word "according" occurs fifteen times and the word "together" occurs seven times.

There are seven characters in the musical scale. What harmony when they chord! But what a lack of harmony one individual can cause who has a defective ear to detect the variation of sound!

A musical director endeavors to eliminate the one who causes the discord in his chorus. It is wisdom to dismiss the one rather than to break up the chorus.

## *2. Jealousy*

Ministers cease to be co-operative when the fierce fires of jealousy consume the heart, when they take pleasure in their injuries and are made bitter because of a collaborer's prosperity.

Miriam, the sister of Moses, occupied an important position in Israel, yet she was not content with God's permissive will. Her circumstances narrowed her view of life and God's divine plan, and in her distorted vision she betrayed lack of confidence in God and her brother. A second dissatisfaction possessed her as she compared her place with the place of another. In her discontent against God and envy of another position she was smitten with jealousy. Censorious judgment found expression. She considered she had been badly treated and felt slighted because of the place she had occupied. Before Moses' marriage, Miriam and Moses were co-operators. She was the first woman in Israel. No doubt she led the women in singing as they crossed the Red Sea. But now another is in the confidence of Moses. She eyes her sister-in-law as a rival. A bitter criticism is born. It blights life and work. She sees no good in Moses' marriage. Natural affection is quenched. One cannot sneer and bless at the same time.

## *3. Carnality*

"Whereas among you there is envying, and strife, and divisions, are ye not carnal and walk as men?" In the Corinthian church men were occupied with externalities. It seems the more legalistic and ritualistic, the more carnality.

Very often the spirit of a thing is lost in an exaggerated devotion to the thing. With God nothing has value apart from the truth it means to express.

A legalist is always right. He is governed by his own interpretation of right and wrong, and delights in controversy, and cannot conceive of possibly being wrong.

If we track down clashes, criticisms, schisms, we generally find a failure in respect to the grace of God.

Surroundings help to mold our minds in a groove of legalism and ritualism.

## *4. God Complex*

Paul, before his conversion, had a great zeal, a passionate desire to stamp out the movement that threatened the heritage of Israel. He sat as God in judgment, relentlessly executing wrath with mistaken zeal, breathing slaughter and threatening for fear God's cause would fail, demanding conformity to his own ideas. Later he discovered his errors.

Inco-operative ministers presume they have a modified omniscience, attributes peculiar to God, and sit in judgment of their fellow men, ready to inflict human penalties. Something must be done now or we will lose everything. Jesus said, "The gates of hell shall not prevail against the church."

A complex of this kind has divided



many churches where the spirit of legalism brought out the evidence of carnality.

Our attitude toward our fellow pastors, district leadership, general leadership should be one of co-operation, boosting with mutual helpfulness.

We should give the type of co-operation to the district and general leadership which we as pastors desire to receive from our laymen in carrying out our programs and plans in our local churches.

We need different groups in our churches. A progressive group, visionary, aggressive, pulling ahead, another group holding back, then a larger body in the center that will listen to the warnings of the brakeman and also listen to the progressive group, considering the suggestions that make for progress. With that group in the center we are apt to make progress as Christian workers.

I feel to thank God He has been especially good to the Mennonite Church in giving us able and godly leaders throughout the history of the church.

Belleville, Pa.

## Holy Obedience the Only Title to Eternal Life

BY PAUL H. BENNETT

Today there is a live issue in a large part of Christendom concerning the "eternal security teaching." Since it has come to the front in evangelical circles, it behooves each one of us to give it some sincere, dispassionate consideration. We enjoy a too little appreciated privilege of being able to turn to an infallible Guide in this, as well as in all other controversies. It shall be our endeavor here to indicate that only those who endure unto the end shall be saved.

We shall digress here a moment to make some elementary remarks concerning faith. Faith is the subjective element in the acquisition of eternal life. John 6:7. Faith in Jesus Christ is the requirement that God makes for men seeking eternal life. What is faith, then, that it should be the door to eternal life? That faith is more than a mere intellectual assent is beyond the shadow of a doubt. John 8:31. Faith, in reality, involves life-union with the Master. To believe in Christ, in this sense, is to thus enter into the experience of eternal life. The condition for the reception of eternal life, often called faith, is also represented as an *abiding* in Christ. We have the parable of the Vine and the Branches. The branches continue to live only as they remain connected with the stalk and root. So, only by abiding continually in Christ does the follower of the Master receive spiritual life. A severed branch dies; a severed person dies spiritually. The life in Christ is dependent upon a oneness with Him. The only faith which bears fruit is an intimate and vital attachment to Jesus Christ. A

definite abiding in His words and a loyal keeping of His commandments are the supreme tests of our faith.

A certain Jewish lawyer once asked the Master what he might do to inherit eternal life. Christ referred the man to the commandments: "If thou wilt enter into life, keep the commandments." This is indicative of one of the basic facts of the Scriptures, namely, that God promises eternal life only to those who obey. God has promised, both in the Old and in the New Testament, eternal life to the obedient. Lev. 18:5, Deut. 33:46, 47. In the thirtieth chapter of the latter book Moses says, "See, I have set before thee this day life and good, and death and evil; in that I command thee this day to love the Lord thy God, to walk in his way, and to keep his commandments, and his statutes, and his judgments, *that thou mayest live.*" Thus we see from both Testaments that eternal life has been promised to the obedient.

This is the primary question in the matter of the security of salvation. *Is the final salvation of Christians unconditional, or may it be forfeited because of sin?* Of one thing all intelligent readers of the Word are certain—sin will not enter heaven.

It is within the experience of most, if not all, of us that backsliding, i.e., a temporary fall from grace, is possible. The word *backsliding* is an Old Testament word. One Hebrew word used in this connection means to "turn back." Israel's backslidings are infamous. The New Testament, though not using this particular term, warns us against it. A backslider is one who once obeyed the Word but worldiness and sin got in his way. Matt. 13:22. He put his hand to the plow, but then looked back. Luke 9:62.

Now, to answer the question that was raised above. First, we would like to state that salvation depends on God. However, the Scriptures clearly teach that man is a free moral agent and his privilege of choosing life or death God will not violate. Second, the New Testa-

ment teaches that divine grace *can* be resisted. John 6:40, II Pet. 2:21, and Heb. 2:3. In reading Hebrews 6:4-6 we should keep in mind the fact that Paul is addressing believers, not unregenerates. Here we have some who were once partakers of the Holy Ghost and who definitely fell. Third, the Scriptures do teach an "eternal security," i.e., security based on an absolutely honest walking in the light.

God has never promised eternal life to the obedient because their obedience *atones* for their sins. All men have sinned (Rom. 3:23) and their future obedience *cannot atone* for past sins. Obedience is their duty, and since they cannot do more than their duty, the past account remains charged against them. An illustration at this point will be profitable. A recently married couple have inherited an enormous debt. All of their current earnings must be used in present living expenses. Since they cannot do more than they are doing, their debt goes unpaid. A good natured father-in-law comes to the rescue and pays the debt. So it is with the sinner. God did not pardon sinful humanity on the basis of obedience. Christ, by virtue of His sufferings and death on the cross, paid the price of pardon for man's past transgressions. After the fall in the Garden of Eden, to be sure, the obedient offered the prescribed sacrifices. However, these individuals were not saved by virtue of the blood of the animals offered. They were saved *provisionally*: and the provision was the future death of the suffering Messiah.

Obedience to God's commands is virtuous but not meritorious. All truly penitent believers can say with the Apostle Paul that their obedience does not bring them into favor with God. Though obedience does not *atone* for past sins yet it is necessary for those who have been washed by the blood of the Lamb. "The righteous Lord loveth righteousness." God loves those whom He has pardoned and expresses His approval of their obedience and good works by rewarding them with eternal life. Those who fail to bring forth good works, even after tasting of the good things of God, will be cut off as a dead branch is severed from the vine. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life. For the wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord." Just as death is the reward of sin, so eternal life is the reward of the obedient born-again child of God.

When Christ shall come to judge the world at the last day, He will reward the righteous, for their good deeds, with eternal life; the wicked, for their evil deeds, with eternal death. Thus, God promises eternal life to the obedient, not because such obedience atones for their sins, but because the heavenly Father wishes to express His approba-

## My Friend

BY MRS. WALTER OSWALD

*My friend is "mighty like a rose"  
Spilling perfume where'er she goes.*

*As a cup of water overflows,  
She bubbles good cheer, not woes.*

*My friend is mighty like a tree  
Spreading cool and calm o'er me.*

*In many ways she's like the sun  
Diffusing light to everyone.*

*Yes, my friend comes and goes,  
She is "mighty like a rose."*

Hesston, Kans.



## A Prayer for This Week

O God, Thou knowest about the "thorn" which continually pricks my mind and which stabs my heart afresh each time it is brought to conscious memory. Thou knowest why I must live in a difficult situation which others around me have never faced. But perhaps, Lord, they are facing difficulties which I know nothing of.

So I pray for my comrades that they may have grace for their needs. Help me, Father, to live the abundant life with my problems and learn from them the lessons which Thou art teaching me. Help me to be submissive to Thy will. And mold me into a vessel of Thine own design. Amen.

Merna Brenneman.

tion of the obedience of His children by a free and gracious eternal reward.

The doctrine that a believer can never forfeit his gift of eternal life regardless of his conduct subsequent to his regeneration is wholly alien to New Testament teachings. The above few paragraphs illustrate this at least to a limited extent. God has made conditions to salvation. Obedience to His commandments is one of them. Any doctrine which so misleads the backslider into believing that he is secure in sin should be as carefully shunned as a poisonous snake. The blood of the disillusioned backslider who dies in his sins will be required, in the day of judgment, from the hands of such false prophets who offer security where the Bible plainly teaches there is none to be found.

Lewisburg, Pa.

## The Mennonite Medical Association

By SAMUEL BUCHER

The Mennonite Medical Association, which was founded in 1944, has shown progressive and steady growth during the past several years. At the present time there are about 90 members in the Association. This includes licensed physicians as well as medical students. During the past years there has been an increased interest in Mennonite students following the medical profession. As a result many students are finishing college and entering medical school.

The Association acts as a clearing-house for information in keeping the various members of the Association interested and acquainted with each other. The publication known as the *Mennonite Medical Messenger* is published quar-

terly and proves to be of great interest to the members of the Association. Its membership is open to members of the Mennonite and Brethren in Christ churches. Each year the Association assists in the presentation of a public program at the annual Mission Board Meeting. These programs are of great interest to those who have opportunity to attend the meetings.

The present officers of the Association are: Pres., Dr. Dana Troyer; Pres. Elect, Dr. Edward Mininger; Sec.-Treas., Dr. Samuel Bucher.

Harman, W. Va.

## Poverty and Plenty

By ROY L. SMITH

*One man gives freely, yet grows all the richer; another withholds what he should give, and only suffers want.—Prov. 11:24, R.S.V.*

The management of money is one of life's most contradictory problems. We spend in order to make a profit, and the goods we save are corrupted by moth and rust.

True benevolence is one of the finest of the fine arts. To give without impoverishing the recipient, and to save without becoming impoverished of soul ourselves, represents one of the most delicate procedures.

The wise old Hebrew philosopher had watched his neighbors with an observing eye. He had seen one man—one-handed, generous, and charitable—grow great of heart and merry of spirit as he had shared his goods with his less fortunate brethren. And he had seen another—hard, parsimonious, and selfish—grow smaller year by year, with life becoming increasingly stern.

There was the little old lady who lived in a wheel chair, and eked out a precarious existence, paying her bills with the meager sum she received in the form of an old-age pension, supplemented by a tiny income on the side earned through the sale of little pieces of handiwork. *But she tithed faithfully!*

That was what saved her. "If it had not been for my tithe," she said, "I might have lived all of my days inside this bare little room, with never an outlook. But as it is, I live around the world. I have sent my dollars to the missionaries in a dozen countries, and I have followed every dollar with a hundred prayers. Because I pray for the people over there, I read everything I get hold of about them. That helps me know what kind of people they are."

Year by year she grows richer, and finer. They said she should not give, "because she was so poor." "Surely they would not deny me the right to pray. Then why deny me the right to give?" And the old Hebrew Proverbialist would have agreed with her.

## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that a daughter may be kept from an unwise marriage.

Pray that visas may be available for needed missionaries for India.

Pray for a young man, a recent convert, who meets opposition in his home against his conscientious objector stand.

Pray for two young men in Western Pennsylvania Penitentiary who before their sentence confessed Christ and are now endeavoring to live a Christian life.

(Requests for this column must be signed)

## Drinking and Bobsledding

By STANLEY C. SHENK

The bobsled run at Lake Placid, New York, drops nearly 500 feet in less than a mile. Down its icy twisting trough go hurtling the 500-pound bobs. In an international contest held there recently, Stan Benham, of Lake Placid, steered his four-man sled down the mountain four times at an average speed of nearly fifty miles an hour. After the last run, when his crew had won the championship, someone wisecracked, "It's all over but the drinking." Benham replied, "You can't drink and drive, too." No, drinking and bobsledding don't mix. If you want to have what Theodore Roosevelt called "a sound mind in a sound body," you'd better let the bottle alone. Yet, even to those who haven't let it alone, who have felt its pangs, and wish to be rid of it, a word of hope can be given. Jesus can say to such a person, as He did to the man with the palsy, "Thy sins be forgiven thee." He can give grace to overcome, and power to forget. —*Herald Youth Bible Studies.*

Behold, how far off thou art from true charity and humility, which knoweth not how to be angry with any, or to be moved with indignation, but only against its own self. It is no great matter to associate with the good, and gentle; for this is naturally pleasing to all. . . . But to be able to live peaceably with hard, and perverse, or undisciplined persons, is a great grace, and an exceedingly commendable and manly deed.

—Thomas à Kempis.



# OUR SCHOOLS

## EASTERN MENNONITE COLLEGE

The current school year opened with the annual Faculty Conference, held Sept. 3-6. In addition to the usual devotional periods and announcements by administrative officers, much time was given to a discussion of the various phases of the subject of guidance. The afternoons and evenings were used for meetings by the standing and special committees of the faculty, at which time they laid plans for the year's work.

The college freshmen arrived on Sept. 8. The opening activity of their week of orientation was the Faculty Reception for college freshmen held that evening. This week of orientation included a series of tests, academic interviews, a night in the mountains, and a trip over Skyline Drive and through Luray Caverns. There are ninety-nine enrolled this year as college freshmen.

High-school students registered on Sept. 9; the enrollment to date in this department is 191. Upperclass college students arrived on Sept. 15 and registered the following day. The present college enrollment is 237, which brings the total enrollment for the first semester to 428. This figure represents an increase of 10 per cent in the college department with the high-school enrollment staying approximately the same as that of last year.

The entire student body gathered in the auditorium on the morning of Sept. 17 for the opening address, given by John R. Mumaw, president of the college. His theme was "The Student Encounters Truth."

Bro. Herman Tan, a Mennonite minister from Java, Indonesia, addressed the student group on Friday morning, Sept. 19, at which time he reviewed the history of the work of the Mennonites among the Chinese people of Java. His son, who has been studying in the United States for the past several years, served as interpreter for his father.

The high point of the opening month of this school year was the correlation of the Brunk Brothers' revival campaign with campus activities. The college was fortunate to have the tent located within easy walking distance of the campus. During the first week of the campaign students attended the meetings for the three week-end nights. During the second week the Brunk Brothers met with the students for the daily chapel periods which were lengthened to an hour, at which time Bro. Brunk brought evangelistic messages. During that week end, as well as for the entire third week of the campaign, students were encouraged to attend the revival services each evening. This correlated plan will take the place of the usual fall revival on the campus. The arrangement has worked out very satisfactorily, with students receiving almost the full impact of the revival effort and at the same time getting off to a good start in their academic program.

Many students and faculty members have been richly blessed as a result of this revival

campaign, which we believe will manifest itself in holy living and Spirit-directed service activities throughout the school year.

Bro. G. Irvin Lehman, after several years of relief and teaching assignments abroad, has joined the faculty as associate professor of Old Testament. Bro. M. B. Wyse, formerly of Scottdale, Pa., entered the business office as controller on Aug. 1 and is rendering much-appreciated service there. Bro. Roy H. Kreider, who received his Th.B. degree from E.M.C. last spring, has replaced Norman H. Derstine as dean of college men. Bro. Derstine, who is now associate pastor of the Trissels congregation, continues to teach Bible classes on a part-time basis.

Bro. Hubert Pellman, of the college English department, is taking his sabbatical leave of absence this year in the form of a half-time schedule. He is using this released time to complete his doctoral dissertation. Mrs. Ruth Stauffer is also on sabbatical leave for the year in order to complete work for the Master's degree in business education.

In order to give our dormitory boys who are taking agriculture an opportunity to conduct farm projects, the administration has leased a farm of fifty-seven acres, situated about one-and-three-quarter miles northeast of the campus. We feel fortunate to be able to give our students this advantage in their agriculture studies.

The new social room on the first floor of the women's dormitory, as well as the small reception room adjoining, received the finishing coat of plaster and tile flooring during the summer months. They have recently been fully furnished and are now in use by the student group. All of the furniture in these rooms, including the rugs, has been contributed to the college by groups or individuals as special projects earmarked for this purpose. The social room will be used by students when entertaining their parents and friends from their home community, as well as for dating by college students and high-school seniors.

Plans are now being made for the annual special Bible term to be held from Jan. 14-Feb. 24. Special instructors will include Truman H. Brunk, Denbigh, Va., and Paul R. Clemens, Lansdale, Pa. Norman H. Derstine, of the regular faculty, will serve as director of the special Bible term.

The emphasis of the fall missionary conference, to be held Nov. 8, 9, will be Christian Stewardship, with Milo Kauffman, Ernest Bennett, and Orie O. Miller serving as visiting speakers.

The annual Christian Day School Institute will be held this year on Nov. 21, 22. The special feature of this year's program will be the Conrad Grebel Lectures—a series of six lectures by Paul Mininger of Goshen, Ind., on the subject, "A Mennonite Philosophy of Education." Schoolteachers, school board members, and all others who are interested in

the Christian day school movement are invited to attend this institute.

Lester C. Shank.

## HOW EVANGELIZE? (Continued)

Reformers we see the practice of the apostles. They made much use of the Word. To them it was the power and wisdom of God.

Our message gives witness to the *work of God* as revealed in Christ. We declare the incarnation of Christ as basic truth essential to saving faith. We proclaim the sufferings He endured as a necessary means of impressing His unique mission to the world. We preach the death of Christ to show how the problem of sin was settled for us. We announce the resurrection of Christ in its aspects of triumph, having been raised "because of our justification." We declare His exaltation as an indication of God's complete satisfaction with all that was accomplished in Christ's passion and resurrection. We also announce the Second Coming of Christ as the blessed hope of every believer. These facts and the related truths constitute the framework of the evangelistic message.

There is a unique sense in which we bear witness to "the glorious *gospel of the blessed God*." Paul, when writing to the Corinthians, refers to the Gospel as being made up of two major elements of truth—the death of Christ and His glorious resurrection. The preaching of the cross faces the grim realities of suffering in the world—calamities, wrecked homes, shattered dreams, the tragic waste of lives, secret struggles, repeated frustrations, and strange contradictions in the circumstances of life. It is the one message that deals drastically with sin and requires repentance as a condition of forgiveness. Such preaching reveals God's hate for sin and His love for the sinner.

The other great truth of Christianity is the fact of the resurrection. Ours is essentially a religion of the resurrection because we find a personal fellowship with the living Christ. Many religions thrive on the memory of a dead founder. We have in Christ a living and enterprising Leader. He is risen indeed! This consciousness of the presence of Christ was a constant source of power in the lives of the apostles. The personal conviction that He is alive throbbed in all their messages. True revival is born of resurrection truth. The strength of evangelism rests upon faith in the Gospel of the resurrection. As one author has said, "Preach the resurrection as the one fact above all others which vitally concerns, not only the life of the individual Christian, but the entire human scene and the destiny of the race."

Another element in the evangelistic message is its witness to personal *experience with God*. We can not meet the need of human souls unless we find an effective means of applying truth to personal need. The experience of death in



the life of a believer is a mortification of self-love, of self-pleasing, of self-indulgence, of self-defense, and of self-pity. It is a renunciation of all that man might claim to his credit. He must renounce self-confidence, self-righteousness, self-conceit, self-exaltation, and self-will. The experience of resurrection moves the soul into the realm of the supernatural. The new birth, the new life, the new hope, and the new outlook in life all come under the sway of resurrection power. This vital union with Christ completes the intimate relationship designed for the faithful believer. Christ becomes the living person with whom we commune. He is the ever-present One in whom we confide. He is the conquering One upon whom we depend.

If our evangelism is to make a significant contribution to meeting the world needs, it must maintain these apostolic characteristics. The message we bear calls for the experience of regeneration, the exercise of a vital faith, and the response of evangelical obedience.

#### *Method of Evangelism*

Having emphasized the importance of using a supernatural content in the message of evangelism there remains yet the answer to the problem of relevance. We must know what methods are adapted to this divine function of the church in our modern world.

Effective evangelism is born of *prayer*. Without it little will be achieved in this important task. The ministry of Jesus was filled with prayer. The Book of Acts records many instances of prayer related to the work of evangelism. The Pauline letters contain frequent requests for the prayer support of his fellow believers. His own life was filled with prayer experience. To carry forward a successful program of evangelism in the Mennonite Church we must overcome the prayerlessness that characterizes the private life of its members. There are too few people in the pew who are willing to pay the price of prevailing prayer. And we may as well ascribe that weakness to a failure in this respect among preachers. We must all learn how to labor in supplication and how to travail in intercession for the salvation of lost souls.

Another great lesson for effective evangelism is to learn how to rely upon *the Holy Spirit*. This is so important that it is not at all likely that any one of us will overemphasize it. Faris Whitesell, of the Northern Baptist Seminary in Chicago, says, "Our neglect of the Holy Spirit is more responsible than anything else for our failures to evangelize and our mistakes in evangelism. Without Him nothing is possible in evangelism. Men may disagree about various aspects of the work of the Holy Spirit, but all evangelists agree that His ministry is of utmost significance in the work of soul-winning." The person who would be used of God in bringing souls to Christ must know the Holy Spirit intimately in his own life. The entire church mem-

bership must be born of the Spirit and be filled with the Spirit. The human aspects of evangelism require an understanding of human nature but the divine aspects require complete dependence upon the supernatural work of the Spirit. He illuminates darkened minds and convicts the sinner of his transgressions.

Salvation is both objective and subjective. The work of Christ is provisional and objective. The work of the Spirit is subjective; He applies the redemptive accomplishments of Christ to the individual human need; He makes real in subjective human experience the divine salvation that was provided objectively. For that reason we must have the deepest possible work of the Spirit in our own lives so that we can work in accordance with His purpose and power. Let me quote again from the Baptist Seminary professor: "The Holy Spirit has an important function in the local church if evangelism is to go forward. The church must be one body in Christ through the regeneration of each member, the unity of the Spirit must be preserved, the gifts of the Spirit must be used, the will of the Spirit must be recognized and obeyed, the ministry of intercessory prayer must go on through the Spirit, the preaching and teaching of the Word must be done in the power of the Spirit, special workers must be set apart and sent forth in obedience to the leading of the Spirit, and every member must witness to the lost by the power of the Spirit." Such a church will be evangelistic in its outlook and missionary in its outreach.

In our discussion of methods we dare not overlook the advantages of mass evangelism. The New Testament bears evidence that John the Baptist led in a mass movement. Jesus' Galilean ministry was a year of popularity in which He contacted great multitudes of people. The stirring events of Pentecost indicate mass responses. Philip's work in Samaria reached the proportions of mass evangelism. At Antioch "a great number believed, and turned unto the Lord." Paul's Corinthian ministry bore the marks of a mass movement. Some of the objections raised against this method are valid and form the occasion for great carefulness in its use. However, God has done great things in the past and is blessing many contemporary efforts undertaken by this method. It requires a special technique and above all the spiritual credentials necessary to engage divine power.

Another form of effective outreach is the method commonly known as personal evangelism. This has taken upon itself in more recent times the term "lay evangelism." This movement has grown to significant proportions in the church. It enlists every true believer in the spread of the Gospel. It is patterned after the apostolic believers who were scattered under the force of severe persecution. "They . . . went every where preaching the word." For them there

was a tremendous urgency about the spread of the Gospel. They were absolutely certain about the facts of redemption and felt deeply the need of lost souls. Those first-century Christians never got away from the force of the Great Commission. They lived under the compelling conviction that it was their primary function in the world to give a clear witness to the saving power of Christ. When such a consuming passion recaptures the church of today we may well expect great progress in her program of evangelism.

We might have spoken of still other means and methods of evangelism such as conducting Sunday schools and summer Bible schools or teaching evangelism; making Christ known through colonization or community evangelism; the distribution of Gospel literature or literary evangelism; the testimony of Christian businessmen or "contact evangelism"; the operation of benevolent institutions or institutional evangelism; the erection of Gospel signs or wayside evangelism; preaching the Gospel on streets and in rural villages going from place to place, or itinerary evangelism; rural evangelism, city evangelism, foreign evangelism, radio evangelism, and many other kinds of missionary endeavor. In this article it seemed more pertinent to speak of the principles governing evangelism rather than to give a detailed description of these various forms of action. It is far more important that we discover the incentives and motives for evangelism and develop in our people a personal conviction to witness for Christ under any and all circumstances of life.

#### *Conclusion*

Our world, our times, and our church need dynamic leadership in evangelism. Let us try to understand the current complexion of thought and seek to find the relevance of the Gospel to contemporary needs. Let us try to recapture the true content of the Gospel and proclaim its message without modifying its standards of morality and without watering down its judgment against sin. Let us preach the Word of God in every land and nation using every means and method available to make Christ known in His saving power.

Harrisonburg, Va.

I have made a great mistake. Our main purpose was to give freedom to a multitude of oppressed people. But our method of action has created worse evils and horrible massacres. You know that my deadly nightmare is to feel that I am lost in this ocean of blood coming from innumerable victims. It is too late to turn back now, but in order to save our country, Russia, we should have had ten men like Francis of Assisi. With ten such men we would have saved Russia.—Nikolay Lenin.



## FAMILY CIRCLE

### A Father's Prayer

*Lord, strengthen me that I may be*

*A fit example for my son.*

*Grant he may never hear or see*

*A shameful deed that I have done.*

*However sorely I am tried,*

*Let me not undermine his pride.*

*Lord, make me tolerant and wise;*

*Incline my ears to hear him through.*

*Let him not stand with downcast eyes*

*Fearing to trust me and be true.*

*Instruct me so that I may know*

*The way my son and I should go.*

*When he shall err as once did I,*

*Or boyhood's folly bids him stray,*

*Let me not into anger fly*

*And drive the good in him away.*

*Teach me to win his trust—that he*

*Shall keep no secret hid from me.*

*Lord, as his father, now I pray*

*For manhood's strength and counsel  
wise.*

*Let me deal justly day by day*

*In all that fatherhood implies.*

*To be his father, keep me fit.*

*Let me not play the hypocrite.*

—Edgar A. Guest, in *Burning Bush*.

### What Kind of a Wife Do I Expect

#### My Wife to Be

(Read at Tiskilwa, Ill., on Mother's Day, 1952)

My wife is a country lass dressed in the garb of a rural homemaker. She is in love with me and I with her. Her continuing in love is the most important thing in her life. Certainly her highest joy and first duty is to be a good Christian wife and homemaker to her chosen mate. She is one whom I expect to refuse to be robbed of her highest joy and first duty by interests that lie outside of the home. Thus I expect her to help make a lovely home—an Eden in which the world cannot intrude.

I look upon her as a great lover, contributing her portion of that oneness of body and soul. She recognizes with me that man and woman are made for each other like Eve for Adam in the Garden of Eden.

In her rich and beautiful love for her mate, I expect she will not show herself as a silly woman to stimulate my love for her. God and nature know much better than any other artist just how

much eyebrow her face needs in order to give it beauty and balance. Thus I do not expect her to pluck her brow to a thin line, for it conveys an indecent nakedness. I expect my wife to know that her beauty is seen in her face. The delicate, tiny lines about her chin, mouth, and nose, with those warm, bright eyes are expressive of her love and her whole womanly character. May she never obliterate this beauty with lipstick or some other cosmetic. The spread of paint and powder over her face and a grubbed-out brow reminds me of what a farmer once said, "It is pretty poor soil that needs so much top dressing." As her husband I do not expect her to use a "top dressing" to influence my love for her. For it makes her look like a pagan woman—a silly woman.

I expect my wife to consciously make her affections a habit. With this she shall develop respect as the fertile soil in which our family love may grow. Her respect for her husband should be so great that whether in the presence of company or not, she is not unkind or disrespectful. The weaknesses of her husband will never be held up before others.

I expect my wife to join with me wholeheartedly in devotion to God. Then the love level and the respect level will be kept high and holy. The daily face-to-face experiences with God, through prayer and the reading of the sacred Scriptures, should be a part of her life.

My wife must be a good pal, one who really shares life—a perfect "helpmeet." When God planned that Eve should be the first woman He said, "She is an helpmeet for Adam." This idea about a woman was God-inspired. This helpmeet idea or palship I expect my wife to fulfill, for thus she participates in the very purpose of God.

In the purposes of God the wife is expected to take an interest in her mate. She is not expected to leave her husband dependent on others for expressions of appreciation. His work, business, and home responsibilities call for a measure of appreciation. These expressions from the wife make for courage and strength in her husband.

She is expected to help her mate to keep good clean habits and pure thinking. She is the one who can help deliver him, by her gracious influence, from glaring faults that come, such as loss of temper, faultfinding, bad table manners, loss of highway courtesies, and such like.

I also expect my wife to be an ideal mistress of our home. Besides being a great lover of God, she must take a wholesome attitude toward home duties. Our home is a peculiar home, for it is Our Home. I do not want the sink full

of dirty dishes, dirty clothing draped over the chairs, nor cobwebs in corners and hanging from ceilings, beds unmade, nor drifts of dirt under beds and dressers. Neither do I want to look in vain, nor in desperation call out, "Dear, isn't there a clean handkerchief in the house?" And then hear a response come from somewhere near the piano, "I am not sure. Don't you know I have higher things to think of than housework?"

I expect my wife to exercise good common sense. It is then that she will have imagination enough to put herself into the other person's place and realize how things will seem to him. I recognize she is usually right in her view. However, she should know that she can be wrong also. When she does not always agree with me, I wish she would not forget that "the sailor may not like the stormy looking weather; but the weather is there and if he is going to save the ship he must manage it accordingly." I expect my wife to be able to throw grandma's shawl over the differences of opinion and warm our hearts together.

She should also be a good talker, but not one who talks to the uttermost. Her tongue should never tell the family secrets nor drip with the neighborhood rubbish.

At all times she should exercise good taste in her personal attire, conversation, conduct, and in the arrangement of the home furnishings. For here she shows her own culture as well as that of the family.

Finally, I wish to say, I expect my wife to have a sense of humor. A merry laugh relieves the mind and the soul as a bath cleanses the body. She should have the gift of relish, not for the sake of fun, but as a servant to minister to tense nerves and to adorn with quaintness her lovable life.

In taking a Biblical guide and paraphrasing it, I expect my wife to have a love that is forbearing and kind, which knows no jealousy, and does not brag nor give evidence of conceit. She must not be unmannerly, selfish, irritable, or mindful of wrongs. Nor should she chuckle in injustices, but joyfully stand with the truth. For she can overlook faults and is full of trust and hope and endurance. Her love never fails.

"Even He who died for us upon the cross, in the last hour, in the unutterable agony of death, was mindful of His mother, as if to teach us that this holy love should be our last worldly thought—the last point of earth from which the soul should take its flight to heaven." —Longfellow.

#### EXPRESSIONS OF APPRECIATION

I wish to express my sincere appreciation and thanks to my Christian friends and relatives for their prayers, gifts, cards, and scrapbooks during my stay in the hospital and since my return home. God is graciously restoring my strength and I praise His name. May the Lord bless each one of you for your kindness.—Waneta Brunk, R. 3, Lima, Ohio.



# TO BE NEAR TO GOD

THEME: LABORERS TOGETHER

Sunday, October 19

The Willing Spirit. Neh. 4:1-6.

The obstacles in the way of Nehemiah and his followers were many. The city of Jerusalem had been in ruins for many years. Debris had stopped up the wells. Grass was growing in the streets. Hostile, roving bands were pillaging the countryside. Yet when Nehemiah called the people to rebuild the city they succeeded in doing what seemed like an impossible task in the short space of fifty-two days.

Today, great tasks await us too, as the rally call goes out to the Christian Church. The walls of faith and interest have been weakened and the springs of inspiration have been clogged. But tasks that seem impossible are easily accomplished if we have "a mind to work."

Monday, October 20

Grandstand Christians. Matt. 26:58; Luke 23:49.

The perfect athletes are those who always sit in the grandstand. They freely criticize the players out in the field. They demand a home run in every inning. But they never go out themselves and play; they prefer to sit on the side lines and watch someone else.

The world is full of grandstand Christians, too. They never do anything that is worth either a cheer or a jeer but they are ready to criticize those who are out in the arena of action. The battle of sin will never be won by grandstand Christians. Our Leader is on the field, not in the grandstand.

Tuesday, October 21

Our Missionary Charge. Matt. 10:1-8.

Missions are not merely one phase of the church's program, but the whole program. Missionary interest and concern is not optional with the Christian; a Christian without a missionary concern is a contradiction in terms. Jesus didn't call the disciples merely to be with Him. He intended from the very beginning to send them away.

Hudson Taylor said, "I used to ask God if He would come and help me. Then I asked if I might come and help Him. Then I ended up by asking God to do His work through me."

Wednesday, October 22

Seeing as Others See. Isaiah 53:4-9.

Before God permitted the Prophet Ezekiel to preach to the captives of Israel, He had him go and dwell among the captives. He first tried to see life as they saw it; he "sat where they sat" (Ezek. 3:15). He was then, and only then, ready to preach to them.

If we could only see the other man's point of view! If we could, there would be fewer wars, fewer industrial strifes, fewer broken homes, and fewer church difficulties.

Thursday, October 23

Who Shall Serve? Gal. 3:26-29.

"God wills us free, man wills us slaves. I will as God wills; God's will be done. . . . Death the grand tyrant gave him his final emancipation, and set him on a footing with kings; tho' a slave to vice, he practiced virtues without which kings are but slaves."

This eternal tribute, inscribed on a marble slab in the old Concord, Mass., burying ground, high above the cluttered highways and the noisy stores, was paid by an unknown master to his Negro slave, who died in March, 1773.

The truth inscribed here must stand forever, for the consecrated life is one of the paradoxes of Christianity. In Christ, a slave can be a king, a king becomes a slave; we each become the servant of all.

Friday, October 24

The Hardest Part. Psalm 133.

"Do you know what part of my life as a missionary is the most difficult?" a missionary friend of mine who has spent two terms serving the lepers in Africa, asked me when she was home on her last furlough. Her answer was unexpected. "It's getting along with my fellow workers."

Her testimony is confirmed by workers in church institutions and other Christian areas of service. Sometimes it takes more grace and patience to live with the little annoyances and temperamental differences than it does to make the big decisions and face the more severe trials. This has been the place of defeat of many a strong character who weathered big storms but succumbed to little misunderstandings.

Saturday, October 25

Unrealized Ambitions. I Kings 8:17-21.

King David wanted to build a temple for the glory of God. It was a noble ambition and yet he was not permitted to carry it out. Nevertheless God blessed him for having it.

Many of us also have unrealized ambitions. Perhaps we wanted to serve God and humanity in some great way, but we have found that duty has called us to some humble, inconspicuous, and monotonous task. God knows and God understands. He rewards us for that which we had hoped to accomplish for Him and could not.

—The late Clara L. Hershberger.

The opportunities for Christian service do not depend so much upon the occupations which we choose as upon the open eyes and eager heart with which we follow them and find in them Christ's work.

—Joseph James Murray.

JESUS' TEST OF FAITH IN HIM

Sunday School Lesson for October 26

(Matthew 7)

A good question to stir up the pupils' minds at once—which is the more important, what one believes, or what one lives? Let the pupils answer and support their arguments. How are acts related to thinking? How is doctrine related to living?

Then together find in Matthew 7 some statements Jesus makes about the living of the true Christian.

Notice Jesus does not say, "Do not do to any one else what you would not want him to do to you." This is negative and passive. Jesus rather said, "Do unto others what you would want them to do to you." This latter conduct will test the love, the power. It bespeaks the true attitude toward the other person and toward self. Consider how differently many things would be if all people would obey this rule.

"By their fruits ye shall know them." Any tree is detected as to kind by its fruit. Likewise, says Jesus, any man is detected as to kind by his fruit. Let pupils establish this truth by illustrations. Sooner or later the wolf inside will show up regardless of the kind of clothing worn.

"Not everyone" who professes faith in Christ is saved. What professors are saved? They that do things? No. They that do the things that God wills them to do. Jesus says it is possible to deceive oneself, by profession only.

And once more Jesus gives us help in taking inventory of our living. Which foundation are you trying to build on—rock or sand? All lives pass through storms that test the quality of the life. What is the foundation on which to build? Are "these sayings of mine" the foundation? Is it not rather the hearing and doing? Jesus undoubtedly referred to the whole sermon which He was just concluding. He closes with a warning.

"This doing of the words of Christ is the whole life of faith, including contrition, the confidence of the heart (conversion, regeneration), and the new obedience, all as one grand whole and all in the power of the grace coming to us in the Word as the divine means of grace" (Lenski).

Jesus was very emphatic and even severe in defining discipleship in His kingdom. Doing His will is the proof of believing in Him. We, too, should draw the line sharply, using Jesus' teaching. Are your pupils living for Jesus?—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

It is a good rule to put yourself in the place of another less fortunate and get the reaction. What if your skin were black, if you were crippled, if you were poverty-stricken, if you had your neighbor's sorrow, if you had fallen as a drunkard? What if you were a Judas, a Pharisee, or a participant in the crucifixion of our Lord? Remember when you are right with God, then all is right.—D. Carl Yoder.



# FIELD NOTES

The Board of Directors of Mennonite Mutual Aid met at Goshen, Ind., on Oct. 8. Following this the executive committee of the Mennonite Board of Education held its regular meeting.

Bro. Milo Kauffman, Hesston, Kans., held the spiritual life meetings at Iowa Mennonite School the last week in September. He also spoke to the MYF group of the West Union congregation and preached at the West Union and Lower Deer Creek churches.

Five members were received into church membership by baptism at Blooming Glen, Pa., on Sept. 21.

The Mennonite Hour can now be heard in the vicinity of Sarasota, Fla., from 1:30-2:00 each Sunday over station WSPB Sarasota, 1450 on the dial. Pray for this new release that it may reach the hearts of God's people in that area and be the means of leading the unsaved to Christ.

Divine healing articles from an issue of The Christian Ministry are being edited and reprinted in booklet form to meet a continuing demand.

The Hesston College YPCA continued to function throughout the summer. Jail services were conducted in Newton each Saturday night. Sunday school work was done in Wichita among the colored people and at Eureka Gardens. The Y now has a membership of 200. In addition to summer activities there will be street meetings and tract distribution in near-by towns, and services will be held at hospitals and old people's homes. Visitation work will be done among the Spanish and Gospel teams will give pro-

grams in various churches. The Y sponsors a Christian Workers Band each Sunday and a short devotional period each morning.

A Red Cross First Aid class is being conducted during October at the Publishing House. About 18 persons, mostly Publishing House workers, are enrolled.

The executive committee of the Publication Board held its quarterly meeting at Scottdale on Oct. 10, 11.

Bro. Ammon Kaufman, Davidsville, Pa., is collecting information concerning the once flourishing congregation at Howard, Center County, Pa. He would like to get in touch with any descendants of the Schenck, Pletcher, Holter, Bower, Helman, Sherck, or Houser families. Please write to him.

The group of believers at Naubinway, Mich., was organized as a congregation on Sept. 28. Bro. Ora C. Wyse is the pastor.

Bro. Mervin Miller spoke concerning MCC relief needs at Kokomo, Ind., on Oct. 6.

The 1953 catalog of the Publishing House is nearly completed and will be mailed within a week.

Bro. Rollin Shetler, a former worker at the Publishing House, has returned to take up service in the pressroom. Other new workers are Hazel Horst, South English, Iowa, who worked here last year under voluntary service, and Ruth Yoder, North Lima, Ohio. Both of them are working in the finishing department.

The Brunk evangelistic campaign at Harrisonburg, Va., because of continued high interest, was extended to Oct. 12.

The Mennonite Camp Ground Association held its annual meeting at Laurelville, Pa., on Oct. 4-6. It was decided to complete construction of the new dining hall so that it would be ready for use next summer. The swimming pool will be deepened and get a new floor. Six new members were received, bringing the present membership of the Association to 29.

Bro. J. Ross Goodall, Jewish worker at Kitchener, Ont., recently addressed the Clinton Frame and Yellow Creek congregations in Indiana. He will be at Metamora, Ill., on Oct. 19.

Speakers in a week-end meeting at the Tedrow, Ohio, Church over Oct. 5, were A. J. and James Steiner, North Lima, Ohio.

## Visiting Speakers

Sept. 21: Glenn Musselman, Gettysburg, Pa., at Northside, Hagerstown, Md.; Robert Harnish in a Vesper service at Pleasant Hill, East Peoria, Ill.; Nelson Litwiller, Goshen, Ind., at Goshen College; Leonard Haarer, St. Jacobs, Ont., at Breslau, Ont.

Sept. 28: Leonard Haarer, St. Jacobs, Ont., at Biehn, New Hamburg, Ont.; A. J. Steiner, North Lima, Ohio, at Orrville, Ohio; I. W. Royer at Martins, Orrville, Ohio; H. Clair Amstutz and John C. Wenger at North Goshen, Ind.

Oct. 5: Leonard Haarer, St. Jacobs, Ont.,

at Biehn and Geiger, New Hamburg, Ont.; Millard Lind, Scottdale, Pa., at Beech, Louisville, Ohio; Richard Martin, Elida, Ohio, at Cedar Grove, Greencastle, Pa.; Paul Lederach, Scottdale, Pa., at Canton, Ohio; Aaron Mast, Belleville, Pa., at First Mennonite, Johnstown, Pa.; A. L. Fretz, Selkirk, Ont., at Clarence Center, N.Y.; William Eicher, Milford, Nebr., at Pigeon, Mich.; Paul Erb, Scottdale, Pa., at Bethel, Warfordsburg, Pa.; Richard Weaver, Harrisonburg, Va., at E.M.C.; E. J. Stalter, Flanagan, Ill., at Morton, Ill.; Lester Wyse, Hartville, Ohio, at Chicago Avenue, Harrisonburg, Va.; Max Yoder, Wellman, Iowa, at Yoder, Kans.; A. A. Bontrager, Haven, Kans., at Crystal Springs, Kans.

Oct. 12: Alvin Becker, Northern Bible Society, at Pleasant Hill, East Peoria, Ill.; LeRoy Bechler, Saginaw, Mich., at Pigeon, Mich.

## Evangelistic meetings

Richard Martin, Elida, Ohio, at Springs, Pa., Nov. 20-30. A. J. Metzler, Scottdale, Pa., at Metamora, Ill., Nov. 16-23. Harry Y. Shetler, Davidsville, Pa., at Bethel, Warfordsburg, Pa., Sept. 28-Oct. 8; Howard-Miami, Kokomo, Ind., Oct. 16-26; Maple Grove, Belleville, Pa., Oct. 29-Nov. 9. James H. Hess, Willow Street, Pa., at Mount Joy, Pa., beginning Nov. 30. David N. Thomas, Lancaster, Pa., at Landisville, Pa., Oct. 19-Nov. 2. Paul M. Miller, Goshen, Ind., at Bay Shore, Sarasota, Fla., Oct. 12-19; South Union, West Liberty, Ohio, Nov. 19-23. Howard Zehr, Fisher, Ill., at La Junta, Colo., Nov. 10-23. Milton Brackbill, Paoli, Pa., at Allentown, Pa., Mission, Sept. 28-Oct. 4; Bethel, West Liberty, Ohio, Nov. 2-9. Harvey Handrich, Mio, Mich., at Maple Grove, Gulliver, Mich., Oct. 19-26. D. Wyse Graber, Stryker, Ohio, at Dillonvale, Ohio, Oct. 5-12. James Bucher, Hubbard, Oreg., at Goshen, Laytonsville, Md., Oct. 12-26. Howard Hammer, Apple Creek, Ohio, at Oak Grove, West Liberty, Ohio, Nov. 28-Dec. 7. Abram M. Risser, Manheim, Pa., at Carpenter, Talmage, Pa., Nov. 1-16.

## Announcements

Josef Herschkowitz, Harrisonburg, Va., at Goshen, Laytonsville, Md., Oct. 28. Bible Conference with Raymond Byler, Pigeon, Mich., and Harvey Handrich, Mio, Mich., as speakers at Maple Grove, Gulliver, Mich., Oct. 18, 19. Thanksgiving conference with Richard Martin and Paul Erb as speakers at Springs, Pa., Nov. 27-30. Dedication of new Metamora, Ill., church with Bro. A. J. Metzler preaching, Nov. 16. Glenn Musselman, Gettysburg, Pa., at Cedar Grove, Greencastle, Pa., Oct. 19. Church dedication service, Seney, Mich., Nov. 2. A. C. Good, Sterling, Ill., at Central, Archbold, Ohio, week end of Oct. 26. John S. Martin, New Holland, Pa., at Hammer Creek YPBM, Lititz, Pa., Oct. 19. Christian Life conference with David High, Lancaster, Pa., and Harold Fly, Quakertown, Pa., as speakers at Bally, Pa., Saturday afternoon and evening and all day Sunday, Nov. 1, 2. Annual Bible instruction meeting at Carpenter Church, Talmage, Pa., with J. Irvin Lehman, Abram Risser, Melvin Barge, John Denlinger, and Simon Bucher speaking, Nov. 1, 2.

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Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Don McCammon, under appointment for Japan, spoke at Blooming Glen, Pa., on Oct. 5, and at Clarence Center, N.Y., on Oct. 12.

Bro. C. M. Ferster and wife, who have spent some time assisting in the mission work in Honduras, plan to sail for the United States on Oct. 17, arriving in New Orleans on Oct. 20. Their address will be Richfield, Pa. Bro. Ferster will speak at Bally, Pa., on Nov. 21.

Bro. and Sister Harold Horst, formerly of Hagerstown, Md., are now superintendent and matron of the Altoona Mennonite Mission, succeeding Bro. and Sister Leonard Haarer, who are now at St. Jacobs, Ont.

Bro. Wilbert Lind, under appointment to Africa, spoke in services at East Chestnut Street, Lancaster, Pa., on Oct. 5.

Bro. Weyburn Groff, on furlough from India, spoke in the annual fall harvest services at Oak Grove, Smithville, Ohio, on Oct. 12.

Bro. Manasseh Bontreger, Calico Rock, Ark., conducts services every other Saturday night at Richwoods, near Mountain View, Ark.

Bro. Timothy Showalter, Broadway, Va., met a freighter at Baltimore, Md., the last week of September and baptized three Chinese sailors and had communion with them. Thus continues the contacts which Bro. Lloyd Weavers began with Chinese boys in Newport News, Va.

Guest speakers at Portland, Oreg., Mission church: Glenn Birky, Sweet Home, Oreg., Sept. 14; Robert Garber, Nampa, Idaho, Sept. 28.

Sept. 15 marked the beginning of new school experiences for Bro. and Sister Don Reber, missionaries who recently arrived in Japan. While they attend language school sessions, their oldest daughter, Karen Sue, will attend kindergarten at the only American school in Tokyo. In a recent letter Bro. Reber writes, "I fully realize that only through the grace given us by God can we accomplish that for which He has sent us, that of 'Building His Church.' We are thankful we are here and we want you to rejoice with us and also pray . . . Pray . . . PRAY!!! What more can I say?"

Bro. John H. Hess, Kitchener, Ont., held evangelistic services at the Peoria, Ill., Mission during the week of Oct. 5-11.

Bro. Floyd Sieber, director of the Bragado, Argentina, orphanage, has made a rapid recovery from a recent period of sickness caused by food poisoning in addition to a mild case of influenza. For four days he was fed intravenously. Several girls from the local church volunteered their help to Sister Sieber during her husband's illness.

(Continued on page 1020)

## Your Treasurer Reports

The Mennonite Relief Committee, relief and service committee of the Mennonite Board of Missions and Charities, at its recent meeting adopted its budget for the next six months' period. It is through the Relief Committee that the Mennonite Church is represented on the Mennonite Central Committee, by whom the foreign relief, refugee, and alternative service program is administered. The Mennonite Relief Committee also conducts an extensive voluntary service program for the church and assists the Mennonite Central Committee in carrying out their PAX services program and other V.S. projects. The Relief and Service Committee is also helping to administer and finance the growing program of helping our young men who are to be drafted to alternative service. This consists of working out voluntary service unit openings and, in co-operation with the Mennonite Central Committee, to find alternative service projects. This part of the work will require considerable funds to set up projects, maintain contacts with Selective Service in Washington, and arrange for approval of projects.

The present monthly financial requirements of the Relief Committee to carry out the above program include \$4,000 for foreign relief; \$2,000 for refugees; \$2,000 for the PAX program; plus additional funds for voluntary service and alternative service program overhead. Other areas of activity, consisting primarily of Puerto Rico, long and short term service units, and administration, require a budget of approximately \$7,000 per month.

I think it can easily be recognized that all of the above functions of the Relief Committee are very vital to the church and its witness during these days of war and uncertainty. To maintain a budget of this size regular and substantial offerings from each congregation will be required. To do this, it is proposed that each congregation continue to take an offering once a month for relief and service. If desirable, these offerings can be divided between the service and relief program and so designated. Many congregations have been continuing a program of this kind but there is indication that some congregations have discontinued their regular offerings for relief. May we take this opportunity to sincerely encourage our brotherhood to maintain its conviction and interest in the relief and service program and may we further encourage our churches to continue the plan of one offering a month for relief and service. These offerings should be forwarded through your District Conference Treasurer.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Relief and Service News

Bro. Stanley Weaver, director of the Navajo Migrant Unit in Grants, N. Mex., reports that because the churches did so well in supplying Christmas bundles for the Navajos no more bundles will be needed, but other kits are welcome.

Bro. Boyd Nelson of the Relief and Service Office and Bro. C. L. Graber, Goshen, Ind., interviewed the Michigan State Selective Service Director on Oct. 6. Following this interview they contacted a number of institutions in the state of Michigan where drafted men may complete their two years of I-W service.

On Sunday evening, Oct. 5, Bro. and Sister Orie Roth, who have charge of the Voluntary Service Center, spoke at the Prairie St. Church in Elkhart regarding their experiences in the Chicago Missions this past summer.

Immediate Voluntary Service openings are available for young women with conviction and consecration. The most urgent of these are for mission workers at the Bethel Mission, Chicago, and the Mennonite Gospel Mission, Saginaw, Mich. A young man who is not subject to the draft, or a young couple with the husband not being subject to the draft, could fill a real need at the Saginaw Mission. Interested persons should write immediately to the Office for Service and Relief, 1711 Prairie St., Elkhart, Ind.

A nurse aide class is again being planned at the Mennonite Hospital and Sanitarium, La Junta, Colo., for girls who are interested in such training on a voluntary service basis. This class will begin on June 1, 1953. It is not too early to volunteer for such a class.

Medical workers are needed to assist in the medical program in Puerto Rico as Voluntary Service workers. There is an immediate opening for a nurse and also for a medical doctor who would like to receive his I-W credit through serving in a church program.

## MCC Weekly Notes

### Work to Open in Korea

The MCC Executive Committee on Sept. 27 approved the recommendation to open relief work in Korea as soon as qualified personnel and funds are available. Plans are to set up an independent program with a unit personnel of three to four men. To inaugurate and operate such a program will take a considerable amount of funds and the full co-operation of the constituency.

### Migration and Resettlement Work Not Finished

Upon invitation from Church World Service William T. Snyder of the Akron MCC

(Continued on page 1020)



## China in Retrospect

More articles on China will appear in the next issue of this paper.



Hochwan Methodist Church, 1949.

## First Year Responsibility and Opportunity

BY EUGENE BLOSSER

Our plane landed on the Chengtu air field about four o'clock on the afternoon of Nov. 1, 1949. Calvin Bright of the Brethren mission was there in his jeep to meet us. We had been informed earlier that an apartment would be furnished for us on the Methodist compound next to where the Brights were living.

Chengtu is the capital of Szechwan Province and the home of the West China Union University where we were to spend some time studying the Chinese language. Five missions (Anglican, the United Church of Canada, the American Methodist, the American Baptist, and the Friends) co-operated in establishing and operating the university. They were relieved of their responsibility for the university by the Communists in January, 1951. In connection with the university there was also a large hospital, medical and dental training schools, a seminary, and the language school for missionary personnel from most of the Szechwan missions. It was here that the first group of five Mennonite missionaries had come in the fall of 1947 for a year of language study. Chengtu is located about 250 or 300 miles west of Hochwan, our mission location, on what is known as the Chengtu plain, a level, fan-shaped plateau partially surrounded by the West Szechwan mountains. To travel from Hochwan to Chengtu one must go by riverboat to Chungking, a six-hour trip down

river. From there one has the choice of a two- or three-day trip by bus or an hour-and-ten-minute trip by plane to Chengtu.

Studying the Chinese language is a lifetime task for the missionary. In spite of the fact that the Chinese grow up with the language, they too find the acquiring of an education no small task because so much time is required to keep language study on an equal basis with the rest of their education. Our language school director told me that for a Chinese student to acquire a high-school education equivalent to what we get here he would have to spend at least two extra years in nothing but language study in order to have a workable knowledge of the language to complete his high school. An additional

year of language study would be required for the completion of a college course. This gives a bit of an idea of the difficulty one faces in studying the Chinese language. The learning of the language is surely a major responsibility of the missionary during the early years of service in order to communicate effectively with the people one goes to serve.

What is it that makes the Chinese language so difficult? (1) The tonal quality of the spoken language is especially difficult for the Westerner. Each word must be said in one of four tones. To use the wrong tone means to mispronounce the word and it may mean something altogether different from what you want to express. (2) The written language has no alphabet, but rather each word is represented by a character, each different, adding up into thousands which one must memorize and use sufficiently, in order to be remembered, that one may read and write effectively. Difficult as a language can be, one finds that God's grace is sufficient for this need also.

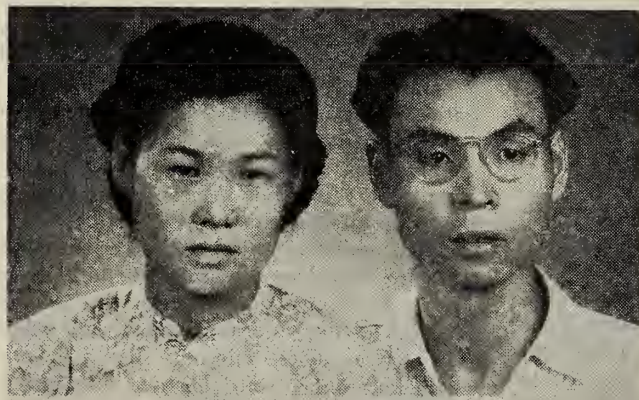
We were very grateful for opportunities of witness while studying language. When language study becomes boring, and it frequently does, it is good to have a bit of diversion, and if that diversion can be in the form of a Christian witness it is most beneficial.

My first opportunity for a Christian witness came in the form of an invitation from several young men from the branch bank and post office on the university campus, to have English Bible classes for them. These young men had been converted a year before and the missionary who had been instructing them was transferred to another station; so they asked me to help them in a study of the Word. I consented and we spent many profitable hours together studying different books of the Bible.

Mrs. Blosser also had an English Bible class which she was teaching. There were always young people who understood enough English to converse a bit and were eager for English Bible classes, since they knew missionaries wanted to teach Bible, so that they might learn more English. We found this, however, quite an effective means of sowing the seed of the Word in the hearts of the young Chinese.

Another opportunity of witness was at the Inter-Varsity Fellowship meetings on Sunday evening which were in English. I was asked to speak to this group a number of times during the year. English clubs also frequently asked us to come and speak for them. In all of these meetings we found an opportunity to leave a message concerning our Lord.

After coming to Chengtu for language study it was never possible for Mrs. Blosser and me to return to Hochwan to take up our work there. The Communists took over Szechwan Province late in 1949 and did not permit foreigners to travel to other parts



Mr. and Mrs. Chen, Chinese pastor and wife. The Chens are both seminary graduates and were workers in Hochwan when we left.



of China after that except to leave the country.

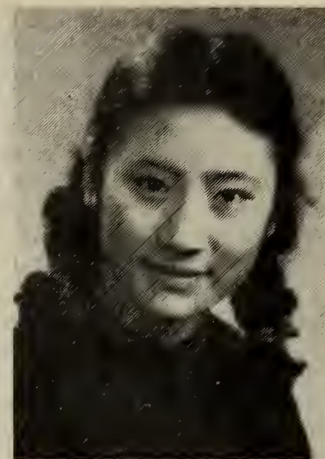
Being on the university campus we were at the heart of the propaganda campaign among the students and young people of that area. It was a most depressing experience to see the thinking of hundreds and even thousands of students and youth being influenced and dominated by the godless, materialistic philosophy of the Communists; to see the minds of Christian young people turned from Christ to hate and disrespect for the church; to see the seminary turned from an institution for the training of young people for Christian service into an institution for the spreading of Communist propaganda and influence. There were Christians who remained true, however, and continued to witness to the truth of the Gospel in spite of the opposition and oppression. This gave us hope that a church of Christ would continue and that a people will be called in China who will be an honor and a glory to God.

Another bright spot in our China experi-

ence which we feel worth noting and which also brought added responsibility was the arrival of little Philip Eugene to bless our home. He brought us much joy and happiness and made us many friends as we came out of China.

We as foreigners were frowned upon with increasing intensity throughout the summer of 1950. Chinese associated with us in any way also were frowned upon as being connected with the foreign "spy ring"; therefore it became increasingly clear that if the Chinese Christians were to continue as a church we would have to leave them and get out of the country. We are confident that there are those Christians who will maintain a live Christian faith and will continue to witness in spite of the difficulties. Let us remember that the Chinese Christians are building on the same Rock and in the same kingdom with us. Our faithfulness in prayer will mean much as to the success of their work and witness for Christ in China.

La Junta, Colo.



Julia Chen, Chinese nurse who helped in the clinic.

Many grateful parents whose children had been treated and who recovered were present at the evangelistic meetings at the church. One dear old grandmother who had an incurable disease accepted Christ as her Saviour some weeks before her death and confessed to her family and to her local pastor that she had been first introduced to and met Jesus Christ the day she came to the "Gospel Clinic," her own name for the clinic. Through her experience and influence her family too became Christian.

After several months of operation, God answered prayers and provided us with a Christian nurse (Chinese). With Miss Chen and Miss Weaver's help, we organized a program of public health teaching along with the general program of the clinic, for the following year. The clinic would be open daily, except Sunday, where patients would be seen and treated; those having serious conditions or requiring the care of a physician or a surgeon were advised to go to the nearest hospital about two hours down the river.

One evening a week we conducted a public health meeting where a series of practical lessons on home care of the sick, prevention of diseases, sanitation, prenatal care, infant care, and some practical suggestions in simple nutrition were taught. These programs were

## Meeting Needs Through Medical Service in China

BY LUELLA BLOSSER, R.N.

When our missionary party moved into Hochwan, it was immediately assumed and reported among the inhabitants of the city that these foreigners had brought drums of medicines and drugs with them from America (for, what else would they have in those drums?) and that in the very near future they would erect a hospital. Almost daily we had visitors inquiring when the hospital would be open to the public. People brought their sick children to our home for treatment and asked for me to come to their home and see a sick member of the family. There were so many requests that our entire group felt the opening of a dispensary would be a worth-

while project which would be a means of serving these people in a real way and would afford many opportunities to witness for our Lord.

A medical clinic was opened to the public, admitting only thirty to forty patients in an afternoon. Christine Weaver and I attempted to operate the clinic, but occasionally it became necessary to call in other members of our mission as the numbers of patients increased.

We did have real opportunity to tell many of these patients of the great Physician who could cure them of their greatest ailment and a number of them understood and responded.



Chinese bedroom.



Chinese kitchen showing a type of stove used.



to run in a series of ten meetings; then the location of meeting would be changed to another school in order to accommodate families of the entire city. We had counseled the city Public Health Department, which was almost inactive except to see that the streets were swept daily! (Incidentally, the Public Health Department under their present system of government has been organized and effective in some cities in serving the public.)

One afternoon a week was devoted to "Well Baby Clinic," when the mothers were invited to bring their babies under one year and they would be bathed at the clinic, during which time the nurse taught them prevention of common skin diseases, chiefly the healthful effects of soap and water. However, many mothers insisted we used medicated water for bathing the babies. In the waiting room tables were set up with nutritional displays using local foods available on the market; also there was a display of Christian literature and a Bible woman, or one of our believers in Christ, who explained the meaning of the tracts to the waiting mothers and taught them the way of life from the Gospels.

The Public Health meetings soon had to be suspended because within about two months there was so much tension and unrest as the turnover was about to take place, that people fled to the country and no one could concentrate on classes of any kind (it was actually at this time that the "Well Baby Clinic" was started).

For several months under Communism we were able to continue the medical and well baby clinic. However, before long taxes were levied and strict account had to be given of all patients treated and drugs dispensed, money taken in, etc. We were fortunate in not having had drugs supplied through relief agencies. Any missions dispensing relief supplies got into considerable trouble. Some missions were asked to produce invoices for all drugs and items received and dispensed for the past several years. If they couldn't show how it was disposed of they had to return the drugs to them. The strange thing was that usually the government had invoices or knew about every shipment and the missionary had already discarded his. It became increasingly difficult to operate a dispensary or carry on medical work of any kind. Passing out Christian literature was forbidden in some areas, taxes of various kinds and sums were levied at frequent intervals, which was the means of finally getting control of the institutions, because the taxes just could not be met.

Some of the "Christian hospitals" with non-Christian staff became some of the hottest and most diabolical centers against missionaries, doctors, nurses, and administrators. It is difficult to imagine life in an institution where most people are unbelievers and then to see the forces of evil predominate over all Christian influence. Christ's picture was replaced by Chairman Mao's in the assembly hall, and instead of daily chapel services there



Clinic door. Mothers bringing their children to "well baby clinic."

were "accusation" or "criticism" meetings or perhaps a political speech. These differed in

various localities and at different times. No personal witnessing was permitted unless someone should inquire privately.

Our medical and well baby clinic was closed at Hochwan in the summer of 1950 when the group there made preparation to leave China, and our nurse was discharged to continue her nursing education in post-graduate work in Peking.

If we knew the difficulty of carrying out a Christian witness in an institution and a society which is unchristian, we certainly would not fail in upholding these people to the throne of grace in daily intercessory prayer.

La Junta, Colo.

## Hochwan Diary

BY CHRISTINE WEAVER

### January, 1951

On January 2, we saw Don with his two guards leave on the motor launch for Chungking. The first week in January all our earthly possessions were registered by the People's Government. They began the process by registering every broken jar and coffee tin in the kitchen, but by the end of the week they were writing down "one trunk full of 'dung hsi,'" the Chinese word for things. We were told not to sell or give away any of our belongings. Our funds were cut off from the U.S. and we were left with \$180 and hopes that a check which had been sent in earlier had already been cashed. Our money was deposited in the government bank and we were to make monthly requisitions for money to the police office and after having their stamp, we could draw that amount from the bank. Our servants left and we did our own work, which consisted of drawing our water from an open well with a bucket, grinding our cereal, peanut butter, etc., on the old stone mill, refining sugar, baking bread, making vinegar from Chinese wine, yeast, and sugar, as well as the many other usual household tasks. We paid a visit to the government office to remind them that we still wanted to return home. People on the street were saying that Don was not being deported, but was sent to Siberia or some other place for bitter labor. Three weeks after Don left a letter came from him saying he had been kept in the Chungking hills and was now being sent to Hong Kong on a troop ship.

### February, 1951

Mr. and Mrs. Wang, our Chinese pastor and his wife, came to tell us they would not be calling on us any more and requested that we do not call on them. Our best friends began turning their heads the other way when they met us on the street. Children still tried to be friendly, but their friendly efforts were stopped by sharp calls from their mothers. Public executions with required attendance by one member from each family were weekly and sometimes biweekly occurrences. Soldiers came daily to draw water from our

well. On their monthly visit the neighborhood's sanitation committee informed me that leaving my books on the bed after resting and reading in bed was very unsanitary. The local police called us to their office and asked us to write in great detail our reasons for wanting to go home. We were also asked to make lists of all articles we wished to take home with us. A letter came saying our check had been cashed before funds were cut off from America and a cable from Don informed us of his arrival in Hong Kong.

### March, 1951

Not too eventful. There were periodic visits from neighborhood officials. Questions such as, "Where is Mr. McCammon?" and "Isn't Mr. McCammon living here any more?" were asked by people who had helped to convict and deport him. Various school



The coolie's wife and children where the McCammons lived. The baby is dressed like a typical Chinese baby.



and government groups came to borrow our clothes, dishes, etc., to put on anti-American demonstrations. People became more and more reluctant to speak to us on the street.

#### April, 1951

Bang! bang! Bang! bang! bang! And they started using our back yard to practice for their May 1 festival. Life in a goldfish bowl had nothing over us. Thirty-one days we listened to the beating of drums and the clanging of brass cymbals and often we were tempted to pray for rain so that we might have a day of rest from their noise.

#### May, 1951

The festival is over! Surely now we can have peace. One thousand farmers, students, and teachers were brought to Hochwan to be trained for land reform. Our days began with several hundred people meeting in our back yard at four o'clock in the morning and ended in the evening with a meeting which lasted until ten o'clock. The weather became too hot to stay inside; so we joined the group and drew more attention than the speaker. The meetings on our compound were discontinued. We went to the police office to ask permission for Dorothy to go to Chungking for hospital and medical care and were told they would consider her case and inform us later. We were not informed later. May was the month of accusations against foreigners. Our greatest sin seemed to have been walking too fast with our "tall" noses too high in the air—showing that we were proud.

#### June, 1951

Life in the goldfish bowl continued. Our flowers, shoes, dresses, and skirts went dancing in the Communist parades. Members of the new youth movement visited us daily. "Which is better—America or China?" "What do you think of Truman?" "Do you believe that the people who do not believe in Jesus will go to hell and if so what about our leader, Mao Dze Dung?" A slip of the tongue brought accusations against many a foreigner. We became masters at making evasive answers. Ruth and I were called to the police office and were informed that the time had come for us to return to America. When we begged to be allowed to remain until Dorothy could go with us, we were told that we would go when they told us to go! Hours and days of troubled minds until we were willing to completely trust God, knowing that He is all-wise and that nothing could happen to us which was not allowed by Him. Ruth and I completed our papers and were told that we would be informed by the government which day we were to leave. Each time our front gate squeaked we were afraid it was the police coming to tell us to leave.

#### July, 1951

July 9, and Julia E. McCammon was born and Ruth and I were still in Hochwan! God had seen us through another trying situation. A few days later Ruth and I were again called to the police office and were told that we were to leave Hochwan with exit permits and Dorothy was to be granted a moving permit to go to Chungking, where she could



Baking Chinese cakes on the street and selling them.

stay with foreign friends. One day of mad packing, registration of all our possessions by the government officials, and several more days unpacking and repacking of luggage for inspection officials, and July 15 found us on a boat going to Chungking, Dorothy and Julia to remain in Chungking with friends and Ruth and I to return home. A month and a half later found us all out of China with grateful hearts to God for His care and protection through many trying experiences.

Elkhart, Ind.

### Ethiopia-Tanganyika Travelogue

By J. LESTER ESHLEMAN, M.D.

Our present opinions of Africa can only be first impressions since we have been here such a short time. God granted us a most pleasant, winter ocean voyage with very profitable spiritual experiences all along the way. We have considered it a privilege to observe other missions at work besides those of our own group. It is a great blessing to have other missions serve as hosts to our missionaries, particularly in areas where unexperienced travelers may encounter difficulty. The Sudan Interior Mission in Aden, Arabia, has provided valuable transit service to many of our missionaries entering Ethiopia and to some of us coming that route to Tanganyika.

A glimpse into the work of the various missionary groups in the Aden Protectorate gives one an appreciation of the patience necessary to present Christ to the Moslem world and the many years of work necessary to gain the confidence of these people. Since the Lord seems to have opened the way for our own church to enter Italian Somaliland, which is just across the gulf from Aden, we will become more aware of the needs of these people. We know that the Moslem peoples need Christ as well as any other, but their response to the Gospel comes only after many years.

Our visit to the Ethiopian Mission en route to Tanganyika was a very profitable and pleasant one. The methods of working at our own hospitals at Deder and Nazareth, as well as the more advanced hospital work by other groups in Addis Ababa, opened to us that which can be accomplished for these peoples. One cannot help appreciating the patience that these physicians exercise, in order to work in the presence of very limited facilities on the mission field compared to the

adequate facilities with which they have been trained in America. Perhaps one of the hardest struggles for a missionary doctor is to see a patient die before his eyes, not because he does not know what to do for him, but because he does not have or is not able to obtain that which he knows would restore health. Even when money is available for supplies in missionary lands, ways and means of shipping are so slow and uncertain that many times supplies are not on hand when badly needed.

In Nairobi, Kenya, we considered it another divine blessing to be guided through travel uncertainties by Christian friends of experience. At the present time we are depending upon the Lord for the safe guidance of our hospital and personal supplies inland. Present congestion on some East African ports sometimes necessitates the waiting of ships in harbor as long as one month before they can unload their freight.

It was a great source of joy to see the work being accomplished for the Lord here at Shirati. We began to realize how we will reap the benefits of many years of pioneering and careful planning by the missionaries who have been here. The well-organized hospital clinics and the harnessed energy of dependable native Christian helpers made our hearts rejoice. Those of you who have helped make available the X-ray and dispensary units would feel well repaid for your gifts if you could see them in operation. It is with great anticipation that we are looking forward to seeing the surgical unit built. The response of the church to this present project was a great encouragement to us as we left America. We are confident that He which hath begun a good work in you will continue it unto the day of Christ.

Even greater than the joy of seeing the hospital developments here at Shirati, is the joy in seeing the growth of the Christian Church. Although we cannot as yet understand the sermons in the native tongue, we can get the essence of those messages from the joy of Christ written on the countenances of the native pastors and teachers. There is real satisfaction in safely reaching Shirati, to which the Lord turned our eyes many months ago. We are happy and contented in our work and crave the same joy for those of you in the homeland. We are convinced that you can have that same joy in your work, for we are laborers together with God. They that go out to battle and they that stay with the stuff share alike in the planning and blessing of God.

Tarime, Tanganyika Territory, East Africa.

We must realize afresh the apostolate both of the ordained minister and the layman. Both are inheritors of the apostolic succession, but worthy of it only when they share the concern of the apostles of old for the proclamation of the Good News. There are areas of unredeemed life which laymen alone can reach!—Hazlett, in "N.C.C. of India Minutes."



## Missions Editorial

### Was It Worth While?

In this issue appear several articles by our former China missionaries under the general title, "China in Retrospect." Other articles on the same subject will appear in next week's issue. We realize that these missionary articles cannot serve the usual purpose of missionary articles in stirring up interest in China as a mission opportunity. There is no mission opportunity in China today. None, that is, except the opportunity to pray. This is, without doubt, a much more significant opportunity than we think.

These articles have interesting historical value. The story of how our missionaries, new to the ways and language of the Orient, moved into China; how they got acquainted with a new and lovable people; how they wrestled with a difficult language; how the Lord blessed their efforts with souls brought to Christ; and how finally all this was brought to nought by the relentless steam roller of a hostile ideology—this is significant and instructive history.

More than that, this story of failure on the human level may well represent victory on a higher level. Who will say that our mission in China failed? No one will say that, but some might say that in view of what happened it was a waste of effort, time, and money. No, it was not a waste. That is what Judas said about Mary's precious ointment poured out. The tragedy is that we did not get to China earlier, not that we had to get out of China, and likely the former tragedy is much greater than the latter. It is significant and highly worth while when personal, spiritual, and material wealth is poured out in devotion to Christ. If Christ is pleased by the gift and if He commends, then it has been eminently worth while.

Let us remember that what has happened in China may well take place in any or all of our present mission fields. There are definite signs in those countries where a spirit of Nationalism and anti-Americanism is growing that the noose around the neck of the foreign missionary program is tightening. We may sometime, perhaps in the near future, lose all our financial investments in several mission fields. Will this be a tragedy? No, the tragedy will not lie in physical or material losses. The tragedy lies in the loss of eternal values. If the church is harassed, if the faith of some children in Christ is destroyed, if Christ is blasphemed—the tragedy lies in these things. If we have material loss and even if we have to suffer physically, that will make little difference.

#### MISSIONS SECTION

While the doors are still open we continue to go. If we have an opportunity to witness, to love, and to give, then it has been worth while regardless of whether the time is long or short. May these articles on what was in China inspire many to a deeper devotion and a fuller consecration.—J. D. Graber.

### Women's Activities

Wanted: Seven measures of enthusiastic interest for Missionary Sewing Circle work. A few days ago an active literature secretary wrote in for suggestions for arousing interest among the sisters of her district. Being very neat and complete in her work, she bewails the fact that so many are indifferent about sending in their reports, which means that her report cannot be complete. It is pleasing to have good, accurate reports, for this is indicative of orderliness, and loving care for the work, for Christ, and for His church. However, there are many women who, due to lack of experience, do not realize the importance of reports and records. They do not know that these help their officers to determine the amounts of materials that should be provided; they do not know that by having the records of each district that their officers know where to encourage and where to give words of appreciation for faithful service. Your secretaries want to serve you. Will you help them by sending in your reports on time? Thank you.

\* \* \*

Not long ago an earnest missionary sister commented on the live response missionaries get when telling stirring incidents about individuals on the field, whereas when they speak of spiritual needs, their words often do not seem to register. Bro. Nelson Litwiller struck home on this same thought recently in his sermon at Goshen when he said that there is something wrong with us when we have to have a tragic story in order to stir us to spiritual interests. Is our giving

spasmodic according to the stories we hear, or is it constant even as is our love for our Saviour, Jesus Christ?

\* \* \*

Speaking of reports, the September-October issue of "Missionary Light" published the first annual report for the Virginia Sewing Circle district. The report was given by the secretary, Mrs. Maude Driver, at the Virginia Conference held recently near Broadway, Va. It is gratifying to notice that all the senior circles except two reported, and all the junior circles except three. We are happy to note that six more circles have been organized.

Our Virginia sisters have done a great deal of canning, sewing and mending, helping needy local people, sending clothing and food for relief, and keeping supplies in repair in local hospitals.

\* \* \*

**Intermediates and Juniors:** If you are looking for something to do, perhaps you would enjoy making hankies and washcloths for Christmas. And you might wish to include some stuffed toys, scrapbooks, and religious pictures. Some of you like to make aprons. It doesn't take long to make a simple apron that will bring much joy to a little German or French girl who has never had a pretty apron. There is also the possibility of hemming blankets, and making quilts or comforters. Have you written to Akron to see whether enough dolls were sent in for the Weiler and the Bad Durkheim children's homes in Europe? Write to Miss Arlene Sitler, MCC headquarters, Akron, Pa. Miss Sitler will tell you the number of dolls you may send. Two of the workers of these homes suggested that dolls with complete wardrobes and possibly beds and bedding would be fine gifts for the girls to take home with them. The beds can be made from cigar boxes.

Our sisters also suggested preparing tea towels for embroidery, simple patterns so that the little girls can do the work and will have a pleasing gift for their mothers.—Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### OPTIMUS, ARKANSAS

(Mount Joy Congregation)

May you rejoice with us in the many answers to your prayers for the Lord's work as it concerns our congregation.

The Willard Barge family have moved to our community from Upland, Calif., to assist in the work here. Rejoice with us.

We had a real blessing in the summer service unit here for Bible school. They were Bro. and Sister G. S. Eberly, Lancaster, Pa., and Mary Yutzy and Verna Yoder of near Hutchinson, Kans.

Our revival meetings in charge of George and Ruby Reno were well attended and the messages Spirit-directed. Sister Ruby conducted the children's meetings. Pray that

he may receive definite direction from the Lord in his future plans. We rejoice in the renewed interest of some who were wayward and indifferent and also in the real faithfulness of the few.

We are happy that our new house is enclosed and with the blessing of the Lord we may be able to occupy a few rooms by the first of the year.

We would like to ask your prayers for the school bus situation, that it may be satisfactorily arranged for. The past two years we had personally assumed the cost of transporting our pupils to Bethel Springs School, our own Christian day school. Some donations were received and perhaps the county bus will take this over.



Pray that we may be able to help those who oppose themselves and also those with renewed interest in the Lord's work.

Pray that the Barge family may be successful in their effort to get a well at their home. During the past dry summer their springs have all but vanished.

We are hoping and praying for the Lord's direction and guidance in the procuring of a church site. If we build on National Forest property we must have arrangements made for a lease. Pray that they may pass on our application so that we may know what to do next.

Work has also been started at West Richwoods, twenty-five miles south of our home, and we are endeavoring to have Saturday night services every two weeks. Pray for this needy field as well as many others which we cannot reach.

M. E. Bontreger.

### FLORADALE, ONTARIO

(Floradale Congregation)

Dear HERALD Readers: "Great is the Lord, and greatly to be praised; and his greatness is unsearchable." We thank God for the many spiritual and temporal blessings He has so graciously bestowed upon us throughout the year.

Students of the O.W.B.I., Kitchener, were in charge of the evening service Jan. 20, with special music by the male chorus.

The last Sunday evening of each month a group of young people conduct a cottage meeting at the home of Bro. Emerson Lichty, who through an accident lost his eyesight.

Women's Day of Prayer was observed by a conjoint meeting of the senior and intermediate sewing circles on Feb. 11. A short program was given and time spent in prayer.

We were privileged to have a foreign student group from Goshen College with us on April 6. They were: Shunzo Kodera, Japan; Willy Peterschmitt, France; Hans Hillerbrand, Germany; and Walter Drudge, Canada, was accompanying them. Each gave a short message and then the quartet sang for us, each in his own language. This was very impressive. Only the power and love of Christ can enable people to have such close, warm fellowship, regardless of nationality.

On Good Friday morning the junior Sunday school gave their Easter program and then our pastor, Bro. Rufus Jantzi, brought the message.

The Johnstown Mennonite high-school chorus brought us a program in song on April 8.

Sister Thelma Groff, guest speaker to our sewing circles in May, told us many items of interest concerning the women of India. She also demonstrated the costume worn by the Indian women.

Bro. Earl Sider from the Brethren in Christ Church was our guest speaker for the Victorious Life Conference on May 18. Special music was rendered by the Wainfleet men's quartet.

On June 8 Bro. Landis Brubaker from Pennsylvania brought the morning message and Bro. Jacob Mellinger spoke about their work at the Home for the Aged at Lancaster.

The Brunk Bros. tent meetings were well attended by this community in July. We

praise the Lord for the revival fires which are still burning and pray they may continue.

Bro. and Sister Frank Byler with their two children, accompanied by Bro. and Sister Eli Hallman, were in charge of an evening service in August. Sister Byler gave an interesting talk to the children followed by an inspiring sermon by Bro. Byler. The family also sang several songs in Spanish.

Once a year, during the summer, several carloads of people from the Wellington County Old People's Home are brought to a Sunday morning worship service.

We were privileged, along with the neighboring congregations, to see a number of films on India shown by Bro. R. R. Smucker at the Elmira High School, Sept. 10-18.

Bro. Raymond L. Kramer, Meadville, Pa., is scheduled to conduct evangelistic meetings here from Oct. 5 to 15. We pray that the Lord may have His way.

Mrs. Simeon Weaver.

### LEONARD, MISSOURI

(Mt. Pisgah Congregation)

Dear HERALD Readers: God is blessing us continually. Most of us were privileged to attend the Hammer revivals in July, which were held in Hannibal, Mo.

Sister Phebe Yoder, missionary on furlough from Tanganyika, spoke and showed pictures on the work in Africa on July 10.

On Aug. 16 an MYF team from Wayland, Iowa, gave a program for us.

Our pastor, Dan Kauffman, was superintendent of our Bible school from May 19 to 30, with a peak attendance of 98. The teachers were from our own congregation.

We are always glad to have new families move into our community. Bro. Andy Ray Yoder, Arcola, Ill., has purchased a farm and is planning to move the first part of the year.

Our evangelistic meetings this fall, Sept. 24-Oct. 3, will be in charge of Bro. Wilbur Yoder, Middlebury, Ind.

Sept. 23, 1952.

Verna Detwiler.

### GOSHEN, INDIANA

(Yellow Creek Congregation)

Dear HERALD Readers: An instruction class of seven are being taught by our pastor, Bro. Peter B. Wiebe. Most of these decided for the Lord during the Brunk Bros. campaign in August.

In the recent months we were privileged to have with us the following visiting brethren: James Martin, Baden, Ont.; Malvin Miller, Middlebury, Ind.; Etril J. Leinbach, Moorepark, Mich.; Paul Martin, Baden, Ont.; and Irvin Burkhart, Goshen, Ind.

From June 9 to 20 our pastor had charge of our summer Bible school with an enrollment of over 200.

The last part of June we had Bible school at our mission station, Fish Lake, in charge of Bro. Verl Lehman, with an average attendance of 55. Our pastor also had evangelistic meetings at the same place. Bro. and Sister Elmer Stauffer have been conducting a woodworking and sewing craft class with the Fish Lake children. Pray for this work.

Eleven fresh-air children from the Chicago missions were in our church community in July.

The past two Sundays we had no Sunday school for children because of polio in our community.

Sister Ella Mae Hooley, Shipshewana, Ind., recently returned from two years of relief work in Europe, spoke to us on Sept. 28 concerning the work and conditions in Europe. We were reminded anew of the help that is still needed.

Come and worship with us when you have opportunity to do so.

Sept. 30, 1952.

Vera Culp.

### MANSON, IOWA

(Manson Congregation)

Greetings to GOSPEL HERALD Readers: Indeed we have many reasons to praise God for His goodness to us. We have had a very lovely and fruitful summer. We are reminded again that the Lord does care for His children.

We have enjoyed a season of special spiritual blessings as Bro. Raymond Kramer, Meadville, Pa., brought us messages from God's Word each evening for ten days. We are grateful for the efforts of our brother and the evidence of the working of the Holy Spirit as Christians were encouraged to press onward and sinners warned of their condition. We are made to feel more keenly our responsibility toward the younger members of our church and to watch our lives that we do not cause these little ones to stumble.

Bro. Roman Hershberger, Hesston, Kans., served as superintendent of our summer Bible school and reported very good attendance. We pray that the seed sown in the hearts of the children will take root, spring up, and bear fruit for our Lord.

We were very happy to have Bro. and Sister Wilbur Nachtigall with their family and two young brethren from Puerto Rico visit us the latter part of August. They gave us very interesting talks of the work there.

Bro. Amos Martin was admitted for surgery this past week. We pray for his complete recovery if it is not against the Lord's will.

A number of our young people have entered church schools this fall and some of the young men have gone into voluntary service units. We miss them but we pray that the Lord will bless them and keep them faithful in their various fields of labor.

Lettie Egli.

### WINDOM, KANSAS

(West Liberty Congregation)

Greetings to GOSPEL HERALD Readers: Bro. Justus Holsinger, Registrar at Hesston, was with us on the evening of Aug. 31. He showed some pictures on Puerto Rico and spoke on the subject, "Training for Christian Service."

On Sept. 21 the following Sunday-school officers were elected: Supt., Oren Ely; Asst. Supt., James Coopridge; Chor., Ernest Zimmerman; Asst. Chor., Lloyd Miller; Sec-Treas., Ivan Schrock; Asst. Sec.-Treas., Ivan Brunk.

On Sept. 18 the annual Kansas all-Mennonite Women's Meeting was held at the First Mennonite Church at Newton with our congregation well represented.



We were all invited to the home of Bro. and Sister Will Yoder, Hutchinson, Kans., on Sept. 28, to help them celebrate their silver wedding anniversary.

Our bishop, J. G. Hartzler, has been in Canada but we are expecting him home sometime in October. Mrs. A. J. Miller.

### MISSION NEWS (Continued)

Bro. Clyde Mosemann, appointed for missionary service in South America, was ordained to the ministry at La Junta, Colo., on Sept. 21. The service was in charge of Bro. Allen H. Erb, assisted by Bro. Richard Birky.

The Missionary Stewardship Conference to be held at Eastern Mennonite College from Nov. 7-9 has scheduled the following speakers: Milo Kauffman, Hesston, Kans.; Orie O. Miller, Akron, Pa.; Ernest Bennett, Elkhart, Ind. (See program in Sept. 30 issue of GOSPEL HERALD.)

Two members were received into the church by water baptism at Bragado, Argentina, on Sept. 27 in a very impressive service. The one, Don Perfecto Abat, is the father of a family who have all been members for many years. In her testimony, Sister Abat expressed her joy in seeing the family circle now complete. Bro. Amos Swartzendruber from Buenos Aires was in charge of the service.

The Detroit Mission congregation recently voted unanimously to support Dawn Alice Buckwalter, daughter of Bro. and Sister Ralph Buckwalter, missionaries in Japan. Dawn Alice is two months old.

Bro. and Sister Edwin L. Weaver write on Oct. 2 from Pinceton Theological Seminary, N.J., "It is a wonderful experience to be at such a place as this to fellowship with many other missionaries and to sit at the feet of modern Gamaliels. There are twelve other missionary families from all over the world here in these apartments. Four of us are from India. In brief this promises to be a happy year for us." Bro. Weaver and his family recently arrived in the States for their furlough from India.

Sister Mellissa Johnson of the Mennonite Gospel Mission, Saginaw, Mich., has been assisting with the program at Hopkins Park, Ill., while visiting there during the past several weeks.

Bro. and Sister Roscoe Kimbrough of the Bethel Mennonite Church, Chicago, have accepted responsibility for the services at the Dearborn St. Mission during the absence of Bro. James Lark, who is contacting the Church constituency in behalf of the new Bethel Mennonite Church building.

Instruction classes for 15-20 of the recent converts at Bragado, Argentina, are being held each Sunday after the preaching service. These young believers need our daily prayers that they may remain faithful to their stand.

Bro. Frank Byler, missionary on furlough from Argentina, who is enrolled in the Goshen College Biblical Seminary, conducted chapel services at the college on Oct. 2. For his devotion he used, "A Christian's Concept of God."

Bro. King Ien Tan, chairman of the Chi-

nese section of the Mennonite Church council in Java, recently filled several appointments at Goshen College. At the regular Vesper Service on Sunday, Sept. 28, he gave his testimony about the Mennonite World Conference which he attended, and also reported briefly on conditions in the Church in Java. During the chapel period on Monday, Sept. 29, he spoke on the origin of the Chinese group in Java and gave a personal testimony of his conversion. In both of these services, his son, Herman Tan, an exchange student at Goshen College, translated the messages.

Bro. Joe Nauraine brought the morning message on Sunday, Sept. 28 at the Bethel Mennonite Church, Chicago, Ill. Sister Nauraine gave a short talk to the children. Bro. and Sister Nauraine visited the Mission Board headquarters on Oct. 1 before leaving New York on Oct. 7 for Puerto Rico, where they will serve as director and matron in a children's home in Rio Piedras on loan from MRC.

Bro. James Lark, Chicago, Ill., is spending some time in Eastern Pennsylvania during October in the interests of the new Bethel Mennonite Church building in Chicago. He is accompanied by Sister Lark.

Brother T. H. Brennehan, Sarasota, Florida, who has recently returned from a trip to Puerto Rico as bishop in charge of the churches there, reports a well-attended Bible Institute and seven baptisms during his visit. However, an equal number of fallen away members needed to be dropped from the church roll at La Plata. Pray that our missionaries and service workers in Puerto Rico may be able to give an increasingly effective witness to the Gospel.

### MCC WEEKLY NOTES (Continued)

Office attended a meeting of their organization on Sept. 29 in New York City. The purpose of this meeting was to discuss the role of CWS in continued refugee migration and resettlement. Bro. Snyder points out several significant conclusions as the result of the discussions. CWS expects to help as many Christian and Orthodox DP's in the coming year as they did in 1952; they hope to move 250,000 refugees in the next three years. They intend to press for legislative changes in the naturalization and immigration act which will make it possible for more DP's to enter the United States.

Most churches have celebrated the close of the DP program but now realize that they have not discharged their duty towards these people. Many church men are becoming convinced that this is not an emergency and must remain a part of our program. They have realized that this aid cannot be the work of the government because in foreign countries the motive of the government is often questioned where the church's motive is not. The migration and resettlement work is not without its difficulties and disappointments, but it is at the same time rewarding; most of the immigrants will make good citizens.

Church World Service is the agency serving all Protestant churches in the United States; the MCC sponsored 633 non-Mennonite DP's brought to this country by CWS.

### Pax Unit of Ten to Leave

Eight additional Pax men are scheduled to leave Oct. 8 for Germany. They are: Daniel Driver, Dayton, Va.; Edwin Hostetler, Kalona, Iowa; John King, Conrath, Wis.; Simon Miller, Kalona, Iowa; William Swartzendruber, Kalona, Iowa; Aldon Thieszen, Henderson, Nebr.; Tony Unruh, Hillsboro, Kans.; and James Yordy, Chicago, Ill.

Marlow Ediger, Inman, Kans., and Samuel Stover, Perkasee, Pa., plan to leave for the Near East during the latter part of October.

### Heilbronn Community Center Closes

The Heilbronn Community Center which has been a joint project of the MCC and the German Mennonites of that city for nearly five years was turned over to the Heilbronn Mennonites on Sept. 1. At the beginning of the project a pre-fabricated barracks was bought and erected and has been used for community center activities and church services.

### Two New MCC Representatives

Andrew Gingerich, Mannsville, N.Y., was appointed MCC member by the Conservative Amish Mennonite Conference to replace Elmer Swartzendruber who has served in this capacity for a number of years.

The Missionary Church Association appointed Jared F. Gerig, Ft. Wayne, Ind., as associate member of the MCC in place of J. A. Ringenberg.

### Conservative Amish Assume Responsibility for Espelkamp

The Conservative Amish Mission Board took over full responsibility for the work at Espelkamp on Oct. 1. They had been working there in co-operation with the MCC for the last two years.

### Postponements for College Students in Class I-O

Under a new ruling issued by the Selective Service System college students in Class I-O who would become subject to a work order while they are in college may apply for and receive a postponement of their work order to enable them to complete their academic year. Previously such a postponement could be requested, but the request could be denied. Now it is mandatory for local boards to grant such a postponement to Class I-O registrants under conditions similar to those under which a I-S deferment is granted to registrants in Class I-A or I-A-O, if they are college students.

Under these conditions the student must be actually in college, or a similar institution, "satisfactorily pursuing a full-time course of instruction." Such a postponement may be obtained only once. It may be terminated and the registrant ordered to report for civilian work in lieu of induction if at any time during his academic year he ceases to satisfactorily pursue his course of instruction.

Note that this provision for I-O men in college is a postponement, not a deferment. Under the terms of the present Selective Service law, Class I-O men in college are not eligible for a I-S deferment, and would jeopardize their eligibility for I-O if they would ask for a I-S. The postponement now provided for such cases does not jeopardize the registrant's eligibility for I-O.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bauman.**—To Leonard J. and Evelyn (Garett) Bauman, Hagerstown, Md., a first child, a son, Richard Aldine, July 14, 1952.

**Bender.**—To Claude and Viola (Slabaugh) Bender, Hartsville, Ohio, a third child, a daughter, Rebecca Elaine, Sept. 23, 1952.

**Bontreger.**—To Vernon and Miriam (Hoover) Bontreger, Goshen, Ind., a fourth son, Jason Paul, Sept. 18, 1952.

**Breneman.**—To Clifford W. and Jean (Wolgemuth) Breneman, Lancaster, Pa., a third child, a daughter, Lois Mae, Sept. 8, 1952.

**Brubaker.**—To Aaron J. and Arlene (Neff) Brubaker, Lancaster, Pa., a daughter, Dorothy Lorraine, Sept. 12, 1952.

**Forry.**—To Harold R. and Ruth (Stoner) Forry, Willow Street, Pa., a second child, a daughter, Kathy Jean, Aug. 28, 1952.

**Gingerich.**—To Alva, Jr. and Ruby (Kinsinger) Gingerich, Wellman, Iowa, a second child, a son, Randall Jay, Aug. 22, 1952.

**Glick.**—To Willis C. and Edna (King) Glick, Rustburg, Va., a son, Titus Willis, Sept. 19, 1952.

**Good.**—To Sanford H. and Esther (Weaver) Good, Bethel, Pa., a first child, a daughter, Eunice, Sept. 20, 1952.

**Grieser.**—To Marvin and Estelle (Garnand) Grieser, Wauseon, Ohio, a first child, Sharon Fae, Sept. 7, 1952.

**Haltzman.**—To Clarence A. and Dorothy (Landis) Haltzman, East Greenville, Pa., a daughter, Irene, Sept. 18, 1952.

**Hershberger.**—To James and Esther (Miller) Hershberger, Walnut Creek, Ohio, a son, John Mark, Aug. 27, 1952.

**Hershberger.**—To Jay and Ruby Ellen (Eash) Hershberger, Middlebury, Ind., a first child, a son, Gary Jay, Sept. 5, 1952.

**Hertzler.**—To Aldus K. and Ruth (Alderfer) Hertzler, Doylestown, Pa., a daughter, Elizabeth Louise, Sept. 12, 1952.

**Hess.**—To Paul C. and Susan (Shreiner) Hess, Mt. Joy, Pa., a third child, a son, Steven Ray, Sept. 29, 1952.

**Hoover.**—To Ernest and Lizzie (Martin) Hoover, Elkhart, Ind., a fourth daughter, Elsie Mae, Sept. 21, 1952.

**Horst.**—To Noah E. and Martha F. (Martin) Horst, Hagerstown, Md., a fourth child, a daughter, Clara Sue, Sept. 22, 1952.

**Hostetler.**—To Marvin J. and Ellen (Taylor) Hostetler, Orrville, Ohio, a third daughter, Marla Jean, Sept. 19, 1952.

**Huber.**—To Mr. and Mrs. Cleon Huher, Lancaster, Pa., a fourth child, a son, Dale Thomas, Sept. 7, 1952.

**Kauffman.**—To James R. and Miriam (Brubaker) Kauffman, Richfield, Pa., a first child, John Richard, Aug. 28, 1952.

**Kauffman.**—To Paul and Ruth (Blosser) Kauffman, Orrville, Ohio, a first son, Jan Michael, Aug. 18, 1952.

**Mast.**—To Levi M. and Anna (Raum) Mast, Gap, Pa., a son, David Harold, born Jan. 6, 1951, by adoption, Sept. 18, 1952.

**Miller.**—To Joseph and Blanche (Bennington) Miller, Lancaster, Pa., a first child, a son, Leon Eugene, Sept. 4, 1952.

**Murray.**—To Franklin and Vivian (Landis) Murray, Lockport, N.Y., a second child, a son, Richard Royce, Sept. 21, 1952.

**Musser.**—To Jacob H. and Etta (Weaver) Musser, East Earl, Pa., a son, Jacob, Jr., Sept. 26, 1952.

**Myers.**—To Orval and Elizabeth (Leitner) Myers, Sterling, Ohio, a third son, Joseph Larry, Sept. 6, 1952.

**Nighswander.**—To Joseph M. and Elsie (Drudge) Nighswander, Claremont, Ont., a second child, a daughter, Emily Joyce, Sept. 11, 1952.

**Nolt.**—To Edwin W. and Elizabeth (Musser) Nolt, Denver, Pa., a fourth child, a son, Wilmer, Sept. 22, 1952.

**Richard.**—To Elmer and Eunice (Amstutz) Richard, Creston, Ohio, a first son, Phil Lamar, Aug. 3, 1952.

**Ruppert.**—To Isaac L. and Dorothy (Bair) Ruppert, Red Lion, Pa., a son, Daniel Jacob, Sept. 14, 1952.

**Shantz.**—To Roy and Bertha (Bixler) Shantz, Elkhart, Ind., a second child, a daughter, Carolee Ann, Sept. 20, 1952.

**Shirk.**—To Frank E. and Erica (Hege) Shirk,

Bareville, Pa., a third daughter, Hilda Arlene, Sept. 22, 1952.

**Smoker.**—To Alvin F. and Mildred (Landis) Smoker, Intercourse, Pa., a first child, a son, Terry Lee, Aug. 23, 1952.

**Sommer.**—To Donald and Barbara (Brubaker) Sommer, Kidron, Ohio, a first child, Jon Roland, Sept. 12, 1952.

**Stalter.**—To Ezra and Norma (Shindledecker) Stalter, Elida, Ohio, a daughter, Marilyn Kay, Aug. 28, 1952.

**Weaver.**—To Levi H. and Mildred (Hershey) Weaver, Lancaster, Pa., a first child, a son, Timothy Dwayne, Sept. 22, 1952.

**Welty.**—To Everett L. and Edith (Liechty) Welty, Nappanee, Ind., a daughter, Beverly Ann, Sept. 12, 1952.

**Widrick.**—To Clarence and Beulah (Yancey) Widrick, Castorland, N.Y., a first child, a daughter, Jane Marie, Aug. 1, 1952.

**Wissler.**—To Reid and Anna Margaret (Weaver) Wissler, Ephrata, Pa., a first child, a daughter, Linda Marie, Sept. 17, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bergey—Kauffman.**—Richard Bergey, Doylestown, Pa., and Lila Faye Kauffman, Sweet Home, Oreg., by Archie Kauffman, father of the bride, at the Sweet Home Mennonite Church Sept. 20, 1952.

**Bergey—Godshall.**—Willard L. Bergey and Thelma M. Godshall, both of the Franconia congregation, Franconia, Pa., at the home of the officiating minister, Menno B. Souder, Sept. 27, 1952.

**Byers—Weirich.**—Stanley Byers and Marie Weirich, by LeRoy Cowan at the Sheridan Mennonite Church, Sheridan, Oreg., Sept. 14, 1952.

**Felpel—Shirk.**—Theodore Lewis Felpel and Irene Elizabeth Shirk, Stumptown congregation, Bird-in-Hand, Pa., by Elmer G. Martin at the Stumptown Mennonite Church Sept. 20, 1952.

**Hochstetler—Yoder.**—Carl Hochstetler and Evelyn Yoder, Lakeview congregation, Wolford, N. Dak., by Eli G. Hochstetler Sept. 16, 1952.

**Hostetler—Sturgis.**—Robert Hostetler and Christine Sturgis, both of the Red Top Mennonite Church, Bloomfield, Mont., by Elmer Borntrager at the Red Top Mennonite Church Sept. 18, 1952.

**Kauffman—Kauffman.**—Kenneth K. Kauffman, Clinton Frame congregation, Goshen, Ind., and Esther Ellen Kauffman, Benton congregation, Benton, Ind., by Ira S. Johns, grandfather of the groom, assisted by Galen Johns, uncle of the groom, at the Clinton Frame Mennonite Church Sept. 13, 1952.

**Krehbiel—Cilley.**—Hugo John Krehbiel and Hazel J. Cilley, by G. D. Shenk at the Sheridan Mennonite Church, Sheridan, Oreg., Sept. 7, 1952.

**Lehman—Peachey.**—Mark Neff Lehman, Ridgeway congregation, Harrisonburg, Va., and Pauline Camilla Peachey, Allensville congregation, Allensville, Pa., by Daniel W. Lehman, assisted by Raymond Peachey and B. Charles Hostetter, at the home of the bride Sept. 27, 1952.

**Martin—Good.**—Aaron M. Martin and Bertha M. Good, both of the Weaverland congregation, East Earl, Pa., by J. Paul Grayhill at the home of the bride Sept. 11, 1952.

**Moyer—Keller.**—Stanley A. Moyer and Gloria Landis Keller, both of the Franconia congregation, Franconia, Pa., by Menno B. Souder at the home of the groom Sept. 6, 1952.

**Rosenberger—Grasse.**—Marcus Rosenberger, Plain congregation, Lansdale, Pa., and Evelyn Grasse, Blooming Glen, Pa., by David Derstine, Jr., at the home of the bride Sept. 13, 1952.

**Roth—Schwartzentruber.**—Lester Roth and Marcella Schwartzentruber, both of the Riverdale A.M. congregation, Millbank, Ont., by Valentine Nafziger at the Riverdale A.M. Church Sept. 27, 1952.

**Rutt—Landis.**—Glen Elvin Rutt, New Holland congregation, and Pauline Landis, Blooming Glen congregation, Blooming Glen, Pa., by David Derstine, Jr., at the Blooming Glen Church Sept. 13, 1952.

**Shank—Homsher.**—Ralph G. Shank, Good congregation, Elizabethtown, Pa., and Ila Mae Homsher, Vine Street congregation, Lancaster,

Pa., by D. Stoner Krady at the Vine Street Mennonite Church Sept. 20, 1952.

**Stutzman—Dietz.**—Paul Stutzman, Wood River congregation, Wood River, Neb., and Yvonne Dietz, Red Top congregation, Bloomfield, Mont., by Elmer Borntrager at the Red Top Mennonite Church June 6, 1952.

**Swartley—Moyer.**—Lawrence A. Swartley, Doylestown congregation, and Ruth Y. Moyer, Blooming Glen congregation, Blooming Glen, Pa., by David Derstine, Jr., at the Blooming Glen Church Sept. 20, 1952.

**Swartzentruber—Risser.**—Clayton L. Swartzentruber, Greenwood, Del., and Margaret Risser, Hagerstown, Md., by Nevin Bender at the home of the bride Aug. 29, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burkholder.**—Emma Kay, daughter of David and Clara Burkholder, Smithville, Ohio, was stillborn on Sept. 28, 1952. She is survived by her parents, 2 brothers (William and David Paul), and one sister (Nancy). Burial was made in the Oak Grove Cemetery with graveside services in charge of Gerald Studer.

**Eash.**—Vernon Elmer, son of Elmer and Sarah (Ulrich) Eash, was born near Roanoke, Ill., Jan. 1, 1919; passed away at Shelbyville Memorial Hospital, Sept. 18, 1952; aged 33 y. 8 m. 17 d. He united with the Amish Mennonite Church in his youth and was a faithful member until death. Surviving are his father, 2 brothers (David, Shelbyville, Ill.; and Roy, Peoria, Ill.), 3 sisters (Mrs. Barbara Watkins, Eureka, Ill.; Clara, Peoria, Ill.; and Ida, Shelbyville, Ill.), and other relatives and friends. His mother preceded him in death in 1938. Funeral services were conducted Sept. 22, by J. E. Hostetler and D. M. Hostetler of the Linn A.M. Church, Roanoke, Ill.

**Eichelberger.**—Peter, son of Christian and Mary (Schantz) Eichelberger, was born at Etersdorf, Bayern, Germany, Aug. 4, 1864; passed away as the result of a heart attack, near Wayland, Iowa, Sept. 15, 1952; aged 88 y. 1 m. 11 d. He came to America with other members of his family in 1882, and on June 28, 1891, he was united in marriage to Katherine Ackerman. The following spring they moved to Illinois and seven years ago, when his wife passed away, he came to Wayland, Iowa, to make his home with his son and family. He was a member of the Mennonite Church at Hopedale, Ill., until he moved to Iowa and transferred his membership to the Sugar Creek Church. Surviving are one son (William, Wayland, Iowa), one daughter (Marie—Mrs. Paul Ingersoll, Mason City, Ill.), 14 grandchildren, 7 great-grandchildren, and a large number of other relatives and friends. His wife and 2 sons (Albert and Chris) preceded him in death. Funeral services were held at the Sugar Creek Church, Wayland, Iowa, Sept. 17, conducted by Simon Gingerich, assisted by Willard Leitchy and Vernon Gerig. The following day the body was taken to Hopedale, Ill., where another service was conducted by Simon Litwiller, Ben Springer, and Ivan Kauffman. His body was laid to rest in the cemetery near by.

**Hershey.**—James Mervin, son of Raymond C. and Mabel (Leaman) Hershey, was born Jan. 2, 1947; passed away at Osteopathic Hospital, Lancaster, Pa., of acute leukemia, Aug. 28, 1952; aged 5 y. 7 m. 26 d. He was a member of the Hershey Mennonite Sunday School. Surviving are his parents, one brother (Kenneth), his grandparents, and 2 great-grandfathers. Funeral services were held at the Hershey Mennonite Church, Kinzers, Pa., in charge of Sanford Hershey and Martin Hershey, with burial in the adjoining cemetery.

**Kauffman.**—Mattie Eldora, daughter of Gideon and Salina (Yoder) Sharp, was born in Lancaster Co., Pa., Feb. 10, 1880; passed away at Aurora, Oreg., July 22, 1952; aged 72 y. 5 m. 12 d. She moved with her parents to Garden City, Mo., where on Dec. 25, 1898, she was united in marriage to Daniel B. Kauffman. They moved by covered wagon to Kenmare, N. Dak., where they lived until 1919 when they moved to Hubbard, Oreg. She was a member of the Zion Mennonite Church, Hubbard, Oreg., and her Christian life has been a testimony to her family and friends. Surviving are 5 sons (Chester D., Mulino, Oreg.; Charles S., Aurora, Oreg.; William L., Hubbard, Oreg.; Freeman



J., Barlow, Oreg.; and Tillman C., Nampa, Idaho), 5 daughters (Minnie—Mrs. Joel Roth, Albany, Oreg.; Grace—Mrs. Alex Pollard, Woodburn, Oreg.; Lela—Mrs. Elmer Richerson, Shreveport, La.; Orpah—Mrs. Fred Mittlestadt; and Mable—Mrs. Wilbur Shank, both of Milwaukie, Oreg.), 25 grandchildren, one brother (Elmer, Fairview, Mich.), and 4 sisters (Sadie Detweiler, Westover, Md.; Line—Mrs. Chancey Zook, Mio, Mich.; Nettie—Mrs. L. A. Kauffman, Glendive, Mont.; and Stella Lehman, Goshen, Ind.). Her husband passed away in 1928 and she was also preceded in death by 4 infants and a son (Ben). Funeral services were held at the Zion Church, Hubbard, Oreg., in charge of Clarence Kropf and Edward Kenagy. Interment was made in the adjoining cemetery.

**Metzler**.—Phebe, daughter of Daniel and Anna Christophel, was born in Elkhart Co., Ind., July 10, 1880; passed away as the result of a heart attack, Sept. 3, 1952; aged 72 y. 1 m. 24 d. On Sept. 19, 1908, she was united in marriage to Samuel B. Metzler and to this union were born 3 sons. She united with the Salem Mennonite Church early in life and was faithful to her Lord. Surviving are 2 sons (Floyd and Titus, Nappanee, Ind.), one step-daughter (Rosa—Mrs. Vernon Miller, Middlebury, Ind.), 2 brothers (Wesley, Elkhart, Ind.; and Enos, Goshen, Ind.), 17 grandchildren, and 5 great-grandchildren. She was preceded in death by her husband (in February) and one son (Carl). Funeral services were held on Sept. 6 at the Yellow Creek Mennonite Church, Goshen, Ind., with F. E. Freed and R. F. Yoder in charge.

**Ressler**.—(Reprint of obituary in the Sept. 23 issue, with more detail) Amos Andrews, son of the late Martin B. and Magdalene (Andrews) Ressler, was born in Strasburg Twp., Lancaster Co., Pa., June 1, 1863; passed away at the Landis Nursing Home, Lancaster, Pa., July 4, 1952; aged 89 y. 1 m. 3 d. He was next to the youngest in a family of twelve and the last of the family. He always lived near the place of his birth, except about a year spent in Indiana with his sister and brother. He had never fully recovered from an illness about ten years ago, although he had recovered sufficiently that he rarely missed a church or Sunday-school service. After the death of his wife in May, 1945, he lived with his children, dividing the time with his three daughters, and was at the Nursing Home about ten days. He was a member of the Mennonite Church from early manhood. For a time he worshipped at Strasburg but later transferred his membership to Paradise, of which congregation he was a member at the time of his death. He was always keenly interested in the welfare of the church, especially in missions and activities connected with missions. He was the last surviving member of a small group called "The Home Mission Advocates," which was the first group organized in the Lancaster Conference in the interest of missions, the first meeting being held Sept. 15, 1894. He is survived by 3 daughters (Mary E.—Mrs. R. W. Newswanger, Ronks, Pa.; Stella E. Stauffer; and Anna M. Denlinger) and 2 sons (Paul M. and E. Day), all living in or near the home community. Also surviving are 16 grandchildren and 28 great-grandchildren. Funeral services were held July 7 from the Newswanger home and at the Paradise Church with Martin Hershey, G. Parke Book, Amos Weaver, and Clair Eby in charge. Burial was made in the adjoining cemetery.

**Short**.—Jonas, son of Peter D. and Barbara Short, was born near Archbold, Ohio, May 17, 1869; passed away at his home near Archbold, Ohio, Sept. 13, 1952; aged 83 y. 3 m. 27 d. In his youth he accepted Christ as his personal Saviour and united with the Central Mennonite Church where he was an active member as long as health permitted. On Dec. 20, 1894, he was united in marriage to Eliza Rupp who preceded him in death in 1946. He is survived by 2 daughters (Estella, and Leona—Mrs. Eric Sauder, both of Archbold, Ohio), 3 brothers (Aaron P., Daniel P., and Emil), 4 sisters (Sarah; Annah—Mrs. Levi Rupp; Arminda—Mrs. Peter Lugbill; and Ida—Mrs. Adolph Stamm, all of Archbold, Ohio), and 3 grandsons. Besides his wife he was also preceded in death by his parents, one daughter (Edna), 7 brothers, 2 sisters, and one granddaughter. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, in charge of Henry Wyse and P. L. Frey. Burial was made in Pettisville Cemetery.

**Siebel**.—Hedwig, daughter of Carl and Marie (Reimann) Muller, was born in Saxony, Germany, Aug. 16, 1867; passed away at the Proctor Hospital, Peoria, Ill., Sept. 17, 1952; aged

85 y. 1 m. 1 d. As a young girl she immigrated with her parents to America and lived in the Amana Colonies in Iowa. On March 18, 1885, she was united in marriage to Charles Siebel. Soon after marriage they moved to Peoria, Ill., where she resided until death. She became a Christian as a young girl and was interested in the Lord's work, being a member of the Peoria Mennonite Church. Surviving are one son (John E., Jr., Peoria, Ill.), one sister (Mrs. Minnie Roenig, Middle Amana, Iowa), 9 grandchildren, 7 great-grandchildren, and many other relatives and friends. She was preceded in death by her husband, in 1942, one daughter, and 2 sons. Funeral services were conducted Sept. 20 at the Davison Mortuary Chapel by J. J. Hostetler with interment in the Springdale Cemetery.

**Slaubaugh**.—Daughter of Aaron and Leona (Litwiller) Slaubaugh, Mylo, N. Dak., was stillborn on Aug. 9, 1952. Interment was made in the Lake View Cemetery with graveside services by John Stoll.

**Stutzman**.—Russell Ray, son of Anna and the late Melvin Stutzman, was born near Kalona, Iowa, Aug. 14, 1926; passed away at the University Hospital, Iowa City, Iowa, Sept. 17, 1952; aged 26 y. 1 m. 3 d. He was ill only a few days with bulbar polio. In his youth he accepted Christ as his Saviour and at the time of his death was a faithful member of the Wellman Mennonite Church, Wellman, Iowa. He had an interest for spiritual things and spent a year in voluntary service at Vineland, Ont. He leaves to mourn his sudden passing, his mother, 2 sisters (Eldora—Mrs. Fred Wood, Elkhart, Ind.; and Gladys—Mrs. Carl Rodgers, Ainsworth, Iowa), his fiancée (Mary Cressman, St. Jacobs, Ont.) to whom he was planning to be married on Oct. 23, and many other relatives and friends. His father preceded him in death. Funeral services were held at the Wellman Mennonite Church with Max Yoder and Edward Diener in charge. Burial was made in the Lower Deer Creek Cemetery.

**Weber**.—Orton, son of the late Josiah and Marion (Lichty) Weber, was born March 9, 1892; passed away at the Kitchener-Waterloo Hospital, Sept. 18, 1952; aged 60 y. 6 m. 9 d. On March 21, 1934, he was united in marriage to Amanda Eby. He united with the Mennonite Church early in life, having his membership first in the Sharon congregation, Guernsey, Sask., and since 1928 with the congregation at Elmira, Ont., of which he was a faithful member. Surviving are his wife, 3 foster children (Margaret, George, and Stuart), 3 sisters (Mrs. Alta Martin, Elmira, Ont.; Pearl—Mrs. Maurice Kinzie, Breslau, Ont.; and Mrs. Ella Detweiler, Floradale, Ont.), and one brother (Nelson, Elmira, Ont.). One brother preceded him in death. Funeral services were held Sept. 22, at the home by O. D. Snider and at the Elmira Mennonite Church by O. D. Snider and Howard S. Bauman. Interment was made in the adjoining cemetery.

**Yoder**.—Ruby Ann, daughter of C. P. and Florence (Schrock) Yoder, was born near Garden City, Mo., Feb. 16, 1938; passed away Sept. 20, 1952; aged 14 y. 7 m. 4 d. On Sept. 6 she was taken to the Menorah Hospital, Kansas City, Mo., for treatment of polio which later developed into encephalitis and other complications. In 1949 she accepted Christ as her Saviour and was baptized at the Sycamore Grove Mennonite Church. She was always interested in and regularly attended Sunday school and church services. She had a quiet and unassuming nature but readily made friends. She was graduated from elementary school in the spring of 1952 and had entered her freshman year in high school in Garden City just four days before she was stricken with polio. Surviving are her parents, one sister (Evelyn—Mrs. Alvin Zook, Harrisonville, Mo.), 2 brothers (Leroy and Joe David, at home), and many other relatives and friends. Funeral services were held Sept. 22 at the home in charge of Charles Diener and at the Sycamore Grove Church, Garden City, Mo., by S. S. Hershberger and W. R. Hershberger, with burial in the Clearfork Cemetery.

Would'st shape a noble life? Then cast  
No backward glances toward the past,  
And though somewhat be lost and gone,  
Yet do thou act as one new-born;  
What each day needs, that shalt thou ask,  
Each day will set its proper task.

—Goethe.

## THE BOOK SHELF

Amos Fortune, Free Man, by Elizabeth Yates; Aladdin Books, New York; 1951; 181 pp.; \$2.50.

Amos Fortune, Free Man, has won for its author the annual award of the John Newbery Prize, as well as the award in the Herald Tribune Spring Festival for the most outstanding book "For Older Children."

This book is a biography of At-Mun, who was the son of a king in an African tribe and who was captured by slave traders, brought to America under the usual, sad conditions which slaves experience, and then sold on the auction block. A quiet kindly Quaker family who purchased At-Mun renamed him Amos. He lived in their household and learned to worship their Lord.

The story of how Amos looked continually for his crippled sister whom he suspected might also arrive in America on a slave ship, as well as Amos' optimism and patience, is an endearing story and one which grips the reader's heart. Finally, at the age of sixty, Amos was able to purchase his own freedom, and in a short while was able to purchase his wife, whom he soon laid to rest in a cemetery. He was finally able to buy another wife, only to experience the sorrow of seeing her die. He was able to purchase a third wife and her child and managed to set himself up in business as a tanner.

I was impressed time and again how Amos kept away from his heart the bitterness and the retaliatory attitude which could so easily have been his. The book actually teaches nonresistance by the life which Amos lived.

There are a couple of questionable places, which however are only very brief. On page 77 Amos wished to join the Revolutionary War; on page 91 there is a mentioning of slipping on a wedding ring. However, the weight and worth of the story far outweigh these negative points.

This is a book for all Christian homes. I should especially recommend it for inclusion in libraries, for it will help readers to appreciate the Negro race, similar to what the well-known stories about George Washington Carver have done. Parents and young people will read this book with great interest.—Ford Berg.

We are to seek here and now those things which we hope to find above. That means a loosening of our ties to purely material things and to the superficialities of life. It means the conquest of the things within us that are unworthy. It means the cultivation of spiritual interests: prayer, charity, friendliness, love. It means the strengthening of the resolve to serve our brothers. Such faith in the life everlasting will mean not a selfish other-worldliness but a rich and useful both-worldliness. —Joseph James Murray.



## ITEMS and COMMENTS

The summer war maneuvers of Israel's army, navy, and air force is not calculated to allay fears or the tension of her Arab neighbors. Israel's chief-of-staff said in a speech to his troops, "Should a second round be forced on the young country, Israel would carry the war to the territory of the attacker by land, sea, and air." The tense situation in the Near East needs calm and friendly approaches, not bullying and threats.

\* \* \*

A new city of 7500 people is being established in the United States every 24 hours. Seventy million Americans have no church of their choice in the community in which they live. During the next ten years American Protestants will have to provide 6,600 new churches if the goal of one church for each 5,000 persons is to be reached. These facts from **Youth on the March** shed a new light on what we sometimes think is the over-churched America. A constant shift in population requires a wide-awake attitude on the part of the church so that all these people may be properly evangelized and taught.

\* \* \*

A new venture just initiated by the American Bible Society agency in the Argentine is the furnishing of Scripture readings on phonograph records for the blind, the sick, and illiterate persons. While only a beginning has been made, the Bible Society hopes to soon complete the Sermon on the Mount, a selection of Psalms, and the Gospel of John.

\* \* \*

The DP story recently released by the United States Government Displaced Persons Commission states that without the help of America's religious and nationality groups, the great humanitarian task of resettling 400,000 refugees of Nazi and Communist tyranny would never have been achieved. The document may be purchased from the Superintendent of Documents, Government Printing Office, Washington 25, D.C.

\* \* \*

There are differences of opinion among church people in West Germany on the matter of rearmament. The Constitution of the West German Republic says that "Nobody against his conscience may be forced to do armed service."

\* \* \*

An International Congress on Prophecy will be held in Calvary Baptist Church, New York City, November 9-16. Scheduled speakers include: Wilbur M. Smith, William Culbertson, V. Raymond Edman, Oswald J. Smith, and others. The chairman of the Congress Committee is John W. Bradbury, editor of the **Watchman-Examiner**. The congress is being sponsored by the American Association for Jewish Evangelism.

\* \* \*

In spite of anti-Jewish feeling among the Arab people, the governments of middle eastern Arab states have shown considerable restraint in their treatment of Jews within

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of evangelism.*

## Hearts Afire

By Vance Havner

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their borders. The government of Lebanon, for instance, has specifically protected Lebanese Jews from discriminatory attacks three times in recent weeks. Some weeks ago a member of the Lebanese parliament proposed that the property of Lebanese Jews be confiscated and turned over to the Palestine Arab refugees. The proposal was overwhelmingly rejected and bitterly attacked in the Beirut press. The next maneuver of the anti-Jewish bloc was to have Jewish officers removed from the Lebanese army. The scheme was defeated in parliament 30-16. An old German Anti-Jewish film was offered for showing by the cinema in Beirut. By special order of the Prime Minister the film was banned in Lebanon. Another tribute to this government's policy of protecting its citizens whatever their religion or race.—W.P.

\* \* \*

The House of Bishops of the Church of England in Canada has again refused to allow the remarriage by Anglican clergy of divorced persons, even of the "innocent" party. Three years ago at Halifax the Lower House voted in favor of the innocent party's rights to remarry in the church, but the bishops turned it down.

\* \* \*

A recent government report reveals that the five biggest U.S. oil companies and two associates—Anglo-Iranian and Royal Dutch-Shell—control 88 per cent of the world's oil production outside of Russia and the U.S. This helps to explain some of our international tensions.

\* \* \*

Moslems, Christians, and Jews ate together in a big "peace meal" in Nazareth, to end the tension that began there last April

when a Moslem youth was killed and eight other Moslems and Christians were injured in street rioting. Participating in the meal were the Israeli military governor of Nazareth, the American consul at Haifa, and religious leaders of the community. Nazareth, although it is Israeli territory, is composed largely of an Arab population.

\* \* \*

Among the steps being taken in India to establish memorials to Mahatma Gandhi are the setting up of a royal university at Sardarhahar and four memorial museums respectively at Rajghat, Ahmedabad, Wardha, and Madras. Each museum will contain a library of Gandhi's writings and will display articles used by him. (W.P.)

\* \* \*

Scandinavian prison officials and administrators will have a chance to receive specialized training in a university established for them and their needs, if a plan goes through which is now being studied jointly by Denmark, Norway, Sweden, and Finland. (W.P.)

\* \* \*

Statistical evidence from the National Council of Churches indicates religious revival in America. During the 24 years between 1926 and 1950 the population increased by 28.6%. At the same time church membership grew 59.8%. The sale of Bibles has risen sharply in the past few years. Twelve million Testaments will be sold in 1952, publishers estimate.—D. Carl Yoder

\* \* \*

While South Africa struggles with racism at its worst for many years, the Race Relations News at Johannesburg was able to publish an article by Lillian Smith of the United States showing that while countless race prob-



lems remained to be solved in the United States, "the walls of segregation are crumbling." The same paper publishes an article by University of Toronto's professor, E. S. Carpenter, showing how race prejudice is handicapping the Eskimos. (W.P.)

\* \* \*

The Department of Social Affairs of the United Nations in its Population Bulletin recently forecast that by 1980 there would be 3,523,000,000 people living in the world, a billion more than the present population. This figure is based on population increases within the past thirty years. Robert M. Hopkins of the Golden Rule Foundation says the largest proportionate increase anticipated in the next generation will be in America south of the Rio Grande—98%. Japan and Oceania will each increase 61%. America north of the Rio Grande, Africa, and South Central Asia will each increase at the rate of 56%. All other regions will probably continue to increase below that of the average for the world, the lowest likely that of Northwest Central Europe—23%. It will take a lot of adjustment to make room for all those people during the next generation.

\* \* \*

A wave of church closings in Italy was protested with state department officials in Washington by representatives of denominations concerned. Assemblies of God alleged that 38 of their churches in Italy had been closed and the Churches of Christ say 22 of their churches had been closed. The reason given is that they had no official police permit. Denominational leaders say they have tried for several years to get permit and have been refused or put off. The ban was later lifted.

\* \* \*

Forty-five Lancaster County school directors, the two State Senators from that county, and representatives of Lancaster County and Chester County Amish met recently in the office of the governor at Harrisburg to discuss problems growing out of Amish refusal to permit children over 14 years of age to attend high school. Reporters were told that the state would try to solve the problem "within the law."

\* \* \*

The President of the University of Delaware told his students in a convocation address that "it is desperately important that you study religion. . . . Education and the would-be educated must give religion a larger part. . . . It is in this aspect of mankind's development that the real struggle between East and West is carried forward and we are neglecting the armaments for it altogether."

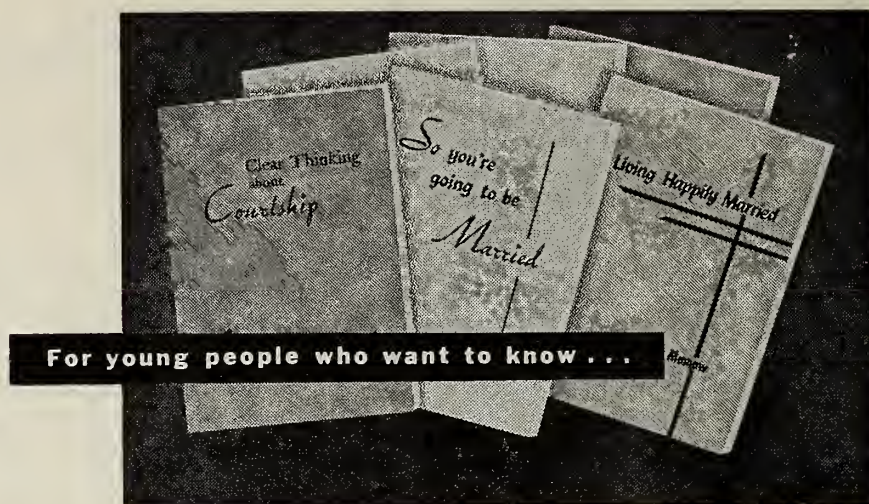
\* \* \*

Two Protestant churches in a western province of Colombia were bombed on the night of September 16, according to a report received by Religious News Service from the Evangelical Confederation of Colombia. No one was injured in the explosion.

\* \* \*

Religious leaders cannot hope to make much progress toward unity through church mergers, Dr. Geoffrey Francis Fisher, Archbishop of Canterbury, told the general con-

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vention of the Protestant Episcopal Church meeting recently in Boston. Dr. Fisher said that for the time being little progress could be expected by schemes of reunion involving the absorption of two or more churches into one another. The development of inter-church relations is a more hopeful approach toward unity, he said.

\* \* \*

A Lutheran missionary, R. G. Reusch, in

his fiftieth ascent to the peak of Mount Kilimanjaro, Africa's highest point, was accompanied by two government surveyors, who established that peak as more than 20,000 feet above sea level. Previously the peak had been estimated to be about 19,700 feet in height. In addition to his mission work and mountain climbing, Dr. Reusch has written seven books in German, two in Russian, ten in Swahili, and two in English.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

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TUESDAY, OCTOBER 21, 1952

NUMBER 43

## The Mennonite Church and World Christendom

By Walter Gering

(A message delivered at the Fifth Mennonite World Conference)

Four hundred years is a comparatively short time in the light of the total stream of human history. It is generally conceded that the movement which is known as the Mennonite Church today had its official beginnings somewhat over four hundred years ago. The first Mennonite congregation was organized in or near Zurich, Switzerland, in January, 1525, by Conrad Grebel, Felix Manz, George Blaurock, and others. This marked the outward break of the movement known today as Mennonitism. Thus it became one of the oldest of all the Protestant church bodies. It stands side by side with the Lutheran, Reformed, and Episcopal movements in terms of its beginnings, having come out of the same Reformation period.

During these past four hundred years Mennonitism has been scattered across the face of the earth. From a humble beginning in Switzerland and the Netherlands it has spread into the continents and isles of the sea. Migrations due to economic and religious causes have aided the movement. Mission projects have carried workers into the darkened areas of the world. In recent times a world-wide relief program has sent some of our finest young men and women to the ends of the earth. That we have become a world-wide movement during the past centuries we recognize anew at this conference. Delegates and visitors to the conference have come from not only different lands but from different races as well. In the discussion of our topic, "The Mennonite Church and World Christendom," we need to face this fundamental fact: The Mennonite Church in itself is not the church of Jesus Christ. We are members of the Mennonite Church; we love the brotherhood and believe that it is based upon the truth of the Gospel. Nevertheless we remind ourselves that we are not the church of Jesus Christ in itself; we are but a part of the church. There are people throughout the world today who are not Mennonites. Yet they belong to the church of Christ. They have accepted Jesus

Christ as their Saviour; they have received the forgiveness of their sins and have been washed in the blood of the Lamb. Therefore we remind ourselves that we, as a brotherhood, are but a part of the redeemed family of God.

That raises two important questions. First of all, what has been the contribution which Mennonitism has made toward the Christian Church at large? Four hundred years of activity side by side with other branches of the Christian Church surely has left its mark. We could hardly justify our existence otherwise. There are times when we need seriously to raise the question: What contribution have we made toward the growth and progress of the larger body of which we are a part?

The second question which arises concerns itself with the present hour. This is an hour of decision in world affairs. It may well be said that the fate of civilization hangs in the balances. That is also true of the church. This is an hour of decision for the church; there are those who look to the church for guidance and direction in this world crisis. Yet the church itself faces an inner crisis and needs strengthening. As Mennonites, a part of the larger movement, we may well ask ourselves, What contribution can we make at the present hour to the church at large? Do we have any distinct contribution which can be made at this time? These two questions we must seriously, conscientiously face anew at this conference. (1) What contribution, if any, has the Mennonite Church made toward the progress and growth of the Christian Church in the past? (2) What contribution do we have for the present hour?

The first of these two questions we shall by-pass in this paper. Repeatedly historians have endeavored to evaluate the influence of Mennonitism upon the general stream of the church. There is value in such review. However, it is not our purpose to enter upon that discussion; the important question which faces the Mennonite Church is that of the present hour. At a time such as this, when the world and even the Christian

Church itself faces a crisis, we need to seriously consider our own place in Christendom. Can it be that for such an hour as this the Lord has preserved us? The record of the past four hundred years has been one of bitter persecution, bloodshed, and migration. Yet in all of this there has been the evident hand of God preserving and keeping our little group. Can it be that God has been doing this with a specific purpose in mind? And is this the hour of decision for Mennonitism?

May I suggest two thoughts for our consideration in the discussion of our topic. First of all, we need to recognize that we do have a distinct contribution to make toward Christendom and its growth in the present hour. Secondly, we have reason to believe that this is the God-given hour for Mennonitism. Years ago a solemn word came to Esther: "For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise . . . from another place; but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this?" These same words may well be a challenge to Mennonitism in the present hour. Let us consider these two facts. First of all, we need to recognize that we do have a distinct contribution to make to the Christian Church today. There are great fundamentals of the faith upon which we stand unitedly with the Christian Church at large. These are held commonly with the various branches of Christendom. But the fact remains that there are points of emphasis which have

### Autumn Glory

By LORIE C. GOODING

*Nothing now is commonplace. The trees  
Against the hills a burning wonder stand.  
One star glows brighter in a milk-blue sky  
Than all the gold of fabled Samarkand.*

*No days are fairer and no hours more sweet  
Than these I gather to my heart to hold.  
The hour between the sunset and the dark,  
The days between the summer and the cold.*

*From these I gather strength, I harvest peace,  
And a sure knowledge of my Father's grace.  
And when I lift my eyes to look I know  
That nought He ever made is commonplace.*

Holmesville, Ohio.



been distinctly a part of Mennonitism throughout the past four hundred years. And it is in these specific areas that the Christian Church needs renewal in this crisis hour.

We think by way of example concerning the Biblical teaching concerning the practice of love in every area of human experience as the sum total of the divine commandments. This has been one of the cardinal points of emphasis of Mennonitism throughout the centuries. Years ago in my home church we often sang a hymn which has been fixed in my memory. One phrase is sung repeatedly: "Do you know the world is dying for a little bit of love?" That is true; the absence of love and good will in the world today is leading us all to the brink of destruction. The Christian Church, realizing that it ought to speak about this issue, repeatedly has attempted to voice its protest. Yet the sound of its voice has only too often been akin to that of mockery, for it too has been engaged in the conflict, has been "down in the arena," exerting its influence in the bloody struggles of the nations of the world. The tragedy of the weak attempts of the church is that its voice is silenced by the past record. Not only that, but in its compromising position the church has failed to come to any clear, distinct conviction and teaching concerning the whole area of Christian love in a loveless, pagan world. The church as such is floundering in this area, uncertain as to its own position. Mennonitism has been pioneering in the realm of practical good will and divine love for over four hundred years. No, we have not been without our share of guilt; yet the fact remains that this has been a point of special emphasis among those of the Mennonite faith. We have a distinct contribution to make in this area of Christian teaching.

The same thing may be said of other areas of Christian truth which have been distinct points of emphasis. The doctrine of the separation of church and state which makes all human authority, even that of the state, subject to the supreme authority of Jesus Christ is facing a crisis in the political world of today. In every land the state is reaching down into the personal life of its citizen with increasing authority. The church at large is wavering, undecided as to its true course. We have a distinct contribution in this area; from the very beginning Mennonitism has insisted upon complete separation of church and state; the supremacy of Christ over all human

authority has been one of its cardinal principles of emphasis.

The same may be said concerning other areas. The church as a body of believers in the Lord Jesus Christ with membership based upon a personal experience of salvation through faith in the Lord Jesus, and a life of holiness and good works as the normal outgrowth of a vital Christian experience are two other areas of emphasis in which Mennonitism has pioneered; areas in which the Christian Church needs to be strengthened today. We need to recognize anew in these days that while there is much which we hold in common with the various branches of Christendom, yet the fact remains that we do have a contribution to make which is needed in the present hour.

The second fact which we need to recognize is that we are in a unique position to make this contribution at the present time; therefore this is also an hour of unique responsibility. These past years have brought with them renewed persecution, ridicule, and scorn on the part of both the world and the Christian Church. On the other hand, the record of the past has placed us in a strategic position in terms of possible influence. The testimony of the past years supported with its concrete evidence through projects of relief and good will toward all men irrespective of race, color, or creed has made an impression which cannot be denied. The bread, clothes, and material aid given in the name of Christ, the continued witness to the faith has caused a bewildered, confused Christendom to pause and reflect.

We have been placed in a unique position of advantage in this present hour. Some time ago I read a pamphlet which had upon its opening page the picture of a clock. The hands of the clock indicated the time: FIVE MINUTES TO TWELVE. So it may well be said of Mennonitism; the hands of the clock point toward the hour of decision. The time for action has come.

These two facts we recognize in this hour: (1) We do have a distinct contribution to make to Christendom in those areas which have been the point of emphasis in Mennonitism during the past centuries. (2) The present hour finds us in a unique position of advantage in terms of a witness which has been strengthened by concrete evidence of material goods and life, at a time when Christendom is seeking direction. Already in 1941 Arthur Holt made the statement to a public gathering that he

expected the leadership of American Protestantism to pass into the hands of the Historic Peace Churches, because "I think they have the eloquence to which the world will listen."

The great question which shall continue to haunt the Mennonite Church in these days is this: "How can we most effectively make our contribution to Christendom?" It is one thing to recognize our opportunity and responsibility; it is another to fulfill our obligation effectively.

I want to suggest that we will find the answer to that question outlined in one passage of Scripture. In the opening paragraph of the Sermon on the Mount Jesus speaks these words:

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:13-16).

(1) There is a statement of fact. "Ye are the salt . . . the light." Note that our Lord does not say: "Ye shall be—ye

(Continued on page 1045)

## Our Readers Say—

. . . you have an article . . . explaining John 3:5 on "born of water and the Spirit," that water does not mean baptism of water. This is exactly what I understand . . . please send me copies of . . . that article. I say it is *tops*. I am a member of the \_\_\_\_\_ Church, but frequently read your paper, which I appreciate.—D. H. Cassel, Vernfield, Pa.

Please keep our subscription to the GOSPEL HERALD active. It is truly welcome in our home, a source of inspiration to us as we endeavor to live a true Christian life.—Mrs. Leo Hershberger, Kalona, Iowa.

I was glad for the letter of Doris Bechtel in regard to uses for old Bibles. As a part-time worker in one of our city missions I often find folks who do not have a Bible to read or call their own. In some cases there is a Bible in the home and in others there is not even a family Bible. Some time ago one of my friends gave me some old Bibles, and I soon found those who were happy to receive them. Others have made a present to the mission of used Bibles which we have given out to individuals or used in the church for boys and girls who come to services without Bibles. I believe conditions are similar in all city mission work and possibly your nearby mission or missions would be happy to use some of those stored away Bibles.—Mary B. Glick, Smoketown, Pa.

## GOSPEL HERALD

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# EDITORIAL

NIHIL OBTAT  
IMPRIMATEUR  
+Richardus  
Ratzlaff

## Bible Versions

We usually ignore anonymous letters. But we received one the other day that deserves an answer. We have no choice but to answer it in an editorial. The letter was from a good sister more than eighty years of age. She expressed deep regret at seeing an advertisement of the Revised Standard Version of the Bible in a recent issue of the GOSPEL HERALD. She quoted two Scriptures in her argument against this version. One was Rev. 22:18, 19, with its severe threat against those who add to or subtract from the words of revelation. The other was II Pet. 1:21, which tells us that holy men were moved by the Holy Spirit to write the Scriptures.

We are wholly in agreement with our dear sister in her loyalty to the Scriptures and her jealous concern that they should not be mutilated by any one. We thank God for those who have read and loved the Word for many decades. We hasten to assure them that the new revision is not a denial of the inspiration of the Bible. It is simply an attempt to put into plain English what the Scriptures do say. For we must remember that the Bible was not written in English, a language which did not exist at that time. The Old Testament was written in Hebrew, and the New Testament in Greek. We do not have any of the original manuscripts which Moses and Luke and Paul and the writers produced. We do have many copies of copies of them. Scholars who understand these matters have compared these copied manuscripts and produced a text which is as nearly as possible like the originals. Translators use this text to put the Scriptures into the various languages spoken on the earth. The number of these translations is now approaching 1,200.

The Bible has been translated into English many times. One of the best of these translations was the one "authorized" by King James of England and published in 1611. Its beautiful literary style has been an enormous influence on English language and literature, and it has been for three and a half centuries the favorite translation for the multitudes. But this translation is not a per-

fect one for us today. Many old manuscripts have been discovered since 1611 which have brought us nearer to the original inspired manuscripts. Language is a living thing and keeps changing. Some words in the Authorized Version have gone out of common use; others have changed their meaning. And so there was need for a revision which would make use of the best text now available and which would put the Bible into the language of today.

The editor has read all of the New Testament and here and there in the Old Testament in the Revised Standard Version, as the new translation is called. We are delighted with its increased clarity, especially in the Old Testament poetry. The dignity and majesty of the Authorized Version has been retained. We are aware that there are those who are critical of the new version. They cite the fact that many of the translators are theological liberals. But we are assured by competent conservative scholars that this has not kept the translators from being honest scholars. They have given us what they think the Bible says, not what they might wish it had said.

We should recognize that the National Council of Churches and the publishers, Thomas Nelson and Sons, have introduced this new version with a program of advertisement and publicity unequalled in publishing history. On Sept. 30 at least a million and a half people across America gathered in public places to hear about and to dedicate the new version. Press and radio headlined the event. Thousands of copies were presented to prominent citizens, from President Truman to civic and church leaders. The first printing, a record-breaking million copies, is already sold. We can only rejoice that a Book which has always been a best-seller can have in this new version such an additional splurge of sales.

It may well be that the advertising has overstated its case. We needed this translation. But it is not final. The very factors which made this one necessary will make another revision necessary sometime, if the Lord tarries. We do not know whether the R.S.V. will replace the A.V. in common use. Certainly it will

not, probably should not, do so all at once. Ultimately it may. Only time can truly test its merits.

God inspired the writers of the Scriptures. He did not in the same degree inspire the copyists and the translators through the centuries. Sacredness is inherent in the Scriptures themselves; let us not attach that sacredness exclusively to any one translation or version of the Scriptures. The A.V. has been a great version, but that does not mean that another version may not give us more effectively the Word of God.

## A Prison Conversion

By MICHAEL M. HORST

"I was . . . in prison, and ye visited me" (Matt. 25:43).

In company with other workers I visited a man from our community who had been arrested and was in the Fulton County jail. Mr. B and another young married man were the only ones in the jail. After visiting for a while we sang several hymns, read a Scripture lesson, and had prayer. Turning to face the young man who was a little to my back, I saw he was sobbing and crying. I asked him what his trouble was. "Bro. Michael," he said, "I am lost and would like to get saved." I replied, "There is no better time than now." I read several verses of Scripture concerning the Lord and the salvation He will give to those who call on Him. "I want that kind of salvation," he said, and fell to his knees, confessing and crying and praying for thirty minutes or more. Then he arose praising God, testifying of the salvation he was now enjoying.

A week later we again went to the jail for another service. We found the two men still confessing victory. This young man's wife whom we contacted in the meantime was there too. She also became willing to confess the Lord as her Saviour. It was a happy experience for all of us.

But the way of the transgressor is hard. On Aug. 19 all three of these folks were sentenced to the Western Pennsylvania Penitentiary for crimes, and associations with these crimes. As they were taken away the next day they desired our prayers and help. We would like the prayers of all the HERALD readers. Together we can all visit the Lord in jail. These all need our best efforts.

Hancock, Md.

Mark Twain once talked of gratitude. He didn't care much, he said, for gratitude of the noisy, boisterous kind. "Why," he exclaimed, "when some men discharge an obligation, you can hear the report for miles around. They make themselves obnoxious."



## Thoughts on Leaving America

BY WILLY PETERSCHMITT

Not quite two years ago I came to America. Right away I had to learn to master the language and to adjust myself to the customs of the new country. This process of adaptation was not always without a certain strain, but as I look back now I can say that I liked it so well and that I was so busy that I never was homesick.

Over and over again I was asked: "How do you like it in America?" There was no cause at all to be embarrassed about this question, because I could say frankly: "I enjoy my stay in America very much." People in general were friendly and among fellow Mennonites one could feel a spirit of kinship, like belonging to a big family.

I became so attached to certain families that I could boast, if I may use the word, of good foster parents in Wooster, Archbold, and Eureka. And beyond these three places I got acquainted with and was befriended by many other fine persons and families. I regret deeply that I did not take more time to have fellowship and association with fellow students at Goshen College.

Now a word of evaluation of the Mennonites in America. Very definitely I found many positive things which are a tremendous challenge to me. I was impressed deeply by the missionary spirit which is continually stimulated by leaders and workers. I like to mention the slogan: A missionary outpost for every congregation. Also the budget for missions is increasing from year to year. Only after I had studied Mennonite history did I realize the large scope of the relief work carried on in many parts of the world. The absolute love and peace witness is not hidden under the bushel. Mutual aid is rightly advocated and is remarkable in an age of competition where one steps on the other to get ahead. How praiseworthy is the concern for an education according to the principles of the Bible in a secularized century! And how strong and important an agency is the Publishing House! In all these efforts and enterprises there is a good organization. Yes, one cannot deny that you Mennonites of America have big assets and God has blessed you richly. In all that, do not forget the exhortation of Luke 12:48b. I am also thoroughly convinced that the Mennonites have a real message for the world.

But as I see the Mennonite churches as a whole coming to their pinnacle, so to speak, I would like to express my concern. Church history shows how different movements with their churches came to a pinnacle and then declined in one way or another. When a church gets large and consequently well organized it tends to become just like any other institution. Organization tends to replace the simplicity of faith and the guidance of the Holy Spirit. The churches as a

whole are in the final instance nothing but a big machinery growing bigger and bigger. Leaders are aware of that, but it seems to be like a snow ball rolling down a mountain, turning into an avalanche when it comes to the foot of the mountain. Watching and prayer is necessary in the life of every church member.

Some Mennonites insist on the dismissal of the old strictness and want to be free and unrestrained. The result is that worldliness creeps in little by little. Some young people should learn to obey and submit to rules. Too many also are inconsistent in their lives after their baptism.

Some other Mennonites are too narrow minded and lose themselves somewhat in outward things and regulations. I must say, however, that it is not always easy to see one's way clearly all the way through, as far as our Christian walk is concerned. May we understand what God wants us to do! I must say, "How great a patience must God have with us poor creatures who often worship Him in an awkward way!"

The main purpose of my writing is to express my deep gratitude to the Mennonites in America who made it possible for me to study at Goshen College. Many known and unknown persons gave directly or indirectly financial help, not only for me, but for many other foreign students. I realize that I owe very much to those who were instrumental in one way or another in bringing me over here. I want to extend my thanks to teachers, friends, and fellow students who helped to make my sojourn here pleasant and meaningful. Yes, thanks to you all, from the bottom of my heart.

Muntzenheim, France.

## Helping the Little Churches

BY I. E. BURKHART

Living in an established church community has some advantages. It also has disadvantages, especially the following two: (1) high land values that make it difficult to buy farms, and (2) large old churches that give little opportunity to exercise one's self in religious activity.

At this writing there is a small Mennonite Church, with an experienced ordained minister, that is located in an area excellent for dairy, livestock, or poultry farming. At the moment there is a long-established Roofing and Home Improvement Company that desires to employ a Mennonite man for roofing, siding, and linoleum work. Year-round work is guaranteed with prevailing wages. The company has an excellent reputation in the community. A man with some skilled labor experience is preferred, but the company will train a willing learner with liking for skilled work.

This would be a good opportunity for a young married man looking to a future home for his family. A good man could probably get work in the old home

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Oct. 20, 1927)

Bro. Simon Gingerich and family, who had been residing on the Sanitarium farm [La Junta], returned to their home in Wayland, Iowa. . . . Bro. Baldwin Miller and family have moved . . . to fill this vacancy.

Bro. C. F. Derstine . . . conducted a series of meetings [Elmira, Ont.]. Twelve precious souls confessed Christ.

Conference Appointees [Iowa-Nebraska Conference]: Moderator, Simon Gingerich; Assistant Moderator, Geo. S. Miller; Secretary, Wm. R. Eicher; President of District Mission Board, Joe C. Breneman.

The marriage of Bro. Walter Clay Otto and Sister Barbara Lena Wisseman . . . near Grantsville, Md., on Oct. 1. . . . Bro. N. E. Miller officiated.

The signs of the times indicate that aviation will have much to do in deciding results in the next war, and may have something to do in helping to bring it about [Items and Comments].

community, but he could not always help to build up a little church. After some years there is also the possibility of renting or buying a farm.

This appeal is made in the interest of a good small church. Only persons whose hearts are touched for the welfare of little churches are asked to inquire. If interested, write or telephone to I. E. Burkhardt, 1610 South Eighth Street, Goshen, Ind., Tel. 1285-W.

## The Russians

BY STANLEY C. SHENK

Many of our Mennonite people have had to flee from the land of the hammer and sickle. Others who tried to get across the frontiers never made it. They were shot in the barbed wire, or blown up by land mines, or hunted down by dogs. What should be the attitude of the survivors toward Russia? God's Word is clear. "Bless them which persecute you: bless, and curse not." It is to be readily admitted that such an attitude of forgiveness and love is not natural. No, it is not natural. It is *divine*—but so (in a measure) are *we* (we are "*partakers of the divine nature*", having escaped the corruption that is in the world through lust" I Peter 1:4). The strength to forgive and love the Russians is hardly ours in terms of basic human strength. It *can* be ours in terms of a vital relation with Christ.—*Herald Youth Bible Studies*.



# The Forgotten Word—Restitution

"I am getting so tired and sick of your mere sentimentalism, that does not straighten out a man's life. We may sing our hymns and psalms, and offer prayers; but they will be abomination to God unless we are willing to be thoroughly straightforward in our daily life," wrote D. L. Moody.

No statement could be truer than this concerning restitution and reparation. It is an only too common experience to meet men and women who are sorry for their wrongdoing, or who experience deep conviction, or who know the remorse and shame which is the general accompaniment to the realization of guilt—but, alas, that is the sole extent of their experience.

The money they have taken, they do not refund; the names they have slandered, they make no attempt to restore; the wounds they have made in the hearts of their friends, they make no effort to heal; the lies they have told, they do not correct.

Their sorrow for sin, their grief at being found out, their shame in the presence of good people, will avail nothing unless they are prepared to make restitution.

Some of these men are by no means slow to point an accusing finger at the brother who has been injured. They quickly tell him or in some other way make him to feel and know that he has an unforgiving spirit. They appear to have forgotten that restitution is the bridge to their brother's heart.

Any man who has been slandered or ill-treated is naturally shy about exposing himself to further injury. A man who has had his kindness repeatedly imposed upon will be inclined to be distant. A man whose word cannot be trusted, or who always turns circumstances to his own (doubtful) advantage, is a man to be kept at arm's length. These things must be done, not in any spirit of retaliation, but in a spirit of self-defense.

The wrongdoer must realize that unless his future actions show grace, no thoughtful man will take him back into his confidence or affection. These things must be won. We cannot place trust nor give esteem to worthless character. The first step, then, for the wrongdoer to take, is to make restitution. We need consider no matter as settled until restitution has been made. It is the only road to self-respect.

Again, we find there is a type of man who deliberately and calculatingly does wrong to another, for no apparent reason. There is nothing new in such a thing—Christ was hated without a cause. When such a man finds that a good man can outmatch by generosity and largeness of heart his evil heart, his vanity is pricked, his pride wounded; and the grace and generosity which can so easily

transcend another's wrong become a ground for sullenness, resentment, and hatred; the grace which should be met with restitution is met with pique.

## Sincere Repentance

God does not forgive without that repentance that blossoms into restitution. "Bring forth fruits therefore worthy of repentance," said John the Baptist. Finney says, "The thief has not repented who keeps the money he stole. He may have conviction, but no repentance. If he had repentance, he would go and give back the money. If you have cheated anyone, and do not restore what you have taken unjustly, or if you have injured anyone, and do not set about to undo the wrong you have done, as far as in you lies, you have not truly repented."

## Justice

If I stole fifty dollars from my neighbor twenty years ago, the repayment of fifty dollars will not be restitution. I shall have to reckon with the wise investment of fifty dollars over a period of twenty years, and what interest my neighbor has been able to make on any other fifty dollars which he may have invested. Or I may have to consider that I stole at a time when the man was in dire need, and that through my theft he suffered undernourishment, or his children suffered loss in clothing or education. My restitution will depend on what the loss of fifty dollars meant to the man at that particular time.

If we have slandered a man publicly, it will not do to say we are sorry, and call that reparation. We shall require to make a public statement, confessing our lies and wickedness, and doing everything in our power to clear the man's character, and to labor night and day until it is clear.

Nor are we to think that by making

restitution or reparation we are doing our brother a favor. Far from it. We have done him a great wrong, which we will—where there is real repentance—with humility and tears put right. It is his undeniable right.

There are wrongs in life for which only God can show us what is just requital, just recompense. How can we atone for the man whom we have put on the way to drink? How can we restore health to the woman our infidelity has sent to the sanatorium? How can we undo the results of our sin?

## Ignorance

The fact that we have ignorantly violated the rights of another does not make us immune from the law of restitution. You cannot ask a man to enter partnership with you, get the man to consent, make all the necessary negotiations, such as resigning from his present position, selling his house, buying a house in some other country, arranging for a transfer of schools for his children, and then declare that you've changed your mind. Your change of mind and your ignorance of another's rights may prove a very expensive hobby. If you desire to be an honest man, you will require to make restitution.

We must be very careful that we do not trespass upon the rights of others, that all our relationships are honest and honorable. The law will tell us what is legally right, but conduct based on legal rights is not sufficient. A man must do what is morally right as well.

We cannot offer our services and thus bar the way for another, and then withdraw for no worthy reason. We cannot deliberately allow others to misunderstand us, and then say we gave them no grounds for misunderstanding. "Let your yea be yea; and your nay, nay; lest ye fall into condemnation."

## Forgiveness

We need not ask our neighbor for forgiveness, nor need we ask God, unless we are willing to undo the wrong we have done as far as lies within our power. If we are not, our plea might as well be unspoken, for our insincerity is manifest.

Neither need we think we can buy forgiveness. Christian service and devotion cannot act as a substitute for the reparation of wrong. We need bring no gifts to God unless we have done our utmost to obtain pardon from our brother. "Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift" (Matt. 5:23, 24).

An honorable man cannot rest content with the forgiveness of those he has wronged—his conscience presses him to make reparation. Even when the wronged persons have been able to meet

## Sunset

BY OPAL BRAMMANN

*I saw the sun at eventide,  
Its golden rays unfurled,  
Its crimson banners streaming  
O'er all the weary world.*

*The fleecy clouds above it,  
Tossed by a gentle breeze,  
Whispered bedtime stories  
To all the sleepy trees.*

*I felt the peace of heaven  
Within my weary breast;  
I know God's in His heaven,  
When Nature goes to rest.*

Park Rapids, Minn.



out of resources the wrong, such a man will find a way whereby he can do them good. There is nothing more humbling than to be forgiven, and then all rights to reparation and restitution are waived.

#### Costliness

The restitution which costs little, which has no sting of sacrifice attached to it, is not worth much.

When the people complained that Christ was to be guest of a sinner, a chief publican at that, Zacchaeus immediately vindicated Jesus' trust in him: "Behold, Lord, the half of my goods I

give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold."

#### Happiness

Restitution brings wild, glad, tumultuous happiness. "I acknowledged my sin unto thee, and mine iniquity have I not hid." The hours we could not bear to be alone, the almost insupportable burden and anguish which made the days well-nigh unbearable, and which we tried to ease with sleep or pleasure or other means—these vanish and pass away as the wrongs of life are righted. Life

becomes life indeed. Where there was agony and pain, void and darkness, now there is joy and gladness, life and health; where there was shame and confusion, twistedness and rottenness, now there is unashamedness, goodness, honor, nobility.—E. Munro, in *The Harvester*, condensed in *Christian Digest*.

If thou wert inwardly good and pure, then wouldst thou be able to see and understand all things well without hindrance. A pure heart penetrateth heaven and hell.—Thomas à Kempis.

### Condensed Report of the Forty-second Annual Session of the Virginia Mennonite Conference

July 21-24, 1952

at Trissels Church, Broadway, Va.

Greetings were extended by the moderator.

An address of welcome from the Northern District was given by J. L. Stauffer.

The conference sermon was preached by Daniel W. Lehman. Theme: Defending, Contending, Propagating the Faith. Texts: I Tim. 6:12 and Jude 3.

Testimony to the conference sermon was given by the following newly ordained brethren: Levi Kramer, Norman Derstine, Daniel Smucker, and Myron Augsburgers, ministers; A. T. Rollins, Amos Coffman, Jacob Brubaker, and Henry Good, deacons.

By motion, these men, who were ordained since the last conference, were welcomed into the conference fellowship and work.

Resolutions Committee: John H. Shenk, Otis Yoder, Harold Eshleman.

Nominating Committee: John H. Alger, Paul Good, C. K. Lehman, Perry Showalter, Lloyd Horst.

The secretary read the Rules and Discipline of Conference before the assembled body.

Bishop requests: John L. Stauffer, to ordain one minister and one deacon for the Northern District; Truman H. Brunk, to ordain two ministers and one deacon for the area under his charge, including in this request any previous authorizations for this district; S. H. Rhodes, to ordain two ministers for the Middle District; Louis Amstutz, to ordain one minister and one deacon for the Sonnenberg, Ohio, congregation.

Election: Moderator, Truman H. Brunk (2 yrs.); Fourth member of Executive Committee, John L. Stauffer (2 yrs.); Peace and Industrial Relations Committee, Aldine Brenneman, Chm. (3 yrs.); Home Relations Committee, Ray Emswiler (3 yrs.); Christian Workers' Conference Committee (3-yr. terms), Lloyd Hartzler, Oliver Keener; General Secretary of Sewing Circles, Myra Lehman (2 yrs.); Religious Welfare Committee of E.M.C. (1-yr. terms), Truman H. Brunk, J. R. Driver, Eli Kramer, Timothy Showalter; Board of Trustees of E.M.C. (4-yr. terms), Dan J. Blosser, Frank Harman, Jacob Martin, Jr., Henry M. Shenk; Virginia Mission Board (4-yr. terms), John H. Alger, Menno S. Brunk, Mahlon Blosser, Silas Brydger; Property Aid Plan Board (4 yr. terms), John P. Alger, John Lantz, John Barnhart, Alvin Heatwole; Automobile Aid Plan Board (4-yr. terms), James Gross, Clayton Showalter, Justus Suter, Justus Driver; Delegates to 1953 General Conference, Moses Slabaugh, J. Ward Shank, Lloyd Horst, Harold H. Lahman, Perry Burkholder, Jason Weaver, George R. Brunk, Levi Kramer; Insurance Study Committee, J. Ward Shank (Chm. 3 yrs.), Aldine Brenneman (2 yrs.), Linden Wenger (1 yr.); Committee on Advice and Counsel to Christian Day Schools, John H. Shenk (Chm. 3 yrs.), Ray Emswiler (2 yrs.), John Harman (1 yr.).

Resolutions: 1. In view of a renewed request of the Sonnenberg Mennonite Church for affiliation with the Virginia Mennonite Conference, and in the faith that such affiliation will bring blessing both to the congregation and the Virginia Conference, we hereby welcome into our fellowship all those members of the congregation who can accept the rules and discipline of the Virginia Mennonite Conference, and that we authorize the Executive Committee to implement the same.

2. Whereas, There is confusion concerning the teaching of non-resistance in the Old Testament and the New Testament, in religious circles, and even within our own church, and

Whereas, Many fundamentalist groups defend militarism by an appeal to the Old Testament, ignoring the principle of separation of church and state as taught in the New Testament, and

Whereas, It is evident that officers of the Department of Justice and Selective Service, as revealed in interviews with our young men seeking I-O classification, recognize the force of the New Testament teaching on this doctrine, and

Whereas, We recognize that in the Old Testament times Israel was both a political and spiritual kingdom and used of God as an instrument to execute vengeance upon evildoers, and

Whereas, God has not given command to the church for the taking of life or execution of in the New Testament, but has positively commanded "Love your enemies . . ." (Matt. 5:43-48); therefore be it

**Resolved**, That in the interest of consistent interpretation and application of the Scriptures, in the interest of unity of faith on the teaching of nonresistance, and in the interest of aiding our young men in giving a consistent and defensible testimony, we hereby declare as a conference that we believe the doctrine of Christian non-resistance to be based primarily upon the teaching of the New Testament; and be it further

**Resolved**, That we reaffirm our position on the doctrine of Christian nonresistance; and be it further

**Resolved**, That we request our Executive Committee to give additional attention to the subject of the relationship of the Old Testament and New Testament teaching by selecting brethren who have made a careful study of this field, to make available to our brotherhood the results of their study, either through pamphlets or other publishing channels, and in such other means as they would consider feasible.

3. Whereas, Through the report of the Insurance Study Committee, we have been apprised again of the increased inroads of insurance in multiple forms, such as in planned investments, employees' accident insurance, compulsory liability insurance, and social security, and

Whereas, The brotherhood is reaching out for more and more security through means of insurance companies, be it

**Resolved**, That we urge our people to refrain from promiscuous buying of insurance, as such is inconsistent with trust in God and is a reliance upon mammon rather than upon brotherhood, and

That we counsel our people to wisely invest their money in business and activities entirely consistent with our profession, avoiding the unequal yoke, associations outside the church, and risky ventures.

4. Since the question has been raised as to the soundness of the translation, the Revised Standard Version (N.T. 1946—O.T. 1952) (the translators, most of whom are known to be modernistic), and other modern translations, be it

**Resolved**, That the Executive Committee of conference appoint a committee to be known as the Translations Study Committee, composed of qualified men who have a knowledge of the original languages, whose task it will be to review the various translations and point out errors that may be found, and publicize their findings both within our conference and the church as a whole, and further, that we urge every conference member to be alert to detect error, wherever found, and to warn our people.

5. Since God in His providence has removed from time our deacon brother, J. J. Wenger, be it

**Resolved**, That we submit to the divine will and that we commend the bereaved to God's sustaining grace, and that we thank God for our late brother's years of service.

6. **Resolved**, That we, the members of the Virginia Mennonite Conference gathered at Trissels Church, July 21-24, hereby express our sincere appreciation to the brotherhood of the Northern District for the kind Christian hospitality shown us in this conference session; to those serving on the housing and foods committees we extend especial thanks for their splendid care of our needs.

Adjournment. Closing remarks and prayer by Louis Amstutz.

J. Ward Shank, Secretary.



## A Prayer for This Week

Our Father, in the autumn-time of this another year, we come to Thee with thankful hearts for the golden days which crown another year's seasons of sowing, growth, and harvest. As we gather the fruits of the earth with which Thou hast so bountifully blessed us, we would be mindful that our weak labors would be of little avail were it not for the blessing of Thy divine hand. And as we behold the beauty with which Thou hast painted the earth around us, we remember that the beauties of earth are as nothing compared with the glory which Thou hast prepared for us in heaven. We bring Thee our thanks for these and other blessings—the blessings of home and country, friends and fellow workers, peace and happiness. But most of all, Lord, we thank Thee for Thy Son, our Saviour, and Thy Holy Spirit, our guide. Fill our lives with golden days of contentment and joy which can come only to those whose hearts are stayed in Thee. Bless us that we may realize that Thy many mercies, whether they be material or spiritual, can never be our own to the fullest extent, until we share them with those who are less fortunate than we. And may our lives ever be expressions of praise to Thy honor and glory, for Thou only art worthy of praise. Amen.

*Nelson P. Springer.*

## Announcing a Printed Report of the Fifth Mennonite World Conference

BY A. J. METZLER

A few hundred American Mennonites had the privilege of enjoying this history-making Conference. A few thousand more are hearing and seeing it through the messages and pictures which have been brought back by delegates and visitors. But every one of the more than two hundred thousand English-speaking Mennonites in the United States and Canada and elsewhere can get his own picture of the Conference through an attractive, popular report now being completed.

This is a 6 x 9 thirty-two page booklet with story and pictures. In addition to the cover picture which shows the beautiful Conference headquarters there are pictures throughout showing significant people and scenes.

The contents include the following:

1. An enlightening introduction by J. C. Wenger.
2. The Conference program.
3. A message to the Conference from Dr. A. Koechlin, President of the Swiss Federation of Churches.
4. The Conference Sermon by Samuel Gerber of Switzerland.
5. A list of North American delegates.
6. Testimonies and Evaluations by the following brethren: P. C. Hiebert, Mennonite Brethren Church; P. K. Regier, General Conference Mennonite Church; E. J. Swalm, Brethren in Christ Church;

## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

*(Requests for this column must be signed.)*

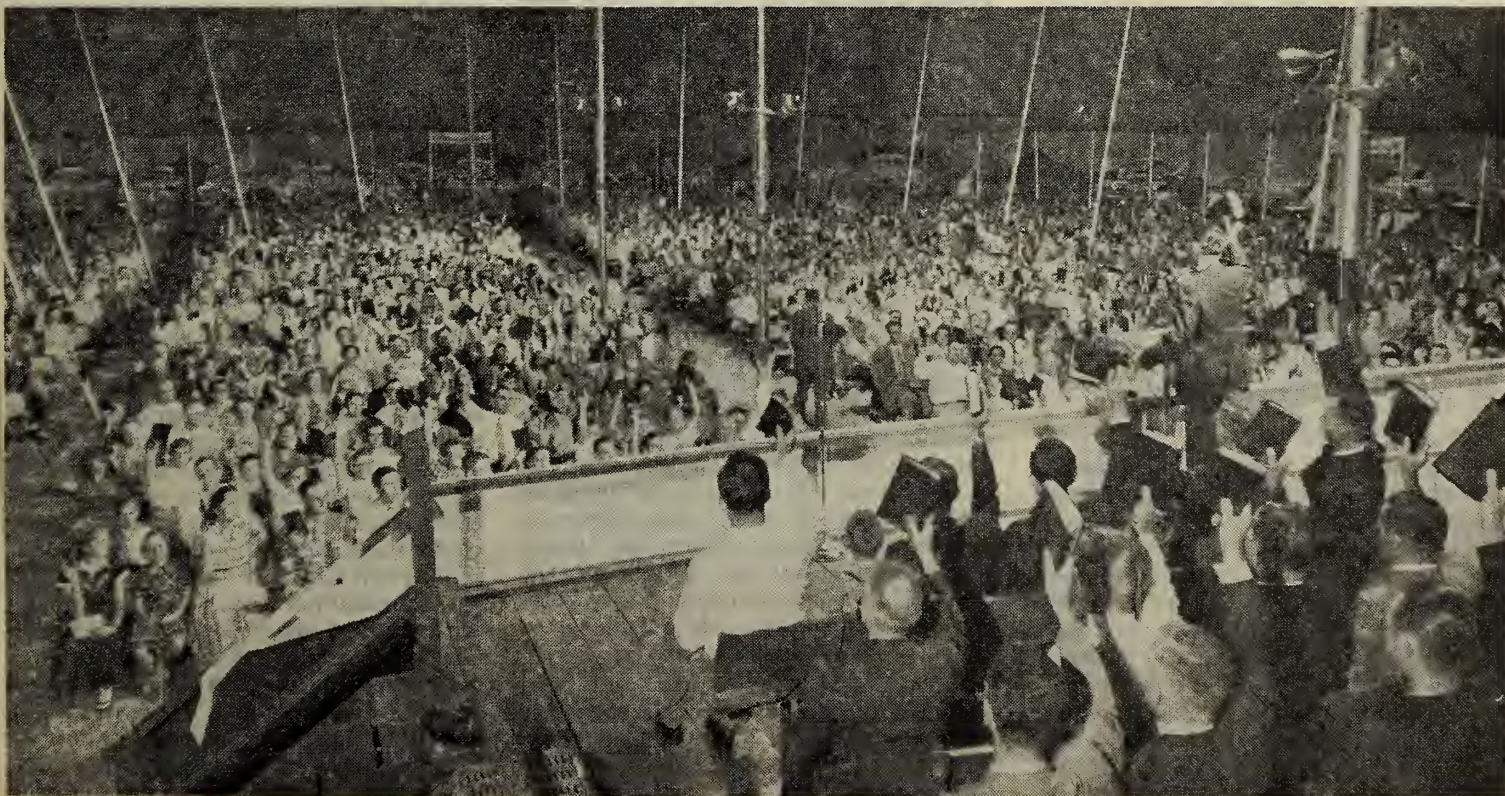
Peter J. B. Reimer, Evangelical Mennonite Church, Canada; S. F. Pannabecker, General Conference Mennonite Church; H. F. Klassen, Mennonite Brethren Church; and Paul Erb, Mennonite Church.

The booklet is nearly ready for the mail. Next week's HERALD will announce the exact date of publication and give the prices. It is being priced low in quantities for distribution on a congregational basis. Every home will want a copy.

Scottdale, Pa.

How much the more and the better thou knowest, so much the more rigorously shalt thou therefore be judged, unless thy life hath been the more holy. Be not therefore lifted up for any art or science, but rather fear for the knowledge that is given thee.

—Thomas à Kempis.



Bibles were held high at the Howard Hammer tent campaign at Morton, Ill., on the last Sunday evening of the series of meetings, Aug. 17. A special effort was made to have every person bring his Bible to the meetings. There were 184 public decisions during the campaign.



# OUR SCHOOLS

## What Is Christian Education?

BY PAUL MININGER

[An address delivered at the Fifth Mennonite World Conference]

One of the outstanding characteristics of our time is the intense conflict among men. This conflict is dramatized most vividly in modern warfare, in which large groups of men with powerful instruments of destruction seek to annihilate each other. The basic conflict today, however, is the conflict for control of the minds of men. Leaders, with competing ideologies and with varying views as to the nature and destiny of man, are today using the findings of modern science to influence the lives and determine the destinies of their fellow men. Secularism and nationalism have rapidly been making inroads upon our modern western culture and our so-called Christian civilization is becoming less and less Christian. Public education, which has today become widespread, has been profoundly influenced by modern secular thought and is always in danger of being abused by the state as an instrument of propaganda.

Confronted with new enemies who are armed with efficient instruments for molding the minds of men, it is not surprising that the Church of Jesus Christ throughout the world is rethinking the nature of its responsibility in the area of education.

It is particularly significant that our Mennonite churches are today asking the question, "What is Christian education?" Most evangelical groups which have rejected sacramentalism and have emphasized the centrality of the forgiveness of sins in the Christian experience have not worked out an adequate philosophy or program of Christian education. Insisting upon personal faith and commitment as an essential in Christian experience and as a prerequisite for church membership, we have often not given adequate attention to the children and youth in our communities.

### *The Purpose of Christian Education*

Education is a very complex process and may be viewed from many different angles. Viewing it as a psychological process, education may be thought of as the experience of a person as he responds to and is modified by his environment. Formal education attempts to bring about changes in persons through the direction and control of experience.

Education may also be interpreted as a social process. From this angle it is seen as the process by which a society or community seeks to control the environment of growing persons in order to produce a certain type of person, pro-

mulgate certain values, and perpetuate or renew the life of the group.

Christian education is education. Because it is Christian it does not cease to be education. Its purpose is to produce a certain type of person and it accomplishes that purpose through the control of experience. Christian education in this discussion is to be understood as the process by which the Christian community, under a commission from Christ, uses all of its resources, both human and divine, to co-operate with God in the forming of "free men in Christ," who express in all of their relationships the cultural implications of the Lordship of Christ.

The purpose of Christian education is to produce a person:

1. Whose original nature has been transformed by God's grace through a faith union with the living Christ.

2. Whose life is integrated around a full commitment to Christ as Lord and whose central unifying purpose is to carry forward His will in the world.

3. Whose life is motivated and energized by "agape"—inspired and patterned after God's love in Christ.

4. Who is prepared to participate vitally and effectively in the fellowship and work of the redemptive community—the church.

5. Who continually confronts the world with God's message of "agape" through his witness to the Gospel and through the life of the church.

6. Who is prepared to contribute according to his gifts to the cultural life of the human community and who makes articulate in all of his activities the significance of the fact that "Jesus Christ is Lord."

There are a number of elements in the above statement which deserve further emphasis and clarification. Christian education is viewed as the responsibility of the Christian community. The church cannot expect the non-Christian community or the state to provide Christian education. It may assign certain responsibilities to the Christian home; or Christian parents may join together in the establishment of Christian schools; or the church as such may administer all or a part of Christian education. In any case it must be carried out through the efforts of the Christian community, rather than by an institution outside of or alien to the Christian community.

Jesus Christ, the founder and head of the church, commissioned His early followers to make disciples and teach them. This is the church's charter for Christian education. It is a part of the genius of Christianity to use the educational method in the attainment of its

goals. The church must educate, if it is to be true to its Lord.

According to the definition stated above, Christian education is not solely a human effort but it is a process in which the church co-operates with God. The church can create certain conditions, it can bring its resources to bear upon the lives of persons, and can place itself at the disposal of the Spirit of God, but in the final analysis, it is God who acts in Christian education. God must meet man and act upon him if education is to be genuinely Christian. The church must ever be aware of its limitations as well as its possibilities in carrying out its teaching mission.

The most significant part of any philosophy of education is its statement of the central purpose of education. The purpose of Christian education is derived from the purpose of God for man in creation and redemption. For Christian education, the Bible is the medium through which God has revealed His purpose for man. The Bible teaches that man was created by God, and placed on the earth to live a life that would bring glory to his maker. God said, "Be fruitful, and multiply, and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth" (Gen. 1:28).

"And the Lord God took the man, and put him into the garden of Eden to dress it and to keep it" (Gen. 2:15).

In these words God commissioned man to continue His work of creation by being a creator of culture for Him. He was to use the natural resources, the non-human creation, and exercise control over them under the sovereignty of the Creator. But man disobeyed the Creator and asserted his own will as a creator of culture. The result of man's sin was that he became alienated from God, with a culture developed under the direction of sinful man; and both came under the judgment of God.

It is the New Testament teaching that through Christ God has made possible the restoration of man and has overcome the consequences of man's sin. It is the Christian faith that it is now God's will for man that he become a "free man in Christ" and live out on the stage of history all of the cultural implications of the Lordship of his Redeemer.

This conception of the Christian life is basic to all further consideration of the nature of Christian education. It emphasizes the importance of a faith union with Christ in the transformation and formation of man. It also recognizes the voluntary character of the Christian experience and therefore the importance of personal decision in the educational process. The "free man in Christ" is not a mystic enjoying his private religious experience; nor an ascetic, denying himself normal human experiences; nor a "saved soul" waiting to enter heaven. The "free man in Christ" affirms life.



He is released from all those forces that inhibit and hinder, and through Christ he comes into possession of all the resources that are essential for a full and victorious life here in this world. His motto is "All things are yours . . . and ye are Christ's" (I Cor. 3:21, 23).

#### *Resources for Christian Education*

One of the primary resources of the Christian community for the forming of "free men in Christ" is the Bible. The Word of God as found in the Bible is the medium of God's revelation of Himself and of His will to man. It is the means by which God speaks to man and establishes relationship with him. The church is the mediator of the Word of God and it is the task of the church to bear witness to that "Word" to its own members, to the children of Christian parents, and to the non-Christian world around it. The task of communicating the "Word of God" to men is an important aspect of the work of Christian education.

A part of the "Word of God" is the announcement and description of the mighty acts of God by which He has entered into history in order to free man from his enslavement to sin and the powers of evil and to restore him to fellowship with God. The climax of these acts is seen in the incarnation, death, resurrection, and ascension of Jesus Christ. This message of the Bible that "God was in Christ reconciling the world unto himself" constitutes the core of the Gospel and it is the faith of the church that the Christian life begins at the point where men and women or boys and girls respond by simple trust to God, as He makes Himself known to them in the person of Jesus Christ.

The presentation of this message so that it is clear, convincing, and relevant to men's deepest needs has come to be known by the church as "evangelism." Its immediate purpose is to elicit the response of faith in Christ and secure a commitment to discipleship. This faith response unites the person to Jesus Christ in a personal relationship that transforms his inner purposes and motives and adds a completely new dimension to his life. He is then living "in Christ." This relationship to Jesus Christ is basic and determinative in all of his future experience or education.

The Bible not only contains the Gospel in its simple form as stated above, but it contains further truth concerning God and His relation to man. The Bible does not present the truth about God in abstract form, but rather presents it with a view to the enrichment and strengthening of man's relationship to God. The teaching of this part of the Word of God becomes an important phase of the church's program of Christian education. As men grow in their understanding and appreciation of God they are influenced by this experience and grow into maturity.

The Word of God not only contains the simple Gospel story and further reve-

lations of the truth about God in His relation to man, but it also presents the claims which God has upon man in view of all that He has done for him in Christ. This presentation of God's will for man seeks to elicit the response of personal commitment and obedience. God's will is presented in the form of ideals or attitudes which grew out of the new life in Christ, together with suggestions as to how these attitudes will find expression in situations which confront the Christian in his various relationships. God's will, or the law, as found in the Bible has a twofold purpose in the experience of the Christian. It serves as a guide to him in interpreting the mind of Christ in the situations which he faces in his daily life. It also provides a standard by which the Christian can measure his own achievement. When used in these ways it becomes an important resource in the Christian education of man.

Because of the character of the Bible as the Word of God and the medium of God's revelation of Himself to men, it has a unique place in Christian education. The church should not only interpret the Bible to men through its educational program but should develop in each person the skill of studying and interpreting it for himself as the Word of God.

Another one of the resources to be used in the forming of "free men in Christ" is the inner life and fellowship of the Christian community. The church is the fellowship of those who have a common faith and a common Lord. For those who have been initiated into the fellowship by faith in Christ, this experience of sharing with others is an invigorating and strengthening one. The feeling of isolation and alienation which is so much a part of man's experience apart from Christ, is now replaced by a consciousness of being united to one another in a common purpose and a common destiny. The experience of mutuality in which one loves and is loved, one trusts others and is trusted by them, contributes to the growth and development of those qualities that are characteristic of "the free man in Christ."

The life of the Christian family and Christian community is an important influence in the experience of children of Christian parents. It is here that they first experience genuine love and these experiences furnish the basis for the later understanding of the love of God. Through observation and imitation the growing child adopts the beliefs, value judgments, and attitudes of the Christian community. Although eventually the growing youth must make the faith of the church his own through an act of conscious decision, these early influences can lead him to a knowledge of Christ and prepare him for a more mature experience later.

If the purpose of education is to bring about changes in persons through the direction and control of their experience, then the worship of the Christian

community has in it tremendous possibilities as a resource for Christian education. In genuine Christian worship man enters into personal communication with God. The experience includes the self-disclosure of God, the Creator and Redeemer, and also the response of man the creature and sinner. This meeting of man with God, and the consequent reconstruction of experience resulting therefrom, has profound consequences in the forming of the "free man in Christ." As the disciple responds to God with adoration, reverence, thanksgiving, confession, love, consecration, petition, and intercession, he is transformed into the image of the One whom he worships and is given new insight and power to meet the problems and crises of life.

Another resource to be used in the Christian education of the "free man in Christ" is God's truth as it is known in and through His creation. Since man lives in a material universe and must adjust himself to it, his interpretations and understandings of that world have a great influence upon the kind of person he becomes. The Christian believes that God the Creator makes Himself known through His creation. To be sure this knowledge of God must be supplemented by the special revelation of Himself in Jesus Christ and in the Bible, but the world of nature is God's world and He may be known through His works. The secularism of today has separated God from His creation and has made a knowledge of science an end in itself or a means to the end of any efficient technology. In the hands of the Christian educator, science gives to the Christian an understanding of the processes by which God habitually works, and enables him to "think God's thoughts after Him."

God has given man dominion over the created world and man is therefore obligated to understand how God works in His creation so that he can use these processes for the achievement of those purposes which God has delegated to him. The Christian educator is concerned that the meaning of man's material environment is interpreted in the light of God as the Creator. He is also concerned that the resources of modern science be placed in the hands of Christian disciples who will use them for the achievement of Christ's redemptive purpose for man.

Perhaps the most important educational influence in the life of every person is the "culture" in which he is born and in which he develops. The concept of culture as used here refers to all of man's activities in which he modifies and controls nature, together with the products of these activities, both material and conceptual. This world of culture begins its work of molding man immediately at birth and continues to influence him throughout his entire life. Every formal educational program uses the cultural materials of a community to at-



## FAMILY CIRCLE

### A Kind Word

*How little it costs, if we give it a thought,  
To make happy some heart each day.  
Just one kind word, or a tender smile,  
As we go on our daily way.  
Perchance a look will suffice to clear  
The cloud from a neighbor's face,  
And the press of a hand in sympathy  
A sorrowful tear efface.  
It costs so little, I wonder why  
We give so little thought?  
A smile, kind words, a glance, a touch,  
Oh! what magic with them is wrought.*

—Selected by Edwin and Ruth Souder.

### Report on Births

BY AMMON KAUFMAN

Births reported in the GOSPEL HERALD during the third quarter of 1952 total 530, of which 282 were males and 248 were females. One son was born posthumously. Two sets of twin sons and daughters, three of sons, and three of daughters, were reported, one set for every 65 single births. Days reported with the highest number of births were July 20, 12; June 15, July 8, 9, 16, each 9; June 19, 25, July 22, Aug. 4, 9, each 8; seven days reported each 7, and 7 others each 6 births, and 18 days each 5. Births were reported between Jan. 4 and Sept. 16, 1952.

*Births by Months:* January and February, each 4; March, 5; April, 25; May, 49; June, 138; July, 145; August, 133; and September, 27.

*Births by States, Provinces, and Foreign Countries:* Pennsylvania, 201; Ohio, 64; Indiana, 38; Illinois, 32; Virginia, 27; Iowa, 23; Maryland, 21; Oregon, 17; Kansas, 12; Nebraska, 11; Michigan, 10; New York, 8; places not given, 6; Montana, 5; Delaware, 4; Florida, Missouri, and Colorado, each 3; Minnesota and North Dakota, each 2; Oklahoma, California, Wisconsin, Kentucky, Alabama, Idaho, Minnesota, and Tennessee, each one; Ontario, 19; Alberta, 6; Saskatchewan, East Africa, Ethiopia, Bermuda, and Puerto Rico, each one.

*Names:* Given names numbered 191 for males and 177 for females. Most frequently used were (male) Ray, 24; David, 23; John, 22; Lee, 19; Eugene and James, each 16; Kenneth and Robert, each 12; Dale and Richard, each 11; Wayne, 10; 18 other names were used 5 to 9 times inclusive; (female) Ann, 26; Jean, 18; Elaine, 16; Jane and Marie, each 14; Mae, 12; Linda, 10; 34 others were used 5 to 9 times inclusive. Family

names numbered 271. Leading were Miller, 30; Yoder, 25;; Martin, 14; Weaver, 10; Landis, 9; Kauffman, Lehman, and Wenger, each 8; Hostetler, 7; Hersberger, Mast, Roth, and Stoltzfus, each 5.

The largest family reported was nine children.

Six reports failed to give the mother's maiden name.

Davidsville, Pa.

### Our Departed Loved Ones

BY AMMON KAUFMAN

The third quarter of 1952 reported 172 deaths in the GOSPEL HERALD; of these 96 were males and 76 females, plus 2 stillborns. Among them were four ministers (one nearly 100 years of age), three ministers' wives, and one minister's widow. One man died on his birthday. Eleven deaths (all males) reported were caused by accident, 2 by drowning, 2 by accident (nature not reported), and 7 by gasoline-propelled vehicles. The total of ages was 10,552 y. 4 m. 13 d., or an average of 61 y. 4 m. 6 d. Ninety exceeded the allotted time of threescore and ten years.

<i>Tabulation of Ages:</i>	<i>Third Quarter</i>
Under one year	10
1-9	7
10-19	6
20-29	5
30-39	7
40-49	4
50-59	18
60-69	24
70-79	49
80-89	35
90-99	7

*Deaths by Months:* No date, 2; January, 2; February, 3; March, 6; April, 7; May, 25; June, 41; July, 49; August, 27; September, 10.

*Deaths by States, Provinces, and Foreign Countries:* Pennsylvania, 51; Ohio, 30; Indiana, 20; Iowa, 12; Illinois, 7; Virginia and Nebraska, 5 each; Kansas, Oregon, California, and Wisconsin, 3 each; Michigan, Maryland, Missouri, and New York, 2 each; Idaho, Oklahoma, West Virginia, Arkansas, Minnesota, and Montana, one each; Ontario, 9; Alberta, 5; and Puerto Rico, one. One report omitted the place of death.

Davidsville, Pa.

### A Happy Home

There is no such thing as a happy home without the eternal triangle of parents, children, and God. We are born with the homing instinct; hence, more than an attractive house, in a desirable

location, beautifully furnished, is necessary to make a home. Parents alone may not satisfy children. There must be that security which comes only from the love of God implanted in the hearts of parents to give warmth of atmosphere, sympathy, and understanding, so necessary to growing body and developing intelligence.

In every child there is a wildness that can't be tamed by courts. Nothing can replace the influence of a mother, which forms 80 per cent of a child's character culture. God-guided parents will give their children definite tasks, play with them much, teach them how to spend, save, and give their allowances, and above all, to value worship in the enlargement of their talents and capacities. Such a home is a benediction to any community.

—Carl and Clara.

### "HELLO, JOE!"

Jesus had the most intimate, thrilling way of calling people by their names when He spoke to them.

"Zacchaeus," He said, "make haste, and come down; for to day I must abide at thy house."

And, "Martha, Martha, thou art careful and troubled about many things."

And, "Simeon, . . . lovest thou me more than these?"

And, "Lazarus, come forth!" (And come forth he did, right out of a grave, and he had been dead four days!)

And, "Saul, Saul, why persecutest thou me?"

And, "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed."

Oh, Jesus had a way with Him. Knowing all about a person, He could say to the woman in Samaria, "Thou hast well said, I have no husband."

Jesus knows us personally. He has a way of calling us by name.

Jesus can say to the man on the street, "Hello, Joe!"

Comforting to have a personal Saviour!—Dorothy Boone Kidney.

### EXPRESSIONS OF APPRECIATION

We would like to express our thanks and appreciation to the many friends who remembered Mervin with cards, flowers, and toys during his illness, especially for the donors who so willingly gave blood when needed. Also for the help and sympathy shown us at the time of his death. May God bless and reward you all.—Mr. and Mrs. Raymond C. Hershey, Route 1, Kinzers, Pa.

\* \* \*

We wish to express our heartfelt thanks and appreciation to our neighbors and friends for the gifts, flowers, visits, and prayers, while we were in the hospital. Our spirits are being refreshed and we wish to remind you of Heb. 6:10: "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister."—Bro. and Sister Leidy Keller, Colmar, Pa.



# TO BE NEAR TO GOD

## THEME: CHRISTIAN ASPIRATIONS

### Sunday, October 26

To Be Patient. Luke 21:5-19.

The story is told of a Christian businessman who prayed earnestly that God would help him to be more patient with the workers in his office. The next week a new stenographer was sent to him. She was highly inefficient and caused him much trouble and exasperation. Had God failed to answer his prayer? Surely not! We do not become strong by having all the trials and temptations removed. We become strong only by facing and defeating them. If we sincerely pray for more patience, God's answer will be more trials. It is only as we exercise these virtues that they will bear fruit.

### Monday, October 27

To Be Cheerful. Phil. 4:4-7.

Someone who was gifted with writing nice things about people once said in a letter to a friend: "After you had gone, I found God's footprints on the floor." The fragrance of a cheerful heart lingers long after its possessor has departed from our presence. The cheerful person is usually an unselfish person, who has learned the art of burying his own disappointments and frustrations to lift those from the hearts of others.

Jesus possessed a great wealth of sound joy. He was an overflowing fountain of good cheer. He likened Himself to a happy bridegroom and His followers were to have the spirit of a wedding party. Even when they were persecuted they were taught to be glad. Only the Christian can be unreservedly cheerful. There is nothing of which he need be afraid.

### Tuesday, October 28

To Be Humble. Matt. 18:1-14.

One of the most worth-while attractions in Chicago is the beautiful Buckingham Fountain. This fountain is an exact copy of a fountain built by Louis XIV during his reign—only it's twice as big. We Americans are like that. We have placed faith in bigness. We have boasted of the height, the depth, the breadth of our products—as if that was what was really important. We have used superlatives recklessly. We have dared to glory in assumed virtues; we have been grossly intolerant. We have ignored the repeated warnings of Jesus against the moral smugness which results in decay; we have been childish, not childlike, in our furtherance of the kingdom. Here, in a simple parable the master stressed the necessity for humility if greatness is to be achieved.

### Wednesday, October 29

To Live Nobly Each Day. John 9:1-9.

A young man said recently: "I believe in living my life today. I'm not worrying about tomorrow. I'm going to let that take care of itself." He meant that he was not going to save anything for a rainy day. He was going

to live today just as he pleased, in a useless and selfish way. He was going to have his good times while he had a chance.

Another Young Man many years ago also spoke of "today." "I must work the works of him that sent me, while it is day." That Young Man lived each day richly, fully, joyously, and filled it with unselfish service. He lived each day for the glory of God.

### Thursday, October 30

To Be Meek. Gen. 26:12-22.

From the world's point of view, to be meek is to be weak. From Jesus' point of view, to be meek is to be strong. The world despises meekness because it glorifies physical force. It meets blow with blow. In that way of life, there can be no end to strife. Jesus glorifies meekness because He places His reliance on moral means. He would meet roughness with gentleness, hatred with love, injustice with forbearance.

"But it doesn't pay!" we protest. It does not pay if all we want is to gloat over a prostrate enemy. But if we want to bring peace into the world, and to see intolerance done away and the causes of strife removed, then meekness is the way to victory.

### Friday, October 31

To Be Thankful. Psalm 145.

How thankless we are! Ten lepers were cleansed by Jesus and only one came back to say "thank you." It seems to be human nature to accept kindness and generosity without remembering to keep a grateful spirit toward the giver.

True thankfulness is like an endless chain. In return for a kindness shown to me, I want to show kindness to someone else. Perhaps it will not be possible for me to express my deep gratitude to my benefactor, but I can show it to someone else. An old proverb says, "What the heart thinketh the tongue speaketh." If we really feel our debt to God and those we love, we will not fail to express that emotion through grateful attitudes and actions.

### Saturday, November 1

To Persevere. Rom. 12:14-21.

Paul wrote these words to the Christians in Rome during difficult times. Caesarism, which placed a low value on human life, was dominant in their world. Christianity, which held human life to be the most precious thing in the world, was a struggling, despised movement. The two forces were pitted against each other.

According to world standards, it was foolish for Paul to write the Christians living in the capital of this ruthless power: "If thine enemy hunger, feed him." Help your enemy? Ridiculous! But turn several pages of history and you discover that Caesarism is gone while the religion which Paul preached marches on. How could it be? By overcoming evil with

good and persevering even when the task seemed impossible.

—The late Clara L. Hershberger.

## JESUS' POWER AND HUMAN NEED

### Sunday School Lesson for November 2

(Matthew 8)

What were the laws for living in this kingdom of heaven which the new King was proclaiming? (Review the laws for happiness and the requirement of genuineness.)

But this King was the truth He taught. He was the way. He was the life. Today's lesson gives us a picture of the King. "These works bear witness of me," said Jesus. And we are not saved by belief in a set of rules, but by faith in Jesus, who gives us power to live according to His rules.

Let the pupils find in the eighth chapter some attributes of Jesus. Outstanding is His power over disease. There are recorded in the Gospels seventeen instances of bodily healing. (Since Jesus' compassion is the subject of the next lesson, do not study this attribute today.)

A leper who couldn't come too near to Jesus cried the only prayer a sinner may pray and he was healed. Jesus even touched him but remained stainless. What impression must this have made on the multitude who were following Him?

In Capernaum a Gentile, an officer in the Roman army, very humbly and publicly sought Jesus to come and heal his paralyzed servant. Was the healing done with a touch? We see that Jesus gave His power because of faith in Him. The disciples (and we) were given a new idea of the inclusiveness of the new kingdom. The Jews also were given a prophecy to think about if they could hear.

The quick and complete restoration of Peter's wife's mother shows Jesus' power to deliver from the feverishnesses of life, and that completely.

Demons, whom no man might pass by even, went out at the word of the Lord, the Son of God, as the devils called Him. Very convincing was the completeness of the cure and the power of the devils as they went into the swine.

All that were sick of any sickness Jesus could and did heal. All our sin sicknesses of any kind He can cure and that cure will be complete. As He lived Jesus exhibited His great power to meet human need.

Also Jesus showed Himself to be supernatural (above the natural laws). Notice that He didn't do what scientists today can do but what they don't and can't do. The superpower of Jesus can and should thrill the child and adult mind above any "superman."

Jesus would ask us as He asked John, "What think ye, now, of me in view of all these miracles?"

(Teachers—lift Him up in such a way that all your pupils will be attracted to Him, and believe in Him for their spiritual needs. Effective teaching of this lesson will do just that thing. God help you to attract your pupils to Christ.)—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Paul Roth, Masontown, Pa., will conduct a teachers training course at Pinto, Md., Nov. 17-28.

Bro. Paul Huddle is leading midweek meetings at the Bethel Church, Mummaburg, Pa., using *The Christian Life* by Edward Yoder, as a text.

Bro. Clayton Beyler is conducting a midweek class on *How to Study the Bible* at Hesston, Kans. The Book of Matthew is the material for the course.

Christmas choral groups have been organized for juniors, intermediates, and seniors at Kitchener, Ont. They are directed by Mrs. John Snyder, Shirley Jantzi, and Nancy Burkholder, respectively.

Pressmen of the Publishing House plan a visit to an engraving plant in Johnstown and several ink plants in Pittsburgh on Oct. 21.

The Golden Rule Bookstore, Kitchener, Ont., is conducting a fifteen minute radio program until Christmas. The time is 7:30 each Monday evening. Dial 1490 CKCR. The program will be in charge of Frank Peters, a Mennonite Brethren pastor, and will consist of recorded music, talks on books in general, and short book reviews.

The Gospel Bookstore at Goshen, Ind., is undergoing extensive changes, including an enlarged salesroom, complete new walls, ceiling, and lighting, a new heating plant, and a basement storage room.

The Publishing House will have a bookstand at the annual Ohio Christian Workers Conference, Archbold, Ohio, Oct. 24, 25. It will be in charge of Paul W. Shank, Raymond Wenger, and Alta Mae Erb.

Bro. Herman Diener is directing the chorus of the Crystal Springs, Kans., congregation this winter.

Bro. Paul E. Coffman, Staunton, Va., wishes to confess to his CPS companions that his life and language were inconsistent. He asks their forgiveness.

Sister Hilda Carper is taking work at George Peabody College, Nashville, Tenn., in preparation for curriculum and translation work in Europe.

The Warwick River school, Denbigh, Va., has begun to offer some high school work in the ninth and tenth grades. Bro. Asa M. Hertzler is the teacher.

Bro. J. Paul Sauder is teaching a midweek course in Bible Doctrine at Mt. Joy, Pa., October to December.

Eight young people were recently received into church membership by baptism at the Maple Grove church, Grantsville, Md., with Bro. C. W. Bender officiating.

Bro. Clarence Overholt and wife are in charge of the work at Boone Station, an outpost of the Oak Grove congregation, West Liberty, Ohio.

The Christian School, which has been published for four years by the Mennonite Board of Education, is now being published officially by the Mennonite Publishing House in co-operation with the Mennonite Board of Education. Sister Elsie Lehman, Harrisonburg, Va., continues as editor under the general supervision of Bro. C. F. Yake.

Revival Fires, a story of the Brunk Bros. evangelistic campaigns, will be printed soon at Scottdale.

Bro. J. B. Shenk, Assistant Dean of Men, Goshen College, is teaching the young people of the North Goshen congregation in a midweek Bible class on Meeting False Teachings.

Separated Unto God is the textbook for the midweek meetings at Orrville, Ohio, beginning Oct. 15.

Bro. Ralph Palmer, Denbigh, Va., was scheduled to speak at Paradise, Pa., on Oct. 10, and at Bally, Pa., on Oct. 20.

Baptismal services were held at the Steinman church in Ontario on Sept. 27. Thirty-seven young people were baptized by Bro. M. O. Jantzi.

The Christian Nurture Committee of the Lancaster Conference has submitted copy to the Publishing House for two units of grade eight in their series of weekday Bible school booklets.

Bro. Clayton Beyler is using the junior group of the Hesston congregation as a laboratory for his college class in methods in religious education. Members of the class will lead the juniors in singing, Bible study, and in children's church.

Bro. John Ropp was ordained to the ministry at the Fairview Conservative Church, Kalona, Iowa, on Sept. 28. He will serve the Nashwauk, Minn., Mission, where he and his wife have been laboring for some time. The ordination was in charge of Bro. E. G. Swartzendruber.

Sister Ella Esbenschade, who has been on leave of absence for a year, will return to her duties at the Publishing House the latter part of October.

Communion dates for the Casselman Valley are as follows: Oct. 19, Springs; Oct. 19, Meadow Mountain-Dry Run at Dry Run; Oct. 25, Oak Grove-Casselman at Casselman.

Baptismal services were held in the home of Ed and Savilla Fisher, converts of the Coal Run Mission, Meyersdale, Pa., on Sept. 25. Services were conducted by E. B. Peachey, Belleville, Pa., and Nevin Bender, Greenwood, Del.

North Goshen brethren gave a program at the Fort Wayne, Ind., Rescue Mission on Sept. 25.

Bro. Milton Gascho has moved from Goshen, Ind., to Kokomo, Ind., where he plans to open a bookstore.

Bro. Paul M. Miller, Goshen, Ind., addressed a meeting of teachers, assistant teachers, and others at Kokomo, Ind., on Oct. 10.

Bro. Roy S. Koch gave an illustrated lecture on his visit to Europe and Palestine at the Elmira, Ont., High School, Oct. 7.

A Christian Workers conference was held at La Junta, Colo., on Oct. 11, 12.

The extension committee of the Scottdale congregation sponsored a service at the Harbor of Hope Rescue Mission in Pittsburgh on Oct. 2.

A week-end Bible conference was held over Oct. 12 at the Maple Grove Church, Topeka, Ind., with John C. Wenger and Peter Wiebe as speakers.

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## Calendar

Ohio Christian Workers' Conference at Central, Archbold, Ohio, Oct. 24, 25, 1952.

Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.

Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.

Stewardship Conference, EMC, Harrisonburg, Va., Nov. 8, 9.

General Council of General Conference, Chicago, Ill., Nov. 14 and 15.

Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.

South Pacific Conference, Phoenix, Ariz., Nov. 27-29.

Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 3.

Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.

Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.

Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.

Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1.

Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.

Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.

Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.

Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.

Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.

Mennonite General Conference, Kitchener, Ont., Aug. 28-30 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The District Women's Missionary meeting was held at Hartville, Ohio, on Oct. 11.

Bro. and Sister Pat Ulrich, after six months of service in Puerto Rico, have returned to their home at Sarasota, Fla.

Bro. John Howard Yoder, who has served for three and a half years in the relief program in France, spoke on the Mennonite World Conference at Orrville, Ohio, on Oct. 5. Bro. Yoder plans to return to France after the first of the year.

A farewell service was held on Sunday evening, Oct. 12, at Goshen College for Sister Mary Ann Hostetler, missionary under appointment to Japan. Sister Hostetler gave her personal testimony after which Bro. S. C. Yoder spoke briefly then led the congregation in a prayer of consecration. Her parents, Bro. and Sister S. Jay Hostetler, who are former missionaries to India, planned to accompany her to Chicago on Oct. 15. From there Sisters Hostetler and Ruth Bean will travel to San Francisco to sail on Oct. 22 on the "S.S. Cleveland."

Sister Una Cressman arrived in Buenos Aires from the Chaco on Sept. 29 where she will stay while securing necessary papers and passage for her furlough. Her sister, Mabel, will continue in the medical and evangelistic work among the Indians.

In the absence of any nurse in the Pulguillas-Coamo Arriba communities in Puerto Rico, Sister Annabelle Troyer Greaser has been appointed to give nursing care required to patients until a missionary nurse can be appointed. A nurse for this field is urgently needed.

The youngest child of Bro. and Sister O. P. Lal, Balodgahan, India, passed away suddenly on the evening of Sept. 30, after being ill for only two hours. Another child passed away under similar circumstances a year ago. Bro. Lal is a minister in the India Mennonite Church. May the Lord comfort them in their bereavement.

Bro. J. Otis Yoder, on leave from the Bible School faculty of E.M.C. for graduate study at Northern Baptist Theological Seminary, assumed responsibility as pastor of the Mennonite Home Mission, Chicago, Ill., on Oct. 5. The Yoder family lives at the Home Mission, 1907 So. Union Ave., Chicago 16. Three released time Bible classes were begun at the Mennonite Home Mission in Chicago during the first week of October. Classes meet for one period each Wednesday p.m.

Sister Edna Good writes from Carmen de Areco in Argentina that they are now reading the Bible regularly in ten homes. They feel this is a significant number in a town where interest in the Gospel is just beginning. In the near future they hope to be able to

invite some of these people to a more public Gospel meeting, and to conduct a summer Bible school during December and January. Sister Good also expresses deep appreciation for the help of Sister Marta Quiroga during the past four months. Sister Quiroga, from Argentina, visited Mennonite churches in this country last year while attending Goshen College.

Bro. Quintus Leatherman writes from London that they are expecting soon to be able to rent a suitable first floor apartment where the living room can be used as a place for fellowship meetings.

Two of our missionary brethren on furlough filled appointments in the Goshen community on the evening of Oct. 12. Both are enrolled in the Goshen College Biblical Seminary. Bro. John Beachy, on furlough from India, worshiped with the East Goshen congregation and Bro. Wilbur Nachtigall, on furlough from Puerto Rico, with the Middlebury, Ind., congregation.

Pupils from the Optimus, Ark., congregation area are being transported to the Bethel Springs School at Culp, by the county school bus. Payment for this service is made to the county which enables them to operate the bus for their own pupils and solves the transportation problem there as well.

Bro. and Sister H. James Martin, missionaries under appointment to Latin America, are studying Spanish in Costa Rica and write in a recent letter: "This past month has been one of much joy and work for us. I am happy to say that we do in a very definite way sense the leading and empowering of the Holy Spirit in our lives. Spanish is a very fascinating language, much more logical than the English in its construction. We are beginning to experience the thrill of talking and being understood in a new language."

The address of Bro. and Sister Don McCammon, missionaries under appointment to Japan, will be Middlebury, Ind., for the several remaining months before their sailing to their new field of work.

Bro. and Sister George Beare, missionaries on furlough from India, recently filled several appointments at the Calvary Mennonite Church in Los Angeles, Calif. On the evening of Oct. 3, Sister Beare spoke to the Sewing Circle about her experiences in India, and on Oct. 5 Bro. Beare brought the evening message.

On Oct. 9 Paul Frederick Erb was born to Bro. and Sister J. Frederick Erb, pastor and matron of the Detroit, Mich., Mission.

The annual Jalsa (Spiritual Life Conference) and Church Conference of the India Mennonite Church is planned for Dec. 27, 1952, to Jan. 1, 1953.

The Arkansas mission field local board plans a meeting at Culp, Oct. 27, 28.

## Your Treasurer Reports

I would again like to mention one area of the mission work of the church for which funds are very much needed. I refer particularly to the city mission program. I recognize that a great deal is being done by local congregations and District Mission Boards in this area in addition to those city missions which are being carried on by the General Board. A brief study of the unlimited need for mission work in our American cities indicates the tremendous responsibility on every Christian church to do what it can to witness in this area. Although city mission work does not appear outstanding, as is true of foreign mission and relief work, it is, however, a very vital part of our mission responsibility. We believe that our constituency should be aware of this need and through contributions and prayers support those who are laboring in this difficult mission field.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

Bro. J. D. Graber, Board Secretary, recently visited Sister Evelyn Bauer in the D. T. Watson Home, Leetsdale, Pa. Sister Bauer continues to make slight improvement but still has extensive paralysis both in extremities and in body muscles.

Dr. Paul Brenneman, La Plata, Puerto Rico, holds a biweekly clinic in Coamo Arriba while Dr. Troyer holds a clinic at Pulguillas twice every week.

Herman Tan, student from Java whose father is a leader among Chinese Mennonites there, spoke on "Youth Face Problems in Java" at the Oct. 5 meeting of the Christian Workers Band of Goshen College. Both Bro. and Sister Tan are attending the college.

Bro. Paul M. Lederach, Scottdale, Pa., was the guest speaker at the Canton Mennonite Mission on Oct. 5 for their Rally Day.

Bro. Warren Shirk, Flomaton, Ala., is serving in the areas of Osaka, Pineview, Ala., and Century, Fla., and asks that we remember this work in prayer.

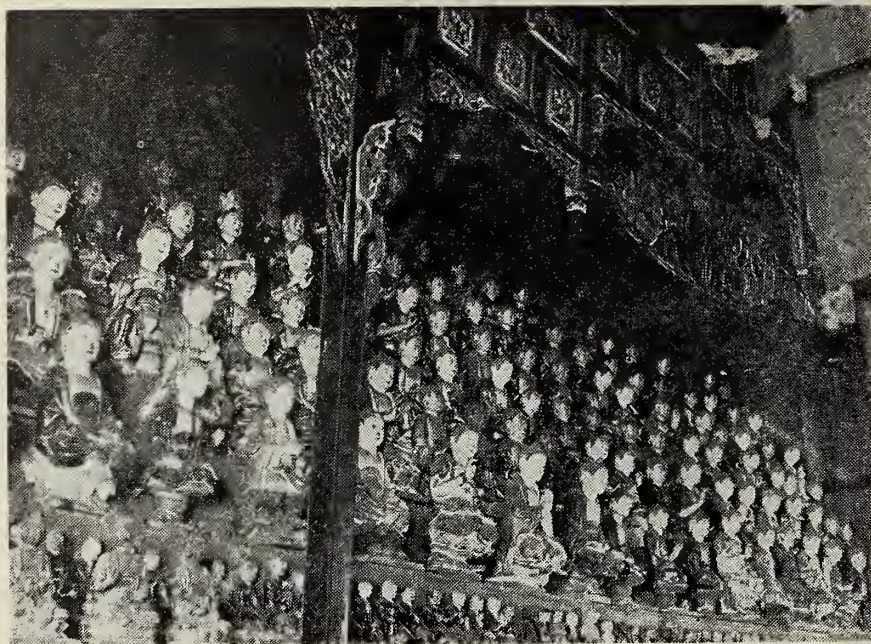
Bro. Benjamin Martin is serving in the area of Crestview, Fla., where there are opportunities for permanent witness.

Bro. and Sister Noah K. Mack, on furlough from Tanganyika, met with the Gospel Echoes, young people's organization of the Frazer, Pa., congregation, on Oct. 8, and illustrated with pictures and records the work in Africa.

Sister Mary Good arrived in New York on Monday, Oct. 13, en route home from India for her furlough. Mail can be sent to 1711 Prairie St., Elkhart, Ind. for forwarding until further notice.



## China in Retrospect



Idols in a Buddhist temple are often stolen by women wishing children. When children are born, the idols are returned.

### But God Said, "Yes"

BY DOROTHY S. McCAMMON

Almost a year has passed since I arrived back in this country and introduced Julia to Don. This past year we have personally met many *HERALD* readers and told them some of the wonderful things God did for us—and is doing. But for those who have not known the details, and especially for those who are a little surprised to hear that we are leaving for another field, let me record in outline form just a few of the doors He opened when the Communists were saying, "No."

When Don was given a public trial, the sentence was "shoot him," but the next morning found us saying good-by at the boat, and although all rumors were to the contrary, a month later he was safely out.

In our applications to leave the country during those following months, there were a number of requirements which we could never fill. But when the time came for us to go, those impossibilities were waived.

Although our money was "frozen" for a time, and we didn't know whether the last check we had written prior to the freezing had been cashed, that check turned up and the proceeds were sent to us. They amounted to enough to see us all out of the country.

For a number of weeks the officials delighted in telling us that all the other foreigners would have to leave, and I would have to remain, but we all left town on the same boat, and the girls did not leave me until I was happily settled with other foreign friends.

The only two doctors in whom I had any confidence in our town both gave me to un-

derstand, in a polite way, of course, that they dared not help when the baby came. But on that day, when we needed help, a delegation of ten or twelve medical persons came and stood by until Julia was safely born. They didn't help, but I know that if there had been a need they would have.

Before we could go, we needed to find

someone to be responsible for all our property—a job no one would touch, of course. But that was cleverly solved when the government authorities suggested that we request them to accept it. When the others of our mission left, the authorities told me it would not be until the next year that I could leave, but before three months were past I was in free territory.

The only route out seemed to be a long, hot, dirty, and tiring boat trip for the first half of the journey—about four days and nights. But Julia and I made that trip in three hours, and comfortably, by plane.

I dreaded the long trip out of China alone, with a tiny baby and the endless inspections. But among the friends with whom I was living was one man who had no baggage, poor health, a strong need to fly the first lap, but no money. I had money I couldn't sell or loan, and I knew they would take it away from me at the border. His permit and mine came written on the same sheet of paper—the only two granted out of our group of six in the house. And when we called the airport, there were two seats on the plane, and my funds were more than enough to pay the tickets!

These are but a few of what some people might call "coincidences." We don't call them that. We call them answers to our prayers and yours, evidences of God's tender love, manifestations of His overruling power in the hearts of men. Surely you will agree with us that those who have known more of His grace and provision should be the more ready to go on in faith. And so as we accept the Board's appointment to Japan, it is with eagerness and no hesitation. We know Him better and trust Him more because of all our experiences in China, and we welcome into our lives anything which draws us closer to Him and glorifies His name.

Middlebury, Ind.

### "Be Not Anxious What Ye Shall Speak"

BY DON McCAMMON

The words of our Lord in Matt. 10:16-19 became both clear in their warning and satisfying in their comfort in our last days in China. As our final avenues of active service to our friends there were being sealed off, and false, bitter propaganda against us began to have its effect, we came to know more clearly the dangers of which the Lord was speaking as He sent forth His disciples of another day. The powers of darkness and hatred had settled about us, but the peace of God ruled in our hearts and kept us safe from harm and fears until we were safely delivered.

The friendship between the nations of China and America was rather abruptly terminated when the new Communist government of China gained control and substituted a "hate America" campaign for its subjects to follow. Since this made no sense to the majority of the Chinese, a vast and very effective program of propaganda was instituted to train the Chinese in the program of hate

which the Party desired. Thus its aggressive actions were clothed in terms of "the People's will" and "for the People's good."

Not a small obstacle to be overcome in their program was the Christian Church and her movement among the Chinese people. Though the total membership of the Chinese Christian Church was small—about one per cent—yet the Communist leaders, while denying the existence of a God, were quick to note His influence and power in the lives of men. That this hindrance to their godless program must be removed was evident, and more than that, its suppression provided the very excuse for eliminating the foreigner, particularly the American, from the land. Thus a very considerable amount of propaganda was directed against Christianity as a so-called tool and wedge of imperialism, designed to suppress and exploit China.

With this line of attack, churches soon felt the pressure. For instance, some found Communist agents visiting their members and



warning them that "better health was to be maintained by those no longer attending services." Such was sufficient warning to many, for the deadly threat was fully understood. Other pressures were brought to bear, particularly where foreigners were connected with the church. Their work and their reputations had to be brought to ill-repute and discredited. This, of course, was accomplished by subversive and concealed efforts when possible.

Gradually we heard news of this missionary and that one in various sections becoming involved with the authorities, being imprisoned, or being deported, for reasons too absurd to even be recorded.

In this period of tense waiting it became obvious to most missionary personnel that the very presence of foreigners in China, particularly Americans, was a definite hindrance to the ongoing work of the church. So they began to apply for permission to go home, a process which was in most cases exceedingly slow, tedious, and trying, since the Korean war had begun.

In retrospect a pattern is now clear as to the "damaging" procedure the Communists carried on against missionaries. It appears that in almost every section where a group of foreign missionaries was operating, one of them suddenly ran afoul the law, was arrested, publicly discredited, and in most cases eventually deported from the land. Such was the case in our district. There were six foreigners among us, coming from two different missions, and I was the only man.

We had waited months for permission to go home; then on Dec. 30, 1950, without any advance warning as to impending trouble, three men came from the local police bureau and arrested me. I had no idea why, but since such actions were being carried out extensively it came as no great surprise. Daily in our town dozens of Chinese were being imprisoned or shot; so the arrest of a "foreign enemy" was not to be wondered at.

After being marched to the police bureau, I was immediately thrust into a small 9 x 9-foot cell prepared for me. The door was padlocked shut and an armed guard sat outside.

In due time an officer came, ordered that the door be left open, asked me to empty my pockets, and took me to the actual police building. The younger officer who took me in charge there stated that I had shown disrespect toward the government by taking three little paper posters from my compound wall. I had written an apology for this incident six months earlier, and several revisions since that time, but I was to write again!

Dorothy was allowed to bring my meals and sometimes we could talk a little as I ate. She had to taste my food first to convince the guard that she wasn't poisoning me! It would have been in line with Chinese custom if she had, to help me out of my trouble.

January 1 was a big day of propaganda parades, and it is clear now that my arrest was in preparation for this day—an American imperialist and exploiter to display in their own town! About 11:00 a.m. I was taken to the parade ground for my public trial by the "People's Republic of China." The Lord kept me calm and assured in that time, even when the crowd of several thousand shouted the judgment that I was to be shot. That was the sentence the officials expected, and they proclaimed that the people's will should be carried out. Even though truly believing that it would happen, I felt no fear and no hatred.

Again, it is obvious now that it was simply a means of stirring up the people to hate America and of bringing disgrace upon me and the cause I represented. Rather than shooting me as the mob had decreed, the officials felt satisfied in having accomplished this purpose, and the very next morning sent me off under guard on the first part of a deportee's journey. After several days in Chungking, where everything but my bedding roll was taken away, I was marched some seven miles up into a mountain camp—with a gun at my back—and held prisoner in a tiny cold mud hut. After nine days they sent me back to Chungking, placed me on a steamer under guard, and eventually escorted me to the barricade at Hong Kong, where I stepped into freedom.

There is a great deal more that might be said concerning the experiences of that month. Suffice it to say that except for extreme and prolonged cold, the only mistreatment I suffered was verbal, not physical. The Lord's presence and His Word became manifestly more real and precious, so that rather than working harm to myself and our entire group, the experiences only served to strengthen our faith as we saw the Lord's sustaining grace.

Middlebury, Ind.

### Troubled Conscience

It is our task as Christians to keep the conscience of the world uneasy. We must claim every sphere for the rule of Christ. "Things are in a bad way with Christians," says Emil Brunner, "when this initiative does not proceed from them." We ought to be troubling men's consciences and keeping them alive and sensitive. This does not merely mean condemning what are called the sins of society. It means that we ourselves must so walk in the light of Christ that we shall reflect it. A Christ-filled life will do more to shake the world than all the thunders of invective. His light illuminates; it opens our eyes to moral realities. Some people will be offended by our witness; they will hate us because they hate themselves; they will condemn the church because they cannot bear its light. But in the troubled conscience there is healing and hope. The light that judges is the light of a love that has the power to save.—James Reid, in "British Weekly."

### What Is Righteousness?

In the home, it is kindness;  
In society, it is courtesy;  
In business, it is honesty;  
In work, it is fairness;  
Toward the unfortunate, it is pity;  
Toward the weak, it is help;  
Toward the penitent, it is forgiveness;  
Toward the wicked, it is resistance;  
Toward the fortunate, it is congratulations;  
Toward God, it is reverence and love.

—Missiongrams.



Methodist Church, which is typical of interior of Chinese churches.



C.I.M., Seventh-Day Adventist, and Methodist workers from Hochwan with students from C.I.M. seminary in Chungking.



# Upon Them Hath the Light Shined

By RUTH BEAN

**Home Pastor:** Welcome, welcome home, friend! This is the day we've waited and prayed for.

**China Missionary:** Yes, we praise the Lord for His deliverance. But while we're glad to be out of reach of the Reds, it wasn't easy to leave the country where we'd had such marvelous opportunities for witness.

**H.P.:** The door was really wide open?

**C.M.:** Never more so. A veteran missionary in our town who'd been in China twenty

little folk were often a liability during the service, but the conversational style of preaching usually kept them listening.

**H.P.:** Did those who come respond? Did they see their need and accept the Saviour?

**C.M.:** It wasn't unusual to have twenty or more stay for the after meeting and sign cards to indicate their desire to learn more of the way of salvation. But while many were eager to listen and to give the assent of the mind, the number who followed through to know Christ was often disappointing. It took much follow-up in personal work and visiting the homes to secure permanent results.

**H.P.:** But you didn't reach 1,200 people in that one meeting.

**C.M.:** Indeed no. That number included those who heard the Gospel in the Sunday worship service, the English Bible classes, the Sunday school, clinic, outdoor evangelistic centers—

**H.P.:** Hold on a minute! Tell me about some of these. Who was interested in English Bible? Students, I suppose?

**C.M.:** Students in the Middle Schools, and professional people like teachers, doctors, bankers, post-office employees, and the like. They were so keen to learn English that the school principals invited us to hold English Bible classes in their schools, and hundreds of young men and women between the ages of fourteen and twenty were introduced to Christ through the pages of the Chinese-English New Testament. Some of those who accepted Christ showed wonderful loyalty in the face of persecution by family and fellow students after the turnover. One girl was questioned repeatedly by officials bent on learning about our "spying activities."

**H.P.:** It must be really tough for them. To be sure, you'd expect them to bear down hard on the young people, for it's the youth they're after. You mentioned street meetings, didn't you?

**C.M.:** Yes, though they weren't strictly that. One was held regularly in a deserted temple, another in an inn on Hit-Iron Street, still another in a neighbor's courtyard. As the people in these scattered places became more interested they began coming to Sunday service and prayer meeting too. A group of women from the temple neighborhood attended so regularly that we thought the truth had certainly gripped them, until we learned that there was an ulterior motive in their faithful attendance.

**H.P.:** Did they hope for a job?

**C.M.:** No, just a handout. Some misguided soul had assured them that any one who came to church four Sundays in succession was given a bushel of rice!

**H.P.:** I suppose those outdoor meetings weren't too conventional.

**C.M.:** Anything but! There would be questions and interruptions and sometimes visiting all through the service. One night as the evangelist was reaching the climax in his appeal an old woman in the front row

hoisted herself to her feet and hobbled to the door muttering in audible tones, "Gotta be getting home or the rats 'll eat up my rice." Another time a woman came to the door shouting, "Who's got my stool?"

The advantage in such informality was that the evangelist could follow the reactions of his hearers. He often started the meeting off with a question and answer session to sound out their thinking and establish communication. Sound teaching technique, wouldn't you say?

**H.P.:** Maybe I should try it on some of my dead-pan parishioners. There are some I don't seem to reach by the indirect approach I've been using.

**C.M.:** It was heartening to see the response of those simple, openhearted folk on Hit-Iron Street. They couldn't read or write, and they couldn't go very far into theological ramifications, but those believers showed genuinely transformed lives. They were eager to learn about prayer, about how to be rid of their superstitions, about what the Lord expected of them.

Old Jang Toi-Po, Grandmother Jang, to you, taught our more mature, better-educated Christians a fine lesson in giving. When she found out that the pastor and his wife had decided to work for their own living instead of taking support from America, she brought them a love offering out of her scanty means. And you'd have smiled through tears to see her tie on her antique steel-rimmed spectacles when she got ready to study the characters so that she could read the Bible.

**H.P.:** So even the old grandmothers would tackle the job of learning those thousands of characters?

**C.M.:** That's right. And, believe me, it takes God-given courage, and faith, and prayer to do it.

Now I have only a few minutes left to tell you about the New Year's campaign we



A Chinese fishing boat on the river between Hochwan and Chungking.

years told us shortly before the turnover, "Never has it been like this! We used to think it was something when one or two a week came to inquire about the Way, but now a dozen a day is nothing unusual. The people are hungry, hungry for the Word." In our own mission we calculate that for a time in all our activities we reached between twelve and fifteen hundred people a week with the Gospel.

**H.P.:** Did you say twelve hundred a week?

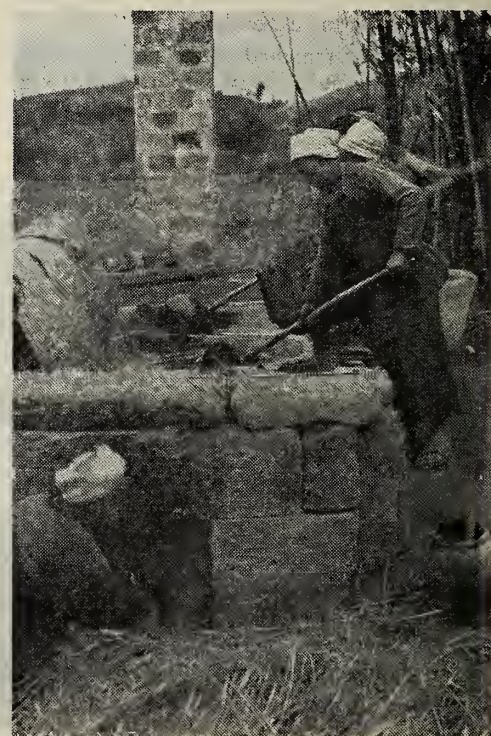
**C.M.:** I think that's a fair estimate. That wasn't throughout the entire three years we were in Hochwan, understand, but only in the months just preceding the turnover.

**H.P.:** Tell me, how did you reach them? I suppose they didn't all come to your church.

**C.M.:** You're right. We went to where they were, instead of waiting for them to come to us. And we used a variety of methods. We began with a regular Friday night evangelistic meeting, the pastor preaching, and the rest of us helping as personal workers or song leaders.

**H.P.:** How did you get your crowd? Was it chiefly church people to begin with?

**C.M.:** The Christians, of course, were the nucleus. They'd invite their friends and neighbors, but besides those that came in this way were the ones we just "sang off the street." We'd stand in the church gateway and sing Gospel songs to attract passers-by, then lead the interested ones into the church. After a while the children on our street learned the songs and lined up alongside to help. Any time there was a lull they swung into their favorite, "Come to Jesus." The



The Chinese must cook their sugar to prepare it for use.



held jointly with the China Inland Mission. A group of students came up from the Chungking Seminary, and all working together, and the Lord working with us, we made an impact on that town. There was opposition, especially toward the end of the campaign, for the Communists got their battery of propaganda going against us. Members of the Youth Corps, of whom there were thousands in the town, were forbidden to attend the meetings. But the common people had the good news preached to them, and thousands of Scripture portions and tracts were sold or distributed. Scores stayed in the after-meetings and made confession of faith in Christ. It was our last big opportunity, and we praise the Lord for giving us the personnel which made it possible to lay hold of it.

In the following weeks the propaganda took on more sinister notes and soon our friends were afraid to recognize us on the streets. Even the pastor and his wife stopped coming to our home, and we realized we had become more of a liability than a help to the work. So we came out. But instead of bemoaning our forced withdrawal, we praise the Lord for His mighty working while the door was open, for His keeping now that the door is shut, and that there are other doors still open to the Word.

**H.P.:** So you think it was worth all the money, the work, the frustrations and disappointments that went into your China years?

**C.M.:** It was a costly experience, but, after all, God's men and women count themselves expendable. I say it was abundantly worth it. Don't you?

## "O God, Thy Wondrous Works Declare Thy Name"

BY ELVA B. LANDIS

One of my most difficult problems of the past year was my vacation. When, where, and with whom was I to go? I was to learn that God could be present in problems such as this. The logical time seemed to be when leaving Shirati before going to Nyabasi. This is not an ideal time for a vacation locally, for April is part of the rainy season. For many months Victoria Falls seemed to be the answer for it is in Southern Africa and the rains are over then. There were other problems and doubts such as distance, ways of travel, time and expense, connected with this spot. A fellow missionary wrote stating that she would go with me if I go somewhere closer. Although I felt the Lord would have me see the Falls I also disliked traveling alone and therefore was ready to comply with her wishes. However, before any definite plans could be made word came through that she was too busy and was unable to go with me anywhere. The answer was to go alone and so I did, but One was there each moment of the journey.

I never knew what difficulty or blessing was before me. Nothing was definitely planned until the last few days but all was perfectly timed. I was blessed with enjoyable

companionship of fellow passengers on boat, train, plane and bus. Even at the hotel I did not wander lonely many times. There was usually someone seeking companionship. There is a Brethren in Christ Mission in Southern Rhodesia. I was mistaken by some to be one of them and therefore made acquaintance with Christian friends of theirs from other groups. I too was thankful for more time for reading, meditation, and prayer than one usually takes when on duty and used the opportunity for further language study.

Now let me tell you a little about Victoria Falls. The Zambezi River, which for many miles divides Northern and Southern Rhodesia, is 1,725 miles long. The Falls is 750 miles from its source. The first white man to see it was David Livingstone, on Nov. 16, 1855. His statue stands on the western bank of the river, overlooking the Falls. The lesser fall is 200 feet, and the greatest fall is 355 feet with an average fall of 304 feet. The rainfall being extremely heavy this year made the river quite full and the fall greater than usual. In April the maximum flow over the falls is twelve million cubic feet, or 175 million gallons, per minute. Its sound can be heard and its spray can be seen rising in the air like thick smoke many miles away. Many Africans are afraid to go near it. It was known by the Africans some time ago as "the smoke which thunders." I think it is a very fitting description.

We took walks up the river on both sides. One afternoon I went with others for a boat ride eight miles up the river to Kandahar Island where we saw many monkeys. Some days they saw crocodiles and hippo but that was not my pleasure. One attraction was a huge baobab tree. Its measurements are sixty-six and one half feet around the base and 146 feet high. The walk through the palm grove brought us right to the boiling pot or the place where the water from the east and west sides of the Falls meets and enters the gorge to continue its journey to the Indian Ocean.

To explain the majestic beauty of the ever-changing scenes of the Falls itself is difficult. Words cannot do it justice. One is spellbound as he stands on the opposite side of the gorge and watches the changing beauty of the white, foaming, falling water as the sun shines on it for a fleeting moment and then the mist falls again like a heavy shower of rain and excludes the view. Patience will bring other scenes just as beautiful. Many times a rainbow of insurpassable splendor in deep, rich hues lingers over the Falls. I've never seen any like them before. There is no wonder Livingstone, when he first saw it in 1855, said, "Scenes so lovely must have been gazed upon by angels in their flight." How anyone could gaze upon it without realizing God was there I cannot understand. It still is as Livingstone saw it. No changes have been made by man.

I praise the Lord for making this pleasant trip possible and for His protecting power, even through the game reserve where I was quite suddenly thrown down by a wild kudu (antelope), without serious injury. All was so quick and unexpected that I cannot ex-

## Missions Editorial

### A Call to Prayer

According to tradition the Apostle James and the Apostle Paul both preached the Gospel in Spain. There are even clearer evidences that imperial Rome persecuted Christians in Spain, an indication that Christianity reached Spain in its development.

What has happened since is a matter of history, but it is also a matter of concern for every evangelical Christian. Spain became a battlefield of Mohammedanism versus Christianity. Ferdinand and Isabella, who finally expelled the Moors from Spain in 1492, are known as the Catholic rulers of Spain. They used the church to consolidate their kingdom and the church in turn used the kings to consolidate their power, so that when the Protestant Reformation came to Europe, Spain remained a stronghold for Roman Catholicism.

Through the co-operation of the political rulers of Spain, the clergy have long enjoyed the distinction of being one of the three ruling classes along with the landed aristocracy and the generals of the army. These three classes led the revolution against the Republic from 1936 to 1939, helping Franco to power. For that reason the present government accepts Roman Catholicism as the official religion of the Spanish people, and unofficially denies non-Catholics certain privileges accorded those who accept the official religion, even though the Spanish law says, "No one shall be molested either because of his religious beliefs or in the particular exercise of his faith" (The statute law of Spain, Article 6).

The evangelical churches in Spain are not permitted to display any insignia on their church buildings to identify them as churches. They may not use the press or radio to propagate their faith or announce their meetings. Crowds are not to be in evidence outside their meeting places. The general policy

(Continued on next page)

plain what happened. I do know God was there.

The two weeks seemed very short and I soon was on the homeward journey. In Nairobi I met Betty Erb from India who was going to Ethiopia, and the Chester Wenger family who traveled with me to Musoma where they were going to spend their leave. The return journey again was one long to be remembered. Again and again we were reminded that God was present. Roads were bad but we made connections in God's appointed time without any trouble. He times all well.

T.T., East Africa.



## Relief and Service News

### Relief and Voluntary Service

Sister Annabelle Conrad, Orrville, Ohio, began a term of Voluntary Service at the Gladstone Mission, Cleveland, Ohio, on Oct. 13. Sister Margaretha Miller, Topeka, Ind., entered Voluntary Service at the same place on Oct. 10.

Bro. Boyd Nelson, Acting Secretary for Service and Relief, attended the MCC I-O Counselors Meetings for the State of Ohio, on Monday, Oct. 13, at Orrville, Ohio.

The next Voluntary Service orientation school, to be held at Mission Board headquarters, is being planned for Oct. 29-Nov. 7. Approximately twelve young people are expected to be in attendance at this school.

The MCC Voluntary Service Committee on Advice and Control met in Chicago on Friday, Oct. 10, to consider problems related to the use of I-W men in Voluntary Service. On Saturday the chairmen of MCC State Counseling Committees for I-O men met in Chicago with representatives of the MCC I-W Services and Peace Section and I-W representatives from the various Mennonite groups represented by MCC. The brethren Boyd Nelson, Dorsa Mishler, and Levi C. Hartzler from the Elkhart office participated in these meetings.

### Women's Activities

Thinking of our nursing students in India; wouldn't you or your circle like to help them by adopting one of these plans:

#### Plan No. 1 \$18.00

Please buy one bed, one stool, one table, and one mat, the furniture needed for one student nurse.

#### Plan No. 2 \$13.00

Here is my gift for a first-year student in the Dhamtari School of Nursing. It is to pay for her nursing and anatomy textbooks, her notebooks and uniforms, and her examination fees.

#### Plan No. 3 \$4.25

Our circle would like to buy the pediatrics textbook, notebooks, and three blouses, and pay the examination fees for a second-year student in India.

#### Plan No. 4 \$8.75

We would like to buy the obstetrics and the professional textbooks, the notebooks, and three uniforms, and pay the examination fees for a third-year student in our India School of Nursing.

Now is the time to plan your Christmas mailing list for your missionary friends. Review the groups of missionaries in the back of your Prayer Guide, add the names of missionaries who sailed during the past year,

and the names of those who are planning to sail. (See the Sept. 2 GOSPEL HERALD for latest addresses.) Now make your list, write your letters, and choose your gifts.

When writing to missionaries, write the news of your community, tell about the blessings of the revival campaign, or about the evangelistic meetings held in your district, give some details of interest about the new babies, about the sick and the shut-ins, including the joys in your heart while visiting all of these; say some pleasant things about your good neighbors, express definite appreciation for your Sunday-school teacher, for your minister. And don't forget to show personal interest in the articles written by the missionaries to whom you are writing. Your comments will lend encouragement, which they need for that next delightful article, which you will enjoy reading in your cozy home.

To give your letter a homelike touch include a favorite recipe, describe an unusual flower plant that you have in your window, then in a modest way tell about your latest success in producing or in accomplishing something worth while. (Herein lies a great variety of possibilities from catching up with your mending to going to sewing circle or even of leading a soul to Christ. Make it worth while!)

When thinking about gifts for our foreign missionaries, think about books! Books go duty free and for the lowest mailing rate. It is risky to send sweets or meats. It has happened that as soon as our missionaries had paid the postman a high duty fee, they hurried to dig a hole in which to bury the contents of the package. This is a sad experience and, of course, they would be sorry to have their kind friends know the whole truth; so they write that the hams or the cookies were wonderful, not saying in what way they were wonderful! Then be sure before you mail your package that you have something that will stand the long warm trip, and do not fail to include some of those fine books that you would appreciate, were you in a far-distant land.—Mrs. C. L. Shank.

### ON TIPPING AND TITHING

"Now it came to pass on a Day at Noon that the Editor was Guest of a certain rich Man. And the Lunch was enjoyed at a popular restaurant. And the Waiters were very efficient. And the Food was good.

"Now when the End of the Meal was at Hand, the Waiter brought unto the Host the Check. And the Host examined it, frowned a bit, but made no Comment.

"But as we arose to depart, I observed that he laid some Coins under the Edge of his Plate. Howbeit, I know not what Denomination the Coins were.

"But the Waiter who stood near by smiled happily, which being interpreted means that the Tip was satisfactory.

"Now with such Customs we are all Familiar. And this Parable entereth not into the Merits or Demerits of Tipping.

"But as I meditated on the Coins that become Tips throughout our Nation, I began

to think of Tips and Tithes. For the proverbial Tip should be at least a Tithe, lest the Waiter or the Waitress turn against you.

"And as I continued to think on these things, it came unto me that few people who go to Church treat their God as well as they honor the Waiter. For they give unto the Waiter a Tithe, but unto God they give whatsoever they think will get them by.

"Verily, doth Man fear the Waiter more than he feareth God? And doth he love God less than he loveth the Waiter?

"Truly, truly, a Man and his Money are past Understanding!"

—Author Unknown

### MISSIONS EDITORIAL (Continued)

of the present government seems to be to tolerate those evangelical churches in existence when it came to power, but not to grant permission for the opening of new churches or chapels.

Since all children entering the public schools must provide a satisfactory certificate of baptism, many evangelicals must provide education for their own children. This they do through the co-operation of their church groups, often on a tutoring basis. Since marriages have been traditionally performed by the church, evangelicals have a very difficult time getting marriage licenses from the civil authorities. Even in the matter of burying their dead, evangelicals run into obstacles because the government has long considered that the responsibility of the official church.

In spite of all these difficulties, the evangelical churches in Spain are not dead. The number of evangelicals is estimated at about 20,000 out of a population of approximately 28,000,000. Young people with conviction are growing to positions of leadership. They are adjusting to the restrictions and planning for the future.

Although we cannot help our Spanish brethren by sending them Bibles and other evangelical literature in quantity, or by sending young people to work with them in areas unreached by the evangelical faith, we can pray for them and for the people of Spain. We can pray that God will use La Hora del Calvario, Bro. Lester Hershey's radio program now beamed to Spain from Tangiers, to bring the knowledge of salvation to hungry hearts. Many have not heard because there is no one to tell them. Many hearts would respond if they were permitted to hear. The wall that separates us from them can only be broken by prayer.

Is it possible that in a country where the Apostle Paul desired to preach, a country with a Christian tradition as old almost as the Christian era, that in such a country the Bible is a forbidden book, and religious freedom, the expression of true Christianity, is often denied? Brethren, we haven't prayed the Lord of the harvest with sufficient faith to open the doors into this harvest field!—L. C. H.



# CHURCH CORRESPONDENCE

## ARTHUR, ILLINOIS

Sunday, Aug. 24, marked the beginning of a heaven-sent revival for the town of Arthur and the surrounding community. The tent and equipment was furnished by the Christian Laymen's Association of Orrville, Ohio, and the evangelist was Bro. Howard Hammer, Apple Creek, Ohio, who with Bro. Paul Neuenschwander as tent manager and personal worker, and I. Mark Ross as song leader, labored with us for three weeks in a stirring and Spirit-directed revival. Much preparation and groundwork was done by the co-operating churches, which gave the meeting a good start. The Word of God was preached with conviction and power and God's presence and blessings were felt from the very start. As a result there were 218 recorded decisions, which included first-time decisions, rededications, and dedications for missionary work. There were also a number who dedicated themselves to support with prayers and means those who needed help to prepare themselves for the work of the church.

The fields are white to harvest, much remains yet to be done, but as a church we feel each member has been stirred for greater service for the Lord, and has been given a desire to walk closer with the Lord, recognizing even the smallest sins can keep us from a life of victory.

We praise the Lord for every good bestowed, because we know it all came from Him, and we seek His divine guidance and blessing as we continue to live for Him and serve Him.

H. J. King.

## LANCASTER, PENNSYLVANIA

(North End Mission)

Dear HERALD Readers: "Great is our Lord, and of great power: his understanding is infinite" (Ps. 147:5).

Summer Bible school was held with a group of faithful teachers giving the Word of God to the children, a number of whom are not regular attendants at our Sunday school and who were brought in by bus. The adults also appreciated the class provided for them.

An old lady, through her illness, has been brought to realize that life without the Lord Jesus is empty. Pray that she will remain faithful.

We thank the Lord that He healed Bro. Lloyd Clymer and he is able to worship with us again.

Bro. John W. Hess was our evangelist in meetings held Aug. 24-31. Pray for the one who confessed Christ and for those that are counting the cost but have not been willing to receive Christ.

On Aug. 3 Bro. G. Irvin Lehman, recently returned from Greece, told us of his experiences in relief work and study, and on Aug. 17 Bro. and Sister Wilbert Lind worshiped with us. Sister Lind spoke to the children

about the African children and Bro. Lind told us about relief work in China and showed a number of Chinese articles.

The following brethren also preached for us during the past months: Noah Good, Parke Heller, and Levi Weaver. Visitors are always appreciated. Remember us at the throne that as the Word goes forth from this place souls may be won to the Lord.

Sept. 26, 1952. Mrs. John E. Landis.

## BECKERVILLE, PENNSYLVANIA

(Zion Congregation)

Dear HERALD Readers: "The Lord is nigh unto all them that call upon him, to all that call upon him in truth."

This finds us at the close of another Sunday-school year and we have much to be thankful for.

Our group has been going to the Bowery Mission in New York City once a year. This time it was the same day that one of our group, Bro. John Yoder, sailed for Switzerland, to attend the World Conference.

Bro. Lawrence Brunk spoke on Aug. 10, regarding the Brunk Bros. meetings which will be held in our community in October. Remember this work in your prayers.

Mr. and Mrs. Wilmer Hertzler and family have moved to Arizona.

Our pastor recently baptized two Puerto Ricans to be received into the Mennonite church in Puerto Rico.

On Sept. 13 our hearts were saddened by the death of Alvin Nissley who was instantly killed in a traffic accident.

We were privileged to have Bro. and Sister L. S. Weber, missionaries from Argentina, with us on Sept. 21, also Bro. and Sister Willis Hallman, and on Aug. 31 the Linford Hackman family worshiped with us.

We elected the following Sunday-school officers: Supt., Paul Yoder; Asst. Supt., Thomas Yoder; Treas., Ira Nissley; Sec., Mrs. Paul Yoder; Chor., Milford Hertzler.

Our summer Bible school was held the first two weeks in August with very good attendance. We were glad for the basement which is now finished.

Oct. 7, 1952. Mrs. Paul Yoder.

## MOUNTAIN HOME, ARKANSAS

(Mountain View Congregation)

Dear HERALD Readers: "There is sweetness to be had even in the sadness of this darkening world. There is cheer for heavy hearts that brightens every thought and seems to lighten the weight of busy feet." "God is our refuge and strength, a very present help in trouble" (Ps. 46:1). We are so grateful to God for His goodness to us.

Bro. and Sister Lewis Good, Jr., had to leave the work at the Three Brothers station when the draft board sent them to Fairfield State Hospital, Newtown, Conn., where he and his wife are both working. May God

bless them as they labor for Him there. Dr. and Mrs. Merle Grasse are helping the workers from Rest Haven to carry on the work until additional help is obtained.

Bible schools were held this summer at Three Brothers, Rae Valley, and Mountain View, with approximately 170 children enrolled. Bro. Wilbur Yoder from Indiana conducted evangelistic meetings in the evenings during the two weeks of Bible school at Three Brothers. There were a number of decisions for Christ.

Bro. Frederick Erb, Detroit, Mich., conducted our meetings at the Mountain View Church in May. One young girl opened her heart to the Saviour's call.

Bro. Marvin Miller has been a wonderful help in the school and community and is greatly missed since he has enrolled at Goshen College this fall. He had been teaching our parochial school, but it is now being taught by Sister Gladys Selzer, Canton, Kans.

Our young people have been spending most of their Sunday afternoons in singing for the aged and shut-ins, also at Rest Haven, the county home for the aged.

The young girls and women have been working very faithfully in the sewing club. Thirteen Christmas bundles were made and assembled for relief, and two friendship quilts are nearly completed. We have a very willing and enthusiastic group.

We praise God for the way He has been blessing the work here. Luke 14:21, 23 says, "Go out quickly into the streets . . . into the highways and hedges, and compel them to come in, that my house may be filled." So we too must continue to go and invite them in to hear God's Word. Join with us in praying that in all things we might please Him. Also pray for Clarence's complete recovery; that our teacher's salary might be supplied; and that the many outside the fold might still be reached. "The Lord bless thee, and keep thee" (Num. 6:24).

Oct. 1, 1952.

Ida Horst.

## MILLBANK, ONTARIO

(Riverdale A.M. Congregation)

Dear HERALD Readers: "Surely he hath borne our griefs, and carried our sorrows."

We again were reminded of the sufferings of Christ when our congregation partook of the emblems of His broken body and His shed blood on Sept. 28.

September was a busy month for our congregation. Thirteen young people were received by baptism on Sept. 7, making a total of 16 received by baptism and 19 by letter within the last year. On Sept. 14 our Sunday school was reorganized and Jacob Spangler was chosen Asst. Supt.; Jonas Zehr, Supt.; and Kenneth Brenneman, Jr. Supt.

In June our congregation was strengthened by having a series of revival meetings conducted by Bro. B. Charles Hostetter of Virginia. We are looking forward in faith, expecting great things of our Lord. Pray for us that our testimony might be consistent with our profession.

We welcome anyone to worship and fellowship with us.

Oct. 1, 1952. Mrs. Valentine Nafziger.



**MORRISON, ILLINOIS**

(Morrison Congregation)

Dear HERALD Readers: We greet you in the Master's name. We have received many earthly and spiritual blessings from the Lord and we praise Him.

Bro. John M. Yoder, Parnell, Iowa, held meetings for us from Aug. 31 to Sept. 7, during which time we received spiritual food. One public confession was made.

On Sept. 28, our Sunday school was reorganized with Cecil Nice, Supt.; Lois Deter, Chor.; Hazel Nice, Sec.-Treas.; and Mary Nice, colporteur.

We are looking forward to our communion on Nov. 9 in charge of Bishop A. C. Good, Sterling, Ill.

Oct. 6, 1952.

Rachel Nice.

**FIELD NOTES (Continued)**

Instructors for the Winter Bible School at Goshen College include Peter Wiebe, Paul M. Miller, Milton Brackbill, and George R. Brunk. Bro. Brunk will teach an evening class.

Representatives of state and district counseling groups met MCC officials in Chicago on Oct. 11 to discuss details of the emerging I-W program. The chairman was Bro. C. N. Hostetter, Grantham, Pa.

Seven persons, converts in the recent Brunk meetings, will be baptized at the Yellow Creek Church, Goshen, Ind., on Oct. 26.

Bro. Peter Wiebe and family, Goshen, Ind., are on a trip of ten days to Bro. Wiebe's former home in Manitoba.

The MYF of the Yellow Creek congregation, Goshen, Ind., sponsored a home conference Oct. 11-13.

Four persons were received into membership at Mellingers Church, Lancaster, Pa., three by baptism and one by transfer from another denomination.

New Testaments for the Woolwich Schools were dedicated in a service in St. Jacobs, Ont., on Oct. 5, with Orvis Kennedy, Dominion vice-president of the Gideons, speaking.

From the Olive Visitor, Elkhart, Ind.; "Would it not be possible for every member to be in his seat in silent meditation on God by 9:25 each Sunday? A good way to accomplish this is to aim to be at church by 9:15."

The Bible Department of Hesston College is conducting an evangelism workshop at Hutchinson, Kans., Oct. 21-24. The church and mission home there will be used as the center for these activities. Bro. Clayton Beyler is director with Bro. Milo Kauffman and others assisting.

Three persons were baptized at the Mt. Pleasant Church, Continental, Ohio, on Sept. 28. On Oct. 5 three more were baptized, two were received by letter, and one was restored to church fellowship. Bro. E. B. Frey officiated.

Bro. Paul Shank, Sales Manager at the Publishing House, attended a seminar held by the Methods Engineering Council in Pittsburgh, Oct. 13-18.

Sunday evening services were conducted at Steelton, Pa., on Oct. 12, by a group from

the Risser congregation. Bro. Walter Oberholtzer brought the closing message.

The congregations from Greensburg and Protection, Kans., participated in a Sunday school conference at Perryton, Texas, on Oct. 12. Bro. Charles Schweitzer brought the morning message.

Change of address: Bro. and Sister Allen H. Erb, La Junta, Colo., to 595 East Sherman, Lebanon, Oreg.

Dedication services were held on Sept. 26 for the Weavertown Mennonite School, Bird-in-Hand, Pa.

A Home and Church Institute conference was held at Kitchener, Ont., Oct. 18-20, with H. Clair Amstutz, Goshen, Ind., and I. W. Redekopp, Winnipeg, Man., as instructors.

The MYF of the First Mennonite Church, Colorado Springs, Colo., entertained the freshman nursing class from La Junta at a dinner on Oct. 3. A church fellowship dinner was held on Sunday noon as they spent the week end as guests of the congregation.

Bro. Paul M. Yoder, Harper, Kans., is conducting singing classes at the First Mennonite Church, Colorado Springs, Oct. 8-19. Throughout the winter the work will continue in the capacity of a mixed chorus under the direction of Virgil Brenneman.

Bro. Leonard Haarer, St. Jacobs, Ont., brought the message at the Thanksgiving service of the Elmira Mennonite Church, Elmira, Ont., Oct. 13.

Bro. Lawrence Burkholder, Goshen, Ind., spoke at YPM, Lititz, Pa., on the subject "Over the Hump," Oct. 19.

Sunday School Conference, Allensville Mennonite Church, Allensville, Pa., Oct. 18, 19. The instructors were Paul M. Lederach, Scottdale, Pa., and Paul Bender, Grantsville, Md.

Over the week end of Oct. 12 Bros. John L. Horst, Scottdale, Pa., and Sanford G. Shetler, Hollsopple, Pa., visited a group of brethren and sisters who are worshipping in a hall in the Georgetown area of Washington, D.C. Pursuant to an action of the Southwestern Pennsylvania Conference, negotiations are under way to admit this group into this conference fellowship.

Bro. Woodrow Fisher, on the afternoon of Oct. 12, was ordained to the office of deacon for the Schellsburg congregation in Bedford County, Pa., of which Charles Shetler is pastor. Harry C. Blough and A. J. Metzler officiated.

The Pinto congregation, near Cumberland, Md., received a report of the Fifth Mennonite World Conference and the visit to the European Mennonite churches from their conference delegate A. J. Metzler, in the evening of Oct. 12.

Revival meetings at the Bethel Church, Fulton County, Pa., in charge of Harry Y. Shetler, closed on Oct. 8 with five confessions and three reconsecrations.

The Franconia, Pa., Mennonite Conference approved and adopted the proposed Constitution for a Church High School on Oct. 2.

Change of address: Orrie D. Yoder, 722 S.E. 16th Ave., Portland, Oreg., to 1032 Grant Ave., Del Paso Heights, Calif.

The Rocky Mountain Mennonite Camp Association has called October work month

for the development of the camp site near Divide, Colo. Men are needed to work this fall so that the camp will be ready for camping next summer.

A radio-singing quartet from Ft. Wayne, Ind., gave a program at the Maple Grove Church, Gulliver, Mich., on Oct. 19.

**Visiting Speakers**

Sept. 28: S. C. Yoder at East Goshen, Goshen, Ind.; Elmer Moyer, Souderton, Pa., at Perkaspie, Pa.

Oct. 5: Sam P. Schrock, Molalla, Oreg., at Hutchinson, Kans.; Wayne Kratz, Souderton, Pa., at Perkaspie, Pa., in the evening.

Oct. 12: Stanley Shenk, West Liberty, Ohio, at Perkaspie, Pa.; William G. Detweiler, Orrville, Ohio, at Marietta, Pa.; Rudy L. Stauffer, Orrville, Ohio, at Mt. Gilead, Ohio; Marion Berg, Dalton, Ohio, at Warneke Chapel, Ohio.

**Evangelistic Meetings**

Brunk Bros. evangelistic party at Morgantown, Pa., Oct. 19-Nov. 9. C. J. Ramer, Duchess, Alta., at Hutchinson, Kans., Nov. 2-9. Milton G. Brackbill, Paoli, Pa., at Olive, Elkhart, Ind., Jan. 2-11. Raymond Kramer, Meadville, Pa., at Rockton, Pa., Oct. 23-Nov. 2. William Jennings, Knoxville, Tenn., at East Bethel, Stuarts Draft, Va., beginning Oct. 23. William Martin, Menges Mills, Pa., at Lichty, East Earl, Pa., Oct. 19-26. Donald Lauver, Oakland Mills, Pa., at Churchtown, Narvon, Pa., Nov. 2-9. Amos Sauder, Ephrata, Pa., at Hernley, Manheim, Pa., Nov. 9-23. Benjamin F. Weaver, East Earl, Pa., at Hershey, York Co., Pa., Oct. 27-Nov. 2. M. S. Stoltzfus, Gap, Pa., at Rossmere, Lancaster, Pa., Oct. 19-29. C. J. Ramer, Duchess, Alberta, at Hutchinson, Kans.

**Announcements**

Inspirational song service, Erisman Church, Manheim, Pa., at 7:30, Oct. 26. Sisters Ruth and Rhoda Ressler will speak on their experiences in Japan at the First Mennonite Church, Johnstown, Pa., on the morning of Oct. 26. J. Ross Goodall, director of the House of Friendship, Kitchener, Ont., is making a tour through a number of Illinois churches and will be at Waldo, Flanagan, Ill., on Oct. 26. Six weeks' special Bible term will be conducted at Lancaster Mennonite School beginning Jan. 12. Christian Workers Conference at the Central Mennonite Church, Archbold, Ohio, Oct. 24, 25. All-day Bible meeting at the Hershey Mennonite Church, York Co., Pa., Saturday evening and Sunday, Oct. 25, 26, with David High, Noah Hershey, Jr., and Benjamin F. Weaver as instructors. MYF meeting to be held at Millersville Mennonite Church, Millersville, Pa., Oct. 25, 7:30 p.m. John W. Hess will speak on "Christian Responsibility to Our Government." Bro. R. R. Smucker will give illustrated talks on India at Otelia, Pa., Nov. 5-9. A Teachers Training Course will be conducted by Bro. Paul Roth, Masontown, Pa., at the Pinto Mennonite Church, Pinto, Md., from Nov. 17-28.

No nation can survive apart from the grace of God.—Kagawa.



**MENNONITE CHURCH (Continued)**

ought to be—" He clearly states: "Ye are the salt . . . the light." History has verified the truth of these words. Whenever the church has gone in genuine faith and consecration it has been a power symbolized by salt and light. (2) With this statement of fact our Lord also indicates an outline of general working orders upon which the entire following Sermon on the Mount is based. These working orders are suggested in the word pictures of salt and light.

Salt and light—what does this mean? Salt has as its chief quality the ability to hold back the rotting process in the realm of nature. It works from within; it is placed into the substance upon which it is to exert its influence. Then slowly, silently, yet unmistakably it begins its work. It begins to spread itself throughout the substance until the whole becomes salted. And in the very act of salt in the whole it sets up a resistance against the rotting process which continually seeks to attack the whole. Salt works from within; it silently spreads through the whole; it is an agency to hold back the rotting process. This symbol Jesus used as He said, "Ye are the salt of the earth."

The figure of light is a contrasting symbol. Light has as its primary function the dispelling of darkness. While salt holds back, light pushes back. It is aggressive; it bursts forth in an open visible brilliance which is visible to all. It has an inevitable power; wherever light shines forth, be it ever so dim, darkness must fade away.

These two symbols Jesus used as He spoke to His early disciples. They were the working orders upon which all of His further commands rested.

Herein lies the great challenge to the Mennonite Church. As "nachfolger Christi" we dare not separate the two; our effective response to the challenge of the present hour will be determined largely by the manner in which we learn to become both salt and light.

Throughout the years and even now we are a part of the larger whole; we belong to that body of Christ which had its beginnings in the early apostolic church. We must never lose sight of this fact. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body" (I Cor. 12:15)? The Mennonite Church is a distinct group of believers and therefore throughout the years we have kept ourselves aloof. There has been value in this. There is a doctrine of separation which underlies the teachings of the entire Scripture. Yet the fact remains, even as a particular group, we are not the whole of the body; we cannot rightfully cut ourselves off from the whole.

But this very fact that we are a part of the whole brings with it an opportunity; we may spread our influence from within as salt in the figure used by Jesus. Through our personal contact within the

whole we may be effective in holding back the rotting process which continually seeks to attack even the Christian Church. This "salting of the whole" can be accomplished only through personal contact. Once that contact is broken the spread of influence is halted. While this thought raises many questions as to the extent to which we should co-operate and work with other branches of the Christian Church, this much is clear: We cannot rightfully withdraw and sever our connections. That is especially true at a time such as this when Christendom confused in its own positions, is seeking direction and purpose.

On the other hand, there comes also the challenge to be found as light which shines forth in the presence of darkness; while salt works from within, light becomes effective only as it is placed on a candlestick in the open. Throughout the centuries Mennonitism has been prone to withdraw itself within its own shell, content to hold its truth within its own ranks. There have been times when we have forgotten the words of Jesus, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "Too often we have timidly kept silent; in fact, we have even gloried in our silence. Our sense of trusteeship must be awakened or reawakened. We must all be made to feel deeply the obligation not only to live the truth—but to declare this truth and to propagate this message" (C. N. Hostetter, Jr., Messiah College, Grantham, Pa.). Somewhere within the ranks of Christendom there must be a voice which refuses to be silenced, which openly challenges the church at large to a new loyalty to Christ and His way of life. That voice can hardly be expected from without; it must sound forth the walk of the church.

This is the challenge which comes to the Mennonite Church. The primary task of the church is to be a witness. "Ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" (Acts 1:8). Today that witness again must begin at Jerusalem, the seat of the church of Christ. That witness must be clear; it must be rooted in the Scriptures, spiritual in its emphasis and outreach in its influence upon every phase of life. This is the challenge which confronts us in the present hour.

The place of the Mennonite Church in world Christendom—What is it? It is that of truly becoming the salt of the earth and the light of the world. We have a distinct contribution; the hour of advantage is now upon us. God give us grace that we may be found true to our trust.

Mountain Lake, Minn.

If thou wilt know or learn any thing profitably, love to be unknown, and to be esteemed as naught.

—Thomas à Kempis.

**OUR SCHOOLS (Continued)**

tain its objectives. In turn one of the objectives of most educational programs is to enable the growing person to adapt himself to the culture in which he is to live.

A basic question therefore arises as to the relationship of Christian education to culture. The answer which is given to this question will be determined to a large extent by one's interpretation of the nature of the Christian life. If the Christian life is primarily a religious experience with God which affects his future destiny but is unrelated to the common life of man, then the Christian educator can ignore the cultural scene as being of no concern to him. It is the conviction of the writer of this paper, however, that Christianity is essentially a life lived under the Lordship of the living Christ. Since "Christ is Lord" of culture also, the true disciple must make articulate in all of his cultural activities the meaning of his central conviction that "Christ is Lord." Christian education, therefore, has the responsibility of using cultural materials and cultural activities for the development and maturing of "free men in Christ."

As Christian education approaches the culture of a given community and attempts to use it in the forming of "free men in Christ," that culture comes under the judgment of Christ as Lord. On the other hand, this conviction that "Christ is Lord" becomes a dynamic and creative influence in the cultural life of an individual and community. If a given culture has had little or no influence from Christianity, there will be a conflict between the culture of the Christian community and that of the larger society. The task of Christian education in such a situation is to make the Lordship of Christ such a dynamic influence that it will modify the cultural practices of the Christian community and may eventually have its influence on the larger society. This is a difficult task. The educator is working against powerful influences and must produce personalities who are willing to be nonconformists.

If the culture of a society has been influenced by Christianity, the Christian educator has certain advantages. The culture may provide the presuppositions and assumptions with which he then works. Even here, however, the educator must remember that even a culture with a Christian tradition is under the judgment of Christ as Lord. Furthermore, a culture may have the label of being Christian and yet not truly be subject to Christ the living Lord. The Christian educator is tempted to accept uncritically the cultural patterns of a society which has a Christian or quasi-Christian tradition rather than to bring the cultural activities and materials under the Lordship of Christ and then use them or modify them in the process of forming "free men in Christ."

The culture of a people is a medium



of education. It is a resource which must be used in Christian education. However, it should be used discriminately. The Christian has his commission to create and participate in culture from God the Creator. His cultural activity is to be carried on under the Lordship of Christ his Redeemer. In a society in which there are Christians and non-Christians, the purposes and norms of their cultural activity will conflict. Therefore the Christian educator must collect those cultural activities and materials which will contribute to the forming of "free men in Christ" and must direct Christians in bringing all of their cultural activities under the Lordship of Christ.

Goshen, Ind.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Baker.**—To Earl H., Jr., and Dolores (Wolfer) Baker, Harrisburg, Oreg., a first child, a son, Rodney Earl, Sept. 24, 1952.

**Bechtold.**—To Jay M. and Ruth (Longenecker) Bechtold, Elizabethtown, Pa., a third child, a daughter, Marian Elaine, Sept. 23, 1952.

**Birkey.**—To Wilbur and Viola (Zehr) Birkey, Foosland, Ill., a daughter, Tamara Kay, Sept. 3, 1952.

**Bontrager.**—To Kenneth and Amy (Bontrager) Bontrager, Yoder, Kans., a third son, Kenneth Eugene, July 30, 1952.

**Brilhart.**—To Earle and Marnetta (Yake) Brilhart, Scottdale, Pa., a first child, a son, Theodore Charles, Oct. 7, 1952.

**Brubaker.**—To Floyd E. and Ruth (Weaver) Brubaker, Wadsworth, Ohio, a fourth child, a daughter, Nina Kay, Sept. 27, 1952.

**Burkhart.**—To Eugene and Eileen (Wood) Burkhardt, Waterloo, Ont., a daughter, Colleen Louise, Sept. 13, 1952.

**Deter.**—To William D. and Mary Louise (Zigler) Deter, Sterling, Ill., a second child, a daughter, Valory Lou, Sept. 8, 1952.

**Ebersole.**—To J. Delmar and Anna Ruth (Moyer) Ebersole, Thomasville, Pa., a second child, a daughter, Karen Jean, Oct. 3, 1952.

**Erb.**—To Arlan and Marion (Nofziger) Erb, Millbank, Ont., a first child, a son, Duane Samuel, Aug. 17, 1952.

**Erb.**—To Howard S. and Nora (Landis) Erb, East Petersburg, Pa., a daughter, Ruth Anne, July 29, 1952.

**Gascho.**—To Harry and Elva (Newswanger) Gascho, Wood River, Nebr., a son, Luke Allen, Oct. 4, 1952.

**Gingrich.**—To Victor and Audrey (Boshart) Gingrich, Waterloo, Ont., a son, Ronald Victor, Aug. 1, 1952.

**Greiman.**—To Loyd and Lillie (Borntreger) Greiman, Intake, Mont., a third son, Lee Michael, Aug. 25, 1952.

**Hallman.**—To Lyle and Dorothy (Gross) Hallman, Kitchener, Ont., a daughter, Susan Joy, Oct. 2, 1952.

**Harder.**—To Albert and Bessie (Zimmerly) Harder, Mt. Lake, Minn., a second daughter, Rachel Joyce, Oct. 2, 1952.

**Harter.**—To Wayne and Helen (Pletcher) Harter, Wakarusa, Ind., a first child, a daughter, Coleen Rae, Sept. 22, 1952.

**Hershberger.**—To John E. and Anna Mae (Sommers) Hershberger, Uniontown, Ohio, a son, Timothy Paul, Aug. 25, 1952.

**Hess.**—To Christian M. and Edna (Harnish) Hess, Pequea, Pa., a ninth child, a daughter, Edna Lois, Aug. 4, 1952.

**Hostetler.**—To Clarence and Nellie (Eigsti)

Hostetler, Washburn, Ill., a son, Richard Dale, Aug. 24, 1952.

**Hostetler.**—To Sollie D. and Anna M. (Yoder) Hostetler, Belleville, Pa., a first child, a son, Raymond S., Aug. 26, 1952.

**Kennell.**—To Ben and Edith (Hostetler) Kennell, Washburn, Ill., a daughter, Rachel Viola, Aug. 7, 1952.

**King.**—To Paul L. and Pauline (Yoder) King, Troutville, Pa., twin sons, James Reuben and John Robert, (2 brothers, one sister), Oct. 4, 1952.

**Kropf.**—To Victor J. and Alta Fern (Hochstedler) Kropf, Wellman, Iowa, a third child, a daughter, Carrie June, Sept. 28, 1952.

**Lauver.**—To Raymond C. and Kathryn (Apple) Lauver, Mifflintown, Pa., a fourth daughter, Rachel Marie, Sept. 24, 1952.

**Leinbach.**—To Lloyd and Gladys (Stichter) Leinbach, Goshen, Ind., a daughter, Ruth Marie, Sept. 24, 1952.

**Martens.**—To John and Dorothy (Swartley) Martens, Danboro, Pa., a first child, a daughter, Joan Eileen, Aug. 22, 1952.

**Martin.**—To Clare and Ellen (Burkhart) Martin, Waterloo, Ont., a daughter, Brenda Lucille, Aug. 30, 1952.

**Martin.**—To Nelson and Naomi (Kuhns) Martin, Greencastle, Pa., a daughter, Freda Faye, Sept. 8, 1952.

**Miller.**—To Mahlon N. and Minnie (Martin) Miller, Hershey, Pa., a first child, a daughter, Donna Joy, Oct. 1, 1952.

**Mishler.**—To Paul and Evelyn (Miller) Mishler, Shipshewana, Ind., a son, Steven Paul, Oct. 2, 1952.

**Rediger.**—To Dale and Lu (Runstead) Rediger, Miller, S. Dak., a daughter, Kathryn Ann, Aug. 11, 1952.

**Shetler.**—To Eldon and Lois (Roth) Shetler, Ariel, Wash., a first child, a son, Forrest Yale, Aug. 7, 1952.

**Smoker.**—To Alvin G. and Esta Lois (Leaman) Smoker, Paradise, Pa., a first child, a daughter, Judy Lou, Sept. 29, 1952.

**Steiner.**—To Truman and Eva (Eberly) Steiner, Orrville, Ohio, a third child, a son, Ray William, Sept. 28, 1952.

**Swartzendruber.**—To Edwin and Lucille (Roth) Swartzendruber, Mt. Pleasant, Iowa, a second daughter, Donna Jean, Oct. 5, 1952.

**Swartzendruber.**—To Frederick and Dolce (Bell) Swartzendruber, Goodrich, Mich., a third child, a son, Galen Paul, Sept. 20, 1952.

**Wenger.**—To Howard and Miriam (Yoder) Wenger, Goshen, Ind., a second son, Roy Frederick, Oct. 5, 1952.

**Willems.**—To Aaron and Mary (Zimmerman) Willems, Protection, Kans., a third son, Brian Kent, Aug. 24, 1952.

**Yost.**—To Melvin and Janet (Cutrell) Yost, Littleton, Colo., a second child, a daughter, Christine Frances, Oct. 3, 1952.

**Yost.**—To R. John and Verna (Stoltzfus) Yost, Narvon, Pa., a seventh son, Vernon Charles, Sept. 29, 1952.

sisters (Ruth, Naomi, and Orpha—Mrs. Paul Huber, Goshen, Ind.). Burial was made in Des Moines, Iowa.

**Christner.**—Elmer Joseph, son of David and Caroline (Borkholder) Christner, was born at Corfu, N.Y., Aug. 29, 1938; passed away at the Northern Indiana Children's Hospital, South Bend, Sept. 18, 1952; aged 14 y. 20 d. On the evening of Sept. 14, after having attended church services, he became ill with polio. He is survived by his parents, 2 brothers (Jonas, Fort Wayne, Ind.; and John, at home), 3 sisters (Edna, Viola, and Freida, all at home), one grandmother, and a number of other relatives and friends. Funeral services were held at the Griner Church, Middlebury, Ind., Sept. 21, in charge of John J. S. Yoder, Clarence Yoder, and Samuel T. Eash. Burial was made in the Clinton Union Chapel Cemetery, Goshen, Ind.

**Eckert.**—Joan Louise and Judy Lynn, twin daughters of Richard S. and Ruth (Zimmerman) Eckert, Ephrata, Pa., were stillborn, Aug. 27, 1952. They are survived by their parents and brother (Charles). Interment was made in the Hinkletown Mennonite Cemetery.

**Geiger.**—Elizabeth, daughter of John J. and Anna (Tschantz) Lehman, was born near Apple Creek, Ohio, Sept. 18, 1872; passed away as the result of bronchial pneumonia, Sept. 13, 1952; aged 79 y. 11 m. 25 d. She became a Christian early in life and united with the Mennonite Church, being a faithful member of the Kidron Mennonite Church, where she attended as long as health permitted. She will be remembered as a devoted mother. On Nov. 10, 1898, she was united in marriage to John Geiger who preceded her in death in 1948. She was also preceded in death by 3 sons, 3 brothers, and 3 sisters. Surviving are one son (Adam, Apple Creek, Ohio), 4 daughters (Lydia, at home; Rosena, Massillon, Ohio; Emma—Mrs. Clyde Bixler, Lakeland, Ohio; and Bertha—Mrs. Lester Schaller, Orrville, Ohio), 6 grandchildren, 4 great-grandchildren, one sister (Anna—Mrs. Louis Burkhalter, Apple Creek, Ohio), and 2 brothers (John, Richfield, Wash.; and Noah J., Orrville, Ohio). Funeral services were held at the Kidron Mennonite Church by Reuben Hofstetter, Allen Bixler, and Isaac Zuercher, with burial in the adjoining cemetery.

**Kanagy.**—Margaret Elizabeth, daughter of David and Annie (Reesor) Brown, was born in Pickering Township, Ont., Aug. 13, 1883; passed away Aug. 27, 1952; aged 69 y. 14 d. In her late teens she accepted Christ as her Saviour and united with the Mennonite church at Markham. On June 29, 1916, she was united in marriage to Simon Menno Kanagy, pastor at Toronto Danforth Church and bishop in Chicago and at Wanner Church. She was a devoted member throughout her active years in mission work and in church work with her husband. The recent years of her affliction were spent at Braeside Home, Preston; Bethesda Mennonite Home, Vineland; and several days at a Woodstock Hospital where she passed peacefully to her reward. She is survived by three nieces. She was preceded in death by her parents, her husband, and 2 brothers (Oscar, of Saskatchewan, and Wade, Markham, Ont.). Funeral and burial was at the Wanner Church, Hespeler, Ont., Aug. 30, in charge of Merle Shantz, assisted by S. F. Coffman, C. F. Derstine, H. D. Groh, and J. W. Witmer.

**Miller.**—Jonas B., son of the late Bishop Joel J. and Savilla (Beachy) Miller, was born at Grantsville, Md., Dec. 10, 1870; passed away at his home near Grantsville, Md., Sept. 20, 1952; aged 81 y. 9 m. 10 d. In his youth he accepted Christ as his Saviour and became a member of the Amish Mennonite Church. On Oct. 5, 1893, he was united in marriage to Barbara Swartzendruber who passed away in 1923. He was ordained to the ministry by his father on May 30, 1897, and his last sermon was preached on June 3, 1951. He served as editor of the English part of the *Herold der Wahrheit* from 1917 to the end of 1948, giving much time and effort to this work. He was one of the few remaining ministers of the Cons. A.M. Conf. who had been ordained previous to the time of the organization of the conference in 1910. He participated

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brenneman.**—Jesse L., son of Laura and the late Timothy Brenneman, and grandson of Daniel and Susan Brenneman, was born in Elkhart Co., Ind., Aug. 26, 1886; passed away at his home in Des Moines, Iowa, July 9, 1952; aged 65 y. 10 m. 14 d. He was a member of the Brenneman Memorial Church, Goshen, Ind. He graduated from Goshen High School, Goshen College, and Chicago University with a B.S. degree. He taught a number of years and then was graduated from the University of Wisconsin. After a period of time spent as a conscientious objector he again taught in college. He was also author of several books. Surviving are his wife (Nancy Nysewander Brenneman), 3 daughters, one granddaughter, mother, and 3



largely in the programs of the conference and Church history was of special interest to him. He had not been very well several years and almost a year ago he was confined to his bed because of Bright's disease and remained there until his death. Surviving are 7 daughters (Alma—Mrs. Allen Maust, Grantsville, Md.; Verna—Mrs. Harvey Maust, Meyersdale, Pa.; Annie—Mrs. Lee Scheffel, Salisbury, Pa.; Mabel—Mrs. Ervin J. Yoder, Meyersdale, Pa.; Edna—Mrs. Alvin Maust, Meyersdale, Pa.; Catharine, at home; and Rhoda—Mrs. Elmer Maust, Grantsville, Md.), 4 sons (Evan J., Meyersdale, Pa.; Floyd J., Grantsville, Md.; Ivan J., Grantsville, Md.; and Harvey, Dudelange, Luxembourg), 2 brothers (Alvin J., Kent, Ohio; and Milton B., Grantsville, Md.), and 2 sisters (Mary—Mrs. Lewis Schrock, Sarasota, Fla.; and Mrs. Annie Yoder, Grantsville, Md.). Besides his wife, he was also preceded in death by a son, his parents, one brother and 3 sisters. Funeral services were held at the Maple Glen Church, Grantsville, Md., Sept. 23, with Mark Peachey in charge, E. G. Swartzendruber preaching the sermon, assisted by Emanuel Peachey, C. W. Bender, John L. Mast, and Simon Beachy.

**Osborne.**—Malvena Sue, daughter of Ralph and Doris (Hostetler) Osborne, was born April 13, 1949; passed away Sept. 27, 1952, as the result of neuroblastoma; aged 3 y. 5 m. 14 d. She bore her severe suffering patiently and cheerfully and sang a great deal. She is survived by her parents, one sister (Verbata), 3 brothers (Doyle, Leon, and Virgil), four grandparents, and many uncles, aunts, and cousins. Funeral services were held at the Howard-Miami Church, Amboy, Ind., Sept. 30, in charge of the local ministry, with burial in the Mast Cemetery.

**Pletcher.**—Maud M., daughter of Jacob C. and Martha (Nusbaum) Hershberger, was born near Middlebury, Ind., June 5, 1884; passed away Sept. 20, 1952; aged 68 y. 3 m. 15 d. When she was twelve years old she accepted Christ as her Saviour and joined the Clinton Brick Mennonite Church, Goshen, Ind., where she served faithfully until her death. On Thanksgiving Day 1906 she was united in marriage to Amsa Pletcher. To this union were born 3 daughters (Freda, Ruth, and Martha, all of Goshen, Ind.), and 3 sons (Walter V., and Ralph, both of Goshen; and Wayne J., Elkhart, Ind.). She is also survived by 6 grandchildren, 2 brothers (Lloyd, Wakarusa, Ind.; and Freed, Middlebury, Ind.), and one sister (Grace—Mrs. Vernon Kurtz, Goshen, Ind.). Her husband preceded her in death in 1944. Funeral services were held Sept. 22 at the Clinton Brick Church by Amsa Kauffman and Samuel Miller. Interment was made in the Forest Grove Cemetery.

**Witmer.**—Sylvia May, daughter of Joseph and Sarah (Richard) Witmer, was born near Leo, Ind., Oct. 26, 1899; passed away at the Detwiler Memorial Hospital, Wauseon, Ohio, Sept. 28, 1952; aged 52 y. 11 m. 2 d. In her early youth she accepted Christ as her Saviour and united with the Leo Mennonite Church, later transferring her membership to the Central Mennonite Church near Archbold, Ohio. Her life was a worthy contribution to her church by her consistent Christian life and testimony. Since the death of her father in 1936 she made her home in Wauseon, Ohio, with her uncle and aunt, the late Mr. and Mrs. C. S. Liechty, but the last year and a half she lived in her own home. She is survived by 2 aunts (Mrs. Elizabeth Witmer, Grabbill, Ind.; and Mrs. Lydia Oesch, Ft. Wayne, Ind.) and many other relatives and friends. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, in charge of Henry Wyse and E. B. Frey, and at the Leo Mennonite Church, Leo, Ind., in charge of S. J. Miller and Henry Wyse. Burial was made in the Leo Cemetery.

**Yousey.**—Douglas Ray, son of Floyd and Verda (Klinglesmith) Yousey, Lockport, N.Y., was born Sept. 27, 1949; passed away at Lockport City Hospital as a result of injuries received in a farm accident the day before, Aug. 29, 1952; aged 2 y. 11 m. 2 d. He is survived by his parents, one sister (Virginia Irene), grandparents, and many uncles, aunts, and cousins. Funeral services were conducted at Clarence Center Mennonite Church by D. Edward Diener and Lewis Teague. Interment was made in the Good Cemetery.

## Becoming Parents

By H. Clair Amstutz, M.D.

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## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Beachy—King.**—Mahlon Beachy and Dorothy King, both of Uniontown, Ohio, by Roman H. Miller Sept. 14, 1952.

**Beckler—Unternahrer.**—Delmar Beckler, Albany, Oreg., and Mildred Unternahrer, Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich at the church Sept. 21, 1952.

**Echelberger—Oyer.**—John Echelberger, Shickley, Nebr., and Leta Oyer, Gibson City, Ill., by Howard J. Zehr, assisted by Harold Zehr at the East Bend Mennonite Church, Fisher, Ill., Sept. 5, 1952.

**Gehman—Moyer.**—Roland Gehman, Hereford congregation, Bally, Pa., and Doris Moyer, Perkiomenville congregation, by Jacob M. Moyer at the Souderton Mennonite Church, Souderton, Pa., Sept. 27, 1952.

**Graber—Long.**—Elwood Graber, Stryker, Ohio, and Joyce Long, Sterling, Ill., by Robert Keller, assisted by Paul Friesen at the West Sterling Mennonite Church Sept. 6, 1952.

**Hege—Martin.**—Adam Hege, Marion, Pa., and Violet Martin, Waynesboro, Pa., by Clarence Horst at the home of the bride Aug. 9, 1952.

**Kauffman—Unternahrer.**—Joe Kauffman, of Montana, and Ruth Unternahrer, Wayland, Iowa, by Willard Leichty at the Sugar Creek church Sept. 9, 1952.

**Longenecker—Snively.**—Martin M. Longenecker, Strickler congregation, and Miriam W. Snively, Hammer Creek congregation, by Amos S. Horst at the Hammer Creek Church, Lititz, Pa., Aug. 16, 1952.

**Lutz—Kolb.**—James C. Lutz, Elizabethtown, Pa., and Shirley M. Kolb, Pottstown, Pa., by

Clarence E. Lutz and Elmer G. Kolb at the Pottstown Mennonite Church Sept. 27, 1952.

**Martin—Good.**—Richard B. Martin, Metzlers congregation, and Marian Good, E. Petersburg (Pa.) congregation, by Henry E. Lutz at the home of the bride Oct. 11, 1952.

**Mast—Ruth.**—Donald Mast, Maple Grove congregation, and Eunice Ruth, Finland Mission (Pa.), by John Ruth, brother of the bride, Sept. 6, 1952.

**Miller—Sommers.**—Maynard J. Miller and Ruth Sommers, both of Hartville, Ohio, by Roman H. Miller July 19, 1952.

**Nauraine—Yoder.**—Joseph Nauraine, Chicago, Ill., and Tillie Yoder, Sugarcreek, Ohio, by John Yoder, brother of the bride, at the Farmertown Mennonite Church Aug. 24, 1952.

**Nissley—Bauman.**—Hiram W. Nissley, Kauffman congregation, and Mary C. Bauman, Hess congregation, Lititz, Pa., by Amos S. Horst at the Hess Mennonite Church Sept. 6, 1952.

**Roth—Roth.**—Donald Roth and Aldine Roth, both of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich at the Sugar Creek Mennonite Church Oct. 5, 1952.

**Schloneger—Rymer.**—David Schloneger and Grace Rymer, both of the Beech congregation, Louisville, Ohio, by O. N. Johns at the home of the officiating bishop Sept. 27, 1952.

**Schmucker—Mischler.**—Leon Schmucker and Joyce Mischler by Ezra B. Yordy at the Roanoke Mennonite Church, Eureka, Ill., June 24, 1952.

**Sutter—Beck.**—Omar Sutter, Sarasota, Fla., and Donna Beck, Pettisville, Ohio, by T. H. Brenneman at the West Clinton Mennonite Church, Pettisville, Ohio, Aug. 17, 1952.

**Yoder—Stutzman.**—Cloyd Yoder, Meyersdale, Pa., and Mary Edna Stutzman, Beach City, Ohio, by Daniel Kauffman, uncle of the bride, assisted by David L. Stutzman, father of the bride, at the Pleasant View Conservative Church Sept. 14, 1952.

**Yoder—Ryan.**—Paul L. Yoder, Bremen, Ind., and Velma L. Ryan, Pueblo, Colo., by Marcus Bishop at the Pueblo Mennonite Church Sept. 7, 1952.



## ITEMS and COMMENTS

More than \$25,000,000 has been sent in the past four years by the United States government to defray shipping costs for relief packages sent abroad by religious and other voluntary agencies. Under the law, if the donors deliver the relief supplies to ports, the government will pay overseas transportation costs. This is designed to encourage voluntary efforts, and evidently it has succeeded in its purpose.

\* \* \*

Under West German law church marriages are permitted only after civil rights are performed before a registrar. Clergymen are subject to fines or imprisonment if they perform religious marriage ceremonies for a couple not already wed by a registrar. A conference of theologians and political and social leaders recently adopted resolutions asking the repeal of this compulsory civil marriage law.

\* \* \*

The president of the Associated Church Press directed a question to the two leading candidates for presidency in the United States asking them their attitude on the matter of an ambassadorship to the Vatican. Both General Eisenhower and Governor Stevenson replied to the effect that they did not favor the appointment of an ambassador to the Vatican. Eisenhower said before recommending a change in the existing policies he would want the benefit of the opinion of the people expressed through their representatives. Stevenson was a bit more explicit, saying that he considered the appointment of an ambassador to the Vatican highly incompatible with the theory of the separation of the church and state. He went on to say that he did not see that there is any great disadvantage in the system that existed previously with a special representative of the president at the Vatican.

\* \* \*

The ministry of foreign affairs and religious cults has suspended two Protestant ministers in Buenos Aires for alleged attacks on the Peron administration.

\* \* \*

General Mohammed Naguib, Egypt's new premier, has called for complete equality of persons of all religious faiths in his predominantly Moslem country. In a mass meeting of his officers he said, "Make no distinction between the various classes and the various elements of the nation. I don't want you to say: this one is a Moslem, this one is a Copt, and this one is a Jew. We are all Egyptians and consequently we should all be equal." The general followed up his statement with visits to Jewish, Roman Catholic, Greek Catholic, and Coptic hospitals. On Yom Kippur, the Jewish Day of Atonement, he visited the Grand Temple and expressed his best wishes to the Grand Rabbi. Egypt still considers herself technically at war with Israel, which is the position of the Arab League.

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This was the first time an Egyptian premier had attended a Jewish religious ceremony since the Palestine war. Any sign of tolerance in that tense part of the world is good news.

\* \* \*

The religious bodies of the United States had 88,673,005 adherents at the end of 1951, an increase of 1,842,515 over the previous year. This is a growth of 2% compared to the estimated increase in population of 1.7%. Between 1940 and 1950 church membership increased 34%, population 15%. Church members now constitute 58% of the population compared with 49% in 1940 and 47% in 1930. Church membership grew 22 million during the 1940's and only 5 million during the 1930's. Protestant and Roman Catholic groups each reflected a general gain of 2% in 1950. For more than 50 years these two religious groups have developed in about the same relation to one another. Numerically Protestants constitute the larger group with

52,000,000, nearly twice that of the Roman Catholics, who number 29,000,000. Judaism is third with 5,000,000. While there are 252 religious groups in the country, 98% of the membership is concentrated in 70 groups. The Methodist Church is first with over 9,000,000, followed by the Southern Baptist Convention with 7,373,000. The National Baptist Convention is third with 4,467,000.

\* \* \*

A total of \$441,650 will be distributed among 159 mission colonies in 40 countries in five continents by the American Leprosy Mission during the coming year. Almost \$300,000 of this will be to buy food, clothing, and other essentials for leprosy patients and to pay salaries of missionary doctors, nurses, and superintendents. Most of the remainder will go into construction of new institutions. American Leprosy Missions has been providing a combined program of medical, physical, and spiritual care to leprosy sufferers throughout the world since 1906.

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MENNONITE BIBLICAL SEMINARY



# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, OCTOBER 28, 1952

NUMBER 44

## The Peace of God

By Virgil Brenneman

(Radio Message, Univ. of Iowa Chapel of the Air)

*Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid. John 14:27.*

These words of the Master are found near the close of His farewell discourse to His disciples. He was giving this inner circle His last instructions and comfort. The final gift He gave to them was peace, defined in terms of Himself, "my peace." He gave it to the disciples in the very moment when it seemed farthest from Him. He had said only a few days before, "Now is my soul troubled" (John 12:27), and He was yet to experience even greater agony.

It is precisely in this context that His gift of peace is brought into sharper focus. His peace did not consist of freedom from turmoil and suffering, but of a calm, unchanging devotion to the will of God. Like the compass on a ship, which continuously points north, even in the fiercest storm, Jesus' mind was at rest because of His trust in the Father. Precisely for this reason He gave a different peace from that of the world. Jesus found inner peace in adherence to the will of God, even as He faced the cross.

After the war it was my privilege to meet a group of people who demonstrated in their experience just the kind of peace that Jesus had promised. For a number of months I helped in refugee work in Germany. We worked with thousands of fugitives from Soviet totalitarianism. Both German and Russian armies had moved over and devastated their homeland in south Russia, had robbed them of their crops and livestock, and ravished their women. Even in pre-war Russia many were forced into slave labor. Some had been exiled to Siberia. There were many widows of men who had been thus exiled. Nearly all the families had missing either husband or wife or both or some of the children. Very few families were intact. These people had lost everything we consider necessary for human happiness: freedom, homes, loved ones, security.

The particular group we worked with were largely fugitives for conscience sake.

They had suffered much in Russia as a Christian group. What a vast difference in their attitude toward life as contrasted to those who were not Christian! The Christian refugees were invincible; they had suffered much but remained unruffled. They possessed a tranquillity that inspired hope. In contrast to them were the non-Christian refugees, economic and political fugitives, people who had put their confidence in a regime that let them down or had organized their life around things, around economic security which no longer existed. These were selfish, grasping, taking things that didn't belong to them, suspicious, revengeful, blaming both God and man for their plight. Both groups had similar experiences of suffering, but their reaction to suffering was vastly different. The one group was without God and the resultant fortitude; the other group had the "peace of God which passeth all understanding."

You, too, have acquaintances who were forced to face some calamity—bankruptcy, the loss of a loved one, or the loss of health. You know some who faced their calamity with fortitude and sufficient inner resources to take up this business of living again with renewed purpose and vigor. They demonstrated a serenity beyond normal expectation. On the other hand, you know some who were destroyed for life: it was the end of their useful living. They gave themselves up to cynical hardness or to resigned despair. Perhaps you yourself have gone through a difficult experience and can understand these reactions.

The enduring peace that Jesus offers is not the same as the insecure peace that the world offers. The peace that the world offers has proved to be no peace at all. This is clearly evident in the way mental illness is on the increase, due to unresolved inner tensions. The current social upheaval and the insecurity of the times serve only to increase these inner tensions. There are still wars (in spite of the fact that there have been wars to end wars), but the Christian can have peace even in a world of war. Jesus offers us real peace—peace of soul, peace of mind and spirit—an inward peace; He offers us the fortitude to face reality with

confidence. He gives the kind of peace that can face conflict and still live.

Peace, as Jesus offered, is a direct consequence of right relation to God. There is no other peace, at least it has not yet been demonstrated. Peace is the exception rather than the rule among men, for there is something fundamentally wrong with human nature. The basic problem is not to be found in our relationship toward each other, but rather in our relationship toward God. There are three kinds of war in this world: one is between man and man, another is within man, and the third is between man and God, with man the aggressor. The first two are the result of the third, and until we have made peace with God we are not capable of having peace with ourselves or with others. Have you made peace with God, through faith in Jesus Christ? Are you one of His family, or still one of His foes? If you are not at peace with God, then you are just one of the many who are making this a world in which men are constantly crying: "Peace! Peace!" when there is no peace.

The peace of God is an undeviating devotion to God's will and confidence in His keeping power. This peace is not dependent on outer circumstances nor can it be shaken by the machinations of evil men. It means inner tranquillity because all is well with God and within. It provides the basis for peace with our fellow men, as well. The peace of God is attainable through the Christ who said, "Be of good cheer; I have overcome the world." Jesus was speaking to His disciples when He gave this parting gift of peace. That gift is for all who would truly be His disciples today. It is for you if you are willing to leave the insecurity of the world for the security of the Kingdom of God.

"Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid," is the promise of Jesus.

### Perfect Peace

BY MRS. GEORGE RENO

*To be close to God  
Throughout the day,  
Is to have perfect peace  
Along life's way.*

Akers, La.



Prince of Peace, control my will;  
 Bid this struggling heart be still;  
 Bid my fears and doubtings cease,  
 Hush my spirit into peace.

Thou hast bought me with Thy blood,  
 Opened wide the gate to God:  
 Peace I ask, but peace must be,  
 Lord, in being one with Thee.

May Thy will, not mine, be done;  
 May Thy will and mine be one;  
 Chase these doubtings from my heart,  
 Now Thy perfect peace impart.

Saviour, at Thy feet I fall,  
 Thou my life, my God, my all!  
 Let Thy happy servant be  
 One forevermore with Thee.

O God, our Father, Thou who hast  
 established Thyself in the hearts of many  
 and hast kept them by Thy power  
 through difficulties, we pray Thee that  
 Thou wouldst give us Thy peace. May  
 we trust in Thee for victory over evil  
 and for Thy eternal stability. May we  
 accept as our own Thy gift of peace  
 through Jesus Christ our Lord, Amen.

Iowa City, Iowa.

## The Loving Touch of the Lord

By EDWIN RAYMOND ANDERSON

Writing of Lawrence of Arabia, Gertrude Bell employed these suggestive words, "Everything that he touches, flowers." And if, perchance, you should behold the monument of Oliver Goldsmith in the sacred arches of Westminster Abbey, you would be struck by the adoring ascription, "He touched nothing which he did not adorn." So do men speak of their fellow beings, for the highest and the best which has lodged within them.

But a greater than Lawrence is ever present, and One before whom Goldsmith must shrink away into the humbled dust speaks of a more tremendous touching, which is traced in the blood of His cross, in the revelation of His infinite matchless grace, and in the exposition of a mercy which must forever stagger human measure. He is our ever blessed and adorable Lord and Saviour Jesus Christ. To Him be all the praise and all the glory for the touch which transforms from veriest depths to loftiest heights!

Beloved, is it not a wonderful thing that *He* has touched *us*? The hand of Calvary has been laid upon us, and we have been lifted from the miry clay, and

established upon the solid rock. There is a *new* song of praise upon our lips. Not "new stanzas added to an old song," but a brand-new song that sings of the sweetness and the strength of His splendid salvation.

"Everything that He touches, flowers." How more than true, as we contemplate the marvelous measures of that touching. And the contemplation is always meant to strike across the cords of our heart, in renewed love and praise and worship and adoration for His peerless Person and His perfect work.

He has touched these hearts of ours, and they have flowered from wickedness into worship.

He has touched these souls of ours, and they have flowered from death in sin, to abundant, everlasting life in Himself.

He has touched these eyes of ours. In time past they could see no beauty in Him for the earnest desire, but now He has become the Fairest of All, the One Altogether Lovely.

He has touched these ears of ours. Long since have they been deaf to His most holy entreaties, and to the sweet voice of the richest charms of His wooing grace. But now, the "woeful wax" has been removed, and we sing with dear Newton of old, "How sweet the name of Jesus sounds in a believer's ear!"

He has touched these tongues of ours. Oh, the shame for the ways in which we lashed our hatred and bitterness against Him, full of cursing and rebellion. But now that He has touched the tongue, there is the new testimony. We find the sweetest, most sacred use in the employment of His praises, and the sounding forth of notes that tell the marvel of surpassing grace.

He has touched these hands of ours. Too long have they caressed the things of sin, and clutched for the passing pleasures of this perishing planet. But now that He has touched them, they find their truest occupation in handling the things of the Lord, or laid with loving-kindness upon the shoulder of someone who so desperately needs to know this selfsame, transforming Lord.

He has touched these feet of ours. Even the very soles of our feet burn with the remembrance of pathways past, as the god of this world had us recklessly "on the run." But even these feet of ours are touched by Him, and there is the glory of the true "about face," as they seek His service. "They shall run and not be weary."

Beloved, this will forever be the marvel of the ages! Angels bend over the ramparts of heaven to behold with wonder the miracle of the touch of new birth (John 3), and new creation (II Cor. 5:17) as a creature of dust becomes a new creation of Deity; as a pawn of Satan becomes a partaker of that new nature which is in the Saviour.

He has touched us, and everything is caused to flower for His glory and to His praise. It is, indeed, a most wonderful salvation, full and free from the heart and plan of Him whose name ever must be, "Wonderful." Praise ye the Lord!

Waterbury, Conn.

And he that seeketh temporal glory, or despiseth it not from his soul, sheweth himself to love little the glory of heaven.

Great tranquillity of heart hath he that careth neither for the praises, nor the fault-finding of men. He will easily be content and pacified, whose conscience is pure. Thou art not the more holy if thou art praised; nor the more worthless, if thou art found fault with. What thou art, that thou art; neither by word canst thou be made greater than what thou art in the sight of God.

—Thomas à Kempis.

## Book Announcement

"Amish Life," an entirely new booklet on the community life and folkways of the Amish, written by John A. Hostetler and published by Herald Press, Scottdale, Pa., will be released on Nov. 1. The booklet is profusely illustrated, popularly written, and will sell for fifty cents.

The author has been concerned about the many false ideas afloat concerning the Amish. To correct the popular picture of the Amish he has written this thirty-two page booklet. With considerate impartiality he gives the Amish view of things, their Reformation roots in European culture, the essentials of their worship, music, education, courtship, birth rate, and home life. No less interesting is his intimate description of "plain" clothes, buggy transportation, Dutch talk, half-moon pies, barn raisings, their knowledge of world affairs, and so forth.

John A. Hostetler is ably qualified to present the Amish in a fair light. He grew up as an Amish boy in an Amish community and is at present a sociologist and a recognized authority on the Amish.

"Amish Life" was written in response to a wide demand for an authentic and readable discussion of the subject. It incorporates the suggestions of several members of the Amish sect and more than a score of scholars in the field.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### The Emerging I-W Service Plan

It is now almost a year and a half since Congress passed the Selective Service Act now in effect, with its provisions for alternative service for conscientious objectors. But the drafting of I-O men was not begun officially until July 1, 1952, and at the time of this writing only in a very few states have men actually been called and assigned. It took many months for Selective Service to develop its procedures for handling the services of CO's, and to assemble and distribute to state directors and local draft boards the lists of approved projects. But the machinery is now ready to operate and many of our young men during the months ahead will be moving into the service program which may be in effect for a long time.

On Oct. 11 we attended, in Chicago, a meeting of Mennonite Central Committee and Mennonite Relief Committee representatives and counselors from the various states and areas. Bro. O. O. Miller pointed out the significance of the meeting in that the area counselors are the new feature in the program which is now emerging. Getting our men classified as I-O's is not new, as that job is at least comparable to the former job of getting them into IV-E. But for the I-W job we have no precedent and no exact parallel. It is radically different from the CPS system. Here we are plowing new ground.

The importance of the state or district counselors arises from the fact that Selective Service is administering the I-W program, not from Washington, as they did CPS, but in a decentralized manner, each state director determining the rate of calling up the men and establishing rules for their assignment. This means that the program is developing at an uneven rate and it is impossible to give generalized counsel to our men throughout the country. What is good advice in one state is bad advice in another. What our I-O's ought to do in one state they cannot do in another. Therefore, it is impossible to issue directives from a central office. Here arises

the new and important function of the state counseling group. They, or their delegated representative, must establish a liaisonship with the state office and help to co-ordinate the program. These counselors must help the I-O's in their respective states to move into their I-W assignments according to the availability of approved positions and the rules set up by the state offices.

The uneven rate of development is seen in the fact that at this writing about fifty I-W's are already at work at the one approved Alternate Service earning project in Kansas—a mental hospital at Topeka. In eighteen states, on the other hand, the local boards have not yet been furnished lists of approved projects. While in only a few states have I-O's been called up, practically all of the states will accept volunteers who have been given employment at some approved place. Most states are having trouble in finding enough openings for the registered I-O's, and so are not willing to accept in state projects anyone from other states. The New England states, however, are anxious to receive outside personnel. Virginia hopes that all her I-O's can find their own employment in nonprofit agencies; Illinois resents men going to such agencies. These are only a few illustrations of the varying pattern.

Since in practically all states men may volunteer before they are called up, should they do so? There is no one easy answer, for situations differ from place to place and from person to person. The church does not officially urge volunteering. We do not have conscription by choice, and so we are not interested in hurrying the process along by pushing anyone into service before the government calls him up. Some men in their I-W service will possibly experience disillusionment and tedium, and there should be no occasion for anyone's blaming churchmen for pushing them into something they did not understand. Those who volunteer must do so from choice, and not because of pressure. One remembers, too, that when the United States entered World War II, CPS men were frozen in their positions for the duration. In case of another war that

could happen again, and so volunteers would serve longer than if they had waited to be called up.

But having looked at that side of the argument, it still appears to us that the I-O men, particularly those who have passed the physical examination, should volunteer unless there is good reason to the contrary. Certainly we should avoid every appearance of stalling, taking advantage of every excuse for delay. We want to give a testimony that we are ready to do good. There is not much left of the service motive when we have avoided accepting service in every possible way as long as we possibly can. Draft boards are likely to have a better opinion of our conscientious objector position if we accept with some Christian alacrity the alternative provided by a tolerant government. And our own attitude toward our work is likely to be better if we have chosen it voluntarily.

Then we must think of public relations. People whose sons are in Korea do not feel satisfied when they see the CO's comfortably at home. We owe it to our communities to remove any cause of irritation. The calling of I-O's has lagged behind the calling of I-A's. So long as projects for us were not approved, there was not much we could do about it. But now that local boards have or can get lists, and are willing in most cases to accept volunteers, it would seem that the next move is ours.

It is true also that only by volunteering is one sure of getting into the project of his choice. Volunteers may choose employment under the nonprofit, church-administered agencies, whether under Voluntary Service or in earning positions. Most boards will approve such choices. But if we wait until we are called up, the boards will probably expect us to go into the positions provided by the state.

Volunteering, moreover, makes it much easier for our counselors and committees and employing agencies to give guidance and help. When a man is called up, he is often pushed to choose his employment within a brief period, so that he does not have time to consult MRC at Elkhart or MCC at Akron. An attempt is being made by these agencies to concentrate our Mennonite men in such a way as will facilitate pastoral and educational services. There are plans too for orientation and leadership training. But all this almost requires the time provided by volunteering. If we



do not set up our own procedures for getting into I-W, then we must accept those of the draft boards.

One other thing needs to be called to the attention of our people at this juncture. It obviously takes a great deal of work and expense at both Elkhart and Akron to get this emerging program into shape. This administrative expense the church must pay. A few years ago we paid fifty cents per member per month to support the CPS camps. Our present plan is not so expensive. But it is not self-supporting. Our voluntary service projects, particularly those overseas, cost a good deal of money. A larger proportion of our men than we had anticipated are going into the nonearning Voluntary Service instead of into the earning Alternative Service. For this we are glad. But it does take sufficient personnel and office work to develop more projects of this kind. All this requires support. In the Oct. 14 issue of the GOSPEL HERALD Bro. Ernest Bennett, treasurer of the Mennonite Relief Committee, shows what this committee requires to carry out its expanding responsibilities — \$8000 per month goes to MCC for foreign relief, refugees, and the PAX building units. MRC service units, Puerto Rico, and the administration of the I-W program require \$7000. Our congregations are asked to lift monthly offerings to supply these needs. None of us will want to neglect this and thus ask other congregations to pay our share of this program.

What the future holds for us we cannot know. But what our present opportunities and obligations are as a peace-loving people is becoming more clear. The future may well be determined by how well we meet the present.

## Shall We Take Our Friends to Church

BY PHEBE F. KRAUS

[This description fits more than one of our congregations.—Ed.]

Have you ever experienced the glow of good fellowship to be found in bringing others along to church? The joy of blessings shared? If not, you have missed one of the many little thrills we find all along the road of Christian living.

Have you sat with friends in your church and felt a certain excusable pride in the beautiful four-part singing unadulterated by any instrumental crutch? This is one feature in our larger congregations which had many times proved to be the "drawing card" to bring visitors back again and again.

This is the golden side of the picture.

It does have another side; a side "gray" enough to make the most mission-minded Christian hesitate to offer the initial invitation. I speak of our oftentimes appalling lack of spiritual manners. Nothing can quite so effectively dispel the air of reverence as uncouth deportment in church, and nothing, may I add, seems quite so inconsistent to our Mennonite profession.

. . .

It was a glorious Easter morning when several non-Mennonite friends accepted our invitation to attend the joint holiday and evangelistic service which had been announced. Secure in the belief that so special an occasion would leave them with the desire to return, it is possible that we neglected to back the service with enough prayer.

It seemed the preachers were in a hurry that morning. Although the chorister was prepared with plenty of suitable selections, he was given the opportunity to lead only *one* of our beautiful Easter songs and two stanzas of "Just As I Am," and that was all!

With the congregation that day were visiting brethren, one of whom was asked to open the service. As he announced his selection of Scripture, the ensuing rustle of pages told us there was a commendable number of Bibles present. However, I found it hard to believe that it would take so large a group of adults so long (and so noisy) a time to find the 24th chapter of Luke. The brother was well into the reading before the loud slip, slip, slip of pages finally died away. Ruefully, and with sympathy, I recalled the dear bishop brother who insists that while he is in the pulpit we listen to him. "You can," says he, "read your Bibles at home," which is an excellent idea if finding the place must be attended by so much fanfare.

The sermon was excellent and refreshing, and we listened with interest, but not without many uncalled-for distractions. Just in front of us two young couples (from a sister congregation) had filed in, apparently for the purpose of enjoying one another's company. I am not against boys sitting with their girl friends on special occasions if their behavior justifies such a privilege. I am sorry to say it was not justified in this case. Nudge-whisper-grin; whisper-grin-nudge passed back and forth. (It occurred to me to do a little nudging without the grin, but I forbore!) Behind us a baby cried for seemingly interminable minutes before the mother decided it was enough and took it out.

Being a holiday, the teachers of the primary grades had lovingly provided gifts for their little charges — gifts wrapped in cellophane bags which crackled with each movement of the little hands that clutched them.

Thankfully, we saw the end of the service. But our ordeal was not over. Hardly had the last "Amen" been spoken when a roar of conversation went up from approximately 350 throats, reminis-

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Oct. 27, 1927)

Bro. D. D. Miller, President of Mennonite Board of Missions and Charities, . . . spent the last few weeks on the Pacific Coast. . . .

. . . at Yoder, Kans., on . . . Oct. 16 . . . Bro. Clarence Bontrager was ordained to the ministry . . . to serve the congregation at Lyman, Miss. Bishops D. H. Bender, T. M. Erb, and H. A. Diener were in charge. . . .

(From GOSPEL HERALD, Nov. 3, 1927)

Bro. David D. Miller of Protection, Kans., [now Berlin, Ohio] was ordained a bishop, by lot, on . . . Oct. 23 at Harper, Kans., with Bishops S. C. Miller, David Garber, and Harry Diener in charge.

*Junior India*, by J. A. Ressler, . . . just off the press . . . prepared for use in Junior Mission Study classes.

Bro. and Sister [Milton] Vogt and Sister Mary M. Good sailed [for India] on Oct. 22.

cent of the sound of the Niagara as one approaches to within earshot, but not yet in sight of the mighty falls.

I love our church and the simple informality of our services. And I look forward to meeting my friends there. I believe it is not only inevitable, but fitting that the church should be a sort of social center in a rural community. But surely there is a vast difference between informality and disorder, and there should be a pronounced line of demarcation between the two.

It is true that a number of the incidents here related were caused by one thoughtless act on the part of one person. But it is also true that our visitors of that day have never accepted an invitation to return.

Do let us be more diligent in teaching our children the need for reverence and good manners in our house of worship, and also redouble our own efforts to set them the proper example. Might not our attitude in church be one of the things to which St. Paul referred in I Corinthians 14:40? And I like the addition made by a certain colored preacher when the service threatened to get out of hand. In a deep, pontifical voice he intoned:

"Let all things be done decently, and in order, and with a suitable degree of intelligence!"

If this were done, not only would we find our own joy in fellowship increased, but it would never be an obstacle course in embarrassments as we bring our friends to church. Denbigh, Va.



# “With Good Will Doing Service as to the Lord”

By Evelyn Irene Rouser

Each of us is as a weaver at the loom of life. The pattern woven into the fabric is dependent upon our choice of designer. Christ, the Master Designer, has fashioned beautiful patterns for His very own to use. As we live day by day, threads are shuttled back and forth across the loom recording the pattern we have followed.

In Eph. 6:7 we find a beautiful pattern for service. Certain specifications are given for us to follow, if we are to create this pattern in our lives. It specifies how we should serve, suggests why we serve and tells us whom we serve.

According to the specifications given, our service must be accompanied with good will, or as stated in Col. 3:23, “and whatsoever ye do, *do it heartily*, as to the Lord.” Every best effort must be put forth to accomplish this doing, whatever that deed might be. Enthusiasm and perseverance seasoned well with joy and the love of doing for others are essential.

A missionary in Swazaland in South Africa told a native that feathers make a good bed. The native went to his kraal and spread a few feathers on a board and went to sleep. The next morning when he awoke he was stiff and sore and complained that the missionary was a liar. The trouble was not with the missionary, but with the fewness of feathers. If we contribute sparingly and not with good will, we reap in the same manner. This type of service seems to bring only enough joy into the soul to make one miserable. It requires a sense of second mile giving and doing if we would realize the fulness of joy and the realization of victory. It necessitates service done with simplicity of spirit and with all the physical power at our command, if we would weave into the intricate design of service, golden threads of good will.

“With good will *doing service*.” Good will requires motivation if we are to continue this pattern found in Ephesians. Some force must incite us to action. The desire of good will must have a driving power which will act as a stimulus in accomplishing an act of service. Potential is not sufficient to realize results. Yes, we have women in the church with great potential. What percentage are actively engaged in doing service? At Mission Board Meeting this summer it was disturbing to me when the report of offerings taken revealed \$300 was given for sewing circles compared to the other offerings of considerably more. Why? Is it that we haven’t sold our program to both sides of the house—to the ministry and to ourselves? Perhaps we need to broaden our perspective and our hori-

zons. Sometimes I wonder if the very name we go by might serve as a stigma and a limitation. Not every woman enjoys sewing, but there are innumerable other avenues of service open which perhaps merely need initiation. Could our attitudes curtail the effectiveness of our program? Are attitudes something like this, “Today’s sewing, but I’m so busy”? Or on the other side of the house, “Beans again, must have been sewing today”? And at our sides are little ears serving as big pitchers drinking in your estimate of this particular work. A few years later we wonder why our daughters are not very eager to attend junior sewing.

Yes, sewing machines have potential, but men and women *possess potential* and it requires use of that power if service is to be realized. It is difficult to give of our time and much easier often to drop a coin in the offering. We need monetary means, but we need the greater gift, that of ourselves doing service. Our statement of particulars says, “doing service,” and we ask, what will compel us to do this work?

Gal. 5:13 suggests the key motive of Christian service, “but by love serve one another.” Someone has said, “The bond of love is not a mere contract with conscience to pay the nominal debt of duty—the obligation is compulsory, but the compulsion does not arise out of intrinsic pressure; the inmost soul generates it—Christ being there.” Another has said, “Service to others is the test of our love for Christ.” A motive is that within the individual rather than without which incites him to action. The Holy Spirit must dwell within if love is to accomplish a work. Is it any wonder that there is a vast difference in the gift or deed of the Christian compared to the non-Christian? The world offers service moved by a heart of pity. How much different the pattern becomes when from a heart of love, prompted by the Holy Spirit, the Christian gives expression by doing service for others. The recipient of service can easily detect the difference between pity and love.

The over-all reason for doing service with good will is to win souls for Christ. We feed the hungry, clothe the naked, visit the sick, and minister to those in prison that we might win them to the Master. This motive alone should spur us on daily in doing any act of kindness that becomes our privilege. Any doing without this aim in mind becomes a pattern in deviation to the master design. We are not dealing with inanimate things, but with that doing which will save souls.

The third motive which is the third item specified is, “as to the Lord.” A story is told of a king who had a minstrel whom he commanded to play for him. It was a day of high feasting; the cups were flowing and many great guests were assembled. The minstrel laid his fingers among the strings of his harp and woke them all to the sweetest melody, but the hymn was to the glory of himself. It was a celebration of the exploits of song which the bard had himself performed. In high-sounding strains he sang of himself and all his glories. When the feast was over the harper said to the monarch, “O King, give me thy guerdon; let the minstrel’s meed be paid.” Then the monarch replied, “Thou hast sung unto thyself; thine own praises were thy theme, be thyself the paymaster.”

The harper cried, “Did I not sing sweetly? O my King, give me thy gold.” But the king answered, “So much the worse for thy pride, that thou shouldst lavish such sweetness upon thyself. Get thee gone; thou shalt not serve in my train.”

If we do service to men or to ourselves, we have no right to assume that God will recognize that service as unto Him. It is the motive of service that counts with the Master. In the Roman army there was a custom whereby a soldier might leave his wages to accumulate with the paymaster. One soldier, when his services ended, in taking his discharge, was surprised at the amount given him. When the fabric we have woven is examined on that day, how many threads will be found forming the design of service—service as to the Lord? This will be a design that men did not see, for we were unknown donors and laborers, willing to wait for the reward until a later date. Our uncollected wages have accumulated where moth and rust cannot corrupt.

Matt. 6:1-18 is a passage of Scripture which enlightens us as to the interpretation of the phrase, “as to the Lord,” and the receiving of rewards for service performed. It cautions us not to be desirous of men’s praise, but of the reward from the Lord. If we are recipients of men’s applause, *that is our reward*. This should cause us to give serious meditation as we contemplate deeds of service. Are we preparing reports to detect which circle is accomplishing the most? Do we become discouraged when men fail to recognize our efforts? Do we shrink from attending meetings when we’re not on the executive council? Do we allow flaws to appear in our design which mars its simplicity and beauty? God always knows the intent of the heart and as Master Designer He detects when the shuttle flies in a careless manner and the pattern is interrupted and deviated.

May I quote from Norman Harrison’s book entitled, *His Very Own*: “You cannot expect to be paid twice . . . You



## A Prayer for This Week

Heavenly Father, Thou who art Lord of glory and Lord of all creation, we come to Thee with grateful and humble hearts, for we know that Thou dost acknowledge us as children and members of Thy holy family.

Implant in us a holy reverence for Thee and Thy Word. Help us to ever acknowledge Thy will as supreme and to be willingly obedient to that will.

In the light of Thy truth and greatness may we see the smallness of our own desires and our own complete unworthiness. But then, O Lord, help us to see that in Thee we can be strong and that we can be useful in Thy service, for Thou hast need of human hearts and hands in extending Thy kingdom.

And now, O Lord, when the school-rooms of our land are filled again with inquiring youth, we would ask Thy divine benediction upon every Christian schoolteacher. May each one, as he realizes his task as a divine mission, rely on Thee for wisdom and strength. We thank Thee for the Christian Day schools of our church. May they be used as instruments to instill reverence for Thee, love for Thy Word, and respect for those in authority in the hearts of the children. In the name of Christ.

*Dorothy L. Yoder.*

have no claim on the one in whose service you were not consciously engaged. What a challenge! Would you prefer your pay now passing from men with nothing from Him, or would you prefer to go unwearied, seeking nothing that you may have it then, fadeless, from Him? Your answer will be in the  *motive of service*, determining its manner. The answer will enrich or impoverish eternity for you.

"How many dear people of God are fainting in their services because men are slow to approve or slightly applaud, stung to inaction by the sense of ingratitude. We all need to turn often to these Scriptures to nerve us on to renewed service.

A mind through which Christ thinks,  
A heart through which Christ loves,  
A voice through which Christ speaks,  
A hand through which Christ helps.

This is a believer's portrait—The Lord is counting on us for His Very Own in just such a life and for just such a service."

We have considered Christ as the Master Designer. On earth each of us acts as a servant of His as we weave the fabric of our lives. For every phase of life He

has a pattern to offer and we accept or reject these designs. In Eph. 6:7 we find His pattern for service, namely, "With good will doing service, as to the Lord."

We find to exercise good will we must be motivated by love, a passion for souls, and a desire to serve Christ; accumulating wages to be realized on that day when the Master Designer will carefully examine the designs we have woven and reward us accordingly.

Let us accept this challenge for more effective service and carefully weave the warp and woof threads into the most useful, fruit-bearing, beautiful lives in *Service for Christ*.

Hesston, Kans.

## Thank You

BY J. IRVIN BRUNK

Will you give a pinch of "Snuce"? Oh, excuse me! I did not notice you were mission workers. Life at the Rock of Ages Mission is never dull. Sometimes there are fights just outside the door during services; some men come to take a nose dive (an expression used by the men to say they will come to the prayer room to pray in order to get a bed). But there is Pete, who found his friends Pete and Nick, and Glenn, who meant business for the Lord. They are shining lights. And did I tell you of Mr. Singleton, who went to be with his Lord? Men like these make one glad he made the sacrifice to come and work on Skid Row.

Several weeks ago we made an appeal for funds to purchase a farm for these men to live on so that they could get away from their old environments. We praise God for those who have responded with amounts from \$5 to \$100. Each one will be acknowledged personally, but there were some who as Christ said did not let their right hand know what their left hand did. We wish to thank those here.

By the time you read this the farm will likely be purchased but not entirely paid for and we will need to build cabins for the men. So we trust there will be many others who will respond to this need. Will you invest in a soul in Sacramento and thereby lay up treasures in heaven?

We are glad for the books that have

## For Thy Glory

BY EDNA M. MERTZ

*For Thy glory, through the ages,*

*In the great eternal plan,*

*For Thy pleasure, O our Father,*

*Thou hast created finite man.*

*For Thy glory! Still we marvel!*

*From life's dawn Thou hast decreed*

*Man to be Thy praise and glory,*

*Meeting Thine eternal need!*

Ft. Wayne, Ind.

## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Our workers on the African field request that we keep praying for them that they may receive a new refreshing from the presence of the Lord.

Pray for the work at the Harbor of Hope Rescue Mission in Pittsburgh.

*(Requests for this column must be signed.)*

been sent for the reading room, but many more are needed. Will you please not forget to look through your bookshelves to see if you may have some books you can spare for the reading room here at the mission? Send the books to Joe Kropf, R. 1, Box 1855, Rio Linda, Calif. Mark package "Books" to get the book rate.

Send any donations to the Rock of Ages Mission, 1021 Second St., Sacramento, Calif. We again thank you for what you have done and are sure the Lord will bless you. Eternity alone will tell how well your investment has paid. God said, "My word shall not return unto me void."

Upland, Calif.

## WE LIVE IN AN AGE . . .

Which thinks that being lost in the woods is a new freedom.

Which, having made a mess of civilization, petulantly cries, "Why doesn't God do something?"

Which, because it subtracts faith, multiplies fear.

In which men demand education for their children, but decline discipline for themselves.

When desire is deity and realization is futility.

Which puts the highest premium on knowledge, but when it gets it, it does not know what to do with it.

Which seems to think it has robbed death of its sting by transforming the cemetery into a "memorial park."

Which boasts of its unbelief, instead of being ashamed.

Which thinks a life daring which is only delirious.

Which believes religious fakers and follows political quacks, but thinks itself too intelligent to accept the Word of God.

Which prepares for everything, even for a "rainy day," but fails to prepare for eternity.—*Moody Monthly*.



## OUR SCHOOLS

### LA JUNTA MENNONITE HOSPITAL AND SCHOOL OF NURSING

The twenty freshman nurses are busily engaged in their clinical orientation studies. They have had a little ward practice in arranging flowers and carbolizing rooms, but are eagerly anticipating working with patients.

Over the week end of Oct. 4 and 5 the freshman nurses were guests of the First Mennonite Church in Colorado Springs, where Jess Kauffman is the pastor. On the way to the Springs the class enjoyed the stop at the Royal Gorge, the drive through Phantom Canyon, and other beautiful mountain drives which so vividly portrayed the marvelous handiwork of our God. One of the outstanding beauties of fall mountain driving is the colorful yellow aspen which dot the otherwise green mountainsides. On Saturday evening the Colorado Springs MYF entertained the nurses at a banquet which was followed by a program and games. During the Sunday morning service the freshman quartet which includes Mary Kay Felten, Ada Webb, Mary Alice Shaum, and Lois Yoder, sang two numbers. During the noon hour the church entertained her guests to a delicious picnic dinner in Stratton Park.

Laverne Vogt, Ruth Bixler, Esther Bixler, Ada Smoker, Audrey Hartzler, and Amy Okugawa completed their affiliation in Denver and Pueblo in September and have returned to La Junta.

On Oct. 2 Miss Edna Amstutz, acting director of the School of Nursing, journeyed to Denver where she attended a conference of Directors of Schools who affiliate with the University of Colorado School of Nursing. The purpose of the meeting was to discuss plans concerning affiliation for student nurses.

The monthly Student Council meeting was held on Sept. 29 at 9:00 p.m. in the Student Lounge. The business consisted of committee reports and the announcement of the freshman members of the various committees.

Ladies' chorus is being sponsored by the Special Interest Committee of Student Council this year and is being directed by Viola Diener, junior nursing student. The chorus meets from 7:30 to 8:30 on Thursday evenings.

The Special Interest Committee also conducted a class in textile painting on the evening of Sept. 26.

Leabell Troyer, Viola Diener, Marjorie Yoder, and Norma Jean Weldy, junior nursing students, were student representatives to the Colorado State Nurses Association Convention held at Colorado Springs on Oct. 8, 9, and 10. Each attended one day. Graduate nurses who attended were: Florence Nafziger, Arlene Grieser, Myrtle Schweitzer, Yvonne van den Berg, Grace Augsburger, Beulah Nice, Sara Plank, Agnes Eby, Virginia Nafziger, Helen Dietzel, Phyllis Snyder, Anna Sauder, and Florence Grieser.

The Mennonite Nurses' Association met in the social room of Miller Hall on Monday, Oct. 6, at 7:45 p.m. Following the business meeting, Mr. and Mrs. Green showed their pictures of Europe. Refreshments were served by the following hostesses: Irene Slagell, Florence Nafziger, and Grace Augsburger.

Miss Luella Summer, Manson, Iowa, spent the month of September with us giving much needed assistance in the front office of Miller Hall.

We are sorry that Miss Ethel Zook, R.N., because of the illness of her mother, will not be able to come as hostess of Miller Hall as previously planned.

Mrs. Swartzendruber, who is on a year's leave of absence, spent the week end of Oct. 4 and 5 in La Junta. At present she is enrolled at the University of Colorado, Denver.

Thelma Goetz, R.N., graduate of the class of '52, returned to La Junta on Oct. 1, after spending six weeks at her home near Goshen, Ind.

Mary Anna Eichelberger, R.N., graduate of the class of '49, began her services in the operating room on Oct. 1.

Miss Catherine Hernley, former editorial assistant of the Gospel Herald, Scottsdale, Pa., began her duties as receptionist at the Mennonite Hospital on Sept. 15.

Oct. 9, 1952.

Marie Kaufman.

### Why a Christian School?

BY SANFORD G. SHETLER

No other question is more in the forefront of our thinking than this very question, "Why a Christian school?" Parents sending children constantly ask the question. It means additional costs; it means sacrifices; it means hard work to maintain a good school. Outside folks ask the same question. Why have the extra expense when we have good schools already? Do some parents consider themselves too good to send their children to the public schools? Won't it perhaps make the children of the Christian school feel superior or self-righteous? The teacher who draws a smaller check than the public school teacher may occasionally feel, "Is it worth while—the difference?" Why have a Christian school? Yes, *why?*

Behind every good school, private or public, should stand a *why*. Why have any kind of school? Why teach arithmetic? Why teach history? Why teach music? Why teach geometry and not geology, for example, or algebra and not African history? Why go to grade school eight years and not seven or nine? Why have four years of high school and not three or five? Why have forty- or fifty-minute periods for classes and not twenty or seventy? Why start at nine and not

at nine-thirty, and why close at four? Why? Why?

Behind every sound program of education is an educational philosophy. Philosophy attempts to answer all these *why's*. Notice, I said, *attempts* to say *why*. We cannot possibly justify everything we are doing and our way of doing it. But we can at least justify some things. Neither the public or private school can justify all that is done.

*It does seem reasonable*, however, that the most talked about book in the world, the world's best seller, the book that has brought comfort to dying millions, the book that has been the lamp to civilized nations, the book which answers the whence and whither of man better than any other volume, the Book which we believe to be the *Book-of-God*, and the *God-of-Books*, that this book should be used and studied somewhere by somebody. *It does seem reasonable* that every child, and every person alive, should have some familiarity with this book which we know as *the Way, the Truth, and the Life*.

Is it a thing to be counted strange, then, that some people have established schools where the aim is to give this great book a more prominent place, in fact, its rightful place? Shall we who favor schools where this is done be called queer? Are schools which try to make the Bible the center to be considered as schools which develop self-righteousness, or are schools where the Bible is not taught and where man's way predominates to be in the list of the self-righteous? Righteousness or morality apart from God is self-righteousness.

The philosophy of the Christian school has already been stated; we cannot point it up more forcibly. There is no other justification for the Christian school than that of providing a school where all of life is viewed in its proper proportion, where the things of God begin to look more and more important and the things of this world grow strangely dim.

It is a matter above question that prisoners of our state penitentiaries shall be provided with a copy of the Bible, and the right to chaplaincy. It is considered proper to accompany men to the electric chair with this Book of God. *Is it not proper then to use this Book in our schools to keep men out of prison and out of the chair?* If it is a book that will salvage lives, may it not also keep them from wrecking?

Would you still like to have another reason for the Christian school?

—Conrad Grebel Pilot.

Never desire to be singularly commended or beloved, for that appertaineth only unto God, who hath none like unto Himself. Neither do thou desire that the heart of any should be set on thee, nor do thou set thy heart on the love of any; but let Jesus be in thee, and in every good man.—Thomas à Kempis.



## Report of the Forty-ninth Annual Meeting of the Mennonite Board of Education

Held at the Beech Mennonite Church, Louisville, Ohio, Oct. 15-18, 1952.

### General Educational Council Meeting

Wed., Oct. 15, was devoted entirely to the work of the General Educational Council. This was a business session of the twelve members which constitute the Council, two of whom were absent. Several guests were in attendance.

The following are some of the things which received major consideration:

1. A symbol and seal suitably representing the major objective of the Board of Education. There was no final decision.

2. Plans of the Conrad Grebel Lectureship. Lectures on "A Philosophy of Education for the Mennonite Church" are to be given by Paul Mininger at E.M.C., Nov. 21, 22.

3. Teachers' Association. A constitution, the organization and administration, and the service which a Mennonite Teachers' Association can render were discussed. There are already more than 100 members. The officers for the coming year are Karl Massanari, Pres.; Ira E. Miller, Sec.-Treas.; and the vice-president is to be elected by members by mail balloting.

4. Problem of IV-D classification of Mennonite young men in the teaching profession. The paper prepared by I. E. Burkhart on this was reviewed, and a recommendation passed on to the Board session for further review. Action was later taken by the Board to submit this question to the General Council of General Conference.

5. Philadelphia student center. Consideration was given to the Mennonite students in the city of Philadelphia who have no particular place for fellowship in the city. A committee was appointed to endeavor to provide their needs by further co-operation with the present students. The problem of giving consideration to Mennonite students in other large cities was also considered.

6. Work of the Educational Agent. This report was received and the field of service of the General Educational Council was again carefully reviewed. The potentiality for service to the church's educational work is unlimited and the tasks are many.

The following are additional things given consideration:

"The Christian School" of which Elsie E. Lehman is editor. Write to your publishing house about subscribing for this interesting school paper. Our elementary report cards, standards and self-evaluating questionnaires, a Mennonite teacher's registry, the problem of textbooks, publicity, and the visitation of schools by the Educational Agent, the church school day bulletin, and the Board of

Education program for 1953 were also discussed. Church school day was recommended and later adopted by the Board to be the last Sunday in August.

### Board Business Session, Thurs., Oct. 16

Administratively the Board of Education is responsible for Goshen College and Seminary, the Collegiate School of Nursing at Goshen, Hesston College, and La Junta School of Nursing. Reports were received from these institutions. It was very gratifying to see the growth of this work, and the rich blessings of the Lord upon it. This meeting was in charge of Pres. Nelson E. Kauffman and Vice-Pres. Harry A. Diener.

The report from E.M.C. was also given at this time by Pres. J. R. Mumaw. Although E.M.C. is not administered by the Board of Education, the school and its board co-operate with the work of the General Educational Council and contribute toward this work. The General Educational Council works toward the advancement of each of the schools in our denomination from the elementary up, regardless of whether they are administered by a local, a district, or a general board. Because of this, reports were also received on Friday and Saturday from the high schools in our church and from some of the elementary schools.

The theme of the Board sessions was "Evangelization Through a Christian Education." The entire program was geared into this motto, and the meetings were filled with many good things.

The building programs at the several schools are progressing and continuing as planned heretofore.

A detailed report of the business session will appear later as given by the secretary, Forrest Kanagy.

### Election Results for 1953-54

*Goshen College:* President (to be supplied); Acting Dean, Karl Massanari; Dean of Seminary, Harold S. Bender; Business Manager, Leland Bachman; Controller, Ralph Gunden.

*Hesston College:* President, Roy Roth; Dean (to be supplied); Business Manager, Daniel Kauffman; Director of Personnel, Leonard Leichty; Director of Public Relations, Merle Bender.

*La Junta Mennonite School of Nursing:* Director of School of Nursing, Maude Swartzendruber, R.N.; Director of Education, Edna Amstutz, R.N.

### General Educational Council Public Meetings

These meetings continued all day Friday through Saturday until noon. During these sessions sectional meetings were conducted on the elementary, the collegiate, and the winter Bible school levels on Friday forenoon. On Saturday forenoon the sectional meetings were on the secondary, seminary, and nursing education levels. The interest was splendid and the results of these sectional meetings were very gratifying.

The general platform messages sought

to focus the high lights of this Board meeting. On Friday morning Paul Mininger discussed "Evangelism in Our Philosophy of Education." In the afternoon session previous to closing, Silas Hertzler discussed, "Correlating the Program of Elementary, Secondary, and Collegiate Education." During the evening of Friday the reports from the sectional meeting and various schools were received as well as testimonies given. Following these, George R. Brunk discussed, "Responsibility of the Church for Evangelism in Our Schools."

On Friday morning Ira E. Miller discussed, "The Contribution of the Mennonite Teachers' Association to Our Educational Program," and Sanford G. Shetler, "The Responsibility of the Councils for Giving Guidance to the Growing Program of Education."

C. F. Yake, Educ. Agent.

Scottdale, Pa.

## THE HISTORY OF JUDSON'S BIBLE

Twenty years after Adoniram Judson reached Burma the New Testament was translated into the Burmese tongue. In 1824, when war was waged between England and Burma, Mr. Judson was thrown into prison, and Mrs. Judson buried the precious manuscript, just ready for the printer, in the earth beneath their house. But as mold was gathering upon it, on account of the dampness caused by heavy rains, with a woman's ready wit, she sewed the treasure inside a roll of cotton, put on a cover and took it to the jail to be used by Mr. Judson as a pillow.

In nine months he was transferred to the inner prison, where five pairs of fetters were upon his ankles, and it was announced that he, with a hundred others, fastened to a bamboo pole, were to be killed before morning. During this terrible night, much prayer ascended for the precious pillow. It had fallen to the share of the keeper of the prison, but Mrs. Judson, producing a better one, induced him to exchange.

Mr. Judson was not killed, but hurried away to another place, and again the pillow was his companion. But one of the jailers untied the mat that served as its cover and threw the roll of cotton into the yard as worthless. Here a native Christian, ignorant of its value, found and preserved it as a relic of his beloved master, and with him months afterward its contents were discovered intact. After the close of the war this New Testament was printed, and in 1834 the whole Bible was translated into the Burmese language—a language peculiarly difficult on account of its construction and curious combinations.—*Stories of Bible Translation.*

If all men were perfect, what should we then have to suffer of others for God's sake?—Thomas à Kempis.



# PEACE AND WAR

## Their Blood Is upon Us

BY FORD BERG

### *The Jewish Cemeteries*

Among the thousands of pages of testimony recorded in the *Trial of the Major War Criminals* covering World War II are records which might well prostrate any thinking man or woman. Sickening is the disclosure that hundreds of death pits were dug in Central Europe into which thousands of Jews were dumped. It is a matter of official record that a reliable estimate of the number of Jews who were gassed, burned, and buried during the reign of Hitler and his efficiently organized cohorts total 6,000,000.

Gas chambers were set up to kill quickly. Death pits were dug by the hundreds. Hermann Graebe, a German witness, tells us one of the grimmest stories ever told on the face of this earth. Graebe was told one day by one of his foremen that the Jews of the neighborhood were being systematically liquidated. Disturbed and agitated, Graebe and his friend drove to see the place. They saw bus loads of men, women, and children herded together by an S.S. guard. The Jews were ordered to strip, to put down their clothes in tidy order. The mothers undressed the little children, "without screaming or weeping," Graebe said, "They stood around in family groups, kissed each other, said farewells, and waited." He added:

I heard no complaints, no appeal for mercy. I watched a family of about eight persons, a man and a woman both about fifty, with their grown-up children, about twenty to twenty-four. An old woman with snow-white hair was holding a little baby in her arms, singing to it and tickling it. The baby was cooing with delight. The couple was looking at each other with tears in their eyes. The father was holding the hand of a boy about ten years old and speaking to him softly; the boy was fighting his tears. . . .<sup>1</sup>

With a shout the S.S. guard at the pit was ready to deal with the next batch. Twenty people were counted off, including the family of eight. As they were marched away to the pit Graebe and his foreman followed them. They saw a tremendous grave, nearly 100 feet long and nine feet deep.

People were closely wedged together and lying on top of each other so that only their heads were visible. Nearly all had blood running over their shoulders from their heads. . . . Some of the shot people were still moving. Some were lifting their arms and turning their heads to show they were still alive.<sup>2</sup>

The pit contained about 1,000 people. The group of twenty, including the family of eight with the baby in their arms, all completely naked, were ordered into the pit. They clambered over the heads of the dead and the dying and lay down among them. Graebe said, "Some ca-

ressed those who were still alive and spoke to them in a low voice."<sup>3</sup>

Then came the shots of the S.S. man, directed into the backs of the necks of the hapless Jews. Another batch was ordered on top of them.

### *Who Is Responsible?*

Whatever the degradation to which the perpetrators stooped during this black day in history, Christians all over the world, including America, share heavily and directly in the responsibility for the Jewish pogroms. Malcolm Hay, who in his book, *The Foot of Pride*, has made a study of the pressure of Christendom on the people of Israel for 1900 years, says without apology,

"An anti-Semite is a dead Christian; his prejudice has strangled his faith."<sup>4</sup>

Cold aloofness by Christians made possible, to a startling degree, the debauchery which permitted Hitler to turn Europe into a Jewish cemetery. Dr. James Parkes, in *Judaism and Christianity*, says that the "more than six million deliberate murders are the consequence of the teachings about Jews for which the Christian Church is ultimately responsible."<sup>5</sup>

A survivor of Auschwitz gives this depressing indictment:

German responsibility for these crimes, however overwhelming it may be, is only a secondary responsibility, which has grafted itself, like a hideous parasite, upon a secular tradition, which is a Christian tradition. How can one forget that Christianity, chiefly from the eleventh century, has employed against Jews a policy of degradation of pogroms, which has been extended—among certain Christian people—into contemporary history, which can be observed still alive today in most Catholic Poland, and of which the Hitlerian has been only a copy, atrociously perfected.<sup>6</sup>

Hitler neither could have nor would have done to the Jewish people what he did if he had not had people who had actively supported him. The great German nation, known for generations as the seedbed of theologians, philosophers, musicians, and medical men, actively supported the maltreatment of Jews. Certainly there was more than one Martin NiemueUer in Germany and many Christians who abhorred the whole genocide movement. But basically, the German people as a whole were responsible; and further, the people all over the world were responsible.

### *The Voice of Centuries*

An examination of literature and a study of church and secular history discloses the annoying fact that so-called Christian nations have been instigators of Jewish persecutions. Even the bard of Avon, Shakespeare himself, uses a tone in the *Merchant of Venice*, which evidences the uncompromising attitude toward the Jews in his day:

You call me misbeliever, cutthroat dog,  
And spit upon my Jewish gabardine.<sup>7</sup>

The story of the persecution of the Jews through the centuries is a sad one, particularly so because of the attitude of the Christian church. The teachings of the early church fathers wasn't too commendable at times. Athanasius told the people,

"the Jews were no longer the people of God, but rulers of Sodom and Gomorrah."<sup>8</sup>

St. Ambrose told his followers that the Jewish synagogue was

"a house of impiety, a receptacle of folly, which God Himself has condemned."

It was therefore logical that his people went out and set fire to a synagogue. Emperor Julian, although of a vacillating mind, did not approve of this folly. Strangely, however, he received a letter from the ascetic Simeon Stylites, who had the unmeritorious distinction of sitting on a pillar fifty feet high for thirty-six years. Simeon asked that the order which Julian had given to punish the arsonists be revoked. Apparently Simeon gave up all excesses except Jew-hatred.<sup>9</sup>

St. Gregory of Nyssa, with an eloquence par excellence said comprehensively in the fourth century:

Slayers of the Lord, murderers of the prophets, adversaries of God, haters of God. men who show contempt for the law, foes of grace, enemies of their fathers' faith, advocates of the devil, brood of vipers, slanderers, scoffers, men whose minds are in darkness, leaven of the Pharisees, assembly of demons, sinners, wicked men, stoners, and haters of righteousness.<sup>10</sup>

St. John Chrysostom, the golden-throated, in his homilies against the Jews set a ball rolling which no doubt was still rolling in the Hitlerian movement.

The synagogue is worse than a brothel . . . it is the den of scoundrels and the repair of wild beasts . . . the temple of demons devoted to idolatrous cults . . . the refuge of brigands and debauchees, and the cavern of devils.<sup>11</sup>

These homilies were used for centuries in Catholic schools and in seminaries where priests were taught to preach, using Chrysostom as their example.

### *The Blood upon Europe*

It was about the eleventh century that Jewish persecution really began in England, evidently as a result of the attitude of the church toward the Jews. Many of the popes were against the Jews in no uncertain terms and spoke accordingly.

Worse came to worse and finally the Jews were all expelled from England in 1290, for the alleged fault of charging excess interest. From the twelfth to the fourteenth century the church beatified many child martyrs who were supposed to have been slain by Jews, none of which has been proved. The charge was that the child was crucified and the blood drawn for drinking. Many Jews were murdered because of these false charges, and even as late as 1934 some Germans were issuing periodic warnings to the general population to guard their

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## FAMILY CIRCLE

### That's Living

*To travel on a weary road,  
To stumble 'neath a heavy load,  
To rise again and trudge along,  
To smile and sing a cheery song:  
That's living.*

*To rise at dawning brave and strong,  
To help a weary one along,  
To heal a wound or right a wrong,  
To fill a heart with gladder song:  
That's living.*

*To greet a stranger on the way,  
To shake his hand and pass the day,  
To speak a word of kindness, too,  
And hide the sorrow deep in you:  
That's living.*

*To stand for right with courage true,  
To show with pride the man in you,  
To fill your life with noble deeds,  
A sacrifice to human needs:  
That's living.*

*To greet life's end with no disgrace,  
To meet your Master face to face,  
To feel along the path you've trod,  
That you have known both man and  
God:  
That's living.*

—Mary Stuart Payton. Selected by  
Edna Hostetter.

### The Fifth Commandment

An old schoolmaster said one day to a clergyman, who came to examine his school, "I believe the children know the catechism word for word."

"But do they understand it? That is the question," said the clergyman.

The schoolmaster bowed respectfully, and the examination began. A little boy had repeated the fifth commandment, "Honour thy father and thy mother," and he was asked to explain it. Instead of trying to do so, the little boy, with his face covered with blushes, said, almost in a whisper, "Yesterday I showed some strange man over the mountain, and the sharp stones cut my feet. The man saw they were bleeding, and gave me some money to buy shoes. I gave it to my mother, for she had no shoes either, and I thought I could go barefooted better than she could."

—Selected.

### The Christian Home and Its Value

BY ROBERT J. BAKER

I wish that I could speak to you from experience concerning the advantages of being raised in a Christian home. I wish that I could refer you to a home that placed God first always, that began the day with family worship, that trained up their children in the way of the Lord. Unfortunately, I cannot do that. My father died when I was quite young. I do not know if he was a Christian. My mother only recently, in fact during the past year, turned to God and began to walk with Him. Her present desire is to follow the Master for the remainder of her declining years. Although she rejoices in her new-found happiness, I am sure that she has many regrets because she failed to honor God earlier in her life.

My home, the home of my parents, brothers, and sisters, was a good moral home, but it was not a Christian home. My parents had standards, and those standards were held up to us children. They were good standards, high standards. Children, however, like to know why they should do things. They want more reasons than simply, "Do it because I told you to do it." I'm afraid that this arbitrary command was too often the push that caused me to obey my parents. My parents never spoke to me about the Bible. To my knowledge they ignored my spiritual status. I do not offer this seeming criticism because I am bitter over this neglect. My parents directed my life as they thought best. Without God to direct their lives in turn they could do little more. Good moral homes are better than poor moral homes, but they are still not good enough.

I am sure that God expects our homes to be more than simply places where children are taught to obey certain rules and regulations. To the world, the word "home" means a place where a group of people live, eat, sleep, and otherwise exist. To the Christian the word denotes the place where a group of people are living as unto God and not unto themselves. The Christian home can be a humble cottage or a palatial mansion. It is not defined in terms of money. God does not demand that we reach a certain economic stratum before we establish a Christian home. He does not limit Christian homes to the homes of pastors and Sunday-school superintendents. God calls upon all Christians to establish a Christian home. And if you are a true Christian, then you must establish a Christian home. You must establish a home where Christ is the head of that home, the unseen guest at every meal,

the silent listener to every conversation. This is what we mean by the term "Christian home." It is the home where Christ takes the pre-eminence. It is the home that is geared to raising Christian children. It is the home that takes an active part in church life. It is the home that gives a clear-cut Christian witness to the immediate neighborhood and surrounding community. It is the home that is free from strife and vain babblings or arguments. It is the home where there are disagreements, but those disagreements are dissolved in the love of God.

The Christian home will be recognized as a Christian home. You will not need to post a sign on your front lawn or run an announcement in the local paper to identify your home as Christian. The lives of the parents and children will testify to the fact that Christ is revered there. The family altar will be a living daily testimony as to your recognition of God as your Leader. No Christian home is complete without a family altar. The few moments spent in the morning or evening with the children gathered around the open Word cannot be evaluated in measurable terms. Their value is without measure. These quiet moments may undergird the entire day's work. These are the moments where the rising or retiring family seek guidance and comfort at the feet of Jesus. There is a song I learned to appreciate at Bean Blossom, the friendly little church in the hills of Brown County, Indiana, the church whose friendly people welcomed my family and me upon so many separate occasions. The title of that song is, "Sitting at the Feet of Jesus." The words of that song are symbolical of the joy and grace that is so freely shared when the Christian family gathers around the family altar. The family altar in our home was first suggested by my wife. At first I was not too enthusiastic about the idea. I went along with the idea in order to please her. I am thankful for a wife who was able to recognize the need of the family altar and to be responsible for its institution in our family. It is to my shame that I as the head of the home did not see that need. I regret my poor attitude at the beginning. Now I can appreciate much more fully the service she rendered to our family by making such a suggestion. There is the saying, "The family that prays together, stays together." I believe it to be true. There is

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### EXPRESSIONS OF APPRECIATION

We want to thank our many friends who have helped to lighten our weight by their prayers, cards, gifts, and other help during the time Clarence was in the hospital. We are so grateful he is able to be home again and is recovering nicely.—Mr. and Mrs. Clarence Horst, Mountain Home, Ark.

We wish to express our thanks and appreciation to all who so kindly remembered us with cards, letters, prayers, and flowers at the time of the laying away of our baby daughter. May the Lord abundantly bless each of you.—Mr. and Mrs. Roy Birky and family, Kinross, Iowa.



# TO BE NEAR TO GOD

## THEME: THE APOSTLES' CREED

### Sunday, November 2

**I Believe in God the Almighty . . . I John 3:1, 2.**

It is easy to misunderstand the word "Father" as it is applied to God. We can suppose that it means a sort of jolly Santa Claus who good-naturedly indulges our every whim. Then when difficulty overtakes us, we grow rebellious. Jesus was God's Son. But He was a Son who did not expect that God would keep Him from every trial. Jesus did not even expect to be kept from the pain of the cross. Our God is an Almighty Father. His deeds are a Father's deeds. His chastisements are a Father's chastisements. His love is a Father's love.

### Monday, November 3

**I Believe in Jesus Christ. John 3:6-17.**

When we say that we believe in Jesus Christ we mean that we accept Him as our Lord and trust ourselves wholly to Him. But we cannot separate this belief in Him from a certain belief about Him. We would be foolish to trust ourselves to Him unless we knew Him to be worthy of our trust.

Is He worthy? He is, provided He actually is what the Christian religion claims Him to be. It claims that He is the Father's own Son, sent into the world as the gift of the Father's love, to bring men to Himself. The Christian is one who wholeheartedly believes that and then commits himself to what that belief involves.

### Tuesday, November 4

**I Believe in the Holy Ghost. Matt. 3:18.**

The Holy Spirit is the means whereby God reveals Himself to men. He is the Comforter whom Jesus promised before He left the Twelve to carry on His work. Through the Holy Spirit God teaches us what He is. The Holy Spirit is God Himself working for us and in us. To believe in the Spirit is therefore to believe in God. To be led by the Spirit is to be led by that God whose the Spirit is.

### Wednesday, November 5

**I Believe in the Holy . . . Church. Heb. 12:18-29.**

The Church is "holy" because it represents God in an unrighteous world. It may, indeed, have many imperfections, but these pertain to its members and not to the Church as "the body of Christ." The various churches may make their own requirements for admission, but to become a member of "the body of Christ" the only requisites are faith in Christ, love for Christ, and a full surrender to Him. The best way to show that we "believe in the holy church" is to be a sincere and faithful member of the denomination which we feel most nearly fills God's requirements.

### Thursday, November 6

**I Believe in the Communion of Saints. Phil. 2:19-30.**

Christianity began as a fellowship—a fel-

lowship of men and women who had a common faith, the center of which was the Lord Jesus Christ. Their relationship to Him, however, involved their relation to one another. If one suffered, all suffered. If one failed, all were grieved. If one was victorious, all rejoiced. This is, indeed, a communion of saints. We cannot very well "believe in" this fellowship unless we seek to advance it. To be outgoing Christians, we must be banded together in a church with others of like mind.

### Friday, November 7

**I Believe in the Forgiveness of Sins. Romans 5:1-11.**

The best of us are constantly in need of forgiveness. We sin against each other. We speak cruel words. We lack patience and understanding. We abuse confidences.

And we sin against God. Really, all our sins are against God, but some are more grievous than others. We grieve Him in many ways that we may never think about. Neglect of prayer, insincerity of motive, spiritual pride, selfish and impure thoughts—these may never be known to anyone else, but God knows them. They are barriers between us and Him, calling for repentance and confession. God always forgives those who are truly penitent.

### Saturday, November 8

**I Believe in the Resurrection of the Body. II Cor. 5:1-10.**

To dwell overmuch on the life to come may not be healthful. Jesus admonished us not to be unduly concerned about the future. He taught rather a simple trust in God for each day's needs. If our daily life is right, eternity will take care of itself.

But neither is it wise to ignore it altogether. Those whom we have learned to love are continually passing from this scene of action to eternal rest, and we, too, must sooner or later follow them.

Our body is a real part of our present experience and it is difficult to think of ourselves without one. The promise of a renewed body in the life to come is the evidence that fellowship will continue. It is a blessed thought. Heaven is our life made perfect, not only with God but also with one another.

—The late Clara L. Hershberger.

[It is peculiarly fitting that Sister Hershberger's last writing should have been the above paragraphs.—Ed.]

The strength of Christianity lies in its requirement of all members that they meet the inescapable demand to "take up thy cross and follow me," not a decorative lapel pin or silver pendant, but the cross of living by and for one's Christ-inspired convictions. Only then does the member find the power to live the abundant life. —John Clayton.

## JESUS, THE GREAT LOVER

Sunday School Lesson for November 9

(Matthew 9)

"Good news," "Good news"! This glad cry must have been echoing through the hills and valleys of Galilee. Jesus was preaching a new Gospel (good news). What was so good about the King of the new kingdom? How was the Gospel so different from the religion the Pharisees were teaching? Let's see Jesus as portrayed in Matthew 9.

A man sick in soul and body is brought to Jesus. "Child" (a word of infinite tenderness), "be of good courage," says Jesus. His kindness began with the first word. Then followed the great forgiveness and more than that, the healing of the body. Incidentally, the Pharisees and others here saw that sin and suffering were not in cause-and-effect relationship as they had believed.

If anyone could say, "no man cares for my soul," it surely was true of the publicans. But this man, the Saviour, did care for Matthew. A poor-in-spirit man becomes very happy with Jesus. He made it possible for many other sinners to meet Jesus. Indeed, this fellowship with these outcasts must have been shocking to the self-righteous, but how comforting and refreshing to the sinners! How many of them must have felt a need for love, for true compassion. What love is expressed in the fact that Jesus wanted this man, Matthew, to be with Him! Jesus throws out a great love call to all the sinners.

In answer to faith Jesus in love healed the woman with a twelve-year disease; raised to life the dead daughter of a ruler; opened the eyes of two blind men (giving light); and cast a devil out of a dumb man.

In all the cities and villages Jesus taught the laws of the new kingdom, preached the Gospel of salvation from sin, and healed every sickness and every disease. How different was His look at humanity from that of the Pharisees! Each man, woman, and child must have felt His love and compassion. These sheep needed a Great Shepherd. Think how a true shepherd does love his sheep.

What better news could come to any heart than that of love, forgiving love, healing love, understanding love, impartial love, undeserved love, redeeming love? Jesus is love.

Read together; I John 3:17; also repeat, "Let this mind be in you, which was also in Christ Jesus."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The Anabaptists (they preferred to call themselves Baptists) had a theory of the Church that necessitated its separation from the State, because they claimed that the Church should be composed only of heartfelt believers of upright life, whereas the State should include the total body of the inhabitants in a community.—Roland H. Bainton in *The Travail of Religious Liberty: Nine Biographical Studies*.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Merrill Swartley is conducting a weekly music class from now until Christmas with the MYF of the Yellow Creek congregation, Goshen, Ind.

The Mennonite Historical Library at Goshen College was used during past months by the following: Glenn D. Everett, Washington, D.C., who is writing a book on the Amish; Sheldon Madeira, Philadelphia teacher who is writing a dissertation on Amish education in Pennsylvania; Dr. Gunnar Westin, Uppsala, Sweden, doing research on Anabaptism; Dr. E. K. Francis, Notre Dame University, doing research on Mennonites in Manitoba; Frederick Wright, Northern Baptist Seminary, writing thesis on Anabaptist Views on Baptism; James Rennser and Daniel J. Graber, Mennonite Biblical Seminary, Chicago; Robert Kreider, writing dissertation at Chicago University on relations of Anabaptists to civil authorities in Switzerland and South Germany.

Significant findings of the Mennonite Research Foundation now appear as a monthly feature in *The Mennonite Community*.

Bro. Roy D. Roth, Hesston, Kans., was the visiting speaker at the Christian Workers' Conference at La Junta, Colo., on Oct. 12.

Bro. Karl Massanari represented Goshen College at the inauguration of David C.

Wedel as president of Bethel College, North Newton, Kans., on Oct. 12.

The students at E.M.C. enjoyed a school day outing on Oct. 15.

Sister Miriam Beachy showed pictures of the work of the Beachys' in India at the women's prayer fellowship of the East Goshen Mennonite Church, Goshen, Ind., on Oct. 13.

Bro. E. E. Miller is retiring from the presidency of Goshen College after the completion of this academic school year, 1952-53, hence the following recommendation was brought to the Menn. Bd. of Educ. at the Beech Church, Louisville, O., on Oct. 16, 1952: "We appreciate very much the services of Bro. E. E. Miller during the years as president of Goshen College. Brother Miller has spoken to your Executive Committee about the necessity of looking for some one to succeed him as president of Goshen College. He has indicated his readiness to work with the Executive Committee on this matter. We appreciate Brother Miller's attitude and counsel and are ready to take this matter under advisement and study. We feel that we want to take deliberate counsel of the board, the church, the faculty, and graduates of Goshen College in making a choice for his successor. It is our recommendation that without form appointment for 1953-54, yet it be understood, if his health permits, that Bro. E. E. Miller continue as president of Goshen College until his successor is selected and ready to take office, and that we give ourselves to earnest prayer and careful thought that together we may find God's will." This recommendation, upon a motion duly seconded, was adopted.

Special Bible Term will be held on the Lancaster Mennonite School campus from Jan. 12-Feb. 20, 1953. Bro. J. Irvin Lehman will serve as Principal and Bro. Leroy S. Stoltzfus as assistant Principal. Anyone planning to attend should write to—Special Bible Term, L.M.S., R. 4, Box 541, Lancaster, Pa.

Angelo Lo Vallo, a former Roman Catholic priest, will give his personal testimony and his reasons for resigning from the priesthood at Bad Axe, Mich., on Oct. 29.

Mrs. Roman Stutzman spoke about her work at Camp Ebenezer this past summer to the Women's Missionary meeting at the Belmont Church, Elkhart, Ind., recently.

"Alcohol and Tobacco" was the topic which Glen R. Miller, Goshen College, Goshen, Ind., spoke on at the MYF meeting of the Olive Church, Elkhart, Ind., Oct. 8.

Alvin Becker of the Northern Bible Society spoke at the Pleasant Hill Church, Peoria, Ill., on the evening of Oct. 5.

"Along African Paths" was the title of a film shown at Morton, Ill., Oct. 18. The film was sponsored by Bro. Gundy of the Bethel Mennonite Church, Pekin.

Bro. George Lehmann, 68 years of age, and his wife Della, who is an invalid, were bap-

tized upon confession of faith and received into the fellowship of the church at Peoria, Ill.

Bros. Lloy Kniss, Raymond Bucher, Paul Sauder, and David Thomas were the speakers at an all day meeting at the Landisville and Salunga congregation, Oct. 19.

The Perkasio, Pa., congregation gave the YPBM program at the Rocky Ridge Mennonite Church, Sellersville, Pa., on the evening of Sept. 14, on the subject, "The Whole Gospel for the Whole World."

Bro. John Martin, New Holland, Pa., brought the message at the baptismal service of the East Chestnut Street Church, Lancaster, Pa., on the evening of Oct. 12.

Bro. LeRoy Yoder was ordained to the ministry at the Pleasant Grove Conservative Amish Mennonite Church, Goshen, Ind., Oct. 16. He was ordained especially for the mission congregation at Kitchie, Minn. The service was in charge of Elmer Swartzendruber, Wellman, Iowa, assisted by Bishops Sam T. Eash, Middlebury, Ind., and Clarence Yoder, Goshen, Ind.

A week-end Bible conference was held at the Maple Grove Church, Gulliver, Mich., Oct. 19. Guest speakers were Bro. Harvey Handrich, Mio, Mich., and Bro. Raymond Byler, Pigeon, Mich.

Bro. and Sister Dan Ziegler, North Lima, Ohio, celebrated their golden wedding anniversary in an open house at the home of their son on Oct. 19.

When the late George Lapp went to his reward, he had a record of having read the Bible through from cover to cover 51 times in the last 50 years. Bible reading is a spiritual tonic.

(Continued on page 1068)

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## Calendar

- Ontario Mennonite Bible Institute, 800 King St., E., Kitchener, Ont., Oct. 27-March 27.
- Semi-annual session of Commission for Christian Education and Young People's Work, Cheraw, Colo., Oct. 31, Nov. 1.
- Stewardship Conference, EMC, Harrisonburg, Va., Nov. 8, 9.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-18, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30 1958.



Go, Preach

# • MISSIONS •

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. J. Frederick Erb, pastor of the Detroit Mennonite Mission, announces their annual Missionary Bible Conference for the week-end of Oct. 31-Nov. 2. Bro. Paul Miller, pastor of the East Goshen Mennonite Church, Goshen, Ind., is to be the guest speaker.

Bro. and Sister Lee Kanagy, who have been studying language in Tokyo, Japan, since Sept., 1951, are planning to continue language school until about April, 1953, when they expect to join their fellow missionaries on the Hokkaido Island. Their exact location is still undecided but there are several promising openings. Bro. Kanagy writes from Tokyo: "Since Don Rebers are here we go together to language school and we also take Karen Sue to kindergarten and bring her home in the truck. Today Sister Reber has started to school also. So Don sits in the back and the rest of us ride the cab."

A farewell fellowship meeting was planned for Bro. and Sister John I. Byler for Sunday, Oct. 26, in appreciation of their service as pastor and matron for the last several years of the Chicago Home Mission, Chicago, Ill.

Sister Nortell Troyer and two children have arrived in the States from Puerto Rico and will be living with her parents, Bro. and Sister Dan Kauffman, in Chicago until Bro. Troyer arrives sometime in November. Bro. and Sister Troyer have been serving as missionaries in Puerto Rico prior to their furlough.

An impressive dedication service was held on the afternoon of Oct. 19 for the new Mexican Mennonite Mission in Chicago, Ill. Bro. John Litwiller was in charge of the service which was attended by 250 people. Bro. Litwiller is now attending Goshen College Biblical Seminary but returns week-ends to take charge of the Mexican Mission work.

Bro. Wilbur Nachtigal, missionary on furlough from Puerto Rico, brought the morning message at the Prairie St. Mennonite Church, Elkhart, Ind., on Oct. 19 and on Oct. 26. Bro. and Sister Nachtigal gave the program at the Benton, Ind., Mennonite Church on the evening of Oct. 19. Bro. Nachtigal is enrolled in the Goshen College Biblical Seminary.

The present address of Bro. and Sister Dana Troyer, former missionaries to India, is 4626 South Woodlawn, Chicago, Ill. Bro. Troyer served as a medical missionary and has specialized in eye diseases and surgery since his return to the States and prior to his locating in Chicago.

Bro. J. D. Graber, Executive Secretary of the Mennonite Board of Missions and Charities, gave both the morning and afternoon messages at the Gladstone Mennonite Mission, Cleveland, Ohio, on Sunday, Oct. 19.

A service unit from Goshen College, Goshen, Ind., planned to help with the work of the Bethel Mennonite Mission, Chicago, Ill., during the week-end of Oct. 24-26. One of their projects was assisting in the religious census of the mission area.

Bro. John Beachy, missionary on furlough from India and now attending Goshen College Biblical Seminary, spoke to the Christian Workers' Band of the college on Oct. 12. Bro. and Sister Beachy and their two children are living in Goshen since their return from their three and one-half year term of service in India.

Bro. D. Wyse Graber was the evangelist for the week of meetings at the Dillonvale, Ohio Mission which closed Oct. 12. Bro. Carl Gerber is in charge of this work and reports fine interest and attendance during these meetings.

Bro. Ralph R. Smucker, former missionary to India now living at Elkhart, Ind., is to be with the Wooster, Ohio Mennonite Church from Nov. 11-16 for a course in India Missions and for Missionary Day as the guest speaker.

Missionary Day speakers at the Prairie St. Church, Elkhart, Ind., will be Bro. and Sister Don McCammon who will be present for both the morning and evening services on Nov. 16. Bro. and Sister McCammon are under appointment for Japan.

The Bihar, India missionaries report a profitable Workers' Conference which ended Sept. 12. During the last week Bro. Paul Kniss gave a series of special messages which all of the workers appreciated for their heart-searching quality.

Bro. and Sister Mahlon Stoltzfus, self-supporting teacher-missionaries at Fortuna Ledge, Alaska, write that they are finding their work interesting and challenging. They are hoping to find other accommodations for their living quarters so that they will have more adequate room for their school. At present they are living in one part of the school building and find it necessary to have all of the pupils in one room, with the classes being taught by Bro. and Sister Stoltzfus. They felt that God blessed them with unusually fine weather so that their supplies came through by boat before the river froze.

The page proofs for the Fall Missionary Day Bulletin have been approved and will be mailed from the Publishing House at Scottdale, Pa., to Sunday school superintendents by Oct. 25.

On Oct. 12 the Lebanon, Oregon community with federal government representatives held a special observance of the fact that the new hospital was the one thousandth hospital to receive aid under the federal government Hill-Burton Act giving aid to communities in building hospitals. Bro. Allen Erb,

## Your Treasurer Reports

Fall Missionary Day is not far away. This is the day to plan for mission centered Sunday School and Church Service programs. The main task of the Christian church is witnessing and it is only natural to find much interest in making this day an outstanding one. We know of a number of instances in which the ministry and Sunday school leaders together have planned for a unified service. This we think is a good plan. In such a program it is well to remember the efforts which have been put forth in such projects as quarter investments, mission savings banks, youth projects, and missionary support.

Many times a problem arises in deciding what should be done with mission funds. I would like to suggest that in past issues of the GOSPEL HERALD I have indicated through this report particular areas of needs. In addition to these, I would also like to point out that funds contributed to the General Mission Fund are used for purposes not sufficiently supported by specified contributions. Should there not be a particular field of interest stressed in the program, or if it is difficult to pick a particular project, funds can be designated for the General Fund where they will be used for the more needy areas of the mission work. Additional suggestions will also be gladly given by this office upon request.

administrator, reports a splendid community feeling.

Bro. Mahlon Hess and George and Dorothy Smoker, Tanganyika, Africa, spent twelve days, the last part of September, at an out station in Majita teaching the church leaders in a refresher course.

A new building for the girls' school, Tanganyika, Africa, taught by Miriam Wenger, is soon to be constructed. More girls want to come than they are able to accept.

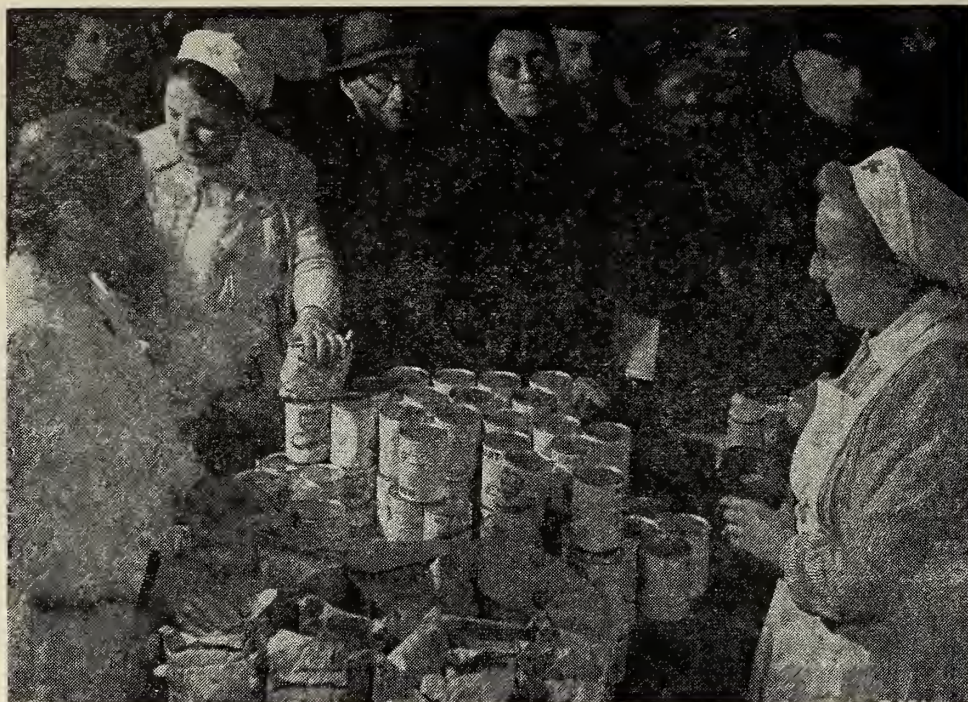
The first converts in the Morgantown, Ky., mission were baptized Oct. 16. They were two sisters of teen age, and their mother was received by transfer of membership.

Sister Vivian Eby, missionary on furlough from Africa, spoke at the Congregational Mennonite Church, Marietta, Pa., on the evening of Oct. 19.

The workers from the Saginaw, Mich., Mission gave a program at Pigeon, Mich., on the evening of Oct. 12.

Sister Margaret Kreider spoke of her work among the Jews in Richmond, Va., at the Upper Deer Creek Church, Wellman, Iowa, on the morning of Oct. 19, and in the evening at the Lower Deer Creek Church, Kalona, Iowa.





A German Relief organization distributes MCC supplies. Hungry people in Europe, the Near East, and the Far East need our help. The MCC Executive Committee recently authorized beginning relief work in Korea. Let us share our harvest with the MCC Material Aid program which is now gathering food for distribution this winter. Let us share our 15% income tax deductions for charity in the monthly relief and service offering to support this program.

## Working Together

By J. N. BYLER, DIRECTOR OF MCC RELIEF

[Bro. and Sister Byler have recently returned from Hong Kong where Bro. Byler served as director of Far-Eastern Relief for the past year.—Editor]

The Mennonite Central Committee has on numerous occasions been referred to as a large family that has its members scattered throughout the whole world. During the past twelve years there have been approximately 700 MCC representatives serving in twenty-four different countries. Their services given by these many Christian workers has varied according to the needs. Some have fed the hungry and clothed the naked; some have given medical assistance to the sick; some have helped in providing shelter to protect people from the cold; some have helped refugees find new homes in foreign lands; some have taken care of undernourished and needy children; some have provided facilities where mothers could sew for their families; some have assisted local Christian workers in giving spiritual help to those in need; some have assisted foreign missionaries in extending their sphere of service; all have lived among needy people, given comfort to the discouraged and witnessed in various ways to the Christian way of life.

When we think of these foreign representatives we dare not forget those at home who make this world witness possible. Every foreign MCC worker has been contributed by

some home community, some at considerable sacrifice; also the material things used in the program such as food, clothing, Christmas bundles, community center and office equipment and supplies, means of transportation where needed, and many other items necessary to carry on Christian service in a foreign land. In addition to all these things, there is the obvious and constant need for funds to equip, transport and maintain workers abroad, provide housing for them, and to remunerate local helpers as needed to carry on the program.

To carry on a world-wide Christian witness effectively there must necessarily be considerable organization. The Mennonite Central Committee serves as the welfare agency for all Mennonites in North America. It is the duty of those administratively responsible to the home constituency to use to the very best advantage all that is contributed, be it money, gifts-in-kind or personnel, in the most needy areas of the world. We realize that the dollars contributed are often dimes and nickels saved by frugal consecrated Christians; the food, clothing and other material aid made available, given at considerable sacrifice and each individual worker willing and ready to give his best if given challenging assignments. The MCC is doing its utmost to use what is available in the most needy area among the most needy people in the most efficient way.

Those of us who have a part in the work are especially grateful for the consecrated staff of representatives on the field. We are

often challenged by the large number of native helpers that have rallied around our foreign personnel. Many of these have caught the vision of Christian service while others have accepted Christ as Saviour because of the example of those with whom they work. Souls that have been added to God's kingdom in this way would be sufficient reward for the efforts put forth by the Mennonite Church in today's foreign relief program.

Christian service is a real assignment in any environment. It is truly a twenty-four-hour-a-day job. Many times individuals make their greatest and most meaningful witness when they least expect. The most important task today is to be a Christian among needy people. Spiritual needs are usually greater than material needs. Most people are not aware of this so we use material things as an entrance to the needy soul.

The total task of the Christian Church today is not only reaping, but also preparing soil, planting, and laying foundations. All this is necessary before there can be a harvest. Relief workers are primarily engaged in preparing soil. Isaiah had a variety of essential tasks. Not only did he "proclaim liberty to the captives" and "comfort all that mourn." He also felt called to "... build the old wastes ... raise up the former desolations ... repair the waste cities, the desolations of many generations" (Isaiah 61:4).

As MCC workers abroad, we therefore feel that we have a part in the church's total witness and mission. We believe there is a service for us in this disturbed and unsettled world. We are willing to prepare soil, plant and water with the things our co-workers at home provide, knowing that God will give the increase.

Just as it takes many people with a variety of skills to carry on any extensive program and as there are many members in one body so we believe it takes all of us together with God to carry on a fruitful Christian witness to the needy of the world. It is certainly not only those of us on the field nor even us together with the contributors at home that can give a meaningful witness. It is all of us together—foreign workers, home contributors, native helpers and God that makes the service worth while.

"We then, as workers together with him . . ." (II Cor. 6:1) carry on to the best of our abilities the tasks assigned to us in faith believing that God will bless every effort of His service of His faithful servants.

Shatin, N.T., Hong Kong.

However much the news from Iran has been damped down recently in the daily Press, the problems of that troubled country do not cease. The troubles are helped by rumors which spread round the world in perpetual motion. One such was that the missionaries had left along with the British employees of the Anglo-Iranian Oil Company. This is just not true; the missionaries, largely British C.M.S. and American Presbyterians, remain and carry on their work in a situation which has new problems.—"World Dominion."



# A Seminary Student Serves in Kansas City

BY HERBERT L. YODER

There have always been many questions in my mind about the city missions of our church. Many of them were answered this summer as I served for three months in Kansas City, Mo. I praise God for leading me into this part of His vineyard to serve Him joyfully.

In a large city such as Kansas City one is surrounded by unbelievable need, both physical and spiritual. This is especially true in the particular section where the Mennonite Gospel Center is located. As I worked there with Bro. Frank Raber, I saw many examples of the power of God in changing needy lives. But sad to say I also saw the power of the wicked one in ruining lives. In fact, a large portion of the people who might be called neighbors of the Gospel Center show little or no interest in the things of God. The streets are always noisy with children from homes where Christ is not known.

One of the high lights of my summer's experiences was the conducting of a Bible story hour two mornings each week for the children of the community as a follow-up of our summer Bible school program. Only one story book held the attention of these children and that was the Bible. Each day I was thrilled by their attention during the story telling even though they were almost uncontrollable at other times. In one of the closing sessions they sat practically motionless for twenty-five minutes as they listened to the story of the crucifixion.

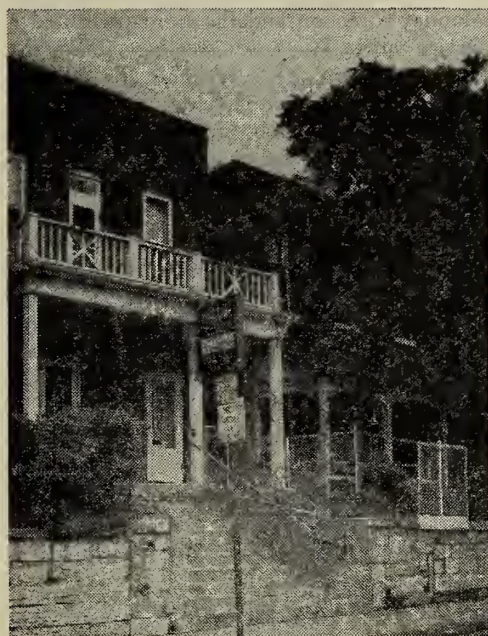
I feel that God has used this opportunity to feed young lives with the Bread of Life. None of the homes represented by these children is Christian and many of them are broken and unhappy. It is my prayer that God will touch the hearts of some of these parents through their children.

As we visited homes up and down the streets of this busy city we found that many people do not even want to talk about church, religion, or God. On the other hand, we found others who were just waiting for someone to help them with their spiritual problems. One of these homes I shall never forget. As we discussed salvation and the things of God the lady of the home said, "And how often do I have to come to church to be baptized?" I thought, "Can it be that there are people living in America who know so little about the truth of salvation?" One lady said to us, "Please come over and save my mother." Another wrote a pathetic letter of a broken life and said, "Oh, please pray for me; I have confidence in you people." This is only a very small taste of the great need surrounding one in the city. As we lived and worked with these people our hearts ached for them and our burden for the lost increased with the experiences of each day.

Two nights each month we had charge of

the preaching and singing in a rescue mission on a street that might well be called "skid row." Here we saw men in a most disgraceful condition, many of whom were almost constantly intoxicated. They would sell anything, beds or clothes, to get another drink. These were not just old and middle aged men, but young men and boys were often here. In one rescue mission we saw young and old women so intoxicated that they could hardly make their way through the door.

Climbing to the top of dark, dirty, dingy apartment houses distributing The Way we



The Mennonite Gospel Center Entrance in  
Kansas City, Mo.

noticed that when people haven't Christ they haven't anything. Any time you walk on the street, morning, noon, or night, you can see drunk men and women until your "blood runs cold." Satan has a device on every street in this city to try to lead men and women to a godless hell, taking their children with them. It is a challenge to us to try to lead them to Christ, for unless someone does they will spend eternity without Him.

These experiences, and many more that we could tell, speak to us of the great need in our so-called "Christian America." Every day we hear of the great need in Africa, Japan, South America, etc. But God certainly showed me this summer that there is a tremendous need at our own doorstep. And I feel that the Mennonite Church has the answer to this need. There is a definite service that the Mennonite Church can render in a city such as Kansas City, Mo.

It is true that the going is difficult and the progress often seems very slow. It is also

true that the responsibility of the city mission rests not only on the one in charge but upon every praying Christian. This work in Kansas City needs the effectual, fervent prayers of many people. It also needs more workers, led of God and truly consecrated, in holding forth the Word of Life in this wicked city. I trust that God will lay a burden on your heart for the Kansas City Mission.

Goshen, Ind.

## Construction to Begin on Central Area Mental Hospital

BY LEVI C. HARTZLER

A groundbreaking ceremony planned for 3:00 p.m., Oct. 19, officially initiated construction of the third MCC mental hospital near Newton, Kans., according to information released earlier this month by the Mennonite Central Committee. At the same service Bro. Myron Ebersole was presented as the administrator of the hospital project and the man chosen to establish a well-rounded mental health program in the midwest.

This event is a long awaited milestone in the completion of a three-hospital plan authorized by the Mennonite Central Committee in 1947. Brook Lane Farm, Hagerstown, Md., and Kings View Homes, Reedley, Calif., have established treatment and rehabilitation type programs after which the Central Area program will be patterned.

The initial structure is on a fifty-acre site east of Newton and will be composed of two units housing forty patients. Eventually additions will be designed to increase the capacity to 100 beds to care for a greater variety of mental and nervous patients.

All of the church groups affiliated with the MCC have contributed toward the estimated \$200,000 that the initial structure will require. Many of the Central Area congregations, particularly those in Kansas and surrounding states, have shown their intense interest in the project through fund raising campaigns that indicate enough funds will be available to complete the building next year.

Bro. Myron Ebersole, formerly of Sterling, Ill., has recently returned from Jericho where he administered the MCC Relief Program in Hashemite, Jordan, for two years. He is a graduate of Goshen College with an additional year of study in the Goshen College Biblical Seminary. As a leader of State Mental Hospital Service Units for the MCC, he has had extensive experience with state mental health societies and public mental health services, preparing him well for the task he is undertaking.

The Mennonite Board of Missions and Charities urges its constituency to support this mental hospital effort and offers its facilities for the collection and forwarding of funds for this purpose. The Board adopted the following resolution on mental hospitals at its 1950 annual meeting:

"Inasmuch as, at least in the earlier stages of the movement, there are good reasons for having some mental hospitals serve a wider



constituency than just one group, and since the Mennonite Central Committee is usefully pioneering in this field by the establishment of the Leitersburg (Maryland) and Reedley (California) institutions (with one in Kansas in prospect), and since also this is a modest and efficient program which is meeting real and present needs, we endorse this work, encouraging our people to take advantage of its facilities and services and to support the work financially as may be needed. It is understood that the MCC program calls for self-supporting operation after the initial capital investment for buildings and equipment has been made, with some help from gifts-in-kind and voluntary service. It is also understood that, as is the policy in our other relationships to the MCC, financial support for the mental hospital work is to be channeled through the Relief Committee, and that this present action does not preclude provision being made at some future time for mental health institutional work under our own direction."

Elkhart, Ind.

## A Brief Review of My Visits to Other Towns

BY EDNA SWARTZENTRUBER

The women's organization of our mission is called (translated) "The Chain of Evangelical Mennonite Women." This may not seem like a very appropriate name for our group of Christian women, but it is most significant to us. Each group represents a link in this chain, and of course the stronger the links, the stronger the chain for time and eternity.

This organization has asked me to visit as many of our congregations as possible with the plan of holding at least one meeting with each group. This seemed like a large task, but what a privilege.

Our Indian work in the Chaco was not in the program, but since it was my privilege to be there during the month of August I was privileged to speak to the Indian women at Nam Cum several times. I did this through an interpreter and what a joy it was to tell the story of Jesus, and His power to save to these "common people," and indeed, they listened to the message gladly. My interpreter and I always occupied a bench for two in front of our audience. On one occasion she held a very sick grandchild but this did not hinder her from coming to church or from co-operating with us.

It was my privilege to travel to the hills of Cordoba as well as to the Pampa, where I witnessed the worst dust storm I had seen in twenty-seven years in Argentina. Here I would like to say that these longer trips were arranged in connection with trips that Bro. Swartzentruber was obliged to make so that our expenses could be kept at a minimum.

I was favorably impressed with the response in nearly all of our groups. In one group where a national pastor and his wife



Some of the Chaco Indian women at Nam Cum. Sister Swartzentruber spoke to them through an interpreter.

reside, there were only seven present. At the close I was led to give opportunity for prayer and as I recall now, seven prayed with a liberty not often experienced in larger groups. In one congregation we had our meeting on Monday forenoon and the Lord permitted a service where His Spirit was felt. Truly the time and place are no barrier when we seek His glory. In several of the larger groups the missionary was just one of the audience while national sisters capably presided.

The work of our Christian women in Argentina is altogether worth while. While many of them dedicate some time to charity work such as sewing for our orphanages and supplying other needs, yet I feel that our sisters have not lost sight of the main purpose of their existence as a "Chain of Evangelical Mennonite Women," but a goodly number are ever ready to lift up Christ to their neighbors and friends.

Pehuajo, Argentina

## Echoes from the Field

Bumangi Station, Musoma  
Tanganyika, East Africa  
September 24, 1952

Greetings:

It is with deep satisfaction that we have at last reached the goal of our long journey and the place where the mission group feels we can serve most effectively at the present. Our predecessors at Bumangi were Elam Stauffers and Vivian Eby, all of whom have left for furlough.

Our journey took about six weeks and was a safe one. We were very conscious of the Lord's protecting hand and of the prayers of the saints in America, particularly when going through the Straits of Gibraltar. It was early in the morning, about half past six, and a heavy fog had suddenly descended. The ship's whistle blew every two minutes to give warning to any other ship which might be near. Suddenly a large French passenger ship loomed out of the fog, and a few seconds later a tremendous crash made our ship careen crazily. Our greatest concern at that moment was the forward hatch, in which five freight carloads of dynamite had been stowed. But, thanks to our dear Lord's protecting hand, the dynamite was safe, and although the prow

of our ship was a mass of wreckage from top to bottom, the water-tight compartments of the hold kept the ship from taking in water. It listed to one side with the shifting of the cargo. The other ship disappeared in the fog, not staying to see what would happen. She was injured too, and by wireless we learned that thirteen passengers had been hurt. As we were only ten miles from the Port of Gibraltar, our ship limped there. None of us were hurt, nor was any of our baggage injured. Our Gibraltar stay was ended after five days when the Dutch Ship Company (our ship was a Dutch freighter) transferred us to a passing English passenger boat, which took us to our immediate port of destination, Port Said, Egypt. All this was at no extra expense to ourselves. The whole incident shook us physically and mentally. We kept thinking, "What if . . . ? What if . . . ?" We became more keenly conscious that the Lord still has a work for us to do since He preserved our lives in this way. Another thing that impressed itself upon us was that the prayers of the Lord's people for a safe trip to the mission field are not just customary formalities, but are very real in serving their purposes.

Both our ship and the French one had radar screens. When the captain of our boat saw the approach of the other vessel, he first stopped the boat, then went into reverse. But the other ship came full speed. If it had struck amidships the ending might have been very different. We wondered why the other boat did not change its course and were told that even radar screens have blind spots, and perhaps our ship was in that blind spot.

Our further trip was uneventful. We had the joy of a week's stay in Ethiopia before going on to Nairobi. After a short visit with the Stauffers there, we went on to Musoma, then home. Our three boys are now in the missionary children's school at Nyabasi.

One thing has impressed me very much since coming to this Bumangi station. There are brethren and sisters here; here is a live African church. We keep thinking back, not so very many years ago, to the time when these stations had just been opened and we were in the midst of a heathen population with no Christians present. What a difference between then and now! It is cause for great thanksgiving that because of eighteen years of mission work in this part of Tanganyika there are churches with dear brethren and sisters in Christ and a witness in the land far, far greater than it would be if there were only foreign missionaries to give it.

Are foreign missions worth while? Dear brethren and sisters, if you could see as we do the difference which eighteen years and twenty to thirty missionaries, and yes, the expenditure of a good bit of money has made in this land, you would yearn to place a mission in each dark corner of the world. From man's standpoint it has cost time, men, and money. From God's standpoint it has been infinitely more costly, this bringing of salvation to men, costing Heaven's Beloved Himself. It is like a power line bringing electricity to a city. Man sets up the wires, poles, and the switches. But the blessing itself is



only conducted thereby. The power of missions is the blessed Holy Spirit conducted to the needy areas by men and women as the earthen vessels.

Yours, loving to serve Him.

Mrs. Catharine Leatherman.

## Our Gethsemane Hour in Missions

BY ORRIE D. YODER

"I have prayed for thee, that thy faith fail not" (Luke 22:32).  
 "I pray for them: . . . for them which thou hast given me" (John 17:9).

Gethsemane was for our Lord and His disciples a critical hour—the hour of crisis which could be met, not by preaching and signs, but only by prayer. The ministry of Him who was "mighty in deed and in word," and who "spake as never man spake," and the calling of His disciples and their fellowship with such a Master, would have ended in tragedy and failure, but for the prayers in that awful Gethsemane hour!

Perhaps some of our missionaries have well named this period of history "The Gethsemane Hour of Missions." If this is right, we have come to an unprecedented need of prayer in mission history. If the cessation of miracles and teaching in the ministry of our Lord meant special prayer for both His disciples and Himself in face of awful trials, what should the cessation of a similar ministry to millions of souls, because of closed doors to mission fields today, mean to us but unrelenting prayer? If our Lord prayed for the sheep who would be scattered when the shepherd would be smitten, how can we as His ambassadors today fail to pray for those millions of sheep that modern wolves would scatter, when missionary shepherds are driven off the fields?

Doubtless, on the mission fields, as elsewhere, these trying times will sift out every "Judas" as those of the Gethsemane hour did long ago, yet today our Lord wants every "Peter" and other sheep saved from failure by the prevailing prayers of His servants. Shall the sifted hold out for Christ as we intercede, or shall this be the tragic hour of failure, because we refuse to pray?

Let us remember that the "Gethsemane" hour was not, and need not be today, the hour of fate. It can be the hour of failure, only if we fail to pray. At no time in history was the "Gethsemane" hour a time of fate to those who prayed, nor to those for whom intercessors travailed in prayer.

When the program of a "Haman" would exterminate a people of God then it was time for united prayer and fasting to save the hour for God and His divine purpose for the people of Esther. When the testimony of a mighty kingdom and a sacred city ceased as Israel was deported into pagan lands and the "holy place" was in ruins, then the intercessions of Daniel, Ezra, and Nehemiah saved the kingdom for God and triumphed over the awful powers of sin and evil.

The mission program of the early church,

and all succeeding mission programs of the Christian Church have been born and preserved primarily by prayer. In spite of opposition to preaching and testimony, they have prospered and persevered, because of prevailing prayer. It must be so today where positive testimony and public preaching are opposed and forced to cease by anti-Christian world rulers.

Prayer, prevailing prayer, rather than preaching and signs characterized "Gethsemane." Even when preaching must discontinue because missionaries are driven off the fields, our ministry of prayer can only be driven off the same fields by our sin and indifference. If permission cannot be secured to enter fields to preach the Gospel, we must pay the price of united prayer to save the souls that are yet to be brought to Christ. Today, "in Christ's stead," we must pray that the faith of these elect fail not in this Gethsemane hour. If you believe that the "Gethsemane" hour has come in some of our mission fields, then the hour has come for more mission prayer meetings.

Portland, Oreg.

## An Order of the Holy Spirit

We must consider the nature of the missionary calling. In an age when man has lost faith in the meaning of work, such a calling has profound relevance. The missionary calling is broad enough to cover all Christian vocation. There is the call for the layman, the pastor, the home missionary. There is also the call for the foreign missionary.

I would like to suggest something about the foreign missionary calling. It is an order of the Holy Spirit. From the inception of the church there have been those separated for this task. In the years ahead this order will become increasingly interracial, interdenominational, and international. Its purpose is to travel everywhere, across all man-made barriers and witness to a kingdom. There must be room for creativeness and freedom. It is an order that will be needed until the end of history and the return of Christ. It is an order called to martyrdom.

The foreign missionary calling is still a part of the world mission. We dare not minimize the "whisper" that comes to men and women to enter this order. It speaks to the needs of our time.—Tracey K. Jones, Jr.

## On the Way Out!

The future may see the Christian world mission increasingly less influential on the destinies of man. It is unquestionably true that there is a "tide in the affairs of men which taken at its flood will lead to fortune." Further, it is true that in the past such moments of opportunity have come and it is equally true that in the future the tide will rise. However, we can hardly be realistic unless we are willing to consider the possibility that as far as the contemporary world mission is concerned, the tide may be on the way out!—Tracey K. Jones, Jr.

## Missions Editorial

### Supporting Non-Mennonite Agencies

Tremendous spiritual and physical need in our world stimulates the organization of many different mission boards, relief organizations, and charitable institutions. Some of these boards, organizations, or institutions are supported by denominational groups, some by boards representing many different denominations, and some by private individuals. Many of those who have no denominational constituency seek to establish a constituency by appealing to all Christians who are prospective donors, much like a business house seeks buyers for its products.

Unfortunately some unscrupulous individuals take advantage of great physical need to establish organizations for personal gain. They will prepare an abundance of convincing publicity to accompany them, even getting credentials regarding their character and the reliability of their claims. With these they seek out congregations and individuals who will contribute to their cause, but they are never able to give a good financial accounting of the funds received.

Recently one of our pastors wrote about a representative of a certain organization coming into his community and insisting on soliciting funds for Palestine relief. We checked with the Evangelical Foreign Missions Association offices in Washington, D.C., to determine the reliability of this organization. Although this office is conversant with mission and relief activities in Palestine, it had no information regarding this organization but indicated that there are organizations who do a small work in Palestine and make large propaganda about it.

This would indicate that in our world of need and sin, we should be extremely careful to whom we entrust the Lord's money. The best practice would be to give no money to any organization which cannot give evidence that it is adequately incorporated, has a board of directors, issues monthly or annual audited accounts of everything it receives and expends, and gives some evidence of being known and in good repute.

An even better procedure would be to share all of our giving through our own church channels: local, district conference, and church-wide. Fifty years ago that would not have been possible because our church had few missions, schools, or charitable institutions, and no relief and service program. Today through our mission boards, district and general; the Board of Education and confer-

(Continued on page 1067)



## Relief and Service News

### Relief and Voluntary Service

#### Eastern Ohio I-O Men Meet

After a full day of sessions of the MCC Peace Section Counsellors for Eastern Ohio at the Orrville Mennonite Church, Orrville, Ohio, several hundred I-O men gathered to hear a discussion of the present draft situation Monday evening, Oct. 20.

J. Harold Sherk of the MCC presented the alternative service picture, and Boyd Nelson of the MRC presented the voluntary service picture of both MCC and MRC, and O. N. Johns, chairman of the Ohio counselling committee, presented the Ohio situation with suggestions for the most effective witness and happiest service situation.

#### Defining I-W Service and Voluntary Service

At the recent Chicago meeting of the MCC Voluntary Service Committee on Advice and Control an attempt was made to define the various terms in current use regarding service. An informal decision was reached to use I-W Service to designate any form of service which counts toward draft credit. Alternative Service will generally be used to indicate service which is performed on an earning basis where the employee pays for his own expenses. Voluntary Service will be used generally to designate the service done in which the worker receives only his maintenance and a small allowance to cover small personal items of expense.

It is clear that Voluntary Service does demand something of a financial sacrifice, but its compensations, those who have served tell us, far outweigh the financial advantages of straight work for pay. While time may be needed to work out assignments for those who wish voluntary service, the Mennonite Relief Committee is happy to receive applications for service from young people with convictions and interest in this type of church-related opportunity. MRC is the organization designated by the General Council of the General Conference of the (Old) Mennonite Church as the agency to provide these opportunities for our young people.

People who are discussing service and young people in their correspondence about such service should retain the definitions above clearly before them in order to be more sure of getting what they want in type of service.

#### New Workers Entering Service

Bro. and Sister Roman Stutzman, Elkhart, Ind., with their ten-year-old son, Ronald, began a period of voluntary service in the Kansas City, Mo., Hospital Service Unit on Oct. 22. Bro. Stutzman will be working in the hospital as a regular unit member and serve as Unit Director. Sister Stutzman will serve in the unit home full time as matron. The service unit in the Kansas City Hospital pro-

vides a fine opportunity for real Christian witnessing at the hospital and also at the Mennonite Mission in that city.

Another voluntary service orientation school is being planned at the Voluntary Service Center and the Mission Board headquarters in Elkhart for Oct. 29-Nov. 7. Fourteen participants have been invited to attend. Included in the curriculum are Bible Study, Peace Witness, Mennonite History, The Church at Work, Group Living, and an orientation to the total Mission Board program. Bro. Dorsa J. Mishler, Personnel Director in the Office for Service and Relief is director of the school.

Five Fairview, Mich., I-W men working at the College of Agriculture, East Lansing, Mich., met with Brethren Harvey Handrich and Boyd Nelson in East Lansing, Wed., Oct. 15, to work out plans for MRC service for them.

With the decentralized Selective Service program, it is easy for men to be assigned without anyone to help them with their first away-from-home adjustments. If there are young men already assigned in those circumstances, the Office for Service and Relief wishes to know it. Will the men themselves, their families, and/or their pastors please notify Boyd Nelson, Acting Secretary for Service and Relief, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

### MCC Weekly Notes

#### Indonesian Mennonite Leader to Visit the United States

Soehadiwoko Djojodihardjo, President of the Synod of the Indonesian Mennonite Church in Java, plans to arrive in New York on Nov. 12. The purpose of his coming is to visit Mennonite churches in the United States and Canada and through these contacts become better acquainted with the leaders of our churches. The MCC has felt for some time that this closer acquaintanceship between the Indonesian and our churches would be of mutual benefit and is sponsoring Brother Djojodihardjo's trip. Freewill offerings will help defray expenses. His travels will take him to Pennsylvania, Virginia, Ohio, Ontario, Indiana, Illinois, Minnesota, Manitoba, South Dakota, Nebraska, Kansas, and California.

Bro. Djojodihardjo is a product of the Dutch Mennonite Mission in Java. His father was also a prominent church leader, but died at an early age and Djojodihardjo was elected to take his place while he was quite young. He is still a young man, is now married and has two children.

Many of our church leaders met Bro. Djojodihardjo at the World Conference in Basel this summer and have learned to appreciate him. After the conference he visited the churches in Europe during September, October, and November. He speaks good English and has an evangelistic message for our churches.

#### MCC Peace Section Counsellors Meet

The state chairmen of the MCC Peace Section, Counsellors and various constituent

group I-W representatives met in Chicago on Oct. 11 to discuss plans for strengthening the liaisonship function between the Akron Office, state headquarters of Selective Service and local counselors. Seventeen eastern and midwestern states were represented and from reports it became very evident that each state Selective Service Headquarters is following its own pattern in the administration of the I-W program. Some states want their I-W men to serve outside of the state, while the next one does not welcome out-of-state men until its own have all been placed. Some state offices want to handle the calls for all I-O men instead of leaving this to the local board. These and many variations make Mennonite counsellors meetings essential in that it helps the counsellors in one state solve their problems by having the perspective that information from another state gives. Other problems pertaining to the draft situation were also discussed.

William T. Snyder of the Akron Office will meet with the counsellors of Oregon, Montana, Idaho and Washington in Portland, Oreg., Oct. 21.

#### C. C. Peters in Paraguay Is Injured

C. C. Peters, MCC teacher in the Fernheim, Paraguay, high school, suffered a concussion two weeks ago when a stone fell on his head. The chimney on his house needed repairing and he was steadying the ladder for one of his students when the corner stone at the top came loose and hit him. Bro. Peters is from Yarrow, British Columbia, and has been teaching in Fernheim for several years.

#### Extension of Liability for Service to Age Thirty-five

Under the provisions of the present draft law, which came into effect on June 19, 1951, all persons in a deferred class on or after June 19, 1951, have their liability for service extended to age 35, instead of becoming over age when they reach 26.

This provision applies in the case of registrants whose deferments, held on or after June 19, 1951, may have expired before they reached the age of 26, so that they were placed back in Class I-O (or I-A or I-A-O). The fact that they had a deferment at any time on or after June 19, 1951, extends liability to age 35, or until the required 24 months service has been given.

See the MCC Peace Section "Manual of Draft Information for Ministers and Other Counsellors," pages 304 to 308 for information as to the classifications which constitute deferments under the present act. (Manuals are in the hands of all ministers and other persons designated as counsellors in MCC constituent churches in the U.S.A.)

### Women's Activities

If you have not subscribed to the Missionary Sewing Circle Monthly, be sure to do so now before it is too late to get a copy of the November issue. This number contains some extra choice articles and accounts describing things observed and experienced by our sisters who attended the Mennonite World Con-



ference in Basel, Switzerland. C. Carol Kauffman's story about the girl from Pennsylvania who recognized the yellow print dress she had made, and which was being worn by a dear woman who received permission to attend the Conference, even from behind the iron curtain, is worth the price of the year's subscription.

\* \* \*

Sometimes people complain that they don't get a copy of the *Monthly* because they teach a class and don't get around in time. This is to be regretted. The cost is so low that each Circle or Sunday school can afford to subscribe for a sufficient number so that there is a copy for each home.

\* \* \*

Has your circle made plans to have one of our sisters who attended the Mennonite World Conference speak for your group, sharing with you the valuable information and inspiration gained from her travels and the Conference? Now is the time to have her speak for you while all those things that you want to know are still fresh.

\* \* \*

Has your circle adopted the plan of passing an envelope on the Sunday before the Sewing meets, giving every sister the opportunity to contribute to her sewing circle, the sewing circle of her congregation? Those who are availing themselves of this plan find it a pleasant experience, for this makes every sister one of the group. Those who contribute, but who cannot attend, are listed as associate members. Besides giving cash donations, there is the possibility of giving sewing supplies such as thread, needles, yarn, buttons, snap fasteners, and elastic. Why not introduce the plan just before the December meeting? There might be sufficient Christmas spirit by that time to make it a pleasing success!

\* \* \*

We are ready to receive your prayer requests for the 1953-54 Daily Prayer Guide. You will be happy to know that we have planned to have a short meditation on the Sunday school daily readings. Other new features will be announced later.

\* \* \*

Sister Margaret Kreider, missionary to the Jewish people in Richmond, Va., is first in sending in prayer requests for the next Prayer Guide. May we remember Sister Margaret as she ministers to German Jews, Polish Jews, Polish Catholics, and Russians. Praise God that the way has been opened to give these people Bibles in their own tongues. Pray for the young Polish nurse who has just received a Bible and is finding comfort in His precious Word. Pray that the many who have endured much sorrow may not be bitter, but may be loving and kind as they find their Saviour.

\* \* \*

Are you and your family enjoying the memory work in the Prayer Guide? Can you testify with others that the memorization of the Scriptures and of the great hymns of our faith is proving a real blessing in your family worship?—Mrs. C. L. Shank.

### MISSIONS EDITORIAL (Continued)

ence-sponsored schools; the Publication Board; the Mennonite Relief Committee and the Mennonite Central Committee; and the General Conference committees the church carries on a sound evangelical program that can absorb all the giving of the constituency.

The Mennonite Board of Missions and Charities serves the church in the area of missions and charitable institutions and its Relief Committee serves in the area of relief and service. The treasurer of the Board will receive and forward funds for the total church

program. The Elkhart office will also give assistance in determining the reliability of non-Mennonite agencies for any member of the constituency and forward funds to such creditable agencies as requested. The American Bible Society is a good example of such an agency.

May God give each of us grace to be good stewards of our money, to support faithfully the program of our own church with our prayers and our material means as good stewards of the manifold grace of God—L. C. Hartzler.

## CHURCH CORRESPONDENCE

### KALONA, IOWA

(Lower Deer Creek Congregation)

Dear Christian Friends: We were glad to have our bishop, Bro. John Y. Swartzendruber, give a brief report of his recent trip to Europe. Bro. Homer J. Hershberger, another member of our congregation, also made the trip.

Mennonite Youth Fellowship was organized in our congregation in August. We hope that working together as a group will prove a blessing both to our church and community and to the Fellowship. Bro. Samuel Spicher is president of the group.

October always calls for some reorganization. Our young peoples' program committee is now made up of Donald Hochstetler, Samuel Spicher, and Harold Ray Bender. In our Sunday school we have Ezra Troyer and Ed. Swartzendruber for superintendents; Stanley Swartzendruber, Chor.; Leslie Hochstetler, Sec.; and the new superintendent in the primary department is Lowell Brenneman.

We have enjoyed sermons from a few visiting ministers during the summer. On the morning of July 6, Bro. Roy Otto, Springs, Pa., brought the message. On the evening of July 20, Bro. Carl Smith, director of the Interchurch Prison Evangelistic Association, Indianapolis, Ind., told of bringing the Gospel to men and women in prison. At our regular Sunday morning service on Sept. 7, Bro. William Lauver, Davenport, Iowa, spoke on the subject, The Faith that Wins. Bro. Milo Kauffman, Hesston, Kans., brought the evening message on Sept. 28.

Oct. 8, 1952. Mrs. Herman Yoder.

### LONE TREE, IOWA

On May 15, 1952, the Swank Church near Lone Tree, Iowa, was organized into a congregation. The name chosen by the group was "Iowa Valley." Bros. D. J. Fisher and John Y. Swartzendruber were in charge of the organization.

We have 20 members at present. Our prayer is that God will continue to convict men of sin that they might come to the saving knowledge of Jesus.

We plan to continue to use the name of the Swank Church since it is a community

church. Just the congregation will take the new name. The Swank trustees have been very co-operative. Certainly sin is on every hand. The devil is doing everything possible to keep people from going to church. God's power surpasses all other power on earth. We must teach the Word and the Holy Spirit convict, that men will turn to Him today.

The officers elected at the organization meeting were as follows: Sec.-Treas., Mrs. Milton Winborn; Trustees, Milton Winborn, Chm., Wayne Carpenter, and Earnest Brookhart; Mission Board Member, H. Junior Hochstetler; Cor., Mrs. Earnest Brookhart.

Henry Yoder.

### MATHIAS, WEST VIRGINIA

(Mt. Hermon Congregation)

Greetings to all our congregations of fellow believers: October 1 was time for the reorganization of our Sunday school for the coming year. Officers and teachers are as follows: Supts., Melvin Showalter, William Weaver; Sec., Robert See; Treas., Bertha Haviland; Teachers, Dr. Charles Hertzler, Esther H. Wenger, Delia Snyder, Ruth Umble, Verna Kurtz, Dorothy Showalter, Norma Caplinger, and Thelma Haviland. Mona Basye, who was one of our teachers during the past year, has entered nurses training at Newport News, Va.

The past summer has been filled with activity. Our summer Bible school enrolled the largest number of children which we have had to date, 76 in all. Part of our teachers were local young people and some of them visitors from other parts of the church. In August we held a tent meeting near Mathias, on the Robert See farm, in co-operation with the other Mennonite congregations of the highland area. Our evangelist was Bro. Elam Hollinger who preached the Word of God faithfully and heartily. There were a number of confessions and consecrations. There were many expressions of appreciation for the way in which these tent meetings have brought the people of our various congregations together in fellowship. Over one week end we had a Christian Life Conference in which the young people from the different congregations took part.



Evangelistic meetings at Mt. Hermon Church during September were in charge of B. Charles Hostetter. There was a good attendance of people who came to enjoy his earnest messages. Our annual Bible Conference is scheduled for the fourth week end in October. Guest speakers will be Warren Metzler and G. Irvin Lehman. Quite a few of our folks have been attending the Brunk tent meetings at Harrisonburg and have appreciated the blessings received there. Our prayer is that the revival blessings which we have enjoyed will continue to grow in our hearts and lives.

Oct. 12, 1952. Linden M. Wenger.

### PORT TREVORTON, PENNSYLVANIA (Susquehanna Congregation)

Dear HERALD Readers, Greetings in Christ Jesus. We are again grateful to God for the many blessings we have enjoyed in the past several months. Psalm 95.

Our evangelistic meetings were held by Bro. Martin Kraybill, Sept. 7-14, with many awakening messages for Christians already in the faith. There were seven confessions. The class is under instruction and will be baptized in the near future.

On Sept. 21, Bro. James Bucher preached about Job, a great character study for us as Christians.

Our communion service was held on Oct. 5 by Bishop W. W. Graybill and our newly ordained bishop, Bro. Donald Lauver. May God bless Bro. and Sister Lauver in their new work for the church.

We have had a great fellowship with visitors in the past and our doors are open to welcome all. In Jesus' name.

Oct. 9, 1952. Sara Hinkle.

### FLANAGAN, ILLINOIS (Waldo Congregation)

We are grateful to God for the many blessings he is continually bestowing upon us, both spiritual and temporal. The bounteous crops of this year are nearly all gathered in, and now it remains with us to see that the Lord will receive from each of us as liberally as he has given us, for we know that the Lord loveth a cheerful giver.

In August we were permitted to have our annual Illinois Conference held here at this place. We feel it was a real privilege to listen to the messages that were given by those who came to share the many good things with us. Our prayer is that those who labored with us will share an equal blessing from the Lord.

In September we reorganized our Sunday school, with the following officers: Supt. Virgil May; Asst. Floyd Hartzler; Primary and Junior Supt's, Mrs. Paul Hartzler and Mrs. Clinton Reedy; Sec. Glen Stalter; Chor. Lowell Birkey. Church officers: Dan Albrecht, Treas.; Homer Springer, Mission Board member; Chester Long, Chor.; Noah Yordy, trustee; Homer Springer, member church council. May each who have been chosen find real joy in their new field of service.

Whatsoever we do in word or deed may we do it heartily as unto the Lord.

Oct. 21, 1952. Emma Hartzler.

### FIELD NOTES (Continued)

Bro. David Beachy, Marilla, N.Y., held a series of meetings at Gays Creek, Ky., beginning Oct. 5.

Bro. Levi C. Hartzler spoke on "Sharing the Christian Witness in Western Europe" at the Goshen College congregation on the evening of Oct. 19. He spent the summer visiting the relief centers in Europe and participated in mission investigations in a number of countries, including Spain.

The Women's House Government of Goshen College entertained the ladies of the community at a Sisters All open house of the women's dormitories on Oct. 17.

The Mennonite Hour from Harrisonburg, Va., will be released over Pittsburgh's station WPIT (730 k.c. on the dial), beginning Nov. 2. The broadcast will be Sunday from 8:30-9:00 a.m. Most of western Pennsylvania and eastern Ohio should be able to hear this broadcast.

### Evangelistic Meetings

B. Charles Hostetter, Harrisonburg, Va., at North Lima, Ohio, Oct. 26-Nov. 2. John S. Hiestand, Marietta, Pa., at Dixie, Ala., Oct. 26-Nov. 2. Andrew Gingerich, Mannsville, N.Y., at Maple Glen, Grantsville, Md., beginning Oct. 19. Howard Hammer, Apple Creek, Ohio, at Pleasant Hill, Peoria, Ill., Jan. 4-11. C. J. Ramer, Duchess, Alta., at Pennsylvania, Hesston, Kans., Oct. 22-31. Harold Lahman, Elkton, Va., at Bethel, Elora, Ont., Oct. 17-26. P. L. Frey, Archbold, Ohio, at Leetonia, Ohio, Oct. 13-19. John F. Garber, Alma, Ont., at Plain, Lansdale, Pa., Oct. 18-26. Alvin Martin, New Holland, Pa., at Welsh Mt., New Holland, Pa., beginning Nov. 9. Jacob Rittenhouse, Lansdale, Pa., at Meadville, Pa., Mission, beginning Nov. 16. John Landis, Hesston, Kans., at Baptist Church, Briggsdale, Colo., Oct. 20-26. J. P. Duerksen, Hesston, Kans., at Farmerstown, Ohio, Oct. 19-26. M. L. Troyer, Elida, Ohio, at Fairpoint, Ohio, Nov. 17-23. C. F. Derstine, Kitchener, Ont., at Kouts, Ind., Nov. 8-14. James Bucher, Hubbard, Oreg., at Bossler, Rheems, Pa., Nov. 3-16. Christian W. Frank, Manheim, Pa., at Royer, Myers-town, Pa., Nov. 8-16. Homer Bomberger, Manheim, Pa., at Stony Brook, York, Pa., Nov. 2-16. A. Lloyd Swartzendruber, Kalona, Iowa, at Sandtown, Iowa, Oct. 19-26.

### Visiting Speakers

Oct. 5: LeRoy Kennel, Goshen College, at Locust Grove, Elkhart, Ind., in the evening; Clarence A. Yoder, Goshen, Ind., at Gays Creek and Talbert, Ky.

Oct. 12: J. Harold Sherk, MCC, Akron, Pa., at Orrville, Ohio; Melvin Nussbaum, Stahl Mennonite, Johnstown, Pa., at First Mennonite, Johnstown; Paul Erb, Scottdale, Pa., at Yellow Creek, Goshen, Ind.; Abraham Reist, Harmatten, Alta., at Judah, Peace River County, Alta.; Donald King, Pigeon, Mich., at Vassar, Mich.; John Beachy, Goshen, at East Goshen Mennonite Church, Goshen, Ind., in the evening; D. A. Yoder, Elkhart, at Roselawn, Elkhart, Ind.

Oct. 19: O. N. Johns, Louisville, Ohio, at

Bethel, Wadsworth, Ohio; Dewey Emswiler, Bethel, Cootes Store, Va., at Zion, Broadway, Va.; Edwin Weaver, on furlough from India, at Frazer, Pa.

Oct. 26: John S. Hess, Lititz, Pa., at Rock Hill Mission, McConnellsburg, Pa., in the morning and at Chambersburg, Pa., in the evening; John C. Wenger, Goshen, Ind., at Benton, Ind., in the evening.

### Announcements

Paul Lauver from Puerto Rico will be the missionary day speaker at Hopedale, Ill., Nov. 9. **Chapter Gems from the Bible** will be the topic discussed at the Hess YPM, Lititz, Pa., Nov. 2. C. F. Derstine, Kitchener, Ont., at the Bible Institute of Omaha, Omaha, Nebr., Nov. 3-7. **Missionary Stewardship Conference**, E.M.C., Harrisonburg, Va., Nov. 7-9. The visiting speakers will be Milo Kauffman, Hesston, Kans.; Orie O. Miller, Akron, Pa.; and H. Ernest Bennett, Elkhart, Ind. **Bible Instruction meeting** at the Millwood Church, Gap, Pa., Nov. 8, 9. The instructors will be Harold Eshleman, Harrisonburg, Va., and Claude C. Culp, Brethren, Mich. **Mennonite Home Association meeting** at the Mennonite Home, Lancaster, Pa., Nov. 8. Linden Wenger, Mathias, W. Va., will be the Missionary Day speaker at the Scottdale, Pa., Church, Nov. 16. J. L. Stauffer, Harrisonburg, Va., will be the guest speaker at the Christian Workers Conference and Minister's Week at the Salem Church, Tofield, Alta., Nov. 24-28. H. Frank Leaman, York, Pa., will be the guest speaker at the Spring Mount, Pa., Mennonite Church on Missionary Day, Nov. 16, 7:15 p.m. Norman Kraus, Topeka, Ind., will be at the Wooster, Ohio, Mennonite Church for a Mennonite History Conference, Oct. 31-Nov. 2. **Meeting on Jewish Evangelism** at the Vine Street Mission, Lancaster, Pa., Nov. 3, with M. S. Stoltzfus and Fred Kendall as speakers. **Bible Instruction meeting** at Bossler's Mennonite Church, Elizabethtown, Pa., Nov. 1, 2. A. J. Metzler, Scottdale, Pa., in a Youth Conference at the Orrville, Ohio, Mennonite Church, Jan. 2-4. John L. Horst, Scottdale, Pa., will be at the First Mennonite Church, Canton, Ohio, for the communion service on Nov. 9.

A farmer who loved the Lord, believed in stewardship, and gave generously was asked by his friends how he could give so much and still remain so prosperous. "Oh," replied the farmer, "that is easy to explain. You see I keep shoveling into God's bin, and God keeps shoveling more and more into mine, and God has the bigger shovel."

—H. Lockyer.

Human affairs would be much more happily conducted if it were equally in the power of man to be silent and to speak; but experience shows over and over again that there is nothing which men have less power over than the tongue, and that there is nothing which they are less able to do than to govern their appetites. —Spinoza.



## FAMILY CIRCLE (Continued)

something quite inspiring and uniting about hearing your mate pray for God's guidance for you during that day. It is an emphatic reminder as to the strong bond of love uniting the two of you.

The home itself will testify as to the character of the inmates. The Christian home should not be cluttered with frills and useless furnishings that serve only as a decoration and a testimony to the wealth of the occupants. There is more to the Christian home than mahogany furniture and expensive panels of Belgian lace curtains. I regret that a fine Christian family in northern Indiana recently left one of our Mennonite churches because they felt that it was impossible for them to live in keeping with the expensive standards that were set up in the homes of that church. I cry, "For shame," to the homes that sent that young family away.

The Christian home will give other evidences as to its nature. They who live there will not be ashamed to have Christian mottoes and pictures on the wall. Such decorations do not make a home a Christian home but they offer a worth-while testimony to everyone who enters that home. The well-used Bible in plain sight on the bookcase, the absence of questionable literature, the presence of Christian literature will point out to visitors that certain Christian standards are being upheld in that home.

I have already stated briefly in this paper several values that can be ascribed to the Christian home. I would like to elaborate on several. The Christian home is a more enduring home than the non-Christian home. The members of a Christian home are kind and thoughtful one of another. They bear the fruits of the Spirit. They do not seek to settle their differences at the divorce court. They settle their differences at the throne of grace. The members of a Christian home are more understanding one of another, more willing to forgive and also to forget. They do not cherish grudges. They do not demand special privileges. They are loyal and faithful one to another.

The Christian home is a great educative agency of the church. It is an irreplaceable unit in the church's efforts to pass along certain teachings to the new generation. No teacher teaches so well as the parent who is motivated by God's love. With God's love as a propelling factor behind each admonition, each bit of instruction, each correction and punishment, each commendation, the child in that family is bound to be immeasurably influenced for good. I know that there are exceptions to this rule. I know of Christian homes where children have turned out badly. For every such child, however, I know of fifty others where the opposite is true. We do not measure the worth of a rule by the exception to it. The Christian home produces Chris-

tians, the same as corn planted produces corn.

The Christian home serves as a beacon to a dark community. It seems to say, "This joy, this happiness contained within these walls can light your heart also if you will surrender it to Christ." The Christian home is a powerful testimony for good to a corrupt world. It says to all, "Look at me! There can be peace, there can be satisfaction if man will only turn to Christ."

There is an evangelizing factor found in the Christian home. Paul in Eph. 6:4 suggests that parents should bring up their children in the admonition and nurture of the Lord. Solomon states in Prov. 22:6 that children who are rightly trained in their youth will abide by that earlier training as they grow older. It is not necessary for the child in the Christian home to wait for the fall revival meetings in order to accept Jesus Christ. The Christian home should be like a wheel with Christ as the hub and the family as the rim. There should be many spokes or avenues of approach which lead from the rim to the hub or from the family to Christ.

Another value of the Christian home should be that it serves as a place where the members are acquainted with the Word of God. I would add this value in addition to the ones already mentioned because I believe that a knowledge of the Bible is fundamental to Christian living. Here, in the Christian family, through the family altar and private devotions, both adults and children are acquainted with the Book which serves so admirably as a lamp to questioning feet. Paul commends Timothy because of his early instruction in God's Word. In II Tim. 3:14, 15 he says, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." Parents of today are to be commended likewise because they encourage and *participate* in Scripture memorization. The Christian home can and should help ground the child in the verities of God's Word. Every effort should be made to give adequate opportunity and encouragement for the child in the home to become familiar with the Bible.

The home was instituted by God. It should be God-directed. The Christian home of today forms an integral part of God's plan for the propagation of His Word. Its value is unlimited. God wants your home to be a Christian home. He is calling older families who have grown lax in family worship and the proper training of their children to renew their covenant with Him. God is calling also young couples who are contemplating the establishment of homes, to establish Christian homes. May we hear His call and answer.

Elkhart, Ind.

## PEACE AND WAR (Continued)

children during Passover time lest the Jews crucify them.

In 1306 France suddenly expelled all the Jews to acquire their wealth, with the usual deaths and hardships involved. During the rage of the plagues in the Middle Ages Jews were murdered by thousands and made to confess that they had poisoned the water in the wells.

In 1492, when Columbus discovered America, his homeland of Spain expelled the Jews, numbering perhaps one-half million, on four months' notice. Many spilled over into Portugal, which in turn expelled them in 1496. Jewish babies were dragged from their mothers' arms, families were broken, boys and girls were torn away from their weeping parents.

Of tremendous importance is the fact that these countries were reputed to be Christian nations, and certainly were above the savage stage.

Martin Luther, the Reformation pioneer, at about this time spit some vitriol at the Jews:

Verily a hopeless, wicked, venomous and devilish thing is the existence of these Jews, who for fourteen hundred years have been, and still are, our pest, torment, and misfortune. They are just devils and nothing more.<sup>12</sup>

Although Luther shared the popular charge of usury against the Jews, he did admit that Christians drove a harder bargain in business and in banking. Luther of course used this type of vulgarity against the Catholics, too. After rabbi had helped him translate the Bible, he later said that the only Bible the Jews have any right to

"is concealed beneath the sow's tail; the letters that drop from it you are free to eat and drink."<sup>13</sup>

The Germans showed a unique appreciation of Luther's excesses when they declared that the first large-scale persecution of the Jews in November, 1938, was in honor of the anniversary of Luther's birthday.

*The Blood upon America*

My first recollection of Jew-hate goes back to the days when as a youth I listened to a visitor in our home swear about "Those — Christ-killers." Any misfortune which he chanced into was blamed upon the Jews. Although not claiming to be an active Christian, he was accepted in a Christian community. His coated tongue obviously carried over to those who were professed Christians and who tolerated his vile words. He would have provided excellent material for those who look forward to the extermination of the Jews. He believed, in essence, in the old perfidious saying,

"A Jew is round your neck, at your feet, but never at your side."

This is all by way of pointing up the subtlety in inheriting through our environment pernicious thinking which is anti-Christian. While we may claim absolute freedom from anti-Semitism, and perhaps rightly so, but more probably not, we live in a society which is against



Jews. While few of us have cast stones at the Jews, we seem to fall into the pattern of Jew-hate, and thus promulgate a situation which permits a Hitler to lead his followers into an orgy of sin. Their blood is upon us.

Even if it were true that all the Jews killed Christ and all are money changers, which it is not, Christ has firmly instructed us to love our enemies. He nowhere invites or even suggests extermination, or even mistreatment, which the Christian church has so often saddled upon him. Instead, Christ said: "A new commandment I give unto you, That ye love one another; as I have loved you" (John 13:34).

Matthew, Mark, and Luke impress upon their readers that the Jewish people, their own people, were not responsible for, and were no doubt for the most part ignorant of, the connivings of the Jewish leaders who plotted Jesus' death. "Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death" (Matt. 26:59).

Particular care should be taken when teaching children the crucifixion story. Emphasis should be placed on the fact that only a segment of the Jewish body of Jesus' day had anything to do with His death. Even the French statesman, Clemenceau, had to remind his opponents that "The Apostles were Jews."

Whatever the reaction of the world toward Jews, whatever the sub-Christian ethics practiced by some Christians, we have the words of the Master to guide us: "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (Matt. 5:43, 44).

In Luke 13 we have the startling account of how Pilate had unwisely mingled the blood of the Galileans with that of Jesus' own people. This sensational news was flashed to Jesus in the hope that it would arouse His anger, lead Him to spearhead a revolt against Rome and wage a victorious war of liberation.

Jesus, Himself a Jew, replied: "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? I tell you, Nay; but, except ye repent, ye shall all likewise perish" (Luke 13:2, 3).

There is the story. It stares, nakedly and boldly, at us. The Christian church winces, flinches, and then travels merrily along, telling her people and the world to be Christlike, to love men. Yet the records disclose that when Jew-hate flourishes, it is where the Christian church is.

You ask me why I love the Mennonite Church? She has never, and if she continues her faith, will never, instigate or be a part of any program of hating other men. She must continue to not only be protestants against the Catholic world,

but pro-testants against Protestants. While we haven't killed Jews, we still have their blood upon us for not telling the Christian people of the world the message we have in our hearts.

Scottdale, Pa.

- 1 *Trial of the Major War Criminals*, VII, 494.
- 2 *Ibid.*, VII, 494.
- 3 *Ibid.*, VII, 494.
- 4 Malcolm Hay, *The Foot of Pride*, (Boston: The Beacon Press, 1950) p. xix.
- 5 Parkes, James, *Judaism and Christianity*, London, 1949; p. 167.
- 6 Isaac, Jules, *Jesus et Israel*, Paris, 1948; p. 572. (As quoted on pp. 11, 12 of Malcolm Hay's *The Foot of Pride*.)
- 7 Shakespeare, William, *The Merchant of Venice*, Act I, sc. 3, 1.110
- 8 Hay, Malcolm, *op. cit.*, p. 25.
- 9 *Ibid.*, p. 26.
- 10 *Ibid.*, p. 26.
- 11 *Ibid.*, p. 57.
- 12 Grisar, Hartmann, *Luther*, Vol. IV, p. 286 (London, 1913-16).
- 13 *Ibid.*, Vol. IV, p. 285.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Byers.**—To Dean and Carol (Roth) Byers, Sheridan, Oreg., a first child, LaVelle Faye, Sept. 22, 1952.

**Clymer.**—To D. Lloyd and Betty (Martin) Clymer, East Petersburg, Pa., a daughter, Mary Jane, Sept. 14, 1952.

**Deckert.**—To David and Mabel (Bowman) Deckert, Guernsey, Sask., a seventh child, a daughter, Rosemary Anne, Aug. 28, 1952.

**Eash.**—To Floyd and Jean (Eicher) Eash, Pinckney, Mich., a first child, a son, Stanley Lavon, Sept. 25, 1952.

**Eby.**—To Glenn L. and Bertha C. (Horst) Eby, Hagerstown, Md., a second child, a daughter, Carolyn Fay, Oct. 6, 1952.

**Erb.**—To J. Frederick and Fern (Troyer) Erb, Detroit, Mich., a first child, a son, Paul Frederick, Oct. 9, 1952.

**Friesen.**—To Paul A. and Wilma (Wenger) Friesen, Sterling, Ill., a first child, a son, Kelvin Edward, Oct. 6, 1952.

**Gerber.**—To Paul E. and Frances (Hofstetter) Gerber, Dalton, Ohio, a third daughter, Rachel Faith, Oct. 3, 1952.

**Good.**—To James and June (Sheafy) Good, Nampa, Idaho, a first child, a daughter, Kathleen Jeanette, Sept. 14, 1952.

**Hess.**—To Jacob G. and Mary W. (Stauffer) Hess, Lancaster, Pa., an eighth child, a daughter, Lois Arlene, Oct. 6, 1952.

**Johnson.**—To Lemoine and Phyllis (Lauber) Johnson, Shickley, Nebr., a daughter, DeAnn Ranae, Sept. 20, 1952.

**Kennel.**—To Lloyd and Laura (Eichelberger) Kennel, Cairo, Nebr., a son, Eldon Lee, July 30, 1952.

**Kennel.**—To Reuben and Florence (Steinman) Kennel, Shakespeare, Ont., a son, Murray Anson, Sept. 27, 1952.

**Mattis.**—To Arthur and Mary (Lehman) Mattis, a daughter, Judith Lorraine, Aug. 31, 1952.

**Mishler.**—To Wilber and Marjorie (Wolfer) Mishler, Lagrange, Ind., a second child, a son, Douglas Owen, Aug. 17, 1952.

**Oesch.**—To Myron and Murlene (Garber) Oesch, Middlebury, Ind., a first child, a daughter, Marlys Renee, Oct. 7, 1952.

**Otto.**—To Paul and Mattie (Jones) Otto, Goshen, Ind., a first child, a daughter, Karen Sue, Oct. 8, 1952.

**Ramer.**—To Roy and Gloria (Shank) Ramer, Goshen, Ind., a first child, a son, Mark Kent, Oct. 6, 1952.

**Rudolph.**—To David W. and Naomi (Petre) Rudolph, Myersville, Md., a first child, Mark David, Oct. 10, 1952.

**Shantz.**—To Lyle and Jean (Hawes) Shantz, Guernsey, Sask., a second child, a son, Donald Lyle, Aug. 13, 1952.

**Shaum.**—To Harvey and Susannah (Van Pelt) Shaum, Columbiana, Ohio, a ninth child, a son, Raymond Henry, Sept. 29, 1952.

**Stoltzfus.**—To LeRoy and Alta (Kennel) Stoltzfus, Bird-in-Hand, Pa., a fifth child, a son, Merle David, Oct. 7, 1952.

**Stutzman.**—To Art M. and Ruby (Stutzman) Stutzman, Cairo, Nebr., a daughter, Peggy Ann, May 14, 1952.

**Swartz.**—To Paul M. and Delta (King) Swartz, West Liberty, Ohio, a fifth child, a daughter, Karen Lynne, Aug. 28, 1952.

**Weaver.**—To David A. and Emma Ruth (Good) Weaver, Columbiana, Ohio, a second child, a daughter, Ruth Anne, Oct. 13, 1952.

**Weaver.**—To George and Marian (Zimmerman) Weaver, Narvon, Pa., a first child, a son, Clair, Sept. 10, 1952.

**Witmer.**—To Vernon and Vera Mae (Horst) Witmer, Columbiana, Ohio, a second child, a son, Vernon Daniel, Jr., Oct. 1, 1952.

**Yancey.**—To Lester C. and Darla (Knerr) Yancey, Sarasota, Fla., a third child, a son, Lester David, July 20, 1952.

**Yoder.**—To Emerson and Anita Yoder, Denton, Kans., a daughter, Pamela Jane, Sept. 12, 1952.

**Zehr.**—To Mark J. and Beatrice (Bast) Zehr, Croghan, N.Y., a son, Vaughn Edward, July 28, 1952.

**Zehr.**—To Walter E. and Ramona (Lyndaker) Zehr, a daughter, Gayle Marie, Aug. 6, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Anderson.**—Tobe, son of Albert and Susie (Miller) Anderson, was born Nov. 15, 1915, at Mt. Ayr, Ind.; passed away at the Goshen Hospital, Goshen, Ind., on Sept. 13, 1952; aged 36 y. 9 m. 28 d. He was employed as a sales clerk at the Smith Motor Supply Company for the past six years. He accepted the Lord in 1938 and was baptized and received into the North Main Street Mennonite Church, Nappanee, Ind. At the time of his death he was a member of the North Goshen Mennonite Church, Goshen, Ind., and serving as Sunday school superintendent. He was much interested in the salvation of lost souls and a faithful worker for God and the Church until his death. He had spent four years in CPS. With his departure he leaves his companion, Edythe, to whom he was married on Nov. 21, 1943, one son (Kenneth), one daughter (Susan), his parents, one sister (Mabel, Goshen, Ind.), and 4 brothers (David, Nappanee, Ind.; Mannas, in the armed forces; Roman, La Porte, Ind.; and John, Arcola, Ill.). One son (Kieth) preceded him in death. Funeral services were held at the North Goshen Mennonite Church and the body was laid to rest in the Forest Grove Cemetery. Paul Mininger, John C. Wenger, and Russell Krabill conducted the services.

**Birky.**—Delores Yvonne, daughter of Roy E. and Margaret (Hoylman) Birky, Kinross, Iowa, was stillborn June 8, 1952, at the Williamsburg Hospital, Williamsburg, Iowa. She is survived by her parents, one sister, and 2 brothers. Graveside services were held June 9, at the Brethren Cemetery with Perry Blosser in charge.

**Bowman.**—Luther Alexander, oldest son of Eli M. and Amanda (Hollar) Bowman, was born near Singers Glen, Va., Feb. 16, 1884; passed away May 10, 1952; aged 68 y. 2 m. 24 d. On May 11, 1910, he united in marriage to Ottilla May Lahman, who with the following children survives: Brownie—Mrs. Irvin Burkholder, Millard, Durward, Roy, Howard, Lelia—Mrs. James Heatwole, Vada—Mrs. Dwight Swartz, Paul, Joseph, Wade, and Linden. Two infant daughters preceded him in death. Also surviving are 6 sisters and 2 brothers, besides many relatives and friends. He was a member of the Mennonite Church. He had not been in good health for a number of years but his death came suddenly following a major operation. Funeral services were held at the Weaver Mennonite Church, Harrisonburg, Va., in charge of S. H. Rhodes, with burial in the adjoining cemetery.

**Gibson.**—Mattie, daughter of the late Conrad and Rebecca (Heatwole) Linhoss, was born Feb. 21, 1882, in Rockingham County, Va. Later the family moved to Augusta County where she became a member of the Springdale Mennonite Church. On Feb. 22, 1909, she was united in marriage to Charles L. Gibson, who survives with 2 daughters (Harriet—Mrs. Edgar L. Har-



ris, Sr., Fishersville, Va.; and Helen—Mrs. Richard W. Adams, Lemoyne, Pa.), 3 sons (Glen E., U.S. Forces in Korea; Merlin C., Lemoyne, Pa.; and Vernon F., Harrisburg, Pa.), 4 sisters (Mrs. Bettie McGee, Crimora, Va.; Mrs. Waynan Glover, Staunton, Va.; Ida and Mary, both of Crimora, Va.), 4 brothers (Paul and George, of Ohio; Menno and Gabriel, Crimora, Va.), 16 grandchildren, and 6 great-grandchildren. In 1927 with her husband she moved to Harrisburg, Pa., where she made a host of friends and attended several Mennonite churches. She died May 31, 1952, aged 70 y. 3 m. 10 d., in a Harrisburg, Pa., hospital where she had been moved after a cerebral hemorrhage. Funeral services were conducted by Joseph Driver at the Etter Funeral Chapel in Waynesboro, Va., on June 3. Interment was made in the Springdale Church Cemetery, Waynesboro, Va.

**Martin.**—Lizzie Jane, daughter of John Y. and Susan (Hege) Miller, was born in Marion, Pa., Sept. 23, 1871; passed away after an illness of three days at the Maugansville, Md., Mennonite Home, Oct. 4, 1952; aged 81 y. 11 d. On Feb. 15, 1900, she was united in marriage to A. Clinton Martin who survives. One daughter (Pearl, Baltimore, Md.), and several nieces and nephews also survive. She was preceded in death by 2 daughters (Iva Susan and Grace). She was a member of the Miller Mennonite Church, Leitersburg, Md. Funeral services were held Oct. 6, at Paradise Mennonite Church, Hagerstown, Md., in charge of Moses K. Horst and Daniel Strite, with burial in the adjoining cemetery.

**Rittenhouse.**—Abraham C., son of Jacob K. and Eliza (Clemmer) Rittenhouse, was born in Montgomery Co., Pa., Oct. 5, 1868; passed away Aug. 19, 1952; aged 83 y. 10 m. 14 d. He was married in 1891 to Sallie Ziegler with whom he shared his life for 61 years. They united with the Plain Mennonite Church, Lansdale, Pa., in 1893. Surviving are 2 daughters (Mrs. Willis Swartley and Mrs. Albert Heebner, both of Lansdale, Pa.), 3 sons (J. Curtis and Abram Z., both of Lansdale, Pa.; and Samuel Z., Blooming Glen, Pa.), 14 grandchildren, 16 great-grandchildren, and one sister (Mrs. J. C. Clemens). He was very helpful in Sunday school work, mainly as chorister, for fifty years. Funeral services and interment were at the Plain Mennonite Church, Aug. 22, in charge of Wayne Kratz assisted by Daniel D. Leatherman.

**Steckley.**—Floyd, son of Sol and Rozetta (Gunden) Steckley, was born near Bay Port, Mich., Jan. 11, 1915; passed away at the General Hospital, Bay City, Mich., after suffering one week from polio; aged 37 y. 8 m. 20 d. He was united in marriage on Aug. 14, 1938, to Anna Marie Shetler who survives, along with 2 sons and one daughter (F. Robert, Reynold Weldon, and Joanna Mae). Also surviving are his parents, 2 brothers (Edwin Lee, Bay Port, Mich., and Loren, Germany), one sister (Lydia Ellen—Mrs. Clayton Mayer, Bay Port, Mich.), and a host of relatives and friends who deeply feel the loss of his early passing. He confessed Christ in his youth and united with the A.M. church at Pigeon, Mich., and remained a faithful member until the Lord called him home. He served willingly in the various activities of the church, taking a keen interest in the education and spiritual development of the young people. Funeral services were held at the Pigeon River Mennonite Church, Pigeon, Mich., in charge of Emanuel Swartzendruber, Raymond Byler, and Earl J. Maust.

**Steiner.**—Lloyd, son of Caleb and Fanny (Amstutz) Steiner Nussbaum, was born near Kidron, Ohio, Dec. 18, 1897; passed away at Dalton, Ohio, at the home of his brother, Oct. 1, 1952; aged 54 y. 9 m. 13 d. He was baptized and received into the fellowship of the Sonnenberg Mennonite Church on April 10, 1914, but later transferred his membership to the Methodist Church. On June 16, 1936, he was united in marriage to Marjorie Mallernee. For more than twenty-five years he served as an engineer in an ice plant in Canton, Ohio. He is survived by his wife, 3 brothers (Phares, Dalton, Ohio; Homer, Apple Creek, Ohio; and Andrew, Stouffville, Ont.), 4 sisters (Minnie—Mrs. Albert Steiner; Mrs. Martha Steiner; Ida—Mrs. Hiram Sommer, all of Orrville, Ohio; and Alma—Mrs. Ezra Lehman, Apple Creek, Ohio), and many other relatives and friends. His parents and one sister preceded him in death. Funeral services were held at the Kidron Mennonite Church, Dalton, Ohio, Oct. 5, in charge of Reuben Hofstetter, Allen Bixler, and Isaac Zuercher, with burial in the adjoining cemetery.

**Stutzman.**—Julious, son of Joseph and Barbara Stutzman, was born Aug. 19, 1884; passed away at the home of Eldon Miller, Aurora,

Ohio, Sept. 10, 1952; aged 68 y. 22 d. He moved from his birthplace in Seward Co., Nebr., to Aurora in 1903. He united with the Aurora Mennonite Church in his youth and was a faithful member, not hesitant to express his appreciation for the home church to his friends. Much of his time in the past 24 years was spent at the home of his brother at Harrisonburg, Va. Surviving are 3 brothers (Joseph B., Harrisonburg, Va.; Lloyd J., Aurora, Ohio; and James, Schwenksville, Pa.), and 2 sisters (Mrs. William Howett, Union City, Pa.; and Mrs. Eldon Miller, Aurora, Ohio). He was preceded in death by 3 brothers (Caurson, Alexander, and Christian), and one sister (Mary Elizabeth). Funeral services were held at the Plainview Mennonite Church, Aurora, Ohio, in charge of Elmer Stoltzfus, with burial in the adjoining cemetery.

**Swasy.**—Ella, daughter of Uriah and Margret (Frazier) Marsh, was born in Johnstown, Pa., March 8, 1882; passed away at her home near New Paris, Pa., Sept. 25, 1952; aged 70 y. 6 m. 17 d. She is survived by one son (William, Harrisburg, Pa.), one daughter (Mrs. John Weyant, New Paris, Pa.), one foster son (Leroy Grine, New Paris, Pa.), 4 grandchildren, and 2 sisters (Mrs. Grace Thomas, and Mrs. Elizabeth Hoover, both of Johnstown, Pa.). Her husband (Clark) passed away in 1949. Funeral services were held at the Pleasant View Mennonite Church, Schellsburg, Pa., in charge of Charles Shetler, Harry Blough, and Hiram Wingard. Interment was made in the Grandview Cemetery, Johnstown, Pa.

**Zook.**—Mary, daughter of the late Mr. and Mrs. Daniel Graher, was born Sept. 3, 1905, near Wayland, Iowa; passed away at her home near Goshen, Ind., Aug. 23, 1952; aged 46 y. 11 m. 20 d. As a young girl she became a Christian and identified herself actively with the Mennonite Church. In 1927 she was married to Ellis R. Zook, who survives her. She is also survived by 2 daughters (Erma Louise, and Eunice Arlene, both at home), one son (John Mervin, Goshen, Ind.), 2 brothers (Chris L., Goshen, Ind.; and Joseph D., Elkhart, Ind.), 5 sisters (Anna, Sterling, Ill.; Verna—Mrs. Willard H. Smith, Goshen, Ind.; Elizabeth—Mrs. Chris M. Stoltzfus, Manson, Iowa; Lena, Dhamtari, India; and Esther, Elkhart, Ind.). One sister (Katie) preceded her in death. Her wholesome attitude and Christian spirit during her illness became a constant source of blessing to her many friends. Her unselfish concern and service in the life and work of the church were thus confirmed by a courageous faith which did not shrink even before a difficult choice of providence. Funeral services were held at the Goshen College Union Auditorium in charge of S. C. Yoder and J. H. Mosemann. Interment was made in the Violet Cemetery.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Kalan—Burton.**—William Kalan and DeEtta Burton, both of the Detroit congregation, Detroit, Mich., by J. Frederick Erb at the Detroit Mennonite Church Sept. 6, 1952.

**Lapp—Umble.**—Melvin L. Lapp and Ada Ruth Umble, Maple Grove congregation, by Aaron F. Stoltzfus, assisted by Leroy Umble at the Maple Grove Church, Atglen, Pa., Oct. 4, 1952.

**Leaman—Denlinger.**—Mervin B. Leaman, Millersville congregation, and Frances June Denlinger, Mountville congregation, by Christian K. Lehman at the Mountville Mennonite Church, Mountville, Pa., Oct. 11, 1952.

**Marner—Beachy.**—Alvin Marner and Doris Beachy, both of the Howard-Miami congregation, Kokomo, Ind., by A. G. Horner Oct. 13, 1952.

**Rittenhouse—Hendricks.**—Henry L. Rittenhouse, Franconia congregation, and Beulah Hendricks, Rocky Ridge congregation, by John E. Lapp, uncle of the groom, at the Rocky Ridge Mennonite Church, Sellersville, Pa., Sept. 20, 1952.

**Stoltzfus—Blank.**—Elmer Stoltzfus, Monterey congregation, and Rebecca Jane Blank, Maple Grove congregation, by Aaron F. Stoltzfus, assisted by Glenn Esh at the home of the bride, Atglen, Pa., Sept. 27, 1952.

**Zeiset—Yoder.**—George S. Zeiset, Groffdale congregation, Bareville, Pa., and Bernice W. Yoder, Boyertown congregation, by Paul E. Longacre at the Hereford Mennonite Church, Bally, Pa., Sept. 28, 1952.

## ITEMS and COMMENTS

A model leprosy research sanatorium and training center under the joint sponsorship of American and British Protestant mission groups is to be established in South India. The sponsoring organizations are the American Leprosy Missions, the Mission to Lepers in London, and Vellore Christian Medical College. Construction will begin immediately and it is expected to be in full operation within a year. It will be run in connection with Vellore Medical College. One of the main purposes of the center is to demonstrate that leprosy treatment is not just the responsibility of the leprosy colony, but the duty of every general dispenser in hospital and of every physician in private practice. Of an estimated 7,000,000 leprosy victims in the world today, India has about 1,000,000. One of the highest rates of leprosy is to be found in a community near Vellore, where 124 persons out of every thousand are infected.

\* \* \*

A series of four stamps honoring Christian "Helpers of Mankind" will be issued by the West German post office in Bonn. Shown on the stamps are Pastor Theodore Flidner, founder of the German Kaiserwerth Evangelical Deaconess Center; Elizabeth Fry, renowned English church welfare leader; Dr. Carl Sonnenschein, prominent Roman Catholic theologian famed for his social activities; and Henry Dunant, a Swiss physician who is regarded as the founder of the Red Cross. The stamps will carry special surcharge, proceeds of which will aid welfare agencies in Germany.

\* \* \*

Sales of Methodist publications during the past year reached a new high of \$15,500,000, it was reported by the Methodist Publishing House at its annual board meeting. This was an increase of \$1,500,000 over the previous year.

\* \* \*

Landlords in Iran are required by a new decree to return 10% of their share of the crop back to the peasants for basic education in village sanitation, literacy, and modern agricultural methods.

\* \* \*

Three thousand tons of Argentine meat were already on the high seas bound for Israel when the chief Rabbinate declared the meat unfit for consumption in Israel. A cabinet meeting was especially called and the decision was reached that the non-Kosher meat could be distributed to those Jews who did not observe the dietary laws. The official position is that no meat but Kosher can even be imported. A few days later the Rabbinate announced that further information from the Argentine allowed them to declare 867 tons of meat to be Kosher after all. Strange it is that while many Jews are not too par-



# Mennonite World Conference

Compiled by A. J. Metzler

The Fifth Mennonite World Conference was held at Basel, Switzerland, this past summer.

"A few hundred American Mennonites had the privilege of enjoying this history-making conference. A few thousand more are hearing and seeing it through the messages and pictures which have been brought back by delegates and visitors. But every one of the more than two hundred thousand English-speaking Mennonites in the U.S. and Canada and elsewhere can get his own picture of the conference through an attractive, popular report now being completed."—A. J. Metzler.

Contents include an introduction by John C. Wenger, the Conference program, a message to the Conference by A. Koechlin, president of the Swiss Federation of Churches, the Conference Sermon by Samuel Gerber of Switzerland, the list of North American delegates, and testimonies and evaluations by various individuals. Congregations may want them to distribute to all families. 20¢ ea.; \$2.25 doz.; 50 or more, 16¢ ea.

## Amish Life

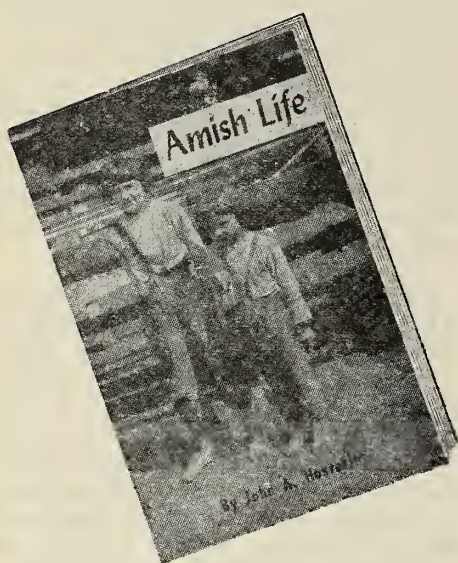
By John A. Hostetler

The Amish and the Mennonites are frequently confused. Many think they are the same group. *Amish Life* was written specifically to give a clear, accurate picture of the way of life lived by about 35,000 Amish.

You will want to know that *Amish Life* gives credit where credit is due. Their different clothing is worn for a purpose; they use buggies for a purpose; they have large families; they attend church regularly; they provide well; they assume responsibility for their poor; some have their own schools.

The author has written with fairness. He was reared in an Amish family and can write with experiential knowledge. Sociologists are welcoming this illustrated booklet. You will find copies excellent to hand to people who inquire about the Amish. 50¢ ea.

MENNONITE PUBLISHING HOUSE, SCOTTDAL, PA.



tical about keeping the Jewish ritual any more, they are slow to relinquish Kosher. So characteristic of the Jewish way of life is the Kosher ritual that in many instances it is the only remaining link retained with Judaism. Even the materialistic government in Israel feels it necessary to supply only Kosher meat for the army and to make a law that only Kosher meat shall be imported.—The Jew & Palestine News.

\* \* \*

The Ministry of Foreign Affairs in Spain told an American Baptist evangelist that the Spanish government cannot authorize Protestants to proselytize in that overwhelmingly Roman Catholic country. The majority of Spaniards, he said, regard Protestant propaganda with "the greatest distaste." They feel, the Ministry said, that it is an attempt at "foreign penetration in national life."

\* \* \*

The Indian government has announced a plan for organizing the India Service Society, through which volunteers will enroll for from one to five years in a program to increase food production and carry on education, health, and relief activity. They will

be given several months' training. They will receive no compensation other than maintenance. Churches and missions in India may have to consider their relationship to the program of their own welfare and service activity, according to the *Christian Century*.

\* \* \*

At the present time parochial schools in the United States, with an enrollment of about 13% of all pupils in elementary and secondary schools, are spending 19% of the funds going for school construction.

\* \* \*

Gov. John S. Fine and Dr. Abdel Roth Wentz of Gettysburg were presented copies of the Revised Standard Version of the Bible on October 8 by the president of the Pennsylvania State Sabbath School Association. Dr. Wentz was a member of the committee which produced this version.

Eastern Baptist College has been dedicated on a fifty-three-acre estate at Philadelphia as the latest of the country's four-year liberal arts colleges. The college is sponsored by the Eastern Baptist Theological Seminary eight miles away, and occupies the former million dollar estate of the late Charles S. Walton, leather manufacturer. One hundred and ten students have been enrolled for the first co-educational classes. Next fall the student body will be increased to 150 and sometime thereafter to about 300.

\* \* \*

Dr. Walter Clay Lowdermilk, soil expert and originator of the Jordan Valley Authority Plan, recently made an extensive tour through the Negeb, the semiarid region in the southern portion of Israel. He states that he found large areas which could be turned into extremely fertile land by scientific fertilization, irrigation, and reforestation.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV ————— TUESDAY, NOVEMBER 4, 1952 ————— NUMBER 45

## We Believe in Believer's Baptism

By Gerald C. Studer

When Christ established the Church He also instituted a number of practices which He considered necessary and helpful. One of these is baptism. It is the first of these practices or ordinances that we meet in the New Testament. Some-one has called baptism the "door to the Church." It is frequently described or defined as an initiatory rite commanded by Christ to symbolize and to give public testimony of the fact that the one being baptized has committed himself to Christ and to His body, the church. Conversion is the beginning and baptism is the outward evidence of the inner intention of the convert. It is one of the first steps of pure obedience to the Word of Christ.

As for the body into which the baptized one is received, the one performing the ceremony gives public avowal once more of the divine order found in the Great Commission to "Go . . . teach (disciple) . . . baptize" (Matt. 28:19).

### A. What Is Believer's Baptism?

It is the baptism taught and practiced in the New Testament. John the Baptist first taught it and practiced it. Matt. 3 reports that "then went out to him Jerusalem, and all Judea, and all the region round about Jordan, and were baptized of him in Jordan, *confessing their sins.*" Notice this last phrase.

It is the baptism of which Christ is our example. Again in Matt. 3 we have the divine record of Christ's baptism by John at the beginning of His public ministry, somewhere around the age of thirty. Not only is Christ our example in believer's baptism, but He also commissioned it for all others who would follow Him and be saved. "He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:16).

It is the baptism practiced by the apostles and the early church. Acts 9 records the story of Saul's conversion on the Damascus road and v. 18 says, "and he received sight forthwith, and arose, and was baptized." Even earlier than this, on the Day of Pentecost, we have it recorded in Acts 2:38, "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus

Christ *for the remission of sins*, and ye shall receive the gift of the Holy Ghost." In an earlier quotation from Matt. 3 we noted the fact that those being baptized by John were "confessing their sins." Here we notice the purpose of baptism "for the remission of sins" through Jesus Christ's name. In Acts 8:12 we have another of the many Scriptural reports of the New Testament practice when it says, "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, *both men and women.*" Now we have noticed the qualifications for baptism, the purpose, and here we notice the recipients of it.

Notice that all these examples were adults and not children. Notice also that they "believed," which evidently is something more than mental persuasion or intellectual assent. We remember those Pharisees and Sadducees who came to John for baptism were severely dealt with, not because they did not believe in John's message, but because, as John put it, they did not "bring forth, therefore, fruits meet for repentance." Belief is not only mental assent, but also involves a turning from sin in repentance to a life of understanding and discipleship as a member of Christ's body.

The examples of the repentant thief on the cross beside Christ and that of Simon the Sorcerer in Acts 8 are two of the New Testament examples of the fact that though baptism is necessary to salvation yet we are not saved by it.

But, paradoxical as it may seem, neither are we saved without it. Daniel Kauffman, in his excellent little book of 1,000 questions and answers, faces this point in this manner. The question is asked, "What is the difference between the thief on the cross and someone who rejects baptism because he has already been saved?" The answer is: "We have no Bible promise of salvation to those who reject water baptism. The thief on the cross did not reject water baptism, but was powerless to receive it. They who accept Christ accept all His teachings, including baptism. While salvation is offered upon faith alone, God recognizes no faith which rejects His

Word." Then the question is asked, "How [shall we] look upon the man who professes full and perfect salvation, and points to this as evidence that water baptism is unnecessary?" And the answer, "Unless he can present unmistakable evidence that he is better than Christ, look upon him as an impostor."

In summary then we can say this: Baptism is essential to salvation; one cannot, generally speaking, be saved without it but neither can one be saved by baptism alone. Baptism identifies one as a Christian and distinguishes the Christian from the non-Christian. It is the public initiation into the church in much the same way belief and repentance is the way for an individual to become "in Christ." It is the "answer of a good conscience toward God" in the presence of at least one witness who has himself such a conscience also. It by practice climaxes a public testimony and confession of faith.

### B. Who Should Be Baptized?

Though it was conviction on this matter that caused our forefathers to break away from the Protestant Reformers, our position and practice is no longer so clear on this point. The founding fathers of our beloved Mennonite Church were dubbed Anabaptists because they insisted on being baptized again in open rejection of their having been baptized as babies. They insisted on a brother-

## Against Despair

BY EDNA BEILER

*Wings, straggling southward, wrote a rhyme*

*Across November's slate of sky.*

*And I, in futile race with time,*

*Glanced briefly at these passersby,*

*Yet sealed the brilliance of their song  
Indelibly upon my brain.*

*Now I can hear, all winter long,*

*"Spring comes again—spring comes again."*

*Go with them, God, those wings that trace*

*Such heartening rhythm in the air.*

*And let no sudden storm erase*

*Their valiant chant against despair.*

Phoenix, Ariz.



hood of believers, using the term believer in the full New Testament sense.

The question, "Who should be baptized?" is a delicate point in the church today. It is more often simply avoided or ignored than intelligently faced. No one would dare to claim that he has the answer, but that fact alone is no proof that there is no answer, if we will only seek it out. This writer makes no claim to possessing the answer to this difficult problem, but he does believe that the New Testament gives us more of an answer than we are currently practicing or preaching. We have allowed tradition and a more or less unintelligent practice to shove us into a corner. *The fact is that though we do not believe in infant baptism we are coming dangerously close to practicing it.* Some of our leaders have long ago raised an alarm concerning our "delayed infant baptism." We must arrive at some solution before long and we want that solution to be as Scriptural as possible. To do this we will need the utmost co-operation of every parent and pastor. If we go on as we have been the number of 5-year-olds who are baptized will increase (there were at least three last year baptized into the Mennonite Church) and the age decrease yet more.

I do not believe it is necessary to even discuss the reasons why infant baptism is unscriptural. We have tried to indicate from the Word that believer's baptism is Scriptural and have received a few clues as to what this might mean. If we believe our present practice is all right, then we might as well admit that what we have is infant baptism and then confirmation or (as we call it) reconsecration somewhere between 16 and 21 years of age. This is a respectable position that has been held for many years by those very churches from which our forefathers broke away on account of this same point. If we are not willing to call baptism at 5 years infant baptism, then the question must be answered as to what constitutes belief if we want to practice believer's baptism! Can we arrive at any Scriptural solution without arbitrarily setting a certain age as the proper time? It is our conviction that this can and must be done.

Let us turn to Matt. 18 and read the entire chapter, trying to catch the assumptions and the context of the passage. It seems to be assumed, in the first place, that children are saved already. Vv. 3, 10. In the second place, they are as precious to God as unsaved men, but for two distinctly different reasons. Vv. 4, 5. In the third place, it is assumed

that "these little ones," whoever Christ is referring to, can believe and are received of Him. Vv. 5, 6. That this entire chapter is one and the same context is evidenced from the use of the word "moreover" in v. 15. The point of the verses 11-14 is that Christ has come to save the lost, but that these lost are not the children, but that rather they must become *like* little children, that is, saved. Verses 15-18, which are still an integral part of the total passage, clearly speak of adults and not children as the church whose members must follow a certain order in the clearing up of difficulties between them.

Turn yet to Matt. 19:13-15 also. Here we see what Christ did with the children who came to Him. Pastors and parents can hardly hope to do better. Maybe this is our answer to children coming to Christ before the age of accountability. Christ blessed, laid His hands on them, and prayed over them, but He did not baptize them. Baptism is for the remission of sins; these children, Christ affirms, are saved, and adults must become like them in order to be saved. Children are not too young to learn to know Christ; they are quite capable of loving Him and believing many things about Him, but this is unquestioning belief and trust and it results in a pleasant companionship with Christ and not a "crisis" or decisive experience of turning from sin to the Saviour. A friend of mine tells the story of the time when he was telling his own little daughter about the resurrection of Christ and because his older son was also listening in he added parenthetically for the son's benefit that there are some people who do not believe in the resurrection. Upon hearing this the little girl piped up, "But Daddy, we'd believe it even if it wasn't so, wouldn't we!" This is a child's belief, but it is not the belief upon which we base conversion and baptism, though after we have turned from sin, we should have this kind of implicit trust in Christ our Lord.

We are still talking about the question, "Who should be baptized?" We are now ready to suggest a concrete answer for your prayerful consideration. It is a known fact to doctors and psychologists that two glands in the body are responsible for the change that comes into every child's life around the age of 12. The secretions from these glands make possible new and deeper emotions. Certain of these authorities say it like this: "A true understanding of religion and deep religious conviction is *not possible* until

sexual maturity awakens the emotions of love, the spirit of altruism, and the appreciation for beauty." There is little doubt that this age varies slightly with different children, but the difference is basically physical and not environmental. Both the Scriptures and the psychologists agree that this awakening is around 12 years, a year or two more or less. In other words, it is tremendously important that all children have a thorough education in Bible stories and a wholesome belief in God from the earliest possible period of childhood but this then becomes the background for a personal commitment to Christ Himself. A satisfactory commitment cannot be made merely on the basis of a childlike belief in the parent's religious beliefs.

It is not accidental that Jewish boys became sons of the law at 12. This was the age of Jesus when He first went up to Jerusalem to the Temple. Our past practice has been Scripturally and psychologically sound in that half of the members of the Mennonite Church became Christians and joined the church between the ages of 12 and 16. Even for conversions at this age reconsecrations are becoming more and more the common and accepted thing. This does not necessarily mean that a reconsecration at a time after conversion is undesirable; indeed, we should thank God for any who consecrate themselves to God regardless of how often or at what age! But neither should it become the accepted practice that some years should intervene between one's conversion and one's commitment.

But I can hear you asking, "What about the cases you hear about where a small child wanted to become a Christian and his parents told him he was too young and then he never did accept Christ?" Such cases are familiar to all and they are tragic. Christ did not tell the children who came or were brought to Him that they were too young. He received them and blessed them, but He did not baptize them. And it is the baptism of children that is in question here. Neither did Christ teach them that they were lost and in need of a Saviour, but rather He used them as examples of those who are saved until they are lost because of their accountability for their own sin.

Parents, teachers, and pastors have a great responsibility to nurture children in the proper way. We must be careful not to give a child a premature guilt complex. It is to be expected that par-

(Continued on page 1093)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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## EDITORIAL

### No Bitterness

A British statesman, after being voted out of an important office, said, "I will allow no bitterness to poison my soul." It was a very wise attitude. No office, no sphere of influence, no place of power and prestige, is important enough to cost a man peace of mind, gentility of spirit, magnanimity of soul. It is ever so much more to be desired that a man should rule over his own spirit than that he should manage his fellows. The author of Hebrews (12:15) admonishes us to see to it that no "root of bitterness" springs up to poison the stream of our life.

Many people come to possess a bitter spirit. There are frequent life experiences which, if we so allow, will throw in the wormwood flavor. Disillusionment, injustices, reproof, rivalry, fancied slights, gossip, and falsehood may contribute the acid touch. But we can prevent this if we will. Bitterness is a sin, and a loving, powerful Christ can keep us free from this evil thing. The indwelling Spirit is able to provide the antidote that will turn every bitterness into sweetness.

And so, if someone takes by fair means or foul something that is ours, we will allow no bitterness to poison our souls. If we are cruelly misinterpreted and misrepresented, we will not surrender to bitterness of spirit. If we are the subjects of neighborhood gossip, we will try to get only profit from the experience. If we are corrected, even if we do not deserve the check, we will suffer in acquiescence. If a rival in love or business or position triumphs over us, we will cherish no resentment. If we suffer loss at the expense of another's gain, we will not begrudge his advantage. If what we have done is not appreciated, we will leave the matter with God, who sees and rewards in secret. If we are disappointed in someone that we had held in high regard, we will not fall into a misanthropic cynicism. If life seems to turn all the breaks of fortune against us, we will not give up to self-pity. We will not yield to that ugliness of soul which writes hard lines upon the face. We will not let the whine of faultfinding creep into our

voices. If we must lose all else, we will not lose self-mastery and self-respect. A very good Christian motto is that: "I will allow no bitterness to poison my soul."—E.

### Modern Family Life

Ernest Groves lists three defects which he finds in modern family life. *The first is the misuse of leisure time.* The modern family rarely spends its leisure time together. Since the advent of commercial entertainment and the taking over of recreational functions by the high school, each family member goes his own way to find his own "fun." The family as a whole rarely functions, and the result is a tragic loss in parent-child relationships. Many parents never really become acquainted with their children, and many children never know dad and mother as friends.

The Christian home should be the center of the family's recreational life. Our opposition to commercial entertainment should challenge us to provide something wholesome and attractive at home. Five dollars plus a little ingenuity will give us playground equipment not too far behind that of the city park. A croquet set and an occasional evening off will provide wholesome fellowship for father and son. An occasional picnic or family outing will go a long way toward strengthening the family bonds. Let's make our recreational needs serve the cause of the family.

*A second defect* of the modern family is the tendency of some couples to sidestep the responsibilities of parenthood. The worst is not the childlessness of the home, but the philosophy represented by such an attitude. It is a selfish philosophy of expensive cars and houses, a philosophy which adds up to a barren life.

There is the family which cannot have children, where such a philosophy does not exist. Many a childless woman has served as the mother of hundreds by her labors in the church and community.

There may also be families that do not have many children because of their peculiar type of service in the kingdom of God, service which is not conducive to family life. That family also does not

have a selfish, materialistic philosophy of life.

It is the home that is childless because of its materialistic philosophy that adds up as a loss to the church and to society at large. How great this loss is may be visualized by imagining what our church life would be like if all our homes were childless. This suggests the contribution which the child makes as a child. Too often we value him merely as a future adult.

*A third defect* in modern family life is related to economic problems. Most families are no longer a productive unit. In the farm family of a generation ago, children were an economic asset. Andy and Jim milked the cows, fed the calves, and practically took the place of a "hired man." While this may still be true of some farm families, yet long hours in school keep children from the farm work. And many of our homes are city homes. The result is that children do not learn to be producers, families are minus the experience of working together, and children are a drain on dad's pocketbook.

A second problem arising from new economic conditions is that father spends much of his time away from home. This is accentuated by modern notions of success. To be "successful" father must spend all his time with his business or working overtime at the factory to build up his financial empire.

Add to these defects of modern home life the paganism of modern times, and you have a weakening of the family fellowship. A result of this weakening is an overemphasis on sex. When life's satisfactions are not found on a spiritual level, we try to make up for our lack by sensual stimulations. Halitosis and "b.o." become major concerns. And many a marriage ends on the rocks of "incompatibility."—M.L.

Give therefore a place unto Christ, and deny entrance to all others. When thou hast Christ, thou art rich, and hast enough. He Himself will be thy provider and faithful steward in all things, so that thou need not to trust in men. For men soon change, and quickly fail; but Christ abideth forever, and standeth by us firmly until the end. There is no great trust to be put in a frail and mortal man, even though he be profitable and dear unto us: neither ought we to be much grieved if sometimes he cross and contradict us. They that today are with thee, tomorrow may be against thee; and often again do they turn round like the wind.—Thomas à Kempis.



## To Our Ministers

BY SHEM PEACHEY

When you read a portion of Scripture to an audience, read it intelligently, and with proper expression. If you wish to make any remarks, make them briefly, either before or after you read, then be silent and sit down. Do not punctuate the Scripture reading with your own utterances. When you do so, you make it impossible for the audience to get a coherent and intelligent understanding of the portion read.

An audience is not interested in listening to the reading of a verse or two, with the reader repeating in his own words what he has read. Neither are the people enlightened by comments that do not reveal anything but that which an intelligent reading has already revealed. An unintelligent mumbling is still worse, and he who so reads will not enlighten with all of his dull comments.

The brother who is asked to lead in a devotional meditation of five to ten minutes, and uses twenty or thirty, in a rambling sermon and a prayer around the world, kills even the spirit of worship.

The only justification for comments in a public meditation is to call attention to truths which will enhance the worship and are not evident from the reading.

The purpose of a period of meditation in a public service is to lead an audience into the spirit of worship—while God speaks. Let us not get in His way.

Quarryville, Pa.

## The Church and Mental Illness

BY RALPH K. WEBER

In the past the Christian Church has concerned itself very little with the problem of mental illness. Mental illness was considered a disgrace and the prevention, cure, and care of the mentally ill were considered outside the sphere of the church's responsibility.

Much mental illness is not organic; it is functional. It is the result of inability to meet life situations, feelings of insecurity, unhappiness, despair, and loneliness. God wants to impart His grace to everyone so that they can meet life's problems, and He longs to make people feel secure and happy because of His presence. The church's entire program is devoted to this task—to make people happy now and to bring them into a personal relationship with Christ who alone can give eternal life and happiness. Although we do not usually think of the church's primary task as relating to the problem of mental illness, yet it is true that the church's entire program should be a deterrent to mental breakdown.

The church's responsibility can perhaps be summarized in three main areas.

1. The winning of souls to a personal knowledge of Jesus Christ and the nurturing of the spiritual lives of Christians.

A personal knowledge of Jesus Christ means the forgiveness of sins; it means strength for the problems of life; it means joy unspeakable and full of glory; it means the peace of God that passes understanding. All this comes through salvation. We believe that God wants people to be happy, and man's fullest happiness comes only through fellowship with God in Christ. Although men have sought for cures and preventives for mental illness, the simple words of the prophet are still the best remedy for mental illness. "Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee" (Isa. 26:3).

There are many aspects of mental illness and most of us cannot diagnose mental diseases and the causes, but we feel that very often the basic cause is a spiritual one. On this basis we feel that the church can prevent much mental illness by imparting the Word of life to those who need it. Christ is the answer to much mental illness.

2. The provision of legitimate activities and companions for people—especially young people.

The fact that we are Christians does not mean that we do not crave fun and social activity. Yet wholesome activities and friends are difficult to find in our society. Being a Christian means that we must find outlets that will satisfy these desires but, nevertheless, glorify God and enrich our own lives. The failure to do so may lead us to seek worldly pleasures and companions or it may lead to an isolated and unprofitable Christian life; it may even lead to confusion and frustration because of the disharmony of life.

A strange dichotomy has developed between the sacred and secular. Now, in a sense, prayer, Bible study, and church services are sacred as opposed to some other activities, but in another sense all of life is sacred to the Christian. The Scriptures say, "Whatsoever ye do, do it heartily, as to the Lord, and not unto men" (Col. 3:23). The church's task is to provide friends and activities that will maintain this sacredness of life for the Christian in all its aspects. This will not only prevent the loss of precious souls, but it will also give a sense of joy and purpose to people in their Christian lives. This is indeed conducive to mental health.

3. The care of the mentally ill.

While it is true that God's grace is sufficient, we are still very much human, and some Christians do become mentally ill. Besides helping all those who are mentally sick as much as possible, the church has an obligation in providing mental institutions for its own people and in providing the mentally ill with the care of Christian psychiatrists, doctors, nurses, and attendants. None of us can live without the fellowship of oth-

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Nov. 1, 1902)

The will of the late Anthony H. Seipt . . . bequeathes \$1000 to the Upper Skip-pack Mennonite congregation.

The Sunday school at the Towamencin M. H., Montgomery Co., Pa., was closed for the year on the 19th of October, with appropriate exercises.

The brethren at Salunga, Pa., are building large sheds at the meeting house for the sheltering of horses.

Holmes Co., Ohio, has also fallen into line in the matter of local Sunday school conferences, the report of the first meeting of which appears in this issue.

The new meeting house at Bossler's, Lancaster Co., Pa., was formally opened for public services Sunday, Oct. 12.

To relieve the congestion the Publishing House has purchased a . . . Mergenthaler linotype . . . that will set German or English type as desired and it is probable that the next issue of the HERALD will be set up by machinery.

On the 28th of Sept. Bro. Chr. Snyder, of Ayr, Nebr., was ordained deacon in the congregation of that place.

. . . Bro. Samuel Honderich was ordained to the office of minister [Goshen, Ind.].

"We, the members of the Mennonite church, living in the vicinity of the Emma Mennonite church (lately built) desire to be organized into a congregation. . . ." The request was granted [Ind.-Mich. Conference].

er Christians, much less can those Christians who are mentally ill. There is practically no Christian fellowship for the patients in state hospitals. Furthermore, no psychiatrist or doctor, except one who is a Christian, can understand and deal with the deep soul needs of a Christian patient.

The Mennonite Church has begun to care for its mentally ill; we are glad for this. But there is still a great need for Christian psychiatrists, doctors, nurses, and others. May the Lord raise up men and women who will be willing to devote their lives to this challenging area of service.

Released by Akron Publicity Department.

I would like to take the prayer covering from the head of every woman who dominates her husband: it doesn't fit.—Paul M. Miller.



# The Sin in Us All

By Lee H. Kanagy

The thing that saps the power of a Christian today is the blindness to his sin which he often covers up by what he calls a "sense of righteousness." This is as old as the human race. We are all sinners, saved only by the power and grace of God in Christ. As a point of starting let us look at a procedure during the trial of Christ. "Then led they Jesus from Caiaphas unto the hall of judgment: and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover" (John 18:28).

As one reads this verse in this chapter, he notices that previously Jesus had a "mock" trial before Caiaphas the high priest and later He was spit upon; they struck Him on the face, blindfolded His eyes to play "blind-man's buff"; they mockingly put on a purple robe because He said He was a king. The self-righteous priests and others did this to their Creator, "and it was early; and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover."

I think of all the hate and revenge that was welling up in the hearts of these religious rulers against a just man—the Son of God! Yet in their code of religious ethics they would not as much as set a foot into a Gentile court, lest (in their minds) they might become filthy and contaminated and thereby sacrifice the joy of fellowshiping and eating with those of like belief. This was a feast which they thought was pleasing to God. Such an attitude, often unawares, may be found in us all. We follow scrupulously a code of ethics, an interpretation of Scripture as the priests did (and do today) while in the meantime we slap and spit upon Christ, not knowing that what we do contradicts what we say. The Christian can never be satisfied nor can he reach perfection until he passes through the gates of death and enters the spiritual world. He must daily ask forgiveness and renew his fellowship with God. We are truly sinners saved by grace.

Every person who thinks has a code of ethics which he tries more or less to follow. The priests allowed themselves to be very cruel to the Son of God, but they would not let the tip of their sandal touch a Gentile court. The criminal has his code of ethics among his friends; he will treat his friends square as long as the group is small, but his ethics has no meaning during periods of exploiting people outside his group.

The drunkard has his code of ethics in varying degrees. The smoker has his code of ethics. I know a professor who follows a code of not smoking more than three cigarettes a day—yet he smokes!

The code becomes the important thing!

The businessman has his code of ethics: he may be a great philanthropist and may try to do his best to improve conditions for his employees, giving bonuses, improving lighting conditions and working hours, and may bestow all his goods to feed the poor, yet at the same time he will "cut the throat" of his competitor. He will go to law courts and use various means to block his competitor's enterprise.

The farmer likewise has his code of ethics in tilling and conserving the soil. A good farmer follows certain rules for growing grain, feeding stock, and marketing. Some farmers may tithe, support old people's homes, missions, give their sons and daughters a good Christian education—all good, but, at the expense of all that, they have no scruples in adding farm to farm, settling all their children around them, preventing them from developing land and a Christian witness in undeveloped areas, and, besides, making it difficult for less fortunate young married people to get a good plot of land. Such an attitude rules out any possibility of sharing land with some poor refugee who would be overwhelmed with a 10-acre patch.

The medical profession has a code of ethics in conserving and healing life, and what an excellent code that is! New drugs and new ways of treating certain diseases are a continuous search, but how many seek to work at places where salary and living conditions are superior and the poor who are dollarless in America, Japan, India, Africa, and other countries die by the thousands, because medicine has not reached their parts. Not long ago here in Japan a poor girl was badly burned, but three hospitals refused to accept her, each having their reasons. Further, the medical profession may have truly given all the treatment available for a certain disease and yet tell the patient he is getting well in spite of the fact that he is dying of cancer.

Our schools have certainly a good code of ethics in trying to follow the ideal in developing all the latent talents in a child. Various programs, educational facilities, good training of teachers, good recreation all go into this ideal, yet in many schools there is race discrimination; there is the grading system that is often a substitute for personality and spiritual development; in large colleges and universities the student becomes lost in the mass and ceases to exist as a vital personality. He may even go through a Christian college and never find God.

In America there are over 250 denominations, each feeling a certain superiority of Scriptural interpretation over others. If the Apostle Paul would travel through

America, he would surely say as he did at Corinth, "Is Christ divided?" What an insidious sin of unco-operation, factions, and jealousy, that smacks of the attitudes the priests and others had when they crucified Christ.

Happily, today efforts are put forth for at least a sympathetic understanding toward other Christian groups. Why so many denominations and only one Christ? In our Mennonite Church we try to teach and live as Biblical as our Anabaptist forefathers and the apostles of Christ in the areas of nonresistance and not conforming to the world. Yet many of our sons go to the army to kill; in some churches, if Negroes were admitted, some members would move to another church or community. We as a church do not give nearly a tenth of our income (even though encouraged by the State), or as the Lord has prospered us. Our vision of preaching to all the world and baptizing them in the name of the Father, Son, and Holy Ghost has not increased the last 400 years as it should have. Look on our church rolls and see for how many years that roll consists of only familiar Mennonite names. What does this indicate?

As ministers and missionaries, think of our code of ethics. Heralds of God are we supposed to be. As with other Christians, the Bible is our standard of ethics. We profess to know and have the Spirit of God that will point others to Christ. We attend many meetings, conferences, and speaking engagements; resolutions are passed and recorded. We promote missions, young people's work, Bible institutes, and various organizations—all these are good and fill a good part in the life of Christ and the church. But what is our attitude toward other denominations who also claim to follow Christ?

With a highly organized church and busy ministers, what about the soul and spirit of our ministers? Do they reflect much prayer and Bible reading in the quiet hours with God? What is our attitude and response when some fellow minister does not interpret nonresistance, nonconformity, and millennialism as we do? What would Christ's response be? What is our attitude toward certain conference districts or churches that do not subscribe to all that the General Conference stands for?

Can we say that our code of Christian ethics is better than the old Hebrews at the time of Christ, who hated, spit upon, and slapped the Son of God, yet would not set one toe in a Gentile court, lest they become defiled and be deprived of the fellowship of the passover? What a searching record this is of the Jews who crucified Christ! By following certain ethics they could stone, bruise, hate, and kill people as long as a prescribed interpretation of Scripture was obeyed and certain scruples were followed.

There is a sin in us all; we dare not be too proud to admit it. As business-



men, farmers, medical men, schoolteachers, and church leaders, how much evil is covered up in our own lives because we contend quite earnestly for a certain code of ethics or Scriptural interpretation and by that very contention miss the central meaning of Christ's words, "And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: . . . Thou shalt love thy neighbour as thyself. There is none other commandment greater than these" (Mark 12:30, 31)?

If we are to have power in our lives as living witnesses of God, it is necessary that we repent of our sins and make amends and chart our course, not in the spirit of the priests whose religious ethics allowed them to crucify Christ, but in the spirit of Paul who said "O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord." Here is the power to meet the demands of Christ and of our world today.

The world is eagerly listening for the voice of God in our time. Jesus in John 17 prayed that the world may hear God's voice through a unified and harmonious witness. "Neither pray I for these alone, but for them also which shall believe on me through their word; that they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me" (John 17:20, 21). Before such a voice of belief can be sounded to all the world, we must first acknowledge the sin of indifference and selfishness that is in us all and cry out in humble contrition. "O God! forgive, forgive, blot out my transgressions, purify and unify the church that the world may hear and believe that Thou art from *Everlasting to Everlasting!*"

Tokyo, Japan.

## Who Gets the Lentils?

BY J. PAUL SAUDER

Lentils are good. At least that is what some of us say. Nutrition experts praise them as a tasty source of protein. They may be stored as any other bean or as grain. Even so, comparatively few of us have tried them. Back in ancient Palestine they were popular. Jacob cooked them for Esau, thus making history's most famous pot of bean soup. In the patches of soil between Palestinian limestone outcroppings, more sustenance could be produced by lentils than could be provided by grains. In that land and in those times hunger was an ever-present threat such as we Americans cannot envision, removed as we are in space, time, and circumstance.

II Sam. 23:11, 12 records such a planting of lentils by the Israelites. The neighboring Philistines were willing to have it so. No need to plant and tend the lentils, they reasoned, when the weak-

## The Prayer of Faith

BY MRS. GEORGE RENO

*"The prayer of faith*

*Shall save the sick."*

*The Word of God is true.*

*And as we vigil o'er you keep,  
We breathe this prayer for you.*

*Wherein our faith is feeble, Lord,*

*Enforce with power divine.*

*That through the trial of our faith*

*Thy glorious love may shine.*

Akers, La.

kneed Israelites will do it. Then, when the crop is mature a bold strike will scare the tillers away and the lentils will nourish the Philistines instead. Nice plan, and it would have worked but for Shammah.

Shammah was one of David's "three mighty men," having earned the name partly because of this incident. He was alone as he took a stand in the midst of the patch. Others apparently reasoned, "Well, it's too bad, life is like that; a fellow works hard and the Philistines take it away. Guess we'll have to eat something else, if we eat." But Shammah felt that the Lord's people had the right to the crop. He stood alone, and he defended the product of toil and sweat and the Lord's blessing. Being on the Lord's side gave this man might and many a Philistine "bit the dust." The Lord and the Lord's people had sole rights to this crop, and he saw to it that the Lord got the returns on His investment, for that man Shammah was very determined.

Now for the application. Our children are our lentils. Our offspring, like "olive plants around our table," as the psalmist puts it, are the fruit of planning and toil. But as they approach maturity modern "Philistines" would have them. Conflicting ideologies, religious and sectarian, would fain have the brains and clean bodies of carefully reared young folks. To my personal knowledge, some congregations would lose their leadership if it would not be for a continuous stream of the children of the "plain" churches. Then, too, philosophies of life that are definitely "a-Christian," if one may coin a term, draw young folks away from Christian philosophy in favor of materialism, irreligion, or what have you. In the face of all this many say, "You must count on losing a certain percentage." But Shammah would say, "Shame on you; get out your sword and stand your ground. Why, man, I did it alone and won! can't you follow my example?"

How wield Shammah's sword? First of all, our children are worth saving for the Mennonite Church and her way of life. If not, let's allow the Philistines to have them quickly, before somebody

gets his nose bloodied. But if this faith and way of life is worth perpetuation let's put up a fight for our lentils. Back the teaching agencies: your Sunday school, your Christian day school, your summer Bible school, your winter Bible schools, your church schools above the elementary level, and your church papers. All these are yours for the having, unless you are so very isolated that you do not have enough people for a Christian day school. This writer goes in for all of these. It keeps the sword brighter than it would otherwise be. See to it that your child knows the Bible; so many do not. Back up your preacher; chances are he'll pull the Gospel plow all right if he's properly oiled and fueled. Your children will sense it if you're as careful of your preacher as you are of your tractor. That's one way to keep Shammah's sword bright. Pitch in and help along; "they" shouldn't support missions; "they" shouldn't see to it that good writing is done; "they" shouldn't finance needy projects, etc.; *you* and *yours* should do these things. Your children should be able to say, "No wonder Papa keeps Shammah's sword bright; he uses it all the time." If the old Philistines see that you mean to swing Shammah's sword, they'll stay away from it most of the time; you'll have won half the battle already. But don't be surprised if the boldest of them tackle you. In that case be ready.

Yes, sir, our children were entrusted to us by the Lord. We mean to turn over mature young men and women to the Lord's purposes and stratagems, not to the Philistine camp. Grab Shammah's sword, brother, and wield it where you stand in the midst of our growing crop.

Mt. Joy, Pa.

## Our Church Needs Secretaries

BY ALICE SNYDER

The present demand for secretaries in our church organizations far exceeds the supply. Our church in its expanding program is calling loudly to those already trained and to youth in training now to seize secretarial opportunities in the many avenues of our church work. The headquarters of the various branches of the church; the numerous publishing houses; church schools—colleges, seminaries, nursing schools; church institutions—old people's and children's homes, mental hospitals, hospitals; the mission boards and the mission fields as well as area headquarters of relief centers all call frequently and urgently for secretaries.

Our American way of life—mass production, large buying and selling centers, our monetary and postal systems, as well as the service systems of the world—calls loudly and lures with the promise of much financial gain the talents of people to keep records and handle the mountain of correspondence necessary to



## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Our workers on the African field request that we keep praying for them that they may receive a new refreshing from the presence of the Lord.

Pray for two sons who do not attend church and are not interested in spiritual things.

Pray for a church where leaders and members have some difficulties in agreement. Pray for the unity of the Spirit throughout the brotherhood.

Pray for Yeshwant Ram, cousin of Jiwan Lal, one of our fine young Christians in India. Yeshwant and his wife are believers, but have not yet accepted baptism. Pray for those who are teaching them.

Pray for a brother in Philadelphia who has been put out of his home because of his desire to serve the Lord.

*(Requests for this column must be signed.)*

keep the wheels of industry and service rolling. High schools, business colleges, and colleges are doing their best to prepare people for these areas of service. Regular hours, clean and healthful surroundings, plus other advantages induce many young men and women to enter this field of work as a life's vocation or as a steppingstone to another one later in life.

I hear you asking, "What advantage is there in doing secretarial work for a church organization rather than for a large commercial industry?" Surely the financial compensation is not the safe and sole guide for deciding which field to enter. "Silver and gold have I none," said Peter to the lame man at the temple gate, but what Peter did for him was far more valuable for the lame man than possessing all the money in the world. Working for a church organization, however, does have many very definite advantages: (1) good working conditions and environment; (2) most excellent and above-average Christian work associates; (3) working with and among those who have similar outlooks upon life gives you a sense of "belonging"; (4) consciously or unconsciously you find yourself in fertile soil for seeds and plants of truth to be sown, to root, and

to be cultivated, thus culminating in your own spiritual growth; (5) working with the program of the church enlarges your vision of the opportunities about you; (6) your faith is increased when you observe the daily lives and faith of great men of God—men who are conscious of the needs of the world and are doing something about them.

In addition, a secretary in any of our church programs is bound to become better acquainted with the activities of the church as a whole. New friendships are inevitable; geography becomes alive with people and places of interest; your whole outlook on life is broadened. The alert secretary, by doing the routine and detailed matters which come up for attention daily, can lighten the load of a busy church leader and thus make more of his time available for weightier matters. Jeremiah had his Baruch who wrote the words of the Lord through Jeremiah once; his work was burned; and faithfully he wrote them again. We today, centuries after his life, very deeply appreciate the account he has preserved for us.

A secretary has opportunities to give a positive Christian testimony, including her personal beliefs and convictions. Her attitude and the way in which she performs her duties should ever honor and glorify God. Her life is read by her fellow workers as well as by the general public with whom she comes in touch. The love of Christ in her heart will help her to be conscientious about her tasks, time, and conversation; it will enable her to show Christian courtesy and kindness; and in times of adverse conditions will lubricate and smooth the rough edges of the tasks at hand.

Our past concept of the work of the church tended to limit the privilege and obligation to serve to the ministers, elders or bishops, and deacons. We no longer cling to that idea but rather feel that each and every member is obligated through the compulsion of the love of Christ, to allow the head of the church, Jesus Christ, to reveal His place of service. Thus each born-again believer has a task to perform, not for the glory of men but for the glory of our Father in heaven.

"Now ye are the body of Christ, and members in particular. And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, HELPS, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? Have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts." "Wherefore we labour, that, . . . we may be accepted of him. For we shall all stand before the judgment seat of Christ." "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him."

Lititz, Pa.

## A Prayer for This Week

Dear Father, we humbly thank Thee for setting Thy love on us for good. All Thy gifts to us are of Thy free grace. The year is crowned with Thy goodness.

Now, O Father, create in Thy people a deeper hunger to know Thee better through increased study of Thy Word and fellowship with Thee. Grant that the ministry of Thy Word in our colleges, schools, and everywhere will not only produce head knowledge or mere doctrinal agreement, but will bring souls to meet with Thee and bring a reviving.

Reveal anew to each heart the precious blood of Christ for daily cleansing from sin, the Cross for brokenness to Thy will, and the walk in Thy light for perfect fellowship with Thee and with one another.

Hear our cry, O God, for we pray according to Thy will and power and for Thy glory. Amen.

*E. W. Stauffer.*

## The Creation of Man

BY BERNARD KOOREMAN

Many Indians believe that man has evolved from date palms. Another body of men believes that man has developed from protoplasm; then he was a fish, and when he had grown and was able to help himself he was thrown up out of the water and so lived upon the land. Then this animal gradually was transformed into a man. They called this evolution. But we do not find animals in a state of transformation—half-animal, half-man, for instance.

We definitely know that for 4,000 years the ibis, the wading bird of the Nile, has not changed. Bees are the same as they were in the time of Moses and Aristotle; the spiders are the same as they were in the days of the Pharaohs; birds build their nests now as they have always built them; and man has been man since the day of his creation.

Variations there may be owing to climatic conditions, difference of education, food, and environment, but we witness no new species that is natural, fruitful, and lasting.

Evolution has been defined as continuous progressive change. We have up till now not witnessed a gradual evolution upwards with the whole of mankind becoming better and better, but rather a history of cycles with human nature remaining more or less the same. There is no everlasting gradual advancement, but there is rise and fall, advancement and retrogression, growth and deterioration.

The doctrine of evolution is not a sci-



ence; it is only a theory. Evolutionists try to justify their belief by reliance on geology, but the geological arrangement of the fossils into a long series supposed to be actually historical is in reality only an artificial arrangement. Dr. Etheridge, famous fossilologist of the British Museum, said: "Nine tenths of the talk of evolutionists is sheer nonsense, not founded upon observation and wholly unsupported by facts. This museum is full of proofs of the utter falsity of their views." Sir Charles Bell, Prof. of the University College of London, said: "Everything declares the species to have their origin in a distinct creation, not in a gradual variation from some original type."

By implication this unproved theory effectively destroys the Christian faith. For, whereas the Bible teaches the Fall, the redemption, and the restoration, all these are incompatible with evolution. There is no fall in that theory, but an everlasting progressive ever upward de-

velopment both physically and spiritually. With the Fall thus explained away, redemption is declared to be unnecessary. As to the restoration, well, there is nothing to restore: man developed from protoplasm, reached the animal stage, and from the animal stage he developed into a man, and from manhood he is now developing into a superphysical state of perfection.

The Bible does not teach that man has evolved, but that he was created. On the other hand, the doctrine of evolution is taught by every spiritualistic cult and is of Luciferian origin, for it is not (as many people seem to think) a modern doctrine—it was taught ages ago by the cults. The doctrine appeared also in the early stages of Greek philosophy, and traces of it may be found in Oriental thought. We find in the philosophy of the Middle Ages many of the ideas which the present-day exponents of the theory declare to be so very modern.

Cape Town, S. Africa.

returned to the faculty after spending two years at E.M.C. Amos W. Weaver is serving as Assistant Principal and continues to teach Bible subjects. The Principal serves in a part-time supervisory capacity with no teaching responsibilities.

Some of our faculty have traveled during the summer vacation. Sadie Mae Yost spent a few months in the student tour of Europe, including attendance at the Mennonite World Conference. She gave a lecture to the school on Oct. 2. The writer traveled on a deputation mission for the bishop and mission boards in a visit to Tanganyika, Ethiopia, and Luxembourg, missions of our Eastern board. He spent two weeks in Tanganyika, more than three weeks in Ethiopia, a week end in Luxembourg, and also attended the Mennonite World Conference at Basel, Switzerland. He made a stopover at Aden for a number of days and while there made some new mission field contacts. The whole trip took two days less than twelve weeks.

Noah G. Good served on the program of the Sunday-school convention held at Goshen, Ind., in August. Mary Elizabeth Lutz, office secretary, served eleven weeks in the offices of the Mennonite Publishing House. Erla M. Oberholtzer taught Bible school in Florida. Paul N. Kraybill traveled in northern Pennsylvania and New York in the interests of the Itinerant Evangelism Committee, as well as serving as director of the Children's Visitation Program for the Lancaster Conference.

The faculty meets in biweekly sessions, discussions alternating with professional meetings and routine current problems.

A well-attended and interesting Christian Day School Teachers' Institute for the Eastern area was held on the campus Oct. 3, 4. Ernest G. Gehman, as well as a number of Christian day school teachers, served on the program.

The agriculture course is being developed step by step. The three-member Farm Advisory Committee from the Board of Trustees jointly with the Supervising Committee has planned to buy hogs and chickens to be cared for through the school year by the agriculture students under the supervision of Harvey W. Bauman, their teacher. During the summer four acres of corn were grown, which is to be used this winter. The Board of Trustees has given the supervision of the farm to the Supervising Committee of the school. They will take actual possession April 1, 1953.

Visitors and speakers to the campus included Mennonite Bishop Tan of Java, Missionary Nelson Litwiller of South America, and Wilbert Lind, missionary appointee to Italian Somaliland. J. Paul Sauder gave a talk to the school on archaeology on Oct. 16. The fall revival effort began on Monday, Oct. 20, and will continue for two weeks. Bro. Clarence E. Lutz of Elizabethtown is the evangelist.

Special Bible Term will be held on the campus for six weeks, beginning Jan. 12. J. Irvin Lehman will serve as Principal and LeRoy S. Stoltzfus as his assistant.

In the interest of our youth,  
Oct. 21, 1952. J. Paul Graybill.

## OUR SCHOOLS

### ROCKWAY MENNONITE SCHOOL

The fall term is in progress with a record enrollment of 123, an increase of 34 students over last year's 89.

This phenomenal growth necessitated some last-minute shifts in teaching schedules, as well as the hiring of another part-time staff member.

Florence Shantz, Waterloo, Ont., filled this last-minute need by consenting to serve as typewriting teacher and school secretary.

Other new staff members include two teachers and a matron. Harvey Snyder, Kitchener, Ont., a Goshen College graduate, joined the staff as teacher of Bible, social studies, science, art, and boys' physical training. Nancy Burkholder, Harrisonburg, Va., graduate of Eastern Mennonite College, is teaching English, music, and girls' physical training. Miss Burkholder also directs a chorus of 37 voices selected from the student body. The new matron, Anna Bowman, has just completed a year of voluntary service under MCC.

After placing students in all available dormitory space, Miss Bowman discovered that there were still a number of unhoused resident students. Two families in the community helped relieve this emergency by opening rooms in their homes.

The Board and Faculty members met for a fellowship dinner at the home of D. S. Jantzi, Treas., on the evening of Sept. 19. After a pleasant evening of informal fellowship, John Hess, chairman of the school board, spoke to the group, discussing possible reasons for Rockway's sudden growth, essential qualities in those who manage a Christian school and what makes a school Christian. After this speech, H. D. Groh, Principal, pictured the

recent development of the school and the present need for increased accommodations.

School will be closed Friday, Oct. 17, while faculty members attend the Friday and Saturday sessions of the Board of Education meeting.

After Literary on Sept. 26 the seventeen students of the senior class, along with Harvey Snyder and Alice Snyder, left on their class trip. They traveled to the Thousand Islands and then northeast to Ottawa. The seniors learned about their nation's capital by visiting the Parliament Buildings, the Royal Mint, and the Dominion Experimental Farms.

Of last year's graduating class, nine are continuing their education this year—six are enrolled in Grade Thirteen at local colleges, one is at Goshen College and two have entered nurse's training at the Kitchener-Waterloo Hospital. —Marie Gingerich.

### LANCASTER MENNONITE SCHOOL

The total enrollment for this year is 301 which is eleven less than last year. Of this number, 76 are seniors, six more than last year. The two deaf-mutes of last year returned and with them a third deaf-mute from Hagerstown, Md.

A number of new teachers are serving on the faculty this year. J. Irvin Lehman of Chambersburg is teaching Bible; Lloy A. Kniss, bishop and Christian day school teacher, recently of Ohio, teaches Bible and Junior Business Training; G. Richard Culp of Oregon and Elton Moshier of Lowville, N.Y., are teachers of academic subjects. Ellen Petre, who taught last year, came back as Ellen Martin, having been married during the summer to Donald Martin, who is now a medical student in Philadelphia. Lois A. Good



# CHURCH HISTORY

## Menno Simons

BY PAULINE ZEHR

Menno Simons was one of the most influential leaders in the Mennonite Church. He, by the grace of God, could do all that Christ asked him to do. He was a faithful follower of Jesus Christ.

Menno Simons, even though it seemed that the odds were against him, had success in overcoming some of his hardships. He was born of peasant origin in 1495 in the small village of Witmarsum, province of Friesland, which was several miles from the North Sea. His parents were apparently in good circumstances, because they consecrated him to the Catholic Church and he received his education at the Franciscan Monastery. He devoted himself to spiritual exercises required of a priest and took the traditional course of theological study for candidates for the high office of priesthood. He was ordained a Roman Catholic priest, probably at Utrecht, March, 1524, at the age of twenty-eight. His life as a priest was very sinful. During his twelve years of service in the church, he took part in regular service, performed high ceremonies of Mass, offered prayers for the living and dead, baptized children of the parish, consecrated marriages, received confessions, administered discipline, preached brief sermons, played cards, drank, and gave little time or effort to study. He says about his priesthood, "I was a carefully whited sepulcher. Outwardly before men I was moral, chaste, generous; there was none that reproved my conduct; but inwardly I was full of dead men's bones." Eventually, Menno Simons recognized some of the doctrines of Romanism as error. At first he thought it was a temptation of the devil to lure him away from God. Up to the time of his realization that the bread and wine were not the actual blood and body of Christ, the New Testament was a sealed book to him because it was understood that only the Pope and the official representatives of the church could understand the Scriptures properly. After struggling with his convictions for some time, he resolved to read and study the New Testament diligently. He made slow progress in the Gospel but through his study of the New Testament, and also some of the Lutheran writings, he received light on some points of doctrine. He began at once to preach some Lutheran views but was accused of being too evangelical. Although convinced that his church taught erroneous views on some doctrines, Menno had no intentions of leaving the church immediately. In the meantime he had been promoted to a more honorable position at Witmar-

sum, his home village, and the future looked promising. The priests had the right to preach Lutheran doctrine but not Lutheran worship. Menno Simons was believing one doctrine and practicing another. Reflecting upon his condition, he said:

My heart trembled in my body, with grief of soul and tears, I prayed to God to give me, an anxious sinner, the gift of His grace and create a clean heart within me, to graciously forgive, through the merits of the crimson blood of Christ, my unclean walk and ease-seeking life, and bestow upon me wisdom, candor, and courage that I might preach His exalted and honorable name, the Holy Word unadulterated, and make manifest His truth to His praise.

About April, 1535, Menno Simons surrendered to God. He remained in the Catholic Church nine months after this and preached evangelical doctrines from the Catholic pulpit.

"In the month of January, 1536, he laid down his priestly office, renounced the Catholic Church, shut the doors on a brilliant career, a life of ease and pleasure, and deliberately chose instead a life of uncertainty, misery, and poverty. Constantly threatened with imprisonment, persecution, and death; but at the same time a life of loyalty to his convictions and great service to his fellow men; and of peace with God" (Smith). He saw many people wandering as sheep having no shepherd and wanted to help them. He trusted that God would lead him.

To pass like the other great reformers, from the bosom of Rome to the banners of reform, even though men of letters, magistrates, and princes were gathering there, cost much; but to be compelled by conviction, clear and irresistible, founded on the Word of God, to go still further and beyond them—beyond Luther, beyond Zwingli, beyond Calvin, himself; to stand alone as none of them ever did; or worse still, to be identified with the "Plebeian sect," scattered and peeled and calumniated as no other ever was, the scorn and horror of all living Christendom, condemned and persecuted unto death by both Papist and Protestant without exception; to wear out a whole life in labors and perils and privations of all sorts, with the absolute certainty of no earthly recompense; to thirst for sympathy with the whole evangelical body of the reformed, and to be repelled from all approach of consolation . . . Yet for Christ's sake he bore it, and bore it meekly.

The event of Menno's baptism was said to occur on January 12, 1536. Later, he married a Gertrude whose last name was, perhaps, Hoyer. She was likely a girl from his own village. She was consecrated and willing to share with him the hardships and dangers and homelessness. They had three children, a son John, and two daughters. His family did not take first place in his life. His work was to proclaim the Gospel of Christ.

The event which influenced him to become a minister was a visit from several men who proposed that he should organize the scattered believers. At first he refused, but then thought of the "miserable, starving condition and needs of these pious, God-fearing children who

erred as sheep having no shepherd." He realized that if he accepted the call to preach, he would be subject to much persecution and a heavy cross but even so, he permitted himself to be ordained and this ceremony was performed by Obbe Philips, the same person who baptized him a short while before, in about 1537. For about the next six years, Menno labored with Obbe and Dirk (Obbe's brother) earnestly in behalf of his chosen cause. In 1542, Menno and Dirk ordained three others to the ministry but they did not prove faithful to their call. Menno Simons worked in Holland from 1536 to 1543 and his work was richly blessed by God and many souls were won to Christ through his ministry. In Holland, he labored in Amsterdam from 1541 to 1543. The territory of the Netherlands and North Germany was divided into districts for each of the elders and Menno Simons' territory was due east of the Netherlands. He labored in Germany from 1543 to 1546. On December 7, 1552, Emperor Charles of Germany and the Netherlands issued an edict of death against Menno Simons. "No one was to receive him in his home or on his property, give him shelter, food, or drink, or even to speak to him, or read any of his books under penalty of loss of property and life as a heretic." To any one who might arrest Simons and bring him before the authorities would be given a reward of one hundred gulden, which was the annual amount of wages a priest received.

Menno Simons wrote on many of the church doctrines. Several of his books are: *The Foundation of Christian Doctrine, Of the True Christian Faith, Christian Baptism, Renunciation of Rome, and The Foundation Book*. In later years he settled in the Anabaptist village of Wuestenfelde (wastefield) a few miles beyond Oldsloe in Holstein on a Friesenburg estate which was owned by Bartholomew von Ahlefeld. This nobleman invited him to settle on his estate, where Menno was permitted to set up a printing press in one of the little buildings. The nobleman defended them from authorities who tried to persecute them.

Menno Simons died on January 31, 1561, at Wuestenfelde. "His last exhortation he gave on his deathbed, when his end seemed near, an evidence of his unquenchable zeal. He, however, improved somewhat and was better for several days, but on the day of the anniversary of his renunciation of the Catholic Church, he had a relapse and on the day following, in the sixty-sixth year of his life, he fell asleep in Jesus" (Horsch). He was buried in his own little garden and the place was kept secret for a long time. During the Thirty Years' War, the village was destroyed and the place forgotten, but the memory of the traditional location remained among the descendants of an old Mennonite family at Hamburg and in 1902 the church at Hamburg

(Continued on page 1093)



# FOR OUR SHUT-INS

## Going Down the Hill

*They call it "Going down the hill," when we are growing old,  
And speak with mournful accent, when our tale is nearly told.  
They sigh when talking of the past, the days that used to be,  
As if the future was not bright with immortality.*

*But oh! it is not going down, 'tis climbing high'r and high'r  
Until we almost see the mansions that our souls desire.  
For if our natural eye grows dim, it is but dim to earth,  
While the eye of faith grows keener to perceive the Saviour's worth.*

*For though in truth the outward man must perish and decay,  
The inward man may be renewed by grace from day to day;  
They who are planted by the Lord, unshaken in their root,  
E'en in old age shall flourish still, and still bring forth their fruit.*

*It is not years that make men old; the spirit may be young,  
Though for the "threescore years and ten" the wheels of life have run;  
God has Himself recorded in His blessed Word of Truth  
That they who wait upon the Lord, they shall renew their youth.*

*And when the eyes, now dim, shall open to behold the King,  
And ears, now dull with age, shall hear the harps of heaven ring,  
And on the head, now hoary, shall be placed the crown of gold,  
Then shall be known the everlasting joy of never growing old.*

—Selected by S. L. Longenecker, Middletown, Pa.

## Chastening

I know not why His hand is laid  
In chastening on my life,  
Nor why it is my little world  
Is filled so full of strife.

I know not why, when faith looks up  
And seeks for rest from pain,  
That o'er my sky fresh clouds arise,  
And drench my path with rain.

I know not why my prayer so long  
By Him has been denied,  
Nor why, while others' ships sail on,  
Mine should in port abide.

But I do know that God is love,  
That He my burden shares,  
And though I may not understand,  
I know, for me, He cares.

I know the heights for which I long  
Are often reached through pain,  
I know the sheaves must needs be threst  
To yield the golden grain.

I know that though He may remove  
The friends on whom I lean,  
'Tis that I thus may learn to love,  
And trust the One unseen.

And, when at last I see His face,  
And know as I am known,  
I will not care how rough the road,  
That led me to my home.

—Author Unknown. Contributed by Irvin Bauman.

## When Skies Look Dark

BY WALTER L. EBERLY

*When skies look dark, you're feeling blue,  
And friends you've trusted prove untrue,  
Don't fret and worry all day through,  
For better things are waiting you.*

*In everything you say or do  
Be cheerful, friendly, brave, and true.  
The sun will soon come shining through  
And you'll have friends both old and new,  
Faithful, loving, kind, and true,  
And you'll be blessed in what you do.*

—Good Will Messenger.

## God's Providence and Care

In these troubled times we shall do well to renew constantly our faith in God's providence and gracious care. Fear seems to be taking hold of so many people. This mood invades the church. So much has been made of material social security that its counterpart, insecurity, has been enlarged to the point of terror. This we should guard against, if we are to be good Christians. Jeremy Taylor, the master of English style, once put it, "We are safer in God's storm, with God present, than we are in the calm of the world." Whatever our difficulties, let us have faith that God will open our eyes and that we shall see, as Hagar saw in the wilderness, a well of water springing

up for our refreshment. We can answer every temptation to doubt and despair, every assault of the world and of the devil, with that beautiful confession of faith by the slave girl there in the lonely wilderness: "Thou God seest me."—Selected.

## Life's Pathway

*Life is but a little pathway  
God has planned for you and me,  
And He walks the way before us,  
Oft our path we cannot see;  
And we sometimes get discouraged  
When the briers pierce us sore,  
Then He comes to us and whispers,  
"I am with thee evermore."*

*Then how beautiful the roses,  
Which along the path we meet!  
If it were not for the briers,  
Would the roses seem so sweet?  
Now the day is getting cloudy,  
And before us lies a hill,  
Then our Guide in love assures us,  
"Fear not, I am with thee still."*

*Up the hill He gently leads us,  
Through the clouds His eyes can see,  
And it makes us trust our Saviour  
As we say, "Lord, I love Thee."  
Ofttimes Satan comes to try us,  
He would like to bend us low,  
Then we tell it all to Jesus,  
And He answers, "Child, I know."*

*If it were not for the briers,  
If the days were never dim,  
If we met no disappointments,  
Could we see the need of Him?  
And if Satan never tried us,  
Would we flee to Christ for aid?  
Could we know the joy of trusting,  
When He says, "Be not afraid?"*

*But the joy that there awaits us  
When we reach our journey's end  
Is a joy that human mortals  
Cannot nearly comprehend;  
It is worth all toil and patience  
And our efforts every one,  
When we hear His words of welcome,  
"Faithful one, thou hast well done."*

—Selected by Mary Burkey,  
Nappanee, Ind.

## EXPRESSIONS OF APPRECIATION

Words of thanks cannot express our deep appreciation to the many relatives, neighbors, and friends who remembered our beloved wife, mother, and grandmother with prayers, visits, flowers, cards, and letters during her stay at the hospital. Likewise, our most sincere thanks for the heartfelt words of sympathy and acts of kindness since her passing. May the Lord bless and reward each of you for your thoughtfulness.—The Ed Wenger family, Wayland, Iowa.



# TO BE NEAR TO GOD

## Sunday, November 9

The Good Shepherd. Ezek. 34:11-16.

What does it take to be a good shepherd? What is a shepherd-heart? This calling demands a heart in which the sheep are always held in highest interest. Only such an one would search, seek out, feed, bind up, strengthen, cause to lie in a good fold. All of this Old Testament concept of Jehovah as shepherd is realized in the one who is our shepherd—Jesus—who gives His life for the sheep. Jesus was full of compassion because He was interested in people. He saw the multitudes as sheep. We see sheep more easily than we see people, for we are more interested in sheep, farms, and things material than in people. That's why we can be so cruel and heartless in human relationships.

## Monday, November 10

Ambassadors of the Kingdom. Matt. 10:1-7.

The only significant element which all of these men had in common was their divine employment. Vocation brings strangely incompatible persons together. Sometimes the alliances last. More frequently they are disrupted. But a commission from Jesus is unique. It welds into one, a fiery zealot and a traitorous publican. And to these He adds rugged fishermen. There were twelve in all who fell in with this adventure of their lives. Footsore with following Him? Yes, but He is worth the following, on such an errand and in such company.

## Tuesday, November 11

Rules of the Road. Matt. 10:8-15.

Purpose, simplicity, and directness could well sum up the features of this crusade. These men knew what they were about—there was no mistaking of forgetting their calling. Nor were they encumbered with excesses which would handicap their vocation. "Every weight" was dispensed with, in favor of the urgency of the moment. Homes and villages soon knew the errand of these men. They were bearers of either peace or wrath. Such was the awful implication of their calling. It is yours too, for you too are placed on the high road of discipleship.

## Wednesday, November 12

The Cost of Discipleship. Matt. 10:25-28.

"Men who have hazarded their lives" is the description of some early Christians. Today, comparatively few Christians take the risk of following Christ so closely. The identity with Him is often blurred. It is safer that way. Why risk the wolves, the scourge, the hatred, the persecution, the death? Is there not a more secure road for one who loves both Christ and safety? Can't we follow Him without becoming involved in the resentments which continue to mount against Him and His? "As his master" suffices, and it alone suffices. Anything less is a selfish grasp-

ing after the gains of discipleship while rejecting its disciplines.

## Thursday, November 13

The Father Cares. Matt. 10:26-33.

"Your Father"—that's the difference between apparent and ultimate risk. Without Him all of life is perilous. With Him, all of life is safe. The vital concern in our pilgrimage is the company in which we walk, not the circumstances of the road. Absence of fear, awareness of God's omniscience, confession of God in the whole of life—these lead to approval. These make it possible for the Guide of our pilgrimage to confess us before the Father in glory. Let us assure Him joy in that acknowledgment!

## Friday, November 14

How to Find Life. Matt. 10:34-42.

We find what we seek. For, "he that seeketh findeth" was the inviolable promise of Christ. Whatever happens in life can be considered Christian only when its motive is "for my sake." Variance for the sake of Christ, is peace. Enmity for the sake of Christ, is the highest friendship. Cross-bearing for the sake of Christ, is the mark of truest discipleship. Loss for His sake is absolute gain. The slightest gesture for His sake carries untold significance. To find life, then, we must find Christ. Not once only, but everywhere, emerging out of every relationship and engagement—there He is to be seen standing matchlessly.

## Saturday, November 15

The Persecution of the Godly. II Tim. 3:10-17.

The persecution of the godly has perplexed men and women in all ages. Even prophets were at times amazed by this strange phenomenon. Should not godly living insure that we will have the protection of Providence? God did not protect Himself against revolt, usurpation, and all the nasty reproach that sin has brought against Him. His own people, will, therefore, also be exposed to the attacks of the godless. But by this, and in spite of it, they are to demonstrate a godliness which is unassailable. The things we know, confidence in our spiritual tutors, and the assurance of the redemptive power of the Scriptures—all these make us stable and certain in the presence of mounting evil and bitter persecution. —John H. Mosemann.

## Your God—How Big?

An old fisherman on his way to church one Sunday was approached by a stranger who asked, "Where are you going?" "Strange you should ask, but I'm going to church." The stranger, a skeptic, in an amused tone, inquired, "Is your God a big God, or a little God?" The old fisherman thought a moment and then replied: "He is both, sir—He is big enough to be in all the world and small enough to dwell in my heart."

## THE KING ENLISTS HELPERS

Sunday School Lesson for November 16

(Matthew 10)

Don't forget the outstanding attitude of the King of the new kingdom to the people. He saw them through tears of compassion. The shepherdless sheep were tired. And they were multitudes in number. Pray that shepherds be sent forth, said the Lord of the harvest.

And then one day twelve of these disciples were dispatched as apostles for a month of service in the great harvest.

How had Jesus prepared these laborers? They had been with Him as learners. What had they heard Him present as the standards of His kingdom? What had they seen Him do? What must they have thought of Jesus to date?

Although Jesus must have healed hundreds of people, there were still multitudes without a shepherd. Jesus' compassion compelled Him to select helpers. We know, too, that He was giving them basic experience for the day when the bridegroom would be gone.

Jesus asked them to pray for laborers and then He asked them to go, to go in His power. How could they go out from Him without power? And these twelve must have seen the power of God at its highest, except for Jesus' own resurrection. What a privilege to do work like their Master!

For this new task Jesus kindly gave them definite directions. They were told where to go, what message they were to give and what methods they were to use (give free service, bring joy and gladness, beware of persecutors but fear them not).

In kindness Jesus instructed them in detail concerning the cost of discipleship. He gave them comfort (which we also may take) in that they should remember how He was persecuted and also in that they were precious to Him and His Father. He challenges them to an all-out life service or none at all. But this King also gives rewards. A righteous man's reward is in terms of full living (life) here and of life eternal.

To enlist in Christ's kingdom today puts one under the same banner, same general principles of work, same problems, same costs, and same reward. "Who follows in His train?"—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

One of these days I must go shopping. I am completely out of self-respect. I want to exchange self-righteousness I picked up the other day for some humility which, they say, is less expensive and wears longer. I want to look at some tolerance which is being used for wraps this season. And by the way, I must try to match some patience that my neighbor wears. It is very becoming to her, and I think it might look well on me. I might try on a little garment of long-suffering. I need some everyday goodness, too. Surprising how quickly one's stock of goodness is depleted!—Watchman-Examiner.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Jess Kauffman, Colorado Springs, Colo., addressed the Men's Brotherhood at Hesston, Kans., on Oct. 20. He showed pictures of the Rocky Mountain Camp activities.

Evangelistic meetings at Bay Shore, Sarasota, Fla., by Bro. Paul M. Miller were postponed to begin Oct. 21.

The Mountain View congregation, Lyndhurst, Va., mourns the death of one of the oldest members of that church, Bro. Dellie Bridge, who passed away on Oct. 15. He was one of the first members of this congregation and was 85 years old at his death.

Change of Address: Joseph M. Nissley from Grantsville, Md., to Sarasota, R.D. 3, Box 440 D, Fla.

A Peace Conference is to be held in the Goshen, Ind., area on Nov. 8, 9. Sessions will be held Saturday afternoon and evening at the Honeyville School north of Topeka, and on Sunday afternoon and evening at Goshen College. Topics related to nonresistance and the current draft situation will be discussed.

One sister was received into church fellowship by baptism at Steelton, Pa., on Oct. 19. That evening the service was conducted by the Elizabethtown congregation.

Mrs. J. Lawrence Burkholder addressed the women's meeting of the Sunnyside Church, Dunlap, Ind., on Oct. 7.

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The Manson, Iowa, congregation is conducting extension mission work in Sioux City, Iowa.

The Scottdale Boys' Club announced open house for their new club room above Bro. A. J. Metzler's garage on Sunday afternoon, Nov. 2.

Two sisters, Alice Buckwalter and Mary Catherine Lederach, were received into the fellowship at the Scottdale congregation by letter on Oct. 26.

Observations on European travels were given at the Zion Church, Broadway, Va., on the evening of Oct. 26 by Naomi Shank and Timothy Showalter.

Bro. A. J. Metzler and Bro. Paul Shank met last week with our book store people at Souderton and Lancaster, Pa., as Bro. Shank is assuming responsibilities in our total sales area.

Sister Mary Royer, Goshen, Ind., conducted a teacher's clinic at Tiskilwa, Ill., on Nov. 1.

Five persons were received into church fellowship by baptism at Mt. Vernon, Oxford, Pa., on Oct. 22.

Guest speakers at the Ontario Ministerial Bible Conference held at Floradale, Oct. 28-30, were Nelson Kauffman, Hannibal, Mo., and Howard H. Charles, Goshen, Ind.

A youth meeting will be held at 2:30, Nov. 9, in the Brunk Bros. tent near Morgantown, Pa. Attending will be young people's groups from Lancaster, Souderton, Ohio, Canada, Indiana, Virginia, and Johnstown. Any other young folks are welcome. Although this is called a youth meeting, folks of all ages are invited to attend. Several young people will take part in the program before the message by Bro. George Brunk. Between the afternoon and evening services a fellowship lunch will be served for those who care to remain for this part of the program. The tent is located on Route 23 between Elverson and Morgantown. There is an exit on the Pennsylvania turnpike at Morgantown. Follow signs to the tent.

Speakers in a Harvest service and Sunday school meeting held at Risser's Church, Elizabethtown, Pa., were C. Mylin Shenk, John Reinard, Paul Burkholder, and Walter Keener, Jr.

The modern scene is reflected in the fact that the visiting evangelist at the Pennsylvania congregation, Hesston, Kans., was taken to visit the homes for breakfast in order to find the family all together. We commend such an adaptation to circumstances.

Bro. C. W. Miller, Adair, Okla., celebrated his 99th birthday on Oct. 23.

The Illinois Ministers' Fellowship is meeting at Arthur, Ill., Nov. 3, 4. There will be a discussion of mass evangelism and a communion service. The Tuesday evening service will be a public one with the Arthur congregation.

A special three-weeks program for min-

isters will be featured in the annual Goshen College winter Bible school, Jan. 26-Feb. 13. George R. Brunk, Harrisonburg, Va., Milton Brackbill, Paoli, Pa., and Paul M. Miller, Goshen, will instruct a full schedule of courses designed especially for ministers in active service.

Bro. Jacob Flisher, whose ordination is noted in the mission news, will help in the work at Nampa, Idaho, until the way opens for mission service. His address is 1216½ Seventh Street South, Nampa, Idaho.

Evangelistic meetings conducted by Bro. John F. Garber at the Plain Church, Lansdale, Pa., closed on Oct. 26 with 22 confessions, all young people 15 years and under. The Word was preached with simplicity and power.

The Mennonite Hour, radio broadcast originating from Harrisonburg, Va., with Bro. B. Charles Hostetter as pastor, has added two more stations: WSTR, Sturgis, Mich., 1:30-2:00 CST each Sunday, at 1460 on the dial, covering southern Michigan and northern Indiana; Johnstown, Pa., WJAC, 1:00-1:30 each Sunday, 1400 on the dial.

Bro. Millard Lind is conducting teacher's training classes at Albany, Oreg., and several other Pacific Coast churches for a period of five or six weeks.

Visiting speakers at the Ohio Mennonite Christian Workers Conference held Oct. 24, 25, near Archbold, Ohio, were J. C. Wenger, Goshen, Ind., and Frank Byler, Argentina.

Bro. Josef I. Herschkowitz held services with the Lewis County, N.Y., Amish congregation, Sept. 27, 28.

The Wooster, Ohio, MYF met at the Old People's Home near Rittman, Ohio, Oct. 27, to measure out the cane molasses from their missionary project. The men of this congregation have a work night each Tuesday evening in which they are completing their church building.

(Continued on page 1092)

## Calendar

- Stewardship Conference, EMC, Harrisonburg, Va., Nov. 8, 9.
- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Mennonite General Conference, Kitchener, Ont. Aug. 26-30 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Word has been received at Mission Board headquarters that Bro. and Sister Henry Becker, missionaries in Bihar, India, are scheduled to sail on Dec. 28 from Bombay via the Pacific, arriving in San Francisco early in the New Year.

Bro. Darwin O'Connell was installed as pastor of the Lima, Ohio, Mennonite Mission Church in an impressive afternoon service on Sunday, Oct. 26. Brethren M. L. Troyer, Glenn Martin, and J. D. Graber took part in the service.

The Annual Meeting of the Mennonite Board of Missions and Charities is now planned to be held on the campus of Eastern Mennonite College, Harrisonburg, Va., June 13-16, 1953.

On Oct. 12 at Nampa, Idaho, Bro. Jacob Flisher, under appointment to India, was ordained to the ministry, Bishop Ernest S. Garber officiating. Others participating in this service were Brethren N. A. Lind of Sweet Home, Oreg., D. A. Good, Nampa, Idaho, and Robert Garber, who has been a co-worker of Bro. Flisher's in the City Acres Mission in Nampa.

A nurse for the Coamo Arriba and Pulguillas Clinics in our Puerto Rican Mission Medical program is very urgently needed. If anyone has a sense of call to this field to fill this need, please communicate with the Executive Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

Bro. Ralph Buckwalter, Kushiro, Japan, writes on Oct. 21, "In the evenings from now till Christmas we have an hour of carolling, practicing four-part singing, and then another hour of Bible study for those preparing for baptism on Dec. 21. There will be two and possibly three ready for baptism. . . . This Sunday afternoon is our turn to hold services at the Kushiro prison."

Training in Service began its second year on Oct. 11 in Puerto Rico. Young people from the Calvario, Betania, Good Shepherd, and Palo Hincado churches are attending. The instructors are Brethren John Driver and Lester T. Hershey and Sister Doris Snyder. Classes meet every Saturday forenoon and include Life of Christ, Old Testament Survey, and Elementary Music.

Bro. and Sister Elmer Springer, missionaries in Puerto Rico, have moved from Pulguillas to Palo Hincado, to take charge of the work there, replacing Bro. and Sister Wilbur Nachtigall, who are in the States on furlough.

Four adults and four youths accepted Christ during the recent revival meetings held at the Ninth Street Mennonite Church in Saginaw, Mich. Bro. William Miller, Crumstown, Ind., was the evangelist.

The Local Board of the Kansas City Men-

nonite Children's Home met recently to make plans for a Homecoming and Dedication service to be held on Thanksgiving Day, Nov. 27.

The Home has recently completed extensive remodeling. Rooms for two, three, or four children replace large dormitory rooms which housed twenty children.

All former superintendents, workers, board members, children, and other interested persons are invited to spend Thanksgiving Day at the Home. There will be an open house in the morning, Thanksgiving dinner at noon, and the dedication service in the afternoon.

If you plan to attend, please notify the superintendent, Glen Yoder, 1620 South 37th St., Kansas City, Kans., as soon as possible so that the necessary arrangements can be made.

Bro. Glenn Martin, who has served for six years as superintendent of the Lima, Ohio, Mennonite Mission, plans to move with his family to La Junta, Colo., by mid-November, where he will take up his duties as Chaplain of the Mennonite Hospital and Sanitarium. He is succeeded at Lima by Bro. Darwin O'Connell.

Sisters Ruth Bean and Mary Ann Hostetler sailed from San Francisco on Oct. 23 for their new mission appointment in Japan. On Sunday, Oct. 19, they worshiped at the Calvary Mennonite Church in Los Angeles, Sister Hostetler giving her personal testimony and Sister Bean telling something of her missionary experiences in China prior to the closing of their work there.

A consecration service was held at La Plata, Puerto Rico, on Sept. 21 for Sister Paula Santos, who has answered the call to serve as a missionary in the La Plata community. Bro. John Driver, pastor of the Calvary Church in La Plata, led the meeting. Bro. T. H. Brenneman brought the message and Bro. Lester T. Hershey, pastor at Betania, Pulguillas, was in charge of the consecration service.

A Sunday School Conference was held at the Ninth Street Mennonite Church in Saginaw, Mich., on Oct. 4, 5. The Ambassadors for Christ from Goshen, Ind., assisted in the conference. A number of persons from the Midland and Pigeon congregations attended.

Bro. M. E. Bontreger, Optimus, Ark., writes that they are hoping to get a land lease from the government in the near future so that they can begin a new building for the Mt. Joy congregation. Bro. Bontreger planned to meet with the District Supervisor in late October or early November.

The 1952 summer Bible school initiated the West Richwoods mission work, ten miles south of the National Forest. At the present time, they are holding regular Saturday evening meetings, with children's meeting and Bible questions and study before the sermons.

## Your Secretary Reports

During the past week I have received two specific calls for help. From Puerto Rico comes a request for a nurse. The central hospital is at La Plata, but there are clinics at Pulguillas, the first mission station outside the La Plata service project, and at Coamo Arriba. Until recently we have always had a nurse in the Pulguillas district. Now they are without a nurse and the missionaries, and particularly the medical staff at La Plata, find it difficult to operate these clinics, and certainly they cannot function as they should without a nurse to give attention to the people between weekly visits by the doctor.

The other call came for one or two sisters to help with the work at Saginaw, Mich. We have a growing church among the Negroes of that city. There we have young people's work, children's work, Bible classes, teaching, visitation, and all the multitude of tasks a growing church and mission station needs. In other columns on this page you will find several challenging news items from Saginaw.

These openings are for young people who are hearing the call to serve Christ and His Church. There are other openings as well. Whether for long term or short term service, if you hear the call to give yourself please write to The Secretary, Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.—J. D. Graber.

Bro. Bontreger requests the prayers of the brotherhood for this work and for the workers.

The Fifth Anniversary of the Calvary Church at La Plata, Puerto Rico, was observed on Oct. 12 with an all-day service. Bro. Miguel Limardo, Executive Secretary of the Association of Evangelical Churches of Puerto Rico, brought the three messages while the "Calvary Hour" quartet brought special numbers in song.

Bro. John Beachy, recently returned from India, has been invited to serve as assistant pastor of the East Goshen, Ind., congregation during his three-years furlough.

The annual meeting of the Board of the Old People's Home at Oreville, Pa., is scheduled for Nov. 8. A Shut-in committee of Mellingers congregation enjoyed an evening of fellowship with the folks at the home on Oct. 17.

Glen Allen, a newer mission point in Ontario, had great rejoicing when recently 15 souls were united with the church by water baptism.

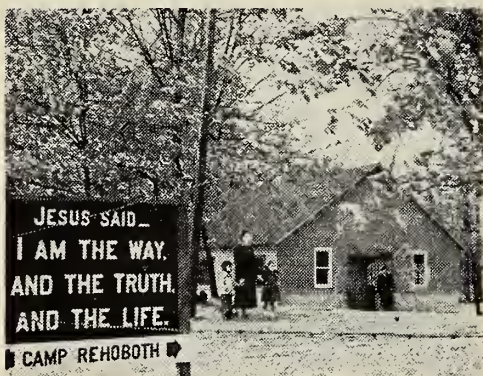
A building unit of five men from the Franconia district spent a week recently helping to erect a church building at Bartonville, Vermont.

(Continued on page 1092)





Air view of the three housing projects on Chicago's near west side. The Bethel Mennonite Church will be located just across from the park on the bottom center of the picture next to the last apartment building. (Photo by Hedrich-Blessing)



The chapel at Camp Rehoboth, Hopkins Park, R. 1, St. Anne, Ill.

## Chicago Bethel Mennonite Church Development

BY LEVI C. HARTZLER

"I am glad to come into the church. I should have been the one to lead my boys into the church, but they led me, and I thank God I'm here."

This testimony from a parent of several boys at the Dearborn St. Mission, an outpost of the Bethel Mennonite Church, Chicago, Ill., at a baptism service brought a thrill to the hearts of the workers. Many of the adult members of the Bethel and Dearborn St. churches have been brought to Christ because of the faithful witnessing of their children.

The Chicago Housing Authority is continuing with plans for redevelopment of the area in which the Bethel Church is located. These plans include a site for a new Bethel Mennonite Community Church. The church is to be located strategically to serve a large part of the new housing area. It will be located just west of the park which will provide facilities for a church-directed recreation program.

The immediate area of four square city blocks to be served by the Bethel Mennonite Church has an estimated total of 2975 children and young people under twenty years of age. The Roman Catholic Church has a large school on the edge of the area and is bidding for the children. Other church groups are becoming interested in this new housing development and are making plans for both religious and social service programs.

The permanent Mennonite witness in this area began in September 1944 following a survey made by the first MRC summer service unit and a summer Bible school conducted by Bro. and Sister James Lark. The work has outgrown the present facilities. Average Sunday school attendance has grown from 38 to 63. No facilities are available for Sunday school classrooms, children's activities, or MYF meetings except the meeting hall. Bible clubs, sewing circle meetings, children's and young people's activities are held in private homes, usually under crowded conditions.

The new building will provide worship space for 250 people, Sunday school rooms,



The missionary band of the Bethel Church in 1947.



Sister Lark conducts an adult Bible Club in one of the homes.





A weekday Bible class conducted at the workers' residence by Emma Fisher Koerner in 1951.



A Christmas service at the Dearborn St. Mission.

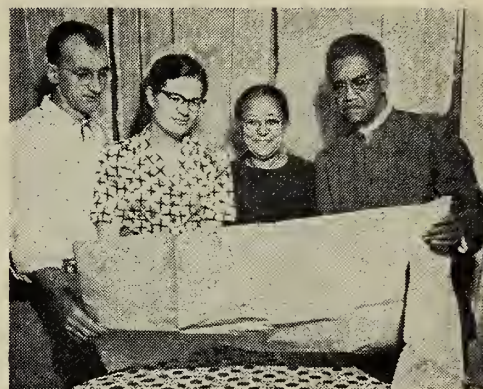
and facilities for children's and young people's activities. The first stage of the building program calls for the building of the chapel with basement Sunday school rooms. Later as funds come in additional Sunday school rooms and living quarters for the workers will be added.

Present activities include five weekly Bible clubs with an average attendance of 30 each, junior and adult sewing circles, boys' and girls' craft activities, summer Bible school, and summer camp. Camp Rehoboth near Hopkins Park, Ill., provides facilities for summer camp and week-end retreats during the year. Last summer ten young people attended a camp at Mennonite Youth Village and another group went to Chesley Lake, Ont., for Young People's Camp. Summer Bible school is held in the large public school which serves the community. The Dearborn St. Mission, the Bethel Mission outpost nearer Lake Michigan, is developing into a promising work.

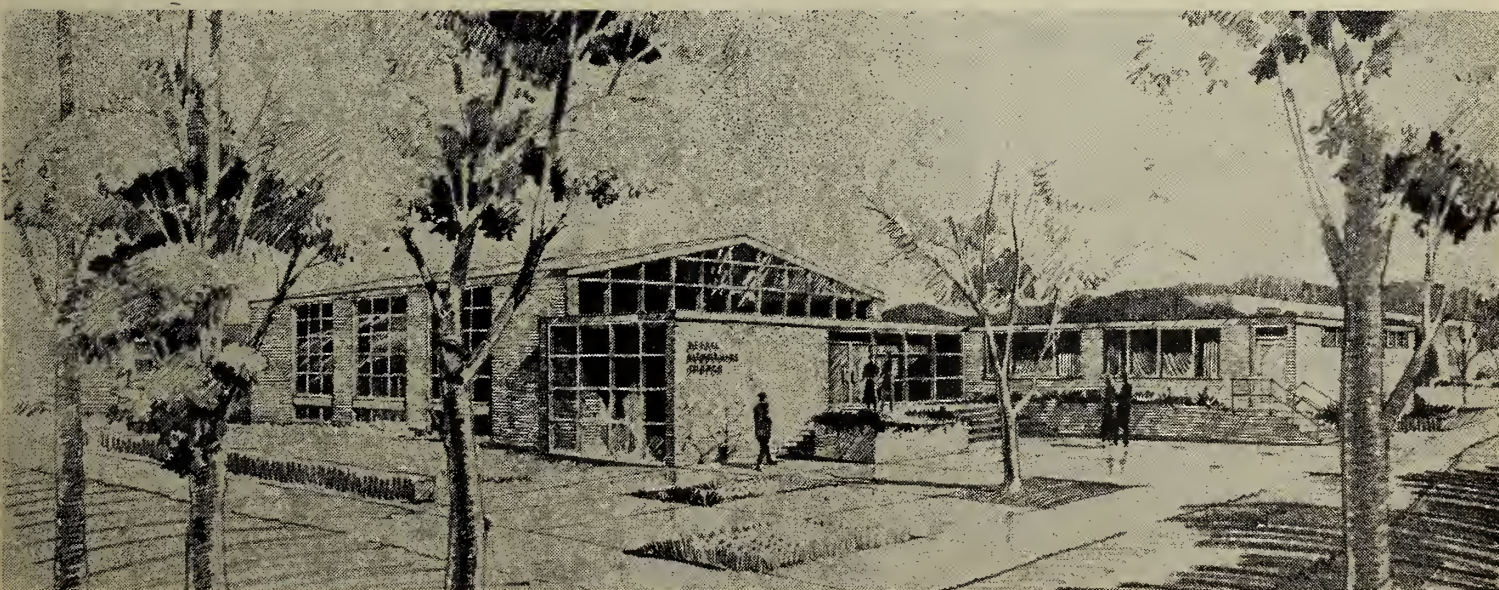
Bro. and Sister Paul King have charge of the Bethel Church program in the absence of Bro. Lark. They are living in a second floor apartment at 1458 W. 14th Place and holding services on the first floor of the same building. Several voluntary service workers are needed immediately to assist with the mission program.

Demolition of the old buildings is beginning in the Bethel Church area. Delay in planning for a new church building would lose for us a significant witnessing opportunity. Anticipating the need for direct action, the Executive Committee of the Mennonite Board of Missions and Charities has released Bro. James Lark from responsibility in Chicago to contact the churches in behalf of the new building program during the coming year. The Mission Board solicits the earnest prayers and financial support of the church in carrying on this significant witness in Chicago.

Elkhart, Ind.



Bro. and Sister James Lark and the new workers, Bro. and Sister Paul King.



The architects' drawing of the proposed Bethel Mennonite Church with the residence wing to the right.





A group of young children gather around for a bedtime story.

## Thy Kingdom Come

BY RUTH CARPER

It is a cold, rainy, winter Sunday at Branchweilerhof, South Germany. The Sunday school teacher greets the children, some of whom have walked a number of kilometers. The children hang their wet coats beside the stove of the farmhouse living room in which the Sunday school is to be held. Perhaps the eagerness of the children, their sincerity of prayer and song, their obvious appreciation of their Bible lesson and the discussion of it, are the result partly of the teacher's own attitude. One proof of her earnestness is the fact that almost no weather is bad enough to prevent the 24-kilometer bicycle ride weekly to her classes, which she started here several years ago after coming from a refugee camp. In this camp she started her first class as a young teen-age girl.

Let us go to the Kaiserslautern community center. It is a hot week in the month of August. Forty little children of the kindergarten class sit close together on the floor of the bedroom-office. At recess they have to be lifted out the window because the primary class has filled the next room so full that it is impossible to open the door. There are 119 children from about three to fifteen in the crowded barrack during the mornings of children's week. The first sixty children spread the word, and in a few mornings the crowd gathering before the door is twice as large. Learning about the life and teachings of Jesus, making notebooks, answering questions, singing, and discussing the meaning of the Bible for them in their own terms seem to be a real pleasure to the children. We five teachers prepare our lessons thoughtfully and with prayer, using the suggestions of our American materials which had been adapted and translated for use. One teacher says, "If I had understood these things earlier, I should have taught my son differently. When I was

a child we were taught only to be good, but not about the love of Jesus." We find children particularly ready to turn into action what they learn. Theory does not exist for them, so what better time is there to teach the realities of Christian faith and living? After learning the Bible verse a little boy says, "But I don't know how to show 'love one to another,'" Since he always shouts to be first, his teacher suggests he wait till last. This he immediately and quietly does.

In France a boy of thirteen writes a letter from his home where he has returned after being at Valdoie children's home, *Les Sapins*, and attending summer Bible camp there. "When I get homesick for *Les Sapins* or when I hear my parents using the name of God in vain, then I read my Bible and my Bible school notebook. After that things go better again."

A group of young children, clean and pajama-clad, gather around a monitrice in Weiler Children's Home for a bedtime story. It is near Easter, and the story of Jesus' resurrection is one the children love to hear and repeat again and again. Sometimes they seriously and spontaneously play a part of the story. After Easter they remind each other from time to time, quite naturally, "Jesus is risen." Little children can so easily realize that "God is closer to us than breathing, nearer than hands and feet." Yet few of France's children will ever grow up to know this.

In Holland we could enter on a Sunday morning any one of a number of *Doopsgezind* Sunday schools which are held in neat and beautiful rooms especially for the children, who are divided into small groups and given Christian teaching suitable to their age. In these Sunday schools no one helps on Sunday who has not been in a preparation group or training class the week before.

These are all pictures of the bright side of Christian education in Europe, and if we

should look only at these we might be content. But the actual fact is that these are the very rare exceptions. Materials, training, or experience in teaching, Sunday schools with the vision of the children's own individual needs and how to meet them, summer Bible schools or camps, these are so rare as to be almost nonexistent. Sunday schools that do exist are usually mass meetings of children of different ages, which hardly bring the children into close contact with a loving Christian teacher, which often miss the children's real needs and understanding. This is a danger of furthering the too prevalent idea in countries of state church tradition that Christianity is more form and words than reality. Applications, contact with the homes through the children's teachers, through their class work and study materials are very unusual. Worse, in Germany teachers who may have no real personal faith are still required to teach classes in religion in public schools. The same children who do not like their classes in school and must certainly sense their emptiness of meaning, enthusiastically crowd into the Bible classes we have been able to have for them.

Through our contact with the European Mennonite groups and because of our work in community centers and children's homes, the last two years have brought increasing openings in MCC projects for work in Christian education. Children's homes require daily devotional materials or Sunday school lessons. Summer Bible camps, joint projects of French Mennonites and MCC children's homes will be in their third year this summer. Summer Bible schools in two German MCC centers will be in the second year. The lessons used for all these have been adaptations and translations of American Mennonite summer Bible school or Sunday school lessons. Weekly Bible classes for children are also held in the community centers and reports indicate enthusiasm and a growing demand for this sort of work in their program and a need of materials in Germany and France for carrying it out.

One might ask, why translate American materials? Have you nothing in Europe? In Germany and in France there is a disconnected supply of materials and lesson plans which are extremely elementary and uninteresting, giving the teacher very little guidance in teaching and the pupils little by way of explanation, illustration, or application of the lessons. Of material for young children there is almost nothing. That is why we have had to prepare our lessons from "scratch," and to make our own Bible story books with the aid of pictures which are gifts from America, with sackcloth, with much handwork, with the aid of mimeograph or carbon paper. This is difficult and time-consuming with no regularly hired translators and with no long-range course plans. There is, however, definite study being made on how to go ahead from here.

Although the openings for Christian education we have in connection with MCC work are not large scale, they are definite, and in their small way indicate that there is much more to be done which the Europeans in



most cases do not seem at present equipped to develop alone. What we can do through MCC seems to be mainly to encourage in every concrete way possible the interest in Christian education which already exists among the European Mennonites, and to continue to carry on and develop our present opportunities in connection with neighborhood centers, children's homes, and the like. The European Mennonite young people, like us, are gaining from the work in experience, training, enthusiasm for further development of such work, and perhaps a missionary vision for the needs of those outside their own congregations.

There is a need that has opened to us in Europe without our own seeking for it; with your interest, prayers, and contributions, the small start in answering it can be continued. When we pray, "Thy kingdom come," let us remember the children of Europe who are still young enough to be part of it. We have seen many times the agnosticism, doubt, and disinterest which come from a mere teaching of form and words. We have heard the testimony of it from people who were children years ago and whose ministers, parents, teachers fill them with it. The children are 'most ready to meet life, and when they come so eagerly to Christian sources to find it, as they do, we certainly may not fail them.—via "European Relief Notes."

## Echoes from the Toledo Hebrew Christian Fellowship

BY FRANK A. STURPE

Our monthly meetings in Toledo have been fairly well attended. The average attendance is usually around fifty. We did have as high as one hundred and twenty-five one evening. However, that time the majority of the folks had come in from the country.

The Salvation Army Hall where these services are held is located on Erie Street, just off Cherry Street. We would be happy to have any of you attend these services. Our regular time for meeting is the fourth Wednesday of each month at eight o'clock in the evening.

We have had some very good speakers at these services. Among them were Daniel Sommers, from Clinton Church; Roy Sauder, from Tedrow Church; and Phil Frey, from Central Church at Archbold. We have been very well pleased with the messages that these ministers have given.

Bro. Jesse Short who had taken a six-week tour through Europe and had also spent several weeks in the land of Israel, was with us one evening. He showed us some very beautiful and interesting pictures on Palestine and Europe. At our last meeting we had a man by the name of Mr. Duce to speak for us. Mr. and Mrs. Duce are engaged in mission work in the land of Israel among the Jews and also the Arabs.

We felt that our services would hardly be complete without at least giving people a chance to give some of their tithe money for the cause of Jewish work. The Hall costs us five dollars an evening. Then we have

been sending CARE packages to Israel. Most of these have been sent to Hebrew Christians. We have received some very interesting answers to these packages. So far we have sent out seventeen packages and received at least a dozen replies. Evidently they are very much appreciated. We received a letter from Daniel Zion, who is a converted rabbi. Bro. Jesse Short visited Daniel while he was in Israel.

Sometimes we feel that Jewish mission work is just a bit slow. How we would like to gather two or three hundred Jewish children together and have summer Bible school with them, or have Sunday school with them each Sunday. However, when Jesus sent out His disciples He told them to be "wise as serpents and harmless as doves."

We do believe the time is coming when the Jews will be more ready to accept Jesus as their Saviour. In Romans 11:24 we find these words: "For if thou wert cut out of the olive tree which is wild by nature, and wert grafted contrary to nature into a good olive tree: how much more shall these, which be the natural branches, be grafted into their own olive tree?"

On March 9 we attended the wedding of Stanley Levine and Edith Schwartz. Rabbi Katz performed the ceremony. Part of the service was in the Hebrew language, as Katz is an Orthodox Rabbi. Willard Richer and his wife were also present, as well as a number of other Gentile Christians from the city. After the services refreshments were served. There were about two hundred people present at the wedding.

During the month of April Sister Fannie Levine stayed with us for several weeks while Stanley and Edith were on their honeymoon. While she was here we had communion services for her with our workers and some of the Missions Committee from our church. Then, of course, Mrs. Levine had the opportunity of going to Clinton Church with us several times.

During the month of April Frank attended a Jewish Conference in Lancaster County, Pa., which was sponsored by the Lancaster and Virginia Conferences. There are a number of full-time Jewish mission workers in Pennsylvania and Virginia.

On July 19 we had a chicken dinner here at our home for the Jewish people of Toledo. There were fifty-five people present, nineteen of these were Jewish. After dinner we had a Gospel sermon by our bishop, Edward Frey.

One of our workers, Donald Liechty, has recently had a major operation on his spine at the Elkhart Hospital. His wife, being a trained nurse, took care of him while he was at the hospital. Donald is rapidly improving, but will still be unable to work for some time.

We want to heartily thank each one of you who have been praying for the Lord's work in Toledo, also for the financial help that you have given us. In the third chapter of I Corinthians Paul says, "Every man shall receive his own reward according to his own labour. For we are labourers together with God." Our prayer for you is that the Lord bless you abundantly. Wauseon, Ohio

## Missions Editorial

### Overcoming Racial Distinctions

Man has not been able to neutralize his racial and national differences by Christian love even after nearly two thousand years of the Christian era have passed. In fact, national and racial lines are receiving more rather than less emphasis today. Witness the recent establishment of the state of Israel and the independent governments of India and Pakistan, the nationalist movement in the East Indies, and the growing restlessness among national groups in Africa.

To the earnest Christian these are ominous signs because they divide Christians into national and racial groups rather than uniting them in a Christian fellowship. Instead of Christian love neutralizing racial and national differences, the witness of Christian love is neutralized by the strife which grows out of these differences.

Perhaps we can come down to earth by looking at our own national scene. We have in our country 14,894,000 members of the colored race. We also have many other national groups, including 5,198,000 Jews. That we have racial discrimination, no one can deny. Certainly the place to begin neutralizing racial and national differences is at home.

The Mennonite church had no organized witness to any of these groups until 1933 when the Lancaster Mission for Colored was established. Since that time ten other missions to the Negro race have been organized. In the late thirties the Northern Light Gospel Mission and the North Central Conference Mission Board began a witness to the American Indians in northern Minnesota. The Mennonite Relief Committee sent a service unit to the Navajo Indian migrant farm laborers around Grants, N. Mex., and Phoenix, Ariz., in 1951. Thus far we have no witness to the numerous orientals in our country and our Jewish witness has just begun. Are we ready to enter the open doors before us? Is this not the time to resurvey the home field when missionary doors are slamming shut abroad?

This issue of the GOSPEL HERALD carries an illustrated announcement regarding the development of the Bethel Church in Chicago, the first mission under the General Mission Board to the American Negro. Bro. James Lark, our only colored Mennonite minister, has been largely responsible for the development of this work. He has laid a good foundation for the future.

(Continued on page 1091)



## Relief and Service News

### MCC Weekly Notes

#### Lancaster Conference Contributes Over Twelve Tons Clothing

During the two weeks of Oct. 6-17 the Lancaster Conference Mennonites brought 25, 812 pounds of clothing for overseas shipment to the Ephrata Clothing Center. Not only did they bring the clothing but every day a group of people from one bishop district came to help with the processing. Others came along to mend and quilt. This was the annual fall drive sponsored by the Associated Sewing Circle of the Lancaster Conference. The Old Order Amish and Weaver-town Amish also contributed clothing and work.

#### Clothing and Soap Shipment to Go to Korea

The MCC is shipping twelve tons of clothing and three tons of soap to Korea to be distributed among the war refugees there. Up to the present time the MCC has only one representative, Dallas Voran, in Korea but is making plans to expand the relief work there as soon as possible.

#### Ada and Ida Stoltzfus Working in Hebron

Ada and Ida Stoltzfus who left for Hasemite Jordan last July are now living in Hebron and working among the poor people of the border villages. For many of these the division of Palestine has meant the loss of their farming land and other means of income; their homes are in Jordan but their land is in Israel. The work of our sisters includes MCC clothing distribution, distributing food to TB patients, assisting in setting up milk centers and helping in rural rehabilitation projects such as seed wheat loans to the poor farmers. The Near East Christian Council is giving generous assistance to these projects.

A new project in Jericho is a small community center. They are beginning with English classes for boys who have a little knowledge of English, and also some games. This way they hope to build up a nucleus of English speaking young men with whom they can work further in other classes and activities. The sewing classes, clothing distributions, and vocational schools continue as before.

#### Portable Canner to Begin Processing November 3

Mennonite churches will again contribute meat for canning to be used for relief distribution and maintenance of MCC workers. The portable canner will begin operations in Greensburg, Kans., Nov. 3, with Willis Snyder of La Junta, Colo., and Howard Claassen of Beatrice, Nebr., running the canner. Nebraska, South Dakota, Oklahoma, Iowa, Missouri, Illinois, and Indiana will be included in the canner's itinerary. If there

are communities who would like to can meat for relief and have not made application, they should write to Willard Vogt, Hesston, Kans., manager of the canning unit.

#### Ground-breaking Ceremonies for Mental Hospital

The ground-breaking ceremonies for the Mennonite mental hospital to be located one mile east of Newton, Kans., were attended by more than 1,000 people Sunday afternoon, Oct. 19. P. C. Hiebert, chairman of the MCC, delivered the principal address and other Mennonite leaders who have had a part in the planning of the hospital participated in the program. Representing the city was Mayor C. L. Myer, who delivered a brief address of welcome. Rev. Albert Gaeddert of Buhler presided as chairman.

Myron Ebersole, Sterling, Ill., recently returned relief worker from Jordan, is the administrator of the hospital and will oversee the construction and the operation of the hospital. Plans call for the construction now of two buildings to accommodate forty beds. The hospital is expected to be open within a year.

Released October 24, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

### MRC Weekly Notes

#### New Orientation School

Another orientation school for new Voluntary Service workers began on Oct. 29 and will continue to Nov. 7, a period more extended than any previous school. The faculty includes Bro. J. B. Shenk, Assistant Dean of Men of Goshen College, who will teach the course in Group Living; Bro. John E. Gingrich, pastor of the Prairie Street Mennonite Church, Elkhart, Ind., teaching a Bible course entitled "Let God Speak"; Bro. Glenn Martin, formerly of Lima, Ohio, teaching "Our Heritage of Faith"; and Bro. Boyd Nelson, teaching "Living the Peace Testimony." The orientation of new workers will include an over-all picture of the work of the Mennonite Board of Missions and Charities presented by the staff members in charge, Bro. J. D. Graber presenting "The Mission Board"; Bro. Levi C. Hartzler, "Mennonite Relief Committee Program" and "Board Publicity and Church Relations"; and Bro. H. Ernest Bennett, "Institutions and Finances." Time will be given for personal interviews with all workers, recreation and social life, group devotions with the orientation group, and daily chapel with the headquarters staff. Bro. Dorsa Mishler, who has done the planning, will not be able to participate due to illness. He underwent major surgery on Saturday, Oct. 25, and has been showing satisfactory progress.

#### Area Administrator Begins Service

Bro. E. C. Bender, Martinsburg, Pa., has been added to the staff of the Office for Service and Relief as Area Administrator for I-W Services. Bro. Bender will work from his home with the pastors and counselors in his region, directing young men to acceptable

work projects within the framework of Selective Service, assisting them to find housing and similar services as needed, and further counseling them during the period of adjustment to their new situation so that the maximum in effective witness results.

#### Voluntary Service Personnel Changes

Sister Miriam Reno, Belleville, Pa., joined the staff of the Elkhart headquarters in the housekeeping department on Oct. 24.

Bro. and Sister Clair Hoover, Goshen, Ind., completed a term of service in La Plata Mennonite Project, Puerto Rico, on Nov. 1.

Sister Mary Irene Slaubaugh, returned to her home at Loogootee, Ind., on Oct. 1, after serving a year and a half at the Mennonite Gospel Mission, Saginaw, Mich.

### Women's Activities

Has your family needed a nurse recently? Were you able to get a good Christian nurse, one who was conscientious about following the doctor's orders and who was sensitive to the comforts of her patient? Then you understand why we are urging our sisters to help supply the necessities for our nursing schools.

\* \* \*

On Saturday, Oct. 18, an important meeting on Nursing Education is scheduled in conjunction with the meeting of the Board of Education held at the Beech Church, Louisville, Ohio. We are hopeful that this meeting will be the means of helping us to interest more of our people in this great field of service.

\* \* \*

Mrs. J. D. Graber, president of the Missionary Sewing Circle Organization, has called for a meeting of the general committee at the Beech Church on Friday afternoon and evening, Oct. 17. The purpose of the meeting is to discuss and make further plans for the year's work.

\* \* \*

Mrs. Guy Hershberger, president of the sewing circle of the Goshen College congregation, invited her members to bring a piece of yard goods, something that they would like for a dress, to the next meeting. We are hoping that sisters of the congregation who cannot attend the sewings regularly will also respond to this call. Sister Hershberger, who recently spent a year in Europe with her husband, knows what a gift like this would mean to a refugee mother or daughter, many of whom have never possessed a new piece of material. Other circles are welcome to use this fine idea to bring happiness and warmth to our friends across the waters.

\* \* \*

The East Bend circle at Fisher, Ill., has ordered hospital gowns and are planning to make them at their next meeting. This is a good indication of the nursing spirit. May their number increase! This circle is to be commended on its monthly offering, also, which amounted to \$113.90. Do you suppose that they are using the envelope system, giving all the sisters a chance to contribute the Sunday before the meeting? Those who are initiating this plan are having good results,



and those who are contributing are happy, for now they feel that they are a part of the circle of their congregation, and are helping in a definite way to witness the love of Christ to others.

\* \* \*

Last week there were still seven **Daily Prayer Guides** in stock at Scottdale. There are a few more at the Gospel Book Store in Goshen, Ind. Write to this store if you care for a limited number. We are thankful for the interest our people are showing in having daily devotions and in remembering the needs of the church and her fields of service.

\* \* \*

Now is the time to send in your prayer requests for the 1953-54 **Daily Prayer Guide**. Help us to represent all the work of the Men-

nonite church, so that all may enjoy the blessings of united, intercessory prayer, and that God's kingdom may come.—Mrs. C. L. Shank.

#### MISSIONS EDITORIAL (Continued)

We also appreciate the consecration of the three young couples now responsible at Chicago, Saginaw, and Cleveland, and for the increasing number of young people who are ready to cross man-made racial barriers to fellowship in the Gospel. But we need trained young people from among our colored brethren to lead out in this witness. Let us pray the Lord of the harvest for workers to enter into this harvest.—L. C. Hartzler.

## CHURCH CORRESPONDENCE

### DALTON, OHIO

(Kidron Congregation)

Our Sunday school for the children resumed on Sept. 14 after a months' vacation because of the polio epidemic in Wayne County. It was an inspiration to see how eager the children were to be back and how much the church missed them. Two of our members are in a critical condition with polio, Anna Belle Lehman and Clifford Klopfenstein. The summer Bible camp for the Dillonvale children also had to be cancelled.

This mission station, which the church started about eight years ago, has twenty-one members on the roll. One of them, Joan Kempton, is in a service unit at Millersville, Pa.

Fifteen years ago about 300 members started our own congregation, increasing to 500 at the present. There have been 72 deaths, 88 marriages, and approximately 200 births recorded by our historian, Martin Lehman. A new class is under instruction for baptism.

For Church School Day we had students represented on the program who were leaving for La Junta Mennonite School of Nursing, Goshen College, Hesston College, and Eastern Mennonite College.

Vilas Zuercher and Donald Sommer, Ellen Bixler and Rhoda Nussbaum, are serving as adult and junior superintendents this administration.

On July 6 Ellis Gerber spoke on "Why I am a Missionary." They sailed for Belgium on the 15th to take up language study before going to Africa.

Mahlon Amstutz and James Bixler sailed for western Germany on the 16th where they are serving in a Pax Unit. Junior Lehman is stationed at Basel, Switzerland, this year.

Our young people had a farewell for Louie and Willie, the German exchange students, presenting them each with a love gift which they sincerely appreciated. We were especially impressed with the program given by the foreign student group from Goshen College.

Others who have come and helped us with our services are Rudy Stauffer and Marion Berg of Wooster; Eva Stauffer and Howard Blosser of Columbiana; Harold Bauman, Gerald Studer, and Elmer Yoder, of Orrville; Ford Berg of Scottdale; Jacob Kolb, Springs City, Pa.; Jacob Brubacher, Lancaster, Pa.; Ralph Palmer and Josef Herschkowitz of Virginia; Arlene Sitler, La Junta, Colo.; and Leon Rosenberg of the American European Bethel Mission.

Our near by city of Wooster was honored by having our President worship with them in their oldest and small Bethany Baptist Church where 15,000 turned out to see him. Fear God, honor the king, and above all the King of kings.

Oct. 10, 1952.

Esther Gerber.

### KALONA, IOWA

(East Union Congregation)

There have been a number of polio cases in our congregation but so far there have been no deaths. Mrs. Omar Schlabaugh and Cheryl Yoder are both able to attend services again. Arleta and Eileen Yoder are both making marked improvement at the hospital. Dennis Miller, Jr., is also out of the hospital and gradually improving. Special prayer was requested for Eleanor Miller who has suffered paralysis of the lower limbs, and Karen Yoder who has been placed on the inactive list.

Our Bishop, Dan J. Fisher, has been quite ill but it is hoped that he will be able to be in church by Oct. 12. Bro. A. Lloyd Swartzendruber has been caring for his ministerial duties during his absence and bringing Christ-centered messages each Sunday.

We are expecting Bro. Russell Krabill, Goshen, Ind., to be with us for revival meetings the first week in November.

Edna Gascho and Rosetta Miller were directors of our summer Bible school of 120 pupils.

No united project was carried on by the young people of our church this year but they decided to work individually at home on mis-

sionary projects. They have been singing at the Veterans Hospital in Iowa City, passing out "The Way" on Sunday afternoons, and singing for the sick in the community.

The A Cappella chorus, under the direction of John Duerksen, brought a message in song during the Sunday school hour on June 29. This was greatly appreciated.

The most far-reaching service of the summer was the Hammer tent revival from June 18-July 6. Its influence goes on and on under the impetus only a Holy Ghost revival could give. To many it has meant that the center of God's will is found in greater devotion to the humble and common task and to others it has meant leaving it for a wider service. To all it has meant a personal sense of responsibility. The thought-provoking text, "Every Member Evangelism," is being studied at midweek meetings both at Wellman and East Union.

Our present European trainee is Ursula Friesecke from Hamburg, Germany. Hildgarde Risser gave a farewell message in Sunday school on Aug. 24.

On Aug. 31 the fourth rural mission conference was held at East Union with Bro. Homer F. North as guest speaker.

A farewell and testimony meeting was held on Sept. 14 in honor of Jacob and Arvilla Flisher who are planning to sail for India as soon as visas are obtained. The impressive ceremony was performed by Wilbert Nafziger, Jacob's brother-in-law.

The following are the new officers for our Sunday school: Ed Hershberger, Supt.; Donald Yoder, Asst. Supt.; Kathryn Snyder, Chor.; Barbara Snyder, Asst. Chor.; Darlene Miller, Sec.; Dale Yoder, Primary Supt.; H. Dwight Swartzendruber, Asst. Primary Supt.

A consecration service for all Sunday school officers and teachers was held on Oct. 5, in charge of Bro. A. Lloyd Swartzendruber.

Wilbur and Grace Nachtigall, Goshen, Ind., will be guest speakers at the fall district sewing circle meeting at Sugar Creek Church on Oct. 10, if present plans carry.

Robert and Rachel Fisher are assisting at the Iowa City mission as Sunday school superintendent and teacher.

In the true sense of the word, none can be in part-time service only, if we are serving in the center of God's will. A week at I.M.S. each year is given to spiritual emphasis. It was centered on practical Christian living this year with Bro. Milo Kauffman as instructor.

Oct. 6, 1952.

Erma Miller Erb.

### PRYOR, OKLAHOMA

(Zion Congregation)

"O give thanks unto the Lord, for he is good: for his mercy endureth for ever" (Ps. 107:1).

Bro. C. Z. Martin conducted revival meetings here Sept. 2-9. On Sunday afternoon he spoke on false religions and cults in the world, including that of Father Divine, and giving the account of his experience of being in the Father Divine service. There were a number of reconsecrations from Bro. Martin's preaching and we trust there will be a continued spiritual revival in the hearts of believers.



We were also privileged to have Sister Phebe Yoder, missionary on furlough from Africa, speak and show pictures of her experiences in living and working with the people of Africa. She and her mother, Susie Yoder of Windom, Kans., were visiting their brother and son, Tillman Yoder.

Our Sunday school officers are: William Chupp, Supt.; Lloyd Coblentz, Asst.; and Lee Yoder, Treas.

In the past year death has claimed one of our members, Bro. Baldwin Miller, and three others have moved away, Bro. and Sister Eugene Miller and family and Bro. Ralph Miller.

We have had quite a dry summer here and this morning we had our first frost with the temperature in the lower twenties.

Oct. 7, 1952. I. J. Hartzler.

### MISSION NEWS (Continued)

The congregation at Canton, Ohio, has voted to proceed with the building of a workshop and garage for the use of the mission.

Bro. Nelson Litwiller, on furlough from Argentina, has been spending several weeks in Ontario conducting series of meetings at the following churches: St. Agatha A.M., Ailsa Craig A.M., Poole A.M., and Zurich A.M. He will conduct services at Geiger's in November.

Bro. E. I. Weaver, on furlough from India and now a student at Princeton Seminary, is scheduled to preach at the Plain Church, Lansdale, Pa., on Nov. 9.

Sister Mary Good spoke on conditions in India at Scottdale on Sunday evening, Oct. 26. Sister Good is spending the first week in November in Elkhart and other points in northern Indiana.

Bro. Wilbur Nachtigall, on furlough from Puerto Rico, preached at East Goshen, Ind., the evening of Oct. 26.

The Clyde Shenk family, on furlough from Tanganyika, will have charge of the young people's meeting at Strasburg, Pa., Nov. 16.

Bro. James Lark, Chicago, Ill., presented the needs for the new Bethel Church building there at the following places in the Southwestern Pennsylvania district: Oct. 24, Scottdale; Oct. 25, Weavers; Oct. 26, Blough and Thomas; Oct. 27, Martinsburg; Oct. 28, Allensville; Oct. 29, Belleville; Oct. 30, Pinto; Oct. 31, Cumberland; Nov. 1, Casselman; Nov. 2, Springs and Masontown.

Sister Phebe Yoder writes from the Kennedy School of Missions, Hartford, Conn.: "The chance to study Dr. Laubach's course in Adult Literacy brought me here. I am also trying to learn how to use a tape recorder and some other audio-visual equipment. I hope to make tape recordings in Africa using the voice of the African himself, then get records made here in U.S.A. and send them back to Africans to play on cheap phonographs that we sell to them. Thus the illiterate masses can hear the Gospel in song and story over and over, even when no missionary is around, and can hear it in their language spoken by a native."

Donations of money or food are requested for Christmas baskets at the Laurel Street

Mission, Lancaster, Pa. Please send donations to Ira Nafziger, R. 7, Lancaster, Pa.

Bro. and Sister Weldon Martin of the South Texas mission field had charge of the evening service at the Chicago Avenue Church, Harrisonburg, Va., on Oct. 19.

Bro. J. D. Graber will speak at Yoder, Kans., on the evening of Nov. 18.

Bro. James M. Shank, who is studying in London in preparation for further educational activities in Tanganyika, sends as his temporary address: Foreign Mission Club, 151 Highbury New Park, N. 5, London, England.

Bro. and Sister Elam Stauffer and sons arrived on furlough from Tanganyika during the week of Oct. 19.

Missionary Day speakers at Leetonia, Ohio, will be Bro. and Sister E. I. Weaver.

Bro. Isaac Hurst represented interests of the Ontario Mennonite Mission Board at Clarence Center, N.Y., on Oct. 26.

Sister Ida Habermehl, St. Jacobs, Ont., has taken up service at the Mexican Mission in Chicago.

Sister Lucinda Snyder has returned to her home, St. Jacobs, Ont., after three years of MCC service in Germany.

Bro. Noah Mack, on furlough from Tanganyika, was scheduled to speak at Pleasant Grove Church, Fort Seybert, W. Va., on Nov. 2.

Bro. Mervin Miller, who is presenting needs of the MCC relief program, spoke at the Oak Grove Church, West Liberty, Ohio, on Oct. 30, and at the Sharon Church, Plain City, Ohio, on Nov. 1.

### FIELD NOTES (Continued)

A gas heating system is being installed in the Freeport, Ill., Church.

Bro. Erie Kindy was ordained to the ministry at Midland, Mich., Oct. 26, to serve in the Midland district.

Bro. Howard Stauffer of the Aldersyde congregation, Alta., has taken up residence at Selkirk, Ont., in the Rainham congregation.

A young sister was received into church membership by baptism at the Coal Run Mission, Meyersdale, Pa., on Oct. 25. Bro. E. B. Peachey, Belleville, Pa., officiated assisted by Andrew Gingerich, Mansville, N.Y.

Correction: Eight young people were reported in our Oct. 21 issue as having been baptized at the Maple Grove Church, Grantsville, Md. We should have said Maple Glen.

The new church building at Kouts, Ind., was dedicated on Oct. 26. Bro. Simon Litwiller, Hopedale, Ill., preached the dedication sermon.

### Visiting Speakers

Oct. 12: Paul S. Wenger, Lititz, Pa., at Mellingers, Lancaster, Pa.

Oct. 19: E. C. Bender, Martinsburg, Pa., at First Mennonite, Johnstown, Pa.; Earl Buckwalter, Hesston, Kans., at Protection, Kans.; G. G. Yoder, Crystal Springs, Kans., at Rocky Ridge, Sellersville, Pa.; Edward Yutzky, Haven, Kans., at Crystal Springs, Kans.; J. M. Nissley, Grantsville, Md., at Stauffer, Pinesburg, and Reiff congregations, Washington County, Md.; I. E. Burkhart, Goshen, Ind.,

at Elizabethtown, Pa.; Walter L. Keener, Jr., Mt. Joy, Pa., at Stauffers, Bachmanville, Pa.; Silas Weldy, Wakarusa, Ind., at Crumstown, Ind.

Oct. 26: Aaron Mast, Belleville, Pa., at Pinto, Md.; Rudy Stauffer, Wooster, Ohio, at Fairpoint, Ohio; L. S. Weber, Scottdale, at Stumptown and Mellingers, Lancaster Co., Pa.; C. J. Garber, Alpha, Minn., at Hutchinson, Kans.; A. J. Metzler, Scottdale, at Mason-town, Pa.; Paul Lantz, Goshen Seminary student, at East Goshen, Ind.; O. N. Johns, Louisville, Ohio, at South Union, W. Liberty, Ohio; C. Warren Long, Tiskilwa, Ill., illustrated talk on World Conference and Palestine at Peoria, Ill.; Jacob Weirich, Belleville, Pa., at Georgetown, Washington, D.C.; Elmer Yoder and a group from Pleasant View Church, North Lawrence, Ohio, at Wooster, Ohio; Marion Berg, Dalton, Ohio, at Pleasant View, North Lawrence, Ohio; E. J. Yoder, Topeka, Ind., at Clinton Frame, Goshen, Ind.

Nov. 2: I. E. Burkhart, Goshen, Ind., at Scottdale, Pa.; Paul Lederach, Scottdale, Pa., at Hutchinson, Kans.; G. G. Yoder, Crystal Springs, Kans., at Perkaspie, Pa.; Jacob Moyer and John E. Lapp, Franconia district, in communion services in Vermont.

### Evangelistic Meetings

Andrew Jantzi, Marilla, N.Y., at Perkaspie, Pa., Thanksgiving week. S. J. Miller, Grabbill, Ind., at Crystal Springs, Kans., Oct. 24-Nov. 2. Milo Stutzman, Kingman, Alta., at Hagey, Preston, Ont., Oct. 11-19. Osiah Horst, Petersburg, Ont., at Morningside, East Toronto, Ont., recently. Erie Renno, Belleville, Pa., at Woodville, Adams, N.Y., beginning Oct. 28. Howard Hammer, Apple Creek, Ohio, at Beech, Louisville, Ohio, Oct. 30-Nov. 9. Clarence E. Lutz, Elizabethtown, Pa., at Lancaster Mennonite School, Oct. 27-Nov. 7. John Hiestand, Marietta, Pa., at Dixie, Ala., Oct. 26-Nov. 4. Lloyd Hartzler, Ft. Seybert, W. Va., at Bethel, Job, W. Va., Oct. 19-29.

### Announcements

O. N. Johns in report on Mennonite World Conference at Wooster, Ohio, Nov. 30. Sherman Maust, illustrated report on Basel and Palestine at Calvary Church, Los Angeles, Calif., Nov. 9. Floyd Kauffman, Minot, N.D., at Bloomfield, Mont., on Nov. 9. Howard H. Charles, Goshen, Ind., Missionary Day vesper speaker at Pleasant Hill, East Peoria, Ill., Nov. 16. Pleasant Hill congregation in service at Dillon, Ill., Nov. 30, evening. David Bronstein, missionary to the Jews, Nov. 16, morning at Dillon, evening at Pleasant Hill, East Peoria, Ill. C. Mylin Shenk, Willow Street, Pa., to MYF, Rohrertown, Pa., evening of Nov. 8, on "Virtue of the Christian Home." J. L. Stauffer, Harrisonburg, Va., guest speaker at Alberta-Sask., Christian Workers' Conference and Ministers' Week at Tofield, Alta., Nov. 24-28. Ivan Kauffmann, Hopedale, Ill., Missionary Day speaker at Freeport, Ill., Nov. 16. Aaron Mast, Belleville, Pa., at First Mennonite, Johnstown, Pa., Nov. 16. All-day Bible meeting, Hanover, Pa., with Stanley Beidler, Shelly, Pa., and Milton Brackbill, Paoli, Pa., as speakers, Nov. 16.



## BELIEVER'S BAPTISM (continued)

ents who take their children to high-pressure revival and evangelistic meetings where the message is intended to convert the hardened sinner are going to have to face the problem of having their own children take the message to themselves and believing it desire to stand for Christ long before they are lost. If they should be permitted to do so, it should not then be taken as an application for baptism and church membership. What recognition should be given them, if any, remains a problem for the church to realistically face.

That home teaching greatly complicates this problem is evident from some concrete example of wrong methods in bringing up children "in the nurture and admonition of the Lord." It is doubtful, for example, whether small children should be told of Samson murdering the Philistines, of David and Goliath, and of the time when Christ shall return and "one shall be taken and the other left." Stories need not be told simply because they are in the Bible. There are some foods, whether spiritually or materially speaking, that are intended only for adults.

Let us retain a sturdy New Testament faith and practice which does not allow popular notions and organizations and practices to make their inroads into our brotherhood until and unless they can be proved sound from every standpoint. Let us press for decisions for Christ, but not before such a decision is either necessary or possible. We are as responsible for the growth of spiritual children as we are for their birth.

Smithville, Ohio.

## CHURCH HISTORY (Continued)

marked the supposed burial place with a monument in his honor.

Menno Simons was undoubtedly the greatest figure in the history of the Mennonite Church. What a work he accomplished! "He started out with a handful of despised, persecuted Anabaptists; he left behind a mighty organization" (Dosker). He was a man who had a conscience. He felt he owed much to the world but only eternity can reveal how much we as Christians of today owe to him for his untiring efforts, his faithful service, and his spotless life. His greatness will not be measured by monuments, nor by the size of the Mennonite Church, but only eternity will prove his greatness.

I believe we cannot successfully fight godlessness with godlessness, indecency with indecency, cruelty with cruelty, or dishonesty with dishonesty. If we expect to help save the world, we must first save ourselves. If there is to be any "World of Tomorrow," it will have to come through a great spiritual upheaval.

—Roger W. Babson

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bawell.**—To Orrie and Anna May (Tennerfos) Bawell, Greenwood, Del., a fifth child, a daughter, Lucy Gertrude, Sept. 24, 1952.

**Boll.**—To Warren B. and Margaret (Felpel) Boll, Ephrata, Pa., a first child, a son, Dale Edward, Oct. 14, 1952.

**Bowman.**—To Howard and Maxine (Heishman) Bowman, Harrisonburg, Va., a first child, a daughter, Donna Marie, Sept. 17, 1952.

**Brubaker.**—To Glenn S. and Arlene (Snyder) Brubaker, Manheim, Pa., a third child, a son, Jeffrey S., Oct. 10, 1952.

**Bucher.**—To John C. and Mildred (Alderfer) Bucher, Dover, Pa., a third child, a daughter, Ruth Arlene, Oct. 11, 1952.

**Chaffinch.**—To Drexel and Esther (Miller) Chaffinch, Greenwood, Del., a first child, a daughter, Deborah Lee, Aug. 23, 1952.

**Demastus.**—To Austin and Mattie (Hatten) Demastus, Lyndhurst, Va., a third child, a daughter, Brenda Kaye, Sept. 4, 1952.

**George.**—To LeRoy M. and Ellen (Zimmerman) George, Tipp City, Ohio, a son, William Lloyd, Sept. 24, 1952.

**Gingerich.**—To Jerry and Letha (Slatter) Gingerich, Filer, Idaho, a sixth child, a son, Rudy Ray, Oct. 16, 1952.

**Gingerich.**—To Renben and Fanny (Bender) Gingerich, Ailsa Craig, Ont., a fifth child, a daughter, Yvonne Marie, Oct. 7, 1952.

**Gwins.**—To Norman and Arlene (Shoemaker) Gwins, Bainbridge, Pa., a second child, a daughter, Shirley Darlene, Oct. 15, 1952.

**Horst.**—To James and Ruth (Horst) Horst, Orrville, Ohio, a third child, a daughter, Lois Eileen, Sept. 30, 1952.

**Keener.**—To Robert G. and Florence Keener, Refton, Pa., a son, Dennis Dale, Oct. 19, 1952.

**King.**—To Glen and Margaret (Christner) King, Stryker, Ohio, a third child, Sherill Louise, Oct. 13, 1952.

**Kropf.**—To Milton and Berniece (Evers) Kropf, Harrisburg, Oreg., a first child, a son, Lynn Eugene, Oct. 4, 1952.

**Lauber.**—To Donald and Inez (Dintaman) Lauber, Hubbard, Oreg., a first child, a son, Edward Don, Oct. 14, 1952.

**Layman.**—To Amos and Rebecca (Warfel) Layman, Portsmouth, Va., a second daughter, Ellen Marie, Oct. 17, 1952.

**Leaman.**—To Chester G. and Verna (Breneman) Leaman, Willow Street, Pa., a second child, a daughter, Linda Marie, Oct. 5, 1952.

**Martin.**—To Paul S. and Erma Faye (Shaffer) Martin, Ephrata, Pa., twin sons, Jay Roger and Ray Clayton, Sept. 14, 1952.

**Miller.**—To Earl and Grace (Gewig) Miller, Albany, Oreg., a first child, a son, Keith Arlen, Sept. 29, 1952.

**Miller.**—To Robert Y. and Esther (Schweitzer) Miller, Filer, Idaho, a third child, a daughter, Treva Rose, Sept. 12, 1952.

**Mosemann.**—To Clyde and Anna (Berkhart) Mosemann, La Junta, Colo., a second son, Barry Philip, Oct. 11, 1952.

**Nussbaum.**—To Lee and Adah (Shoun) Nussbaum, Orrville, Ohio, a sixth child, a daughter, Martha Sue, Oct. 18, 1952.

**Oswald.**—To Marcus and Martha (Yoder) Oswald, Mantua, Ohio, a third son, Steven Ray, Sept. 23, 1952.

**Peifer.**—To Daniel R. and Miriam (Herr) Peifer, Lancaster, Pa., a third son, James Larry, Sept. 5, 1952.

**Snyder.**—To Edison and Clara (Yoder) Snyder, Sugar Creek, Ohio, twin sons, Kenneth Wynn and Keith Lynn, born Feb. 27, 1952, by adoption Oct. 6, 1952.

**Snyder.**—To Harold W. and Mary Jo (Schrock) Snyder, Smithville, Ohio, a third child, a daughter, Carolyn Sue, Oct. 4, 1952.

**Stutzman.**—To Merlin and Arlene (Roth) Stutzman, Milford, Nebr., a second child, a daughter, Marvis Joan, born Nov. 28, 1951, by adoption Sept. 2, 1952.

**Schrock.**—To Ivan and Joyce (Coopridge) Schrock, Inman, Kans., a second daughter, Kristine Kae, Oct. 24, 1952.

**Swartzendruber.**—To Wayne and Margie (Hostetter) Swartzendruber, Hesston, Kans., a first child, a son, Elbert Wayne, Oct. 14, 1952.

**Troyer.**—To Raymond J. and Betty (Miller) Troyer, Kansas City, Mo., a first child, a son, Kary Michael, Sept. 29, 1952.

**Weber.**—To Monroe H. and Viola (Eberly) Weber, Fleetwood, Pa., a fifth child, a son, David, Oct. 4, 1952.

**Wilkins.**—To George Edward and Alice Jane (High) Wilkins, Lititz, Pa., a second child, a son, Earl Lamar, Sept. 21, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Cable.**—Alwine.—Elwood John Cable, Stahl congregation, and Amy Elizabeth Alwine, Thomas congregation, Hollsopple, Pa., by Aldus J. Wingard at the home of the bride Sept. 6, 1952.

**Carpenter.**—Wenger.—Sterling M. Carpenter, East Petersburg congregation, and Rachel B. Wenger, Manheim, Pa., by Homer Bomberger at the home of the bride Sept. 13, 1952.

**Gingerich.**—Swartzendruber.—Virgil Gingerich and Alta Viola Swartzendruber, both members of the Berea congregation, Montgomery, Ind., by Edd P. Shrock at the Berea Church Oct. 3, 1952.

**Good.**—Shenk.—Lewis Christian Good, Jr., Cottage City, Md., congregation, and Hellen Groff Shenk, Erisman congregation, Manheim, Pa., by Homer Bomberger at the home of the bride Sept. 4, 1952.

**Graybill.**—Weaver.—Glen Graybill, Cross Road congregation, Richfield, Pa., and Anna Weaver, Lost Creek congregation, Oakland Mills, Pa., by W. W. Graybill at the home of the officiating minister Sept. 11, 1952.

**Haarer.**—Stabaugh.—David Livingstone Haarer, Shore congregation, Shipshewana, Ind., and Anna Stabaugh, North Goshen congregation, Goshen, Ind., by Paul W. Haarer, brother of the groom, at East Goshen Mennonite Church Sept. 14, 1952.

**Metzler.**—Buchen.—Richard Keady Metzler, Erisman congregation, and Reba Moyer Buchen, Erhs congregation, Manheim, Pa., by Homer Bomberger at the home of the bride Oct. 11, 1952.

**Miller.**—Hodgett.—Don Miller, Sheffield, Ill., and Phyllis Hodgett, both members of the Willow Springs Church, Tiskilwa, Ill., by C. Warren Long Oct. 21, 1952.

**Moyer.**—Kulp.—Bruce Moyer, Vincent congregation, Spring City, Pa., and Mary Kulp, Rockhill congregation, Telford, Pa., by Clinton Landis at the Rockhill Mennonite Church, Telford, Pa., Oct. 4, 1952.

**Saltzman.**—Kennel.—LeVoy Saltzman, Shickley, Nebr., and Norma Kennel, Geneva, Nebr., by P. R. Kennel at the Salem Mennonite Church, Shickley, Nebr., Sept. 18, 1952.

**Sell.**—Shibe.—Harlan W. Sell and Cathrine C. Shibe, both of the Goshen congregation, Laytonsville, Md., by Noah W. Risser at the Goshen Church Oct. 4, 1952.

**Steckley.**—Hallman.—Roy Steckley, Milverton, Ont., and Beatrice Hallman, Vineland Station, Ont., by Willis Hallman, brother of the bride, at the Mover Mennonite Church, Vineland, Ont., July 3, 1952.

**Swartley.**—Anders.—Kenneth George Swartley, Gardenville, Pa., and Miriam S. Anders, Perkashie, Pa., both of the Groveland congregation, Wismer, Pa., by Omar Showalter at the Deep Run Church Sept. 27, 1952.

**Swope.**—Stoltzfus.—Wilmer Swope, Midway congregation, Leetonia, Ohio, and Alnenda

## You will want to read Becoming Parents

By H. Clair Amstutz, M.D.

50¢

MENNONITE PUBLISHING HOUSE

SCOTSDALE, PENNSYLVANIA



Stoltzfus, Corry, Pa., by J. W. Birky at Britton Run, Spartansburg, Pa., Oct. 19, 1952.

**Yoder—Lauver.**—Jesse Yoder and Ruby Mae Lauver, Delaware congregation, Thompsonstown, Pa., by W. W. Graybill at the home of the officiating bishop Sept. 19, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Gingerich.**—Daniel C., son of Joseph A. and Clara (Bontrager) Gingerich, was born Dec. 10, 1943, near Riverside, Iowa; passed away at the University Hospital, Iowa City, Iowa, Sept. 19, 1952; aged 8 y. 9 m. 9 d. He was ill only one week with bulbar polio. Surviving are his parents, 2 sisters (Fannie Mae—Mrs. Vernon Byler, Kalona, Iowa; and Martha Irene, at home), one brother (Paul, at home), 3 grandparents, and many other relatives and friends. Funeral services were held at the Fairview C.A. Church, Kalona, Iowa, in charge of Morris Swartzendruber and Albert Miller, with burial in the Fairview Cemetery.

**Hostetler.**—Samuel G., son of Gideon and Elizabeth Hostetler, was born Aug. 27, 1887; passed away at his home, Goshen, Ind., Oct. 6, 1952; aged 65 y. 1 m. 9 d. He was a resident of the Millersburg and New Paris community the past 25 years. He accepted Christ as his personal Saviour at an early age and united with the Amish Church. In 1937 he united with the Mennonite Church and at the time of his death was a faithful member of the Clinton Frame Mennonite Church. He is survived by his wife, the former Mattie Hershberger, to whom he was married on Feb. 15, 1912. Also surviving are 7 sons (John, Dan, Jake, and Harley of Goshen, Ind.; Willis of Nappanee, Ind.; Sam, Jr., of Ary, Ky.; and Leroy of Middlebury, Ind.), 3 daughters, (Katie and Mary, at home; and Mrs. Irene Culp, Tiskilwa, Ill.), 16 grandchildren, 4 brothers (Eli, Mylo, N.D.; John, Creston, Mont.; Jake, Middlebury, Ind.; and Levi, Goshen, Ind.), one half brother (David, in Iowa), 2 sisters (Mrs. Levi Lehman, Topeka, Ind.; and Mrs. Dan Graber, Shipshewana, Ind.), and 3 half sisters (Mrs. Dan Hostetler, Bremen, Ind.; Mrs. Neil Bontrager and Mrs. Israel Yoder, both of Medford, Wis.). He was preceded in death by one son (Monroe). Funeral services were held at the Clinton Frame Mennonite Church, Goshen, Ind., in charge of Vernon Bontreger and Ira Johns, with interment in the Clinton Union Cemetery.

**Kennel.**—Joseph Raymond, son of Joseph and Frieda Kennel, was born April 28, 1933, at Belleville, Ill.; died in Korea, Aug. 16, 1952; aged 19 y. 3 m. 18 d. In 1946 he was baptized and joined the Mennonite Church at Shickley, Nebr. He leaves to mourn his departure, his father, mother, one brother (Oran, St. Louis, Mo.), one sister (Edna—Mrs. Omar Stutzman, Strang, Nebr.), 6 nieces, 4 nephews, and many relatives and friends. Funeral services were held at the Salem Mennonite Church, Shickley, Nebr., Oct. 16, in charge of P. R. Kennel, assisted by F. C. Reeb and Lee Schlegel, with burial in the adjoining cemetery.

**Myers.**—Mary A. was born in Mahoning Co., Ohio, Oct. 19, 1868; passed away Oct. 10, 1952; aged 83 y. 11 m. 21 d. She was the daughter of Peter and Nancy (Myers) Metzler and always resided near her present home in Columbiana County. On Jan. 8, 1898, she was married to Victor Myers, who with a daughter (Erma—Mrs. Ervin Miller) and 2 grandchildren survive. She was preceded in death by her parents and 2 sisters. She was a faithful member of the Leetonia, Ohio, Mennonite Church. Her place was seldom vacant when health permitted her to attend. Funeral services were conducted by A. J. Steiner and S. A. Yoder, with burial in the Midway Mennonite Cemetery.

**Nissley.**—Alvin H., son of Harvey S. and Emma (Slaubaugh) Nissley, was born March 13, 1933, in Nappanee, Ind. He worked at home until February of 1952 when he went to Morgantown, Pa., to reside with his brother Ira. He was killed Sept. 13, 1952, while en route to Cambridge, Md., with a load of tomatoes; aged 19 y. 6 m. Funeral services were held at the Conestoga Mennonite Church, Morgantown, Pa., Sept. 14, in charge of Ira Kurtz and T. K. Hershey. The remains were then sent to Etna Green, Ind., and final rites were held on Sept.

16. These services were conducted by Ray Yoder and Homer North at the Camp Creek Church with interment in the Graber Cemetery. Surviving besides his parents are the following brothers and sisters: Daniel and Joseph, Nappanee, Ind.; Eli, Plain City, Ohio; Ira, Morgantown, Pa.; Addona, Harrisonburg, Va.; Mattie—Mrs. John Graber, and Rosa—Mrs. Herman Miller, both of Nappanee, Ind.; Nora—Mrs. Alvin Miller, and Clara—Mrs. Jonas Mast, both of Etna Green, Ind.; Lydia—Mrs. Amos Mullet, Milford, Ind.; and Dorothy, at home. He was a member of the North Main Street Mennonite Church, Nappanee, Ind. He had accepted Christ as his Saviour and was baptized in 1951. He had a quiet and friendly disposition and had gained many friends.

**Poole.**—Florence Shirley, daughter of Norman and Ruby Poole, was born March 12, 1934; passed away at her home near Milverton, Ont., Oct. 5, 1952, after a brief period of illness; aged 18 y. 6 m. 24 d. She accepted her Saviour early in life and was a faithful member of the Poole A.M. Church. She taught a Sunday-school class in the primary department and also taught a class in summer Bible school. She is survived by her parents, one brother (Arthur, at home), grandparents, and a host of relatives and friends. Funeral services were held at the Poole A.M. Church, Poole, Ont., Oct. 8, in charge of M. H. Roth. Burial was made in the adjoining cemetery.

**Roth.**—Benjamin, son of Jacob and Mary (Lauber) Roth, was born in Wilmendingen, Germany, June 16, 1874; passed away at the home of his daughter (Mabel), Oct. 4, 1952; aged 78 y. 3 m. 18 d. At the age of 17 he left Germany and came to America, landing in New York, April 13, 1892. In September of the same year he came to Milford, Nebr., to make his home. On Jan. 2, 1896, he was united in marriage to Barbara Ulrich. To this union were born 2 sons and 4 daughters (Magdalena—Mrs. Dan Sutter, Milford, Nebr.; Nick, Wayland, Iowa; Mrs. Mary Burkey, Mabel—Mrs. Louis Erb, Ezra U., all of Milford, Nebr.; and Esther—Mrs. Jake Roth, Seward, Nebr.). He is also survived by 29 grandchildren, 27 great-grandchildren, nieces, nephews, and a host of friends. He was preceded in death by his life companion, parents, 11 brothers, and 4 sisters. In his early youth he accepted Christ as his personal Saviour and united with the Amish Mennonite Church in Germany. He later transferred his membership to the East Fairview Church, Milford, Nebr., to which he remained faithful until death. He was much concerned about the welfare of the church and his family and taught a Sunday-school class for many years. Funeral services were held at the East Fairview Church in charge of A. M. Miller, assisted by Oliver Roth and Sterling Stauffer, with burial in the adjoining cemetery.

**Stoll.**—Amanda, daughter of Homer and Elizabeth (Graber) Stoll, was born Oct. 6, 1952, and lived only thirty minutes. She is survived by her parents, 2 brothers (Wayne Lee and Kenneth), her paternal grandmother, and her maternal grandparents. Graveside services were in charge of Edd P. Shrock in the Berea Cemetery, Montgomery, Ind.

**Swartzendruber.**—Ida May, daughter of Abraham and Saloma (Hershey) Bissey, was born Nov. 15, 1881, at Cherry Box, Mo.; passed away at the home of her daughter in Wellman, Iowa, Oct. 9, 1952; aged 70 y. 10 m. 24 d. She was in failing health for a number of years from complications of diabetes. She was united in marriage on April 24, 1904, to John J. Swartzendruber who preceded her in death on Dec. 26, 1945. Surviving are one son (Rolla G., Kalona, Iowa), one daughter (Mary L.—Mrs. Harold Stutzman, Wellman, Iowa), 4 grandsons, and one sister (Anna—Mrs. E. J. Yoder, Washington, Iowa). Three brothers preceded her in death (Benjamin, Elias, and George). She accepted Christ early in life and continued to live a faithful Christian life. They had lived on a farm north of Wellman, later moved to Wellman, and the last few years lived with her daughter. Services were held at the Wellman Mennonite Church, Oct. 12, in charge of George S. Miller, Max Yoder, and Edward Diener. Burial was made in the Wellman Cemetery.

**Umble.**—Samuel, son of the late Henry and Malinda (Glick) Umble, was born July 25, 1884, at Kinzers, Pa.; passed away very suddenly in the car while bringing his wife and others home from the sewing circle, June 11, 1952; aged 67 y. 10 m. 14 d. He was united in marriage to Carrie Coyle on Feb. 11, 1908, who preceded him in death in 1930. To this union were born 5 children (Edna Mae—Mrs. Henry Stoltzfus, Marvin, Raymond, Ruth, and

Naomi—Mrs. Samuel Yoder), also a foster child (Harold Kauffman). On Nov. 8, 1937, he was united in marriage to Ada S. Umble, who survives him with 10 stepchildren (Henry K., Leon H., Omar K., Willis D., Verna M.—Mrs. Donald Hostetter, John M., Leroy D., Samuel K., Mary Ann—Mrs. Vernon Smoker, and Ada Ruth—Mrs. Melvin Lapp). He was a loving father and will be greatly missed. Funeral services were at the Maple Grove Church, Atglen, Pa., of which he was a member, by Ira Kurtz and Calvin Kennel, with burial in the Millwood Cemetery.

## THE BOOK SHELF

**Christian Journalism for Today**, compiled by Benjamin P. Browne; Judson Press; 1952; 252 pp.; \$3.50.

Here is a compilation of addresses given in 1948-51 at the Writers' Conference at Green Bay, Wis., and Philadelphia, Pa., brought together and condensed by Benjamin P. Browne, the dynamic conference chairman, who is executive director of the Division of Christian Publications, Board of Education and Publication of the American Baptist Convention. Experienced writers and editors will find in these chapters much that will interest and inspire them. Beginners will find them a mine of valuable suggestions for good writing. The divisions are entitled: What Is It All About; What Do You Have to Say; For Whom Do You Write; How to Do the Job; From Behind the Editor's Desk; Where to Sell It. One finds here such well-known writers as Paul Hutchinson, Mary Alice Jones, Edith Lovejoy Pierce, and Ben Hibbs; Mennonites will be interested to see the name of Paul M. Lederach. Curriculum writers, feature writers, news writers, fiction writers, book authors, editors, and poets will all find pertinent suggestions and advice. The list of publishers calls Mennonite Publishing House the Mennonite Publishing Company. It also oversimplifies our editorial organization. The list of leading periodicals should be helpful to writers seeking a market, and the bibliography is valuable.—Paul Erb.

**The Coat of Many Colors**, by Marian King; Lippincott; 1950; 165 pp.; \$2.50.

Today dozens of books have their setting in Bible times. They take Bible characters and weave them into elaborate plots. If one appreciates the simplicity and honesty of the Biblical narratives, such elaborations are often a disappointment.

Marian King tried something very courageous. She decided to write the story of Joseph, filling in background details which are omitted from the Genesis account. However, in telling the story she used nothing but the conversations recorded in the Bible. She wove her story with such great care that only one fictitious character got into the book, an Ishmaelite camel boy.

The book was written primarily for junior high young people. That is far too limited an audience, I feel. Such a book can furnish



an adult with a greatly enriched understanding of one of our best-loved Bible stories. The contrast between Joseph's simple pastoral home and the intricate living patterns of the highly civilized Egyptians becomes very startling. Marian King took great pains to learn all about the customs of herdsmen like Joseph's father Jacob. She visited in Egypt and found out how Egyptians lived in Joseph's day. Then she had her story checked for accuracy by scholars and archaeologists. The resulting book is truly commendable.

The story stays strictly to the facts given in Genesis with only two slight exceptions. The Ishmaelite camel boy has already been mentioned, and Benjamin is given a more important place near the end of the book than is found in the Bible.

I believe families would enjoy reading this book together. Sunday-school teachers should by all means read the book when they have the story of Joseph to teach.—Alice Buckwalter.

**Indian Drums and Broken Arrows**, by Craig Massey; Zondervan; 1952; 153 pp.; \$2.00.

Craig Massey, the author of **Indian Drums and Broken Arrows**, is no newcomer in the field of juvenile writing. Some of his short stories have appeared in the **Words of Cheer**. We have respect for any pastor who takes time to contribute to youth literature. No doubt he deserves the honor of receiving Zondervan's \$1,000 first prize for Juvenile Christian Fiction.

Personally, I have felt that some of his stories lean to the sensational. **Indian Drums and Broken Arrows** is definitely in this class. The hero of the story, sixteen-year-old Jeff Lockwood, is a wonder of sagacity and pluck even for the rough and rugged colonial days when Indian raids were expected by those who dared to extend the frontiers.

This sensationalism, and the rather apparent lack of accuracy in historical detail and conversation could be easily overlooked, except for the concepts implied by the background. While no one actually gets killed, the entire plot involves hand-to-hand combats, protection of forts, and toting guns. The hero and his friend show commendable kindness to the individual Indians who fall into their hands, but they definitely regard Indians as enemies.

There's no doubt that boys would "eat this up" for its action and suspense, but likewise they would doubtless absorb ideals concerning physical resistance incompatible with our concept of nonresistance. Not for us!—Elizabeth Showalter.

Martin Luther on his sick bed, between groans, said, "These pains and troubles here are like the type which printers set; as they look now, we have to read them backward and they seem to have no meaning or sense to them. But up yonder, when the Lord prints us off in the life to come, we shall find they make brave reading." —Selected.

## ITEMS and COMMENTS

The **Literary Gazette**, one of the most widely read Soviet publications, recently urged in its editorials that "in the Soviet land" there should be no filthy speech. "Cursing is a disease of capitalism! . . . The Soviet does not want word hooliganism in its community life. The thoughts and words of our people, the builders of the great Communist state, must be symbols of self-respect and respect for one another" (Between the Lines).

The first Israeli passports are now being issued. Heretofore the new country has issued only *laissez-passer* documents. From the establishment of the state until March, 1952, 87,000 of these documents were issued.

The Heifer Project, which since its organization in 1944 has been instrumental in sending over 12,000 animals and over 18,000 dozen eggs for the rehabilitation of war-torn countries, is currently engaged in shipping heifers for refugees in Western Germany.

Christian writers in India are being mobilized by mission boards and other church agencies to combat the inexpensive literature which the Communists have widely distributed in the country. The Communist literature abounds in simple symbols, imagery, and story forms, and the writers are being urged to simplify their writings and to produce stories based on facts and experiences which are more akin to fables and legends. One effort in this direction, a series of short stories written especially for industrial workers, has already achieved considerable success in textile and metal industry centers in South India. The author, an editor of a monthly magazine for children, received her training at Syracuse University's School of Journalism.

Seventh-Day Adventists gave an average of \$167.22 per member to their church in 1951. This is one of the highest figures ever reported by Protestant denominations.

The Moravian Church is to celebrate its 500th anniversary in 1957. The church began in Bohemia-Moravia in 1457 as an outgrowth of the Hussite Movement.—Watchman Examiner.

According to **World Outlook**, an atheistic society persuaded a 600-room hotel to remove the Bibles that had been placed in the bedrooms by the Gideon Society. During the first night following the removal the night clerk had to answer more than 200 inquiries as to what had become of the Bibles. The next morning the management had them placed back in the rooms.—Wesley Missionary.

A 16 by 20 foot tapestry in a Negro Catholic church of Detroit shows all the plants

named in the Bible.—Religious Remarkables by Sheel.

Less than 5% of the people of England today are in any way identified with any church group, while the number attending church even casually is even less. Recently less than 200 were present in Sunday services at St. Paul's Cathedral, according to Wilbur M. Smith.

That the Jews as a whole are returning to Palestine in unbelief is illustrated by a debate recently put on by students of the Hebrew University at Jerusalem. The subject was the "Place of Religion in the Jewish State." When the meeting was thrown open for discussion only one of the many present expressed a religious point of view. The overwhelming majority were those who do not believe in religion, see no value in it, and decidedly do not sympathize.

Dr. Carl F. H. Henry, well-known theological professor from Pasadena, Calif., was the speaker in the Christian Life Emphasis Week at Tabor College, Hillsboro, Kans., Sept. 28-Oct. 3.

Youth for Christ International has launched a nation-wide teen-age crusade to enroll 10,000 youth pledged to win 100 converts each to faith in Christ. Every one will rejoice to see 1,000,000 new young people enrolled in the army of Christ, provided they are really converted and born again.

Scientists believe that they are winning the research fight against polio, but meantime the epidemic impact of the disease is increasing. In 1952 polio hit the United States with record force for the fifth straight year. It is believed that 50,000 cases will be reported by the end of the year. The National Foundation for Infantile Paralysis, which is supplying help in many ways to polio patients, will have its annual march of dimes, Jan. 2-31, 1953.

The school enrollment in America this fall according to the **New York Times** is 32,327,000. This is an increase of more than 1,500,000 over last year. Twenty-eight million of these are attending the public schools, five and one-half million in high school. Next year 1,400,000 more children than are entering this year will appear. In the following year there will be another increase of 1,200,000. American school plants are utterly inadequate for this continued increase in pupils. The United States Commissioner of Education said that during the next decade 600,000 new classrooms will be needed throughout the country. If more facilities are not made available, the quality of education will go down.

The Israeli government will revive the ancient Hebrew ritual of Hakkhel, according to an announcement by the Ministry of Religion from Jerusalem. Hakkhel is a ceremony at which by Biblical injunction the reigning Hebrew king at the end of each



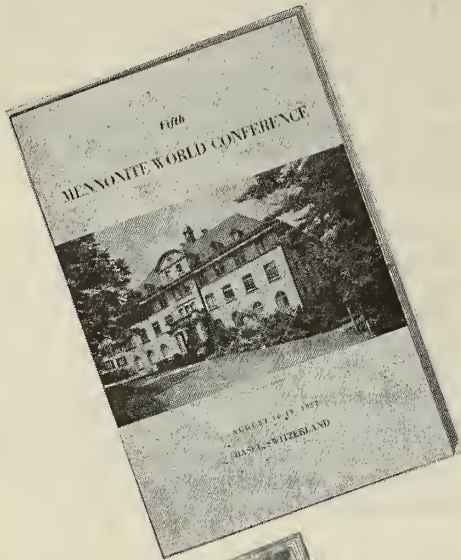
## Mennonite World Conference

Compiled by A. J. Metzler

The Fifth Mennonite World Conference was held at Basel, Switzerland, this past summer.

"A few hundred American Mennonites had the privilege of enjoying this history-making conference. A few thousand more are hearing and seeing it through the messages and pictures which have been brought back by delegates and visitors. But every one of the more than two hundred thousand English-speaking Mennonites in the U.S. and Canada and elsewhere can get his own picture of the conference through an attractive, popular report now being completed."—A. J. Metzler.

Contents include an introduction by John C. Wenger, the Conference program, a message to the Conference by A. Koechlin, president of the Swiss Federation of Churches, the Conference Sermon by Samuel Gerber of Switzerland, the list of North American delegates, and testimonies and evaluations by various individuals. Congregations may want them to distribute to all families. 20¢ ea.; \$2.25 doz.; 50 or more, 16¢ ea.



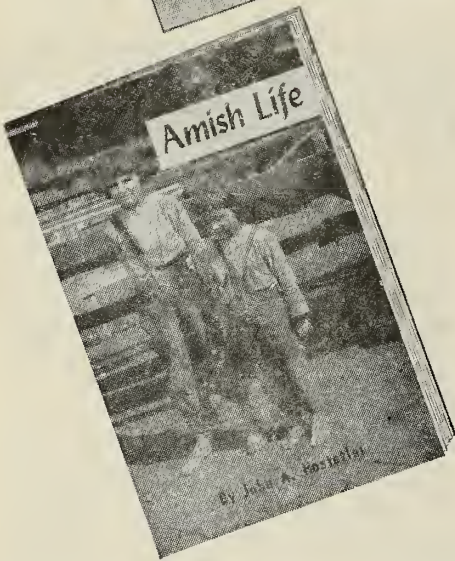
## Amish Life

By John A. Hostetler

The Amish and the Mennonites are frequently confused. Many think they are the same group. *Amish Life* was written specifically to give a clear, accurate picture of the way of life lived by about 35,000 Amish.

You will want to know that *Amish Life* gives credit where credit is due. Their different clothing is worn for a purpose; they use buggies for a purpose; they have large families; they attend church regularly; they provide well; they assume responsibility for their poor; some have their own schools.

The author has written with fairness. He was reared in an Amish family and can write with experiential knowledge. Sociologists are welcoming this illustrated booklet. You will find copies excellent to hand to people who inquire about the Amish. 50¢ ea.



MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

sabbatical year publicly read the Torah to an assembly of pilgrims in the Holy Temple at Jerusalem. The Hebrew year just ended was the first sabbatical year since creation of the state of Israel. Since the Wailing Wall, last remnant of Solomon's temple, is inside the Jordan-occupied old city of Jerusalem, the revived ceremony will be staged on Mount Zion outside the old city, about a mile from the Wailing Wall. The Biblical injunction is from Deut. 31:10, 11, which reads: "And Moses commanded them, saying, At the end of every seven years, in the solemnity of the year of release, in the feast of tabernacles, when all Israel is come to appear before the Lord thy God in the place which he shall choose, thou shalt read this law before all Israel in their hearing." RNS.

\* \* \*

Nearly 2,000,000 persons gathered at services in communities across the nation to celebrate the publication of the Revised Standard Version of the Bible, according to National Council estimates. Attendants at 3,418 gatherings in various cities, towns, and villages came from some 50,000 congregations. The smallest attendance reported was 20 at Cen-

tral Bridge, N.Y., the largest 16,000, from the Billy Graham revival meeting in Pittsburgh, Pa., where the celebration was featured before his sermon. Less than 250,000 copies were available to the public on Sept. 30, publication date. The bulk of the first printing of 1,000,000 copies was sold out in advance, according to the publishers, Thomas Nelson and Son, who said such a sale was "unique in publishing history."

\* \* \*

J. Edgar Hoover of the Federal Bureau of Investigation has reported that more than 1,000,000 crimes were committed in the first six months of this year, an increase of 6.4 per cent over the number in the same period a year ago. He said that youth led the criminal army. "Almost 30 per cent of all persons arrested were less than 25 years of age," he said, "and they were responsible for 55 per cent of all robberies, 60 per cent of all burglaries, 69 per cent of all auto thefts, and 43 per cent of

all larcenies. Behind these figures," he went on, "lie tragic stories of parental neglect, broken homes, immorality, adult delinquency, and public apathy—painful proof that our nation is suffering from spiritual starvation."

\* \* \*

Clarence Poe, editor of the *Progressive Farmer*, advocates that future editions of the Bible be printed with the New Testament first and the Old Testament second. He says that many people start out bravely to read the Bible but are almost immediately "slowed down on Hebrew history, genealogies, and ritualisms and so get discouraged and quit." He feels that when a person opens the Bible, he should get his first introduction to Christ rather than Adam.

\* \* \*

The United Church of Christ in the Philippines is preparing to send out its first foreign missionaries: one to Thailand and two to Indonesia.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, NOVEMBER 11, 1952

NUMBER 46

## Redeemed by the Blood of Christ

By William G. Detweiler

[A Calvary Hour sermon]

*Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God.—I Peter 1:18-21.*

The very heart of the Gospel is redemption by the blood of Christ.

Our text tells us that we were redeemed. The word "redeem" means to set free by paying a price. Some of you remember that wave of notorious kidnappings of probably fifteen or twenty years ago. Even adults were kidnaped and held for huge ransoms. Those kidnappings made the headlines and were the subject for much conversation. Finally the FBI was able to break up some of those rings. But I want to say that despite all the terror of those kidnappings, there was a far greater kidnaping, one far more horrible, one that demanded a far greater ransom. What was it? It was the kidnaping of the human race, every last one of us, by Satan. He took us. He stole us. He held us firmly. But thank God, the ransom was paid, and we were set free.

What was the price of our redemption? It was the blood of the Lord Jesus Christ. When Jesus was born into this world He was born that He might give Himself, shed His precious blood to redeem a fallen race. When He gave His life on Calvary's cross He did so for the divine purpose of setting us free by paying the price. And how great was that price! He could not redeem us by His teachings. He could not redeem us by His miracles, wonderful as they were. He could not redeem us by His holy life. He must die. Nothing could for sin atone, nothing but the blood of Jesus.

"There was no other good enough  
To pay the price of sin;  
He only could unlock the gate  
Of heaven and let us in."

We were utterly helpless. We were held by Satan. We were without strength. Rom. 5:6. We were without merit. We were spiritually bankrupt: we had nothing to pay. Left to ourselves we could never have freed ourselves. Satan was far too great and mighty for us. And we should have for ever and ever remained unable to free ourselves from his stranglehold on us, and should have spent our eternity with him had not God looked down upon us in love and great mercy and sent us the Saviour, even the Lord Jesus Christ. Thank God He came! Thank God He died for us! Thank God He shed His blood that we might be freed! Thank God for that precious blood! Thank God we are redeemed! Thank God we know that we were redeemed with the precious blood of Christ!

Many do not know of this redemption. They do not know that the price has been paid, that Satan's power has been broken, that deliverance has been accomplished. But this deliverance is effectual only for those who accept it. So Peter says that we know that we have been redeemed. Think for a moment of the multitudes who know nothing of redemption through the precious blood of Christ. They are still held by Satan. They will continue to be so held unless someone tells them of the accomplished redemption.

"Ye were not redeemed with corruptible things, as silver and gold." To some it may seem strange that when the universe with its untold material wealth all belongs to God it should not have sufficed to pay for our redemption. As F. B. Meyer has so well said, "God could have given suns of gold and stars of silver, constellations of bodies glowing with precious metals, but none of these would have been sufficient to free one soul from the curse or penalty of sin, or to change it into a loyal and loving subject of His reign." It seems to me that there was nothing more precious in all the universe to God than the blood, the life, of His only Son. And that was just what our redemption cost Him. How precious indeed is our redemption!

"Redeemed . . . from your vain conversation received by tradition from your

fathers." This tells us from what we have been redeemed. We have been redeemed from sin: our vain manner of living handed down from our fathers was a life of sin. But Jesus redeemed us from sin. He freed us from the power of sin. He freed us from the bondage of sin. He freed us from the penalty of sin. He freed us from the master of sin, Satan himself.

This passage tells us some great truths about Christ. We have already noticed that it tells us that He redeemed us by His own precious blood. It tells us also that He was without blemish and without spot—"as of a lamb without blemish and without spot." This at once reminds us of the passover lamb of the Old Testament. Paul clearly tells us in I Cor. 5:7 that Christ is our passover sacrificed for us. That passover lamb of the Old Testament had to be without blemish. It must not be a cripple, nor have any flaw.

### Redemption

By Tillie Nauraine

*Oh, I am Peter!  
And I lied!  
My conscience-bitten soul  
Is mortised to this spot  
By the piercing, love-returning eye  
Of my denied Lord!  
And I cried!*

*Oh, I am Judas!  
And I betrayed!  
Oh, haunting madness that drives my  
soul*

*To mute despair and fright  
By unforgiving tyranny  
That pursues the deadly deed  
Of my betrayed Lord!  
And I died!*

*Oh, I am Barabbas!  
I should have died!  
On the middle tree of old Skull-hill!  
By the hyssop and scorn,  
The nails and the thorn  
Another received;  
For only blood covers blood;  
But the blood was His  
And the deed was mine!  
And I live!*

Rio Piedras, P.R.



So the Lord Jesus Christ, our Passover Lamb, must also be, and was without blemish and without spot. He had no personal sin whatsoever. He was not in any way defiled by His contact with sinners. Had there been the least sin or blemish He could not have been our Redeemer. "As one flaw or vein in the marble fatally damages the sculptor's work; as one speck in the lens of the microscope or telescope destroys its use and demands a recasting; as one leak would irretrievably submerge the noblest vessel that ever rode the waters; so one leak in the Mighty Ark of Mercy would have been fatal to His qualifications as a ransom for the guilty" (Macduff).

"Who verily was foreordained before the foundation of the world." Redemption was not an afterthought with God. Calvary with all its dreadful scenes was all foreseen before the creation of the world. God in His omniscience knew that there would be a world. He knew that on this earth He would create a race. He knew that this race would fall and be held in helplessness by Satan. He knew that a Redeemer would be needed. He knew that none but His only Son could redeem that race from sin and the power of Satan. Before the foundation of the world that only Son offered Himself to the Father. He offered Himself to go to that world of sin, to that kidnaped race, to become a man among men, to be rejected, to be mocked, to be taunted, to be jeered, to suffer, and to be crucified. All this was clear to the Father and the Son before ever the race was created and before it ever was kidnaped.

"But was manifest in these last times for you." Even though this was all in the foreordination and foreknowledge of the Father and the Son, and even though it was all promised from the fall of man, as recorded in the third chapter of Genesis, and typified in the multiplied sacrifices and offerings of the Mosaic Law, yet it was not fully manifested until "these last times" when He came and shed His precious blood. We do indeed have a wonderful redemption. He "was brought out to public view at the end of the ages, for the sake of you who through Him trust in God" (Williams Translation). I am impressed with this statement that it was for us who through Him trust in God that He was manifested, or brought into public view at the end of the ages. I wish you could see that truth. Jesus Christ was manifested as the spotless Lamb of God for us who believe in Him. It was for us—

for us who had been kidnaped, for us who were guilty, for us who were without strength, for us who were not worthy, for us who otherwise would have been forever lost. Thank God for redemption through the Lord Jesus Christ.

Then, too, I am impressed with this statement—"who by him do believe in God." It is because of the Lord Jesus Christ, this spotless Lamb, that we can and do believe in God. We could not have believed in God without the Lord Jesus Christ. Truly He is all in all in our salvation.

"That raised him up from the dead, and gave him glory; that your faith and hope might be in God." The message of the Lamb of God offering Himself, shedding His precious blood, is not the blessed end of the story of redemption. We are glad for His coming. We are glad for His sufferings and death. But this is not all: God raised Him from the dead. God gave Him glory. Now our faith and our hope can be in God. If God had not raised Him from the dead and given Him glory, redemption would be somewhat one-sided, or even incomplete, for then our Great Redeemer would still be dead. But now He lives. Because He lives we too shall live. Because He lives we have Him now as our ever-living Intercessor. Because He lives we live with Him. Positionally we died with Him, and positionally we were raised with Him and now live with Him. His resurrection life is now our life. His glory is now our glory. His authority is now our authority: we are seated with Him in the heavenlies. We are in Him, and He is in us. He is the Head, and we are the Body. Not only our forgiveness, our redemption, our peace, but also our victory is in Him.

You have heard the message that redemption is alone through the Lord Jesus Christ, that His blood is precious, and that He was brought out to public view for us who believe in God. I wonder whether you truly believe this. All that Jesus Christ did in His redemptive ministry means nothing to you unless you are trusting in Him. Unless you are now trusting in Him you have no redemption: His blood was shed in vain. You are still under the bondage of sin. You will spend your eternity with Satan, the one who now holds you in his mighty power. You have perhaps often found true what the Lord has said that the way of the sinner is hard. Even now you long for salvation. You long for peace and sweet rest. You long to have the power of sin and Satan broken in your life.

## Our Readers Say—

We enjoy reading the paper and look forward to its arrival each week. Thanks for the timely article on the question of divorce in the Oct. 7 issue. . . . —L. C. Yancy, Bradenton, Fla.

The HERALD is more interesting than it ever was. Perhaps because I'm on the last lap of the journey and enjoy the Word and its explanation more than I did when I was young. . . . —Mrs. David N. Weaver, New Holland, Pa.

Thank you for the editorial in the HERALD this week on the Revised Standard Version. I am hearing so many things contrary and I have preached a sermon reviewing the new work, with some commendation of it. . . . —John E. Lapp, Lansdale, Pa.

Referring to the article in the Oct. 14 issue . . . "Holy Obedience the Only Title to Eternal Life." . . . Even though the article in general is good and admitting that we do need teaching to counteract the prevalent teaching on "Eternal Security," I question if we should send forth the equally dangerous teaching that we will be granted eternal life through our good deeds because God wishes to thus show that He approves of obedience. Granting that all the rest of the article is helpful and sound the paragraph starting with "When Christ shall come . . ." is so out of line and contrary with the tenor of the rest of the N.T. teaching and especially so at odds with the teaching of the Apostle Paul, not to mention our own teaching as a Mennonite people, that it seems to me a "slip" to publish the article in our official paper.

. . . Perhaps I should not send this criticism without commenting on the predominantly good articles that appear from week to week.—Archie Kauffman, Lebanon, Oreg.

I am enclosing copies of some publicity from the so-called Christian Approach Mission in Palestine. This group seems to be contacting quite a few of our people and undoubtedly gets some money from them. During our stay in Palestine we became acquainted with the organization and regret that we cannot recommend it as being reliable. The claims they make seem to leave the impression that they have work in at least twelve places in Palestine, and we know of only one. The moral and spiritual character of the director has been questioned seriously. Even the disposition of funds received for the work has been questioned seriously. We, therefore, urge that members of our group or anyone else refrain from making contributions to this mission. This opinion is upheld by numerous other missionaries in the area.

. . . We appreciated your editorial in the GOSPEL HERALD concerning the Arab-Jewish problem and conflict.—Myron Ebersole, Newton, Kans.

Come to Jesus. Come in faith; surrender your sin and your self; trust in Him; let Him come into your heart.

Orrville, Ohio.

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

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# EDITORIAL

## Proud

Should the word "proud" ever be used by Christians? asks a correspondent. We must recognize that words mean just what people think they mean. Some good words become bad words, and some bad words become good. Certainly there is no defense for the sin which our English translation calls "pride." It is the original sin, "the sin by which angels fell." It drives men and women to every sort of rebellion against God.

But is one always guilty of pride when he says he is proud: "proud to belong to an unpopular minority"; "proud of the good behavior of our children"; "proud to be from the great state of ———." Perhaps so. When a southerner, however, says upon being introduced, "I'm proud to know you," he is simply using a local form of expression, and is probably not proud at all in any sinful sense. No doubt most of us prefer to say, "I am happy to belong . . .," "appreciate the good behavior . . .," "glad to tell you that I am from ———." But if we really are proud, it doesn't diminish the sin to give it a nicer name. And if we are not really proud, using the word in some special restricted sense does not make us sinners.

The important thing is to avoid, not merely the word, but the attitude. We must ask the Lord to reveal to us any evidence of pride in our hearts, so that we may surrender it to Him for cleansing. We must continually reckon dead any impulse to pride, whatever its form. We must seek to realize true humility of mind, and yield to the Spirit as He produces His fruit of meekness.

Sometimes we may not all agree on whether a certain trait is pride or not. It is not easy to draw the line between pride of appearance and good taste in dress or between egotism and confidence, or between self-assertiveness and ease of manner. But if we seek to become conscious of any wicked way in us, God will reveal to us when the legitimate crosses the line into the sinful. There are certain things which may give us a proper satisfaction. It is a major spiritual concern that these do not become for us a sinful pride. The attitude of heart is the

thing of importance. What name we give it does not matter too much.

## Sharing the Minister's Burden

We are happy to hear of the growth among our people of various forms of ministerial support. In spite of the dangers involved and the abuses that may come, we do believe that on the whole we will get better preaching and pastoral work when our ministers are relieved of the heavier burdens of making ends meet.

There are, of course, many ways in which this support may be given. Some of the best we seldom think of. We can lift some burdens by preventing their being laid upon the minister. It was recently called to our attention that in some communities the minister's home is expected to entertain visitors who come into the church services. The other people feel they have discharged their duty of hospitality when they have brought the strangers up and introduced them to the preacher or his wife. It seems to be taken for granted that these visitors all want to visit in the minister's home, and that hospitality is a virtue upon which the minister and his wife have some kind of monopoly.

Now certainly the minister's home will want to do some entertaining. Some ministers have acquaintances far and wide, and many of these people are anxious to visit him in his home. The blessing of hospitality should not be denied the preacher and his family. But what is an occasional privilege may become a heavy burden if it is often repeated. The minister's wife may have a family to take care of, besides numerous church and community responsibilities. And in these days of high prices it costs a great deal to furnish a table with "company meals." When the minister's budget must make provision for some dozens of such meals every year, it is obvious that he must have some income to take care of this extra grocery and meat bill. The members of the congregation may share this financial burden by taking care of visi-

tors themselves, or by contributing to the pastor's larder.

No doubt the intentions of people on this point are good enough. They actually think that it is the preacher's privilege to take guests to his home. They would feel that they had no right to steal them away to their own homes. As they thought of the cases one by one, it has never occurred to them how repetition and accumulation may run into a sizable burden. Perhaps, too, they have not considered that many visitors, even preachers, would rather get into the homes of the laity in order to get a little more of a rounded view of what life in that community is like. Perhaps they already know the preacher and would like to form some new friendships.

Of course, this difficulty may be the fault of the preacher and his wife. Perhaps they should do some managing to see that the blessings of hospitality are distributed. Why can't they ask this family or that whether it would suit them to have company this noon or tonight? People might be glad to entertain guests who wouldn't have the nerve to give an invitation themselves. The editor remembers with appreciation how once during a series of meetings he was sent to a number of homes who seldom or never had entertained the evangelist. They seemed to consider the visit a pleasure.

While we are doing all this, let us be careful not to throw our guests from one to the other like an unwelcome plague. Hospitality is a virtue which we need, in this changing world, to cultivate. Just because some few people do make themselves a nuisance by "sponging" too often or too long, we must not allow entertaining to become a chore. We hope Menonites will continue to share their homes with friends and strangers. But let us not make this an exclusively ministerial function.

When a man cometh to that estate, that he seeketh not his comfort from any creature, then first doth God begin to be altogether sweet to him. Then shall he be contented with whatever doth befall him in this world. Then shall he neither rejoice in great matters, nor be sorrowful for small; but entirely and confidently he committeth himself to God, who is unto him all in all; to whom assuredly nothing doth perish nor die, but all things do live unto Him, and serve Him at a beck without delay.

—Thomas à Kempis.



# The Colossian Dress Catalog

By T. K. Hershey

On seeing the subject of this article, one would likely think of the kind of clothing a Christian should wear. While the Bible clearly speaks out on the question of dress (clothing), I wish to refer our readers to another kind of dress of a much deeper significance and which will, if worn, produce the real genuine Christian spirit. A Christian is known by his deeds. That which he does should reveal the virtues of Christ.

## First Undress—Put Off

Col. 3:8 says, "Put off," and verse 10 says, "Put on." No one would think of putting on new clothing or a new dress on top of old ones. He would first remove, "put off" the old, and then "put on" the new. What then are the things we are to put off? The very things that compare to old garments. It may be said in six words, "The old man with his deeds." Verses 5, 8, 9 tell us what these deeds are. We think of these things as old garments to be put off. They belong to the world and not to the Christian, the child of God.

In verse 5, the word "mortify" is used, which means suppress, get rid of, put off — "fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." These are things practiced by the ungodly and must be put off to walk in the ways of the Lord, for the wrath of God is upon all those who walk in them. To the born-again man, they are as repulsive as filthy rags would be to a well-dressed person. The visible and outward deeds of the old man must be put off. Verse 8 catalogs them: "Anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds." In verses 5 and 8, Paul is preparing his hearers for the putting on of the new dresses which he is about to describe. We shall now note what these different kinds of dresses are that are to be put on.

## Biblical Dresses—Put On

1. *Mercy* is the act of treating an offender with less severity than he deserves; it is compassion, sympathetic attitude towards others. Those who owe so much to the mercy of God should show themselves merciful. Luke 6:36. This is an extra good dress to start with.

2. *Kindness* is the virtue of knowing the good, softening of the inner self, good will, kindly feeling, tenderness, compassion, indulgence. This virtue is manifested toward our enemies as well as our friends; it is what we do because we are merciful. The Gospel makes the heart tender and sympathetic toward all men and results in manifestations of kind deeds. This beautiful dress can be

worn at any time and will be pleasing to all.

3. *Humbleness of mind* is submission, an unassuming attitude. It consists of a knowledge of our own meanness and a willingness to submit to our superiors and a readiness to serve our interiors. Humility begins in the mind and ends in action. Christ said, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart." This kind of dress may be worn by all, and it will fit all sizes. We should wear it without telling others how humble we are. If we talk about this dress, at once it changes its color, and the person becomes proud of his humility. James 4:6 tells what God will do for one who has put on this dress: He will give grace to the humble.

4. *Meekness* is long-suffering, an attitude submissive, pacific, gentle, mild-tempered, not easily provoked or irritated, patient under injuries. This is the dress to wear when others say all manner of false things about us. This is the dress that puts the brake on our tongue. It is now that we manifest that we have "put off" that ugly old dress, *anger*. Because we have "put on" meekness, we practice Prov. 15:1, "A soft answer turneth away wrath."

5. *Long-suffering* is enduring injuries, patient, forbearing, not easily angered. With this dress on we can suffer for a long time with those who are unkind to us. "Charity suffereth long, and is kind." Many can endure provocation or irritation if it is of short duration, but lose their heads if it continues a long time. God demonstrated what long-suffering is toward us. Because of sin, we merited punishment, but the long-suffering God suffered long with us. He did not lose His patience with us, although we abused Him and treated Him unkindly. The next time we are tempted and tried, let us "put on" this dress which is of so much value to the Christian.

6. *Forbearing one another* is bearing with, enduring, self-restraint, refraining from doing an injury to another. Eph. 4:2 says that we are to do all this in love. This is a lovely dress and can be worn by any one, as it will fit any Christian regardless of size, age, or nationality. Put it on and observe its neat fit.

7. *Forgiving one another* is the disposition to pardon, willing or disposed to forgive, to cease to feel resentment against one for wrongs committed. If there are complaints from or toward any one, we are to forgive, as did Jesus even on the cross—"Forgive them; for they know not what they do." There often exists among Christians difference of opinions, and to justify positions taken, strong terms are used (Acts 15:39; Gal. 2:14), but even at such times, we should be ready to pardon. We pray, "Forgive

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Nov. 10, 1927)

The second edition of our new Church Hymnal is now off the press. . . .

Bro. Oscar Burkholder . . . began evangelistic meetings . . . ten souls . . . were willing to make a public confession [Altoona, Pa.].

. . . Bro. A. C. Walls was ordained to the ministry. The services were in charge of Bishops J. A. Ressler and N. E. Miller. Seven brethren were in the lot [Springs, Pa.].

On . . . Oct. 25 Bro. George R. Brunk preached here [E.M.S.] with characteristic power on "Religious Loyalty." The next morning he conducted chapel service. We wish this uncompromising defender of the Faith could be with us more frequently.

Bro. John L. Stauffer of the Eastern Mennonite School has been engaged to conduct our annual evangelistic meetings [Goshen College].

Christian B. Brennenman . . . died . . . aged 85 y. . . . He was a pioneer in evangelistic efforts in the Mennonite Church.

us as we forgive our debtors." If God would answer this prayer as we ask, "as we forgive," I fear some would not be pardoned of their wrongs. Are you in the habit of wearing the dress of "forgiving one another," dear brother, sister? It may seem a little inconvenient at first, but continue its use and you will discover that it is a beautiful dress. Others have worn it with much success.

8. *Charity* is the greatest virtue in existence. It never ends and never fails. As important as these seven other dresses are, "Above all, put on charity." It is the principal dress. It is the bond of perfection. This dress gives dignity and distinction to a Christian. The other dresses are beautiful and are desired to be worn, but the dress of charity supercedes them all. It has been said that "The highest exercise of charity is charity exercised toward the uncharitable."

Charity is the most visible dress for the Christian. It includes all the rest. It manifests itself in dearthness, high regard, good will, and tenderness. Dryden has said, "Once a heathen poet, commending the charity of Dido to the Trojans, said, 'She spake like a Christian.'" She put on charity, which is the bond of perfection. All the brilliancy, beauty, and color of the other dresses blend into this one superior one, *Charity*. Therefore Paul says, "Above all put on charity."



What will be the result of wearing daily these different dresses mentioned in Colossians 3? Verse 15 gives the answer. God will dwell in our hearts with His peace. We will get along with folks, because we will show mercy, kindness, humbleness, meekness, long-suffering, and will forbear and forgive one another. Our principal dress will be Love—Charity.

Let us remember that before we dress ourselves with these distinct dresses, we must "put off" from ourselves those things mentioned in verses 8 and 9. Should an effort be made to cover up the old man with his deeds by putting these on top of the old garments that are to be discarded, the result would be like trying to carry water on both shoulders, and the Christian life would be a failure. We must first "put off," then "put on"; this is the order.

Personally, I believe that if these Gospel dresses are worn in our daily life, there will be no desire to dress with clothing in a way pleasing to the god of fashion. May God help us to learn to wear these eight different dresses, but above all the Charity Dress.

Elverson, Pa.

## Thank You, From Your Pastor

By LINDEN M. WENGER

I have no desire to enter into a controversy as to whether Mennonite ministers should receive a specified stipulation or whether upon ordination they should be required to relinquish any or all business enterprises in which they are engaged. I do realize that the problem of the minister's support and his obligation to provide a livelihood for his family in view of the pastoral duties which fall upon him constitute a very urgent need which calls for some clear rethinking. I am confident that these problems can be solved and I do not feel that they need all be solved in the same way. We have not hesitated to give full support to our mission workers. In some localities we have a system which allows grants of aid or cash to ministers designed to ease their financial burdens, or in other words, a partial support. Some of our ministers are in situations where they feel that to work for their living constitutes a testimony among their people even though it limits the scope of their activities. So I do not feel that the situation demands a blanket settlement, but it certainly needs our prayerful attention.

In time past our people have been encouraged to contribute to the support of their ministers with gifts-in-kind. How much the aid thus given would amount to no one knows, though doubtless one could say "not enough" and be safely within the truth, for it is evident that our people have not yet learned to give with a sacrifice proportionate to the blessings which God has bestowed upon

us. On the other hand, I am not sure that those who have given these gifts of love have been given a full measure of credit for their thoughtfulness. It has been rather popular for speakers who have occasion to refer to the problem of ministerial support to cover the situation with the statement that we "preach a supported ministry, but practice a neglected ministry." Now as I said in the beginning I agree it is time this whole matter receives some careful attention and that adjustments be made according as spiritual wisdom directs in the different areas of need. But I am thinking also that it is time someone spoke some words of honest recognition and sincere appreciation for the many fine and helpful things which have been done in inconspicuous ways to ease the burdens upon our ministers. Perhaps I am the one who should speak.

In our [Virginia] district there is a Ministerial Support Committee whose duty is to handle and distribute funds contributed toward the support of our ministers. During the past few years, due to the awakening concern and generosity of our people the contributions sent to us ministers have been increasing in size and frequency. We are grateful, and praise the Lord for this interest on the part of our people.

In our own personal experience we have had friends who sent to us gifts of money, and guests who quietly left money in their bedrooms upon departure or sent it in thank-you notes afterward. Such gifts always bring to us a sense of unworthiness and help us to resolve anew to direct all our doings toward the glory of God. The Lord has graciously provided all our needs, we could never speak in respect to want, but it brings great joy and strength to our hearts to know that we have friends who are seeking thus to stand by the work of the Lord and by us His servants.

Soon after my ordination we moved into the community of one of our small rural churches. It was fall when we moved and we were soon showered with

## The Brothers

*Pete was always dressed in the very best,  
And the car he drove was the latest sold;  
He boasted the fact that he never lacked  
What money could buy, though the prices be high.*

*John was kindly disposed toward his poor neighbor's woes,  
And often he gave what he'd planned he should save;  
He seldom went far in his old-model car,  
But his heart-warming smile lit up every mile.*

*In the same year they both died, and were laid side by side,  
In the old family plot, next to Susan and Dot;  
They buried Pete's name with the last funeral strain,  
But old John's fingers yet, in the hearts he has blessed.*

—Selected by Thelma L. Sensenig.

gifts of fresh meat, eggs, potatoes, and other necessities. This thoughtfulness and generosity has continued through the years. One brother gave us a half-dozen hens which my wife has always declared he caught off the nests because those hens for many days to come supplied six eggs daily without fail. Twice I thought I had bought several gallons of strawberries from one of the neighbors, but when I went to pay for them found they were gifts. One sister remarked, "When you were ordained the bishop admonished us to help our minister; I'm afraid we haven't done very much. Take the berries as a gift." There have been other gifts: buckets of cherries, baskets of fruit and vegetables. The pastor often gets a late start on his garden. Neighbors usually share the first tomatoes, corn, or beans which they are sure to have earlier than we. We have never raised turkeys here on our farm, but through the generosity of neighbors and friends there has always been a turkey for Thanksgiving or Christmas, sometimes more than one.

Since we keep several cows we always try to make a little hay in the summer. A few years ago I decided it would save me some time which I could put to use elsewhere if I would simply hire someone to bale the hay in the field. I asked one of the men of our congregation who owns a baler to do the job for me. He came with two tractors and several other pieces of equipment, baled the hay, and helped to put it in. When the job was finished I said, "Now when you know how much the bill is let me know." He only smiled and replied, "I already know the bill; I wanted to do this for you."

When we first came to the community it looked as though I might set up a flourishing business of taking people to the doctor, to town, and to visit relatives who were in the hospital. I confess that at first I was about to fall victim to the temptation to set up a charge system for services rendered, but I soon discovered that any such plan would be entirely out of keeping with my relationships to the



community. Gradually we have developed a system of mutual understanding. For anything short of an emergency neighbors simply say, "When you go to town let me know; I'd like to go along or I'd like you to bring this or that." For such services we have been amply repaid in favors and gifts. One brother who sometimes asks such favors has amply repaid with garden plowing and other tasks about the place which require a team of horses.

The above is only a partial list of the kindnesses that people in my congregation have done for their pastor. Appreciation is due every one of them whether included in the above list or not. Now I know full well that a budget system which laid a tax on members in order to provide a stipulated allowance for the minister might make the plans for meeting financial needs in a minister's household much simpler. I am aware also that it would automatically destroy some of the intimacy of fellowship that such mutual sharing has provided. I freely acknowledge that those who have taken part in this ministry of giving to their pastor have purchased for themselves a share in the rewards of the work of the kingdom. I say, "Thank you, and God bless you." —*Missionary Light.*

## Love as a Disciplinarian

By ROY L. SMITH

*As a man disciplines his son, the Lord your God disciplines you.—Deut. 8:5, R.S.V.*

We have listened to so many sermons on the love of God, and have been assured so many times that God is a loving Father, that we are in danger of forgetting that love can sometimes be very stern and strict.

The kindest and most loving father is not the one who indulges his child's whims, and grants his every wish. Instead, he is that one who sometimes resorts to strict discipline because nothing less will provide him with the training he will need if he is to miss the blows of life that are sure to fall.

He was a loving father who insisted that his son should know the multiplication tables precisely, be able to distinguish accurately between the edible and the poisonous fruits, and be instructed in the ways of the adder and the rattlesnake.

He was a loving father who walked beside his son, correcting his erring steps, teaching him how to co-ordinate his muscles, and holding him steadily to his exercises until he became a champion.

He was a loving father who, perceiving his son's talents, held him in college, refused him more than the necessary funds, and kept ever before him the great objective in a college education.

He was a loving father who, having struggled with doubts in the years of

his youth, compelled his son to face the facts of life and find answers of his own for the inescapable questions which arise within the minds of all honest thinkers.

He was a loving father who, having found a working faith, shared it with his son and commended to him the strict disciplines by which it is kept strong and rewarding.

And because his son discovered that his father never laid a load upon him for the purpose of oppressing him, but always for the purpose of compelling him to grow strong, he began to say, "O Lord, only make plain the thing Thou art trying to produce in me, and I will co-operate." In that way he became his father's masterpiece.

## The Sin Nobody Confesses

This sin is included in many of the twenty-one lists of sins in the Bible. There are listed over one hundred different sins in the Bible. The most of these have been confessed by someone at some time. But there is one sin in the list which is rarely if ever confessed. Though it is abhorred by God, though it is a form of idolatry, the root of all evil, and though it is said clearly to be a sin which excludes the guilty one from heaven, who is heard to confess it?

The question may properly be raised, why? Is no one guilty of this sin? But we are sure that many are, even in the church. Likely more people are guilty of this sin than of those sins thought to be most prevalent. Again we are driven to inquire, why? Why does no one confess it?

Someone has said that the harlot and the drunkard have their hours of remorse and self-abasement: but the covetous man does not even know that he is on the downward way. A famous missionary said men had confessed to him all the sins he knew and some that he had never imagined, but *not one ever of his own accord confessed that he was covetous!*

Sins of the flesh, like murder, drunkenness, and fornication, are less easily concealed and so are more readily confessed and dealt with. Sins of the spirit, like covetousness, are more easily covered and so rarely, if ever, confessed.

We cry aloud against sins of the flesh and tend to swift punishment for the guilty. But where is the cry to be heard against covetousness? Where in the history of the church has one ever been excommunicated for being guilty of it?

This is a deadly sin. There is evidence a-plenty of its presence in the church. Perhaps it sits smugly even in the front pews. It may cry "unclean, unclean" over the crushed spirits of those who have gone wrong, though they have since repented and been restored. The deadly sin goes on. The church suffers dreadful defeat like Israel at Ai because of the covetous Achans in it.

*Beware of covetousness. The Bible condemns it. God abhors it. It excludes the guilty from heaven. But who will confess it?*

—Editorial, *Sword and Trumpet.*

## Creation in Relation to the Soul

By VESTA MILLER

The Bible tells us that in the beginning God created. Who can fathom the mind of God in this creating? What was the purpose, what was the reason, for this creating? Did God in His omnipotence reach willy-nilly into His idea bag and come up with the first thing that struck His fancy? Not at all, else where would the order, where would the harmony of the universe come in?

As we look around us and see nature in all her glory, we see a systematic workmanship. No light thing this, no commonplace hand at work here. There is design, there is purpose, there is forethought so unquestionably evident that we cannot help but worship this Being who commanded, and out of nothingness it was.

No wonder then that man, a tangible evidence of that creating, is so miserably inadequate in evaluating the vastness of an Almighty God. We, merely an object of that creative mind, cannot expect to grasp the limitlessness and boundlessness of that which created us.

Yet we do have an infinitesimal portion of the selfsame mind that created us. God does sometimes allow that which is created to get a glimpse of the infiniteness, the magnitude, the greatness of that which created. Ofttimes it is but fleeting, yet enough to make us gasp breathlessly. Such moments occasion us to feel the smallness of our own selves, no doubt the very reason God allows us the glimpse.

This selfsame God who commanded light to shine out of darkness and it was, hath shined in our hearts with the glorious Gospel of Christ. The same Creator who spoke and a universe came into being, also spoke and a soul became a living, breathing, reality. Marvelous, wonderful thought. Our hearts flow forth in praise and adoration.

We are but a shapeless mass of humanity, without form and void; void of the knowledge of the love of God, darkness in and around our troubled soul, aliens to the commonwealth of God. But lo; the Spirit of God moved upon the face of the waters back in that infinity of creation, and He is yet moving. He is yet pouring oil upon troubled waters. His work is not completed as long as darkness is upon the soul of man. He moves, we know not from whence or whither, but He moves, softly at first. He speaks, but a whisper, yet an imploring whisper. There may be no response at first, and His efforts are increased. He speaks louder and more persistently. He pleads and constrains and implores. Hark!



## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Our workers on the African field request that we keep praying for them that they may receive a new refreshing from the presence of the Lord.

Pray for two sons who do not attend church and are not interested in spiritual things.

Pray for a church where leaders and members have some difficulties in agreement. Pray for the unity of the Spirit throughout the brotherhood.

Pray for Yeshwant Ram, cousin of Jiwan Lal, one of our fine young Christians in India. Yeshwant and his wife are believers, but have not yet accepted baptism. Pray for those who are teaching them.

Pray for a brother in Philadelphia who has been put out of his home because of his desire to serve the Lord.

Pray for the new work being conducted at West Richwoods, Ark., by Bro. M. E. Bontreger.

*(Requests for this column must be signed.)*

what is this? The soul is stirred, it is restless, finally it yields and God says, "Let there be light," and there is light. The bands of darkness are broken asunder, the sun is shining in, the light is called Day, because the Daystar has risen in our heart. And we? We have had the priceless privilege of a glimpse into the intangibility of an intangible God. Kalona, Iowa.

## Yes, Someone Has Been Saved

By MARY ALICE HOLDEN

The editor asked in a recent editorial if anyone has been saved in our church lately. Yes, someone has been saved. Very few of our Sunday school crowd are unsaved. Our children are taught the Word of God, so that they early receive conviction for sin. We pray with them through childhood and youth till they are established in the faith and their tender hearts are filled with the love of God.

Our church is small. The members are not rich, but many of them give more

than a tenth of their income. The sanctuary is often crowded on Sunday night, for our young people and some from other churches like to take part with us in the song service and testimony meeting. Often we have an altar service. Here we have prayed till we received the anointing from on high, and then we prayed for others. We have learned to pray till God gave a burden for lost souls, and we have tarried till we received the assurance that the Lord heard and was even then answering. It is hard work, but the Lord was with us and souls were saved.

A drunkard once came to the altar half drunk. God sobered him up and saved him right there. He is still true to God, and his family are all saved.

A young man working here last fall, away from home, was saved in our meetings. A month afterwards he was in a fatal accident and killed. What if we had not prayed with him?

Members of other denominations have lit their lamps at the light of truth which has been held up here and gone away with a deeper Christian experience. Worldly amusements do not entice us because we have received a greater thrill in the glory of the Lord's presence.

This is not a perfect church. You would find many faults if you visited our congregation. But the Lord is working and we love Him who died for us and washed us with His own blood. Neither are we afraid to tell of His love to others who do not know Him.

Yes, someone has been saved here lately and believers have been filled with God's Spirit, for sinners have prayed through in our church and received forgiveness for their sins. Two of them were my own children.

Cimarron, Kans.

## They Don't Even Care

[The following is reprinted from *Pawnee Ripples*, a paper published by Larned State Hospital, Larned, Kans. It was written by a patient who has since been discharged from the Larned hospital and who is now working in a responsible position in a large city. Contributed by N. LeRoy Lapp.]

"I am a patient, one of the eighteen hundred you care for. I am writing this because you claim to be helping me, but you aren't. You don't even know what I am like. How can you help? That applies to you on the staff as well. I have sat before you with the feeling of a naked soul. I was tremulous with anxiety and hopeful of your understanding. I knew that you had just read my life history and it made me sick and weak to think you knew so much about me. That's why I couldn't form thoughts quickly enough to satisfy you. And the vulgar allusion I heard the ward doctor make about my past to another doctor stunned me more.

"I asked you at staff if you could give

## A Prayer for This Week

O God, be merciful to me a sinner, had been my prayer; and Thou hast been merciful, and now, O dear heavenly Father, since there are yet so many who do not know that Thou alone art the God of all the earth, and that in Thee there is mercy, we pray that Thou wilt move mightily in the hearts of Thy sons and daughters in this month of Missionary and Thanksgiving days, so that all peoples will hear the Gospel of Light and Life, and that everyone may know that they can pray, "God be merciful to me a sinner," and receive mercy.

Since we have learned to know the treasures of love which have reached us through the door of mercy, use us all as "vessels of mercy" to present Thy unadulterated love to others. For Jesus' sake. Amen.

*Linford D. Hackman.*

me treatment, and you said I'd get some more shocks. I was afraid to argue, but they aren't what I need. My soul is sick and I can't get anyone to seriously discuss my ache. How can I get better? If I cry, the attendant thinks I need another treatment. I have to hold myself in check. I fear to let myself comprehend my real feelings and so my hopelessness increases. It's my emotions that are sick and you don't know that.

"How lonely it is to be shut away from familiar things, and be uncertain whether I shall ever again see them. Everything that is dear to my heart is gone. Those were the things that called me to live. If only I knew that I could someday see my wife and children and know they were safe and would still have me! The doctor at home told me that you would give me treatment to cure me. They have given me nothing here except a bed, meals, a rocking chair, and shock treatments. I am powerless to help myself because my simplest acts of volition are interpreted as effrontery to the attendant. He in turn is rarely civil to me. He acts as if he wants me to do something so he can have an excuse to knock me down. He's done it to others. If he found some pretense it would end up in a reflection against me, not him. Others on the ward are like me—AFRAID.

"Yes, stupefied with fear before we came, and this environment has transformed me into a cowed and dumb beast. No one can understand the intricacies of my thinking, I realize now in despair. I used to think those running this kind of hospital would. The horror I now face is they don't even care. . . ."



# OUR SCHOOLS

## Our Ultimate Objective: Your Life

Term Address, Hesston College and  
Bible School, Sept. 8, 1952

By ROY D. ROTH

In the enterprise of a Christian school at the outset of a spiritually prosperous school year we must consciously and conscientiously give ourselves to the Lord to accomplish our goals. Even though we are in an academic institution, and our work is primarily education, our ultimate objective is beyond that. Our goal is infinitely beyond courses and grades, achievement scores, and competitive marks. Our ultimate objective, the reason for the existence of Hesston College, is your life in its totality: physical, mental, and spiritual. As we work together at Hesston this school year to accomplish our high goal, we will need to be good listeners, Christians of sympathetic and helpful understanding, and sincerely humble confessors of our faults and sins. These points may sound very nonacademic, but they are definite needs of this hour, and if fulfilled, can mean much in the realization of a spiritually successful school year.

We mention first of all the need for sympathetic listeners on our campus. Since so many people like to talk, and need to talk, it becomes necessary that some of us be good listeners. We do not wish in any way to discourage talking among us, but we would encourage more listening. We can be more helpful this year to the extent that we become more sympathetic listeners. Perhaps we teachers have not always been the listeners we should have been. I don't know what you thought when we were sitting here on the platform last week in our first chapel service. Was it friend or foe, as you looked at us? Because we are sometimes pretty free with the red marks on your papers, we do not love you any the less. As teachers, our job is not only to talk to you, but perhaps more than we have practiced it, our job is to listen to you. If this year is like others of the past, there will probably be a number of individuals on our campus who will come and go through this school year and never have, or at least never take, the opportunity to talk to anyone about their problems, their fears, their doubts, their questions, and their anxieties. And not only these, but also their spiritual victories, their successes, and joys will go unheard by a real Christian friend. We invite you this year to talk these things over with someone. We will miss our biggest opportunity if we do not make you feel welcome to come and talk to us.

Our job in school this year, as teachers, is not only to tell you what is what, but also to invite you to ask about some of those things which are bothering you. To be sure, it is not our business as a school to make you unduly problem-conscious, and thereby create questions and problems where they really do not exist. Yet we might just as well be frank enough to admit that we all have some problems. And problems are actually analyzed as the result of conflicts and tensions in our life. And conflicts and tensions are basically the result of the difference between what we should be and what we are. And this spells out the fact of sin in our world. This all goes back to the conflict between perfect man and sinful man. We are reaping the result of the fall of man, here and now, on our campus at Hesston. In other words, it is within the theological framework of the doctrine of man, particularly the fall of man, that we explain the existence of problems. The fall of man destroyed fellowship with God. The forgiveness of God in Christ restores this fellowship. And this is where Christ comes into the picture and provides the answer for the Christian, when we speak of conflicts and tensions in life. To be without Christ is, as the Scriptures say it is, to be without hope. To be without Christ means simply to be helpless before sin and yet to be responsible for sin. Christ changes the first half of this seeming paradox. As Christians in the world, we're no longer helpless before sin because Christ is with us, and who can be against us? Christ is within us, who can overcome Him? With Christ we are no longer helpless before sin, and consequently, our responsibility for sin is changed into victory over sin. Therefore, whenever we fail to take Christ into account, we are still helpless before sin, and have problems. And problems will persist in direct proportion to our reluctance to bring Christ into the total picture of our lives. According to Romans 3:23 not only have all sinned, but all *now* come short of the glory of God. We all fall short of the glory of God presently. This means all of us, and this means now. So this brings us back again to our first point: that since we experience problems in our lives, we need the sympathetic help of someone who will listen and help us concerning those things which are not yet as they ought to be.

And above all other things, Christian students and Christian teachers ought to be the good listeners we are recommending. The matter of talking and listening means freedom of expression and a loving, sympathetic bearing with one another. This is not just a faculty-student opportunity, but is also something

for students to share with fellow students. Those who were here at Hesston in the past and had something good to say for our school when they left, usually said that it was this thing that helped them most on our campus. To be sure, they may not have expressed their feelings in identical words, but they meant the same thing. They talk yet about the spirit on our campus, the fellowship among our students, and the friendship between faculty and students. What they mean is that when they were students, there were those on our campus who were ready to listen to them. Whenever we teachers get so busy that we don't have time to recognize you when we pass you on the campus, in the halls, downtown, or wherever, then one of you brave souls please come and tap us on the shoulder and wake us up and invite us back to live with you again. Whenever we're too busy to listen to you students, then we are simply too busy. We want to be good listeners this year, and if you have something to tell us, be free to come in and tell us. Our offices are not just a place where you come and we *tell* you, but they will also be a place where you come and we *listen* to you. I can think of at least one instance last year when a student had something to tell the school, and we invited him to tell it to all five members of the administration. And we were glad to listen.

The second need of the year will be for understanding hearts. I have intimated before that we are all working together in the great spiritual enterprise at Hesston. We as faculty are not over you, and we have no hierarchy of organization, for we are laborers together with God. This point rests on other doctrines of our Christian faith, namely the priesthood of believers and the centrality of love in all our relationships. We are all equal in the sight of God. The goal of every one of us this year should be to become more and more conscious of the presence of God, so that we may know Him and His will for our lives every step of the way. We recognize that there is but one mediator between God and man, the man Christ Jesus. We recognize also that He has made us all kings and priests unto God. We all have a place of approach to God through Jesus Christ. It is ours to practice and apply the doctrine of the priesthood of believers. We faculty have our obligation and responsibility to fulfill. We need to play our part in reaching the goals of our school, and with God's abiding Spirit, we need to do our part well. I will let you in on what we teachers hear when we are told this responsibility. We are reminded that our attitudes should be frank and friendly, that dogmatic criticism should be avoided, that we should respect the integrity of the pupil, that good work should be acknowledged, and that we should always maintain an attitude of friendly helpfulness. Your part as students should also be noted. Do not hesitate to speak



to your teachers whenever you meet them on the campus, at school functions, or in the community. Visit your teachers in their offices whenever assistance is needed. We are interested in helping you. We want you to come. We'll come down from the ivory tower of our graduate studies and research, to talk to you—no, rather to listen to you, about your homesickness, your courses of study, your time schedule, your Christian experience, your perplexities and your trials, your social problems, your vocation, your spiritual victories, successes, and joys.

A third need on our campus this year will be for freedom to confess our faults one to another. We need to take the Word of God seriously, and freely confess our faults one to another, and pray one for another. We need to face the fact of evil, and accept the reality of sin in our lives. Again we remind ourselves that Paul wrote in Romans 3:23 that all have sinned and that all now come short of the glory of God. The basis of our sin is too often our pride, which in turn keeps us from acknowledging our faults to one another. Where we wrong one another, we must be ready to confess. And this is particularly likely to happen where three hundred of us rub shoulder to shoulder as we do on a school campus. We must be renewed in the spirit of love. God's righteousness centers in love. The righteousness which we will manifest in this school year will center in the love which Christ perfects in us. Though we give all, even our lives to the cause of this school year, and lack in love, it will really profit us nothing. No matter how well we may teach, or how excellently you may achieve, when love is absent, it profits little. We thank God that we have a Christian school like Hesston with a full and ample opportunity to exercise ourselves in God's supreme virtue. We thank God as faculty that we can fellowship with you students as Christian brethren and sisters in a common faith. Let this be a year of sympathetic listening—because we all have problems. Let this be a year of helpful understanding—because we are all kings and priests to God. Let this be a year of sincere and humble confession of faults one to another—because we all still come short of God's great glory.

(I am indebted for the inspiration which prompted the outline of this address to an article in a theological journal by Dr. William E. Hulme, a professor in Wartburg College, Waverly, Iowa.)

Hesston, Kans.

To all who are weary and need rest, to all who mourn and need comfort, to all who are lonely and need friendship, to all who are glad and would serve their fellow men, to all who are complacent and need disturbing, to all who sin and need a Saviour, this Church opens wide its door and bids you welcome.—From a church bulletin (Presbyterian).

## Using Present-Day Opportunities in the Sunday School

BY SANFORD E. MILLER

Many people consider that the Sunday school was here when they came into the world and that it will be here when they go out of the world, and it is taken for granted that the Sunday school is a permanent element of this world. Then they go through life attending Sunday school at will without ever knowing what the real purpose of a Sunday school is.

Jesus was here upon the earth and spent three years in the ministry. During that time Jesus did not seem to be interested in holding the Jewish religion nor in establishing a new religion. Jesus left no carefully organized society, nor did He leave an authoritative record of His teachings. What Jesus left us was a fellowship of disciples, conscious that a new life with God and their fellow men had been opened up to them in Christ Jesus, and that it was their privilege and responsibility to help open the door to this same new life to all men everywhere. The Sunday school is one of our present-day opportunities to bring men to the "fullness of life in Christ Jesus."

Men without this fullness of life are empty and unsatisfied. Solomon tried everything the world could offer, and he, a wise man, came to the conclusion that "all is vanity."

In Ecclesiastes 1 Solomon called to our attention that he had sought out the wisdom and education of the world and that it was only "vexation of spirit." If our Sunday schools are trying to educate, if education is the emphasis, to our disappointment our Sunday school too will be a "vexation of spirit."

Again in chapter 2 Solomon pointed out that he indulged in mirth and pleasure to the full only to learn that they were "vanity, and vexation of spirit." Our present-day opportunity in the Sunday school is not to entertain and maintain interest through social contacts or ties of friendship. If our Sunday school is maintained on social grounds, to our disappointment again it will be only "vanity, and vexation of spirit."

Solomon also made the test with riches and testified that they too were "vanity, and a great evil."

Our Sunday school must be motivated by something besides knowledge, or friendship, and we must not depend upon riches to maintain the Sunday school, or we will not be using the present-day opportunities, neither will the Sunday school establish a fellowship of disciples filled with a fullness of life in Christ Jesus. Our task is to "shew forth the praises of him who hath called you out of darkness into his marvellous light" (I Pet. 2:9b).

It seems to me that our present-day opportunities in the Sunday school are the greatest that there ever have been upon the earth; except that Satan is

hindering more than he ever has before.

The Holy Spirit is one of our present Sunday-school opportunities. There is tremendous evidence that the Holy Spirit is at work.

Men are yearning for the "fullness of life in Christ Jesus." Evangelistic efforts are being blessed tremendously. There never was a time in the history of our church when men were so freely offering themselves to service for the Lord. Are we allowing the Holy Spirit to fully use us or are we minimizing the Spirit and working ourselves?

A group of ministers in a certain town were discussing whether they should invite Bro. D. L. Moody to come into their city and help awaken the people to Christ. One unimpressed minister commented "Do you think Mr. Moody has a monopoly on the Holy Spirit?" Another quietly replied: "No, but the Holy Spirit certainly seems to have a monopoly on Mr. Moody."

The Holy Spirit is one of our present opportunities and let us not fail to listen to the Spirit of God in our Sunday schools.

The Bible is another opportunity for the Sunday school. During this day of education, the Bible still remains the best selling Book, and other religious books are among the best sellers. This is wonderful, and let us pray that it will continue to be an open book. But I believe far too many believers regard the Bible with respect, but such a respect that they never come close to it. In a certain large school Murray G. Ross took a religious survey. He found that more than three-fourths of the young people questioned (79.6%) said that they believed the Bible was the revealed Word of God. But 77.1% of the same group said they had not read the Bible at all or only occasionally. Less than 3% of these believers were using the present opportunity of reading the Bible while it is an open book.

Prayer, too, is one of our opportunities. Jesus has promised us many places that if we pray He will hear, and not only hear, but if we pray according to His will He will answer us. "More things are wrought by prayer than this world dreams of" (Tennyson). Kipling said, "Adam was a gardener, and God who made him sees that half of all good gardening is done upon the knees." We too should be gardeners in God's vineyard and much of our work must be done upon our knees. I believe that the success of every Christian effort depends largely upon the prayers that some one has offered up in their behalf.

Jesus said, "Behold, I have set before thee an open door, and no man can shut it." How are we going to react to this open door? Jesus in His three years of ministry called first twelve, then again seventy, and we have reason to believe that there were many, many more who were loyal in following Jesus.

(Continued on page 1117)



## FAMILY CIRCLE

### The Garden of Eden

By Lorie C. Gooding

*Eastward in Eden God planted a garden,  
And He made it wondrous fair;  
Such beautiful flowers and wonderful fruits  
And marvelous trees grew there.*

*And there the Lord God placed a man and a woman  
To tend it and keep it fair.  
And He came to them "in the cool of the evening"  
And walked in the garden there.*

*But the man and the woman grew heedless and willful,  
And they marred God's perfect plan;  
And God took them out of His beautiful garden.  
So Eden is lost to man.*

*But I have a garden, a green, fragrant garden,  
On the eastward side of a hill,  
And sometimes I find "in the cool of the evening"  
A garden is Eden still.  
Holmesville, Ohio.*

### What Kind of a Son Do I Expect My Son to Be?

(Read at Tiskilwa, Ill., on Mother's  
Day, 1952)

As I look at my son and watch his big blue eyes as they look at me, there is a question that keeps crowding itself into my mind. I sometimes think, that is the most pressing question. The question—Is my son safe? Is he safe in his body—safe in heaven—safe from the horrors of hell—safe from unworthy coachings—safe in time of temptations—safe from faith-destroying forces that are as vicious as the brutality of Herod, who murdered the innocent sons of Bethlehem? That time-honored question that flowed from the fatherly heart of King David—"Is the young man Absalom safe?"—causes me to think as a parent again and again, "What kind of son do I want my son to be?" Then how can I help him to become that kind of son?

As I study the life of King David in his relationship with his son, I see he spoiled his son. The results were that his son became haughty, overbearing, and undisciplined. He lost his respect for his parents and for parental authority and social and divine authority. I do not want to spoil my son nor permit anything that will contribute to a delinquent life.

It is my desire as a parent to order my life so that I can lead my son to grow up to be a stately Christian character whom God can use for His glory. In the quiet chambers of my soul I have listed many things that I expect to see in the

life of my son. The following is a part of that list:

1. I expect my son to be a person who will early in life make a decision for Christ. This I expect to be done before deep sins can make their rough imprint upon him.

2. I expect my son to become a man. In his soul he will have that true faith based on the eternal verities so that he will not be shaken by every wind of doctrine.

3. My son must become a man with a great heart of love and a tender social conscience.

4. He must be a real person who is more genuinely interested in acting justly than in being treated justly.

5. He must be one who is able to carry his own weight in a well-balanced program of activities in the economic, social, spiritual, and physical world.

6. I expect my son to be a person who receives a calm satisfaction from doing worth-while things well and recognizes fully that you can't get something for nothing.

7. Then, too, he must be a person who is well adjusted and has a feeling of adequacy to meet life's problems. He should have all the education, formal and informal, of which he is capable and which he will put to good use.

8. I expect my son to be one who can win without boasting and lose without alibi. All his efforts to win should be honest and sincere. If it is impossible for him to win, he will at least make the other fellow break the record.

9. My son should become a man who can forego immediate satisfactions and move vigorously forward to long-time goals.

10. He should be wholeheartedly interested in his family, but not to the exclusion of others.

11. He should be a person who has enough light from above so that he does not get lost in the maze of present world confusion. Thus I expect him to be a constant student of God's Word.

12. I expect him to be a Christian gentleman who always acts from honest motives.

13. I want him to be a person who has a disposition that shows cheerfulness and gratefulness for commonplace blessings.

14. He must be one who is truly appreciative of our great land, its form of government, and one who treats natural resources with respect.

15. I want my son to be a generous person who counts it a choice blessing to be able to give to others.

16. I expect him to be a person who can evaluate and profit by his mistakes,

and then be charitable and rightfully forbear with the mistakes of others.

As he leaves the protective shelter of our home to face the problems of practical life I wish to share with my son the admonition of the wise man of the Bible who said, "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. So shalt thou find favour, and good understanding in the sight of God and man" (Prov. 3:4-6).

### One Viewpoint Insufficient

After several years of married life, the romance seemed to have died out. At least, so thought the young wife Mattie, since her once ardent lover Matthew no longer spoke of the good meals, her attractive appearance, the clean, tidy house. So much of the time in the evenings he had been concerned with his own thoughts and reading.

Was there a reason for this? Mattie wanted her husband to be interested in her, but had she made any attempt to enter his world? She knew nothing of the business. He had tried to talk to her about it, but she hadn't been interested. He had told her of his new friends; she had been indifferent. So, Matthew was gradually becoming less talkative, more preoccupied with his own interests.

An aunt, a frequent visitor, sensed the difficulty, and led Mattie to see that she, and not her husband, was most at fault. Food, clothes, order do play a part in a well-regulated household; but so do social, mental, and spiritual values. These Mattie overlooked.

Now they were starting anew a life of adventure in which there were mutual friends, a business partnership, service together in the home, the community, the church; a happy union resulted.

—Carl and Clara.

### EXPRESSIONS OF APPRECIATION

To our relatives, friends, and neighbors we wish to express our sincere appreciation and thanks for the prayers, visits, gifts, and words of cheer they brought to mother (Mrs. Anna Mullet) during her lingering illness. We also appreciate the words of comfort and sympathy we received during our bereavement. We pray that God may richly bless each of you.—The family, Berlin, Ohio.

\* \* \*

I wish to express my thanks to those who have remembered me with cards of encouragement and the prayers offered in my behalf while I was in the hospital, and to those who took time from their daily labors to visit me, and for the flowers and gifts. Jesus was compassionate toward every form of human need and He declared that those who served mankind in even small ways would be rewarded.—Mrs. Bartram Leaman, R. 1, Denver, Pa.

\* \* \*

I wish to express my sincere appreciation and thanks to my Christian friends and relatives for their prayers, gifts, and cards during my stay in the hospital and since my return home. God has been very gracious to me and I praise His name. May the Lord bless every one of you.—Clara Martin, R. 1, Box 100, New Holland, Pa.



# TO BE NEAR TO GOD

## Sunday, November 16

A Christian Motive. John 15:8-20.

Christ is the heart of the Christian motive. He loves us, commands us, calls us, reveals to us, chooses us, sets us in our divinely appointed places. Read the passage again and discover how that all Christ does is motivation for us to respond with the appropriate expression of our relationship to Him. For example, His love to us has its real fulfillment as we love one another. His choice of us, and putting us into our present set of circumstances is with a view to have us become bearers of much fruit. Only when Christ is real to us can we really be Christian. He is the true inspiration of our life and service.

## Monday, November 17

Dealing with Doubt. Matt. 11:2-6.

The farther one follows the road of doubt, the greater the risk of becoming a casualty. The first necessity when one is confronted with doubt is that it should be dealt with promptly. John displays this courage. He could have allowed this perplexity to torment him silently and alone. Rather, he places it before Christ. Things had not turned out as John might have expected. Was there something faulty in his basic assumptions and beliefs about Jesus? Or, was there an inner lack, an undeveloped and unnurtured grace that could, if he possessed it, fortify him against the annoying and plaguing doubts that beset him? Christ, unchanging as He is, affirms once for all that the occasion of doubt never rests in Him. He can but reiterate what He always is and does. Don't be offended in me. Look within yourself, and be quick to dislodge any rejection of evidence.

## Tuesday, November 18

The Greatness of the Least. Matt. 11:7-15.

The designation of John the Baptist as the greatest born of women is a direct violation of all human standards of judgment. Our standards of greatness require that a person break a record, break into and remain in the limelight. John was a simple, rustic preacher who nevertheless prepared the way of the Lord. It was his task to simply make ready, to get things in order so that the event of the ages could come to pass. And then, having fulfilled his brief mission, he passed swiftly into eclipse. At the moment when the spotlight might blaze upon him, John quickly turns it upon another—such was his sterling worth. He is excelled only by those who in humble faith become partners with Christ in His redemptive mission and work.

## Wednesday, November 19

A Friend of Sinners. Matt. 11:16-24.

A friend of sinners! Indeed, He found none other in the world. He found only sinners. If He would be friend at all, He must be friend of these. It was as such He came to me, as indeed He comes to our world and

our generation. But men are never quite ready for redemption. They would have it only on their own terms. When those terms are not met, even the Saviour is slandered. We had better respond with all we have to all we know or our light will turn to darkness and we will stand condemned with and beyond the irreverent and unholy of other days.

## Thursday, November 20

A Day of Thanksgiving. Psalm 122.

Jerusalem represented all that was sacred and abiding to the Jews. There was the house of God, with its service and ministrations. There was the center of their national patriotism. Indeed, all that lasted and was worth while was found in the "holy city." Thus, at every festive season, when the families pilgrimaged to Jerusalem, there was singing and gladness. We can find in the church today, cause for rejoicing and thanksgiving. We do not revere the sanctuary for its own sake, but for the Presence, of which it may be and ought to be the symbol. That people whose life and hopes center in God have ample occasion to sing praises. "Blessed is the people that know the joyful sound. . . . In thy name shall they rejoice all the day."

## Friday, November 21

The Father's Gracious Will. Matt. 11:25-30.

Jesus never lost sight of the good, acceptable, and perfect will of God. He insisted that God's will be expressed throughout His life. Echoing the Father's gracious will to reveal Himself unto those of simple trust and openness, He invited men, "Come unto me." This was not an empty invitation. "I will give you rest" . . . "ye shall find rest," is the essence of God's purpose. Who better than He could know this elemental necessity and craving in human experience? Who better than we should be able to testify that His "yoke is easy," and His "burden is light"?

## Saturday, November 22

The Source of Life. I Cor. 1:26-31.

Apart from Christ, men stand in opposition and contradiction to each other. Nobility of background, keenness of intellect, cleverness of ability—all are seized upon as giving status and merit. But it is not so in the kingdom of Christ. All human distinctions melt away and a person stands solely but confidently on the ground of God's free grace. This means that the whole focus of our praise and worship is God. In Christ, God gives us life, plus everything that insures status before Him. The divine wisdom must be learned in the precise, humble way that an illiterate comes to it. The divine righteousness has its sole expression in Christ, and all who would share in it must come to Him in similar emptiness. It is thus with every endowment which is ours, so that any boasting may have God as its theme.

—John H. Mosemann.

## THANKS FOR THE GOSPEL

Sunday School Lesson for November 23

(Matthew 11)

Why did Jesus work three years before He paid our ransom? Why not to the cross sooner? Yes, it was to train disciples but more particularly to explain the way of life in His kingdom and to reveal the nature of the Gospel. In this lesson we get much better acquainted with the King.

Consider John's question and the answer Jesus gave him. Since John had not heard of Jesus separating the wheat from the chaff (ch. 3:12), it seems he was not too sure but what another might be coming in judgment.

What did Jesus' answer tell John about Jesus? Jesus was supernatural, had love for all men, and that the Gospel was for all the needs of all men. Notice Jesus didn't mention the "generation of vipers" (ch. 3:7). Evidently Jesus was bringing salvation only to those who felt in need of Him. What would you have thought had you received this answer in the dungeon?

How happy we are for Jesus' testimony concerning John to the people. Once again Jesus shows what was worth while in the kingdom—belief or faith in Himself.

And now if John could have heard he would have even felt the woes which Jesus pronounced on the cities. Why did He upbraid them so? Then He raised His hands in thankfulness. Thanks for what? That some rejected Him? No. But thankful that the Gospel was being revealed and received. The divine revelation was being vindicated. Those who were poor in spirit, meek, hungering and thirsting for His righteousness, trustful in Him, willing to obey Him; those who became as little children; those who were pure in heart, not like ravening wolves inside; those who were not wise in their own conceits—many of this kind were entering the kingdom of faith. Jesus was so thankful that they thirsted after Him. They were as babes disposed to receive, simple-hearted, simple-minded, burdened without Christ, longing for rest. The nature of the kingdom was being seen and perceived, believed and accepted. Likewise there is joy today with the Trinity when one weary soul comes to rest in Him. There is the place of security. If only the proud, the indifferent, the immoral, the warmongers, the elite, the selfish, the greedy could feel their need of Him. He only knows the Father and can bring us to Him.

"Come, take, learn, live," He calls to you and me. As we become true disciples others will see the nature of the Gospel.

We, too, can give great thanks for the revelation of Jesus and His gift of faith, soul-rest.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

When you have nothing left but God, then for the first time you become aware that God is enough.—Maude Royden.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. E. B. Peachey, Belleville, Pa., conducted communion services recently with the Maple Glen conservative congregation, Grantsville, Md., assisted by Andrew Gingerich, Mansville, N.Y., and Val Headings, Hutchinson, Kans., who both brought evening messages.

The assembly at Little Ireland, near Ft. Stewart, Ont., though small, has eight converts under instruction.

The Board of Directors of the proposed Christopher Dock Mennonite School in the Franconia district have organized as follows: Chairman, Paul R. Clemens; Vice Chairman, Paul R. Nice; Sec., David Derstine, Jr.; Treas., Ralph Headrick; other members, Paul Longacre, Paul Godshall, Elvin Souder.

The national MYF council met at Elkhart, Ind., on Oct. 18.

Bro. Ralph Palmer spoke at Rocky Ridge, Pa., Oct. 29, and at Perkasio, Pa., on Oct. 30.

The MYF of Perkasio, Pa., is sending a monthly letter to members of the congregation attending E.M.C.

The youth fellowship of the East Chestnut St. Church, Lancaster, Pa., enjoyed a hike in the hills near Morgantown, Pa., on the afternoon of Oct. 26.

Bro. John E. Lapp, Lansdale, Pa., gave talks on nonconformity in the churches of

the Job, W. Va., district the week end of Nov. 2.

Bro. J. Ross Goodall, Kitchener, Ont., spoke at Flanagan, Ill., and East Peoria, Ill., on Oct. 26, and at Topeka, Ind., on Oct. 28.

Six young people were received into church fellowship by baptism at Metamora, Ill., on Oct. 26. In the evening of the same day a male quartet from Fisher, Ill., gave a program there.

## Attention!

### Sunday School Secretaries

Please mail your orders to the Publishing House for S.S. Quarterlies for January-March 1953 by November 15, if possible, so that the bulk of this material may be mailed before the heavy Christmas rush in the middle of December. Thank you. C.B.S.

A Men's Quartet from Pettisville, Ohio, gave a program at the Salem, Ohio, Mennonite Church on the evening of Oct. 26.

Bro. Kenneth Good, Elida, Ohio, was at the Olive Church, Elkhart, Ind., Nov. 1, 2, as the guest speaker in a week-end Bible Conference.

Bro. Josef Herschkowitz, Harrisonburg, Va., held services at the Salem, Ohio, Mennonite Church, Nov. 2-9.

A grey topcoat, heavier and larger in size, was left at the Mellinger Church, Lancaster, Pa., on the evening of April 13, and the one owned by Bro. Earl W. Rohrer, Smoketown, Pa., is missing. You may contact Bro. Rohrer at Lancaster Exchange 39795 or by mail.

Change of Address: Bro. D. Lowell Nissley from Box 515, Paoli, Pa., to Box 34, Crystal Springs, Kans.

The Wayne-Medina County Mennonite Minister's Fellowship held their monthly meeting at Pleasant Hill, Sterling, Ohio, on Nov. 3, when Bro. Paul Erb, Scottsdale, Pa., spoke to them on the subject "The Offices of the Ministry and the Administration of the Church."

Bro. Ray Miller was ordained at the Alden C. A. Mennonite Church, Alden, N.Y., on Oct. 19, to serve the Mt. Gilead congregation in Ohio. Bishops Nevin Bender, Greenwood, Del., and David Beachy, Marilla, N.Y., were in charge. Bro. Miller's new address is Johnsville, Ohio.

Bro. Paul Kandel, Holmesville, Ohio, formerly deacon of the East Union C. A. congregation, was ordained to the ministry on Oct. 26 by Bishop Nevin Bender, Greenwood, Del.

Sisters Ruth and Rhoda Ressler, recently returned from relief service in Japan, spoke in a vesper service at Orrville, Ohio, Nov. 2.

Communion services were held with the Castleman River congregation at the Maple Glen C.A.M. Church, Grantsville, Md., Oct. 26, in charge of E. B. Peachey, Belleville, Pa.

Bro. Paul E. Yoder, Meyersdale, Pa., was ordained to the ministry at the Maple Glen C.A.M. Church, Grantsville, Md., on the evening of Oct. 30. The services were in charge of E. B. Peachey, assisted by Nevin Bender, Greenwood, Del.; E. G. Swartzendruber, Wellman, Iowa; and C. W. Bender, Salisbury, Pa.

Revival Fires, by Katie Florence Shank, is the name of the new booklet which gives the background of the Brunk Brothers Evangelistic Campaign. The booklet, with introduction by A. J. Metzler, is illustrated with art and at least a dozen campaign pictures. It contains two of Bro. George R. Brunk's sermons—"Conditions for Receiving the Holy Spirit," and "The Highway to Hell." All those who have ordered the booklet will be sent their copy promptly. Others may order from Brunk Brothers Evangelistic Campaign, Denbigh, Va. The price is \$1.

A Music Conference was held at the Olive Church, Elkhart, Ind., Nov. 7-9, with J. Mark Stauffer, Harrisonburg, Va., and Walter E. Yoder, Goshen, Ind., as speakers.

William McGraff, a former university student of Chicago, gave his conversion experience at the Benton Mennonite Church, Benton, Ind., the evening of Nov. 2.

A song service was held at the Shope Church, Highspire, Pa., on Sunday afternoon, Nov. 9, in charge of Amos W. Myers, Gettysburg, Pa.

Change of Address: Luke J. Shank from Route 2, Fayetteville, Pa., to Route 1, Chambersburg, Pa.

(Continued on page 1116)

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## Calendar

- General Council of General Conference, Chicago, Ill., Nov. 14 and 15.
- Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30 1953.



Go, Preach

## . MISSIONS .

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Sister Mary Good, missionary on furlough from India, spent Monday, Nov. 3, at the Elkhart headquarters. During the next several weeks she will be visiting friends and relatives in the midwest. Her mail should be addressed c/o Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind.

In a letter dated Oct. 29, Bro. Carl Beck, missionary in Japan, writes that Sister Beck is in Tokyo recovering satisfactorily from major surgery. They continue to thank God for His care and solicit the prayers of Christian friends in their behalf.

Two of our missionaries arrived in Kitchener, Ontario, on Oct. 29. Sister Una Cressman is on furlough from the Chaco, Argentina, and Sister Marjorie Shantz, from Puerto Rico.

Nov. 9 is the day set aside for Communion services at the Calvary Mennonite Church, Los Angeles, Calif.

Bro. E. M. Yost, pastor of the Denver, Colo., Mennonite Mission, worshiped with the Limon, Colo., congregation on the evenings of Oct. 26 and Nov. 2.

Evangelistic services are scheduled for the Fairpoint Mennonite Church, Fairpoint, Ohio, from Nov. 17 to 23. Prayer is requested for the evangelist, Bro. M. L. Troyer, and those who attend that there may be an outpouring of spiritual blessings.

Prayer is requested for Bro. Ernest Hostetler, who has been serving in the MCC program on the West Coast for several years and is now in the Fresno, Calif., Hospital, having become ill with polio.

Bro. R. R. Smucker, former missionary in India, will be the guest speaker for the Fall Missionary Day services at the Wooster, Ohio, Mennonite Church. The returns from world banks and quarter investments will again be used for the support of J. Weldon Martin, Jr., son of Bro. and Sister J. Weldon Martin, missionaries in Mathis, Texas.

A male quartet from Goshen College assisted in the Vesper Service at the Chicago, Ill., Home Mission on Sunday, Nov. 2.

Pres. E. E. Miller of Goshen College, spoke to the Foreign Mission Fellowship group on Oct. 26 on the subject, "Open Doors Today."

On the morning of Nov. 2 at the North Goshen, Ind., Mennonite Church, Bro. J. D. Graber, Executive Secretary of the Mennonite Board of Missions and Charities, preached the sermon for the ordination services of Bro. John Beachy, missionary on furlough from India. Bro. Beachy is to be the assistant pastor of the East Goshen Mennonite Church.

Bro. Frank Raber, superintendent of the Kansas City Mennonite Mission, visited Board headquarters on Friday, Oct. 31. Bro. Raber had come to Elkhart to visit his daughter-in-

law who is hospitalized with polio. Prayers are solicited for Sister Geraldine Raber that her condition may continue to improve, and that God will continue to bless her with a joyous faith.

Bro. Levi C. Hartzler, Secretary for Publicity and Church Relations, spent Nov. 2 and 3 in Denver, Colo., in the interest of the Mission Board. Prior to this Bro. Hartzler had met with the Commission for Christian Education and Young People's Work in Cheraw on Oct. 31 and Nov. 1.

Bro. Ernest Bennett, Treasurer of the Mennonite Board of Missions and Charities, spoke on "Opportunities in Home Missions" when he met with the Christian Workers' Band of Goshen College on the morning of Nov. 2.

Brethren A. Lloyd Swartzendruber of Kalona, Iowa, and Boyd Nelson, Elkhart, Ind., will participate in the home-coming and dedication program at the Mennonite Children's Home, Kansas City, Kans., on Thanksgiving Day, Nov. 27.

Bro. Elam W. Stauffer, on furlough from Africa, may be addressed at Route 2, Mannheim, Pa.

Bro. Marvin Beall from Kentucky, gave an account of their work and two of the converts gave their testimony at the morning service at Moorepark, Mich.

The Pleasant Hill congregation, Sterling, Ohio, is co-operating with the Wooster, Ohio, congregation in the mission study class being conducted this week at Wooster by Bro. R. R. Smucker.

A Women's Missionary meeting will be held at the Leetonia, Ohio, Mennonite Church, the afternoon of Nov. 15, with Mrs. Howard Blosser speaking on relief needs and Mrs. Edwin Weaver on "The Contrast of Christian and non-Christian Homes in India."

Bro. Milton Headings, West Liberty, Ohio, spoke on Prophecy at the Norview Mission, Norview, Va., Sept. 22-Oct. 12.

Bro. and Sister Elam Stauffer, on furlough from Africa, will have charge of the Sunday evening program at the Sunnyside Mission, Lancaster, Pa., on Nov. 16.

The frontier is everywhere. It is where the church meets the world. It is where a man stands who has not accepted Jesus Christ. It is where the inordinate claims of Caesar must be met. It is where the hopes and needs of the dispossessed must be heard. But our opportunity comes in seeing the frontier as that point where the Christian witness encounters a spiritual vacuum. It is a world-wide phenomenon but in its most striking form it is seen in Asia, Africa, and the Near East.—Tracey K. Jones, Jr.

## Your Treasurer Reports

As recently reported in the GOSPEL HERALD, the MCC mental hospital to be built at Newton, Kans., is now under way. This is a co-operative project through which all Mennonite groups will contribute through MCC channels to develop a Central Area Mental Hospital. We believe that this is a very fine project and would certainly want to encourage our congregations to respond to this need as they feel led to do so. Contributions for this purpose can be sent direct to the Mennonite Central Committee or can be sent through the regular channels by directing the contributions to your District Conference Treasurer designated for the Central Area Mental Hospital.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

## Heart Cry for Africa

*O Africa, I cannot touch thy soil,  
For waters rough and wide between us  
roll,  
And thoughts of thee do fill my heart  
with pain;  
I long to see thy dusky souls again.  
Had I ne'er seen their lives, as dark as  
night,  
Or known their awful need of Gospel  
light,  
It might be I could then forget thy woe;  
But now, I only wait and pray to go.  
Oft do I see thy looks of deep distress,  
And ask the God of love and righteousness  
To send someone the Word of Life to  
bring  
And lift on high our glorious Saviour,  
King.  
But, Africa, they think thy battlefield  
By far too hard a place the sword to  
wield;  
They love their native land, their home,  
their ease—  
Are deaf to wails of woe borne on the  
breeze.*

*O Africa, my heart doth swell with grief:  
I think of life on earth—how very brief!  
And how we are fast moving on the way  
To meet on God's most awful judgment  
day.  
Dear Africa, my Christ doth love thee  
well,  
And willeth not that thou shouldst wail  
in hell;  
And if thy shores again I never see,  
My life shall be one constant prayer for  
thee.*

—Ella C. DeTurk.





These missionary appointees met at Elkhart headquarters for a week of orientation and instruction following the June Annual Mission Board Meeting in Iowa. Ten of the group have already left the States to begin their work.

## To Every Nation in This Generation

By J. D. GRABER

This is the title of the Fall Missionary Day Bulletin recently circulated to every superintendent of Mennonite Sunday schools. It is much like the Student Volunteer Movement slogan of a generation ago that stressed "The Evangelization of the World in This Generation."

I used to feel the "in this generation" part of it was a bit ambitious. Why be in such a hurry? Why not take more time to accomplish so large a task? Later I realized that evangelization has to be done over in every generation. If every single person on earth would be evangelized today, in about fifty

years a whole new set of people would be on the earth and they would all need to be evangelized again. Truly, as the Missionary Day Bulletin says, "You never get to the end of the Great Commission."

But this requires missionaries in ever-increasing numbers. Jesus told us to "pray the Lord of the harvest that he will send forth labourers into his harvest." How appropriate and relevant is this prayer today! In Jesus' time the harvest was wasting because there were not enough reapers. So it has been in every generation since, and so it is today. "The labourers are few" is a univer-

sal statement that applies to every generation, and it certainly does apply to ours.

Parents must be willing to give their own children. If they pray the Lord of the harvest to send forth laborers, they may be asked to help make their prayer come true by giving a son or a daughter. When John Wesley was called to missionary work he wrote his mother for advice. Learning of his interest in the American Indians, Susanna Wesley answered as follows: "Had I twenty sons, I should rejoice if they were all so employed."

A modern mother in giving two of her sons to the mission field said, "This is a moment of great joy for me. I consecrated my sons to the Lord before they were born and it gives me deep joy to see my prayer being answered." Another father wrote of the scattered nature of his family—several in foreign mission work, in the ministry, and in other church service in various countries, "We are rather scattered as a family, but we asked for it when we prayed that the Lord might use them in His service, wherever He would choose."

Young people must be ready to give themselves. I had a pathetic letter from a man now over forty. "From youth," he wrote, "I have felt the call to be a missionary. But somehow the circumstances were never opportune and I never did anything more about it. Now at forty-one I see my mistake." All his life there had been a sense of call, but he had not even finished high school. Now when he feels he should be serving he is not ready.

A student asked advice not long ago. "I feel called to be a missionary. Shall I adjust my course to prepare myself or shall I go on with my other course of study?" The answer to this was not difficult. Of course he should prepare to carry out the sense of call. Why are we so afraid we might make a mistake by preparing for mission work, for the ministry, or for other church work? The mistake of preparing for something else when we are being called into the service of Christ and His church would be much more serious.



Sister Una Cressman helps Nam Cuen Indian women who have gathered to knit. She and Sister Mabel Cressman serve as nurses in the Chaco.



Dr. Jonathan Yoder is in charge of the Dhamtari Hospital and Sister Lena Graber heads the Nursing School in connection with it. Here we see two of the trained personnel operating the X-ray machine.



We must get to the place where we consider it a sin to feel a sense of call to the Lord's work and do nothing about it. If the Lord calls it is ours to obey, to prepare, to plan, and to go.

An enlarging mission program also requires more money. A missionary speaker was waxing eloquent about the missionary call of the church. "The church must rise up and walk," he said. "Let her walk," answered the prosperous layman on the front bench.

"The church must rise up and run," the speaker went on. "Let her run," the interested layman answered.

"The church must rise up and fly," said the speaker. "Let her fly," echoed the man on the front bench. "But it takes money to make her fly," continued the speaker. And then came back this halfhearted word from the man on the front seat, "Let her walk; let her walk."

When we do not take stewardship of material things seriously, we join that chorus. Of course missions require money. Why should they not? Why should we make apologies for initiating mission programs that require heavier giving, when giving is a fundamental Christian exercise, and brings great blessing? Why has the Lord given us an abundance of things? Why has the Lord allowed some of us to grow rich? To the Christian the answers are obvious. We are but trustees, stewards of these worldly goods, and it is our greatest privilege to use them for the extension of Christ's kingdom.

Besides parents willing to give their sons and daughters, besides young people willing and prepared to go, besides money and material things, an advancing mission program requires prayer. Workers must be prayed forth into the fields. New fields must be opened and helped open through prayer. Bro. Levi C. Hartzler in the Oct. 21, 1952, issue of the GOSPEL HERALD wrote an editorial calling on the brotherhood to pray more for Spain. Here prayer is almost the only avenue of evangelization we have, and who will say it is not the most important one? Jonathan Goforth once wrote, "We shall need to advance in Honan on our knees." Mission work is essentially a divine task, and therefore the weapons of our warfare dare not be merely carnal.

We must learn to use and to depend on divine weapons. The Holy Spirit, none other than the Lord of the harvest Himself, is with us. The task is His. As we recognize His lordship and yield our all—life, body, soul, and possessions—to Him, only then can we make progress in bringing the Gospel of Christ to every nation in this generation. This is our goal and this is our task.

Elkhart, Ind.

To the Bible men will return, because they cannot do without it; the true God is and must be preeminently the God of the Bible, the Eternal, who makes for righteousness, from whom Jesus Christ came forth, and whose Spirit governs the course of humanity.

—Matthew Arnold.

## With the Unexpected

BY ELVA B. LANDIS

In this Nyabasi land of milk and honey I constantly need our Lord's help to conquer. So often plans are made to do this or that without seriously thinking about it, or the possibility that at the time the door may be closed or opened in some other direction, as Paul found in some of his travels. I constantly need your prayers to help me be ready to accept such changes. Even in our hospital work this is often the case.

There is the Sunday afternoon when I feel that I will read, and write some letters to friends who are patiently waiting in the homeland, and an urgent call comes from a supposedly dying Somali patient twelve miles away. I go and find her very ill and feel she should come with us. We have no place to put her because the quarters are used for storage space for school things. Of course, the alternative is to take her to Shirati. The car is gotten ready and we start out, realizing after going fifteen miles that the car is not working right. We hurry along, hoping to reach our destination before the motor stops. Yes, we thought we could return in pretty good time that night to be on duty the next day, but seventeen miles from Shirati our motor stops on the level. We search for help and get a group of Africans to push. Finally the engine starts and we go another four miles until trouble enters again. This time in an unpopulated section. We try to rest in the car but fail; so we decide the sensible thing is to start on foot so that help could be obtained. The man with the patient refuses to walk, although it is explained to him that I should stay with the patient. I decide to leave the patient in the Lord's care and start out with my little safari boy. We have a pleasant but tiring trip in the cool of the night. The doctors are ready to help us when we arrive. They get the car in running condition again and we return thirteen hours behind schedule, with work waiting for us. (I think I should take a course in mechanics when I am on furlough.) In all this we felt the Lord's protection and guidance. I've heard others tell of such experiences, but did not think that I, too, would have a similar one.

Again, I think this afternoon I will get accounts or government reports up to date, and I meet hodies at the door. Patients who come in want help. I say, "Go to the head dresser and he will measure you." The answer is, "We were there and he is not in." On investigating, it is found that he has gone anywhere from three to fifteen miles away without asking permission. So instead of doing my work, I do his.

Prenatal clinic hour has arrived and I am ready. Here comes a truck. What can they be bringing? Yes, an accident case for repair. This should be first; the clinic cases must wait. We start the repair and when finished count seventeen stitches which were put in three different wounds, one each on the face, hand and leg.

I could go on to mention many other unexpected happenings, but feel that these are

sufficient. Don't fail to remember me, in all these changes and trials, in your prayers. God is sufficient for each one if I am willing to let Him lead. He has not been conquered and will not be conquered. Pray that I may be a shining light of His in this land of so much darkness. I am human and have many faults, but He can overcome them. Oh, that I may be fully yielded and out of the clutches of this darkness! That I may fully trust in Him in difficult cases and problems instead of turning to the doctor for help as we nurses have been accustomed to doing. Again I urge that you remember this work and the unworthy servant left in charge, in your daily prayers.

Tanganyika, E. Africa.

## Here Am I, Send My Brother

BY KERMIT DERSTINE

I'm here, Lord, but couldn't you send my brother? He isn't bothered with half as many responsibilities. You know, Lord, I have my job, my business. You know I just can't speak or sing. I don't seem to have any talents. I just couldn't put myself to the task of preparing for Christian service. Why not just send my brother?

Oh! the concept we have of Christianity. We just think as long as we are close by our local congregation, which probably already has 300 to 600 members, then we are all set for the judgment day. If we could only catch the necessity of "evangelism"—being heralds for Christ in this Holy Spirit age.

We as Mennonites claim we are living closer to the Scriptures than any other denomination. Surely we are, and I am happy that we are. Then may I ask, Why aren't we willing to spread out into other communities where churches are so few? To places right here in the United States where the Gospel is not taught in its fullest extent? Why must we as Mennonites colonize as we do? Why? I ask. Surely it is the only way to have a "live" Christian day school, but what about those who do not even have a Christian Sunday school? "The fields . . . are white . . . to harvest" but "the labourers are few." Statisticians say there are 10,000 villages in the United States without a church, 30,000 villages and towns without a resident pastor, and at least 13,500,000 children who receive no religious education at all. Recently I attended a Mennonite mission in the state of Iowa. On Sunday morning there was an attendance equal to that of our local city missions at home. The thing that impressed me was the fact that this mission was not located on the corner of a large residential section or in a well-populated rural community. It was located right in the heart of the farming region. Still it was a prosperous Sunday school. The children seemed to have a deep interest in learning the things of God. Even here in Minot, N. Dak. (from where I write), the church work is spreading. Here at the Fairview Mennonite Church the number on



the roll is 68. It is the only Mennonite Church within a radius of a hundred miles. As small as it is, it has started a mission on the outskirts of the city of Minot.

Now take a look at our own large churches and membership of Eastern Pennsylvania. How much more witnessing could we do if we would be spread out into other fields which are ripe to harvest? How much of our talent is being wasted in our churches? How much more service could each one give if he was a member in a church of 25 to 100 members? I say, How much more would each one of us feel our responsibility to our Lord and the Church? Few are willing to give up their time, friends, and possessions to go into Christian service. Few are willing to prepare. Are you willing to go forth and spread the Gospel, or are you going to say, "Here am I; send my brother"?—Reprinted from *Mission News*.

Minot, N. Dak.

## Women Working

(Talk given by Mrs. Mahlon Lapp, representing women's work at the Lay Evangelism Conference, Goshen College, April 6, 1952.)

I think I am speaking for every sister when I say that I appreciate the fact that our work has merited a part on this program of lay evangelism. It is an encouragement that should spur us on toward a larger program of achievement, that more souls may be touched and won.

The idea of women working in the church is not new, for we find our first examples in the Word—Mary and Martha, Lydia and Dorcas, and various others demonstrating work faithfully done, and the words of the Master commending them. And I know each one of us recalls a much-loved Sunday-school teacher or Sunday-school superintendent of our childhood days. Down through the years women have had added responsibilities, and now in our world of turmoil when warfare has brought destruction, poverty, and want to countless numbers, we find our sisters entering many fields of service, bringing smiles to sad faces, hope to weary souls, as they feed and clothe their weary bodies. This is the phase of women's work that I shall emphasize.

Not long ago I read: "It is the duty of every Christian to be a witness for the Lord." This is our manner of witnessing.

Before I give you a picture of our work, I want to say that we are happy to be an auxiliary of the Mennonite Board of Missions and Charities. We realize that by working in co-operation with this organ of the church we can more readily achieve the goals and standards which are to be met. We have no desire to work independently, for in our constitution we find this clause: "The work of the organization shall be carried on in harmony with the policies of the Mennonite Board of Missions and Charities." Thus, we prove our respect to the headship of man

and show our desire to be of greatest service to our Lord.

No doubt you have all helped in a general way when a special call came for a donation, shall we say of shoes or used clothing, carloads of flour or corn syrup. And, yes, with dollars. So you, too, know in a measure the joys of giving. I want to tell you in particular now about the work of Women's Auxiliary of the Board of Missions and Charities. Its effectiveness is due to the fact that there are many circles working together, many local groups, and the district or state groups are working in harmony under the direction of this auxiliary of the Board. The organization now operates in fourteen districts in the United States and Canada. Each district has its own organization which promotes and encourages the work of each local circle in that district. There are junior, intermediate, and adult circles, giving opportunity for even the youngest sisters to direct their energies in useful channels, and in these young sisters lies our potential circle of the future. According to last year's report, we had 567 circles composed of 11,046 members.

Like any great project or organization, the beginning of our work was small. Those early leaders who had the vision of service to use their God-given talents of handiwork would hardly believe how the fruits of their efforts have multiplied, how souls have been contacted in this way. Wouldn't they be thrilled to know that our field is the whole world—that we have circled the globe!

As I looked into the history of those early beginnings, the significant fact was that those first deeds of mercy were promoted by a compassion for souls.

Two years ago the circle of which I am a member celebrated its golden anniversary. At that time I had a most interesting experience reading the accounts of those first meetings. Those were days of a literal sewing circle as they gathered to do mending, quilting, and sewing of carpet rags. According to

the report, their decision at their second meeting was: "The money received by the secretary from the sister having the sewing done shall all be used for missionary purposes wherever the meeting sees best." The first offering amounted to twenty-five cents. It was fascinating following those yellowed pages, for they unfolded year by year a steady growth and a surprising expanse into needy places. What was true of our own group was true of many like groups who were sending barrels of clothing and rag carpets to such places as the Home Mission in Chicago, food and clothing to the famine-stricken in India.

As early as 1911, Clara Eby Steiner first expressed her convictions that the Mennonite circles should have a general organization, and felt that she was called of the Lord to help with this organizing. It was no easy task; it was pioneering in a new field, a field of larger service for our sisters. Her tireless efforts gradually gained the co-operation she had worked so hard to attain.

In following more faded pages of our old secretary books, I found that it was in the years following this step of general organization that new fields of service were opened to our circles. Relief in the form of clothing was sent to Argentina, Spain, Russia, the Near East, and also to our city missions as they became established.

I am glad that the sisters always had witnessing as their chief motive—not just the supplying of comforts for the physical body. Earlier I quoted from our pages of 1900 the missionary motive. The same objective is stated in our present constitution of the auxiliary organization in these words: "The purpose of this organization shall be to foster the missionary spirit, to stimulate and encourage spiritual life and growth in our homes and church; and to aid missions, schools, and charitable organizations among the needy." The object, then, is to warm and feed the body, but above all, the soul. Let Christ be made known.

As the reports of each succeeding year are compiled, we notice a satisfying growth in numbers and of work completed. In passing, I'd like to make an observation which is interesting to me. As new churches are being built or older ones remodeled, we find the building plans include a sewing room. Our work is more and more recognized by the brethren as filling a valuable place.

The calls which came for help continued from far and near, and more and more sisters realized that every effort spent was a witness for Christ, and thus our circles have continued to grow. The spiritual application is constantly upheld as we give in the name of Christ. Bro. Peter Dyck said in his talk on "Spiritual Interpretation of the Work of the Sewing Circles," "Relief workers with bundles of clothing were welcomed by people who were bitter and discouraged. And because they went first with parcels and bundles, the way has been opened for the Bible."

I find that brethren seldom visit a sewing circle (they often plan to be gone when the circle meets at their home); so I want to tell you something of our work, and how it becomes a means of witness. If you were to

## If

*If I Go Not . . . to those who have not heard;  
If I withhold from them God's precious Word;  
If sin-cursed heathen go to sin-cursed graves  
And never, never know that Jesus saves,  
If by my negligence some souls are lost  
Despite God's mercy and Calvary's untold cost,  
If I care not for those in distant lands,  
Shall not their blood-guilt be upon my hands?*

*If I Pray Not . . . for those who witness bear;  
If I no intercessory burden share;  
If God's dear servants ne'er are on my heart,  
And in their labors I have no part,  
If by my prayerlessness there comes an hour  
When they lack wisdom, or grace or strength or power;*

*And captive souls escape not sin's strong bonds,  
Shall not their blood-guilt be upon my hands?*

*If I Give Not . . . and by my selfishness  
I cause God's work and workers sore distress;  
If my poor stingy heart will hardened be  
To needs of others—their necessity,  
If by my failure some shall never hear  
The message of salvation, then I fear  
Mine is the sin, and justice fair demands  
That I accept the guilt of bloody hands!*

—The Herald of His Coming.



look in on our circle to see a typical day's work, this picture would be presented (we generally have our meetings in the West Sterling Mission, for it readily accommodates our various activities). At one side of the room you would see a group knotting a comforter. That is a job quickly finished, and you would soon see them replace it with a quilt. At the other side of the room a group would be quilting a bright quilt, which perhaps will someday bring a spot of color to a room in a home for the aged or in a children's home. In another part of the room gathered about a long table are six or seven sisters with their portable sewing machines, making new shirts for men and boys, bright print dresses for little girls, or warm clothing for older people. At still another table you will find others making mattress pads, sewing cuffs on woolly mittens, or cutting blocks for more warm covers. Much is accomplished when everyone is working together.

At each meeting we have a donation of such needful items as soap, towels, yard goods, thread, and needles, which are sent to MCC for distribution.

It is a satisfying experience at the end of a day thus spent to see the assortment of new garments and warm covers which will bring warmth and happiness to the recipients.

Perhaps the larger percentage of work goes abroad, but the needs of the homeland do not go unheeded. At Christmas time especially, the children's homes are remembered. We have also sewed for the homes for the aged and our mental hospitals. There is a constant need in our city hospital for the replenishing and repair of linens; so twice a year our local circles sew a great pile of sheets, large and small; gowns, long and short; bandages, surgical squares, or whatever is requested.

Our city missions have various things for us to do, nor can we neglect the destitute at our very door—those who need the hand of friendship and a follow-up of food for the soul. One such family is at present the concern of my home circles. We have been praying for their salvation.

There are other means of sharing. How many of our sisters have not helped make a huge kettle of apple butter or canned many quarts of tomatoes, beans, or other bounties from the garden. Some go and give days of work. This is a way of helping wives of mission workers.

And so we find that we are all busily engaged in living up to the aim of our organization. Sometimes I wish I had a way of knowing how many have heard the Gospel because of these deeds kindly done.

Each year brings new calls for financial aid. For many years the sewing circles have sent support to keep missionaries in their various fields. Now there is the area of relief with its many phases. The circles have helped with building projects and the necessary furnishings. And did you know that each year we contribute to the nurses' support fund, the sheet and blanket fund, and lately to a free literature fund? In glancing over the treasurer's report, these are only a few of the listings: India missionary and mis-

sionary children support, contributions to India nurses' home, India girls' home, South American orphanage, nursing education, Japan building project, Belgium Mission, Puerto Rican missionary support, Chicago Mexican Mission furnishings, etc. The total for the year just past is not yet compiled, but for the 1950 and 51 years the total contributions were well above \$18,000. Each year has seen an increase in the number of garments given and money contributed.

I have described to you a busy day, its donation of small articles, and the particular need for which the offering may be given. I want to tell you, too, that we take time for a period of spiritual fellowship. The guide or pattern for this worship service is found in a leaflet which we receive each month—"The Missionary Sewing Circle Monthly." Our thoughts and prayers are united for a greater effectiveness by a suggested passage of Scripture and prayer requests which are given. It contains much informative material concerning sewing circles and missionaries at work. We appreciate these letters very much. Surely there is power in these prayers, all united in thought, as they rise to our Maker.

In connection with unity in prayer, I want to mention the "Daily Prayer Guide." It is a booklet which should be in every Mennonite home. The strength of the home life determines the strength of our church organization. The editor acquaints us with missionaries and their families, church institutions, and every worthy need or activity for which we should pray. Families everywhere praying for the same cause, is a privilege we should not neglect. This is after all our greatest means of witnessing; this is the phase of women's work which must be stressed more and more in this troubled world. Prayer opens doors which previously have been inaccessible.

These then are our ways of witness; our labors of love and devotion; the many deeds of mercy which would perhaps go undone if women were not using their talents in service for the Master.

Sterling, Ill.

### The Fifteenth Language

A missionary in Haifa tells (we quote from "The Jewish Era"): "A traveler in a bus going to Haifa was recently able to distinguish fifteen different languages being spoken by the occupants on the bus. He began by speaking to his neighbor in English, and then switched to Yiddish, and later to Russian. Someone joined the conversation in French—which he could not speak; so he turned to another neighbor, who was speaking Bulgarian to a friend, to ask if either of them could understand French. They replied in German that they were not familiar with Russian or Polish, but continued the conversation between themselves in Hungarian. Others spoke Czech and Slovakian, Greek, Italian, and Arabic. When the bus arrived at Haifa the driver took off his cap, scratched his head, and said, 'Well, I am the man who knows the fifteenth language—Hebrew.'"—The Bethel Witness.

## Missions Editorial

### Every Christian a Missionary

Too often we put the Great Commission far from us by assigning it to a special class of people: persons supported by the church on the foreign or home mission field. We give to support these persons. We write them letters of encouragement and invite them to our homes when they are on furlough. We should do all of these things. But we should also relate the Great Commission to our everyday living.

Every Christian is in full-time service for his Lord, no matter what his profession. We can teach others to observe the all things by doing them before their eyes as well as by instruction from the pulpit. Some of us need to serve in Jerusalem, others in Judea, others in Samaria, and others in the uttermost parts of the earth and that service is not limited to persons appointed and supported by Mission Boards.

Mabel and Una Cressman, missionaries in the Argentine Chaco, report the following in a recent letter to friends in the homeland:

"After I leave on furlough, Mabel shall have as her companion, Hebe Juan, a young capable Christian schoolteacher. This year she made the sacrifice to leave the big city of Buenos Aires with all its conveniences to live and work in this deserted place in the Chaco. She is truly Christian at heart and wants to serve her Lord wherever she sees an opportunity. None of her family are believers. Her mother is a widow and depends on Hebe for partial support. This is the reason why Hebe cannot dedicate her whole time to the church. She teaches in the National school here in the community where she gets paid by the government. The rest of the time she has classes with the Indian children, another for the young people, and one for the older ones. She has no idle moments. You might make this a petition of the Lord that her testimony of unselfish service might influence other young people of the Argentine church to do the same. We need more young people like her. We could use someone like her in our outstations to teach Spanish to our Indians there. They need to learn how to read and write."

This Argentine girl has found her answer to the Great Commission. Other young people are finding similar answers. One young couple with children recently sold their home in California, and moved onto a rocky farm near Culp, Ark., to strengthen the Christian witness there. A young doctor has begun

(Continued on next page)



## Relief and Service News

### MRC Weekly Notes

#### Voluntary Service Assignments for Orientation School Participants Announced

Participants in the orientation school of Oct. 29-Nov. 7 are, with their assignments: Jim and Annabelle Boyts, Harper, Kans., to Mathis, Texas, Service Unit; Earl Eberly, Orrville, Ohio, to Kansas City General Hospital Unit; Richard Fahndrich, Albany, Oreg., to La Plata Mennonite Project, P.R.; Joe and Janice Fryenberger, Wayland, Iowa, to I-W Services; David Gehman, Wadsworth, Ohio, and Mose Hochstetler, Bareville, Pa., to Kansas City General Hospital; Donna and Leon Horst, Washington, Iowa, to La Junta Mennonite Hospital; Maro Myers, New Paris, Ind., and Roy Nussbaum, Dalton, Ohio, to Kansas City General Hospital; Stanley Zook, Eureka, Ill., to La Plata Mennonite Project, La Plata, P.R.; Lyman and Beverly Hostetler, Fredricksburg, Ohio, to Kiowa County Memorial Hospital, Greensburg, Kans.

#### Area Administrator Begins Service

Bro. John E. Gingrich, pastor of the Prairie Street Mennonite Church, Elkhart, Ind., began service on a part time basis on the staff of the Office for Service and Relief as Area Administrator for I-W Services on November 1. He begins developing services to men located in midwestern states for their I-W services. Concentrations of men of the Mennonite Church are developing at East Lansing, Mich.; Indianapolis, Ind.; Ft. Wayne, Ind.; and Gary, Ind. A house at 348 Oak Hill has been purchased by the Mennonite Board of Missions and Charities for use as a center for the men located at East Lansing. Local churches in the Michigan area will be asked to lend funds without interest to the Mission Board for use as a down payment for this center. Plans are being laid to provide leadership and homemakers for it. Brethren in Michigan and elsewhere who have funds for loan on a return basis and who are interested in supporting our young brethren in their I-W service in this way should write to H. Ernest Bennett, Treasurer of the Mennonite Board of Missions and Charities, for information on how to proceed.

#### V.S. Personnel Changes

Ruth Frey, Abilene, Kans., secretary in the Office for Service and Relief for the past 22 months, completed her service on October 31. She will begin service at Upland College, Upland, Calif., in the near future.

Opal Culp, Roaring Spring, Pa., completed her term of service at the Kansas City, Kans., Children's Home, October 31.

To be saved is to be sent.

—Howard Hammer.

### MCC Weekly Notes

#### Thirteen Volunteers Leave for Assignments

The Twenty-first MCC Voluntary Service School of thirteen members left for their assignments at the end of October after spending three weeks in Akron for orientation. They are: Paul Burckhart, Orrville, Ohio, David Miller, Kent, Ohio, Richard Good, Harrisonburg, Va., and Dale Jantzen, Beatrice, Nebr., to Central Area Hospital construction; Anita Purugganan, Paoli, Pa., and Evelyn Strauss, Moundridge, Kans., to Kings View Homes; Melvin Voran, Halstead, Kans., Thomas Yoder, Wooster, Ohio, and Gustav Regehr, Inman, Kans., to Gulfport, Miss.; and Howard Zehr, Minonk, Ill., to Wiltwyck School for Boys. Elmer B. Friesen, Meade, Kans., Kenneth Voth, Newton, Kans., and Donald Harder, Mt. Lake, Minn., have not been definitely assigned because of the lack of complete clearance from Selective Service.

#### Marion Kliever Coming to Akron

Marion Kliever of Hillsboro, Kans., will be working full time in the publicity department at MCC Headquarters in Akron beginning Nov. 1. He received his M.A. degree in journalism from the William Allen White School of Journalism at Kansas University, Lawrence, Kans., last spring and since then has been with the Mennonite Brethren Publishing House in Hillsboro. This fall he accepted a part-time teaching position at Tabor College. He has been assigned to Akron by his local draft board and plans to give his two years of alternative service here.

Released October 31, 1952

Via Mennonite Central Committee  
Akron, Pennsylvania

### Women's Activities

Thirty-eight members of the adult and junior sewing circles of the Blooming Glen, Pa., congregation responded to the call for a special meeting on the evening of Sept. 17, to sew for relief for Palestine, now called Jordan.

In the October Mennonite Hospital News an expression of thanks is given to Mrs. C. A. Burkholder, Lancaster, Pa., for scrapbooks; to the Shore Mennonite sewing circle, Indiana, for rugs; to the West Liberty sewing circle, Conway, Kans., for a chenille bedspread; to the Sugar Creek congregation, Wayland, Iowa, for a double bed size quilt; to Mrs. Clarence Bender, Iowa City, Iowa, for gowns; to Mrs. S. G. Vogt, La Junta, Colo., for fresh tomatoes; and to Mrs. G. M. Baker, Rocky Ford, for roses for the doctors' luncheon in the hospital dining room.

On Friday afternoon, Oct. 17, six members of the general Missionary Sewing Circle Organization met in the home of Mrs. Howard Smucker, near the Beech Church at Louisville, Ohio.

Following devotion, a motion was made and carried that Mrs. Charles Shank serve as secretary in the absence of the general secretary, Mrs. Mahlon Eigsti.

It was suggested that the district officers be informed about the various projects of the general organization; also that a compiled letter be sent to our district presidents informing them of our concerns for the various responsibilities we have assumed in nursing education.

\* \* \*

Sister Arlene Sitler reported that there is a shortage of blankets at the MCC clothing center. Blankets are very much needed at this time; also bleached and unbleached muslin for women's garments in Java and Jordan. Sister Sitler stated, too, that loosely woven yardage would be appreciated for needlework.

\* \* \*

Mrs. Sanford K. Yoder of Hubbard, Oreg., writes in the October Missionary Evangel that the Zion sewing circle just recently completed a blanket drive for the MCC offices for distribution. The Zion circles also carried on a large canning program for needy places.

The Hopewell circle of Hubbard, Oreg., has likewise spent a busy summer in canning for various institutions according to M. Hochstetler in her report in the Missionary Evangel.

Mrs. Paul Yoder of the Albany, Oreg., circle makes this statement, "The sewing circle continues its good work of sewing, of relief shipments, of sending Christmas bundles, and of missionary canning. We have many sisters who faithfully contribute their time and talent month after month in this great cause."

\* \* \*

Members of the Pacific Coast district have set aside Oct. 28 as the date for packing their canned and dried fruit for India. The work will be done at the Zion sewing room with several sisters from each congregation helping with the packing.—Mrs. C. L. Shank.

### MISSIONS EDITORIAL (Continued)

medical practice in Calico Rock so that he can also serve the Mission Clinic at Culp. Another doctor could similarly strengthen the mission witness at Mathis, Texas.

How are you responding to the Great Commission?—L. C. Hartzler.

### Mixed Explosives

For decades certain explosive elements have been gradually mixed until now it takes but slight pressure to ignite them.

There is the mixture of sullen discontent and hope. No man can live in Asia and miss the sullen discontent of a majority of the people. There is discontent, for there is bondage. There is bondage to want, to ignorance, to injustice. But sullen discontent is not new nor is it in itself explosive. The explosive element is hope. It is a hope that has electrified the debt-ridden landless Indian, the disease-ridden Egyptian, the detribalized African, the Chinese peasant. It is the hope that the bondage can and will be broken. Is there anything more explosive than sullen discontent mixed with hope?—Tracey K. Jones, Jr.



# CHURCH CORRESPONDENCE

## WOOD RIVER, NEBRASKA

(Wood River Congregation)

Dear HERALD Readers: Greetings in our precious Redeemer's name. Truly we can say with the psalmist of old, the Lord has done great things for us, whereof we are glad.

In February Bro. and Sister Josef Herschkowitz were with us for two days. He brought us four very interesting and helpful talks which gave us much enlightenment on the situation the Jews are in and our responsibility toward them.

Bro. Ernest Garber preached for us in the morning and evening of March 30.

On April 11 a men's octet from Hesston was here, accompanied by Bro. M. A. Yoder.

We had two summer Bible schools again this summer from June 2 to 13. In the forenoon we had one at the church and in the afternoon at our mission Sunday school at Abbott, Nebr. Bro. P. A. Friesen, superintendent, reported very good attendance and attention at both places. Several made decisions for Christ and we ask that you pray with us that they may continue on in their Christian life.

The Nebraska Sunday school conference was held at our church, May 30, 31, and was very well attended.

Sept. 8-14 Bro. George Miller, Wellman, Iowa, conducted our annual fall Bible conference. We appreciated his messages very much.

Four persons have been baptized and three boys are under instruction for baptism at the present time.

Once a month we have preaching services at our mission Sunday school. There are a few who come faithfully and show a good interest.

Our Sunday school election results are as follows: Aalarian Schweitzer, Supt.; Cecil Brundage, Asst. Supt.; and Clair Jantzi, Sec.

Sister Mary Jantzi, the only remaining charter member of our church, is seriously ill at the present time.

Katie Gascho.

## BIRCH TREE, MISSOURI

(Berea Congregation)

Dear Readers: "The Lord hath done great things for us; whereof we are glad."

This has been a very dry year. Many people have to haul water, even for the cattle.

We had a killing frost on the 2nd and the last few mornings there has been a little ice.

Our Sunday school attendance has been on the increase and as we enter the new year we are expecting greater blessings than we have received in the past.

Officers for the new year are: Samuel Detwiler and Gene Templeton, Supt's; Alice Detwiler and Mrs. Hathaway, choristers; Esther Detwiler and Patricia Allen, secretaries; Iris Allen and Elda Rosenburger, librarians.

We are looking forward to having Bro.

Ivan Headings from Adair, Okla., with us for fall revivals.

Since our last writing we have had the following visitors: Harold Schweitzer and family, and Mrs. Stutzman from Wood River, Nebr.; and Lester J. Miller and family, Wauseon, Ohio.

On the evening of Oct. 9 Sister Mina Esch spoke to us on the work at the La Junta hospital, and Melvin Hedrick told of his service in Europe.

Bro. Harry Buckwalter, Palmyra, Mo., will bring the message on Oct. 12.

This is truly a mission field and more workers are needed. Anyone interested in serving in the Ozarks is invited into our small group. Yours for the cause of Christ.

Oct. 10, 1952. Mrs. Arthur Ebersole.

## SHERIDAN, OREGON

(Sheridan Congregation)

Dear HERALD Readers: Greetings in the Master's name. We are enjoying a beautiful autumn which has been very warm. The earth is in need of water but how much more our souls need to be watered and fed to keep us from becoming parched.

Bro. C. Z. Martin and Bro. Ezra Stauffer were at Western Mennonite School during short term and each brought us a message in February.

Bro. Willis Yoder, Smith, Alta., held revival meetings for us this year and taught us from I Peter. We received many spiritual blessings and were glad for the results from these meetings.

On Easter Sunday twenty-one children were taken into fellowship by water baptism. We had our communion service in the evening.

Bro. and Sister Eldon Hamilton and family left for the mission field in Tocoa, Honduras, in May. We praise the Lord for this opportunity in getting the Gospel to those who have never heard it.

Visiting speakers with us this summer included Edith Evans, Jewish worker, Esther Histand, and also the Frank Byler family, missionaries on furlough from Bragado, Argentina.

Bro. and Sister Raymond Mishler attended the Mission Board meeting at Kalona, Iowa, in June and brought back reports of blessings received and a burden for mission work. We pray the Lord of the harvest that He would send forth more reapers into the harvest field. The time is so short and the laborers so few.

Our Bible schools were well attended. A service unit helped out in our mission station at Logsdon.

We were favored with musical programs from the Hesston A Cappella chorus, Goshen Ambassador quartet, and the Upland College male quartet.

Our Sunday school reorganization results are as follows: Dean Byers, Supt.; Tobe Yo-

der, Asst. Supt.; Lowell Wolfer, basement Supt.; Enos Shrock, Asst. Supt.; James Marnier, Chor.; Marilyn Yoder, Asst. Chor.; and Nelson Stutzman, Treas.

May the Lord richly bless you.

Oct. 15, 1952.

Correspondent.

## SOUTH ENGLISH, IOWA

(Liberty Congregation)

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1:3). This is our memory verse as we study together the Book of Revelation in our prayer meeting. We long to see all of our number with us on Wednesday evenings to enjoy the fellowship of prayer and the study of God's Word.

Sunday morning, July 20, Bro. Willard Liechtys of Wayland, Iowa, worshiped with us. Bro. Liechty preached for us. Bro. and Sister A. Lloyd Swartzendruber were with us Sunday evening, July 27, telling us of their work in Germany. Sunday evening, Aug. 17, Bro. Wilbur Nachtigall and family of Puerto Rico shared some of their experiences with us, and Bro. Eugene Blossers were with us Aug. 10 and again on Oct. 5. We were glad to hear of the work in different places and may God richly bless each one.

We thank God for the blessings received in our revival meetings held Sept. 10-17 by Wilbur Yoder of Middlebury, Ind. May we ever look to Jesus who gave His life, His all for us, and who alone can fully satisfy.

Oct. 17, 1952.

Leda Grove.

## DRAYTON, ONTARIO

(Glen Allen Mission)

Greetings to HERALD Readers: May we all praise God from whom all blessings flow.

We have had many blessings, both spiritual and temporal, here at the Glen Allen Mission this past summer, for which we thank God.

We had our revival meetings from June 1 to 8 with Bro. and Sister Harold Horst from Altoona, Pa., in charge. Bro. Horst gave us very challenging messages. Our children here at the mission like to sing choruses and appreciated Bro. Horst's help in singing. Several children gave their hearts to God during these meetings.

From July 7 to 18 we had our summer Bible school with seven teachers in charge, an enrollment of 140, and an average attendance of 128. Our space here is limited; so we had our program in the United Church in the village. We are thankful for this co-operation with our fellow churches.

We also are thankful for having had the opportunity of attending the Brunk Brothers' campaign. They were well attended by our members and others from the village. A brother from a near-by village offered the use of his school bus one evening and brought 50. We were all richly blessed and drawn closer to God through these meetings.

On Sept. 20 we reorganized our Sunday school. We trust that we can all fill our places in humbleness and in the fear of the Lord so that God's work can be carried on here.

On Sept. 28 we had one of our high-light



events when there were three adults and eleven children baptized, and one adult received into church fellowship again. We praise God for these souls and ask that you pray with us that they will grow in their Christian life. We had communion services after the baptismal service, with Bro. Simon Martin in charge of both services.

Oct. 22, 1952. Mrs. Tobias Brubacher.

### HARPER, KANSAS

(Pleasant Valley Congregation)

We reorganized our Sunday school in September and the following officers were elected: Chauncy Hostetler, Adult Supt.; Joe Kauffman, Asst.; Mrs. Ora Yoder, Primary Supt.; Mrs. Mervin Troyer, Asst.; Elmer Raimer, Sec.-Treas.; Margaret Troyer, Asst.; Virginia King, Chor.; Mrs. Paul Shue, Asst.; Velma Detweiler, Librarian.

On Sept. 28 the brethren Milo and Joe Kauffman, Hesston, Kans., worshiped with us and conducted baptismal services. In the evening of the same day Bro. Vern Miller, Cleveland, Ohio, was our guest speaker. Sister Miller spoke to the children.

On Oct. 1 Dr. Walter Massanari showed slides and told us about experiences in Puerto Rico.

In the evening of Oct. 5 Bro. Daniel Kauffman, Hesston, Kans., told us about the building of the mental hospital at Newton, Kans.

On Oct. 15 Bro. and Sister Amra Hostetler of our congregation showed slides and gave us a talk about their trip to the world conference.

May the Lord bless every worker in His vineyard. Mary Kuhns.

### KOUTS, INDIANA

(Hopewell Congregation)

Dear HERALD Readers: We have many reasons to praise God for His wonderful kindness toward us. We were especially aware of this when we dedicated our new house of worship on Oct. 26. Bro. Paul Mininger was in charge of the dedication service. Bro. Warren Shaum conducted our Sunday-school lesson study, Bro. Simon Litwiller preached the sermon in the morning, and Bro. Ralph Stahly brought the message in the evening. We appreciated the visitors from other congregations.

We have been without a resident minister since August, when Bro. Chester Osborne and family moved to Hesston, Kans. We are waiting on the Lord to supply our need. He has promised to supply all our needs if we wait on Him. Lydia Martin.

### FIELD NOTES (Continued)

The Mennonite Commission for Christian Education met at Cheraw, Colo., Oct. 31-Nov. 1, at the East Holbrook Mennonite Church. This was the biennial meeting to which district Christian educational groups are invited to send representatives. All conference districts but three were represented. The following representatives and Commission members filled appointments in the South Central Conference district: Levi C. Hartzler, Denver, Colo.; J. J. Hostetler, Pueblo, Colo.; J. R. Mumaw, Cheraw, Colo.; Edward Kenagy,

La Junta, Colo.; Claud Hostetler, Spanish Church, La Junta, Colo.; Stanley Shenk, Colorado Springs, Colo.; Roy Koch, Protection, Kans.; Ezra Beachy, Greensburg, Kans.; Paul M. Lederach, Hutchinson, Kans.; Clayton F. Yake, Yoder, Kans.; Chester K. Lehman, West Liberty, Windom, Kans.; Orlin Gingerich, Canton, Kans.; Nelson Kauffman, Pennsylvania, Hesston, Kans.; Ernest Gehman, Gospel Center, Kansas City, Mo.; and Loren King, Argentine, Kansas City, Kans. Millard Lind spoke at the Nampa, Idaho, Church, Sunday evening, Nov. 2, and Noah Good spent the day at Chappell, Nebr.

A Draft Orientation program was held at Kidron, Ohio, on Nov. 7-9 for I-O men in Medina, Wayne, and Holmes counties. It was sponsored by MCC Peace Section counselors and by the Mennonite Ministers Fellowship. Speakers were Harold Bauman, Francis Smucker, Roy Wenger, Ralph Beechey, Phil Frey, Paul Erb, and J. Robert Kreider.

Bro. Eli Kramer, Portsmouth, Va., held communion at Mt. Pleasant, Oct. 12; Norview, Va., Oct. 19; and Deep Creek, Oct. 26.

Bro. C. Warren Long, Tiskilwa, Ill., gave an illustrated message on his visit to Europe and Palestine at the Peoria, Ill., Mennonite Church, Oct. 26.

The Seney, Mich., Church was formally dedicated on Nov. 2, with Willis Troyer, Plato, Ind.; Ralph Stahly, Wakarusa, Ind.; and Earley C. Bontrager, Shipshewana, Ind., as guest speakers.

Bro. Earl Hartman, who is at present taking courses in Bible at Goshen College, was ordained to the ministry at Brutus, Mich., Sunday afternoon, Oct. 19.

A Nonconformity Conference at the Pleasant Valley Church, Harper, Kans., Nov. 10, 11, had Bro. Clarence Ramer, Duchess, Alta., as guest speaker.

Prayer requests for the 1953-54 Daily Prayer Guide should be sent to Mrs. C. L. Shank, 904 College Ave., Goshen, Ind., by Nov. 25.

Bro. J. R. Mumaw, Harrisonburg, Va., spoke to the students, staff, and employees at La Junta, Colo., Mennonite Hospital on Nov. 3.

### Visiting Speakers

Oct. 12: J. B. Martin, Waterloo, Ont., at First Mennonite, Kitchener, Ont.

Oct. 26: Abram Kauffman, Plain City, Ohio, at West Liberty, Ohio; David Derstine, Jr., Telford, Pa., at Bridgewater Corners, Vt.; Noah Good, Lancaster, Pa., at East Chestnut Street, Lancaster; J. J. Hostetler, Peoria, Ill., at Robein Mission, East Peoria; Marion Berg, Dalton, Ohio, at Pleasant Hill, Sterling, Ohio; G. F. Hershberger, Goshen, Ind., at Orrville, Ohio; D. W. Lehman, Harrisonburg, Va., at Chicago Avenue, Harrisonburg; Elno Steiner, Elkhart, Ind., at Kidron, Ohio; Gerald C. Studer, Smithville, Ohio, at Clinton, Archbold, Ohio.

Nov. 2: Reuben Hofstetter, Dalton, Ohio, at Bay Shore, Sarasota, Fla.; J. W. Birky, Spartansburg, Pa., at Burton, Ohio; Wilbur Nachtigall, on furlough from Puerto Rico, at West Sterling, Sterling, Ill.; J. Y. Swartzendruber, Kalona, Iowa, at West Union in the morning and Parnell in the evening; Noah Roeschley, Morton, Ill., at Peoria, Ill.; Edwin

Yoder, Topeka, Ind., at Benton, Ind.; Noah Mack, on furlough from Africa, at E.M.C., Harrisonburg, Va.

### Evangelistic Meetings

James Bucher, Hubbard, Oreg., at Manchester Mission, York Co., Pa., Nov. 16-30. William G. Detweiler, Orrville, Ohio, at Pretty Prairie, Kans., Nov. 2-16. Kenneth Good, Elida, Ohio, at Garden City, Mo., Oct. 20-29. B. Charles Hostetter, Harrisonburg, Va., at Maple Grove, Atglen, Pa. Paul A. Friesen, Sterling, Ill., at Highway Village Mennonite Church, Nov. 16-24. John S. Martin, New Holland, Pa., at Sunnyside, Lancaster, Pa., Nov. 19-30.

### Announcements

Pictures on South America Missions will be shown by Frank Byler at the Orrville Mennonite Church, Orrville, Ohio, Nov. 15. C. A. Mennonite Bible School at Berlin, Ohio, Jan. 1-Feb. 11, 1953, with registration on Dec. 31, 1:00 p.m. Principal, Mark Peachey, Grantsville, Md. Bible Meeting at the Hanover, Pa., Mennonite Church, Nov. 16, with Stanley Beidler, Shelly, Pa., and Milton Brackbill, Paoli, Pa., as speakers. The Souderton "Voice of Youth" chorus will present a program of sacred choral music at the Guernsey Sales Barn (Lincoln highway east of Lancaster), Nov. 15. There will be colored slides on the MCC relief work in Germany by the chorus director, Hiram R. Hershey. Bro. Kenneth Good, Elida, Ohio, will be at the Argentine Church, Kansas City, Kans., Nov. 11-19. The Thanksgiving week Bible School, sponsored by the Bethel and Cedar Grove churches, will be held at Cedar Grove Church, Greencastle, Pa., Nov. 26-30. Instructors are E. B. Frey, Archbold, Ohio; Elmer B. Moyer, Souderton, Pa.; Raymond Kramer, Meadville, Pa.; and Mrs. Alta Erb, Scottdale, Pa. Quarterly Bible Meeting will be held at the Manchester Mission, York Co., Pa., Nov. 16, with James Bucher, Hubbard, Oreg., and Luke L. Horst, Reading, Pa., as speakers. Missionary Day program at the Hess Church, Lititz, Pa., Nov. 16, with Elam Stauffer as speaker. Johnstown Bible School to be held at the Stahl Mennonite Church, Johnstown, Pa., Jan. 5-Feb. 13, 1953. Instructors are Paul M. Roth, Masontown, Pa.; Harry Y. Shetler, Davidsville, Pa.; Wilbur Yoder, Middlebury, Ind.; and Romaine Sala, Davidsville, Pa. The YPBM committee of Wideman's Church, Markham, Ont., have secured Bro. Roy Koch, St. Jacobs, Ont., on Nov. 25 to give a talk on high lights of his recent trip to Europe. Bro. Oscar Burkholder, Breslau, Ont., will show his pictures of Europe at Wideman's, Markham, Ont., Nov. 14. Bible Instruction meeting to be held at the Maple Grove Church, near Atglen, Pa., Friday and Saturday evenings and all day Sunday, Nov. 28-30, with B. Charles Hostetter, Harrisonburg, Va., and Roy S. Koch, St. Jacobs, Ont., as instructors. Conrad Grebel Lectures to be delivered by Paul Mininger, Goshen, Ind., at Eastern Mennonite College on the Christian Day School Institute program, Nov. 20-22. Dedication services to be held at the North Lebanon Mennonite Mission, Ephrata, Pa., Dec. 20-21.



## OUR SCHOOLS (Continued)

Few men have the gift of winning multitudes to Christ, but the Bible pictures a man leading one other soul to Christ. In John 1 it is said of Andrew, "He first findeth his own brother Simon, and saith unto him, We have found the Messias." Simon was won to Christ, and Simon was instrumental in winning thousands of others to Christ, besides being used of God to record part of the Scriptures we have today. It is our opportunity to let others know as Andrew did that "we have found the Christ," that "we believe in Jesus Christ." In doing this we may be instrumental in winning another Peter to the Lord.

In 1948 the Board of Christian Education of the Presbyterian Church said, "The church must teach or die," and I believe this is true. Soon after this our church Sunday-school leaders began to talk about "vitalizing our Sunday school." I believe the Holy Spirit led both of these groups to awake from sleep and come out of a lethargy and teach the *Lord Jesus Christ*.

Some of you may be disappointed in this talk of our present-day opportunities in the Sunday school because nothing has been said, as yet, about our new Sunday-school material. I would like to say that as far as the physical is concerned our Sunday schools are highly advanced. We have wonderful material available. Few of us are able to read all the Sunday-school material, and look up all the suggested references, and do the extra reading sometimes suggested with Sunday-school material. Our Sunday-school organization also is wonderful, and should be a success. As far as the physical aspect of our Sunday schools goes they could not fail. But the Jewish religion also was highly organized and it was continually failing.

Again I would like to say that if the emphasis of our Sunday schools is knowledge, or if we are maintaining it because of social friendships or family ties, or if we are looking at the material possibilities of our Sunday school, it will be nothing but "vanity and vexation of spirit."

I was looking through the Christian Workers' Training Manual and in it are mentioned the Sunday-school opportunities, the summer Bible school classes, relief and voluntary service units, Mennonite Youth Fellowship, and other opportunities, and I believe the Spirit of God has led our writers to prepare adequate material for successful services in each of these fields. But unless we have found Christ, we cannot lead men to a "fullness of life in Christ Jesus," and we are not using our present-day opportunities.

Protection, Kans.

Holy Scripture is a sweet-scented herb, and the more you rub it, the more it emits its fragrance.—Martin Luther.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bender.**—To Maurice W. and Lola Jean (Brenneman) Bender, Parnell, Iowa, a first child, a son, James William, Sept. 18, 1952.

**Birkey.**—To Melvin J. and Mary (Johns) Birkey, Knox, Ind., a third child, Jane Louise, by adoption Oct. 27, 1952, born Aug. 28, 1951.

**Bontrager.**—To Edwin and Anna Bontrager, Shipshewana, Ind., a son, Mervin, Sept. 26, 1952.

**Bontrager.**—To Roger D. and Isabel (Starr) Bontrager, Midland, Mich., a second daughter, Brenda Kay, Oct. 4, 1952.

**Bowman.**—To Silas S. and Iola (Wittrig) Bowman, East Earl, Pa., a second daughter, Judy Ann, Oct. 13, 1952.

**Brenneman.**—To Virgil and Helen (Good) Brenneman, Iowa City, Iowa, a second child, a daughter, Lois Ann, Oct. 25, 1952.

**Byler.**—To Daniel S. and Sadie (Sharp) Byler, Mifflinburg, Pa., a second child, a son, Daniel Sanford, Jr., Oct. 12, 1952.

**Clymer.**—To James W. and Mary (Horst) Clymer, New Holland, Pa., a fifth child, a son, Roy Nelson, Sept. 19, 1952.

**Coblentz.**—To Jonas and Donella (Zook) Coblentz, Canton, Ohio, a second child, a daughter, Gloria Ann, Sept. 22, 1952.

**Eicher.**—To Merle W. and Verba Jeanne (Troyer) Eicher, Milford, Nebr., a second child, a daughter, Susan Marie, Oct. 18, 1952.

**Glick.**—To Clyde and Verda (Peachey) Glick, Elverson, Pa., a first child, a daughter, Barbara Kay, Aug. 18, 1952.

**Hershberger.**—To Menno and Cora (Kauffman) Hershberger, Arthur, Ill., a fifth child, Virgil, Oct. 17, 1952.

**Hooley.**—To Victor Y. and Ruth (Miller) Hooley, Shipshewana, Ind., a fourth child, a son, Victor Eugene, Sept. 29, 1952.

**Horst.**—To Mervin S. and Minerva (Horst) Horst, Bareville, Pa., a first child, a son, Mervin Eugene, Aug. 31, 1952.

**Hostetler.**—To Garrison and Arline (Conrad) Hostetler, Louisville, Ohio, a daughter, Sheila Ann, Sept. 22, 1952.

**Hostetler.**—To Leslie and Emma (Helmuth) Hostetler, Kalona, Iowa, a first child, a daughter, Carolyn Elaine, Sept. 24, 1952.

**Johnson.**—To Fay and Iva (Stoll) Johnson, Casselton, N. Dak., a second child, a daughter, Paulene Fae, Sept. 25, 1952.

**Jones.**—To Charles and Betty Jane (McConnell) Jones, Royersford, Pa., a third child, a son, Robert Allen, Oct. 16, 1952.

**Litwiller.**—To Lloyd and Sara (Mast) Litwiller, Arthur, Ill., a first child, Russell Eugene, Oct. 23, 1952.

**Martin.**—To Melvin and Bertha (Eshleman) Martin, Smithsburg, Md., a sixth child, a son, Charles Ellis, Sept. 16, 1952.

**Martin.**—To William H., Jr., and Doris Fern (Risser) Martin, Menges Mills, Pa., a first child, a daughter, Joyce Elaine, Oct. 1, 1952.

**Miller.**—To Glenn G. and Florence (Lutz) Miller, West Grove, Pa., a son, David Henry, Oct. 20, 1952.

**Miller.**—To LeMar and Evelyn (Stoltzfus) Miller, Mantua, Ohio, a daughter, Dortha Maxine, Sept. 12, 1952.

**Pickell.**—To Ralph and Mary (Schaeffer) Pickell, Willow Street, Pa., a second child, a daughter, Dorothy, Oct. 20, 1952.

**Rohrer.**—To C. Kendig and Kathryn A. (Huber) Rohrer, East Petersburg, Pa., a daughter, Arlene H., Oct. 12, 1952.

**Steiner.**—To Franklin J. and Mildred (Zook) Steiner, Cleveland, Ohio, a son, John Franklin, Oct. 9, 1952.

**Stichter.**—To Robert and Harriet (Schrock) Stichter, Mishawaka, Ind., a second child, a daughter, Elaine, Oct. 26, 1952.

**Swartzendruber.**—To Omar and Alene (Birky) Swartzendruber, Pigeon, Mich., a son, Omar Daniel II, Oct. 6, 1952.

**Thompson.**—To Herman L. and Rhoda (Shank) Thompson, Harrisonburg, Va., a first child, a daughter, Lois Ann, Oct. 25, 1952.

**Tyson.**—To Irvin and Ruth (Birky) Tyson, Valparaiso, Ind., a daughter, Verlyn Grace, Oct. 8, 1952.

**Weaver.**—To Martin M. and Grace (Horst) Weaver, Wernersville, Pa., a third child, a daughter, Julia Ann, Oct. 15, 1952.

**Williams.**—To David S. and Emma (Martin) Williams, Hagerstown, Md., a daughter, Susan Emma, Oct. 10, 1952.

**Yoder.**—To Clarence and Ursula (Kandel) Yoder, Millersburg, Ohio, a first child, a son, Philip Ray, Sept. 29, 1952.

**Yoder.**—To Clyde A. and Lena (Wagler) Yoder, Harrisburg, Oreg., a first child, a daughter, Celestia Ruth, Oct. 17, 1952.

**Zehr.**—To Oliver and Mary (Helmuth) Zehr, Lebanon, Oreg., a third child, a son, Paul Lowell, Oct. 7, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bender—Zehr.**—Austin Bender, Meyersdale, Pa., and Arletha Zehr, Croghan, N.Y., by Lloyd Boshart at the Croghan Amish Mennonite Church Oct. 3, 1952.

**Beyer—Newschwanger.**—Paul Beyer, Hammercreek congregation, and Martha Newschwanger, Stumptown congregation, by Elmer G. Martin at the Stumptown Mennonite Church, Bird-in-Hand, Pa., Oct. 18, 1952.

**Brubacher—Reesor.**—Abner S. Brubacher, Elmira, Ont., and Annie Marie Reesor, Markham, Ont., by Abraham Smith at the home of the bride June 14, 1952.

**Eason—Dirks.**—Thomas Eugene Eason and LuVerne Dirks, both of the Winton, Calif., congregation, by John D. Zehr at the Winton Church Oct. 3, 1952.

**Gehman—Rush.**—Lloyd Gehman, Swamp congregation, Quakertown, Pa., and Marian Rush, Calvary congregation, Souderton, Pa., by William B. Anders at the Calvary Mennonite Church Oct. 18, 1952.

**Grubert—Miller.**—Bodo Grubert and Clara Miller, both of the Locust Grove congregation, Sturgis, Mich., by Wilbur Yoder at the church Oct. 25, 1952.

**Gunden—Swartzendruber.**—Olin Gunden and Joyce Swartzendruber, both of Bay Port, Mich., by Donald King at the Pigeon Mennonite Church, Pigeon, Mich., Sept. 16, 1952.

**Hostetler—Kauffman.**—John E. Hostetler and Mary Lou Kauffman, of the Pleasant Valley A.M. Church near Yoncalla, Oreg., by Roy Headings, assisted by Elmer Hostetler, father of the groom, and L. C. Hostetler, grandfather of the groom, Oct. 12, 1952.

**Jantzi—Widrick.**—Paul Jantzi and Phyllis Widrick, both of Lowville, N.Y., by Lloyd Boshart at the Lowville Amish Mennonite Church Aug. 14, 1952.

**Miller—Miller.**—Clifford Miller, Conway, Kans., and Nadine Miller, Hesston, Kans., both of the West Liberty congregation, Windom, Kans., by J. G. Hartzler at Hesston, Kans., Oct. 16, 1952.

**Miller—Bontrager.**—Edward Miller and Lucy Bontrager, both of the Middlebury, Ind., congregation, by Wilbur Yoder at the home of the groom Oct. 4, 1952.

**Miller—Yoder.**—Marvin J. Miller, North Goshen, Ind., congregation, and Ruth D. Yoder, Clinton Frame congregation, Goshen, Ind., by Vernon Bontrager at their apartment, Goshen, Ind., Oct. 23, 1952.

**Moser—Lehman.**—Elmer Moser, Copenhagen, N.Y., and Kathleen Lehman, Castorland, N.Y., by Andrew Gingerich at the Lowville, N.Y., Amish Mennonite Church Oct. 1, 1952.

**Reesor—Bontrager.**—David Reesor, Markham, Ont., congregation, and Mary Bontrager,

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Becoming Parents

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Middlebury, Ind., congregation, by Wilbur Yoder at the church Oct. 4, 1952.

**Wagler—Martin.**—Edward Wagler, Lowville, N.Y., and Rosemary Martin, Croghan, N.Y., by Lloyd Boshart, assisted by Alpheus Burkholder, at the Amish Mennonite Church, Croghan, N.Y., Oct. 23, 1952.

**Wenger—Reesor.**—Norman Wenger, Wakarusa, Ind., and Marian Pauline Reesor, Markham, Ont., by Abraham Smith at the home of the bride Oct. 18, 1952.

**Widrick—Bast.**—Earl Widrick, Croghan, N.Y., and Betty Bast, Watertown, N.Y., by Lloyd Boshart at the Lowville, N.Y., Amish Mennonite Church Sept. 25, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Burkhart, Clarence Leslie.**—He was born at Elmira, Ont., March 16, 1895, the son of the late Enoch and Hannah (Eby) Burkhart; died of leukemia at the family home near Guernsey, Sask., Sept. 28, 1952; aged 57 y. 6 m. 12 d. He came to Saskatchewan in 1917 and started farming in the Guernsey district. On Feb. 18, 1920, he was united in marriage to Mary Ann Snider, who survives. Also surviving are 9 children (Fern—Mrs. Stanley Shantz, Greta—Mrs. Ralph Hawes, Florence, Keuneth, Merle, Mary, Ray, Beatrice, and Berna), 3 grandchildren, 2 sisters (Mrs. Abner Musselman, Elmira, Ont.; and Mrs. Mervin Shantz, Alma, Ont.), and 4 brothers (Lloyd, Emerson, and Gordon, Kitchener, Ont.; and Irvin, Goshen, Ind.). One son (Stanley) preceded him in death in infancy. He took a very active interest in many local affairs and will be greatly missed by the community. Funeral was held Oct. 2 at the Sharon Mennonite Church, Guernsey, Sask., of which he was a member. The services were in charge of J. B. Stauffer of Tofield, Alta., assisted by Howard Snider and Paul Schroeder. Burial was made in the adjoining cemetery.

**Detweiler, Samuel G.**—He was born Dec. 1, 1869, the son of Peter L. and Catherine (Godshalk) Detweiler; passed away May 26, 1952; aged 82 y. 5 m. 25 d. In his youth he accepted Christ as his Saviour and united with the Deep Run Church, Bucks Co., Pa. As a young man he made use of his talent and became one of the choristers of the Deep Run Church. He took an active part as song leader until two years before his death. On Jan. 9, 1892, he was united in marriage to Rachel M. Myers. To this union were born 4 daughters and 6 sons. Two sons (Harold and Paul) preceded him in death. Surviving are his wife; Ida—Mrs. Norman Moyer, Blooming Glen, Pa.; Carrie—Mrs. William Tyson, Perkaspie, Pa.; Rachel—Mrs. Otto Cressman, South Perkaspie, Pa.; Frank, Florida; Monroe, Plumsteadville, Pa.; Wilmer, Perkaspie, Pa.; Mabel—Mrs. Walton Detweiler, Plumsteadville, Pa.; Samuel, Perkaspie, Pa.; one sister, 24 grandchildren, and 17 great-grandchildren. Funeral services were held May 31 at the Deep Run Mennonite Church in charge of Wilson Overholt, Paul Clemens, and Harold Harper. Interment was made in the adjoining cemetery.

**Helmuth, Rachel.**—The daughter of Isaac Z. and Elizabeth (Kaufman) Lapp, she was born in Mercer Co., Pa., Jan. 8, 1874; passed away after a lingering illness, Aug. 28, 1952; aged 78 y. 8 m. 20 d. In her youth she united with the Maple Grove Church and remained a member until her death. On Sept. 25, 1919, she was united in marriage to Joas Helmuth, who preceded her in death in 1931. For the past six years she was at the home of her brother. She is survived by one sister (Mrs. James Belle, North Lima, Ohio), one brother (John K., Uniontown, Ohio), and 2 foster children (Mrs. Sadie Capes, Canton, Ohio; and David, New Castle, Pa.). Funeral services and burial were at the King O.O. Amish Mennonite Church, Uniontown, Ohio, in charge of Venus Hershberger and Seth Byler.

**Hertzler, Mary.**—She was the daughter of the late Christian and Catharine (Weber) Hertzler, born June 12, 1878; passed away very suddenly Sept. 30, 1952, at the Oreville Mennonite Home, Lancaster Co., Pa.; aged 74 y. 3 m. 18 d. She was a member of the Mennonite Church for 60 years. Surviving are 4 sisters (Mrs. Susan Ranck, Mrs. Barbara Lauver, and

Annie M. Zimmerman, all of Mechanicsburg, Pa.; and Mrs. Alice Musser, New Holland, Pa.), 3 brothers (H. C., Mechanicsburg, Pa.; Daniel Z., and A. W., Camp Hill, Pa.), and a number of other relatives and friends. Funeral services were held at the Churchtown Mennonite Church, Narvon, Pa., in charge of William Strong and the other home ministers. Burial was made in the Mt. Zion Cemetery.

**Jantze, Amos.**—He was born near Milford, Nebr., July 20, 1878, the son of Joseph and Catherine (Yousi) Jantze; passed away at his home in Milford, Nebr., Oct. 20, 1952, as the result of a heart ailment; aged 74 y. 3 m. He united with the Mennonite Church early in life, having his membership first with the East Fairview congregation near Milford, Nebr., and since 1926 in the Milford A.M. Church, where he was a faithful member until death. On Jan. 4, 1900, he was united in marriage to Katie Zimmerman. To this union were born 4 sons and one daughter. He was a loving husband and father, always concerned about the welfare of his family. Surviving are his wife, 3 sons (Ralph, Vernon, and Lee, all of Milford, Nebr.), one daughter (Edith—Mrs. Elmon Bontrager, Milford, Nebr.), one brother (John, Upland, Calif.), 2 sisters (Mrs. Catherine Hershberger, Seward, Nebr.; and Sarah—Mrs. Joe Hershberger, Milford, Nebr.), 11 grandchildren, and many other relatives and friends. His parents, one son (Joseph), one sister (Rachel—Mrs. William Beckler), and one brother (Jonas) preceded him in death. Funeral services were held Oct. 22 at the Milford A.M. Church in charge of W. A. Eichler, assisted by William R. Eichler and Oliver Roth. Burial was made in the Milford A.M. Cemetery.

**Litwiller, Douglas Melvin.**—The son of Melvin and Hilda (Mahon) Litwiller, Preston, Ont., was stillborn Sept. 1, 1952, at St. Mary's Hospital, Kitchener, Ont. He is survived by his parents and one sister (Doreen). Graveside services were held Sept. 1 at the Preston Cemetery with Howard Good in charge.

**Martin, Frances K.**—She was born July 13, 1873, near Maugansville, Md., the daughter of Samuel and Lydia (Leshner) Horst. After an illness of seven weeks she departed this life on July 27, 1952; aged 79 y. 14 d. On Dec. 1, 1892, she was united in marriage to Michael W. Martin who preceded her in death in 1932. To this union were born 3 sons (Andrew H., Laban H., and Abraham H.) and 2 daughters (Lydia H., and Catherine H.—Mrs. Noah Eby), all near home. Also surviving are 23 grandchildren, 59 great-grandchildren, one sister (Hettie K. Hess, Marion, Pa.), and one brother (S. Leshner, Maugansville, Md.). She was a member of the Reiff Mennonite Church near Hagerstown, Md. Funeral services were held July 30, in charge of Amos J. Martin, assisted by Moses K. Horst and Reuben Martin at the Reiff Mennonite Church. Interment was made in the adjoining cemetery.

**Mickem, Chauncey A.**—He was the son of Adam A. and Eliza Ann Mickem, born in Lagrange Co., Ind., Jan. 1, 1880; died of a heart attack at his home near Middlebury, Ind., Oct. 18, 1952; aged 72 y. 9 m. 17 d. He was united in marriage to Loma Yoder on Nov. 12, 1902. To this union were born 2 sons and 3 daughters. One daughter (Esther) preceded him in death. Surviving are his wife, 2 sons (Melvin, Lagrange, Ind.; and Albertas, at the parental home), 2 daughters (Mary—Mrs. Rollin Rhine-smith, Mingo, Ind.; and Evelyn—Mrs. Winford Lewis, Howe, Ind.), one brother (Charles, Spencer, Mich.), and 3 sisters (Mrs. Nora Baum, Richland, Mich.; Dora—Mrs. Albert Balyent, Howe, Ind.; and Josephine—Mrs. William Frey, Goshen, Ind.). He accepted Christ as his Saviour and united with the Middlebury Mennonite Church in his early married life. He had not been in good health for some time and on numerous occasions had expressed himself as ready to meet the Lord, although his death was unexpected. Funeral services were held at the Middlebury Mennonite Church, Middlebury, Ind., Oct. 21, in charge of Wilbur Yoder and Harold Yoder. Burial was in the Forest Grove Cemetery.

**Mullet, Anna.**—She was the daughter of Solomon and Katie (Wenger) Miller, born in Holmes Co., Ohio, Jan. 7, 1880; passed away at her home in Berlin, Ohio, Sept. 27, 1952; aged 72 y. 8 m. 20 d. She was a member of the Berlin Mennonite Church, Berlin, Ohio. On Dec. 18, 1902, she was united in marriage to Ammon Mullet who survives. Also surviving are 4 sons (Emanuel, Roy, Melvin, and Ivan, all of Berlin, Ohio), 2 daughters (Mrs. Katie Hershberger, Berlin, Ohio; and Mrs. Eli E. Hershberger, Shreve, Ohio), 2 brothers (John, Marilla, N.Y.; and Solomon, Rittman, Ohio),

2 sisters (Mrs. Menno Miller, Hartsville, Ohio; and Mrs. Sarah Miller, Greensburg, Ohio), and 20 grandchildren. She was preceded in death by her parents, one daughter, 3 brothers, and 2 sisters. Funeral services were held Sept. 30 at the Berlin Mennonite Church in charge of D. D. Miller and Earl E. Miller.

**Weaver, Catharine V.**—She was born Sept. 5, 1879, in Elkhart Co., Ind., the daughter of Cyrus and Margaret (Holdeman) Flickinger. Her marriage to Menno W. Weaver took place on Oct. 22, 1899. Survivors include 3 sons (Edwin L., London, England; Mahlon A., and Harley C., both of Wakarusa, Ind.), one daughter (Mrs. Inez V. Baum, Wakarusa, Ind.), one brother (Joe, Wakarusa, Ind.), 5 grandchildren, and 6 great-grandchildren. Her husband and one son (Willis W.) preceded her in death. She was a lifelong member of the Holdeman Mennonite Church and was faithful to the Lord unto the end. She passed quietly from this life to the glories of the next on a beautiful Sunday morning, Sept. 7, 1952; aged 73 y. 2 d. Funeral services were held Sept. 10, at the Olive Mennonite Church, Elkhart, Ind., in charge of Simon Gingerich and Silas Weldy.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottdale, Pa.

**Amish Life**, by John A. Hostetler; Herald Press; 1952; 32 pp.; 50¢.

Where can I get a reliable, brief, and readable account of the Amish people? Amish Life by John A. Hostetler is your best answer to this question at this time. This pamphlet was written to give a clear and accurate picture of the Amish and in particular to provide the general public with the truth about an often misunderstood and misrepresented people. Such an account is really long overdue and many will rejoice that at last something like this has appeared.

While intended for the general public it should be bought and read by Mennonite people. A large fraction of the Mennonite Church in Ohio, Indiana, Illinois, Iowa, and elsewhere is of direct Amish descent and members of these congregations can read the pamphlet with profit. Indeed, Mennonites everywhere should welcome this summary of the faith and way of life of their Amish brethren.

Many readers will be surprised to learn that the Amish are as numerous as they are and that they are "one of the fastest growing denominations in America today."

Stock questions about the Amish are answered in this pamphlet. Some of these are: Why are there so many different kinds of Amish? What keeps them separate from the world? Are they really flush with money? What are their courtship practices? Why do they prohibit automobiles? Why do they feel as they do about education?

The pamphlet closes by emphasizing the importance of Christian brotherhoods to the well-being of society. The sturdy independence of the Amish, their mutual helpfulness, their degree of freedom from modern trivialities, their deep religious faith—all these, despite certain shortcomings, make them "apostles of peace" and witnesses "to a higher way of life." "Perhaps the modern hurried, worried, and fearful world could learn something from the Amish."



A word must be said about the splendid appearance of the pamphlet. It has been made alive with pictures of Amish barn raisings, children, homesteads, farms, and men at work in a cornfield. Some of the pictures were secured from the United States Department of Agriculture and others from the ample files of the Photographic Section of the Library of Congress. The beautiful drawings on Amish life are the work of Ann Killnis and the attractive designing was done by Beulah Stauffer. This reviewer predicts a wide circulation for the pamphlet in circles heretofore unreached by the Mennonite Publishing House. It may well make an opening for the circulation of more of our Christian literature on a wide variety of topics.—Grant M. Stoltzfus.

ITEMS and COMMENTS

The New York State Council of Churches states that there are three times more criminals in the United States than college students. Every day our country chalks up 60 suicides, a murder every 40 minutes, a major crime every 22 seconds. Only one of every 12 of us attends church services regularly and seven of every eight children quit Sunday school and church before they are 15 years old.—D. Carl Yoder.

D. C. Wedel was inaugurated as the sixth president of Bethel College, North Newton, Kans., on Oct. 12. He succeeds E. G. Kaufman, who now holds the title of president-emeritus.

The United States has won some praise in the Moslem Near East by its recent action in helping almost 4,000 stranded Moslems on pilgrimage to Mecca to reach their goal. Transportation was not available for these people and the port of Beirut was clogged. The United States stepped in and furnished free transportation in its war planes. We have no particular admiration for a Moslem pilgrimage to Mecca, but we feel that taking people there was a better use of war planes than dropping bombs upon them.

A Christian Century correspondent out of Java reports the following touching and yet encouraging communication out of China: "We share with you the joy of Pentecost. May the Holy Spirit in our hearts cleanse this evil and the darkness. People are not of one mind. 'Brother will betray brother to death and father will betray his child, children will rise against their parents and put them to death and you will be hated by all men on account of my name, but he will be saved who holds out to the very end.' The prophecies of Christ have already come to pass in these times. So we who believe in the Lord ought always to pray for one another. May the Lord hear our prayers."

As an illustration of children rising against the parents, we have from a June publication out of China the following terrible accusa-

tion of the only daughter of the former president of Yenching University against her father: "In the past I regarded you as an honored example. . . . F. C. Chao visited you when he was seeking to save six American air force prisoners. I knew I should have reported these matters to the executives of the Austerity and Defection Committee. Instead I misled the masses. . . . I sat on the platform with you during your confession thinking that I could help you and assuming that your confession would be sincere. My heart was heavy as I saw the 900 adverse votes. I thought the masses had been too severe. . . . The following day the school paper raised many factual questions. I then saw that you were not my respected father. . . . My classmates have answered your devilish confession with facts. I have joined the youth group. My previous political instability was due to my following you. I had been affected by the father-daughter relationship. If that relationship is proper, then the great relationship with the masses is a deception. Communists tolerate no 'respect America' thinking. Even as the volunteers in Korea, why should I not fight you rather than protect and plead for you? Your false tears will no longer bribe my conscience."

Under present Turkish law, ministers, priests, and rabbis are forbidden to appear on the streets in religious apparel. Efforts are being made to have this rule changed.

One publisher has estimated that with Bible sales charts going up "in practically a straight line" in the past few years, some 12,000,000 copies will be sold this year. This figure includes all versions.

A Lutheran World Encyclopaedia has been authorized by the Lutheran World Federation.

Dr. Emil Brunner, noted Swiss Protestant theologian, has been appointed professor of religion at the new Japan International Christian University located near Tokyo. He will serve the university for three years beginning September, 1953. Next March, prior to his new assignment, Dr. Brunner is scheduled to lecture at universities and seminaries in the United States.

The fourth convention of the Fellowship for the Christian Deaf was held in Washington recently. Delegates from 18 states, Canada, and Japan attended the convention. Steps were taken toward the formation of a world religious organization to minister to the deaf.

The Lutheran Library for the Blind, 210 North Broadway, St. Louis 2, Mo., serves blind people throughout the United States and some foreign countries. The library has about 1000 volumes including the Bible and other religious books in Braille. Available also are some talking books. On request the government furnishes blind persons with machines on which to play records.

More than 1,000 questionable or outright fraudulent schools are fleecing unsuspecting

students of millions of dollars annually. At least 100 are nothing more than diploma mills where one can buy a bachelor's degree for as little as \$25 and a doctorate for less than \$50. Approximately 90% of the fraudulent degrees granted are in the field of religion. Evidently there are too many ministers who covet the title, doctor.

The National Jewish Post announces that Jewry is not ready for the construction of the traditional holy temple in Jerusalem. But a handsome modern-day substitute, a 10,000 capacity central world synagogue, will be built in Jerusalem. Every Jewish congregation in the world—Orthodox, Conservative, Reformed—will be invited to share in the construction of the mammoth edifice. In return their names will be inscribed in plaques to be placed on the seats of the synagogue. The synagogue will be called the "Beth-Kneset."—Gospel Ministry.

A Jerusalem paper reports the discovery of wild rushes growing in the Negev which can easily be made into paper. The British paper industry wants to make a deal for as much as Israel can deliver.—Prophecy.

A high school Bible club idea which started in Kansas City in 1946 has now spread to 33 states and three provinces of Canada, with 1200 clubs and at least 350,000 members, according to a report in the Bible Society Record.

The Christian Brotherhood Hour, the radio program established in 1947 by the Church of God (Anderson, Indiana), is now released by transcription by 175 stations in 38 states and Alaska, Barbados, Canada, Cuba, Panama, and Trinidad. Church officials list the following as advantages of the radio hour: "Radio carries our message to all men irrespective of social position or geographic location. It breaks all human barriers as it reveals the teachings of our Lord. It builds prestige and wholesome influence for the local church. It makes many new contacts."

Billy Graham's four-week campaign in Pittsburgh, Pa., won 5,693 converts, 49.7% of whom were previously "unchurched." The total attendance was 258,000. It would have been much larger if the hall, the largest in the city, would have held more people. Many of the services were held in the ball park when it was available and the weather permitted. Graham's next campaign is in Albuquerque, New Mexico, beginning Nov. 2.

A new center for the Greek Orthodox people of America has been dedicated in the \$2,000,000 St. Sophia Cathedral at Los Angeles. The new church, believed to be one of the outstanding religious buildings of the nation, is patterned after the famed Hagia Sophia completed in Constantinople in 537 A.D.

Paul Freed, a Southern Baptist evangelist from Greensboro, N.C., has arrived in Spain to confer with Spanish officials on the reopening of thirty-one Protestant churches closed





## Watch church history being made

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# Fifth Mennonite

# World Conference

John C. Wenger's introduction surveys briefly the background and then points out high lights of the latest conference held at Basel, Switzerland. He includes the visit to sites famous in Anabaptist history.

The Conference program, a message to the Conference by A. Koehlin, president of the Swiss Federation of Churches, the Conference Sermon by Samuel Gerber of Switzerland, the list of North American delegates, and testimonies and evaluations by various individuals make up this valuable booklet.

Know what your leaders are doing and thinking.

20¢ each; \$2.25 a dozen; 50 or more, 16¢ each.

## For people who ask about

## the Amish

# Amish Life

By John A. Hostetler

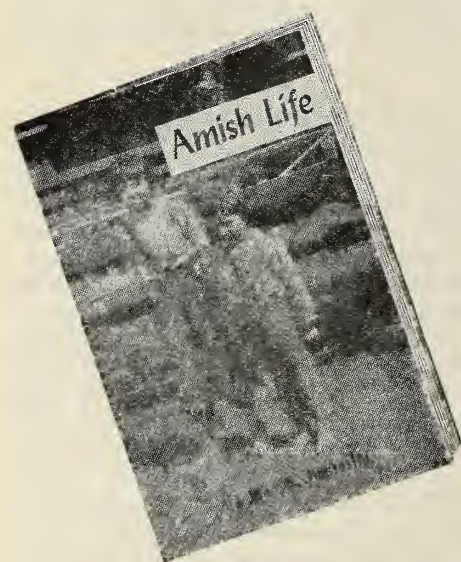
Share *Amish Life* with your interested friends. Hand a copy to the stranger who asks about the Amish. And to refresh your memory browse through *Amish Life* yourself.

Easy to read, well illustrated, original, and authentic, *Amish Life* shares intimately with you Amish ways of life. The author has sung their chanted hymns, enjoyed the laughter at a corn-husking, and seen the making of colorful embroidery and quilts in Amish homes.

"To cross the gap of fashion, culture, inferiority, and language, we can turn to *Amish Life* and learn about the highest values of Amish life through the eyes of one who can interpret for us."—Omar S. Lantz.

50 cents each.

Mennonite Publishing House, Scottdale, Pa.



by the Spanish government. This is Freed's fourth trip to Spain in three years. Through his previous efforts, Youth for Christ rallies were started in Spain and are being carried on. Following his second trip to Spain Freed was asked by President Truman to confer with him at the White House. Freed hopes to arrange on his current trip for equal treatment of Protestants in matter of marriage and burial and for the printing and importing of Protestant literature, such as Bibles and hymnbooks.

\* \* \*

Dr. James S. Moroka, a successful medical practitioner and a wealthy landowner, is the

leader of the African National Congress, which is at present waging a struggle against the race segregation policies of the South African Government. The method of resistance is the nonviolent procedures developed by Gandhi in India. Dr. Moroka and about 3,500 other persons have been arrested to date.

\* \* \*

The first volume of a new Roman Catholic

translation of the Old Testament has been published. Sponsored by the Catholic hierarchy of the United States, the new volume contains the books of the Old Testament up to Ruth. Additional volumes will be issued at intervals of about six months until the complete Bible has been published. It is the first English translation by Catholics from the original languages in which the books were written.

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MENNONITE BIBLICAL SEMINARY



# GOSPEL HERALD

"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"

VOLUME XLV

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NUMBER 47

## The Witness of a Spiritual Brotherhood

By Paul N. Kraybill

Today in the midst of a growing interest in evangelism and Christian service there is a tendency to overlook one of the most basic and essential elements of the church's testimony to the world. There is certainly a vital need for personal evangelism, preaching, literature distribution, and other related activities, and they are being used of God to accomplish much good. However, the success of the total mission program is often limited and determined by the spiritual quality of the home church group. There may be exceptions to this, but the testimony of the church brotherhood is of no small influence in the program of evangelism.

It is usually taken for granted that the minister or personal worker manifests a consistent life before the world to whom he witnesses, so that his works do not discredit his words. But many times the people do not see the one person, but the body of believers whom he represents. The testimony of that group, if negative, can do much to cancel the weight of his testimony. On the other hand, the testimony of a group of people who consistently serve God as a separate holy people has a tremendous influence. The testimony of the group will carry more weight and exert more power than that of one individual.

This idea is expressed in John 13:35, where Jesus, in commanding the disciples to love one another, says: "By this shall all men know that ye are my disciples." When true love is manifested in a group of people, when their lives show that they have been changed from selfish people to ones who are concerned about others, it is an eloquent witness that cannot be passed off as some individual's fanatical idea.

A singular illustration of the power of a united testimony occurred on the day of Pentecost. We read that "... they were all filled with the Holy Ghost, and began to speak with other tongues . . ." Later we read how the multitude was confounded when everyone heard them speak in his own tongue. Men from all nations marveled and were exceedingly amazed. Such an unusual occurrence caught their attention. As they listened, the Holy Spirit operated in their hearts

through the testimony of the believers. By this the people were prepared for Peter's sermon which climaxed the occasion but was not the only factor responsible for winning the three thousand souls to Jesus Christ.

In Acts 2:42 Luke tells how those who were baptized continued in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers. Following this he declares that fear came upon every soul. Such a mass manifestation of mutual love, self-sacrifice, and sincere worship was not some impulsive fanaticism or a wild publicity stunt. The people who observed it were so impressed that fear came upon them at these evidences of the power of God.

Paul witnesses to the spiritual attainments of the church in Rome when he thanks God that their faith has been spoken of throughout the whole world. Paul says of the Thessalonians that from them the Word of the Lord was spread abroad and that their faith was so spoken of that he did not need to mention it.

Someone has very aptly said of those early Christians: "Of missionaries in the modern sense of the term there were few; of those who devoted their full time and strength to the work of preaching there were few; but of those who made their trade, their profession, their everyday occupation of whatever sort, the means of extending their faith there was a multitude."

Of the period following the death of the apostles, Robert Hall Glover writes: "The whole church was imbued with the spirit of witnessing, and in the course of ordinary social intercourse, travel and commerce, rather than by any extensive organized movement, the Gospel spread far and wide, and little companies of believers sprang up in many lands."

Celsus (about A.D. 178), the first literary opponent of Christianity, admitted that weavers, cobblers, and the most illiterate persons were able to commend this faith to others. Tertullian, an early church leader, declared that the laborers "found out God and manifested Him."

The extent of the influence of the early Christian Church's witness upon the world of that day can be determined

somewhat by a statement by Justin Martyr in A.D. 150. He wrote that there was no people regardless of race, name, occupation, or habitation, among whom there were no prayers or thanksgivings offered in the name of the crucified Jesus to God the Father.

Had this mighty testimony continued to cover the world, it is impossible to conceive what might have resulted. It is generally admitted, however, that A.D. 313 marked the turning point in the history of the church. Constantine, at that time, by a sweeping edict transformed the Christian Church from an unwanted, persecuted group to the state church of the Roman Empire. The church now gained liberty and freedom from persecution but in the process sacrificed more than she won. The spiritual purity was soon lost with the admission of the pagan rabble into the church. It was no longer a body of holy believers but merely a body of baptized members. The spiritual warmth and evangelistic fervor were gone. It was not long after this that the church plunged into the

### Joseph, the Dreamer

By Edna Beiler

*He had a dream, did the man Joseph.  
And he was thrown into a deep pit—  
Still his dream followed him.  
And slave drivers lashed him across the desert—  
Still his dream followed him.  
And he was a slave in Potiphar's house—  
Still his dream followed him.  
And he was shut up in a prison dungeon—  
Still his dream followed him.*

*He never forgot his dream, this man Joseph.  
And he was thrown into a deep pit—  
Still he lived up to his dream.  
And slave drivers lashed him across the desert—  
Still he lived up to his dream.  
And he was a slave in Potiphar's house—  
Still he lived up to his dream.  
And he was shut up in a prison dungeon—  
Still he lived up to his dream.*

*Because his dream followed him,  
He was a king long before he forgave his  
brothers  
With that regal gesture.*

*Because he lived up to his dream,  
He was a king long before Pharaoh put his ring  
on his finger—  
The dreamer, Joseph.  
Phoenix, Ariz.*



tragic "Dark Ages" which lasted until the sixteenth century.

The experience of the early church as thus related should help us see clearly the influence of the church on the world. It is our opportunity to profit by the mistakes of others. If we know what is required of us, we are more responsible than those who did not have that knowledge.

Our world today is cursed by war and sin. Too often the professional church, instead of being a holy people separate from the world with a convincing testimony, is a weak body of people possessing worldliness and lacking a clear-cut testimony.

How does the world know us as a church? Are we a spiritual brotherhood whose testimony convicts men of sin? Are we a holy people whose influence and presence brings fear to the sinner? What is the total impression that we make upon the world? The answer to these questions is a key to the measure in which we will as a church be able to bring the world to Christ.

But let me add, the church's responsibility is the responsibility of each member. The church is only what we are. Each of us must count it our solemn obligation to be a spiritual member so that there can be a unified testimony to the world of today which needs it so badly.—Missionary Messenger.

## They Had Their Nerve

BY STANLEY C. SHENK

Peter and John had their nerve. The Jerusalem leaders weren't fellows to be trifled with. They had gotten Jesus killed, and now they were telling Peter and John to keep quiet, to stop preaching. Did that make any difference to the apostles? Not the slightest. When the rulers first laid down the law on this point, Peter and John frankly replied that they simply weren't going to stop. When they were hauled into court for preaching, they preached a little sermon to the judge and the jury and the whole court. It wasn't a love feast sermon, either. They hit where the Jewish leaders needed to be hit—on the point of the crucifixion of Jesus ("whom ye slew, hanging him on a tree").

Peter and John set a good example for all the other nervy fellows of Church History. They would have been proud of Raymun Lull, who was stoned to death at the age of eighty while preaching to the Mohammedans; of Jerome of Prague, who with blazing oratory, heed-

less of certain death, denounced the Council of Constance for three quarters of an hour—the Council that had just burned his friend, John Hus; and of John Bunyan, who flatly refused to stop preaching in England, and who spent twelve years in Bedford prison for his convictions. Once he said, "I have determined, the Almighty God being my help and shield, yet to suffer, and if frail life shall continue so long, even till the moss shall grow on mine eyebrows, rather than violate my faith and principles."

West Liberty, Ohio.

## Helpless Gods

BY ROY L. SMITH

*Let your collection of idols deliver you. Isaiah 57:13, RSV*

Military might, political power, emperors on gilded thrones, tribute, loot, booty, spoils—these were the great facts in the ancient world.

The Hebrew governments had gone collaborationist. With a cynical disregard for the ancient faith, near-quislings had sold out to the conquerors, lived riotously, and installed pagan deities even inside the sacred precincts of the Temple in Jerusalem.

But the spirit of prophecy was not dead, and no nation is lost if that survives. At least one man of God continued to declare that "our God is not through."

Tyrants and totalitarians have always had a way of making themselves to appear final and unbeatable. While they ride the crest of the wave they seem so completely victorious. But there has always been another day!

With all of Europe almost within his grasp, and with a hundred battlefields strewn with his enemies dead, Napoleon seemed to have conquered the world. But that was yesterday.

For a time it appeared that Hitler would move his legions across North Africa, take the Suez, cut the jugular vein of the British Empire, and bring the Allies to their knees. But at Alamein he was strangled in a dust storm. And now all that was yesterday.

Call the roll of the tyrants who have ridden roughshod over the rights of men made in the image of God. Sargon, Pharaoh, Alexander, Genghis Kahn, Caesar, Hannibal, Mussolini! Where are they now? Entombed in yesterday!

How helpless are our idols—political power, military might, economic resources, atomic bombs, juggernauts, invincibles!

Just because communism is of the

## Our Readers Say—

I appreciated your editorial on modern versions. May God bless it to the enlargements of our concepts. . . .—Daniel Suter, Harrisonburg, Va.

. . . in regards to the editorial . . . on Bible versions. . . . As might be expected the false Bible [R.S.V.] changes "the" to "a" throughout the New Testament. Matt. 27:54 is an illustration. [The Greek has no article here.—Ed.] Now, Bro. Erb, will you use every honorable means for overcoming the harm it is doing and not sanction it. . . . May we have an editorial real soon telling about your change of mind. God help us.—Mrs. Phoebe Kane, Manitou Springs, Colo.

I appreciated very much your editorial in the Oct. 21 issue. . . . I have found some well-meaning zealous Christians almost worship the Authorized Version, seeming to think that . . . quoting the message of Scripture in any other way than the A.V. is . . . sacrilegious. . . . There seems to be a lot of ignorance among church people as to what constitutes the Bible as the Word of God. I would like to see more clearing up of this matter in some future writings in the GOSPEL HERALD and other Christian publications. I hope I live to see the Revised Standard Version accepted in public worship and in our Sunday-school lesson text. I do . . . realize there will be some confusion and difficulties in making the transition from the beloved literary style of the A.V. to the more common and clear speech of the R.S.V. . . . Let us have more articles to prepare our churches for the coming acceptance of a much-needed new version of the Scriptures in our language of today.—John E. Landis, Lancaster, Pa.

same essence its fate will be the same. Technological processes, scientific methods, economic determinism, impersonal materialism, the dictatorship of the proletariat. Such gods can never deliver the race. They have failed too many times and so pathetically! Our God is not through!

The Church is the sphere of the activity of God in the world. It is not merely a man-made organization. It is the means used by God to bring His Spirit to individuals and people. . . . Organizations may come and go, even ecclesiastical organizations, but the Church as a vital spiritual fellowship lives on.—Henry David Gray.

## GOSPEL HERALD

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JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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# EDITORIAL

## Increased by Giving

"Give, and it shall be given unto you" (Luke 6:38).

The principles which Jesus stated are always true, even though they make no sense according to human reasoning. It does not seem reasonable that one can get by giving, that he can advance his own interests by looking out for the welfare of others, that by pouring out his own vessel will be filled. But it is blessedly true, as God has demonstrated to His people again and again.

A good illustration is the way churches grow as they establish outstations and send their best workers out to man them. One would think that the giving of personnel and means would bleed the home church white. But it just does not work that way. One newspaper report before us tells of a church of another denomination which decided it was too large and began a new church in the suburbs. They urged members who lived in that area to affiliate with the new church. Six times was this repeated, and each of the branch churches is now self-supporting. And the mother church? Her membership is three times what it was when the first branch church was established. She could not exhaust herself by giving.

Another church reporting in the press its 125th anniversary has started four other congregations. Though some of the newer congregations now exceed her in membership, the mother church is still a strong church. She did not commit suicide by giving away workers and members and the means required to build new churches.

Our own Mennonite Church has some good examples. The slogan which is rapidly becoming a reality, "A missionary outpost for every congregation," has resulted in many new congregations. Workers were required to start these new places, and often we have been giving our best. But the home bases continue to get stronger. Filling vacancies has discovered new talent. An aggressive program has attracted new families. Nothing kills a church faster than doing nothing.

Various figures are used to describe the process. Those familiar with how bees

multiply their hives speak of the churches swarming. It is a good figure. Too many bees together get in each other's way and production of honey is hindered. Likewise when churches get too large (above 200?) there is not enough activity for everybody. In both cases swarming is healthful.

Biology students know that certain small organisms multiply by fission. The one-celled creature simply divides, and then there are two. Since the process continues on geometric proportions, the multiplication rate is enormous. Multiplication by division is an excellent plan. Sometimes the inciting cause is a church fight, and a resulting separation by factions. That is unfortunate because of the poor testimony and the bad feeling engendered. It may still be good to have two churches instead of one, provided they are far enough apart and stop fighting. It would be better to divide with a missionary motive. Perhaps a church with two preachers had better divide, with one preacher to each group, before the two have a chance to develop differences, and resulting factions. You can kill a church by fighting; our history furnishes far too many examples. But you can't kill a church by giving. Try it and see.

## Mennonite Occupations

Significant facts concerning the occupations of our Mennonite people are revealed in a study based on the Mennonite Family Census of 1950. This study by the Mennonite Research Foundation is based on 14,253 persons, a sampling from fourteen conference districts. The twelve highest occupations are listed below in their order, and with the percentage of the total.

1. Farmers	39.88%
2. Building Trades	6.29
3. Factory Workers	5.44
4. Laborers	5.03
5. Domestic	4.96
6. Office Workers and Clerks	4.26
7. Teachers	4.08
8. Farm Related Business	3.45
9. Retired	2.83
10. Mission and Church Workers	2.61
11. Mechanics and Garagemen	2.38
12. Truck Drivers	2.31

The other percentages are distributed

among some thirty other occupations. A table giving the percentages for each conference is available from the Mennonite Research Foundation, 1613 S. Eighth Street, Goshen, Ind.

Mennonites in America, and probably in all other countries, have been predominantly an agricultural people. We are still farmers, probably about 50% so, since a number of other occupations are adjunct to the farm. But the surprising thing to most of us is that the percentage of farm people is not higher. Certainly we have been moving toward the towns and cities. If we don't like this trend, we must take measures to check it, such as more agricultural education, rural life conferences, rural emphasis in our literature, and ways and means for helping young men to secure farms and the capital required for their operation. But we dare not naively assume that our people are rural when at least a half of them may not be. (People of nonagricultural occupations may of course live in the country.)

It is evident that we must do more to provide in our church program for the needs of town and city people. Our summer camp program, growing every year, is evidence that we have made a beginning. But, no doubt, there must be other adaptations to new situations. Have we been surrendering too largely to the idea that you just can't have a strong Mennonite Church in the city? It is evident that we must have strong churches there, or lose a great number of people.

According to this study we have moved a long way from the notion that farming is the only Christian occupation. We have adopted a great number of callings, including several of the professions. Certainly this involves a number of problems which we must face. Are there unethical business practices which we must challenge? Are we being led into associations that dull our testimony? Or do these new contacts give us an expanding field for witnessing? Can we now make a Christian impact that was impossible to us when we were all farmers?

The seminar at Laurelville in 1951, which wrestled with some of our occupational problems, proved that we are aware of these problems. The *Mennonite Community* is facing up to some of these issues. The annual conference on Christian Community Living is helping us to think Scripturally on them and to develop a body of Christian conviction to meet this new day. The General Con-



ference Committee on Economic and Social Relations is giving us helpful guidance and is planning a series of pamphlets that will furnish some guiding principles. May God give us wisdom to buy up our opportunities, even though we meet new situations in these evil days.

## Why Lose the Best to Other Groups?

BY HERMAN N. GLICK

*But grow in the grace and knowledge of our Lord and Saviour Jesus Christ (II Pet. 3:18, Weymouth).*

One's heart burns with a sense of responsibility when one sees the potentialities that are lost in our Mennonite churches today. Individuals who were once teachers, interested personal workers, prospective leaders in our beloved church; those with whom we worked, studied, prayed, and fellowshiped in various ways have gone from our midst to associate themselves with those whom we would call less Biblical. They, however, feel that they have been wasting precious years of service for the Lord because they were somewhat restricted in our churches.

My conviction is that so-called Calvinistic teaching has brought this unfortunate situation to our churches. Along with this has been the emphasis on prophetic study which in its place is God-honored. But is there a possibility that we as a church have been too biased in our thinking and our teaching, which has caused our folks to crave for deeper things, such as the apostle calls "strong meat."

Paul in writing to the Hebrews says, "But solid food is for adults, that is, for those who through constant practice have their spiritual faculties carefully trained to distinguish good from evil" (Heb. 5:14, Weymouth). Is it not true that such individuals in seeking for strong meat are swept off balance by some present-day Bible teachers who may be teaching to tickle the ears?

Can we afford to permit this tragedy to go on? Do we not have men in our own churches who are capable of teaching the deeper and more hidden treasures to satisfy hungry hearts? Or, must we continue expending our energies to nurture and cater to those whom the apostle calls "babes"? "For although, considering the long time you have been believers, you ought now to be teachers of others, you really need someone to teach you over again the very rudiments of the truths of God, and you have come to require milk instead of solid food" (Heb. 5:12; Weymouth).

So we face the issue: Can we afford in our home churches to concentrate on hand feeding and bottle feeding those overgrown babes at the expense of those more mature and spiritual truth seekers?

Let's face the issue properly. Would we feed a flock of growing chicks on starting ration for a complete growing season or even through the laying season for the benefit of a few that have not grown to maturity and perhaps never will? Your answer would be no. And neither can we as a church. However, I'm not minimizing teaching and admonishing the weak brother; but let us also sense our responsibility and obligation to our more advanced brother, too.

Parkesburg, Pa.

## On Persecution

BY STANLEY C. SHENK

Jesus said, "Ye shall be hated of all nations for my name's sake . . ." (Matt. 24:9). When we are snubbed, or ignored, or downright persecuted, we tend to pat ourselves on the back, and to assume that by this token we can know that we are righteous. We reason thus: Jesus said that His people would be persecuted. We are persecuted. Very well, then, we are His people. It looks like perfect logic. Moreover, we often add to this logic the twin corollaries that since we are His people we are right in all our actions, and our persecuting neighbors are at fault. The above logic is very good—on one condition, namely, that we are being persecuted for His "name's sake." Let us look at I Pet. 2:20. "For what glory is it, if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." If we flunk this test with a 65 or a 45 per cent grade, the blessings of the foregoing logic are not ours, since our persecution is for a different reason (our own "faults") than the persecution that Jesus is speaking of in Matt. 24:9 (His "name's sake").

How are we persecuted today, anyway? Not by martyrdom, surely, and only in isolated cases by imprisonment. We are inclined to feel that our persecution comes in the form of social ostracism or semiostracism, direct or implied scorn, or conversational chilliness. In certain communities of the church, such attitudes are customary on the part of the non-Mennonite populations toward the Mennonite people. There is a wall between the two.

Certainly a part of this social persecution is the inevitable reaction of militarism to nonresistance and of shallowness to sobriety. Thus far so good. We have the before-mentioned logic on our side. But dare we assume that this social persecution is all to be explained on such bases? Are we guiltless? Or have we manifested a spiritual pride toward our neighbors that has borne its natural fruit of resentment? Have we tugged at our skirts and passed by on the other side, Phariseelike? Have we assumed that nearly all of our neighbors are almost

## It Happened —

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Nov. 15, 1902)

Communion services were conducted on the 19th of October at Bossler, Lancaster Co., Pennsylvania. The house, which is now very large, was filled to its capacity. Bishop Martin officiated and about 200 members partook of the emblems.

. . . at Shore M. H., Lagrange Co., Ind., . . . sixteen souls confessed Christ as their Saviour. From there Bro. [S. G.] Shetler went to the Emma Cong. . .

The number of members here [Job, W. Va.] is between seventy-five and eighty. The great majority of these are sisters.

. . . there will be a Bible Conference held in the Folk Mennonite M. H., Somerset Co., Pa. . .

Judge Samuel W. Pennypacker, who as a descendant of the Mennonites is much interested in their welfare and has written several interesting works on Mennonite history, was chosen governor of Pennsylvania on the 4th of November. We are no politicians, but we believe that Pennsylvania has as good a governor as ever graced the highest official place in that state.

altogether lacking in godly thoughts and purposes? We might be surprised. Have we refused to help out in purely humanitarian community projects, such as a hospital funds drive, or have we carelessly assumed that such drives are worldly (even though we don't think it's worldly to use the enlarged hospital facilities ourselves when we get sick)? If we have so conducted ourselves, we merit a measure of scorn. Is our denominational inferiority complex (born in the blazing persecutions and flights to the wilderness of the sixteenth century and nurtured in the resultant ingrown attitudes of the seventeenth to the nineteenth centuries) mistaken by our neighbors for a superiority complex? If so, who is more at fault, our neighbors for misunderstanding us, or we for not erasing the basis of the misunderstanding?

Until we ask ourselves a few such questions, we shall continue to be socially persecuted—and understandably so—and as long as this barrier between Mennonite and non-Mennonite remains unsaluted from our side, just so long shall we stand little chance of fulfilling the Great Commission—save among the lower classes.

West Liberty, Ohio.



## Is Closed Communion Scriptural?

By J. S. LEHMAN

Self-examination is a duty enjoined upon all Christian believers. We read in Lam. 3:40, "Let us search and try our ways, and turn again to the Lord." Other references are I Cor. 11:28, 31; 5:7, 13; II Cor. 13:5, which tell us that people who are not at peace with God, and with man, and are not willing to make peace, should be excommunicated from the body unless they repent.

In open communion it is not possible to detect the relation of one with his Lord or fellow man. If he is of another denomination, we do not know if that denomination practices the teaching of self-examination or not. In that event, we (the Mennonite church), or any other denomination that practices closed communion, would not be judging that person, but the Word of God would judge him.

The idea of open communion is objectionable from several standpoints. We will notice a few of them.

1. It discards the idea of fellowship among communicants. "I commune with God, not with man," says the open communionist, but Jesus said, in Matt. 26:27, "Drink ye all of it," referring to the communion cup, which is used in communing, man with man. If that is the case, then why not admit all other folks, such as Russellites, who deny parts of the Bible, Seventh-Day Adventists, Christian Scientists, Spiritualists, and those of other false isms.

2. It admits to the "table of the Lord" those who are not tolerated as members of the church. Shall we be less particular with the table of the Lord than with the table of our denomination? Different churches have different regulations for their members, that those who are taken in are expected to comply with. But when it comes to the communion of the Lord's table, these regulations or restrictions seem to be removed. Members may be excommunicated for open transgression, unite with some other church, and still be admitted to the communion of the church from which they were expelled. Only a wide open church, without any restrictions whatsoever, can consistently advocate open communion.

3. It is in strange contrast with the Bible standard of unity. The word "communion" signifies fellowship, concord, or agreement, as Paul says in II Cor. 6:15-18. He also expresses unity in that fellowship in I Cor. 10:16, 17. So how could there be a unity or oneness with us and those who would come into our fellowship to commune at the Lord's table, if they would not agree with us on our church standards or principles which our church upholds?

If we allow the Lord to direct us in deciding such questions according to His Word, we will always be on the safe side, but we dare not listen to the *wrong voice*.

We always need to pray for the guiding of the Holy Spirit; then we will never go wrong.

Lancaster, Pa.

## "The Word of Life"

*These 29 readings were listed by 1,096 ministers as their favorite selections on this theme.*

### November

27 Thanksgiving	Psalm	103
28	Psalm	91
29	Psalm	121
30 Sunday	Psalm	1

### December

1	Psalm	27
2	Psalm	46
3	Psalm	90
4	Isaiah	40
5	Isaiah	55
6	Matthew 5:1-26	
7 Sunday	Matthew 5:27-48	
8	Matthew 6:1-18	
9	Matthew 6:19-34	
10	Matthew	7
11	John	14
12	John	15
13	John	17
14 Universal Bible Sunday	Psalm	23
15	Luke	15
16	Romans	8
17	Romans	12
18	Ephesians	6
19	Philippians	4
20	Revelation	21
21 Sunday	John 1:1-18	
22	Isaiah	53
23	Hebrews	11
24	I Corinthians	13
25 Christmas	Luke 2:1-20	

—American Bible Society.

## Friendliness and Loyalty an Aid to Success in Service

By VIOLA MILLER

Ruth and Naomi are an outstanding example of loyal friends. They were mother and daughter-in-law. How often such a relationship is anything but friendly! When Ruth insisted on staying with Naomi, she made the choice of being friends to people she had never seen, and serving a God whom she had not been taught to worship. What a blessing has come to all mankind because she was loyal to God and to a people she had chosen to serve!

David and Jonathan were loyal friends, even when Saul, Jonathan's father, was trying to kill David. This was a friendship from which Jonathan's children and grandchildren reaped the benefits later in David's life. At Jonathan's death, David lamented for Saul and Jon-

athan. One verse in the lamentation was, "I am distressed for thee, my brother Jonathan: very pleasant hast thou been unto me: thy love to me was wonderful, passing the love of women" (II Sam. 1:26).

The home of Mary, Martha, and Lazarus was a place where Jesus loved to go. When death came, Mary and Martha had full confidence that Jesus could have saved the life of Lazarus if He had been there. Jesus showed His great love for them by raising Lazarus back to life.

In each friendship there must be a bond of love if it is to be a true and loyal friendship. Having friends and loyalty to those friends is dependent on the love we have for them. Outside of the love of God in our hearts there is very little loyalty unless a real human love exists. We see broken homes because true love isn't present, and loyalties to one another are forgotten. The same is true in our spiritual life; if our love for God is lost, the results are disloyalty to the vows we made to God and loss of consideration for our fellow men.

Loyalty and friendliness are almost entirely dependent on love, and if it is to be of service to God it must be Christian love which doesn't stop within a certain circle. We need greater love everywhere we turn—in the home, in family circles, among Sunday-school workers, mission boards, and ministers. Bro. George R. Brunk has said that "the church today needs a baptism of brotherly love." I believe we need it desperately. I know I need it; you need it, and we needn't think that it is only the other fellow who needs it. If all the workers who say they are consecrated would love each other as they ought, what a power for God we would be. Our love for one another should be so great that even though we have differences, they will not control our attitudes and action toward each other.

The following poem was written for children, but how well it would fit if we as grownups would practice it!

"I like to play with many girls  
But there's a special one,  
For Betty is my truest friend,  
We play together day on end,  
And have a lot of fun.

"We have our ups and downs, of course,  
And often disagree,  
Sometimes I let her have her way  
And sometimes in our work and play,  
She does the same for me.

"For friends must give  
And friends must take,  
And each must do his part to make,  
A friendship tried and true."

We often wonder why the world must be continually at war, but if we consider all the disagreements and picking at each other Christian people are doing, how can we make anyone believe there is true lasting peace in this world of sin and unhappiness?

A student in a divinity school was struggling week after week on a thesis



## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Pray for Yeshwant Ram, cousin of Jiwan Lal, one of our fine young Christians in India. Yeshwant and his wife are believers, but have not yet accepted baptism. Pray for those who are teaching them.

Pray for Bro. Orrie D. Yoder as he labors in rescue mission work and in Jewish evangelism in the San Francisco area.

*(Requests for this column must be signed.)*

on another man's concept of the person and work of Christ. One night he dreamed he was preaching on the relation between Christ and God. In the dream these words came to him: "The relation between Christ and God is the relation between a smile and the love that is behind it. Christ is the smile of God to a sinful world." From this we get the thought that God's smile is to be revealed through Christians. Can others see God's smile, the Lord Jesus, in our lives? Someone has said, "The greatest thing a man can do for his heavenly Father is to be kind to one of His other sons."

If you have been reading the *Words of Cheer* you will remember the story of the Mexican children who tried to go to school after the family had gone north to work in the beets. The other children kept their distance and the teacher didn't have time to bother with Spanish-speaking children. Finally one day when the boy came home, his sister said they were going to a school the next day that is especially for them. A young woman who also had a Mexican background came to pick them up the first morning. The children soon fell in love with her because she was friendly and understood them, and showed her love for them. She was giving her time to make possible a school for these neglected children.

Some of you are taking fresh-air children into your homes. They need clean clothing, clean beds, and good meals, but above all they need true, loving friends who understand and can teach them the Word of God.

"A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35).

Grantsville, Md.

## Station Identification

BY RAYMOND L. KRAMER

"We pause now for station identification." This is a familiar announcement which we hear at frequent intervals during a lengthy broadcast.

In this harried day of modern high-pressure living we need also to pause frequently for "station identification."

Our respected bishop, S. E. Allgyer, used to say to the young people, "Remember who you are." In other words, "Pause for station identification."

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." "Ye are complete in him." "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." We are identified with Christ, having been bought by His blood. All we need is in Him. All our living should be new in Him.

We arise in the morning. We need to pause for station identification in the quiet time, the period of personal devotions.

Mealtime comes. We need to pause briefly for station identification as we thank God for the fruit of the earth and ask His blessing on it.

We go to work. Others around us are not born again. We need to pause briefly for station identification that our moderation may be known unto all men and our speech always with grace, seasoned with salt.

A family crisis arises. We need to pause briefly for station identification lest we provoke our children to wrath or disobey our parents. In family worship we pause for station identification as a

## Preparation

BY LORIE C. GOODING

*Out on the hill he tested his strength  
Against the strength of the sturdy trees,  
As his singing saw bit into the grain,  
And his flashing ax made melodies,  
For this: that he knew that winter comes,  
Bringing the cold and the bitter storm.  
And so he counted no task too hard  
That served to keep his household  
warm.*

*So I, while the days are pleasant and still,  
Before the time of the storm and strife,  
Will climb some sunny spiritual hill  
And gather my fuel for the winter of  
life,  
For this: when the bitter darkness comes,  
That my soul may be tranquil and  
take no harm.*

*And I never shall count that labor lost  
That serves to keep my spirit warm.*

Holmesville, Ohio.

## A Prayer for This Week

Our Eternal God and Father, for the privilege to come into Thy hallowed presence we thank Thee. We praise Thy name for every provision Thou hast made for our lives. Truly Thou art our only joy, our only hope, and our only life. Again we thank Thee for Jesus, our living Lord; for His abiding presence, His all-sufficient grace, and His keeping power. Throughout this week guide our steps and dwell in our hearts continually through Thy Holy Spirit. Enrich our minds with noble and worthy thoughts. Keep the door of our lips to speak only those things which edify. Make us worthy to be called Thy followers. Help us to give a ready witness in word and deed to those who are living in sin's darkness. Bless the labors of our hearts and hands. Where we have erred and grieved Thee, forgive. Hear our prayer, O Father, for we pray through the name which we love, even the name Jesus. Amen.

—Contributed.

unit, asking for the grace for effective Christian living.

Some people think these special times of prayer are not necessary in light of the fact that we are to "pray without ceasing." That, they think, is enough.

Ah, but it isn't. The radio station is admittedly a part of the network without ceasing. But that special pause is needed periodically to give the station identity, and to identify it in the minds of the listeners.

We pray without ceasing, yes. We are connected to the great Gospel broadcasting network by faith of Jesus Christ. But we need the frequent pause for station identification which assures our hearts of our position in Christ and gives us a message that will be recognized by a lost world.

Meadville, Pa.

Thou hast not here a continuing city, and wheresoever thou be, thou art a foreigner and pilgrim: neither shalt thou ever have rest, unless thou be most inwardly united unto Christ. Why dost thou here gaze about, since this is not the place of thy rest? In Heaven ought to be thy dwelling place, and all earthly things are to be looked upon as it were by the way. All things are passing away, and thou together with them. Beware thou cleave not unto them, lest thou be caught and perish.—Thomas à Kempis.



## Christ's Fools

This world is full of foolish folks. In every walk of life one sees them. In the highest offices where the lives of millions hang upon the decision of a few men, they make fool's mistakes. "What fools these mortals be," is the password of mankind.

There is one group of fools that is different from the rest. They are the people of all ages who volunteer their services, time, and life for others. Outsiders consider these volunteers as especially illogical people because they give their time without expectation of return; they postpone or forsake career; and thirdly, they help people who may not think the same as they do, and may not even be appreciative of the help.

Very foolish people! With the time they squander in voluntary service, they could be earning money and securing property for a secure future. They could be using this time to educate for a career or advance in the career itself. And lastly, why not at least help and waste your strength on some worth-while project that will benefit you in some form?

What makes these fools happy fools is the fact that they are Christian, although they follow an ideology that is utter foolishness to the world—the Christian religion is queer, unreasonable. Christ's commands are paradoxical. In one breath He tells His disciples, "He that shall be first shall be last," or "He that loseth his life shall find it." Voluntary Service is one of the expressions of this Christian illogic lived with the intensity Christ commanded.

The queerness of the volunteering Christian suddenly takes on meaning and makes sense, if not for the world, at least in the light of Christ's commands. With the apparently squandered time helping others, they store up treasure in heaven. Secondly, their career and training have merged into one concept—love and service for their neighbors. Thirdly, their contributions, minute though they be, are rewarded with Christian joy and knowledge that Christianity will be victorious. Volunteering Christians are fools different from all the rest, because they are fools for Christ on earth, but wise sons of God in heaven.—A Volunteer.

Via MCC.

## OUR SCHOOLS

### Dangers in Modern Education

BY S. E. EICHER

It is reported that we have progressed more agriculturally in the last seventy-five years than in over 5,000 years previous. Agriculture is an essential, Biblical vocation and means of livelihood. We farmers are not seventy-five years behind but about as modern in our methods as we can be. Reference is made to agriculture because many of us are farmers.

The Bible is divine truth. "Thy word is truth." It is final and eternal, "the same yesterday, and to day, and for ever." The Bible teaches us to study to show ourselves "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." The danger in modern education is when it eliminates divine truth and eternal values from its teaching and the Bible is not taught from other sources in proper proportion and balance. "And ye shall know the truth, and the truth shall make you free" (John 8:32). The extreme danger in education is when it denies the Word of God. Noah G. Good says, "The writer believes that a fair way to define the situation would be to say that the American schools are as good as can be found anywhere, and we as a nation have a right to be pleased with an educational system which provides for the rich and the poor for various beliefs

and attitudes. But it is not a perfect system and does not interest itself enough with the spiritual welfare of the pupils. Furthermore, the schools, as they are set up and organized in this country, readily become the tools of good or bad propaganda. There is nothing to safeguard the school system against liberalism, paganism, modernism, or almost any 'ism' which at the time is not the object of public and popular criticism. In the recent past it has not been possible for communism to get a very strong foothold in the schools because it was too unpopular in the nation; but a change in government and public attitude toward Russia, a change in social standards, may change the educational attitude. It seems, then, that the severest criticism against our public system is its uncertainty of policy. Some call this a virtue, and for a public school system this is the only safe course, because no public school system could be safely dominated by any one creed or cult. Many a Christian teacher, and even parents and pupils, make excuses for things they take part in at school because 'You just cannot go contrary to public opinion in school matters.' As the writer sees the problem, there is a danger in the modern high school which is far more subtle. Our modern home does not provide the children with the background for facing the problems of a modern high school. We are so gullible. In Europe it is not

uncommon to speak of Americans as the people who believe everything they see in print. We have allowed the child to go to the modern high school and take in things we know are not according to Bible truth without raising a finger. Soon the child loses respect for the home, the church, and the Bible if school does not respect them. It has become popular to doubt the authority of the Bible; so the schools, too, doubt the Bible, and unless we do something about it our children, who attend schools where teachers and other children doubt the Bible, will also doubt the Bible."

In thinking of our high schools I am reminded of Naaman, a captain of the king of Syria, a great man with his master, honorable and a mighty man of valor. This is what spoiled it all: he was a leper. The schools have much that is necessary—but in general lack that which has eternal values. An illustration in the *Sunday School Times* some time ago stated that Bishop George Brunk in a sermon referred at length to the attitude Bob Ingersoll took toward the Word of God. After dismissal a sincere listener asked him if it might be wrong to carry an Ingersoll watch, to which Bro. Brunk replied, "Ingersoll may be all right for the time but not for eternity." So it may be in a sense that our public schools may serve a certain secular function, but do not prepare souls for eternity.

Nine sets of modern school readers of today, including thirty volumes put out by different publishing houses used in the fifth to the eighth grades of our school, were investigated with findings as follows: They were filled with fables, folklore, fairy tales, pagan mythology, jingles and jangles, but not with the religious and moral message of the Book that made our civilization.

It is taken for granted that we first learn to read that we may read to learn, but in the fifth to the eighth grades we are not chiefly learning to read. Reading in school should have content values. Calvin Coolidge said, "Education without character is dangerous." Theodore Roosevelt said, "A man trained in mind, but not in morals, is a menace to society." Nicholas Murray Butler affirms, "Our schools turn out intellectual giants and moral pygmies." Roger Babson writes, "Trying to operate the schools without religion is like putting a pistol into the hands of a child." George Washington insisted, "Reason and experience forbid us to expect that national morality can prevail at the exclusion of religious principles." The Bible says, "Train up a child in the way he should go: and when he is old, he will not depart from it." Historians tell us that in their time the New Testament was the advanced reader of the public school and in the earliest school days of the writer McGuffey Fifth Reader was still used. Of 235 lessons, sixty-three had a religious flavor; many more had moral value. Webster's Blue-back Speller, used widely



from 1825-1875, of which over sixty million copies were printed, was full of religion and morals. In the early days the Bible came into our public schools as the Book of books, as a necessity or custom, but later, in many of our states and schools, was thrown out legally. With this background, and probably with strong religious home training, we still have the memory and influence of such pillars in the church as Daniel Kauffman, D. H. Bender, J. S. Shoemaker, D. D. Miller, Daniel Johns, S. F. Coffman, E. L. Frey, S. G. Shetler, and many others. The dangers are not minimized when we say that today we have Daniels, Josephs, Timothys, and Dorcases, of which some have the spiritual fortitude and character to come right up through our modern high school without even the smell of smoke on them. Now what about the lambs or weaker ones of our day who do not have this character?

It is essential that we have the strong pupils in our church schools, not to isolate them, but to help nurture the weak. The modern trend in instances is to cater to pupils of highest scholastic or athletic attainment and eliminate the weaker ones. It is necessary to recognize the fact that when we consider a student body for a church high school in many instances they are of pre-adolescence and often a little clumsy, gigglish, and generally immature physically, and lambs spiritually. They are precious lambs needing the sincere milk of the Word. We will refer to the lambs later.

Several states quite indifferent to religion in the schools seem very insistent that religion must be in prisons. The Ohio prison law says the warden shall furnish each convict with a Bible. Illinois prison law says, "It shall be the duty of the chaplains to perform religious services in the penitentiaries, to attend the spiritual wants of the convict, to visit the convicts in their cells for the purpose of giving them moral and religious instruction, and to furnish, at the expense of the state, a Bible to each convict." But in 1910, by a vote of five to two, the State Supreme Court held that the Bible has no right in the schools of state. This is our challenge. If prisons require the Word of God, surely our schools should have it. Michigan and other states have similar laws. Truly it is better to build boys than to mend men. Certainly an ounce of prevention would be worth more than pounds of cure in these situations. Poor, neglected, anemic, and starved little souls spiritually have become criminals, and we cannot cover up this pathetic situation with Bible and chaplains.

In 1943 J. Edgar Hoover said there were more 17- and 18-year-olds arrested for crime than of any other age. This is the high-school graduate age. The ten most wanted criminals in our country today include some of the teen age. We cannot reject the cause and retain the results. "Wherewithal shall a young man

cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). The dangers of educating without the teaching of the Bible and living its principles are a challenge to our homes, schools, and all Christendom, to the nation, and the world. About 1923 the national convention of the American Bar Association adopted the report of a special committee appointed the year before to study the crime situation. The report said: "In major crimes this country is now the most lawless civilized nation on the globe, and the condition has been growing worse since 1890." Marcus A. Kanaugh, for over thirty years an honored Chicago judge, said in the April, 1925, *Journal of the American Bar Association*: "We have at large and unpunished in the United States at least 135,000 crimson-handed women and men who unlawfully have taken human life. They exceed in number all clergymen of all denominations. They are more numerous than all our male teachers put together. There was never another situation like this in the civilized world."

Calvin Coolidge said, "No nation has ever stood without religion; no nation will ever stand without religion. If a sparrow cannot fall to the ground without the notice of God, a nation cannot stand without His aid, and He cannot aid a nation that ignores Him."

The Bible says to God's people, "Ye are the salt of the earth" and "righteousness exalteth a nation: but sin is a reproach to any people." It is encouraging that great leaders of our land recognize the fact that the Bible is the supreme Book for mankind and the solution to our dangers.

We quote further: Thomas Jefferson, "The Bible is the cornerstone of liberty." Andrew Jackson, "The Bible is the rock on which our republic rests." Ulysses S. Grant, "To this Book we are indebted for the progress made in our civilization, and to this Book we must look as our guide in the future." William McKinley, "The more profoundly we study this wonderful Book and the more closely we observe its divine precepts, the better citizens we will become and the higher will be the destiny of our nation." Herbert Hoover, "We are indebted to the Book of books for our ideals and institutions."

Jesus said, "Feed my lambs." Also Jesus said, "Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven." We are very happy, as congregations, in our progress in summer Bible schools. They have wonderfully developed many of our number in spiritual exercise and have led quite a number to God. It is thrilling to bring children to Bible schools. Even if they are dirty, ragged, or retarded, we feel we can help them in their needs and do help them. In visiting a few years ago with the president of one of our church schools I inquired about a bright and illustrious student and ex-

pressed my opinion that this student is a wonderful asset to the school. To my surprise he said, "Not as much as many think." He replied, "The pupils that get the most from our school, and mean the most to the school are those that are loved and accepted. They may have felt that they were not wanted in their home, community, or church, and we went out and found them." The attitude of the school has much to do with winning such pupils' confidence, such a Christ-like and loving attitude toward the pupils that some of the pupils who were thought of as troublesome, were not in the school very long until this love and concern lifted them above all rules and regulations.

Since the Bible is the complete and perfect safeguard of the dangers of modern education, let us not conclude in this age of modern methods that if some do not have the Bible in their system when they are prospective pupils, it can be given them by injection. It requires faith, love, hope, charity, and patience on the part of the teacher. It takes only a few moments to tear down a good character, but a lifetime to build a Christian character. Therefore, it is self-evident that a church school teacher need not only have a theoretical acquaintance with the Book of books, but a practical experience.

Sometimes one's own opinions should not enter into classroom discussions. First, they might be wrong; second, the discussion might become heated. You may not let your end of the discussion become heated; remember a match only gets hot at one end, but the whole match will be consumed if it continues to burn. A teacher may win an argument but lose confidence. Argument does not win souls. Also let us not refer to our opinions as our convictions. Conviction is something firmly believed, yet even your conviction is not the Word of God. It must be proved and lived. "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace" (James 3:17, 18).

May every teacher give every pupil individual recognition. Remember your past and the help you received when you were in need of help and it will lend a degree of sympathy not otherwise realized. Even Jesus grew in wisdom and stature and in favor with God and man. If you must go down on your knees to reach them, and reach down and down, *do it*. This may not be modern, but it is divine and safe. If time tarries, you dear teachers will have a great part in safeguarding our homes, schools, and the church; and church schools, avoiding the dangers in modern education, will help solve the questions and problems about which the statesmen are alarmed today.

Albany, Oreg.



# PEACE AND WAR

## From the Files of the NSBRO

(The National Service Board for Religious Objectors is supported and directed mostly by the Mennonites and Brethren. Other denominations help as they feel inclined. These excerpts from the files disclose the interesting and valuable work which the NSBRO does.—Ed.'s Note.)

The following statements taken from letters received in the office of the National Service Board for Religious Objectors reveal some of the intense conflicts experienced by Christian youth in the Armed Services. Certainly we realize that many Christians who believe deeply and sincerely feel compelled to co-operate with the military effort. At the same time, it behooves us to think seriously and pray earnestly with the many young Christians, whose experiences in the Armed Forces have resulted in a deep conviction that Christ and the military—the cross and the dagger—are in terrible conflict. Experience is a hard teacher, and escape from this situation, after induction, is almost impossible.

### From a searching Christian—

"I am in the Navy, a member of the Church of Christ. I would like to know more about whether or not I . . . can live a Christian life in the Armed Services."

### From an inductee in the Army who wishes he had known—

"I realize that one in my position is considered to have 'changed his mind.' I find myself doing that which I would not do. Had I known a better way at the time I wouldn't be in this mess, but the last is only a justification of my irrational actions, I guess."

### From a Catholic enlisting in the Reserve Medical Corps—

" . . . because of personal indecision, I attempted the medical compromise. . . . I went on the annual encampment with my unit. . . . As a recruit with no previous military experience, I was assigned . . . for basic training. I refused the issue of a rifle, marching with troops to grenade practice, etc. Within three days, I was transferred back to the hospital. . . . The result was that I came to the conclusion that the Armed Forces have no intention of really honoring a I-A-O position, and also, that even if they did try to honor, the position was untenable in itself."

### From a Marine who entered service unwillingly after being denied CO classification—

"After three weeks of horrible training, I had a nervous collapse and was taken to the United States Naval Hospital. . . . The first week at the hospital, I had another breakdown. After thirteen days of rest, I was released. The doctor diagnosed my case as a nervous condition resulting from emotional and religious feelings. . . . It was at this time that I told him I was a conscientious objector."

### From a registrant who originally accepted noncombatant service—

"I don't belong in the Army. As a Christian, I cannot continue, and I shall not continue no matter what the cost, because we know what we do counts for life eternal. . . . I don't believe that if (1) a man hands another a weapon, (2) gets or helps to get another man in condition, or (3) puts himself in the position where he must patch the man up should he get hurt, he is any less guilty than the man who does the actual killing; because I believe that in the case of the Army especially, I would have to sanction the action. I'm passing neither the ammunition nor the health to any man so he may kill. May God help me!"

### From an Air Force veteran inducted at an immature age—

"In 1942 I was 19 years of age. . . . In those years, my convictions concerning military service were dictated by my other friends, so typical of the teen-age group. Since I have grown older, I have learned to think for myself, and my conviction concerning military service has reversed to a complete and unwavering decision of conscientious objection to participation in war in any form."

### From a Mennonite unaware of the implications of enlisting—

"I enlisted in the United States Air Force. I must now confess that at the time of my enlistment I wasn't aware of the implications of my act. . . . I can't hand out clothing to others and tell them its all right for them to go out and fight. I can't do the office work with a clear conscience and let someone else go out and kill. I can't cook the food that the men will eat who are serving in this program. I can't serve in the medical corps, which is such an important part of the military setup. My hands are tied and I can be of no use to the Service. All that war is has been brought before my eyes during these few months since I enlisted. . . . I am a Christian. A Christian has nothing to offer to the world in the time of war except love and a desire for peace and most important—Christ."

### From a Quaker who refused training and the uniform—

"I was processed in civilian clothes . . . and the Battalion Commander interviewed me, and told me if I would wear the uniform that they would make me assistant to the chaplain. As soon as I compromised I was informed that on Monday . . . I would begin Basic Training. This was more than I could bear. I had already been in such a nervous state that my weight reduced from 156 to 134½ in three weeks, so I nervously collapsed and was admitted to the hospital ward."

### From an inductee placed in psychopathic ward for refusing to co-operate—

"I . . . have been in the Army 2½ months and refused any training that would lead to

military activity. It seems the Military leaders don't put CO's in Stockade any more but put them in Psycho Wards. . . . I was ordered to . . . Psycho Section by the Commanding General . . . along with another CO. . . . I did not have any exam by a doctor!"

### From a World War II veteran who has found the courage to follow his convictions—

"The conviction I now hold, I also held in 1945, but then I couldn't find the courage to acclaim it. . . . Since then I have received strength from prayer. Discussions with friends, studying the Bible at home and at school, and much reflective thinking have led me to believe more firmly in nonresistance and the power of love and forgiveness than ever before. These things have also given me the necessary strength to stand for what I believe to be right."

### From a registrant with Mennonite background, converted after several years of military service—

"During the past few months my lost condition (spiritually) became very apparent to me, and the consequences if I did not reconcile myself to the will of God. I prayed very seriously and fervently to the Lord to show me the right way, and for guidance. He answered my prayers in a very plain and simple way, giving me a full and complete forgiveness, but also enlightening me to the surroundings and position I am in at the present time. As a member of the Armed Forces, I feel and believe I cannot serve my Lord and Master Jesus Christ, as the Bible teaches, and as I also have been taught by the Church Doctrine."

### From an Army Intelligence unit—

" . . . I have accepted Christ as my personal Saviour, and in line with my total commitment to Him feel compelled to resign from the Army Reserves regardless of consequences. . . . I believe the designs of any army are devoted to overcoming men with violence, terror, and destruction, and must therefore be innately contrary to Christian love, faith, forgiveness, and blessings toward our enemies. I cannot at all serve the Army. My first loyalty as a Christian is to God's commandments. . . . The Christian is first a member of the kingdom of God, and only secondly a citizen of his particular country in the world."—Elmer Neufeld, in "The Mennonite."

## Laws for Our Good

An old-fashioned minister, driving a horse and buggy along a country road, and accompanied by a young man, very modern and exact, finally, in the course of their conversation, said, "So you object to the Ten Commandments, eh?"

"No, not exactly, but a fellow hates to have a 'shall' or a 'shan't' flung in his face every little while." The minister was clucking to his horse and smiling to himself, when suddenly, the youth called out, "You've taken the wrong road; didn't you see the signpost?"

"Yes, but I hate to be told by an arbitrary signpost to go this way or that." The red-faced youth laughed in embarrassment as they turned back.



## FAMILY CIRCLE

### "Honour to Whom Honour"

BY ESTHER EBY GLASS

Peter wrote four short sentences: "Honour all men. Love the brotherhood. Fear God. Honour the king." Four sentences, and not one contains more than three words.

Having taught our children to honor their parents, we have only to teach them this verse, and they will have learned reverence for God, love for all Christians, and respect for authority!

But we must not only teach it; we must learn it with them, really learn it. Committing the verse to memory is the smallest part of the lesson; putting it into practice as a family unit is the harder, but more important part. We don't have to decide on a date to begin the lesson. It's progressive, and the occasions will arise uninvited.

"What is the government? Why does it take all the money?" the eight-year-old asked. He had overheard a grown-up conversation, and the flippant remark, "Why save your money? The government just takes it all anyhow," left a question in his mind.

Here was an opportunity to teach something—but what? We want to teach our children proper respect for our government. We cannot admire the lives of many of our public officials; we may not always feel that wisdom is used in managing affairs of government. But we are still bound to give respect to the powers that be.

And so we tried to explain a little to inquisitive Eight-year-old. "God gives us government for the good of the people. We pay taxes, taxes which are used for building roads, building schools, paying schoolteachers and postmasters and the president! The government prints stamps and money, delivers mail, and provides policemen. Sometimes the taxes do seem high, but since Jesus paid taxes, we should pay taxes."

Eight-year-old knows Jesus paid taxes—He got the money out of a fish's mouth!

We also tried to explain that sometimes there are governments that aren't good, that don't want people to preach about Jesus, or ask people to do wrong. Then, of course, we must obey God first. We told what Jesus said about the penny. Give to Caesar the things that are Caesar's, but God's things must be given to God.

Eight-year-old knew that Peter was put in jail for preaching. He knows about Daniel in the lions' den and the three Hebrew children in the fiery furnace because they could not obey a wicked king.

"But God wants people to obey good laws," he said. "For one thing, we're

glad we have traffic laws. They're for our protection. We're glad they put a traffic light at that corner where five streets come together. We wish there was a light like that at the road across from our church. It would make crossing safer. When we disobey good laws someone may get hurt. Your little cousin was killed by a car when the driver was going too fast to stop. If he had slowed down for the village he was passing through as the signs told him to, he could have stopped." (We did not tell Eight-year-old that the driver of the car was a minister, exceeding the speed limit because he was late for a meeting.)

Teaching is good, but if it is to ring true, our practice must agree. Even Eight-year-old can read the speed limit signs and the speedometer. "Thirty-five miles an hour, Mother," he says, when we drive up the long hill to town. Suppose I should say, "It doesn't matter. There's no cop in sight!" All my talking would be wasted breath.

Little boys sometimes brag how fast their fathers can drive without getting caught! God pity Christian fathers who give such a witness. If we want our government to respect our convictions, we must be trustworthy, obeying good laws no matter if no one is looking.

Children see how carefully Father keeps records and works out his income tax. Children know that car licenses and dog licenses are bought. Children can understand simple explanations of the stand their brothers take in regard to military service, and their reason for taking alternate service.

But what if they have been taught, not by our words perhaps, but by our actions and attitudes, that we owe nothing to government, that taxes are always too high, that speed limits are obeyed only when policemen are in sight, that sanitation and pure food laws are just someone's cranky ideas? They learn respect for law and order, or lack of it, from us.

The adult who dropped the careless remark about government in the presence of children little knew what a problem he was putting in little minds. A major task parents face in building respect for all authority, not only civil, but church and school authority as well, is to counteract the constant stream of criticism of ministers and teachers by thoughtless adults.

"X— says their bishop is so cross and strict that her parents think they'll go to another church," our twelve-year-old reported one day. Then followed a list of details, problems grownups should have been able to solve among themselves, without ever discussing them before children. Bishops had dropped a bit in the estimation of a group of girls that

day because of the indiscreet talk of one set of parents.

"Bishops have a lot of problems," we said. "So have ministers. The Bible says they must give an account to God for us. Maybe we can make the bishop's task lighter by being careful to obey. It's certainly easier to have a happy home when the children obey. It's just the same in the church or the schoolroom."

We can't expect to roast the preacher weekly with every Sunday dinner and teach wholesome respect for the church. No doubt the preacher has some faults, but he doubtless has some virtues too. Let's discuss his virtues with our children, so that the message he preaches will reach them unhindered. Let's teach them to thank God for their preacher and to pray for him because they love him. We can get down on our knees in private and ask God to give him victory over his failings.

Many of us remember some elderly preacher, the memory of whose life blesses us yet. One dear old brother, who preached much the same sermon from any text he chose, left an impression on me I shall never lose. A friend says that she was so thrilled every time an elderly deacon prayed (as he did in every public prayer he offered) for those who lived as though "there were no hell to shun or heaven to gain" that she determined to dedicate her life to Christian service. No one suggested to our childish minds that these sermons or prayers were tiresome because of the constant repetition or use of hackneyed phrases. No one hindered the blessing by criticism of these godly men.

"Let the elders who rule well be counted worthy of double honour." While the world goes mad over its political and military heroes, its athletic and cinema stars, let's build up confidence and give honor to the men of God who labor among us. We can be glad to know there are boys who idealize some young preacher and girls whose ideal is a Christian teacher or camp counselor or the editor of the *Words of Cheer*.

If we obey the Biblical injunction to "esteem them very highly in love for their work's sake," we can just naturally expect to enjoy the rest of this verse: "and be at peace among yourselves."

Lancaster, Pa.

"I know no better augury of a young man's future than true filial devotion. Very rarely does one go morally wrong, whose passionate love to his mother is a ruling force in his life, and whose continual desire is to gladden her heart. Next to the love of God, this is the noblest emotion. I do not remember a single instance of a young fellow going to the bad who was tenderly devoted to his parents."—Thain Davidson.

The cure of crime is not the electric chair, but the high chair.—Hoover.



# TO BE NEAR TO GOD

THEME: WHAT GREAT PREACHERS HAVE TAUGHT US

**Sunday, November 23**

Heirs of God Through Christ Jesus. Gal. 4:1-7.

"Everyone by faith is certain of this salvation; but we ought to have care and fear that we stand and persevere, trusting in the Lord and not in our own strength. When those of the race of Cain hear faith treated of in this manner, they marvel at our madness, as it seems to them. God turn us from this way, say they, that we should affirm ourselves holy and godly; far be this arrogance and rashness from us; we are miserable sinners; we should be mad if we should arrogate holiness to ourselves" (Martin Luther).

**Monday, November 24**

Not as the transgression; so is the free gift. Rom. 5:15.

"If God had prevented the fall of man, the Word had never been made flesh; nor had we ever 'seen his glory, the glory as of the only begotten of the Father.' Those mysteries had never been displayed, 'which the very angels desire to look into.' Methinks this consideration swallows up all the rest and should never be out of our thoughts. Unless, 'by one man, judgment had come upon all men to condemnation,' neither angels nor men could ever have known 'the unsearchable riches of Christ'" (John Wesley).

**Tuesday, November 25**

Their fool shall slide in due time. Deut. 32:32.

"O sinner! consider the fearful danger you are in: it is a great furnace of wrath, a wide and bottomless pit, full of the fire of wrath which you are held over in the hands of that God whose wrath is provoked and incensed as much against you as against many of the damned in hell. You hang by a slender thread, with the flames of divine wrath flashing about it, and ready every moment to singe it, and burn it asunder; and you have no interest in any mediator, and nothing to lay hold of to save yourself, nothing to keep off the flames of wrath, nothing of your own, nothing that you have ever done, nothing that you can do to induce God to spare you one moment" (Jonathan Edwards).

**Wednesday, November 26**

The Great Love. John 3:16.

"Now do not mistake and suppose that embracing the Gospel is simply to believe these historical facts without truly receiving Christ as Saviour. If this had been the scheme, then Christ had need only to come down and die; then go back to heaven and quietly wait to see who would believe the facts. But how different is the real case! Now Christ comes down to fill the soul with His own life and love. Penitent sinners hear and believe the truth concerning Jesus and then receive Christ into the soul to live and reign there supreme and forever" (Charles G. Finney).

**Thursday, November 27**

"The last enemy that shall be destroyed is death." 1 Cor. 15:26.

"There will be this feature in our Lord's victory, that death will be fully destroyed, because those who rise will not be one whit the worse for having died. I believe, concerning those new bodies, that there will be no trace upon them of the feebleness of old age, none of the marks of long and wearing sickness, none of the scars of martyrdom. Death shall not have left his mark upon them at all, except it be some glory mark which shall be to their honor, like the scars in the flesh of the Well Beloved, which are His chief beauty, even now, in the eyes of those for whom His hands and feet were pierced" (Charles H. Spurgeon).

**Friday, November 28**

"There is no difference." Rom. 3:22.

"You who have never felt the burden of your sin, you who think there is a great deal of difference; you who thank God that you are not as other men—beware! God has nothing to say to the self-righteous. Unless you humble yourself before Him in the dust and confess before Him your iniquities and sins, the gate of heaven, which is open only to sinners saved by grace, must be shut against you—forever" (Dwight L. Moody).

**Saturday, November 29**

The Sheep Astray. Matt. 18:12.

"Though the sheep may increase its distance, the Shepherd follows. The further away we get, the more tender His appeal: the more we stop our ears, the louder the voice with which He calls. You cannot wear out Jesus Christ, you cannot exhaust the resources of His bounteousness, of His tenderness. However we may have been going wrong, however far we may have been wandering, however vehemently we may be increasing, at every moment, our distance from Him, He is coming after us, loving, long-suffering and will not be put away" (Alexander Maclaren).

—Ford Berg.

## To Be Happy

Avoid: idleness, impurity, and untruth.  
Despise: cruelty, meanness, and ingratitude.  
Cultivate: sympathy, cheerfulness, and contentment.  
Desire: wisdom and the beauty of God.  
Value: time, for it belongs to God.  
Love: purity of heart that cleanses our desires.  
Cherish: God's wonderful love.  
Reverence: the Bible, Sunday school, and church.  
Praise: the Lord for His many blessings.

—S. N. Leitner

## JESUS' LAW OF DOING GOOD

Sunday School Lesson for November 30

(Matthew 12)

The title suggests that there was a law of doing good different from that which Jesus lived and taught. It must refer to the law of the Pharisees. They did good surely. What was the law that governed them?

Basically they had the law given Moses by God. But they had added so many outward observances that they lost the spirit of the law. It seems they had laws for the sake of law, laws that would tell them whether the people were obeying them, the religious rulers. They did good for honor, for merit, for show of piety, for self-gratification.

Why did Jesus do good? What was His law?

Read together the Sabbath incident in which the disciples transgress the Sabbatic tradition. Notice the fine interpretation of reaping and threshing. Jesus put the law of hunger above the Pharisees' Sabbatic law. Also, He approved of David's act when he was hungry and of that of the priests working on the Sabbath. If Jesus didn't rebuke the disciples, who were they to object? Often the less spiritual denounces the more spiritual because they won't conform to some fine man-made rule. How often we are in danger of a "better-than-thou" attitude because we observe some outward observance that may be just as foolish as their reaping and threshing seems. Jesus put the needs of man above the rules of the Pharisees.

Consider the second Sabbath incident. Then try to formulate what was Jesus' law of doing good. Does it refer only to the Sabbath observance? Wasn't Jesus' law on any day above that of the Pharisees? God created man in His image. He put in him certain needs. These Jesus delighted to meet whenever, or wherever, or in any way He could. He was full of mercy to man—to any man, and to all men. Jesus was prompted in doing good by His attitude of love and mercy. The Pharisees, and many like them today, were prompted by convenience, by policy (Good Samaritan story), by political gain, by pride, by selfishness, by love for form and outward observances, by tradition, and by hatred. We should recall often that Jesus desires mercy and not sacrifice.

While there is a very important and necessary place for laws, is there not great danger that the higher laws which pertain to deep spiritual life may be overridden by a lesser law of some man's making? To make much of trivialities is dangerous. The rest of this chapter should give each of us serious thought lest any spirit of the Pharisee be found in us. Recall the standards of Jesus' kingdom presented in chapter 5. These express the spirit of our Lord.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Religion is not a pair of galoshes to be put on only in case of storm.—Selected.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

A new congregation to be affiliated with the Conservative Amish Mennonites was organized in the Norfolk, Va., district recently. Communion services were held on Oct. 10 with E. B. Peachey, Belleville, Pa., and Nevin Bender, Greenwood, Del., in charge.

Bro. Paul Mininger will deliver the Conrad Grebel Lectures at E.M.C. in connection with the Christian Dav School Institute program, Nov. 20-22. The subject of the lectures is "The Philosophy of Mennonite Education." This is the first product of an annual lectureship supported by five brethren and administered by a committee under the Mennonite Board of Education. The lectures will be of general interest and brethren and sisters are urged to attend. The lectures will also be given later at Goshen College, Hesston College, and the Mennonite Publishing House. Dates for these will be published when available.

Five members were received into church membership by baptism at Burr Oak, Rensselaer, Ind., on Nov. 2. On the same day Bro. Anson Horner, Kokomo, Ind., shared with the Burr Oak congregation some of the rich experiences of the World Conference in Europe.

Sister Adeline Aschliman gave a report of the Mennonite World Conference to the congregation at Freeport, Ill., on Nov. 2.

Speakers at the Sunday school conference held on Nov. 9, at the West Liberty Church, Windom, Kans., included: Bro. and Sister John Landis, Allen Diller, Clayton Beyler, and Roy Roth, from Hesston.

Bro. Herbert Ebersole was ordained to the ministry at the Gingrich Church, Lebanon Co., Pa., on Nov. 4. May the Lord abundantly bless him and his companion in their work for Him.

Bro. Mervin Miller spoke on MCC relief needs to the four Mennonite churches of the community at Midway, Columbiana, Ohio, on Nov. 6. The Midway congregation is beginning a midweek study of *Separated unto God*.

The Wayside Church, Gulfport, Miss., held a two-day youth rally with Bro. Edward Kenagy, Hubbard, Oreg., as the main speaker. There was good response to this and also to the week of revivals which followed. There was one conversion.

Two men were received as members of the Mennonite Church by baptism at the state penitentiary at Jefferson, Mo., on Oct. 27. This makes a total of seven members at that place. Bro. Nelson Kauffman officiated, as-

## Notice

Johnstown Bible School will conduct its thirty-second term at the Stahl Church, Johnstown, Pa., Jan. 5-Feb. 13. Instructors are: Paul M. Roth, Principal, Harry Y. Shetler, Wilbur Yoder, and Romaine Sala. Courses will be offered in Gospel of John, Isaiah, Music, Pastoral Psychology, Missions, Prophecy, Colossians and Ephesians, Type Study, Principles of Teaching, Child Study, Sermon Building, Survey II, Doctrine of Satan and Angels, Christian Principles, and Evangelism. There will also be evening classes on Tuesday and Thursday evenings. Special ministers' discussion group will feature the entire six weeks and a ministers' normal will be conducted Jan. 6-8. All expenses for a full term, \$70. Tuition and noon meal for non-dormitory students, \$20. Reduced rates to ministers and missionaries and those supported by them. Reserve a room through John A. Thomas, Business Manager, Johnstown, Pa.

A two-weeks Winter Bible School is planned at the Maple Grove Church, Atglen, Chester Co., Pa., Jan. 19-30, 1953. Classes daily, except Saturday and Sunday, 9:00 a.m. to 3:30 p.m. The instructors are: Nelson E. Kauffman, Hannibal, Mo.; E. W. Kulp, Bally, Pa.; Christian Charles, Salunga, Pa.; and Isaac G. Kennel, Atglen, Pa., who will teach courses in Bible Doctrine, Book Study, Church History, Missions, Music, and Young People's Activities. Accommodations furnished free to students from a distance. Write for further information to Leroy Zook, Atglen, Pa.

Michigan Mennonite Bible School. The Bible School Board is happy to announce a full course of studies for the annual Winter Bible Term beginning January 5. The following courses will be given: Book Studies—Exodus, Ezra, Nehemiah, Esther, Joshua, I Corinthians, John, Romans, and Psalms; Bible Introduction and Survey II—Life and Reign of David, Inspiration of the Bible, and Christian Evidences; Bible Doctrine and Church Ordinances—Angels, Satan, and Sin; Church History and Missions—Mennonites in Europe, South American Missions, and Rural Missions; Practical Work—public speaking, Principles of Teaching, personal work, preparation for service, and youth guidance; Music—chorus, rudiments, and chorister training. There will be suitable courses for advanced students and a ministers' course is also in preparation. Board and tuition, \$48 per term. If you are not on our mailing list, send for a copy of the Bulletin which will appear about Dec. 1—Claude C. Culp, Brethren, Mich., Principal. Send for room reservations to Q. L. Detweiler, Business Manager, Fairview, Mich.

sisted by Bro. Kenneth Good and Bro. W. R. Hersherberger.

Bro. Freeman Gingerich gave an illustrated talk on his trip to Europe to the St. Jacobs, Ont., literary on Nov. 7, at the Elmira High School.

The Evening Shade schoolhouse in Central Missouri was recently purchased by brethren at Garden City, Mo., so that services could continue to be held there.

The MYF group from Garden City, Mo., conducted the evening meeting at Argentine, Kansas City, Kans., on Oct. 19.

Sister Mary Mininger gave an illustrated talk on her European trip to the Homemakers of the North Goshen, Ind., congregation on Oct. 9.

The Belmont congregation, Elkhart, Ind., gave the evening program at North Goshen on Oct. 19. On Oct. 22 Bro. Willard Smith of Goshen College spoke to the same congregation on Mormonism. On the preceding Wednesday evening, Bro. and Sister Myron Ebersole gave an illustrated talk on their work among the needy Arabs in Jordan.

Bro. Leonard Garber is conducting a study of *Separation unto God* in midweek meetings at Winton, Calif. Bro. Sherman Maust, of Upland, conducted communion services there on Oct. 19.

The last service to be held in the old church building at Metamora, Ill., on the evening of Nov. 9, was in the form of a historical program. Excerpts from a German sermon delivered by Bishop Christian Esch approximately 100 years ago were read.

A Bible Conference was held at Exeland, Wis., Nov. 16, 17. One of the speakers was Bro. Floyd Kauffman, Minot, N. Dak. Bro. Kauffman held communion and baptismal services at Glendive and Bloomfield, Mont., Nov. 7-9.

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- 1124—Why Lose the Best to Other Groups?  
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## Calendar

- Christian Day School Institute, EMC, Harrisonburg, Va., Nov. 21, 22.
- South Pacific Conference, Phoenix, Ariz., Nov. 27-29.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- Mennonite General Conference, Kitchener, Ont., Aug. 28-30 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The following cable was received on Nov. 7 at Mission Board headquarters from Sisters Ruth Bean and Mary Ann Hostetler, missionaries to Japan: "ARRIVED YOKOHAMA NOV. 6 MISSED TYPHOON PSA. 34:1"

The second anniversary of the Palo Hincado, Puerto Rico, congregation was observed with three special meetings, Oct. 26-28. The following brought the messages: Brethren John Driver, La Plata; Fidel Mercado, and Pablo Rivera, both from Barranquitas.

Word has come indirectly to the former China missionaries that a Chinese minister from Hong Kong whom they knew may visit the United States. Our missionaries are not introducing him nor endorsing him. They advise any churches he contacts to avoid letting him speak. He should not be given any money, no matter what story he may present. Further information is available at the Mission Board Headquarters, Elkhart, Ind.

A baptismal and communion service was held Oct. 22 in the town of Quiroga, Argentina, with Bro. Amos Swartzentruber of Buenos Aires in charge. Sisters Ana and Maria Cavadore, workers in the town, need our prayers, especially since a number of their faithful members are moving to another town.

Sister Melissa Johnson of Saginaw, Mich., is being supported by her home church while serving in mission work at Hopkins Park, Ill.

Bro. C. F. Yake, Scottdale, Pa., worshiped with the Denver Mennonite Mission on Wed. evening, Oct. 29, prior to his attending the meeting of the Commission for Christian Education at Cheraw, Colo.

Word received from our Bihar, India, mission states that Sister Elsie Shirk is recovering satisfactorily from surgery performed at the Dhamtari hospital. The missionaries also state their pleasure with a good rainy season which helps to produce sufficient rice and corn crops to alleviate the hunger of the people in their district.

In a recent baptismal service at the Gladstone Mennonite Church, Cleveland, Ohio, ten converts were received into church fellowship. The group consisted of five boys and five girls of junior high school age. Brethren Elmer Stoltzfus and Eugene Yoder, Aurora, Ohio, had charge of the service.

The Missions and Executive Committees of the Mennonite Board of Missions and Charities plan to meet conjointly on Jan. 2 and 3, 1953, at the Elkhart headquarters.

Bro. Levi C. Hartzler, Secretary for Publicity and Church Relations, was the Missionary Day speaker at the Belmont Mennonite Church, Elkhart, Ind., Nov. 16. He also brought a message to the children about the Navajo Indian boys and girls.

Bro. and Sister Amos Swartzentruber, mis-

sionaries located in Buenos Aires, Argentina, visited the workers in Cordoba during the last week of October. Various meetings were held in the different churches. One important purpose of the trip was to visit Bro. Pablo Cavadore, national pastor in charge of the work in the towns of La Falda and Capilla del Monte, who is recovering from a recent operation. Prayer is also requested for his wife, whose health has been failing for a number of years and who has recently suffered greatly.

Sisters Bonita Driver and Paula Santos, La Plata, Puerto Rico, are now in charge of the women's meetings at Rabanal, going there every other Monday. Instead of two being baptized there recently as was previously reported, there were three.

Brother and Sister James Lark, of the Bethel Mennonite Mission in Chicago, Ill., visited Board headquarters in Elkhart on Nov. 4 regarding the work which he will be doing during the coming year in visiting the Mennonite churches in behalf of the Bethel Church building program.

The morning Missionary Day speakers for the Canton Mennonite Church were Brethren H. Ernest Bennett, Treasurer of the Mennonite Board of Missions and Charities, and Tobe Schmucker, Goshen, Ind. In the evening service Bro. J. Ross Goodall from the House of Friendship, Toronto, Ont., brought the message. On Monday evening, Nov. 17, Bro. R. R. Smucker, former missionary to India, spoke, and showed his pictures on India and Africa.

Our mission workers at Toronto, Ont., report the following activities. (1) Bro. J. R. Mumaw, Harrisonburg, Va., will conduct evangelistic services at the Danforth Ave. Church, Nov. 23-30. (2) Bible Hour, recently opened for the fall season at Morningside, has had a record attendance of 75 thus far. Pray for these dear children that each one may be brought into the fold of Christ. (3) Praise God that two more souls have responded at Warden Park through the efforts of visitation work. Revivals were conducted here, Nov. 2-9, by Bro. M. H. Roth. Four young girls had responded to the call of Christ by Nov. 7.

The Argentine missionaries report a number of baptismal services conducted recently: three persons at the Cosquin, Cordoba church; six persons, three of whom were young people, at the Tres Lomas church; and nine persons at the Trenque Lauquen church. The Hallmans report from Trenque Lauquen also that the mother of one of their members has found real victory over a sinful life, and that a man, dying of cancer, has found peace in God through Jesus Christ.

Bro. J. D. Graber spoke at the Hesston College church in the morning and the Pennsylvania Church, Hesston, Kans., in the eve-

## Your Treasurer Reports

### Attention, Brethren!

In answer to the draft a large number of young men from our congregations are now being placed in various alternative service projects. In many cases jobs being accepted for alternative service are located in mental institutions, state hospitals, and similar programs. The Relief and Service Committee of the Mission Board has recently initiated a program of helping our brethren called by the draft to obtain adequate housing and living facilities in those centers where a number of them are assigned to a particular institution. This is being done in hopes that we can supply leadership and spiritual assistance for these men.

In order to do the above, we are finding it necessary in a number of cases to purchase properties for housing. The Finance Committee of the Mission Board has recently agreed that we should attempt to secure loan funds without interest to be used for making such property purchases. When these properties are no longer needed for drafted men they will be liquidated and funds returned to those who have loaned them. We, therefore, wish to appeal to brethren of the church who might have resources, to loan such funds to the Mission Board for the above purpose. All loans will be secured by a Demand Note and in case of necessity, such notes will be repaid upon request at any time. We trust that many will respond to this need and will make available substantial funds for such property purchases.

It is the further intent of this plan that funds received through the above arrangement will be used for down payment requirements and that additional funds needed will be financed through local banking agencies or the Mission Board investment program. The men using these properties will then pay from their income a reasonable amount for room and board. Such income will then be used to maintain the property and to amortize any funds which must be obtained through investment channels. Anyone having funds available can forward them immediately to the office of the Mission Board or if further information is desired, please write to me immediately.

ning on Missionary Day, Nov. 16. Bro. Graber is en route to Phoenix, Ariz., where he will attend the South Pacific Conference over the Thanksgiving week end. He is accompanied by his wife and his sister, Esther Graber.

Bro. and Sister Paul King write from the Bethel Mennonite Church, Chicago, Ill., that the mission has been able to make a valuable

(Continued on page 1140)





These enthusiastic Puerto Rican children exhibit the typical response of children the world over to love and understanding.

## The Church Serving the Needs of the Modern Child

BY GLENN B. MARTIN

(Address given at Annual Mission Board Meeting, June 1952, Kalona, Iowa.)

No one can lead a child without knowing him and no one can know a child who is not at heart a child also. The situation in regard to the children of this country, both within and without church circles, is somewhat abnormal and irregular. The approach made by many toward meeting the needs of children is well termed stupid. The literature on the subject of child life for quantity, range, and variety defies description. This portentous body of literature covers every possible phase of child life, from the interest of parents, teachers, physicians, athletic instructors, playground directors, but not enough for pastors and Christian workers. In this maze of information we find theories covering subjects of getting children well-born, well-trained, well-taught, well-mannered, and ultimately well-married. The sobering experience of it all rests on the fact that in spite of it all, there is a widespread conviction that our management of children and youth is a tragic failure and that the children of today have gotten out of hand!

We decline to say much about juvenile delinquency. No one knows how much there is of it. We all must agree that there is too much of it. A large part of it is adult delinquency which includes delinquency of the church. But who is the church? Is it not you and I working together for the cause of Christ?

In our country, in spite of its free public schools with a gigantic educational system, our society as a whole has never taken with

complete seriousness the opportunity and responsibility of the individual child. It seems that most modern teachers in the larger schools lose contact with their pupils. They assume care of them as a job paying a specified amount covered by contract, and a job to be escaped from as soon as possible. Children are considered as classes or grades, or even sessions. We do not mean to imply that this is true of every teacher. There are a few who know the challenge of individualism as it relates itself to their work of teaching.

In this general failure of education in dealing with its children, the church must also take its place. I must take my place. You must take yours. Let's not blame some intangible institution, nor think of this challenge as belonging to it. It belongs to us as individual members of an institution called the church.

From the report of the Board of Christian Education contained in the Minutes of 1946 of the Presbyterian Church, U.S.A., Part II, page 15, we read:

When Jesus was asked, "Who is greatest in the kingdom of heaven?" He set a little child in their midst. His followers never caught the meaning of this insight, and all through its history the Christian Church has done very little about its children and youth. It is the supreme irony of history that one of the greatest insights Jesus ever revealed was never grasped by His followers, but was seized upon nearly two thousand years later by a group of sinister men and used in an effort to destroy everything Jesus died on the cross to establish, and they came within a hair of succeeding. Even after the terrible scourging of the Second World War there is no evidence at all that the church has learned war's most important lesson.

These words are quoted because they are more than opinion; they are the result of careful investigation. In this indictment of the church and modern education, the pastors must share their part. The Institute of Social and Religious Research from a report of 687 ministers shows that the average minister spends less than five per cent of his time on the educational work of the church. This is little more than they have to give to janitorial service. The tragedy is twofold: the average minister has misread his charge, for care for children is a vital part of his pastoral service, not optional, but imperative; and second, such neglect means the death of tomorrow's church.

Too many pastors have little direct contact with the children of their parish. His relationship to them is not planned for a personal touch. If he is interested in Sunday-school work, he may sit in on committee meetings, and offer a few suggestions, but too often the school is run by others who make the same mistake as the pastor.

The pastor and Sunday-school worker must make their own relationships to the children. They do not exist ready-made. Most of us have noticed that children will instantly go to some people and adopt them as their own, while they immediately withdraw from others. Some individuals cannot bribe friendliness from children. Children and dogs are supposed to be infallible judges of character. Both seem to have an uncanny instinct for friendliness, sympathy, and understanding.

How can a Christian worker create a proper relationship with the child? Just as there are no ready-made relationships, there are no ready-made methods. It is the work of an artist. It is creative. The artist must first of all fall in love with the thing he is trying to create. Successful recreation is an art. Often the most successful artist makes a picture out of an object in which others may see no beauty or possibilities for beauty.

The first step in meeting the challenge of children is to know children. The child must be known and loved through personal interest. The worker must see something of the beauty of a soul vested within the child. John paints a picture of the Good Shepherd by writing, "He calleth his own sheep by name." The casual observer sees only a flock of indiscriminate sheep, each one like all the rest. To many would-be leaders of church and welfare circles, this elementary ability to individualize is not given.

Children cannot be dealt with en masse. They must be individualized! Each one must be known. The moment he is known, the child knows the one with whom he is dealing. It is a mark of childhood to want to be noticed as an individual. Naughtiness is often a desperate attempt to gain attention, and the method is not limited to children. It is a groping after distinction that belongs to personality, and we dare not suppress it, but guide it.

The boy or girl who is noticed by name and as an individual feels the sensation of being somebody worth knowing. Being seen, and not heard, has often resulted in being seen in ways not altogether pleasant. On the other hand, the trend has gone too far in the



opposite direction. Many urban children know no restraint, no discipline, no love, and respect no authority. Too many children tend to be destructive and disagreeable and impossible brats without manners or respect for property or the rights of others. It is no wonder that parents with children find it almost impossible to find living quarters.

The middle ground between the old repression and the new license of uncontrolled liberty is found in treating children like human beings who have rights as well as obligations. Respect is catching, something like measles. Respect will create respect.

This leads to another principle in meeting the challenge of the modern child. There must be absolute and unqualified sincerity. Children are usually taught to lie. It is true that their tendency is to lie because of their evil nature. They were born that way. It can't be held against them. But God pity the individual who furnishes the example of skillful lying for the child to adopt and pattern after. The insincerity of many children's workers furnishes a fertile soil for the seeds of dishonesty among those with whom they work. The child is keen to discover and uncover pretense. We need to be alarmed when our own children demand further evidence for the things we tell them. Something is gnawing at their confidence in us.

It is a pleasure to work with children because they know us as people. One should never be alarmed if a child calls him by the first name, even if the person addressed is a "doctor" or "reverend." Children judge us as people—the kind they like, or don't like. If the church worker doesn't pass as a man, or a lady, he or she will never make the grade with that child. Insincerity expressed before children is one of the greatest principles contributing toward juvenile delinquency. The delinquency is not in the child, but in the adults with whom he associates. The worker among children must never forget that the heart has its own language!

An able writer once described the minister of his childhood. He must have been somewhat of an ideal children's pastor to later in-

spire these words from the heart of one who sat at his feet:

It has always seemed to us remarkable that this old-fashioned minister, who always wore a long-tailed coat and white tie as we remembered him, knew so well the way to a child's heart, because in the light of afterknowledge he did not seem to be that kind of man at all. He was rather remote than otherwise, bookish, a little pedantic perhaps, and not too well adapted to his environment. By reason of an invincible stubbornness he remained fifty years the minister of one parish, lived out his declining years in the same village, died, and was buried in the ancient churchyard surrounding the church to which he had come as a young minister more than a half century before. It is to be said also that he was more beloved at the end of this period than at the beginning. As an old man he was as young as when he came fresh from his studies, which had been carried on in an atmosphere wholly foreign to nearly all his parishioners. In one child's memory he appears with all the glamour of a figure in a favorite fairy tale, symbolized by the surpassing whiteness of his linen and the gentleness of his face. One definite memory stands out against the background of years. Whenever there was a social gathering of the congregation in which the children were included or tolerated, we always clamored for the minister to sit with us so that we could get near him and listen to his stories. They were always stories of his boyhood somewhere among the New Jersey hills—stories about foxes and other animals then plentiful where now the real country has almost disappeared. He must have loved to tell those stories, for we loved to hear them and called for them over and over. Any pastor of children would almost have traded his diploma for the place this gentle soul still holds in the memory of those who knew him in those days. The secret? He was one of us. With all his learning and clerical dignity, his long coat and his white tie, about which we knew and cared nothing, he had the heart of a child and won the children thereby. We knew him not as a grown-up but as kith and kin of our own. Strangely enough, we cannot remember that he ever talked religion directly to us at all, but he breathed upon us and we feel his influence to this day.<sup>1</sup>

To understand children, and particularly to influence them for good, we must become one of them. Grown-upness is an impassable barrier to children. Instead of looking at children through the eyes of adults, we need to look at adults through the eyes of children. If we can only see ourselves in that mirror, we shall truly see ourselves as we are. Ideas and concepts of the church and Christian living are copied by what one man has called "ditto minds." How greatly important, then, that we take a look at ourselves.

What is it in adults that children do not like? The first sin against the child is to fail to value him as a potential adult. Children want to be treated as grownups in their own sense of the word—not ours. Excessive demands upon the child for adulthood may result in making the child dislike childhood. He will prematurely try to escape it by accepting and exemplifying some of the less pleasing aspects of adulthood.

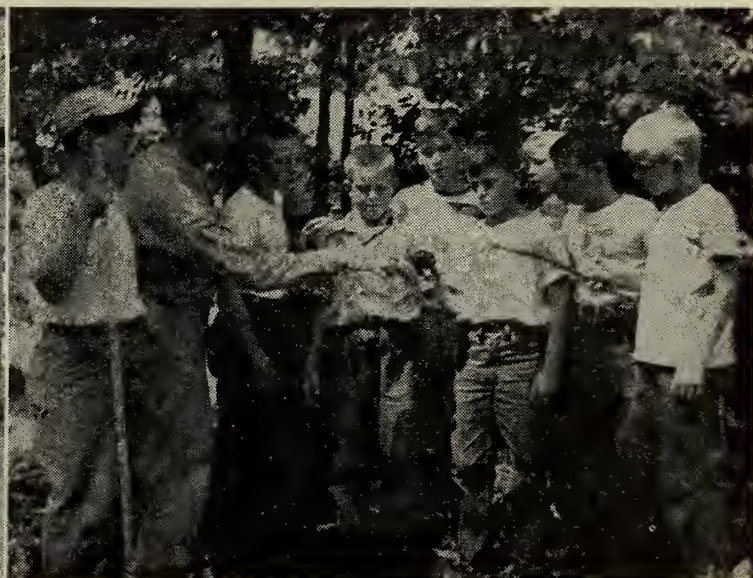
We can also lose our grip on children by failing to share their interests. However, the parent or adult can cross the chasm that divides childhood from adulthood. The child, on the other hand, must gradually grow into adulthood. When the formative years of fellowship between parents and children have been lost, they can never be recovered. It is absurd then to expect children to be concerned about the affairs of adults if the adults are not interested in the affairs that seem vital to children. This throws light on the old complaint that fathers and sons, mothers and daughters cannot understand each other, and ultimately cannot get along with each other. Never forget that this intimate touch between older and younger persons must be established early and kept continuously as the years go on.

Children are never interested in our world unless we are interested in theirs. Parents and workers among children will do well to read from time to time several children's books. Parents, teachers, and pastors should also interest themselves in sports of childhood, and talk freely about these things at the table, or during mid-meal contacts. We fail

Camp chores at Youth Village, White Pigeon, Mich., are fun when counselors help and campers take turns.



Children's natural curiosity and eagerness to learn are met in this Youth Village Nature Study class taught by Walter Mumaw, second from left.





with children because too often we have forgotten how to play. Age has a tendency to stiffen the muscles of our minds as well as our limbs, but we can limber up if we care enough and really try.

The Christian worker, whether he be pastor, teacher, or missionary, can often do with children what many parents cannot do. This is especially true of the teacher, if he is of the right sort. We must never lose the fact that when we fail to live with the children as children we will never have opportunity to live with them when they are older. They will lose all confidence in those who have shown no interest in their childhood.

The weakness, then, of modern education is the fact that it is adult-centered and not child-centered. Psychological and medical schools, Bible institutes, and seminaries, all tend to

ward a study of the individual. There is so much theory about him. How about a little more feeling for the child? No one can know adults without first knowing their childhood. Psychotherapy has depended much upon the substructure of childhood to find the causes of maladjustment in adulthood. Why this pattern of examination? Because no one can help a child without knowing him as a child.

The worker among children must be like a certain missionary to China. She never learned to speak freely in Chinese but she was a most efficient missionary, for as one said of her, "She loved her women into the kingdom." The heart has its own unspoken language. Let it speak to the children!

<sup>1</sup> Sweet, *Pastoral Ministry of Our Time*, Revel, 1949, 192 pp.

La Junta, Colo.

this new area. Scouts from Rainy River Mission made subsequent visits to the town ascertaining possibilities for evangelical witness and investigating facilities which might be available for Bible school work. Having inquired vainly for twelve hours on one visit, Bro. Irvin Grabill was finally led to some construction company barracks which were momentarily vacant and which company policy made available for Christian testimony.

Consequently, plans were made for Bible school to begin the day after Dominion Day. Immediately after the close of the Bible school at International Falls, where my wife, Dorothy, and I had been teaching, we made our way into the wilderness arriving late in the evening to find the town's muddy streets a rather unwelcome sight. Having located the camp superintendent, we were taken to the camp in his pick-up. There we talked with him about our plans and before he left we were supplied with keys to three barracks and the kitchen-dining hall plus an ample supply of freshly laundered bedding. It was now quite late and rain was still falling. We found a corner where the roof was not leaking and quickly swept the dirt aside to provide a reasonably inviting spot for a night's repose. (We were soon to learn that such a luxurious term as "repose" was not to be applied to any night spent there. It was Shakespeare's jester who once said, "Misery acquaints one with strange bedfellows." A version applicable to our specific case would read, "Strange bedfellows acquaint one with misery." We never cease to wonder that the lowly insects are also objects of God's creation.)

The task of making the barracks habitable was a colossal one but Dorothy and I, aspiring to avert any unpleasant first impressions, hoped to complete major operations before the remainder of the staff arrived. First, pin-ups disappeared from the walls, then beer bottles from shelves, whisky bottles, cigarette butts, and dirt from the floor. While dust was still heavy in the air word arrived by special messenger that we were to vacate the camp. With additional workers assembling in International Falls and no other possible prospect of a place to hold a Bible school, the

## Pioneering in Summer Bible School North of the Border

BY J. ALTON HORST

Atikokan is a new name on Mennonite tongues, presumably first spoken with conviction by the constituency of Rainy River Mission hardly six months ago. One might possibly question an alert citizen of Ontario and discover that he has never heard of this rapidly growing city lying within the borders of his own province and keep in the enchanted land of the Voyageurs. Inaccessible by automobile, Atikokan is reached only by rail, private seaplane, or, if you would wish to relive the centuries-old experience of the Voyageurs, you may paddle your own canoe the one hundred miles from International Falls, making only two portages to reach this center of unusually rapid economic development.

Until recent years, a one-street town of smoke-covered shacks, then merely a division point on the Canadian National Railway, Atikokan is now undergoing phenomenal growth. It is without doubt the most im-

portant town in the two hundred and thirty miles between Fort William at Port Arthur on the east and Fort Frances at International Falls on the west and owes its amazingly rapid growth and increasing popularity to an unusually rich deposit of iron ore lying beneath virgin wilderness and rock bottomed lakes. One large lake is presently being pumped dry to facilitate the removal of ore from its bottom. The community's present population of three thousand and the meager Christian witness at work there, about one hundred estimated in attendance at existing Sunday worship services, are factors which aroused the concern of the brethren at International Falls.

After an initial visit of investigation, plans began forming at the home base, Pleasant View Church, Goshen, Ind. Concerned that the Lord's will be ascertained and executed, the brethren prayerfully and carefully began thinking of summer Bible school work in

A street scene in the newly developed area of Atikokan.



The barracks at Atikokan, in which the Bible school unit lived and conducted classes, are located on the edge of the wilderness.





problem threw us to our knees in entreaty to God. Telephone lines carried our message of despair to friends at the Falls who then joined with us and other interested friends of the community in fervent prayer that the Lord's will might be done. The following morning an audience was granted with the originator of the evacuation order, an official of Steep Rock Iron Mines, Ltd., and the problem was marvelously eliminated, much more so than we had dared to hope. Telephone wires now carried the joyous message, "The effective fervent prayer of a righteous man availeth much." Send the other workers."

Those other workers had been anxiously awaiting news from Atikokan and now they were on their way: Geneva Cender and Cyrus McNamar from International Falls, and James Weaver, Glada Troyer, Margaret Miller, Bernard and Miriam Showalter from Elkhart County. After their arrival we had one day to organize camp and prepare for Bible school. The morning of the first day dawned very rainy. In fact, it was so rainy we doubted that anyone at all would come. We were reassured, however, when twenty children came trudging through the rain for the first class. Of those twenty, nineteen, praise the Lord, were there for every session. Daily attendance grew steadily until fifty-two assembled for the final session. Because of the late beginning we had school on Saturday and then, when we discovered the necessity of vacating the grounds three days before we had planned, we arranged for morning and afternoon classes on Monday and Tuesday of the second week.

Unit members responded magnificently to the tremendous tasks of our complete maintenance and the preparation of suitable facilities for Bible classes and living quarters in addition to the strenuous school program of eight school sessions in six days. It was with tired bodies that we hurried to the train, but our spirits were rejoicing in the knowledge that the Lord had truly been with us. The children had seemed so responsive even under such trying circumstances and had learned so eagerly the stories of the living Gospel. After the last session, while we had been busy breaking camp, one mother returned to express her appreciation for our coming and for helping her children to learn more, she said, in that week than they had learned in a whole year in school. "Please do come back next year and stay for a month," were her parting words. To God be the glory for great things He hath done!

Elkhart, Ind.

One of the largest human migrations known to history took place as a result of India's partition in August, 1947. One out of fifty persons in India today is a refugee from Pakistan. The proportion is even higher for the states where the DP's have settled down. In West Bengal, one out of every twelve, in Pepsu, one out of eleven, and in the Punjab, one out of five is a displaced person. Concentration is heaviest in Delhi where every third man, woman, or child is a refugee.—"India News."

## Missions Editorial

### Feed My Lambs

Jesus placed children in the center of the circle when the disciples were shoving them to the outside. He used children to characterize the kingdom of God and to teach humility to His disciples. But children were not just illustrative material for Jesus. He recognized them as individuals in their own right when He said, "It is not the will of your Father which is in heaven that one of these little ones should perish."

Modern dictators recognize the importance of indoctrinating their youth early. Audio-visual aids make such indoctrination today at least 60 per cent more effective than textbook learning.

Comic books, radio, and television thrillers beamed to child audiences are conditioning the children of America for the future. Children are pliable and receive impressions and ideas from experiences with the above elements in American life today which will make them like the heroes they read about, listen to, or see on the television screen. The impressionability of child life is illustrated by the college professor who when asked why he took up elementary teaching replied, "If you were to write your name on brick so that it would remain, would you write it before or after it was baked?"

Fortunately, Christian agencies are providing much good material for child training today. The wide-awake parent who really wants to combat the evil influences of the world can find well-illustrated books, craft materials, and audio-visual aids to help him win his child for Christ and the church. Christian materials are not all mediocre today.

And parents dare not be satisfied only to provide their children with good books and other Christian literature and to take them regularly to Sunday school and church. The parents themselves must plan the training of the children. They must remember the injunction in Deuteronomy 6 to teach the Word of God diligently unto their children. That home training is sadly lacking today is evidenced by widespread crime and juvenile delinquency.

If children in Christian homes are not receiving the Bible instruction and training in morals which they ought to get, what about the thousands of neglected children across the country?

The church is attempting to aid some of these children through the Child Welfare program. Your prayers and contributions for our children's homes, children's camps at home, and for the MCC children's homes in Europe will help to meet this need.

Christian foster parents can also make a real contribution to the extension of God's kingdom by welcoming unwanted and orphaned little ones into their homes—"For of such is the kingdom of God."—L. C. Hartzler.

### Women's Activities

The special project for the Hopedale, Ill., Sewing Circle for June and July was the giving of aprons for relief. Their August and September project was clothing for infants.

\* \* \*

The president of the Illinois district published the names of their officers for the coming year in their district conference publication. A few others have done this also. This is a fine idea as it makes the names available for those who need to refer to them. We want all names and addresses of officers for the new **Daily Prayer Guide**.

\* \* \*

During the summer the Illinois circles supplied the following items for the Home Mission in Chicago: six sheets, three pairs of curtains, two dresses, two slips, and a pair of spreads for twin beds. They also helped the Eureka Home for the Aged in various ways besides carrying on their numerous regular projects.

\* \* \*

The Lockport Sewing Circle near Archbold, Ohio, recently made 78 pieces, consisting of packs, glove wrappers, and T-binders for their community hospital.

\* \* \*

The Maple Grove Circle, New Wilmington, Pa., was much encouraged this summer when some of the younger mothers started coming to their meetings. This circle sews mostly for foreign relief, and helps sew for some of our home missions.

\* \* \*

Now is the time for you to send your praise items and prayer requests to Mrs. C. L. Shank, 904 College Ave., Goshen, Ind. Your prayer items may help others; so if you know of a prayer need, send it in before you forget. Help us to help you.

\* \* \*

Has your circle made a contribution to nursing education? If not, why not send in your quota before Christmas? You will be helping our student nurses in their preparation for helping others. The equipment for our nursing laboratories is so expensive and so much of it is needed for efficient service, that our help is very much appreciated. May we be diligent in supporting our nursing schools.—Mrs. C. L. Shank.

Christian faith is not afraid to open the Book of Nature, for it agrees with the Book of God.—J. D. Graber.



## Relief and Service News

### MRC Weekly Notes

#### Voluntary Service Personnel

Sister Ida Habermehl, Kitchener, Ont., recently arrived in Chicago for a period of voluntary service at the Mennonite Mexican Mission. Sister Dorothy Bean, Mexican Mission worker, reports that they are gradually developing a schedule in working out their program.

Brethren Richard Fahndrich, Albany, Oreg.; Vernon D. Yoder, Hutchinson, Kans.; and Stanley Zook, Eureka, Ill., flew to Puerto Rico on Tuesday, Nov. 11, to begin their I-W service period as voluntary service workers in La Plata Mennonite Project.

Sister Amanda Schrock, Middlebury, Ind., is giving a short period of service at the Home for the Aged, Eureka, Ill.

Young people who have been sending in their application blanks for voluntary service are advised that it may take some time to get responses in every case since references are usually sent out immediately upon receipt of the application. In most cases an acceptance response to the application is not made until after such references have been returned. Therefore, if a young man facing his draft term is being pressed by his local board or for some reason has a great deal of urgency in his desire for service, he should write to the Relief and Service Office making a second inquiry or indicate urgency when sending in his application.

#### I-W Services

Bro. Glen Nafziger, Archbold, Ohio, began his I-W service as a staff assistant in the Relief and Service Office at Elkhart, Ind., on Nov. 15.

A home has been purchased at 348 Oakhill Ave., East Lansing, Mich., for a group of alternative service men. The group numbering approximately seven to nine is at present working at the College of Agriculture Experimental Farms. The leader and matron of this group will be Bro. and Sister Joseph Freyenberger, Wayland, Iowa, who have just completed the orientation school for voluntary service workers at Elkhart. Plans have been made to invite churches of the area to help furnish the home with the common furnishings. The young men who are serving in that area are all from Michigan churches with the exception of the Freyenbergers. The home began operation the week of Nov. 10.

A progress report of MRC I-W services was presented to the Peace Problems Committee at a meeting in Chicago on Nov. 13.

#### Children's Work

Bro. and Sister Joe Nauraine, who have gone to Puerto Rico to serve as director and matron at El Hogar del Nino, Rio Piedras,

P.R., write that they are studying Spanish and working long hours to keep the Home in good living condition for the children. They plan to have an open house at the Home in December. This will be the first Open House since the Home was established in 1950. The Home is largely supported by local charities and administered by a local board of trustees. MRC is providing a director and matron on a second basis at the request of the local board.

### MCC Weekly Notes

#### Newton Hospital Footings Poured

Excavation for the foundation and pouring of the footings have been completed for the construction of the central area mental hospital at Newton. Under consideration at the construction site is the building of a combination bridge and dam across a waterway near the hospital which would create an artificial lake. Appointment of a psychiatrist is also under consideration. He will be hired on a part-time basis and will also serve at some other institution in the Newton area. Psychiatrists at the other two MCC-operated mental hospitals are also working on a part-time basis.

#### Three South American Students Return

Three Mennonite students from South America whose years of study in American Mennonite colleges total 17 are returning to serve their people. They return prepared to serve as a teacher, a nurse, and a medical laboratory technician.

Abram Dueck, who spent nearly six years studying at Tabor and Goshen colleges, plans to teach in the Mennonite academy at Curitiba, Brazil. He is also prepared to serve as a minister.

Jacob Friesen, who also spent six years in America, returns as a certified medical laboratory technician. He plans to enter the Paraguayan medical school at Asuncion. Friesen attended Freeman, Bluffton, and Bethel colleges. He received his laboratory training in a Chicago hospital.

Mary Wiens, who returns to Paraguay, received her nursing training at Bethel Deaconess hospital in Newton. Preparatory to that training she studied at Tabor and Bethel colleges. Besides nursing in the Fernheim hospital she will be instructing nurses' aides.

All three stopped in Akron to visit at MCC headquarters while on their way to New York City—the port from which they sailed. Arrangements for their voyage were made by Menno Travel service.

#### Secretary Assigned to Newton Hospital

Howard Bauman of North Lima, Ohio, who is doing his I-W assignment under MCC, has been transferred to central area hospital at Newton. He will be secretary to Myron Ebersole, hospital administrator. He had been doing secretarial work at MCC headquarters in Akron during the past five weeks. Dorothea Kasper of Hillsboro, who arrived in Akron on Nov. 4, for a one-year term of Voluntary Service, will be doing some of the secretarial work done by Bauman.

#### Colorado to Accept Out-State I-W Men

Colorado Selective Service is now prepared to accept out-of-state draftees for I-W work. I-O men will be working in Colorado general and mental hospitals. It is expected that Kansas I-O's will be assigned and accepted for I-W work in Colorado.

#### California I-O's Urged to Volunteer

Two California state hospitals—one at Camarillo and the other at Mendocino—have been approved by that state's Selective Service as I-W projects. The state Selective Service director has encouraged all I-O Californians to volunteer. Instead of drafting I-O men the state is giving them the opportunity to volunteer.

#### Reedley Unit Center to be Built

A one-story concrete structure will be erected in Reedley, Calif., as the MCC unit center there. It will house 12 single women and include kitchen and dining room facilities.

Released November 7, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania

## CHURCH CORRESPONDENCE

### PINTO, MARYLAND

(Pinto Congregation)

Dear HERALD Readers: Our summer Bible school was held June 16-27 at the Wiley Ford school building, Wiley Ford, W. Va. We had an enrollment of 219.

Aug. 6. Bro. Ralph R. Smucker, Elkhart, Ind., met with us at the church and showed several films which covered a wide variety of subjects related to the Mennonite mission work in Africa and India.

Aug. 31. A religious film, produced by the Bob Jones University, was shown by Bernard Leasure, a student of Bob Jones.

Sept. 7. Bishop Aaron Mast brought the

morning and evening messages. He also received into church fellowship, ten young souls by water baptism.

A Christian Family Living Conference was held by Mrs. Paul Erb, Scottdale, Pa., Sept. 12-14. Many folks attended the meeting from other churches. Special music was furnished by the Old Furnace Church of the Brethren and from our own congregation. On the last evening Bro. Paul Erb gave a report of the Fifth Mennonite World Conference held at Basel, Switzerland.

Sunday evening, Oct. 12, Bro. A. J. Metzler, Scottdale, Pa., gave us a report of the Fifth Mennonite World Conference.



Our communion service was held Oct. 26. Bishop Aaron Mast brought the message. One young soul was received into church fellowship by water baptism.

Oct. 30. Bro. and Sister James Lark, from the Chicago colored Mennonite Mission, spoke here at the church regarding the Negro work in Chicago. Sister Lark gave a children's meeting which was interesting to all. She also brought a message in song.

On the second Sunday of every month, several of our members hold services in the afternoon at the county home for the aged.

The last few Sunday evenings we have been having a chart study on the "Holy Spirit," with Bro. Robert Dayton in charge. Pray for us that the Lord may have His way in all things.

Oct. 31, 1952.

Thelma Collins.

### CULP, ARKANSAS

A day of fellowship and inspiration was enjoyed by ladies from the three congregations in Arkansas and from the congregation at Birch Tree, Mo. The Women's Fellowship Meeting was held at the Bethel Springs School near Culp, Ark., Aug. 6. The ladies of the Culp community served as hostesses.

Everyone was preinformed to bring bandage material along. The forenoon was spent in tearing and rolling bandages, visiting and getting acquainted. At noon a time of further fellowship was enjoyed in the school lunch room where lunch was served to all.

For the afternoon an inspirational program had been planned. Each group represented was assigned one topic and one number of special music. The general subject was, "Working and Living with Others."

Our hearts were indeed inspired to be more kind and thoughtful in our relations with others. This truth is to be applied in our homes first, and then it will be manifested to others also. Real neighborly love shows itself in various ways. Do our neighbors know that we love them? "Many books have been written on good manners, etiquette, etc., but none is any better than the Bible. 'In honour preferring one another'; 'as ye would that men should do to you, do ye also to them likewise,' are still the best rules to follow." A true spirit of forgiveness goes a long way in getting along with others. "We cannot expect God to forgive us if we are harboring an unforgiving spirit toward others."

Following the subjects a few remarks were given and prayer was offered petitioning God to help us go home and practice what we had heard. After the prayer several testimonies were given. As a group we decided that this had been the "dessert" of the day and upon motion it was decided to have another similar meeting next year to be arranged and planned for by the Berea congregation.

Mae Strubhar.

### DETROIT LAKES, MINNESOTA

(Lake Region Congregation)

Dear Readers: Christian greetings. In the past year we have had many rich blessings.

Early in the summer we were favored with a program of songs and talks given by a

quartet of young men from Goshen College and another program by a group from E.M.C. We enjoyed them very much.

Later in the summer, John Beachy, missionary on furlough from India, gave a talk on the work at Bihar. Frank Bylers from South America also gave us a visit and challenged us with a talk about the work on their field.

Oct. 26 marked the close of a series of revival meetings with Bro. S. S. Hershberger, Harrisonville, Mo., as evangelist. Several gave their hearts to the Lord and I am sure many persons made new resolves to give themselves in more complete resignation to the Holy Spirit. The last Friday and Saturday evenings and all day on Sunday we enjoyed a Bible Conference with Jonas Beachy of Staples, Minn., assisting Bro. Hershberger.

On the evening of the twenty-eighth we had the privilege of hearing Eli Hochstetler of Mylo, N. Dak., give a report of his trip to Europe and the Mennonite World Conference.

Mrs. Joe Stoll.

### LANCASTER, PENNSYLVANIA

(Rossmere Congregation)

Dear Christian Friends: "These things I command you, that ye love one another." "Love" was the theme of our annual Bible Instruction Meeting, Oct. 19. The brethren Wilbert Lind, Warren Good, and Lloy Kniss brought us very inspiring messages on this great theme.

Bro. M. S. Stoltzfus brought us a series of evangelistic messages from Oct. 19 to 29. He also gave us a number of brief studies from the Book of Daniel.

Bro. Earl Rohrer and Bro. Fred Miller are serving as Sunday-school superintendents. Our average attendance is 84. The first Sunday evening of each month we have YPM.

We want to share a prayer burden. Pray that several teen-age girls, to whom the Lord is speaking, may yield their lives to Him. Also pray for a fullness of the Holy Spirit in our lives that we may witness to the unsaved in our community.

Rosie Beachy.

### EUREKA, ILLINOIS

(Roanoke Congregation)

"The Lord hath done great things for us; whereof we are glad." The Lord has again blessed us with an abundant harvest. Donations of grain and money are being received and the proceeds will be used for relief, mission, or educational purposes. This project will continue until it is climaxed with special programs on Nov. 23 and 30. Our speakers for these days will be Bro. Wilbur Nachtigall, missionary from Puerto Rico, and Magdalene Friesen, relief worker from Europe.

The Lord has also blessed us spiritually in the last several months. In August we enjoyed having a part in the Illinois Gospel Crusade with Bro. Howard Hammer as evangelist. In September Bro. William Detweiler was with us for evangelistic meetings. As individuals and as a congregation we have been drawn closer to the Lord. On Oct. 26

three souls received water baptism. In the past several weeks a number of members have been received by letter or upon confession of their faith.

At present we are enjoying a teacher-training course under the capable leadership of Bro. J. J. Hostetler of Peoria, Ill. These classes meet each Monday evening and will continue throughout this quarter.

Oct. 26 was Decision Day at our extension Sunday school at Robein. Bro. J. J. Hostetler was with us for this occasion. Sixteen persons accepted the Lord as their personal Saviour. This has been a realization of God's promise in Isa. 55:11. Pray for these young souls because some will not find sympathy or encouragement in their homes.

On Nov. 2 a special dedication service was held for the babies. At that time there were thirteen infants presented unto the Lord by their parents.

Plans are to observe communion Nov 16.

Nov. 3, 1952.

Margaret Ulrich.

### BIRD-IN-HAND, PENNSYLVANIA

(Monterey Congregation)

The autumn leaves are falling, proving to us again that God's Word changeth not, for He says, "While the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

Prayer meetings are held at the church each Wednesday evening. Our congregation also conducts a service at the Water Street Rescue Mission in Lancaster the first Tuesday evening of each month.

The first Thursday of each month our sewing circle meets in the church basement. For our August meeting we met at the Ephrata clothing center and helped to pack Christmas bundles. It was a joy to see all those Christmas bundles and know the joy and comfort they will bring to the poor and needy children in other lands. We are happy to report that our Sunday-school children contributed approximately 40 bundles.

Norma Jean Wenger and Evelyn Mohler have enrolled as students at Goshen College this year.

Bro. and Sister J. N. Byler have returned after a year of service at Hong Kong. Mary Ellen Brubaker has also returned after a year of service at a mental hospital in Reedley, Calif.

Arlene Sitler served as Field Representative for the hospital at La Junta for a year, but is now supervisor of the clothing centers at Akron, Pa.

Our guest speakers during the past several months included the Frank Byler family from Argentina; Jacob Peltz, secretary of the International Hebrew Christian Alliance; Paul Verghese from India; Wilbert Lind, who gave an illustrated message on China; and J. N. Byler, who gave an illustrated message on the Far East.

Officers and teachers for the new Sunday-school year took their places on Oct. 1. May they and each one in attendance realize their responsibility.

(Continued on page 1143)



## MISSION NEWS (Continued)

contact with a number of families by helping them to replace their loss in clothing through a fire in which their homes were badly burned. The sisters of the church investigated the need and distributed clothing received recently at the mission. These families are now sending their children to the Bethel Church and plan to attend themselves.

Sister Marta Quiroga, who visited many Mennonite churches before returning to Argentina last year after attending Goshen College, was appointed at the last general women's meeting of the Argentine church as the visitor for this year.

The women of the La Falda, Cordoba, congregation in Argentina conduct weekly Wednesday afternoon meetings in the chapel. Sister Rutt assisted them in organizing about two months ago and now these sisters continue alone. After a message by one of the group each woman present shares a Bible verse which she has learned during the week.

Sister Ruby Hostetler, Elkhart, Ind., plans to sail from New York for India on Nov. 18. She will teach in a school at Kodaikanal in South India where a number of our missionary children attend. For the past two months Sister Hostetler has given much appreciated service in the Mission Board Publicity Office. Anyone with secretarial skills and editorial interests desiring to give significant service in the mission program of the church is invited to contact the Elkhart office regarding this position.

Bro. Ralph Buckwalter writes from Japan: "Our first attempt at using literature is a translation of a tract 'Who Are the Mennonites?' by John C. Wenger. The manuscript is being readied for the printer now. Is it too much to hope that eventually we might have the Herald Summer Bible School Series adapted and translated into Japanese? . . . General Conference Mennonite brethren . . . expressed an interest in working together with us on such a project. We should also be trying to translate and produce direct evangelistic and peace literature. Pray that God will give vision and wisdom for this essential purpose.

Bro. J. J. Hostetler, Peoria, Ill., spoke at Arthur, Ill., on Nov. 4, in a Gospel message.

Bro. and Sister Paul Lauver, on furlough from Puerto Rico, spoke at North Goshen, Ind., the evening of Oct. 25.

Bro. Ora Troyer, who with his family spent some time at Caney Creek, Ky., last summer, described the work there to the Howard-Miami congregation, Kokomo, Ind., Nov. 6.

A meeting in the interests of the Jew was held at the Mummasburg, Pa., Mennonite Church on Nov. 16, with Josef Herschkowitz, Harrisonburg, Va., and Edith Evans, and Esther Histan, Cottage City, Md., as speakers.

Sisters Lois Marks and Ruth Bauman, who went to Ethiopia as MRC workers, have been appointed to an additional year of service by the Eastern Board as missionaries. Sister Bauman will teach in Tanganyika and Sister Marks will continue in Ethiopia. Sister Eunice Hartman has likewise been appointed as a regular missionary.

## FIELD NOTES (Continued)

The Upper Peninsula Male Quartet gave a program at Naubinway, Mich., Sunday evening, Nov. 9. The program included a sermon by Bro. Lloyd Miller of Curtis.

Bro. I. Mark Ross, Hesston, Kans., held a series of meetings Oct. 23—Nov. 5, at the Rockway Gospel Chapel, East Minot, N. Dak. The Spirit of God was manifest and 14 souls accepted Christ. The Rockway Chapel is a mission outpost of the Fairview congregation.

## Notice

All superintendents and teachers of preschool children in Sunday school.

Since our graded kindergarten II materials are not yet prepared and since a Sunday school with three preschool classes may have used our kindergarten I lessons twice already before the children come to the five-year-old class, lessons have been prepared for the kindergarten II class, five-year-olds. These are based on the primary Bible lessons. The same Bible stories and the same pictures are used. Different worship services are provided for the five-year-olds, and different materials corresponding to the Work Sheets.

The teacher of the five-year-old should get three items—

Preschool Teacher (an adaptation of Herald Primary Teacher). Plans for teaching each lesson and including special worship services for each Sunday. 10¢

Winter Is Here, by Parker (60¢). Illustrations of God's care for the animals, the children, and the plants in the winter. "God's care" is the theme of the worship services.

Story Materials packet.

Each pupil should have three items—

Preschool Lesson Pictures (size 2½ x 3½), 7¢

Folder for mounting Lesson Pictures, 5¢

Story Materials packet (replacing the Primary Work Sheets).

Make out your order from the above if this helps you.

Rich blessings marked the Morgantown evangelistic campaign conducted by the Brunk Bros., which was scheduled to close on Nov. 9. The Brunk party will begin a revival campaign in Sarasota, Fla., the middle of February.

Bro. E. C. Bender, Martinsburg, Pa., of the Publication Board Executive Committee, was at Scottsdale on Nov. 10 for some subcommittee work.

Amish Life is being promoted outside our constituency to a greater extent than any other single item we have published. Many publishers, hotels, general bookstores, and news agencies are being contacted. A reprint of 10,000 copies has already been ordered.

The annual catalog of the Publishing House has been mailed recently to all subscribers of the GOSPEL HERALD. Twenty-five thousand copies were printed, with an additional ten thousand of the pages listing Mennonite literature.

A Draft Orientation program was held at the Bethel Church, West Liberty, Ohio, Nov. 14-16. Speakers were Nelson Kanagy, Howard Kauffman, Elvin King, Roy Byler, Gail Yoder, and Atlee Beechy.

Bro. Milo Kauffman will serve as director of a winter Bible term at Hesston College, Dec. 31—Feb. 6. Bro. I. Mark Ross will also be a full-time instructor. During the fifth week of the term the ministers' conference and a rural life conference will be held. Speakers for the rural life conference will be Phil Frey, Archbold, Ohio, and J. Winfield Fretz, North Newton, Kans.

## Visiting Speakers

Oct. 19: Henry Wolfer, Sheridan, Oreg., at Portland, Oreg.

Nov. 2: Mervin Swartzentruber, Middlebury, Ind., at Moorepark, Mich.; A. C. Good, Sterling, Ill., at Freeport, Ill.; Sherman Maust, Upland, Calif., at Calvary, Los Angeles, Calif.; W. R. Hershberger, Garden City, Mo., at Argentine, Kansas City, Kans.; Mylin Shenk, Willow Street, Pa., and Daniel Leaman, Lancaster, Pa., at East Chestnut Street, Lancaster, Pa.

Nov. 9: Alva Swartzendruber, Hydro, Okla., at Scottsdale, Pa.; J. L. Horst, Scottsdale, Pa., at Canton, Ohio; Barton Gehman, Lancaster, Pa., at Steam Valley, northern Pennsylvania; Abram Kauffman, Plain City, Ohio, at Oak Grove, West Liberty, Ohio; Ira S. Johns, Goshen, Ind., at Moorepark, Mich.; C. A. Graybill, Martinsburg, Pa., and Irvin M. Holsoption, Hollsopple, Pa., at Johnstown, Pa.; Frank Sturpe, Toledo, Ohio, at Salem, Wooster, Ohio; Phil Frey, Archbold, Ohio, at Orrville, Ohio.

Nov. 16: John H. Mosemann, Goshen, Ind., at Maple Grove, Belleville, Pa.; Tobe Schmucker, Goshen, Ind., at Beech, Louisville, Ohio; Linden Wenger, Bergton, Va., at Scottsdale, Pa.; R. R. Smucker, Elkhart, Ind., at Wooster and Sterling, Ohio.

## Evangelistic Meetings

C. Z. Martin, Mountville, Pa., at Norristown, Pa., Dec. 7-14. Milton Brackbill, Paoli, Pa., at Kidron, Ohio, Nov. 23-30, with special Thanksgiving service on Nov. 27, 10:00 a.m. Orvin H. Hooley, Burr Oak, Mich., at Moorepark, Mich., Nov. 26—Dec. 3. S. S. Hershberger, Harrisonville, Mo., at Detroit Lakes, Minn., Oct. 17-26. Wilbert Nafziger, Harper, Kans., at Spring Valley, Canton, Kans., Nov. 2-9. Russell Krabill, Goshen, Ind., at East Union, Kalona, Iowa, Nov. 5-16. Paul Weaver at Twelfth and Windsor Streets, Reading, Pa., Nov. 27—Dec. 7, assisted by Harold Breneman and Noah Mack in all-day Thanksgiving service. J. Frederick Erb, Detroit, Mich., at Tuttle Avenue, Sarasota, Fla., beginning Nov. 3. John S. Martin, New Holland, Pa., at Sunnyside, Lancaster, Pa., Nov. 19-30.

## Announcements

Ordination service at Habeckers, Lancaster, Pa., choosing a minister for the Mountville, Habecker, Masonville district, at 9:00 a.m., Nov. 25. Ladies' chorus from Belleville, Pa., at Congregational Mennonite, Marietta, Pa., Sunday morning, Nov. 23. All day Thanksgiving service at Sunnyside, Lancaster, Pa., with Jacob Harnish, Lloy Kniss, J. Clyde Shenk, Esther Eby Glass, and John Martin, as speakers. A. C. Good, Sterling, Ill., in week-end meeting at Flanagan, Ill., Nov. 30.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Benner.**—To Roy and Mary E. (Hershey) Benner, Gap, Pa., a third child, a daughter, Carol Joy, Oct. 20, 1952.

**Blucker.**—To Jake and Fanny (Troyer) Blucker, Arcola, Ill., a second son, Craig Steven, Oct. 27, 1952.

**Charles.**—To Amos J. and Emma (Hernley) Charles, Lancaster, Pa., a sixth child, a daughter, Grace Marie, Nov. 3, 1952.

**Cosco.**—To Franco and Ethel (Reeser) Cosco, Campobasso, Italy, a first child, a daughter, Ramona Lisa, Oct. 12, 1952.

**Dise.**—To Maris and Sara (Smoker) Dise, Cochranville, Pa., a second child, a daughter, Fern Marie, Oct. 16, 1952.

**Fisher.**—To Dale and Marcella (Good) Fisher, Logan, Ohio, a fourth child, a son, Robert Jacob, Nov. 3, 1952.

**Gerig.**—To Melvin and Waneta (Nofsiger) Gerig, Wauseon, Ohio, a third child, a son, Ronald Lee, Oct. 23, 1952.

**Good.**—To Walter and Lorene (Nafziger) Good, Hopedale, Ill., a second child, a son, Wendell Jay, Oct. 15, 1952.

**Herschberger.**—To Henry and Mary (Beachy) Herschberger, Arcola, Ill., a third child, a daughter, Carolyn Ann, Oct. 29, 1952.

**Holst.**—To George and Grace Kathleen (Jantzi) Holst, Petersburg, Ont., a second son, George Bruce, Oct. 16, 1952.

**Houser.**—To H. Robert and Mary Jane (Kreider) Houser, York, Pa., a first child, a daughter, Karen Jane, Oct. 11, 1952.

**Kremer.**—To Lorne and Hazel (King) Kremer, Milford, Nebr., a first child, a son, Richard Lynn, Oct. 17, 1952.

**Kropf.**—To Harry L. and N. Priscilla (Widmer) Kropf, Albany, Oreg., a fifth child, a son, Amos J., Oct. 29, 1952.

**Lehman.**—To Clair and Anna Mae (Burckhart) Lehman, Apple Creek, Ohio, a daughter, Lucille Mae, Oct. 17, 1952.

**Martin.**—To Albert and Mabel (Eshleman) Martin, Lititz, Pa., a daughter, Teresa Ann, Oct. 9, 1952.

**Martin.**—To Clarence S. and Eleonora (Lehman) Martin, Lititz, Pa., a first child, a son, David Lee, Oct. 19, 1952.

**Martin.**—To Elam C. and Lydia (High) Martin, Myerstown, Pa., a third child, a son, Elam Cleason, Jr., Oct. 31, 1952.

**Martin.**—To Lester S. and Grace (Gehman) Martin, Sheridan, Pa., a son, James Lee, Oct. 8, 1952.

**Martin.**—To Paul and Betty (Neff) Martin, New Holland, Pa., a second daughter, Jane Louise, Oct. 29, 1952.

**Miller.**—To Eli D. and Elsie (Lambright) Miller, Middlebury, Ind., a fourth child, a daughter, Miriam Alda, Oct. 6, 1952.

**Miller.**—To John H. and Anna E. (Witmer) Miller, Willow Street, Pa., a fifth child, a daughter, Martha Grace, Sept. 25, 1952.

**Miller.**—To John W. and Louise (Heatwole) Miller, Basel, Switzerland, a first child, a son, Christopher Keith, Oct. 31, 1952.

**Oyer.**—To Sanford C. and Virginia Lee (Baker) Oyer, Goshen, Ind., a second child, Jerold Allen, Nov. 1, 1952.

**Roth.**—To Mr. and Mrs. Norman Roth, Morton, Ill., a son, James Norman, Oct. 16, 1952.

**Snider.**—To W. Donald and Ruth (Feick) Snider, Kitchener, Ont., a third child, a daughter, Catherine Ann, Oct. 12, 1952.

**Souder.**—To Paul and Grace Souder, Sellersville, Pa., a third child, a son, Feryl Kent, Oct. 10, 1952.

**Strite.**—To Clarence and Mary Grace (Clugston) Strite, Shippensburg, Pa., a first child, Mary Ann, Oct. 26, 1952.

**Ulrich.**—To Everett and Emmagene (Kemp) Ulrich, Metamora, Ill., a daughter, Nancy Jean, Oct. 24, 1952.

**Ulrich.**—To John and Esther (Eigsti) Ulrich, Roanoka, Ill., a daughter, Rita Joyce, Oct. 11, 1952.

**Witmer.**—To Earl W. and Marguerite (Carpenter) Witmer, Philadelphia, Pa., a daughter, Sheryl Rose, Sept. 16, 1952.

**Yoder.**—To John and Lizzie (Schrock) Yoder, Alpha, Minn., a second child, a son, Kenneth John, Oct. 1, 1952.

**Zehr.**—To Menno and Joella (Stutzman) Zehr, Topeka, Ind., a second child, a daughter, Peggy Lou, Oct. 30, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bauman—Martin.**—Mervin Bauman and Edna Martin, both of the Floradale, Ont., congregation, by Rufus Jutzi at the Floradale Mennonite Church Sept. 20, 1952.

**Bender—Wagler.**—Merlin Bender and Erma Wagler, both of the East Zorra A.M. congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Sept. 10, 1952.

**Bender—Yantzi.**—Vernon Bender, Steinman congregation, and Laurene Yantzi, East Zorra A.M. congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Aug. 30, 1952.

**Bontrager—Miller.**—Marion L. Bontrager, Emma, Ind., congregation, and Charlotte Ruth Miller, Locust Grove, Mich., congregation, by Paul Lantz at the Locust Grove Church Nov. 2, 1952.

**Derstine—Clemens.**—Willis G. Derstine, Worcester congregation, and Susie V. Clemens, Souderton congregation, by Henry L. Ruth, assisted by Paul R. Clemens, at the Worcester Mennonite Church, Worcester, Pa., Oct. 18, 1952.

**Egli—Mohr.**—Duane Andrew Egli and Norma Jean Mohr, both of the Alpha congregation, Alpha, Minn., by Noah Landis at the Stephen Shearer home Sept. 23, 1952.

**Kauffman—Litwiller.**—Warren Kauffman and Maxine Litwiller, both of the Hopedale Mennonite Church, Hopedale, Ill., by Ivan Kauffman at the Hopedale, Ill., Church Sept. 26, 1952.

**King—Short.**—Marlin King, Wauseon, Ohio, West Clinton congregation, and Carol Short, Archbold, Ohio, Lockport congregation, by Walter Stuckey at the Lockport Church Oct. 15, 1952.

**Koerner—Fisher.**—Orie Koerner, Cullom, Ill., and Emma Fisher, Soudersburg, Pa., by James H. Lark, assisted by Omar Kurtz, at the Oley Church, Oley, Pa., Oct. 11, 1952.

**Lichti—Schumm.**—Mervin Lichti and Geneva Schumm, both of the East Zorra A.M. congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Sept. 6, 1952.

**Mast—Diller.**—Oliver Mast, Conestoga congregation, Morgantown, Pa., and Doris Elizabeth Diller, Cass Lake, Minn., by Ira A. Kurtz at the Conestoga Church Nov. 1, 1952.

**Metzger—Gingrich.**—Harold Metzger and Fern Gingrich, both of the Floradale congregation, Floradale, Ont., by Rufus Jutzi at the home of the bride Sept. 24, 1952.

**Meyers—Augsberger.**—Herman Meyers and Melba Augsberger, both of the Meadville congregation, Meadville, Pa., by Kenneth G. Good, assisted by Raymond Kramer, at the Salem Church, Elida, Ohio, Oct. 2, 1952.

**Miller—Neufeld.**—Kenneth Miller, Shipshewana, Ind., and Bertha Neufeld, Inman, Kans., by P. T. Neufeld, assisted by Frank Raher, at the Bethel Mennonite Church, Inman, Kans., June 7, 1952.

**Mininger—Moyer.**—Walter C. Mininger, Plain congregation, Lansdale, Pa., and Grace B. Moyer, Salford congregation, Harleysville, Pa., by Wayne N. Kratz at the Salford Church Oct. 25, 1952.

**Nissley—Schlabach.**—Ira C. Nissley and Arlene Schlabach, both of the Parnell, Iowa, Mission, by J. Y. Swartzendruber, assisted by Harvey Yoder, at the Parnell Church Oct. 28, 1952.

**Oswald—Unsicker.**—Joe Oswald and Virginia Unsicker, both of Hopedale, Ill., by George White at the Mackinaw Christian Church Oct. 12, 1952.

**Roth—Kennel.**—Ivan Roth and Lola Kennel, both of the Fairview congregation, Albany, Oreg., by N. M. Birky, assisted by Henry Gerig, at the Fairview Church Sept. 7, 1952.

**Short—Eash.**—Donovan Short and Verda Eash, both of the Lockport congregation, by Walter Stuckey at the Lockport Church, Stryker, Ohio, Oct. 4, 1952.

**Snyder—Brenneman.**—John F. Snyder, East Union congregation, Kalona, Iowa, and Arlene Brenneman, West Union congregation, Parnell, Iowa, by J. Y. Swartzendruber, assisted by Paul T. Guengerich, at the West Union Church Nov. 2, 1952.

**Springer—Litwiller.**—Elmo Springer and Irene Litwiller, both of the Hopedale Mennonite Church, Hopedale, Ill., by Ivan Kauffman at the church Oct. 11, 1952.

**Steckly—Jantzi.**—Arthur Steckly, East Zorra congregation, and Norma Jantzi, Maple View congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Aug. 27, 1952.

**Steinman—Ruby.**—Wallace Steinman, Steinman congregation, and Elda Ruby, East Zorra congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Sept. 20, 1952.

**Weber—Habermehl.**—Ralph E. Weber, Floradale, Ont., congregation, and Alice Habermehl, St. Jacobs, Ont., congregation, by Rufus Jutzi at the St. Jacobs Mennonite Church Sept. 6, 1952.

**Wesselhoeft—Good.**—Carl Johannes Wesselhoeft, Kitchener, Ont., and Leota Fern Good, Logan, Ohio, by J. H. Hess at the First Mennonite Church, Kitchener, Ont., Oct. 30, 1952.

**Yeackley—Oswald.**—Archie Yeackley, East Fairview congregation, Milford, Nebr., and Dorla Oswald, West Fairview congregation, Beaver Crossing, Nebr., by William R. Eicher at the West Fairview Church Oct. 18, 1952.

**Zehr—Bender.**—Ervin Zehr, Maple View congregation, and Norma Bender, East Zorra congregation, by Henry Yantzi at the East Zorra A.M. Church, Tavistock, Ont., Sept. 20, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brennemen, Elma Gladys.** She was the oldest daughter of Joel and Betty Beck, born in Fulton Co., Ohio, Sept. 20, 1895; passed to her eternal reward at the hospital, Toledo, Ohio, Oct. 20, 1952; aged 57 y. 1 m. On Nov. 24, 1918, she was united in marriage to Emmanuel Brennemen, who passed away four months later. Most of her life was spent with her parents in the vicinity of Archbold, Ohio. Surviving are her father, one sister (Mrs. Franklin Crossgrove, Lansing, Mich.), 2 brothers (Vernon and Elden, both of Lansing, Mich.), and many other relatives and friends. Her husband and mother preceded her in death. In her youth she accepted Christ as her personal Saviour, united with the Mennonite Church, and was a member of the Evangelical Mennonite Church of Archbold at the time of her death. She suffered a stroke, which left her paralyzed, about six years ago. Funeral services were held at the Evangelical Mennonite Church on Oct. 23, conducted by H. E. Bertsche and Walter Stuckey. Burial was made in the Pettitsville Cemetery.

**Hershberger, Edwin.** He was the son of John D. and Magdalena (Miller) Hershberger, born Sept. 12, 1893, near Kalona, Iowa; passed away at the Mercy Hospital, Iowa City, Iowa, Oct. 11, 1952; aged 59 y. 29 d. He died of a double skull fracture 9 hours after being kicked by a horse. In 1910 he accepted Christ as his personal Saviour and united with the Old Order Amish Mennonite Church, of which he was a faithful and devoted member until death. On Oct. 2, 1917, he was united in marriage to Esther Miller. To this union were born 7 children (Paul, Kalona, Iowa; Joseph, Iowa City, Iowa; Magdalena—Mrs. Jonas P. Beachy, and Mark, living at home, both of Kalona, Iowa; John, Uniontown, Ohio; and Rhoda, at home). He was preceded in death by his parents, one sister, and one son. In addition to his children and wife, he is also survived by 15 grandchildren, 4 sisters, 2 brothers, and many other relatives and friends. On May 20, 1923, he was ordained to the ministry, and on May 18, 1924, he was ordained to the office of bishop. He labored faithfully and untiringly with love for the brethren and sisters. Funeral services were conducted at the home by Fred Nisley, Levi Shrock, and John D. Yoder, with burial in the East Union Cemetery.

**Hertzler, John Eugene.** He was the son of Levi B. and Katherine (Stoltzfus) Hertzler, born March 8, 1884, near Concord, Tenn.; departed this life Oct. 2, 1952, in Lancaster Osteopathic Hospital, after a brief illness; aged 68 y. 6 m. 25 d. His childhood and early manhood were spent in Tennessee where he was married to Roxie E. Buffalo, Oct. 27, 1920. He lived at Fairview, Mich., from 1911 to



1927, when with his family he moved near Elverson, Pa., and later to Pottstown, Pa. Surviving are his wife, 2 daughters (Hilda Gene and Norma Hazel—Mrs. Arlyss Henley), 2 sisters (Mae E.—Mrs. T. K. Hershey, Elverson, Pa.; and Ida E.—Mrs. L. J. Powell, Wellman, Iowa), 3 brothers (I. Truman, Melvin L., and Milfred R.), an aunt, nephews, and nieces. In his youth, while working at Sterling, Ill., he accepted Christ as his personal Saviour and was later baptized in the Mennonite Church, Concord, Tenn. He was of a congenial disposition and had many friends. Although he had been ill with rheumatic fever for some months, his passing was unexpected. Funeral services were held in White's Memorial Hall, Parkerford, Pa., by J. Bixler and T. K. Hershey. Interment was made in Pine Swamp Cemetery.

**Lambricht, Jacob J.** He was the son of Jacob and Sarah (Yoder) Lambricht, born near Topeka, Ind., Dec. 28, 1879, on the same farm where he died, Oct. 12, 1952; aged 72 y. 9 m. 15 d. He was married to Fannie Yoder on Dec. 12, 1899. To this union were born 7 sons and 3 daughters (Jerry, Shipshewana, Ind.; Tobias, Ammon, Edward, Clara—Mrs. Daniel S. Miller, Milton, Wilma—Mrs. Phillip Miller, Freeman, and Melvin, all of Topeka, Ind.; and Elsie—Mrs. Eli Miller, Middlebury, Ind.). Also surviving are 60 grandchildren, 14 great-grandchildren, 2 brothers (Amos, Topeka, Ind.; and Michael, Shipshewana, Ind.), one sister (Matilda—Mrs. Calvin Troyer, Lagrange, Ind.), and many other relatives and friends. He had always been a very active man up until the last part of August. In his youth he was baptized upon confession of his faith and received into the Old Order Amish Church, later transferring to the Conservative Amish Mennonite Church, and was a member at Town Line at the time of his death. Funeral services were held at the Town Line Church, Shipshewana, Ind., Oct. 12, with Samuel T. Eash in charge, assisted by John J. S. Yoder and Clarence Yoder. Interment was made in the Yoder Cemetery.

**Landis, John F.** The son of Henry K. and Lizzie Landis, he was born in Dauphin Co., Pa., March 17, 1885; passed away Aug. 24, 1952; aged 67 y. 5 m. 7 d. He was a carpenter by trade and a member of the Hess Mennonite Church, Lititz, Pa. His wife and 2 children preceded him in death. He is survived by 3 children (Aaron, Lititz, Pa.; Mary—Mrs. Oliver Witmer, Newtown, Pa.; and Rufus, New Holland, Pa.), 6 grandchildren, one great-grandchild, one brother (Amos, Manheim, Pa.), and 2 sisters (Lizzie Heinicke, Manheim, Pa.; and Emma—Mrs. Philip Martin, Lititz, Pa.). Funeral services were held at the Hess Mennonite Church in charge of Amos Horst and Raymond Bucher, with interment in the Hernley Cemetery, Manheim, Pa.

**Lechlitrer, Lucy.** She was born in Elkhart Co., Ind., Sept. 12, 1889, the daughter of Daniel C. and Emma (Fox) Billman; passed away Nov. 1, 1952; aged 63 y. 1 m. 19 d. On Dec. 19, 1914, she was united in marriage to William W. Lechlitrer who survives her. To this union 3 children were born (Emma Elizabeth, who died in infancy; Mervin, Wakarusa, Ind.; and Esther—Mrs. Richard Sowers, Elkhart, Ind.). She is also survived by 2 sisters (Bessie—Mrs. Ben Wogoman, Goshen, Ind.; and Mary—Mrs. Warren Yoder, Elkhart, Ind.) and 5 grandchildren. In June, 1919, she accepted Christ as her Saviour and was received into the fellowship of the Olive Mennonite Church, Elkhart, Ind., where she remained a faithful member until death. She suffered much from ill health the past two years but bore it with patient cheerfulness. Funeral services were held Nov. 4, at the Olive Mennonite Church in charge of J. C. Wenger, assisted by Elno Steiner, with burial in the adjoining cemetery.

**Linder, Martha.** The daughter of the late John and Suzanna (Miller) Conrad, she was born near Canton, Ohio, Sept. 7, 1880; died at the home of her stepdaughter, East Canton, Ohio, Nov. 2, 1952; aged 72 y. 1 m. 25 d. In the year 1896 she accepted Christ as her personal Saviour, was baptized and received into the fellowship of the Beech Mennonite Church, Louisville, Ohio, and continued in this fellowship until her death. On June 16, 1910, she was united in marriage to Christian D. Graber, who preceded her in death in 1934. On Sept. 22, 1945, she was united in marriage to Joseph J. Linder, who preceded her in death in 1950. She was a regular attendant at church services when her health permitted. Her parents, both husbands, 2 stepgrandchildren, 3 brothers, and one sister preceded her in death. She is survived by 4 stepchildren (Annabel Linder, Louisville, Ohio; Harry and Ralph, both of Canton, Ohio; and Mary Rose—Mrs. Walter Schrock,

East Canton, Ohio), 10 stepgrandchildren, one sister (Mrs. Benjamin Aeschliman, Archbold, Ohio), 3 brothers (Joseph, Wauseon, Ohio; Orlando, Wooster, Ohio; and Daniel H., Canton, Ohio), and many other relatives and friends. Funeral services were held at the Beech Church by O. N. Johns and Ray Bair. Interment was made in the Warstler Cemetery.

**Oyer, Bertha.** The daughter of John B. and Martha (Foshender) Zimmerman, she was born Oct. 25, 1889, near Foolsland, Ill.; passed away Oct. 14, 1952, at the Cole Hospital, Champaign, Ill.; aged 62 y. 11 m. 20 d. She was united in marriage to Joseph Oyer on Nov. 25, 1909. To this union were born 11 children. Surviving are her husband, 8 children (Walter, Elmer, and Leslie, of Fisher, Ill.; Mrs. Ruth Birkey and Mrs. Ruby Birkey, of Foolsland, Ill.; Mrs. Dora Sutter, Gibson City, Ill.; Dorothy, Birmingham, Ala.; and Merle, at home), 18 grandchildren, 2 sisters (Mrs. Mary Birkey, Paxton, Ill.; and Mrs. Lizzie Heiser, Fisher, Ill.), 3 brothers (William and Ernest, of Gibson City, Ill.; and Charles, Foolsland, Ill.), and a host of other relatives and friends. She was preceded in death by 2 sons, one daughter, her parents, and one sister. Early in life she accepted Christ as her Saviour and united with the Anchor Mennonite Church, to which she remained faithful. She was a kind and faithful wife and mother and through her friendliness won many friends. Funeral services were held at the East Bend Mennonite Church, Fisher, Ill., in charge of Roy Unzicker, assisted by Howard Zehr. Burial was made in the East Bend Mennonite Cemetery.

**Ruth, Ellen.** She was the daughter of Henry B. and Mary (Hendricks) Keeler, born near Kulpsville, Pa., July 24, 1875; passed away at the home of her daughter, Colmar, Pa., Sept. 23, 1952; aged 77 y. 1 m. 30 d. On Jan. 14, 1894, she was united in marriage to Menno D. Moyer, who passed away Jan. 24, 1910. On Nov. 26, 1911, she was united in marriage to Isaiah G. Ruth, who passed away Dec. 28, 1941. Two sons also preceded her in death. She is survived by one daughter (Bertha—Mrs. Horace K. Ruth), 4 stepsons (Marvin D., Hatfield, Pa.; Arthur D., Souderton, Pa.; Howard D. and Willard D., both of Chalfont, Pa.), 4 grandchildren, 9 great-grandchildren, and one half brother (Harrison H. Keeler, Souderton, Pa.). She was a member of the Lexington Mennonite Church, Line Lexington, Pa., where funeral services were held Sept. 27, in charge of Claude B. Meyers. Interment was made in the Townmencin Cemetery.

**Schmitt, Sarah.** She was the daughter of the late Mr. and Mrs. Isaac Witmer, born Feb. 25, 1877, in Wilmot Township, Ont.; passed away Oct. 28, 1952, at the home of her daughter in Kitchener, Ont., following a brief illness; aged 75 y. 8 m. 3 d. On March 13, 1901, she was united in marriage to Samuel Schmitt, who preceded her in death in 1939. Surviving are 5 sons (Lorne, Halihurton, Ont.; Delton, Baden, Ont.; Harold, New Dundee, Ont.; Edward, St. George, Ont.; and Wilfred, Petersburg, Ont.), 5 daughters (Vinetta—Mrs. Herbert Feick, Strasburg, Ont.; Edith—Mrs. Lester Bachert, Waterloo, Ont.; Edna—Mrs. Harold Schiedel, Doon, Ont.; Reta—Mrs. Clifford Knechtel, Mannheim, Ont.; and Ethel—Mrs. Alson Bauman, Kitchener, Ont.), 2 brothers (Wesley, Hespeler, Ont.; and Edmund, Kitchener, Ont.), 4 sisters (Mrs. Noah Otterbein, Kitchener, Ont.; Mrs. Nancy Spaetzel, Preston, Ont.; Mrs. Emma Spaetzel, New Dundee, Ont.; and Mrs. Enoch Gingerich, Kitchener, Ont.), 41 grandchildren, and 9 great-grandchildren. She was a faithful member of the First Mennonite Church ever since her reception in February, 1946, when she transferred her membership from Latschar, Mannheim, Ont. Funeral services were held Oct. 31, at the First Mennonite Church, Kitchener, Ont., in charge of C. F. Derstine and J. H. Hess, with Osiah Horst assisting. Burial was made in the Latschar Cemetery, Mannheim, Ont.

**Schaffer, Chleo Nettie.** She was the daughter of William and Miranda Harter, born in Elkhart Co., Ind., April 13, 1904; passed away at Elkhart, Ind., Oct. 16, 1952; aged 48 y. 6 m. 3 d. On Feb. 2, 1923, she was united in marriage to Peter Schaffer. All her life was spent in the vicinity of Elkhart. She was a kind and affectionate mother much concerned for the welfare of her family. She leaves to mourn her departure her husband, father, 3 sons (Robert, Cleo, and Jackie Lee, all of Elkhart, Ind.), one daughter (Delores—Mrs. Nelson Mahaffa, Elkhart, Ind.), 3 sisters (Ella—Mrs. Lon Taylor, and Della, both of Elkhart, Ind.; and Florence—Mrs. Al Henningsmith, South Bend, Ind.), 2 brothers (George and Ira, Elkhart,

Ind.), and 4 grandchildren, besides many other relatives and friends. Funeral services were conducted by C. A. Shank at the Olive Mennonite Church, Elkhart, Ind., with interment in the adjoining cemetery.

**Shank, Daniel H.** He was born Dec. 12, 1873, in Franklin Co., Pa., the son of the late John and Anna (Burckhart) Shank. He died at his home on Oct. 27, 1952, after an illness of one year; aged 78 y. 10 m. 15 d. He was a retired farmer and contractor. He held his membership at Reiff's Mennonite Church, Hagerstown, Md. Survivors include his wife, Mrs. Nellie C. Shank, one daughter (Mrs. Albert Diller, Greencastle, Pa.), 7 grandchildren, 23 great-grandchildren, one brother (Clinton, Maugansville, Md.), and a half sister (Mrs. Noah Shank, Greencastle, Pa.). Funeral services were held at Reiff's Mennonite Church in charge of Amos J. Martin and Moses K. Horst, with burial in the adjoining cemetery.

**Shantz, Paul.** He was the son of Milton and Mary (Cox) Shantz, born in Culm, Ill., Nov. 18, 1899; departed this life Sept. 25, 1952; aged 52 y. 10 m. 7 d. In early childhood his parents moved to Elkhart, Ind., and the remainder of his life was spent in that vicinity. In early manhood he accepted Christ as his personal Saviour and united with the Mennonite Church, later transferring his membership to the St. Paul Methodist Church in Elkhart. In 1920 he was united in marriage to Neva Sechrist. He was a kind, loving husband and father and had much concern for the welfare of his family. Long and hard days of work brought him success in the trucking business. He is survived by his wife, 2 daughters (Jean—Mrs. Oscar Mills, and Jeanette—Mrs. Emil Grass), 4 sons (Dewayne, Devon, Darrell, and Dean, all of Elkhart, Ind.), one sister (Ruth—Mrs. Joe Smeltzer), one brother (Luke, Elkhart, Ind.), 9 grandchildren, and many other relatives and friends. Funeral services were held at the St. Paul Methodist Church, in charge of B. Brooks Shake and C. A. Shank. Interment was made in Memorial Gardens Cemetery.

**Schrock, Janice Kay.** She was the daughter of Chester and Vivian (Weldy) Schrock, born on March 6, 1944, at Goshen, Ind., and left this life to be with Jesus on Oct. 17, 1952; aged 8 y. 7 m. 11 d. She became ill with polio on Sept. 25, and the next day she was taken to the Northern Indiana Children's Hospital where she was a patient until her death. Janice was a third-grade pupil at the Chamberlain School and she with her parents attended Pleasant View Mennonite Church. In addition to her parents she is survived by a sister (Carolyn Faye), 3 grandparents, one great-grandfather, and a number of other relatives and friends. She won many friends with her cheery smile and loving disposition. Funeral services were held Oct. 20, at the Pleasant View Church, Goshen, Ind., in charge of Lester Mann and Ira Johns, with burial in the adjoining cemetery.

**Sommers, Sarah.** She was the daughter of Christian and Katie Freyenberger, born near Pettisville, Ohio, April 9, 1876; died at the home of her son Raymond, Wauseon, Ohio, Oct. 9, 1952; aged 76 y. 6 m. On Oct. 26, 1903, she was married to John Sommers, who preceded her in death in 1917. This union was blessed with two sons, who survive (Raymond C., Wauseon, Ohio; and Clarence J., Toledo, Ohio). Also surviving are 5 grandchildren, 3 great-grandchildren, 4 sisters (Mrs. Sam Stuckey and Lucy, Archbold, Ohio; Mrs. Levi Beck and Mrs. Charles Schmucker, Pettisville, Ohio), and many other relatives and friends. For more than 30 years she was an invalid and for the last eight years was confined to her bed. In her youth she became a Christian, united with the Mennonite Church, and remained faithful to the end. She gave encouragement and strengthening of faith and hope to many who visited her. Funeral services were held Oct. 12, at the West Clinton Mennonite Church, Pettisville, Ohio, in charge of E. B. Frey. Burial was made in Eckley Cemetery.

**Sowers, Stillborn son of Richard and Esther Sowers, Wakarusa, Ind., was born Sept. 25, 1952. He is survived by his parents, one brother, 2 sisters, and his grandparents. Graveside services were held at the Olive Cemetery, Elkhart, Ind., in charge of C. A. Shank.**

**Torkelson, Karan.** She was the daughter of Norman and Edna Torkelson, born Oct. 16, 1951; passed away Oct. 5, 1952; aged 11 m. 19 d. She was preceded in death by her sister (Viola) nearly two years previous. With her cheerful disposition Karan became endeared to all who knew her. She was always a healthy baby causing very little trouble. Funeral services were held at the Duchess Mennonite Church,



Duchess, Alta., with C. J. Ramer in charge. Interment was made in the Duchess Cemetery.

**Wenger, Elizabeth.** She was the daughter of Joseph and Fannie (Beller) Good, born near Hopedale, Ill., Sept. 25, 1882; passed away Oct. 12, 1952, at the Mercy Hospital in Iowa City, Iowa; aged 70 y. 17 d. In her youth she accepted Christ as her Saviour and united with the Mennonite Church. At the time of her death she held membership in the Bethel Mennonite Church, Wayland, Iowa. She was a loyal member as well as a regular attendant at all services until entering the hospital on Sept. 10. In 1903 she moved with her parents and family to Wayand, Iowa. March 1, 1906, she was married to Ed Wenger. This union was blessed with five children, four of whom survive (Minnie—Mrs. Elmer Roth, Frances—Mrs. Mahlon Wyse, Margaret—Mrs. Glen Richard, and Clarence, all of the Wayand, Iowa, vicinity). Also surviving are her husband, 3 brothers (Jacob and Joseph, Wayland, Iowa; and Amos, Davenport, Iowa), 2 sisters (Barbara—Mrs. M. E. Heiser, Dewey, Ill.; and Anna—Mrs. Albert Heiser, Rantoul, Ill.), and 16 grandchildren. She was preceded in death by one brother (Daniel), one son (Elmer Joseph), and one infant grandson. Her helping hand of charity and good will was always busy and because of this kindly nature an everlasting and treasured memory of a sweet and uplifting life well spent will always live on in the hearts and lives of those she touched. The funeral was held at the Bethel Church on Oct. 15, conducted by the home ministers. Interment was made in the adjoining cemetery. This was the first funeral held at the Bethel Church.

**Wyse, Jefferson C.** He was the son of Christian J. and Magdalene (Stutzman) Wyse, born near Archbold, Ohio, Sept. 10, 1886. On Oct. 2, 1952, he very peacefully said "I'm going" and fell asleep in Jesus at his home in Stryker, Ohio; aged 66 y. 22 d. On Nov. 27, 1906, he was united in marriage to Emma Short, who passed away in 1918. He is survived by 6 children (Harold J., Clela—Mrs. Wilbur Dettler, Berneda—Mrs. Delmar Beck, Donald J., and Jefferson, Jr., of Archbold, Ohio; and Mae—Mrs. Raymond Richer, Wauseon, Ohio), 18 grandchildren, 2 brothers (Will, Detroit, Mich.; and Dan, Archbold, Ohio), 4 sisters (Mrs. Dan Rupp, Wauseon, Ohio; Mrs. L. B. Frey, Pettisville, Ohio; Mrs. Ezra Short, and Mrs. Lewis Britsch, of Archbold, Ohio), and many other relatives and friends. He was preceded in death by his parents, his wife, one daughter (Nola Mae), 2 brothers, and 2 sisters. He accepted Christ as his personal Saviour in his youth and united with the Mennonite Church, remaining faithful until death. He had a concern for his family and spiritual things. Funeral services were held at the Lockport Church on Oct. 5, in charge of Simon Stuckey, D. W. Graber, and Walter Stuckey, with burial in the Lockport Cemetery.

**Yoder, Pearl M.** She was the daughter of Isaiah and Sarah (Wyse) Zaerr, born Feb. 1, 1893, near Archbold, Ohio, and peacefully slipped away to be with Jesus, Oct. 28, 1952, at the Detwiler Memorial Hospital, Wauseon, Ohio; aged 59 y. 8 m. 27 d. On Jan. 8, 1918, she exchanged marriage vows with Roy E. Yoder. They enjoyed life together for a little over 34 years. Four children came to bless their home. Two sons (Orland and Kenneth) preceded her in death. She is survived by her husband, 2 daughters (Mary Jane and Rutheda—Mrs. Robert Short), 2 grandsons, one brother (Raymond), and 3 sisters (Jessie—Mrs. Raymond Yoder, Mary—Mrs. Allison Ledyard, and Frieda—Mrs. Oscar Yoder). In her youth she accepted Christ as her Saviour and united with the Central Mennonite Church of which she was a faithful member. She was a kind, loving, and considerate mother and wife. Funeral services were in charge of P. L. Frey and Henry Wyse, with burial in Pettisville Cemetery.

## CORRESPONDENCE (Continued)

Our communion services were held on Oct. 12, when twelve members were received into the church.

The Brunk Brothers' tent is located near Morgantown on the farm of David Hertzler, one of our members. We pray that many souls will be saved during these meetings.

We are looking forward to our evangelistic

## You can make your family happier

### 1953 Family Almanac



**TRY SOME OF THE WORTH-WHILE IDEAS** found in the 1953 *Family Almanac*.

Winifred Erb Paul shows ways of guiding your children into genuine worship experiences.

An article on hobbies by Virginia Ann Brenneman explores a number of worth-while family-style activities.

Ruth Peachey gives wise counsel on First Aid in the home.

And for you adventurous kitchen artists, eight selected recipes beg to be tried.

The 1953 *Family Almanac* again presents astronomical data on eclipses, constellations, planets, and so forth revised by the Hart Wright Company, Almanac calculators.

A special feature is a perpetual calendar released this year, covering the time between 1753 and 2059.

30¢ each; \$3.25 a dozen; \$25.00 a hundred.

MENNONITE PUBLISHING HOUSE  
SCOTTDALE, PENNSYLVANIA

meetings next spring with Nelson Kauffman, Hannibal, Mo., serving as evangelist.

Oct. 24, 1952. Ethel Wingard Weaver.

### GARDEN CITY, MISSOURI

(Sycamore Grove Congregation)

Dear HERALD Readers: Autumn and its beauty again is here and nature is preparing itself for winter. We're having lovely fall weather although it is unusually dry.

Among the visitors to our congregation since our last writing were: Bro. Frank Byler, missionary on furlough from South America; Bro. Walter Oswald, Hesston, Kans.; Sister Phebe Yoder, missionary on furlough from Africa; Bro. and Sister Frank Raber and Bro. Glen Yoder, Kansas City, Mo.; the J. Van Koevinger family, musical evangelists, Coopersville, Mich.; and Bro. J. C. Driver, La Junta, Colo. We are always glad for visitors to worship with us.

Bro. and Sister Alfred Yoder, Jr., are assisting in the Sunday-school work at the Evening Shade schoolhouse.

The Claude Wise family of Kansas City, Mo., recently moved into our community adding several members to our congregation.

We are again holding services at the Pleasant View Rest Home, formerly known as the County Home, near Harrisonville, on the second Sunday of each month.

Quite a few from our community attended the Crusade for Christ meetings held in the Municipal Auditorium in Kansas City, conducted by evangelist Jack Shuler. At one of the services there were four generations of preaching Shulers, with J. W. W. Shuler, 92, delivering the message.

Mrs. Robert Buerge, Mrs. Harold Hershberger, Mrs. A. D. Hartzler, and Mrs. Ira Zook attended the Kansas all-Mennonite women's meeting at Newton, Kans., Sept. 18.

Eddie Yoder, five-year-old son of Chester Yoder, has recovered from polio and was back at Sunday school for the first time on Sunday.

Frances Roth, eleven-year-old daughter of Harvey Roth, has been ill with rheumatic fever since July. She is very cheerful and patient.

Bro. Cris Kauffman, who has been ill since August, is showing some improvement, and Bro. Frank Yoder, who had been ill, is at home again.

Florence Hershberger and Junior Zook are attending school at Hesston College, James Yoder is at Goshen College, and Earlene Roth and Esther Hartzler are in training at the La Junta Mennonite School of Nursing.

On Sept. 28 ten converts were received into church by water baptism.

Our Sunday school was reorganized on Sept. 28, when the assistant superintendent, Walter Yoder, became superintendent and the following new officers were elected: Wilmer Yoder, Asst. Supt.; Trusie Zook, Primary Supt.; Ira Zook and Jay Hartzler, Choristers; Jimmy Schrock, Sec.-Treas.; and Ruby Zook, Librarian.

Mrs. Mary Oesch, our oldest member, celebrated her ninety-second birthday on Sept. 30. All her children were present for this occasion.

On Oct. 13 Mrs. Nettie Zook, 85, fell and broke her hip. At present she is in the hospital in Kansas City and getting along quite well.

Communion services were held Sunday, Oct. 12. Services were also held later in the homes for Mrs. Elhanan Byler, Cris Kauffman, and Frances Roth.

Our minister, Bro. S. S. Hershberger, is holding revival meetings at Detroit Lakes, Minn.

Our revival meetings in charge of Bro. Kenneth Good, Elida, Ohio, are from Oct. 21 to 29.

Bro. Jacob P. Smith passed away Oct. 18, in the Memorial Hospital, Harrisonville, Mo. He had been blind for eight years.

Oct. 23, 1952. Nona Yoder.



## ITEMS and COMMENTS

Petroleum geologists report good possibilities of oil in Israel. The most promising areas are the Negev, the foothills of Judea, the coastal plain, and the Dead Sea Valley. The geologists recommend test drilling at once. Since oil is Israel's largest single import item, an oil strike would be a great boon to the economy of the country, according to the Worldover Press.

India's health officials are overcoming popular opposition to prevent a vaccination against tuberculosis. More than 7,800,000 have now been given tests since the campaign was begun in 1948. More and more persons, including those from rural areas, have been coming forward for a vaccination, and the total vaccinated is upwards of 2,500,000. (WP)

Soviet Zone authorities have ordered the East German Post Office to discontinue immediately the delivery of a number of Western-licensed religious publications and to strike these papers from the so-called postal mailing list. This list contains the names of all the publications which the East German Post Office is allowed to handle. The action is tantamount to an official ban of the periodicals in the Soviet Zone.

Selective Service at Washington reported to Religious News Service on Oct. 7 that more than 1,000 religious objectors to military service have been called up by the draft boards and are being ordered to civilian work assignments. An additional 6,300 men who have appealed for CO classification are subject to immediate call and will be processed as rapidly as draft boards can manage. Church-sponsored relief and rehabilitation projects in seventeen foreign countries have been approved for conscientious objector assignments. These projects are conducted by the Brethren Service Committee and the Mennonite Central Committee. A list of 30 governmental units willing to hire CO's has been announced. In all approximately 200 places of employment were carried on the Selective Service list on that date.

There were more than 1,200 decisions for Christ in a three weeks' campaign by Dr. Hyman Appelman at Memphis, Tenn., in September.

Major crime in New York City rose 250 per cent in 1951 over 1950, according to the Associated Press.

Charles B. Hirsch wrote a master's thesis at Indiana University in 1949 on the conscientious objectors in Indiana in World War II. Three revised chapters recently appeared in Indiana Magazine of History.

"If a child is abnormally nervous, insecure, selfish when he first goes to school, barring



## Amish Life

By John A. Hostetler

Easy to read, well illustrated, original, and authentic. *Amish Life* shares intimately with you Amish ways of life.

Give *Amish Life* to your interested friends. Hand a copy to the stranger who asks about the Amish. And to refresh your memory browse through *Amish Life* yourself.

"Learn about the highest values of Amish life through the eyes of one who can interpret for us."—Omar S. Lantz.

50¢ each; \$5.50 a dozen; \$40.00 a hundred.

## Mennonite World Conference

You were there—This booklet makes a fitting souvenir reminding you of values received. Also, all North American delegates are listed.

You wanted to go—Now you can attend vicariously. Reading the Conference message and the Conference sermon allows time for thinking over their contribution to Christian thought and action. Read the booklet to know what your church leaders are doing and thinking.

20¢ each; \$2.25 a dozen; 50 or more, 16¢ each.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

crippling sickness, you are largely responsible," Dr. Mark W. Bills, superintendent of schools in Kansas City, Mo., recently told a meeting of parents. "Do not blame the school or any other agency," he warned, "for problems created by your own poor teaching or neglect of responsibility."

There is at least one woman who is placed by human law above her husband. A royal warrant in England declares that "His Royal Highness, Philip, Duke of Edinburgh . . . shall henceforth upon all occasions and in all meetings except where otherwise provided by Act of Parliament, have, hold, and enjoy Place, Pre-eminence, and Precedence next to Her Majesty."

There will be no Nobel Peace Prize award in 1952, it has been announced.

"In any alliance that is becoming uneasy, from the military to the matrimonial," says the British Economist, "it is always the partner who values unity most highly who has to make the most concession."

Two hundred representatives of the world's 150 million Buddhists held a World Fellowship in October at Tokyo.

Both Copts and Moslems of Eritrea, who only a short time ago were quarreling in

bloody riots, have agreed upon a constitution under which that country has been federated with Ethiopia.

In all Ethiopia, according to *Time*, there is only one native physician.

Septuagenarians active in world governments are Yoshida of Japan (74), Churchill of England (77), Adenauer of West Germany (76), Stalin of Russia (72), and De Gasperi of Italy (71). One may argue from this either that old men are able, or that old statesmen make the wars which young men fight.

Hatoyama, who polled more votes than any other candidate in the recent Japanese elections, urges that the Japanese constitution be amended to permit rearmament.

Canadians on their Thanksgiving Day on Oct. 13 gave thanks for a 650 million bushel wheat crop. Only 125 million of this is needed at home.

Not since 1947 have any Russian language Bibles been distributed in Russia, says the American Bible Society. But Russian-speaking people elsewhere are asking for them. Recently 1,000 Russian Bibles were distributed in Paris and all parts of France.

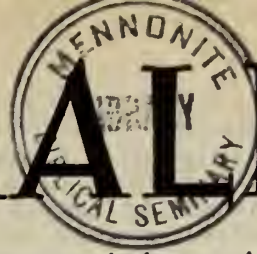
D. Carl Yoder.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, NOVEMBER 25, 1952

NUMBER 48

## America, Be Grateful!

By Cornelius Wall

[Bro. Wall has been spending a number of years with MCC ministering to the spiritual needs of refugees in Germany. We are thankful for permission from *Moody Monthly* to reprint this article.—Ed.]

It is some thirty years since my wife and I fled Russia and the blight of Communism to begin life again in America. Now we are in Europe once more, this time as United States citizens—preaching the precious Gospel of Christ among both the German people and the great unhappy army of refugees.

With Thanksgiving approaching for you at home, and a vision before me of the blessings which you are enjoying from day to day, I am moved mightily to shout across the ocean, "America, be grateful!" For there is a vast difference between your life this November and the life of the average European.

First of all, you should keep in mind that the concepts of liberty and equality which you take for granted in America are foreign to the man or woman of Europe. To them it is incomprehensible that all men are born with equal opportunity. It is accepted that some are born to serve and others to be served; that there are various social levels and that class distinctions are in order. Though injustice may be found in America, the fact remains that your pattern of living provides for a large degree of liberty and justice and equity for all. For this I say, America, be grateful!

Again, you in the United States are not confronted with evidence of war's destruction. True, there will be empty chairs this Thanksgiving because of loved ones in service, and empty chairs for some who never will return. In spite of this, however, during two world conflicts no hostile armies marched across the land which you enjoy, no planes dropped bombs upon your cities.

You in America cannot imagine the depressing influence of ruins on every hand. Here men live in the shadow of heaps of rubble—demolished buildings, lonely walls partly broken down and pocked with window openings.

We talk and work and pray with people who find it hard to forget past bitterness. We see the sweat and toil of

trying to regain a foothold and solve the multitude of problems left in the wake of war. Europe sits on the ruins of its past and all that has been precious, nursing its wounds and covering its scars. Yet life in the United States continues much the same. For this, America, be grateful!

In many parts of Europe one sees the refugee camps. Through no fault of their own families have been uprooted and today are forced to live where they are strangers. Their camp shelters are not homes; their life in camp is not home life. Deprived of privacy, comfort, and convenience, they exist from day to day, looking for work, seeking help, and hoping for emigration.

The prospects that these once prosperous people will escape from camp life, unemployment, poverty, and the stigma of dependence upon relief are small indeed. Even their hope of emigration is slight, for quotas are full for years to come, and restrictions set up by countries admitting immigrants are many.

America knows no refugee camps. She has not seen the kind of despair which binds Europe's millions of honest and industrious persons who are eager to assume their responsibilities—but who have no opportunity. For wide spaces, freedom, liberty of movement, and opportunity, America, be grateful!

In standards of living, the contrast is again astonishing. Granted that there is luxury here and there, particularly in accommodations for tourists, the European home does not enjoy real comfort. Europe's masses must be satisfied with bare necessities.

As past generations knew life, so it is today. Small estates are being farmed, not by tractor or horse, but by the family cow. Women work side by side with men, pitching bundles into the threshing machine, hauling manure, gathering fuel from the woods, and carrying heavy burdens.

To you Europe's homes would seem cold and uninviting. Laborsaving devices, clothing in a proper variety, conveniences accessible to the average family in the United States are beyond the reach of the majority. Refrigerators, kitchen cabinets, washing machines, spacious living rooms, luxurious bedrooms—these

are near necessities in the United States, but they are luxuries beyond the hopes of most Europeans. For your convenient, comfortable, practical, and beautiful homes, America, be grateful!

There is a contrast, too, in spiritual blessings. In America, though there is coldness and much indifference, the Gospel is freely preached across the land. Bibles and Christian literature, comfortable churches, and Christian schools are all within the reach of those who want them.

This is not true in Europe. Churches to you would seem cold and uninviting. Christian education as you have it in Bible institutes and Bible colleges is scarcely known here. Sunday school very slowly finds its way and then only into some churches and for limited age groups. Services in many churches are held but once or twice a month. Due to the close relationship between church and state, the pastor is frequently unconcerned about the congregation's actual need, presenting supposedly learned discourses which hardly assist in meeting the spiritual problems of everyday living.

What can America contribute to Europe in spiritual matters? First, by example you can show that the church can survive without the patronage of the state. You can lead the way in expounding the living Word so that it becomes alive in the hearts of men. You can prove that Christ does transform lives. And you can show how it is possible to take Christianity into life's road and make it the guiding principle.

### Thank You, Lord

By Lorie C. Gooding

There is so little I can say.

My words of thanks are very weak.  
But still my heart in gratitude  
Must even try to speak.

The thanks of nature is expressed

By earth and sea, by stars and sun.  
Each has a language of its own

To speak its thanks. My heart has none.

There is no language great enough,

No spoken or no written word,

To say the half of that I mean

When I say, "Thank you, Lord."

Holmesville, Ohio.



This to a large degree is your Christian heritage, and to interpret it correctly and acceptably in Europe is our assignment. For such a spiritual heritage as yours, America, be thankful.

How can your gratitude to God for your own blessings be expressed? One way especially comes to mind. Keep on extending your helping hand to the needy of the world.

Much has been done already. Everywhere in Europe one sees traces of American efforts to provide for those in want. The need, however, for packages, Christmas bundles, and bales of clothing is not yet over.

When on Thanksgiving Day you give praise to God on high for your own blessings, dining perhaps on turkey with all the trimmings, will you not remember those whose menu will be bread and potatoes; whose wardrobes hang quite empty; whose homes are possibly the crowded quarters of a camp?

America, express your gratitude by sharing!

### "Nine Went Away"

(Luke 17:11-19)

Ten men came to Jesus one day, ten men with nothing to be thankful for—they were lost in the pit of leprosy. With nothing further to lose but everything to gain they came, cried, and claimed His cure. Then in one glorious, blinding moment they had *everything* to be thankful for! Their leprosy had been cured and they had found a new life of restoration!

But there is a bitter tragedy in the very heart of this testimony of triumph. It is a tragedy which has been repeated over and over again down the long corridor of years, upon the very part and from the very heart of those who profess Christ. It is a tragedy of which *you* may have been guilty over and over again, and all without knowing it!

It is the tragedy of forgetting that an experience in the heart and life is always meant to exercise itself in the expression of the lips and the voice. A touch from the Lord is always meant to teach us to say, "Thank you, Lord!"

Only one of the ten men remembered and returned. The other nine just went away—happy but heedless; remembering to tell loved ones, no doubt, but forgetting to thank the One who healed them. They were like so many present-day Christians—so filled with the good things

of the Lord, but so empty in returning praise and thanksgiving.

Perhaps these nine never knew it—perhaps they would have been frightened or humbled if they had known, but in a solemn, spiritual sense, they went away to form the charter membership of one of the most Christ-wounding societies on the face of this earth, which since that time has tragically grown to cover the earth with a membership that is not even aware of its existence; and even less aware that they are an active part of it!

The society? It can go under many names. I choose to call it, "The Ancient Society of the Thankless Nine."

There is only one mark for membership. When I call it to your attention, I pray that you will bow your head, humble your heart, and let a solemn hush steal over your soul. Here is the mark:

Just forget to say "Thank you" to the Lord Jesus, whenever He has done something for you.

Think back. Were there not times when He was so real, so dear, so near? when He so blessedly revealed Himself? when He led so lovingly? when He guided so graciously? when He protected so powerfully? when He supplied with such sufficiency? And perhaps you think back, now, with tears and a torn heart.

Think of today. Thanksgiving is here, with so much to remind of the pause for the giving of thanks, for this should be a holy day rather than a holiday.

Think again of the blessed Lord Jesus. In the very gathering of the long shadows of Calvary, He paused, "and gave thanks" (Luke 22:17). Say not that He who drained the cup for us in our stead, shall receive in return nought save the bitter dregs of thanklessness! Such a tragedy at Thanksgiving is a sign of a leprosy of the soul.

Or perhaps you never have reached out and accepted the free gift which God offers you in Christ Jesus. To all men, doomed because of sin to eternal separation from God, He has made available eternal salvation. "For all have sinned, and come short of the glory of God. . . . The wages of sin is death. . . . But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 3:23; 6:23; 5:8).

But He will not force His gift upon you—you must reach out by faith and accept Jesus Christ's substitutionary death as having been for you. "Who his own self bare our sins in his own body on the tree" (1 Peter 2:24).

Then, having accepted this Gift, join the Lord's people at this Thanksgiving time in praise to Him who is the giver

## Our Readers Say—

. . . Your advice to I-O's to volunteer for Alternative Service I feel is very timely advice. . . . It is my conviction that Matt. 5:41 applies right here. "And whosoever shall compel thee to go a mile, go with him twain." If the government compels us to do a work for two years (which does not violate Scripture) and we seek to get out of doing any more than that, I feel our motive is unscriptural.

. . . I've been working at Norristown State Hospital, under class I-O, and I enjoy my work very much as an attendant. Several months after I started the employer called me to his office and expressed his desire that I try to bring some more CO's there to work who are true CO's. Since that time he has written to some of the Mennonite ministers in this locality asking for young men. So far there are only several of us and he desires twenty-five or thirty. The hospital is in great need of help and hoping and expecting that the CO's will help them out. . . .  
—Stephen Stoltzfus, Malvern, Pa.

of every good gift.—Edwin Raymond Anderson. Available in tract form—American Tract Society, 21 West 46th Street, New York 26, N.Y.

### TIME TO ACT

There come moments in one's life when one considers it a mandate and a duty before his God and his conscience to say or to do what one would rather neither say nor do. This is especially so when one knows that by such saying or such doing a person or a group of persons will be pained severely.

This, moreover, usually produces reactions of decided displeasure, wrath, and even of hatred. It would seem that under such circumstances it is preferable to remain silent or passive in order to avoid all of these disagreeable consequences.

Yet, when the charge is clear and it has become a matter of conscience to render obedience willingly, then one can and may remain silent no longer. Then one must follow in the footsteps of the apostles and prophets, even when—as in the case of Nathan or Elijah—one's duty is fraught with danger, and even if one knows in advance—as in the case of Isaiah—that the word of warning will not be heeded.

One risks being tempted by considerations of a Christian pragmatism to follow the line of least resistance and to attempt, like Jonah, to escape the responsibility for the consequences of words and acts. But obviously the interests of God's work are not best served that way.—Selected.

## GOSPEL HERALD

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## EDITORIAL

### Gratitude by Faith

It is easy to thank God for what we have already received. Most of our praise, no doubt, is for what we hold in present possession. On Thanksgiving Day we will thank God for the contents of granary and cellar, of freezer and wardrobe, of bank account and lockbox. We will praise Him for a salvation received and enjoyed, for spiritual blessings realized. We will express our gratitude for what we are reminded of by immediate evidence, for what throws itself at our attention by its very presence.

Can we not also be thankful through an act of faith for what we have not yet received? Would not such praise be pleasing unto our God inasmuch as it would demonstrate our belief in His never-failing trustworthiness? Before Jesus spoke the word of power which called Lazarus from his tomb, He thanked the Father that He had already heard Him. He knew that God always heard Him, and so thanked Him in advance for the supply of extraordinary power about to be required. Sometimes we write a request to our friends, and thank them in advance for granting it. Should we not have still greater confidence in the heavenly Friend who has promised in advance to supply our every need?

It is a rather meager faith which waits to see whether the boon will be granted before it speaks appreciation. We can thank God today for tomorrow's store of sufficient grace; we can praise Him this fall for the favor which will walk with us through the coming year. We do not know, of course, the distant scene. We do not need to. We only know that whatever fortune is ours, it will be good, because it will be from God. Even if the hand of sorrow or tragedy is about to fall on us, we can be thankful in advance for the blessing it will bring.

His compassions are new every morning. They fail not. They never have. They never will. And so praise Him for tomorrow's sunrise and next spring's flowers. Praise Him for the cornucopia of delights about to be poured out upon us. Praise Him for the guidance which

will not leave us in a quandary; for the power which will not leave us stalled. Praise Him for the hope set before us and for the certain fulfillment of that hope. Praise Him for the Second Coming as well as for the First, for the final glory as well as for the present foretaste. Try some thanksgiving this year in the future tense.

### Church Signs

Should churches make use of signs along the highways? An article in a recent issue of the *Mennonite Weekly Review* answers this question very effectively in the affirmative. Many of our congregations are adding highway signs to their other forms of evangelism. These are, no doubt, an effective witness when they are well-made and well-kept.

We should like to give our encouragement to the use of signs or bulletin boards to identify the church. The editor often finds himself wondering, as he drives by a church, of what denomination it is. There were times when we were pretty sure we were driving by a Mennonite Church, but we had no way to discover the name of the congregation. A neatly painted or illuminated sign is a courtesy to the passer-by and is an effective welcome to the church. This is especially true if the building is on a city street or along a busy highway. If the church is on a side road, a sign on the highway pointing to the church may help many a traveler who is looking for the church. How often have we been instructed to turn at a certain commercial sign! The church should have its own sign.

To provide a suitable sign for a church would be a good project for the youth group or for an adult Sunday-school class. If you don't know where to get what you want, write to the Mennonite Publishing House for suggestions. A uniform sign for our churches might be a very good thing.

Many European Mennonite churches are inconspicuously located. Our history of persecution explains this. But we are no longer persecuted, and many of our churches are large and beautiful structures that deserve identification.

### Roast Preacher and Fried Members

BY RAYMOND L. KRAMER

It happened on the church ground after the last session of annual conference. We were discussing the relationships of congregations and their pastors when a lay brother asked the question, "Have you ever heard of roast preacher?" I admitted I had. Then with considerable intensity he asked, "But have you ever heard of fried members?" I admitted that the idea was new.

Now then, there needs to be some real warmth in the church between a pastor and his people. But if what this brother said was true, the temperature in his church was entirely too high and the heat of the wrong kind. Evidently there was carnal heat, the heat of excited personal emotions. It was the heat of mutual dissatisfaction. Such heat kills. It is likely to light a whole series of fires and counter-fires. The preacher "in the roaster" turns on the heat across the pulpit and "fries" the members.

It was difficult to evaluate the opinion of this dear brother in such a brief encounter. I don't know what all was involved on both sides. But I see what might happen. The preacher makes a mistake. The members criticize. They don't think about praying for their pastor. They don't so much as admit the slightest possibility that the error is their own instead of his. The pilot light of selfishness leaps to ignite the lethal gas of carnal gossip, and the temperature soars. In the resultant heat many lose their heads and join in roasting him to a turn whenever the opportunity arises.

The pastor is human and may not be able to overcome the temptation to return in kind. Instead of careful Scriptural teaching and level-headed counseling he engages in senseless tirades and pulpit broadsides which are intended to fry the listeners. Very soon the church is done to a deadly crisp—nothing but a pile of clinkers burned out by the flash heat of carnality. There is no life, no testimony, no witness; just a formal putting up with one another because there's nothing else to do.

There surely ought to be some warmth between pastor and people. But it dare not be the deadly type. It should be the warmth of mutual praise to God. "The joy of the Lord shall be your strength." It should be the warmth of brotherly love. "He that loveth his brother abideth in the light, and there is none occasion of stumbling in him." It should be the warmth of the very Spirit of God. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh."

Meadville, Pa.

For all our gifts and benefits God asks no more of us than that we receive them with thanksgiving.—Luther.



## The Promise of Comfort

BY ELIZABETH G. HARNISH

Comfort is that form of expression or action which imparts strength or hope. To all real Christians "to know God" is the greatest comfort they can have. For through God come all our comforts. Comfort is an outgrowth of hope. But what is hope? Hope is embracing the promises of God and relying on them through Christ for salvation. Is not that the foundation of all our comfort?

As we study the Bible we find promise after promise concerning the hope and comfort of the Christian. I like to think of the promise in Ex. 33:14, which God gave to Moses when the children of Israel murmured against God and His leaders. God said these words in answer to Moses' prayer—"My presence shall go with thee, and I will give thee rest." It seems to me the first part of that promise, "My presence shall go with thee," is especially significant and ought to be the means of giving one an inspiration of going on and doing one's best for his Master.

In the serious affairs of the home, in the serious place of education, in the relaxations of amusement, in the quiet spaces of nature's strength and beauty, in the stress and speed of business, is it not wonderful to have the hope and comfort of an ever-present God? In John 16:33 Christ says, "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." What a glorious comfort to know that Christ is an all ruling power! Is it possible to be of good cheer without God's hope and comfort?

There apparently are two kinds of people in this world—(1) those that have no hope and comfort in God, and (2) those that glory in the hope and comfort of God. To the first class belong those people who gather up all the sorrows of the past. To them they add the burdens of the present. Then they look ahead and anticipate a great many more trials which they will never experience in the future. On the other hand, there are people in this world who have the gift of finding joy everywhere and of scattering it behind them wherever they go. We carry cheerfulness with us in our own disposition and we need not go searching after it.

In God's promise of comfort He does not exempt us from trials and tribulation. But many of us do not look at our difficulties as means or steppingstones to a higher and nobler life. When we feel somewhat downcast or think things are not going our way, we should look around to see persons who are worse off than we are, and believe that the lives higher and better than our own are not so through more ease but more effort; that the lives lower than ours are so through more trial and less opportunity. Someone has expressed his feeling in these few words—

"The inner side of every cloud is bright and shining; I therefore turn my clouds about and always wear them inside out, to show the lining."

Did it ever occur to you that by wearing your clouds inside out you may be a comfort to others? Does it ever occur to us that what may seem drudgery to us at first may with a little effort be changed into a cheerful task? What seem to us burdens at first may later on help to make life brighter and more cheerful.

The youngest of us are preparing an Indian summer of peace or laying the foundation of an unhappy age. Unless we mellow and soften and ripen with years, unless we deepen the channel of the spiritual nature, unless we exercise a noble self-control and live for pure, high, generous aims, there can be no real hope and comfort for the soul.

We also have the promise of a Comforter in John 15:26, "But when the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, he shall testify of me."

II Corinthians 1:3, 4, "Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort: who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God."

So much depends upon the point of view. This verse always stands before us like a mountain range, in which there is a valley through which there flows a refreshing river of mercy and comfort. "Blessed be God." This is where the Apostle Paul traces his comfort.

It is a very pertinent question which any man can put to himself—Will my present comfort last? It all depends on where he gets it. Does he get it from friendship? Our friendships may be quite comforting, yet they can not always be depended upon in time of trouble. Do we seek it from books? This service varies, for one can go to a book one day and receive comfort, return the next and find it impossible to get anything from it. Do we seek our comforts in nature? A June day may deepen a sorrow, a moonlight night may throw a heavy soul into denser gloom, a little flower may open out an old wound, and so the Apostle Paul turns away from the secondary supplies and seeks his resources in the eternal.

John 14:18, "I will not leave you comfortless: I will come to you." The God of all comforts will comfort us in our affliction.

The Lord comforts us, not to make us comfortable, but to make us comforters. We have received the gift of comfort: now it is our duty to go and comfort others. We take God's gifts most completely for ourselves when we realize that He sends them to us for the benefit of other men.

Let us get away to our God; let us bare

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Nov. 17, 1927)

... Bro. Daniel Gayman is the new deacon at Deep Run, Pa. ... Bishops Jos. G. Ruth, Jonas Mininger, Warren Bean, and A. O. Hestand had charge of the services.

It is officially estimated that the annual income of the people of the United States is about \$90,000,000.

(From GOSPEL HERALD, Nov. 24, 1927)

The House has recently installed an addressograph, a power-driven machine that prints the label on your paper.

Bro. S. E. Allgyer of West Liberty, Ohio, closed a series of meetings at Emma, Ind., on Sunday evening. ... A number made the good confession. ...

A. H. Leaman ... closed a week's meeting at Midway [Columbiana, Ohio]. ... 25 confessions.

Bro. S. J. Hostetler was recently ordained to the ministry at Cullom, Ill., with Bishops J. A. Heiser, S. M. Kanagy, and J. D. Hartzler in charge.

... dedication services, next Sunday, of the new Bible School annex ... Kitchener, Ont.

... revival meetings ... Masontown, Pa. ... Sixteen young people made the good confession. ... Bro. J. F. Bressler, the evangelist. ...

... Bro. Ray Yoder. ... Thirty-two confessions [Leo, Ind.].

Bro. E. S. Garber was ordained minister [Filer, Idaho].

our souls to Him and let us receive His marvelous gifts of comfort and mercy, and then let us use our glorious wealth in enriching other people and by our ministry bring them to the kingdom of God.

Lancaster, Pa.

One day Sam Jones got 50 cents too much in his pay envelope, but he didn't say a word. During the week, the paymaster found out his mistake, and on the next payday deducted 50 cents.

"Excuse me, sir," said Jones. "I'm 50 cents short this week."

"You didn't complain last week."

"No, sir," said Sam, "I don't mind overlooking one mistake. But when it happens twice, then it's time to say something."

—D. Carl Yoder



# Commission for Christian Education Meets in Colorado

By Levi C. Hartzler

At the invitation of the Christian Workers' Cabinet of the South Central Conference, the Mennonite Commission for Christian Education and Young People's Work met with the East Holbrook congregation near Cheraw, Colo., on Oct. 31 and Nov. 1. According to Commission policy, the biannual fall meeting is held with representatives of the district conferences. This makes it possible for a local congregation and a wider representation of persons interested in the Commission's work to participate in the Commission meeting. Part of the Friday evening session was also given to the local congregation for a public meeting in which the chairman of the Commission, Bro. John R. Mumaw, after introducing members of the Commission, explained how the Commission works and how it is related to other church agencies. Following his talk Bro. Roy Koch brought an inspirational message on I Timothy 2.

The Commission meeting proper opened on Friday morning at the call of the chairman, Bro. J. R. Mumaw. Bro. J. J. Hostetler, Secretary-Treasurer for the Commission, led the devotions. Following a period of prayer in which a number of Commission members participated, Bro. Mumaw introduced the various members of the Commission, the divisional secretaries, and representatives from district conferences who were present.

The present officers of the Commission include John R. Mumaw, Chairman; Chester K. Lehman, Vice-Chairman; J. J. Hostetler, Secretary-Treasurer and Secretary for Sunday Schools; and Paul M. Lederach, Field Secretary. Other members of the Commission include Nelson E. Kauffman, Secretary of Young People's Bible Meetings; Paul Mininger, Chairman of the Curriculum Committee; Stanley C. Shenk, Secretary of Junior Activities; Noah Good, Secretary of Weekday Bible Schools; George R. Brunk, Secretary of Home Interests; Richard C. Detweiler, Secretary of Young Peoples' Activities; Roy S. Koch; and Millard Lind. In addition to these members the following persons who are not members of the Commission serve as divisional secretaries: Paul M. Roth, Secretary of Christian Workers' Training; C. F. Yake, Secretary of Summer Bible Schools; J. D. Graber, Secretary of Missionary Education; and John Duerksen, Secretary of Church Music. Brethren Paul Mininger and George R. Brunk could not be present at the meeting in Colorado.

District conference representatives

who were present included the following: Illinois—Edwin Stalter; Indiana-Michigan—Ezra Beachy and Etril Leinbach; Iowa-Nebraska—Fred Gingerich; South Central—Glen Yoder, Kenneth King, Sanford King, John Steiner, and Eldo Miller; Ohio—D. Wyse Graber and Loren King; Ontario—Gordon Eby; Ontario Amish Mennonite—Orland Gingerich; Pacific Coast—Ed Kenagy, Claud Hostetler, and Verle Nafziger; Southwestern Pennsylvania—Paul Roth; and Virginia—Ernest Gehman. These district representatives brought suggestions to the Commission during the meeting about ways in which the Commission could better serve the local conference districts.

After the introduction of all persons present, the Commission moved on into the reports of its officers: the report of the President, the Treasurer, and the Field Secretary. These reports were followed by the reports of the divisional secretaries. After all reports had been heard, recommendations and actions from these reports were taken up one at a time.

The first action was a resolution offering the services of the Commission to the Mennonite Central Committee and the Mennonite Publishing House in the promotion of summer Bible school materials now being translated into German and French for use in Europe.

Several actions centered around the theme which the Commission has chosen as its main emphasis in 1953: Nonresistance. The Commission agreed to promote simultaneous conferences on nonresistance at selected places throughout the church during the first week end in July, 1953. The chairman was also authorized to appoint a committee to work with a subcommittee of the Peace Problems Committee in planning concerted action on the 1953 theme. In addition, the Commission agreed to the preparation of thirteen lessons on nonresistance in a doctrinal study series which could be substituted for any quarter of the Sunday-school lessons in the young people's or adult departments of the Sunday school.

Several actions had to do with the organization of the Commission. Bro. Roy Koch was appointed to fulfill the unexpired term of Bro. George R. Brunk as Secretary of Home Interests, since Bro. Brunk requested relief from this responsibility. The Young People's Bible Meeting Secretary and the Young People's Activities Secretary were appointed to form a committee with the Field Secretary to study the possibility of using the

Young People's Activities Secretary as executive officer of Mennonite Youth Fellowship on a half-time basis. The Field Secretary was also authorized to bring a proposed plan for a Secretary of Adult Interests to the next meeting of the Commission. L. C. Hartzler was approved as Secretary for Missionary Education to replace Bro. J. D. Graber.

Following the report of the Young People's Bible Meeting Secretary, the Commission agreed that the record book for Young People's Bible Meetings should be reprinted and that a record book should be sent to each district secretary annually. The Secretary for Christian Workers' Training asked for and received permission to revise the Christian Workers' Training Manual.

Several special studies were prepared for the Commission meeting. Bro. Millard Lind, at the request of the Commission, had prepared a paper on the Revised Standard Version of the Bible. Bro. Lind's paper gave a very good analysis of some of the problems involved in a translation of this kind and also discussed some of the criticisms which have been made of the new version. After a long discussion, the Commission agreed to continue to study the possible use of the Revised Standard Version in Sunday-school materials.

Bro. Nelson Kauffman, chairman of the Child Evangelism Study Committee, presented a report of that committee to the Commission. The report included a recommendation that at least four articles be prepared for release to our church papers on the subject of child evangelism. Bro. Roy Koch presented the report of the special Summer Camp Committee. This report included an outline of how the committee could best serve the church and also some suggestions of ways in which the Commission can aid summer camp work.

The East Holbrook congregation made all visitors feel at home. Breakfasts were served in the homes where the members stayed overnight. All other meals were prepared by the sisters of the church and served in the church-owned hall in Cheraw where young people's activities are conducted and where the sewing circle meets regularly. After the noon meal on Saturday most of the members present visited the local turkey dressing plant. We were told that Cheraw is the turkey capital of Colorado. Following the afternoon session on Saturday a number of brethren went to La Junta for a visit to the Mennonite Hospital and Sanitarium. The hospital administration served supper to those who visited the hospital.

In keeping with past practice, persons who attended the Commission meeting were used in the churches of the district over the week end, Nov. 12. A list of these appointments appeared in the Field Notes of the Nov. 11 issue of the GOSPEL HERALD.

We appreciated very much the spirit manifested in this Commission meeting.



It became quite clear to those who were there for the first time that the members of the Commission were sincerely desirous of serving the church at the "grass roots." The district conference representatives were asked again and again to give their expression of opinion on important problems which faced the Commission. They were asked to indicate just how they felt these problems affected their local congregations and district conferences and what they considered to be the best solutions to the problems.

The Mennonite Commission for Christian Education and Young People's Work is organized to serve the needs of local congregations. Suggestions from local leaders will always be welcomed by the Field Secretary, Bro. Paul Lederach, Scottdale, Pa.

Elkhart, Ind.

## Redeemed by Grief

By ROY L. SMITH

*For godly grief produces a repentance that leads to salvation and brings no regret.—II Cor. 7:10, R.S.V.*

It is one of the perversities of life that most of us resist with all the powers at our command some of those things which hold the greatest promise for us.

We exercise every ingenuity in the hope that we may be able to avoid work, in spite of the fact that idleness is one of life's most terrible afflictions. We cringe in the face of criticism in spite of the fact that it may be our only hope of improvement. We resort to every subterfuge to escape grief in spite of the fact that it is capable of becoming one of our most valued instructors.

The Corinthian church, raised up in the midst of the most wicked and wanton city in all the ancient East, was Paul's No. 1 problem. To it he addressed the most brutally frank letter in all the New Testament, and to his vast delight it produced results. The church was humiliated, and in the process of its humiliation it undertook to reform. In response to the good news of the better behavior, the great apostle wrote them saying, "godly grief produces a repentance that leads to salvation and brings no regret."

There are, of course, so many kinds of grief. There is the terror which overwhelms us when we suddenly discover that our evil ways are about to be discovered. And there is the paralyzing pain which follows so much sinning—spiritual as well as physical infections which destroy all peace of mind and body. But there is no suffering to be compared to the remorse which sweeps in upon us with the realization that we have been untrue to a trust, that we have violated our own sense of honor, that we have outraged a merciful heavenly Father.

It is characteristic of godly grief that it produces action, not that we merely

## Preparedness

By Mary E. Austen

The cellar shelves are weighted with fruit;  
The trees stand bare.  
Our bodies are plump with pulse and meat,  
A summer's good fare—against the winter.  
Out by the lane  
The garden  
Unburdened and lean, lies  
In the late summer sun.  
Autumn has come!

With Bread from Heaven God's table is laden  
Full as a summer's garden.  
Men's souls stand bare  
And famished.  
The hulls of the world they hungrily eat,  
Rejecting the Bread, the only Soul-Meat.  
Waning,  
Unheeding of winter  
They stand  
After the late autumn sun has gone.  
Winter has come!

We who have eaten His Bread  
No longer stand bare.  
All ready and clothed  
We fear not  
The winter.

Bothwell, Ont.

regret our failures and weaknesses without making any effort to clean up our lives. It also assumes responsibility, in striking contrast to that one, for example, who says, "My father was like this. I guess I inherit it from him."

## Natural Depravity

By EDITH R. BLOSSER

Too many of us have never learned, or else have allowed ourselves to forget, the meaning of the word "no." Recently I had the pleasure of keeping a ten-months-old baby for a couple days. She was just learning to walk and the window sill was just right for her to hold on to with one hand; and nothing was so nice it seemed as my violets in bloom on it. But young as she was, she already knew the meaning of the word "no," and would take her hand off the flowers and walk away.

A child psychologist will tell you, "Never take anything from a child or remove it from his reach, unless you have something better to give him." Certainly I could have set the plants up, but the desire to pick them would still have been there. But a wide-mouth bottle with a cork to put in and out at her pleasure, was a happy diversion, and the temptation was removed. And the point to this? Temptations cannot always be removed. It is natural for us to be tempted, but something better or a means of overcoming is always provided if we desire it. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be

tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it" (I Cor. 10:13).

I can think of several folks, right in our own Mennonite group, who do things I wouldn't do, but for every one thing they do, of which I do not approve, there undoubtedly are two or more that I do, that do not meet their approval.

I'm sure you have all noticed the natural tendency of all of us, to be quick to take the credit for anything which turned out pretty well, if we had anything to do with it. But let that thing be a failure, how easy it comes to speak of it as a "we" project and the part "I" had in it very minor. Let me illustrate:

In the booklet, *Lessons on Christian Doctrine*, this story is given. A minister was passing a certain farm one day, when he noticed a fine rack of hay. He said to the farmer, who was standing near by, "That's a fine rack for hay; who made it?" "I did," said the farmer, "I made it." A few weeks later this same minister had occasion to pass the farm again. To his astonishment, the rack, hay, and all were completely demolished by a severe wind storm. He hunted up the farmer to condole him for his loss and misfortune. "Well, that's the way it goes," the farmer said, "when several put up hay together."

Last week we had guests in our home, whom we had not seen for at least five years. They have much more financially than we do, yet they were very gracious and had the art of making one know they were sincere in all their conversation, and were really enjoying their short stay with us. Their personality was one to be long remembered, or even copied. Something of good about different folks was brought naturally into the conversation. For instance, they spoke of one family in particular, whom they knew very well, from whom earlier they had never heard an audible prayer, given in any form. These folks believed that even grace at the table need not be said aloud, or prayer on bended knee at bedtime, God being all-knowing, and understanding any silent meditations. But recently when our friends visited them things were different. Grace and prayers were spoken aloud and humbly. They said they could not refrain from asking why the change of opinions on these matters. The answer, "You think much when sickness lays you low."

To get a little better understanding of this subject, *Natural Depravity*, what are some of the natural causes that lead up to sinning? I'd like to state them with the use of questions and answers and facts.

*Always insisting we are right*

We just know it was thus and so, and so we won't give in to any one else's idea on the subject. How foolish we should feel, when it turns out we were wrong. Others may be wrong, but not I. It has been said, "Our first virtue should be to



## A Prayer for This Week

Our heavenly Father, Thou art pure and holy, and we are not worthy to speak to Thee; but, because Jesus is our Mediator, we may bring our praises and petitions to Thee.

We thank Thee for saving us and for sending the Holy Spirit to us for guidance.

We are grateful that we have Thy inspired Word, the Bible. Grant that we may study it with knowledge. We thank Thee for a Christian heritage: that there have been those in the past who suffered affliction for Thee, that we now have heard of Thy wondrous ways.

There are so many blessings given us daily by Thee. We thank Thee for health and strength; for peace and protection; and for the manifestations of Thy greatness through the beauties of nature.

And now, we pray, accept this plea: deliver us from all evil, that we may be pure and blameless in Thy sight.

Hear and accept this prayer, our Father, and answer it in the way that would bring Thee the most glory.

It is through the name of our Saviour, Jesus, that we pray. Amen.

—Rebecca Stoltzfus.

restrain our tongue." How wise is he who knows how to be silent even though he knows he is right.

*Being overcritical, instead of complimentary*

This is easy to do, especially where others work for one—in the home, or shop. Why do we so often say, "that is good, but why didn't you do it this way?" Thus we take the joy out of a job others had likely tried to do well. This is not only done to children, but from adults, one to another. From childhood up, I've always maintained a sharp word hurt me more than if someone had slapped me.

*Neglect, through thoughtlessness, of others*

This was brought to my attention lately. When I called my neighbor by phone, for a friendly chat, she replied, although she laughed about it, "You don't need me for a neighbor any more; you used to come often, until your niece moved across from us." I had never thought of this. Naturally my niece and I neighbor together for needs or pleasure, but all the while I was hurting someone by so doing.

*Showing our authority, especially in the home*

If your children ask you, Why must I do or not do a certain thing? too often "Because I said so," is the answer. Some-

times we don't even give them that much of an answer, but give them the impression, I'm the head of the house and what I say goes. Are some of you thinking you have that right? Think twice and read Eph. 6:4. This is a big form of natural depravity, if we will just admit it.

*Desiring to make a worldly good impression, no matter at whose expense it is won*

Are we not adult enough to know folks can see through our sham? How much better it would be to live so that when you die, even the undertaker will be sorry.

*Complaining*

This is surely one of the most natural forms of depravity. Paul said, "Not that I speak in respect of want: for I have learned, in whatsoever state I am, therewith to be content" (Phil. 4:11). There is an old adage that fits in here also. "No matter what your lot in life may be, build something on it."

*Parading our religion, or telling of our own good deeds*

When one wants or craves attention, he does or says something to draw attention to himself. Higley's S.S. commentator gives the following for the marks of a child of God: "When the world looks for us to hate, because there is a reason for us to do so, we should surprise them by our manifestation of love. Praying for a persecutor will be more effective if done in private, and real sincerity, rather than in public for show." Only God may know you are praying for them, but when you do you are exemplifying the marks of a child of God.

*Soothing our conscience*

Talking ourselves or allowing ourselves to be talked into believing something is right, because we want it to be, but know it is wrong. This is often a natural way we sin.

*Filling our minds with the evil or the worthless*

We forget we must give an account for every wasted moment. Some turn on the radio, listening to anything that happens to come in, making little or no effort to choose the best. There is much good to choose in literature and music.

*Lack of courtesy*

What about our courtesy in shopping? I'll admit one often wonders if the clerks are blind or just thoughtless at their jobs, but we need not follow their example and make ourselves little. Surely if more folks would obey simple courtesy of the road, fewer accidents and regrets would follow. Do you talk longer on the party line than your allotted time and use a I've-got-the-phone-let-them-wait-until-I'm-done attitude?

*Claiming ownership to all we have in our possession*

Remember James 1:17: "Every good gift and every perfect gift is from above, and cometh down from the Father of

## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Pray for Yeshwant Ram, cousin of Jiwan Lal, one of our fine young Christians in India. Yeshwant and his wife are believers, but have not yet accepted baptism. Pray for those who are teaching them.

Pray for the leading of the Lord in the ordination of a minister at Habecker's Church, Lancaster, Pa., on Nov. 25.

Pray that Sister Evelyn Bauer might be touched by God's healing hand so that her legs also might show motor nerve responses.

Pray for students of the Christian Medical College at Ludhiana, Punjab, India, who have recently been sent Testaments from Scottdale. Some have become Christians and are finding the opposition strong.

*(Requests for this column must be signed.)*

lights, with whom is no variableness, neither shadow of turning."

*Gross exaggeration*

Do we add to, or enlarge upon, some bit of information given us, and until two or three others have done likewise, the first person could hardly recognize it as their original statement? This form of sinning can do real harm and cause a lot of misunderstanding and heartache as well. Let's watch thoughtless exaggeration a bit more closely.

*Losing one's temper*

One reads and hears of families which have been broken up and never united again because someone did not control his or her temper. Surely this can be overcome if we ask divine help to do it, and really make an effort then to do so. Do you let your temper control your thinking or do you think first? If you pass off a fit of temper lightly, by saying everyone loses his temper, are you sure you are thinking straight?

Surely enough facts have now been given for us to see we all share natural depravity. But I would not like to end these remarks without a thought or two about a remedy, when we find ourselves in this state of affairs. Knowledge of facts helps, surely, but there is only one way to save the world from any and all kinds of sin, and that is the Gospel of Jesus Christ. Law may suppress sin, but Jesus Christ is the cure.

Columbiana, Ohio.



## OUR SCHOOLS

### EASTERN MENNONITE COLLEGE

A high light of recent weeks on the Eastern Mennonite College campus was the Missionary Stewardship Conference held Nov. 7-9. with Milo Kauffman, Hesston, Kans., Ernest Bennett, Elkhart, Ind., and Orie O. Miller, Akron, Pa., serving as guest speakers. Chapel messages during the preceding week were devoted to phases of stewardship most applicable to the student group, while the week-end sessions covered many other phases of Christian stewardship and its relation to the mission program of the church.

In addition to this missionary conference the challenge of evangelism was brought to our student group through the recent visits of Noah K. Mack, returned medical missionary to Tanganyika, East Africa, and Soehadiweko Djojodihardjo, Mennonite minister from Java who is visiting in the States on his return from the Mennonite World Conference. Bro. Mack addressed the Missionary Fellowship on Tuesday evening, Nov. 4, and spoke to the entire student group during the Assembly period the following Wednesday. Bro. Djojodihardjo spoke at a public meeting in the auditorium on the evening of Nov. 13 and addressed the student body the following morning. All of these messages served to enlarge our vision of the world's spiritual needs and called for deeper consecrations to the great task of evangelism.

The Public Literary Program on Nov. 14 also gave us a picture of needy areas of the world as returned missionaries, former relief workers, and foreign students spoke on various phases of life in Germany, Ethiopia, Puerto Rico, Paraguay, and India.

Members of the faculty who attended the annual meeting of the Board of Education held at the Beech Church near Louisville, Ohio, Oct. 16-18, returned to the campus with a new desire to give evangelism a greater place in the program of the school in keeping with the theme of that meeting, "Evangelism Through Christian Education."

Bro. Clarence Ramer of Duchess, Alta., visited the campus on Oct. 14 and conducted the daily chapel service.

The fall preparatory services were held on the campus on Sunday morning, Nov. 16, with the communion service being held in the evening of the same day.

Students, faculty, and employees enjoyed the out-of-doors on Oct. 15 at the annual School-Day-Out and returned to the campus better prepared for the routine tasks of school life after this day of fellowship and relaxation amid the beauties of nature.

Ira E. Miller, Registrar, and Mary F. Shenk of the Records Office, attended the annual meeting of the Virginia Association of College Registrars at Lynchburg, Va., on Oct. 31.

The two assistant librarians, Helen King and Margaret Shenk, received new inspiration for their tasks by attending a meeting of

Virginia librarians at Roanoke, Va., on Nov. 14, 15.

The United States history class, consisting of high-school juniors, studied history in a new way as they spent Friday, Oct. 31, visiting historic Williamsburg and Jamestown, Va. The high-school senior class supplemented their classroom studies with a three-day tour of Washington, D.C., on Oct. 30-Nov. 1, where they visited many places of educational interest.

The Bulletin announcing Special Bible Term and the Special Course for Ministers has recently come from the press. Anyone interested in either course may secure a copy of this Bulletin upon request.

Lester C. Shank.

### ONTARIO MENNONITE BIBLE INSTITUTE

The second year of school opened on Oct. 27 with anticipation for a very successful school year again. The enrollment reveals that there are twenty second-year students and twenty-eight first-year students, making a total of forty-eight students. This is an increase of eight over last year. Six states are represented and two provinces. Seven ministers as well as both foreign and home mission workers are enrolled.

Two new faculty members have been added since last year, namely, Urie Bender, Baden, Ont., teaching English courses; and John H. Hess, B.A., Kitchener, Ont., teaching music.

The Ontario Ministerial Bible Conference convened Oct. 28-30, at the Floradale Mennonite Church with Howard Charles, Goshen, Ind., and Nelson Kauffman, Hannibal, Mo., as guest speakers. The students were required to attend all the day sessions instead of regular classes. This proved to be a great asset to the faculty and student body as a whole.

On Oct. 31 we organized the student body into its different functioning groups. Both the devotional and industrial aspects of the school are administered by student committees. Daily prayer groups are arranged for and also one chapel period each week. Once every week we have a faculty-student prayer meeting, which has proved to be an important factor in the success of the school. Avenues of evangelism are being provided to give practical application of Bible truth learned in the classroom. Men's chorus is being organized and developed.

The school is happy for the invitation of surrounding churches asking for programs by the students; it proves to make a beneficial contribution to the surrounding churches as well as to the students who participate. Many of the students find themselves being used in the surrounding congregations on week ends, helping in the activities and services.

We as a school body are looking forward

to another successful Short Bible Term which is held in conjunction with the Institute. This provides an opportunity for many students to take Bible training for a shorter period, who are unable to come for extended periods and advanced studies. Inquiries are invited; address them to Miss Florence Shantz, Secretary, 108 Erb St., West, Waterloo, Ont.

School has begun with very good cooperation on the part of the students. The spiritual atmosphere is at a high level. To search for truth is to "search at the fountain of truth"; this we desire to do so that our lives may be more fruitful in the work of the church.

### HESSTON COLLEGE

"Youth in Today's World" was the theme of special chapel programs planned by the education department in observance of the thirty-second annual American Education Week, Nov. 9-14.

Monday, Willard Conrad spoke on the subject, "Their American Heritage"; Tuesday, Elam Hollinger spoke on "Their Home." "Their Church" was discussed by Roy D. Roth on Wednesday. The subject on Thursday, "Their Teachers," was discussed from the other side of the teacher's desk by two students, "What We Like in Teachers and What We Don't Like in Teachers." Friday, Mr. Alvin Hasenbank, Principal of Roosevelt School in Newton, spoke concerning "Their Opportunities."

One hundred and twenty-five visitors signed the guest registry Wednesday evening, Nov. 12, at the Campus Open House. Fourteen guides were stationed in the Student Lounge to take the visitors on a tour of the campus. The entire plant was lit up at 7:00. Visitors saw classes in session, teachers in their offices, choruses practicing, and students studying. Refreshments were in charge of the Home Economics Department and Miss Ruth Harder, dietitian. A program of athletic stunts was put on by the Athletic Department at 9:00.

"Better Schools" was the title of pictures shown to the Education Club on Nov. 17. The meeting was held in the Student Lounge. This was the second meeting of the Club this year. All teachers in the community are invited to attend the monthly meetings.

The faculty and staff will be having their annual Thanksgiving banquet on Nov. 15 in the College dining hall. With wives, this is a group of approximately 80 persons. Bishop J. D. Graber, Executive Secretary of the Mennonite Board of Missions and Charities, will give the main address of the evening this year. The turkey which will be served is a gift from the Royal Turkey Plant in Hesston.

In planning for the future development of the agricultural program of the college, a group of farmers will be meeting here on Nov. 15, to serve in an advisory capacity to the Agricultural Department. The main theme of the meeting will be "How can the Agricultural Department of Hesston College be of greater service to the community and church in the training of youth for rural areas?" The



following men will meet with the committee: Jerry J. Bontrager, Haven, Kans.; Nelson Vogt, Newton, Kans.; Albert Weaver, Hesston, Kans.; Leo Hostetler, Harper, Kans.; Earl Boyts, Crystal Springs, Kans.; Floyd Miller, Manager of the college farm; Lester Culp, Instructor of Agriculture; and Daniel Kauffman, Business Manager, representing the college administration.

The 1952-53 six weeks' Winter Bible Term will be held Dec. 31-Feb. 6. Bro. Milo Kauffman will serve as director this year. Serving with him as full-time instructor will be Bro. I. Mark Ross, who has long been helping in this capacity. Members of the regular Bible faculty will also serve as part-time instructors.

The fifth week of W.B.T. has been set aside as Ministers' Week. A Rural Life Conference will also be held during this week. Special speakers for the conference will be Bro. Phil Frey, Archbold, Ohio; and Dr. J. Winfield Fretz, North Newton, Kans. If there is sufficient demand, special courses will be offered for ministers the last three weeks of W.B.T.

C. F. Yake, Editor of the Youth's Christian Companion, opened the Christian recreation week Nov. 3-7, with the address, "Guiding Principles in a Christian's Choice of Recreation."

Attending the fourth annual Kansas Conference of the National Council on Family Relations, Oct. 30, in Salina, Kans., were Lester Culp, Orpha Zimmerly, Katie Ropp, Melva Kauffman, and Evelyn Rouner.

Dr. Rose Cologne, specialist in community and adult education, who has recently returned from Japan, spoke of the need for family life education.

Dr. Robert Foster of the Menninger Foundation stirred the thinking of the group when he reviewed the long list of requirements for gaining a job as a secretary as compared with those required for marriage.

The seventh annual Youth for Christ Rally, Nov. 26-29, is bringing with it a new feature. A "Thanksgiving Home-coming" banquet has been arranged in honor of all parents and alumni who will be coming to Hesston for the Thanksgiving week end.

Guest speaker at the four-day rally will be Edwin Weaver, returned missionary from India. Bro. Weaver, who is now attending Princeton Theological Seminary, Princeton, N.J., is a bishop on the Mennonite mission field in India. He will deliver the Thanksgiving sermon and speak at the banquet Thursday noon. Included in his schedule will be talks concerning missions and their work.

Nine of the faculty attended the annual Kansas State Teachers Convention in Wichita, Kans, Nov. 3, 4. On the evening of the third, members of the faculty met the teachers who had formerly attended Hesston College at the Hesston Reunion Dinner held in the YMCA Hotel.

Fellows in the three dormitories on the campus invited the girls to inspect their rooms during the annual Boys' Open House, Nov. 14.

Melva G. Kauffman.

I find more sure marks of authenticity in the Bible than in any profane history whatever.—Sir Isaac Newton.

## CHURCH HISTORY

### Early History of the Mennonite Hospital and Sanitarium

BY ALLEN H. ERB

The very first roots planted in the soil which have now produced the Mennonite Hospital and Sanitarium were planted in the days of migration of suffering people to the western arid climate. Many Mennonite people, as well as others, had come to Colorado and were searching for help. In the homes of these folks in the community people were living who were sick from tuberculosis.

The home of A. W. and Anna Rhodes was visited by those who were sick. A. W. Rhodes had a brother who had come to this climate, and in spite of all that could be done he succumbed to the disease. A man by the name of Lehman came into the home with a sick wife. A. W. and Anna Rhodes cared for these people in their home until the wife died.

This situation of people living in the home was repeated again and again. It was then suggested by Dr. Ragsdale and Dr. Edwards that a sanitarium should be built for the care of such people. Probably from this suggestion the discussion began which started the sanitarium movement.

When A. W. Rhodes lived at the J. E. Gauger home, directly south of Swink, visitors gathered one Sunday afternoon. The visitors were Jacob and John Brunk, Simi Stemen and wife, George Ross and wife. It was suggested that something should be done to care for these sick people. Some suggested that Bro. Rhodes buy the Gauger place and that they take care of these sick people. This, of course, was impractical and was not accepted.

D. S. Weaver bought, in 1904 or 1905 for a farm home, the farm where the first sanitarium was located. J. F. Brunk then came into the area and together with D. S. Weaver decided that this farm should be used as a location for a sanitarium.

Steps were then taken to promote this institution through the church. The original suggestion was that a sanitarium association be formed. Efforts were then made to sell stock in this association. This work proceeded until considerable funds were raised. The proposal was then brought to the church at the Mennonite conference held in Hubbard, Oreg., in the year 1905. At that conference the following decision was made: "Resolved, That this conference approve of the movement to establish a sanitarium at or near La Junta, Colo., and we would advise that the incorporators, stock holders, and officers of said institution be confined to members of the Men-

nonite and Amish Mennonite churches."

Very soon the association idea was dropped, and it was proposed that this institution be built by the Mennonite Board of Missions and Charities. About this time D. S. Brunk and M. S. Steiner, administrator of the Mrs. Snively estate in Ohio, had some funds that were available for some charitable institution. M. S. Steiner made a visit to La Junta to investigate the building of this sanitarium. It was eventually decided that this \$10,000 estate should be used in this way.

Further efforts were made to build the institution. Funds were raised throughout the church. Eventually the promoters were ready to begin building. The farmers of the community donated labor on the basement. The farmhouse was built first on the farm. It served as a center from which activities proceeded. D. S. Brunk and John Gingerich were foremen in building the sanitarium. It was built at a very nominal cost. Finally the institution was completed and dedicated Oct. 25, 1908.

The first superintendent was J. F. Brunk. He was succeeded in a short time by J. M. Hershey who acted as superintendent until September, 1916. The first superintendent of nursing was Miss Anna King who was succeeded by Mrs. Elizabeth Buerge, and she was succeeded by Miss Emma Eby. The first president was J. M. Nunemaker. Later D. S. Weaver was elected president, which position he held until the time of his death. The successor for this position was J. A. Heatwole, who held this position until the time of his death. The first medical superintendent was Dr. Wm. M. Moore and the second one was Dr. A. S. Brunk. The first farm superintendent was D. S. Weaver; followed by S. G. Winey; followed by J. G. Wenger; followed by George Reber; followed by J. J. Smith.

These were the beginnings of this institution. Tuberculous patients were cared for and the needs of the community and of the physicians indicated that other medical cases and some surgical cases should be received. It was even possible that a few obstetrical cases were received in the institution. All this called for the building of a general hospital. This vision began early in the thinking of those immediately connected with the institution. From these seed thoughts and from these early beginnings developed the present general hospital with its twenty-one-bed sanitarium and the school of nursing program. While most of the patients admitted to the sanitarium in recent years have come from surrounding communities, there are still some who come from other states.—Mennonite Hospital News.



## FAMILY CIRCLE

### At Dawning

By Mrs. Walter Oswald

*Oh! gorgeous fireplace,  
You thrill me so  
There in the blue room  
Chasing gloom.  
Where do you come from  
And where do you go  
At dawning?*

*The Master Painter  
Has made thee?  
Then, where is His paint  
And where is His brush?  
And how can He  
Paint for free  
At dawning?*

*Master, is this Thy  
Glowing invitation  
To feast and dine  
At Thy lovely shrine  
For warmth, for love,  
And adoration  
At dawning?*

Hesston, Kans.

### Have You Taken Your Vitamins?

By IDA M. YODER

The music stopped abruptly and the radio announcer's urgent plea interrupted my thoughts. "Ladies and gentlemen, are you feeling draggy and worn out?" he questioned. "Do you have constant backache, nagging headaches, aching legs? Are you unable to eat the foods you want? Is it impossible to get a good night's rest and do you feel that life is not worth while?" he wanted to know.

"Yes, indeed, I get tired and worn out," I answered my unseen questioner. "You would too if you lived on a farm, with all the chores and the work of properly caring for a family. But is it worth while? A thousand times yes. It is sweet and richly rewarding."

But the announcer had other ideas. "Do you feel listless and fagged out?" he asked.

"No, I can't say that I do," I hastened to assure him. "I have plenty of pep, but I do become healthily tired."

"Friends," he continued pompously, "all this can be changed and you will become a new person. Your aches and pains will simply vanish."

"Splendid," I thought. "He must have had better luck than Ponce de Leon."

The voice droned on. "Send for a bot-

tle of our multiple vitamin capsules at once. A combination of A, B, C, and D, they contain phosphorus, iron, niacin, thiamin, and everything your body lacks. They will help build healthy muscles, give you energy, improve your disposition and nerves, and you will be able to sleep like a baby again." Then he added emphatically, "You owe it to yourself and your family. Won't it be wonderful to feel like a new person?"

"Mr., I know all about diet, vitamins, and the basic seven. I also learn all I can about nutrition, and I do try to feed my family correctly," I thought, as I prepared the salad for supper.

But he added one more bit of bait. "Take them exactly as directed," he advised, "and if you do not feel like a new person in three weeks, all your money will be cheerfully refunded."

Going about my supper preparations, I reflected on the thousands of orders that would be mailed for these vitamin capsules, accompanied by their "cash, check, or money order." The listeners have no real assurance of anything, only the statement of an unknown voice, but they unhesitatingly part with hard-earned cash. Does the fact that it costs something make it more valuable?

If Christ could offer the spiritual vitamins by way of radio, would people order them readily? The offer is made free, without money and without price.

The Christian vitamins are abundant and potent, necessary for healthy spiritual growth, rested bodies, sparkling eyes, calm nerves, and restful sleep. They cost nothing and are unconditionally guaranteed if taken regularly as directed.

The best vitamin C made is found in Matthew. *Come* unto me, all ye that labour and are heavy laden, and I will give you rest." Isaiah, too, offers it. "*Come*, buy wine and milk without money and without price."

If we take the vitamin A found in John, we will lack nothing. "If ye *abide* in me, and my words *abide* in you, ye shall ask what ye will, and it shall be done unto you."

The Book of John points to a source of multiple vitamins. "He that *cometh* to me shall never hunger; and he that *believeth* on me shall never thirst."

The Psalms are rich in vitamins. "*Commit thy way unto the Lord*," for C. And this wonderful promise for D. "*Delight thyself also in the Lord; and he shall give thee the desires of thine heart*." What more could we ask for? If we use all these vitamins daily, we have no worry about a good night of sleep, for the psalmist assures us that "He giveth his beloved sleep."

Usually I do not care for commercials on the radio, and this particular an-

nouncer is not especially pleasing to hear. But as I waited for my family to come to supper, I breathed a prayer of thanks that my thinking had been directed in this channel. Then I resolved once more to follow directions more carefully in my daily use of Christian vitamins.

Walton, Kans.

### A Difficulty Overcome

A new baby had just arrived in the Nelson home. Naturally it needed and received much attention. Three-year-old Tommie was interested too, in warm, cuddly, little sister, but only for a short time. His own interests concerned him most. He wanted the attention formerly given him. One day he entered the house when his mother was feeding the baby. He was all excitement and enthusiasm over the stray dog which had played with him. His mother's inattention and indifference grieved him. He began to stutter.

Little was thought of this until the stuttering was becoming a habit. "There must be a reason for this," thought Mrs. Nelson. In retrospect she was seeing herself so consumed with her new charge that she was inattentive to Tommie and sometimes impatient with his chatter. She had loved him in her heart as much as ever, but had failed to demonstrate her affection. Could Tommie be feeling this neglect? Was he jealous of his sister? Did he lack a sense of security?

A rightabout face proved that she had discovered the cause of the stuttering. The lesson learned would be valuable in rearing her children and in the maintenance of a happy home.—Carl and Clara.

### The Conflict

An Indian received a package at a trading post with a silver coin caught in the wrapping paper. The next day he returned the coin with the explanation: "I got good man and bad man in my heart. The good man say, 'It is not yours'; the bad man say, 'Nobody will know.' The good man say, 'Take it back'; the bad man say, 'Never mind.' So I think I go to sleep, but the good man and the bad man talk all night and disturb me."

### EXPRESSIONS OF APPRECIATION

We as a family wish to thank each one of our relatives and friends for your many prayers and kindnesses to our wife and mother (Pearl Hauck Hollinger). She enjoyed the many cards and flowers and other gifts that you brought. Her face lit up with joy when you visited her and we know she was thankful, though she could not express her thanks in words. We also thank you for your remembrance of us at the time of her passing. May the Lord abundantly bless each one of you. Again we say thank you.—M. C. Hershey, R. 1, Box 34, Kinzers, Pa.

\* \* \*

I wish to express my sincere thanks to each one of you kind friends who remembered me in my recent bereavement and also the surprise birthday shower. Your cards, gifts, and prayers mean very much to me. May God richly reward you.—Mrs. Glenn Schrock, Smithville, Ohio.



# TO BE NEAR TO GOD

Sunday, November 30

The Glory of the Lord. Isa. 35.

All history converges upon the glory of the Lord. Now and then through the years there have been likenesses and miniatures (shadows at best) of what is to be. The goal of sacred history is that there should be a full and complete recovery for God of all the glory and dignity which has been denied Him through the revolt of man. Every unloveliness, weakness, danger, and limitation shall be transfigured by the redemptive activity of God. "He will come and save"—this is the only hope of our universe, whether it be the earth which is under the curse, or the fearful in heart, or the infirm and disabled. God in His time and way, is to intervene and make earth, heaven, and man the unmistakable objects of His complete redeeming power.

Monday, December 1

Human Need Comes First. Matt. 12:1-8.

It is always dangerous to confuse what is legal with what is right. This was a consistent error of the Pharisees. "What is lawful?" became the chief criterion of all they did or observed. Jesus' primary purpose was to live in harmony with, and out of identity with, the great moral principles which are of the essence of God Himself. It is much easier to imprison oneself within a legal code of conduct, than to spontaneously express the very nature of God. The former attitude and motive can condemn and even crucify the guiltless, while the latter seeks to derive spiritual vitality and benefit out of every provision of God's goodness. Do we arrive at our concept of God in terms of our own religious sanctions, or do we determine our mode of life by the very nature and character of God?

Tuesday, December 2

The Value of Man. Matt. 12:9-14.

What sort of religious blindness and prejudice will allow men to plot death against a man who has performed a miracle of healing? They had a law against healing on a certain day, but there was no holiday on plotting a man's death. Such is the utter confusion of a system of conduct which becomes an end in itself. It can become unscrupulous and fanatical, yes even murderous, in its determination against anyone who dares to differ with it. Jesus did not hesitate to cross the lines of convention and religious protocol when the opportunity to do good was present. The disciple is as his Lord. We too must face the scornful disapproval of men in order that withered souls may be made whole and sound.

Wednesday, December 3

The Hope of All Nations. Matt. 12:15-21.

The universals which alone could meet the need of mankind were to be found alone in Christ. He came to save, to minister, to bind up, to call to repentance. There were those who ruthlessly stood in the way and would

have destroyed Him. But the Father's approval was all He needed. He went on working effectively and without fanfare, honoring every expression of faith. When He left, others took up the noble, loving work until today this one who ministered and gave His life a ransom is the hope of contrite hearts in virtually every country and island of the globe.

Thursday, December 4

A House Divided. Matt. 12:22-32.

A country divided against itself, a church divided against itself, a home divided against itself—all are tragedies with which we are familiar. Against the charge that He worked by the power of the prince of devils, Jesus placed the absolute necessity for knowing whom we are serving. A person who professes loyalty to Jesus without ever bringing his life into obvious submission to Him really opposes Him. He is a divided person, and the center of loyalty and devotion rests unmistakably with the opposition. Christ is engaged in redemptive vocation, spoiling the goods of the strong man. We are His sole allies in effecting that purpose in our own lives. Failing this, we become dissipaters of the earnest purposes of Christ's kingdom.

Friday, December 5

A Tree and Its Fruit. Matt. 12:33-42.

The inner character and nature of a man determines the quality of the life he lives. Snakelike hearts cannot avoid the subtle, sly, sinister expression of such inward nature. A "good treasure of the heart" demonstrates a good treasure in the life. Words are a good index in this case. They both reveal our inner nature and become the evidence for our acquittal or condemnation. "For out of the abundance of the heart the mouth speaketh." The irresistible fact is that we all do bear this revealing fruit. We are known. We are understood. We are judged (and rightly so) by the evidence we ourselves furnish for the judges.

Saturday, December 6

The True Family of Christ. Matt. 12:43-50.

Relationship to Christ affects everything. It sloughs off that which is incompatible with the relationship. It catches up and sublimates all that which can usefully serve His kingdom. So, a new value attaches to all of our relationships. Some are forbidden. Others are hallowed by their potential in the kingdom of God. A tremendous shift takes place when we become related to the will of God. When our lives focus there, we immediately share with all others who hold that singleness of purpose. "Who is my brother?" asked Jesus. You are. I am, if and when we come to highly regard and accept the good and acceptable and perfect will of God. We become not only His brothers, but brothers of all who are thus joined to Him.

—John H. Mosemann.

## THE KING AND HIS KINGDOM

Sunday School Lesson for December 7

(Matthew 13)

Every page we turn in Matthew opens a more detailed revelation of Jesus.

One day by the seaside when multitudes were listening Jesus told them new truths about the Gospel. Jesus gave His revelation slowly that the people might receive it.

Let the pupils open their Bibles to Matthew 13 and discover what Jesus taught and the form in which He taught. Let them find the seven parables and discover that each is about the kingdom that is "at hand." What truths did Jesus teach in the three parables of the lesson? This kingdom was the rule of God in the hearts of men.

**Wheat and tares.** Two forces are working in the world, the evil one and the good one. Jesus sets Himself off against Satan. We see, too, that the foe is very subtle. Jesus teaches concerning the evil one that we may not be ignorant of his devices. Is the world getting better or worse? Both, says Jesus. Saints can be encouraged, for the gates of hell shall never prevail against the church of Jesus Christ, His saved ones. We see Jesus as King. There will come an end to this age and Jesus Himself will be the judge to pluck out His own and also to give the evil ones to the fire of destruction. On this day Jesus added judgment to His revelation and the fact that He will be sitting on the throne as Judge.

**Mustard seed.** The disciples looked for the kingdom to come full grown. But not so. It had a small start with the faith of twelve men, but it was to grow and grow. We have seen the growth of the visible church (which has mushroomed through the centuries) and the growth of the true church. His Word will not return unto Him void. This must have encouraged Jesus' listeners as it does us yet today. We see the power of truth, even though it is like a small seed sown in the heart.

**Leaven.** Leaven is powerful. It will permeate the whole life. This parable pictures the inner growth. When God's will becomes supreme in the heart things happen. There is change.

It should thrill us to belong to such a kingdom and to serve such a King, to have such truths to teach to men. It should also challenge us to give out the Gospel, knowing the power of the Word. And it should stir us to business because the judgment day is coming. Don't we care about the tares? It should cause us to rejoice to know that the kingdom of righteousness will triumph.

This must have been a great day for those who had ears to hear.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

Forgiveness itself does not set aside all the consequences of wrongdoing . . . It does set at work healing processes that overcome the wrongdoer's degenerative trend toward death and destruction.—Walter Marshall Horton.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

A Publishing House bookstand service was furnished at the annual meeting of the Board of Education. It was in charge of David Alderfer and Alice Buckwalter.

The Roselawn congregation, Elkhart, Ind., gave an evening program at Moorepark, Mich., on Nov. 2.

Bro. C. F. Derstine, Kitchener, Ont., spoke in a Victorious Life Conference at Grace Bible Institute, Omaha, Nebr., Nov. 3-7.

The evening program at Scottdale on Nov. 9, was conducted by the Townsend Quartet and other brethren from Masontown, Pa.

Bro. William G. Detweiler spoke in the interest of the radio ministry at Crystal Springs, Kans., on Nov. 17, and at Hutchinson, Kans., on Nov. 19.

A reminder: We expect officiating ministers to report to us concerning marriages and deaths. Complications and repetitions sometimes result when families report these. But we expect families to report births and anniversaries. Do not expect your pastor to do this. We would urge our people to report to us all golden wedding anniversaries.

A men's octet, under the direction of Lowell Byler from Hesston College, gave programs at Garden City, Hannibal, and Versailles, Mo., Nov. 14, 15, and assisted in the prison service at Jefferson City on Nov. 16.

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Four workers from Scottdale—Henry Mast, Alice Buckwalter, Lois Yake, and Paul Erb, enjoyed fellowship with the Old Order Amish brethren of the Schrock District, West at Berlin, Ohio, on Nov. 16. They spoke to a group in the home of A. A. Miller in the evening of that day. Bro. Miller serves his community with an excellent bookstore.

Bro. Howard Charles, Goshen, Ind., was the missionary day speaker at Pleasant Hill, East Peoria, Ill. On Saturday evening Sister Charles addressed Family Night, speaking concerning Scotland.

Building plans are under consideration by the Frazer, Pa., congregation. Whether to remodel or to start new has not yet been decided.

Bro. Noah Hege was chosen by lot and ordained to the ministry at the Mennonite Gospel Mission, Harrisburg, Pa., Nov. 5.

Bro. Norman Wingart, formerly an MCC worker in Austria, gave an illustrated lecture on his work at Upland, Calif., on Oct. 29.

A Bible Conference is being held at Culp, Ark., Nov. 24-30, with the Brethren J. R. Shank, Versailles, Mo., and Oney Hathaway, Birch Tree, Mo., as instructors.

Bro. Josef Herschkowitz used the first part of each evening's service in meetings at the Salem Church, Elida, Ohio, to relate some of his prison experiences.

Bro. T. E. Schrock, Clarksville, Mich., is making satisfactory recovery after hospitalization from a ruptured appendix.

Services for the deaf are conducted at Melinger's Church, Lancaster, Pa., each Sunday. Communion services were held on Oct. 18. Bro. Israel Rohrer is in charge of this work.

## Notice

A panel discussion will be held at Goshen College on Saturday, November 29, 9:00 a.m., for teachers of schools on the topic "International Frontiers for Christian Teachers." President E. E. Miller will lead the discussion on "Opportunities in World Service for the Christian Teacher Today." All teachers are cordially invited.

Alberta Mennonite Bible School offers a six-weeks term at Tofield, Jan. 5-Feb. 13. Teachers: C. J. Ramer, Duchess, Alta., principal; Stanley Shantz, Guernsey, Sask.; Paul Voegtlin, Tofield, Alta.; Ernest Bontrager, Salem, Oreg. Expenses: tuition \$5, board and room, free-will offering. In addition to the six-weeks term, two-weeks schools will be held with the various congregations in the conference district throughout the winter months. For further information contact the principal or the secretary, Gordon Buschert, Carstairs, Alta.

Millwood Winter Bible School. The Millwood Winter Bible School will be held D. V. at the Millwood Church, two miles west of Gap, Pa., Dec. 29-Jan. 9. The faculty includes: J. Irvin Lehman, Chambersburg, Pa., principal; E. W. Kulp, Bally, Pa.; Aaron M. Shank, Myerstown, Pa.; and Jacob Z. Rittenhouse, Lansdale, Pa. The following courses will be given: Old Testament—Ezra, Job, Exodus, Daniel, Haggai, and Malachi; New Testament—Mark, Ephesians, I and II Timothy, Acts, and James; Special subjects—Personal Work, Bible Survey, Guiding Principles for Missions, Sermon Delivery for Ministers, Christian Principles, Geography of Israel, Faith of our Fathers, Sunday School Administration, Bible Doctrine, and Music. For further information write to LeRoy G. Lapp, R. 1, Gap, Pa. Tel. Gap 33R31.

A new church building is under construction in Lyndon, a residential area south of Lancaster, Pa. The work was begun in August and will be completed around December 10.

Bro. Raymond Bucher, Lititz, Pa., spoke to the Wayside Gospel Crusaders on Nov. 13, at the Locust Grove School east of Lancaster.

The broadcast of The Mennonite Hour over WRVA, Richmond, Va., has been moved from 1:30 to 10:30 p.m. Sunday to greatly increase the listening audience. WRVA, 1140 on the dial, can be heard at night as far west as Indiana, and as far north as Ontario. Negotiations are under way for a broadcast over HCJB, shortwave station at Quito, S. America, which would give an international audience.

Bro. Millard Lind, Scottdale, Pa., preached the missionary sermon at Albany, Oreg., Nov. 16.

The Shore congregation, near Shippshewana, Ind., is planning a centennial celebration on Nov. 30. Mennonites came into that community about 100 years ago and not many years later the church was established. Henry A. Miller was the first resident bishop. Ministers now serving the congregation are: Josiah J. Miller, who at 82 years is celebrating 52 years in the ministry; Percy J. Miller, son of Josiah J., now serving as secretary of the Indiana-Michigan Mission Board; Homer J. Miller, grandson of Yost C. Miller, deceased, who served the congregation as minister for 50 years; the present bishop is Lee J. Miller, grandson of Henry A. Miller.

(Continued on page 1164)

## Calendar

- South Pacific Conference, Phoenix, Ariz., Nov. 27-28.
- Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.
- Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.
- Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.
- Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.
- Christian Workers Normal, Fisher, Ill., Dec. 28-Jan. 1.
- Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6.
- Michigan Mennonite Bible School, Fairview, Mich., beginning Jan. 5.
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 9, 10.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Wilbert Lind was ordained to the ministry for mission work in Somaliland at the East Chestnut St. Church, Lancaster, Pa., on Nov. 9.

Bro. James Payne, Allensville, Pa., has been appointed by the Eastern Board to a three-year term as builder in the Ethiopia Mission.

P. J. Malagar writes from India concerning the unified mission and church setup, "... Our committee meetings and our life and work together have been characterized with deep spiritual fellowship and the growth of the Indian Church and the Kingdom of God in this part of the world."

A building has been purchased by the Eastern Board of Missions and Charities at Baltimore, Md. The address is 223 South Pulaski Street, in the southwestern part of the city. The work of remodeling was done by voluntary labor. The first services were held on Sept. 28. The work is being carried on by the young people of the Mellinger's congregation. Bro. Lloy Kniss has been assigned as pastor.

Sister Fannie Miller, Marshallville, Ohio, has been appointed by the Eastern Board for missionary service in the Italian Somaliland. She is to go early in 1953.

Six persons were baptized at the Laurel Street Mission, Lancaster, Pa., on Oct. 29.

Bro. & Sister John I. Byler, formerly pastor and matron of the Chicago Home Mission, joined the staff of the Mennonite Home for the Aged, Eureka, Ill., on October 28 for a six month period of service. Bro. and Sister Byler will conduct Bible classes and direct other activities for the residents of the Home.

Bro. John Howard Yoder, Wooster, Ohio, spoke to the Goshen College Christian Workers' Band, Goshen, Ind., on November 9 on the subject, "The Ministry of Reconciliation." Bro. and Sister Yoder are visiting relatives in the U.S. before returning to France for another period of service with the MCC.

Bro. Soehadiweko Djojodihardjo, Mennonite pastor from Pati, Java, and president of the Javanese Mennonite Bible School, was the main speaker for the final day of the annual missions conference held at Goshen College, Goshen, Ind., Nov. 14-16. He preached during the worship service in the morning, delivered an address on "The Story of the Mennonite Church in Indonesia" at the vesper service, and spoke again in the evening on "Open Doors in Indonesia." Bro. Harvey Driver, Wauseon, Ohio, Promotional Secretary of the Congo Inland Mission, also spoke in the evening on "Open Doors in Africa."

The Rescue Mission sub-committee of the Urban Evangelism Committee met at Canton, Ohio, on Saturday, Nov. 15, to study the field of rescue missions as a possible area of

service to be undertaken by the General Mission Board. The group attended the services of the Haven of Rest Rescue Mission in Akron, Ohio, in the evening. Members of the committee include the Brethren Allen Ebersole, Canton, Ohio, chairman; H. Ernest Bennett, Elkhart, Ind.; Tobe Schmucker, Goshen, Ind.; and J. Ross Goodall, Kitchener, Ont. Members of the committee participated in missionary day services on Nov. 16 as follows: H. Ernest Bennett, Beech church, Sunday morning; Tobe Schmucker, Canton Mennonite church in the morning and Beech church in the evening; and J. Ross Goodall, Hartville Mennonite church in the morning and Canton Mennonite church in the evening.

Bro. Lee Kanagy writes as follows from Tokyo, Japan, under a Nov. 8 dateline: "Today is a nice sunny day after several cool, cloudy, damp days. Our lowest temperature this year was 38°F the other morning, so we have not had any frost yet here in Tokyo. Back in the mountains they have had frost and some snow already. In Hokkaido snow fell several weeks ago. From about the middle of September to the middle of November typhoons come thick and fast sometimes. Just last week one came about the same time Mary Ann Hostetler and Ruth Bean arrived. This typhoon had winds up to 160 miles an hour, and just several days previous there was a big earthquake in eastern Siberia which sent strong tidal waves as far south as Hawaii. This tidal wave destroyed several houses along the Japanese coast. To live in such catastrophic weather and geological upheaval type of environment one can readily see how a people like the Japanese have 88 million gods to call on for protection and food."

Bro. David Shank writes from Belgium that they have now taken over the former Pastor Claude Orphanage at Grimbergen and have been operating it since October 1. Our missionaries are looking for a better location in which to operate the home. They are also looking for a center to begin evangelistic work in Brussels and have enlisted the services of a young Belgian evangelical couple, Bro. and Sister Jules Lambotte, to assist them in this work.

Bro. and Sister Orley Swartzentruber, Brussels, Belgium, plan to go to Paris, France, soon to locate living quarters from which to begin a mission program in co-operation with the French Mennonite Conference.

Bro. and Sister Clayton Sutter, Eureka, Ill., spent Monday, Nov. 17, at the Elkhart headquarters going over alteration plans for the Froh Bros. Homestead, Sturgis, Mich., in preparation to opening a Home for the Aged there. The local board for the Home met there that same evening to consider these plans. Members of the local board include H. Ernest Bennett, Elkhart, Ind., Chairman; Clayton Sutter; Dr. H. Clair Amstutz, Go-

## Your Treasurer Reports

From time to time the Treasurer's Office is asked to present particular areas of need in the mission program. Since many congregations have now had Missionary Day and no doubt there are funds available which should be allocated for mission purposes, I am listing below a number of specific areas for which funds are needed at the present time. The four major areas of need for General Funds at the present time are the work in India, City Missions, Kansas City Children's Home, and the enlarging Relief and Service Program. Funds designated for these or any of the following areas of work can be designated accordingly and sent through your District Conference Treasurer.

Missionary Training Fund  
City Missions General Fund (Very short in contributions for city missions)  
Chicago Mexican Mission Building Fund  
Saginaw Church Building Fund  
Chicago Bethel Mennonite Church Fund  
Culp, Arkansas, Mission  
Culp Clinic Jeep Purchase  
Mennonite Youth Village Building or General Fund  
India General Fund  
India Educational Program  
India Native Evangelist Support  
New Hospital Building Fund — Puerto Rico  
Argentine Chaco Mission  
South America National Pastor Support  
South America National Women Worker Support  
Belgium Mission Car Purchase (Urgent need for David Shank's use)  
Belgium Children's Home (New project)  
Voluntary Service Program General  
Navajo Migrant Service Unit  
Relief and Refugee Program  
La Plata, Puerto Rico, Service Unit Program  
Mathis, Texas, Unit Among the Mexicans  
Equipment Purchase for Outgoing Missionaries  
Evelyn Bauer Expense Fund

shen, Ind.; Glen Yoder, Shipshewana, Ind.; and Charles Cocanower, Jr., Elkhart, Ind.

Bro. J. D. Graber, Elkhart, Ind., was missionary day speaker at the Mennonite church in Albuquerque, N.M., on Nov. 23. The following day he visited a possible permanent location for beginning mission work among the Navajo Indians with Bro. Stanley Weaver, director of the Navajo Indian Migrant service unit.

Bro. and Sister Don McCammon, missionaries under appointment to Japan, were missionary day speakers at the Prairie St. Church, Elkhart, Ind., Nov. 16. Sister McCammon spoke to the Women's Missionary Meeting of the College Mennonite Church, Goshen, Ind., on Monday evening, Nov. 17.

Bro. and Sister Paul Lauver, Howe, Ind., missionaries on furlough from Puerto Rico, served as missionary day speakers for the Mennonite church at Morton, Ill., Nov. 16.

Sister Mary Good, on furlough from India, spoke at the Pleasant Hill Church, East Peoria, Ill., on Nov. 12.

(Continued on page 1164)





These girls were baptized at the Trenque Lauquen Mennonite Church in Argentina. The parents of all five girls are also members of the church.

## The Hope of the Argentine Church

BY MRS. FLOYD SIEBER

You are praying earnestly for a revival in Argentina, aren't you? We are glad, for we need it and long for a great manifestation of the work and power of God in the hearts of many here in the Southland where so much of the seed seems to fall among the rocks and thistles. Through the "Prayer Requests" column in the GOSPEL HERALD you have been reminded to pray for a revival in Argentina. We are confident that there are hundreds of faithful prayer warriors who take note of the items in that column and are answering the call to prayer. We believe that even while about your work the Spirit causes you to remember, and in that very moment you lift your voice to Him whose ears are ever open to the cries of His children.

We want you to know that He is answering your prayers. No, you haven't heard of a great "Wesley" in Argentina who is leading thousands to the Lord in a great revival. That time has not yet come and may not come, as we never know how the Lord will work. However, the Spirit is convicting, convincing, and converting in His own way and that especially among members of the fold who had a form of godliness but who denied the power thereof. That is always the first essential, is it not? A cleansing must take place within the ranks and then power is promised to do great things for the Lord. We have often heard that only as the heart is empty of self can it be filled with the love of God and the Spirit's power. The young people especially are earnestly seeking deeper Christian experiences and the Lord is teaching them the joy of personal work and soul-winning.

You will want to know something more definite about some of these young folks for whom you will want to pray with new zeal.

Ider Maiza is 17 years old and is a dependable, appreciated clerk in one of the larger department stores in Bragado. He is a comfort to his mother who is a widow. Through his Christian testimony and influence his youngest brother has accepted the Lord. At work he fearlessly "dares to be a Daniel" among employers and companions who are not Christians. Two of the 11-year-old boys of his Sunday-school class gave their hearts to the Lord during the July evangelistic meetings. In his testimony last Sunday evening he expressed his joy at their salvation and his desire to live an exemplary life. Ider's special prayer burden is his older brother who is not saved and seldom attends services.

Alfredo Olivera is a close friend of Ider's. He has had many trials of faith and only a year ago was halting between two opinions and was discouraged and unstable. But again the Lord was gracious and gave him complete victory at Young People's Retreat last February. He is now teaching a class of 13-year-old boys with renewed zeal.

On the last evening of the July evangelistic



The Bragado chorus directed by Bro. Delbert Erb

effort in the Bragado church, when some 20 went forward to seek the Lord, a young man who boards and rooms at Ider's home joined those kneeling at the altar. Alfredo knew that this young man was not on speaking terms with Ider's youngest brother, Nestor. Since Nestor had some time ago accepted the Lord it was, of course, in his place to take the first step toward reconciliation. Alfredo sought out Nestor, and Ider, seated behind his brother, burst into tears when he saw Nestor's head move in a determined "no" while Alfredo was speaking to him. Ider's tears melted his brother's heart and Alfredo led him to the altar to ask forgiveness of the young man, formerly unconverted, with whom he had had a grievance. I'm not sure if you can visualize the picture. It passed unnoticed by many, since a number of others were moving through the congregation seeking and speaking to the unsaved, but it was touching to those who knew.

Aladino is a young Bible school student. He studied in the Bible school when it was in Bragado and is now taking a correspondence course. This past winter he has had charge of two and sometimes three outstations. He has a special gift for personal work and is quick to grasp opportunities to speak to those with whom he comes in contact about their soul's salvation.

At one place a poor old couple permitted the use of one of the rooms of their humble dwelling in which to have services. When the old man was dying, Aladino was called. The fact that he gave two of his sheets to make the rough box of a coffin a bit more presentable, left a bright testimony for the cause of Christ in that little town, for inasmuch as ye have done it unto one of the least of these, ye have done it unto me.

Leonilda has noticeably grown in her relation with the Lord in the past months. She too sought the Spirit's infilling and a deeper experience with the Lord in the recent revivals. Especially noticeable is the joy with which she serves the Lord. Before when she accompanied another sister once in every fifteen days to read the Bible in homes, she often went reluctantly, saying that she has so much to do. What a change when the Spirit was given His rightful place in her heart. Now she is willing to go every week to read the Bible, and at least one afternoon a week she and her mother walk to the outskirts of town or to the hospital distributing tracts as they go.

Alicia Quiroga has come far in her Christian life in the past two years. She is 17 years old and the sister of Marta Quiroga, whom many of you learned to know and appreciate on her visit to North America. It is a great joy to Alicia to see souls saved. Recently when three women accepted the Lord she with others accompanied them to the prayer room after the service. She sat beside one with her arm around her while the pastor spoke to and prayed with them, thus showing her interest and helpfulness. Each Friday Alicia and a friend set out for one of the poorer sections of town, gather from 25 to 30 children together, and tell them Bible stories and teach them choruses.



Anita Goday is a real lighthouse for the Lord. She joys to go Bible reading and seldom will one find either her or her mother going shopping or to the post office without tracts to give out as opportunities arise. She notices when there are those who aren't attending services regularly and often visits such ones to find out if they are sick or to encourage them in the Lord.

I want to share with you yet a letter written by a 15-year-old boy of the orphanage, to his father, because we feel that this youth like others if guided wisely will be used of the Lord in some way in time to come. Here is the letter translated from Spanish:

Dear Father,

Greetings. I am thinking of finishing all of my studies while I am here in the "Home" so that when I leave I will know how to work and earn my bread. I am very content to have come to a Christian home although I do not have my own parents. However, I have a friend always accompanying me, the Lord Jesus Christ. He puts my feet in the right way so that I don't go wandering in sin and through Him I have salvation for my soul. Would to God that you all would let enter into your hearts the Saviour of the world, because He says, "He who comes to me I will not cast him out" and in another part He says that "with Him there is no acception of persons." I never will repent that I chose God's way and I know that when He comes I will go to live with Him forever.

Well, I could go on, but I will write you again. Greetings to all the friends.

Your son,  
Ruben

Will you include in your prayer list another request? There are eight boys in the "Boys' Home" who are between the ages of 12 and 16. They are, we might say, in the unstable, uncertain, confused, difficult age, when special, patient, constant Christian guidance must be theirs, if we expect them to be included in the hope of the Argentine Mennonite Church. How we can express our heart's burden for them! We fear that once these boys leave the protection of the "Home" they will soon be lost again in the human whirlpool of sin. Choose for yourself after reading the above letter (written sincerely, I'm sure) if you think there is hope, at least if we do our part and you do your part in lifting them to the throne of mercy in prayer. Pray for those who work with them, whose responsibility is great and often heavy.

We could go on mentioning young people from other places who are also working and testifying for the Lord. These all have their problems and difficulties and they know what it means to have one's faith tried, but they love the Lord and by their witness and testimony the name of the Lord shall be exalted.

Bragado, Argentina.

Donald Gee, editor of "Pentecost" and principal of the Assemblies of God Bible School in Great Britain, said: "Godless people flood the world with wicked literature. We must flood it with literature that is holy." He was making a plea for "anointed writers."—"The Alliance Weekly."

## Do Primitive People Live

### Happily?

BY DR. W. F. GOLTERMAN

[Bro. Golterman, Chairman of the Dutch Mennonite Mission Board, writes about their work in New Guinea.—Editor.]

Several members of our congregations have objections to missionary work. One of the arguments against this work runs: Let primitive people continue to live in their religious notions and social and religious communities; they are happy as they are. The argument is important enough to pay a good deal of attention to it. We want to do so by trying to find out whether or not primitive man really leads such a happy existence.

Now few of you, nor myself, have ever lived among primitives. It is necessary, therefore, that this question should be answered by people that have worked among them for some time. I am thinking of missionaries, medical men, civil servants, ethnologists. And because you might say that missionary-evangelists cannot be very objective witnesses, I exclude them in this article and quote only examples given by other categories.

In general the answer one hears is about as follows. Primitive people are mostly animists and among them one finds a terrible fear, dominating their whole existence, of the spirits of the dead who won't suffer the living to lead a happier life than themselves in the abode of the dead. The spirits are very envious and that is why the living must conceal their happiness. Nothing is undertaken without consulting the spirits of the deceased. One tries to prevent their envy by making them manifold sacrifices and constantly respecting them. At fixed times flowers and also salt and corn are brought to them on their graves. Then they have sumptuous meals. If this veneration of the dead should be neglected, there is the fear of spirits wandering about as ghosts and causing all kinds of evil. If, unintentionally, this duty of veneration is not observed, certain conciliatory ceremonies are required.

They are perfectly convinced that the death of a man, not being a child or an old man, is always a violent one, caused by witchcraft or magic. Thus the ex-resident Van Eechoud writes in a book on New Guinea, "Forgotten Ground," that black magic embitters the life of the Papua. He has to be always on the alert; he can only trust the circle of his nearest relations and friends—outside it illness and death is lurking. Every serious illness or death must be caused by evil spirits or magic practiced on cut hair and nails, clothing and household utensils, whatever one can get hold of. Apart from the fact that many are indeed murdered.

Van Eechoud once composed a pedigree. Of 440 people, fifty-nine died a violent death, whereas fifty-nine died before reaching the marriageable age. But the murder of one entails the murder of another. Everywhere it is blood-feud we have to do with. On a visit together with a district officer the author above mentioned came upon a few tribes that happened to be at war with each other. The

score was 11-6, i.e., one party already counted eleven dead and the other six. According to the prevailing custom the war has to continue till the score is even.

The most peculiar thing, however, is that we have by no means to do with criminals. Neither is this the case with head-hunting on Borneo and New Guinea, which may be said to be nearly suppressed by now. On the contrary, head-hunting is as it were a sacred act which serves to increase the vital strength and energy of the tribe. One of the most typical qualities of primitive people is the way in which everything is completely linked up and united in their lives. We distinguish all kinds of life. To primitive man the religious, social, medical, and economic life is an entity. Primitive society is an organic whole. Everything belongs together: tribe, horticulture, religion, magic, the art of healing.

I mention some other examples which are told us by the well-known missionary-doctor Albert Schweitzer, still working, at great age, among the Negroes of Central Africa. He tells about the taboos known there. Taboos must be avoided or it will result in misfortune and death. A Negro boy had a taboo by which he was not allowed to eat bananas, neither was he allowed to eat from a cooking-pot in which there had been bananas before. To his consternation a friend told him one day that he had eaten fish from a cooking-pot in which lay the remains of bananas. Presently the lad was seized with convulsions and after a couple of hours he died. A good deal of suffering is caused by the belief that power resides in a curse. A father of a young Negro was angry with his daughter about the choice of her husband. In fact, another suitor offered a larger dowry. Then he uttered a curse that after the marriage with the rejected lover either his daughter, when giving birth to a baby, should die or her child. The young woman gave birth to a healthy baby. And that the child might live, she decided to die. Within a few hours she died of a complete decline.

Do you understand how little happiness and what endless fear primitive man knows in his life? That is why Schweitzer, the man of medical missions, comes to the following conclusion: Any one that has penetrated a little into the world of thought of primitive people and knows something of the anguish that may torment people for whom taboos exist, unavoidable curses, and affective magic, can no longer be in doubt that one has to help them to be delivered of this superstition. And in another book by Schweitzer I once read that all medical work, all cures, are of no avail if people have not first been freed from their anguish by the Gospel of our Lord being brought to them. A remark which I heard, too, from our former missionary-doctor, Gramberg.

I should like to add something to the preceding about precarious social conditions under which some primitive groups must live or have lived. And here I should like to quote a testimony of a well-known journalist,



Dr. M. van Blankensteyn. He is very positive and says in a book on Dutch Guiana (Surinam) that the fact that the slaves in this country, on being liberated, did not enter society as a perfect lawless and uneducated crowd, was due to the mission of the Moravian Brotherhood.

Finally may be pointed out the many diseases by which primitive peoples are afflicted. Schweitzer had come to the decision to go to Africa as a doctor by reading about the bodily sufferings of the natives in the jungle. Strangulated hernias, leprosy, venereal diseases, and the greatly feared sleeping sickness, which often leads to insanity or death, all these are to be found among numerous natives. He compared the condition of the Negroes to that of poor Lazarus at the gate of the rich man. Thus the Negroes lay at the gates of European civilization, to which medical science belongs.

Is not medical or social help sufficient then, we are often asked? I think the above may give you the answer. Such a loosening of these spheres of life from the rest, is opposed to the unity of life, customary among primitives. The social ties are completely steeped in their religion; should one step outside this religion, then one also breaks with the social ties. It is not enough to perform cures and do away with social abuses, but neither is it enough if one only tries to convert people by preaching the Word of God. This is even better understood in missionary circles. The preaching of the Gospel remains the principal duty, but all other work is linked up with it of its own accord. Only then primitive man will accept the truth and earnestness of the propagation. And then I am thinking of the Gospel and considering that Jesus Christ did not only preach, but also healed the sick and charged His disciples to do the same. Only by believing in Him the world of primitive man can be freed from its anguish and cares.

Amsterdam, Holland.

## Paraguay, the Land of Beginning Again

By MRS. JOHN R. SCHMIDT

We came here to begin a leprosarium to help Paraguayan leprous patients to restored health and restored hope, offering to them not only physical relief but telling them of Him who can give them life eternal. But it is a long road that leads to the establishment of such a work. How much planning back and forth, how many obstructions, disappointments of various kinds, but also encouragements, help, and inspirations we have met on this road, no one can ever know. You have had a share in smoothing this road by your prayers, gifts, letters, and other remembrances and acts of kindness.

Before I tell you of our work, however, I would like to give you a little picture of the people with whom we are concerned.

Paraguay is a poor, tiny, inland country in

the heart of South America. Its roughly estimated population of one to two million people can easily be divided into the rich and the poor. The rich live largely in the city of Asuncion, though some can be found in the several other larger cities of the land. They live in big houses, have many maids, and make much of their five- to six-course meals and their wine. The bulk of the population are the poor class of working people living in huts and hovels in cities, villages, and scattered over the land. These are mostly a mixture of Indian and Spanish, dark-complexioned, often very beautiful when young before the wear and tear of poverty takes the beauty from them.

I wish you could take a glimpse with me at the market where these people come and go. Even on a cold morning many are barefoot. Most of the women selling the fruits and vegetables have brown-stained tooth stumps from smoking their cigars. Many are caring for a baby while selling their wares. And ever so many of those that are buying are carrying babies on their arms, often nursing them while walking along and buying their needs.

As you pass along the road where they live, you are amazed to see them idle—men, women, and children—most of the time. One is also amazed at how little of the land is under cultivation, though growth is luxuriant wherever a garden can be found. They, however, are content to live ever so plain, depending on mandioca (their potato) for their chief food (which doesn't take much work to grow or prepare), and live on the most primitive level. Maybe this is because their government and country is so insecure and undependable. In the few months that we have been here the value of the guarani, their exchange currency, has dropped from 30 to 43 G to our dollar and it is almost impossible for the poor to buy their direst needs. We love these folk and enjoy the contact we have had with them, though so far it has been limited. We are busy trying to master the Spanish language, very interesting, but it takes time and patience. We are more than eager for the time when we can start with the work we came to do—help those afflicted with leprosy to begin again a life that has been darkened and all hope nearly extinguished.

For these people Paraguay is not a land of beginning again, as it is for our Mennonite pioneers in the different Mennonite colonies of Paraguay. In all of the six colonies it has become a home for homeless or a home for those dissatisfied where they had been living. Here they have found a place where freedoms are unexcelled, yes, unheard of elsewhere in the world of today. They have complete religious and educational freedom as well as freedom from military service. The first colonies were established twenty-four years ago, the latter ones five years ago. Though they have great freedom, they remain very poor, and without help from the outside could not sustain themselves. Because of the unstable economic situation in this poor little country, as well as other drawbacks, it is very hard to become self-sustaining.

From the beginning the part that our Men-

nonites here should have in this project was important to us. In December, 1951, a conference of delegates from all colonies met in Filadelfia, Fernheim, and adopted the project as theirs to support it with workers, prayer, and funds as they were able. The workers were to come to us on a voluntary service basis with only travel and maintenance supplied for a period from three to six months. We were very thankful for the enthusiasm with which they took hold of this project as we had housing for. Now we need to increase our working staff as well as have replacements for those whose time is up. Slow response has caused us some concern, though slowly more workers are coming. Voluntary service is a new idea to them and has to take root. Because it is an entirely new project, its sincerity and usefulness of purpose must also prove itself and is bound to have trying moments where its barest existence is threatened. Not least, Satan is busy also where a work of the Lord is being begun.

As a challenge to our Mennonite young people we present this opportunity to help in the mission as an opportunity (1) to give a short-time missionary service as gratitude to their heavenly Father to whom we as Christians owe our all, (2) to give a service to the country which has given them a home and an opportunity to begin again, (3) to have an opportunity to live and work together with like-minded youth of the different colonies, (4) and to come apart from their everyday existence to this place where all emphasis is mission and Christian, to deepen their spiritual lives.

The work really started January 1, when our first workers arrived. Before this one Mennonite family had been on the tract of land since it has been bought. On this land were several very run-down buildings which have been repaired and which have been housing eight young people and the four couples who serve as house parents and heads of the different branches of work. So far land has been cleared, a workshop built, shower house and toilets built, and a house for one family almost completed. Some crops have been put in and a large vegetable garden planted which is already yielding food for their table. The next project will be the building of our home, for which we are anxiously waiting.

Driving out the fifty miles to the place once or twice a week is time and strength consuming. Raw bricks and the woodwork for the buildings are made by our workers. Burnt bricks and lumber are hauled from a near-by town. Though the work is hard and the living conditions most primitive, especially in the beginning, our workers have been courageous and in wonderful spirits. They have been an almost constant source of inspiration to us in trying times, though problems arising among them have also had to be solved.

Plans are on blueprint for about a ten-year building program, progressing as time and experience will allow. After our home, a dispensary which will also serve as a temporary hospital shall be built, and then our real medical work can begin. We plan a mobile clinic, setting up a clinic in different villages



for maybe a day a week. Since our land is on the road leading from Asuncion to Villa Rica, two of the largest cities in Paraguay in which 40 per cent of Paraguay's people are said to be living, location for this work seems very ideal.

The leprous area of our land is to have, besides the hospital and dispensary, the hospital kitchen and dining room, a building for chronic men and one for women, a building each for leprous men and women up and around, a storeroom, and workshops for men and women, besides cottages for families as the need arises. A 200-meter strip of neutral area removes the nonleprous building site from the sick. There, besides the buildings already mentioned, are to be built four or five other houses for workers, administration buildings, garages, nurses' home, and other buildings as needs arise. A church which will serve both leprous and healthy people will be built in the neutral area. The remainder of the vast tract of rich rolling land is to be used for grazing, agriculture, etc., as help and time permit.

As you see, this is a vast program, and now at first how slow the progress seems! We hope and pray that what is being done is according to His will, that He can prosper the work. We also pray that when the time comes when it will be our privilege to start with medical treatment, the Christian spirit may permeate many hearts and new souls will find the true Way. We like to envision offering some of this land to some of the patients who have been healed in body and soul. They will form a village of Paraguayan Christians, who in turn can tell others. What a big responsibility is ours who know the only Way of life! May we here and you there join hearts and hands as we work for Him in that place where He has sent us. It matters not what or where our task is; it matters only that we be faithful. When our time of work is over, what a blessed hope we have of reunion forever with the hosts of those of all nations who own Jesus as their Saviour.—MCC Services Bulletin.

Asuncion, Paraguay.

## Luxembourg—Its Challenge

BY HARVEY J. MILLER

The significance of Luxembourg as a country is far greater than its size or population would suggest. Just how this miniature land, which is barely the size of Rhode Island, has come through a hundred odd years as an independent nation, would be a study in itself. But it seems evident that the strong will of the people and a certain national consciousness have played a significant part in the course its history has taken. Characteristic of the attitude of the people is the motto inscribed on a monument in the city of Luxembourg. It declares, in the Luxembourg dialect, "Mir welle bleiwe wat mer sin"—"We want to remain what we are." Although the intended thought of this motto was, no doubt, political and perhaps cultural, it also seems to express to a great extent the religious sentiment of most of the people. The industrial area where

we are, is somewhat of an exception to this rule. There is considerable dissatisfaction with the existing religious system and its power politics, and there are many who do not know what to believe—and all too often care less. But by and large the situation is a little like that in the days of the prophet Amos. Go and preach somewhere else, but not here. Let us remain what we are; don't disturb us. It seems strange to many that missionaries should come to their country. They think, as one person puts it, that they are quite civilized—and many would add, quite Christian. They think there is no justification for our presence, because it seems to reflect unfavorably on them.

This presents to us a challenge which we cannot meet in our own power. It demands on our part tact and discretion which can come only through the work of the Holy Spirit within us. We need your fervent prayers in the undertaking of such an earnest task. We need to present Christ to them in such a real, living, personal way that souls will respond to the Gospel in a full commitment of themselves to follow Him as their Lord and Master.

If we can do this, then our presence here will be fully justified. We have no desire or intention of approaching this problem by attacking existing church organizations. In II Cor. 1:12, 13 Paul condemns those who tried to justify themselves by comparing themselves with others. "We dare not"—our measure is of God. The Gospel of Christ needs no apology, nor need we resort to censuring the work of others to prove our own work superior.

The work is not ours, but the Lord's. He has called us to labor here—for Him. May He give us a vision of the existing needs, and grant us spiritual perception to discern His holy will in our labors here.—Missionary Messenger.

We want to share with you the story of Bill, a young man of twenty-one, who accepted Christ in the pastor's study last week. Bill went to a Protestant minister for counsel and received a cool welcome, if not a cold shoulder. So he went to a Catholic priest who had lots of time and stood ready to give answers to Bill's spiritual problems. Bill got work in the same department as one of our church members. He related his interest to know more about religion. Before long Bill came to our service for the first time. He got acquainted with our people. He said he wanted to talk with the pastor. So a time was arranged on Monday on his afternoon off. He listened with open heart to the claims of Christ expressing his desire to take Christ as his personal Saviour. He was won through the faithful witnessing of a Christian. The following Sunday he gave his testimony at the church and at the Rescue Mission. Pray for him that God may keep him faithful.—J. Frederick Erb, pastor of the Detroit, Michigan, Mennonite Mission.

Too often we are a mission-supporting church, rather than a missionary church.—Grant Stoltzfus.

## Missions Editorial

### Thank God for Open Doors

Missionaries are sensitive to closed doors. During the past year we have seen missionary doors closing. The door to China had been closed earlier. In India we are witnessing a growing sense of self-sufficiency with residence visas granted only to those persons considered valuable to India by the government. In South America, persecution of evangelicals in Colombia continues to harass missionary effort. Argentina has not closed its doors, but requires all churches to be registered with the government and keeps a careful check on the activities of all foreigners. In Europe, Spain declares Roman Catholicism the state religion and impedes the propagation of an evangelical Christian faith. Italy follows Spanish practice with perhaps a lesser degree of restriction. A recent issue of the Saturday Evening Post carried a brief article about the growing hostility to American missionaries in Iran which stems from the growing feeling of nationalism in that country.

In spite of all these ominous signs against the spread of the Christian evangel, we continue to have open before us more doors than we have been able to enter adequately. Brazil and Uruguay in South America, a large part of the continent of Africa, Japan and the East Indies, continue to offer untold witness opportunities. Add to these city and rural unchurched areas in the United States and its territories and one gets a burden for unentered doors rather than developing a sense of closed doors.

Reckon with this the constant call for help from our foreign and city missions, children's homes, and old people's homes as illustrated in "Your Secretary Reports" on page 1085 of the November 4 GOSPEL HERALD. Include also the continued requests to the Mission Board for Mennonite operation of community hospitals such as Greensburg, Kans., and Lebanon, Oreg., where consecrated young people can alleviate physical suffering in the name of Christ.

Consider in addition the more than 6,000,000 children in the country today who come from homes broken by death, divorce, or desertion and the 100,000 children annually born out of wedlock. And do not forget the thousands of patients overflowing our institutions for the mentally ill or the other thousands lolling in our correctional institutions for the morally ill.

We live in a land of religious liberty with full freedom to propagate the Christian evangel. For that we should be supremely grateful at this Thanksgiving season, and we should never cease to pray that our rulers continue to grant liberty of worship and of speech.

But, how long will these liberties be ours if we do not also exert every effort to utilize the witnessing responsibilities accompanying such freedom?—L. C. Hartzler.



## Relief and Service News

### MRC Weekly Notes

#### East Lansing I-W Center Opens

The East Lansing, Mich., I-W center opened and began operation on November 18. A committee of interested individuals met at the center on Thursday evening, November 13, to plan for the operation of the home. Included in the group were five of the men who will be serving there, Bro. and Sister Joe Freyenberger, who will be leader and matron, Bro. and Sister J. Kore Zook of the Bethel congregation at St. Johns, Mich., and Sisters Mabel and Minnie Nunemaker and Anna Conrad, officers of the St. Johns Sewing Circle. Plans were laid for the sewing circle's support of the center and help in getting it in operation. A potluck dinner and general cleaning was projected for Tuesday, November 18, with a shower to equip the kitchen scheduled for Monday evening. According to present plans there will be eleven men beside the Freyenbergers living in the center. Elkhart staff present were John Gingrich, area I-W services administrator, and Boyd Nelson, Acting Secretary for Service and Relief.

#### Purchase Center at Northville, Michigan

The purchase of a home was agreed upon and first steps taken to make the purchase for a center in Northville, Mich. There will be a large group of I-O men concentrating there for their service at the Northville State Hospital which is a mental institution just being built. It is expected that this home will be in operation December 1 or shortly after.

#### Voluntary Service Applications Invited

Voluntary service applications are being processed as rapidly as possible. The bulk of applications have now been pretty well processed, and young people who feel that they will be interested in voluntary service within the next few months are asked to submit their applications as soon as possible with some indication of the date when they will be ready to begin service. This will help the Elkhart staff in making plans for additional units. There are openings at the present time at the West Liberty, Ohio, Children's Home, the Eureka, Ill., Home for the Aged, the Kansas City General Hospital Unit, and the La Junta Hospital Unit. A visit to the Mathis, Texas, unit is projected for the first week in December, at which time plans will be developed as the situation merits for the expansion of the Mathis unit also. Voluntary service applications are, therefore, invited.

#### Indian Migrant Unit Migrates

The new address of the Indian Migrant Unit after November 22 will be Mennonite Service Unit, 22 S. 13th Ave., Phoenix, Ariz. The unit migrates with the people whom it

serves and locates part of the year at Grants, N.M., and the rest of the year at Phoenix, Ariz. Stanley and Arlie Weaver, Goshen, Ind., are leader and matron; unit members are Esther Hoover, Goshen, Ind., and Bertha Alderfer, Telford, Pa.

### MCC Weekly Notes

#### Publishing Paraguayan Farm Paper

A forward step in the operation of the agricultural experiment farm in the Chaco colonies in Paraguay is the introduction of the experimental farm paper entitled "Versuchsstation Schaufenster" ("Experimental Farm Show Window.")

The first edition was issued in October. Plans are to publish it every two or three months. Its contents grow out of the experiments on the farm and are written so the Mennonite farmers have the advantages of the research and experiments being done.

The "Schaufenster" is edited by Robert G. Unruh, an MCC agricultural worker on the farm. The next edition will include a page on homemaking by Mrs. Unruh. Mr. Unruh is a native of Bloomfield, Mont., and Mrs. Unruh is the former Myrtle Goering of Moundridge, Kans.

#### Mental Hospital Nurses Appointed

Miss Lydia Plett, nursing supervisor at Kings View home at Reedley, Calif., is taking a post-graduate course in psychiatric nursing at the Langley-Porter clinic in San Francisco.

The three-month course will run until the end of December. Assuming the responsibilities of nursing supervisor during Miss Plett's absence is Miss Selma Bartel. She is assisted by Miss Justine Miller, a newly appointed nurse, from Aberdeen, Ida.

New appointments at Brook Lane farm at Hagerstown, Md., include Miss Ardis Breneman of Kalona, Iowa, promoted to the position of supervising nurse, and Miss Gladys Swartz of Phoenixville, Pa., assisting nurse.

#### Pennsylvania Counselors Meet

About 40 Pennsylvania I-O counselors met in Harrisburg on Nov. 12 to hear reports on the progress of drafting the state's I-O men and the opportunities they will have for I-W service.

About 400 of the state's 850 I-O's have been given physical examinations. No more men will be called for physicals until these have been placed in I-W projects. Pennsylvania's Selective Service director indicated that possibly no men will be called for physicals before early January. Currently I-O men above 20 are being called. This does not exclude I-O men below that age from volunteering.

I-W projects in the state include tubercular sanatoriums, mental hospitals, state teachers colleges, such nonprofit agencies as orphanages, homes for the aged, and children's homes, and the Dairy Herd Improvement association.

The D.H.I.A. project was one in which CPS men participated. Men will be attending two-week schools in preparation for their

work of keeping records of the production of local dairy herds. The first school to admit I-O men will begin Monday, Dec. 8, at Pennsylvania State College.

#### 2¼ Tons of Clothing Contributed

More than 2¼ tons of garments were gathered by the Franconia conference churches in Pennsylvania in October to clothe some of the world's needy millions. A group of 89 persons gathered and processed the clothing.

Clothing is still urgently needed. Clothing contributions received at MCC centers during October did not equal those of recent months.

More than 800,000 Arab refugees are entering their fifth year as refugees and need several million pounds of cloth, clothing, footwear, blankets, and layettes. Germany has 10 million refugees who need help. Half of South Korea's population of 20,000,000 also needs aid.

#### Presidential Board Emphasizes Appeal Procedures

The presidential appeal board gives special consideration to appeals submitted by a conscientious objector. In making his appeal, however, a CO should be sure to include all necessary information so his appeal will receive the necessary consideration.

Each is considered individually. Members of the three-man appeal board represent the Catholic, Jewish, and Protestant faiths.

When a registrant is seeking a new classification, the appeal board takes into consideration all the factors included in his submitted folder. When there is insufficient information, the board will request such information before making its decision.

However, the importance of the registrant's getting all possible evidence into his folder needs to be stressed. Any new or additional material and factors having a bearing on a registrant's case should be included in his folder.

#### European MCC Workers' Conference

More than 80 persons attended the annual fall European Mennonite Central Committee workers' conference held at Heerewegen, Holland, Oct. 30-Nov. 2. Almost all MCC workers in Europe attended. Also attending were the PAX men, their leaders, and several European staff members.

Discussion of business was held to a minimum. It was felt the workers needed an opportunity for spiritual renewal and a deepening of fellowship with one another and with God, Dr. H. A. Fast, European MCC director, reported. Expressions of appreciation voiced by those attending indicate the emphasis was rightly conceived and probably should in a sense point the way for future conferences, Dr. Fast commented.

A group discussion on the subject, "When Jesus saw the multitudes, He had compassion on them," led to an analysis of what human needs Jesus saw and what needs He would see on the European field. This discussion led to a helpful exchange of ideas and concerns.

Released November 14, 1952  
Via Mennonite Central Committee  
Akron, Pennsylvania



## Women's Activities

Sister Arlene Sitler reports in the October **Women's Activities Letter** that in light of the action by the MCC Executive Committee on Sept. 27, to open work in Korea, women's organizations can do the following:

1. Contribute funds toward the opening of the work in Korea. Funds will be necessary to initiate the projects, and will be required before material goods can be sent there. Such funds should be contributed through MRC, Elkhart, Ind.

2. Continue to assemble clothing, bedding (including utility blankets—dark colors and at least partially wool), shoes, yardage, and yarn. In clothing we might particularly contribute children's clothing which might later be used in orphanage work there. The Korean people wear clothes made of plain colors, usually white. White factory cotton and plain-colored materials are excellent; also yarn for the Korean women whose fingers are never idle.

Sister Sitler adds that although relief shipments will go to Korea as soon as the program gets under way there, they would prefer that clothing contributions be undesignated and

thus be available not only for Korea but also for other emergencies that might arise.

From Bro. J. N. Byler's report on observations in Korea, also printed in the October **Women's Activities Letter**, we have this: "In addition to refugees, war sufferers, and local destitutes, Korea has, as of March 15, 1952, 293,852 war widows with a total of 516,668 children under 13 years of age. There are also a total of 25,598 children, mostly orphans, in 258 different children's homes according to a March 15, 1952, registration. While it is evident that the cities and the villages are crowded to the limit, most of the refugees and many of the orphans live in rural areas with local residents.

"Special needs pointed out to me by the Minister of Social Affairs include widows with children, lepers (of which Korea has an estimated 50,000) and caring for untainted babies, and special activities among the 20,000 shoeshine boys who roam the streets. He also spoke at great length of the great need for special correctional projects to help the many prostitutes now in Korea. Many of these young women, he feels, could be saved from their present position if given an opportunity to earn a living for themselves and often for their families."—Mrs. C. L. Shank.

future with Bro. Linford Hackman, Carstairs, Alta., as our evangelist.

Bro. Millard Lind, Scottsdale, Pa., stopped with us Sunday evening, Nov. 2, on his way to the west coast where he will spend some time in the interest of the Mennonite Commission for Christian Education.

Ressie Good.

## ALLENSVILLE, PENNSYLVANIA

(Allensville Congregation)

Dear Christian Friends: Greetings of love in Christ Jesus.

The summer has been one marked by many opportunities for spiritual growth.

On the afternoon of June 1, Ralph Palmer explained and demonstrated his particular method of evangelism in an outdoor "street meeting" in the churchyard.

From June 8 to 30 our community was blessed through the efforts of Bro. Andrew Jantzi and his staff in a tent revival campaign.

The attendance at our Wednesday evening prayer meeting has grown, showing a greater interest in church work and Christian growth.

The plan of our young people's Bible meeting has been revised, resulting in programs that are more alive and designed to meet our particular needs.

On Aug. 31 a class of six young people was received into the body of the church by baptism, making a total membership in our congregation of three hundred and fifty. There is now a class of twenty-six under instruction for baptism.

During the week end of Sept. 18, 19, we enjoyed a Sunday-school conference. The speakers were Paul Bender, Grantsville, Md., and Paul Lederach, Scottsdale, Pa.

A farewell service was held on the evening of Nov. 2, for James Payne who is going to Ethiopia in the service of our Lord.

If God has gloriously saved us we will gratefully serve Him.

Nov. 7, 1952.

Lucille Morris.

## MT. GILEAD, OHIO

(Mt. Gilead Congregation)

On Sunday, Oct. 19, we observed communion with our home congregation in Alden, N.Y. In the evening Bro. Ray Miller was ordained to the ministry. Bro. Nevin Bender, Greenwood, Del., was with us for both services.

The next morning we started for Ohio to make this our future home. We feel that this is where the Lord would have us labor for Him.

We are a small group and as yet do not have a church building. We were glad to have Bro. Nevin Bender with us the evening of Nov. 25, for our communion service here. There were 18 that took communion.

We are located east of Mt. Gilead, just off highway 42, in a rural community. This is a good farming section. There are farms for sale and some to rent on shares. We would be glad for any visitors, especially ministers.

Will you pray for us that we might be a real witness to the community and be used as vessels in His service?

Mrs. Ray F. Miller.

# CHURCH CORRESPONDENCE

## YODER, KANSAS

(Yoder Congregation)

Dear HERALD Readers: God's blessings have been upon us and we desire to share them with you.

We were glad to see Bro. Harry Diener, our pastor, back from his trip to Europe and the World Conference. He has shared the blessings of his trip with us.

The remodeling of the church is progressing nicely. At present we are doing the finishing work and painting. We expect to have dedication services after the first of the year. Since the church house has been torn up the sewing circle meetings have been at the home of J. T. Schrock. The sisters have also done a lot of the varnishing and painting in the church.

In September we had our Sunday-school election with the addition of the junior department separate from the primary, due to more room in the addition to the church. The Sunday-school officers are: Adult Dept., Allen King and Ralph Kauffman; Jr. Dept., Willard Diener and Norma Kauffman; Pri. Dept., Ed. Yutzy and Grace Bontrager; Sec-Treas., Ray Troyer.

On Nov. 2 we observed our fifty-eighth Sunday-school conference. The theme was: "The Part of Evangelism in the Sunday School." Guest speakers were Elam Hollinger, C. F. Yake, and Paul Lederach. Bro. Yake and Bro. Lederach also presented the work of the Commission for Christian Education.

Recent visiting speakers at our church have been Frank Horst, Daniel Kauffman, Roy Roth, Max Yoder, Sam P. Schrock, C. F. Yake, Paul Lederach, Elam Hollinger, and Clayton Beyler.

Nov. 5, 1952.

Mrs. Allen King.

## NAMPA, IDAHO

(Nampa Congregation)

Dear Christian Friends: Again we are grateful to God for the many blessings we have enjoyed, both temporal and spiritual. The good crops of this year are nearly all gathered in. Will the Lord receive from each of us as liberally as He has given to us?

We enjoyed sermons from a number of visiting ministers during the summer. We appreciate their encouragement and faithfulness to the Lord.

Bro. and Sister John M. Yoder, Parnell, Iowa, spent a month here visiting Bro. Yoder's sisters, Dessie Hostetler and Anna Kauffman. While here, Bro. Yoder performed the marriage ceremony of his sister Anna to Bro. Samuel Honderich of Filer, Idaho.

Three of our young sisters have gone to school at Hesston, and one to Western Mennonite School.

Bro. and Sister N. A. Lind, Sweet Home, Oreg., were here for the ordination of Bro. Jacob Flisher, Jr., which took place in the evening of Oct. 12. Bro. and Sister Flisher are waiting on the Lord to open the way for them to enter India, their chosen field of work.

Our meetings are to be held in the near



## FIELD NOTES (Continued)

Bro. Marion King, a minister at the South Union Church, West Liberty, Ohio, for 27 years, died at Phoenix, Ariz., Nov. 12. He had gone to Arizona for his health.

The new church at Metamora, Ill., was dedicated on Nov. 16. Fifteen hundred persons were in attendance and an offering of \$8000 was lifted. There was music by a mixed chorus directed by Bro. Walter E. Yoder. The dedicatory sermon was by Bro. A. J. Metzler, and the dedication ceremony was led by Bro. H. R. Schertz, bishop and pastor of the congregation. It is almost 100 years since the first meeting house was built by this congregation. The Lord's rich blessing be upon the work at Metamora.

## Evangelistic Meetings

Milton G. Brackbill, Paoli, Pa., at Aurora, Ohio, closing Oct. 26. Nelson E. Kauffman, Hannibal, Mo., at Forks, Middlebury, Ind., Nov. 16-23. Jacob Z. Rittenhouse, Lansdale, Pa., at Meadville, Gap, Pa., beginning Nov. 30. Clyde Shenk, on furlough from Tanganyika, at Kinzers, Pa., beginning Nov. 30. Paul W. Miller, Hammett, Idaho, at Meadow Brook, Mulino, Oreg., Oct. 23-Nov. 2. Linford D. Hackman, Carstairs, Alta., at Indian Cove, Idaho, Nov. 9-18. Isaac M. Baer, Steelton, Pa., at Strickler's, Middletown, Pa., beginning Nov. 16. John S. Hess, Lititz, Pa., at Mennonite Gospel Mission, Harrisburg, Pa., Dec. 7-14. Andrew Jantzi, Marilla, N.Y., at Plainview, Hutchinson, Kans., beginning Nov. 9. Milo Kauffman, Hesston, Kans., at West Liberty, Windom, Kans., Dec. 4-7. Richard Martin, Elida, Ohio, at Springs, Pa., Nov. 19-27. H. A. Diener, Hutchinson, Kans., at Colorado Springs, Colo., Nov. 16-23. Allen H. Erb, Lebanon, Oreg., at Greensburg, Kans., beginning Nov. 13. Paul R. Miller, Sugar Creek, Ohio, at Martins, Orrville, Ohio, Nov. 30-Dec. 7. Andrew Jantzi, Marilla, N.Y., at Mannheim, Ont., Dec. 14-21. Aaron M. Shank, Myerstown, Pa., at Gingerich's, Annville, Pa., beginning Nov. 23. Ivan Miller, Grantsville, Md., at Pleasant View, Berlin, Ohio, Nov. 16-23.

## Visiting Speakers

Oct. 26: Alvin F. Detweiler, Allentown, Pa., at Frazer, Pa.; Paul Mast and a group from Nickel Mines at Frazer, Pa.; Mark Swanenberg, West Chester, Pa., at New Holland, Pa. Nov. 2: G. G. Yoder, Doylestown, Pa., and James Millen, Quakertown, Pa., at Perkasio, Pa.; Niles Slabaugh, Kokomo, Ind., at Holde-man, Wakarusa, Ind.; LeRoy Kennel, Goshen, Ind., at Locust Grove, Elkhart, Ind.; Omar G. Miller, Salem, Oreg., at Portland, Oreg.

Nov. 9: John C. Wenger, Goshen, Ind., at Osceola, Ind.; D. A. Yoder, Elkhart, Ind., at Yellow Creek, Goshen, Ind.; Oscar Burkholder, Breslau, Ont., at Wanner, Hespeler, Ont.; Jacob Roth, Dayton, Oreg., and John Yoder, Oreg., at Upland, Calif.; Reuben Hofstetter, Dalton, Ohio, at Tuttle Avenue, Sarasota, Fla.; Wilbert Lind, under appointment for Somaliland, at East Chestnut Street, Lancaster, Pa.

Nov. 16: G. Irvin Lehman, Harrisonburg, Va., at Trissels, Broadway, Va.; Linden Wenger, Bergton, Va., at Scottdale, Pa.; C. Warren Long, Tiskilwa, Ill., at Home Mission and

Mexican Church, Chicago, Ill.; J. D. Hartzler, Flanagan, Ill., at Tiskilwa, Ill.; Stanley C. Shenk, at Oak Grove, West Liberty, Ohio; David Bronstein, Jewish evangelist, Chicago, at Hopedale, Ill.; William A. Miller, Bremen, Ohio, at Sharon, Plain City, Ohio; Nelson Kanagy and men's quartet, West Liberty, Ohio, at Plain City, Ohio; Charles Haarer and group from Bean Blossom, Helmsburg, Ind., at Clinton Frame, Goshen, Ind.; Ralph Malin, West Chester, Pa., at New Holland, Pa.; Samuel Glick and Aaron Mast, Belleville, Pa., at First Mennonite, Johnstown, Pa.; Ray F. Yoder, Wakarusa, Ind., at Nappanee, Ind.

## Announcements

Three-session meeting at Gingerich's, Annville, Pa., with J. Irvin Lehman and Clarence Lutz as speakers, Thanksgiving Day. J. Otis Yoder, Chicago, Ill., in Christian Life Conference at Martins, Orrville, Ohio, Nov. 27-30. Missionary Rally with Richard Yordy, Freeport, Ill., and Harvey C. Birky, Birmingham, Ala., as speakers, at Tiskilwa, Ill., Nov. 26-30. Centennial services at Waterloo, Ont., with Harold S. Bender as speaker, Nov. 29, 30. All-day Thanksgiving service, Norristown, Pa., with local speakers. Iowa-Nebraska Church Music Conference at East Union, Kalona, Iowa, with Walter E. Yoder, Goshen, Ind., Roy E. Roth, Hesston, Kans., and Romaine Sala, Davidsville, Pa., as speakers, Dec. 5-7. Bible Conference with C. F. Ders-tine, Kitchener, and Howard Stevanus, Bloomington, Ont., as instructors, at Wide-man's, Markham, Ont., Dec. 2-4. Henry Paul Yoder, Boyertown, Pa., at Groveland, Wismer, Pa., Thanksgiving evening. Frank Enck, Willow Street, Pa., on "For This I Am Thankful" at Hess YPM, Lititz, Pa., Nov. 30. Youth Fellowship and Christian Life Conference with Nelson E. Kauffman, Hannibal, Mo., and John E. Lapp, Lansdale, Pa., as instructors at Mennonite Mission, Lansdale, Pa., Nov. 29, 30. Annual Sunday School Worker's meeting with Harold Bauman, Orrville, Ohio, J. J. Hostetler, Peoria, Ill., and Donald Lauver, McAllisterville, Pa., at Hess's, Lititz, Pa., sponsored by the Christian Nurture Committee of Lancaster Mennonite Conference, Nov. 29. Edwin I. Weaver, on furlough from India, at seventh annual Youth For Christ rally, Hesston College, Nov. 26-30. Three-weeks program for ministers, Jan. 26-Feb. 13, a feature of Goshen College Winter Bible School; George R. Brunk, Harrisonburg, Va., Milton M. Brackbill, Paoli, Pa., and Paul M. Miller, Goshen, Ind., will give a full program of courses for ministers now in active service; George R. Brunk will conduct special evening classes open to Christian workers from the community. Youth Conference with A. C. Good, Sterling, Ill., as instructor, at Congregational Mennonite, Marietta, Pa., Dec. 7. Ruth and Rhoda Ressler, concerning work in Japan, at Pleasant Hill, Sterling, Ohio, Thanksgiving evening. Korean relief needs with colored slides by J. N. Byler at Guernsey Sale Pavilion east of Lancaster, Pa., on U.S. 30, 7:30 p.m. Nov. 29. Howard Hammer as visiting speaker in a quarterly Sunday school meeting and annual Sunday school Union at South Union, West Liberty, Ohio, Nov. 27.

## MISSION NEWS (Continued)

Bro. and Sister J. Weldon Martin, Mathis Texas, report a profitable period in language study in Mexico during late summer and early fall. They are planning for an enlarged program at Mathis since the service unit working with them has been approved for the use of I-O men. They also report with appreciation the contributions of \$600 from their home congregation and friends toward the purchase of a new car. Bro. and Sister Elvin Snyder assist the Martins in their program. Sister Alma Bechtel, Hespeler, Ont., is serving there as a voluntary service worker, conducting a kindergarten for preschool Mexican children.

Bro. and Sister Wilbur Nachtigall, missionaries on furlough from Puerto Rico, participated in missionary day services in northern Indiana on Nov. 16 as follows: Forks Mennonite church in the morning and Middlebury Mennonite church in the evening. Bro. Nachtigall is enrolled in the Goshen College Biblical seminary this year.

Bro. John Litwiller, pastor of the Mexican Mennonite Church, Chicago, Ill., writes as follows regarding their new church facilities: "With great joy we dedicated the new Iglesia Evangelica Menonita October 19. It was a thrilling experience to all, but especially to the faithful members who had been anticipating this for several years. The new church with its good facilities seems to have increased the religious fervor and morale of the majority. You will notice the rise in the Sunday morning attendance and this has been done in other meetings also. A new era has begun in this church and we enter into it with joyous anticipation and renewed consecration. The stage is set for progress and with God's help we shall move forward." The Mission Board purchased a four-story apartment building in the mission area and renovated the first floor into an attractive chapel.

Bro. Clyde Shenk, on furlough from Tanganyika, will speak at the Congregational Mennonite Church, Marietta, Pa., the evening of Dec. 17. Bro. Ralph Zeager showed pictures of missionary work at Honduras at the same place the evening of Nov. 9.

Eight members were received by letter at the Canton Mission on Nov. 9.

Bro. P. A. Friesen, retired missionary to India, is recovering from a serious illness at the Memorial Hospital, Greensburg, Kans. Your prayers and remembrances will be appreciated.

Bro. Merlin Good, Wild Cat, Ky., was the missionary day speaker at the South Union Church, West Liberty, Ohio.

Bro. and Sister Don McCammon were missionary day speakers at the Yellow Creek Church, Goshen, Ind., Nov. 9.

Plans are being made for the ordination of Bro. Leonard Schmucker, who will serve under the Indiana-Michigan District Board in the Kendall District near Manistique, Mich.

Sister Lucinda Snyder, recently returned from relief service in Europe, spoke to the Twilight Circle of the St. Jacobs, Ont., congregation, Nov. 11.



## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bange.**—To Norman and Leola (Martin) Bange, Hanover, Pa., a third child, a daughter, Alice Marie, Nov. 4, 1952.

**Beachy.**—To Jonas and Magdalena (Hershberger) Beachy, Kalona, Iowa, a fourth child, a daughter, Esther Irene, Oct. 31, 1952.

**Cutrell.**—To Sam and Waneta (Sommers) Cutrell, Sweet Home, Oreg., a first child, Samuel Steven, Oct. 29, 1952.

**Detweiler.**—To Walton and Esther (Halteman) Detweiler, Souderton, Pa., a fifth child, a daughter, Ruth Ann, Oct. 22, 1952.

**Diener.**—To Herman and Mary Ellen (Beachy) Diener, Crystal Springs, Kans., a second child, a son, Gary Lamar, Nov. 6, 1952.

**Frey.**—To Marlin L. and Elva Ruth (Lehman) Frey, Chambersburg, Pa., a second child, a daughter, Karen Jean, Nov. 2, 1952.

**Freyenberger.**—To Edward and Irene (Good) Freyenberger, Wayland, Iowa, a second daughter, Beverly Rae, Oct. 25, 1952.

**Gahman.**—To Monroe T. and Ruth (Detweiler) Gahman, Pipersville, Pa., a first child, a daughter, Patricia Ann, Oct. 2, 1952.

**Gehman.**—To Allen W. and Lucy (Horning) Gehman, Mohnton, Pa., a fifth child, a daughter, Eunice Joyce, Nov. 1, 1952.

**Geigley.**—To Roy M. and Gladys (Martin) Geigley, Gettysburg, Pa., a sixth child, a son, Glen Edward, Oct. 26, 1952.

**Gerig.**—To Clarence and Doris (Sherfy) Gerig, Albany, Oreg., a first child, a son, Myron Clarence, Aug. 19, 1952.

**Gerig.**—To Milburn and Doris (Graber) Gerig, Mt. Pleasant, Iowa, a fourth daughter, Faye Marie, Nov. 5, 1952.

**Graybill.**—To Noah and Grace (Redcay) Graybill, Lancaster, Pa., a son, Donald Roy, Oct. 15, 1952.

**Graybill.**—To Paul and Verna Grace (Kreider) Graybill, East Earl, Pa., a third child, a son, Dean Lester, Oct. 20, 1952.

**Gugel.**—To Louis and Orpha (Yoder) Gugel, Brighton, Iowa, a son, Duane L., Nov. 3, 1952.

**Hartzler.**—To Earl and Eunice (Keener) Hartzler, Onego, W. Va., a fourth child, a son, Leroy Edward, Oct. 26, 1952.

**Hedrick.**—To Blanco and Edith (Hedrick) Hedrick, Onego, W. Va., a sixth son, Blanco, Jr., Nov. 1, 1952.

**Kanagy.**—To David E. and Ida (Glick) Kanagy, Belleville, Pa., a daughter, DaVida June, Nov. 12, 1952.

**King.**—To Lawrence and Sadie (Yoder) King, Minot, N. Dak., a fifth child, a son, Roger Ray, Sept. 24, 1952.

**Martin.**—To LeRoy E. and Mildred Lois (Weaver) Martin, Coatesville, Pa., a first child, a son, LeRoy Eugene, Jr., Sept. 24, 1952.

**Maust.**—To Clayton and Berniece (Albrecht) Maust, Bay Port, Mich., a first child, a daughter, Cheryl Ann, Sept. 30, 1952.

**Maust.**—To Earl M. and Evelyn (Brunk) Maust, Harrisonburg, Va., a second son, Dennis Earl, Oct. 21, 1952.

**Meyers.**—To Paul and Evelyn (Alderfer) Meyers, Perkaspie, Pa., a daughter, Anita Gail, Oct. 30, 1952.

**Miller.**—To Ben and Nadine (Bontrager) Miller, Goshen, Ind., a daughter, Jane Annette, Aug. 26, 1952.

**Miller.**—To Lester R. and Margaret (Atwater) Miller, Goshen, Ind., a third child, a daughter, Ann Lynne, Oct. 7, 1952.

**Miller.**—To LaVern and Bertha (Weaver) Miller, Nampa, Idaho, an eighth child, a son, Loman Lee, Nov. 3, 1952.

**Mullet.**—To Henry and Eudora (Christner) Mullet, Kalona, Iowa, a first child, Sharon Kay, Oct. 27, 1952.

**Myers.**—To Willis and Myrtle (Miller) Myers, Conneaut Lake, Pa., a fifth child, Willis Robert, Oct. 31, 1952.

**Reitz.**—To H. Weaver and Helen (Nissley) Reitz, Lancaster, Pa., a fourth child, a daughter, Esther Nissley, Nov. 1, 1952.

**Sauder.**—To Aaron and Edna (Risser) Sauder, Lititz, Pa., a daughter, Phoebe, Oct. 31, 1952.

**Schrock.**—To Clifford and Susie (Hochstetler) Schrock, Goshen, Ind., a second son, Virgil Jay, Oct. 23, 1952.

**Schrock.**—To Robert and Ruby (Miller) Schrock, Kalona, Iowa, twins, a son, Norman Ray, and a daughter, Norma Kay, Nov. 2, 1952.

**Shank.**—To Ralph and Miriam (Ebersole) Shank, Sterling, Ill., a fourth child, a son, Arden Fay, Oct. 28, 1952.

**Shoemaker.**—To Donald and June (Litwiller) Shoemaker, Dakota, Ill., a daughter, Sandra Kay, Nov. 7, 1952.

**Short.**—To LaMar and Doris (Schmucker) Short, West Unity, Ohio, a son, Gordon Jay, Oct. 13, 1952.

**Teter.**—To John and Susie (Long) Teter, Harman, W. Va., a son, Roy Shelvege, Sept. 26, 1952.

**Umhle.**—To Clair and Miriam (Kreider) Umhle, Gap, Pa., a second son, Herbert Eugene, Oct. 30, 1952.

**Weaver.**—To Marlin and Mabel (Breneman) Weaver, Annville, Pa., a daughter, Cheryl Louise, Nov. 5, 1952.

**Weaver.**—To Paul and Ethel (Oaks) Weaver, Waynesboro, Va., a third daughter, Carolyn Marie, Nov. 8, 1952.

**White.**—To Paul H. and Helen (Horst) White, Ephrata, Pa., a third child, a son, Kenneth Paul, Nov. 1, 1952.

**Wilfong.**—To James and Rosie (Lawrence) Wilfong, Harman, W. Va., a daughter, Margaret Ellen, Oct. 15, 1952.

**Wyatt.**—To Earl and Pauline Wyatt, Woodburn, Oreg., a second child, a daughter, Marcine Lois, Nov. 9, 1952.

**Wyse.**—To Mahlon and Frances (Wenger) Wyse, Mt. Pleasant, Iowa, a daughter, Rebecca Jane, Nov. 3, 1952.

**Yoder.**—To David and Florence (Stauffer) Yoder, Elkhart, Ind., a fourth daughter, Judy Ann, Nov. 3, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Byler—Peachey.**—Ernest Ray Byler and Sadie Mae Peachey, both of the Locust Grove congregation, Belleville, Pa., by E. B. Peachey, assisted by Millard Shoup, at the Locust Grove Mennonite Church Sept. 27, 1952.

**Byler—Gingerich.**—Vernon Byler and Fannie Mae Gingerich, both of the Upper Deer Creek Fairview congregation, Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview C.A. Church Aug. 3, 1952.

**Graber—Spicer.**—Ervin Graber, Mendon, Mich., and Beulah Spicer, Beech, Ky., by Alvin Swartz at Gays Creek C.A. Mission, Gays Creek, Ky., Sept. 7, 1952.

**Helmuth—Burkholder.**—Melvin Helmuth, Marion congregation, Howe, Ind., and Elsie Burkholder, Locust Grove congregation, Burr Oak, Mich., by Lee J. Miller at the Locust Grove Church Nov. 9, 1952.

**Holst—Zehr.**—Albert Holst, Blenheim congregation, New Dundee, Ont., and Ellen Irene Zehr, St. Agatha congregation, by Moses S. Bowman, assisted by Moses Jantzi, at the St. Agatha A.M. Church Oct. 11, 1952.

**Johnston—Moyer.**—Orvis Johnston, Leonard, Mo., and Florence Moyer, Souderton, Pa., by Nelson E. Kauffman at the Hannibal Mennonite Mission, Hannibal, Mo., Oct. 4, 1952.

**Landis—Bolton.**—Warren B. Landis, Franconia congregation, and Lydia L. Bolton, Lexington congregation, by Arthur D. Ruth, assisted by Menno B. Souder, at the Lexington Mennonite Church, Line Lexington, Pa., Oct. 25, 1952.

**Miller—Miller.**—John Henry Miller, Frederickburg, Ohio, and Emma Miller, Apple Creek, Ohio, by Paul Kandel at the East Union C.A. Church Nov. 2, 1952.

**Neff—Leaman.**—Earl L. Neff, Hershey congregation, and Marian Mae Leaman, Columbia, Pa., by Christian K. Lehman at the home of the bride Nov. 12, 1952.

**Neff—Atwater.**—Elmer Neff and Martha Lou Atwater, both from Lagrange, Ind., and members of the Shore Mennonite Church by Percy J. Miller at the home of the officiating minister June 28, 1952.

**Roggie—Lehman.**—Howard J. Roggie and Verna Lehman, by Gordon Schrag at the First Mennonite Church, New Bremen, N.Y., Oct. 8, 1952.

**Scampton—Shalcross.**—Joseph Scampton and Barbara Shalcross, both members of the Calvary Mennonite Church, Souderton, Pa., by William B. Anders at the church Oct. 11, 1952.

**Stoltzfus—Wagler.**—Einer Stoltzfus, Wellman, Iowa, and Mary Ellen Wagler, Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich Oct. 26, 1952.

**Swan—Roth.**—Herbert Swan and Lois Roth, both members of the Sugar Creek congregation, Wayland, Iowa, by Simon Gingerich Oct. 19, 1952.

**Weber—Kinsie.**—Nyle Edwin Weber and Frances Evelyn Kinsie, both members of the Cressman congregation, Breslau, Ont., by Oscar Burkholder at the Cressman Mennonite Church May 31, 1952.

**Yoder—Schlabach.**—Delmar Glen Yoder and Susie Schlabach, both members of the Upper Deer Creek Fairview congregation, Kalona, Iowa, by Elmer G. Swartzendruber at the Fairview C.A. Church June 15, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Bowman, Doris Jane.** She was the daughter of Henry S. and Ruth (Stoltzfus) Bowman, born near Lancaster, Pa., Sept. 18, 1952; passed away at the Lancaster General Hospital, Sept. 29, 1952; aged 11 d. She is survived by her parents, 2 sisters (Violet and Linda), 2 brothers (John David and Henry, Jr.), 3 grandparents, and 2 great-grandmothers. Funeral services were held at the Overly Funeral Home at Monterey, Pa., in charge of Alvin G. Martin. Interment was made in the Weaverland Cemetery.

**Brandenherry, Della May.** She was a daughter of the late George and Polly (Easb) Mishler, born Dec. 16, 1880, at Shipshewana, Ind.; passed away at the Lagrange County Hospital Nov. 2, 1952; aged 71 y. 10 m. 14 d. She united with the Shore Mennonite Church at the age of 14 years and remained faithful until death. She was a faithful and loving wife and mother. She leaves her husband, 2 daughters (Gertrude—Mrs. Glen Prough, Kouts, Ind.; and Viola—Mrs. Truman Sherk, Middlebury, Ind.), 4 sons (Roy, Coruma, Ind.; George L., Shipshewana, Ind.; Floyd, Wakarusa, Ind.; and John R., Middlebury, Ind.), 2 brothers (Levi, Shipshewana, Ind.; and Joseph, Elkhart, Ind.), one foster sister (Ola—Mrs. Ora E. Yoder) 17 grandchildren and 10 great-grandchildren. Funeral services were held at the Shore Mennonite Church, Shipshewana, Ind., by Lee Miller and Percy J. Miller.

**Brenneman, John.** On March 11, 1879, he was born in Perth Co., Ont.; passed away at his home in New Hamburg, Ont., Oct. 1951. He was united in marriage on Jan. 15, 1907, to Catherine Zehr, who survives. Also surviving are one brother (Daniel, Kitchener, Ont.) and 2 sisters (Mrs. Peter Schwartztruber, Petersburg, Ont.; and Mrs. Menno Wagler, Baden, Ont.). Four brothers and 5 sisters preceded him in death. He was a member of the East Zorra Amish Mennonite Church. He was in usual good health but suffered a heart attack and passed away during the night. Funeral services were held at the East Zorra Amish Mennonite Church, Tavistock, Ont., in charge of Henry Yantzi and Peter Nafziger. Interment was made in the adjoining cemetery.

**Bridge, James R.** He was the son of the late Jessie R. and Betty (Treavey) Bridge, born March 1, 1868, near Shrendo, Va.; passed away at the home of his son, Caskie, Waynesboro, Va., Oct. 15, 1952; aged 84 y. 7 m. 14 d. In 1900 he united with the Mennonite Church and was a faithful member until death. In the same year, after he had joined the Mennonite Church, he helped to build the Mountain View Church, Lyndhurst, Va., and placed his membership there. He was the oldest member of this congregation. On May 20, 1900, he was united in marriage to Ida Bell who preceded him in death in 1950. They lived near the Mountain View Church until 1927 when they moved to Waynesboro, Va. Surviving are 2 sons (Caskie B. and Howard A., both of Waynesboro, Va.), 2 brothers (Junie and Edward, both of Lyndhurst, Va.), 2 sisters (Mrs. Osie Henderson, Lyndhurst, Va.; and Mrs. Elizabeth Broughman, Roanoke, Va.), 8 grandchildren, and a large number of nieces and nephews. Funeral services were held Oct. 17 at the Mountain View Mennonite Church, in



charge of Joseph Driver, John Hendricks, and Silas W. Brydget. The body was laid to rest in the Springdale Mennonite Church Cemetery.

**Hostetler, Emma Catharine.** She was born Nov. 29, 1889, in Conemaugh Twp., Somerset Co., Pa., the daughter of Noah and Catharine (Kaufman) Kaufman. She was married Nov. 15, 1914, to Noah Hostetler. Surviving are her husband, 4 children (Erma, at home; Paul and Charles, Hollsopple, Pa.; and Cora—Mrs. Freeman J. Thomas, Johnstown, Pa.), 3 brothers (Ammon, Davidsville, Pa.; Norman, Johnstown, Pa.; and Harrison, Belleville, Pa.), one half sister (Elda—Mrs. Ammon S. Yoder, Hollsopple, Pa.), 4 grandchildren, 6 stepgrandchildren, and 2 great-stepgrandchildren. Three infant sons preceded her in death. She was baptized into the Mennonite faith in 1906 and remained faithful to the end. She was much concerned about her family and the church, having taught a Sunday-school class for a number of years, and was an ardent supporter of sewing circle work. She suffered for a number of years with anemia but was bedfast only about 24 hours until she passed quietly from this life to the glories of the next on Sunday morning, Nov. 2, 1952, at her home near Jerome, Pa.; aged 62 y. 11 m. 3 d. Funeral services were conducted at the Blough Mennonite Church, Hollsopple, Pa., Nov. 5, in charge of Harry C. Blough and John A. Lehman, with burial in the church cemetery.

**Kauffman, Lawrence Willard.** He was the son of Noah and Katie Kauffman, born near Archbold, Ohio, March 24, 1917; passed away at the Mayo Brothers Hospital, Rochester, Minn., Nov. 1, 1952; aged 35 y. 7 m. 8 d. He had not been well for about 10 years but had only recently been moved to the hospital. On Jan. 1, 1939, he was united in marriage to Mary Nafziger. This union was blessed with 2 daughters (Carol Jean and Elaine Kay). Also surviving are his father, stepmother, 5 brothers, and many friends and relatives. His mother, one brother, and 4 sisters preceded him in death. In his youth he accepted Christ as his personal Saviour and united with the Central Mennonite Church, of which he was a faithful and devout member until death. He was loved by all who knew him, and will be greatly missed in his home, church, and community. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, in charge of P. L. Frey, Henry Wyse, and Walter Stuckey. Burial was made in Pettisville Cemetery.

**Martin, Susie B.** She was the daughter of the late Deacon Daniel Horst and Elizabeth (Burkhart), born in Washington Co., Md., Sept. 22, 1884; went to her rest at Maugansville, Md., as the result of a heart attack, Oct. 17, 1952; aged 68 y. 25 d. In her youth she accepted Christ as her personal Saviour and united with the Reiff Mennonite Church, of which she remained a faithful member until her going home. The love and concern she showed as a mother and companion to her family gave evidence of her sterling Christian character. On Nov. 23, 1909, she was united in marriage to Abram H. Martin, who survives. Also surviving are 7 sons (Norman H., Marion, Pa.; Clyde and Raymond, Hagerstown, Md.; Roy, Greencastle, Pa.; John, Wilmington, Del.; Russell, Maugansville, Md.; and Lloyd, Chambersburg, Pa.), 2 daughters (Mabel—Mrs. Irvin Horst, Hagerstown, Md.; and Edna—Mrs. Harvey Kuhns, Greencastle, Pa.), 3 brothers (Harvey, Daniel, and Roy, Maugansville, Md.), one sister (Nannie—Mrs. Clarence Horst, Maugansville, Md.), and 36 grandchildren. She was preceded in death by her parents, one brother, and one granddaughter. Funeral services were held Oct. 21, at the Reiff Mennonite Church, Hagerstown, Md., by Moses K. Horst and Harvey E. Shank. She was laid to rest in the adjoining cemetery.

**Meyer, Menno.** He passed away suddenly in Kitchener, Ont., Oct. 29, 1952, at the age of 78 y. 7 m. 4 d. He was the son of the late Mr. and Mrs. Jacob Meyer and was born in Hay Township on March 25, 1874. He was a lifetime member of the Amish Mennonite Church. On March 1, 1898, he was united in marriage to Barbara Leise, who preceded him in death in 1950. After their marriage they resided in Baden, Ont., for fifty years. He leaves to mourn his loss, on son (Clayton L.), one daughter (Priscilla—Mrs. Carl Rodewohlt, Kitchener, Ont.), 3 grandchildren, 3 great-grandchildren, 2 brothers (Jacob and John, Kitchener, Ont.), and 2 sisters (Mrs. Magdalena Schwartzentruber, Kitchener, Ont.; and Mrs. David Gingrich, Zurich, Ont.). Funeral services were in charge of Moses O. Jantz, C. F. Derstine, and Elmer Schwartzentruber, at the Steinman Church, with burial in the adjoining cemetery.

**Nyce, Raymond S.** He was the son of Wilson M. and Ellen (Swartley) Nyce, born near Elroy, Pa., May 28, 1897; passed away from a heart attack at Grandview Hospital, Sellersville, Pa., Oct. 28, 1952; aged 55 y. 5 m. On June 8, 1919, he was united in marriage to Mary Ziegler. He accepted Christ in his youth and was a member of the Souderton, Pa., Mennonite Church, active in Sunday-school work and group singing. Surviving are his parents, wife, one sister (Mrs. Raymond Swartley, Doylestown, Pa.), and 2 brothers (Harry, Philadelphia, Pa.; and Wilson, Doylestown, Pa.). One sister (Anna) preceded him in death. Funeral services were held at the Souderton Mennonite Church, Nov. 1, in charge of Jacob M. Moyer, Elmer Moyer, and Russel Musselman, with burial in the adjoining cemetery.

**Peck, Betty Kate.** She was the oldest daughter of Joe R. and Ella (Scoggin) Lee, born Feb. 25, 1919, in New Orleans, La.; and was called to her heavenly home on April 3, 1952, while in the Ochsner Foundation Hospital, New Orleans. She is survived by her parents, her husband (James C. Peck, pastor of the Central Gardens Baptist Church, Beaumont, Texas), a daughter (Katherine Elizabeth), one sister (Rebecca—Mrs. Maurice Riley), one brother (Riley), and one grandmother (Mrs. Kate Neuhauser Lee). Funeral services were held in the First Baptist Church of Slidell, La., the church in which she was baptized and married.

**Yoder, Samuel P.** He was the son of the late Crist and Elizabeth Yoder, born in Mifflin Co., Pa., Aug. 11, 1895; died suddenly of a heart attack while at work in Lancaster Co., Pa., Oct. 15, 1952; aged 57 y. 2 m. 4 d. On Jan. 31, 1918, he was married to Arie Peachy, who survives with 5 children (Crist S., Cochranville, Pa.; Linda—Mrs. Amos L. Zook, and Mary—Mrs. Benjamin F. Lapp, Jr., both of Bird-in-Hand, Pa.; Paul I., Kirkwood, Pa.; and Elise—Mrs. Sylvan Smoker, Christiana, Pa.). He is also survived by 21 grandchildren, 3 sisters, and one brother. He was a faithful member of the Weavertown Amish Church. Funeral services were held at the Weavertown Amish Mennonite Church, Bird-in-Hand, Pa., Oct. 18, in charge of Elam Kauffman, Abner Stoltzfus, and John A. Stoltzfus, with burial in the adjoining cemetery.

## ITEMS and COMMENTS

The Heifer Project, which has sent livestock to 22 other countries, will in November send 200 high quality breeding stock pigs to Costa Rica and El Salvador. The pigs were contributed by farm and religious groups in the Southwest.

Governor Hugh White of Mississippi asked all ministers and churches in that state to pray for rain to save the parched forest lands of the state.

According to the *Ecumenical Courier* a Belgian evangelist who recently visited Russia declares that he found 300 Baptist churches in Russia still active and very well attended.

Dr. Andrew C. Ivy, world famous physiologist, said recently that alcohol is responsible for 800,000 casualties on the highways every year, 40 per cent of the average traffic casualties.

Annoyed with the growing habit of profanity on the streets, in theaters, novels, and even among children, Edward L. Wertheim, a Christian advertising man in New York, designed nonpreaching posters in an attempt to curb swearing. Posters are being ordered

by YMCA's, chaplains, high-school principals, and teachers. Some communities are using them to promote anti-profanity campaigns. For further information: 11 West 42nd Street, N.Y. 36.—Youth on the March.

Of the 450 Church of Christ in Japan church buildings destroyed during the war, 214 have been restored in five years. Sixty of these have been rebuilt without outside aid.

John J. Piet, Reformed missionary at Vellore, S. India, whom the editor had the pleasure of visiting at his station, has enrolled 750 persons in a correspondence Bible course. Ninety per cent of these are non-Christians, and include government officials in high position, railroad workers, students, soldiers, bankers, artisans, and housewives.

During the past ten years, the number of Protestant church members in Latin America has increased nearly 100 per cent, the evangelical community almost 250 per cent, and the number of places of worship nearly 50 per cent. But this growth has not kept pace with the increase of population—more than 1,500,000 per year.

Ancient Jewish law required that every seventh year the land should lie fallow. 1951 was a sabbatical year. Some of the more orthodox Jews in the country of Israel kept their fields idle and watched fruit rot on the trees. But they were relatively few. The Israeli government estimated the loss in production at \$84,000.

Anna B. Eisenhower, who was the only living aunt of President-Elect Dwight Eisenhower, died on Oct. 10. She was a member of the Brethren in Christ Church, and active in orphanage work.

The Christian Church in South Korea is growing tremendously, in spite of terrible suffering, according to the *Evangelical Press*. Refugee pastors from the north are helping in the revival. Scores of new churches meet in tents, warehouses, and outdoor groves. The religious fervor is described as an almost primitive Christian evangelism which takes the words of the Christian Testament literally. This ought to lead Korea to peace.

In Spain it is almost impossible for a Protestant to secure a position under the state or under a state-controlled organization. Qualified Protestant nurses have been dismissed from hospitals just because they were Protestants.—*Midnight Cry*.

"We have consistently viewed with dismay religious domination with centralized authority, far removed from body-of-Christ truth and the priesthood of the laity," the chairman of the Christian Business Men's Committee International told a meeting of that group in Atlantic City.

The wine industry in the United States spent \$400,000 in advertising during October.





## Revival Fires

Katie Florence Shank

From chickens to revivals! A strange road? Not with God's hand directing all the way. In Revival Fires read the amazing story behind the Brunk Brothers' revival campaigns. Two of George R. Brunk's sermons plus a number of songs frequently used in the revival meetings add value to the booklet. Profusely illustrated. 64 pages, \$1.00.

MENNONITE PUBLISHING HOUSE, SCOTSDALE, PA.

A survey by the industry claims that 47.6 per cent of American families drink wine in their homes, an increase of 26.6 per cent since 1938.

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One fourth of the income of the John Milton Society goes to meet the needs of twelve million overseas blind. Braille literature has been made available in eight foreign languages.

\* \* \*

A campaign to give missionaries and linguists working with primitive people an opportunity to produce a set of victrola records presenting Bible readings in the as yet unrecorded language of the people was set up by the Recorded Bible Society, with headquarters at The King's College, King's College, Del. The Gospel of Mark (on nine double-sided records) is already being used in the Schipoo language spoken on the Upper Amazon of Peru, and other portions are being processed.—Youth on the March.

\* \* \*

Youth for Christ speakers who held meetings in the YMCA in Jerusalem report great interest in the Gospel there. They say a remarkable change has come to the Jews since the establishment of the Israeli state. There is a definite turning toward reading the New Testament. Ten thousand full Bibles are being distributed to the public schools. In the university, students are studying the Old and New Testaments alike. Demand for Testaments is so great that Bible societies are unable to meet the requests. "Believers are being persecuted," these workers report, "and there are many secret believers." The day for the Gospel to the Jews seems to be dawning.

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Churches received more allocations of scarce building materials during the third quarter of 1952 than any other category of civilian construction. The easing of controls of strategic materials is predicted if there is an uninterrupted flow of steel.

\* \* \*

Robert S. Laubach, son of Dr. Frank Laubach, and himself a literacy expert, has been appointed to the religious journalism faculty of the School of Journalism, Syracuse University.

\* \* \*

A man-on-the-street poll conducted by an Atlanta newspaper on the subject, "What's

Your Community's Top Asset?" brought an almost 100 per cent response that the church was that top asset. (RNS)

\* \* \*

Free Gospel material, numbering almost five million pieces, was distributed in 59 countries and in 32 languages during the first six months of 1952 by the Colportage department of Moody Bible Institute. Colportage libraries went to 4,643 classrooms in 40 states, and to 28 schools in Jamaica.—Christian Digest.

\* \* \*

"Protestants must fight anything which resembles a 'church-state' or a 'state-church,'" Dr. John A. Mackay, president of Princeton Theological Seminary, told a Reformation Day rally at Atlanta, Ga. He warned against despotic forms of government which "demand absolute loyalty to the state." Mennonites will remember that the people who stood for such principles back in Reformation days were the Anabaptists.

\* \* \*

Only one professed atheist was found among the 105,000 persons interviewed in the first two days of a religious census being taken at Evansville, Ind. However, 1,000 persons refused to give information.

\* \* \*

The American Bible Society is sending 160,000 copies of a Korean illustrated Gospel of Luke to the Korean Bible Society for distribution to Korean schools and Sunday schools. These Gospels have been produced in the new spelling (Han Kuhl), a simplified form of the language more easily understood by the man of the street and used by the Government in the schools.—D. Carl Yoder.

\* \* \*

Twenty new languages have been added to the foreign broadcasts of the Lutheran Hour, bringing the total to fifty-six.

\* \* \*

The American Lutheran Church is eliminating all racial designations from its Negro and Mexican mission congregations. The purpose is "to make our terminology conform to what our practice has always been—complete equality before God without segregation of national, racial, or economic groups."

\* \* \*

The National Association of Evangelicals has taken no action either approving or dis-

approving the new Revised Standard Version of the Bible, says Paul S. Rees, NAE president. He said: "Among the conservative millions of American Protestants who hold a high view of the inspired uniqueness of the Holy Scriptures there has been wide acceptance of the Revised Standard Version of the New Testament that appeared in 1946. Presumably a similar result will follow the publication this year of the entire Bible."

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The Danish Evangelical Lutheran Church has voted to change its name to American Evangelical Lutheran Church, and is negotiating a merger with the United Lutheran Church in America.

\* \* \*

The American Bible Society's agency in Argentina is furnishing Scripture readings in Spanish on phonograph records for the blind, sick, and illiterate.

\* \* \*

Prime Minister Nehru of India has appointed a Calendar Reform Committee to study the question of an Indian National Calendar. Two members of the committee are advocates of the proposed World Calendar of even quarters.

\* \* \*

A total attendance of more than 11,000 in four evening sessions is reported from the seventh annual session of the National Sunday School Association, held in Portland, Oreg. Delegates and visitors numbering 1,673 were registered, representing 50 denominational groups in 30 states and provinces.

\* \* \*

Public school students in Kansas cannot legally be released from classes for weekday religious instruction, according to an interpretation of state law by the Attorney-General. Extensive released-time programs are in operation in Kansas City and Wichita, the largest cities of the state.

\* \* \*

A new Lutheran old folks' home at Monroe, Mich., has 102 rooms and only 2 steps. The manager, a paralytic, operates the home from a wheel chair.

\* \* \*

A 100 per cent increase in the number of units of the Mormon Church in the past 25 years is reported from Salt Lake City.

\* \* \*

Frank W. Price, the last of Southern Presbyterian missionaries to be expelled from communist China, reports that many young Chinese are "tired of propaganda and are seeking for something deeper." During his last week in Shanghai, he said, a Chinese pastor baptized 65 young people. He believes that most Chinese Christians are "still loyal to their faiths. Our best course is to let the revolution run its way while we show the Chinese people that we do not hate them."

\* \* \*

Cardinal Segura, Archbishop of Seville and former primate of Spain, recently issued a new pastoral letter in which he condemned all freedom of religion, and stated that "Anyone who is not a Catholic is a heretic and merits no consideration." (WP)



# Books for Christmas Gifts

Give books to your parents for their pleasure and encouragement, to your children that they may grow strong and beautiful, to your Sunday-school pupils to enlarge their service to you, to your friends to enrich their lives, to your minister and teacher to stimulate them as they serve you. Books can bring lasting joy and inspiration.

## Father and mother would appreciate

Homes Build Persons—Myers (\$3);  
A copy of the Revised Standard Version of the Holy Bible (\$6);  
This Happened in the Hills of Kentucky—Vogel (\$3.95),  
a story of a children's home;  
Dickens' A Christmas Carol (\$2)  
to read aloud each year for family enjoyment.

## Your Sunday-school teacher will profit from

Men as Trees Walking—Applegarth (\$3), 80 stories  
about the spirit of God at work in the lives of men;  
or Hearts Afire—Havner (\$2), for teacher's devotional life.

## Some gift books for young people are

To Heaven on Horseback—Cranston (\$3), Narcissa Whitman's  
story;  
Sand and Stars—Stull (\$2.50), missionary adventure;  
Conqueror in Chains—Miller (\$2.50),  
thrilling story of the Apostle Paul;  
Stars over Bethlehem—Wheeler (\$2), a lovely gift book.

## Give to children a new appreciation of the Christmas story with

The Birthday of Little Jesus—North (\$2.50), lovely drawings  
by Valenti Angelo, illustrating the story of Jesus' seventh birth-  
day—6-9;  
Jesus the Little New Baby—Lloyd (\$1), for very young;  
Christmas Promise—Stolee (\$1), ages 7-9;  
Baby Jesus ABC Storybook (50¢);  
The Christ Child—Petershams (\$2.75), a classic now;  
First Prayers—illustrated by Tasha Tudor,  
a beautiful tiny Oxford Book (\$1.50).

## Juniors and intermediates will find an interesting new kind of book in

I Will Build My Church—Lillie (\$2.50), a history of the Christian  
Church with excellent illustrations.  
Hurlbut's Story of the Bible (\$4.95),  
200 illustrations in color.

## Nature books make lovely gifts.

Give Zim's guides to  
Trees, or Stars, or Insects, or Birds (\$1 each);  
Alligators and Crocodiles—Zim (\$2), highly illustrated;  
Little White Foot—Hadars (\$2.25), ages 4-8,  
a lovely book about a little mouse.

## Give your minister

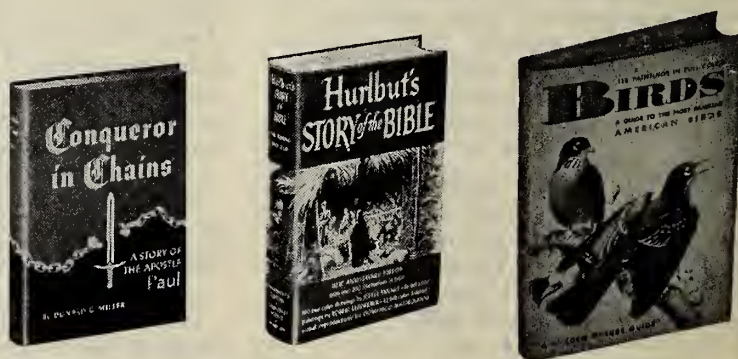
The Cost of Discipleship—Bonhoeffer (\$2.50);  
He Expounded—White (\$2.50), a help to preaching;  
Apostle to Islam—Wilson (\$4), biography of Samuel Zwemer,  
missionary to the Mohammedans;  
(Be certain he does not already have these numbers. Perhaps you  
would like to ask him for a list of desired books.)

## The whole family will appreciate

Sing in Praise—Wheeler (\$3), to use around the piano. Stories  
of, and pictures about the hymns are included with the music.  
A new music book for young children is  
We Are Thy Children—charming drawings for the children by  
Lois Lenski—music by Bulla (\$2.75).

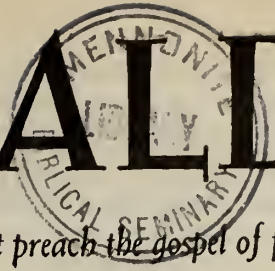
## Gifts suitable for young children in Sunday school or home

Stories of Jesus—Fenner (50¢), primary;  
Wonder Book of Bible Stories—Juergens (25¢);  
The Christmas Story (25¢), new Golden Book;  
God Gave Me Friends—Burt (\$1.25) (the friends are cows, bees,  
milkman, etc.—a wholesome theme);  
In the Morning—20 Bible verses illustrated by Drew (\$1);  
God Planned It That Way—Muller (\$1) (God's plan for rain,  
wind, sunshine, and dark);  
Some little four-leaf booklets (10¢ in paper and 35¢ in cloth) en-  
titled Jesus' Gifts to Me, Living with Jesus, and Things God  
Made—good gifts for tiny tots;  
A Little Book of Prayers and Graces—Hawkins, illustrated by  
Marguerite de Angeli (\$1);  
Bible Play Book—puzzles, etc. (\$1) (especially good for shut-in  
children).





# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV TUESDAY, DECEMBER 2, 1952 NUMBER 49

## The Christian in the Church

By Washington Gladden

It is taken for granted that the persons to whom these words are addressed, being Christians, are members of Christ's church.

If they are Christians, they are disciples of Christ, and the church is Christ's school, in which, by His appointment, instruction is given to as many as desire to learn the word of truth and the way of life.

If they are Christians, they are "workers together with him," and His work in this world is mainly done by organization, and the church is the organization by which His work is done. Much may be done, no doubt, by influences purely spiritual, but as human beings now are, the church of God must have an outward form, a bodily organism, in order that it may live and thrive in the world. There is just the same need that the church should be incarnate in a visible assembly, as there was that Christ should be incarnate in a visible body. No religious impression can be made upon the dull senses of the children of men without putting the religious life into palpable forms. Moreover power is gained by organization; the work is subdivided and wisely directed, and larger results are obtained. . . .

Furthermore, if [one] is a Christian, he recognizes the command of Christ as his law, and Christ commands His disciples to be baptized. No exceptions are mentioned, no alternative is suggested. He who wishes to obey implicitly the word of the Lord will avail himself of the first opportunity to receive baptism as His disciple. His response to the Gospel will be the word of the Ethiopian chamberlain. "See, here is water; what doth hinder me to be baptized?"

"But are there not Christians who are not church members?" you ask. No doubt there are; just as there are Christians who do not study their Bibles. The Bible is the revelation of God to men, and Christ has commanded us to study it. Yet there are those who seem to think they know enough already, or who imagine that they can learn of God what they need to know in nature or by direct inspiration, and who therefore disobey Christ's command to search the Scriptures. This command is certainly no more explicit than the command to be

baptized, and to confess Christ openly before men. And the reason of obedience is as clear in one case as in the other. The Bible is the treasury of Christian truth, and therefore all those who desire to be wise unto salvation ought to study it; the church is the organization for Christian work, and, therefore, all those who desire to be about the Master's business in this world ought to join it. It is true that some religious work is done outside the church; and it is also true that some religious truth is found outside the Bible.

The man who professes to be a servant of Christ, and yet neglects to join the church, is therefore, just as foolish and just as disobedient, as the man who professes to be a disciple of Christ, and yet neglects to study the Bible. I do not choose to take it for granted that the Christians to whom these counsels are addressed are either foolish or disobedient, and therefore I must conclude that they are either in the church already, or mean to connect themselves with it at the earliest possible moment.

There are, however, two doors by which men go into the visible church, the door of self-interest and the door of consecration. The great majority of those who enter the church go in by the door of self-interest. The great majority of those who begin the Christian life do so with the hope of personal advantage.

Now let me not be misunderstood. I am not saying that most of our church members joined the church for the sake of increasing their business, nor for the sake of securing a better social position. Such an accusation would be a slander. The number of those who seek admission to our churches simply or mainly in view of *worldly* advantages that may accrue to them in the relation, is, I believe, very small. The self-interest which is the ruling motive at the beginning of most Christian lives, is of a much higher and worthier type. The advantage sought is not carnal but moral and spiritual. The man enters the church because he expects to find in its fellowship and in its worship a help in overcoming sin and in attaining unto virtue. He goes in because he thinks it will do him good—that it will aid him in securing the highest good. Now although this is self-interest of a

very wholesome sort, it is still self-interest. The man's main concern is his own welfare; his thought centers on himself.

I do not complain that men go into the church by this door. I am glad that they do. I wish that this kind of self-seeking would begin to spread. The ambition to be free from sin, to build up a perfect character, is a very noble ambition—next to the noblest. And if any one accepts Christ as his Saviour from sin, and seeks to enter Christ's church because he believes that in its associations and its services he will obtain strength for his warfare with evil, and his pursuit of the good, he ought to be most heartily welcomed. If he is sincere and earnest in his search after righteousness, he will soon make the discovery that the sin from which he is seeking to be saved is in its essence selfishness; and that the way to be rid of it is to begin to think less about himself and more about others—"to look out and not in, and to lend a hand."

When he comes to that, he will find himself in company with those who entered the church by the other door—the door of consecration; whose main motive in seeking admission to it was not the hope of personal advantage, but the desire to help in doing the Lord's work. There *are* church members who came

### My Church

By Edna M. Mertz

We have no lofty organ  
Within my church at home,  
No awe-inspiring columns  
Or massive glittering dome.

We hear no vesper bells ring out  
As evening shadows fall,  
But in that sacred place we've heard  
Our God and Saviour call.

It's just a simple structure  
With no outward lavish show,  
But it thrills my heart and helps me  
As no other church I know.

Made up of humble folk who come  
For comfort, praise, and prayer,  
And as we fellowship and pray,  
We find God's presence there.

My church is ever open  
For worship, sincere and true;  
It gives me courage, hope, and cheer;  
I like my church—don't you?  
Fort Wayne, Ind.



in by that door. There are those who, at the first surrender of their lives to Christ, comprehend His saying: "If any man will come after me let him deny himself"—and who, therefore, came to the portals of the church, seeking not to be ministered unto but to minister.

It makes a world of difference with the comfort and the usefulness of a Christian which of these motives is the ruling motive in his life. The man who is seeking his own welfare as the supreme object of his desire, even though it may be his spiritual welfare rather than his temporal advantage that he is seeking—is not in the mood of service. It is vastly better that he should be intent on the higher good, than that he should be hungering after sensual gratification or worldly gains or honors; but so long as this is the temper of his life he must still be numbered among those who seek their own and not the things which are Jesus Christ's. We are glad to have people come into the church for the sake of the good they can *get*; but they are a much less useful and a much more troublesome class of church members than those who come in for the sake of the good they can *do*. Just in proportion as the man's thoughts center upon himself, and upon the good that he is going to receive from the relation, socially or spiritually, will he fail to get what he is looking for. Such a person is very liable to fall into a discontented and complaining mood. Ninety-nine hundredths of all the dissatisfaction that exists among church members grows out of some real or imagined neglect on the part of somebody to minister to their selfhood.

It is said, and some of us have reason to know that it is true, that great advantages of a moral and spiritual nature come to us through the family relation. That in these dear intimacies of the home our characters are purified, and our whole natures ennobled, who does not believe? But in order that this result may be realized, it is necessary that we enter into this relation with the disposition and the purpose of self-forgetfulness. Suppose that each member of the household is all the while looking out for his own comfort or benefit; all the while keeping watch to see how much he is going to be waited on and petted; how much he is going to be improved in his temper and his morals; whether the net result of this association is going to be on the side of profit or loss in his personal account—what sort of home would that be? Does not everybody know that it could only be a cage of discords and alienations? Is it not the plainest

truth that the law of Christ which bids us bear one another's burdens, which commands us to look not everyone on his own things but also on the things of others, is the only law by which family life can be made endurable? And is it not the experience of those who, in the household, have faithfully tried to put this law in practice, that there is no happiness to be compared with that which grows out of the sweet accord, the sacred fellowship, and the loving ministry of the Christian home? Well, Christ's law applies to His church, quite as truly as to our families; and it is quite as impossible for one to derive the highest good from his association with the church if his supreme thought is of his own welfare, as it would be to find profit in the family life with that spirit ruling him.

While, therefore, I am glad to have people come into the church by the door of self-interest, I know that they will be neither happy nor useful there very long, if they do not rise to a higher plane of action, and begin to work not for their own welfare but for the good of others. And by whichever door you went in, you ought not to stop till you find yourselves in company with those who went in by the door of consecration, and who are seeking first the kingdom of God, rather than to read their own titles clear to mansions in the skies. You will not be of much use anywhere till you have discovered that you are not the center of the universe, and that you are the servant of one who "died for all, that they which live should not henceforth live unto themselves." Those members of the church that are governed by this spirit never have any discontents to ventilate; never complain of neglect; never fail to find plenty of appreciation. Their concern is not how much they are going to draw out of the joint stock of good will and helpful fellowship week by week, but how much they will be able to put in. If they are troubled about anything it is not that they receive less than they should of notice and consideration, but that they give less than they would of service and brotherly kindness.

This, then, is the spirit by which every Christian ought to be governed in his relation to the church, because this is the spirit of Christ. And if this is your spirit it will be easy for you to learn to do the work to which the church calls all its members.

In the first place, you will not wait for somebody to go after you and beseech you to lend your aid; you will go yourself and ask for work. "Here am I; send

## Our Readers Say—

... the interpretation you have given [The Emerging I-W Service Plan, Oct. 28] is factually accurate and also challenges both the I-O age level and upward to make the most of the present opportunities. . . . On the whole our young men are showing a good attitude, but relatively few have actually been called into service. . . . It is my opinion that the general public is accepting the program favorably, particularly since the attendant work in mental hospitals is looked upon by the general public as very distasteful service, even though this understanding is based on misinformation.

I enjoy reading the GOSPEL HERALD and feel . . . the staff at Scottdale are serving the church well through its columns.—*William T. Snyder, Asst. Exec. Secretary, MCC, Akron, Pa.*

I especially appreciated your recent editorial, "Sharing the Minister's Burden." We like company in our home and want them to come, but there are times when it is too much. You are right when you say, "this difficulty may be the fault of the preacher and his wife." I found this can be managed successfully; other homes will gladly share this hospitality when they know it is appreciated. Now many of our homes say, "Send them over; we will gladly keep them."—*Eli G. Hochstetler, Wolford, N. Dak.*

Your editorial on malice affecting "my soul" was of real help to me. The HERALD is a *must* in my reading material.—*Daniel Kauffman, Hesston, Kans.*

... I express my disapproval of Gerald Studer's article, "We Believe in Believers' Baptism." I'd certainly be seriously alarmed if I thought the Mennonite Church was in danger of adopting his suggested age level. . . . We come to Christ as individuals. Surely Spirit-directed ministers should be able to tell when a child is ready for baptism—decide on individual cases, not by an arbitrary rule that certainly has no Biblical basis. . . . I agree . . . that we have a problem, but I feel the solution he offers would be far worse than the evil of having a few five-year-olds in the church.—*Edna Beiler, Grantsville, Md.*

We thank you for printing the article, "We Believe in Believers' Baptism." . . . we felt perhaps we were wrong in discouraging our children from "standing" at an early age. . . . We did make the plea that they do not "stand" because others do; that only when God calls them is it right to answer. . . . The reading of this article strengthened our conviction and clarified our thinking. We especially appreciated the discussion on how Christ dealt with children, for it is a guide to us. . . . —*Mr. and Mrs. Jacob Miller, Greenwood, Del.*

me!" will be your prompt answer to that call for laborers which does not need to be spoken, because it rings in all our ears continually. Go right to your minister or your Sunday-school superintendent and tell him you want something to do. It may take his breath away the first time, for such applications are not near

(Continued on page 1189)

## GOSPEL HERALD

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## EDITORIAL

### The Body of Christ

"For just as the human body is one and yet has many parts, and all the parts of the body, many as they are, constitute but one body, so it is with Christ. . . . So you are Christ's body, and individually parts of it" (I Cor. 12:12, 27, Williams).

Scientific study of the human body and modern medical research have demonstrated increasingly the wonders of this biological organism in which we live. We are made up of feet and hands and ears and eyes, as Paul points out. He knew that we have hair and skin, organs and blood. He may not have known of the various glands with their important functioning. He certainly had not seen through a microscope the corpuscles of the blood stream and the cellular structure of our flesh and bones. But how strictly scientific the Bible is in saying that the human body, though consisting of many parts, is one! We know now that those parts, the cells, are of an astronomical number, each one, in a sense, independent, and yet, as Paul says, "God has placed the parts, everyone of them, in the body just as He wanted them to be" (v. 18, Williams). The millions of cells are co-ordinated in their function so as to form an organism. A community of smaller individual units becomes a living, breathing, thinking, speaking, willing person. The cells are so integrated as to provide, in the marvelous creative plan of God, for harmonious functioning.

And just so, we are told, the individual children of God are co-ordinated into the church, the body of Christ. Different kinds of individuals, with different abilities and talents and gifts, are blended into one body, an organism in which Christ dwells as our souls dwell in our bodies. The church of Christ, though composed of many members, functions as one.

It is a marvelous parallel, and yet, like any figure, can be pressed too far. So far as we know, the cells of our bodies do not will to co-operate; they just do because God wrote it into their natures. It is not quite so automatic in the body of Christ. The necessity for integration is

written into the nature of things, but the performance of it is made subject to our willing. The members of Christ co-operate when they consciously will to do so.

It is significant that I Corinthians 12 is followed in the thirteenth chapter by that wonderful poem on love. There we see how love is the co-ordinating principle. Only as we have Christian love for a motive do we individual Christians function with the understanding and the tolerance and sympathy and the altruism which God has purposed for us. But this way of love is not automatic or instinctive. In 14:1 we are counseled to "Keep on pursuing love." Co-ordination in the body of Christ cannot be compelled. It must be wooed and won. Not only one man in the church has been given a will; all the members have been created in the image of God, which means that they can and do exercise their wills. We are made in such a way that we do not want to sign over to anyone this prerogative of willing. But we do find joy as Christians in meeting on a common platform and in willing to co-operate. We resent coercion, but welcome the integration of love. And so the body of Christ is bound together by the unifying power of love. Any departure from love militates against the co-operation within the body.

In a different sense this is true of our relations with unregenerate men. How often have we seen that love wins where force repels! "The only possible basis of permanent harmony among free men is love." That is the reason that wars and the threat of military strength fail to achieve the objective of international peace. Men will not be coerced into co-operation. National selfishness and arrogance create the tensions which breed wars. Love relaxes those tensions and prevents wars.

Men with intelligence and will have developed a world society. In these days communication, transportation, and trade are thought of on a world-wide scale. Internationalism is not an idle dream; isolationism is. The last two wars have been world wars; any future war will have global involvements, because of our global society. And so today we must deal with our fellow men not only

with intelligence and will, but also with love. The tension spots of the world today need the relaxing influence of love. Love can leap the barriers that run through Berlin and Jerusalem. Love can convince the Asiatic countries that our western countries have no desire or intention of ruling and exploiting them. Love, implemented by helpfulness to the needy, is the best answer to communism. For love develops the true commonalty of free, human spirits. Love does not insist that the people of any one area have a right to a higher standard of living. Love does not erect discriminatory immigration barriers, nor impose tariffs that benefit some to the harm of others. Love does not express itself in race or class discrimination. Love does not say to the starving, "I'll feed you if you support my program."

The kingdom of God knows no boundaries but those of faith. Those who belong are all those who believe, with no account taken of race or nationality, color or class, age or wealth. And love can reach even beyond the borders of faith and draw to the kingdom those who will not be argued with.

Faith and hope are great; how can love be greater? My faith and hope may not be understandable to the one outside the kingdom. But my love is in his language. It has drawing power. It woos. My love may bring the nonbeliever into the range of my faith and my hope.

"He drew a circle that shut me out,  
Heretic, rebel, a thing to flout;  
But love and I had the wit to win,  
We drew a circle that took him in."

(Edwin Markham)

### Conrad Grebel Lectures

The first of the Conrad Grebel lectures are being delivered this fall. Bro. Paul Mininger has written these lectures on "Foundations of Christian Education." He gave them at Eastern Mennonite College on Nov. 20-22, as announced in these columns. He will deliver the lectures at Goshen College Dec. 9-12: at 7:00 p.m. Dec. 9-11, and at 4:15 p.m. Dec. 10-12. In January, exact dates to be announced later, he will give them at Hesston College and at the Mennonite Publishing House.

Our Mennonite people are expanding their educational program rapidly, and it is to be hoped that many will think through some of our basic problems as



they hear these six lectures at one of these places.

The Conrad Grebel annual lectureship is being financed by an annual gift from five brethren. The lectureship is administered by a committee of three appointed by the Mennonite Board of Education. It makes it possible each year for the appointed lecturer to have leisure for a thorough study of some phase of thought and life important to the church.

Next year's lectures are being prepared by Bro. Milo Kauffman on the subject of stewardship. They will be delivered first at Kidron, Ohio, March 19-22. Arrangements may be made for their delivery also at several other places.

## International Golden Rule Week

International Golden Rule Week comes midway between Thanksgiving and Christmas, December 7-14. It seeks to demonstrate the Golden Rule in the sharing of our physical possessions. For several years the emphasis has been upon food. We do not *live by bread alone*, but it is equally apparent that we *cannot live without bread*. Food is an essential in the realization of "life, liberty, and the pursuit of happiness."

Two thirds of the world's population are undernourished, hungry, starving. The need for relief is so stupendous that increasingly it can be met only as governments make substantial grants.

Recent statistics gathered by the United Nations reveal these facts. The United States and Canada with less than 10% of the population of the world have 43% of the world's income. Europe has 25% of the population and 40% of the income. Asia, Africa, and Latin America together have over 65% of the population of the world but only 17% of the world's income. In countries which comprise half the world's population the average individual income is less than U.S. \$100. But the average per capita income in Canada and the United States exceeded U.S. \$1200, in the United States it was \$1,584.

The United States and Canada have food supplies surpassing all the rest of the world. They produce bread grains (wheat and rye) in a proportion of 20 to 12 as over against Australia, Argentina, the USSR, and all other countries combined. In dairy products and meat the proportions are about the same.

Certainly our world cannot long endure while two thirds of the people starve and one third are overfed. There is sufficient food to provide the necessities of life for every man, woman, and child on this globe. The difficulty is due to inequitable possession and distribution. Peace among the nations is dependent more upon equitable distribu-

tion of food than upon massing of military might. "The most powerful language in the world today is *food*," writes Norman Cousins, of the *Saturday Review of Literature*. "It builds bridges mightier than radio broadcasts or published material, especially when people have no radios and cannot read."

International Golden Rule Week is dedicated to the sharing of food, this basic essential. "*Do unto others as you would have others do unto you*," means that "we share because we care." We are each asked to do voluntarily what our nation does by law—deny ourselves a measure of luxurious living while we share our abundance with those in need. This year we are asked to remember especially the children for whom "an extra meal makes the difference between adequate and inadequate diet."

The response of individuals with the co-operation of their homes, churches and synagogues, schools and colleges, and other groups, may not produce immediate large resources. But the spirit engendered and example set will go a long way toward giving reality to the precept of the Golden Rule.

The Golden Rule Foundation, 60 East 42nd Street, New York 17, New York, will send on request an attractive chart and explanatory literature.

—Robert M. Hopkins, Golden Rule Foundation.

## Great Living Never Comes Easy

By ROY L. SMITH

"For the gate is narrow and the way is hard, that leads to life" (Matt. 7:14, R.S.V.).

Let's get it straight, young folk, for it will be sure to save us untold heartbreak a few years from now. The greatest rewards of life come to those who are able to discipline themselves.

Life is an exact process, governed by inflexible laws. Infections in the blood stream destroy our health; poisonous thoughts make mental cases out of us; spiritual mistakes wreck all happiness and destroy us on the top levels of life.

It's true in athletics. Great stars like Nurmi, Gil Dod, Jackie Robinson, and Doak Walker do not try to juggle the rules. They take no chances with their physical upkeep. No men in America live more strictly than they do. You could not pass enough laws to make them live the correct lives they compel themselves to live, because *they know the rules of life*. Narrow gates and hard ways!

It's true in business. No one in the business demands more of himself than the boss does. If he does not, the business soon goes to smash. It's the outfit that can hold itself most steadily in line that survives. Ask your banker. He's watched them go down!

It's true everywhere else. Those who are able to govern themselves find liberty at its best. Those who are unable to keep

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 1, 1927)

... Bro. Myron Livengood was chosen by lot and ordained as deacon [Pinto, Md.].

Europe seems to be taking turns working for peace and preparing for war.

Christianity has been planted in China by the living God and all the legions of hell cannot root it out (Jonathan Goforth).

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Dec. 1, 1902)

On the 2nd of November 25 converts were received by baptism in the A. M. Cong. in Fulton Co., Ohio.

Bro. Cornelius Jansen of Beatrice, Nebr., was appointed by Philadelphia Friends (Quakers) to superintend the building of a school house among the Doukhobors near Yorktown, Assa., Canada.

... Bro. S. G. Lapp of South English, Iowa, was ordained to the office of bishop on Nov. 8, 1902. Bro. Daniel Kauffman of Versailles, Mo., preached a very impressive ordination sermon. ...

... the writer [Levi Blauch] attended a ministerial meeting held by the German Baptist Brethren. ... My wish and prayer is that our Mennonite people might have meetings of this kind. ...

their word, play the game according to the rules, and dictate their own attitudes become the victims of life, and miss everything except trouble.

Seven times nine is sixty-three; two molecules of hydrogen and one of oxygen combine to produce water; four tones in an exact ratio of vibration result in a perfect chord. All these are exact. No special consideration, no variations for old time's sake, no extra privileges between friends. God is absolutely impartial. The way is hard and strict!

But it leads to life. That is the way all the great ones have arrived. No hunting for short-cuts, easy ways out, alibis, or evasions.

And you will forget the hardness when you have found life!

If we are devoted to the cause of humanity we shall soon be crushed and broken-hearted, for we shall often meet with more ingratitude from men than we would a dog; but if our motive is love for God, no ingratitude can hinder us from serving our fellow men.—Oswald Chambers.



# Are There Other Worlds?

By Gerald C. Studer

We have all heard something about the flying saucers. Perhaps it has just been enough to elicit an indulgent smile as we leaf through the evening paper. Or perhaps it has aroused your indignation at the newspaper editor who would allow reporters to so underrate your intelligence as to foist such "stuff" upon your attention. Maybe you dismissed it promptly with a retort similar to that of the farmer's first visit to a zoo where he saw a giraffe quietly munching some hay, "There ain't no such animal!" Whatever your reaction at first, no doubt you were somewhat relieved to read a few days later that some scientist explained these saucers as hallucinations, or weather balloons, or a metallic-colored airliner reflecting sunlight off its sides as it raced through the sky miles high. Then some cartoonist issued a drawing showing a couple gnome-like creatures with bugged-out eyes in a cup riding high on a saucer and one of them looking down at the earth is saying, "I did too see a flying ball!" and you chuckled and paged on, forgetting the whole thing.

But the reports persist. They consistently contradict each other. For every scientist with an easy explanation for the whole crazy thing, there is another, equally reliable, who is not quite so sure that these stories *are* crazy. Men with thousands of air-miles to their credit, and famous astronomers driving home from work, and airport tower operators with radar screens and trained eyes and first-class field-glasses are seeing these creatures of the upper air too. And not all are fleeting glimpses either—for the hundreds of reports of momentary sightings there are a handful of reports of people, whole towns of them, that have watched these saucer-like disks for hours, even days. Some of these people had time to take pictures and did. Many of the sightings are made in broad daylight by the most skeptical of people. Power of suggestion? you say; sometimes maybe but not always, for the power of suggestion functions ordinarily only when the suggestion is a little more earth-bound and creditable and when a person would *like* to believe the suggestion anyway. But no one likes to believe that mysterious aerial vehicles are invading our atmosphere, no, not even when they seem to be harmless. We are just getting used to airplanes, and most of us still haven't been "up" and many are not sure they ever want to either! As for jets we're sure we don't want to ever ride in one of those things!

If, just if, there might be something genuine to these things called flying saucers, where would they come from? Is it possible that science is holding back on

us and has a secret airship *that* advanced even over the jets? Can they be deceiving us into believing that we have finally reached speeds of 600-800 miles per hour when actually they are flying saucers at clocked speeds of 18,000 miles per hour? Some folks suggest that these saucers are other-worldly in origin. What would they want here? Aren't we God's crowning act of creation? Isn't the world, spiritually speaking, the center of God's universe? We instinctively shy away from anybody suggesting that there could be other inhabited worlds. What would that do to our foreign missions program? Would these people, like us, need redeeming or would they be entirely different? Are we supposed to start taking an interest in rocket flights to the moon!

It is trite to remind ourselves that every one of us has some sort of attitude toward this whole flying saucer saga. And if we think we haven't and don't need to, this article may disturb you, if it does not make you downright angry! It is difficult to answer a sneer—it is practically impossible to answer determined unbelief. The writer once met a person who remarked about a certain thing, "I wouldn't believe that if it were true!" Or we can take the point of view of Kahlil Gibran when airplanes first proved practical and oppose the whole idea because we have no right to invade the realm of the spirits. Most of us do not believe that God is so limited in space as to think that our atmosphere is the only playground of the spirits. In fact, we don't think much of spirits of any kind, though we are coming more and more to the conclusion that everything has some spiritual significance or implication if not in itself, certainly in the way it is used. And so, perhaps, when saucer reports come out we smile with a knowing and tolerant condescension, or think that they may be some natural phenomena unknown as yet to our astronomers, or that they are the signs of the times that indicate Christ's near return, or that they are products of the prince of the power of the air, or perhaps we ignore the whole thing with indifference and scorn. This article is going to try to put a foot into the door of your mind with a few facts that are disconcerting regardless of how they are interpreted. Do with them what you like, but they can hardly be ignored or denied.

Most people do not realize that scientists are worried about flying saucers. The most sturdy skeptics among them have had to bend under the sheer weight of evidence against the usual and convenient explanations of the Civil Aeronautics Association and the Pentagon. Most people do not realize, either, that at least three serious and major attempts

have been made to analyze the evidence. These attempts have been published in book form for the general public. These authors have attempted to gather all the relevant data, carefully check its authenticity, and then draw a few tentative and timid conclusions. These conclusions, tentative and timid as they are meant to be, are startling in spite of their cautiousness. The three books of which we speak are as follows: *The Flying Saucers Are Real* by the retired major, Donald Keyhoe (Fawcett, N.Y., 1950, 175 pp.); Gerald Heard's *Is Another World Watching?* (Harper, N.Y., 1950, 175 pp.); and Frank Scully's *Behind the Flying Saucers* (Holt, N.Y., 1950, 230 pp.). Suffice it to say here that Major Keyhoe concludes that space-ships are the answer and that the saucers are possibly a continuation of the periodic observation from some other planet that has been known for 200 years. No immediate attempt to communicate with the earth is evident. This is substantially the conclusion of the other two books as well. They are fantastic conclusions but they are made by one in the case of Major Keyhoe who is both a first-rate reporter and one long versed in air research. He had access to much of the Project Saucer data of the United States Air Force. These conclusions involve such mind-stretching concepts that most of us rebel against the possibility. We may want to retreat into the words of Scripture and there find our consolation that, after all, this earth is the only inhabited place in God's universe. However, may we suggest that it is doubtful that such consolation can be found in Scripture and that instead we may discover that the Scripture does suggest the possibility of other worlds besides our own. Whether these are inhabited or not, you may decide.

In Heb. 1:2 and 11:3 we have the following verses: "Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the *worlds*"; and "Through faith we understand that the *worlds* were framed by the word of God. . . ." The Christian Life magazine's report entitled "Is There Spiritual Significance in Flying Saucers?" suggests Luke 21:11 and Ezekiel 1 as Scriptures that may be relevant. This report seems to assume that the primary significance is prophetic and not contemporary. The authors are apparently convinced that there is something to the saucers, for many scientists are quoted who testify that these saucers are of extra-terrestrial origin. A Roman Catholic scholar is quoted as follows: "It is well for Catholics to know that the principles of their faith are entirely reconcilable with even the most astounding possibilities regarding life on other planets. . . . Theologians have never dared to limit the omnipotence of God to the creation of the world we know." Protestants and Mennonites can, no doubt, concur in this statement, and Heb. 1:2 and 11:3 give specific justifica-



tion for such a statement, though these references are not mentioned.

Such a thesis will, and should, immediately drive us to the original Greek to see if our translation gives us the proper connotation. The King James, Berry's Interlinear Greek New Testament, and The Englishman's Greek New Testament, Interlinear edition, all agree that the plural *worlds* is the proper and most precise English word in these two instances. The Revised Standard Version, Weymouth, Goodspeed, and Moffatt translate the word in the singular *world* or the word *universe*. The American Standard, plus a number of other modern translations, concur in the plurality of the word *worlds* in at least one of the two instances if not both. But whether the word is singular or plural, though important, is not the only important aspect of our research into the original intention of the Greek. We do wonder, however, why some scholars ignore or alter the number of a word when it may have such tremendous implications. The word is unmistakably plural in Greek, regardless of the English equivalent that may be chosen.

More important than the number in the understanding of the word is the fact that in its original Greek form it is the word for world in its relation to time instead of the other Greek word for world in relation to space. The word used in these two Hebrew passages in most other Scriptural passages is frequently translated *ages* in order to convey this time relationship as against the space relationship. This discovery would about close the discussion of the relevance of these two passages were it not for the fact that scholars almost unanimously agree that the word in these two instances, *and in these two alone in the entire New Testament*, does mean worlds in relation to space and not time at all. Trench in his *Synonyms of the New Testament* says: "It must be freely admitted that two passages in the Epistle to the Hebrews will not range themselves according to the [usual] distinction drawn, namely, 1:2 and 11:3. . . . In both of these [uses of the same Greek word] are the worlds contemplated, if not entirely, yet beyond question mainly, under other aspects than those of time. . . . However plausible [another] explanation might have been if [verse 1:2] had stood alone, 11:3 is decisive that the [word] in both passages can only be, as we have rendered it, 'the worlds,' and not 'the ages.'" Vaughan and Dods say in *The Expositor's Greek New Testament* that "in 11:3 it becomes obvious that this writer could use the [usual word for ages] as virtually [equal in force to the usual word for the world]. . . . 'The thought of duration is never wholly lost in the Scripture use of [the usual word for ages] though in this place [1:2] and in 11:3 it is all but effaced.'"

The upshot of all this is that the use of a certain word in these two instances in the original Scriptures is about as

## Forgive Us Our Prayer Meetings

*O Lord, forgive us our blind zeal! So blind  
That we with pointed comments try to reach,  
And pound Thy Scriptures into another's mind.  
Can we not trust Thy Word to speak to each?*

*Forgive our arguings before the young.  
Forgive us that these young we shock and  
rend.*

*Does Thy love e'er make hearts sick with this  
tongue?*

*Here in the name of prayer, do we offend?*

*How can we in Thy presence kneel, surmise,  
Give forth a lecture aimed at human ears,  
And not smite each his breast with lowered  
eyes?*

*And not cry out in penitence and tears?*

*O Lord, forgive us yet our meetings here,  
Lest roots of bitterness, defiling, may  
Spring up and grow. You, Satan: Come not  
near!*

*For here have gathered needy souls to pray!*

*I long to take the blood, still brilliant red,  
And sprinkle on the timbers 'round the doors;  
That precious blood that on the cross was shed  
Declares: "Satan, these souls are mine, not  
yours."*

*Oh, break us, Lord, oh, break our hearts just  
now,  
These hard, unyielding hearts like clods of  
clay*

*That do resist each other so somehow;  
Give us to be fused in Thy fire today.*

*Don't let us be a nest of venomous snakes,  
Biting each other, blaming each his brother  
For all the misery that our self-will makes.  
O Lord, that by Thy love we'd love each  
other!*

—Anonymous.

strange and unusual as is the thing these verses suggest, namely, other possibly inhabited worlds. From this concept it is a short step to the possibility of their attempting to visit us on this earth of ours. We do not necessarily expect the Scriptures to give proof of the possibility of this happening, but it is important to know whether or not the Scriptures clearly state the *impossibility* of this happening. The significance of these two passages is not primarily prophetic, as is apparent when one reads the contexts. None of us can deny that we possess an intense interest in the unknown. What we can and must do in the face of it, however, is to reserve judgment until we have legitimate grounds upon which to proceed. But we must not ignore or scorn such things as God would permit to come to our attention. And it is useless for us to scorn science upon some things when we have all profited so much from science's work in such a multitude of other things. In the meantime, then, let us keep open hearts and minds to the ever-present possibility of our great and good God introducing yet more of His

marvelous wonders to us for our appreciation and understanding. There is no cause for alarm so far as we now know regarding the flying saucers any more than there was cause for alarm when automobiles first appeared.

Smithville, Ohio.

## "That's God's Money"

BY ORRIE D. YODER

*Neither said any of them that ought  
of the things which he possessed was his  
own.—Acts 4:32b.*

It is recorded of a great philanthropist who lived late in the past century, that he often gave a thousand dollars daily to people in need and to poor "skid row" men attending rescue missions.

Often in meeting a man in need, and handing him money, he would say in his kindly way, "That's God's money; will you use it carefully?" Men sometimes refused to receive the money on these terms. (Their Call to Service, by P. H. Howard.)

Endeavoring today to survey both the Christian faith of this philanthropist and the conscience of even common men who feared to accept money offered to them because it was designated as "God's money," we seriously wonder where we have gotten to in this covetous, money-loving, and money-grabbing age.

Recently, we heard a rabbi charging his congregation as being, not the people of "the Book," the Bible, but the people of the *pocketbook*. Could it not be well said, not only of Jews, nor only of sinners, but even of professed Christians, that we are largely the people of the pocketbook, even though we profess, more than either Jews or sinners, to be the people of the Book, the Bible!

How many individuals of means today within Christian circles, live and give, think and act, as if their means and possessions were God's money and property? How many of us who today profess to strictly worship and serve God according to New Testament principles and forms dare say before God or man of our monetary holding—"That's God's money"? Yea, be we official workers: ministers, teachers, missionaries, or trustees, do we say of money given or received, handled, or held in trust, "That's God's money"?

What about our Laodicean religion today that would still hold strictly to many established forms and rites of the Book, the Bible, but seemingly glory more in the progress of the *pocketbook*? Rev. 3:17. What will our strict religious observances avail in the judgment day, if we should be found in the company of the covetous who cannot enter heaven? Rev. 21:8; I Cor. 6:10.

If we profess that New Testament forms of Christian service are not out of date in these modern times, should it not be consistent to express our faith in God today as did New Testament saints,



## A Prayer for This Week

O God, I come to Thee  
At the break of a new day,  
With a grateful heart for the blessings  
Thou hast given;  
For giving me a restful night of sleep,  
For allowing me to see the dawn of  
another day of my life.  
O God, help me throughout this day  
To be a shining ray of light for Thee,  
To tell some soul of Thy great love for  
him,  
To do Thy will in all I do.  
O God, strengthen my life for Thee;  
The night will soon draw another  
day to a close,  
In all I do may I only serve and honor  
Thee.  
I ask all this in the name of Jesus,  
Who made it possible for me to talk to  
Thee in this way. Amen.

Leona Mast.

and say also with them, that the things we possess are not our own? Yea, help us, Lord, to welcome the solemn charge from both human and divine voices, "That's God's money; will you use it carefully?"

Del Paso Heights, Calif.

### "The Lord Stood with Me"

BY CARL KREIDER

*Notwithstanding the Lord stood with me and strengthened me; that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion.— II Tim. 4:17.*

Timothy was one of that small group of intense first-century Christians. He was a cosmopolitan person. His mother was a Jewess who had been converted to Christianity, but his father was a Greek and we know nothing of his religious beliefs. Timothy was a resident of Lystra. The fourteenth chapter of Acts describes a very interesting event which took place in Timothy's home town. God, through the ministry of Paul and Barnabas, had effected a miraculous cure of a man who had been lame from birth. The townspeople were overjoyed. "The gods have come down to us in the form of men." They called Barnabas "Zeus" and Paul "Hermes." Pagan priests were prepared to offer sacrifices to their celestial visitors. Learning this, Paul and Barnabas tore their clothes as they affirmed their humanity. Then the fickle crowd, won over by a party of Jews from Antioch and Iconium, stoned Paul and dragged him out of town, believing him to be dead. Did Timothy see this stoning? As a resi-

dent of Lystra he certainly knew about it and was indelibly impressed by it.

In writing the fourth chapter of his second letter to Timothy Paul is speaking of another difficult experience he encountered, his first trial before Nero. As Timothy first read these powerful lines there undoubtedly flashed through his mind the picture of Paul, some fifteen years before, facing the stones of the angry Lystran crowd. How could he do it? "The Lord stood with me." The preaching must "be fully known." Now Paul faced, not the stones of an angry mob but the jaws of hungry lions in a Roman amphitheater, not a Greek mob, but the supreme ruler of the most powerful nation on the face of the earth. Yet, the differences are superficial. Under it all, Paul was interested only in proclaiming the message of the Gospel to the Gentiles: to the Greeks, to the Romans, and even to us north Europeans who were then regarded as savage barbarians.

In his first letter to the Corinthians Paul said that the message of the Gospel ("Christ crucified") was foolishness to the Greeks. In spite of the attitude of the Gentiles, in spite of stoning by the Greeks, in spite of the hungry mouths of the Roman lions, Paul wanted to make sure that the Gentiles heard the message. When all men had deserted him (verse 16) "The Lord stood with me and strengthened me." The Gospel is still regarded as foolishness by the Gentiles of our day. Many erstwhile Christians desert the cause at a crucial hour. The Christians in some lands (for example, China) face the lion's jaws and worse. Yet the Gospel must be preached to the Gentiles. This is the task of the modern Paul, and can a Christian worthy of the name fail to be a Paul? As we proceed with our task we have the assurance that today as with Paul "The Lord stood with me, and strengthened me."

Tokyo, Japan.

### Fear of War

BY MARY ANN HORST

Do fears of war, fears of the atomic bomb, dark, terrifying fears of the future destroy your peace of mind? As we look at the world about us seeing evidence of sin and cruelty all around, our confidence in man does not increase.

Man is liable to do anything to achieve power. Yes, man is apt to stoop to satanic cruelty, hurling misery and death upon his fellow creatures, merely to gratify his own vicious passions. Truly man's heart is deceitful above all things and desperately wicked.

But, friend, you know of one who is meek and lowly in heart, one who said: "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls.

## Prayer Requests —

Pray for the service program which we are entering this fall as our young men enter the draft. Pray that the testimony we give may be strong and surely point to a God of love.

Pray that visas may be available for needed missionaries for India.

Pray that Sister Evelyn Bauer might be touched by God's healing hand so that her legs also might show motor nerve responses.

Pray for God's blessing in meetings held at Mannheim, Ont., Dec. 14-21.

Pray for evangelistic effort at Gospel Mission in Harrisburg, Pa., Dec. 7-14.

Pray for the radio ministry of the Menonite Hour.

Pray for the 14 persons who confessed Christ recently in East Minot, N. Dak., that they may be established in the faith.

Pray for Charles Grikman in his ministry among the refugees of Europe.

Pray for our home missions. Thousands are dying daily right at our doors without Christ.

(Requests for this column must be signed.)

For my yoke is easy, and my burden is light."

Truly, if one will come to that great, loving Saviour in simple faith, believing and accepting His words, he will surely find rest for his soul.

That great Shepherd does not want any of His children to be troubled and discouraged. Over and over He told His disciples not to be thus. When foretelling of wars and rumors of wars He said: "See that ye be not troubled: for all these things must come to pass." And over in the Gospel of John, just before the time of His crucifixion He said: "In the world ye shall have tribulation: but be of good cheer; I have overcome the world." What need have we to fear? Listen to the words of the Master Shepherd: "My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand."

Kitchener, Ont.

If thou wilt stand fast as thou oughtest, and grow in grace, esteem thyself as an exile and a stranger upon earth. Thou must be made a fool for Christ's sake, if thou desire to lead a religious life.—Thomas à Kempis.



# CHURCH MUSIC

## Hymnal Curiosities

By J. D. Hartzler

A hymnal is replete with human interest. More goes into the making of a hymnal, by far, than merely a group of songs. A hymnal should be used other than simply in a church service. Everyone should possess a hymnal in the home, and make frequent use of its great treasures.

Because of the very nature of this article, which deals with so many phases of the subject, I cannot go into detail, though each division could well demand an article, and that may materialize at some future date.

### Titles of Hymn Tunes

As a suggestion how some tune names originate, I will copy from the introduction to my article, "Titles of Hymn Tunes," taken from the March, 1933, issue of the *Christian Monitor*.

Here are a few ways hymn tunes are named, with examples of each.

1. From the first line of the Latin: **Dominus Regit Me** (44)
2. From the country in which the composer lived: **Italian Hymn** (1)
3. From squares or streets on which the composer lived: **Regent Square** (94)
4. From towns or cities in which were the homes of the Composers: **Chautauqua** (207)
5. From the first line of the German: **Ein Feste Burg** (52)
6. From the composer of the tune: **Mendelssohn** (95)
7. From the name of the author of the hymn with which associated: **Toplady** (387)
8. Named for the composer's pastor: **Sessions** (246)
9. From the names of Saints: **St. Nicholas** (366)
10. From the first line in the English: **Blessed Assurance** (398)
11. From events of history: **Nicea** (28)
12. From cities, towns, mountains, rivers, and pools mentioned in the Bible: **Bethany** (369)

### Shaped Notes

In the past, many people learned to read music in the old-fashioned singing school. Naturally the process was a rather long and tedious task, each individual learning to sing notes in each key. About the year 1800 several music teachers who were also compilers of the singing school and other sacred song books invented or devised a method whereby each note was a different shape, sometimes called "buckwheat," or patent, or character notes. They are more properly called shaped notes, for that is just what they are. There is some question as to who the real inventor was. Andrew Law published the *Musical Primer* in 1803 containing this new system. But William Smith and William Little had already in 1798 used a shaped-note plan. Almost immediately many teachers and book compilers began using some such system.

We should remember that at this time only four syllables were in use, and hence three syllables were used twice in the scale. Fa was the tonic, and the scale ascending and descending ran thus: fa, sol, la, fa, sol, la, mi, fa, and fa, mi, la, sol, fa, la, sol, fa. The four

notes were used by both the round- and shaped-note enthusiasts. These were definitely not peculiar to the users of shaped notes. However, by 1820 or a little later they started using a name for each of the tones in the scale. But there were only four shapes yet devised.

Alexander Auld published in 1850 *The Ohio Harmonist*, in which he said, "All persons are hereby warned not to use the Notes Doe, Ray, and See, without my permission, as I claim them as my property."

From this time a number of different sets of shapes were used by the various compilers. And it was these three syllables, do, ra, and si or ti, that the shapes varied with the leader or teacher. I have found nine different sets of shapes for these three notes. Aiken's series became more widely used than any of the others, and it was these that we as Mennonite people adopted. The Brethren also used these same shapes, but the story of how they came to use them is too long to be told at this time.

The shaped notes are quite largely used in the South at the present time. I know of thirty different song publishers throughout the southern states who print their music in shaped notes. Not long ago I purchased a copy of *Old Songs and Singing Games*, collected and edited by Richard Chase and published by the University of North Carolina Press at Chapel Hill. This widely used book used shaped notes. The author states that the music is printed in shapes for these reasons:

First, because this notation is known to many of the people from whom these songs have come, and because many of them have suggested that the seven-character notes be used in this book in order that they might read the tunes more easily;

Second, because round-note readers will lose nothing by their use of shape-notes, since the position of every note is exactly the same as in the regular notation;

Third, because the shape-note tradition is in itself worth encouraging as a simple aid to the sight-reading of music, especially for the sake of our people who have no access to any other musical training and to whom the seven-character notation is a necessity.

The seven-character notation is the same in principle as the tonic sol-fa notation, but it facilitates learning to read the regular notation since the notes are always in position on the staff.

There were also other methods used as reading aids. A. D. Fillmore used the system of printing the numerals, 1, 2, 3, 4, 5, 6, 7, in the head of the note. A black number in the whole and half notes, and a white number in the closed or black note head. Some used the first letter of the syllable name as, d, r, m, f, s, l, t. Some authors used the numerals in place of the note. There was simply a bar attached to the number. Chas. Prior's scheme was to use lines crossing the round note-heads in different combinations and direction. Do has nothing in the head. Ra has a cross, mi a perpendicular line, fa an oblique line, sol a dot in the center, la has a v, and ti an oblique line in opposite direction from the line used for fa.

One suggestion as a help was not adopted. This was offered to the shaped-note reformers by a round-note enthusiast. With a sense of humor Aldine S. Kieffer had a drawing made and reproduced it in the *Musical Million*. It was called the *Animalistic Scale*. The dodo was suggested for do; the rat for ra, the mink for mi, the flamingo for fa, the snail for sol, the lark for la, and the strepsipter for si.

### "Harmony" Hymn and Tune Books

There must have been quite an urge to use the word *harmony* in the titles of hymn and tune books in the nation's early church music history. I have a list of ninety-four titles which include the word *harmony*, *harmonic*, *harmonist*, etc. These were published during the century of 1774 to 1876, but by far the majority are to be found copyrighted in the sixty-year period of 1790 to 1850.

Some of the titles are *American Harmony*, *United States Harmony*, *Northern Harmony*, *Southern Harmony*, *Western Harmony*, *Missouri Harmony*, *Virginia Harmony*, *Ohio Harmony*, *Massachusetts Harmony*, and one is *The Harmony of Harmony*. There are three books with the title *American Harmony* and three *Christian Harmony*. Two books each with these titles: *Continental Harmony*, *Essex Harmony*, *Federal Harmony*, *New England Harmony*, and *Harmonia Sacra*.

### One Key Singer

I have frequently been asked why all music could not appear in the key of C. Even though the music is to be pitched in some other key, they argue, a notation could suggest the key in which it is to be sung, thereby enabling one to read music in any key when once he had learned to read in the key of C.

J. B. Packard did that very thing in his collection of Sunday-school songs entitled *One Key Singer*, which was published by Oliver Ditson Company of Boston. The author's introduction explains the *One Key Singer* when he remarks, "When it is desirable to sing a tune in any other key than C, it is written in the appropriate key, directly under the vocal parts, yet the vocal parts are invariably represented in the key of C."

In the book Mr. Packard places the vocal parts on the staff without a clef. Hence in reality he shows nothing, for it is the clef which determines the position of the pitches. However, he does presuppose the treble clef, though he says nothing about it.

### Youth and Its Hymns

Though it is true that some of our great hymns have come to us from the pens of aged personages, it may not be so well known that we have a number of hymns which have come out of the early Christian experiences of writers. I will list some of these writers and their hymns, with the age of the writer when he wrote the poem or hymn.

29 yrs. Samuel Longfellow—"Beneath the Shadow of the Cross"

28 yrs. Phoebe Cary—"One Sweetly Solemn Thought"

27 yrs. Wm. Hunter—"My Heavenly Home Is Bright and Fair"

25 yrs. George W. Doane—"Softly Now the Light of Day"

25 yrs. Ernest W. Shurtleff—"Lead On, O King Eternal"



24 yrs. Wm. B. Tappan—"There Is an Hour of Peaceful Rest"

24 yrs. Samuel F. Smith—"The Morning Light Is Breaking"

23 yrs. Henry Ware, Jr.—"Lift Your Glad Voices"

22 yrs. Samuel G. Bulfinch—"Hail to the Sabbath Day"

22 yrs. Ray Palmer—"My Faith Looks Up to Thee"

21 yrs. Geo. W. Bethune—"Life's Billows"

21 yrs. Leonard Bacon—"Weep Not for the Saints That Ascend"

21 yrs. Arthur C. Coxe—"O Where Are Kings and Empires Now"

20 yrs. Henry Kirke White—"When, Marched on the Nightly Plain"

19 yrs. Charles Wm. Everest—"Take Up Thy Cross, the Saviour Said"

10 yrs. Joseph Griggs—"Jesus, and Shall It Ever Be?"

Note. Although it is almost unbelievable that Griggs should be able to write such a hymn at such a youthful age, most hymnologists concede to it. I have been unable to find anything definite which would disprove it.

### Surprises of Collecting

A History of Music (Sacred) in New England by George Hood published in 1846 and Church Music in America by Nathaniel Gould published in 1853 are the two reliable primary sources of early American Church Music. I had Hood's published work, but for twenty years I had tried to obtain a copy of Gould's book, without any result. Authorities announced that it was simply impossible to locate a copy for sale. On my way to "Little Eden" in Michigan I spent some time in a used book store in Chicago. In looking through some worthless singing books, imagine my surprise and delight at seeing a copy of Gould's book. Although it needed binding very badly, it was otherwise in perfect condition. So for one dollar plus the cost of rebinding, which I was happy to arrange for, I now possess this little treasure.

More recently I was very anxious to examine a copy of URANIA, a collection of psalm-tunes, anthems, and hymns by James Lyon, and published in 1761. This was the first sacred song book published by a native (American) musician. As far as is known there are thirteen copies and they are all in libraries except one in Oscar Sonneck's possession. I had prepared to visit the Western Theological Seminary at Pittsburgh where one of the copies is located. It was during that very week that I had a letter from Mr. Keeleher of New York City saying he had picked up a copy of URANIA and would make a very special price if I cared for it. I immediately told him I would take it. I think that has been the purchase of my life, relative to hymnology.

### Hymn Stories

It often adds considerably to the meaning and appreciation of a hymn if one becomes acquainted with the circumstance under which it is written. To know something of the wicked life which John Newton led helps one to better appreciate his hymn, "Amazing Grace." To realize that Fanny Crosby was blind from youth gives understanding to her song, "Face to Face." To learn of the contemplated removal of the Baptist minister, John Fawcett, gives life to his hymn, "Blest Be the Tie That Binds."

But often the authenticity of the hymn story must be questioned. I once read a story which was supposed to tell the condition un-

der which the hymns, "Jesus, Lover of My Soul" and "Rock of Ages," were written. The authors had one evening engaged in conversation and discussion of some great doctrinal theme, so the story goes, until late into the night without coming into agreement. So they ceased their discussion and each went his own way, but because of their continued thinking, Charles Wesley wrote "Jesus, Lover of My Soul," and Augustus M. Toplady wrote "Rock of Ages." Of course the moral of the story suggests that although we cannot always agree in our theological thinking and discussion, we can express our thoughts and faith in poems and hymns in such a manner that all Christendom can be in agreement.

What a beautiful story! What a shame to explode it! I find that "Jesus, Lover of My Soul" is in my copy of Hymns and Sacred Poems by John and Charles Wesley. It is a second edition and was published in 1745. Toplady was born in 1740. In fact, I am told the hymn is to be found in the first edition, which was printed in 1740, the very year Toplady was born.

### Noms De Plume

Noms de plume are often the fly in the ointment for the hymnologist. While some are quite well known, there are many others that cause one no end of difficulty to decipher.

(Continued on page 1190)

## OUR SCHOOLS

### LA JUNTA MENNONITE SCHOOL OF NURSING

The Student Council entertained their "adopted mothers" and other ladies of the community on Friday evening, Oct. 10.

A number of school and hospital personnel attended the Christian Workers' Conference of the Colorado churches which was held in the La Junta Mennonite Church, Oct. 11, 12.

Edna Amstutz, acting director of the La Junta Mennonite School of Nursing, attended the Forty-ninth Annual Meeting of the Board of Education held at the Beech Church, Louisville, Ohio, Oct. 15-18.

The October Faculty and Nursing Staff dinner was held on Thursday evening, Oct. 16, 6:00 p.m., in the social room of Miller Hall. Hostesses for the occasion were Mildred Jarboe, Faire Stucky, Sara Plank, and Mary Mayeda.

Glen and Mamie Miller entertained the junior class in their home on Saturday evening, Oct. 18.

A number of the school and hospital personnel attended the evening meetings held at the East Holbrook Mennonite Church during the Semiannual Meeting of the Commission for Christian Education and Young People's Work on Oct. 31 and Nov. 1.

Bro. J. R. Mumaw, president of Eastern Mennonite College, gave a much-appreciated message to the Hospital-School personnel on Monday morning, Nov. 3. His subject was "Maintaining a Vital Christian Vision in Our Everyday Work." After dinner he showed his pictures of Europe which were taken on the student tour last summer.

On Sunday, Oct. 19, the freshman class attended worship services at East Holbrook and were guests in the homes of the community for the day. In the evening the freshmen gave the young people's program at the church.

Dr. and Mrs. Vandiver entertained the juniors and their sponsor, Florence Grieser, at a seven o'clock dinner on Friday evening, Oct. 31.

The Student Council met in the Lounge on Oct. 20. Audrey Hartzler, vice-president, presided over the meeting in the absence of the president, Leabell Troyer. Viola Diener and Marjorie Yoder, who attended the Colorado State Nurses' Convention at Colorado Springs, gave reports of the meetings they attended. At the close of the business meeting, the group enjoyed a quiz program patterned after the famous "Twenty Questions."

On Oct. 24, the Student Council entertained the graduates at a party in the social room of Miller Hall.

The freshman class was entertained in the home of Mr. and Mrs. Marvin Rhodes on Friday evening, Oct. 31.

Students and graduates have been assisting the voluntary service group in the jail services during October.

A tea was held in honor of Clyde and Ann Mosemann in the social room of Miller Hall on Thursday, Oct. 30, from 2:30 to 4:30 p.m. The Junior Quartet, which is composed of Norma Jean Weldy, Leabell Troyer, Viola Diener, and Mary Schlegel, sang two numbers, after which Bro. Mosemann gave a short talk concerning his chaplaincy work at the Mennonite Hospital and Sanitarium.

The Freshman Quartet, which includes Mary Kay Felten, Ada Webb, Mary Alice Shaum, and Lois Yoder, assisted in the revival meetings at Limon, Colo., Nov. 1, 2.

Bro. C. F. Yake, Educational Agent of the General Educational Council of the Board of Education, visited the La Junta Mennonite School of Nursing on Oct. 30 and 31.

Mrs. Mable Schlegel, Albany, Oreg., visited her daughter Mary the last week of October and the first week in November. Mary is in her second year of nursing.

Alice Eichelberger, senior class sponsor, visited the seniors who are affiliating at Denver on Wednesday, Oct. 29.

Myrtle Schweitzer, teaching supervisor of the sanitarium, attended a conference of Social and Welfare Workers at Denver on Oct. 30. Miss Schweitzer assisted in the panel discussion, "The Hospitalization of the Tuberculous Patient."

Marie Kaufman.



## FOR OUR SHUT-INS

And he arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. . . . Why are ye so fearful? how is it that ye have no faith?—Mark 4:39.

### In Harbor

I think there will be peace at last,  
When all the waves have spent their force,  
And all the winds have passed;  
When the ship has furled her sails  
And the shadow of the naked mast  
Falls long across the bay  
And the anchor in the sand holds fast.

There will be peace, I think,  
With the cargo safe upon the dock;  
When over harbor home lights blink,  
And the crew is all on shore. . . .  
There will be peace, I think.

—Matthew Biller, *Christian Herald*.

### Suffering and Consolation

As the sufferings of Christ abound in us, so the consolations of Christ abound. Here is a blessed proportion. God always keeps a pair of scales—in this side He puts His people's trials and in that He puts their consolations. When the scale of trials is nearly empty, you will always find the scale of consolation in nearly the same condition; and when the scale of trials is full, you will find the scale of consolation just as heavy; for as the sufferings of Christ abound in us, even so shall consolation abound by Christ. This is a matter of pure experience. Oh, it is mysterious that, when the black clouds gather most, the light within us is always the brightest! When the night lowers and tempest is coming on, the heavenly captain is always closest to his crew. It is a blessed thing; when we are most cast down, then it is that we are most lifted up by the consolations of Christ.

Trials make more room for consolation. There is nothing that makes a man have a big heart like a great trial. I always find that little, miserable people, whose hearts are about the size of a grain of mustard seed, never have had much to try them. I have found that those people who have no sympathy for their fellows—who never weep for the sorrows of others—very seldom have had any woes of their own. Great hearts can only be made by great troubles. The spade of trouble digs the reservoir of comfort deeper, and makes more room for consolation. God comes into our heart—He finds it full—He begins to break our comforts and to make it empty; then there is more room for grace. The hum-

bler a man lies, the more comfort he will always have.

Then trouble exercises our graces, and the very exercise of graces tends to make us more comfortable and happy. Where showers fall most, there the grass is greenest. I suppose the fogs and mists of Ireland make it "the Emerald Isle"; and wherever you find great fogs of trouble, and mists of sorrow, you always find emerald green hearts: full of the beautiful verdure of the comfort and love of God. O Christian, do not thou be saying, "Where are the swallows gone? they are gone: they are dead." They are not dead; they have skimmed the purple sea, and gone to a far-off land; but they will be back again by and by. Child of God, say not the flowers are dead; say not the winter has killed them, and they are gone. Ah! no; though winter hath coated them with the ermine of its snow; they will put up their heads again, and will be alive very soon. Say not, child of God, that the sun is quenched, because the cloud hath hidden it. Ah! no; he is behind there, brewing summer for thee; for when he cometh out again, he will have made the clouds fit to drop in April showers, all of them mothers of the sweet May flowers. And oh! above all, when thy God hides His face, say not that He has forgotten thee. He is but tarrying a little while to make thee love Him better; and when He cometh, thou shalt have joy in the Lord, and shalt rejoice with joy unspeakable. Waiting exercises our grace; waiting tries our faith; therefore, wait on in hope: for though the promise tarry, it can never come too late.

Another reason why we are often most happy in our troubles is this—then we have the closest dealings with God. I speak from heart knowledge and real experience. We never have such close dealings with God, as when we are in tribulation. When the barn is full, man can live without God; when the purse is bursting with gold, we somehow can do without so much prayer. But once take your *gourds* away, you want your *God*; once cleanse away the idols out of the house, then you must go and honor Jehovah.

Some of you do not pray half as much as you ought. If you are the children of God, you will have the whip; and when you have that whip, you will run to your Father. "Out of the depths will I cry unto thee, O God." There is no cry so good as that which comes from the bottom of the mountains; no prayer half so hearty as that which comes up from the depths of the soul, through deep trials and afflictions. Hence they bring us to God, and we are happier; for that is the way to be happy—to live near God. So that while troubles abound, they drive

us to God, and then consolations abound.

Some people call troubles weights. Verily they are so. A ship that has large sails and a fair wind, needs ballast. Troubles are the ballast of a believer. A gentleman once asked a friend, concerning a beautiful horse of his, feeding about in the pasture with a clog on its foot, "Why do you clog such a noble animal?" "Sir," said he, "I would a great deal sooner clog him than lose him: he is given to leap hedges." That is why God clogs His people. He would rather clog them than lose them; for if He did not clog them, they would leap the hedges and be gone. They want a tether to prevent their straying, and their God binds them with afflictions, to keep them near to Him, to preserve them, and have them in His presence. Blessed fact—as our troubles abound, our consolations also abound.

—Spurgeon, in *Cheer for Daily Life*.

### Answered

BY PHOEBE CARY

I thought to find some healing clime  
For her I loved; she found that shore,  
That city whose inhabitants  
Are sick and sorrowful no more.

I asked for human love for her;  
The Loving knew how best to still  
The infinite yearning of a heart  
Which but infinity could fill.

Such sweet communion had been ours,  
I prayed that it might never end;  
My prayer is more than answered; now  
I have an angel for my friend.

I wished for perfect peace to soothe  
The troubled anguish of her breast;  
And numbered with the loved and called  
She entered on untroubled rest.

Life was so fair a thing to her,  
I wept and pleaded for its stay;  
My wish was granted me, for lo!  
She hath eternal life today!

—Selected by Fannie B. Stoltzfoos in  
memory of her mother.

### His School

—God keeps a costly school. Many of its lessons are spelled out through tears. Richard Baxter said, "O God, I thank Thee for a bodily discipline of eight and fifty years"; and he is not the only man who has turned a trouble into a triumph.

This school of our heavenly Father will soon close for us; the time is shortening every day. Let us not shrink from a hard lesson or wince under any rod of chastisement. The richer will be the crown, and the sweeter will be heaven, if we endure cheerfully to the end and graduate in glory.

—Theodore L. Cuyler.



# TO BE NEAR TO GOD

**Sunday, December 7**

*Walk in the Light. Eph. 5:6-20.*

Light is the moral quality of the kingdom of Christ. The latter's atmosphere and climate are expressed in this word. To walk in the light, then, is to live in the realm of light. It is so to live as to tolerate only those things compatible with the integrity of the realm. Every affection, every fellowship, every service, must be made to contribute to the advance of light. Darkness must be reproofed and overcome, first of all in the inner man, and then in our total relationships. "God is light." In that terrible yet loving presence, we become light. Shall I say we take on the glow and light as we are exposed to Him, much as luminous paint shines on because it has been in direct contact with the light?

**Monday, December 8**

*The Spread of the Gospel. Matt. 13:1-9.*

"The sower soweth the word." There is no mistaking the character of the seed. It is incorruptible—living and life-giving. It contains within itself the potential for life unto the ages. But who is the sower? Any one. You and I. Whoever has the treasured seed of the Gospel must become the sower. Whoever knows its power and vitality as the abiding and permanent element in all time ("Heaven and earth shall pass away, but my word shall not pass away")—such an one is the sower. Near to you is some good soil. For all the thorny, beaten, and stony ground that greets your eyes, there is good ground too. Therefore cast forth with a willing and eager hand the seed which has within it power unto life eternal. Sowers are needed, many of them. Unless we become that, we may preserve our seed for the present, but at last it must become utterly worthless and perish within our grasp.

**Tuesday, December 9**

*Eyes That See. Matt. 13:10-17.*

Why parables? A prior question should be asked. Why eyes? These organs are for use—they are the means of acquaintance and insight into our world. Christ came to open to men the doors of a new world of truth, light, and spiritual reality. The eyes of many tightened—sealed themselves against the light that was available to flood their darkened lives. Jesus took to parables, partly to stimulate interest and to awaken inquiry into the truths of eternity which He was unfolding. To keep the eyes closed in the presence of light is to insure darkness. An open eye lets in the spiritual light; a closed eye welcomes gross darkness. "Blessed are your eyes, for they see."

**Wednesday, December 10**

*How to Receive the Gospel. Matt. 13:18-23.*

Hearing the Gospel has its counter and alien influences. There is an enemy, personal and deceptive, whose tactics are designed to have us come short of receiving and understanding the word of truth. There are competing forces which edge their way into the

hearts of hearers to discredit and dislodge the illuminating message. These forces are bent on preventing a harvest. The Word dare not be allowed to become effective in the human heart and life. Such outward attacks can be counteracted by giving it "an honest and good heart" in which to germinate and grow. Inner honesty and sincerity is the only way to receive the Gospel. This insures understanding, fruit bearing, and further light. It is the human element then that makes the difference. The soil is all-important in the propagation of the truth. Unless it is sheltered quickly in a welcoming heart, it is unproductive.

**Thursday, December 11**

*The Law of the Harvest. Matt. 13:24-30, 36-43.*

The enemy tactic is not only directed toward negating the good seed. He also plots to plant his counter crop—tares. These are the children of the wicked one. His are left to grow, agitate, sabotage, and vex the children of the kingdom. The law of harvest allows these diverse "children" to grow together, although the identity is carefully maintained. The harvest both reveals and consigns to eternal destiny. There is a finality here, the preparation for which is concerned with a correct hearing of the Word. The issues of life and death reside in the present. Our full and unmixed identity with the kingdom of Christ is the guarantee of our participation in eternal light and bliss.

**Friday, December 12**

*The Growth of the Kingdom. Matt. 13:34, 35, 44-50.*

The kingdom of heaven grows when it is valued. Looked upon as a mere human enterprise or temporal expedient, it loses its power and attractiveness. It has no right then to make demands upon anyone. If, however, it is unique, filling a place divinely appointed by God, and which no institution or other organization can supplant, then it is worthy of our loyalty. A treasure, a priceless pearl—these are the occasion for joy and gladness, for they express that which we can ill afford to be without. The value placed on things of the kingdom must command all the resources, and eclipse every other obsession. Here is the one treasure worth having and holding. Having determined that, we follow progressively in the way of moving the heart to join the treasure.

**Saturday, December 13**

*Prophet Without Honor. Matt. 13:51-58.*

One of the highest honors is that of being trusted. Jesus gave ample evidence for people to respond with appropriate honor. However, in the face of astonishing teaching and amazing miracles, they frequently took offense. Rather than the clear marks of His divine sonship, they seized frequently on the most obvious and natural things to be said of Him. They blindly discounted Him as one whose family and human attachments they well knew. It is so easy to estimate people in terms of what we would like to think

## JESUS DISPELS FEARS

**Sunday School Lesson for December 14**

(Matthew 14)

One woman expressed her faith in the words of the psalmist, "What time I am afraid I will trust in the Lord." Another said, "I have a better faith, like Isaiah. 'I will trust and not be afraid.'" Is this better? Perhaps life will always bring disturbing situations in which we will be tempted, at least, to be afraid, like the disciples when evening found 7,000 people about Jesus and that in a desert. They became fearful as to how to handle this situation. But didn't they just forget for a moment that Jesus was there? They had no need of fretting.

Today's lesson holds a story your pupils first heard in early childhood and often since. But it is an ever-needed picture of Jesus for us to look at. (Be sure your pupils see Jesus in this picture.)

At the command of their accepted Master the disciples started to row across the sea. A storm arose. The wind was strong against them. It tossed their ship. Why didn't they turn around? They anticipated meeting Jesus at the other side, no doubt. In obedience was the way to be with Him. Although they were good sailors, they may have been somewhat fearful; but we know they did cry for fear when they saw an apparition which they couldn't understand. Who would not have feared! They were, no doubt, exhausted in body and their hearts were crying out to get across to be with Jesus.

But Jesus had not forgotten them. He knew their peril, and their faith expressed in their obedience. As soon as they recognized Jesus their fears were dispelled. How did Jesus dispel them? By quieting the waves? No, by "It is I." They were not calmed by a quiet sea but by the presence of their Lord. When He got in the ship the waves subsided.

But before that Peter showed the venture of faith. Jesus permitted him to fellowship with himself in miraculous power. When he looked at the waves fear possessed him. When he cried to Jesus he was saved. Notice that when they were in peace they worshiped their Lord, the Son of God.

"He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord." Fear rules many people today. Perhaps many or some of your pupils are insecure and unhappy. When they come to faith in Christ fear goes out and cheer and courage and peace come in. Both of the verses quoted at the beginning are experiences of a trusting soul as they grow in knowledge of Christ as Saviour and Lord.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Education National Council of the Churches of Christ in the U.S.A."

of them. Whenever demands are made upon us, we eagerly seek to discredit the source of the imposition. Jesus' townfolk could not trust Him to guide them out of their spiritual blindness and withheld the honor He so well deserved. We cannot give Him only one—both trust and honor are rightly His.

—John H. Mosemann.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

Bro. Wilbur Yoder, Middlebury, Ind., accompanied by a chorus of 36 members, brought inspiring messages to the Burr Oak congregation, Rensselaer, Ind., Nov. 9.

Revival meetings held at the Bowne Church, Clarksville, Mich., Oct. 22-30, by Bro. E. P. Shrock, Washington, Ind., were very helpful and resulted in a number of confessions.

Bro. Daniel Zook, minister at the Bowne Church, Clarksville, Mich., was chosen by lot on Oct. 29, to take care of the mission outpost of the congregation at Battle Creek. Because of the illness of the home bishop the Brethren E. P. Shrock and E. C. Bontrager had charge of the services.

Correction: The new address of Bro. Ray F. Miller is R. 2, Mt. Gilead, Ohio, instead of Johnsville, as stated in a recent issue.

Bro. Howard Hammer, on the evening of Nov. 14, preceding evangelistic meetings at Elmira, Ont., had a special meeting with the church board, the Sunday school staff, the church ushers, and the song leaders.

A revival took place at the Hartville, Ohio, Mennonite Church on Sunday evening, Nov. 9. The home pastor, Bro. L. A. Wyse, preached a sermon on the sins of the flesh and of the spirit. The Holy Spirit did His work resulting in 30 confessions of sins, faults, and partial consecrations, and yet the convincing message and convicting spirit were unheeded in the lives of some. Pray!

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Change of Address: Floyd F. Bontrager from R. 2, Midland, Mich., to R. 4, Clare, Mich. Tel. Clare 727J3.

The grounds of the Kingview Church in East Scottsdale have been improved recently by installing sidewalks, grading the lawn, and planting shrubbery.

Proxies at the meeting of the General Conference General Council in Chicago, Nov. 14, 15, were John E. Lapp for Arthur D. Ruth, and George Beare for Sherman Maust. Three members of the Council were absent and unrepresented.

Bro. George Beare conducted devotional periods at the sessions of the General Council in Chicago. At the Saturday morning session, however, Soehadiweko Djojodihardjo, a leader in the Mennonite Churches in Java, gave a picture of the situation and needs there.

An Annual Youth Conference was held at Sheridan, Oreg., Nov. 9.

Bro. M. D. Stutzman, Tofield, Alta., is giving illustrated lectures on the Mennonite World Conference, Europe, and Palestine, in the churches and missions of the Alberta-Saskatchewan Conference district.

## Notice

The Canton Bible School will hold its twenty-second winter term at the Canton Mennonite Church, 1935 Third St., South East, Canton, Ohio, Jan. 5-Feb. 13. The faculty includes Kenneth Good, principal; Harold Bauman, registrar; Gerald Studer, Ray Bair, Allen and Nellie Ebersole.

Courses will be offered as follows: Leviticus-Numbers, Psalms, Isaiah, Gospel of John, I & II Thessalonians, James and I Peter, Survey I, Survey III, Life of Christ, Biblical Introduction, Doctrine I, Doctrines of the Mennonites, Nonresistance, Christian Evidences, Mennonite History, Great Men in Church History, Latin America Missions, Relief and Service Work, Child Study, Teaching Principles, Personal Evangelism, Youth Work in the Church, Rudiments, and Chorus. Special courses will be offered for those interested in orientation for VS or I-W services. A special ministers' study week is planned from Jan. 19-24 with Milton Brackbill and Nelson Litwiller as instructors. These brethren will also serve in the Christian Life Conference, Jan. 23-25.

Classes will be held on Monday and Wednesday evenings with the following courses: The Gospel of John taught by Kenneth Good, and Christian Evidences, taught by Gerald Studer. These are planned especially for Christian workers from the community and surrounding congregations.

All expenses for a full term will be \$68 (room, board, and tuition). For information, or a school bulletin, or to make a reservation, write to Harold Bauman, Box 217, Orrville, Ohio.

Ontario Mennonite Bible School will open its forty-sixth term at Kitchener, Ont., Jan. 5, 1953. Accommodation is ample, cost very reasonable, spiritual atmosphere excellent. Classes in O.T. (Job to Malachi), N.T. (Gospel of John), Epistles, Bible Doctrine, Biblical Introduction (Acts, Life of Paul), S.S. Normal, Christian Work, Church History, Missions, Christian Experience, Methods of Bible Study, S.S. Lesson and Music.

The evening school will feature classes in How to Read and Study the Bible, Problems of Believers in I Corinthians, Evangelical Evangelism, and My Pastor and I. Instructors are, Oscar Burkholder, Principal; J. B. Martin, Roy S. Koch, John F. Garber, John H. Hess, and Urie Bender.

Free to anyone interested and who has not received a copy, 1952 annual publication, "North Star," containing 65 pages of pictures and description of life and activities of the Bible School and 5-month Bible Institute with 1953 Bible School Bulletin. Write at once. Address: Ontario Mennonite Bible School, 800 King St. East, Kitchener, Ont.

A youth prayer meeting, especially for the younger folks, is a new feature at Paradise, Pa.

Change of Address: Hiram Wingard from Johnstown, Pa., to Mounted Route, Sunset Blvd., Wadsworth, Ohio.

Christian Worker's classes are being held at the Howard-Miami Church, Kokomo, Ind., each Tuesday evening. Courses are Principles of Teaching, and the Christian Nurture of the Child, taught by Clayton Sommers and Esther Troyer, respectively.

A German service in charge of Bro. Noah Hunsberger was held at Elmira, Ont., the afternoon of Nov. 9.

A Christian Youth Rally was held at the Elmira, Ont., High School on Saturday evening of the Hammer meetings in Elmira.

Bro. J. Lawrence Burkholder, who is attending school at Princeton Theological Seminary spoke at the Franconia Youth Meeting, Rock Hill, Telford, Pa., Saturday evening, Nov. 29.

Bro. and Sister Leonard Haarer presented their letters to the St. Jacobs, Ont., congregation and are now in fellowship there.

Bro. J. D. Graber, on his way to the South Pacific Conference, spoke at Yoder, Kans., on Nov. 18.

Bro. Howard J. Zehr, Fisher, Ill., has been appointed to preach the conference sermon at the 1953 Mennonite General Conference.

(Continued on page 1188)

## Calendar

Winter Ministers' Meeting of Indiana-Michigan Mennonite Conference, Benton congregation, Benton, Ind., Dec. 2, 3.  
Annual Mission Board Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 2, 3, 1952.  
Annual Ministers' Meeting of the Pacific Coast Conference at Fairview, Albany, Oreg., Dec. 4, 5, 1952.  
Iowa-Nebraska Church Music Conference, Wellman, Iowa, Dec. 5-7.  
Bible Sunday, December 14.  
Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1.  
Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 3.  
Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6.  
C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.  
Michigan Mennonite Bible School, Fairview, Mich., Jan. 5-Feb. 13.  
Canton Bible School, Canton, Ohio, Jan. 5-Feb. 13.  
Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.  
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5-March 7.  
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.  
Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.  
Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.  
Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.  
Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953.  
Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.  
Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.  
Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.  
General Council of General Conference, Chicago, Ill., April 9, 10.  
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.  
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.  
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The Bartonville Church building in Vermont was scheduled for completion by Nov. 15.

The Annual Workers' Fellowship of the Ohio Mission Board was held at Louis Road Chapel, Bedford, Ohio, Nov. 7, 8. Bro. Dale Nofziger writes, "It proved to be a tremendously inspirational meeting and uncovered a great deal of new territory for all of us."

Bro. and Sister Paul Stoltzfus moved to Jackson, Ohio, last July and opened an abandoned church just outside the city limits. On Nov. 2 they had 75 in attendance. Bro. Dale F. Nofziger, Bedford, Ohio, is scheduled to hold evangelistic meetings there Nov. 30-Dec. 7, and solicits the prayers of God's people.

Kwang Nai Chang, Formosa, student at Goshen College, gave his testimony and told of the MCC work in Formosa on Nov. 16 at the Burr Oak Church, Rensselaer, Ind.

Bro. Harold Thomas, superintendent of the St. Ann's Street Mission, New York City, was ordained to the ministry on Nov. 23.

The Luxembourg missionaries held their first public service on Oct. 5. The sermon was given by Bro. Elam Stauffer through an interpreter.

Sister Mary Good, recently returned from India, spoke at Arthur, Ill., on Nov. 23.

Sister Vivian Eby, on furlough from Africa, spoke at Steelton, Pa., on Nov. 20.

Bro. and Sister E. I. Weaver, on furlough from India, will be at Scottdale the evening of Dec. 14.

A Homecoming Dedication was held at the Mennonite Children's Home, Kansas City, Kans., on Nov. 27. Open House and a basket dinner were followed by the dedication program.

A Mission Study class on Japan was taught during November at the Mission Church in Kokomo, Ind., by Emma Sommers.

Bro. B. Frank Byler, on furlough from Argentina, spoke in the annual Bible conference at the Sharon Church, near Plain City, Ohio, Nov. 23-30.

Charles Grikman writes from Belgium: "My thoughts turned toward the Paris-Russian newspaper, *La Pensee Russe*, which has already published a number of Gospel articles. . . . I wrote a letter to the editor, telling that there are free copies of Bible and Testaments available for the . . . refugees. . . . I received 16 letters. . . . Amongst my correspondents there is a priest, a vice-president of a Russian refugee committee in . . . Berlin with its 52 refugee camps, the widow of a well-known admiral, and . . . several inmates of Roman Catholic institutions. . . . Many thanks to the friends who have set at my disposal the necessary . . . Holy Scriptures. With each volume helpful tracts are being enclosed, pointing the way of salvation."

Bro. John Martin showed pictures of mission work in Puerto Rico at the Louis Road Chapel, Bedford, Ohio, Nov. 16.

Bro. and Sister Nortelle Troyer, missionaries on furlough from Puerto Rico, reported at Board headquarters on November 18. They gave interesting reports of their work to the headquarters staff during the regular chapel period. Sister Troyer spoke at the Young People's Bible meeting at the Mennonite Home Mission, Chicago, Ill., on Sunday evening, Nov. 23.

Olin Stockwell, Methodist missionary from Chungking, West China, arrived in Hong Kong on November 16 after two years in a Communist prison. His cable to his wife in Chicago stated that he had just completed a most difficult and profitable experience, that he was well, and was flying home in time to spend Thanksgiving with his family. Many in our church have been supporting the Stockwells in prayer during these two years and will rejoice with them at God's deliverance. The Stockwells are close friends of all our former China missionaries, having helped them in many first-term adjustments and business matters.

Bro. Edwin I. Weaver, missionary on furlough from India, served as visiting speaker at the annual Youth Rally at Hesston College over the Thanksgiving week end. Bro. and Sister Weaver are attending seminary at Princeton, N.J., and their children are in school at Hesston.

Recent word from Tokyo, Japan, indicates that Sister Esther Beck is making a good recovery after major surgery. She was very ill for a day following the operation, but the Lord has graciously raised her up.

Bro. and Sister Clyde Mosemann, missionaries under appointment to Latin America, stopped at the Elkhart headquarters on Nov. 21 en route to Pennsylvania from La Junta, Colo. Their address until they leave for language study in Costa Rica on Dec. 28 will be as follows: c/o A. B. Burkhart, R. 4, Box 639, Lancaster, Pa.

Recent additions to the Culp, Ark., community include Bro. and Sister Willard Barge and family, formerly of Upland, Calif., and Bro. and Sister Merle Grasse, formerly of Blooming Glen, Pa. The Barges bought an Arkansas farm not far from Culp and plan to add their support to the church program in the area. Bro. Grasse is beginning a medical practice in Calico Rock and will be available to serve as doctor for the mission clinic.

Bro. C. Warren Long, Tiskilwa, Ill., conducted fall communion services at the Mennonite Home Mission and the Mexican Mennonite Mission in Chicago on Nov. 16. In the evening he gave an illustrated message on the Mennonite World Conference and a Tour of the Holy Land.

Bro. John Harnish, Eureka, Ill., preached at the Mennonite Home Mission on Sunday morning, Nov. 23, while Bro. J. Otis Yoder, pastor at the Home Mission, was serving the Midland, Mich., congregation.

The sewing circles of the South Pacific conference are supporting a mission worker at Lima, Ohio, during the current year. Bro. J. D. Graber, Board Secretary, participated in the annual South Pacific conference program at Phoenix, Ariz., Nov. 27-29.

The Upland, Calif., congregation joined the Calvary Mennonite Church in Los Angeles in an all-day missionary meeting on Nov. 16.

The Wooster Mennonite Church, Wooster, Ohio, reports a profitable mission study of India carried on in co-operation with the Pleasant Hill Mennonite church and directed by Bro. R. R. Smucker, former missionary to India, from Nov. 11-16. Mission study courses are available for India, China, Japan, and Latin America, with Latin America divided into two parts: Argentina and Puerto Rico. These materials can be secured from the Herald Press, Scottdale, Pa., and are listed on page 24 of the 1953 Herald Press catalog.

Bro. and Sister John H. Koppenhaver and family of Carlos Casares, Argentina, were guests of the Floresta congregation, Buenos Aires, over the week end of Nov. 16. All members remained after the Sunday morning service for a fellowship dinner. In the afternoon service a young man was baptized and after the sermon by Bro. Koppenhaver, the ordinances of Communion and Feet-washing were observed. Three people responded to the invitation of the evangelistic sermon in the evening service. The Lord added His blessing to these converts as well as to some forty members who came from scattered parts of a big city to worship and fellowship together.

Three Mennonite students were among the 1952 graduates of the Bible Institute of Buenos Aires. Graduation exercises were held Nov. 9-11. Bro. Albert Enns will be serving as pastor in Villegas and Ameghino during the coming year. Sister Alcira Coronel will be helping with the visitation work in Floresta, Buenos Aires. Sister Katie Kopp will be returning soon to Paraguay to make her contribution among her people there. Prayer is requested for these young people as they enter their new fields of service.

Bro. James Lark, Chicago, Ill., contacted a number of churches in Illinois during the latter half of November in behalf of the Bethel Mennonite Church building program. Present plans are for him to spend some time with Michigan congregations early in December. Following the Christmas holidays he will spend several weeks in Florida serving congregations there.

(Continued on page 1187)





Froh Bros. Homestead, east of Sturgis, Mich., on U.S. route 112.

## Froh Brothers Homestead

BY CLAYTON SUTTER

Freedom, Mich., on highway 112 four miles east of Sturgis, once had a post office, a store, and an inn. Today all have disappeared, but when going toward Detroit one sees a large institutional-like brick building in a beautiful grove of trees on the left of the highway.

The farm on which this building stands was once owned by a man named Latta. He was a horse trader by day, but he liked to secure horses merely by leading them from unlocked barns by night. From his lakeside salon, sorrels came forth bays and bays came forth blacks. They held their new colors long enough to be sold to some unwary buyer. Eventually, the powers ordained to punish evildoers caught up with Mr. Latta and took him into custody. He gave his farm as bond and then during his trial leaped from the courtroom window and disappeared.

Thus the stewardship of this tract passed from Mr. Latta to St. Joseph County, Mich. The county used the farm to establish an infirmary. Later they erected a two-story brick veneer institution. As the population grew they added wings to the building. Because economic and social conditions are constantly changing, the time came that the county decided to buy an available hospital building and move all their patients into it. The county later put the farm up for sale.

The Froh brothers, whose land adjoins, bought the farm. They hoped as good stewards to use it to glorify God. Encountering difficulty in using the institutional building as a children's home and having passed middle age, they concluded that an organized mission board could do a better job of stewardship with this particular property. Through their acquaintance with Bro. Orvin H. Hooley, minister in charge of the Locust Grove Mennonite Church, and a goodly number of members of the Locust Grove congre-

gation, they contacted the Executive Committee of Mennonite Board of Missions and Charities, Elkhart, Ind., and suggested a liberal contract for sale of the institution and farm, with no down payment. The investigating committee appointed by the Board Executive Committee recommended the acceptance of the offer. At Kalona, Iowa, last June the Mennonite Board of Missions and Charities instructed the Executive Committee to sign the contract for purchase and to use the building as a home for aged as soon as it can be fitted for such use.

One may well ask whether the Mennonite Church should have another home for the aged. Peter gives us wise counsel in the business of living the Christian life. We are to be prayerful and, above all, to be fervent in our love among ourselves, ministering to one another "as good stewards of the manifold grace of God." Stewardship of this home is both an opportunity and a responsibility. All members of the body of Christ affiliated with the Mennonite Church are joint stewards. This is an opportunity to be doers of the Word. It is an opportunity to use our full faculties as children of God—body, mind, and spirit—in glorifying God. It applies to volunteer workers and craftsmen in getting the building ready for occupancy. It applies to board members, supervisors, and staff. It applies to the older Christians who come to live in the home.

God has not named a retirement age. That is a man-made situation. God expects us to use all our faculties to their full capacity throughout life. He expects us to accept responsibility in other fields as we leave the fields of endeavor we occupied during early and middle life. As we face the problems of adjustment to later maturity we need understanding and loving counsel. We look to the church to prepare us for this adjustment. We know it is one of the most critical phases of our life, second only to adolescence.

Serving the aged provides an opportunity to demonstrate Christian ideals in word and deed. The older person who has not yet accepted Christ is often won when he sees love demonstrated by the Christian older people with whom he lives. The impact of both word and deed when performed in the name of Christ softens the heart which likely would not otherwise be moved. Thus the older Christians have an important place to fill in winning souls for Christ and in encouraging and strengthening one another.

A home for the aged can be a positive witness in the community. One cannot measure the influence it has on the unsaved by its demonstration of the love and compassion of Christ.

The homes at Rittman, Ohio, and Eureka, Ill., have not been able to meet the large demand for admittance by our people. It seemed logical that a home located somewhere between the two would ease the long waiting list at both places. God led the Froh Brothers and the Mennonite Board of Missions and Charities together and pointed to a community near a densely populated Mennonite area and one in which there is an established congregation to complement and supplement the witness.

Besides the regular services to the older people of our brotherhood which have been mentioned in a general way and which both of our homes are striving to fulfill, it seems to me that the Froh Brothers Home offers a unique opportunity to the Mennonite Church to prepare herself better for service in the kingdom in all areas touching people in later maturity.

The Mission Board feels that this opportunity for service should not be by-passed. An estimated ten thousand dollars will be needed to get the building ready for occupancy. Once in operation it is expected to be self-supporting. Funds are now being received by the treasurer of the Mission Board at Elkhart, Ind., for this purpose. If sufficient support is received, plans are to have the building ready for occupancy by next spring. Your prayerful support is earnestly solicited.

Eureka, Ill.



Bro. J. D. Smith, for many years superintendent of the Eureka Home for the Aged. Bro. Smith has recently undergone major surgery. He will appreciate the prayers of God's people.



# No Dull Moments

BY WILMA LEHMAN

Unfortunately, some people think of Old People's Homes as places for taking elderly parents or relatives when their near kin do not want to care for them. We should guard against developing similar attitudes. It is too often thought that these Homes for the Aged are only for the unfortunate, helpless, and financially poor. However, the rich get old, too, and need care as much as the poor. Therefore, the rich, poor, crippled, deaf, and blind must be cared for according to their needs. With the increase in our life span, the available Homes are full and constantly have a long waiting list. We need more Homes for the Aged to make last days comfortable, pleasant, and happy.

We are often asked, "Should not parents be cared for by their children?" Our answer is, "Yes, children should always take care of their parents. However, we sometimes fail to realize that some children can give their parents better care by taking them to a good Home for the Aged than if they were to try to care for them in their own home."

A saintly couple was brought to the Rittman Home, after first being taken to their daughter's home where they had no heated bedroom or any privacy, where the children were naturally noisy, and where the grandparents soon became discontented. When summer came, the grandparents went back to their own little home. The daughter wanted to bring them to the Old People's Home before the next winter, but her four brothers protested: "It is our duty to care for our parents." So, the elderly parents were moved into the home of one of the sons. Again they lacked heat in their bedroom and again they found that the noise of children playing increasingly annoyed them.

At last they were brought to the Home for the Aged where they live contentedly in a comfortable private room and enjoy the fine spiritual atmosphere of the Home. Not a week passes but that one or more of the children visits them or takes them out for a meal and a visit with the grandchildren. This elderly couple testifies, "We have the best chil-



Mennonite Home for the Aged, Rittman, Ohio.

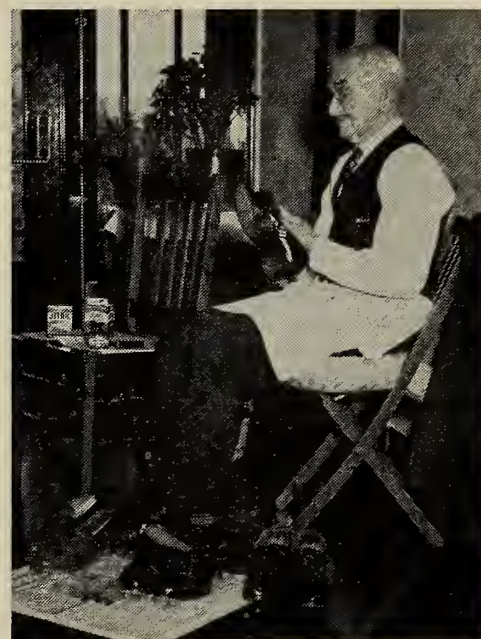
dren in the world and the sweetest grandchildren that ever lived." These children are providing for their parents better in the Home for the Aged than they could in their own homes.

Many interesting people representing all walks of life live in the Rittman Home. Bro. and Sister J. S. Hartzler are much appreciated and make others happy by their living with us. Bro. Hartzler, who is 95 years old, is a former evangelist, minister, and teacher and has been a very useful man in the church. Although he is almost blind and his mind does not function as readily as it once did he brings cheer to the other guests with his characteristically witty remarks and his speech marks him as an educated and spiritual man. Sister Hartzler, 94 years old, still has a keen mind which aids her in being a good conversationalist on nearly any subject. She enjoys writing interesting letters which are much appreciated by her friends.

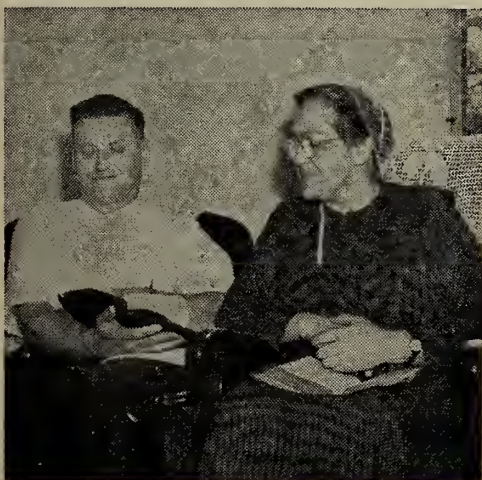
John Miller, a 92-year-old German, is a former tailor who is nearly blind but still interested in doing the little things which he can do.

Luigii Savator, a native of Italy who left Catholicism to become a Mennonite, makes others happy with his gardening skill, furnishing us with melons.

David Sacks, a native of Russia and a converted Jew who is enjoying his privileges in Christ Jesus, is always happy to testify for his Lord. The halls of the Home often ring



Bro. Porter, one of the residents of the Rittman Home for the Aged, shining the workers' shoes.



Bro. and Sister Aaron Peachey, Superintendent and Matron at Rittman.



A dining room scene at Rittman in 1948.



with the laughter produced by his witty remarks.

Eighty-six-year-old Newton Porter, a former railroad engineer from Kentucky, who has the pleasure of keeping everyone's shoes shiny, once said, "Never a dull moment here in this Home."

Our whittler is 88-year-old Joe Hartzler. You shouldn't miss the opportunity of seeing his display of articles carved in his leisure time: wagons, chairs, beds, scissors, and other articles.

Space does not allow us to give the interesting history of each of the 41 guests living in our Home. Some who did not know the Lord when they came here, hearing about Him and seeing His influence in the lives of others, have since been saved and baptized. Whenever the Lord calls one home, the vacancy is immediately filled by someone on the waiting list who is looking for a pleasant, comfortable place to live.

Here we live as a big family and often hear the members give their testimony in appreciation of the Home for the Aged in which they say that they do not know where they would be or where they would go if it were not for the Home.

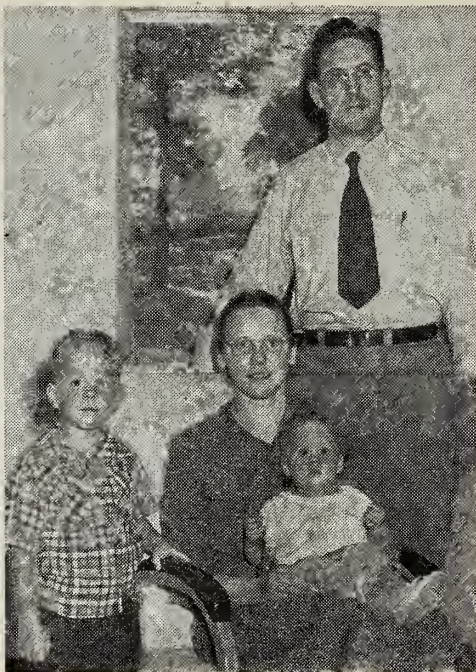
There are two extremes in impressions which people often receive after their first visit to the Home. The first is that the workers have a dull, tiresome life. This, of course, is very untrue since old people are not only interesting but also stimulating in the things they can teach us from their past experiences. We easily learn to love them and find God blessing the lives of those who care for them. The second extreme impression is that we have no worries. But we, too, have problems to solve and sometimes find that the bitter must be taken with the sweet. We truly need your prayers that the Lord might give us as workers the wisdom, guidance, understanding, and patience to help make the last days of these aged pilgrims as pleasant and cheerful as possible.

"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith" (Gal. 6:10).

Rittman, Ohio.



Mennonite Home for the Aged, Eureka, Ill.



Bro. and Sister Clayton Sutter, Superintendent and Matron at Eureka, with their children, Sem and Miriam.

## Useful After Seventy

BY ELSIE SUTTER

The elevator buzzer signaled in its usual unsteady way to let us know that Miss Shank had "wheel-chaired" her way through the hall and was ready to ride the elevator to the basement. Quite a few ladies were going in the same direction—that of the canning room. It was Friday morning, cleaning morning; but there were our home-grown apricots to halve and seed in preparation for canning and for our weekly Saturday pies. Since most of our workers had their regular cleaning jobs, the women rallied to our need. They like to help to get our fruit shelves filled for the winter.

It didn't take long to get each one equipped with a knife, pan, and lots of apricots. There were eight of them discussing the relative merits of open-face and two-crust apricot pies as they worked away. As I was filling the two-quart sterilized jars I had to think of how useful and happy grandmas can be even after they have retired. Each one has her own interesting personality seasoned by the total of all of her experiences. One who suffers constantly from arthritis keeps herself so busy crocheting rugs for her friends and family that she enjoys life in spite of her condition. The good-natured grandmother next to her dusts the front hall daily and keeps our stack of mending from growing. Another, even though she isn't able to walk, entertains our children by the hour with clever quiet games that she has made up herself. Not any less important is the jolly lady next to her who has the knack of keeping most of us in good humor as she finds countless little jobs to keep herself busy. Another whose hands aren't able to do much, has found herself useful in reading the church papers, magazines, and letters to one of our blind men. Then, too, there is the neat, quiet companion who can comfort others just by being with them. The seventh lady was a visitor who thoroughly enjoyed working with the others and entered into their discussion. The last one to complete the circle had been



Morning Worship at Eureka.



a practical nurse. She continues the art by feeding one of our women three times a day. She is always busy.

Just as I was giving the women silent credit for keeping themselves occupied, one of our eighty-five-year-old men came in with a six-quart kettle full of blackberries he had picked. It didn't take him long to leave his kettle and get back to his weeding between the grape vines.

Several of the men were raking twigs and dry leaves and hauling them to the incinerator. One of the spry fellows was clipping the hedge. Still another, the newest addition to our family, was chopping up a dead maple tree that we had cut down in the pasture the week before.

While these activities were going on out-of-doors, our Braille reader was doing his

(Continued on next page)

## Foreign Missionary Addresses

### ALASKA

Stoltzius, Mahlon and Hilda, Fortuna Lodge, Alaska

### BELGIUM

Shank, David and Wilma, 64 Rue des Artistes, Brussels 2, Belgium  
Swartzenruber, Orley and Jane, 64 Rue des Artistes, Brussels 2, Belgium

### CENTRAL ARGENTINA

Brunk, Lawrence and Dorothy, Rivarola 280, Pehuajó, FCNDFS, Argentina  
Erb, Delbert and Ruth, Mercedes 149, Buenos Aires, Argentina  
Good, Edna, Damasco Romero, Carmen de Areco, FCNGU, Argentina  
Hallman, William and Beatrice, Alsina 80, Trenque Lauquen, FCO, Buenos Aires, Argentina  
Koppenaver, J. H. and Ruth, Pte. Perón 138, Carlos Casares, FCNDFS, Argentina  
Miller, Daniel W. and Eunice, Sarmiento 380, America, FCNDFS, Argentina  
Rutt, J. L. and Mary, Casilla 20, Cosquín, FCCNA, Argentina  
Sieber, Floyd and Alyce, Remedios Escalada 1195, Bragado, FCNDFS, Argentina  
Swartzenruber, Amos and Edna, Mercedes 149, Buenos Aires, Argentina

### On Furlough

Byler, Frank and Anna, West Liberty, Ohio  
Litwiler, Nelson and Ada, 1109 South Main Street, Goshen, Indiana

### On Retirement

Hershey, T. K. and Mae, R. 1, Elverson, Pennsylvania  
Lantz, D. Parke and Lillie, 2201 W. Bijou St., Colorado Springs, Colorado

### CHACO, ARGENTINA

Buckwalter, Albert and Lois, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
Cressman, Mabel, Casilla 53, Pcia R. Saenz Peña, Chaco, Argentina  
Miller, S. E. and Ella May, Quitilipi (Pte. Peron) FNGB, Argentina

### On Furlough

Cressman, Una, R. 3, Kitchener, Ontario

### On Retirement

Shank, J. W. and Selena, Eastern Mennonite College, Harrisonburg, Virginia

### CHINA

Weaver, Christine, East Lawn, Iowa City, Iowa

### ENGLAND

Leatherman, Quintus and Miriam, 97 Muswell Hill Road, Muswell Hill, London N. 10, England

### ETHIOPIA

Eshleman, D. Rohrer and Ellen, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Garber, Robert and Alta, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Graybill, Anna Mae, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Hartman, Eunice, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Hege, Nathan B. and Arlene, Box 102, Dire Dawa, Ethiopia  
Keener, Clayton L. and Martha G., Box 794, Addis Ababa, Ethiopia  
Lands, Lois M., Box 102, Dire Dawa, Ethiopia  
Marks, Lois, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Miller, Anna, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Payne, James, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia  
Schlabach, Walter E. and Mae, Box 102, Dire Dawa, Ethiopia  
Sensenig, Daniel S. and Blanche, Box 102, Dire Dawa, Ethiopia  
Wenger, Chester L. and Sara Jane, Nazareth Hospital (Hadama), via Addis Ababa, Ethiopia

### Special Workers

Byler, Allen J., Box 102, Dire Dawa, Ethiopia  
Garber, Lois N., Box 794, Addis Ababa, Ethiopia  
Hiestand, Mildred, Box 102, Dire Dawa, Ethiopia  
Wiker, Martha, Box 102, Dire Dawa, Ethiopia

### Under Appointment

Bomberger, Elton, Mt. Joy, Pennsylvania

### On Furlough

Byer, Mary, 405 S. Cedar Street, Lititz, Pennsylvania

### HONDURAS, CENTRAL AMERICA

Hamilton, Eldon and Jessie, Tocoa, Honduras, Central America  
Miller, George T. and Grace, Trujillo, Honduras, Central America  
Taylor, Dora, Trujillo, Honduras, Central America

### In Language School

Hess, James R. and Beatrice, Apartado 2240, San José, Costa Rica

### On Furlough

Ferstler, Clinton and Maybell, Richfield, Pennsylvania

### INDIA

### In Madhya Pradesh

Conrad, Paul L. and Nancy, c/o Mennonite Hospital, Dhamtari, M.P., India  
Dietzel, Arnold and Wilmetta, Shantipur, via Dhamtari, M.P., India  
Friesen, John A. and Genevieve, Dondi, via Rajnandgaon, M.P., India  
Graber, Lena, Christian Hospital, Dhamtari, M.P., India  
Hosteller, Wilbur and Velma, Dhamtari, M.P., India  
Hummel, Goldie, Jamgaon, via Drug, M. P., India  
King, S. M. and Nellie, Christian Academy, Dhamtari, M.P., India  
Miller, S. Paul and Vesta, Jamgaon, via Drug, M.P., India (Sankra)  
Moyer, Marie, Balodgahan, via Dhamtari, M. P., India  
Panner, Elizabeth, Jamgaon, via Drug, M.P., India (Sankra)  
Rohrer, Anna Lois, Balodgahan, via Dhamtari, M.P., India  
Sell, Blanche, Christian Hospital, Dhamtari, M.P., India  
Yoder, J. G. and Fyrne, Christian Hospital, Dhamtari, M.P., India  
Yoder, Rhea, Woodstock School, Landour-Mussoorie, U.P., India

### Under Appointment to Madhya Pradesh

Flisher, Jacob H. and Arvilla, 523-17th Avenue North, Nampa, Idaho

### On Furlough from Madhya Pradesh

Bauer, Royal and Evelyn, R. 2, Hollsopple, Pennsylvania  
Beare, George and Ida, 335 North First Avenue, Upland, California  
Erb, Elizabeth, R. 3, Lititz, Pennsylvania  
Good, Mary M., 1906 Middlebrook, Knoxville, Tennessee  
Groff, Weyburn and Thelma, 200 St. Ann's Street, Bronx 54, New York  
Nafziger, Florence, Mennonite Hospital and Sanitarium, La Junta, Colorado  
Weaver, Edwin I. and Irene, Payne Hall, Princeton Theological Seminary, Princeton, New Jersey

### On Retirement from Madhya Pradesh

Brunk, A. C., 1223 N. Weber St., Colorado Springs, Colorado  
Esch, Mina B., Mennonite Hospital, La Junta, Colorado  
Friesen, P. A. and Florence, Greensburg, Kansas  
Kaufman, J. N., 110 Florence Avenue, East Peoria 8, Illinois  
Mrs. Fannie Lapp, 14 Market Square, Manheim, Pennsylvania

### In Bihar

Becker, Henry D. and Gladys, Latehar, E.I. Ry., Palamau, Bihar, India  
Kniss, Paul G. and Esther, Balamuth P.O., Palamau District, Bihar, India  
Shirk, S. Allen and Elsie, Tori, E.I. Ry., Chandwa P.O., Bihar, India  
Vogt, Milton C. and Esther, Tori, E.I. Ry., Chandwa P.O., Bihar, India

### Under Appointment to Bihar

Blosser, Eugene and Luella, R. 2, Wellman, Iowa

### On Furlough from Bihar

Beachy, John and Miriam, 801 College Avenue, Goshen, Indiana

### ITALIAN SOMALILAND

### En Route to Field

Wilbert and Rhoda Lind

### Under Appointment

Miller, Fannie, Rittman, Ohio  
Plank, L. Caroline, Oley, Pennsylvania

### JAPAN

Bean, Ruth, No. 1612 2-chome, Nagata Cho, Nagana-Ku, Tokyo, Japan

Beck, Carl and Esther, No. 1 Minami, 17-chome, Higashi 7-jo, Obihiro, Japan  
Buckwalter, Ralph and Genevieve, No. 13 Tsurugadai, Kushiro, Japan  
Hosteller, Mary Ann, No. 1612 2-chome, Nagata Cho, Nagana-Ku, Tokyo, Japan  
Kanagy, Lee and Adella, No. 539, 4-chome, Koenji, Suginami-ku, Tokyo, Japan  
Reber, Don and Barbara, No. 1612 2-chome, Nagata Cho, Nagana-Ku, Tokyo, Japan

### Under Appointment

McCammon, Don and Dorothy, Middlebury, Indiana (sailing Dec. 20, 1952)

### LATIN AMERICA

### In Language Study

Martin, H. James and Anna, Apartado 2240, San José, Costa Rica

### Under Appointment

Mosemann, Clyde and Anna, Mennonite Hospital and Sanitarium, La Junta, Colorado.

### LUXEMBOURG

Fretz, Clarence Y. and Lela, Rue Emile Mayrisch, 72, Esch-sur-Alzette, Luxembourg  
Miller, Harvey and Mildred, Monopol, Dudelange, Luxembourg

### PUERTO RICO

Driver, John and Bonita, La Plata, Puerto Rico  
Glick, Carol, Box 1018, Aibonito, Puerto Rico  
Hershey, Lester T. and Alta, Box 1018, Aibonito, Puerto Rico  
Massanari, Anna Kay, Box 1018, Aibonito, Puerto Rico  
Snyder, Mrs. Doris, Box 1018, Aibonito, Puerto Rico  
Springer, Elmer and Clara, Box 1018, Aibonito, Puerto Rico  
Troyer, G. D. and Kathryn, Box 1018, Aibonito, Puerto Rico  
Troyer, Nortell and Elda, Box 1018, Aibonito, Puerto Rico  
Widmer, Gladys, Box 1018, Aibonito, Puerto Rico

### On Furlough

Lauver, Paul and Lois, c/o Rollin Swihart, Howe, Indiana  
Nachtigall, Wilbur and Grace, 2727 Garden Blvd., Elkhart, Indiana  
Shantz, Marjorie, R. 1, Preston, Ontario  
Yoder, Marie A., R. 3, Nappanee, Indiana

### TANGANYIKA, EAST AFRICA

Eshleman, J. Lester and Lois, Tarime, Tanganyika, East Africa  
Eshleman, Marie W. and Sara, Tarime, Tanganyika, East Africa  
Harnish, Mary W., Tarime, Tanganyika, East Africa  
Hess, Mahlon M. and Mabel E., Musoma, Tanganyika, East Africa  
Hurst, Levi M. and Mary, Tarime, Tanganyika, East Africa  
Hurst, Simeon and Edna, Tarime, Tanganyika, East Africa  
Landis, Elva, Tarime, Tanganyika, East Africa  
Leatherman, John and Catharine G., Musoma, Tanganyika, East Africa  
Miller, Ruth K., Tarime, Tanganyika, East Africa  
Smoker, George R. and Dorothy, Musoma, Tanganyika, East Africa  
Wenger, Miriam, Musoma, Tanganyika, East Africa  
Wenger, Rhoda E., Musoma, Tanganyika, East Africa  
Special Workers  
Bauman, Ruth, Tarime, Tanganyika, East Africa  
Smoker, Naomi, Musoma, Tanganyika, East Africa  
Troyer, Samuel J. and Esther, Musoma, Tanganyika, East Africa

### Under Appointment

Nacht, Hedwig, Langnau, Switzerland

### On Furlough

Eby, Vivian, Mt. Joy, Pennsylvania  
Hersberger, Elma, Denbigh, Virginia  
Mack, Noah K. and Muriel, 104 W. Broad Street, Souderton, Pennsylvania  
Shenk, J. Clyde and Alta, 76 Greenfield Road, Lancaster, Pennsylvania  
Showalter, Edith, c/o Mrs. Lizzie O. Showalter, R. 2, Harrisonburg, Virginia  
Stauffer, Elam and Grace, R. 2, Manheim, Pennsylvania  
Yoder, Phoebe, 55 Elizabeth Street, Hartford 5, Connecticut

### En Route Home

Reuben and Ida Horst

### In School

Shank, James and Ruth, 151 Highbury New Park, N. 5, London, England

### LETTER RATES

Belgium, England and Luxembourg: Regular mail, 5c each oz.; air mail, 15c each ½ oz.; air form letter, 10c.

Ethiopia and Tanganyika: Regular mail, 5c each oz., 3c each additional oz.; air mail, 25c ½ oz.; air letter (obtained at post office), 10c

Honduras and Costa Rica: Regular mail, 3c each oz.; air mail, 10c ½ oz.

India and Japan: Regular mail, 5c each oz.; air mail, 25c each ½ oz.; air form letter (obtainable at post office), 10c.

Puerto Rico and Alaska: Regular mail, 3c each oz.; air mail, 6c each oz.

South America: Regular mail, 5c each oz.; air mail, 10c each ½ oz.



## Relief and Service News

### MRC Weekly Notes

#### I-W Program Costs

Expenses for helping I-W men find jobs are met from relief and service funds, or from funds designated for alternate service. However, the monthly relief and service offerings from our congregations are the main source of funds for the I-W program support. As more and more men are drafted this cost continues to increase. Our congregations are urged to include a monthly relief and service offering in their offering schedule for 1953. Funds sent to Elkhart and designated for alternate service will also be used to support this program. Relief and service funds are also used for foreign relief, refugee rehabilitation, Pax service, and voluntary service.

#### I-W Services

A large house has been purchased at 1820 N. Illinois St., Indianapolis, Ind., for use as a residence and center for I-W men working in Indianapolis. Because possession date remains uncertain, no plans have been laid for opening this center.

Bro. John Gingrich, area I-W administrator, and Bro. J. Frederick Erb, pastor of the Detroit Mennonite Church, called a meeting of near-by churches in Detroit for Nov. 25 to make plans for the equipping and furnishing of the house purchased recently for a I-W center in Northville, Mich., just north of Plymouth. The house will be reconditioned and efforts made to occupy it by December 1. Five Indiana volunteers and a number of Michigan men have been accepted for service at the new State Mental Hospital at Northville. More Indiana volunteers may be accepted after January 1, but such arrangements should be made through the MRC office at Elkhart or through Bro. C. L. Graber, area MCC administrator.

Bro. John H. Mosemann reported on MRC I-W services to the meeting of the General Council of General Conference in Chicago on Nov. 14, 15. Thus far these activities have been concentrated in the Indiana-Michigan area because the draft is farther advanced here than in most other areas and because of the close proximity to MRC headquarters. Plans are to expand these services into other areas as required and requested. Local pastors and I-W counselors are urged to give counsel and co-operation as the program continues to develop.

#### VS Personnel Completing Service

Bro. and Sister Glen Salzman completed a term of service at the West Liberty Children's Home in Ohio the last of October and returned to their home in Nebraska. Bro. Dean Hochstetler, Nappanee, Ind., left Puerto Rico the week of Nov. 22 after a term of service in La Plata Mennonite Project. Bro. and Sister

Albert Fath returned to their home near Massillon, Ohio, on Dec. 1, after a term of service at the Mennonite Home for the Aged, Eureka, Ill.

#### Mathis, Texas, Expansion

Bro. Boyd Nelson, Acting Secretary for Service and Relief, and Bro. J. D. Graber, Secretary of the Board, plan to spend some time at Mathis, Texas, the first week in December investigating the possibility of expanding the services of the unit there since it has been approved for I-W service. Bro. Nelson stopped in Kansas en route to Texas. He attended the Homecoming and Dedication service at the Children's Home in Kansas City, Kans., on Thanksgiving day and spent some time with the Hospital Unit in Kansas City, Mo.

#### Service Programs

Bro. William Gunden, Jr., gave an illustrated message on his Pax service experience in Europe to his home congregation, the Belmont Mennonite Church, Elkhart, Ind., on Sunday evening, Nov. 23.

The afternoon session of a Christian Worker's Meeting sponsored by the Middlebury, Clinton Brick, Clinton Frame, Benton, and College congregations in northern Indiana on Sunday, Nov. 23, emphasized voluntary service. Former VS workers Leon Stutzman, Richard Nusbaum, and Mary Yutzy spoke on "The Challenge of Voluntary Service," and Bro. Boyd Nelson concluded the service with a message on "Opportunity for Service." The meeting was held with the Clinton Brick congregation.

### MCC Weekly Notes

#### Planning Korean Relief Projects

Dale Nebel, Far Eastern MCC director, arrived in Pusan, Korea, Nov. 16 and will be working with Dallas Voran, first MCC relief worker in Korea, planning the location and nature of relief projects MCC will be carrying on in that country. He will spend two weeks surveying the field and then return to Far Eastern headquarters in Osaka, Japan.

#### PAX Unit Finishes First Backnang House

The first of 10 six-apartment houses being constructed by the PAX unit at Backnang, Germany, has been completed and was dedicated Nov. 1. These three-story buildings are being constructed by the 17-man PAX unit. Another house will be finished soon. Among those speaking at the dedication services was the mayor of Backnang, who paid high tribute to the work of the Mennonites. Many kind words of appreciation were expressed for the service and witness of the PAX group.

#### Churches Harvest Beans for Relief

Members of Mennonite churches in the Columbiana, Ohio, area picked, shelled, and contributed 1,200 pounds of dry Lima beans for relief purposes. A farmer in the community had difficulty getting all of his bean crop harvested and suggested to members of the community that if they did the picking and harvesting, the remaining crop would go for relief. This food will likely go to Germany.

#### Churches Furnishing Foundling Home

Members of Iowa (Old) Mennonite, General Conference, and Amish church sewing circles and missionary groups are contributing clothing, linens, and soap to furnish a foundling home in Taichung, Formosa. Mrs. Glenn Graber, MCC worker on Formosa, will be the supervisor of the home when it begins operation at the beginning of the year. The home will have the capacity of caring for 50 orphans and unwanted babies. Contributions for the home are to be shipped to Formosa in early December.

#### Mississippi Hospital to Accept VS'ers

Mississippi State hospital at Whitfield is ready to accept Voluntary Service personnel. It is likely that 8 to 10 men attending the present VS orientation school at Akron will be assigned to Whitfield.

This hospital has been approved as a I-W project. Many of the men assigned to the hospital will be serving their two years of alternative service there.

#### Procedures to Follow After I-O Classification Denial

According to records of the Akron peace section office three men of the Mennonite Central Committee constituency who were denied classification as conscientious objectors are now serving prison terms and four men in similar situations are awaiting trial.

These were cases of men having had their appeals denied. About 20 men are now in their late appeal stages. Some of these may be possibly facing induction orders.

Several men having refused induction have not come up for trial. District attorneys in such cases have recommended some of them back to Selective Service.

All these developments call for careful attention to the procedure to follow when a man has lost his appeal, is called up for armed forces induction, and feels he cannot conscientiously accept induction. Pages 1301, 1302, and 1303 of "A Manual of Draft Information" outline the procedure to follow. This manual is in the hands of all ministers and peace section counselors.

A man who has not received his I-O classification should remember that he has not exhausted his administrative remedies until he has complied with the order for induction up to the point of the induction ceremony.

He should report to the army induction station and submit to the physical examination as well as everything else up to the induction ceremony of taking the forward step. He must not take this forward step if he does not want to be inducted.

This step is the moment a man ceases to be a civilian and becomes a member of the armed forces. The oath that follows is not a part of the induction ceremony. It is the promise that the man, now a soldier, will be a good soldier.

Released, November 21, 1952

MCC News Service  
Akron, Pennsylvania



## Women's Activities

When the Lancaster County Mennonites had their annual fall clothing drive, Oct. 6-17, they collected, prepared, and packed approximately 12½ tons of clothing. The Old Order Amish and the Weavertown Amish also contributed. The drive is sponsored each year by the Associated Sewing Circles of the Lancaster Conference. As many as one hundred helpers came daily to unpack, sort, and bale clothing and paste on labels. At the same time, about half of each group was busy mending or quilting in the adjoining church.

Sister Arlene Sitler says that in the light of world needs for clothing, particularly in Korea and Jordan, it is very timely to contribute clothing. May the Lancaster County drive be an example to other communities!

In Ernest Lehman's report to Akron he says that they would be able to use a larger proportion of cloth and material in Jordan, that the UNRRA sources of cloth are becoming very limited and uncertain, and that more cloth from MCC for sewing classes is an effective way to help the people. Another communication from Jordan also indicates that Sister Bessie Kennel's classes are suffering from lack of cloth.

\* \* \*

MCC shipments are being sent to Jordan as sufficient clothing stocks are available. A shipment of 13½ tons of clothing including shoes and 2½ tons of soap is being processed for Korea.

\* \* \*



Kathryn Ebersole from America meets Mrs. Bauxbaum from Europe at World Conference and recognizes a dress she had contributed for relief.

Wouldn't it be fine if each one of us could follow our gifts to the one who receives and enjoys them! This was the experience of Kathryn Ebersole, left, in the above picture. She had the pleasure of seeing the yellow print dress she made when she attended the World Conference at Basel, Switzerland. Mrs. Bauxbaum, the one on the right, wearing the dress, is a practical nurse and lives behind the iron curtain. In answer to prayer she was

permitted by her clergy to attend the conference. The story of the meeting of these two ladies is told in the November Missionary Sewing Circle Monthly. We are sorry that we were unable to present the picture along with the story written so effectively by Sister C. Carol Kauffman.

\* \* \*

A report from Java says, "Because we have so many ulcers to treat, we are short of bandages, even though we wash all the bandages which come back to the clinic."

\* \* \*

In addition to giving cloth, clothing, food, and bandages, let us not forget to send Christmas greetings and letters to our relief workers. They need our support more than we can realize without having been on the field. Also we are asked to pray that consecrated and qualified personnel may be found to send as relief workers to Korea.

Furthermore, we are asked to pray that the Mennonite constituency will liberally support the relief program with funds in order that relief work may begin in Korea and the work continue in other relief areas. Funds should be marked for relief and sent through your district conference treasurer or direct to Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.

\* \* \*

The December Monthly is featuring some of the work and needs at the Bethel Mission, Chicago. Several of the ladies who attend Bethel have submitted articles telling why they need a mothers' room. Workers from our children's homes have given vivid accounts of how they celebrate Christmas. Mrs. Glen Yoder of the Kansas City Home sent a description of the improvements of their Home, and Miss Ella Mae Hooley wrote her experience in delivering a Christmas bundle to a little Mennonite boy in Europe.

Don't fail to read these accounts, and don't forget about your friends who are not receiving the Monthly. For one dollar you can send the Monthly to three of your friends for a whole year. Remember this when you are making your Christmas list.—Mrs. C. L. Shank.

### USEFUL (Continued)

daily job of reading a chapter to another who hadn't learned to read with his fingers. Others were in their rooms listening to their regular radio programs, writing letters, or reading.

Again my thoughts returned to apricots as one announced that the basket was empty. And again I quickly prayed, as I so often do, "Kind Friend of old and young alike, help me to prepare myself now for my older years. Keep me so busy in my service to others, that I forget, like these, my arthritic pains. Raise my thoughts above the critical and censoring tones now, so that when I am left alone with my memories, I will remember only the best in others."

A second time the elevator buzzer rang, announcing this time that the ladies were finished with their work and that they were ready to be taken to their respective floors.

Eureka, Ill.

## Missions Editorial

### Drafted Missionaries

Christian nonresistance or redemptive love has been a doctrine all too oft forgotten in the Christian era. This in spite of Jesus' words, "Thou shalt love thy neighbour as thyself," and "A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another."

For this reason the historic peace churches have rightly emphasized this doctrine by peace literature, peace conferences, and representations to government in behalf of alternative service during wartime and during peacetime conscription. The alternative service program is intended to give conscientious objectors an opportunity for constructive service in keeping with the doctrine of redemptive love.

Thoughtful persons reviewing the doctrine of redemptive love will immediately see its implications for everyday living. Even those who do not accept nonresistance will recognize that those who profess to follow the doctrine must practice it in business life, in social contacts, and in family living and not limit it to service required by the government in lieu of military service. We are tempted to think that when we work in a mental hospital as a I-W man instead of shouldering a gun in Korea we have fulfilled our obligation as a nonresistant Christian.

Such an attitude falls far short of our witness responsibility as nonresistant Christians. Refusal to bear arms even at the command of Christ is negative. And even working in a hospital or at an agriculture experiment station in lieu of military service can become just a job, a routine exercise, and even, perish the thought, an escape from war.

Therefore, for the sincere nonresistant Christian, alternative service becomes a witness opportunity. Hospital patients become potential Christians. Fellow workers become spectators to redemptive love in action. The job on which the I-W man works becomes more than alternative service. It becomes an opportunity to live and speak for Christ. It becomes the missionary opportunity for the I-W man.—L. C. Hartzler.

### MISSION NEWS (Continued)

Bro. George Beare, on furlough from India, is teaching a course on India in mid-week services at Upland, Calif.

Bro. J. Lawrence Burkholder, Goshen, Ind., was the missionary day speaker at Rocky Ridge, Sellersville, Pa., on Nov. 16.

A Mission meeting was held at Wolford, N. Dak., Nov. 22, 23.



## FIELD NOTES (Continued)

Bro. H. Clair Amstutz spoke to the Olive, Holdeman, and Yellow Creek young people in Indiana on Nov. 19, on "Facts Young People Ought to Know."

Bro. Raymond Byler, Pigeon, Mich., held a series of meetings at the Coal Run Mission, Meyersdale, Pa., Nov. 9-16. Interest and attendance were good throughout the meetings. The Gospel was preached in the power of the Holy Spirit. A number of confessions resulted.

Bro. Daniel Kauffman, Hesston, Kans., was one of the speakers in a mental health program given at Hutchinson, Kans., on the evening of Nov. 16.

Bro. Earl Hartman was ordained to the ministry on Oct. 19 to serve in the Maple River congregation, Brutus, Mich. The service was in charge of Bro. R. F. Yoder, assisted by Bro. Ivan K. Weaver.

Bro. Herman Tan, Goshen College student from Java, was the guest speaker for the MYF at Kokomo, Ind., Nov. 15.

Seventeen persons were recently received into church membership at Dillon, Ill., by baptism, confession, and letter.

Bro. Richard Moyer has been appointed as hospital visitation worker for the Doylestown, Pa., hospital.

Bro. H. A. Diener gave an illustrated talk on his trip to Europe at the Yoder, Kans., Sale Pavilion on Nov. 12.

Twenty-six confessions of persons with ages ranging from 9-81 resulted from evangelistic meetings held by Bro. William Jennings at the East Bethel Mission, Waynesboro, Va.

Sister Catherine Taylor was received into church fellowship by water baptism at Pinto, Md., Oct. 26.

A vesper service at Goshen College on Nov. 2 was addressed by Paul Amstutz and E. E. Miller. The occasion was Freshman Parents' Day.

A peace conference sponsored by the Crusaders for Peace was held at Goshen College on Nov. 9. Don Smucker was the visiting speaker.

Slides from Scottdale pictured the work of the Mennonite Publishing House to the congregation at Hutchinson, Kans., Nov. 13.

Bro. Paul M. Miller, Goshen, Ind., discussed recreation with the MYF of the Olive congregation, Elkhart, Ind., on Nov. 12.

The Quakertown, Pa., Mennonite Christian Day School gave a program at the Rocky Ridge Church the evening of Nov. 30.

Speakers at a Thanksgiving Bible Conference at the East Chestnut Street Church, Lancaster, Pa., were P. L. Frey, Archbold, Ohio, Benjamin Charles, Scottdale, Pa., and Howard Witmer.

Bro. Paul Marvin Yoder, Harper, Kans., has been holding a music class at Midland, Mich., and is now doing similar work at Pigeon, Mich.

Bro. Nelson E. Kauffman, on Nov. 16, received into church fellowship by water baptism Bro. Merle Brown, No. 66111, of the Missouri State Prison. Twelve brethren, including a men's octet from Hesston, were present for baptismal, and also feet washing and communion services which were held in

the chaplain's office. After a public service in the prison chapel a testimony service was held in the chaplain's office, an unforgettable experience for all present. Bro. Bob Capps, No. 64533, needs our prayers and letters, as he is going through a period of suffering. Bro. Brown will also be encouraged by letters.

Instructors in the week-end Bible school at Cedar Grove, Greencastle, Pa., Nov. 26-30, were: E. B. Frey, Pettisville, Ohio; Elmer B. Moyer, Souderton, Pa.; Raymond Kramer, Meadville, Pa.; and Alta Mae Erb, Scottdale, Pa.

A male quartet from the Ontario Mennonite Bible Institute held an evangelistic service at Elmira the afternoon of Nov. 23.

Bro. Howard Hammer spoke to the Ontario Mennonite Bible Institute on Nov. 17, and to a children's Bible Hour in Elmira, where he was holding meetings at the time, on Nov. 19.

An orientation program for I-O and I-W men was held at the Conservative Church, Hartsville, Ohio, Nov. 28-30. Guest speakers were Ralph Beachey, Wooster, Ohio, and J. Robert Kreider, Wadsworth, Ohio.

Bro. Leonard Schmucker was ordained to the ministry, if plans carried, at the Locust Grove Church, Elkhart, Ind., on Nov. 30. He will serve in rural mission work in northern Michigan.

Bro. Charles Hernley, who was a linotype operator at the Publishing House, has moved with his family to Goshen, Ind.

Bro. E. E. Showalter, La Junta, Colo., was guest speaker at Perryton, Texas, the week end of Nov. 14-16. He also gave the regular Sunday morning broadcast sponsored by that church.

Bro. Lowell Nissley was ordained to the ministry on Nov. 27 at Crystal Springs, Kans. The brethren H. A. Diener and Milo Kauffman officiated.

Instructors for the Michigan Bible School at Fairview, will be Claude C. Culp, T. E. Schrock, Clarence Troyer, Warren Swartley, Ivan Weaver, and Oscar Leinbach.

The Wooster, Ohio, MYF gave a Thanksgiving program to the Bethel MYF, Wadsworth, Ohio, on Nov. 21.

The Annual Virginia Christian Worker's Conference was held at Springdale, Waynesboro, Va., Nov. 19, 20.

Bro. C. F. Derstine, Kitchener, Ont., was scheduled to speak to the Christian Business Men at Stouffville, Ont., on Dec. 1.

Bro. A. C. Good, Sterling, Ill., held week-end meetings at Flanagan, Ill., Nov. 28-30.

## Announcements

Bro. Ira J. Buckwalter, Intercourse, Pa., at Oak Shade, Quarryville, Pa., on Sunday evening, Dec. 14.

Bro. Frank Sturpe, Wauseon, Ohio, at Fairpoint, Ohio, Dec. 14.

Bible Conference on the home at Spring Mount, Pa., with Milton Brackbill, Paoli, Pa., and Raymond Charles, Lancaster, Pa., speaking, Dec. 6, 7.

Youth Conference with A. J. Metzler as speaker, at Orrville, Ohio, Jan. 2-4.

Annual Ministerial Meeting of the Franconia Conference at Deep Run, with Chester

K. Lehman and Harold S. Bender as visiting speakers, Dec. 2, 3.

A German service at Masonville, Pa., 2:00 p.m., Dec. 7.

Spiritual Life Meeting at North End Church, Lancaster, Pa., with Paul Bender, Grantsville, Md., as instructor, Dec. 7.

## Visiting Speakers

Nov. 2: Paul Mininger, Goshen, Ind., and J. D. Graber, Elkhart, Ind., at East Goshen, Ind.; Frank Raber, Kansas City, Mo., at Prairie Street, Elkhart, Ind.; Lloyd Weaver, Newport News, Va., at Warwick River, Denbigh, Va.

Nov. 9: J. Frederick Erb, Detroit, Mich., at Pigeon, Mich.; Daniel Suter, Harrisonburg, Va., at Chicago Avenue, Harrisonburg.

Nov. 16: Elno Steiner, Elkhart, Ind., at Roselawn, Elkhart; H. J. King, Arthur, Ill., at Atwood, Ill.; Millard Lind, Scottdale, Pa., at Albany, Oreg.; Irvin O. Musser, Messiah Home, Harrisburg, Pa., at Steelton, Pa.; G. Irvin Lehman, Harrisonburg, Va., and George R. Brunk, Denbigh, Va., at Chicago Avenue, Harrisonburg; George R. Brunk at Weavers, Harrisonburg, Va.

Nov. 23: J. D. Hartzler, Flanagan, Ill., at Bethel, Chicago, Ill.; James Lark, Chicago, Ill., at Flanagan, Ill.; Andrew Gingerich, Mannsville, N.Y., at East Chestnut Street, Lancaster, Pa.; O. N. Johns, Louisville, Ohio, at North Lima, Ohio; Raymond Peachey, Allensville, Pa., at Maple Grove, Belleville, Pa.; Paul E. Yoder, Meyersdale, Pa., at Pleasant View, Berlin, Ohio; Ralph Malin, West Chester, Pa., at Lansdale, Pa.; J. I. Byler, Eureka, Ill., at Peoria, Ill.; Harry L. Longenecker, Middletown, Pa., at Steelton, Pa.; Isaac H. Baer, Steelton, Pa., at Shope, Highspire, Pa.; John Harnish, Eureka, Ill., at Arthur, Ill.; Abram Metz, Bergy, Pa., at Rocky Ridge, Sellersville, Pa.; J. Lawrence Burkholder, Goshen, Ind., at Perkasio, Pa.

Nov. 27: Paul Z. Martin, Mohnton, Pa., at Salunga, Pa.; Paul Hummel, Millersburg, Ohio, at Fairpoint, Ohio.

Nov. 30: Raymond Kramer, Meadville, Pa., at Bethel, Mummastown, Pa.; E. B. Frey, Pettisville, Ohio, at Black Oak, Hancock, Md.; E. E. Miller, Goshen, Ind., at Metamora, Ill.

## Evangelistic Meetings

J. J. Hostetler, Peoria, Ill., at Pine Grove, Stryker, Ohio, Nov. 17-23. Aaron Mast, Belleville, Pa., at Fentress, Va., Nov. 23-30. Silas Brydger, Lyndhurst, Va., at Warwick River, Denbigh, Va., Nov. 23-30. Mervin Baer, Carlisle, Pa., at Hanover, Pa., Dec. 7-21. C. F. Derstine, Kitchener, Ont., at Meadville, Pa., Nov. 20-27. Henry Nauman, Lancaster, Pa., at Andrews Bridge, Christiana, Pa., Nov. 27-Dec. 6. C. Mylin Shenk, Willow Street, Pa., at Miners Village, Cornwall, Pa., beginning Dec. 7. James Bucher, Portland, Oreg., at Elizabethtown, Pa., Nov. 30-Dec. 14. Henry Frank, Mt. Joy, Pa., at Chestnut Hill, Columbia, Pa., Nov. 2-16; and at Vine Street, Lancaster, Pa., Nov. 17-30. James H. Hess, Willow Street, Pa., at Mt. Joy, Pa., beginning Nov. 30. Lawrence Brunk, Denbigh, Va., at Huntington Avenue, Newport News, Va., Nov. 16-18.



## THE CHRISTIAN (Continued)

so frequent as the ring of the tramp at the basement doorbell; but never mind, if you break it gently to him, he will bear up under it, probably, and perhaps, after several experiences of this sort, he may even come to enjoy it. At any rate, I am very sure that he will be able to find some service for you. And why, I beg to know, is it not your duty to ask for it, instead of waiting to be urged to undertake it? Suppose that some terrible accident occurs and scores of wounded and needy sufferers are thrown upon the care of the public. Immediately methods of relief are organized; by general consent somebody takes charge of the work, and gives direction how it must be done. The sufferers are at your doors, in perishing need of immediate attention. It is nobody's official duty to take care of them; it is simply the obligation of charity, and it rests on all alike. What will you all do now? Will you sit still in your houses and wait to be sent for, or will you volunteer? What would be the dictate of simple humanity? What would you think of the man who excused himself for neglecting to do anything for these sufferers on the ground that nobody had asked him to do anything? Now the need of Christian work in connection with all our churches is really just as immediate and just as urgent, as the need of charitable work in such a case. It does not address itself quite so palpably to our senses, but it is none the less a crying need. The harvest truly is plenteous, but the laborers are few. And no one who has any adequate idea of the urgency of this work, or of the spirit in which it ought to be prosecuted, will wait to be urged to enter upon it.

Ask for work, then. Wherever you may be sojourning, with whatever church you may be worshiping, report for duty. Go right to headquarters and say: "Here I am! I have no boasts to utter about my own capacity, but such gifts as I have I want to make the most of. Use me. Judge for yourself what I am good for and set me at it; I'll do my level best, whatever it is. If you find that I don't succeed in it, and that somebody else would do better, then put somebody else in my place, and give me something that I can do. I don't want the best place nor the easiest place; I want the place where I can do the most good, and I want you to judge where that is."

That, it seems to me, is the spirit in which the church member ought to approach church work. He ought to accept every service assigned to him, if it be at all possible for him to perform it, and he ought to discharge its duties to the best of his ability. He ought not to suppose that his pastor or the leaders of church work are so insincere as to assign him to a service which they do not want him to perform, or which they do not think him capable of performing; and their judgment as to the best man for the work is probably quite as good as his. Let him

take up the duty cheerfully, therefore, and do his best to justify the confidence reposed in him.

Often service is refused on the plea of incompetency. It is a plea that a soldier never thinks of making, and that a Christian ought to be ashamed to make. If you cannot stand at the post assigned you, you can fall there.

Laziness and faithlessness go stalking abroad in all our churches under the garb of modesty. It sounds a great deal better to say "I am not capable," than to say, "I am too indolent," or "My heart is too full of other interests." If you are the willing worker that you ought to be, you will have no occasion to resort to any of these small hypocrisies.

Don't be numbered among the decliners. Some of the religious teachers say that this is an age of declension. However this may be, I am sure that it is a declining age.

Of all things doleful in speech or sign  
This is the dolefullest "I decline!"

After one has heard that said four or five times in the course of one meeting, he wants to go home. Don't say it. Unless it is an absolute impossibility, cheerfully accept every position to which you are chosen.

Some one has said that the whole human race may be divided into two classes—those who will serve on committees and those who will not. The first class will because they say "somebody must"; the second class won't because they say "somebody will." Be sure to belong to the first class.

Do not, however, always wait to be assigned to service. There are certain services to which you may assign yourself. A recruiting officer in Christ's army requires no commission. The work of gathering in them that are without is one of the most important kinds of work, and that is best done without definite plan, as opportunity offers. When you meet those who have no regular place of worship, ask them to come to church with you. Tell them that you will wait for them at the door, and see that they are provided with a seat. Make them feel that they will be welcome if they come, and when they come, make them feel that they are welcome. Have this word of invitation always in your mind and lose no opportunity in speaking it. Men are not saved by going to church, but going to church is a means of grace, and it is a most useful work to bring those who now neglect it to avail themselves of it. Recruit for the Sunday school and the prayer meeting also. If you attend a good meeting, remember it and mention it to those who were not there. If they see that these social services have kindled a flame of sacred love in your heart, perhaps they will want to come and warm themselves by the same fire.

Of course this implies that you will attend yourself upon these services. By your constant presence, you will do what you can to sustain them. They also serve who only stand and are counted. That is

sometimes a most momentous duty. And they who can always answer "Here" when the roll of the battalion is called, are in that very act most useful helpers. . . . There are a great many little services that need to be performed in connection with every church, services which fall to nobody in particular and which will be neglected unless there be vigilant eyes to look out for them and willing hands to undertake them. There is a good deal of business to be done which is everybody's business. You know what the proverb is. Let me suggest to you a better reading: What is everybody's business is nobody's, and what is nobody's business is mine. Look after the little duties that other people are likely to neglect.

There is one other work which you may safely assign yourself. That is the work of promoting acquaintance and good fellowship in the congregation to which you belong. Appoint yourself a member of the welcome committee. Make it a point to speak a polite and pleasant word not only to those who worship regularly with you, but to occasional visitors and especially to strangers.

"James, a servant of God and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, *greeting.*" That is the way the grand old apostle begins his encyclical letter. Thank God for James and the first verse of his epistle! Get it by heart and carry it in the grip of your hand and the look of your face wherever you go, but especially when you go to church!

My friends, that is a noble and inspiring service to which we are called by the church to which we belong. To build it up and strengthen it; to beautify not only the place of God's sanctuary but also the spiritual house of which it is the shelter; to labor in season and out of season, to make the church that is precious to God honorable in the sight of men—this is a work that may well call forth the enthusiasm of every man to whom the highest things are dear. There is no kind of labor in which we can engage whose result will last so long, and tell so powerfully on the good of those who shall come after us, as that which we give to the edifying of the body of Christ.

The collegians going forth from the halls of their Alma Mater, plant—each class of them—a vine that shall climb upon the walls and clothe them with greenness in the summer and with purple robes in the autumn, so that life, tarrying after they are gone and building for them shall help to decorate the places that have grown so dear. Let it be ours, my friends, to plant some seed of truth, or some germ of love, that shall live and grow after we have gone, rising from the foundations of that spiritual house which is our home, entwining itself through all its sacred forms, through all its solemn ministries, and helping to clothe it with beauty and with glory in the centuries to come.—*The Christian Way* (1877).



## CHURCH MUSIC (Continued)

For numerous reasons a writer or a composer may wish to remain anonymous. Instead of signing his name to the work, he simply selects a pen name and signs it instead. In some cases he may use a number of names. D. W. Whittle often used the signature El Nathan. Chas. H. Gabriel used the name H. A. Henry. Thomas Hastings used many noms de plume.

None have given me more trouble than the writer of "Thou Thinkest, Lord, of Me." E. D. Mund is given as the writer of the song, while E. S. Lorenz is the composer of the Gospel tune. Literally for years I had been trying to locate some information concerning E. D. Mund, but it seemed I was up against a stone wall. Imagine my surprise and chagrin when I discovered it was a nom de plume of E. S. Lorenz. His given name is Edmund; so he used the first two letters as the initials, and signed it E. D. Mund.

Wellman, Iowa.

## ANNIVERSARIES

**Clymer.**—Mr. and Mrs. Reuben C. Clymer, R. 1, Elverson, Pa., celebrated their fiftieth wedding anniversary at a family dinner served at the home of Mr. and Mrs. A. Diener Shirk. They were married on Nov. 12, 1902, by the late Bishop Isaac Ehy. They are the parents of 3 children, all living: Bertha—Mrs. A. Diener Shirk, Harry L., and Elsie—Mrs. John L. Buckwalter. There are also 2 grandchildren and six stepgrandchildren.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Arndt.**—To Fred and Arlene (Miller) Arndt, Hartville, Ohio, a first child, Douglas Eugene, Sept. 23, 1952.

**Beachy.**—To Rufus M. and Anna Mary (Mull) Beachy, Ephrata, Pa., a son, Rufus, Jr., July 20, 1952.

**Berkshire.**—To Wendell and Vivian (Stewart) Berkshire, Greenwood, Del., a fourth child, a daughter, Gaye Doreen, Nov. 12, 1952.

**Bontrager.**—To Willard and Millie (Gascho) Bontrager, Mancelona, Mich., a second son, Brent LaRay, Nov. 16, 1952.

**Diffenbach.**—To Abram W. and Beulah (Landis) Diffenbach, Lancaster, Pa., a second child, a daughter, Rosalee, Oct. 22, 1952.

**Eshbach.**—To Benjamin and Anna (Witmer) Eshbach, Washington Boro, Pa., a fifth child, a daughter, Mary Lois, Oct. 31, 1952.

**Garber.**—To Duane and Carol (Sorenson) Garber, Alpha, Minn., a second daughter, Julie Mae, Nov. 8, 1952.

**Grove.**—To John G. and Anna (Ebersole) Grove, Hanover, Pa., a third son, Everett Ray, Nov. 4, 1952.

**Hochstetler.**—To Cornelius J. and Edna (Beachy) Hochstetler, Bareville, Pa., a fourth son, Walter Eugene, Oct. 22, 1952.

**Hochstetler.**—To Ernest L. and June (Mohler) Hochstetler, Leesburg, Ind., a third child, Glenn Leroy, Nov. 13, 1952.

**Hooley.**—To Mylin D. and Fern (Nitzsche) Hooley, Lagrange, Ind., a second son, Donald Ervin, Oct. 26, 1952.

**Kanagy.**—To Alvin and Annie (Yoder) Kanagy, Stuarts Draft, Va., twin sons, David Alvin and Philip Calvin, Oct. 13, 1952.

**Kraybill.**—To Paul N. and Jean (Metz) Kraybill, Lancaster, Pa., a first child, a daughter, Mary Jean, Nov. 3, 1952.

**Kurtz.**—To Joseph and Susan (Fisher) Kurtz, Elverson, Pa., a son, Walter Joe, Sept. 9, 1952.

**Lehman.**—To Lester M. and Elva (Groff) Lehman, Bird-in-hand, Pa., a sixth child, Loretta Elaine, Sept. 20, 1952.

**Leichty.**—To Daniel and Arline (Conrad) Leichty, Wayland, Iowa, a son, Lonnie Lynn, Sept. 24, 1952.

**Martin.**—To Chester M. and Pauline (Martin) Martin, Jonestown, Pa., a second child, Ralph, Nov. 12, 1952.

**Maust.**—To Paul and Esther (Weldy) Maust, Montgomery, Ind., a twelfth child, a son, Galen Dean, Nov. 5, 1952.

**Miller.**—To Donald G. and Mary Lois (Detweiler) Miller, Doylestown, Pa., a son, Dale Edward, Oct. 21, 1952.

**Miller.**—To Ralph and Saloma (Kauffman) Miller, Greenwood, Del., a third child, a daughter, Shirley Marie, Nov. 14, 1952.

**Oberholtzer.**—To Christian and Alma (Landis) Oberholtzer, Lititz, Pa., a fourth child, a son, Dennis Lee, Nov. 11, 1952.

**Otto.**—To Junior and Nancy (Beachy) Otto, Hartville, Ohio, a second child, Patricia Ann, Oct. 3, 1952.

**Ramer.**—To Elmer and Rhoda (Martin) Ramer, Harper, Kans., a first son, Everett Ray, Nov. 10, 1952.

**Rhodes.**—To R. D., Jr., and Mary (Burkholder) Rhodes, Dayton, Va., a fifth child, a daughter, Grace Anna, Oct. 27, 1952.

**Roth.**—To Neal and Martha (Wenger) Roth, Wayland, Iowa, a son, Mark Nicholas, Oct. 31, 1952.

**Schlabach.**—To Daniel and Retha (Miller) Schlabach, Millersburg, Ohio, a son, David Wesley, Nov. 11, 1952.

**Schrock.**—To Perry and Sophia (Miller) Schrock, Albany, Oreg., a second daughter, Myrna Kathryn, Sept. 29, 1952.

**Slabaugh.**—To Owen and Edna (Kurtz) Slabaugh, Hartville, Ohio, a third child, Phillip, Nov. 3, 1952.

**Stoltzfus.**—To Jesse and Sadie (Fisher) Stoltzfus, Narvon, Pa., a daughter, Joyce Elaine, Sept. 22, 1952.

**Troyer.**—To Emanuel, Jr., and Evelyn (Zook) Troyer, Clarksville, Mich., a second son, Larry James, Oct. 24, 1952.

**Yoder.**—To Alvin and Dorothy (Bender) Yoder, Hartville, Ohio, a third child, a daughter, Ruth, Nov. 7, 1952.

**Yoder.**—To Lester D. and Pauline (Miller) Yoder, Kalona, Iowa, a third child, a daughter, Shirley Ann, Sept. 17, 1952.

**Yoder.**—To Lloyd E. and Lydia (Yoder) Yoder, Grantsville, Md., a fifth child, a daughter, Mary Irene, Sept. 5, 1952.

**Yoder.**—To Noah E. and Sarah Yoder, Myersdale, Pa., a seventh child, a son, Henry Joseph, Oct. 11, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Kauffman—Gage.**—Virgil Kauffman and Lela Gage, both of the Wayside congregation, Brimley, Mich., by Ralph Birkey at the church Oct. 21, 1952.

**Kerr—Landes.**—Wilmer L. Kerr, Skippack, Pa., congregation, and Rachel M. Landes, Doylestown, Pa., congregation, by Joseph L. Gross at the Doylestown Church Oct. 26, 1952.

**King—Peachey.**—A. Herbert King, Belleville, Pa., and Dorothy Peachey, Reedsville, Pa., both of the Allensville congregation, by R. R. Peachey, assisted by J. Elrose Hartzler, at the church Oct. 4, 1952.

**Meyers—Eicher.**—Walter Meyers and Carolyn Eicher, both of the Leo Mennonite Church, Leo, Ind., by S. J. Miller Sept. 23, 1952.

**Reesor—Wideman.**—Herbert Neal Reesor, Markham, Ont., and Verna Fay Wideman, Unionville, Ont., by Floyd Schmucker at the Wideman Mennonite Church Oct. 11, 1952.

**Roth—Roth.**—Earl Roth, Milford, Nehr., and Anna Mae Roth, Wayland, Iowa, by Simon Gingerich at the Sugar Creek Church, Wayland, Iowa, Feb. 3, 1952.

**Shenk—Kraybill.**—Norman G. Shenk, Erisman congregation, Manheim, Pa., and Jean G. Kraybill, Bossler congregation, Rheems, Pa., by Clarence E. Lutz at the Bossler Mennonite Church Oct. 18, 1952.

**Swartzentruber—Graber.**—Melvin Swartzentruber and Mary Margaret Graber, both of the Berea congregation, Montgomery, Ind., by Tobias Slaubaugh Oct. 11, 1952.

**Weaver—Weaver.**—Lester K. Weaver, Weaverland congregation, and Miriam A. Weaver, Martindale congregation, by J. Paul Graybill, sermon by David N. Weaver, at the Martindale, Pa., Church Nov. 15, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Baird, Erma,** was the daughter of Ella (Lehman) Detrow and the late Alvin Detrow, born near Columbiana, Ohio, May 3, 1909; died Nov. 9, 1952; aged 43 y. 6 m. 6 d. She had not been well since February but she bore her suffering with patience and fortitude. On Dec. 25, 1936, she was united in marriage to Leonard Baird. To this union were born 5 daughters (Mahel, Esther, Ethel, Mary Ellen, and Dorothy). In early life she accepted Christ and united with the Midway Mennonite Church, remaining faithful until death. Remaining to mourn her departure are her husband, 5 daughters, mother, and one foster brother (James Rhodes). Her father and 2 brothers preceded her in death. Funeral services were held at the Midway Church, Columbiana, Ohio, in charge of Paul Yoder, Ernest Martin, and A. J. Steiner, with burial in the adjoining cemetery.

**Culp, Charlotte Elizabeth,** was the daughter of Henry and Elizabeth (Rissor) Pletcher, born in Wood Co., Ohio, Dec. 23, 1862; departed this life Oct. 26, 1952; aged 89 y. 10 m. 3 d. She came to this community from Indiana 70 years ago. She was united in marriage to Albert Culp on Nov. 24, 1889. To this union were born 2 sons (Asher, Tampa, Fla.; and Arthur, New Paris, Ind.) and 2 daughters (Mrs. Naomi Christophel, Foraker, Ind.; and Alma, Nappanee, Ind.). Also surviving are one brother (Daniel), 12 grandchildren, 7 great-grandchildren, and other relatives and friends. She was preceded in death by 10 brothers and sisters, and her husband in 1932. She united with the Salem Mennonite Church early in life, in which faith she died. Funeral services were in charge of F. E. Freed and R. F. Yoder.

**King, Marion Y.,** was the oldest son of Jacob Z. and Martha A. (Yoder) King, born near West Liberty, Ohio, Jan. 2, 1889; passed away at Phoenix, Ariz., Nov. 12, 1952; aged 63 y. 10 m. 10 d. Early in life he accepted Christ as his Saviour and united with the South Union Mennonite Church. On Feb. 22, 1917, he was united in marriage with Artie Maude Kauffman. To this union were born 3 sons (Hugh M., Tangent, Oreg.; Arthur V., Rockville, Md.; and Fred D., at home) and one daughter (Doris Marie) who survive. He is also survived by 2 brothers (Joe F., Bellefontaine, Ohio; and Ivan T., West Liberty, Ohio) and one sister (Anna M. Hartzler, Belleville, Pa.). One brother (Alpha R.), one sister (Carrie M.), and 3 daughters (Martha J., Mary J., and Laura B.) preceded him in death. In July, 1925, he was ordained to the ministry to serve in the South Union and Walnut Grove congregations. His entire life, except for a short interval, was spent on the farm where he was born and in service to the church he loved. In September he went to Phoenix, Ariz., for his health. He loved his home, his family, his work, and his Saviour and will be missed. Funeral services were held Nov. 17, at the South Union Mennonite Church, West Liberty, Ohio, by Stanley Shenk and Perry Daniels. Interment was made in the South Union Cemetery.

**Smeltzer, J. Olen,** was born Oct. 14, 1893, in Wakarusa, Ind., the son of David and Mary (Holderman) Smeltzer. On Dec. 8, 1917, he was married to Martha Yoder. To this union were born 9 children, all of whom survive their father's passing (Elma—Mrs. Don Murray, Osceola, Ind.; Elizabeth—Mrs. L. L. Atkins, Elkhart, Ind.; Edna—Mrs. Melvin Green, Elkhart, Ind.; Treva—Mrs. Don Whitt, Elkhart, Ind.; Anna—Mrs. Harold Miller, Goshen, Ind.; Curtis, Wakarusa, Ind.; Lowell, Wakarusa, Ind.; Lena, Hesston, Kans.; and Dorothy, South



## You can make your family happier

### 1953 Family Almanac



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The 1953 *Family Almanac* again presents astronomical data on eclipses, constellations, planets, and so forth revised by the Hart Wright Company, Almanac calculators.

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## Revival Fires

### Katie Florence Shank

From chickens to revivals! A strange road? Not with God's hand directing all the way. In *Revival Fires* read the amazing story behind the Brunk Brothers' revival campaigns. Two of George R. Brunk's sermons plus a number of songs frequently used in the revival meetings add value to the booklet. Profusely illustrated. 64 pages, \$1.00.

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a 1948 governmental decree regulating the operation of non-Roman Catholic religious organizations. Among the groups who were seeking official registry were German Mennonites, two Spiritualist organizations, and a new Russian Orthodox faction. . . . Argentine religious affairs are under the jurisdiction of an Under-secretary for Cults in the Ministry of Foreign Affairs and Worship. There is a separate division for non-Catholic denominations.

\* \* \*

The American Friends Service Committee has notified Selective Service that it will not become an employer of drafted conscientious objectors because under present administrative regulations the Quaker organization fears its position as an independent religious agency would be jeopardized. The Mennonite Central Committee and the Brethren Service Committee, of the other historic peace churches, are both employing CO's under Selective Service regulations on approved projects in the U.S. and overseas.

\* \* \*

"Government to government programs have their value, and are a necessity. However, a program such as yours [church relief agencies] which makes possible the direct contact between human beings of our two countries goes far in making Indians feel the reality of the warmth and friendliness which thousands of Americans feel for them and their country." Thus writes Chester Bowles, U.S. ambassador to India.

\* \* \*

Osservatore Romano, Vatican newspaper, published an article supporting the Italian government's position that Protestant denominations in Italy must have official permission to operate their churches. Non-Catholic sects are subject to Italy's civil law and do not enjoy the special privileges granted to the Catholic Church.

\* \* \*

The Catholic Rural Life Conference held recently at Saginaw, Mich., laid great emphasis on the importance of eliminating the "miserable conditions" under which millions of persons now live. The conference urged that Point Four technical assistance be "vigorously pursued," and that the U.S. take a bigger part in resettling refugees, opposed trade barriers as a block in the path of foreign peoples trying to solve their economic problems, and recommended liberalization of U.S. immigration laws.

\* \* \*

The following prayer was written by a missionary who died last February in a Chinese Communist prison: "Lord, let me be the doorstep by which the multitudes may come to worship Thee. And, if in the saving of their souls we are ground underfoot and spat upon, and worn out, at least we shall have served Thee in some small way in helping souls, and shall have become the King's Highway in pathless China."

\* \* \*

Drunken drivers arrested at Mesa, Ariz., will have their choice of spending 10 days in jail or 10 Sundays in church. "While we don't want to put forward the idea that go-

Rock Island, Ill.), one half sister (Mrs. Dan Shindler, Garden City, Mo.), 2 half brothers (Wesley and Will Hostetler, Redland, Calif.), one stepsister (Mrs. Emma Byler, Garden City, Mo.), and a host of other relatives and friends. One daughter (Ruby Mae), his parents, and 2 sisters preceded him in death. He was very active and enjoyed his occupation of farming until his sight failed him. He had been blind for eight years and always enjoyed having his old friends call on him in his home. Funeral services were held Oct. 21 at the Sycamore Grove Church in charge of W. R. Hersberger and Nelson Morgan, with burial in the Clearfork Cemetery.

## ITEMS and COMMENTS

Fourteen religious bodies, reports Religious News Service, have been denied official recognition by the Argentine Ministry of Foreign Affairs and Worship. The Ministry held that they did not conform with provisions of

Bend, Ind.). In addition to his wife and children he is survived by one brother (Clarence, Wakarusa, Ind.) and 11 grandchildren. He accepted the Lord in his youth and was a member of the Holderman Mennonite Church. His faithfulness to his Lord may be indicated by a record of perfect attendance at Church and Sunday school during the past eleven years. Death came as the result of a cave-in of soil while he was laying tile on Nov. 7, 1952. He was 59 years old. Funeral services were held Nov. 10, at the Olive Mennonite Church, Elkhart, Ind., in charge of Simon Gingerich and D. A. Yoder.

Smith, Jacob P., was the son of Jacob P. and Barbara (Yoder) Smith, born Nov. 2, 1871, in Hickory Co., Mo., and departed this life Oct. 18, 1952, at the age of 80 y, 11 m, 16 d., at the hospital in Harrisonville, Mo. In his youth he confessed Christ and united with the Mennonite Church near Garden City, Mo., remaining faithful until death. On Feb. 1, 1891, he was united in marriage to Mary Helmuth and started farming in the Garden City community. She preceded him in death in 1902. On Jan. 7, 1904, he was united in marriage to Ida Oesch. They were the parents of 2 daughters (Blanche—Mrs. J. N. Weaver, Media, Pa.; and Lela—Mrs. Rolla Hartzler, Garden City, Mo.) and 4 sons (Joe and Roy, Garden City, Mo.; John, Brookfield, Mo.; and Ralph, Henry, Ill.). Surviving besides his wife and 6 children are 16 grandchildren, one sister (Mrs. Amelia King,



## Begin a Mission Study Class on Latin America



Averina, Toba Indian mother of northern Argentina, spins wool for her family.

Plan now for a mission study course this winter. Learn who is representing Jesus Christ for the Mennonite Church. Meet our Argentine and Puerto Rican neighbors and visit the primitive Toba Indians who have no written language. As you learn the needs your prayers will become more definite, more urgent.

The course for each country includes information about the land, the people, the political situation, religious and economic conditions, and the Mennonite mission program of evangelism.

Study kits contain books, maps, pictures, pamphlets, and stories as source material for the teacher. Courses are easily adapted to any age group.

When ordering always state the number in the class, because supplementary free materials are provided for class use.



Young men of the Pehuajo, Argentina, Mennonite Church ready to distribute "La Voz" (The Voice) to different sections of the city. They are on the church steps.

Two kits are available on Latin America:

Argentina Kit—\$6.00

Puerto Rico Kit—\$5.50

Both kits together—\$10.00

Send your order to the

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Services at the Calvary Mennonite Church at La Plata, Puerto Rico, are well attended. This building is made of poured concrete. There are no windowpanes—none are needed.



ing to church is punishment," said Justice Jack Hunsaker, "I feel that attendance at church for 10 Sundays is bound to do some good. You can't get that close to God without receiving some benefit from the association." Justice Hunsaker is a Mormon.

\* \* \*

The remains of an early Byzantine fourth-century church were unearthed by an engineer working to strengthen the foundations of a church in Nazareth. Under the ancient church the ruins of a synagogue, probably dating from the first century B.C., were found. This may have been where Christ preached to His unbelieving townsmen.

\* \* \*

Non-Roman Syrian churches in India are celebrating the 1900th anniversary of their traditional founding by the Apostle Thomas in A.D. 52. The apostle is said to have been put to death in the Malabar region about A.D. 58.

\* \* \*

Israel has agreed to release, in installments, all blocked bank accounts of Palestinian Arab

refugees, valued at about \$15,000,000, according to Religious News Service. Top priority will be given to holders of small private accounts presumed to be in "particular distress." We trust that this move will relieve tensions in the Near East.

\* \* \*

Gideons have distributed 30,000 Bibles to Maine school children.

\* \* \*

Drinking was the primary violation responsible for the 162 Montana highway fatalities this year, according to the State Supervisor of the Highway Patrol.

\* \* \*

The British and Foreign Bible Society has printed in Hong Kong, for shipment to Formosa, 3,000 copies of Matthew's Gospel in the Bunun language, the first tribal language of

Formosa to be reduced to writing. This is the first book they will have in their own tongue.—News in the World of Religion.

\* \* \*

The Central Conference of Mennonites, which joined the General Conference Mennonites in 1949, has voted to merge with the Middle District Conference of that group. This creates a district of over 7,000 members in Ohio, Indiana, Illinois, and Iowa.

\* \* \*

President Truman, in a conference with the Federal Communications Commission, endorsed the reservation of television channels for educational use. He said he considered the decision to set aside 242 channels for noncommercial educational stations the most important one the Commission had ever made.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, DECEMBER 9, 1952

NUMBER 50

## Mennonite Opportunity in Berlin

By Erich Schultz

[Bro. Schultz presented the Berlin situation to the Mennonite World Conference at Basel. Sensing what a strategic frontier of Mennonite life West Berlin is today, the editor asked Bro. Schultz to describe their situation for our readers.—Ed.]

Greetings to the Mennonite brethren in all parts of the world. We are a small group in the center of Europe, in the heart of Germany as it was before World War I and as it would be today had it not been torn into pieces by the effects of World War II and broken up by forced political boundaries. Close to one of these entirely arbitrary lines Berlin is located, surrounded by the East Zone, separated from West Germany by the Iron Curtain. Brethren and sisters who are of Mennonite faith live in this city of Berlin; live—no, together with their city they struggle for their existence and for their faith. At the same time they work for the support and upkeep of their fellow brethren in the surrounding East Zone in order not to lose out in the fight against an opposing power.

There are definite reasons why today the world still keeps a strong interest in Berlin, just as our Mennonite brotherhood does in the small group of Mennonites in this city. We all know these reasons. Yet if today a report is to be given on the Mennonites in relation to Berlin and the East Zone, then we can not ignore the situation which exists there. One can fully understand the outpost struggle of the Berlin Mennonite congregation only if one knows something about the situation of Berlin and the state of affairs in the East Zone. One should understand this, because it will be of utmost importance for Mennonitism in Germany in the same way as the fate of Berlin will be for the future of Germany.

West Berlin today is one of the focal points of the world, thanks to tragic political developments. Seldom before in history have nations been so separated into two camps, West and East, freedom and tyranny. In that place in which all the diverse streams of thought flow together, where they are most concentrated as under a political burning-glass, there is the seat of the Berlin congregation. Berlin is the outpost against the tyranny

which is threatening in the East. Berlin stands as the active nucleus of resistance, while the citizens of the East suffer passively because they are deprived of all means of resistance by a system of spies and guards and are again and again exposed to the attacks of the Eastern enemy. Therefore, it is clear that life itself, even that of the Berlin Mennonite congregation, is closely tied together with the political affairs of East and West.

After the horror and damage of the war was over the other congregations of Germany went through a period of slow but steady recovery, but the Berlin congregation did not experience such a development. Because of the close dependence upon the political situation, any progress was hindered in the same proportions as the "cold war" warmed up.

Through the Potsdam agreement of 1945 Berlin was divided into four sectors. Each of these was to be under the administration of one of the four occupation forces. A united administration was planned through an allied central office. With this a fifth occupation zone was founded in Germany besides the other four; i.e., the City-State Berlin, which was also divided into four parts. Since then, everything that took place on the great political stage also took place in a concentrated way on a few square miles. When the Allied Control Commission broke apart due to the differences of East and West, this also happened in Berlin. In the summer of 1948 at the proclamation of the currency reform not only the Allied but also the German administration went to pieces. The Berlin City Government was divided between an Eastern and a Western magistrate. In the same way the German currency was divided into the East- and the West-German Marks, which have a very fluctuating rate of exchange in relation to each other.

Now in West Germany a development got under way favorable to all aspects of life, which led to the founding of the West German Federal Republic, while Berlin was suffering under the blockade. This blockade not only brought growing hardship to the people with ration cards, shortages in food, fuel, electricity, and all the psychological effects of need and threat, but also highly endangered the

city economically. This time of suffering was ended on May 12, 1949, after the West-German Mark had been established as the only medium of exchange for West Berlin. Finally now some improvement began in West Berlin also, but it was severely hampered by the unique economic-geographical location of Berlin, with two currencies within the city limits. Only those firms and companies could hold out which succeeded in changing their business to the West in the shortest period possible. For the most part these were the few well-known large-scale Berlin factories which already in earlier times had had business connections with West Germany. But many small places either had to be closed entirely or just barely existed because these used to have business relations with the consumers in the near-by territory which is now the East Zone. The possibility of having two different currencies with a high rate of exchange between them probably even the wisest experts in finances had not taken into account. However, this is now fact, and it makes it extremely hard for us here in Berlin.

Here it is necessary to explain the difficulties which developed because of two currencies. Let us take a simplified example. On a certain day the rate of exchange is 1:6; i.e., on this day the bank gives for 6 German Marks East 1 Ger-

### Miracles

By A. Grace Wenger

*I marvel at God's miracles—*

*That kindly He enshrouds  
In strength, more calm than solitude,  
The spirit thronged by crowds;*

*That beauty shared with myriad lives  
And laughter scattered free,  
In rainbow splendor glorified,  
Are mirrored back to me;*

*That gladsome labor done in love  
Is richer than repose;  
That, as I joy in others' gains,  
My chalice overflows;*

*And when I stoop to lift a heart  
Bowed low beneath life's pain,  
I feel the cool white wings of peace  
My spirit strength sustain.*

Harrisonburg, Va.



man Mark West. There now is a certain West Berlin merchant who on that day sells goods worth 60 Marks to a customer in the East. The customer of course pays in his currency, which is 60 Marks East. With this money the merchant returns and goes to the bank where he is given 10 Marks West in exchange. The rent of our merchant amounts to, say, 60 German Marks West, but since he actually only made 1/6 of what his goods were worth, he also can pay on his expenses only 1/6, which means that he owes 5/6 of his rent. This little illustration clearly shows how every West Berlin businessman who is not able to become independent from the territory of the East German currency is unable to exist without help from the outside, even though he may be operating as economically as possible. The same is true not only for the city of West Berlin but also for the Berlin Mennonite congregation. With this illustration it will also be clear that without subsidies paid by the West German Federal Republic and the Allied occupation powers the city will be unable to hold out. Any outpost in order to hold out needs this aid from its home base.

Now what about the congregation? It has been necessary to speak about this currency dilemma to this extent because it not only is seldom understood by an outsider but because it also is one of the most important problems of the Mennonites of West Berlin. These dare not become independent nor separated from their brethren and sisters in the East Zone. Quite the contrary, they know it to be their task to establish closer connections in order to give aid in whatever field of work possible. In the same way in which they help they in turn need the support of the folks in the East. The West Berlin church is too small to carry out all the tasks which are presented to her. Therefore, even the church through offerings and gifts depends upon the financial support of the Eastern currency. Her concerns would be much less if her fate was not the same as that of the merchant in our story. Since all the monies coming in from the East because of the uneven rate of exchange are worth only about 1/6, she lacks 5/6 of what she needs to properly carry out her work.

This is not all. There are other problems due to the political tensions. These problems to the congregation are always added difficulties. One should just recall those complications which the East Zone post system makes regarding gift parcels. Food packages dare not be sent from West Berlin any longer. Packages con-

taining clothing and shoes can be sent only if these articles are old and used. The mailing of every single package involves much red tape. The East regime, however, offers greatest resistance to the mailing of printed matter. Constantly new ways which are always linked with greater expenses have to be found to surpass the difficulties. For these increasing expenses there are no funds available.

The problem with youth in Berlin and most of all in the East Zone can only be touched at this point. It gives terrifying impressions to him who looks into this matter more deeply. If one thinks about the tremendous experiences which the young people went through on their flight from the East and in Berlin under Russian occupation and the great insecurity of the present time, then one has to admit that nihilistic tendencies, blind eagerness to learn, a most skeptical attitude toward all political problems, and a completely aimless search in soul and spirit are understandable. These young people indeed lack everything which those of an older generation were blessed with: worthy examples, home, order and security in family and environment, and most of all faith, linked together with the security of a world of worthiness which yet understood itself.

However, due to the geographical location of West Berlin, there is one problem more important than all the others: the problem of the refugees.

In 1950 about 60,000 refugees appeared before the West Berlin authorities, of whom about 30,000 were granted political asylum. The others could not prove the fact that they had been in danger of life, but they too live without exception in West Berlin. This means that only one half of all the refugees of 1950 now have a legal existence in the West. In 1951 four times more refugees arrived than could be granted asylum and during the recent months there are now about ten times as many asking for refuge as in 1950, due to new political tensions which spread through the East Zone. During the latter half of the month of last July an average of about 1,000 refugees arrived daily in West Berlin. It was possible to give housing to these people only by opening large-scale camps, some of which will not be of any use during the rainy and the winter season. There were about 33,000 refugees during the month of July. This is as many in one month alone as were granted recognition as political refugees throughout the whole year of 1950. Now during the beginning of October about 500 to 600 arrive daily. All this points to

the fact that for a long time the refugee problem has been not only a European but a world-wide one as well.

It is also interesting to note some of the reasons which brought about this problem. Why do these people leave what they have and go out on the road in spite of the fact that they do not know a destination?

Many of them who now turn toward the West have been on the road of the refugee before. They were evacuated, displaced, and forced to leave their homes, which are located in countries today under the government of Russia, Poland, Czechoslovakia, and others. Now together with those whose homes were in the East Zone they again take the westward trail. This is another phase in a continuous flight of all those who cannot participate in a system of terror and tyranny. They cannot live nor work for this system with a clean conscience. With all those who resist the oppression of the freedom of faith, conscience, and personality, they find it a greater advantage to leave behind all earthly treasures. It is a well-known fact that in the East everybody who does not follow the prescribed directions is immediately labeled "an enemy of the people," and will be punished accordingly. To these people one cannot go with words of hope and encouragement any longer. Since no other help seems to be possible today, the West simply has to accept those who are still desirous of freedom for soul and spirit. With this the East will suffer loss, while the West will indeed gain through people who have not yet succumbed to the psychological effects of Eastern indoctrination.

Specifically, who are those who try to reach the island in this flood of oppression and trial, the lighted window in this darkness of despair, the last hole in the Iron Curtain? They are teachers, officers of public and private services, businessmen, shopkeepers, workmen, notaries, engineers, members of all occupations, farmers, students, housewives of all age groups and creeds. The basic motive is always the same, but each personal story is a different one. There are young men called to the "people's-police," businessmen and farmers whose property is confiscated due to the efforts of collectivization under shady excuses (debts in taxes), others in danger of life because of words they said or ways in which they behaved, others who have to discontinue their work because of burdens on their soul, others who according to rumors believe this to be their last opportunity

(Continued on page 1213)

## GOSPEL HERALD

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PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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## EDITORIAL

### Gift Subscriptions

A letter from a non-Mennonite family who have been using *Herald Adult Bible Studies* with some friends in their home describes the great blessings which have come to them through this literature. They ask how they could go about it to organize a Mennonite congregation. Their request has been referred to a mission board near by. Who knows what possibilities are wrapped up in such an opening?

It is an excellent idea to let your Christmas giving promote evangelism through the printed page. Think of people who could profit by having our educational materials in their home, who need the evangelistic appeal of our various periodicals. Through the GOSPEL HERALD they will get sound doctrine and an introduction to Mennonite church life. The *Christian Monitor* will bring them a wealth of inspiration and information. *The Mennonite Community* will stimulate them to everyday Christian living.

The *Youth's Christian Companion*, *Words of Cheer*, and *Beams of Light* will give to the young people, the juniors, and the children an abundance of interesting and profitable stories, poems, and essays.

Send one or more of these magazines to friends or acquaintances. See prices in the *Herald Press Catalog*. Note the saving in subscribing for more than a year. Unexpired subscriptions to the *Monitor* and *Community* will be credited month for month, on the new monthly magazine which will begin publication in January, 1954.

Spread the Gospel and Christian standards by spreading good literature.

### Are You Being Revised?

The battle concerning the reliability of the Revised Standard Version continues to rage. Our mail brings us many letters on both sides of the question. Some of these would make interesting reading in Our Readers Say column. But since the General Council has asked the Publication Board to appoint a competent committee to consider all the evi-

dence and make a report to the church, we will publish nothing more on the question until that committee has given us more of the facts we need.

In the meantime, let us consider the more important question of what the reading of the Word of God is doing to us. God gave us His revelation of truth in order that it might revolutionize our lives. "The washing of water by the word" is designed to cleanse us from the filthiness of the flesh, and to conform our daily walk to the divine pattern. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word" (Ps. 119:9). We never get beyond the need of the constant correction which we receive when we read the Bible with a desire for the revision of life and thought.

A young man read the Gospel of Matthew for the first time. As he saw Jesus set forth as one to be believed in and accepted, he answered the call. In his heart he accepted Jesus Christ as Saviour and Lord. His life was revolutionized. He turned from frustration to peace, from self-seeking to soul-winning. His testimony now illustrates and honors the Gospel. The Word accomplished its purpose in him.

A hot-tempered man gradually achieved a manner of quietness, kindness, and love. A friend made bold to inquire concerning the cause in his change of disposition. "I read I Corinthians 13 every day," was the reply. Sensing, no doubt, his basic need, he had opened his heart to the cleansing and the healing power of God's Word.

A young lady began to read the Bible with an eye open to passages that would require some change in her daily living. She made those passages her own by writing her initials in her Bible beside them. Her life was revised day by day as the Divine Will mastered her through the Word.

Much Biblical study is in the deadness of the letter. There are scholarly tasks that need to be done in linguistics and textual criticism, in exegesis and interpretation. But one might do brilliant work in those fields with a cold heart and corrupt ethics. We need to marshall the texts of Scripture to arrive at a pure and

adequate doctrine. But one might hunt proof texts merely to belabor an argument or confound an opponent. God pity the people who search the Bible only to prove that someone is wrong. We should read to find our own errors, to see pictured our own follies, to be convicted of our own sins, to have our consciences sharpened and our moral sensitiveness increased. We should study to know God better, to meditate on His attributes, to be overwhelmed by His mercies and His favors. We should read to find the truth which we may hold, and to discern the error which we should shun. But these matters will all be tremendously personal, not academic and speculative. They will be things to live and die by, not to be argued about.

The many hundreds of translations and revisions are no doubt necessary, in order that every man may read the Eternal Word in his ephemeral tongue. But tremendously more important is the translation of the Word into faith and conduct, into belief and character. We remember the young man who was listening to a discussion of the merits and demerits of various versions. When he was asked which was his preference, he replied, "My mother's." His mother, of course, was no scholar, qualified to judge questions of tense and mode, or fine distinctions between synonyms. But she lived the Bible she read, and her son was properly impressed. It may be that he turned to his mother's living version in relief from the heat of the debate between Dr. Pro and Dr. Con.

I was sauntering on a dreamy afternoon along the winding path that wove about a cluster of tall oak trees. Squirrels were stretched lazily on horizontal limbs. Now and then the chirp or trill of a bird broke the stillness. I reached an open space which had a single tree in it. From it somewhere came the clear-cut notes of an indigo bunting. Like all bird lovers, who must see the bird whose song they hear, I tramped through scratching brush to locate my little entertainer. It turned out to be a game of hide-and-seek, for scanning and scrutinizing as I might I could not find him. Disappointed, I found my way back to the path and walked on. Suddenly, I turned about-face to take one last look and there, at the top was a dead stick-branch that protruded upward two feet. On its tip sat my blue singer. He had seemed so near but I didn't look high enough.

Do we live so close to our selfish selves that we can't see the good and beauty in those around us?—Nora Oswald.



## Christian Assurance

BY WALTER B. HART

Christian assurance is a clear and definite knowledge of personal salvation. The person who has assurance of salvation knows that his old life is left behind him. He knows that Christ has died to forgive his sins. He knows that Christ has interceded to God for him. The person who has Christian assurance is a very happy person indeed; he has a sense of security and peace. Paul refers to this in Col. 2:2 when he speaks of spiritual comfort, fellowship of love, and the riches of the full assurance of understanding through Jesus Christ. Assurance is a major element of Christian living. It gives one a sense of intimate relationship to God. It gives added courage to face Satan in the name of Jesus and to overcome his temptations. As people seek shelter during a bombing raid, we can hide in Christ from the onslaughts of the devil.

If we are to live happy Christian lives, there must be no guessing about our salvation. If we are to serve Christ effectively, there must be no hesitancy in our testimony. We must be firmly convinced of what we profess. Doubt of God must go. Assurance is needed to issue a sense of real belief. Thus we are truly fortified. If we lack Christian assurance, we tend to become unsettled and to falter in faith. We will not slip so easily if we know our true position in Christ. We will have a sense of purpose and honor in overcoming temptation.

In accepting what we know God has provided we have essentially what is meant by Christian assurance; persuasion based on knowledge of facts. We are adopted into the heavenly family in Christ Jesus. The experience of assurance then includes not only the exercise of the will to choose, but also an intellectual assent to truth as a basis upon which to make the choice. When we rest convinced of the truth we will be undisturbed by false doctrines and doubts. The consciousness of love to God, of trust, of confidence in Him is helpful to communion with Him. The believer enjoys this fellowship and can honestly testify that he is saved and has eternal life. The work of the Spirit becomes evident in his life.

Learn the facts according to God's Word! Let the intelligent acceptance of the facts grip your higher emotions. Yield your will to Christ for salvation and discipleship. Yours will be a life of peace, of victory, and of happy service.

Meadville, Pa.

Whensoever a man desireth any thing inordinately, he is forthwith disquieted in himself. The proud and covetous are never at rest. The poor and humble in spirit dwell in the multitude of peace.

—Thomas à Kempis.

## Witnessing to the Colored Folk in Florida

BY RHODA ANN STOLTZFUS

The work among the Negroes of our community, Sarasota, Fla., dates back to December, 1951, when an impelling conviction seized the hearts of several of us young girls that the love of Jesus Christ should be manifested to these, our neglected neighbors.

After much prayer and planning we decided to secure 1,000 Gospel tracts from Herald Press and distribute them in the near-by colored community of Newtown. We spoke with several other Christian girls, who agreed to help us do this on Sunday afternoons. In walking from house to house we met many people who gladly and eagerly listened to the Gospel story. One young man whose mother claimed to be a Christian knew nothing of God's plan of salvation. After we talked with him for several hours he accepted Christ as his Saviour, but since that time the devil has succeeded in snatching the Word of God away. Won't you pray with us for this young man and his mother that they may turn from the error of their way before it is eternally too late?

The children eagerly grasped the Sunday-school papers that we gave them, but we were soon to learn that there were scores more children than papers.

We were astonished at the many little children who were left to roam the streets with nothing to do but play in the dirty sand, or fight with each other!

We prayed that if it was the Lord's will the way would open up for us to have a Bible class with the children.

A dear old colored lady whom we had learned to love and appreciate offered the use of her front porch as a place to read and sing with several of the neighbor children. The next Sunday afternoon found nine happy, smiling faces on Susie Newton's front porch. They listened eagerly as we told them the story of Jesus and His love for them. The next Sunday fourteen shining black faces appeared before us. The little porch proved to be too small as the number climbed to 24, 36, and 45.

Soon four classes were needed, as well as more teachers and supplies. The nursery classes were gathered on the lawn of a near-by abandoned-looking church, while the primary class remained on the porch, and the junior class (9-15) formed a circle around a large shade tree in the back yard.

Not all was smooth sailing. Many times discouragements assailed us and Satan told us to give up, but the hand of the Lord was guiding us every step of the way.

Transportation became a great problem, as none of us owned cars, but through the generosity of our families there were nearly always two or three

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD,  
December 8, 1927)

The *Youth's Christian Companion* has been trying to raise its subscription list above the 10,000 mark, and is about to succeed [It has now, 1952, reached 30,944].

Bro. D. G. Lapp was here and we organized as a church . . . We have 24 members [Broken Bow, Nebr.].

Bro. S. E. Allgyer . . . began . . . meetings at the Central Church, Elida, Ohio.

. . . special Bible term at Eastern Menonite School . . . Noah H. Mack, Noah E. Miller, and H. B. Keener . . . as special instructors.

Bro. S. M. Kanagy is to be the special instructor [special Bible term at Goshen College].

Special Bible Term [Hesston College] with Bro. J. K. Bixler . . . as special instructor.

Bishop I. G. Hartzler . . . and Bro. Clarence Bontrager, now of Lyman, Miss., were with the congregation here [Tuleta, Texas].

cars available for hauling the children. Many Sundays each driver took two or three loads.

Expenses were high and money was scarce, but God gave us the will to go forward with the promise that He would meet every need. It was through this experience that we learned to a greater extent the true meaning of giving.

The third Sunday in May found seventy-five happy, smiling children at the Bible class. This proved to be more than we had expected or could handle with only six teachers. We then handed the work over to the Tuttle Avenue congregation, under the Virginia Conference.

Since this time a little community church has been graciously loaned us for the class on Sunday afternoons. However, this building is very old and poorly constructed, and as we learned (after using it several times) definitely not rain-proof.

These little colored children have won a permanent place in our hearts and lives. Several have accepted Christ as their personal Saviour.

Won't you pray with us that the seed which has been sown in these young lives may bear fruit unto life eternal?

Sarasota, Fla.



# Can a Man Be Scientific and Believe the Bible?

I have, within the past twenty years of my life, come out of uncertainty and doubt into a faith which is an absolute dominating conviction of the truth and about which I have not a shadow of doubt. I have been intimately associated with eminent scientific workers; have heard them discuss the profoundest questions; have myself engaged in scientific work, and so know the value of such opinions.

I was once profoundly disturbed in the traditional faith in which I have been brought up—that of a Protestant Episcopalian—by inroads which were made upon the Book of Genesis by the higher critics. I could not then gainsay them, not knowing Hebrew nor archaeology well; and to me, as to many, to pull out one great prop was to make the whole foundation uncertain.

So I floundered on for some years trying, as some of my higher critical friends are trying today, to continue to use the Bible as the Word of God and at the same time holding it of composite authorship, a curious and disastrous piece of mental gymnastics—a bridge over the chasm separating an older Bible-loving generation from a newer Bible-emancipated race. I saw in the book a great light and glow of heat, yet shivered out in the cold.

One day it occurred to me to see what the book had to say about itself. As a short but perhaps not the best method, I took a concordance and looked out “Word,” and I found that the Bible claimed from one end to the other to be the authoritative Word of God to man. I then tried the natural plan of taking it as my textbook of religion, as I would use a textbook in any science, testing it by submitting to its conditions. I found that Christ Himself invites men to do this (John 7:17).

I now believe the Bible to be the inspired Word of God—inspired in a sense utterly different from that of any merely human book.

I believe Jesus Christ to be the Son of God without human father, conceived by the Holy Ghost, born of the virgin Mary. That all men without exception are by nature sinners, alienated from God; and, when thus utterly lost in sin, the Son of God Himself came down to earth and by shedding His blood upon the cross paid the infinite penalty of the guilt of the whole world. I believe he who thus receives Jesus Christ as his Saviour is born again spiritually as definitely as in his first birth, and, so born spiritually, has new privileges, appetites, and affections; that he is one body, with Christ the Head, and will live with Him forever.

I believe no man can save himself by

good works, or what is commonly known as a moral life, such works being but the necessary fruits and evidence of the faith which is found within.

Satan I believe to be the cause of man's fall and sin, and his rebellion against God as rightful governor. Satan is the Prince of all the kingdoms of this world, yet will in the end be cast into the pit and made harmless. Christ will come again in glory to earth to reign, even as He went away from the earth, and I look for His return day by day.

I believe the Bible to be God's Word because, as I use it day by day as spiritual food, I discover in my own life, as well as in the lives of those who likewise use it, a transformation correcting evil tendencies, purifying affections, giving pure desires, and teaching that concerning the righteousness of God which those who do not so use it can know nothing of. It is as really food for the spirit as bread is for the body.

Perhaps one of my strongest reasons for believing the Bible is that it reveals to me, as no other book in the world could do, that which appeals to me as a physician, a diagnosis of my spiritual condition. It shows me clearly what I am by nature—one lost in sin and alienated from the life that is in God. I find in it a consistent and wonderful revelation, from Genesis to Revelation, of the character of God—a God far removed from any of my natural imaginings.

It also reveals a tenderness and nearness of God in Christ which satisfies the heart's longings, and shows me that the infinite God, Creator of the world, took our very nature upon Him that He might in infinite love be one with His people to redeem them. I believe in it because it reveals a religion adapted to all classes and races; and it is intellectual suicide, knowing it, not to believe it.

What it means to me is as intimate and difficult a question to answer as to be required to give reasons for love of father and mother, wife and children. But this reasonable faith gives me a different relation to family and friends: greater tenderness to these, and deeper interest in all men. It takes away the fear of death, and creates a bond with those gone before. It shows me God as a Father, who perfectly understands, who can give control of appetites and affections, and rouse one to fight with self instead of being self-contented.

And if faith so reveals God to me, I go without question, wherever He may lead me. I can put His assertions and commands above every seeming probability in life, dismissing cherished convictions and looking upon the wisdom and reasoning of men as folly opposed to Him. I place no limits to faith when once rest-

ed in God, the sum of all wisdom and knowledge, and can trust Him though I should have to stand alone before the world in declaring Him to be true.—The late Howard A. Kelly, M.D., in *The Episcopal Recorder*.

## Afflicting the Comfortable

BY STANLEY C. SHENK

The rich who dwelt in Zion and in the mountain of Samaria were very comfortable indeed. With their inlaid furniture, luxurious divans, choice meat cuts, music, good whiskey, and the best perfumes in town, they were riding high. However, Amos was not impressed. “Woe to them,” he cried, “that are at ease in Zion, and trust in the mountain of Samaria.” Why did he take this attitude? Is there anything wrong in being comfortable? There was in the case of the people to whom Amos was writing. First, their comfort had been gained through dishonesty. They had no concern about divine judgment (they “put far away the evil day”), and cheated and abused their employees and creditors (“and cause the seat of violence to come near”). Second, their lives were so bound up in their wealth that they had no vision for the well-being of their fellow men and the program of God. They enjoyed all those creature comforts and sensual pleasures that are listed in verses four and five, but they had no concern about the brutal way in which the poor were being kicked around (see Amos 8:4-6), and they had no concern about the worship of the golden calves that was sapping the vitality of their nation. As Amos puts it, they were “not grieved for the affliction of Joseph” (that is, about the evils of their land).

It is very true that one can gain in an honest way the wealth necessary to buy the comforts of our comfort-crazy age. It is also true that one *can* have air-conditioned homes and foam rubber cushions, and two-thousand-dollar kitchen layouts, and *still* have a vision for the needs of the poor and the challenges of community righteousness. It is true that one *can*, I say, but it is a rare thing. Arthur C. Archibald has put it as follows: “A survey of our modern church life gives rise to the conviction that one of the major causes of the decline of effective evangelism is the ‘cult of the comfortable.’ We do love our comfort. We do dislike the man or cause that truly disturbs us. Evangelism, where effective, is a very disturbing thing. It breaks in on our ordinary procedure of living, laying upon us a deep sense of inner obligation that shatters our easy-going complacency. It drains our strength, time, and ability. It demands a place of undisputed primacy in our affections and devotions, or it will not live with us at all. Therefore followers of the ‘cult of the comfortable’ dislike true evangelism.”



Perhaps we need today more of the spirit of Amos who cried, "Woe to them that are at ease in Zion." Perhaps we preachers, editors, and teachers need the spirit of a well-known newspaper editor who has said that his motto is "to comfort the afflicted, and afflict the comfortable."

West Liberty, Ohio.

## Do We Read the Bible?

It is astonishing how little the average person reads the Bible—the Book that has held the world's best interest, stood the test of almost continuous assault from every quarter, and the more damaging tyranny of neglect and indifference. It has weathered many storms, and the nations that dared forget it are forgotten.

The Bible needs no traditions, no creeds, nor ecclesiastical commands to establish its authenticity; and it always appeals to the highest and best in man. When one faces it fairly and honestly, he is forced to say Amen to all that it teaches, for he must recognize its eternal, universal, and ever-distinguishable truths.

The Bible presents Jesus, the God-Man, and authenticates His claim to divinity by His life and teachings. This Book has stood the test of time, the scorn of kings and pagans, the scoffings of infidels, the inconsistency of professors, and today remains unalloyed, unharmed, and more popular than ever in its history.

The Bible speaks for every civilization, and has brought comfort to millions down through all ages. It has laid the foundations for success to every one who has lived up to its standards. It is the lamp and the light to the pathway of life; it reveals God to man, and proclaims immortality.

Through the sacred pages of the Bible we see the beginnings of humanity in a garden, the unfolding of personality, both good and evil. We watch Abraham cross the desert with his flocks and herds, see Moses march out of Egypt at the head of six hundred thousand fighting men; we hear Job chanting a sweet poem of sorrow and faith, and we see a king as he tunes his harp and sings his matchless songs. The stately prophets pass by bearing torches that light up the darkness, and this light is consummated when these men—marching across the centuries—yield their torches into the hands of Him who is the Light of the World. Why, oh why, do we not read the Bible more?

The Bible is the most beautiful storybook in the world. It has the world's finest poetry, and the most stirring tales of warfare and conquest. It tells of the best hymns that breathe the emotions of the people, a prophetic gleam that lights up the darkness around about.

History is not the purpose of the Bible, yet it is the framework of all history. Its

purpose is not to teach philosophy, but all true philosophy is based upon its teachings. The most beautiful storybook in the world is the Book of Genesis. The Bible concerns itself not with science, but science finds its inspiration in its sacred pages.

The New Testament is the greatest love story in the world. It is God's love for the human family; it breaks the fetters of the slave, takes the heat out of the fever, the pain out of parting, the sting out of death, and unbars the door on the other side of the grave. Dying Christians throughout all ages and in all climes have pillowed their heads upon its sacred truths.

The Bible is fragrant with memories. Lips now silent have whispered its promises; hands now folded have reverently fondled its pages; eyes that are closed have read through tears the comforting words, and when those individuals came down to the shores of time, they clasped their hands (and hearts) around this Book as the only safe chart across the silent sea which they were to sail.

The Bible has traveled through every century in the world, in every age of the world. It is deathless in its plea to a world that is broken with sin and suffering. It offers the only remedy for every ill of the human race. The greatest men of all ages have revered the Bible, and pointed out its value to mankind. It sets forth man's sinfulness, and the only way out of the darkness into light, and from sin unto salvation. Why, oh why, do we not read the Bible more?—A. S. London, in *Herald of Holiness*.

## The Divine Gift

Tune: "Felix," Ch. Hymnal, No. 356

Alternate: Hymn to Joy, No. 160

O God of Light, Thy Word, a lamp unfailing,  
Shines through the darkness of our earthly way,

O'er fear and doubt, o'er black despair prevailing,

Guiding our steps to Thine eternal day.

From days of old, through swiftly rolling ages,  
Thou hast revealed Thy will to mortal men,  
Speaking to saints, to prophets, kings and sages,  
Who wrote the message with immortal pen.

Undimmed by time, the Word is still revealing  
To sinful men Thy justice and Thy grace;  
And questing hearts that long for peace and healing

See Thy compassion in the Saviour's face.

To all the world the message Thou art sending,  
To every land, to every race and clan;  
And myriad tongues, in one great anthem blending,

Acclaim with joy Thy wondrous gift to man.  
Amen.

—Sarah E. Taylor.

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## Miserly Churches with Measly Messages

By RAYMOND L. KRAMER

It's no disgrace to be small in numbers or humility. Plenty of small (and large) churches made up of the redeemed, small in their own eyes and large in faith, are doing a real job of evangelism in their communities. They are the salt of the earth. Deeply spiritual, consistently and happily obedient to God's Word, they have a message that prods the conscience of the entire community. When the convicted feel penitence and a sense of need, they know where to go for help.

Then there are the miserly churches. Miserable in their profession, self-centered in life, spiritual fence-straddlers; they have nothing but a diseased message at best and have well earned the contempt of sinner and saint alike.

Take the matter of real spiritual warmth and power, for example. Those who are miserly in their attitude toward God don't like the temperature too high. Any minister, evangelist, worker, or layman who shows more than passive interest and is being used of God is "trying to be somebody." It's interesting to note that these people often fight tooth and nail to keep somebody else down but wouldn't be personally prevailed upon to expend one tenth that amount of energy to get on a higher plane themselves.

Such congregations are often characterized by formality, legalism, worldliness, or materialism. Anyone who departs ever so slightly from the accepted form of two songs, Scripture reading, prayer, another song, classes, etc., is due for real trouble. "It just isn't the way we do it!"

In a legalistic atmosphere any idea that is so much as a shade removed from the old line of thinking is the child of a "liberal," no matter how Scriptural or needful it is. When a man has an idol, even a religious one, he'll fight like a tiger to keep it. In his mind it is far easier to consign anyone to hell who doesn't agree with his personal interpretation, or to engage in the carnal entertainment of name-calling, than it is to face the facts.

In the loose, worldly atmosphere the one who propagates real Bible truth and Christian discipleship is known as "ultra-conservative" and the sky is the limit in the ridiculous accusations that will shortly be forthcoming. An idol, I repeat, is dear to a man and he is ill-inclined to give it up.

The materialistic trend is frequently reflected by the church yard full of shiny, high-powered, new automobiles which can be seen at many of our churches on a Sunday morning. Temporarily bereft of good judgment, the purchasers were bamboozled into buying every conceivable accessory and gadget except possibly a doughnut maker! Try in that same



church to get money for the Lord's work and somebody starts yelling about the awful beating the farmers took on hogs this year, or how the drought practically cut the wheat crop in two. "Prices being what they are, inflation," etc., ad infinitum, "it's just not possible to give anything now." All this despite the fact that the cellar and freezer are full to overflowing and a new automatic washer was installed just last week—paid for in cash from a healthy personal bank account.

Dwarfed and pinched in their souls, such persons make up the church which has "a form of godliness, denying the power thereof." The Holy Spirit hasn't a chance. There is a body, but no life; there is organization which loses its punch in a round of self-centered activity; there is dumb capability without divine capacity; there is a sweet, sickening smile of surface concern with an inner lack of life-giving love to save the world from eternal perdition!

Two things are taking place while this goes on. The miserly churches with their measly messages continue to operate beautifully in their own little huddle while the needy are left to run into the embracing arms of the false cults, due to the fact that the churches have never met their needs.

On the other hand, the faithful march ahead in the power of the Spirit of God, giving a living witness that reaches men on the level of their need; confident that Christ will be true to the promise, "the gates of hell shall not prevail against" the church!

Meadville, Pa.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Reformation of the Sixteenth Century**, by Roland Bainton; Beacon Press; 1952; 276 pp.; \$3.75.

**Great Voices of the Reformation**, edited with commentaries by Harry Emerson Fosdick; Random House; 1952; 546 pp.; \$5.00.

One sign of the deep spiritual hunger of our times is the appearance of books on the Reformation and other periods of spiritual renewal. These are challenging days for evangelical Christianity and books which inform us on the great Biblical principles of the Protestant Reformation can be quite helpful.

One such book is Roland Bainton's **The Reformation of the Sixteenth Century**. In this book one can find a summary of world conditions at the time when the Reformation broke. Then follows the faith and reform of Luther and the break from Rome. A number of chapters discuss the different forms of the Reformation churches, such as the Zwinglian, Anabaptist, Calvinistic, Anglican, and others. The author writes in a penetrating style and with years of careful

study behind him. If you have ever studied the thrilling Reformation story and want to refresh yourself on its deep meaning, this book is well worth your reading.

Chapter 5 is of special interest to Mennonites. Called "The Church Withdrawn: Anabaptism," it tells how one group "more drastically than any other . . . searched the Scriptures in order to recover the pattern of the early church." On page 102 is a quotation from Menno Simons and on page 104 is an Anabaptist hymn. He refers to the Mennonites and Amish as Anabaptist descendants. While he is correct in certain of his remarks about the Amish, the Mennonite reader will note gaps, perhaps excusable in such a brief summary, in reference to the Mennonites. Bainton shows the principles of "simplicity, sobriety, poverty, meekness and long-suffering" as something which the Anabaptists revived.

**Great Voices of the Reformation** is a compilation of the writings of such as John Wycliffe, John Huss, Luther, Menno Simons, John Woolman, and John Wesley. The compiler selected great and challenging documents and prefaced them by pointed and enlightening statements of his own. Fosdick is a well-known liberal Protestant clergyman. While a Mennonite reviewer of a book of Fosdick's sermons would take exceptions to some of his statements, one must be fair and point out that in this book Fosdick has done as he states in the preface, viz., "to make this anthology an objective statement of historic fact, and to avoid partisan propaganda."

This book shows the tendency for present-day church historians to devote more space than heretofore to the Anabaptist and Mennonite role. "If one forgets the Huguenots and Mennonites, the Moravians, the Socinians, the Quakers, the Baptists, the Seekers, the Wesleyans, one misses major trends in the movement of the Reformation."

In keeping with this statement Fosdick devotes a total of 48 pages to the Anabaptists and Mennonites. That historians of non-Mennonite background now grasp and state the historic Mennonite position is well attested in the two following statements found in the introduction:

"What these Swiss Brethren wanted was a church composed of believers only, complete freedom for the church from state control, strict discipline within the church, confining its membership to faithful and consistent Christians. Moreover, many of them would not bear arms, would take no oaths, would accept no magistracy."

"... a voluntary, purified church of believers only, a suffering, cross-bearing, sacrificial church, a strict discipline within the Christian society, stern censures and excommunications for all offenses, a strong sense of brotherhood and social obligation, a refusal to persecute or to take part in war, complete separation of church and state and complete freedom of worship."

The Writings of Menno Simons, the Schleithem Confession of Faith, and other Anabaptist-Mennonite materials are reproduced in whole or in part in this section. The wide sale of **Great Voices of the Reformation** throughout the country means that in a new

## Prayer Requests —

Pray that Sister Evelyn Bauer might be touched by God's healing hand so that her legs also might show motor nerve responses.

Pray for the radio ministry of the Mennonite Hour.

Pray for the spiritual effectiveness of the many Bible Terms soon to begin.

Pray that Argentina too may experience the spiritual awakening that is sweeping Brazil.

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

*(Requests for this column must be signed.)*

## A Prayer for This Week

O God of us all, breathe upon us now Thine hallowed calm; lift the burden of our hearts, soothe the anxieties of our minds, and send peace into our souls. Forgive the disorder, the fever, the vain purpose of our lives. We have made haste as those who believe not. We have been desperate as those who hold a forlorn hope; we have not trusted in Thee. We have spent our days contrary to Thy plainest laws. Our eyes have been fixed on earth, and rarely lifted to the hills. We have not silenced ourselves to hear, nor been patient to understand. We have been fretful as children. We have spent our strength on things that do not profit, and labored for the bread that perishes, while Thy free and glorious gifts have lain near to us unappropriated and often spurned. Help us now to stand a while in the shelter of Thy shadowing wings, and to be still; to look out again upon life with a new vision, that we may understand; to wait for the revelation of Thy will that shall make us calm and strong. Amen.

*Selected.*

and rather attractive manner the basic Mennonite tenets will be called to the attention of thousands of readers.

Both these books give due credit to those of our own church who have, over the past thirty and more years, labored diligently to collect and publish the story of the faith and life of the Mennonite Church. Perhaps the wide reading of these books will encourage a return not merely to Reformation principles but to the Word of God itself.—Grant M. Stoltzfus.



# TEACHING THE WORD

## True Conversion

BY R. HUDSON POPE

The subject of this article is "True Conversion." The method I propose to adopt to bring this matter into prominence will be to discuss its opposite, *viz.*, "Spurious Conversion"; for I do not think I should be speaking contrary to fact if I said that there are in our classes many boys who have at some time made a profession of conversion, but whose subsequent behaviour shows (as far as it is possible for human beings to judge) that their profession is an empty one. So we are here to seek the causes and the remedies for this disquieting state of affairs, which is not a new one, or confined to one type of work, but has had to be faced by Christian workers the world over, all down the years. And, though I write of boys, the principles laid down apply equally to girls as well. I use the term "boys" merely for convenience's sake.

Our Lord, in one of His parables, tells us that there are, and will be until the harvest, tares growing among the wheat and closely resembling it; that we are not to try to root them out, lest in our lack of discrimination we root up wheat also; He goes on to say that the sowing of the tare-seed is the work of an enemy, and further that all will be sorted out at the harvesttime. But if our Lord seems to point to the presence of tares as inevitable, it is nevertheless our business to see to it that we do not in any way help the enemy in his work of deceiving souls.

### Lack of Conviction

The first cause I shall mention is the lack of conviction of sin, resulting in a poor appreciation of the atoning work of Christ upon the cross—little forgiveness, causing but faint, if any, love: and, since love to the Lord Jesus is the constraining power to holiness, little or no holiness of life.

Here it is necessary that we should distinguish between a boy's acknowledging the fact that he has said, done, and thought wrong things, and a "God-produced" conviction of sin. The thief as he goes into the court knows in his own heart he has committed an offense, but he is not yet convicted, and hopes, indeed, that he will not be. The conviction or acquittal of an accused man is on the word of the judge. Now we often stress this in the matter of the acquittal, when speaking of justification, and point an anxious boy to the Scriptures, that he may rest upon the word of the Judge for his *assurance of salvation*. This is right and proper; but should we not do this just as thoroughly in the matter of conviction, and point out to the boy, from

the Scriptures, the word of the Judge, thus giving the boy the *assurance of condemnation*?

### Individual Sins

It has been said that we ought not to try to produce conviction of individual sins, lest a boy, convicted of some particular sin, should decide to give it up, and by force of will-power manage to do so, and thus suppose he is all right. This is a wise word of caution; but I see no reason why we should not try to bring about conviction of particular sins, seeing that a boy finds it difficult to understand the abstract term "sin." The celebrated evangelist, Charles Finney, says in his *Lectures to Professing Christians*, "Sinners may feel, in regard to their sins, taken altogether, or in the abstract, as if they are willing to renounce them all. But take them up in detail, one by one, and there are many sins they are unwilling to give up. They wrestle against sin in general, but cling to it in the detail."

It may not be unwise, therefore, to deal with *sins* as well as with *sin*, but I would add this proviso, that if we are to speak of individual sins this should only form the prelude to the question, "What causes boys to do these things?"—the answer being found from the lips of our Lord Himself, who said that they come "from within, out of the heart of man"; the heart, in this connection, denoting the will and the affections. When a boy sees this, he will discover that whilst he can, perhaps, by will-effort, break off this or that sinful thing as an action, he cannot destroy the *love for it*, or the *desire to do it*. Here you have conviction of a helpless state—and a hopeless one, too—without the aid of one who can make all things new, beginning with the heart.

### The Godward Aspect

Further, sin must always be related to God in the mind of the boy: *i.e.*, there is a Godward as well as a manward aspect of every sinful action. The manward aspect may be dealt with and dismissed by man, either by punishment or by pardon: but when all that is done, there still remains the *Godward guilt*. A man goes to prison for theft, serves his time and comes out, and, *manwardly*, his crime is finished with, but his position before God still remains the same, for while the law of the land deals with crime, only God can deal with sin. A boy tells a lie to his father. The matter is settled by punishment or pardon, but the Godward aspect of the lie remains.

So that here the boy is made conscious of something which can be dealt with by God only on God's own terms. Thus, conviction of sins has led to conviction of a *sinful heart*, and the emphasizing of the *Godward relation* of sin has brought

about a conviction of its *guilt*. And even if the boy should determine to renounce every sin, and stop doing these things, he sees that he has not thus got rid of the *guilt*, or mended the *state*. And this is what I mean by conviction of sin. The boy who is brought there is a fit and ready subject for the grace of God, and will grasp it with no spurious faith.

### Care About Encouraging Profession

Coming to a second cause, I suppose it would be true to say that in the "foreign mission field" (as it is called), there are probably fewer cases of spurious conversion, because missionaries invariably exercise great care before encouraging anyone to make a profession of conversion. Such confession of Christ is usually made by public baptism, a ceremony which, in itself, is a wholesome deterrent to the unreal, and this is not allowed before there has been a time of instruction, preparation, and probation; including clear teaching as to the things the Christian will be expected to do (*e.g.*, study the Bible, worship, pray, confess Christ at home and at work), as well as those he will be expected to renounce, *viz.*, all heathen customs and rites, the drink, the pipe, the dance, the festival, etc., etc. So that, before profession is made, the convert knows perfectly well what is implied, and makes his open witness on the clear understanding that he intends to go through with the whole business. Also he knows that he must face ridicule and persecution, and Christ must be very real to the boy or man who, with this knowledge, takes the step.

Here, surely, is one reason (though, of course, not the only one), why false religions and modern religious and semi-religious movements so quickly gain and so securely retain their converts—they do not insist on "sanctification" and "separation" as necessary accompaniments of salvation. Let them do so, and we should soon observe a falling-off in their popularity. Or if they do insist on this in any measure, it is as a procuring cause of salvation rather than a result of the possession of it. Here, of course, lies the difference between the legal and the Gospel presentation. "But," replies a critic, "if you mention these things to the unconverted, they will revolt at once and say you are asking an impossibility of them. Why not get them just to accept Christ for the pardon of their sins, and then deal with these other matters when they arise?"

### One More Spurious Conversion

But this, I submit, is not the way the unconverted are dealt with in other lands; why the difference? Is it not that professing Christians in this land have so identified themselves with the world that, in order to save *their* faces, the boy is put in the same wide-meshed sieve through which the other "professors" have been allowed to slip, thus making one more "spurious conversion"?



Can we honestly say of our boys that they have publicly taken their stand after facing the whole matter and counting the cost? and because they see their utter inability to meet it, have in simple faith in the Lord Jesus, committed their guilty past to His precious blood, their known and unknown future to His saving life?

You will say that if this were our plan of working we should have far fewer "decisions"! True, but the word "decision" would be more frequently written in *converted*, rather than *inverted* commas! So then, the second cause of spurious conversions is *a failure to count the cost, resulting in an unfinished building or a lost war.*

#### *Hurry or Urgency?*

The third cause of spurious conversions I shall mention to be "*Hurry*"—*on the part of the leader or other worker.*

Distinction should be made between *hurry*, which suggests an unbalanced haste, and *urgency*. With the thought in his mind of the possibility that the boy may leave the class or die young, or that the Lord may return soon, he is tempted to force the pace, and, by so doing, he picks the fruit before it is ripe, or causes the boy to make a profession far beyond his Spirit-given experience. The same method of haste often manifests itself in a camp or in a mission, or at seaside services, where, unless guarded against very carefully, it results in the feeling that every boy must be "dealt with," with a view to his making some "decision" before the time of the special effort runs out. . . .

#### *Value of Personal Talk*

There is also the question of *hurry* in dealing with a boy who desires a personal talk. Long interviews are not always possible when an evangelist comes for a special meeting or mission, but it is possible for a leader to spend an evening, if necessary, with the boy. One of the finest workers amongst boys I have ever known was the late Mr. R. A. C. Symes, of Scunthorpe. He told me that, when dealing personally with a boy, his first interview was never less than an hour; and if he then felt that the boy had not grasped the matter clearly, he would refrain from asking him for any decision, but make another appointment, and even a third, if necessary. Are we all as thorough as this?

Again, when the boy has professed conversion, perhaps under the preaching of some visiting speaker, do we, as leaders, make a point of having a personal talk with the boy at the earliest possible moment? This would consolidate the work done, reveal work only partially done, or show there was no real work at all, and provide an opportunity for it to be done then. A leader who tries to adopt this plan remarked to me, "I often find that such boys do not want to come and talk about the matter, and I am always inclined to doubt conversion in such cases."

#### *Expecting Too Much*

My *fourth* cause for spurious conversions shall be that those who have not had much experience in teaching boys are apt to think that they have grasped more than, in fact, they have, and deal with them accordingly. It is extraordinary how little of what a master teaches in a school really gets home to the majority of boys, at any rate, the under-fourteens. We are apt to imagine that the boy who has been in our Crusader Class for a year or two should know the doctrines of grace and rules of holy living almost perfectly. As a matter of fact, this is not so, and I venture to say that an examination paper would be an eye opener, and would reveal much that would be very humbling to a leader, as such papers are to the schoolmaster.

The only way to get anything home to the mind of the average boy is by statement and restatement, viewing and reviewing, line upon line, precept upon precept; and if addresses of some people who speak to boys have little latitude of thought and some longitude of duration, it may be they have learned that repetition is one of the secrets of teaching the young—approaching one idea from many directions, but leaving, in the end, that one idea firmly fixed.

This takes time, and for this reason the usual period for day school classes, except for quiet young boys, is 40 minutes.

Is, then, one of the reasons for spurious conversions *the boy's failure to understand fully, or failure perhaps to interpret correctly that which has been taught?*

We who would teach must understand deeply if we are to speak simply and lucidly. Do we strive sufficiently to this end?

#### *Exerting Too Much Pressure*

Another reason—*putting pressure on a boy beyond the point to which the Holy Spirit has led him.* If you ask how you may know in what way the Holy Spirit is leading, I reply—only by being yourself so in touch with the Spirit of God and so filled by Him that He who is working in both you and the boy may Himself be your Guide. The man who labors in the energy of the flesh must expect an echo of his own state in the one to whom he ministers.

And whilst on this subject of pressure, may I say that, given the atmosphere and the speaker of personality, it is possible to sway most boys to do what you wish them to do: but this may have no real connection with the work of the Spirit. It was this sort of thing that led a lecturer to Sunday-school teachers, of whom a friend of mine was one, to say, "Conversion is an adolescent phenomenon: anything before that is only the action of the stronger will of the teacher upon the weaker will of the child." This statement lacked truth and was misleading because the lecturer had left out of his calculations the work of the Holy Spirit. We do

well to remember that, if we fall into this error, conversion—whether professed in adolescence or before that period—will be spurious, nothing more than the influence of a stronger will upon a weaker will.

#### *Using Wrong Methods*

Further, the type of conversion of which we are speaking may be brought about by an *unwise or ill-timed use of methods of "drawing in the net."* It would be foolish to keep throwing out nets and never draw them in, and we must not fear to use whatever methods the Holy Spirit suggests. Such methods as signing decision cards, holding up a hand, standing up, looking up at the speaker during prayer, may be given undue importance. They are often adopted by those who wish to bring matters to a definite issue, and few of us would disagree with their use. *But the danger lies in the transference of the emphasis from the heart transaction with God to the performing of a suggested act.*

In order to avoid this danger, I submit that it would be wise to make these signs not simultaneous with, but subsequent to, the act of faith. This act must be strictly between the boy's soul and God, which fact should be carefully explained. After quiet time has been given for the "great transaction" to be done, then some one or other of these methods mentioned, might, should the Holy Spirit direct, be used as a means whereby the boy may, if he so wish, make known the fact that

"Tis done, the great transaction's done."

This procedure will avoid the danger of the boy thinking that the *confession of Christ* was the *conversion to Christ*. Further, when asking for any sign, there should be no pressure brought to bear to get a boy to discover himself. Suggest it, give a reasonable time for those who wish to take the opportunity to do so, and then close up that part of the meeting.

It may be that some use these signs to give the boy an opportunity of intimating that he *desires* to be saved. There is no harm in this, provided that every boy who thus shows desire is dealt with personally afterwards. If this be not done he is in danger of mistaking the will for the deed. In any case the use or non-use of any method of "drawing in the net" must always be under the direct guidance of the Holy Spirit and never become a "result-producing stunt."

Again, a certain type of boy may make profession of conversion because of a desire to please his leader. This, I submit, is not so likely to happen where the profession is not asked for at the time of coming to Christ, but is left to the individual boy to make as and when led by the Spirit of God.

And whilst we are all agreed that personal work is valuable, let us never suppose that it is essential for a boy to speak to any man about these matters. My ex-



## FAMILY CIRCLE

### Parenthood

By Lorie Conley Gooding

*They have the strength of young, straight-shafted pines,*

*The gladness of small rivers, where they run,  
New born from springs, down rocky mountain-sides,*

*Who have a tall young son.*

*They have the graciousness of supple willows,*

*The gentleness of lucent, quiet water,  
The laughter of the ripples in the shallows,  
Who have a fair young daughter.*

*But all the promise, all the hope of life,*

*All joyous innocence yet undefiled,  
All the possessions of the earth are theirs  
Who have an infant child.*

Holmesville, Ohio.

### Here I Belong

By MRS. ATLEE BEECHY

A mother of several children was brought up short by her seven-year-old who was discussing the desirability of a baby brother or sister. She ended by saying, "But I don't suppose you want a baby; they are so much bother." Shocked, that mother began taking stock of herself. Had she by attitude or word given that idea? Did her own children feel that they were a bother to her? Why, she loved and wanted her children, every one! She had taken for granted that they would automatically know that. Might it be that some children need more reassurance and one has to make a conscious effort to make them feel that they are a vital part of the family circle? How can we make each child feel that he really belongs and that the family would be incomplete without him?

We must accept a child as he is and let him know that we love him in spite of his limitations. He may not have inherited his father's good looks or his mother's talents. Perhaps his school grades will never equal those of Big Brother nor his behavior be so exemplary as that of Sister. As for the social graces, how can he be so awkward and ungraceful when his parents are so well poised? No matter what his shortcomings, he can never be helped in overcoming them by unfavorable comparison with others. What he needs is the feeling of security that comes of being accepted and loved as he is. Without the pressure of trying to measure up to someone else, he can best develop his own potentialities.

There may be friends who would be unkind enough to lavish attention on the beautiful child with blond curls and blue eyes to the neglect of the freckle-faced one with scare-crow hair, but surely a parent should not be guilty of this.

Our child may not possess the natural talents and graces we desire, but with patience and genuine interest some may be developed. The one who is not so highly endowed with intelligence may have an unusual supply of willingness, friendliness, or other personality traits which may more than compensate. The understanding parent will help the child to find the areas in which he can excel and praise him for those successes rather than keep before him his weaknesses and failures.

Too often our feelings toward a child are determined by what he does at the moment. It is easier to get along with the obedient, well-behaved child, while the naughty, mischievous one may need our love and attention more. Whatever his behavior, the child needs to know he is loved, just as we need to know that we have a heavenly Father who loves us and is ready to forgive us even though we are sinful. The story is told of a sick mother who was forced to have someone else care for her home and children. One day when the children became difficult to handle, the harassed helper told them that they must not be naughty or their mother wouldn't love them. The mother was touched to hear one of her children stoutly declare, "Our mother may not like the things we do, but she always loves us no matter what we do." Those children felt sure of their mother's love in all circumstances.

Parents' natural desire for both boys and girls in their family should not be so strong as to handicap the welcome accorded the third or fourth girl to arrive. Love for that child starts long before her birth, beginning with the parents' love for God and respect for self, continuing with the love between husband and wife, and culminating in love for this child which "God and we" have created, be it the fourth girl or eighth boy. Parents do an injustice to this child to give her a boy's name or a feminine version of a boy's name, encourage her in tomboy traits and call her "our boy." Thus the child is constantly reminded that she is only substituting for the boy they really wanted and may feel guilty at disappointing them. It would be very easy for her to feel misunderstood and unloved.

Sometimes we want our children to fit into a particular house. Perhaps the arrangement calls for a girl to share a room with Big Sister. A little boy upsets the house plans. Will he unknowingly be made to feel his inconsiderateness in being a boy? Surely houses should be made for families and not families for houses. Thoughtful parents will find or make a private little niche for him so that he truly belongs in the household.

There are many practical ways in which we can help a child to feel that he is needed in the family group if we just have the insight and patience which it takes. Two- and three-year-olds love to help with jobs about the home, such as washing dishes, setting the table, preparing vegetables, stirring and mixing, hanging up clothes, ironing, and so on through the day. How proud they are to be allowed to pour the milk or dish up the dessert! Even when there is company, it is possible sometimes to use these "talents." The right kind of guest gets a thrill from seeing his piece of pie coming toward him sliding precariously nearer the edge of the plate in the hands of a four-year-old, the shining eyes of the server fixed on the guest instead of the pie. There will be a few accidents, but what is a broken dish or a mangled dessert compared to a happy and helpful child? When they can do things that really help, it gives them a feeling of importance; but it must be frustrating to see Mother doing it all over later because she can do it a little better. What a lot of patience it takes! Most mothers of small children would agree that they could do their work much faster if they didn't have so much "help"! When a child grows older, he is no longer intrigued by the jobs he is well able to do. Parents should see that he is given a fair amount of work for which he is responsible, even though he objects; for it gives him the feeling of being a contributing, therefore important, member of the group.

Another practical way to include the child in the family circle is to let him help plan. That special occasion—picnic, hike, or missionary project—takes on new meaning if he is allowed to help with plans. A little surprise of Mother or Daddy is a wonderful thing if he is in on the secret. Even new household furnishings are exciting and he may want to help save for some special item for our home." Of course, children need guidance in their plans, but they also need to be treated as persons, with respect shown for their ideas. Remember the importance Jesus gave to children when speaking of the kingdom of God.

Might we not take children into our confidence more than we do? Too often we want to shield them from any unpleasantness, and so we hide from them our cares and worries concerning finances, health, or work. Perhaps to be full-fledged family members, they should be allowed to share our worries to a certain extent. They should certainly not be burdened with more than they can healthily bear, and they need not understand all the details involved. But a general explanation might give them a better appreciation for their parents' actions and attitudes, besides giving them a gentle initiation to the truth that life is not always sweetness and light. It is hoped, too, that they could learn a helpful spiritual lesson by observing how

(Continued on next page)



# TO BE NEAR TO GOD

Sunday, December 14

Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost.—Matt. 1:18.

Here Matthew introduces us to the miraculous manner of Christ's entry into the world. We can imagine the momentary calamity which must have struck Joseph when his betrothed "was found with child." The ancient law (whether a practice at this time is unknown) was that an espoused woman, if found unfaithful, could be punished with death. But Matthew calms us at once by adding "of the Holy Ghost." He assures without an iota of doubt that Jesus was not a human bastard, nor an illegitimate son, but the very Saviour, the very Son of God, conceived "of the Holy Ghost."

Monday, December 15

Then Joseph her husband, being a just man, and not willing to make her a publick example, was minded to put her away privily.—Matt. 1:19.

The Jewish betrothal (not to be confused with modern engagement) was a solemn promise before witnesses (Ezra 16:8; Mal. 2:14), including the essentials of the marriage vow. The betrothal was the marriage which made them husband and wife. But the Jewish custom practiced an interval between the time of the betrothal and the bringing of the bride to her husband's home. The length of this interval varied. Joseph, a righteous man, was tempted to put her away privily, probably to divorce her under Jewish law, which was easily possible, rather than to subject her to public example by placing her under Jewish condemnation which at one time meant death by stoning. But Joseph was a just (righteous) man!

Tuesday, December 16

But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the Holy Ghost.—Matt. 1:20.

We may well imagine Joseph lying on his bed, thinking on these things, until finally he fell asleep. Then the marvelous dream came to him. His fears and misgivings were removed. He did not need to compromise himself, approve of a crime, or risk his happiness or that of his wife. Jesus Christ, he was assured, was conceived of the Holy Spirit. The veil that covered Joseph's eyes was drawn back. The purpose of God was revealed.

Wednesday, December 17

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins.—Matt. 1:21.

Mary, Joseph's wife, was to bring forth a son. Not he. But here comes Joseph's part: "and thou shalt call his name JESUS." God is instating him as the legal and foster father. What a challenge Joseph received! He was to rear this youth who "shall save his people from their sins." It was God using this consecrated couple to fulfill His purpose.

Thursday, December 18

Now all this was done, that it might be fulfilled

which was spoken of the Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.—Matt. 1:22, 23.

Here is the fulfillment of an act of God where a miraculous conception has occurred. God's foreknowledge as revealed in prophecy is clear and convincing. Mary is the agent of God, fulfilling God's plan, giving birth to Emmanuel, "God with us." Mary's first-born son was to be called the Son of God. He was a gift from heaven.

Friday, December 19

Then Joseph being raised from sleep did as the angel of the Lord had bidden him, and took unto him his wife.—Matt. 1:24.

When Joseph awakened, he was ready to do as the Lord had asked him. Being a just man, he was willing to take this woman, a public scandal to many, as his wife. He could have given her a letter of divorce, or he could have turned her over to the Jewish law for punishment. But, instead, he took her as his wife. That is devotedness, indeed.

Saturday, December 20

And knew her not till she had brought forth her firstborn son: and he called his name JESUS.—Matt. 1:25.

Joseph and Mary were destined by God to rear the infant Jesus. It was they upon whom God placed the responsibility of bringing Him up in the nurture of Jehovah's word. It was Mary to whom God gave the privilege of giving birth to the Saviour of the world. We must only imagine how Joseph and Mary discussed this significant event in the light of the world's need. They had listened carefully to the words of the angel, they had gone through with the marriage, and now Mary had given birth. Hallelujah, for "he shall save his people from their sins."

—Ford Berg.

## FAMILY CIRCLE (Continued)

parents meet difficulties and disappointments.

For a child to feel that we are really interested in him, we must show an interest in the things which are important to him. We may never have seen any sense to stamp collecting, but if that is his hobby, perhaps we could learn why it is so fascinating. This may be a means of gaining his confidence and bringing us into a closer relationship.

The child must not be left out when it comes to the religious experiences of the family. Growth comes not so much as he is a passive listener to Father and Mother as they pray, sing, and read the Bible, but as he is an active participant. Even tiny tots love to offer prayers at family worship and mealtime which often prove to be enlightening and inspiring to adults. With parents and children sharing interests, experiences, love, play, work, joys, and sorrows, we are bound to have a closely knit group in

## GOD WITH US

Sunday School Lesson for December 21

(Matthew 1:18-25)

What kind of Christmas gifts most please you? Let pupils tell. No doubt gifts that meet needs will receive most hearty approval. That's just the kind of gift God gave on the first Christmas.

For 400 years man had no direct word from God. Darkness had settled down on man. But by this time many were, no doubt, crying out for a deliverer. Many a mother anticipated giving birth to the Messiah. Many were looking for Emmanuel. God in love sent a gift to meet man's need.

Find two names for this gift in the lesson. Saviour (Jesus) and Emmanuel express very significantly the nature of God's gift of love.

Emmanuel—God with us. The inspired record explains how Jesus was the Son of God. The birth "was on this wise." The conception was of the Holy Ghost. The power of the Highest overshadowed Mary (Luke 1:35) until the baby was born. He was not born in sin as our babies are. Perhaps we don't always appreciate what dishonor this miracle brought to both Mary and Joseph. But an angel from God spoke personally to both of them. They knew the facts. Also they knew more than any mother knows—the sex and lifework of the child that was to be born.

Jesus always existed with the Father, but now He came to earth in flesh, to be with us. He identified Himself with us. He became human too. How often Jesus said when here on earth that He was from above. What a gift God gave to show us Himself, His nature, to bring us help, joy, rest, and comfort.

Saviour—Both Mary and Joseph learned before the Babe's birth that His name should be Jesus, for He should save His people from their sins. Here is man's greatest need, man's greatest problem. If only men could see how lost they are, how that all their troubles, woes, worries, and failures are due to their severed relation with God. If only they could perceive the master they are serving. "Let earth receive her king."

But countless numbers have rejoiced in the joy that a Saviour came. We are filled with thanksgiving that God so loved us that He gave this great gift. Saviour! That is the best name for the Son of God. He is indeed true to the prophecy—Wonderful Counselor, Mighty God, Everlasting Father, and Prince of Peace. Let's tell others about this gift.

A fitting close—read the words of "O Little Town of Bethlehem."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Education National Council of the Churches of Christ in the U.S.A."

which everyone truly "belongs."

Recently, after much traveling about and visiting here and there, our family was glad to get settled at home. As our four-year-old stood thoughtfully watching me iron she said, "I'm glad you're still my Mommy!" We felt that was her way of saying, "I'm glad to be back home. Here I belong!" Goshen, Ind.



# FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Bro. Henry Hernley, who has retired as foreman of the composing room at the Publishing House, plans together with his wife to spend the winter at Sarasota, Fla. Bro. Orlo Brenneman has been appointed acting foreman of this department.

The new Mennonite Publishing House catalog has been placed in the library of the Calvary Church, Los Angeles, Calif., for the use of anyone who does not have a copy at home.

The Bethany Bookshop owned by Bro. Milton Gascho and located at 1114 N. Washington Street, Kokomo, Ind., is now open to the public. The telephone No. is 2-1808.

The Olive Visitor, monthly publication of the Olive Church, Elkhart, Ind., gives a complete alphabetical list of members, with addresses, and telephone numbers.

Bro. Roy Koch showed pictures of his recent tour of the Near East to the older folks of the St. Jacobs, Ont., congregation in the church basement the afternoon of Nov. 16.

Bro. William G. Detweiler, Orrville, Ohio, preached at Protection, Kans., on Nov. 18.

Bro. and Sister John F. Garber, Alma, Ont., conducted a conference on the Holy Spirit and Victorious Life at the Ninth Street Church, Saginaw, Mich., Nov. 28-30.

A memorial history of Peter Bitsche, ancestor of the Peachys and Beachys in this country, was published in 1892 and is now out of print. A reprint is being contemplated.

If anyone owns a copyright in force please correspond with Ivan J. Miller, Grantsville, Md. Also, anyone interested in a copy of the book, write to Bro. Miller.

The Sunnyside congregation, Dunlap, Ind., gave the evening program at Roselawn in Elkhart, Nov. 9.

Bro. J. J. Hostetler, Peoria, Ill., spoke in a Sunday School Teachers' Clinic at Science Ridge, Sterling, Ill., Dec. 4, 5.

Bro. Ira Eigsti, Tiskilwa, Ill., is conducting a teacher training class at the Bayshore Church, Sarasota, Fla., this winter.

Speakers at a youth conference held at Millersville, Pa., Dec. 6, 7, were Sanford G. Shetler, Hollsopple, Pa., and Raymond Kramer, Meadville, Pa.

The evangelistic meetings held by Bro. Andrew Jantzi at the Plainview Conservative Church near Hutchinson, Kans., were so largely attended that the last few services were moved to the larger Yoder Mennonite Church.

Bro. Djojodihardjo of Indonesia was scheduled to speak at Yoder, Kans., on Dec. 9.

The guest speaker for the Father-Son Banquet of the Pleasant Hill Church, East Peoria, Ill., on Dec. 6, was Bro. J. J. Hostetler of Peoria.

The Goshen College congregation is now supporting six full-time foreign missionaries. The last to be added is Mary Ann Hostetler, who has just gone to Japan.

Bro. Paul M. Lederach, Scottdale, Pa., spoke in a Thanksgiving week-end Bible Conference at Pinckney, Mich.

A new parsonage at Pigeon, Mich., is nearing completion.

Bro. Kenneth Snyder, formerly from Che-raw, Colo., moved to the Beaver Dam com-

munity in northwestern Pennsylvania in September and is serving the congregation there as pastor.

Evangelistic meetings sponsored by the Berlin, Ohio, congregation in charge of Bro. Wallace Hamsher and Bro. D. D. Miller as evangelist were held one mile south of Co-shocton, Nov. 2-9. There were 22 confessions, among them two parents, the rest young people from fifteen years down. A radio broadcast was held daily during the meetings and continues Saturday each week. Prayers are requested for guiding these young souls.

Bro. Carl J. Good, Wooster, Ohio, was ordained by lot to the office of bishop at the County Line (Wisler) Church, Dalton, Ohio, on Sept. 6. Bishops M. G. Horst, William Ramer, Abram Smith, Joseph Hostetter, and J. O. Weaver had charge of the services.

Anyone who attended the Harvest Home services at the Upper Skippack Church, Creamery, Pa., Aug. 16, and who took by mistake Bro. Elmer B. Moyer's hat and left a Panama hat may make an exchange by contacting Bro. Moyer.

Bro. Emery Yutzi, Plain City, Ohio, gave an illustrated talk on his travels abroad during the past summer at Naubinway, Mich., on Nov. 28. He preached there on Nov. 30.

Bro. Paul Mininger will deliver the Conrad Grebel Lectures on "Foundations of Christian Education" at the Mennonite Publishing House, Scottdale, Pa., Jan. 19, 20; also at the Christian Day School Institute at Hession College, Jan. 29, 30. A cordial invitation is extended to all who are interested to hear these lectures.

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## Notice

Special Bible Term, Lancaster Mennonite School, Jan. 12-Feb. 20. Instructors: J. Irvin Lehman, director, LeRoy S. Stoltzfus, Lloy Kniss, D. Stoner Krady, Henry F. Garber, John S. Wenger, and Lester Brubaker. Courses will be offered in I and II Samuel; Ephesians, Philippians, Colossians; Genesis; Jeremiah; Hosea-Nahum; Modern Heresies; Bible Basis of Missions; Christian Evidences; The Christian Life; Old Testament Geography; Christian Stewardship; Jewish Evangelism; and Gospel of John. Tuition, \$35. Meals and lodging (five days), \$40. For further information address Special Bible Term, Lancaster Mennonite School, R. 4, Lancaster, Pa.

The Kishacoquillas Valley Bible School to be conducted at Allensville, Pa., will begin on Jan. 19 and will continue for three weeks. The teachers will be Ross D. Metzler, Lewistown, Pa.; Harold Brenneman, Ephrata, Pa.; Orie Kauffman, Vassar, Mich.; and Elam Glick, Belleville, Pa. The subjects offered are: Bible Doctrine III; Nonconformity; Personal Work; The Person and Work of the Holy Spirit; and the following book study courses—Joshua and Judges; Proverbs; Acts; I and II Thessalonians; and Hebrews. A Christian Life Conference will be held Saturday and Sunday, Jan. 17, 18, at the Maple Grove Church, Belleville, Pa., in connection with the Bible school. Tuition is \$1 per week. Room and board is \$5 per week. The noon meal will be served in the church basement. A hearty invitation is given to anyone expecting to attend a winter Bible school. For further information write to John M. Kauffman, R. 2, Lewistown, Pa.

## Calendar

- Bible Sunday, December 14.
- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9.
- Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6.
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 5-Feb. 13.
- Canton Bible School, Canton, Ohio, Jan. 5-Feb. 13.
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5-March 7.
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.
- General Council of General Conference, Chicago, Ill., April 9, 10.
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. Levi C. Hartzler, Elkhart, Ind., brought morning and evening messages for missionary day observance on Nov. 23 at the Calvary Church, Pinckney, Mich.

Bro. Percy Miller, Secretary of the Indiana-Michigan Mission Board, brought a missionary message at Benton, Ind., the evening of Nov. 16.

Bro. T. H. Brenneman, Sarasota, Fla., brought messages in Spanish at the Ybor City Mission in Tampa, Nov. 9-11.

Two persons were baptized and seven were taken in by letter at Altoona, Pa., Nov. 2. On Nov. 16, Bro. J. W. Shank, formerly from Argentina, brought a stirring message. Five girls from E.M.C. sang in the service.

Bro. Luke G. Stoltzfus, superintendent of the Diamond Street Mission, Philadelphia, will be ordained to the ministry at that place, D.V., at 2:30 p.m. Dec. 14.

The dedication of the new North Lebanon Mission will be held Sunday afternoon, Dec. 21. Speakers at a week-end meeting there include Silas Brydger, John S. Hess, Homer Bomberger, Elam Stauffer, and Henry Garber.

Bro. and Sister Daniel Sensenig plan to leave Ethiopia for their furlough soon after the New Year.

Bro. Elton Bomberger, Mt. Joy, Pa., will do his I-W service as maintenance man and teacher of crafts at the Nazareth Hospital and Dresser School in Ethiopia.

Latest word from Argentina indicates that the Samuel E. Miller family will need to return home because of Sister Miller's health.

Bro. Samuel E. Miller conducted services at Lote 4, one of the mission outposts in the Argentine Chaco, on Oct. 25. The service was held under a temporary church roof made of swamp stubble. A mud hut is to be built near by for Bro. Miller's use when he goes there periodically to teach the people and conduct special classes for those who are interested in Bible study. The present helper at the Nam Cum station will soon be sent to Lote 4 to live and work with the Indians.

The Quintus Leatherman family is now living at 97 Muswell Hill Road, Muswell Hill, London N. 10, England. They held their first fellowship meeting in this home on Saturday evening, Nov. 8. Those present included the John E. Coffman family; James Shanks, missionaries under appointment to Tanganyika; Sisters Mary Byer, Laura Metzler, and Fannie Bontrager, workers returning from Ethiopia; and two Polish Mennonite refugees, the Kinzie brothers.

Mission, relief, and service news items for the GOSPEL HERALD should be sent to the office of the Missions Editor, 1711 Prairie St., Elkhart, Ind., by Monday morning to be included in the news for the following week.

Church bulletins will be welcomed as news sources.

Bro. and Sister Henry J. King have recently moved to the central residence of the Rockome farm, Arcola, Ill. This farm and rock garden were given to the Mennonite church by Arthur Martin of Arthur, Ill., and it is expected that a home for retired church workers will be established there.

Among those participating in an all-day missionary meeting at the Albuquerque, N. Mex., Mennonite church on Nov. 23 were members of the MRC Navajo Indian Migrant Unit of Grants, N. Mex., a group of brethren from Delaware assisting in the construction of the church building, Bro. and Sister J. D. Graber, Elkhart, Ind., and local members of the congregation. The believers in Albuquerque meet in the home of the pastor, Bro. Joe H. Yoder, awaiting the construction of a church building.

Sister Mina Esch, former missionary to India, now serving as housekeeper at the Mennonite Hospital, La Junta, Colo., underwent minor surgery at the hospital on Nov. 21.

Brethren David Shank and Orley Swartzentruber, missionaries in Belgium, attended a meeting for young ministers and a meeting of the Missions Committee representing both French and German language conferences of France at Valdoie on Nov. 1. On Nov. 2 Bro. Swartzentruber preached for the Mennonite church at Montbeliard, where Bro. Pierre Widmer is pastor, and Bro. Shank preached at the Mennonite church at Belfort, France.

Bro. J. D. Hartzler, Flanagan, Ill., conducted communion services at the Bethel Mennonite Church in Chicago on Sunday morning, Nov. 23. Sister Rose Marie Freney was taken into church membership by water baptism that morning. A group from the Bethel church gave the program at the Mennonite Home Mission, Chicago, on Nov. 30.

Friends of the Bethel Mennonite church, Chicago, have been contributing good books for the church library. Interested persons should write to Bro. Paul King, 145 W. 14th Place, Chicago 8, Ill.

Bro. Nick Pustay brought the evening message at the Canton, Ohio, Mennonite Church, on Nov. 23. Bro. and Sister Allen Ebersole were serving at the Midway church near Columbiana, Ohio, that evening.

Bro. and Sister Nortell Troyer, missionaries on furlough from Puerto Rico, will be at home at 4646 S. Woodlawn Ave., Chicago 15, Ill., until their return to Puerto Rico after the holiday season. The Troyers participated in the morning services at the Mexican Mennonite church in Chicago on Nov. 16.

Bro. John Litwiller, pastor of the Mexican Mennonite church in Chicago spoke at missionary day services at the Mennonite church

## Your Treasurer Reports

In last week's issue of the GOSPEL HERALD there appeared an article regarding the Froh Bros. Homestead which is being developed under the General Board as a home for the aged in the Indiana-Michigan area. We are glad to report that the remodeling of the building is now under way and it is anticipated that by next spring the building should be ready to receive guests. It is now estimated that about \$10,000 will be required to remodel and redecorate the building and an additional \$15,000 or \$20,000 will be required to supply movable and fixed equipment. We sincerely believe that this institution, when completed, will be a fine addition to the existing homes for the aged of the church.

The immediate costs of completing the above work will be a one time expenditure as it is anticipated that the home should be able to operate from its own income when completed. However, the cost to remodel and equip this home will need to be met from contributed funds. Therefore, we would like to send out this appeal to our brotherhood for contributions to help complete the above project. Considerable voluntary labor is being supplied through the local churches in the community and we trust that the needed funds will be forthcoming so that the work on the home can proceed without delay. Those wishing to contribute to this development may send their contributions to the District Treasurer or direct to the Mission Board office.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

near Howe, Ind., Nov. 16. Bro. Marion Snyder, student in the Goshen College Biblical Seminary, took Bro. Litwiller's place in Chicago on that day.

While Bro. J. Frederick Erb was engaged in evangelistic meetings in Florida, the following brethren from the Goshen College Biblical Seminary served the congregation in Detroit: Nov. 30, Richard Burkholder; Dec. 7, Leroy Kennel.

Bro. and Sister Eugene Blosser, missionaries under appointment to Bihar, India, participated in missionary day services at the Martins Church, Orrville, Ohio, Nov. 23. Although the first request for a residence visa for the Blossers has been denied, word from India indicates that restrictions have been eased and a new application should be made.

Bro. J. Otis Yoder, pastor of the Mennonite Home Mission in Chicago, ministered the Word at the Martins Church, Orrville, Ohio, over the Thanksgiving week end, Nov. 27-30.

Bro. Josef I. Herschkowitz, traveling in the interests of Jewish evangelism for the Vir-

(Continued on page 1212)





Young men from the Chaco, one of our Argentine mission areas.

## Willingen Diary

BY ORIE O. MILLER

(The International Missionary Council invited about 200 missionaries, Mission Board representatives, and leaders of the younger churches to a study conference at Willingen, Germany, this past summer. Bro. Orie Miller represented the Mennonite Church.—Editor.)

### Willingen, Waldeck, Germany

July 6, 1952. Following Chairman John A. Mackay's words of welcome last evening and formal opening of this conference, the roll call indicated that almost all of the 200 delegates had arrived (about 220 included wives and visitors). Norman D. Goodall, London, International Missionary Council Secretary, in the opening address in explaining why this conference, and its theme, "The Missionary Obligation of the Church," said that today a new precariousness is felt present in all our work and characterizes it. We are presently at the end of an age, if not of the age. Whether, however, the Lord consummate this order now or continue further cycles of history before then, the Christian's hope and the church's obligation are clear. The hope of our calling and the richness of His grace should characterize this meeting to its end.

Willingen, a mountain valley rural village of about 1500 population in Central Western Germany, seems well chosen for such a gathering. It is quiet and cool, and has many of its homes adapted to providing for the summer vacation visitor from surrounding areas. The Waldeckerhof can feed the conference at one sitting. An especially built meeting hall, which in setting and design accentuates Willingen naturally, and the village church promise adequate conference working facility. The smells and sounds of haying and livestock

and living among rural folk at work adds to the uniqueness of the conference setting.

July 7, 1952. Yesterday, Sunday, the Germans bade the conference welcome. Bishop Dibelius from Berlin preached from I Cor. 3:9, "We are labourers together with God." His points were as follows: (a) God is at work, (b) the Christian is a worker, not just a tool, and (c) God sanctifies and equips the worker by His grace. At the afternoon service church community leaders spoke in the newly, specially built hall, which was bedecked with flowers contributed by Willingen homes. As we left the hall, the whole village in solid phalanx, perhaps a thousand folk, met us in silent welcome, an unforgettable experience.

Conference Chairman Mackay gave the evening address on the conference theme, but chose to name it: "The Great Commission and the Church Today." After committing to us His yoke and the towel symbolized in John 13, He commissions us to the road. Worship, theology, fellowship—all essentials, are in reality precedent to action, to going, to crusading. Even unity, oneness in Christ, is a means that the world might believe. Nothing can take the place of this dynamic, enthusiastic order that drives into all the world with the Gospel message. This prepares the way of the Lord and us for His coming and His reign. It was a sound, stirring message.

July 8, 1952. Yesterday's high spots to me were the following: (a) H. Kraemer's half-hour Bible study introducing I Corinthians in which he portrayed Paul as the father and founder of this young church dealing in frankness and love with these saints in the flesh and in a wicked world, related to it but not of it; (b) hearing in my theme group on "The Indigenous Church," native Christian leaders from Latin America, Japan, Indonesia,

Middle East, and Africa give their judgments on a slogan of self-government, self-support, self-propagation—rather, one said Christ Government, Christian sharing and Christ proclaiming, and interdependence instead of independence (independence and autonomy have gone to seed in many areas); (c) the evening address on the Covenant and the Great Commission which drew striking parallelisms between the Pharisaisms of 30 A.D. and some of the complacencies in much that calls itself Mission today; and (d) the serenading and flowers on my sixtieth birthday (a few conference folks and some of our rooming house had gotten information from the Conference Who's Who).

July 9, 1952. The ten delegates staying here at Kesper house are: two Brazil missionaries; one from Angola; one of the Lutheran Church leaders from East Zone, Germany, and wife; a U.S. Southern Baptist Board Secretary; a U.S. Lutheran Board Secretary; a Denmark Secretary; a Sunday School Union representative; and myself.

Last evening's address on the "Dispensation of the Holy Spirit" will likely be for me one of the highest conference points. The O.T. prophecies of His coming and work upon and through Christ and the believing, expecting community; His revelation now of the universal need of reconciliation; His promised readiness to clarify communication and to empower the believer community witness and service, were the high lights in it.

July 10, 1952. I Peter 1:3-5 was the text for last evening's address on "The Christian Hope." Bishop Newbegin of South India said, "Christian hope deals with what we know shall be and because God promised it. Therefore, we can with patience wait for it. There is no Christian hope except that born out of Christ's death and resurrection. What is it then we hope for? The hope that maketh not ashamed, and that abideth when all other hopes fail, through the coming again of Christ to judgment, salvation, and victory." Kraemer in the morning Bible study on I Cor. 1:7 also dwelt on Christ's final process of redemption as that upon which Christians confidently wait.

Recent history has conditioned the European church to a better appreciation for this Biblical light than is the case in America. The discussion period last evening seemed to confirm this.

Today the Theme groups first report to the whole conference. It is not yet clear what new forward clarion to Mission will come out.

July 11, 1952. Last evening the conference received the initial reports of its five Theme groups on (1) Why Missions? (2) The Indigenous Church, (3) The Missionary Vocation, (4) The Place of the Missionary Society, and (5) Reshaping the Pattern of Missionary Activity. Lack of clarity was revealed initially in one and five. A further three-hour discussion period on the reports as a whole follows today. Kraemer, in his morning study on I Cor. 1:13 said, "Paul does not meet the schism problem of the Corinthian church by historical or psychological means, but by asking, 'Is Christ Divided?' Unity itself is not a goal, but the fellowship of His Son is. Unity



must ever be our concern and passion but until the Great Day; with Satan as well as the Holy Spirit present in this world there is no unprecarious unity. In the light of Paul's question and concept much of our divided state as Christians is nonsense."

The day's high point was the afternoon address on "The Calling of God" by a Cuban Christian leader, where testimony of God-wrought miracle of healing in his own life and God's methods in calling men to service, gripped all who heard in a way that happens all too rarely.

July 12, 1952. In a between session informal meeting yesterday, Manikam from India surveyed the church situation in the Far East outside China; Leung from China reviewed happenings in that country to date; and Martin Niemöller told of his recent visits to Moscow and Eastern Zone, Germany. Regarding the China circumstance, Haartenstein of Germany paralleled it with the Islamic moves of the seventh and eighth centuries through North Africa and into Europe. The answer to the church (in his mind) is, as was done then, to redouble mission effort where fields are still open.

Yesterday, what may become the slogan of this conference began to emerge in the expression on "Renewed Mobility." The steering committee posed two questions to the area groups on this. How can the church recover the necessary initiative to this? And, are societies and younger churches ready to change traditional policies as today's urgent situation demands? Last evening Reinhold van Thadden, the most prominent German church figure in the Kirchentag movement, who spent years in Nazi and Russian prisons, spoke movingly of the church under the cross, a suffering church.

July 13, 1952. . . . Canon Warren, General Secretary of Church Missionary Society, in the evening address said, "The most testing days of Christian Mission lie just ahead," and he urged a bringing of the technological development of the two past centuries into the service of Christ in materially needy areas. God accomplishes His will in history. The technological developments parallel population growth. We work with Him thus in making science incarnate to needy mankind's material

service. Christian leaders need to go forward into the entirely unknown and lead those who see only the patterns of the past, leaders and those led serving together. In this is the hiddenness of the cross.

July 14, 1952. Yesterday was Germany day. Bishop Lilje, in a Nazi prison much of the war, preached on Acts 15:4 and paralleled this conference with the first one at Jerusalem. May this one glorify God as that one did. The conference then divided into four groups and went by bus to four scattered areas to attend and take part in annual Sunday afternoon mission festivals, akin to our all-day mission meetings. We were at Warenburg, about 50 miles north; perhaps 1500 people were present in an open-air service back of the village church. A Burman, a Mexican, and a South Indian woman spoke from the conference group. Our buses all met at Marburg University at 6:00 p.m. This is the oldest established Protestant university in the world, having been founded in 1527. We were shown the museum of the Institute for the Study of Religions, the table where Luther and Zwingli had their famous colloquy and couldn't agree, and we were then greeted by the Rector and the Theological faculty in a formal service. Supper followed in the University eating place and the evening service at St. Elizabeth's 700-year-old church. Bishop Fricke preached, using I Cor. 13:13, and wove in the story of Princess Elizabeth joining St. Francis of Assisi and serving the poor rather than ruling.

July 15, 1952. Dr. John Mackay began his morning Bible studies yesterday with a look at Ephesians. He considers this epistle the crown and climax of all Paul's writings, and considers only John 14-17, I Peter, and I John comparable in the whole Bible. It was one of Paul's last letters. He described it as a compendium of Christian truth—all the universe and all of living comprehended in it. as doctrine set to music—not dry but vital as breathing brotherhood, and as slave service to Christ as against the oracles of the Old Testament which came from the outside. During the day there were older church and younger church delegate sessions and two conference sessions which attempted to bring to focus the Spirit leading of the group in the main conference purpose, but attained interesting, provocative, and informative discussions with no clear conclusion. We also listened to a moving review of world need as a selected leader of each of six world areas pleaded the case for his area: (a) the Far East, (b) Southeast Asia, (c) the Middle East, (d) Africa, (e) Latin America, and (f) India, Pakistan, Ceylon, and Burma.

July 16, 1952. Yesterday the morning study on Ephesians was excellent. In the evening session the conference took final action on draft of Theme group IV, the Missionary Vocation. It fails perhaps on two counts: (a) in lifting up distinction between every Christian a missionary witness and those especially called and sent, and (b) an overemphasis of church as vs. kingdom of God without coming to clarity on how or whether to eliminate the term "foreign" from missionary. Otherwise it seems a well done summarization

draft of mind expressed in conference discussions.

July 17, 1952. Yesterday the sessions were all used to receive, revise, and act on the remaining Theme reports. The process is interesting through which a conference such as this receives preliminary material, some of which was prepared a year in advance, then meets in subcommittee sessions, and in sessions of the whole, and finally agrees on what it wants to say or to have said. Subsequent editing and interpretation finally produces what goes out from the conference formally. The technique has value, I believe.

Dr. Mackay based yesterday's study on Ephesians 4. He said the focal point of Christ's fullness is the church and then outlined Christ's fullness as follows: (a) the gifts of Christ's fullness, (b) the promotion "that the saints may be built up to serve," and (c) the realization of fullness in stable maturity, holding the truth in love.

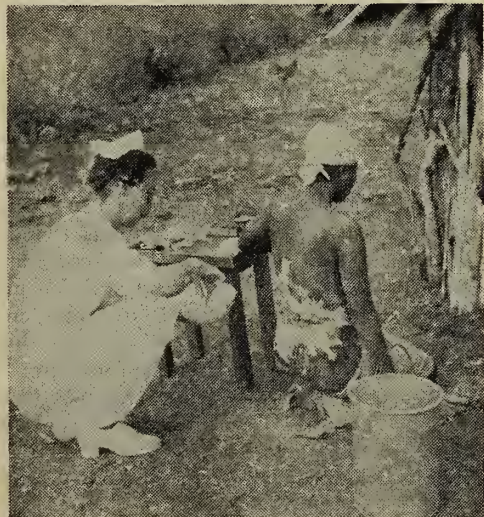
Sunday, July 20, 1952. Thursday morning's Bible study was rich, as usual, and based on Ephesians 5 and 6, the Christian's walk and equipment. The remainder of the closing day was used to dispose of Theme Group reports. Interestingly the one most difficult was No. 1, Why Missions? Theologically the theologians had done their best to produce something acceptable in spite of the irreconcilable differences within the group, but the conference plainly indicated dissatisfaction with it. When I left, one more try was in process and it was in the hands of a South India missionary bishop who had not been a member of the group and who had given the address on "The Christian Hope."

Akron, Pa.

## The Gospel for the Refugees in Belgium

BY DAVID SHANK

The last years of the work of the Menonite Relief Committee in Belgium were spent largely among the refugees and the displaced people who came to this little country to work in the mines. Although large numbers of these have gone to Canada, there are still many who remain, who perhaps will never leave because they cannot pass medical examinations, or because they have been fortunate in becoming fairly well established despite hard working conditions and poverty. The work of the Russian Evangelical Church continues among these people and although we are no longer working personally with the refugee situation in Belgium, we are continuing to give financial support to three evangelists of the Russian Evangelical Church who give their time to do colportage and evangelistic work. Many of you in the states have become acquainted with this work either through ex-relief workers, or through previous articles in the GOSPEL HERALD, or perhaps through having met Bro. Charles Grikman, who is the head of this work, when he visited a large number of our congregations the past winter. All will be inspired by the



Nurse Elva Landis dressing a bad burn case at the Shirati Hospital, Tanganyika, Africa.



following letter of gratitude sent by the one evangelist who is entirely supported by your funds.

Elouges, Sept. 25, 1952

Dear Brethren and Sisters of the Mennonite Church,

May the peace of God be increasingly your portion. By the grace of God and through your help I am able to use all my time laboring for the Lord among the Slavic refugees in this part of Belgium. Bibles, New Testaments, and other Gospel literature are being distributed on a large scale and people eagerly read them. At times one has the impression that all the needs must be at last satisfied, but then again another number of thirsty souls are found. As heretofore the following localities are being regularly visited: Elouges, Dour, Boussu-Bois, Hornu, Petit Hornu, Quaregnon, Wasmes, Paturage, Franeries, Cuesmes, Flenu, Hensies, Ville Pommeroel, Pommeroel, Harchies, and other smaller villages. It is not an easy job to reach them. Very many have abandoned the refugee camps and live in private homes. Often several families in a locality come together to hear the reading and exposition of the Word of God, and there are real conversions, when people begin to live new lives to the glory of God. Much time is being spent in traveling. My means of locomotion are tram, bus, and bicycle. The main meetings at Boussu-Bois are being held each Sunday afternoon and are well attended, though not everyone can afford the traveling expenses and sometimes the husbands do not allow their wives to come. At some meetings those present in the beginning recite Scripture verses, which they have memorized. Each Wednesday we have special Bible study for the seekers and new converts. Old people are being regularly visited in two Protestant homes for the aged in the neighborhood.

Last Sunday Bro. Grikman preached at our church. Eight came forward at the end of the service, deciding for Christ. Please remember us in your prayers. The main thing is to sow the Word of God which produces its result either now or later on. We have had quite a few cases of those who heard the Gospel while with us, but were converted in far-off lands, across the seas. When we spread the Gospel, the Lord will do the rest.

My wife is a musician and a soloist and helps me a great deal in the meetings.

Sometimes there are obstacles in the way, like in the days of the earthly ministry of our Lord, but they are being overcome with His help.

In the conclusion of my letter I do thank you very warmly for all your help. May the Lord reward you a hundredfold and bless you with His rich blessing.

Yours in the love of Christ,  
Serge and Lucy Ivanitsky.

Brussels, Belgium.

All that I am I owe to Jesus Christ, revealed to me in His divine Book.—David Livingstone.



**FOR SUCH AS THESE**—These are just a few of the millions of Koreans who are greatly in need of relief aid. Of the 10 million needing help, more than 2½ million are refugees. To help such unfortunate persons the Mennonite Central Committee is making plans to send relief workers who will provide material aid and who will also set up medical clinics and such other facilities whereby people can again establish themselves in communities and provide a living for themselves.

## Relief Work to Begin in Korea

BY MARION W. KLIEWER

(The monthly relief and service offerings in our churches help to support the work in Korea. Send your offerings clearly marked to your district conference treasurer or direct to Treasurer, Mennonite Board of Missions and Charities, Elkhart, Ind.—Ed.)

To put into action their decision to do relief work in Korea the Mennonite Central Committee has appointed two relief workers and plans to send them to the Far East in early January.

The two men are Dale Weaver of Harper, Kans., and Ernest Raber of Sugarcreek, Ohio. They have been appointed for three-year terms.

Relief needs in Korea at this time are tremendous. Half of South Korea's population of 20 million needs help. These include refugees, war sufferers, and local destitutes.

In addition Korea has almost 300,000 war widows with 517,000 children under 13 years of age, 25,600 orphans, and 50,000 lepers.

The exact location and nature of the MCC project in Korea will be determined by the two newly appointed workers with Dale Nebel, Far Eastern MCC director, and Dallas Voran, first MCC relief worker in Korea. Voran is now working with United Nations Civil Assistance Command in Korea, which was set up to care for refugees and to aid in the prevention of disease and starvation.

Considered as possible MCC projects in Korea are the establishment of medical clinics (including dental) and community and child

welfare centers, and facilities for sewing, shoemaking, textile work, printing, education, and arts and crafts.

By establishing such projects MCC personnel will be able to work in a community of Korean people. This will give them an opportunity to render a spiritual testimony. They will have occasions to indicate just what has motivated them to aid Korea's sufferers. These projects will also be the means of distributing material aid from MCC as well as other sources.

Akron, Pa.

### Echoes from the Field

Carlos Casares, F.N.D.F.S.  
Argentina, South America  
October, 1952

Greetings:

Yes, friends, we often contact you in much the same way that many people contact God: when there is an emergency. The emergency in this case is the truly great need for intercessory prayer support. The need in general is for all the evangelical work in this great Argentina. Specifically the needs are:

1. For our own Mennonite churches that we may continue to have freedom to preach and teach the whole Bible.

2. For the evangelistic meetings in Carlos Casares, Oct. 20-26.

3. For the evangelistic meetings in Pehuajo, Oct. 27-Nov. 2. The evangelist for both



meetings will be Bro [unclear] from Cordoba, national pastor. For those converts who are studying in mission for baptism in Bragado, Pehuajo, in Carlos Casares.

5. For the Personal Workers' Classes in the congregations of Pehuajo and Carlos Casares.

6. That God will definitely lead the Executive Committee here in choosing national pastors for Trenque Lauquen and Carlos Casares. The Hallmans and the Koppenhavers will be on furlough in 1953 (D.V.). It will be the first time these congregations are completely under the leadership of national pastors and will signify a great forward step.

If space permitted there is much we could say to emphasize the tremendous need for a great volume of prayer that really contacts God. Satan's power is very evident on every hand. However, we know that the God of Elijah and Paul is also our God and that if the saints pray He will triumph, breaking Satan's control.

Lawrence Brunk has been coming to Carlos Casares two nights a week to teach a music class. Our members love to sing and make a fine effort to learn the fundamentals and techniques which will naturally improve our congregational singing. That combination works here just as it does at home.

There is work on every side which makes it difficult to keep one's head above water. Perhaps if we could see the future, we would work much harder than we are, and with much more passion. Surely the night cometh when no man can work. What about the unsaved?

From the depths of our hearts we thank each one of you for helping us in this emergency. Time spent in intercessory prayer always carries its own reward. What is more blessed than waiting in the presence of our Living Lord?

Fraternally yours because of Calvary,  
J. H. Koppenhaver

## The Sequel to a Rescued Bible

Rev. Clifford A. Douglass, a devoted friend of the American Bible Society, retired last year after thirty-six years of continuous service with the Presbyterian Mission in Colombia, South America. I always enjoyed the hospitality of his home and valued his wise counsel. He was pre-eminently an evangelistic missionary. He said, "My object is to visit villages and places that have never been reached by a missionary." The Bible Society colporteur accompanied him on many of his trips. In a real sense he was a lamplighter, with the result that today in many places of the fanatical Department of Antioquia, where he worked, the light of the Gospel shines in many homes. He will be sorely missed.

It is worth while to retell one of Mr. Douglass' colportage experiences. In the 1923 issue of the "Bible Society Record" I contributed an article entitled "Burning Bibles." It was illustrated with a picture of a priest, and a group surrounding him, in the act of burning Bibles.

Of the scene Mr. Douglass related the following:

"On one of our trips a man known to us to be a traveling merchant came to Don Vicente, the Bible Society colporteur, and wished to buy a number of our Bibles and Portions to sell at the farm houses in the mountain regions. The man took stock of all we had with us and then closed the bargain, accepting the whole quantity at the price named. After a while a boy came running to tell us, 'They are burning the Bibles.' I snatched up my kodak and ran out to the plaza, which was near by; and sure enough, there in the front of the church they had a pile of straw burning. Alongside the fire they had all the Bibles we had just sold to the trader, and they were tearing them in pieces and dropping them in the flames. The priest was there directing them, and two policemen to see that not a leaf escaped the fire. When they saw the kodak they seemed pleased—the priest especially—for he pulled his cassock straight and smoothed it out and posed for the picture."

There is a sequel to this incident. Not all the Bibles were burned that day. It happened that one of the men who witnessed the Bible-burning ceremony snatched one from the pile and took it to his home. Mr. Douglass states that a year later they visited a certain place near by where a man, acting rather suspiciously, followed them. He invited the missionary and colporteur to his home. When they were near his house, he looked up and down the street and at last opened the door and let them in. Finally he told them that he had heard that there was an evangelist in town but did not know whether it was true or not; "so I followed you." He went into another room, opened his trunk, and brought out a package which he unwrapped. It contained a Bible. He told them how he had obtained the Bible, and ever since he had been reading it. He explained that he keeps it concealed in the trunk so as to avoid persecution. He said, "I have wanted for a long time to have someone explain to me some of the chapters." That day Mr. Douglass and his colporteur companion visited with this man. Not long afterward the man became more courageous and invited others to his home, and today there is a small congregation in that village.—From "Bible Society Record."

## Where Else, Indeed?

In Kimpese, Congo, a student couple went off the station at noon on an errand. An older child was left as "baby sitter" for the three-year-old, but the two o'clock school bell sent her scampering to class. The parents found an empty house on their return. Friends joined the search in the brush, in and around the outhouses. No baby. At five o'clock when the station errand boy went through the church to ring the bell, he noticed a small figure asleep on a bench. There was the missing child, curled up in the exact spot where he sits at daily chapel between mother and father. Down a hill, through a ravine and over a stream, across the main part of the station, alone and unnoticed—the toddler

## Missions Editorial

### Witnessing Courage

Approximately 90 souls enter eternity every minute, three every two seconds. Jesus said that the majority of these are coming to the end of the broad way. Someone has never told them of the narrow way, or never drawn them onto it by love, or they have deliberately turned against better knowledge. The latter suffer the consequences of their folly, but we can only weep for the former, those who have never heard and those who could have been won if their Christian friends and neighbors had witnessed more effectively to them.

Now and again one of our friends joins the 90 souls a minute stream into eternity. We suddenly become aware of that stream of souls for a few days and then proceed to forget them until another friend joins their number. We talk with unsaved neighbors, play ball with unsaved school chums, buy groceries from unsaved storekeepers, ride the buses with unsaved passengers. All are steadily approaching that last fateful minute, their minute for entering eternity.

The Apostle Paul was so concerned about broad-road travelers, particularly the difficult-to-win kind, that he exclaimed: "I have become all things to all men, that I might by all means save some!" He was ready to deny himself to win others. He was ready to do even more for his own people: "For I could wish that I myself were accursed and cut off from Christ for the sake of my brethren, my kinsmen by race."

Can it be that we are so occupied with the gadgets of modern living, with meetings, committee work, and organizations, that we think of the eternal destiny of our neighbors and friends only after they have left us? Or are we so far below par spiritually that we have no witness to give? Is the joy of the Lord no longer our strength?

A Presbyterian elder, lamenting the death of a friend, told of his own witnessing failure.

"Frank and I spent two weeks together on a fishing trip last summer. We fished, ate, and slept together. I knew Frank had never accepted Christ. Again and again I determined to speak to him about his soul, but I always put it off.

"Now Frank is dead. How can I ever face my Saviour if Frank is not there?"

May God give every Christian soul concern and witnessing courage! —L. C. Hartzler.

made his way. Where do our children expect to find us?—Mrs. E. G. Hall, in "Along Kingdom Highways."



## Relief and Service News

### MRC Weekly Notes

#### I-W Services

Bro. O. N. Johns, Louisville, Ohio, has agreed to represent the Mennonite Relief Committee in the developing I-W program as Ohio Area Administrator, I-W Services. Bro. Johns is the Ohio Conference's appointed representative for draft concerns and the chairman of the MCC Peace Section Counseling Committee for Ohio.

Bro. Harold Zehr, Rantoul, Ill., joins the growing staff of the Mennonite Relief Committee as Area Administrator for I-W Services in Illinois. Bro. Zehr is eminently qualified for his work through his experience as chairman of the Illinois MCC Peace Section Counselors.

Bro. A. Lloyd Swartzendruber, Kalona, Iowa, has consented to represent MRC I-W concerns in Iowa as Area Administrator for I-W Services. Iowa pastors and men will please note this appointment. Bro. Swartzendruber will co-operate with the Iowa MCC Peace Section Counseling Committee in an attempt to find direction for grouping our (Old) Mennonite men and developing services to them.

#### Voluntary Service

Bro. and Sister Ray Dick, who have served at Brook Lane Farm for the past year and a half, were at the Mission Board Headquarters from December 2-5 for a concentrated period of orientation. They are joining the Voluntary Service Unit serving at the Mennonite Hospital and Sanitarium, La Junta, Colorado.

Plans have been made to conduct the next MRC voluntary service orientation school from January 7-16, 1953. About fifteen young people will participate in this school.

### MCC Weekly Notes

#### Topeka Unit Leader Named

C. Donald Witmer, Soudersburg, Pa., has been named leader of the I-W unit at the Topeka, Kans., State Hospital. He will begin his duties early in December. Don is a graduate of Goshen College. Selective Service plans to have about 100 I-W men in the Topeka unit by the end of the year.

#### Seventeen Attending Orientation School

Seventeen men are attending the 22nd Voluntary Service orientation school being held at MCC headquarters in Akron. The school will run until Friday, Dec. 19.

All of the men are I-O's and will be assigned to I-W projects. At the present time it appears that they will be assigned to one of these four units: Boys village, Smithville, Ohio; Junior village, Washington, D.C.; Mississippi State hospital, Whitefield, Miss., or Maine General hospital, Portland, Maine.

The men are taking the following courses

in the orientation school: Life in the Kingdom, Mennonite History, Group Living, Individual Problems, Social Problems, Living the Peace Testimony, First Aid, and Crafts.

Men in this VS school: Lester Carl Dintaman, Edmore, Mich.; Elmer David Epp, Henderson, Nebr.; Harlan Atlee Helmuth, Aurora, Ohio; H. Albert Hinz, Corn, Okla.; Rufus Martin Hoover, Denver, Pa.; Robert Edwin LeFevre, Sterling, Ill.; Elvin David Mast, Wooster, Ohio; Elmo Miller, Smithville, Ohio; Albert Pauls, Inman, Kans.; Robert Lee Regehr, Inman, Kans.; Peter Regier, Henderson, Nebr.; Glen Lee Rinkenberger, Bradford, Ill.; Wesley Abraham Stoltzfus, Lancaster, Pa.; Nolan Wayne Yoder, Mantua, Ohio; Ralph Elwood Weaver, Lancaster, Pa.; Ralph Winey, Strasburg, Pa.; and Arlin Jay Zuercher, Orrville, Ohio.

#### Nurse to Join Javanese Unit

Anne Warkentin, a registered nurse from Superb, Sask., sailed from Seattle, Wash., Nov. 30 to join the "international" MCC medical unit working in Java. She is scheduled to arrive at Djakarta, Java, Jan. 6.

This Javanese unit is "international" in that the seven persons working there represent five countries. The other MCC workers are Han van den Berg of the Netherlands, Kenneth D. Shoemaker, Dakota, Ill., Mrs. Kenneth D. Shoemaker, Elkhart, Ind., Dr. Martha Ropp of France; Katherine Crager, Morton, Ill., and Liesel Hege of Germany.

The two clinics operated by the MCC serve the Javanese natives. During October more than 4,100 patients were served. The average number of patients per day was 197.

#### To Serve in Asuncion Headquarters

Bob Snyder, La Junta, Colo., who worked under the STICA program in Paraguay for two years, has returned to Asuncion where he will serve his two years of alternative service in the MCC headquarters. He arrived there by plane Nov. 29. Bob will work with MCC shipping and purchasing in Asuncion. Before taking up this new assignment he was assistant director of the Newton I-W unit.

Released, November 28, 1952

MCC News Service  
Akron, Pennsylvania

### Women's Activities

There was a hearty response to Mrs. Guy Hershberger's appeal to the members of her circle of the Goshen College congregation for yardage to help meet relief needs, 274 1/4 yards being donated with indications that more will be added. Yarn claims the attention of these ladies for their December meeting. Has your circle adopted the plan of bringing gifts with them to the sewing? Have you tried passing the Sewing Circle envelope in your Sunday-school classes the Sunday before your sewing so that all the sisters of your congregation can have a part in your work? The president could appoint someone in each class to be responsible for this part of the work. You will be pleased with the results.

Another timely project adopted by the Goshen group is that of writing special Christmas letters to all former members of the circle, to those who are away serving in field or as missionaries, and to those faithful older ladies in our community who are no longer able to attend the sewings. A committee was appointed to execute this kindness. Remembering our distant friends and our shut-ins is part of our circle program.

\* \* \*

Mrs. Edd Garber, president of the Iowa-Nebraska district, reports a good district meeting when their sisters met in the Sugar Creek Church at Wayland on Oct. 1. For guest speakers they had Bro. and Sister Wilbur Nachtigall who gave interesting glimpses of their work in Puerto Rico. Following these messages, Mrs. Garber gave a brief account of her trip to the World Conference and of her visits to the MCC centers and the children's centers in Europe.

The special new project for the Iowa circles is that of furnishing the linens and clothing for the new Foundling Home at Tai-chung, Formosa, which will be for fifty small children under one year old. Since a number of the workers in Formosa are from Iowa, it was thought that this would be a fitting project for them.

Among other things that both the Iowa and Nebraska circles are doing is that of preparing 120 Christmas bundles for the Navajo Indians in Grants, New Mexico.

\* \* \*

Mrs. J. D. Graber, president of the General Missionary Sewing Circle Organization, is to be the guest speaker for the women's meeting of the South Pacific Conference scheduled for Thanksgiving Day at Phoenix, Ariz. She will speak on Nursing Education.

We are happy that more of our sisters are taking an interest in the nursing program of our church. It will be of interest to all to read summaries of the talks given by members of the panel on Nursing Education at the Beech Church on Oct. 18. These are to appear in the January Missionary Sewing Circle Monthly.

\* \* \*

Why not help your young people to make hankies and bandages for the boys and girls in Korea, Formosa, and Jordan? They will enjoy making these very much needed items.

\* \* \*

The Dorcas sewing circle of the Scottdale, Pa., congregation is gathering dress lengths for women overseas as their special project for December. Are there others?

\* \* \*

Have you mailed in your prayer items for the 1953-54 Daily Prayer Guide? Please remember that this is your project. Support it with at least one praise item and one request for prayer. November 17 Dorothy McCammon spoke of the Prayer Guide when expressing her gratitude for answered prayer upon the release from prison of one of their faithful friends, Olin Stockwell. Though we had not known the friend's name, still we prayed, and liberty was at last granted. Dr. Mott, a missionary pioneer, urges us to believe in the unlimited power of united in-

(Continued on page 1212)



# CHURCH CORRESPONDENCE

## WAYLAND, IOWA

(Bethel and Sugar Creek Congregations)

Christian Greetings to the readers of the GOSPEL HERALD: From Sept. 28 to Oct. 12, we were privileged to have Bro. H. N. Troyer, Oyster Point, Va., here for a series of meetings with both congregations. The practical and Biblical messages were much appreciated and a class of seventeen converts are under instruction preparatory for baptism. May the Lord direct that these young souls may develop into strong Christian characters.

Our communion dates have been set for Nov. 2, at Bethel, and Nov. 9, at Sugar Creek. We are looking forward to these services for special blessings and Christian fellowship as we commemorate the suffering and death of our Lord.

We miss our young folks who are away at school or are engaged in other services. We also miss our minister, Vernon Roth, and his family, since they have temporarily moved to Hesston, Kans., where he is taking school-work. Their oldest daughter, Joanna, is also taking her high-school work there. We are looking forward to their return.

The midweek young people's Bible study and prayer meeting class has taken up the study of the eighteen articles of the Confession of Faith as adopted at Dordrecht, Holland, in 1632. The married group are finishing an extended study of the life of Christ. These studies have proved helpful to both pupils and teachers.

In a material way we have been blessed of the Lord. Iowa is harvesting perhaps the most bountiful corn crop in its history. How generously the work of the Lord will be supported if every one will remember the "storehouse of the Lord."

In His service,  
Simon Gingerich.

## WAUSEON, OHIO

(Tedrow Congregation)

Dear Christian Friends: We have had a prosperous summer and fall for which we are thankful to our heavenly Father.

The young people of the church had red beets and cane out for their missionary project. Many of the older members helped us and we were very grateful to them.

On Oct. 5 we had an all-day Sunday-school meeting. Visiting ministers who were on the program were: Paul Smith, A. J. Steiner, and James Steiner. Everyone thoroughly enjoyed this meeting and we want to give God the glory for it.

Three girls from our congregation went into voluntary service this summer. They were: Alice Marie Gautsche to Saginaw, Mich.; Kathryn Aschliman to Europe; and Marie Rupp to Gulfport, Miss. We were favored one Sunday evening with a program given by LeRoy Bechler, some of the VS unit from Saginaw, and some colored girls. On Nov. 2 Kathryn and Marie gave their talks

on the missionary work in which they were engaged during the summer.

We were happy to have Bro. Michael Horst from Hancock, Md., worship with us and bring us the message on Oct. 26. We were also happy for the presence of Bro. Dan Sommers from the West Clinton Church who brought us the message on Nov. 2. His sermon was on the grace of humility.

On Nov. 9 we will have our fall communion service and three young people will also be baptized.

We are sorry that our minister, Roy Sauder, is in a hospital in Toledo for an operation. Pray that God will heal his body and give him strength that he may very soon be back to worship with us.

Marie Rupp.

## VINELAND, ONTARIO

(Moyer Congregation)

The Lord has continued His blessings both temporally and spiritually to your friends in this congregation.

Among those who have come to broaden our outlook in missions and Christian work were: Ruth Bean, Arlene Sitler, Quintus Leatherman, and Ralph Smucker.

This summer a staff of ten conducted one of the largest summer Bible schools we have ever had, representing eleven denominations. Our total enrollment was 208, with an average attendance of 167. Twelve received graduate certificates. The staff was from the home congregation with the exception of two Hesston College students in voluntary service—Elvira Webb and Mary K. Felton.

We were glad to welcome back our assistant pastor and his family, Bro. Willis Hallman, after receiving his degree at E.M.C. May God bless his labors in our midst.

Our pastor, Bro. S. F. Coffman, was pleasantly surprised on his eightieth birthday at a brief celebration after our regular midweek meeting. God grant golden years of blessing and usefulness.

Our members at school this year include: Marjory, Vernon, and Lewis Brubacher at Rockway Mennonite School; Beland Schlabbach at Immanuel Bible School in Kitchener; and Richard Snyder at Prairie Bible Institute in Alberta.

Our Sunday-school officers are: Supt., David Coffman; Asst., Ralph Hunsberger; Sec.-Treas., Isaac Culp; Pri. Supt., Ralph Snyder; Asst., Mrs. Irene Fretz.

The YPBM officers are: Pres., Ralph Snyder; Vice-Pres., George Culp; Sec.-Treas., Mrs. Willis Hallman.

A short service of song and worship continues every two weeks at the Grimsby Hospital.

Christmas music is in the air. The young people are preparing a program of song for that joyful season.

Our sewing circle has enjoyed its second meeting of the year. A busy winter's program

is planned because of its inability to meet in the summer due to fruit harvest. God has crowned the year with His goodness.

Correspondent.

## Javanese Mennonite Elder Visits America

To acquaint American Mennonites with the activities and services of the Mennonite Church in Java, the Mennonite Central Committee has arranged a month's speaking itinerary for Soehadiweko Djojodihardjo, leader of the Javanese Mennonite Church.

Immediately after his arrival in New York City, Wednesday, Nov. 12, he began a speaking tour which will take him to Mennonite churches in Virginia, Pennsylvania, Indiana, Ontario, Ohio, Illinois, Manitoba, Minnesota, South Dakota, Nebraska, Kansas, and California.

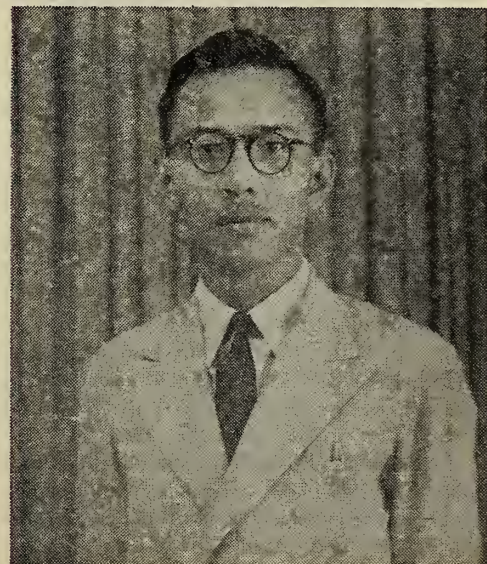
Mr. Djojodihardjo attended the Mennonite World Conference in Basel and has since visited Mennonite churches in Holland. In this country he will be presenting Gospel messages and describing conditions of the Javanese church.

He has a good command of the English language. He is pastor of the Pati congregation and president of the Javanese Mennonite Bible school and part-time teacher in the Christian day school.

The expenses of his visit in this country are expected to be covered by the freewill offerings given at the churches where he speaks.

His itinerary: Nov. 13 and 14, Eastern Mennonite College, Harrisonburg, Va.; Nov. 15 (evening) and 16, Goshen College Missions Conference, Goshen, Ind.; Nov. 17, Akron, Pa.; Nov. 18, Lancaster, Pa.; Nov. 19, St. Catharines, Ont., area; Nov. 20, Waterloo-Kitchener, Ont., area.

Nov. 21, 22, and 23, Ohio; Nov. 24, Berne, Ind.; Nov. 25, Illinois; Nov. 27 and 28, Winnipeg, Man.; Nov. 30 and Dec. 1, Mountain Lake, Minn.; Dec. 2 and 3, South Dakota; Dec. 5 and 6, Nebraska; Dec. 7-9, Kansas; and Dec. 12-14, California.—MCC release.



Soehadiweko Djojodihardjo



## WOMEN'S ACTIVITIES (Continued)

tercession. While traveling in Asia he was asked by men who had penetrated into the heart of the problem, to press upon the missionary societies the "imperative need of more intercession—above all, of united intercession." Dr. Mott goes on to say that "we can in no way better serve the deepest interest of the churches than by multiplying the number of intercessors. . . ."

In her talk to the Women's Missionary Society of the Goshen College congregation, Sister McCammon stressed the importance of thinking as well as praying. By informing ourselves of the living conditions of our various fields of activity and then thinking and praying about them, we may be able to devise some means of help that would speed the bringing of comfort and happiness to all on the field.

Send your prayer items now to Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind.—Mrs. C. L. Shank.

## MISSION NEWS (Continued)

ginia Conference, spoke at the Sharon Church, Plain City, Ohio, Dec. 3.

Bro. John H. Mosemann, President of the Mission Board, served on a missionary day program at Belleville, Pa., on Nov. 16.

Bro. Mervin Miller, MCC representative, presented relief needs of food and clothing at Scottdale on Dec. 4, and at Springs, Pa., on Dec. 5.

Bro. and Sister Lloy Kniss, retired missionaries from India, were missionary day speakers at Mt. Vernon, Oxford, Pa.

Bro. and Sister William Lauver, formerly missionaries in Argentina, spoke to the congregation at Manson, Iowa, on Nov. 25.

We are informed that the first class postage rate for regular mail anywhere in the western hemisphere is 3¢ instead of 5¢ as listed in the letter rates for foreign missionaries in last week's issue.

Bro. Elam Stauffer, on furlough from Tanganyika, preached at Landisville, Pa., on Nov. 30.

The Voluntary Service Unit from Kansas City, Mo., conducted the evening service at Kansas City, Mo., on Nov. 9.

Sister Marie Yoder, on furlough from Puerto Rico, is translating tracts into Spanish under the direction of the Mennonite Publishing House.

## FIELD NOTES (Continued)

The monthly meeting of the Franconia Tract Society was held at Doylestown on Dec. 1.

Change of address: Bro. Raymond Mishler, Sheridan, Ore., to R. 3, McMinnville, Ore.

The MYF of the Yellow Creek Church, Goshen, Ind., gave programs Nov. 29, 30, at Imlay City, and Clark Lake, Mich.

Speakers in a Bible Conference at the Kauffman Church, Davidsville, Pa., on Thanksgiving week end were Wilbur Yoder, Middlebury, Ind., and Stanford Mumaw, Dalton, Ohio.

A gift subscription for the Mennonite Com-

munity was received about Nov. 22 at the Publishing House but became lost between offices. Our memory is that it was sent by a Mrs. Lehman from Lancaster County. Anyone who can give additional information, please write to Subscription Office, Mennonite Publishing House, Scottdale, Pa.

Bro. Willard H. Smith, of the Goshen College history department, is the author of a new volume just off the press. It is a biography of Schuyler Colfax, a vice-president of the United States in reconstruction days.

Bro. Frank H. Imhoff was ordained by lot to the office of minister at the Chester (Wisler) Church, Wooster, Ohio, on Nov. 10. The ordination was in charge of Bro. Carl J. Good, with others assisting.

Bro. Darrel Otto, Springs, Pa., who went to Arizona some months ago for his health, is recuperating satisfactorily and participates actively in the work of the Phoenix congregation.

Speakers at the annual ministers meeting of the Indiana-Michigan Conference held at Benton, Ind., Dec. 2, 3, were Wilbur Yoder, Frederick Erb, and Paul M. Miller.

## Announcements

Bro. J. N. Byler, Akron, Pa., at Wadsworth, Ohio, in an illustrated talk on relief needs of Jordan, Korea, and Formosa, on Dec. 12.

The Rocky Ridge congregation, Sellersville, Pa., of an evangelistic service at a colored Baptist church on Dec. 17.

Ordination service at Springdale Church, Waynesboro, Va., of a bishop to help in the work of the Southern District of the Virginia Conference, at 2:30 p.m. Dec. 14.

Regional Bible schools will be held in the Lancaster Conference, Dec. 30-Feb. 5, at the following churches: Elizabethtown, Manheim, Hanover, Rohrerstown, Weaverland, Lauvers, Slate Hill, Strasburg, Gingrich, Ephrata, Groffdale, East Chestnut Street. These schools are sponsored by the Bible School Board of the Lancaster Conference.

The Mennonite Hour, beginning Sunday, Dec. 7, will be broadcast from WBCM, Bay City, Mich., at 2:00 p.m. EST. WBCM is 1440 on AM dials, 96.1 on FM. On Thursday, Jan. 1, 1953, station HCJB in Quito, Ecuador, will begin releasing the Mennonite Hour with its world-wide short-wave coverage. The program can be heard regularly at 10:30 p.m. EST each Thursday.

The Lititz, Pa., YPM for Dec. 14 will be conducted by the Rohrerstown young people's group.

Bro. G. Irvin Lehman, Harrisonburg, Va., will speak at Strasburg, Pa., YPBM, Dec. 28.

Bible Conference at Landisville, Pa., with Harold Eshleman, Harrisonburg, Va., and Christian E. Charles, Salunga, Pa., as instructors, Dec. 21, 22.

Bible instruction meeting at Morgantown, Pa., with Noah Mack and Harold Brenne-man as instructors, Dec. 13, 14.

Semiannual peace conference at Salford, Harleysville, Pa., with Norman C. Kraus, Goshen, Ind., and Gideon G. Yoder, Crystal Springs, Kans., as instructors, Dec. 13, 14.

The North Central Winter Bible School will be held at Loman, Minn., Jan. 3-23. Instructors are John Hochstetler, principal, Llewellyn Groff, John Ropp, and Vernon Hochstetler. Subjects: Christian Ordinances, Homemaking, The Devotional Side of Life, Church History, Child Study, Modern False Theories, Story Telling, Teaching Methods, Book Study, Bible Doctrines, Principles of Evangelism, Old and New Testament Survey, Music. No charge for board or tuition. For information write to Irwin Schantz, Loman, Minn.

## Evangelistic Meetings

Nelson Litwiller, Goshen, Ind., at Yellow Creek, Goshen, Dec. 2-7. Kenneth G. Good, Elida, Ohio, at Nappanee, Ind., Nov. 25-Dec. 3. Howard Hammer, Apple Creek, Ohio, at Midway, Columbiana, Ohio, Dec. 12-21; at Martins Creek, Berlin, Ohio, latter half of January. Andrew Jantzi, Marilla, N.Y., at Perkaspie, Pa., Nov. 30-Dec. 10. Ross Metzler, Lewistown, Pa., at Salem, Shelly, Pa., Nov. 30-Dec. 7.

## Visiting Speakers

Nov. 16: Omar Troyer at Lower Deer Creek, Kalona, Iowa; J. B. Shenk, president of MYF, at East Goshen, Ind.; Frank Horst, Calico Rock, Ark., at Garden City, Mo.

Nov. 23: Roy S. Koch, St. Jacobs, Ont., at Stirling Avenue, Kitchener, Ont.; Dean Hochstetler, returning from Puerto Rico, at Bayshore, Sarasota, Fla.; Alva Swartzendruber, Hydro, Okla., at Clinton Frame, Goshen, Ind.; William Detweiler, Orrville, Ohio, at Hesston, Kans., and Garden City, Mo.; C. F. Yake, Scottdale, Pa., at E.M.C., Harrisonburg, Va.; Allen Ebersole, Canton, Ohio, at Midway, Columbiana, Ohio; John A. Lehman, Boswell, Pa., at Johnstown, Pa.; D. A. Yoder, Elkhart, Ind., at Roselawn, Elkhart, Ind.; Harold S. Bender, Goshen, Ind., at Orrville, Ohio; Simon Gingerich, Wayland, Iowa, at West Union, Parnell, Iowa; Howard Charles, Goshen, Ind., at East Goshen; Mil-lard Lind, Scottdale, Pa., at Zion, Hubbard, Oreg.

Thanksgiving Day: Robert K. Yoder, Kalona, Iowa, at West Union, Parnell, Iowa; Peter Wiebe, Goshen, Ind., at Salem, Foraker, Ind.; Paul Roth, Masontown, Pa., at Pinto, Md.; Eli Hochstetler, Wolford, N. Dak., at Bloomfield, Mont.; J. B. Shenk at North Goshen, Ind.

Nov. 30: John Howard Yoder, relief worker on furlough, at Pleasant Hill, Smithville, Ohio; Paul H. Martin, E.M.C., at South Union and Bethel, West Liberty, Ohio; Harvey Birky, Birmingham, Ala., at Tiskilwa, Ill.; J. D. Graber, Elkhart, Ind., at Calvary, Los Angeles, Calif.; Gideon G. Yoder, Crystal Springs, Kans., at Scottdale, Pa.; A. J. Metzler, Scottdale, Pa., at Denver, Colo.; Chester C. Osborne, Kouts, Ind., at Pennsylvania, Hesston, Kans.; Lloy Kniss, Lancaster, Pa., at East Chestnut Street, Lancaster; Paul Hummel, Berlin, Ohio, at Leetonia, Ohio; Simon Gingerich, Wakarusa, Ind., at Benton, Ind.; D. W. Lehman, E.M.C., at Chicago Avenue, Harrisonburg, Va.; J. C. Wenger, Goshen, Ind., at Forks, Middlebury, Ind.; Vernon Bontreger, Goshen, Ind., at Howard-Miami, Kokomo, Ind.



## IN BERLIN (Continued)

to get into the country which through promises and its constitution guarantees the freedom man was created for. Last but not least, those should be mentioned here who during the past months were evacuated from a 5-mile zone along the Iron Curtain. They were driven from homes and farms with nowhere to go, only an order slip in their hands. So they arrive in Berlin, some hopeful, some doubting. The West Berlin Government has in all haste provided emergency camps. It spends out of a budget which has to be balanced by subsidies 4 Marks West each day for each refugee. Commissions have been set up which investigate each case and according to the refugee law grant or do not grant asylum to the arrivee.

What has been said on the refugee problem at large is true in the same way for those brothers and sisters of ours who have also escaped from the East. Therefore, the Berlin congregation has to cope with the same difficulties as the city authorities, except that her work involves so much more. While the city government can deny the recognition and acceptance of the people according to cold paragraphs of the law, this is not so with the church. When our folks arrive from the East out of sheer need, the church cannot and dare not hesitate to help.

After our folks in all need and despair have taken the last step and have arrived in West Berlin, then through the work of the relief center and Menno-Heim they receive help in their attempt to become recognized as political refugees by the Berlin government. If this is successful, they are usually taken care of in that they receive a small welfare payment for room and board. Whatever else they might need in food and clothing can in a very small way be supplied by Hilfswerk and Menno-Heim, but no financial help is available.

But what with those who do not gain recognition as refugees? They dare not return, for their fate is sealed. Therefore, for weeks and months they have to be housed and fed at Menno-Heim until finally a way may yet be found to help. Oftentimes the fate of the refugee depends solely upon the payment of the travel expenses. Many a time a permission for resettlement in the West German territory has turned out to be invalid because the time limit had expired before it was possible to find financial support for the person involved. The financial status of the Berlin congregation and the relief committee does not permit financial subsidies because of the rate of exchange between the East and the West German currency.

If the refugee problem is to be solved, it does not dare be a task of the Berlin congregation and the relief agency only. It has to become a burden to all the Mennonites all over the world, if our Mennonite brethren and sisters are to be saved from tyranny because of their faith.

It already seems as if it may not be long until the connections with our folks in the East will be entirely disrupted, as the political situation is getting increasingly more dangerous. A new wave of oppression of personal freedom and faith will take place, especially against the members of the first and oldest free Protestant church in Germany, the Mennonite Church.

The Berlin congregation now is exceptionally grateful and happy to have Menno-Heim, where about twelve refugees can be accommodated, but already about 30 have found room and board at one time. Menno-Heim is supposed to serve a wide variety of programs of the church; however, due to the political oppression taking place in the East Zone it has been necessary to use this home at times as a refugee camp to a greater extent than was previously planned. Yet the unique situation of need in Berlin well justifies this course.

And so the Berlin congregation day after day tries to handle all the tasks which she meets in her outpost struggle. Certainly an understanding and an appreciation for her situation would come to everyone who would have the opportunity to help in carrying her burdens and sorrows for a period of time. It should be possible to have visitors from other Mennonite congregations, not accidentally, but regularly, from all places of our world-wide brotherhood. After having learned to know the Berlin problems through firsthand experiences, these people would be able to serve adequately by knowing and telling the truth about what they saw in the outpost island. The Christian love of the fellow man really grows only through mutual understanding.

To an exceedingly great extent this love to the fellow man has been proved to the Berlin congregation by all the members of our world-wide brotherhood during the difficult years after the World War. This past spring Menno-Heim was dedicated. This new home of the congregation was possible only through the love of all the brothers and co-workers of MCC and through the Christian love of Mennonite folk all over the world. It is a duty of gratefulness to express through these lines the deepest appreciation to all those who offered gifts and help. This help to the brethren and sisters in Berlin and the East Zone has given in the past and will give in the future the consciousness that there is nothing in this world which could separate the Berlin congregation from the world-wide brotherhood in spite of her outpost position. Again in this time which is leading toward the final struggle this call goes out to the brotherhood: Do not forget the Berlin Mennonite congregation and do not deny the help she needs on her island situation! More than ever this help is necessary now. It can be given through prayer to our Lord and through active love of the fellow man.

For of what use is all the help and active love if there is not one above us who always helps wherever there is need and who also always knows a path to go when nobody else knows one? "My help cometh from the Lord, which made heaven and earth" (Ps. 121:2).

West Berlin, Germany.

## TEACHING THE WORD (Continued)

perience has shown me that very many cases of true conversion are those of boys whose heart-decision has been made in quietness during an appeal or in the course of an address, and not always a "mission" one at that, but he has told no one at the time.

*A Spirit of Levity*

The seventh cause may be a *spirit of levity*. First, *levity of atmosphere*. Those experienced in Christian work know the value, or otherwise, of both pre-meeting and post-meeting atmosphere. I know boys are full of spirits and "go," and cannot be bottled up without fear of an explosion. I know also that places of meeting are often of an inconvenient nature and everything has to be carried on in one room; but it seems to me that though silence might not be possible, or desirable, quietness and some show of reverence should be insisted upon when a boy enters the place of meeting. This is particularly necessary with juniors. They will not of themselves adopt the attitude of quietness and reverence; but surely reverence is one of the things a Bible class should teach and we can hardly expect a right behavior in the seniors if, when Juniors, they are allowed to think that their arrival at the class is like assembling at school or for a game. Similarly, the break-up of every meeting should be on the quiet side.

All this may seem to have but little direct bearing on my subject, but there is more in "atmosphere" than most people realize.

Then there is *levity of demeanor*. We must distinguish between being solemn and being serious. Seriousness does not preclude brightness, or even humor sometimes, but it excludes levity. I well remember seeing a man addressing a crowd of boys. He sat on the edge of the platform table and put one leg on the platform rail and started off in real "hearty" fashion—"Now then, you chaps," etc., etc. The whole thing suggested that he was out to entertain rather than deliver a message from God so sinful boys. Then there is what I call *levity of message*—this kind of thing: "Now, fellows, it is a topping thing to be a Christian, and you will have a jolly fine time. If you are tempted, you just have a spot of prayer, and all will be O.K., etc., etc." If I have overdrawn this picture, it will at any rate emphasize a present-day tendency which must not be encouraged.



There is a danger of shallowness wherever levity comes in, whether in atmosphere, demeanor, or message; if allowed, it is likely to lead a boy to treat the whole matter as a rather jolly affair, and should he profess conversion it is more than likely to be as shallow as the rest of the piece.

My eighth cause shall be *the intrusion of the worker between God and the boy* so that he is drawn to the worker and not to the Saviour. Let us remember we are only agents for Someone else, and the agent must pass on all business to his Firm. There are subtle dangers in being known as a "great boys' man" and in having an attractive personality, and we need much grace lest boys whom we seek to help get no further than us. A friend of mine is very fond of saying to his young workers, "The measure in which a man is out to attract a boy to himself will be the measure in which he fails to attract that boy to Christ."

"When I am weak then am I strong" is true not only in temptation's fight, but also in soul-winning. . . .

#### Wrong Motives for Decision

**Cause nine:** Many boys want to be good, and will decide for right as against wrong if the alternatives are put before them: but such a decision for *right* will not of necessity mean a decision for *Christ*. For this reason I seldom use the line of approach which asks a boy to "make a decision," except in so far as decision is implied in the acceptance of God's salvation on God's terms. Deciding for Christ is not a Scriptural term, and, although it is not wrong to use it, it is always difficult to express Scripture truth in other than Scripture language. If "deciding for Christ," as it is called, is just a mental choice between right and wrong, a spurious conversion will be the result—but if it means the coming of a convicted sinner to a crucified and raised Saviour, then it will not be just a decision for right on the part of a straight-minded boy, and all will be well.

At the same time a "decision" made by an unconverted boy may be the first sign of Godward awakening, and, as such, is not to be despised or treated lightly, for it may form the first link of the chain which will presently bind him to Christ.

I have so far hinted at the *remedies* in speaking of the causes. But the question arises, "What is a leader to do who is conscious that there are in his class boys whose profession of conversion has, as far as he can see, been spurious?"

As the shortest distance between any two points is a straight line, I suggest he have a personal talk with every such boy and thrash the matter out with him. If the boy really believes himself to be converted, then this will be an opportunity to point out the duties and responsibilities arising from such a claim. If, however, the boy himself has doubts about the genuineness of his conversion,

this conversation may, under God's good hand, lead to a real turning to the Lord. And even if such personal dealing proves the position of the boy to be false and he shows no desire for reality, he has, at any rate, been brought face to face with the seriousness of such a position and is no *more* unsaved than he was before the talk took place.

In conclusion, a word of caution which may also be a word of cheer. There are some things that we expect, and, I think, rightly expect, to see in the truly converted boy, and the absence of which make us wonder whether the work is of the Holy Spirit. There are "things which accompany salvation," and if these are missing we may well ask whether salvation is there at all. Such things as a developing prayer life, a love for the Bible, a desire to learn, shown by regular attendance at class and also at other meetings arranged for instruction; a desire for the salvation of others and a display of the fruit of the Spirit: love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, self-control.

But we must be careful lest we confuse *arrested spiritual growth* with spurious conversion. A truly converted boy may, for one reason or another, make very little progress for a time, and yet later wake up, as it were, and turn out a very bright Christian.

Were there not times in our own Christian lives when those who had our best welfare at heart might have shaken their heads and sadly said, "I wonder"? Sometimes we shook our own heads at ourselves, too!

But grace triumphs, and I like to think—not to encourage carelessness but to cheer myself up in what you and I know to be a strenuous and sometimes almost heartbreaking work—I say, I like to think that there will be some great surprises for us when we reach the glory, and much that we, in our shortsightedness, supposed to be spurious will prove to have been real in His sight. God grant it may be so.

—Children's Special Service Mission, London. Contributed by Clarence Fretz.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bontrager.**—To Lyle E. and Wilma Bontrager, Engadine, Mich., a second daughter, Linda Kaye, Oct. 29, 1952.

**Byler.**—To Jacob S. and Arie (Peachey) Byler, Belleville, Pa., a first child, a son, Louis, Oct. 23, 1952.

**Byler.**—To Lester and Nancy (Yoder) Byler, Belleville, Pa., a third child, a son, Robert Samuel, Nov. 23, 1952.

**Coopridger.**—To James and Wilma (Sparks) Coopridger, McPherson, Kans., a second son, Duane Gene, Nov. 20, 1952.

**Erb.**—To D. Wilbur and Lois (Taylor) Erb, Harrisburg, Pa., a fifth child, a daughter, Merle Christine, Oct. 21, 1952.

**Helmuth.**—To Walter and Hilda (Bean) Helmuth, Moorefield, Ont., a second child, a daughter, Susan Yvonne, Nov. 1, 1952.

**Hess.**—To Joseph D. and Lois Elaine (Wert) Hess, Mt. Joy, Pa., a third child, a son, Joseph Dwight, Nov. 17, 1952.

**Krabill.**—To Maurice and Verdella (Widmer) Krabill, Crawfordsville, Iowa, a third child, Phyllis Dianne, Nov. 20, 1952.

**Lambright.**—To Harold and Ruth Louise (Miller) Lambright, Lagrange, Ind., a son, Glendon Gene, Nov. 7, 1952.

**Landis.**—To Mervin L. and Rachael Ann (Hess) Landis, Lancaster, Pa., a third child, a daughter, Mary Margaret, Nov. 16, 1952.

**Lehman.**—To Paul L. and Mary Alice (Long) Lehman, Nappanee, Ind., a second child, a son, Richard Devon, Nov. 20, 1952.

**Mast.**—To Andrew and Marie (Miller) Mast, Walnut Creek, Ohio, a son, John Allan, Oct. 17, 1952.

**Miller.**—To Eugene D. and Dorothy (Zook) Miller, Walnut Creek, Ohio, a first child, a son, Rodney Gene, Sept. 8, 1952.

**Ranck.**—To R. Glenn and Erla (Heller) Ranck, Lancaster, Pa., a third child, a son, Robert Glenn, Nov. 12, 1952, died Nov. 13.

**Shank.**—To Harold R. and Ruth (Stutzman) Shank, Albany, Oreg., a second child, a daughter, Diana Jean, Sept. 30, 1952.

**Shank.**—To Wilmer and Dorothy (Schrock) Shank, Sterling, Ill., a daughter, Alice Agnes, Nov. 19, 1952.

**Showalter.**—To Elmer M. and Helen (Weaver) Showalter, Lebanon, Pa., a fifth child, a daughter, Mary Louise, Nov. 22, 1952.

**Snively.**—To Emerson H. and Elsie (Weik) Snively, Annville, Pa., a first child, a son, Jay Lavern, Nov. 21, 1952.

**Spurlock.**—Ford and Gertrude (Brunk) Spurlock, Wildcat, Ky., a first child, a daughter, Dawn Elaine, Nov. 11, 1952.

**Wade.**—To Paul E. and Mary Helen (Yoder) Wade, Sterling, Ill., a third child, a son, Dean Edward, Nov. 5, 1952.

**Wiland.**—To William and Lorene (Gramley) Wiland, Freeport, Ill., a son, Roger William, Nov. 17, 1952.

**Yutzy.**—To Eli and Grace (Roth) Yutzy, Kalona, Iowa, a fourth child, John Douglas, Nov. 19, 1952.

**Zook.**—To Ivan E. and Orpha (Yoder) Zook, Petersburg, Pa., a first child, a son, Roger Lee, Oct. 10, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Boys.**—Stoltzfus. — James Boys, Harper, Kans., Crystal Springs congregation, and Anna Belle Stoltzfus, Fremont, Texas, La Gloria congregation, by Richard L. Showalter, message by H. F. Reist, at the La Gloria Mennonite Church Aug. 8, 1952.

**Burkholder.**—Becker. — Jay Clyde Burkholder, Ephrata, Pa., congregation, and Anna Ruth Becker, Manheim, Pa., congregation, by Homer Bomberger at the Manheim Church Oct. 25, 1952.

**Burkholder.**—Eash. — Levi Burkholder, Pleasant Grove Conservative A.M. congregation, and Leota Eash, Griners Conservative A.M. congregation, by Sam T. Eash, father of the bride, at the Griners Church, Middlebury, Ind., Oct. 18, 1952.

**Coffman.**—Rhodes. — Samuel S. Coffman, Bank congregation, Dayton, Va., and Ina M. Rhodes, Mt. Clinton, Va., congregation, by S. H. Rhodes at the Weaver Mennonite Church Nov. 19, 1952.

**Honderich.**—Kauffman. — Samuel Honderich, Filer, Idaho, congregation, and Anna M. Kauffman, Nampa, Idaho, congregation, by John Miller Yoder, brother of the bride, at the home of the bride's daughter Sept. 30, 1952.

**Hoover.**—Harter. — Lloyd William Hoover, Yellow Creek congregation, and Garanna Mae Harter, Olive congregation, by Elno W. Steiner at the home of the bride, Wakarusa, Ind., Nov. 14, 1952.

**Martin.**—Yoder. — Virgil Martin, Yellow Creek congregation, and Treva Yoder, North Main Street congregation, Nappanee, Ind., by Homer F. North at the Yellow Creek Church, Goshen, Ind., Oct. 26, 1952.

**Mast.**—Mishler. — William Mast, Shore congregation, and Doris Mishler, Marion congregation, Howe, Ind., by Willard Sommers at the home of the officiating minister Nov. 23, 1952.



**Moreland—Swelgart.**—William Moreland and Donna Jane Swelgart, both of the Perryton, Texas, congregation, by Richard L. Showalter at the church June 15, 1952.

**Reck—Hileman.**—Daniel Reck, Allensville, Pa., and Betty Hileman, Mill Creek, Pa., by LeRoy Zook Oct. 10, 1952.

**Shank—Martin.**—James Leonard Shank, Mt. Crawford, Va., and Iris Maxine Martin, Harrisonburg, Va., by Daniel W. Lehman in the home of the celebrant Nov. 27, 1952.

**Summers—Gehman.**—Elam Loar Summers, Gordonville, Pa., and Arlene Detweiler Gehman, Barto, Pa., by Jacob M. Moyer, sermon by Abner Stoltzfus, at the Rockhill Mennonite Church, Telford, Pa., Nov. 15, 1952.

**Zeager—Lehman.**—J. Frank Zeager, Good congregation, Elizabethtown, Pa., and Rhoda M. Lehman, Stauffer congregation, Bachmanville, Pa., by Noah W. Risser at the home of the bride Nov. 22, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brandt, Rebecca**, daughter of John and Barbara (Wittel) Greiner, was born near Manheim, Pa., Jan. 15, 1866; passed away after an illness of three months at the Oreville Mennonite Home near Lancaster, Pa.; aged 86 y. 8 m. 16 d. On Dec. 16, 1883, she was united in marriage to Henry K. Brandt who passed away 39 years ago. She is survived by one son (Raymond, Lancaster, Pa.), 9 grandchildren, 16 great-grandchildren, and 3 great-great-grandchildren. One daughter (Amelia) and one son (John) preceded her in death. She was a member of the Manheim Mennonite Church. Funeral services were held Sept. 30, at the Hernley Mennonite Church, Manheim, Pa., in charge of Landis Brubaker and Ira Huber, with burial in the adjoining cemetery.

**Ebersole, Anna E.**, a daughter of the late Deacon Henry and Lizzie (Erb) Miller, was born June 21, 1867; died at her home, Elizabethtown, Pa., Nov. 15, 1952; aged 85 y. 4 m. 24 d. She was the widow of Levi Ebersole. Surviving are 4 children (Edna and Martha, both at home; Tilman E., Elizabethtown, Pa.; and Clarence M., Lancaster, Pa.), 3 grandchildren, 3 great-grandchildren, and one brother (Benjamin, Newton, Kans.). Funeral was held Nov. 18, at the Elizabethtown Mennonite Church, in charge of Clarence E. Lutz, assisted by Benjamin Keener. Interment was made in Goods Mennonite Cemetery.

**Hall, Mary Estella**, daughter of Charles H. and Mariah (Chandler) McArtor, was born in Iowa Co., Iowa, Dec. 7, 1871; departed this life in the Washington Hospital, Washington, Iowa, Sept. 13, 1952; aged 80 y. 9 m. 6 d. On May 1, 1895, she was united in marriage to William Hall, who survives. Also surviving are 2 daughters (Callie—Mrs. Charles Thrapp, and Frances—Mrs. Joe Courtum), 5 grandchildren, 7 great-grandchildren, and one sister (Mrs. Minnie Lamoraux, Wellman, Iowa). Two brothers (Burl and William) and 3 sisters (Mrs. George Patterson, Mrs. William Oldaker, and Mrs. Henry Oldaker) preceded her in death. On Jan. 7, 1952, she was received into the fellowship of the Daytonville Mennonite Mission, Wellman, Iowa. Funeral services were held Sept. 16, by Ezra W. Shenk, Max Yoder, and Perry Blosser.

**Hostetler, Levi C.**, son of Christian J. and Magdalena (Hersberger) Hostetler, was born in Hickory Co., Mo., Dec. 25, 1868; passed away, as the result of pneumonia, at the home of his son near Tampico, Ill., Oct. 27, 1952; aged 83 y. 10 m. 2 d. He was united in marriage to Mary Alice Zook on Dec. 28, 1890. To this union were born 3 daughters (Nettie—Mrs. Joseph Eash, Corvallis, Oreg.; Elsie—Mrs. Earl Baker, Harrisburg, Oreg.; and Ida Belle—Mrs. Peter Eigsti, Washburn, Ill.) and 5 sons (John L., Prophetstown, Ill.; Archie L., El Paso, Ill.; Amandus M., Tampico, Ill.; Elmer E., Yoncalla, Oreg.; and David L., Del Paso Heights, Calif.), who survive. Also surviving are 54 grandchildren, 56 great-grandchildren, one brother (Dave, Prophetstown, Ill.), and a large number of nieces, nephews, and friends. He was preceded in death by his wife, one son, parents, one sister, and 9 brothers. In early youth he joined the Amish Mennonite Church and remain-



30¢ each  
\$3.25 a dozen  
\$25.00 a  
hundred

## 1953 Family Almanac

This year's Almanac contains practical ideas for family happiness. Articles cover guiding children into genuine worship experiences, family-style hobbies, first aid in the home, and selected recipes.

The 1953 *Family Almanac* presents revised astronomical data on eclipses, constellations, planets, and so forth.

A special feature is a perpetual calendar released this year, covering the time between 1753 and 2059.

Ministers' addresses are also listed.

MENNONITE PUBLISHING HOUSE  
SCOTSDALE, PENNSYLVANIA

ed steadfast to the end. In the fall of 1923 he was ordained to the ministry. Funeral services were held Oct. 31, at the Fairfield A.M. Church, Tampico, Ill., by Dan M. Hostetler and Ova J. Hostetler.

**Lehman, George S., Jr.**, was born Feb. 8, 1898, and departed this life Oct. 13, 1952; aged 54 y. 8 m. 5 d. He was blind from about the age of 15, but was never heard to complain. About 22 years ago he accepted Christ as his Saviour and united with the Mennonite Church. When health permitted he was always present for services. Surviving are 2 sisters (Anna Mary and Fannie, Elizabethtown, Pa.) and one brother (Samuel, Hershey, Pa.). His parents preceded him in death. Funeral services were held at the Stauffer Mennonite Church, Bachmanville, Pa., Oct. 17, in charge of Sylvan Myers, Walter Oberboltzer, and Noah W. Risser, with burial in the adjoining cemetery.

**Miller, Malinda**, daughter of the late Abraham and Anna (Beechy) Mast, was born near Walnut Creek, Ohio, Jan. 7, 1866; departed this life, following an extended illness, Nov. 20, 1952; aged 86 y. 10 m. 13 d. In her youth she publicly confessed Christ and became a member of the Walnut Creek Mennonite Church, to which she remained faithful until her death. On Sept. 24, 1893, she was united in marriage to Samuel H. Miller, who was a faithful minister of her church until his death in 1928. One son (Samuel) also preceded her in death. She was the last of a family of eighteen. Surviving are 4 daughters (Mrs. Lloyd Mishler, Sugar Creek, Ohio; Mrs. Gordon Cheasley, Wilmington, Del.; Mrs. David Parker, Parma, Ohio; and Mrs. Charles Dannis of the home), 2 sons (Titus, Sugar Creek, Ohio; and Vernon, Eustis, Fla.), 4 stepchildren (John S., Sugar Creek, Ohio; George S., Wellman, Iowa; Arthur, Wooster, Ohio; and Laura Stutzman, from Florida), 17 grandchildren, 10 great-grandchildren, and many other relatives and friends. Funeral services were held at the Walnut Creek Mennonite Church, Nov. 23, in charge of Paul R. Miller. Interment was made in the church cemetery.

**Shank.** Stillborn daughter of Arthur and Mabel Shank was born at Leland Memorial Hospital, Riverdale, Md., Nov. 18, 1952. She is survived by her parents and 4 sisters. Grave-side services were held Nov. 19, at the Chambersburg, Pa., Mennonite Church in charge of Harold Hunsecker.

**Smith, Lizzie H.**, daughter of the late Deacon Ephraim and Mary Hernley, was born Dec. 6, 1880, in Lancaster Co., Pa.; died at her home, Elizabethtown, Pa., Nov. 9, 1952; aged 71 y. 11 m. 3 d. She was a member of the Elizabethtown Mennonite Church. On Nov. 13, 1900, she was married to Martin H. Risser, who died in 1901. To this union was born one son (Martin E., Lancaster, Pa.) who survives with two grandchildren. On May 2, 1911, she was married to Irvin S. Smith who survives, as well as one stepdaughter (Anna Smith, Elizabethtown, Pa.) and one brother (Paul Hernley, Elizabethtown, Pa.). Funeral services were held Nov. 12, at the Elizabethtown Mennonite Church with Walter L. Keener, Jr., Noah W. Risser, and Clarence E. Lutz officiating. Burial was made in the Risser Mennonite Cemetery.

**Snively, Harry Herr**, was born in West Lampeter Township, June 11, 1871; passed away

at his home, Oct. 26, 1952; aged 81 y. 4 m. 15 d. He was a son of the late Benjamin and Anna (Herr) Snively. He resided in Lancaster County his entire life. His wife (Amanda Book) passed away 20 years ago. Surviving are one sister (Ida—Mrs. I. B. Graybill, Refton, Pa.) and a number of nieces and nephews, including 3 children of a late sister for whom he was foster father. He was a lifelong member of the Willow Street Mennonite Church and was Sunday-school superintendent for many years. In 1902 he was appointed director of the Oreville Mennonite Home in Lancaster County and served 24 years. He was also president of the Lancaster County Sunday School Association for a number of years. He had a spiritual and material interest in others and took an active interest in local affairs. Funeral services were held Oct. 30, in the Willow Street Mennonite Church, Lancaster, Pa., in charge of Jacob T. Harnish, Emory Herr, and John Brenneman, with burial in the adjoining cemetery.

**Strite, Mary Ann**, was born Oct. 26, 1952, a daughter of Clarence and Mary Grace (Clugston) Strite, Shippensburg, Pa. She died Nov. 15, 1952, from a heart condition. She is survived by her parents. Funeral services were held at the Sellers Funeral Home, Chambersburg, Pa., Nov. 16, in charge of Harold Hunsecker, with burial in the Chambersburg Mennonite Cemetery.

**Weaver, Lizzie W.**, daughter of the late Henry and Lydia (Weaver) Martin, was born Oct. 6, 1885, at Elkhart, Ind.; passed away Aug. 31, 1952, in the Ephrata, Pa., Community Hospital; aged 66 y. 10 m. 25 d. She was a faithful member of the Mennonite Church, of which her husband is a minister. She was united in marriage to Menno B. Weaver on Oct. 4, 1908. To this union were born 9 children, 6 of whom survive (Ivan M., Denver, Pa.; Edwin M., Lititz, Pa.; Harvey M., Denver, Pa.; Anna May—Mrs. Henry N. Rutt, Ephrata, Pa.; Lydia, at home; and Paul, Lancaster, Pa.). Also surviving are 25 grandchildren and 2 brothers (Moses W. and Henry W. Z., both of Lebanon, Pa.). Funeral services were held at Martindale on Sept. 3, by Noah Zimmerman, Henry Martin, and Joseph Hostetler.

**Yoder, Lydia M.**, was born Aug. 8, 1875, near Allensville, Pa., and died Nov. 16, 1952, at the Kanagy Convalescent Home, Bird-in-Hand, Pa.; aged 77 y. 3 m. 8 d. She was the daughter of the late Yost and Leah King. On Nov. 28, 1900, she was married to Christian B. Yoder who preceded her in death. One son and 3 granddaughters also preceded her in death. Surviving are 3 children (Jonas K., Boyertown, Pa.; Catherine L., Pottstown, Pa.; and Christian, Jr., Elverston, Pa.), 11 grandchildren, 4 great-grandchildren, 6 brothers (Joseph, Belleville, Pa.; Yost, Goodville, Pa.; John, Milroy, Pa.; Abner, New Holland, Pa.; David, Birdsboro, Pa.; and Thomas, Morgantown, Pa.), 2 sisters (Mattie Mast, Narvon, Pa.; and Lizzie—Mrs. B. S. Kauffman, Ephrata, Pa.), and a large number of nieces and nephews. She was a member of the Conestoga Mennonite Church, Morgantown, Pa. Funeral services were in charge of David Yoder, Ira Kurtz, and Christian Kurtz, on Nov. 20. Burial was made in the adjoining cemetery.



# Give Books for Christmas

Give books to your parents for their pleasure and encouragement, to your children that they may grow strong and beautiful, to your Sunday-school pupils to enlarge their service to you, to your friends to enrich their lives, to your minister and teacher to stimulate them as they serve you. Books can bring lasting joy and inspiration.

## Give to father and mother

Homes Build Persons—Myers (\$3);  
A copy of the Revised Standard Version of the Holy Bible (\$6);  
This Happened in the Hills of Kentucky—Vogel (\$3.95),  
a story of a children's home;  
Dickens' A Christmas Carol (\$2)  
to read aloud each year for family enjoyment.

## Give to your Sunday-school teacher

Men as Trees Walking—Applegarth (\$3), 80 stories  
about the spirit of God at work in the lives of men;  
or Hearts Afire—Havner (\$2), for teacher's devotional life.

## Give to young people

To Heaven on Horseback—Cranston (\$3), Narcissa Whitman's  
story;  
Sand and Stars—Stull (\$2.50), missionary adventure;  
Conqueror in Chains—Miller (\$2.50),  
thrilling story of the Apostle Paul;  
Stars over Bethlehem—Wheeler (\$2), a lovely gift book.

## Give to children for a new appreciation of the Christmas story

The Birthday of Little Jesus—North (\$2.50), lovely drawings  
by Valenti Angelo, illustrating the story of Jesus' seventh birth-  
day—6-9;  
Jesus the Little New Baby—Lloyd (\$1), for very young;  
Christmas Promise—Stolee (\$1), ages 7-9;  
Baby Jesus ABC Storybook (50¢);  
The Christ Child—Petershams (\$2.75), a classic now;  
First Prayers—illustrated by Tasha Tudor,  
a beautiful tiny Oxford Book (\$1.50).

## Give to juniors and intermediates

I Will Build My Church—Lillie (\$2.50), a history of the Christian  
Church with excellent illustrations.  
Hurlbut's Story of the Bible (\$4.95),  
200 illustrations in color.

## Give to nature lovers

Give Zim's guides to  
Trees, or Stars, or Insects, or Birds (\$1 each);  
Alligators and Crocodiles—Zim (\$2), highly illustrated;  
Little White Foot—Hadars (\$2.25), ages 4-8,  
a lovely book about a little mouse.

## Give to your minister

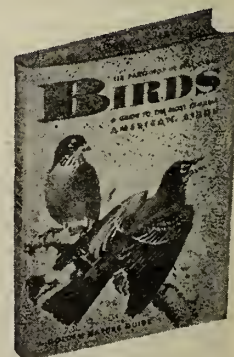
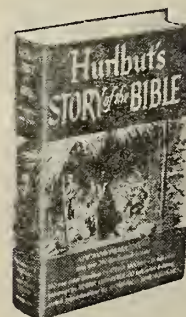
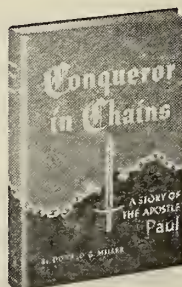
The Cost of Discipleship—Bonhoeffer (\$2.50);  
He Expounded—White (\$2.50), a help to preaching;  
Apostle to Islam—Wilson (\$4), biography of Samuel Zwemer,  
missionary to the Mohammedans;  
(Be certain he does not already have these numbers. Perhaps you  
would like to ask him for a list of desired books.)

## Give to the whole family

Sing in Praise—Wheeler (\$3), to use around the piano. Stories  
of, and pictures about the hymns are included with the music.  
A new music book for young children is  
We Are Thy Children—charming drawings for the children by  
Lois Lenski—music by Bulla (\$2.75).

## Give to young children in Sunday school and home

Stories of Jesus—Fenner (50¢), primary;  
Wonder Book of Bible Stories—Juergens (25¢);  
The Christmas Story (25¢), new Golden Book;  
God Gave Me Friends—Burt (\$1.25) (the friends are cows, bees,  
milkman, etc.—a wholesome theme);  
In the Morning—20 Bible verses illustrated by Drew (\$1);  
God Planned It That Way—Muller (\$1) (God's plan for rain,  
wind, sunshine, and dark);  
Some little four-leaf booklets (10¢ in paper and 35¢ in cloth) en-  
titled Jesus' Gifts to Me, Living with Jesus, and Things God  
Made—good gifts for tiny tots;  
A Little Book of Prayers and Graces—Hawkins, illustrated by  
Marguerite de Angeli (\$1);  
Bible Play Book—puzzles, etc. (\$1) (especially good for shut-in  
children).





# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

TUESDAY, DECEMBER 16, 1952

NUMBER 51

## Revivals That Continue

By D. Edward Diener

The question is often asked, "When does a revival cease?" It is no doubt true that altogether too often it ceases when the last sermon has been preached, the last song sung, and the last prayer offered, of a particular scheduled revival service. However, I do not believe that it is the will of God for it to be so. The early church experienced the most far-reaching, thoroughgoing revival ever experienced anywhere, with the outpouring of the Holy Spirit, the preaching of Peter, and the conversion of three thousand in one day. Instead of Peter's sermon being the end of revival, it was only the beginning of a very rapid growth of the Christian Church. Every revival service should be a means of lifting believers to higher levels of spiritual life, in which they should continue; and a means of pointing sinners to the saving grace of God, in which they should grow and increase. Perhaps one reason that revival so often ceases with the closing service is that we have, unfortunately, fallen into the habit of doing the evangelistic work of the church in one series of meetings of a week or ten days. It is true that we need special ingathering as was the experience of the early church, but it is just as true that there should also be a daily addition to the church of those who are being saved. God never intended for us to take our evangelistic work in one dose. It is rather a constant service, which should result in a constant ingathering.

If revival is, as Charles Finney said, "The right use of appropriate means," then, as long as we use appropriate means, that long we continue to experience revival. Or if revival is the renewal of faith on the part of Christians which results in the conviction and conversion of sinners, then, as long as there is a renewal of faith among believers there will also be the conversion of sinners.

The question for our consideration is, What factors in the early church contributed to the daily addition to the church of those being saved? Many professing believers have in these latter days laid great stress on supernatural manifestations, such as speaking with tongues and miracles performed by the apostles. Without doubt these had their influence and may have value today in the estab-

lishment of the Christian faith in a primitive society. No less marvelous than the gift of tongues, miracles by the apostles, or the preaching of Peter was the manner of life of those who had been converted. Many people suppose that Pentecostal power is attested by striking gifts or ability of persuasive speech. However, its best proof is the life of believers. The spiritual fervor of the early church was more than a mere flashing of divine energy, which was suddenly given and immediately withdrawn; it was the communication of divine power that remained with the church and resulted in transformed lives.

The spiritual life of the church should be such that there will be a constant flow of people seeking the Lord. Spiritual laws operate just as well as natural laws. If we meet the conditions, I feel confident that we will see the same thing today. The power of the New Testament Church arose out of five simple, yet powerful, things suggested in Acts 2:41-47.

First, there was an *open declaration of faith in Christ* on the part of the early church. "They that gladly received his word were baptized" (v. 41). Without doubt the disciples realized that to openly declare their faith in Christ, who had recently been crucified, would mean conflict with the leaders of Israel. Jesus said, "A city that is set on an hill cannot be hid. Neither do men light a candle, and put it under a bushel." Baptism is not the means of salvation, but the means by which a believer signifies, both to the church and society about him, that he has been regenerated in heart and cleansed by the Spirit. The spirit of obedience to God reflected by submission to Christian ordinances did contribute in a very real way to the daily addition to the church.

Second, the disciples *continued in the truth*. "They continued stedfastly in the apostles' doctrine" (v. 42). The Bereans were more noble than those of Thessalonica because they searched the Scripture. Jesus said, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Souls in earnest do not leave the truth by which they have been led to God to follow after the rationalistic theories of the human mind.

The doctrine which the apostles were teaching was that which they had received from Christ and which the Holy Spirit was revealing. A person grows spiritually almost in direct proportion to his growth in the knowledge of the Word. The Holy Scriptures are able to make us "wise unto salvation," and besides they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness." The truth of this fact lays great responsibility upon the church in teaching in such a way that babes in Christ will grow in their spiritual life. The love of the early church for the truth, in which they continued, also contributed to the daily addition to the church.

Third, the disciples were *in fellowship with men and God*. "They continued . . . in fellowship, and in breaking of bread" (v. 42). "All that believed were together" (v. 44), "with one accord in the temple" (v. 46). Here was a warm cordial fellowship among the believers.

## Yea, Though I Walk

By Miriam Sieber Lind

Green, green the pastures  
Where the Shepherd led them;  
Still, still, the waters

Where He bade them rest;

But that He walked beside them through  
the valley—

This was best.

Sweet, sweet restoring—  
To right paths He brought them;  
Deep, deep, the comfort  
By His staff expressed;

But that He walked beside them through  
the valley—

This was best.

Oil of His favor  
Gently flowing o'er them;  
Full, full, their life cup,  
Rich, the table dressed;

But that He walked beside them through  
the valley—

This was best.

House of His Father—  
Their eternal dwelling;  
Days filled with mercy,  
Goodness 'round them pressed;

But that He walked beside them through  
the valley—

This was best.

Scottdale, Pa.



There is nothing that draws people closer together than being in fellowship with God through faith in Christ Jesus. Jesus prayed, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." Possibly the purest expression of this prayer the world has ever witnessed was the close fellowship of the Pentecostal Church. Unity among believers convinces the world of the reality of Christian faith. If unchristian people come into our assembly, the deep spirit of fellowship should be a means of winning them for Christ.

Fourth, the early church uttered prayer and praise. "They continued . . . in prayers" (v. 42). "Praising God" (v. 47). Prayer and praise are the very atmosphere in which a high type of Christian piety thrives. We observe in the next chapter that the apostles were going up to the temple at three o'clock in the afternoon to the daily hour of prayer. Nowadays it is very difficult for Christians to come to a weekly service of prayer, even in the evening. The New Testament church was not so much concerned with material things that they didn't have time to pray; as a result it was a church of real spiritual power. About two weeks before, and perhaps each evening during, a series of meetings we meet to pray for souls who need spiritual help. After the closing service we say that there were many for whom we prayed who did not respond, and then, we proceed to forget about them for another year. Is there little wonder that we don't get more done during a revival service, when we have been doing so little both in prayer and praising God during the entire year? If prayer is the means by which we get ourselves into a position that we can receive the blessings God would like to give, it is also the means by which God continues to bless the witness of His Word with daily additions to the church, of those who are being saved.

Fifth, the early church responded to the needs of others. "And sold their possessions . . . and parted them to all men, as every man had need" (v. 45). It is always true that those who are devoted to Christ will ask themselves what they can do to help those in need. It appears that they instinctively sought for equality with one another. To carry this out involved great personal sacrifice for many. It was the best proof of love that could be given, and the best proof of their sincerity. It appears that in most cases the desire for personal property is the last thing to be brought into complete captivity to the Spirit. The incident of An-

anias and Sapphira makes it clear that this was not something that every believer was compelled to do. Barnabas, "having land, sold it, and brought the money." To love God means to love our brethren. Here was a group of Christians that were as much concerned about the good of others as they were about their own. In Christ rich and poor are brought together in spiritual equality, and spiritual equality tends toward equality in material things. This new Christian community became an irresistible center of attraction; and daily "the Lord added to their number those whom he was saving" (Weymouth).

If the work of the church and the building of the kingdom is going to continue with increasing strength and lasting blessing, we must express the faith and practice of the New Testament Church. There is a reason that the revival of Pentecost did not cease with Peter's sermon and the ingathering of three thousand souls. If we do our part God will do His. If we live according to these simple and yet beautiful things suggested in Acts 2:41-47, God will bless the witness of the church today by the constant ingathering and addition of souls to the church. The true method of spreading the Gospel is not breaking down the distinction between Christian ethics and the way of the world, but by revealing in life the spiritual power of

Christ's kingdom. One observation from nature is, that vigorous life is selected to carry on the increase. Halfhearted Christianity will never convert the world. Connect this last verse of the chapter with what goes before. God will bless His work when His people are faithful.

Clarence, N.Y.

## An Investment Opportunity

The financial program of the Rocky Mountain Mennonite Camp Association for the development of the Rocky Mountain Mennonite Camp near Divide, Colo., calls for a total expenditure of \$20,000 for its initial development program. This will give necessary building and equipment for the carrying out of the camping program as outlined by the Association. The land secured by the Association for the building of the camp is located in the Pike National Forest, part of which is privately owned by the Association, and part granted by permit of the Forest Service. There were no buildings on the site and the complete development was started from "scratch." This fact accounts in part for the urgent need for financial help at present.

The Association has three sources of income for this amount of money. The first is the money received from memberships in the Association. An annual, sustaining membership is given to those making a contribution of \$10 during any calendar year. A second source of income is contributions from friends of the camping program. Any amount over the minimum \$10 membership fee is considered a contribution; except when it is \$500 or more, which entitles one to life membership in the Rocky Mountain Mennonite Camp Association. The third source of income is from personal loans to the Association. These loans can be any amount the party wishes to entrust to the Association, and will carry a regular rate of interest as agreed upon by the party and the Camp Association.

Annual membership fees and donations received after the initial development program is completed will be used to pay notes that represent borrowed capital used in the early development program. Future development has been planned, but will not be carried out until the original \$20,000 has been received in memberships and donations.

Address all correspondence to the Rocky Mountain Mennonite Camp Association, 1802 West Kiowa, Colorado Springs, Colo.

## Where Do We Stand?

By Edna M. Mertz

Am I living in close communion,  
Does His Spirit lead all the way,  
Do I follow the path He has outlined,  
Am I yielded to God today?

Or do I carelessly follow,  
Thinking that I'll get by,  
With only a halfhearted service,  
My conscience to satisfy?

Lord God, in these days of crises,  
Of hatred, bloodshed, and strife,  
While Christians are brutally slaughtered,  
Make Jesus Lord of my life!

While the forces of evil are rampant,  
Working havoc in every land,  
Keep me true in the hour of trial,  
With Christ let me take my stand.

Ft. Wayne, Ind.

## GOSPEL HERALD

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PAUL ERB, EDITOR

JOHN L. HORST, MILLARD C. LIND, CONSULTING EDITORS

LEVI C. HARTZLER, MISSIONS EDITOR

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# EDITORIAL

## Visual Aids

In this issue is printed, at the suggestion of the General Council of Menonite General Conference, the report of a committee appointed by that Council to study the question of the use of audio-visual aids. The report was read to the Council at its meeting in Chicago on Nov. 14, 1952.

As a church we have accepted more or less readily the inventions which this scientific age has given us. We ride on land, sea, and air in power-propelled vehicles. We use the telephone, telegraph, and wireless for business, social, and church purposes. Our homes have a variety of electric-powered conveniences. Our churches and homes may be heated by automatic furnaces. We farm with power machinery and in our businesses use the most up-to-date devices.

We have rightfully hesitated to accept those inventions which can bring into our thinking and experience the evil and questionable standards of the world. The radio was long suspect, and some people still feel that the best way to keep out of their ears the trivia and rot that infest the ether waves is to keep the radio out of their homes. Sincere Christians who use the radio must exercise a highly selective control. The newest gadget, television, is so generally dominated by unwholesome programs that most of us do not use it. It is imperative that the Christian exercise a Christian conscience in the use of any invention which can bring to him the evils of unregenerate amusement.

We have generally, certainly officially, refused to accept the lures of the moving picture theater. Even though one might admittedly see there an occasional film that is harmless and even educational, the motion picture industry is given to producing and showing the pictures that are the biggest box-office attraction. These generally lean to the portrayal of lust, crime, and sensationalism. We, therefore, feel that the best procedure is to stay away entirely from the commercial movie.

It is this attitude, a thoroughly sensible one, we believe, which has made our people hesitant in accepting the use of

slides and motion pictures in our own program. Our use of printed illustrations and pictures, of maps and diagrams, of object lessons and the flannelgraph, shows that we have no objection to presenting truth otherwise than by word. But we feel a bit different about pictures thrown on the "silver screen." Some of us feel we are sitting in a theater when the lights are turned out and we look at pictures projected by a machine. We flinch when people talk about having "picture shows" at the church. We want to be consistent, and we are not sure that we will know where to draw the line between these pictures and the ones shown at The Midway.

Is there a legitimate and Christian use for the inventions which have given us projected pictures? Evidently most of our people think there is. The survey revealed to what an extent they are now being used among us. But there is a good deal of objection to their use, and certainly there are many problems. The committee feels that we cannot deprive our people of this vivid and forceful way of getting facts and impressions. It, therefore, feels that steps should be taken to guide our congregations in the selection of good materials and in their most effective use.

But we wish also to emphasize the cautions which we must exercise at the present juncture. There is danger of such a swing to visual aids that we will fall into all sorts of errors. Our young people, instead of training themselves in various forms of expression, may be satisfied simply to sit and look. We may use materials simply because they profess to be religious, without exercising our critical judgment as to whether they will serve our purpose. We may use so many visual aids that people tire of them, or that our program is thrown out of a healthy balance.

The second danger is the unskillful use of these aids. We have few people who have given study to this matter, and people will show pictures who do not know how to do it, or who are too lazy to make adequate preparation. This situation will not take care of itself. Guidance and help must be given.

The third danger is in the area of re-

lationships within the congregation. A change of mind does not come easily to some of us. There must be a great deal of charitable discussion and deliberate and orderly procedure in the modification of attitudes. Some must be willing to wait until others are convinced, and some must be willing to agree to the convictions of the majority. Certainly it would be foolish and wrong to stir up strife and a divisive spirit for the sake of what some consider a more effective teaching instrument. We must pray for wisdom to discern the essentials, and for loving grace as we work together in the extension of the church and its proper work.

## How Are Your Facts?

It is extremely difficult to tell the truth. We do not mean to say that people right and left are telling bare-faced and deliberate falsehoods. There is some of that, of course—too much. We are now concerned, however, about the falsehoods which are told by people who do not want to lie, but who do, nevertheless. They tell the untruth because they do not have their facts straight. Without careful investigation they make generalizations that are not true, and pronounce judgments which are not just.

Falsehoods of this type are especially vicious when they are spoken from a pulpit, where only the truth should be spoken, and by a minister, in whom everybody should have confidence. There can be no public discussion of a pulpit pronouncement, and so people carry away as Gospel truth what the minister may have said, or only suggested, in his ignorance of the facts.

We may quote only a sentence or two from some man, and then proceed to classify him as modernist or orthodox, as hyper-conservative or communist. We may dip into a unit or two of our educational materials and charge that they are insufficiently evangelistic. We may look at a detail or two of change and then bemoan the drift. We may relate some story of frivolous youth, and then charge all our young people with folly. We may cite a few instances of the ineffectiveness of our evangelistic meetings, and proceed to chastise the whole revival movement. We may create unfair prejudices by insinuations concerning the General Conference budget, the traveling expenses of relief workers, mission-



aries, and world conference delegates, and the financial profits of our evangelists. There are few of our institutions or church workers which have not at some time suffered from incorrect guesses given from some platform as facts. Mud-slinging, perhaps, is resorted to only in politics, but some ecclesiastics, we fear, are splashing around some dirty water. Their intentions are no doubt good, but the effect is not.

Getting facts involves hard work. It takes time and effort to accumulate data. It takes solid thinking to put facts together into an honest and competent conclusion. It is much easier to jump to a conclusion from meager evidence. But it is humiliating, and for some impossible, to admit later on that the conclusion was premature. "A workman that needeth not to be ashamed" is one who preaches what he is sure of, and keeps on studying what he has not sufficient facts to be sure of.

### "As He Will"

BY RAYMOND L. KRAMER

I'm ashamed of myself!

I heard a bishop and a small group of pastors "tear apart" another brother who was absent and unable to answer for his position. I didn't say a word in answer to their uncharitable accusations.

I heard a family group get "hot under the collar" when discussing a minister they disliked. Things got carnal. The temperature was so high some people lost their good sense of reasoning. Blood pressures were definitely soaring. I knew that many of their criticisms were absolutely groundless. I didn't have the moral courage to say a thing.

I heard one bishop say in front of a group of immature Christians that he doubted the personal honesty of another bishop's statement. For fear of what the offender would think of me I kept quiet.

"But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith . . . , to another prophecy; to another discerning of spirits . . . : but all these worketh that one and the selfsame Spirit, dividing to every man severally *as he will.*"

God needs the Brunk brothers. Their clear-cut definitions of the evils of the human spirit, their prophetic naming of sin, their straightforward rebuke of inconsistencies, are stirring the church and the revival fires are burning. God needs the Brunk brothers and we need them.

God needs C. F. Derstine. His emphasis on the importance of the local assembly of believers is in keeping with the

admonitions of Paul who calls it "the pillar and ground of the truth." Pastors report new spiritual strength, new loyalties, new sacrifices on the part of their members after one of Derstine's preaching missions. His balance, his poise, his pulpit dynamic, are not his own, but ". . . as he will." God needs him. We need him.

God needs Kenneth Good. Hearts have been strengthened in assurance as he speaks with inner fire of the great grace of our Lord Jesus Christ. Fearful hearts have been turned into trusting hearts. Bashful believers have been transformed into willing witnesses. God has designed a ministry for our brother. We need his ministry.

God needs Ross Metzler. Without embellishment, with few illustrations, but with the warm glow of the Spirit he speaks of his chief loves: Christ and His Word. His messages give one the impression of sitting at the very table of God. He's God's man and he's ours.

God needs Milton Brackbill. His maturity of approach, his fatherliness, his compassion, are rare gifts of the Spirit which have been a boon to many a troubled heart. God says he's important ". . . as he will." He's important to us too.

And what shall I more say? Time would fail to tell of the Stauffers, the Jantzis, the Kauffmans, the Erbs, the Linds, and the Mumaws, and hosts of the brethren, who *through the Spirit* of God have torn down enmities, won many souls into the kingdom, set up administrative agencies for the furtherance of the Gospel, built churches and schools, ministered to the sick; endured gossip, slander, ingratitude—counting it joy to suffer for Jesus' sake; enduring as seeing Him who is invisible.

I'm ashamed of us!

Meadville, Pa.

### Difference

BY ROSA STONE

It thrills me every time I read of a down-and-out person being cleansed by the blood. We who come from good homes and haven't fallen into gross sin are just as unacceptable in the sight of God until we are washed in the blood.

We make a large distinction between the sins of murder and adultery, of which we are not guilty, and hate and pride, of which we are most likely guilty in some degree. The fact is, though, that there is only a small gap between those I have mentioned, but there remains a wide gap between the lesser, shall we call them, that I named and the righteousness of God. There is a gap there that only the blood of Christ can bridge and as long as it can reach that far, it certainly isn't much farther to cover the sins that even non-Christians call crimes.

There isn't so much difference between us and the common criminal. God

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 15, 1927)

Bro. N. E. Troyer came . . . to labor with us [Ft. Wayne, Ind.] in a revival meeting. . . . About 23 souls sought the Lord.

Bro. J. S. Shoemaker, President of the Mennonite Publication Board . . . , had the pleasure, together with his good wife, to spend the 50th anniversary of their wedding day, Dec. 6, with their children and friends. . . .

Another milestone in the history of the church [Kitchener, Ont.] was the building of the Bible School Annex. . . . The first meeting house to be built in the interior of Western Ontario was built on the same ground in . . . 1813. This building was made of logs with Bishop Benjamin Eby as its first minister.

Last Sunday was the opening of the mission Sunday school at Iowa City . . . Bro. C. Z. Yoder . . . preached a . . . dedicatory sermon.

*Mennonite History*, by Daniel Kauffman, is just off the press.

### FIFTY YEARS AGO

(From HERALD OF TRUTH, Dec. 15, 1902)

Tub changed to Springs, that is to say, the name of the Post Office in Somerset Co., Pa., formerly known as Tub, has been changed to Springs. We suppose the Tub became too small, or, what seems more plausible, that it went to pieces.

. . . Joseph Sherk, the inventor of the revolver, was the descendant of a prominent Mennonite family, and even . . . Herr Krupp . . . who through the manufacture of cannons became the richest man of Germany . . . was of Mennonite descent.

Inasmuch as the spirit of true worship is not enhanced by fast or operatic music, we recommend that our people everywhere avoid that kind of music, and that our song services be conducted with reverence, thoughtfulness and consecration [Resolution of Mennonite General Conference at Elida, Ohio].

made provision for us and that provision takes every bit as good care of prisoners as it did of you and me. Praise Him!

Elkhart, Ind.

All therefore is vanity, but to love God and serve Him only.

—Thomas à Kempis.



# Concerning Audio-Visual Aids

Report of a Study Committee to the General Council of Mennonite General Conference

A year ago your committee brought to you a preliminary report in which, in view of what we felt to be the demonstrated value of the various audio-visual aids, we expressed our conviction that the extension of their use should be encouraged. We were authorized at that time to make a study of the actual use now being made of these aids in our congregations, and to discover what attitudes prevail concerning them.

We asked the Mennonite Research Foundation to make the study for us through a questionnaire mailed to Sunday-school superintendents. Approximately 500 superintendents of Mennonite Sunday schools in all conference districts received questionnaires. More than half of them returned answers to the questionnaire, which is considered a good return and makes the results significant. Some questionnaires were returned from all conferences except the South Pacific.

## The Present Situation

The summary in your hands reveals the following facts:

1. Slides have been shown in church auditoriums in one third of the congregations reporting. Only three conferences report none shown there.

2. Relief and missions are the subject matter of the great majority of these slides.

3. One fifth of the congregations reporting show slides in the basement or in church rooms other than the auditorium. Only two conferences report no use of slides in any part of the church building.

4. Two fifths of the congregations report the use of slides by young people's groups. All conferences but two so use them. With the young people's groups travel becomes a third important area of subject matter.

5. All conferences but two report the use of slides by other groups, with individuals and families, church day schools, and summer Bible schools leading.

6. The chief source of slides is relief workers and missionaries, and Mennonites traveling with cameras. Other sources include other denominational and secular agencies, and the General Mission Board headquarters.

7. Motion pictures have been shown in church auditoriums in seven conferences, but chiefly in two. The chief use of motion pictures is in family and young people's gatherings. They have been used in some way in all conferences, chiefly in school auditoriums and homes.

8. In one fourth of our congregations no movie cameras are reported. They are found, however, in every conference but one, with six congregations reporting more than twelve in each.

9. A majority of our church members do not criticize the use of slides or films in religious services. But there are a number of congregations, distributed in almost all our conferences, where the majority opposes their use in any way.

10. The majority of our congregations do not distinguish between Sunday and weekday use of slides.

11. The majority, also, do not distinguish between slides and motion pictures. Three conferences are an exception here.

12. The majority of our congregations have set up no safeguards. Only 18, most of them in conferences using aids most, have a preview by ministers and/or responsible leaders.

13. Only five congregations report that the use of aids led to attendance at commercial movies, although 34 are not sure. Two thirds of those answering this question said, "No."

14. It has not been a general experience that interest in visual aids declined after an initial period.

15. Two thirds of the congregations would welcome a slide and film service from a church agency. In one conference a majority are opposed in this, in one the vote on this point is a tie.

16. It was thought that young people's groups would be the chief users of this service.

17. A majority of congregations record religious services. Only one conference reports no recording.

18. The chief use of these recordings is for the benefit of ill members. Thirteen broadcast recordings by radio.

19. Most of the recordings are financed by the owner of the recorder or by other individuals. Only five congregations pay for this service.

20. Some of the recordings are preserved for historical purposes.

21. Twenty-seven congregations report giving religious programs over radio stations. Thirteen of these are officially sponsored.

22. Only four churches pay for the broadcast. Most of the broadcasts are financed by donations.

23. Most of the programs consist of music and a short sermon.

24. Seventeen congregations would be interested in financing locally a recorded radio program, and about fifty others might.

25. The majority would want a sermon and singing on such a program.

Certainly we need not take the position that whatever is right, or that what the majority wants is right, but it is necessary for us to face realistically the extent to which audio-visual aids are already in approved use among our people. We must recognize prevalent attitudes in moving either to less use or greater use of these aids.

## New Means for Teaching

As we pointed out in our preliminary report, our church has long used various forms of visual aids: demonstrations, object lessons, art pictures, photographs, charts, maps, drawings, and diagrams. As a supplement to instruction by speech and the printed page we have found them invaluable. Now invention has greatly extended the varieties and effectiveness of these aids. We now have projectors which can throw on a screen for all to see opaque pictures, slides, or films. We have great improvements in photography, such as the use of color. We also have inventions which reproduce sound, such as the loud-speaker, recording machine, and the radio. It has been only natural that we should have moved into the use of these media as they became available, and as they demonstrated their value.

It should be easy to accept the principle that any means which helps us to get spiritual truth and the interests of the church to more people and with greater interest and force should not be refused merely because it is new, or because some others have made an evil use of this means. We can only rejoice today as we see great audiences at our conferences and tent meetings hear the Word plainly through the use of amplifiers; or when sermons and singing are recorded in our churches and taken thus to shut-ins; or when the unevangelized in Africa hear the Gospel story over and over on small phonographs or when a whole village of India gathers to see the Gospel concepts in the form of projected pictures. Likewise the conditions on our mission fields and the methods of work there are made very vivid to our home churches through projected pictures. We can hardly in honesty avoid recognizing in audio-visual aids a valuable means of teaching and evangelization.

## Limitations and Dangers

At the same time as we see the values, we must also recognize the limitations. There is a power in personal presence and influence that cannot be equaled by anything mechanical. That person was not realistic who thought he could evangelize an Amazon village by flying over it and preaching through an amplifier. People must see the message lived too. There will never be an adequate substitute for personal work and pulpit preaching. There is danger that when the novelty of a new approach wears off, its in-

terest will no longer appeal. These aids must be used with skill and at the right times and places. The person who shows pictures instead of speaking because it is easier is going to be disappointed in the results. There is danger that our religious meetings will become only entertainment. Interest is a good thing, but it is not an end in itself. And there is the very great difficulty of selecting good program material. Not all people have the same standards, and we are in danger of showing pictures, for instance, that do violence to our standards of truth and life. We could make no greater mistake than to open the door wide to all the religious pictures with which the market is flooded. Just anything at all would be far worse than nothing at all. And there must be a limit to the amount of use of visual aids. As between worship, congregational or class participation, preaching, giving, service, and looking, a careful balance must be found. Showing pictures is one teaching situation, but it cannot be used all or even much of the time. It must be properly combined with other teaching and preaching and worshiping procedures.

## Need for Guidance

The most alarming thing in our present situation, it seems to your committee, is the haphazard way in which these aids are coming into use. Because officially we are only tolerating, not approving, them, we have set up no controls or guidance. This is a church-wide concern, for bad practices in one area soon spread to another. Our people need help in selecting good materials—help which for the most part they have not been getting. They need to be taught how to administer an audio-visual program. It takes more than a projector and a set of pictures, even good ones, to provide a good program. There is a great deal of know-how that will prove to be pretty expensive if it must come by experience only.

## Adapting to the Local Situation

The study shows that there is a great deal of difference of opinion in our churches, particularly concerning the use of projected pictures. On the one hand are those who would use almost any kind of pictures at any time and any place. On the other extreme are those who make looking at any kind of pictures on the screen the same thing as attendance at a movie theater. In between are those who would use slides but not motion pictures, or those who would use pictures in a home or a school or a barn, but not in a church, or those who would use them in the basement but not in the main auditorium, or those who would use them on a weekday but not on Sunday. To some extent these differences are found from conference to conference, or from congregation to congregation, or from member to member in the same congregation. The situation is especially difficult if the congregation is more conservative on this question than are the ministers, or if the ministers are more conservative than the congregation. It is worst of all if there are disagreements on it as between deacon and minister and bishop. In all these differences of viewpoint it will take much Christian love and co-operation to avoid disputes that can quickly do more harm than any new devices can do good. Where conferences can get together on a workable directive, that should help to work out local situations. On the local level there should be near unanimity on the question. The use of these newer visual aids should not be promoted against the desire of constituted authority and leadership. Changes of practice may need to come slowly, waiting for the need and value of these aids to become more apparent. There must be due regard for the conscience of each member.

## Types of Pictures

Of the different types of pictures available, some seem to your committee much more objectionable than others. We recommend actual life scenes rather than staged dramatizations, or dramatized Bible stories. There seems to be some insincerity in the acting of religious feeling. One Hollywood director says, "A successful picture requires drama and action. Drama means conflict. You cannot show the brightness



of good unless you show it in contrast to the darkness of evil." When a good person, and certainly no other kind should be a religious teacher, acts the evil part that good drama requires, there is something inconsistent. So with good deeds. How, for instance, could you sincerely act a prayer for the benefit of an audience? This whole matter will require a great deal of prayerful study, lest we be led into trivial treatment of sacred themes.

#### *A Visual Aids Agency*

It seems clear that if our people are to use slides and films at all, they must be helped to suitable materials. We believe a central agency should be responsible for his task. Three things need to be done. The first is the approval and recommendation of materials for specific needs. This would involve a great deal of pre-viewing and examination. Some materials could be stocked for sale or rental. For others inquirers could be referred to other sources. But we would have to be acquainted with everything that we would recommend.

The second task would be to encourage or direct the preparation of certain church materials, such as explanation of missionary and relief procedures, and of our institutional work. In this way felt needs could be supplied.

The third task would be the preparation of a manual on the use of visual aids. Such a manual is a *must* for people as inexperienced as we are in the use of these materials. Perhaps the Commission for Christian Education and Young People's Work could direct the preparation of this manual.

The Publishing House would probably be the most generally accepted agency for doing these tasks.

#### *Audio Aids*

We believe that amplifiers and recordings offer great possibilities for extending the evangelistic message, both on home and foreign fields. We believe that missionaries must be trained to prepare and use them.

The question of radio broadcasting we have not included in our study, other than to secure some information through the questionnaire. This we are turning over to the committee appointed by the General Mission Board to study the question.

Respectfully submitted,

J. D. Graber  
Nelson E. Kauffman  
Roy D. Roth  
Paul Lederach  
Paul Erb, Chairman

### Whom Do You Invite?

By STANLEY C. SHENK

Lydia's hospitality to Paul and Silas is often referred to as an early symbol of the spirit of hospitality that has flourished in the Christian Church. Yes, we Christians are hospitable all right. We love to throw chicken dinners for guests and have ice-cream suppers on the lawn in the cool of the evening. Nothing wrong with them, either. However, whom do we invite on these occasions? Is it the same old group of close relatives and close friends? Are we guilty of encouraging cliques, and just moving within our own little circles in the congregation? In many of our Mennonite congregations the pattern goes somewhat like this: There are a half-dozen or eight social groups (such as the liberals, the conservatives, the Hostetlers, the Heawoles, the Millers, the young married people, and the old folks). The people within each of these groups invite each other back and forth over and over

again, but they seldom go outside their immediate circle or clique. A whole train of evils follows in the wake of this sort of pattern. First, the circle of fellowship is narrowed. Second, the purpose of the church as a great unifying, uniting, leveling circle of friendship is largely frustrated. Third, the cliques may even fall into such rigid patterns that they become competing rival factions on issues within the congregation. Fourth, a few people are so unlucky as to fail to get within any of the circles. They feel left out and lonely. Nobody ever invites them to dinner. Their sons try to date Mennonite girls, and fail. In the end the family goes off to the Nazarenes or the Baptists, because "they make you feel so much more at home."

Whom have you been inviting? How about breaking out of the circle and inviting someone next Sunday who has *never* been at your house?

West Liberty, Ohio.

### Suspicious of the Miracles

By ROY L. SMITH

*And when he had come to Jerusalem he attempted to join the disciples; and they were all afraid of him, for they did not believe he was a disciple.—Acts 9:26, R.S.V.*

We will have to be reasonable with those Jerusalem Christians. They had known Saul as a fanatical foe, running them down to earth like a beast of prey. There were probably those among the membership of the church who were still nursing wounds that might never heal which had been inflicted upon them as a result of the young man's frenzy against the faith.

It is easy to understand how difficult they would find it to believe that a moral miracle had actually taken place within him. They had not been with him on the Damascus way; they had not witnessed the transformation which had overtaken him; they had not heard him preach with the power of the Holy Spirit. And they were very slow about receiving him into the Christian fellowship. Who can blame them?

But there is this disposition to doubt the miracles of grace which are worked inside the souls of men by the incoming of the Holy Spirit. Only God knows how many trophies have been lost because the Christian Church has been suspicious of the miracle that has actually attended its own preaching.

"I was never so sure of anything in my life as that something had happened to me, making me a new creature," he said, "but it was awfully hard to make the church believe that I was a different man. As much as ten years after my conversion some of them were still saying, 'yes, we knew him 'way back when . . . ' and that was enough to damn me."

"I think I could have made good if I had only had the help—just a little

help—from some of the good women of the church. God knows how I longed for encouragement, and He also knows how ready I was to do my best. But they could not believe I was any different." And that was why she backslid!

### Give Caesar — Give God

#### *Income Tax Exemptions*

By C. L. GRABER

The United States government has been most co-operative in granting certain tax exemptions for gifts to the church and its institutions. This is not because the government is directly interested in supporting the church and its work, although there are individuals within the government who are ardent churchmen; rather as quoted by Hon. Carl T. Curtis on the floor of Congress: "Philanthropy is the highest form of patriotism. A dollar given voluntarily to well-chosen private philanthropies will accomplish much more for the public welfare than the same dollar paid in taxes and appropriated by Congress." Where other countries have looked to the government or to legislation to meet most of their social problems, the United States has always relied upon the generosity of private citizens.

To encourage its citizens to give, the government has made provision in its income tax laws to permit a certain percentage of income to be given to charitable causes. In fact, during the last session of Congress this has been raised from 15 per cent to 20 per cent for an individual, and for corporations it remains at 5 per cent. This means that when an individual fills out his tax return Form 1040 and comes to page 3, line 1, "Adjusted Gross Income," 20 per cent of this figure can be given to charity. For corporations it is 5 per cent of this same comparable figure on "Profit before taxes." However, this means that receipts must be furnished to support such deductions. Also the figure is usually not available until right at the year end when the accountant has calculated the income. Because of the shortness of time to give careful consideration to where he can best give, there is danger that the individual at this point either gives unwisely or he does not give at all, or he may decide to take the 10 per cent allowed in line 2 without bothering to show any receipts. It may be that the individual has given very little, but he takes credit for a 10 per cent anyway, thus actually perjuring himself. These are practical problems to be faced.

There is another phase of this problem that comes up. A large part of the Federal Taxes are used to support the military budget. If we do not deduct all that the government allows us to deduct, but rather pay a higher tax than we would need to pay, we are to the extent of such overpayment lending our voluntary sup-



## A Prayer for This Week

Dear Father in heaven, I thank Thee for the joy and satisfaction that comes from living for Thee. I thank Thee also that it becomes more real as life goes on. May I continue to find Thy fellowship more sweet throughout life.

Grant me the wisdom needed to make my life one of usefulness. Give me strength to perform my daily tasks. Help me to be courageous and willing to stand for Thee at any cost.

Lead me on to a life of usefulness for Thee. Show me the many opportunities where I can witness for Thee and give Thee praise. In the name of Christ. Amen.

*Chester Kurtz.*

port to the military program. Good stewardship forces us to face this issue.

Certainly percentage-wise giving is Scriptural and practical. When we are enjoined to give according as we have prospered, it means exactly that "unto whomsoever much is given, of him shall be much required."

To help all of us face this in a businesslike way, Mennonite Mutual Aid is setting up a Foundation to which one single check can be sent at the end of the year when the accountant determines what 20 per cent of the gross income amounts to (or 5 per cent for a corporation). The receipt by this Foundation will be legally valid to support a deduction. Only one receipt for the total amount is necessary. The Foundation will hold these funds as a deposit only, subject to the depositor's direction during the next year or years as to where it shall finally be given. All the depositor needs to do is to fill out an order against his Foundation deposit and send it to the Foundation office. The amount specified will be sent to the cause designated. All such Foundation deposits will be as confidential as a deposit in any bank. It will be the donor's money, even though he has deducted it and has sent it to the Foundation. If he should wish to accumulate a larger amount during successive years, that can be done by simply keeping it on deposit and adding to it.

Next week we hope to publish more details concerning the organization and working of the Foundation. Now may we urge that every one of us determine to begin percentage-wise giving. Five per cent for corporations and 20 per cent for individuals is the ideal to aim at. Such a plan is systematic, Scriptural, and practical and merits the careful consideration of every steward of God's rich blessings. Let us "render to Caesar the things that are Caesar's and to God the things that are God's. This is not an

attempt to cover the entire subject of giving. But before we cast it aside, let us ask ourselves if we are giving all the government allows us to give.

Goshen, Ind.

## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**The Anabaptist View of the Church:** An Introduction to Sectarian Protestantism, by Franklin Hamlin Littell; American Society for Church History, 520 Witherspoon Bldg., Philadelphia 7, Pa.; xii, 148 pp.; \$2.50.

Scholars of church history and sociology of religion will discover this to be one of the great essays in Anabaptist historiography of our time. With remarkable skill for accuracy, for unearthing authoritative sources, and for weighing carefully this evidence against that in a sprightly untiresome manner, the author gives us an entirely fresh approach to sectarian and Mennonite origins.

It is all the more surprising that the author of such a monograph should be a former Methodist youth leader, now a director of religious activities on a large university campus, a research scholar trained in modern methods interested in nonresistance and the whole Anabaptist teaching with personal commitment, and now Dean of the Chapel, Boston University.

In the first five chapters the author first examines the traditional interpretations of Anabaptism, their own in-group writings, the friendly out-group writings, and changing views of current interpretations with the impact of religious sociologists. From here we are introduced to the quest for the essence of Anabaptism by meeting the men and concepts of the movement. The discussions of "The Fall of the Church" and "The Restitution" trace the marks of the fall both chronologically and culturally gleaned from many streams of thought.

"Following Luther, the Anabaptists said that with the rise of Rome the heart of organized Christianity became rotten with the pomp and display of worldly power. In its prime Christianity was a lay religion; under the imperial authority there arose a swarm of professionals, who did not comprehend the democratic simplicity of Christian brethren. The rise of the hierarchy was a sign of the 'Fall.'" Following the evidence for the fall, there follows the discussion of the marks of the true church.

The last chapter is undoubtedly the most fertile and the most interesting to contemporary mission-minded Mennonites: The Great Commission. Here there is much historical weight packed into the urgency of the faith: The Anabaptist understanding of the command, the hero and pilgrim as missionary, economic factors relevant to the movement, and the theology of suffering.

Littell sees the traditional interpretations of

## Prayer Requests —

Pray for the spiritual effectiveness of the many Bible Terms soon to begin.

Pray that Argentina too may experience the spiritual awakening that is sweeping Brazil.

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for the Mennonite Publishing House in its expanding opportunities to publish the truth in many lands. There are open doors and many adversaries.

*(Requests for this column must be signed.)*

Anabaptism as doctrinaire, apologetic to the group, and the usual historiography as dealing with leaders and groups in terms of certain fixed ideas and concepts apart from substantial evidence. Reformation historians in the intervening four centuries have treated the Anabaptists in one of two ways: "they have dismissed them as peripheral with swift and easy strokes, or they have based their elaboration of the subject upon extreme hostile polemics.

"The treatment generally afforded those called 'Anabaptists' in surveys and general studies is extremely faulty, and primarily because it is not informed by an adequate use of the primary sources now available. . . . The realization comes hard that the most significant materials upon which informed judgments might be based have lain relatively untouched for four hundred years in the archives of Swiss, Austrian and Czechoslovakian, German, and Dutch cities. For more than three centuries, most historians depended entirely upon the colored and partial reports of the enemies of the Anabaptists. Only within fifteen years have materials of greatest value become generally available, making possible a thorough re-writing and re-assessment of the movement.

"Generation after generation they (Anabaptists) have been called up for trial by the historians, the words of their accusers have been heard, and the Anabaptists have been sentenced to oblivion without having an opportunity to speak in their own behalf . . . the writings and records of the movement were quite successfully suppressed, whereas the polemics of their enemies circulated widely and were early translated into various languages. . . . The Anabaptists have commonly been judged on the basis of insufficient evidence. It is time for a re-trial."

Such are the main contentions of the author. But there are healthy signs for a new

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# OUR SCHOOLS

## Christian Habits

BY MARY MILLER

[Chapel Talk at Hesston College]

In Ecclesiastes 3, Solomon suggests that life seems to settle down to a dreary, monotonous grind. He says:

There's a time to build up—  
then a time to tear down what you built;  
a time to get things—  
then a time to lose the things you did get;  
time to throw stones away—  
and then a time to gather them together again;  
a time to keep still—  
and then by and by a time to talk—

and so on and on.

You people who lived on an old-time farm know how terribly true Solomon's idea is. There was:

a time to carry in wood—  
a time to stick all that wood in the stove and burn it—  
then a time to carry out the ashes  
and start the round all over again.

There was a time to wash all the dishes and then pack them  
carefully away into the cupboard;  
then a time to get them all back out of the cupboard,  
get them all dirty again—and start over again.

Life settles down to quite a weary round of duties; nothing particularly important either.

I do this.  
Now I undo it.  
I make my bed in the morning;  
I unmake it in the evening;  
I go on all the rest of my life making and unmaking my bed.

It gets tiresome; it seems rather futile and doesn't seem to get us anywhere.

\* \* \*

As our gorgeous streamlined trains speed out of Chicago, streak out into the night through Kansas City, on to Denver, out to Los Angeles, have you ever wondered what holds the long train firm and steady, clinging to the track, keeping it from flying off into a mass of wreckage? They say at the bottom of the wheels are projecting rims, called "flanges," that hook onto the rails and hang there. In spite of lungings, switches, curves, and jerkings, the flanges hold the train to the track.

The strongest metals in existence are put into those flanges. No parts of the train are more carefully built, more tested and re-tested. The flanges are not glamorous, they're not beautiful, they're not even interesting. But they're built of the best and sturdiest material because the *lives* of the passengers depend on them.

Our wearisome round of daily duties is like those flanges. They hold us to the track; they keep us firm and steady; our lives—the worth of our lives—depend on the metal that goes into those everyday flanges. Our characters grow out of what we do with our everyday tasks. We

just can't be weak and slipshoddy every day and blossom suddenly into a firm, reliable, trustworthy character. "The only thing that goes automatically is something going downhill."

Ecclesiastes 3 for Hesston College students might begin something like this:

There's a time to get up;  
a time to make one's bed.

A time to get out some clothes  
and a time to put some other clothes away.

A time to tidy up one's room; then a time to  
have friends  
come in and mess it up again.

A time to get one's assignments  
just in time to go to class to get more assignments.

Some of these laborious duties we have already relegated to a sort of unconscious reflex action; we don't bother our minds about them; they seem to go on almost without our being present. Every morning you probably put on shoes and socks; yet you could hardly tell which shoe you put on first. Every morning you put on a shirt or blouse or a coat; yet you probably don't know which arm you put in first. Every day you start walking; and yet you don't know which leg starts walking first, or if it's always the same one. Your muscles take care of all that without troubling your mind, without your needing to make up your mind to do it. Ralph Sockman says that is the way to do all our everyday tasks. "Our temporal affairs," he says, "should be wisely ordered and put away."

Every morning an unmade bed confronts us. Every morning do I have to summon all my mental powers to deliberate—

Shall I make my bed,  
or shall I not?

Do I have time,  
or does it need a good airing anyway?

Shall I brush my teeth,  
or could I maybe get by without anyone's knowing the difference?

Shall I study this lesson,  
or maybe there's no sense in it anyhow?

We wear out our minds trying to make up our minds. William James, the psychologist, says, "There's no more miserable person in the world than one in whom indecision is habitual." The question of whether or not we do our daily round of tasks should not exist in our consciousness at all, should not need any mental deliberation, should require no more decision than which shoe goes on first or which leg starts walking first.

A few among our daily tasks that should require no mental see-sawing whatever are these:

Getting up in time.

For fifteen, twenty minutes every day

of my life must I go through the anguish of indecision? It's got to be done! I'll just get in the habit of doing it without troubling my mind.

Going to breakfast.

Doctors and nurses say breakfast is the most important meal of the day. Teachers say it is usually quite evident which students did not go to breakfast; they are sluggish, dull, lethargic. Whether I go or not should not be an each-morning decision.

Spending time alone with one's Bible, to get a new infilling of the Spirit of Christ. Living in a large group of people like this, we do so need it to live like Christians.

Leaving our rooms in such a condition that we can retain our self-respect no matter who comes in.

Being on time should become habitual. If my committee meets at 4:00, I should not entertain for a moment the possibility of 4:10 being perhaps all right. James, the psychologist, says in breaking a bad habit or forming a new one, it is most important that we never allow an exception.

Lights out on time. When the bell rings, if my light is not already out, my hand should reach for the string or button as automatically as my arm starts into my coat sleeve.

Respect and courtesy always—to authorities, to supervisors, to fellow students, to teachers. Always, always we should do only the kind thing. Abraham Lincoln said:

Let it be said of me  
As I went along life's path  
That I plucked the thistles  
And planted roses in their place.

Typical of the thinking of big minds on the importance of daily habits are these quotations:

"Failure is the line of least resistance."

"The drunken Rip van Winkle in Jefferson's play excuses himself for every fresh slip by saying, 'I won't count this time'; well, he may not count it, and a kind heaven may not count it, but it is being counted nonetheless. Down among his nerve cells and fibers, molecules are counting it, registering it, and storing it up to be used against him when the next temptation comes."

Habits of slovenliness, self-indulgence, laziness, rowdiness are so easy to drift into. One boy said, "I see the devil's hook, but I can't help nibbling on his bait."

Samuel Johnson said, "The chain of habits is seldom heavy enough to be felt until it is too strong to be broken."

Each of us is a "walking bundle of habits" and yours gradually crystallize, solidify, and become—you.

When our daily round of duties grows monotonous and seems futile, may God give us the grace to do well what we know we must do, may we not shilly-shally, trying to edge out of our duties. When there's any choice between doing what we know we should do and doing

(Continued on page 1237)



# PEACE AND WAR

## Reflections at Verdun

By Mrs. C. K. Lehman

*I stood in the Ossuary in France  
In the Hall of dead men's bones;  
I walked by the large sarcophagi  
On the marble, memorial stones.*

*Down in the crypt beneath the hall,  
In great bins stacked side by side,  
Are heaps of bones from the battlefield,  
Where carnage had scattered them wide.*

*All intellect gone from the empty skulls!  
Gone, destroyed, every medium of skill!  
Sturdy young forms that housed men's souls  
Lie broken and mingled and still.*

*That summer morn as I stood in France  
And looked at those stacks of bones,  
My outer ear listened to songs of birds,  
My inner ear listened to moans.*

*It seemed a soft pattering sound I sensed,  
Not of raindrops, but of tears,  
Still shed by mothers, sweethearts, and wives  
As they grieve through the passing years.*

*Mothers are mourning for stalwart sons  
Cut down by the god of War;  
Wives for husbands who said good-by  
And returned to them never more.*

*The tears of sweethearts, too, I heard  
Dropping that summer morn,  
Weeping for dream homes ever unbuilt  
And for children forever unborn.*

*Would God that despots and makers of war,  
With greed, prestige, and fame as their goals,  
Would gaze in that crypt and count the cost—  
The cost in men's bodies and souls.  
Harrisonburg, Va.*

## The Incompatible Bearing of Arms

At the fifty-seventh convention of the Protestant Episcopal Church the House of Deputies received a resolution from the House of Bishops which stated that it is "incompatible" vocationally for a clergyman to bear arms as a line officer in the armed forces. Reserve officers and enlisted men who are clergymen are to "resign immediately." The bearing of arms is regarded to be in conflict with the "duty, position, and sacred calling" of the clergy. The clergyman's "appropriate" contribution is his service as chaplain to the armed forces.

This development interests us naturally. It may indicate a first but growing awareness within the leading circles of that great church that modern warfare is *in toto* inconsistent with our Christian vocation. We are, of course, aware of the distinction between the office of the cleric

and the station of the layman that characterizes this church, but we fail to see how such differences can apply also to a principle as basic for Christian morals as that of bearing arms. If the bearing of arms is irreconcilable with the "sacred calling" of a cleric, it should be equally discordant with the Christian task of any layman who is to love his neighbor—and enemy! The clergyman is to be an example to his flock; his high conduct should be emulated by the ones he is shepherding. We find no such distinctions between leaders and laymen in the life and teachings of Jesus. Nevertheless, we are still inclined to consider this decree a small step forward in the direction of seeing all warfare recognized as incompatible with the vocation of all Christians, an advance long overdue within the larger body of organized Christianity.—Editorial in *Friends Intelligencer*.

## The Symbol of the Clenched Fist

A news photograph shows the President of the United States raising a clenched fist and saying with grim emphasis, "There is only one real language they [the Russians] understand and that is this." He spoke at the dedication of the new national headquarters of a veterans' organization.

His remarks have been echoed by military leaders who say, "There is only one voice the Soviets will heed—the voice of steel." Even though we still go through the motions of negotiating a truce in Korea and discussing disarmament in the UN, our defense department has concluded that only one voice matters, that we are to live in an armed camp, turning our human and natural resources into armaments and shaking our fists at the rest of the world.

If our leaders have decided on such a policy, we have a right to ask them questions about it. First, what is the effect of our fist-shaking speeches on our friends around the world?

Perhaps our leaders should give more heed to the misgivings that are shared by many European and Asiatic nations. They are aware of the Communistic threat to peace, for they live closer to it than we. Yet they are also alarmed at our growing might. Furthermore, they fear lest our careless and ill-advised bragging suddenly plunge the world into another great conflict.

What effect will our emphasis upon the mailed fist have on those against whom it is to be directed? They will not be satisfied to be left far behind in an armament race. Their efforts to develop

bombs and planes and tanks will be increased. And already in Korea we have found evidence that their manufacturing skills are well advanced. We dare not forget the warning of Jesus that they that take the sword will perish by the sword. Threat begets threat, fear begets fear—and the day of destruction draws nearer.

What is the effect, finally, of this tragic trust in armaments upon the Christian people of our nation? Our policy is obviously unchristian. For Christians neither heed, fear, nor use the voice of steel. The voice of God, far from supporting the experts in defense, says rather, "Not by might, nor by power, but by my Spirit."

Not a clenched fist but a cross was the symbol of the power by which Christianity overcame a world empire. Not the voice of steel but the still small voice of God's love tells the Christian what language he shall use in spreading the Gospel of grace. God grant our nation the humility to see our tragic errors and the wisdom to correct them before it is too late.—*Gospel Messenger*.

"The spectacle of a nation praying," says J. Edgar Hoover, "is more awe-inspiring than the explosion of an atomic bomb. The force of prayer is greater than any possible combination of man-controlled powers, because prayer is man's greatest means of tapping the resources of God. Invoking by prayer the mercy and might of God is our most efficient means of guaranteeing peace and security for the harassed and helpless people of the earth."

## The Acid Test

BY FORD BERG

Christ-ianity	War-ianity
Justice .....	Injustice
Truth .....	Lies
Forgiveness .....	Retaliation
Pardon .....	Sentence
Affection .....	Hate
Understanding .....	Misunderstanding
Love .....	Malice
Tenderness .....	Brutality
Purity .....	Immorality
Consideration .....	Bitterness
Respect .....	Resentment
Pure speech .....	Profanity
Self-control .....	Lust
Healing .....	Mutilation
Building .....	Destruction
Feeding .....	Famine
Clothing .....	Nakedness
Contrition .....	Revenge
Humiliation .....	Fame
Modesty .....	Immodesty
Prayer .....	Blasphemy
Meekness .....	Bawdiness
Temperance .....	Drunkenness
Soul winner .....	Debaser
PEACE .....	WAR

There you have it. The evidence is concrete. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Gal. 5:22, 23).

Scottdale, Pa.



## FAMILY CIRCLE

### Miss Two-and-a-Half

By Lorie C. Gooding

*Miss Two-and-a-Half runs over the house,  
And she's into everything, high and low.  
She's up and she's down, she's here and she's  
there,*

*And always "on the go."*

*I can't keep the cooky jar safe from her prying,  
I can't hide the candy away from her spying.  
She's the busiest person I know.*

*Miss Two-and-a-Half, with her deep blue eyes  
And hair as bright as the sun,  
Is always happy and laughing and gay,  
And ready for mischief or fun.  
And love, for which most of us hope and wait,  
Comes running to meet her from every gate  
Because she loves every one.*

*And when we kneel for our evening prayer,  
"Dear Jesus," we hear her say,  
"Make me be good, like Mommy says,  
And help me ebb'y day."  
She makes us cry, and she makes us laugh,  
And we thank God tonight for Two-and-a-Half,  
Who is learning how to pray.  
Holmesville, Ohio.*

### Christmas Recordings

By MIRIAM MUSSELMAN ESH

*Christmas Hymns and Carols*, Robert Shaw and RCA Victor Chorale, Vol. I. This album contains twelve numbers of the more familiar carols, such as "Joy to the World," "Silent Night," and "The First Noel," which are done in a fine new style designed to bring out the true beauty of these grand old carols. Robert Shaw then introduces a group of beautiful old carols which are not so often heard at Christmas time. Also in this group are two modern spirituals, "Go Tell It on the Mountains," and "I Wonder as I Wander." Since this production has reached the market, new interest in these ancient carols has been evidenced in many local Christmas programs. If you are a leader of a chorus group, this volume should surely be among your collection. It ranks among the best of the very best.

Price: Longplaying—33 $\frac{1}{3}$  rpm. \$5.72  
Old speed—78 rpm. \$8.89  
45 rpm. \$5.14

*Christmas Carols*, Sir Malcolm Sargent and the Royal Choral Society. Here is a most unusual album from England. Sargent, who is also the director of the late recording of the *Messiah* by the Huddersfield Choir, directs this group of some six hundred voices. For full rich harmony, this is it. Price: 78 rpm. \$4.99.

*O Holy Night and The Virgin's Slumber Song*, tenor solo by Mario Lanza and RCA Chorus. If you like solo work,

and this you will like whether you are a solo fan or not, include in your Christmas collection this single recording. Lanza gives *O Holy Night* the vitality it demands. There is no crooning sentimentality or amateurish laboring through. He has full command of every phrase. Price: 78 and 45 rpm. \$1.16.

(Mennonite Publishing House does not carry these records in stock. Order from your local music dealer.)

Reedsville, Pa.

### The One He Thought He Had Not Broken

Jacob Font lived in a small Pennsylvania town. Every night he ended up in the gutter and had to be carried home. There were two good things about Jacob. One, he had a praying mother, and second, he read every word of the newspaper each day. And so he read that Billy Sunday was coming to Philadelphia. The newspaper was going to reprint every sermon that Billy Sunday preached.

When Jacob went home that night, his mother was waiting for him at the door. He knew what she was thinking, and said, "Mother, I'm not going to read a word of what that man Sunday has to say. I don't have time for a preacher. I don't have time for God."

The mother begged and pleaded so insistently that finally Jacob made one concession. "All right," he said, "it says that he's going to preach a series of sermons on the Ten Commandments, Mother. I've broken every one of those except one. I've never killed anybody. When Billy Sunday preaches on 'Thou shalt not kill,' I'll read that sermon, but not another one."

Jacob was true to his promise. Each day he skipped the sermon columns. Then came the day when Sunday preached on "Thou shalt not kill."

Font began to read. He was about halfway through, when all of a sudden one paragraph leaped out at him. It said something like this: "You don't have to pick up an ax and hit someone in the head to break this commandment. You don't have to kill someone with a shot gun to violate God's law. Many a man has killed his praying mother and taken twenty years to do it." That hit Jacob Font and he went off alone with the crumpled newspaper in his hand. He fought the thing through as conviction gripped his soul. Then he was down on his knees praying and God saved him.

That night you could have seen Jacob in his old haunts, the saloons and beer halls. He stood in the center of the floor till all were quiet and then said, "Good-

by, Jesus has saved my soul and He'll save yours too, if you'll let Him."

Jacob Font lived to be an old man, the best Christian businessman in that little town in Pennsylvania. — Frazer Church Bulletin.

### Shower Tonight at Eight

We met at the hardware counter in Woolworth's where Mary was buying a pair of bright muffin tins. She waved the tins and asked me, "Going to the shower tonight?"

It was the fifth bridal shower in our community in one month's time and we fell to talking of what a "marryin'" summer season it had been.

"The girls are going to be ashamed of these muffin tins because they only cost 29 cents each. I can just hear their reproachful 'mother!' But we've got to get back to simpler giving or quit going," Mary was saying.

The clerk was wrapping a red and white flour sifter for me and I nodded agreement to Mary. "A lot of folks lately are giving more of practical everyday things," I said, "at least I have, since one bride I know needed a good many things right from this counter even after the shower."

Later at home, I thought more about our conversation on shower giving. Have we been "keeping up with the Joneses" until we are scared to give anything under a certain price? All the young couples seem just as pleased with the necessary housekeeping sort of presents as with the luxury gifts. What seems to mean the most to a bride and groom is the warmth of good wishes represented by the group who are present to wish them happiness. The spirit behind a gift is still more important to most people than its size or price.

We don't want showers to lose their charm, or their spirit of good will, and become a burden. Perhaps the refreshment angle needs some rethinking too. Has that lost simplicity and become a big chore? It would be interesting to know how you feel on the subject of showers. Discussion stimulates thinking. What do you think?—The Rocking Chair, from Warwick River Tide.

### EXPRESSIONS OF APPRECIATION

To our relatives, friends, and neighbors we wish to express our sincere appreciation and thanks for the visits, gifts, and prayers sent to Raymond while convalescing at home; and also for the sympathy we received after his passing. —The family of Raymond S. Nyce, Souderton, Pa.

\* \* \*

To our kind relatives, friends, and neighbors we wish to express our sincere thanks and appreciation for their deeds of kindness, prayers, cards, and words of comfort and sympathy since the passing of our loved one, Doris Jane. May the kind heavenly Father bless each one of you. —Henry and Ruth S. Bowman and family, Lancaster, Pa.

\* \* \*

To our many friends and neighbors we wish to express our sincere appreciation and thanks  
(Continued on next page)



# TO BE NEAR TO GOD

Sunday, December 21

And she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.—  
Luke 2:7.

The first son born to Mary was a precious son, as little babies are. While Jesus was born in out-of-the-ordinary circumstances, He was not an outcast. He probably received as much attention and care as other babies received at that time. It is not so much the place of Jesus' birth that is important, although the location of Bethlehem is significant, but the fact that Jesus was born. He was born as predicted, conceived of the Holy Ghost, and entered this earth to save His people from their sins. That is a mighty reason to be born.

Monday, December 22

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.—Luke 2:8.

The answer as to why God selected ordinary shepherd folk to whom to present the announcement of the birth of His Son is that God found them the kind of people to whom He could communicate the good news. Their job was to be in the open country, to be alert and to watch their sheep. No doubt there were other shepherds with other flocks in the vicinity. God used a specific group of shepherds to herald His announcement. God uses specific groups today to continue His announcement.

Tuesday, December 23

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.—Luke 2:9.

The shepherds were at their task when the glory of heaven suddenly shone all around and over them. It was a beaming radiance. It was God's angel who came upon them like a flash. They feared with great fear. This was not a common experience, it was totally unexpected, and its manner sent shivers of fear streaking through their hearts. To see an angel of the Lord would no doubt send us to our knees. Though assured in faith, we might also quake at its suddenness, at its flashing brilliance.

Wednesday, December 24

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.—Luke 2:10.

Although the shepherds quaked in fear as poor mortal men who suddenly come in contact with the Lord's glory, the glorious note is the angel's ringing reminder, "Fear not." The "good tidings of great joy" must of necessity begin with people who fear, for to them it removes sin and fear. The calm mind which the Good News brings abolishes, stamps out fear. In the place of fear is the great joy of salvation.

Thursday, December 25

For unto you is born this day in the city of David a Saviour, which is Christ the Lord.—Luke 2:11.

Jesus Christ is "Saviour" in the same sense

as God is "Saviour." It refers to His mighty act of rescue. His purpose is "to save" and therefore provide "salvation." He is "to give knowledge of salvation unto his people by the remission of their sins" (Luke 1:77). This is Christmas Day. Christmas Day for gaiety foolishness, celebration? Hardly. Christmas Day is to commemorate the day Jesus was born to save people by the forgiveness of sins Christ the Lord—Christ our Lord.

Friday, December 26

And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger.—Luke 2:12.

The certainty of finding the Baby Jesus was clinched by the assurance of the sign. It was understood that the shepherds would try to find Him, which they did. They found Him wrapped in swaddling clothes, as the angel had told them. Here we have God speaking through His angel, we have listeners taking God at His word, and we have the promise fulfilled. How beautifully this parallels God speaking to us. When we listen and follow, He fulfills His promise down to the last dot. God is a God of promise.

Saturday, December 27

And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men.—Luke 2:13, 14.

The real purpose of man is to shout the praises of God. While we are eager to have others "saved," the ultimate purpose is to have those individuals proclaim the mercies of God. As sinners are brought into the fold they join the heavenly host "praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." "Glory" is the radiant shining forth of God's purpose. Jesus was born on this Christmas season "to save his people from their sins," which in turn causes Christians to magnify God's grace, to join the heavenly angels in their ovation toward God.

—Ford Berg.

## WISE MEN SEEK JESUS

Sunday School Lesson for December 28

(Matthew 2)

Matthew alone tells us of this rather strange incident of the Wise Men. We know not how many men, nor from exactly where they came, nor what their full purpose may have been: But we do know they came and saw the Baby King. Surely they were Gentiles and some of the wise Gentiles.

Why did they come to see the King of the Jews? How did they know He was to be born? And why did they want to see Him? Did they believe on Him as the Son of God? Was their journey to get good news to carry back to the East? Did they come for Mary's sake? for our sakes? Of one thing we can

be sure: They came for some purpose of God. Let's see them come.

From the Magi story we get the star of Christmas. Was there a special "his star" at the time of His birth? We do know God led these men by a star. We are happy to see Gentiles that came to the Light. And God very definitely led them.

It was a journey of some length to come from any place of civilization in the East to Jerusalem. So it was with some great desire that they journeyed. Were they not satisfied with their wisdom? Did they learn from the Babe? Did they come searching for truth? Just what all they learned from Mary and Joseph and from the shepherds we may never know. Might Daniel or some other Jews of the captivity have taught them of the coming Messiah? Did they not know of the "Star out of Jacob" that should arise? Does God lead anyone who is not seeking?

We praise God for bringing Gentiles to the cradle of our King. What a picture of the great heart of the Redeemer, who is not willing that any one should perish.

Again, we note these Wise Men did not come only to see but "to worship him." As God? As the Messiah? Perhaps we cannot know. If they knew Him as God, then I believe they worshiped Him as God. Think again of the hearts of men who would come so far for a short worship of the King as a baby. And we see into their hearts still further as they present their gifts, valuable, no doubt, and perhaps symbolic. It is good for the Christian to ponder such worship.

What a contrast these eager worshipers present against King Herod and the Jews, His own, who would not receive Him.

May God lead us to Jesus. We shall find Him if we seek with the Wise Men.

"Brightest and best of the sons of the morning,  
Dawn on our darkness, and lend us Thine aid;  
Star of the East, the horizon adorning,  
Guide where our infant Redeemer is laid.

"Cold on His cradle the dewdrops are shining,  
Low lies His head with the beasts of the stall;  
Angels adore Him in slumber reclining,  
Maker, and Monarch, and Saviour of all.

"Say, shall we yield Him, in costly devotion,  
Odors of Edom and offerings divine,  
Gems of the mountain and pearls of the ocean,  
Myrrh from the forest, or gold from the mine?

"Vainly we offer each ample oblation,  
Vainly with gifts would His favor secure;  
Richer by far is the heart's adoration—  
Dearer to God are the prayers of the poor."

—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

## FAMILY CIRCLE (Continued)

for the prayers and cards which were so much comfort and encouragement to our husband and father (N. B. Miller) during his illness. We also appreciate the words of comfort and sympathy we received during our bereavement. We pray that God may richly bless each of you.—  
Mrs. N. B. Miller and family, Hydro, Okla.

\* \* \*

We wish to thank those who have remembered us with cards, gifts, prayers, and visits during the bereavement of our baby daughter (Mary Ann). The Lord richly blesses, and our prayer is that He will bless each one abundantly.—  
Mr. and Mrs. Clarence Strite, R. 3, Shippensburg, Pa.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottsdale by Wednesday morning.

The Greensburg, Kans., chorus gave a program at Protection, Kans., Dec. 7.

A Story of a Centenarian, by Ethel Reeser Cosco, is just coming from the press. It is a biography of Mrs. Cosco's great-grandfather, Christian Reeser, a well beloved minister of the Roanoke, Ill., congregation who left France in his youth to avoid conscription. He died at the age of 103. A genealogy is included in the book. Send check or money order for \$4 to Mrs. Donald Vaughn, R. 3, Box 593, Tigard, Oreg.

Four young people were baptized at Chapell, Nebr., Nov. 30.

Bro. O. N. Johns baptized five and received two others into church fellowship at the Black Oak-Bethel congregation, Hancock, Md., on Dec. 7.

Bro. Howard Zehr, Fisher, Ill., is serving as the radio pastor for the Ontario Mennonite Hour during November and December.

Bro. J. Robert Kreider, treasurer of Mennonite General Conference, was in Scottsdale on Dec. 9 helping to set up the General Conference office here. He requests that all General Conference contributions be sent to this office, effective immediately. This includes contributions toward General Conference

operating expenses and those designated for use by the Peace Problems Committee. Make checks payable to Mennonite General Conference and mail them to Mennonite General Conference, Mennonite Building, Scottsdale, Pa.

A reprint of 10,000 copies has been made of "Amish Life." Only a few copies remain of the first printing.

Orders for the Spanish translation of the Herald Summer Bible School Series are coming from such Latin American centers as Buenos Aires, Montevideo, and Lima. Distribution is hindered, however, by the unfavorable rate of exchange and the lower wage scale in these countries.

Over 160,000 summer Bible school pupil and teacher books were sold during 1952. More than 50% of these were distributed through retail outlets other than our own.

Two books now in production by our Publishing House are "Pilgrims in Paraguay" by J. W. Fretz, a sociological study of Mennonite colonization in South America; and "Bernese Anabaptists" by Delbert Gratz, a history of the early Anabaptists in the canton of Berne, Switzerland. The book includes the migrations to America and the establishment of churches and communities in this country.

"Life with Life," by C. Carol Kauffman, has sold almost 8,000 copies and continues in steady demand.

The home booklets published during this year have sold to the amount of over 20,000 copies. In addition, 5,000 copies of the selected book list have been distributed. The manager of the United Presbyterian Publishing House is circularizing all the ministers of their denomination on this series.

The Mennonite Publishing House will provide bookstand service for Ohio Tent Evangelism during the summer of 1953.

Promotional programs for our literature were given in Western New York the week end of Dec. 5-7 by Margaret Jantzi, Alice Buckwalter, and C. F. Yake. The reception was very encouraging.

Bro. Cleason Bender, of our press department, will show slides of the Publishing House work during the holidays in a number of churches near Tavistock, Ont.

A program concerning the work of the Publishing House was given at Ephrata, Pa., on Dec. 7 by Elizabeth Showalter, Paul Shank, Alta Mae Erb, and Paul Erb.

Sister Margaret Yoder, Wooster, Ohio, began work at Scottsdale on December 8, in the Cost Accounting Office.

Bro. Nelson Burkholder, Denbigh, Va., was ordained to the ministry Nov. 27, at the Warwick River Church with Bro. Daniel Lehman officiating. Bro. Burkholder has been working with the colored people in Newport News and vicinity.

Lancaster County, Pa., has more Mennonite elementary schools than any other county in the United States, according to Reli-

gious News Service. Four newly opened schools have brought the total to 16.

Bro. J. Otis Yoder, Chicago, Ill., was the speaker in a Christian Life Conference at the Martins Church, Orrville, Ohio, Nov. 27-30.

The annual meeting of the Pacific Coast District Mission Board was held at the Fairview Church, Albany, Oreg., Dec. 2, 3. On the following two days the annual ministers' meeting was held at the same place.

The girls' chorus of the Waldo Church, Flanagan, Ill., gave a program at Hopedale the evening of Dec. 7, with Bro. E. J. Stalter as speaker. On the same evening the Messengers Quartet of this congregation, with Bro. Milo Zehr as speaker, gave a program at Sterling, Ill.

The Heart-to-Heart radio program, a period of inspiration and devotion to mothers, can now be heard over the following stations: WCOJ (1420) Coatesville, Pa., 9:30 a.m. Saturday; WGBB (1440) Red Lion (near York), Pa., 10:00 a.m. Saturday; WAVL (910) Apollo, Pa., 10:45 a.m. Tuesday; WWST (960) Wooster, Ohio, 11:15 a.m. Tuesday.

A Christian home is needed for twin boys, two years old, and a girl, one year old. The children lost their mother on Oct. 17. Their father is a truck driver and will gladly support them. He does not want to have them adopted but would like to have them in a

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## Calendar

- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9
- Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953
- North Central Winter Bible School, Loman, Minn., Jan. 3-23
- Alberta Mennonite Bible School, Tofield, Alta., Jan. 5-Feb. 13
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 5-Feb. 13
- Canton Bible School, Canton, Ohio, Jan. 5-Feb. 13
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5-March 7
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18
- Conrad Grebel Lectures on Christian Education, Scottsdale, Pa., Jan. 19, 20, and Hesston, Kans., 29, 30
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19-Feb. 6
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953
- Annual meeting of the Mennonite Publication Board, Scottsdale, Pa., Feb. 18-19, 1953
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21
- General Council of General Conference, Chicago, Ill., April 9, 10
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-18
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

The Executive and Missions Committee meeting of the Board scheduled for Jan. 2, 3, 1953, has been advanced to Dec. 30, 31, 1952, because of conflict with other meetings.

Bro. J. D. Graber, Elkhart, Ind., spoke at the Calvary Mennonite Church, Los Angeles, Calif., on Sunday evening, Nov. 30, on the work of the Mission Board.

The Brethren J. D. Graber and H. Ernest Bennett are spending several weeks during December with our missionaries and service workers in Puerto Rico. Items of special concern include the building of a new hospital, the enlargement of the agricultural program, and a study of the total mission-service program. Pray for the brethren and our workers in Puerto Rico that Holy Spirit-directed decisions may be made.

Bro. and Sister James Lark, Chicago, Ill., are spending December 4-21 with the churches in central and southern Michigan in the interests of the Chicago Bethel church building program. They will conclude this tour with a service at the Lockport church, Stryker, Ohio, on Sunday evening, Dec. 21.

Bro. and Sister James Hess, after completing three terms of Spanish language study in San José, Costa Rica, expect to return to Trujillo, Honduras, Dec. 29, and thereafter will enter into the mission task at hand on the field there.

Bro. and Sister Reuben Horst returned from their assignment in Tanganyika on Nov. 20. Bro. Horst served as a builder.

Hedwig Nacht, Swiss Mennonite Registered Nurse, expects to sail on the M.V. AFRI-CA from Venice, Italy, Jan. 6, 1953. The boat is due in Mombasa about Jan. 14.

Recently returned from Ethiopia are Mary Byer, R.N., Fannie Bontrager, R.N., and Laura Metzler, who docked in New York Nov. 20. Sister Byer expects to attend E.M.C. Short Bible Term.

Bro. and Sister Daniel Sensenig and small son plan to leave the field in Ethiopia for furlough between Jan. 1 and 10, 1953. They have the promise of passage on a Dutch vessel from Djibouti, French Somaliland, to the States.

Bro. and Sister Allen Byler, who were married on Dec. 9, will be located at the Deder Station, Ethiopia.

Bro. Elam Stauffer preached in a farewell service held on Dec. 7 at East Chestnut Street Church, Lancaster, Pa., for Bro. and Sister Wilbert Lind, Fannie Miller, R.N., and Caroline Plank, who are leaving for the Italian Somaliland. The Linds expect to sail Dec. 12 for Naples and then go from Naples to Mogadiscio as reported before. Fannie and Caroline expect to leave on the S.S. INDEPENDENCE Feb. 19, due in Naples on Feb. 28. Then they will sail from Brindisi, Italy,

on the M.S. AFRICA, March 5, which is due in Mogadiscio on Mar. 14.

Bro. and Sister S. Jay Hostetler, Elkhart, Ind., former missionaries to India, spoke at the Toto Gospel Mission, Knox, Ind., Sunday evening, Dec. 7.

A Bible Conference was conducted at the Ninth Street Mennonite Church, Saginaw, Mich., over the week end of November 28-30. Bro. John F. Garber, Alma, Ont., spoke on the Holy Spirit. The Gospel Messenger quartet from the Pigeon River congregation, Pigeon, Mich., gave the Sunday evening program on Nov. 2.

Herman Tan of Java, gave an illustrated talk at the Belmont Mennonite church, Elkhart, Ind., Sunday evening, Dec. 7, on the Mennonites in Java and their needs. Bro. and Sister Tan are studying at Goshen College in preparation for their return to Java to serve among the children of the Mennonite church there. Bro. Tan's father is the leader of the Chinese congregations of the Mennonite church in Java.

The Bethel-Dearborn St. Mission, Chicago, Ill., gave the program Sunday evening, Nov. 30, at the Home Mission, Chicago, and appreciated the fellowship at that place.

Revival meetings were held at the Gladstone Mennonite Mission, Cleveland, Ohio, Nov. 11-16. Eight girls and seven boys responded to the invitation and are now in the converts' class. Two sisters also made known a desire to reconsecrate their lives. Communion services are being planned in December with Bro. Elmer Stoltzfus in charge.

Bro. and Sister Allen Ebersole of the Canton, Ohio, Mennonite Mission spoke at several churches in Ohio during the month of November: Midway, Nov. 23; Plainview, Nov. 26; Crown Hill, Nov. 30.

Bro. Clyde Shenk, on furlough from Africa, will speak at Steelton, Pa., the evening of Dec. 28.

Sister Mary Good, recently returned from India, spoke at the Salem Church, Elida, Ohio, on Dec. 1.

Sister Una Cressman, on furlough from Argentina, spoke at Kitchener, Ont., the evening of Nov. 23.

Bro. James M. Shank writes that his address will continue indefinitely to be Foreign Mission Club, 151 Highbury New Park, N. 5, London, England.

Bro. David B. Groff of the Lyndon Mission, Lancaster, Pa., asks help again in preparing baskets for needy families. Please call him at 31152 Lancaster.

Bro. Milton Brackbill spoke in a Home Conference at Spring Mount, Pa., Dec. 6, 7.

Please read the correspondence in this issue from Ailsa Craig, Ont. Anyone in a position to establish a small industry for the em-

## Your Treasurer Reports

This is the time of year when we need to take stock of the contributions which we have made for religious and charity work. This is stimulated by the fact that the government through its tax program recognizes certain deductions from taxable income for funds contributed to church and philanthropic work. It is interesting to note that congress has recently given further recognition to this by increasing the amount of deduction which can be made from 15 per cent to 20 per cent. This is a factor which is very important to take into account since it permits a contributor to give a great deal more to needy organizations and church activities with less cost to himself.

With the year end approaching, I am sure that many of our brethren will want to contribute additional funds to areas of need. In this connection, I would like to take this opportunity to encourage those who can make contributions at this time of year to remember the various major boards of the church. Our colleges are in need of contributions for operating purposes; many of the District Mission Boards are carrying on worth-while programs; and the General Mission Board is particularly in need of funds for India, city missions, the General Mission Fund, Bethel Church Building Fund, Belgium Children's Home, Puerto Rico Hospital, and Froh Brothers Homestead (home for the aged). Anyone wishing to give to the program in general may do so without allocating their contribution by indicating that such contributions are for the General Fund of the Mission Board or for the General Operating Fund of these other boards.

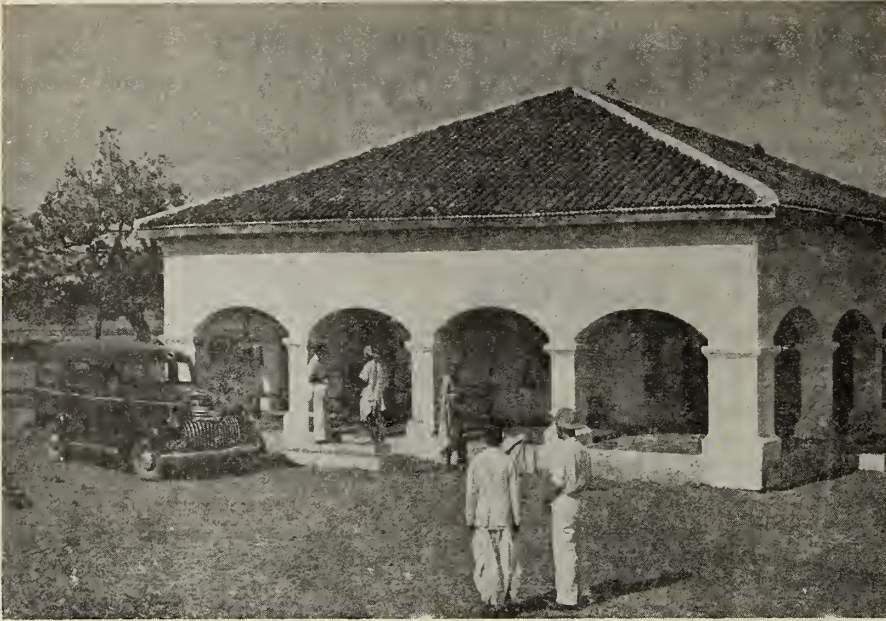
As Christians we are thankful that our own government does see the value of contributions to religious work. The program of the church is large and is dependent upon the conviction of the brotherhood to use their material gifts as good stewards to make possible a continuing and enlarging Christian witness. May the Lord bless all of you in this Thanksgiving and Christmas season as you share your blessings with those who are in need.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

ployment of the men on the mission farm would be doing a fine service. If interested contact Wilfred Schlegel, R. 1, Ailsa Craig, Ont.

**Correction:** A picture caption in the Dec. 2 issue said that the La Plata, P.R., Church has no windowpanes. There are eight windows in the church and they are all of glass. Thanks to Dean Hochstetler for this correction.





Sankra Dispensary and leper clinic truck with Bro. S. Paul Miller in the foreground.

## Marooned in India During the Monsoon

BY ELIZABETH PENNER, R.N.

Bumpy, our carryall, had displayed several symptoms of ill health and now that the mechanic had returned from language school we had made an appointment for a checkup. This meant a 60-mile trip in to Dhamtari on roads which in the U.S. would be called unpassable or at least "impossible." This is the rainy season and it's not a matter of missing the holes in the roads but choosing which ones to go through.

There was no difficulty in getting passengers; some wanted to see sick relatives or home folks and one wanted to take in her sick baby. So there was Yafet, my driver, four other women, and myself. In all we were seven adults and three children.

As we had returned late and weary the night before from the clinics, we made the necessary preparations in the morning. It had been raining some the day before and rained quite a bit during the night, and when it rained again and again in the morning it reminded me of what I had heard about uncrossable streams. Of course, that was in the olden days. At 8:30 a.m. we were on our way. Shortly the sun was about to come out and I thought, all is well. But this was only momentarily. Clouds gathered. It began to rain. We found ourselves driving in a downpour. The dips in the road were now streams getting deeper and deeper. At 10:45 a.m. we came to a roaring, rushing stream almost two feet deep. We knew we could not cross. I wondered if we should not go back, but the driver said, "The streams will have risen in back of us also and we cannot get through now. A time of testing is before us and we must pray." Many audible and inaudible requests were made during the six hours we

waited there. We were about eight miles from Sankra and I sent Yafet to investigate conditions ahead and to see what could be done.

After we became resigned to our lot (for there was nothing more we could do, neither go forward nor backward), we decided to eat. It reminded me of Paul when, during the storm at sea, he encouraged the shipmates to take some meat for their health. Some had Indian breads with them. We divided the food; those of us who had gave some to those who had none. My one flask of water served as beverage. All this time we had more and more rain. The stream kept rising till 3:00 p.m. It was now too deep and swift for people to walk across. When the second bus came through from Drug, I decided to send most of the women, especially those with children, back if the buses were still able to get through. I had mentioned this before but they decided we would all suffer together. I felt this was not necessary and we had no idea how long we would be stranded there. They were on the bus and got off again pleading with me that they did not like to go and leave me there. I did not insist and was glad because later we heard that that bus did not get back to Drug.

At 4:00 p.m. Yafet arrived with Mr. Miller in his car on the other side of the stream. Because it was raining so hard and the waters roaring, we could not carry on a conversation across the stream. We waited till Yafet walking two miles in a roundabout way reached us to convey plans. Even though the water had started receding it was still uncrossable by foot. He had brought tea and cookies, and after some refreshments at 5:00 p.m., four of us left the car to walk the two miles through water and mud (knee-deep at places) to meet

Mr. Miller's car at another point. Yafet stayed with the car while two women with the small babies also decided to stay. The Lord was gracious and stopped the rain just long enough for us to walk the two miles. We reached the other side just at dark. From there to Sankra was also a wild ride, because we were not on the main road but on the slippery canal bank, and we went through big ponds of water where the road was absolutely invisible. All this time we were driving in a big downpour. "The rains came down and the floods came up." Since I had given my umbrella to Yafet, I had gotten wet several times while we waited at the stream as I tried to get information about the roads from others. Walking through the water my dress absorbed some more moisture. I carried my shoes and boots most of the way since they were not sufficient for the depth of the water. So, we were quite a sorry sight to behold when we arrived at Sankra. Mrs. Miller was glad, though, to see us, for she had feared we might not be able to get through at all. After a hot meal and a cleanup some of the weariness disappeared.

Just at dawn we heard a familiar horn. The water had receded sufficiently and Yafet arrived with the rest of the party. At 9:00 a.m. we were on our way for the remainder of the trip. About five miles from Sankra we came to a wide stream which was very swift. We could see immediately that it was impossible to cross; so we turned around and went back. We waited till 2:45 p.m. and started out again. This time the stream was crossable. The next couple of streams were not as wide but deeper and we removed the fan belt so as not to drown out the engine. Then we came to another debatable stream. Should we dare? It was wide, rather deep, and very swift. We asked some bystanding village people to help steady the car so that we would not be swept away with the current. They refused even for an offer of money. In other words, they thought it was impossible to cross. We were over the half-way mark now. Should we return again? But when we looked back we saw the black clouds and knew it was raining there at that very time. Just as if by a vision from the Lord, Yafet said, "By the grace of God we are going ahead; whatever happens may happen." We started out, each with a prayer on our lips. At the very end the engine seemed to lose its power against the elements, but we got through. And we praised the Lord. Then we came to a bridge with no water, but evidences showed that there had been a strong current previously. A great heavy stone from the side of the bridge was washed into the middle of the path obstructing the way. All of us who were able-bodied got out of the car and a few bystanders also came to help lift it off the road. It was too heavy for us to lift; so we got out the tire levers and crank handle and by this leverage we were able to remove the stone so that we could get through. In all we counted seven such places between Sankra and Dhamtari and there were no less than a dozen swollen streams between Drug and Sankra.

Instead of arriving Thursday noon as we



had planned, we arrived safely Friday evening. Since we had to start back Monday again in order to be home for Tuesday clinic, the mechanic did not have much time. But the major repairs were made and we had an

uneventful trip back on Monday.

I shall always remember being caught and marooned and delivered in a monsoon in India.—Released through the International Christian Leprosy Mission.

## Bhudhu Becomes Samuel

By ESTHER VOGT

The day after we returned from our hill leave, when there was work in every direction, a group of six men from Marangloyia, eighteen miles northeast of here by car, came to ask for money.

"We have no money to buy seed rice. We want you to give us some money," requested Bhudhu, a young widower.

Milton answered them, "We do not have money to give, but we are here to give you something better than money, that is, Jesus Christ, who is able to take away the wrath of God that is upon you and give you peace with God."

Since two of our workers were here, Milton asked them to give the men a good Gospel message in their native language, Oraon.

"We would like to learn more about these things," they replied. "Send us a teacher so we can know God." Milton promised to send a teacher as God would provide one.

The workers who were to go the next week could not arrange to go. By Saturday Bhudhu was back with some friends and said, "We really want you to send us a teacher and you have not sent any one." Milton promised to send someone as soon as possible and took them to our Sunday service. On Monday two workers went for a week. They had to return for the beginning of our Bible school, but said concerning their experiences: "There is really only one man, Bhudhu, who is a real seeker."

For the two months of Bible school no one was able to go to Marangloyia, but Bhudhu came in frequently to inquire, attend Bible school, Sunday services, and prayer meeting as he found opportunity. He always brought a different group with him. I remember the expression on the faces of some of these who came when they sat in the first prayer meeting they ever experienced. At least three of them now know the Lord. The wife of Gopi, one of the men, was sick and walked here carrying her baby all the way. Sister Becker diagnosed the swollen face and neck as a case of bad teeth and said she should have them pulled sometime later.

After the Bible school was closed, the former two workers went out again for a week and reported that besides Bhudhu there were two other families who were sincere seekers.

Paberus, a relatively new worker who needed to have a place to work, was sent as instructor to live with them. The two older evangelists went along to help him get started. The seekers asked for more help and we had hoped to go out there ourselves as soon as possible. But as the way did not open up for us to go, the Indian helpers went out again; this time Mrs. Lakra went to work

among the women. We took her out in the car, and the sight of our car in this village, six miles off the road where never a car had been, was cause for the opposition to begin working. That night there was trouble and it was blamed on our presence there.

Thieves supposedly broke into the house of the leader of the opposition, tore open a hole in his roof, took nothing, and disappeared after shooting off a gun. This was the story. The entire village including our people were up all night hunting the thieves. It looked like a put-up scare. We never found out the truth except that they wanted to blame it on our coming that day.

We wanted to spend time on tour there as soon as possible, but we were able to spend only three days there. Every one seemed sincere and there was no outward opposition. They begged us to baptize them. Since they had memorized the required Scripture passages and desired to live true to Christ and promised to put away all worldly signs, the baptism was planned for the last evening at seven o'clock.

At five o'clock that evening our family went for a little walk and passed by the house of the leader of the opposition. We spoke kindly to him on his veranda; he answered with a short, chilling answer. We walked on and stopped to watch some people picking coconuts from a tall tree when a group of the opposition came to defy us. I'll give the conversation as I remember it.

Opposers: "What is your business here?"

Milton: "We are here to preach Christ."

Opposers: "Then preach to us. We worship God. We want you to show us which God is the strongest, yours or ours."

Milton: "Then you admit that there are two Gods, yours and ours?"

Opposers: "We do not want you to teach about your God. Our God is all right for us. You should not help us with your religion but help with your money. We were starving the last two years and you did nothing to help us. You should help us to get a car, to drink milk, and eat bread and cake like you do. You should make us white-skinned like you are. You should not cut off our pig-tails to make us Christians but should wear pig-tails yourself. You should go out in the fields and walk behind the plow like we do and carry loads on your shoulders like we do."

Milton: "Who gave us all these blessings? Did not our God give them to us? God says, 'Seek first the kingdom of God and all these things will be added unto you.'"

Opposers: "No, no. Our God is our stomach and that is the way it is with you, too."

Take away your car, take away your food and you would not preach Jesus. You could not have these things in your country; so you came to our country. Some one is paying you to preach Jesus."

Milton: "No, our stomach is not our God. We try to please the God who said, 'Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.' If you would do this . . ."

Opposers: "No, no. Do not teach about your God. We are well learned. We do not want your God. We want your money. Give us a car like yours and feed us bread. Even your dogs have milk to drink and our babies go hungry. Make us white-skinned like you are; then we will listen to you."

Milton: "Jesus taught about a man who was very, very rich. He had so much grain he had no place to store it all. So, he decided to build bigger storerooms. But Jesus said he was a fool because he only cared about the things of this life and made no provision for his soul and the life after this . . ."

The opposers then began repeating the things they had already said so loudly that nothing could be heard; so we walked away and Milton called back so that all the audience could hear: "Now you are not ready to listen, but whenever you are ready to listen to what we have to say about Christ, we will be glad to teach you."

We went back to our camp expecting to have the baptism in a couple hours. The opposers had heard about this and had heard that Gopi had given good-by to his married daughter who was not willing to become a Christian and had told her that now she could never eat with them again. They came over to Gopi and scared him so that he went away and hid that evening. We hardly knew what was the will of God, but finally decided to postpone the baptism and have just prayer and an evangelistic message.

We were sorry to have to leave them next



Bro. Milton Vogt gives the hand of fellowship to the leader of the village of Narasghar following his baptism. Evangelist Topono stands behind Bro. Vogt.



day for a monthly workers' meeting in Latehar. However, Paberus was ready to miss the workers' meeting and stay with them. Much prayer was offered for these people the next few days. Because we felt that it was God's leading to go to another family who wanted help the next week, we did not get out. Then Elva Mae came home from school and Blanche Sell and Goldie Hummel came into our midst. Several of the Indian workers went out again and they came back saying we must come and baptize them. Even Gopi would be ready.

So we went out with our guests. The travel across the six miles without a road, through streams, fields, jungle, and ravines would be a story in itself. We were happy to see the six baptized in the Lord. The men's pigtailed were cut and the jewelry came off the women and children and they were all given new names. The one son who had a fever sat in the warm sun, but he came in for his baptism and was named Amos. Bhudhu became Samuel, Gopi is Paul, and Bhandu is Silas. We pray that they may all be a great blessing in their village and may please God as Samuel, Paul, and Silas of old did.

Chandwa, Palamau Dist., Bihar.

### Echoes from the Field

200 St. Anns Ave.  
Bronx 54, New York  
October 4, 1952

Dear friends of Israel,

Greetings in the name of the mighty God of Jacob. "Rejoice ye with Jerusalem, and be glad with her, . . . all ye that mourn for her" (Isa. 66:10). Truly God's abundant blessings have been our portion on coming back again to minister the Gospel to "my people" (Ruth 1:16) here in New York City.

Bro. and Sister Harold Thomas very graciously cleaned and completely furnished the small store building adjoining the main mission hall, turning it into a most comfortable apartment. In the display window we have placed a Hebrew Bible with the prophetic Scripture referring to Christ underlined in blue pencil. Beside the Hebrew Bible is an English New Testament with the Scripture underlined which fulfills the Old Testament prophecy. A Hebrew scroll and a Hebrew flag, also several Yiddish and English New Testaments, serve to attract many Jewish people who pass by, many of whom come in, since a sign is there in the window inviting them to ask for New Testaments. Opportunity is thus given to reach many.

Truly there is an increased hunger on the part of these people to hear the Word of God. Because there are so few who seem to care for Israel's salvation, our hearts rejoiced when Bro. James Bomberger of Mt. Joy dedicated his life to the Lord to work among the Jews.

Many of our own people here in the mission are interested in giving Israel the Word: Bro. Harold Thomas and Bro. and Sister Ralph DeLafe contact many of them in their work. Bro. Ralph works in an office with many Jewish people. Please pray for him,

for he has a real God-given love for them. His wife Catherine is also faithful in witnessing to Jews.

Louie Slavinsky came in asking for a New Testament some time ago. He came to church one evening, showing much interest. He is very fond of Bro. Harold Thomas. Quite recently, when we were in conversation with him he made the statement, "I can see that Jesus is the Messiah." We did not press him to accept Him because we felt that he needed time for the Holy Spirit to convict him of sin. We believe he fears his religious wife. He has sent several Jews here for New Testaments. Please pray for this dear Israelite and his wife and family.

Mrs. Sadie Cook, an elderly Jewess, was contacted in a park near the home of Mr. and Mrs. Jacob Thomas, who have opened their hearts and home to God's covenant people. Mrs. Cook was quite open to the Gospel. Living alone here in this wicked city with no one to care for her, she welcomed the warmth of love we sought to show her. She attends all the meetings, drinking in every word. Quite recently we heard her weep over the fact that throughout her long life she had been cheated out of knowing all the wonderful things she has learned from her own Hebrew Bible which she never knew were there until now. She has expressed a desire to be baptized and take her place among us. Please pray for this sister's family, that they may support her. Mrs. Francis Thomas has written them in Los Angeles concerning her, also giving them the Gospel.

Imre Weinstein, a young Hebrew Christian, sent to New York for hospitalization, after having his left arm and right leg blown off by a hidden mine in the city of Jerusalem, has come to our attention. Every week Bro. Jacob Thomas has been visiting him. He has spent seven weeks here in a hospital where he was much alone, and decided that there were very few Christians here in America. He was a professional dancer before his accident. His wife and three children are all Christians now. Shortly after he was injured some one in Palestine gave him a New Testament through the reading of which he was saved. Both he and his wife long to be free from the yoke of Israel on whom they were cast for support after his injury. They need the fellowship and the prayers of God's people.

Morris Bronstein, a Hebrew Christian of four years, attends our church here. Bro. Harold Thomas has had him teach the Sunday-school lesson occasionally and sometimes calls on him for prayer. After he accepted Christ as his Messiah, his wife would not allow him to return home. She has succeeded in turning their fourteen-year-old son against him, also. Please ask God the Spirit to convict this woman of sin.

Many Jews in this neighborhood have been dealt with, accepting tracts and showing an interest in the Word of God.

Over two million Jews here in this city cry out to God for someone to tell them of Him who is their kippora, the only sacrifice for their sins. Go and bend your knee for ancient Israel. "For these things I weep; mine eye, mine eye runneth down with water, because

the comforter that should relieve my soul is far from me: my children are desolate, because the enemy prevailed" (Lam. 1:16).

Solomon Goldstein, a neighbor, watched carload after carload of our Spanish children being taken to the country and exclaimed, "That is wonderful."

How will we meet the Messiah of Israel if we have failed to do that which we could for these people of whom God has said, "They are beloved for the fathers' sakes" (Rom. 11:28)?

In the bond of the love of the Messiah of Israel,

Olive Lucas

### Four and One Half Years in Ethiopia

BY MARY H. BYER, R.N.

It was a warm day in August, 1947, when the Marine Carp with its 797 passengers left the shores of New York harbor on its seventeen-day journey to Alexandria, Egypt. After a few days in Cairo and a twelve-hour air flight, I landed safely at the Addis Ababa airport in the capital city of Ethiopia. I had no fears of this new country with its strange language when I saw waiting in the distance several MRC workers, Dorsa Mishler, Jacob Clemens, and Mr. and Mrs. G. Irvin Lehman. The following morning the Lehmans left Ethiopia and I continued my journey to Nazareth.

Paul Conrad, M.D., and Nancy Conrad, R.N., soon introduced me to a well-equipped hospital and a variety of new diseases. I was beginning to work at a hospital where a doctor was stationed; so why should I be concerned with the major responsibilities? Thus I mused, but I failed to consider that the doctor needs a vacation sometimes and that business trips sometimes take him away from the station. I soon learned the lesson of looking to the Lord for much wisdom and guidance where formal training was lacking.

During the forenoon of my first Sunday in Ethiopia, I was thrilled to sit among a group of Ethiopian young people and children and join them in spirit as they sang in the Amharic language, songs of praise to God.

Soon I was introduced to a number of the many holidays. Sept. 12 was New Year's Day. Only a few extremely ill appeared at clinic that day. Sept. 27 was Maskal Day, a national church holiday "to celebrate the finding of Christ's cross by Saint Helena." It seemed as though the whole town had gathered around the large maskal pole for the celebration which began in the afternoon and continued into the evening. Nov. 3 was Coronation Day. All public places were closed to celebrate the coronation of Haile Selassie, the beloved emperor of the people of Ethiopia. In the evening I accompanied several of our MRC workers to the home of the mayor of Nazareth for a six-course Ethiopian meal, consisting of "injara" and six different kinds of "wat." Our now ex-mayor continues to be a friend of our people. He has shown much interest in our work and his questions at various times have given evidence that he is



an earnest seeker of the Truth. We are praying for him and his family.

A day that, without a doubt, still stands out vividly in the minds of the Nazareth hospital staff was Nov. 23, 1947. An armored jeep entered our compound gates. Armed guards suddenly stationed themselves outside each hospital door. Then His Imperial Majesty appeared. After having toured the hospital, his words of appreciation, his hearty handshake, and his attitude of understanding meant much to us.

Each year in Ethiopia we celebrate two Christmas days, the Ethiopian Christmas coming about two weeks after the American Christmas. We also celebrate two Easters each year. In recalling my first American Easter at Nazareth, I was thrilled as we enjoyed an inspiring service in our hospital chapel with about one hundred Ethiopian young people and children present. Five weeks later we celebrated the Ethiopian Easter. It was a very impressive service as we listened to one of our hospital workers give his testimony and tell us what the risen Christ meant to him.

On May 22, 1948, their Imperial Majesties paid a surprise visit to our hospital, and the informal interview which followed proved to be of important significance in our planning until it led to the establishment of the Menonite Mission in Ethiopia.

Although many of our Ethiopian workers seemed slow to grasp the truths of the Gospel, we have been encouraged by the few who have responded. One of the first funerals which I attended was that of a former hospital dresser (nurse's aide). We remember him as an interested, conscientious worker. He had confessed Christ and during his illness enjoyed having the Word read to him. On the night of his departure, as I entered the room, he raised his hand and smiled. Then I think he spoke his last words: "I see Jesus. I am very happy."

Sometime later, one of the believers came to us greatly troubled after the Sunday morning service. His wife had told him that she would leave him and go to her father's house when he returned from church if he didn't renounce the foreigner's religion. A small group of us met with him at once in prayer and interceded for a change of heart for his wife. In the evening when he came to the service his face was cheerful and he asked us to thank God for answered prayer. His wife changed her attitude and decided to stay with him. Sometime later she, too, confessed Christ and they were baptized together.

On March 3, 1949, our group at Nazareth bade Godspeed to Bro. Daniel Sensenig and Bro. Clinton Ferster as they began their journey to Deder, which is 215 miles from Nazareth, to begin the building of our first mission station. Later their wives joined them and in October of the same year I began my work in the clinic there. The nurse in a mission clinic finds it necessary to be nurse, doctor, dentist, and sometimes to set a fracture or do minor surgery. Being sixty miles from the Dire Dawa hospital and trained medical services, the avenues for witness through the Deder clinic soon proved to be

an enlarging opportunity. The need for a doctor and hospital equipped to do major surgery was partly answered in June, 1951, when Dr. Walter Schlabach arrived to take charge of the work. However, the building not being ready for occupancy necessitated working in crowded and primitive conditions.

April 18 was a welcomed day for the hospital staff when we were able to occupy the new clinic building, a few rooms being reserved for inpatients until the hospital building is ready for occupancy. No doubt many hear the Word for the first time as the Gospel message is presented to the patients and their friends each morning.

During these four and one-half years, I have seen the work of the Lord prosper and grow under the blessing of the Lord at Nazareth, and in addition have witnessed the beginnings of the work at Deder, Bedeno, Addis Ababa, and Dire Dawa. May the coming years reveal a great ingathering of souls as the witness continues to go forth—"After this . . . lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands."—Missionary Messenger.

## Rock of Ages Rescue Mission

BY OSCAR WIDEMAN

It is now more than four years since the beginning of a work on Portland's Skidrow. We are glad to say that the work has been going on faithfully and expanding. We appreciate the way the work has been supported and attended by members of the local churches as well as visitors from many other states. We thank God that the day of grace is still with us when those who are discouraged and despairing of life may still be pointed to the One who can give joy for sorrow, peace for strife, and a beauty of spirit to the one whose life is, as it were, in ashes. As we see the wrecked lives of many who attend the services we realize that nothing but the grace of God can restore such a life to any semblance of order, beauty, or comfort. So we continue to tell of the new birth, the overcoming life, the riches of God in Christ Jesus, and to give physical food and care where necessary. According to His promise, His Word will not return void, and will accomplish that to which it is appointed. Since our opening we have doubled the floor space of the hall. This extra room has been used to enlarge the auditorium, provide a better kitchen and cloakroom, office, and a large prayer and reading room. The district Mission Board has also established a mission farm home out of the city where converts may go and be taught spiritually while being built up physically when necessary. This home is located near McMinnville, Oreg., about fifty miles from Portland. Bro. Melvin Mishler and wife of the Sheridan congregation are in charge of that work now.

Among those who have been saved at the mission there are a number who have been baptized and received into church fellowship.

Some of these are holding steady jobs, one is conducting a successful business of his own, and one is buying a small place, something which he would never have been able to do except by God's keeping power. We appreciate the faithfulness of these. It is a real thrill to receive letters from those who have been reunited with their families, or to have some come into the mission, even after long absences and testify that it was here they found the Lord and that He is still precious to their souls. To all these the Rock of Ages Rescue Mission is a spiritual home. Pray for the work here that it may be the means of winning many more souls for God's kingdom.

McMinnville, Oreg.

## Missions Editorial

### Missionaries or Hermits

In the third century A.D. a young man named Anthony excited the admiration of many Christians by sacrificing the comforts of normal living and taking up his abode in a desert. He obtained food as best he could, simply to exist, and tried to spend all of his time alone with God. Many people of his day thought this to be a good way to achieve greater merit from God. But this hermit, and others that followed, did nothing to minister to the needs of men.

Jesus was clear in His teachings that His followers are not to live self-contained lives but be active witnesses for Him. He gave the example by His compassion for the multitudes and His deeds of mercy and forgiveness to individuals, and before His ascension He instructed His followers to "go and teach all nations."

In our enlightened day we as Christians do not live as hermits. We are constantly in contact with people; yet is it not possible that many of us are spiritual hermits? In our busy lives we tend to be occupied with our own interests, unconscious of the needs of those about us. It is possible to be a part of the seething masses of humanity but live withdrawn from the spiritual needs of men and do nothing to help. We may frown at the recluses of days gone by, but if we go about unconcerned for the welfare of our fellow men, we, too, are hermits.

Who is to do the mission work today? Who is to volunteer for Christian service? Too often we excuse ourselves by thinking that only special ones are called, but actually this call is to all of us who have accepted Christ and identified ourselves with Christians. All of us are called, and at least a part of our responsibility is to witness through our ordinary daily contacts.

The Christian who has a sincere concern for souls is anxious to help them. He desires



to speak to them about his Saviour; he is always Christian in his business contacts and dealings; he is careful about his social manners; he seeks to maintain wholesome conversation; and he will even be careful about such details as his tone of voice when answering the telephone or meeting people. It is not only the special things that we do that will speak out for Christ, but our total pattern of living.

We are either interested in the spiritual and physical welfare of others or we are content to follow our own self-centered and materialistic pursuits. Either we are effective Christians or we live in seclusion. Are you a missionary or hermit?—Dorsa J. Mishler.

## Relief and Service News

### MRC Weekly Notes

#### I-W Service

Bro. W. R. Hershberger, Garden City, Mo., has been appointed to represent the Mennonite Relief Committee concerns in the I-W Program as Area Administrator in Missouri. Bro. Hershberger will co-operate with the MCC Peace Section Counseling Committee in an attempt to find direction for grouping our (Old) Mennonite men and developing service to them.

#### Voluntary Service

Word has been received from Puerto Rico that the community surrounding the Children's Home, where Bro. and Sister Joseph Nauraine are serving, is responding with help to the Home even beyond what was hoped. There seems to be a splendid spirit of co-operation in the community and the work at El Hogar del Ninos is progressing nicely.

At the present time there are eighty-eight young people serving in the MRC Voluntary Service program. Most of the Voluntary Service projects have been approved by Selective Service, so a number of men are obtaining their I-W credit by serving in this manner.

#### Opportunities

Numerous openings exist in the voluntary service program for young people who wish to volunteer. There are urgent needs for young girls and men not subject to the draft to serve in city missions. Also there are needs for nurses in Puerto Rico and in Mathis, Texas. Various openings remain for young men who wish to contribute through Voluntary Service for their I-W credit. Who will respond to these opportunities?

### MCC Weekly Notes

#### 150 Dolls for European Youngsters

A group of 150 youngsters in three European children's homes will be made happy when they receive dolls contributed by American Mennonite church Sunday schools and junior sewing circles.

Groups participating in this project were the junior sewing circles of the Chestnut Hill congregation, Mt. Joy, Pa.; Grabill, Ind.; the "Flying Needles" of Sterling, Ill.; the "Willing Workers" of Wakarusa, Ind.; and the following Sunday school classes: Hinkletown, Pa.; Erb's Church, Elm, Pa.; Hartstown, Pa.; Maugansville, Md.; and Midway, Ohio.

The home at Bad Durkheim, Germany, cares for 35 children. Most of them stay for a three-month period of convalescing. The homes in Weiler and Valdoie, France, each care for 30 children. The remaining dolls will be given to other girls who later enter the homes.

The Bad Durkheim home is operated by MCC while Weiler and Valdoie are jointly operated by MCC and French Mennonites.

These homes provide an opportunity for the workers to conduct Bible classes and to do other religious work among the children.

#### Relief Needed in Mexico

A lack of food and crop failures in Mennonite communities in the Cuauhtemoc area in Mexico is resulting in much sickness and accompanying suffering among these people.

A report coming to the MCC office in Akron indicated the need for a relief project is great and that conditions will become more critical as time goes on.

There are many underfed children. Their diet consists mainly of bread and black coffee. In many instances during the past two years many persons have not had any fats or meats which are much needed to supplement their meager diets.

It is reported that the men frequently crowd around missionaries and relief workers as they meet them on the street and "just unburden themselves" about their dire circumstances. "What shall we do?" and "where shall we go?" they ask.

William M. Enns of Winkler, Man., a member of the Canadian Mennonite relief committee as well as MCC member, will be going to this area shortly after Christmas.

Should it be possible to ship relief supplies into Mexico and should conditions appear that the best procedure is to ship in food from the United States and Canada, MCC is ready to plan a relief program. Such a program is also dependent upon the willingness and ability of constituency support.

#### 1952 Clothing Contributions Total 217 Tons

A total of 217 tons of clothing for relief was contributed by MCC constituency churches in the United States and Canada during the past year. This contribution is 17 tons more than the goal of 200 tons which had been set for 1952. Contributions during the previous year were 185 tons.

The response to the world's critical relief needs is extremely gratifying. The same spirit of sharing and giving will be needed for 1953 as the goal will be the same as that of the past year and possibly even higher.

To clothe the world's homeless will continue to be a great task during coming years. Three critical areas are South Korea, where half of the population of 20 million needs help; Jordan, where 800,000 Arabs are in their fifth year as refugees; and Germany which has about seven million needy persons.

Four million of these have only part-time jobs and three million are supported by the state.

#### 425 Men Classified as I-W's

State Selective Service directors meeting in Washington, D.C., reported about 425 men classified as I-W's. This figure may be a little low as reports of all I-O's at work may not have reached the office of each state Selective Service director.

In other I-W developments, efforts are continuing to be made whereby I-W men will receive prevailing wages which other workers in the same institution are getting. Public institutions in several states have not been paying prevailing wages. This is contrary to Selective Service recommendations suggesting that I-W men be paid at the same rate as civilians in similar work.

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MCC News Service  
Akron, Pennsylvania

### Women's Activities

It is thoughtful responses like the one below that help make a good, useful Daily Prayer Guide:

"We would suggest prayer for widows in our congregations; often they become discouraged and lonely, sometimes anxious and restless, always much in need of calm confidence in the wisdom and love of God. We also are concerned that our people remember to bear responsibility for economic support of younger widows with children and older widows without sufficient income.

"We need to thank God for the many devoted mothers and fathers in our strong Christian homes. Yet we are spiritually concerned for children in homes where mothers help their husbands too much with farm work, or where mothers work away from home, and where children are too much neglected.

"We would thank God for many humble quiet folk who express their appreciation in sincere and quiet ways. That 'Thank you so much for the message last Sunday' when spoken sincerely is an encouragement to a young minister. Cards and letters from members away on vacation also are encouraging. We are deeply grateful for thoughtful words and kind deeds from warm-hearted friends. We are grateful, too, for kind fatherly support from older, experienced ministers. Again, would you ask that people pray definitely for the Lord's Spirit to guide and bless us who are younger in the ministry."

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In the November Mennonite Hospital News the La Junta Hospital administration gives thanks to a number of our sewing circles for patients' gowns, dresser scarves, surgical binders, diapers, nursery gowns, gauze cuts, chenille bedspread, quilt, and for cash donations for the purchasing of bedspreads for the Voluntary Service Unit Home.

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When tempted to be extravagant, think of the mothers in Jordan who wrap their babies in torn old sheets and pillowcases; or if tempted to overeat, think of mothers who are suf-



fering hunger pangs that their babies may live.

Have you mailed your prayer items to your literature secretary? —Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### ACCIDENT, MARYLAND (Glade Congregation)

Christian greetings to all HERALD Readers: "Bless the Lord, O my soul, and forget not all his benefits."

We are truly thankful for the blessings we receive from the Lord, and can say with the psalmist, "I will bless the Lord at all times; his praise shall continually be in my mouth."

We as a group of believers have been abundantly blessed of the Lord, and He is constantly supplying our need with temporal and spiritual blessings.

This past summer a group from the Springs congregation worshiped with us and gave a program for our young people's meeting. There was also a group from Scottdale here one Sunday evening. Included in this group were Bro. and Sister Frank Brilhart and their daughter, Ruth Ann, who were with us for our summer Bible school.

Bro. D. L. Swartzentruber, Oakland, Md., preached the preparatory sermon on Saturday evening and was present for our communion service on Oct. 5. Bro. I. K. Metzler brought us the Sunday morning message, drawing our minds to the great sacrifice of our Lord and His great love for us, and reminding us of our responsibility of redeeming the time and using our opportunities in bringing the Gospel to the lost.

Our prayer meetings are enjoyed and are proving a spiritual blessing to us as we study the Word.

Bro. Metzler brought messages at Georgetown, Washington, D.C., Cumberland Mission, Cumberland, Md., and conducted a communion service at Greenwood, Del.

Pray for us and the work here. The harvest is ripe, but the laborers are few. We will be glad for visitors any time.

Laura Metzler.

### AILS CRAIG, ONTARIO (Nairn Congregation)

Dear HERALD Readers: Greetings in Jesus' name. The Lord has again blessed us temporally and spiritually this past year.

This past summer we held our fourth anniversary service at our church with Bro. Nelson Litwiller as guest speaker. He and Sister Litwiller were again with us Oct. 14-18 for our revival meetings, when we were all encouraged and revived in our Christian life.

We appreciated a program given by the service unit from London, Ont., this summer.

On Nov. 2 Bro. and Sister J. Ross Goodall of Kitchener told us of the work they are doing among the Jewish people.

On Aug. 1 our community was saddened by the death of David Zehr, son of Bro. and Sister Ervin Zehr. His death was the first in our church since it was started here four years ago.

A number of our young people are attending Rockway Mennonite School in preparation for a life of usefulness for the Lord. Bro. and Sister Harold Groh, principal of the school, visited our church and brought us a message.

Through the generosity of interested persons our church has been able to purchase a 100-acre farm one mile south of Ailsa Craig as a mission farm. The purpose of the farm is to help men that have come to the Rescue Mission at London, provide room and board as they are able to pay, Christian guidance, and to make employment available to those who are able to work. Anyone interested in some project where some unskilled labor could be used, such as some small industry, could contact Bro. Wilfred Schlegel, R. 1, Ailsa Craig, Ont. There would be ample room available on the farm. Bro. and Sister Simon Bender, who served at the Rest Home at Ailsa Craig, have taken on the responsibility of this farm.

Bro. and Sister Lloyd Roth, Sisters Gladys Roth and Inez Bender now serve at the Rest Home, which can take care of 12-15 guests.

The Sunday-school children presented a pro-

gram on Missionary Day and brought their savings boxes. This past year oats and flax were raised for a missionary project.

Pray for us that we may be true witnesses in this part of the Lord's vineyard.

Melvin W. Bender.

### CALICO ROCK, ARKANSAS

We wish to share with you some of our recent blessings made possible by your prayers.

The Willard Barge family and Dr. and Sister Grasse are now located here. Sister Ruth Cressman, the second R.N. at the Culp Clinic, is here since early May.

The two service units were very much appreciated and did efficient work both here and at West Richwoods, 25 miles away.

Our new house is now fully enclosed making it possible to do the inside work (laying floors, putting in ceilings and side walls) regardless of weather.

Continue to pray for a more thorough consecration on our part, for wavering members and souls outside of Christ, a telephone system, a lease for our church building site by National Forest, and that we might get into the new house before cold weather.

The Bontregers.

### FARMER CENTER, OHIO (Lost Creek Congregation)

Dear HERALD Readers: Christian greetings. We can surely say that "The Lord hath done great things for us; whereof we are glad."

Bro. William Flory and a group of his workers, who are engaged in mission work to the Mexican people in the Archbold vicinity, brought us a program on the evening of Feb. 17.

On Feb. 23 and 24 the Executive Committee of the Ohio Christian Workers' Conference held a regional program in our congregation and we were forcibly challenged to "Live for Christ" in the home, the church, the community, and in the nation.

Our guest speaker for Spring Missionary Day was Glen King. In the evening the program was given by Mr. and Mrs. Joe Wyse, Archbold; Willy Hege, France; Horst Wiebe, Germany; and the closing message by Leland Bachman from Goshen College.

One Sunday evening of each month we are favored with a program by the Lockport congregation, Stryker, Ohio. These programs are greatly appreciated.

On April 8 we had the first funeral service here, which was conducted for Lewis Wayne Yoder.

Our summer Bible school, which was held from June 2 to 13, was well attended with an enrollment of 91, and an average attendance of 81. Our minister, Ralph Yoder, was director and the teachers were supplied from neighboring churches.

Our Sunday-school organization is as follows: Supt., Amos Yoder; Asst., Sam Yoder; Sec.-Treas., Howard Yoder; Chor., Rosie Yoder. May the Lord bless and use them in the work of the Sunday school.

On Oct. 12 Walter Stuckey met with us and brought the morning message and conducted the communion service, which was well attended.

We feel our congregation has been blessed and strengthened by receiving seven into our church fellowship by letter and baptism in the past year.

We always appreciate visitors and invite you to worship with us when you pass this way.

Elizabeth Mullet.

### FORT WAYNE, INDIANA (Anderson Congregation)

Dear HERALD Readers: Greetings in our blessed Redeemer's name. Jesus told His disciples that they should receive power after the Holy Ghost was come upon them, and we know that He also gives us power to live a victorious life through Christ Jesus. Praise His holy name.

On Sept. 15 we reorganized our Sunday school and YPM with the following election of officers: Supt., Amos Zehr; Asst., Al Richard; Sec., Rhoda Easterday; Asst., Jeneau Middaugh; Home Department Supt., Ruby Nofzinger; Asst., Elfie Bechler; Chor., Ruby Nofzinger; Asst., Fern Hostetler; Moderators, Calvin Neuhausner, Vaughn Trumbull, Eddie Brandenburger, William Andrews.

On Oct. 5 Bro. S. J. Miller from the Leo congregation preached for us. Our own pastor, Bro. J. S. Neuhausner, was holding revival meetings in Maryland at that time.

On Oct. 31 communion and baptismal services were held at the New Bethel Church, and on Nov. 7 we had communion in our home congregation. Both services were conducted by Bishop Ray Yoder.

At present there are seven young people under instruction to be baptized. May we pray for these young converts that they may be able to go all the way with Him.

Bro. Orvin Hooley, Burr Oak, Mich., conducted revival meetings at the New Bethel Church, Nov. 2-12. Soul-stirring messages were given.

Bro. Neuhausner is at present conducting a series of Bible studies from the Book of Revelation at the Plato Church, near Lagrange, Ind., each Friday evening.

Yours in His service,

Mrs. Pearl Nofzinger.

### GLADYS, VIRGINIA

(Conservative Amish Mennonite Church)

Dear HERALD Readers: Christian greetings to all. "O bless our God, ye people, and make the voice of his praise to be heard" (Ps. 66:8). Indeed we have many things for which to praise our Maker.

Bro. and Sister Richard Zehr and Bro. and Sister Paul Jantzi visited relatives here while on their wedding trips this summer.

Bro. and Sister Titus Bergey, Fentress, Va.; Bro. and Sister Ralph Harris, Oley, Pa.; Bro. and Sister Andrew Ressler and daughters, Wooster, Ohio; Bro. and Sister Amos Mast, Cochranville, Pa., and others have been visitors in this community during the past summer and this fall.

Bro. and Sister Omar Kurtz and family, Oley, Pa., stopped on their way home from North Carolina. Bro. Kurtz brought us a timely message in the evening. Bro. Ira Kurtz, Morgantown, Pa., also gave us a Spirit-filled message one evening en route to Denbigh, Va. Sister Kurtz and their small son accompanied him. We welcome these brethren and others back again.

Sister Fannie Yoder, Stuarts Draft, Va., spent several weeks working for her sister here. We were glad to have her with us.

Oct. 18 Bro. and Sister Chris Yancey, Lowville, N.Y., stopped on their way to Florida.

We wish to extend a hearty welcome to all these visitors and others who have not yet been here.

Several of our group had the privilege of attending conference in August.

Most of our young people, and a few others, spent the week end at the Brunk meetings in Harrisonburg, Va. We thank God for this opportunity.

Sister Ruth Zehr is attending E.M.C. We wish her God's blessing.

At present we are worshiping in a community building. We are thankful the time for its use has been extended another four months. However, a lot has been surveyed on which to build a church. We are looking forward to the time when the building can be started. Anyone wishing to contribute to the building fund, send your donation to Milton Hostedler, Rustburg, Va.

On the morning of Nov. 2 we had the following folks worship with us: Edward Yoder and family, Kalona, Iowa; a car of young folks from Stark County, Ohio, and Stuarts Draft, Va.; and Laban Swartzentruber and family from Delaware. We were happy to have Bro. Otis Snead, South Boston, Va., bring the evening message.

Alice Schrock.

### HESSTON, KANSAS (Pennsylvania Congregation)

"O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land."

As we patiently wait for refreshing showers of rain upon our dry ground we think of the many showers of spiritual blessings that have come to us in the past months.



Bro. and Sister Owen Hershberger made an extensive trip through the East during the summer.

Bro. Merle Bender of Hesston brought us a message on Church School Day. On that day our minister gave recognition to the following groups: teachers, college students, high-school and grade-school pupils, the beginners who are starting to school for the first time, and parents. Special prayer was offered for each group.

We welcome the Edwin Weaver family back again. During their two weeks here, the first part of September, they brought us several helpful messages, and also showed pictures of our India mission field. At the present time Bro. and Sister Weaver are at Princeton, N.J. The children are here in school.

Bro. Paul Erb brought us a very practical message for the Christian at our prayer meeting on Oct. 16.

Bro. Clarence Ramer, Duchess, Alta., was our evangelist for the revival meetings from Oct. 21 to 31. We feel that the Holy Spirit was with us and all who attended with open and receptive hearts and minds received a blessing. We appreciated his efforts here. May the revival continue within us.

On Nov. 2 there were three families received into fellowship by church letters. There are also several others who worship with us regularly. To all we give a warm welcome. May we be a blessing to one another as we work together for Christ.

Bro. Nelson Kauffman brought us appropriate messages for counsel meeting and communion which was held in the morning and evening of Nov. 2.

Our bishop, Bro. Earl Buckwalter, has been in charge of our prayer meetings in our study of the Holy Spirit. Mrs. C. G. Smucker.

### LEETONIA, OHIO

(Leetonia Congregation)

Dear Christian Friends: We praise the Lord for His loving kindness to us and for the many blessings He continually bestows on all who trust Him.

On Sept. 21 we reorganized our Sunday school with the following election of officers: Arthur Detrow, Adult Supt.; Raymond Kurtz, Asst.; Carolyn Swope and Albert Blosser, Chor.; Shirley Martin and Bob Witmer, Sec.; Victor Kauffman, Treas.; Lucille Detrow and Mary Detwiler, Librarians; Fay Burkholder, Primary Supt.; Martha Jean Witmer, Asst.

We had our Sunday-school meeting on Oct. 12. Don Augsburg brought the morning message. Mrs. Fred Augsburg had a meeting for the children in the basement in the afternoon, while the adult speakers were Henry Ross, Martha Jean Witmer, Mrs. James Steiner, Ernest Martin, and Don Augsburg. In the evening Caleb Yoder gave a talk on using Sunday evenings for the glory of God, and Kay Bair gave a talk on the urgent need for revival.

We had a good attendance at our counsel meeting and communion service on Nov. 2.

The annual missionary meeting of the women's and girls' sewing circles was held on Nov. 15. Mrs. Edwin Weaver gave a message on the contrast of Christian and non-Christian homes in India. In the evening they showed pictures of the life in India. Bro. Weaver brought us the morning message on Missionary Day, and in the evening he spoke on our responsibility toward the India Church.

Correspondent.

### NAPPANEE, INDIANA

(North Main Street Congregation)

Dear HERALD Readers: Our church was being remodeled and we could not worship there for five months. On Nov. 9 we could well say, "I was glad when they said unto me, Let us go into the house of the Lord." We are looking forward to the dedication service in the near future.

Our first service was a baptismal service when 23 persons were received into church fellowship.

Our counsel meeting was held on Nov. 16.

Bro. Kenneth Good, Elida, Ohio, will be conducting evangelistic meetings Nov. 24 to Dec. 3. Pray that these meetings may be a real blessing to our congregation and the people of our community.

On Oct. 20 Sister Doris Gunden favored our women's missionary meeting by showing pictures and telling of the work among the Navajo Indians.

Anna Bollman.

### FIELD NOTES (Continued)

Christian home (preferably Mennonite) where he can visit them occasionally. Because of his location of work he would prefer having them in Ohio or western Pennsylvania. Further information may be secured from Nelson King, Box 237, Fairpoint, Ohio; Tel. 422-R-2, St. Clairsville.

District summer Bible school secretaries should send their district reports immediately so that the yearbook report can be prepared. Address C. F. Yake, secretary of summer Bible schools, Scottdale, Pa.

Be sure that all bulletins and other releases from your congregation or institution carry a date and place. We occasionally receive material at Scottdale which is hard to identify.

Bro. George R. Brunk spoke in a youth conference at Kitchener, Ont., Dec. 12-14.

Instructors in the Christian Workers' Normal to be held at Fisher, Ill., Dec. 26-Jan. 1, will be Harold Zehr, J. J. Hostetler, Roy Bucher, and H. J. King.

Bro. John L. Harnish, Eureka, Ill., has resigned as assistant pastor of the Roanoke congregation in order to give his attention to a specialized ministry in Scripture sketch sermons. He uses chalk talks and object lessons. He served at Sullivan, Ill., an extension of the Arthur congregation, Nov. 20, 21, and at Arthur, Nov. 22, 23. On Nov. 30 he spoke both morning and evening at the Chicago Home Mission, and Dec. 7 he gave a message at Morton, Ill., and on Dec. 14 at Morrison, Ill.

Eleven persons, including two whole families, accepted Christ in revival meetings held at the Strickler Church, Middletown, Pa.

Good interest and an attendance of about 75 in morning services is reported from Bridgewater Corners, Vt. Four persons were received into church fellowship there by baptism on Nov. 9. On the same day Bro. John E. Lapp conducted the first communion service for the group.

Bro. Merrill Swartley conducted an evening of worship in song at the Clinton Frame Church, Goshen, Ind., Dec. 7.

Bro. Peter Wiebe, Goshen, Ind., served as a youth conference speaker at the Forks Church, Middlebury, Ind., the week end of Dec. 14.

The touring chorus of E.M.C. gave a program at Chicago Avenue Church in Harrisonburg, Va., the evening of Dec. 7.

Nineteen young people were received into church by water baptism at the Lower Deer Creek Church, Kalona, Iowa, Dec. 7.

Bro. Martin D. Moser was presented a new Bible on Nov. 23 in recognition of his faithful service as church chorister in the Orrville, Ohio, congregation for 35 years.

Bro. Roy S. Koch, St. Jacobs, Ont., participated in a Youth Conference at the Maple Grove Church, Atglen, Pa., the week end of Nov. 30.

### Announcements

Two ordinations on Sunday, Dec. 21, D.V., at the Clinton Brick Church, Goshen, Ind.: Bro. Amsa H. Kauffman to the office of bishop, and Bro. John Troyer to the office of deacon, with Bro. O. S. Hostetler in charge.

Annual Sunday School Meeting at Elizabethtown, Pa., Jan. 1, with Frank M. Enck, Harold Brenneman, and Clyde B. Stoner as speakers.

Bro. John W. Winters, formerly a deacon in the Kinzer congregation, will be ordained to the ministry, D.V., on Sunday afternoon, Dec. 21, at the Oxford Circle Church, Philadelphia, where he has been serving as mission superintendent.

Annual Home Mission Meeting on Jan. 1, at the Maple Grove Church, Atglen, Pa., with M. L. Troyer, Elida, Ohio; C. J. Kurtz, Elverton, Pa.; David High, Lancaster, Pa.; C. Z. Martin, Columbia, Pa.; Edna Mast, Cochranville, Pa.; and Walter Wenger, Rhodesia, S. Africa, as speakers. Three sessions. All are welcome.

Don Smucker, Chicago, Ill., at North Lima, Ohio, on Dec. 28.

### Visiting Speakers

Nov. 16: George R. Brunk at Warwick River, Denbigh, Va.

Nov. 23: Raymond Bucher, Lititz, Pa., at Mellingers, Lancaster, Pa.

Thanksgiving Day: Clair B. Eby, Gordonville, at Mellingers, Lancaster, Pa.

Nov. 30: William R. Eicher, Milford, Nebr., at Chappell, Nebr.; J. N. Kaufman, East Peoria, Ill., at Peoria, Ill.; Harold S. Bender, Goshen, Ind., at Fireside, Stirling Avenue, Kitchener, Ont.; Ira E. Miller, Harrisonburg, Va., at Steelton, Pa.

Dec. 7: Glenn Musselman, Biglerville, Pa., at Cedar Grove, Greencastle, Pa.; John Beachy, Goshen, Ind., at Olive, Goshen; Elna Steiner, Elkhart, Ind., at East Goshen, Ind.; Alva Swartzendruber, Hydro, Okla., at Lower Deer Creek, Kalona, Iowa; R. R. Smucker, Elkhart, Ind., at Petoskey, Mich.; A. J. Metzler, Scottdale, at Belleville and Martinsburg, Pa.; T. E. Schrock, Clarksville, at Pigeon, Mich.; Laura Metzler, just returned from Ethiopia, at North Lima, Ohio; John S. Eby, Manheim, Pa., at Salunga, Pa.; Rudy Stauffer, Wooster, Ohio, at Youngstown, Ohio; Mylin Shenk, Willow Street, Pa., and Noah Good, Lancaster, Pa., at East Chestnut Street, Lancaster; Frank and Anna Byler, on furlough from Argentina, at South Union, West Liberty, Ohio.

Dec. 14: Josef I. Herschkowitz, Harrisonburg, Va., at Landisville, Pa.; O. N. Johns, Louisville, Ohio, at Bethel, Mummasburg, Pa.; Abner Stoltzfus, Gap, Pa., at Frazer, Pa.

### Evangelistic Meetings

Milton G. Brackbill, Paoli, Pa., at Central, Elida, Ohio, Dec. 8-14. Kenneth G. Good, Elida, Ohio, at Blanchard, Ohio, Dec. 10-21. John H. Hess, Kitchener, Ont., at Pleasant Hill, Sterling, Ohio, April 9-19. John W. Hess, Akron, Pa., at Bethel, Brewton, Ala., Nov. 16-22, and at Cobbtown, Jay, Fla., Nov. 23-30. B. Charles Hostetter, Harrisonburg, Va., at Hesston College, Jan. 4-11. M. D. Stutzman, Kingman, Alta., at Pleasant Valley, Harper, Kans., beginning Dec. 7. William G. Detweiler, Orrville, Ohio, at Pandora, Ohio, closing Dec. 7. A. C. Good, Sterling, Ill., at Monterey, Bird-in-Hand, Pa., Dec. 8-14.



## OUR SCHOOLS (Continued)

what we feel like doing, may God give us the strength of soul to do what we ought to do without needing to deliberate. And may we always be kind; may we everywhere pluck thistles and plant roses in their place.

Hesston, Kans.

## THE BOOK SHELF (Continued)

interpretation of Anabaptism, and according to the author, continental scholars have shown more concern for proper revision of the traditional opinions than have those of the English-speaking countries. The new approach is attributed to the re-discovery of primary sources and to the impact of religious sociologists, such as Ernst Troeltsch and Ernst Correll, who departed from the "well-worn path" of traditional historiography. The author's treatment of "The Anabaptist View of the Church" is most significantly related to contemporary Protestant sectarianism in America.

What testimony did the movement give to the ongoing stream of Christian history? The author notes that tension between the "church" and the "world" is overcome by the evangelical outreach, that certain streams of the Mennonite movement became "opulent in economy, proud in intellect, and effective in competition and war," but in other phases of the movement there was a strong internal discipline and agrarian economy which led to an ingrown religious and economic community. Because of its highly specialized nature and scholarly character the book may not attract the popular reader, but it will nevertheless appeal to all persons interested in a fresh approach to Mennonite origins. One can sense both the qualities of objectivity and enthusiasm on the part of the author, and the treatment is remarkably void of the reverential nostalgia so frequently manifest in in-group writings.—John A. Hostetler.

## ANNIVERSARIES

**Cashman.**—Mr. and Mrs. Harry Cashman celebrated their fifty-second wedding anniversary on March 14, 1952. Mr. Cashman is 72 years of age and Mrs. Cashman is 63. They have 6 children and all but 2 are living near them. They also have 29 grandchildren and 5 great-grandchildren. They have been active in church work for the past 55 years.

**Good.**—Abraham and Barbara (Shantz) Good observed their fiftieth wedding anniversary on March 29, 1952, at their farm home, R. 2, Petersburg, Ont., where they have resided since their marriage on March 25, 1902. They are members of the Geiger congregation where they have attended since their youth. They have 8 children and 7 grandchildren.

**Apology.**—The two anniversary notices above were lost in our files and hence are published late. We submit our apologies.

**Lehman.**—Edwin C. and Mary (Basinger) Lehman, North Lima, Ohio, celebrated their fiftieth wedding anniversary Nov. 27, 1952. Bro. Lehman is 75 years of age and Sister Lehman is 71. They have 7 children (Mrs. Paul Yoder, Columbiana, Ohio; Mrs. Jacob Huebert, Wilma Lehman, North Lima, Ohio; Mrs.

Paul E. Yoder, Albany, Oreg.; Mrs. Albert Miller, Akron, Pa.; and John E., La Plata, P.R.) and 16 grandchildren. They are members of the Midway Mennonite Church.

**Musselman.**—Bro. C. M. Musselman and wife Marcella, 322 Hummel Ave., Lemoyne, Pa., observed their sixty-fifth wedding anniversary quietly at their home on Dec. 1, 1952. They have been members of the Slate Hill Mennonite Church for forty-five years. They are 88 and 85 years of age.

**Zook.**—Oliver H. and Lydia B. (Kanagy) Zook observed their fiftieth wedding anniversary on Nov. 15, 1952. They were married in Roaring Spring, Pa., Nov. 15, 1902, by Jacob Hershey. The first year of their married life was spent in Roaring Spring after which they moved to the vicinity of Belleville, Pa., where they have been living ever since. They are the parents of 6 children, five of whom are living, and 4 grandchildren.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bare.**—To John S. and Nettie (High) Bare, Witmer, Pa., a daughter, Patricia Jean, Nov. 4, 1952.

**Bear.**—To Joe and Martha (Diller) Bear, Elida, Ohio, twin sons, Dwight Irvin and David Franklin, Oct. 28, 1952.

**Bender.**—To Wallace and Lois (Gingerich) Bender, Parnell, Iowa, a third child, Ruth Anne, Nov. 7, 1952.

**Drudge.**—To Albert E. and Annie (Burkholder) Drudge, Stouffville, Ont., a third child, a daughter, Donna Catherine, Oct. 23, 1952.

**Ferrall.**—To Harvey and Laura (Frankford) Ferrall, Columbiana, Ohio, a daughter, Ruth Ann, Nov. 20, 1952.

**Gerber.**—To Aaron and Emma (Weaver) Gerber, Fairview, Mich., a fifth child, a daughter, Nancy Kay, Sept. 21, 1952.

**Gerig.**—To Virgil and Mary Kay (Ramseyer) Gerig, Smithville, Ohio, a third child, a daughter, Christine Kay, Nov. 19, 1952.

**Graybill.**—To Donald C. and Sara Anna (Peachey) Graybill, Mifflintown, Pa., a first child, a daughter, Ellen Marie, Oct. 11, 1952.

**Grieser.**—To Ivan R. and Kathryn (Wyse) Grieser, Archbold, Ohio, a fourth child, a son, Timothy Wyse, Nov. 6, 1952.

**Hartman.**—To Melvin and Mabel (Berkshire) Hartman, Elida, Ohio, a third child, a son, Ronald Jay, Nov. 25, 1952.

**Headings.**—To Kenneth and Elva (Kauffman) Headings, Yoncalla, Oreg., a daughter, Darlene Louise, Nov. 11, 1952.

**Herr.**—To Aaron and Marie (Still) Herr, Goshen, Ind., a third child, a daughter, Susan Marie, Nov. 28, 1952.

**Hershberger.**—To Frank and Betty (Nitzsche) Hershberger, Detroit Lakes, Minn., a first child, a son, Steven Dale, Sept. 27, 1952.

**Hochstetler.**—To Lynn E. and Freda (Hochstetler) Hochstetler, Sugarcreek, Ohio, a first child, a son, Gary Evan, Sept. 14, 1952.

**Horst.**—To Nevin and Blanche (Mohler) Horst, Harrisonburg, Va., a first child, a daughter, Jeanne Adelle, Nov. 11, 1952.

**Hostetler.**—To Andy and Ruth (Kropf) Hostetler, Tampico, Ill., a son, Richard David, Nov. 22, 1952.

**Hostetler.**—To Ben and Ruth (Miller) Hostetler, Annawan, Ill., a son, David Timothy, Nov. 1, 1952.

**Hostetler.**—To Lester and Lena (Hostetler) Hostetler, Tampico, Ill., a daughter, Darlene Mary, Nov. 23, 1952.

**Howe.**—To Harold H. and Verna (Redcay) Howe, Paradise, Pa., a daughter, Doris Faye, Oct. 31, 1952.

**Hurst.**—To Noah and Mary (Graybill) Hurst, Littitz, Pa., a first child, a son, Ray Nelson, Nov. 8, 1952.

**Kanagy.**—To Paul C. and Louella (Waide-lich) Kanagy, Bellefontaine, Ohio, a second son, Arthur LaVern, Nov. 10, 1952.

**Kauffman.**—To Walter and Leola (Oaks) Kauffman, Fairview, Mich., a third son, Roger Lee, Nov. 27, 1952.

**King.**—To Lloyd E. and Cena (Plank) King, Oley, Pa., a fourth child, a daughter, Suzanne Fay, Nov. 21, 1952.

**Kipfer.**—To Wallace and Matilda (Jantzi) Kipfer, Elma, N.Y., a third child, a son, Donald Wayne, Nov. 10, 1952.

**Leatherman.**—To Roscoe R. and Clela (Moyer) Leatherman, Harleysville, Pa., a daughter, Cheryl Ann, Oct. 16, 1952.

**Leatherman.**—To Willis S. and Edith (Myers) Leatherman, Ottsville, Pa., a fifth child, a son, Gerald, Oct. 5, 1952.

**Marner.**—To Wallace and Verle (Stoltzfus) Marner, Wellman, Iowa, a second child, a daughter, Karen Eileen, Nov. 14, 1952.

**Martin.**—To Simeon and Dorothy (Martin) Martin, Sheridan, Pa., a first child, a son, Nelson, Nov. 13, 1952.

**Miller.**—To C. Ralph and Sarah (Ober) Miller, Manheim, Pa., a second child, a daughter, Judy Carolyn, Nov. 20, 1952.

**Miller.**—To Donald and Violet (Troyer) Miller, Hydro, Okla., a second son, Curtis Everett, Oct. 11, 1952.

**Mishler.**—To Merrill and Helen (Miller) Mishler, Lagrange, Ind., a fourth child, Retha Jean, Nov. 27, 1952.

**Reeb.**—To Leonard and Mildred (Ulrich) Reeb, Eureka, Ill., a second child, a son, Glenn Edward, Oct. 27, 1952.

**Shantz.**—To Clifford and Viola (Stonebraker) Shantz, Fairview, Mich., a fifth child, a daughter, Marebeth Ann, Sept. 23, 1952.

**Shetler.**—To Ammon and Evelyn (Knavel) Shetler, Hollsopple, Pa., a third child, a son, Arden Royal, Nov. 18, 1952.

**Snader.**—To Isaac C. and Esther (Martin) Snader, East Earl, Pa., a first child, a son, Eugene Earl, Sept. 12, 1952.

**Stoll.**—To Paul and Lois Evalyn (Herr) Stoll, Goshen, Ind., a son, Peter Ned, Nov. 5, 1952.

**Stoltzfus.**—To Raymond K. and Loretta Jane (Lehman) Stoltzfus, Parkersburg, Pa., a third child, a son, Raymond Lee, Nov. 20, 1952.

**Stuckey.**—To Orville and Sadie (Heishman) Stuckey, Archbold, Ohio, a third child, Randall Jay, Nov. 7, 1952.

**Stutzman.**—To Clyde C. and Iona (Miller) Stutzman, Harrisonburg, Va., a fourth child, a daughter, Renate Ruth, Nov. 18, 1952.

**Toll.**—To Joe and Fern (Eigsti) Toll, Shelbville, Ill., a daughter, Jolene Kay, Oct. 31, 1952.

**Torkelson.**—To Kenneth L. and Grace C. (Lauver) Torkelson, Duchess, Alta., a second child, a son, Earl Kenneth, Oct. 30, 1952.

**Weaver.**—To William M. and Viola (Martin) Weaver, East Earl, Pa., a first child, a daughter, Priscilla Ann, Oct. 16, 1952.

**Weber.**—To Levi and June (Burkholder) Weber, Oyster Point, Va., a daughter, Helen Gail, Nov. 21, 1952.

**Wittrig.**—To Howard and Elva (Good) Wittrig, Honedale, Ill., a fourth child, a daughter, Jolene Kay, Aug. 21, 1952.

**Yoder.**—To Ernest and Esther (Beachy) Yoder, Kalona, Iowa, a first child, a son, Mervin Dale, Nov. 11, 1952.

**Yoder.**—To Kenneth and Dorothy (Sutter) Yoder, Parnell, Iowa, a first child, a daughter, Kathy Sue, Oct. 22, 1952.

**Yoder.**—To Pete and Florence (Kamer) Yoder, Middlebury, Ind., a first child, Dennis Eugene, Nov. 20, 1952.

**Yost.**—To Lyle and Erma (Martin) Yost, Hesston, Kans., a son, Cameron Brent, Nov. 18, 1952.

**Yutzy.**—To Paul and Ruth (Roupp) Yutzy, Hutchinson, Kans., a first child, Sondra Rae, Nov. 18, 1952.

**Zook.**—To Edwin and Iris (Hesterly) Zook, Clarksville, Mich., a fourth child, a daughter, Donna Joy, Oct. 17, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Bontrager.**—Yoder. — Lloyd Bontrager and Bertha Yoder, both of Goshen, Ind., by Clarence A. Yoder at the Pleasant Grove C.A.M. Church, Sept. 14, 1952.

**Brunk.**—Metzler.—Leonard S. Brunk, Pike congregation, Elida, Ohio, and Edna B. Metzler, Erisman congregation, Manheim, Pa., by Homer Bomberger at the Erisman Church, Nov. 29, 1952.

**Fisher.**—Blough.—Carl Fisher, South Union congregation, Degraff, Ohio, and Norma Blough, Hollsopple, Pa., by Harry C. Blough, Oct. 4, 1952.



**Glick—Zehr.** — Wesley Glick and Rosalee Zehr, both of the Gladys C.A. Mennonite Church, Gladys, Va., by Milton O. Hostetler, Nov. 27, 1952.

**Harnish—Fachner.** — Charles Harnish, Roanoke, Ill., congregation, and Ruby Fachner, Mennonite Brethren Church, Lodi, Calif., by H. H. Epp at the M.B. Church, Sept. 14, 1952.

**Hochstetler—Hershberger.** — Sylvanus Hochstetler, Dundee, Ohio, and Barbara Hershberger, Beach City, Ohio, by Harry Stutzman at the Pleasantview C.A. Church, Berlin, Ohio, Oct. 5, 1952.

**Hostetler—Plank.** — Noah Hostetler, Middlefield, Ohio, and Millie Plank, Sarasota, Fla., by Menno Coblenz at the Pinecroft Mennonite Church, Sarasota, Fla., Oct. 5, 1952.

**Kroeker—Diener.** — Bernhard Kroeker and Esther Diener, both of the Seventh Street Mennonite Church, Upland, Calif., by Edward Diener, father of the bride, at the Wellman Mennonite Church, Wellman, Iowa, Aug. 8, 1952.

**Miller—Schrock.** — Eli E. Miller and Irene Schrock, both of the Pleasant Hill congregation, Smithville, Ohio, by Gerald C. Studer at the church, Nov. 27, 1952.

**Regier—Fisher.** — Arnold Regier, Moundridge, Kans., and Mary Kay Fisher, South Union congregation, Degraff, Ohio, by Stanley C. Shenk, Nov. 28, 1952.

**Rohrer—Weaver.** — Israel D. Rohrer and Lydia H. Weaver, both of the Mellinger congregation, Lancaster, Pa., by Elmer G. Martin at the home of the bride's sister, Nov. 27, 1952.

**Schloneger—Brown.** — Ronald Schloneger and Helena Patty Brown by O. N. Johns, Louisville, Ohio, at the home of the groom, Nov. 15, 1952.

**Stephenson—Sommers.** — Earl Stephenson, Jr., Rexton, Mich., and Mary Ellen Sommers, Orrville, Ohio, by Joe Swartz at the Rexton Mennonite Church, Aug. 28, 1952.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Albrecht, Ethel Mae,** was born May 30, 1910, the daughter of Mr. and Mrs. Alvin Albrecht of Tiskilwa, Ill. After a short illness she died Sept. 20, 1952, at the St. Margaret's Hospital, Spring Valley, Ill.; aged 42 y. 3 m. 21 d. Her mother and infant brother preceded her in death. She is survived by her father and one brother (Robert, Tiskilwa, Ill.). In her early youth she accepted Christ as her personal Saviour and was baptized and received into the Willow Springs Church, Tiskilwa, Ill. As she grew in her Christian life she became more and more concerned about witnessing for the Lord as well as giving of material aid to the needy. She helped in the activities of the Sunday school and Summer Bible school. Her last effort to give the message of God's Word to people was the request that no floral display be made at her funeral but that the money be used to purchase Scriptures for the people in Japan. Funeral services were held at the Willow Springs Church in charge of C. Warren Long, with burial in the church cemetery.

**Burkholder, Amos C.,** son of Peter and Barbara Burkholder, was born Jan. 21, 1885, near Archbold, Ohio, and died instantly when his car was struck by a New York Central train in Archbold, Ohio, Nov. 25, 1952; aged 67 y. 10 m. 4 d. He was united in marriage to Barbara Beck on June 15, 1906. He was preceded in death by his wife in 1943, 2 brothers, and 5 sisters. Surviving are 2 sons (Lavern, Toledo, Ohio; and Maynard, Archbold, Ohio), one daughter (Wilma, Gallipolis, Ohio), 5 grandchildren, and 2 brothers (Noah, Archbold, Ohio; and David, Blue Ball, Pa.). As a young man he accepted Christ as his Saviour and united with the Mennonite Church, of which he was a faithful member until his death. Funeral services were held at the Central Mennonite Church, Archbold, Ohio, in charge of P. L. Frey, Gordon Zimmerman, and Dan Sommers. Burial was made in the Pettisville Cemetery.

**Crilow, William D.,** son of Daniel and Lydia (Kline) Crilow, was born near Berlin, Ohio, June 9, 1880; died after a short illness, Nov. 2, 1952; aged 72 y. 4 m. 23 d. In his youth he accepted Christ as his Saviour, was baptized and became a member of the Martins Creek

Mennonite Church, Millersburg, Ohio, and remained faithful until death. Dec. 30, 1906, he was united in marriage to Mary Schnell. To this union were born 3 sons and 6 daughters (Homer, Berlin, Ohio; Melvin, Goshen, Ind.; Floyd, Millersburg, Ohio; Mrs. Lester Alberts, Mrs. Wellman Miller, and Mrs. Freeman Troyer, all of Berlin, Ohio; Mrs. Amos Yoder, Millersburg, Ohio; and Verna and Esta of the home). Also surviving are 24 grandchildren, one great-grandchild, 4 brothers (Alex, Edward, and Alvin, all of Millersburg, Ohio; and Urias, Benton, Ohio), and 3 sisters (Mrs. Monroe Hershberger, Louisville, Ohio; Mrs. Elizabeth Mast, and Mrs. Charles Gilt, both of Benton, Ohio). His wife, one brother, and 3 sisters preceded him in death. Funeral services were conducted at the Martins Creek Church, Nov. 4, by D. D. Miller, Warren Miller, and S. W. Sommer.

**Hollinger, Pearl Hauck,** daughter of the late Jacob W. and Barbara Benner, was born in Snyder Co., Pa., Dec. 21, 1884; died at her home near Lititz, Pa., Oct. 21, 1952; aged 67 y. 10 m. At the age of 16 she came to Lancaster County. On Thanksgiving Day in the year 1903 she was united in marriage to the late David F. Hauck. In 1938 she was united in marriage to Henry Hollinger. In her youth she accepted Christ as her Saviour and became a member of the Mennonite Church, remaining faithful until death. She was very patient and cheerful and always had a deep concern for the spiritual welfare of her children. Surviving are her husband, 6 children (J. Lester Hauck, Bedford, Pa.; Paul L. Hauck, Ephrata, Pa.; Alma—Mrs. Walter Kinsev, Quarryville, Pa.; Edna—Mrs. David H. Miller, Lancaster, Pa.; Martin L. Hauck, York Co., Pa.; and Anna Mary—Mrs. M. Clair Hershey, Kinzers, Pa.), 49 grandchildren, one great-grandchild, 8 stepchildren (John Hollinger, Lititz, Pa.; Mahlon Hollinger, Neffsville, Pa.; Mabel—Mrs. Ammon Stauffer, Martindale, Pa.; Elva and Anna Mae Hollinger, Durlack, Pa.; Jacob Hollinger, New Holland, Pa.; Raymond Hollinger, Terre Hill, Pa.; and Marvin Hollinger, Manheim, Pa.), one brother (Charles, Akron, Pa.), and one sister (Annie—Mrs. Dervin Hart, Bareville, Pa.). Funeral services were held Oct. 24, at the Hershey Mennonite Church, by Levi Weaver, Eli Sauder, Martin Hershey, and Ira Landis, with burial in the adjoining cemetery.

**Kempf, Henry J.,** son of Mary (Stutzman) Kempf, was born in Johnson Co., Iowa, May 16, 1876; departed this life at his home in Wellman, Iowa, Sept. 29, 1952; aged 76 y. 4 m. 13 d. On Dec. 5, 1899, he was married to Lydia Ann Gingerich and together they lived in Iowa and Washington counties these nearly 53 years. Their home was blessed with 6 children (Ray, Ida—Mrs. Malon S. Yoder, Harvey, Walter, Ervin, and Norma), all of the Wellman community. Also surviving are his wife, 14 grandchildren, and one sister (Mrs. Kate Schlabaugh). In his youth he accepted Christ and became a member of the Mennonite Church, in which faith he died. Funeral services were in charge of Max Yoder and Edward Diener, with burial in the West Union Cemetery.

**Kraly, David,** son of Rudy and Emma Kraly, Defiance, Ohio, died of polio at a hospital near Toledo, Ohio, Oct. 2, 1952; aged 7 m. He leaves to mourn him a twin brother (Daniel), his parents, and many other relatives. Private funeral services were held at the Joe Lengacher Home, Hicksville, Ohio, Oct. 4, conducted by Allen B. Ebersole. Interment was in the Maumee Cemetery, Antwerp, Ohio.

**Miller, Susan,** daughter of the late Joseph D. and Anna (Conrad) Miller, was born near Canton, Ohio, Sept. 7, 1891; died of a heart attack at the home of her sister-in-law, Mrs. John J. Miller, Nov. 27, 1952; aged 61 y. 2 m. 20 d. In 1903 she accepted Christ as her Saviour and Bishop Ben Gerig baptized and received her into the fellowship of the Beech Mennonite Church where she continued faithful until the end. She was faithful to and consistent with her belief, ready to live true to her convictions regardless of what others would do. She was preceded in death by her parents, 4 sisters (Gladys, Mary, Esther, and Katie), 2 brothers (Joseph D. and John J.), and one infant brother. Surviving are 2 sisters (Lydia—Mrs. Aaron Schmucker, Canton, Ohio; and Clara—Mrs. Christian King, Centerville, Pa.), 2 aunts, and a number of other relatives and friends. Funeral services were held at the Beech Mennonite Church, Louisville, Ohio, by O. N. Johns and Ray Bair. Interment was made in the Westlawn Cemetery, Canton, Ohio.

**Mishler, Fannie Jane,** daughter of Jacob and Anna Kauffman, was born in Lagrange Co.,

Ind., June 5, 1866; passed away at the Lowell Rest Home, Lowell, Mich., Nov. 26, 1952; aged 86 y. 5 m. 21 d. In November, 1890, she was united in marriage to John W. Mishler. In 1900 they moved to White Cloud, Mich., and 13 years later to Kent Co., Mich. Her husband passed away in 1941. One son (William) also preceded her in death. She is survived by 4 sons (Milton and Erwin, Alto, Mich.; Henry, Grand Rapids, Mich.; and John, Lagrange, Ind.), one daughter (Mrs. Ella Fisher, Fremont, Mich.), 10 grandchildren, 19 great-grandchildren, and one half brother (Henry B. Kauffman, Columbiana, Ohio). In her younger years she united with the Mennonite Church and remained a constant and faithful member until her death. For a number of years she was an invalid and was cared for at the homes of her children until the last several months when she entered the Lowell Rest Home. Her Christian life was lived in a quiet, unassuming way, but was demonstrated by her devotion to her family and her constant concern for their spiritual welfare. Funeral services were held in the Bowne Mennonite Church, Clarksville, Mich., in charge of T. E. Schrock and Daniel Zook, with burial in the adjoining cemetery.

**Nyce, Linford D.,** husband of Margaret (Moyer) Nyce, was born Jan. 11, 1911; passed away Oct. 31, 1952; aged 41 y. 9 m. 20 d. Besides his widow, he is survived by his parents, one daughter, 3 sons, 6 sisters, and a paternal grandmother. Funeral services were held at the Salford Mennonite Church, Harleysville, Pa., Nov. 4, where he was a member, in charge of Henry L. Ruth, assisted by Marvin M. Anders, with burial in the adjoining cemetery.

**Slaubaugh, Lida,** daughter of Daniel and Mary (Graber) Swartzentruber, was born in Indiana, March 5, 1886; went home to the Lord Nov. 26, 1952, at the Good Samaritan Hospital, Rugby, N. Dak.; aged 66 y. 8 m. 21 d. On Sept. 1, 1907, she was united in marriage to Simon Slaubaugh. Fifteen children were born to this union. Surviving are 4 daughters (Mrs. Edith Graber, Ogema, Minn.; Mrs. Sylvia Graber, Leader, Minn.; Mrs. Mary Graber and Mrs. Dorothy Schrock of Mylo, N. Dak.), 8 sons (B. Cledus, Petersburg, Ind.; Tobias J., Montgomery, Ind.; Vernon, Goshen, Ind.; Daniel E., Joseph G., Elmer H., Albert J., and Calvin R. of Wolford, N. Dak.), 2 sisters, 3 brothers, 58 grandchildren, and one great-grandchild. Her husband, parents, 3 sons, one brother, and one sister preceded her in death. In her youth she was baptized and united with the Amish, later transferring her membership to the Mennonite Church, of which she was a member at the time of her death. Funeral services were held Dec. 1, at the Lakeview Mennonite Church, Wolford, N. Dak., by John Stoll and Eli Hochstetler.

**Stutzman, Della,** was the foster daughter of J. W. and Anna (Schlegel) Roth, born near Milford, Nebr., March 9, 1901; peacefully fell asleep in Jesus at her home near Milford, Nebr., Nov. 22, 1952; aged 51 y. 8 m. 13 d. In her youth she confessed Christ as her personal Saviour and united with the East Fairview Mennonite Church, Milford, Nebr. In 1925 she transferred her membership to the Milford A.M. Church, remaining a faithful member until death. She was united in marriage to John Stutzman on April 15, 1919. Surviving are her husband, one son (Milton W.), one daughter (Anna Mae—Mrs. Lenard Stauffer), 6 grandchildren, foster mother, 2 foster brothers (J. C. and Ed), and many other relatives and friends. Her father, 5 brothers, and one sister preceded her in death. She was much concerned about her family and the church, having taught Sunday-school classes for a number of years. At the time of her illness she was serving as secretary of the sewing circle. Funeral services were held Nov. 25, at the Milford A.M. Church, in charge of Warren Eicher, assisted by John Troyer, with burial in the church cemetery.

**Sutter, Mary,** was born March 14, 1870, at Tremont, Ill., to Valentine and Elizabeth Birkery; died Oct. 11, 1952, at the home of her daughter, Mrs. Leroy Pierson; aged 82 y. 6 m. 28 d. She was married to Christian B. Sutter on Jan. 23, 1896. The family moved to the Tiskilwa community over 40 years ago and during these years she was a member of the Willow Springs Church. She was baptized and received into the church at Tremont, Ill., in 1899. Her husband and one son (Harvey) preceded her in death. She is survived by one son (Raymond, Princeton, Ill.), 2 daughters (Mrs. Leroy Pierson and Mrs. Rufus Bachman, both of Tiskilwa, Ill.), 4 grandchildren, and 2 brothers (Val, Princeton, Ill., and Joseph, Walnut, Ill.). Funeral services were held at the Willow Springs Church, Tiskilwa, Ill., in charge of



C. Warren Long, with burial in the church cemetery.

Yoder, Noah S., was born Jan. 25, 1900, near Plain City, Ohio; passed away in Mt. Carmel Hospital, Columbus, Ohio, Sept. 30, 1952; aged 52 y. 8 m. 5 d. He leaves to mourn his departure, his wife (Maryann), 2 daughters (Mrs. Ada Martin, Plain City, Ohio; and Mrs. Gertrude Bidwell, Bermuda, Ohio), 2 sons (John, Plain City, Ohio; and Eli, at home), his parents (Mr. and Mrs. Simon Yoder), one sister (Mrs. John Lapp), one brother (Roman, Millersburg, Ohio), and a large number of other relatives and friends. Funeral services were in charge of Abram Kaufman and Eli Nissley, with burial in the church cemetery.

## ITEMS and COMMENTS

Hanson W. Baldwin, military analyst of the New York Times, pointing out that there were once long waiting lists of military men for flying duty, says that this is no longer true. Of this year's 6,700 graduates in the Air Reserve Officers Training Corps program, only 1,800 have volunteered and only 750 of these are qualified. He points out that war is no longer glamorous. Men do not like to carry with them for a lifetime the memory of dropping bombs on civilians and destroying whole cities.

\* \* \*

Arnold J. Toynbee, generally recognized as one of the greatest living historians, turned prophet in a recent address at Edinburgh University, as reported in Time. "Within a half century, he predicted, the whole face of the planet will have been unified politically through the concentration of irresistible military power in some single set of hands." He did not say whose hands these would be, but his description seemed to infer an American empire. He prophesied, however, that democracy as meaning self-government will have receded. Life will be increasingly controlled by the state. "In a powerful, healthy, overpopulated world even the proletariat's freedom to beget children will no longer be his private affair but will be regulated by the state." But as material freedom recedes, the spiritual impulse will surge forward. "The nineteenth-century movement in the western world which replaced religion by technology as the center of interest will be reversed in the twenty-first century by a counter movement in which mankind will turn back from technology to religion." He suggests further that the new religious movement will begin in such a country as India.

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Both the religious and the political world were interested a few weeks ago in news of the death of Chaim Weizmann, Russian-born Englishman who became the leader and the chief spokesman for a half century of Zionism. Weizmann was a chemist and during World War I made a discovery which helped England greatly in its production of gun powder. As a reward Weizmann would take nothing, but said, "There is nothing I want for myself—I would like you to do

something for my people." His reward was the Balfour Declaration, promising Palestine as a national home for the Jews. This was the beginning of the train of events which has resulted in the creation of a Jewish state in modern Israel. Weizmann was the first president of Israel, but for the last six years has been inactive.

\* \* \*

Time, in the issue of November 17, 1952, has a full-page word picture of Billy Graham, "the hottest Protestant soul saver since the late Billy Sunday quit the sawdust trail." Although written in typical "newspaperese," the story on the whole is quite sympathetic to a man who is much in the public eye these days and is no doubt being used of the Lord to accomplish much good.

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The Worldover Press reports that there was a tremendous boost in the issuing of stocks and the prices of commodities related to war production immediately after the election in the United States. According to this authority, in Britain, in France, and to some degree in Germany, the results of the election will be a stronger outspokenness by millions of people against signing the treaty for a European army and accepting American leadership for the unification of Europe.

\* \* \*

A group of Korean Christian printers, editors, and scholars are working by candlelight at Pusan to speed the publication of the first Bible in Hankul, modern colloquial Korean. The printing of the New Testament has been completed and the Old Testament should be off the presses around January 1, 1953. Both the Korean tongue and the symbols devised in recent years to transliterate its sounds phonetically into script are called Hankul. It was adopted as the official language before the Republic of Korea was established. Because the Hankul Bible is the first major work to be printed in the new national script, its publication has great significance for Koreans. Scholars generally expect it to set standards for the new language, just as other Bibles have done in other lands since the days of Gutenberg. Work on the Hankul Bible was begun shortly after World War II and the translation was virtually completed when South Korea was invaded in 1950. It was the only item saved from Bible House when Seoul fell and was smuggled out of the Korean capital in urns and jars. Recovered when UN forces regained the Seoul area, the manuscripts were taken to Tokyo, where translation was completed. Christian leaders in Korea are now considering a plan to publish a Diglot Bible in which the Hankul translation would appear in adjacent columns alongside the recently issued Revised Standard Version in English.

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The Iowa Supreme Court, in ruling on a controversy involving the Eldora Church of Christ, deplored court suits for control of church rolls and property. "Such suits," the High Court said, "afford a sorry commentary on man's failure after nineteen centuries to understand and follow the simple teachings of the Man of Peace. Truly a civil court may,

like Gamaliel, shrink from the roll of umpire between conflicting doctrines and dogmas in such matters. The court may well remind itself constantly that only when civil contracts of property rights are involved may it assume to act."

\* \* \*

Members of the Baptist Church in Meridian, Miss., held a special service to pray for rain. On their way out they were caught in a 1.31 inch downpour.

\* \* \*

Ninety-seven weekday church school systems are now operating on released time in Pennsylvania. A number of other communities are considering launching such programs for next year.

\* \* \*

Eight Protestant denominations will build churches in Levittown, a city of sixty thousand that is rapidly rising on open farmland to serve the new United States steel plant and related industries in southern Bucks County, Pennsylvania. Free church sites have been offered to the Protestant Episcopal Church, the Reformed Church in America, and the United Lutheran Church in America.

\* \* \*

Dr. Elsan Rees of Geneva, Switzerland, recently said in a Reformation Day service, "I sometimes wonder which is worse—for religion to be tolerated and ignored in the West or to be persecuted because it is taken seriously behind the Iron Curtain."

\* \* \*

Colorado voters objected to a state constitutional amendment which would have legalized slot machines.

\* \* \*

Bookmarks in Braille have been prepared this year for the first time among those which list the Bible passages for the World-wide Bible Reading program. The purpose of the program, according to a secretary of the American Bible Society which sponsors it, is "to make the Bible the best read book in the world, not just the best circulative."

\* \* \*

Two American missionaries, supported by the Evangelical Alliance Mission, an interdenominational agency, were killed sometime in October in New Guinea. The missionaries were exploring one of the world's least known areas when they were killed. Their purpose was to establish Christian outposts among aboriginal tribes never yet reached by white men. The group which supports them says it will persevere in its efforts.

\* \* \*

The Department of Social Affairs of the United Nations in its Population Bulletin recently forecast that by 1980 there would be 3,523,000,000 people living in the world, a billion more than the present population. This figure is based on population increases within the past thirty years.—D. Carl Yoder.

\* \* \*

Surveys reveal that church people are "more prejudiced, more race conscious than the average man on the street," said Clarence Nelson, a Lutheran minister of Washington, D.C., at the Lutheran Home Mission Con-



ference. Church people ought to lead, not trail, the movement to recognize all men as equal in Christ.

\* \* \*

Hyman Appelman will conduct evangelistic campaigns this winter in Louisville, Kentucky; Dayton, Ohio; Spartanburg, South Carolina; Springfield, Ohio; and Mexico City.

\* \* \*

Bulldozers scraped away approximately one third of the topsoil of Okinawa during the war, often for no better purpose than to level a camp site. As the result of the destruction of war, the Okinawan is condemned to submarginal existence for many years to come. The Ryukyus, of which Okinawa is the largest, are now virtually an American colony. Asia will be judging the purpose of America by the way in which she rules that colony.

\* \* \*

Ok-joo Kim, a Korean girl now in this country, has expressed the fear that all of her countrymen will die before the war is over. "It is only through outside aid they are able to sustain life at all," she said, "if being an emaciated shell of a person can be called living. When I eat sweets here I remember some of our people are eating garbage. They are starving and if the winter is severe they will freeze. Schoolhouse roofs are leaking and there is no material to repair them, no glass for windows. Yet hungry little children continue to go to school sitting there in snow and freezing cold."

\* \* \*

Fifty Belgian doctors and professors of medicine have formed a peace organization to humanize war should it come, but chiefly to mobilize the medical profession for war prevention. (WP)

\* \* \*

A new law adopted by the Brazilian Chamber of Deputies makes race discrimination a legal offense. The move came after cases of prejudice and discrimination were found increasing, especially in the hotels and resorts patronized by white tourists. (WP)

\* \* \*

Episcopalian private schools in Washington, D.C., have announced that Negro applicants will be admitted on the same basis as white students.

\* \* \*

Mitsuo Fuchida, the Japanese pilot who led the attack on Pearl Harbor, will become a Christian missionary. Since the war he has been converted to Christianity and will devote the rest of his life to preaching the Gospel. Fuchida is now in this country. He intends to take missionary training in the United States for a year, learn to fly a helicopter, and return to Japan to preach throughout the country.

\* \* \*

Anti-Semitic literature has been distributed in Georgia by an organization calling itself the Christian Anti-Jewish Party. Nothing that is anti-Jewish can be Christian.

\* \* \*

A Conservative Baptist Association has been organized in Canada. The Association has agreed to work for the formation of a Canadian Council of Evangelical Protestant



30¢ each  
\$3.25 a dozen  
\$25.00 a  
hundred

## 1953 Family Almanac

This year's Almanac contains practical ideas for family happiness. Articles cover guiding children into genuine worship experiences, family-style hobbies, first aid in the home, and selected recipes.

The 1953 *Family Almanac* presents revised astronomical data on eclipses, constellations, planets, and so forth.

A special feature is a perpetual calendar released this year, covering the time between 1753 and 2059.

Ministers' addresses are also listed.

MENNONITE PUBLISHING HOUSE  
SCOTTDALE, PENNSYLVANIA

churches. The Council would "propagate the principles of the Protestant Reformation and protest against the growth of modernism in all denominations." The Association was formed under the leadership of Doctor T. T. Shields of Toronto, who was elected president.

\* \* \*

The Halloween practice of going around asking treats for oneself was utilized in many communities this year for the benefit of the world's needy. Children were organized to solicit clothing and money for various relief projects at home and overseas.

\* \* \*

A sign of hope in the refugee situation in the Near East is seen in the recent willingness of the Arab League Council to accept a recommendation that efforts be made to resettle refugees in any of the member states which are prepared to receive them. The Council made clear that this does not imply any lessening of the hostility of the Arab states toward Israel, but it does give a ray of hope for the hundreds of thousands of homeless ones in the Arab states.

\* \* \*

The London Daily Express reports that front-line villages in the Arab part of Palestine, now in Jordan, are to get loans to redevelop their farms, some from the British Loan Board and the rest from Jordan.

\* \* \*

The London Observer for September 9 reports that a \$40,000,000 irrigation and hydroelectric scheme is being suggested by the United States Point Four Office in Jordan. If carried out, it will be capable of absorbing 300,000 refugees.

\* \* \*

A Catholic bishop in Illinois recently complained that people have "drifted away from the love and proper esteem of the human voice as an instrument in praising God." The

bishop said the drifting is caused by substitute mechanical devices in the entertainment field, such as television, radio, motion pictures, and record players.

\* \* \*

The World Evangelical Fellowship is collecting theological and other books for libraries of schools in mission lands. Any volume that would be helpful in our American schools on the primary, elementary, high-school, Bible institute, college, or seminary level is suitable. They will be sent to evangelical schools of all denominations in all countries. Books in English are desired in most countries, but books in other languages are needed as well. Ship your gifts by prepaid postage, using the low book postal rate, to—World Evangelical Fellowship, c/o Bolta Company, Lawrence, Mass. People near the following receiving depots may send them there and save postage: Chicago, Ill., Midwest Regional Office, NAE, Room 1308, South Dearborn St.; Denver, Colo., The Rockmont College, 2011 Glenarm Place; Los Angeles, Calif., National Association of Evangelicals, 1059 S. Hope St.

\* \* \*

Protestant elementary church schools increased in enrollment by 60 per cent during the ten-year period from 1938 to 1948. During that same time Roman Catholic enrollment increased by 7 per cent, according to Mark Fakkema, Educational Director of the National Association of Christian Schools.

\* \* \*

In a recent book, *The Religion of College Professors*, the author points out that though the majority of college professors which he studied hold Christian beliefs, they do not seem to be affected by these beliefs in their interpretations of their subjects or in their thinking about education. Here again is the fatal separation in our modern Christianity, a separation between faith and life.

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# GOSPEL HERALD



*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV TUESDAY, DECEMBER 23, 1952 NUMBER 52

## Drama of Man—Theodicy

By M. T. Brackbill

### Prelude

At Christmastide we celebrate one of the great climacterics in the drama of man. Our minds go romping as we think through it scene after scene from its beginning, contemplating its inception by the Divine Dramatist, setting, the principal personae, the plot, and the complicated action that led up to the Great Christmas event. Let us with reverence project our fancy into the far, far away as millenniums and eternities go backwards and contemplate the beginning of this great drama.

I think we may safely assume that great minds desire extensive occupation. If so, then we may also safely assume that the great God, even back in the beginning of beginnings, had in attendance upon Him vast assemblages of spirit-beings, and that already then He was engaged in vast creative projects in the material universe. To innumerable hosts the Bible makes frequent reference. Our God is called the "God of hosts." And perhaps the Builder of Worlds has never ceased constructing distant and yet more distant universes. Jesus said, "My Father works unceasingly" (Weymouth).

According to the Scriptures (Isa. 14: 12-14; Ezek. 28; I Tim. 3:6; Rev. 12:7-9) it appears that in some proximate aeon one of God's favored celestials, Lucifer by name (name means bearer of light), stirred up rebellion among his fellow angels, and as a result of it, he and all his fellow rebels were cast out of God's presence, and a considerable number there must have been of them. And it is probable that to take their places the Trinity planned the creation of a new race of beings that would honor, worship, and love them. I like to think it might even be so. The divine Parent, like any good father, yearns to see His love reciprocated by His children. I fancy Deity said: "We shall place the new race in an isolated world, and test out their love and fidelity, and if they prove loyal to us there, they will be loving and faithful to us here."

Yonder in the outskirts of the celestial city, our galaxy, an obscure little planet leisurely swung about a modest sun. But it must not always have been so obscure, for the Scriptures intimate

that already tragic drama was enacted there (Isa. 45:18; Jer. 4:23-26), but it is little now that we know of it except that it ended in a cataclysmic upheaval; and at the moment of divine contemplation mentioned in Genesis, its once fantastic terrain was covered with watery deeps and impenetrable night. Gen. 1: 1-3. And the Trinity considered this little world, waste and formless, perhaps, as the potter surveys the shapeless lump which had grown into a lovely vase in his hands and then was marred, and I fancy they said: "There we shall stage the drama of man: the little earth already rich in dramatic background, with reconditioning, shall be the first home of humanity. We'll make the little planet a beauty orb, the envy of all her sisters and the stars themselves. We shall clear up the murky pall that envelops it—to admit the light of its sun, and to form a vast blue dome, paled by day, gorgeously garnished at dusk, deepened at night and studded with glittering stars. We shall lift the firm terrain above the wasting deep and fill them both with myriad-forms of life—stretch upon them great reaches of terrestrial and marine landscape replete with beauty. We shall plant a garden in the choicest spot and fill it with sweets and fragrances, colors and singing zephyrs, and there we shall create man, endow him with intelligence and immortality, impose upon him for a time the limitations of flesh, give him faculties to know, reason, and choose, and senses to enjoy ten thousand delights—and he shall worship us for such generous bestowal of divine blessing."

### ACT I

#### Scene 1

So at the appointed time, at the beginning of man's epoch, out yonder in the suburbs of Heaven, the recreating spirit of God touches little Geos and awakes her to new enterprises, to new destinies. At the sound of the divine call she heaves her watery bosom in glad surprise, flings off her sable cloak, and dons a vesture of woven sun rays. The continents lift their smooth beaches and shelving shores. The warping buckling strata wrinkle into mountains and valleys, imprisoning

lakes and saes; crack up into canyons, nestling rivers, and shouldering cascades of rainbow foam.

Rosy-vested dawn begins to trail her half-light edge upon the heel of night in hasty round to herald to all the world the coming of perennial summer days. The stars and sister planets stud the night skies and complement the glory of the day. The miracle of life populates the lands and the seas with innumerable multi-specied creatures, lovely grasses and flowers lace the plains, and forest trees ruffle the hills and spicily scent the air.

Earth becomes a resplendent world—a pearl among the heavenly gems. And a garden it must have been! Eden! Not a "garden of the gods," but a garden of God, the God of gods—a garden of gardens by a God of gardens.

And now comes a pause. The Trinity confer. "Let us make man." As wonderful as the earth was, their sixth day's work was to excel it. Earth was intended to be a world of delights for man, but man was to be a world of delights for his Maker. "So God created man in his own image. In the image of God created he him." And this paragon of life, taking breath from the nostrils of God, opens his eyes in the face of his Creator.

### The God-Man

BY EDNA M. MERTZ

*Can it be from realms of glory  
Came the "Rod from Jesse's stem,"  
Man's Redeemer, God Incarnate,  
In the Babe of Bethlehem?*

*The heav'n of heav'ns cannot contain  
Thee;*

*Reason thus would e'er dissuade  
That our God could be embodied  
In one tiny helpless Babel!*

*Pre-existent with the Father*

*When the worlds were, flung in space,  
Yet identified with sinners,  
A depraved, lost human race.*

*Human reason cannot fathom,  
As Judean hills He trod,  
How the frail and lowly Jesus  
Was in very essence God!*

Ft. Wayne, Ind.



## Scene 2

The next scene opens with the silent steps of God in the garden, and face-to-face fellowship between Creator and Creature. Joined by Eve, Adam spends some years in the school of God, and under the personal tutelage of Deity they imbibe the basic culture of the human race. The scene closes with peace, happiness, and worship in the Garden of Eden.

## Scene 3

The next scene begins with the stealthy tread of vengeance-seeking Lucifer, in the shape of an upright reptile, who with serpentine cunning seeks the ear of Eve to deceive her, and closes with discord, sin, shame, and a tenantless Eden guarded by the angel of death. The complicating elements of tragedy are introduced. The villain has appeared and accomplished his first devilish act.

The lately revived Earth groans again to feel the blight of disobedience in the very beginning of what promised to be a golden era. Storms sweep, seas lash, thistles thrive, and all things of life struggle, die, decay, and perish. Rarely again does Earth feel the footsteps of Jehovah.

What a wreck of a divine work! Man so recent from the creative hands of the Great Craftsman is ruined! God wants no sin-sullied company amid His celestial hosts. So must man be forever barred from the inner courts of Heaven, the Royal City of the Skies? Is there no salvation, no way, no hope? Yes, there is hope in the promise of a Redeemer, a descendant of Eve. Here then is the hero of the drama, the Coming One, the Human-Divine Deliverer to rescue the victim of the villain from his sad plight.

## ACT II

Down through the centuries ticked off by the slow orbital swings of Earth, the great drama unfolds. Scene after scene opens with hope and closes with Satan, the villain, successful; but with always a few, a decreasingly few, faithful ones on the side of God, until the second cataclysm, when the world sinks again beneath the deluge that bears this time upon its waves one lone family, the only survivors of the faithful, in the great floating menagerie.

Ah, Lucifer, thou sometime beauteous angel, how couldst thou so spoil this lovely Paradise! Thou fiend, thou demon of demons, incarnate hate and hell! Flee this watery waste for shame of thy foul crimes! But winter comes now, and cold and foul weather. New land masses

appear and new seas, and earth is restocked from the life preserved in the ark. The seasons begin their yearly trek and harvests are annual.

## ACT III

Act III progresses with the villain still in the ascendancy, and his slimy trail threads every scene and sullies it. But hope brightens from patriarch to patriarch and from prophet to prophet until at the close of an interim of divine silence the long-promised, the long-expected deliverer comes to frustrate the schemes of the arch-villain.

## ACT IV

## Scene 1

A new day dawns, a new act begins. Heaven is about to come back to Earth again. The first Christmas night in nightless Heaven; "My Son, Earth is ready for Thy coming, the hour for fulfillment of our promise has arrived. But reflect. They have disbelieved and beaten and killed my prophets; will they reverence Thee, my dearly-beloved Son?"

"I shall go to do Thy will (Heb. 10:7). In the roll of the book it is written."

"My Son, they will slay Thee, as they have slain my ministers. Wilt Thou leave Thy glory here and us, and take upon Thyself the limitations of flesh and suffer the indignities of Lucifer and become the victim of his murderous hate?"

"My Father, Thou hast loved me long before the first star blazed forth at Thy word, long before the first angel looked upon his Maker; Thou lovest all Thy creatures, Thou lovest the fallen race of man, and I love it—let me go and redeem those Thou hast given me that they may be with us where we are and share our glory" (John 17).

## Scene 2

The earth, strife-worn and sin-scarred, at last lies in tranquillity. The Romans have brought universal government, law, and language. An interlude of concord befits the coming of the Prince of Peace.

And He comes!

Down from the gate of Heaven on the wings of thought He speeds, while, like a billion meteors, the hosts of angels pour forth and accompany Him. What heavenly splendor visits earth to usher in a new era! I like to think that the lingering glory of that descent became the Messianic star that cheered and guided the wise night-watchers of the East who were scanning the skies for a sign.

Lo, He comes! The Christ is born. Divinity becomes a human babe. Miracle of miracles! The angelic chorus

## Our Readers Say—

My sister is a Christian, but she left home when quite young and never learned much about Mennonitism. I gave her the GOSPEL HERALDS last year. She became interested in nonresistance and has read Hershberger's book . . . she is now thoroughly convinced. I often wonder what per cent of the letters you receive commend the work of the HERALD, and what per cent criticize non-constructively. There must be a lot of good done that you never hear about.—Ethel Cosco, Campobasso, Italy.

\* \* \*

Gerald Studer's article regarding Believer's Baptism was long overdue. We must face the charge being made in some Protestant circles that to baptize children before puberty is Infant Baptism. It is not essential that we agree with Studer, but we must make an objective study. We may be forced to relate children who make a commitment to the church without baptizing them immediately. One Mennonite group is doing this. A typical case is the young man who made a commitment at nine but was not baptized until he was fifteen. In the meantime he was related to the church "redemptively" and prepared to accept the implications of baptism. Our problem is related to our concept of baptism. A five-year-old child cannot relate the meaning of the traditional concept to his own experience. (See Baptismal Formula, Minister's Manual, p. 59.) Consequently, such baptisms are not strictly in line with our original concept of Believer's Baptism. If we continue this practice, let us provide for an experience similar to confirmation during puberty or adolescence. Even though we come to Christ as individuals, ministers are demanding group guidance. Since the Bible does not tell us how to relate children to the organized church, we must discover the best plan. The acceptance of a definite plan, or even an arbitrary rule, to serve as a general precedent is not necessarily unscriptural. Where the Scriptures are silent we must make decisions in harmony with general principles. The starting point in the New Testament is that membership in the "gathered" church implies intelligent discipleship.—Gideon G. Yoder, Langhorne, Pa.

\* \* \*

. . . I do greatly appreciate the paper, a very complete "church paper" in the fullest sense of that name. I was very much interested in Bro. Studer's article in the Dec. 2 issue: "Are There Other Worlds?" For many years, . . . in thinking of our loving heavenly Father, whose greatness we finite beings can only dimly try to comprehend . . . I have wondered why it should seem strange to think that we on this pin-point of a planet called the earth are not the only ones to praise Him. Why should it disturb us to think that He has other worlds peopled with creatures . . . for the praise of His glory? I do not find it hard to believe. "Great is the Lord and greatly to be praised." Why not from many parts of His vast universe?—R. E. Myers, Geneva, Pa.

hovers above the drowsy sheepfolds on Judea's hills, and heralds the glad tidings of this climactic event. Let us con-

(Continued on page 1261)

## GOSPEL HERALD

ESTABLISHED 1908 AS SUCCESSOR TO GOSPEL WITNESS (1905) AND HERALD OF TRUTH (1864)

PAUL ERB, EDITOR

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## EDITORIAL

### Down to Earth

"We are wrong in protesting against materialism," said one of our ministers recently. "What we are really against is secularism."

We agreed with him. The deadly disease of modern man is the wish to get along without God. Communism is only one form of this godlessness. In every land one sees a host of people who have apparently banished God out of their thoughts. And because they have no place for God in their hearts, they give their affections to material things: to houses and lands, to pearls and currency, to clothes and food. We call them materialists. But actually, their materialism is only a ready-to-hand substitute for the vacuum—where God is not. Men must grow their souls fast to something.

The wrong in calling this materialism is the implication that material things are evil. Whole systems of religious philosophy are based on this fallacy. Oriental mystics try to forget the material world about them, and to become absorbed in abstract thought. Christian Science even denies the reality of the material. Many of our Christian people draw a line between the spiritual and the material, selfishly refusing to bring the material and the spiritual together, as God does, and as He wants us to do.

The Christmas story is an excellent illustration of the point. The Eternal One took upon Himself human flesh, in what we call the incarnation. A human body was formed in the womb of the Virgin Mary. The child was born in a material stable in a very real village of Palestine. Actual shepherds in the fields lying east of that village heard the news from angels, and came to worship the Babe. This Child grew by natural processes, and the Man Jesus lived among others, eating with them, walking with them, conspicuous, not by any material unlikeness, but only by the manifestations of the divine Spirit which lived in that body. He was subject to human limitations: He tired, He suffered, He died. In every sense He was God. "In Him dwelt all the fullness of deity." But that fullness dwelt in a body, a material organism. The Gospels tell a very real,

down-to-earth story of something that happened in history, on a small area in the Near East, observable by eyes and ears.

The point of this is that God does not despise the material; rather, He uses it. He created the world because He knew a material world could glorify Him. He created man as a living soul, but inhabiting a material body. He expected this man to use both his body and the world about him. When man gives his attention to the material, he is not falling from grace. A woman can be as good a Christian when she is sweeping her house as when she is teaching a Sunday-school class. A man can be just as spiritual while selling plows on Thursday as while listening to a sermon on Sunday. It is not wrong to own a house, or a farm, or clothes, or a bank account. The question is, How do we own these things? Do we relate them to God, His requirements, the principles of His kingdom? Or do we lose our love for God in our love for things? Have we put our religion in one compartment, and our everyday living into another? Do we get along without God when we think about business or housekeeping? Then we are falling into the sin of secularism. Our absorption with the material is only a symptom of the great evil of godlessness. What was intended to be our servant has become our master.

How thankful we are on this Christmas Day that Immanuel brought God down to earth! How glorious did the things of earth become in their association with the Son of God! He came to be our Saviour from sin, and the Lord of our living. Thus He has redeemed not only men, but also the material world. God's gifts to men are to be used for His glory. Thus used, they are good, not evil.

### Relief for Korea

It is good news that the way has been opened for setting up an MCC program of relief in Korea, as announced in the December 9 issue of the GOSPEL HERALD. This Christmas Day will be a cold and cheerless one for 10 million people, half the population of South Korea. Few

lands have ever been so devastated as Korea has been. War has brought tragedy to refugees, widows, orphans, and lepers. We are happy to be a part of any effort to bring to these unfortunates clothing and food, medicine and medical care, facilities for needed arts and crafts, and, above all, a demonstration that someone loves and cares.

For many months we were not permitted a full effort in Korea because of military demands. Now that the way is opened, we should make up for lost time. How can we continue to push up our standard of living when these multitudes do not have the bare necessities?

Our relief organizations can extend their programs as we make it possible by our gifts. Watch our columns for news of the needs. Send your cash donations through your district officers or direct to the Treasurer, Mennonite Board of Missions and Charities, 1711 Prairie Street, Elkhart, Ind.

"But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him" (1 John 3:17)?

### Chain Letters

From time to time we learn that chain letters are still being circulated. A sister recently sent us one which she had received.

A chain letter promises the addressee certain benefits if he sends the letter on to some specified number of persons, and warns against misfortune if the chain is broken.

We are glad to repeat earlier warnings against these letters. Those we have seen are an appeal to superstition which does violence to trust in God. We understand they violate federal law. Certainly if no one broke the chain the postal channels would soon be clogged.

Don't be afraid to break these chains. Nothing will happen that would not happen anyway.

Nevertheless, our whole peace in this miserable life consisteth rather in humble sufferance, than in not feeling adversities. Whoso knoweth best how to suffer, will keep the greatest peace. That man is conqueror of himself, and lord of the world, the friend of Christ, and the heir of heaven.—Thomas à Kempis.



## Putting Christ Back into Christmas

BY MARIE A. YODER

What's wrong with our Christmases? What has happened that even Christians put so little of the true spirit of Christmas into their Christmas celebrations? Is it too late to try to put the spirit of Christ back into the day of His birth this year?

How shall we do it? Here are some suggestions:

1. Determine to send only Scripture text Christmas greetings this year. One year a doctor friend of mine received a greeting from me. When he opened the card he said to his nurse, "I think Marie thinks I'm a big sinner. She always sends me such greetings." It was the same kind I sent to all of my friends, but it convicted him.

2. Never make the mistake of leaving Christ out of Christmas by writing Xmas.

3. Begin early in December to read and discuss the Christmas story with your children. Read the story from both Matthew and Luke. Then read their storybook versions. Read other stories of Christmas to them. Hunt up your old Y.C.C.'s, *Christian Monitor's*, or other religious magazines with good Christmas stories. *Christ and the Fine Arts* is full of material that will keep your children happy all during the month of December.

4. The Christmas tree is an unbreakable American custom. Some Christians feel no pricks of conscience about having one. Others feel that the use of the Christmas tree is not a Christian way to express the spirit of Christmas. But for those who use them, why not make the manger scene the center of attraction this year in your home or lawn? Use lights to focus attention to the manger and the Christ child. I always know something about the people who live inside a house when I see Santa Claus or his reindeer in or about a house; if I see a manger scene, or a star in the window, that tells a different story.

5. Why not change the usual routine of giving gifts and plan something special for some needy family with whom the entire family is acquainted? Make it a project for the entire month of December—to be executed on Christmas Eve. Remember that the Wise Men did not exchange gifts among themselves; they gave their gifts to Christ. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

6. One person recalls this of their childhood Christmases: "The thing I remember most about Christmas was the quiet time that came at the end of our day of hustle and bustle and food and gifts . . . the time when we all gathered round the fireplace, and Father read the Christmas story from Luke's Gospel

. . . just the simple story as it is! Then he always prayed for each one of us before the married children went to their homes again." For some of us, this would be something different!

We aren't such a large group of people—we Mennonites—but if we would all do our bit to unitedly try to put Christ back into Christmas this year, at least, God will be glorified!

Nappanee, Ind.

## The Vision of the Star

*When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them.—Matt. 2:9.*

Where had the star been while they tarried in the city of Herod? Had it ceased to shine in the sky? Had it been extinguished when it had led them to the palace of the great king? Nay, it was still there, but they had lost sight of it; it was hidden by the streets and buildings of the world. The Wise Men had entered into an uncongenial atmosphere, into a scene where wisdom did not reign. They had ceased to see the glory of the vision that had led them forth rejoicing; it had been dimmed by the mist of worldliness. But now they had left the world, and the star again appeared. It had been waiting for them all along in the pure heavens, and when their eyes had lost the impurity of earth they beheld its calm light once more.

So is it oftentimes with thee, my soul. Thou criest out that the glory of other days has departed, and that the star of Bethlehem has set, when all the time it is thou that hast departed from the glory. The star has never left the sky, but thou hast lost sight of the sky. Thy vision has become bounded by the forms and pageants of what men call the great world, and thou canst not recall the glow of other days. But if thou shalt depart from the contact of worldliness thy star shall reappear. If thou shalt leave the form and the pageants thou shalt see the calm light that made thy earth a heaven. The glory of thy East shall be given back to thee—the glory of the days when thou wert young, and when the heart of thy youth bounded as the roe. Thy star waits for thee, waits to lead thee to the manger of the child-Christ; and when thou shalt reach the humility of Bethlehem thou shalt be thyself a child again—a child in heart, a man in wisdom.—George Matheson.

While you fortunate Americans will last a little longer than the rest of us, your doom is also assured if you, like us, rely upon politics and collective action to relieve you of the normal and natural responsibilities of healthy men.—Sir Ernest Benn, British businessman.

## It Happened —

### TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 22, 1927)

Here at Scottdale we are looking forward to an 8-day course in singing, with Bro. H. B. Keener in charge.

Bro. D. G. Lapp of Roseland, Nebr., conducted a series of meetings at this place [Manson, Iowa].

Nov. 17 Bro. Andrew Shenk, Oronogo, Mo., began a series of meetings here [Elida, Ohio], preaching at both churches [Pike and Salem].

We hereby declare the merger of the Ohio Mennonite and Eastern A. M. Conferences . . . A. J. Steiner—Mod. of the Ohio Mennonite Conference. A. I. Yoder, Mod. of the Eastern A. M. Conference.

This is the third Amish Mennonite conference to become amalgamated with Mennonite conferences. Having found ourselves one in faith, and having worked together for years in the several activities of the Church, the only logical thing to do was to become one in organization. This is simply a restoration of the unity between the two branches of the Church which existed before the lays of Ammon and Reist [Editorial comment on the above merger].

It was Christmas Eve. Alone, a strange man, clad in a garment ragged and stained, walked the streets of a great city. At all the doors he knocked and begged entrance, saying, "My name is Christus," and sadly left each door. No one in the houses, where all were feasting merrily in celebration of Christmas, knew him.

So he passed on from the cold streets and the highways out to the lone fields. And there, in a narrow lane, he found a little hut of some poor folk. Candlelight gleamed from the window. A hymn, sung by children's voices, came through the stillness.

The stranger knocked, and the door opened. True hearts met him, majesty enveloped him, love and kindness beamed from his countenance. And he blessed the home, which had not rejected him.

Verily, the joy of the world was in that humble home, for they forgot not the stranger in whose honor they celebrated Christmas.—*The Chaplain.*

Any group which excludes from its membership those of a particular class, race, or culture can hardly be said to share the mind of Christ.—Henry David Gray.



# Christmas Greetings from Many Lands

## ✧ ✧ From Alaska ✧ ✧

Season's Greetings from Alaska.

In this remote, isolated village on the Yukon River one feels the surging pulse that rises with the Christmas season. With this comes the desire to wish you all peace and good will.

Much artificial light is needed here now in these few hours of daylight, but a Greater Light is needed to enlighten the souls of men who are steeped in eternal darkness. The prophecy of Isaiah 9:2 was also for the people of this land, "The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined." Pray that as we spend our first Christmas with the Eskimos that Light might be brought to them in a fuller sense.

Mahlon and Hilda Stoltzfus and family  
Fortuna Lodge, Alaska

## ✧ ✧ From Belgium ✧ ✧

Hearty Christmas greetings to the readers of the GOSPEL HERALD from Belgium. In our memory garden there are fragrant flowers of memories of those who were over here to serve the needy ones "in the name of Christ," and of many others whom I was privileged to meet while over in the States. On behalf of the scattered refugees, to whom we minister in Western Europe, we wish you one and all a very happy Christmas and God's richest blessing throughout 1953. Thanks be unto God for His unspeakable gift! Heartily yours in His service.

Charles and Olga Grikman  
33 Rue Vandenbussche  
Bruxelles 3, Belgium

## ✧ ✧ From Costa Rica ✧ ✧

Christmas greetings from the "Land of Eternal Spring," as the Costa Ricans speak of their country. Although we are neither in the heat of the tropics, nor yet in the cold of the north, we are happy that as Christians we can have the same Christmas spirit of love for our Saviour who was born as a babe so long ago. Externally, at least, we are reminded much of the season in which we now are. Lights across the streets, and windows full of much display easily vie with a city of the U.S. This is the season in which everyone eats lots of tamales, as they do eggs at Easter. It is the season when "El Nino de Dios" or the Child of God (the Christ child) brings them gifts. Some of the Christians say it is not good to teach the children this, for those who receive less think the Christ child loves them less. To me it appears a better custom than that of our Santa Claus. At midnight of Christmas Eve the families will be gathered around their tables for a large meal, including turkey. The gifts will be arranged around an amanger scene which

will be on display until Easter. The next day everyone will go into the streets wishing their friends good health. And so, in the language of the Costa Ricans, we wish you a "Feliz Navidad" and a "Prospero Ano Nuevo."

James and Beatrice Hess  
Apartado 2240  
San José, Costa Rica

## ✧ ✧ From England ✧ ✧

We extend to all our friends our heartiest Christmas greetings in the words of Charles Wesley, England's great hymn writer.

Hail the heav'n-born Prince of Peace,  
Hail the Sun of righteousness!  
Light and life to all He brings,  
Ris'n with healing in His wings:  
Mild He lays His glory by,  
Born that man no more may die;  
Born to raise the sons of earth,  
Born to give them second birth.

Pray for us, as we pray for you, that this Light and Life of the Prince of Peace may radiate from our lives.

Miriam and Quintus Leatherman  
and family  
97 Muswell Hill Road  
Muswell Hill N. 10  
London, England

## ✧ ✧ From Ethiopia ✧ ✧

We send greetings from the Rainbow Empire where we are often reminded of God's protecting care; where we enjoy peace and freedom under a peace-loving emperor, Haile Selassie I, who desires peace for his land; where we are endeavoring to proclaim the message of the Prince of Peace.

Mennonite Mission in Ethiopia  
By Clayton L. Keener  
Box 794  
Addis Ababa, Ethiopia

## ✧ ✧ From Holland ✧ ✧

Winter has begun here in Holland. Much snow has fallen, a source of joy for all the boys and girls. They took out their sleighs and enjoyed it, especially when a car-driver pulled them slowly over the snow-covered roads, which were sometimes as smooth as a mirror.

We feel the cold on the streets and the chilly winds which make life outside somewhat disagreeable. And thus, coming home, one feels again the charm of home life; the curtains have been drawn together; the fire has been poked up. This is the time for family life and most of the members of the family are gathered around the artificial lights which decorate our homes and which replace the sun, which hardly shows itself during these days.

We are in the days of Advent and gradually our thoughts are centered upon Christmas,

which throws its glamor already weeks before. In our churches we listen to the Advent sermons which will be given on the December Sundays. We hear again the readings from Isaiah, who foretold the coming of the Messiah.

Christmas speaks to us about joy—the joy about God's grace, expressed with the birth of the Child in Bethlehem.

It is for me, a member of the Mennonite Brotherhood in Holland, a privilege to express our Christmas Greetings to all of you. May the joy of Christmas be yours throughout the coming year.

Meintje Kuitse  
Gerrit v.d. Veenstraat 141-Bv.  
Amsterdam-Zuid, Holland

## ✧ ✧ From Honduras ✧ ✧

Recently the words of Matt. 1:18, "Now the birth of Jesus Christ was on this wise," impressed me with their solemnity and their finality. The verses following give us a word picture of Mary, the mother of Jesus, of Joseph, the stepfather of Jesus, and the work of God in the appearance of the angel of the Lord in a dream to Joseph, and the work of the Holy Spirit in the conception of Christ. We live in a land of Catholicism where practically every person is Catholic, at least nominally. The above Scripture does not elevate Mary above other women except that she was chosen to be the mother of our Lord. The birth of Christ was a normal experience—an experience similar to all mothers. The Catholic Church has a perverted view of Mary that is not Scriptural and exalts her above measure so that she becomes a Saviour instead of the Lord from heaven who was born of her. It is heart-rending to see how these people celebrate the day of His birth. The women go to services in larger numbers, but the men, if they go, end up in drunkenness and carousing. All this is usually accompanied with an almost endless explosion of firecrackers. The other day my wife was talking to a neighbor lady. She said, "Oh, I wish it were after Christmas!" Further discussion revealed that the usual custom of her husband was to become drunken. What a contrast this is to the real purpose of Jesus' coming as announced by the angels, "Glory to God in the highest, and on earth peace, good will toward men." Instead of a really joyous day it is a sad day. Their religion does not deliver them from the failures and lusts of the carnal nature. Oh, how they need the living Saviour to reign in their hearts!

The missionaries of this country extend greetings of Christmas joy to all the living saints of God in every land. May peace be multiplied in this dark world of sin through the testimony of our lives.

Trujillo, Honduras, C.A.  
George T. Miller



★ ★ From India ★ ★

The hope that Jesus Christ brought with Himself to this world, we remember at this Christmas season. India and the world is in utter need of this hope of Christ. Under the influence of His Spirit which works in India and in the hearts of His believers, the future of the Republic of India is very hopeful. May Christ the Hope of India and the world fill your hearts with Hope, Peace, and Joy at this Christmas season. We wish you a Merry Christmas and a Happy New Year.

S. N. Solomon  
Dhamtari, M.P., India

★ ★ From Italy ★ ★

"Buon Natale" to all of you. We wish we could put into those printed words some of the warmth and joy that fills the air when they are echoed through the streets in Italy at Christmastide.

"Natale" means "birth," and to give the people a kind of spiritual preparation for the birthday of Jesus, the *zampognari* bring their bagpipes down from the hills as early as the middle of November. Their sweet music can be heard in the homes every morning until Christmas Day. The humility of these rustically clad shepherds seems to permeate the hearts of the people as they listen to the sweet lullaby:

"Thou comest down from the stars,  
O King of the heavens,  
To rest Thy little head  
On the straw in the manger."

The words, simple, and without poetic rhyme, were probably first sung by a poor shepherd in the joy of Christmastime.

Christmas Eve is one of the few nights on which children are allowed to remain up until midnight, when they await the birthday of the Child, announced by the ringing of the bells in all churches. At that midnight moment, the youngest child places a small figure of the Baby Jesus in the Presepe. This is a representation of the Bethlehem stable, with Mary and Joseph, the sheep and oxen, the shepherds worshipping, and the Wise Men coming on a faraway hill with their faces toward the shining star. There are no meaningless decorations or gift-giving.

Again, "Buon Natale!" May the Day hold for all the redeemed of the Christ child, simplicity and gladness.

Franco and Ethel Reeser Cosco  
and daughter, Ramona Lisa  
Via Pennino 19  
Campobasso, Italy

★ ★ From Japan ★ ★

The Mennonites of Japan greet you in the words of II Cor. 9:15, "Thanks be unto God for his unspeakable gift."

When the Christmas season comes to Japan, tinsel and Santa's appear, in imitation of the traditional ways of celebrating Christmas in America. Christmas festivities and gift-giving are becoming popular among a people who are habitual givers of gifts, and

whose culture includes many religious festivities. However, the real message of Christmas, the angels' tidings of joy to all people, joy through God's gift of a Saviour, has yet touched the hearts of only a small proportion of the Japanese people. Many Japanese who celebrate the day of Christ's birth also celebrate the festivals of Buddhism and Shintoism.

Your co-workers in Japan desire anew at this Christmas season to lift up Christ among the Japanese people, that many, believing, may join with fellow Christians all over the world in singing the carols of joy with which our hearts respond to God's gift of love at Christmas. As a part of our Christmas Day, let us offer prayer to God that the unbelieving in Japan and in all nations of the world may open their hearts to receive God's "unspeakable gift."

Adella Kanagy  
No. 539, 4-chome  
Koenji, Suginami-ku  
Tokyo, Japan

★ ★ From Jordan ★ ★

"Fear not: for, behold, I bring you good tidings of great joy."

Bethlehem, where the drama of the New Testament begins with the birth of Christ, is in the hands of Arab Jordan.

So at this Christmastide let us flock to the dimly lit grotto where our Saviour was born. From Jerusalem, the new road to Bethlehem is hilly and long. But it leads us through scenes rich in history and tradition. It passes close to the field where the shepherds watched their flocks at Christmastime; where angels sang of peace on earth and good will toward men; and where three Wise Men followed the star.

The spirit of Christmas always seems to linger about the narrow and twisted streets of this City of the Nativity. People all over the world will turn their thoughts at Christmastime toward this sacred spot. Here in this ancient church there will be all the traditional pushing and crowding, the hot candles and the incense, and the chanting of the priests as the Christmas Eve service unfolds.

As we stand in the lovely Fields of the Shepherds near Bethlehem, we remember the panic-stricken group of shepherds. They symbolize our world today. We are frightened. It is well for us Christians that Christmas still comes with its great message, "Fear not." Christ still comes to this distracted world as He came to His disciples saying, "Be not afraid." The shepherds were frightened because they did not know that it was "the glory of the Lord that shone round about them." Our fears come because we are not sufficiently sensitive to God's glory, which is around us not only at Christmas but always!

On Christmas Eve we will stand in front of the lovely decorated cypress tree singing the beautiful carol, "Silent Night." For a little while, at least, we try to forget national barriers and despair, misery and fear, as we sing of the Holy Babe who came to save the world. We then turn our thoughts to the

little town on the Judean hillsides and give thanks. And the spirit of peace on earth, good will toward men, unites us all in closer bonds of fellowship.

Anis Charles Haddad  
P.O. Box 46, Old City Jerusalem  
Hashemite Kingdom of the Jordan

★ ★ From Puerto Rico ★ ★

Greetings at this Christmastide from the land of flaming poinsettias, an American Santa Claus, and three kings or the Magi. (Although there is now much importance attached to Santa Claus, still Three Kings' Day—Jan. 6—is the big Christmas day for Puerto Ricans.) We who love this land send our greetings to our Christian brothers and sisters around the world, but we are deeply concerned that our Puerto Rican brothers and sisters love the season not for Santa Claus, nor for gifts on Three Kings' Day, but for the Babe born in Bethlehem to give Himself for every man, woman, and child in every land. May our hearts sing His praise as we join hands of fellowship as a Christian brotherhood. A happy Christmas season to all! (¡Felices Pascuas!)

Carol Glick  
Box 1018  
Aibonito, Puerto Rico

## And the Prisoners Heard Them

Tortured, questioned, martyred is what happened to many members of the Student Christian Movement in Czechoslovakia during the German occupation. One such taken by the Gestapo late in 1942 was Philip de Beaufort, a lad in his early twenties.

Thirty-six times de Beaufort endured the torture-question ordeal without giving away his friends in the resistance movement. Then, he suffered execution by the Nazis.

De Beaufort left a written account of his last Christmas Eve, an eve that ended his long solitary confinement, for he was given a cellmate, a young working lad named Dirk.

De Beaufort wrote:

"I got out my Bible, and turned to the Christmas story in Luke.

"'What about reading it aloud, Dirk?' I said, with some hesitation.

"'They always do at Christmas at home,' Dirk replied.

"I began:

"'And it came to pass in those days, that there went out a decree from Caesar Augustus, that all the world should be taxed . . .'

"'Speak up,' shouted a voice from the next cell.

"Then,

"'Bring the Bible in here,' said someone else who thought the reader was free.

"'Read for us all,' said another.

"'Yes, for us all,' they echoed.



## A Prayer for This Week

Great Keeper of the Seasons, from the time Thou didst set Thy bow in the heavens until today Thou art faithful. Spring and summer, autumn and winter are in Thy hands. I thank Thee that Thou hast shown to us again the fury of Thy winds; Thy winds, dashing the maple against the oak, stripping both of their gay, lacy garments; Thy winds, sending in spirals from the skies the fleecy elements of nature, and making therefrom a robe of purest white.

Let Thy winds blow o'er my soul. Let them blow away the leaves of my old garment, the yellow leaves of self-pity, the red leaves of lovelessness, the speckled leaves of pride, the brown leaves of indifference. Blow them all away. Lord, give me a new garment, a robe washed white by the blood of the Lamb, a robe that shall forever sparkle with righteousness, not my own righteousness, but His who came down from heaven that man might be redeemed. Let Thy winds blow o'er my soul, silently, performing that miracle—the birth of the Spirit.—Elizabeth Erb, in *E.M.C. Journal*.

"Dirk took up his stool and put it near the door.

"Stand on this," he said, "and read through the grating."

"And there, in semidarkness, standing as it were between heaven and earth, I began:

"And it came to pass in those days, that there went out a decree from Caesar Augustus . . ."

After reading, de Beaufort spoke simply about the passage read, and the meaning of Christmas for them and all men.

Then he began:

"Our Father . . ."

Dirk took it up.

From the other cell doors he heard the murmur of voices as the unseen congregation joined in the family prayer.

"Afterwards," de Beaufort went on to say, "a voice, hoarse and unmusical, began to sing, 'Silent night, holy night.'"

"Then, as if new organ stops were opened, hundreds of voices took it up, softly at first, then with a mighty swell. No one had planned it. It just happened. It showed how truly all in that prison belonged together.

"Roman Catholics and Protestants, and some who were neither, all sang.

"It seemed for a moment as if from some deep underlying joy a wave washed over this collection of human misery."—Harry Joel Bean, in *Herald of Holiness*.

## If We Had Known

It was night. The sheep lay huddled in the fold and the lambs were safe with the ewes. There was quiet and stillness; this was the time for sleep and rest. But the shepherds were awake; with eyes accustomed to the darkness, they could see the flocks and could count each resting, breathing round of wool, the sheep. There was no care they had not thought to take, nor danger that they did not see as they watched their flocks.

Suddenly, they were startled by a glory that was all around them. The natural cover of darkness was gone, and they were in the center of shining light. They drew back to gain the cover of the night, moved by their fright. But an angel spoke and said, "Put away all fear: for I am bringing you good news of great joy—joy for all people: For a Saviour who is the Christ is born to you today, in the town of David."

Then suddenly more angels joined the first and the night was filled with the song from heaven, "Glory to God in the highest heavens, and on earth peace among men." The Prince of Peace was now present on earth. The Gift of love had been delivered. As heaven told the good news and burst into praise, earth

## Christmas Night

*The busy day was over,*

*The countryside asleep;*

*And night had veiled the quiet field,*

*Where shepherds watched their sheep;*

*When unto them an angel*

*Appeared 'mid glorious light,*

*And, all amazed, the shepherds gazed*

*Upon the fearful sight.*

*But words of comfort came,*

*And words of great, good cheer;*

*Of One, foretold from days of old,*

*In Bethlehem so near.*

*For there was born an infant,*

*Their Saviour, on that day;*

*So pure and mild, the little Child*

*Within a manger lay.*

*And suddenly from heaven*

*A multitude came down;*

*A host was there, and all the air*

*Was full of heavenly sound.*

*What sight most strange and wondrous*

*For mortal eye to see;*

*What sounds for ear of man to hear,*

*So filled with ecstasy!*

*O praise to God, and glory,*

*That seems to echo still!*

*For with that birth, came peace on earth,*

*And unto men good will.*

—Catherine Miller, in *Herold der Wahrheit*.

## Prayer Requests —

Pray for the spiritual effectiveness of the many Bible Terms soon to begin.

Pray that Argentina too may experience the spiritual awakening that is sweeping Brazil.

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for the Mennonite Publishing House in its expanding opportunities to publish the truth in many lands. There are open doors and many adversaries.

Pray for the healing of Sister Dora Taylor, Trujillo, Honduras, who became suddenly ill on Dec. 4. Her illness was diagnosed as malaria and was followed by virus pneumonia. She passed the crisis, but a long convalescence is possible.

*(Requests for this column must be signed.)*

was first stunned, then rejoiced and glorified God.

We are miles and years from the incident on Shepherd's Hill in Judea, but it is a familiar story to us all, for we have been told the message the angels gave. The song has rung through the ages. It is good news that is never old news.

Year follows year, yet the happy season that we in Christian lands love to celebrate goes by almost unnoticed in non-Christian lands. There is no rejoicing, there are no family reunions, no gifts expressing love and good will are exchanged, no Christmas songs of adoration and joy are sung, there is no knowledge of a Saviour born and sins forgiven. The story and meaning of that Holy Night has never been told to them.

An experience in our center for refugee and underprivileged Mohammedan women in Pakistan told me this fact in a direct way. We celebrated this happy anniversary with them, then expressed our good will by a gift of sweets, fruit, and nuts. They were grateful, but a bit embarrassed when they learned that exchanging gifts was our custom, and they had none to give to us. The oldest woman in the group expressed a truth in words I have not forgotten, for they said more to me than she intended. From her seat on the floor at the rear of the group, she raised her hand and said, "If we had known . . . we would have come prepared and have given gifts to you also."



"If we had known the Christmas story—what might our lives have been?" Is this the voice of millions?

Let your gift this Christmas be one that will bear this joyous message to those who might now be saying, "If we had known, we would have rejoiced with you this Christmas season."—Ida Stoltzfus, editorial in *Women's Activities Letter*.

## The Mennonite Foundation

By C. L. GRABER

The Mennonite Foundation is the latest of the Mennonite Mutual Aid corporations and in fact is just being organized. Last week in the article, "Give Caesar—Give God," we pointed out the practical difficulties of giving (5 per cent of corporation net profit and 20 per cent of an individual's income, or any part thereof). The Mennonite Foundation will henceforth make it easy for you to set aside any percentage of profit and yet enable you to direct its ultimate use in the months and years ahead.

The Mennonite Foundation is organized under direction of Mennonite Mutual Aid and will report to General Conference through them. It will be served by a board of five directors appointed by MMA. These men are to come from various sections of the church and will make its over-all policies and direct its work. The corporation is set up to conform to the Federal Income Tax regulations to make possible deductions from income for gifts up to the deductible limit. This limit is 5 per cent of profit before taxes for corporations and 20 per cent of adjusted gross income for individuals. This means that one check can be sent to The Mennonite Foundation, whose receipt will serve as legal evidence of a gift which can be deducted. However, the funds sent to the Foundation are still under complete control of the donor and will be held on deposit in his name until he writes an order directing all or any part of his deposit for some specific cause. Until the Foundation receives such an order they will hold his gift on deposit. Therefore, anyone can build up a larger gift in successive years for some larger project later on. This will be particularly useful in enabling individuals to set aside funds for church-building purposes or similar causes without actually putting them in the hands of local trustees or otherwise hindering or running ahead of local sentiment and plans. If such plans should not materialize, the individual can then direct his funds into some other channel because he has full control of them even though deducted from income years before. Also deposits can be made for a larger gift to serve as a memorial for some worthy cause. Also it will enable a corporation or an individual to lay aside more in the full years to keep the giving on some kind of schedule through the more lean years.

The Golden Rule Foundation in New York is set up to serve in a similar fashion for the general public. The Mennonite Foundation is designed to serve primarily members of the Mennonite Church. As we continue to prosper economically because we become more businesslike, why not carry right through into our giving and put our giving on a definite percentage basis? The government controls the amount which is deductible. Surely we will want to go that far. But to get started a lesser percentage or what is left over in our giving program at the end of 1952 will make a beginning.

The time when such a transfer can be made is important. We can accept checks within reasonable time after the year closes but the Foundation will need to be assured that the gift is from income in the year for which the tax return is filed. The receipt can be dated accord-

ingly, if when the check is sent it is also indicated exactly when the year end comes. Since this can vary, it is important that the date of the year end be indicated on the check or in an accompanying letter.

Send one check to The Mennonite Foundation, 1413 South Eighth St., Goshen, Ind., for a deposit when your accountant tells you how much you are allowed to deduct. Your deposit will be as confidential as the deposit in a bank. We will then send you an order book to enable you to easily and simply advise us when and where to send your gifts. You need only the one receipt from the Foundation for filing with your tax return, and subsequent receipts for specific gifts need not be retained or filed. We know that this plan is sound and should be of interest to many. Already over \$5,000 has been sent in advance

(Continued on page 1260)

## OUR SCHOOLS

### Schooltime Notes

By ORRIE D. YODER

If the Scriptures designate the "no God" thinker as a fool (Ps. 14:1), how much less are we, if we willingly send our children many months each year to institutions where anti-God philosophies and ideals predominate?

"The fear of the Lord is the beginning of wisdom" (Ps. 111:10). How can this ever be true in the experience of our children, if we send them to worldly schools where both the foundation and structure of their scholastic learning is built upon the idea that God is not the creator and author of what we see and hear? Not God, but evolution and the development of man himself is there the beginning of wisdom.

"That God may be all in all" (I Cor. 15:28). How can this be realized in the growing lives of our children and young people if we give them Christian homes and churches, but carelessly let their training be in non-Christian or even paganistic schools?

Do you weigh the problem spiritually, or materially? If your school board would ask for your automobile or signed checks to your bank account, instead of your children for five days each week and about nine months each year, would you grant them their wish? Why not? If they would ruin your automobile, you could perhaps get another one. If they depleted your bank account, you might have other means to live, or to build it up again. But what about the immortal souls of your children? If they are lost or wrecked in our modern school system, how will you ever replace them?

What saith the Scripture? Surveying our state system of education, where in

the Scriptures do we find that God ordered the people of God to commit to the worldly state the training and education of their precious God-given children? Do we find anywhere that God planned for the state, that "bears the sword," to educate the children of God's redeemed people?

"Faith of our fathers, living still." Our pioneering fathers surely loved the Lord and their children too. They considered the education and training of their children their own sacred task. They built their schoolhouses alongside their places of worship, and both buildings were sacred to their faith. Were they foolish, and "behind the times," or were they wise, and we today foolish and behind their faith in God?

"It is not the will of your Father which is in heaven, that one of these little ones should perish" (Matt. 18:14). Dear parent or reader, are the ideals of the school, to which you are committing your children for their learning and training, carelessly or willfully opposed to this sacred will of your heavenly Father for your child? If so, will you not take time to think, and to pray that His will for your child will not fail because of the school attended?

God said, of our father Abraham—"I know him, that he will command his children . . . after him . . . to do justice and judgment." How can we be true heirs of that faith, if we send our children to institutions where our children are positively taught not to obey any command or authority other than themselves? When modern philosophy says, *Learn by development*, and God says, *Learn by obedience*, which course will children of faith follow?

Del Paso Heights, Calif.



# CHURCH HISTORY

## Felix Manz

Felix Manz was also an originator of the Reformation of the faith in Germany, and when he with great zeal practiced, taught, and preached the recognized truth of the Gospel, he was envied, accused, and imprisoned by his adversaries, and finally drowned at Zurich for the evangelical truth, thus becoming a witness of the sufferings of Christ . . . . He left the following admonition to his fellow brethren, for their comfort:

"My heart rejoices in God, who gives me much knowledge and wisdom, that I may escape the eternal and never-ending death. Therefore, I praise Thee, O Lord Christ from heaven, that Thou dost turn away my sorrow and sadness; Thou whom God has sent me as a Saviour, and for an example and a light, and who has called me into His heavenly kingdom, already before my end has come that I should have eternal joy with Him, and should love Him and all His righteousness and which shall endure forever and hereafter, and without which nothing avails or subsists. Hence so many who do not have this in truth, are deceived by a vain opinion.

"Alas, how many are found at the present who boast of the Gospel, and speak, teach, and preach about it, but are full of hatred and envy, who do not have the love of God in them, whose deceit is known to all the world, as we have experienced in these latter days, that those who have come to us in sheep's clothing are ravening wolves, who hate the pious on earth, and obstruct the way of life to the true sheepfold. Thus do the false prophets and hypocrites of this world, who curse and pray with the same mouth, and whose life is disorderly. They call upon the authorities to kill us, by which they destroy the very essence of Christianity. But I will praise the Lord Christ, who exercises all patience towards us; for He instructs us with His divine graces, and shows love to all men, according to the nature of His heavenly Father, which none of the false prophets are able to do.

"Here we must observe this difference, that the sheep of Christ seek the praise of God. This is their choice, and they do not suffer themselves to be hindered either by possessions or temporal good, for they are in the keeping of Christ. The Lord Christ compels no one to come to His glory; only those that are willing and prepared for it attain to it by true faith and baptism. Whenever a person brings forth genuine fruits of repentance, the heaven of eternal joys is, through grace, purchased and obtained for him by Christ, through the shedding of His innocent blood, which

He so willingly poured out; thereby showing us His love, and enduing us with the power of His Spirit, and whoever receives and uses it grows and is made perfect in God.

"Only love to God through Christ shall stand and prevail; not boasting, denouncing, or threatening. It is love alone that is pleasing to God; he that cannot show love shall not stand in the sight of God. The true love of Christ shall not destroy the enemy; he that would be an heir with Christ is taught that he must be merciful, as the Father in heaven is merciful. Christ never accused anyone, as do the false teachers of the present day; from which it is evident that they do not have the love of Christ, nor understand His Word; and still they would be shepherds and teachers; but at last they will have to despair, when they find that everlasting pain shall be their recompense, if they do not reform.

"Christ also never hated anyone; neither did His true servants, but they continued to follow Christ in the true way, as He went before them. This Light of life they have before them, and are glad to walk in it; but those who are hateful and envious, and who thus wickedly betray, accuse, smite, and quarrel, cannot be Christians. They are those who run before Christ as thieves and murderers, and under a false pretense, shed innocent blood. By this we may know them that are not on the side of Christ; for they, as children of Belial, prompted by envy, destroy the ordinances of Jesus Christ; even as Cain slew his brother Abel, when God accepted the offerings of Abel.

"With this I finish my discourse, desiring that all the pious be mindful of the fall of Adam, who when he accepted the advice of the serpent and became disobedient to God, the punishment of death came upon him. Thus it shall happen to those who do not accept Christ, but resist Him, love this world, and have not the love of God. And thus I close with this that I will firmly adhere to Christ and trust in Him, who is acquainted with all my needs, and can deliver me out of it. Amen."

Dr. C. Henry Smith gives the following impressive account of his untimely death:

"Failing to stamp out the rapidly growing faith of the Brethren by imprisonment, the Council finally decided on March 7, 1526, on more drastic measures. Such leaders as refused to comply with the orders already issued were to be punished by drowning. It was not until a full year later, however, that this threat was actually carried out. The first victim was Felix Manz. On January 5, 1527,

with his hands tied to his knees so as to prevent any possibility of escape from the water, accompanied by a Reformed clergyman who tried to the last to secure a recantation, the unhappy man was rowed from the town hall in Zurich down the Limmat River, his mother and brother following along the banks shouting words of encouragement.

"Just where the Limmat leaves beautiful Lake Zurich, reflecting the blue sky above and the deep green hills along the shores, just about where the upper bridge now spans the stream, Manz uttering his last prayer, 'Father, into Thy hands I commend my soul,' was tossed overboard and disappeared beneath the waves, the first of a long line of martyrs who preferred to die rather than give up their faith" (Story of the Mennonites).—Christian Evangel. Excerpts from *Martyrs' Mirror*.

## LITERARY DOOMSDAY

Mr. Clifton Fadiman, the noted litterateur, lays no claim to being either preacher or prophet. Yet, the other evening when he was lecturing at the University of Cincinnati he might have passed for a modern Jeremiah.

Mr. Fadiman was discussing current literature. Instead of giving unrelated thumbnail sketches of the latest books he discussed them as reflecting a general mood of humanity. He said all the books worthy of the name had the same "character." In some he was the hero or the villain; in others merely an objective element of reality.

This "character" reflects the widely accepted belief that humanity is rotten and that our civilization is doomed, said Mr. Fadiman. There is absolutely no hope in men's minds for the future of things as they are.

The current books, he contended, deal with this "character" in two ways: (1) with a pessimistic fatalism and (2) with an irrational mysticism. Only in the latter is any hope held for humanity. The former type of book is in the majority.

When the stunned audience was given an opportunity to ask questions in an open forum period, one question was: "Might we not call this 'character' in its objective form, sin; and in its personalized form, Satan?" Mr. Fadiman unhesitatingly replied, "If we were living in medieval times the answer to your question would be an unequivocal 'yes.'"

Never in human history has there been a deeper consciousness of impending doom than now. If men could realize that they are lost in sin and that Christ is their Saviour we might have a tremendous revival and see human hopelessness turned into happy, victorious advance. This, Mr. Fadiman did not admit. In fact, he left his audience without any hope.

On second thought, he reminds us not so much of a Jeremiah as he does of a Balaam.—Editorial, in *United Evangelical Action*.



## FAMILY CIRCLE

### *That Baby of Bethlehem*

By Opal Brammann

*In a little manger filled with hay,  
Wrapped in swaddling clothes He lay,  
Filled with the Spirit of God above,  
Circled by Mary's protecting love,  
That Baby of Bethlehem.*

*Sad that a child of kingly birth  
Could find no cradle here on earth;  
Sad that a son of God so blest  
Could find no bed in which to rest,  
Poor Baby of Bethlehem.*

*Come to my heart, dear Babe, I pray,  
I'll give you a place in which to stay,  
I'll cradle you deep within me here,  
And never feel sad when you are near,  
Dear Baby of Bethlehem.*

Park Rapids, Minn.

### Babes and Battles

It was the year 1809. Men were anxiously waiting for the latest news of the battles, for Napoleon was on the march. All thoughts were turned to Trafalgar and Waterloo. "What will he do next?" was the main question in everyone's mind.

While battles were being fought, babies were being born. However, people were thinking mainly of the battles, and not the babies. Ears were too busy hearing the cries of war to listen to the whimpering of babes. Eyes saw only the hardened, warlike countenance of Napoleon, not the soft, peaceful faces of infants. But in one year, between Trafalgar and Waterloo, the "year of battles," there marched into this world an infant regiment which was to influence the world more profoundly than Napoleon's exploits. Today, these "babes" are the "heroes."

In 1809 Gladstone, the famous prime minister, was born in Liverpool; Tennyson, the poet laureate, arrived at Somersby Rectory. In America, the noted poet, physician, and wit, Oliver Wendell Holmes, made his first appearance in Massachusetts; Abraham Lincoln, the statesman, opened his eyes in old Kentucky; Edgar Allan Poe entered the world and made a valuable addition to the field of poetry. The advent of Felix Mendelssohn in Hamburg and Frederic Chopin near Warsaw, resulted in great contributions to musical literature. Dare we not say that the world has been more enriched by the babies born in this year than the battles fought?

Man thinks the world is managed by big battalions abroad, when all the while God is doing it by babies at home. As one writer put it, "When a wrong wants righting, or a truth wants presenting, or a continent wants opening, God sends a baby into the world to do it." That was why, long, long ago a Babe was born at Bethlehem. This was none other than Jesus Christ, who "came into the world to save sinners" (I Tim. 1:15). The Babe, Jesus Christ, was God's love gift to humanity. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16).

By the One who came as Christ the Babe, God effected more righteousness on this earth than if He had sent an army for battle.

What have you done with Christ of Bethlehem? Christ the Saviour? Christ the coming King? God has promised, "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name" (John 1:12). And having received Him, there is glorious assurance for eternity. "He that believeth on the Son hath everlasting life." The same verse (John 3:36) includes a warning for those who do not receive Him: "... and he that believeth not the Son shall not see life: but the wrath of God abideth on him."—Nathanael Olson. Available in tract form from American Tract Society, 21 West 46th Street, New York 36, N.Y.

### Our Broken Homes

By MARY ANN HORST

Do you wonder why the United States today has more broken homes and a higher divorce rate than ever before in history? Does it seem strange that it should be thus in this age in which we consider ourselves so well informed on the subjects of love and marriage? True, advice and information on the subjects of love and marriage can be obtained more easily than ever before. Lectures on these subjects are given in many schools. One can scarcely open a magazine without finding an article dealing with the problems of married life. Why then the increase in divorce and broken homes?

The chief reason for this awful blight on our nation is this: We are drifting further and further away from God. A century ago drunkenness was considered an evil thing. Today in spite of the fact that the Word of God declares that drunkards shall be damned, many consider a party in which no one becomes intoxicated dull.

We have lowered our standards of morality. Our standards dare not be any lower than the standard God's Word sets forth or tragic results will follow. Broken homes are one result of the lowered standard.

We read scores and scores of articles on love and marriage. How much do we allow the Word of God to influence our thoughts and actions on these matters? The world doesn't need more written philosophy of experts on these subjects; the world needs to read and practice the advice the Book of books has to say concerning these things. Therein is sound infallible advice from an all-wise infallible Father. If we didn't have so many Bibles lying on the shelves collecting dust, we wouldn't have so many broken homes. The homes in which the Bible is read and practiced, and where hearts and voices are raised in prayer, supplication, and thanksgiving to the Father in heaven, are the homes which stay together. And staying together is to them no burdensome duty; it is one of the sweetest of joys.

Kitchener, Ont.

### EXPRESSIONS OF APPRECIATION

We wish to express our sincere thanks and appreciation to those who remembered us with prayers, cards, letters, flowers, and gifts in the passing of our infant son. May God richly reward each one.—Mr. and Mrs. Glenn Ranck, Box 722B, R. 2, Lancaster, Pa.

We want to express our appreciation and thank our many friends for remembering our little Marjorie with prayers, gifts, greetings, and the liberal donations sent to her while she was in the hospital because of severe burns on her body. We are so grateful and thankful to the Lord that He has spared her life and has thus far healed her that she is able to be at home again.—Enos L. Witmer and family, Salem, Ohio.

I wish to thank all my friends for their thoughtfulness in remembering me with cards, letters, and gifts while I was in the hospital, and especially for the gift shower from my home church (Hershey's) since I am at home. May the Lord richly bless you all.—Harold D. Benner, R. 1, Bareville, Pa.

We wish to express our appreciation and thanks to friends and relatives for the cards and gifts sent to Sister Cora Lehman while she was sick.—Mr. and Mrs. Amos Lehman and family, 540 Broad St., Chambersburg, Pa.

We as a family are truly grateful for the blood donors, special prayers had in several places, for the material assistance given, and for the spiritual encouragements during the time of my illness.—Claude C. Culp, R. 1, Brethren, Mich.

We wish to take this opportunity to thank our many friends and relatives for their prayers, gifts, visits, cards, and words of sympathy during the illness and death of our dear husband and daddy. Also for the gifts and many kindnesses shown my son during his stay at the hospital and at home. May the Lord richly reward each one.—Mrs. Floyd Steckley and family, Bay Port, Mich.

We wish to express our sincere thank you to the relatives and friends for the prayers, kindnesses, gifts, cards, visits, and flowers during the recent illness of our husband and father; also for the kind expressions of sympathy at his passing. May the Lord abundantly bless each of you in your prayer.—Mrs. Dorothy J. Miller and children, R. 1, Lancaster, Pa.



# TO BE NEAR TO GOD

Sunday, December 28

And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him.—Luke 2:40.

The child Jesus kept on growing and kept on gaining strength by being filled with wisdom, evidenced by the Spirit of God upon Him. With body and soul untouched by sin, He developed in the perfection of wisdom. His mind, heart, and soul were of God, which prepared Him for the great service planned by God for Him. His purity of purpose, His sanctity of devotion, and His centrality of mission brought upon Him the ever-flowing grace of His Father.

Monday, December 29

And he said unto them, How is it that ye sought me? wist ye not that I must be about my Father's business.—Luke 2:49.

The mental and spiritual development of the youthful Jesus, who was God-man, lies beyond our range of experience. He was early aware of His Father's business, the plan God had for Him. Of importance here is His dedication to that purpose. If all of us would dedicate ourselves to God's purpose, regardless of the outcome, we would certainly have a more effective Christianity. It was the officers who complimented Jesus when they said, "Never man spake like this man" (John 7:46). May the world say of us, "Never people spake like these people."

Tuesday, December 30

And Jesus increased in wisdom and stature, and in favour with God and man.—Luke 2:52.

R. C. H. Lenski said that "Most of the pictures of Jesus are too weak. He must have grown into a strong, impressive, commanding figure. These pale, anemic Christs ought to be abolished from our imagination." Jesus increased in stature, which means specifically that God was pleased and that men were impressed. While the most important aspect is His increase in wisdom, we do well to know that physically He was in the best of health, all set for the rigors ahead. The original language here indicates that more wisdom and stature were to follow. God's hand was upon Him.

Wednesday, December 31

And Jesus answered him, saying, It is written, That man shall not live by bread alone, but by every word of God.—Luke 4:4.

Christ conquers the tempter by complete reliance upon the Father. There is not a moment of faltering. The call is clear to Jesus. He is the Son of God. And He meets His accuser by the invincible reply, "It is written." At other places, Jesus says, "Verily, verily, I say unto thee!" No amount of physical enticements, even bread the sustenance of life, could budge Him. His was a divine mission, a call from God, and a life lived for God. How much do we rely on the Word rather than on our material possessions. God is a God of faith.

Thursday, January 1

The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord.—Luke 4:18, 19.

The anointing of Jesus from on high is the fulfillment of Isaiah's prophecy. It sanctified and equipped Jesus for a mighty work, "to preach good tidings to poor people." This no doubt means poor in spirit, those without a knowledge of God. These poor sinners, crushed and mutilated by their sin, have the solution in Christ who came to provide deliverance. He provides forgiveness, the sight of faith, and the peace that passeth understanding.

Friday, January 2

And [He] came down to Capernaum, a city of Galilee, and taught them on the sabbath days. And they were astonished at his doctrine: for his word was with power.—Luke 4:31, 32.

Most of the ineffectiveness of modern day preaching is because of lack of power, of authority. There is the preaching, to be sure, with approval to preach or to teach. But sometimes the actual power from God is lacking. When there is power from God listeners will be astonished. The Word of God reaches the hearts of men with unerring directness. But it must be presented with power.

Saturday, January 3

Then opened he their understanding, that they might understand the scriptures, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.—Luke 24:45-47.

Jesus emphasized that the commission stands written as a permanent record. The proclamation is to be made unto all the nations. His disciples are to be witnesses. It is an automatic thing—automatic in the sense that it is expected, the normal reaction, cause, and effect. How dare we, then, relegate the teaching of the message of Jesus to someone else? It is for His followers. If we are sons of God, we are His followers. Therefore, we are commissioned like the disciples to go into all the world and to teach salvation.

—Ford Berg.

## THE ROOTS OF CHARACTER

Sunday School Lesson for January 4

(Matt. 15:1-11, 18-20)

When Jesus began to preach, what was His message? (Repeat: "for the kingdom of heaven is at hand.") We have been seeing the King initiating this kingdom. What to date in the lessons have we learned from Matthew about the kingdom? about the King? about the subjects in the kingdom? Get this picture clearly in review. This is the purpose of our studies from Matthew—to see what this King and His kingdom stood

for. Who was opposed to this King? Who had been attracted to the King?

One day a deputation from Jerusalem waited on Jesus with a big question. Read together verses 1-20 and find the question and the answer and its meaning. Pharisees—"Your disciples don't obey our rules. Why not?" Jesus—"You don't obey my and God's rules. Why not? You make rules that contradict my rules and cause the people to disobey God." (Make sure the pupils understand how this was true in the rule of honoring father and mother.)

Here Jesus gave a blow at the character of all false religions. Jesus had already told the people that not every one that saith, "Lord, Lord," shall enter His kingdom; just those who do God's will. After all, this was His kingdom. Man does not make the rules for salvation. The entrance into His kingdom is not a matter of external acts. It is by way of a heart experience. Washing their hands couldn't cleanse their hearts. Bending knees can't put us in communion with God. Giving money has no saving merit. Attendance at church does not equal worship of God. The kind or cut of garment worn does not in itself make one Christian.

Did Jesus mean to say that the physical living has no relation to the spiritual? No. He just wanted the Pharisees and all of us to learn that there is only one way into His kingdom. That is by way of the heart being cleansed.

Also to keep saved we abide in Him and He continuously cleanses, provokes us to good works for His sake. "Keep thy heart with all diligence." In the heart there is the difference between the false and the real, regardless of the profession. Make sure your pupils are not trusting in any loyalties to outward forms. All that God says is sin is sin. And a most formal professor may be living in sin, even the sin of fornication. Take time to consider carefully daily the standards of Jesus, the power He would give us, the great gift of salvation He has wrought to give us victory. "Study to shew thyself approved unto God." "Keep thyself pure." "As . . . [a man] thinketh in his heart, so is he." We need heart culture more than looking to see whether someone else is following the traditions. He who has only traditions has no great love for the King and His kingdom. The roots of Christian character are in the heart. "Out of the abundance of the heart the mouth speaketh."—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

The common saying, "A bad beginning makes a good ending," is never true in anything. The preparation of the seedbed, and the choice of good seed are the most important operations in farming. Byron, who died at thirty-six confessing that his life was in the "sear and yellow leaf," wrote: "The thorns I have reaped are of the tree I planted. I should have known what fruit would spring from such seed." For a good day, a task well done, a life well spent, start right.

—D. Carl Yoder



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

Openings in the near future for married men who wish to work on a farm are reported from the Willow Springs community near Tiskilwa, Ill. Interested persons should write to the minister, C. Warren Long, Tiskilwa, Ill.

The annual evangelistic services at Kitchen-er, Ont., will be held Jan. 11-18, Bro. C. F. Derstine preaching. Bro. J. H. Hess will have charge of chorus and congregational singing.

Bro. Robert Keller, Sterling, Ill., spoke at Arthur, Ill., the week end of Dec. 14. The meetings were sponsored by MYF.

Bro. and Sister Josef Herschkowitz wish to express thanks to their friends for gifts which made possible alterations in their home and also a new car for an extended trip to the west.

Twenty-five members were added to the congregation at Chicago Avenue, Harrisonburg, Va., by water baptism, on Nov. 30.

The ministers of Nebraska held a meeting at the East Fairview Church, Milford, Dec. 10, 11.

A community Thanksgiving service sponsored by the City Ministerial Association was held at the Orrville, Ohio, Mennonite Church on Thanksgiving Day.

Bro. E. S. Garber, Nampa, Idaho, spent the week end of Nov. 30 at Portland, Oreg. He conducted communion services and on Mon-

day evening showed pictures of his trip to Europe and the Holy Land.

Bro. P. A. Friesen, who was reported a few weeks ago as being seriously ill, is now convalescing at his home.

Bro. Stanley Weaver, leader of the Indian Migrant Unit in the southwest, gave a report of this work at Upland, Calif., on Dec. 3.

Bro. Frank Enck, Willow Street, Pa., spoke at a meeting of the Wayside Gospel Crusaders at Mellingers on Dec. 11.

The Iowa Mennonite School chorus gave a Christmas program at the West Union Church near Parnell, on Dec. 18.

Bro. Paul Martin, Hawkesville, Ont., spoke in a week of spiritual emphasis at Rockway Mennonite School, Kitchener, Nov. 17-21.

The Ontario Mennonite Bible Institute has registered 53 students for the first semester, an increase of 13 over last year. Ontario leads with 40 students; one other province and 6 states are represented. Among the students are 5 ministers.

Forty members were received into church fellowship in the various congregations of the Northern District of Virginia in September, October, and November.

Change of Address: Bro. Daniel E. Miller from 739 Janet Ave., to Box 110, R. 2, Lancaster, Pa.

Bro. Daniel Reinford, a teacher in the upper grades of the Christian Day School, was ordained by lot on Dec. 11 as a minister for the Skippack, Pa., Church. The service was in charge of Bro. Elmer G. Kolb. Bro. Arthur Ruth preached the sermon.

In a farewell service for Bro. and Sister

Leonard Schmucker, who are taking up work in northern Michigan, Bro. Paul Mininger showed slides of his recent trip to Europe and Palestine. The meeting was held at the college cabin in Goshen.

Bible Sunday speakers at Goshen College on Dec. 7 were, Nathan Reiff, representing the Gideons, and Alvin Becker, representing the Northern Bible Society.

Bro. and Sister M. C. Lehman, after an extended period of relief and government service in Europe, arrived in New York on Dec. 6.

The MYF groups of central Illinois held a meeting at Morton on the evening of Dec. 14.

Bro. J. J. Hostetler, Peoria, Ill., addressed the central Illinois leaders and sponsors at the Pleasant Hill Church on Dec. 1.

Bro. Eli Hostetler, Wolford, N. Dak., spoke at the Bloomfield and West Glendive Churches in Montana, Dec. 8, 9, concerning his trip to Europe.

Young people of the Tuttle Avenue and Bayshore congregations in Sarasota, Fla., combined for a musical Christmas program.

Bro. Harvey Birky of Birmingham, Ala., showed pictures concerning his work among southern children at the Sunday school building of the Bayshore Church, Sarasota, Fla., on Dec. 19.

The Pinto, Md., congregation, gives each year, the Christmas cantata, "A King is Given." This year the program is scheduled for

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## Notice

The 1952-53 Nebraska Annual Winter Bible School will be held at East Fairview Church, Beaver Crossing, Nebr., Dec. 26-Jan. 2. Instructors are M. A. Yoder, Hesston, Kans., Eli Hostetler, Wolford, N. Dak., and Floyd Steckley. A cordial invitation is extended. Those desiring board and lodging, write Lloyd Burkey, Sec., Beaver Crossing, Nebr. There will be courses in Psalms, Parables, The Way of Salvation, the Sermon on the Mount, Music, Great Men and Women of the Bible, Christian Principles, and Mennonite History.

The Goshen College Winter Bible School will hold its 53rd Winter Term on the college campus, Goshen, Ind., Jan. 26-March 6, 1953. The faculty includes Paul M. Miller, principal, Peter B. Wiebe, secretary, Milton G. Brackbill, George R. Brunk, Nelson Litwiller, and Seminary and College faculty members.

Accommodations are good for all students, cost is reasonable, and competent, consecrated Christian teachers will guide the students in classrooms. Special evening classes for all who can drive in will be taught by George R. Brunk in "Living the Spirit-Filled Life" and by Paul M. Miller in "Evangelism."

Regular classes will meet Monday through Friday in fifty-minute periods. The selection of courses can be made from the following classes that will be taught: O. T. Law and History, O. T. Poetry and Prophecy, Genesis, Methods of Bible Study, N. T. Survey, Life of Christ, I Corinthians, II Corinthians and Galatians, Hebrews and James, Epistles of John, Bible Doctrine, Christian Ordinances, Mennonite History, Church History, Missions, Sunday School Teacher Training, Youth Activities, Evangelism, Public Speaking, Church Music and Hymn Appreciation, Chorus, Christian Home, and Elements of Music.

For information or a school bulletin please write to Peter B. Wiebe, R. 3, Goshen, Ind.

## Calendar

- Christian Workers Normal, Fisher, Ill., Dec. 26-Jan. 1
- Millwood Winter Bible School, Gap, Pa., Dec. 29-Jan. 9
- Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6
- C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953
- North Central Winter Bible School, Loman, Minn., Jan. 3-23
- Alberta Mennonite Bible School, Tofield, Alta., Jan. 5-Feb. 13
- Michigan Mennonite Bible School, Fairview, Mich., Jan. 5-Feb. 13
- Canton Bible School, Canton, Ohio, Jan. 5-Feb. 13
- Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953
- Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5-March 7
- Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20
- Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24
- Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18
- Conrad Grebel Lectures on Christian Education, Scottdale, Pa., Jan. 19, 20, and Hesston, Kans., 29, 30
- Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30
- Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19-Feb. 6
- Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13
- Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6
- Rural Life Program, Hesston College, Jan. 30-Feb. 1
- Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953
- Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953
- Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22
- Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22
- Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21
- General Council of General Conference, Chicago, Ill., April 9, 10
- Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953
- Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16
- Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5
- Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

A wire from San Juan, P.R., indicates that Bro. J. D. Graber arrived there Dec. 11 on schedule. He and Bro. H. Ernest Bennett, who arrived earlier that week, are in Puerto Rico for an administrative visit.

Bro. and Sister Henry Becker and family of Bihar, India, sail from Bombay on Dec. 25 for their furlough, according to recent word from India.

Bro. and Sister S. Allen Shirk have taken over the work at Latehar from the Beckers. Their address is Latehar, E.I. Ry., Palamau, Bihar, India.

Bro. and Sister Jonathan Yoder and daughter Ruth of Dhamtari visited the Bihar field in mid-November. Bro. Yoder preached the communion sermon at Chandwa during his visit. Earlier in November Sisters Blanche Sell and Goldie Hummel also visited their fellow workers in Bihar.

Bro. Milton Vogt writes from Bihar, India, that six souls were received by baptism at Marangloya station on Nov. 8, and that three souls are under instruction in the village at Latehar. The latter are suffering persecution as a result of their decision to become Christians. The Church house and workers' house at Nareshgarh, combined in one building, were dedicated on Nov. 29. The building was financed by offerings from the Bihar stations. Most of the churches in the Bihar area had thanksgiving services during November.

Sister Marie Moyer, Balodgahan, India, writes as follows in her Christmas letter to friends at home: "It is my desire in these few years allotted to me in India to teach, no rather to inspire, in the girls in my charge, a devotion to the church and a love for Christ as their best friend and an abiding presence who never leaves nor forsakes His own. Will you remember us in prayer as we meet each evening to learn of Him?"

Bro. Floyd Sieber, Bragado, Argentina, writes that Bro. Luayza conducted baptism and communion services at Bragado on Nov. 23. Sixteen were received by baptism and 97 took communion. A series of special meetings was held at Bragado from Dec. 13-21. Pray for the Siebers and the Brethren Comas and Beto who are serving at Bragado.

Sister Edith Showalter, on furlough from Tanganyika, spoke and showed pictures of missionary work at the Youngstown, Ohio, Mission over the week end of Nov. 22-24.

Five young boys who had accepted Christ at Camp Ebenezer were baptized early in November at the Youngstown, Ohio, Mission. As a result of their testimonies ten other young people accepted Christ and were received into church fellowship by baptism on Dec. 7. Pray for Bro. and Sister Fred Augsburger, who are directing the work in Youngs-

town under the Ohio Mennonite Mission Board. The Ohio Board is looking for another sister to assist in the work at Youngstown.

Bro. Andrew Chang, a Formosan student at Goshen College, recently spoke to the Christian Workers' Band on the subject, "Christianity as I saw it in Formosa, at the University of Wisconsin, and at Goshen College."

A farewell service for Bro. and Sister Don McCammon, who are sailing for Japan on Dec. 20, was held at their home congregation, the College Mennonite Church, Goshen, Ind., on Sunday evening, Dec. 14. Mr. and Mrs. Olin Stockwell, Methodist missionaries to west China who helped our missionaries during their service in China, participated in the program.

Bro. James Detweiler, student at Goshen College Biblical Seminary, spoke both morning and evening on Dec. 7 at the Detroit, Mich., Mennonite Church in place of Bro. LeRoy Kennel. He was accompanied by a ladies' quartet.

Bro. Linford Hackman, field worker for the Alberta-Saskatchewan Mission Board, requests substitute workers for their northern mission stations from Jan. 5-Feb. 13, so that their mission workers can attend the Alberta Mennonite Bible School at Tofield.

Bro. and Sister Mahlon Stoltzfus, Fortuna Lodge, Alaska, write: "We regret that we are not able to answer all letters we receive with a personal letter, but time does not permit us to do all that we would like to do. . . . We look for the mail plane with great anticipation. Yesterday we watched it circle around a few times and then head back across the mountains . . . because it was too windy to land."

The Urban Evangelism Committee of the Mission Board is planning a City Missions Round Table at Ft. Wayne, Ind., for March 26, 27, 1953.

Word from Dhamtari, India, tells of the birth of a son to Bro. and Sister John Friesen on Dec. 6. However, the child passed away the following day. May God comfort the bereaved parents.

The Missionary Savings banks returned on Missionary Day at the Otelia Mission, Mt. Union, Pa., held \$348.46.

The new church building constructed at Bartonville, Vt., by the Franconia Mission Board was dedicated on Dec. 14.

A conference on lay evangelism was held at Iowa City, Iowa, Nov. 29, 30.

Sister Ella Mae Miller, missionary in the Chaco, Argentina, has suffered a breakdown in health and the family is expected to return to the states soon.

Sister Margaret Kreider, Richmond, Va., spoke at Newport News on Jewish evangelism the evening of Dec. 14. At the close of her

## Your Treasurer Reports

Recent information received from Belgium indicates that Bro. David Shank has now been able to complete the work of opening a Mennonite Children's Home near Brussels. The missionaries in Belgium feel a deep conviction for this particular project, as it will give them an opportunity to demonstrate the Christian faith to the people in Belgium. It may be that the open door to Belgium is through a project of this kind.

We do not know what the total financial cost will be in developing the Children's Home in Belgium, but it is anticipated that the operating costs will not be large after the home is once established and equipped. Some contributions are being directed into this program from mission savings banks, but more funds will be needed than can be realized through these special projects. Therefore, I would like to encourage contributions from the brotherhood for this particular development in the Belgium mission field.

An additional need in Belgium is for transportation. Sometime ago we mentioned that a car for Bro. David Shank will be purchased as soon as funds are available. We have received some designated contributions for this purpose, but to date there is not sufficient to proceed with this purchase. Additional contributions would be appreciated to make this possible. Contributions for the above purposes should be designated accordingly and can be sent through the District Conference treasurer or directly to this office.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

talk the audience was given opportunity to pray for 12 Mennonite Jewish workers as Sister Kreider gave their names and the place where each is located.

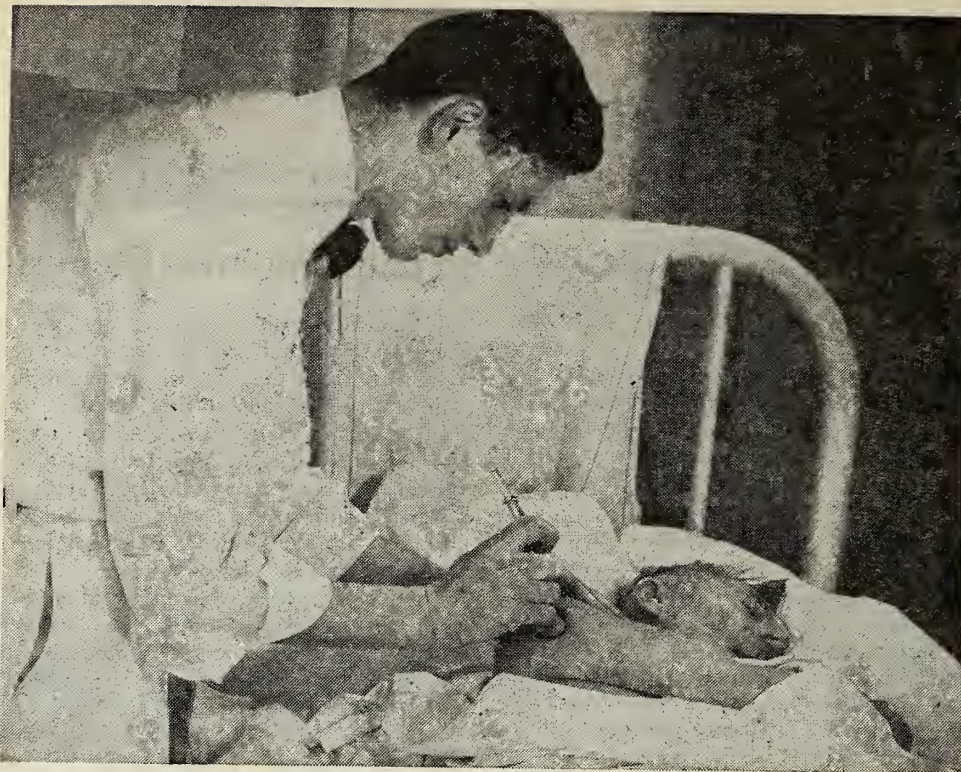
Sisters Edith Evans and Esther Histan spoke of their Jewish evangelism work in Washington on Dec. 14 at the Warwick River Church, Denbigh, Va., and on the evening of the same day at Newport News.

Bro. Lloyd Weaver, who is laboring in Jewish evangelism at Newport News, Va., gave the morning message at the Warwick River Church, Denbigh, Va., Dec. 14.

The Christian Approach Mission is soliciting our people through the mails. Those acquainted with the work of this Mission do not recommend it. See Myron Ebersole's letter in the Nov. 11 issue. Remember that the MCC is doing work in Jordan and our help should go through that channel.

A group from Garden City, Mo., gave a program at the Warsaw Rest Home and also at the Evening Shade School on Dec. 7.





An attendant ministering to a patient in a mental hospital.

## The Church Is Called Again

BY DELMAR STAHLY, DIRECTOR MCC MENTAL HEALTH SERVICES

Jesus came teaching, preaching, and healing and He left with His disciples the instructions to preach and to heal. He gave them power against unclean spirits, to cast them out and to heal all manner of sickness and all manner of diseases. The early church indeed carried out this commission with a well-rounded ministry of preaching and healing. Some place along the line it lost its concern for those with the particular type of illness now known as mental illness. Their healing is now largely in the hands of secular forces. But the church is being called again, not only by the words of Christ to His apostles and the early church, but by the same secular groups who have been entrusted with the task where the church has failed. Mental health officials, health departments, workers in the government, officials in many organizations, are calling to the church to find its role in this long-neglected field. The church must decide how it will respond.

### A Call for Workers

Alert and competent psychiatrists have long realized the value of "love" in the care and treatment of the mentally ill. Progressive institutional programs are based more and more upon the principle that love is the necessary factor that must be built into the program of healing. Since most mental patients are cared for and treated in state institutions where help has been scarce and mostly untrained on the attendant level, it has been

impossible to develop large programs on the basis of this insight. The availability of groups of CPS men during World War II gave some progressive administrators an opportunity to do the things they had long hoped could be done. This experience opened an avenue between hospital administrators and churches, and it has resulted in a clear-cut call to the Christian Church.

It is true that many psychiatrists are still trying to explain their need in terms of personnel with special training and special motivations without recognizing the role of religion in either. As they act upon this type of thinking and establish secular standards that they believe are professionally adequate, they often fail unless they develop adequate spiritual motivation within personnel involved. In the final analysis, the motivation that is being called for is produced in its fullest and most effective form by the Christian Church and substitutes are not filling the requirements.

This does not minimize the importance of training. Our service unit experiences have pointed up our deficiencies in training, and our young people are now trying to catch up. Many of them return from a unit experience to begin specialized training in psychiatry, social service, and psychiatric nursing. Psychologists and psychiatrists are coming out of the Mennonite Church.

We are now in the midst of a program of assignment of conscientious objectors to places of civilian service. Will we be content with only an "alternate" service? We recognize mental hospital service as a vocational work where the need is much greater than can be

filled by the available young people. As a Mennonite Church we should think well before we allow any part of this great call to go unheeded. We will not fight nor will we participate in the institution of military training that leads toward the destruction of life and Christian values. We must refuse the call of the state to furnish man power of this level. Shall we answer the greater call of the field of care and treatment of mental patients? Can we hear Christ calling us to direct our love to these, His children, and our brethren?

### The Call for Hospitals

The church has followed the injunction of Jesus to heal. Churches were responsible for 15 per cent of all the general hospitals operated in this country in 1951 and 10 per cent of the hospital beds were in those church hospitals. At the same time only four tenths of one per cent of the mental and nervous patients of the United States that were in hospitals were being cared for and treated in church-operated mental hospitals. Also 54 per cent of all hospital beds of the country were being occupied by nervous and mental patients, while only 2 per cent of the church hospital beds were thus occupied. This indicated that traditionally the church has not accepted responsibility for considering a mentally ill person a patient who could be healed. We have left it to secular forces to cast out the demons. We have shared with secular society the feeling of separation and shame connected with the experience of mental illness.

Now, however, we realize that the mentally ill have been long misunderstood and neglected. As Christians we want to remember where the world forgets. As Christians we want to bring understanding where there has been distrust and misunderstanding. Hence, as Christians we want to add to our general hospital services the services that will minister to those who have been so long neglected.

The Mennonite churches have pioneered through the MCC in planning three small hospitals in widely separated parts of the country. Each succeeding hospital is a little larger and its program a little better formulated. Experiences at Brook Lane Farm and Kings View Homes have served to awaken the entire church to the possibilities in the field. Stories of miracles and near miracles have become prevalent: stories of the type that are often considered commonplace in connection with physical ills. Our workers in state mental hospitals have similar experiences. We wonder anew at the power of God to heal in body, mind, and spirit, and we thank Him that He has directed us to this new field of service for Him.

In state hospitals we attempt to raise the tone and motivations of the staff and administrators. Undoubtedly we have little to offer in the way of professional training at this stage. In our hospitals we are assuming responsibility for the entire environment of the patient as well as for the hospital administration. Here, too, we must look to competent psychiatrists and medical men for leadership in the treatment and care of our



patients. Ours is the task of lending stability and love to the life of the patients within our institutions. On the nursing and psychiatric aide level we have the responsibility of demonstrating full-time and ever-present love to those who have greatest need of it. We want to give the Christian care and personalized attention that only a small church hospital can give.

The current building program at Newton, Kans., is the concern of all of us. Construction started with the ground-breaking ceremony on October 19 on this, the third MCC mental hospital. There are plans for a 40-bed hospital in two building units. A unit of voluntary service men and women and considerable voluntary help from the community is available, as well as about half the estimated \$200,000 that will be required. This institution is designed to bring to the central area of the country the same opportunity for service now available on the east and west coast. There is an urgent need for funds to assure continuation of the building program.

**The Call for Healthful Living and Wholesome Attitudes**

The third large field in which the church is called to minister in this area is the realm of community attitudes. We have long shared the common concept that illness of this type is a disgrace and something to be hidden from the public. Thus we have helped to prevent the only attitude that will be of assistance in preventing the illnesses themselves. What we need in the community is a recognition of the principles that make for healthful living from the mental standpoint. We need to know what precaution to take when we are weak or have a tendency toward weakness in emotions. We want to know where we can go for help when we have troubles that tend to make us emotionally unstable and that may eventually lead to serious mental illness. We have not been able to get this elementary counsel on either the community or the church level.

Now, many of our Mennonite leaders and ministers are becoming enlightened and are making themselves available for counseling services in matters of this kind. Any of us



Dining room scene at Brook Lane Farm with patients and staff eating together.

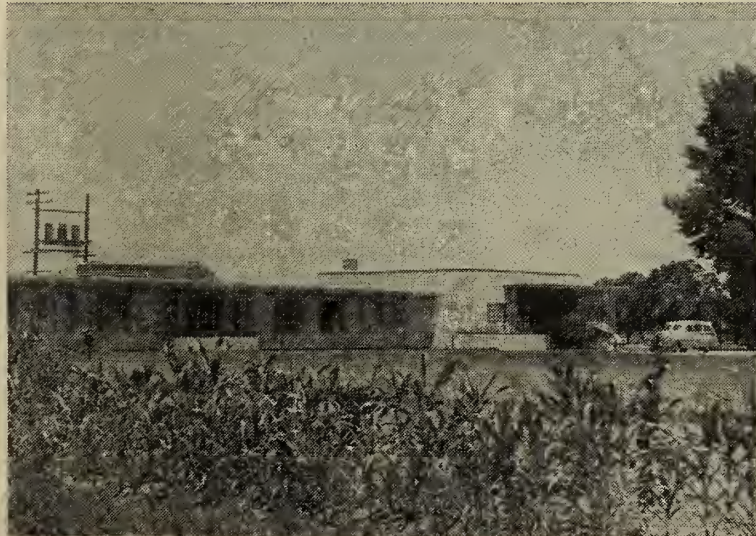
may recognize signs of insecurity in a friend or a neighbor and may be able to show a more wholesome attitude of helpfulness that may eventually make a difference between health and sickness for this person. Psychiatrists and even ordinary physicians have taken over counseling roles in the past oftentimes because the ministers did not recognize responsibility in this area. Now ministers are asking that it come back to them and they are accepting the responsibility of becoming qualified. Oftentimes this means nothing more than being sympathetic in listening to problems that in the past have brought forth criticism of ministers.

Feelings of depression or guilt complexes particularly have often been misunderstood and have been treated like sin. Wise and sympathetic handling of a situation involving a guilt feeling can do much to ward off crises and sufferings. Knowing when to secure outside psychiatric help and knowing where to secure it is important to all of us. It is in this field that our ministers are looking to medical men and other professional counselors for help and thus strengthening their position of helpfulness to others.

When more of us get into the task of helping others, the entire community atmosphere will change. We will no longer look at a nervous breakdown as a sin, a shame, or a matter to be concealed. We will voluntarily bring our own personal and family troubles out into the open by seeking competent counsel, and the forces that heal can take hold. Mental illness will take its place alongside physical illness as requiring therapeutic treatment looking toward improvement and recovery. The power of light and love will bring understanding and comfort to those who suffer.

Akron, Pa.

From Nigeria it is reported that Islam now claims over half the inhabitants of the great city of Ibadan, whose population is round about 400,000. This has come about during the last twenty years. The Moslem forms of witnessing differ greatly from those of Christian missions; it is noteworthy that in Ibadan the Moslems have only two primary schools, whereas there are more than a score of Christian schools.—“World Dominion.”



Entrance to Kings View Homes, Reedley, Calif., over the truck patch.



Hospital building at Brook Lane Farm.



## Chinese Boys Receive Baptism

By TIMOTHY SHOWALTER

Readers of *Missionary Light* have read an account of contacts made with Chinese sailors by Bro. Lloyd Weaver and wife which resulted in the conversion and baptism of two of them. Another, C. C. Wu, had also wished to receive baptism but at the time it was not possible. On Friday, September 16, the S.S. "Hassan," with its Chinese crew, docked at Baltimore, Md., to discharge its cargo of manganese ore. On Saturday morning Bro. and Sister Weaver, Harold Eshleman, Sanford G. Shetler, and the writer drove to Baltimore to make another contact with the brethren, and to meet those who could be interested in salvation.

After considerable time lost in finding where the ship lay, we arrived at the ship about 1:00 p.m. and were received on board. C. C. Wu was on shore leave and could not be contacted at once; so a meeting was called in the officers' mess hall and all that would be invited to attend. As the crew was still busy with the discharge of cargo, not so many were able to come to the meeting. To those who came Bro. Weaver made a short speech after which Sister Weaver gave a talk accompanied with a flannelgraph. Bro. Eshleman followed with a talk and an appeal for acceptance of Christ as the Saviour. A number gave assent.

It soon became evident that time would run out before the work could be satisfactorily completed as the group were to proceed to Pennsylvania for an evening program. The writer decided to stay and try to complete the work. At 4:30 Bro. Ten, one of the Chinese brethren, took us to Chinese restaurant to treat us to a Chinese supper, or dinner if you will, which tasted very good after an interval of twelve hours since breakfast.

Bro. Ten and I returned to the boat where a cabin was soon provided for me through the kindness of the second mate, who was willing to surrender his for my use. The evening was spent in interviewing and teaching the Word to those who would hear. Since the work of discharging lasted until early Sunday morning, and the boat was to move to dry dock by noon Sunday for repairs, it was not possible to get all the group together at any one time. Finally T. C. Chang, who was baptized at Calcutta, India, a few years ago, and Bro. K. Y. Chan, who seemed to be leaders in the group and were best able to use the English language, told me that there were three who wished to receive baptism, but it would not be possible for them to be off duty until Sunday sometime. This time was delayed for one reason or other through the day because of the failure of the ship to move to dry dock at the appointed time.

I spent the day in teaching and instructing those who wished baptism. During the day I was moved to the spacious cabin of one of the engineers, C. C. Wu, who also was one of the applicants. One evidence of the Spirit's working in the hearts of these men was that

I was not placed in this cabin Saturday evening because there were a few immodest pictures pasted on the mirror to hide a broken glass which they had not removed. These were removed at once. Would it not become some more mature Christians to remove some calendars and so forth from walls also?

After many delays a time came at about 7:00 p.m. when the applicants found it possible to come to the cabin of Bro. Wu where the three were baptized, namely, C. C. Wu, P. L. Wong, and C. L. Chang. There was evident joy in the new Christians as well as the older ones which was expressed by one of the older when he said, "This is a happy day." We sang this hymn, they in Chinese and I in my own tongue. Yes, it was a happy evening to all seven of us in that room.

During the day I taught them of the communion by using their Chinese Bibles and with the interpretation of those who were able to understand English I felt they were able to comprehend a great deal of the meaning of the ordinance. We discussed plans accordingly for holding such a service. Since the tugs were approaching to move the boat to dry dock, it was decided that we would arise early Monday morning before work hours to hold the service. I again spent the night on board. At 6:00 a.m. all assembled for the service. After having explained the communion service the evening before, I had them turn to John 13 and had one of them read it in their tongue with all following. As they read the Word, their childlike willingness to accept Christ's teaching was evident on their faces, and they expressed a desire to wash one another's feet.

I had one of the brethren read Isaiah 53, which seemed to deeply impress them. Then I gave a little further teaching on the meaning of the service. After prayer and thanksgiving we took of the emblems of His broken body and shed blood, and means were provided for feet-washing. In this case it was a water pail. Since there were seven, an uneven number, one of the brethren solved the situation by recalling the last and he washed feet with him. After the service their joy was evidenced by their shaking hands around the group with a word of greeting which I could understand only by the spirit that it was a response of joy.

I cannot close without saying it was a rich experience for me, and that the brethren and all on board showed me the utmost kindness. I received every care and kindness with all the reverence that they could have bestowed upon their own fathers.—From *Missionary Light*.

### Signs of the Times

Atheists Boast Membership Gain: *Pravda*, Moscow newspaper, reports that the Movement of Atheists in Bulgaria gained 200,000 new members last year, bringing the total membership to 1,600,000. The movement arranged 90,000 lectures which were attended by two million people. Commenting, *Pravda* gloated, "These achievements can be described as good work."—The *Alliance Weekly*.

## I Was Not Called

"I cannot go," I hear you say. "It's not my work; I was not called. Too bad so many die that way,

Without a hope, without a God;  
But here at home I have to stay."

But then I hear my Saviour say: "It was my work

To die for you. At home in heaven I did not stay.

I came to earth not for a few,  
But that *all* should know I am the Way."

"I cannot go," I hear you say. "My child is small,

And he needs all that the world can give him today.

It would not do to be so cruel  
To one who cannot choose his way."

And then I hear my Father say: "I gave my Son,  
My only One, to give the world the only Way.  
He suffered all upon the cross.  
Can you do less for me today?"

"I cannot go," I hear you say. "It takes so much  
Of strength and grace. I have no talents to display;

My faith is weak; right here I'll stay.  
The smart and strong go far away."

I hear my Lord and Master say: "Have you not read  
Within my Word, 'Ye all are vessels made of clay'?"

I choose the weak to give my strength,  
Let all who *will* serve me today."

—Helen Perkins, in *Brown Gold*.

## India Ministers Meet for Prayer

By S. N. SOLOMON

It was Thursday, October 29, 1952. Ten ministers and five deacons assembled in the church at Shantipur, India, at the invitation of Bro. and Sister Arnold J. Dietzel, for a whole day prayer meeting of the ministers. It started at 9:00 a.m. by singing praises of the Lord, using the hymn, "Where Cross the Crowded Ways," led by Bro. John A. Friesen. Bro. M. Sukhlal conducted the devotions using Luke 22:39-46. He gave a very fine and impressive talk on the strength of prayer which was followed by a session of prayer.

The convener, Bishop W. Hostetler, then divided the prayer program into three parts: praise, prayer, and thanks. He also suggested topics for each part. It was then open to the group to add more to the list of each group. Having listed topics under each head, we fell into a session of prayer. We praised the Lord for the timely amalgamation or unification of the mission and the church work, done in a peaceful and amicable way; we asked God's blessing that this may strengthen the church and awaken it to its primary and necessary responsibilities. We praised the Lord for the opportunities and freedom of evangelization, for the constitution of the country which lays no restrictions on the propagation of religious faith but positively supports it. We also praised Him for Nepal (an independent state inside the Indian republic) being opened for



evangelism. So far it has presented a closed door to the Gospel, but recently it has been opened to Indian National Christians. Some youths from the Syrian church, South India, have pioneered to preach the Gospel there.

Prayers were offered asking the Lord's guidance in the preparation of the ensuing conference program and pastors' election. We prayed for the strengthening of the church, and that our church might be a missionary church, that it might be strong to respond to all opportune openings and callings. Problems of the Maradeo and Sankra congregations were put before the mercy seat, the group praying for the believers that they may be purified. Bro. Kalib was also ushered to the glory seat. This was the section in which all hearts burst open and laid their burdens and thoughts before the Lord.

After singing "O Master, Let Me Walk with Thee," a session of thanks started. Only four of us had the chance to thank God for the growth of the Mennonite Church in India, for its indigenous leaders, for the young men who have given themselves for the service of the church, for Nepal being opened to the Gospel, and for the indigenous and Indianization movement of the church which is working independent of foreign pockets.

The morning session was closed by singing the Lord's Prayer. The whole group was guest to Bro. and Sister A. J. Dietzel for the day. They served very tasty rice and curry, fried bread, and bananas. By the time we had finished eating we were ready for the next sitting at 1:00 p.m. We sang "Praise Thou the Lord, the Almighty" and "Search Me, O God, My Actions Try" with the leadership of Bro. Sim Kushal. Bro. Pershadi conducted the devotions using John 21:15-18. He gave a short inspirational talk on the necessity of getting strength to be able to feed the lambs properly. Love makes the work easier and possible. "Saviour, Blessed Saviour" was sung and then a period of witnessing started, which showed the victory of Jesus and defeat of Satan. Some of the testimonies are as follows:

1. There are several able and spiritually growing leaders in our small conference. We often forget to measure our strength because of the manifold weaknesses. But weakness has its own strength.

2. Satan works harder in places where spiritual work improves. But Satan can be defeated where people work with the strength of Jesus.

3. There is a possibility of a group of "Satnamis" (low-caste Hindus) accepting Jesus Christ. The "guru" (leader) living about 100 miles from us has published a pamphlet concerning his intentions of becoming a Christian. Let us all join with the group in prayer for them.

4. People are taking interest in evangelism, and the non-Christians are much more receptive now than ever. They are interested in Christian messages and Gospel news.

5. The non-Christians are asking for Bibles, and are reading them.

The service closed with prayers of thanks and entreaty for all mentioned above. We sang "Am I a Soldier of the Cross," and prayed for Mrs. Bhelwa (senior) who was

quite sick, Mrs. Haider, Mrs. Bauer's speedier recovery, Kadku Mela, the pastors' retreat, and the possibility of more new missionaries coming to India.

This brought us to the last item of the day. We all stood up and consecrated ourselves anew by singing the hymn, "Lord, Speak to Me That I May Speak." The benediction was pronounced by Bishop W. Hostetler.

We separated with a tea served by Bro. and Sister Dietzel at 3:00 p.m. to meet again for next prayer day on January 29, 1953, at Drug. Dhamtari, M.P., India.

#### India's Festival of Lights

When the people of the United States celebrated Halloween, the people of India celebrated Diwali, which marks the victory of good over evil, light over darkness, and is a festival of lamps and illumination. It is a day of fresh beginnings, of happiness and kindness. It is a day which may commend itself to groups promoting international understanding in this country.

On Diwali day, towns and villages, house and business premises are all lit up by electric bulbs or tiny earthen lamps. Rows of oil lamps perched on roof-tops, highlighting every line, or on little rafts launched on rivers lend a picturesque touch. There are also fireworks at night.

During the day people exchange greetings and gifts. While all join in the celebration, children get the most fun out of it. Candy in all colors and shapes is eaten. Even the poor and the Spartan parents allow a little indulgence to their children, saying: "After all Diwali comes but once a year." Schools are closed for a week or more. In some parts of India, for instance in Mysore and Bombay Province, the Diwali holidays extend to three weeks or a month and constitute the half-yearly or terminal vacation.

There are many legends regarding the origin of Diwali. Some say it was originally to celebrate the coronation of the ideal king Rama, the hero of the Ramayana. Some say that it is a festival of rejoicing at the triumph of Krishna over a demon. On the fourteenth day of the waning moon of this lunar month, Krishna destroyed Narakasura, and the death anniversary of this demon and therefore of the victory is observed as a sacred day. The illumination, legend has it, was meant to keep all evil spirits away.

Diwali also marks the beginning of the Hindu commercial year. On this day many Hindu merchants renew their account books and paint and decorate their offices. They try to collect outstanding debts before Diwali and start a clean slate that day. There is vigorous buying and selling in the few weeks preceding Diwali. There are lavish window displays of gorgeous saris, jewelry, and toys. Like Christmas Day, it is a day of rejoicing and merrymaking.

The lights that shine out into the darkness on Diwali day have also a deeper meaning. They represent the hope of greater enlightenment, and the holy anointing done on the morrow of the festival is associated with the cleansing of the spirit.—Described in a press release from India Information Service, Washington, D.C.

## Missions Editorial

### A Christmas Prayer

Dear Lord, we are grateful for Jesus. We adore Him this day for coming into our dark world with the light of life. We praise Thee for sharing Him with us. Our adorations and praises are feeble compared with the great love and mercy Thou hast manifested to us.

We thank Thee for Christian homes that have nurtured us and revealed to us the Lord Jesus. We thank Thee for Christian parents who have shown us by word and example the way to Thee, who have been patient with our weaknesses and failures, and who have encouraged us to be faithful to Jesus. We are grateful for brothers and sisters who walk the narrow way with us, and we implore Thee for those who have chosen to go the broad way.

We are grateful for Christian companions to pray and serve with us in Thy kingdom, for children to lead to Thee. Grant us as parents the love and compassion which will enable us to lead our children through the uneven ways of adolescence to a firm faith in Thee. Keep us humble in all our dealings with our children.

We praise Thee for a government which recognizes the right of a Christian conscience, which grants freedom of work and of worship. We pray Thee for our rulers. Grant them wisdom to lead our great nation into the ways of peace, to deal with foreign and internal affairs according to the principles of justice. Give them grace to come to Thee for inner strength in times of great decision.

But, oh, our Father, we plead for the down-trodden and suffering peoples of the world, for those who have not freedom to worship Thee, for those who have never heard of Thee, for those who suffer want. Forgive us for our complacency in the presence of their great need. Forgive us for keeping our blessings to ourselves.

We pray for the Christians in China. Give them a faith that will not shrink in the presence of persecution and death. Raise up Thy church in that great land. Let the light of the glorious Gospel of Christ shine forth through consecrated Christians who will not compromise with evil.

We pray Thee for fellow Christians in our churches in India, South America, Puerto Rico, Japan, Africa, Central America, and Europe; for our relief and service workers in Europe, the Near East, the Far East, and South America; for our home missionaries and voluntary service workers; for our young



men in I-W services. May each one of these be conscious during this Christmas season of the indwelling Christ and rejoice in his opportunity for witnessing. Teach us to share more sacrificially with our missionaries, relief and service workers the material blessings necessary to carry on their work.

And, dear Lord, hasten the return of our Saviour. Grant the church strength to accomplish all the necessary tasks to herald His coming. In Jesus' name we pray, Amen.—L. C. Hartzler.

## Relief and Service News

### MRC Weekly Notes

#### Voluntary Service

Bro. Dorsa J. Mishler, Personnel Director for the Mennonite Relief Committee service program, has invited 17 people to participate in the next voluntary service orientation school to be held Jan. 7-16, 1953. Included in the group are a doctor and nurse for Puerto Rico and several workers for the La Junta hospital unit. Others will be assigned to the Home for the Aged, Eureka, Ill., and Froh Bros. Homestead, Sturgis, Mich. Two have been given no specific assignment while two others are presently working at the Mission Board headquarters at Elkhart.

A number of volunteers are planning to come for the early February orientation school. We hope that this school will include people for the Mathis, Texas, unit, plus others for various mission stations. While we commonly think of voluntary service as a type of service done by our younger people, it is becoming increasingly clear that there are many fine opportunities for middle-aged and older people. The stability which older folks lend to the program by their experience and maturity often helps to give a clearer witness. In addition older folks can often help to provide a homier atmosphere and to develop a deeper Christian fellowship. For that reason we would encourage some of our older folk to volunteer if they have some time to contribute. One of the finest contributions made to the summer service program last summer was made by an older couple. And such folk often find new joy in life and a great deal of satisfaction at having given a period of service to the church in this way. Moreover, mission stations very badly in need of personnel cannot use I-W men.

#### I-W Services

Thirty I-W men of various Mennonite groups along with some of their wives now serving in Denver, Colo., met in the basement of the First Mennonite Church, Dec. 9, to organize a fellowship. They elected Chester Flickinger, chairman, and Gilbert Goering, secretary. They also planned a chorus, with Eldon Risser as director. The Denver group has grown rapidly and the thirty mentioned above do not likely represent the total

group. Bro. E. M. Yost, pastor of the church and chairman of the state MCC Peace Section Counseling committee, has been attempting to help them find jobs. Since this work has been very heavy, Bro. Dean Kuhns of Shickley, Nebr., has been secured to assist Bro. Yost in helping these men with their job and living arrangements. Bro. and Sister Kuhns will live in the apartment in the church basement and help care for the facilities which the church has made available for I-W men.

A house at 348 Monroe St., Gary, Ind., with a garage and apartment in the rear, will serve as the I-W center and home for I-W men serving at the Methodist Hospital there. Bro. Glenn Nafziger of the Elkhart staff has been working with the brethren and sisters of the Kouts, Ind., congregation getting this facility ready. A clean-up day was held on Dec. 16 for getting the house in shape. Two of the men assigned to the hospital will be helping also.

Pastors of young men entering I-W service are urged to keep in touch with their young men. This is particularly urgent during the early days of service, since many young men have some difficulty finding suitable places to live and eat, arrangements for laundry, and worth-while leisure-time activities. We are taught to bear one another's burdens, and the burdens our younger brethren bear at such times seem particularly heavy, since some of them are away from home for the first time. Pastors may secure aid for their young men by notifying the Office for Service and Relief, Mennonite Board of Missions and Charities, Elkhart, Ind., when any I-O man goes to work. This will bring the matter of assignments to the attention of the MRC staff and help them prepare for the boys. We hope that pastors will keep these urgent concerns in mind and follow through as suggested.

### MCC Weekly Notes

#### Sending Phones to Paraguay

Members of the Emmanuel Mennonite Church, Meade, Kans., have given 26 telephones which are to be installed for use of the Mennonite colonies in Paraguay.

After changing from wall-type to common battery phones, members of the congregation learned that their phones could be used to good advantage in Paraguay and decided to facilitate the communication system between the colonies. Thirty-seven phones were contributed for the same purpose earlier this year by the Conestoga Telephone and Telegraph Company of Birdsboro, Pa.

Thirty-four more phones and three switchboards are still needed to complete the phone system. A switchboard to handle 20 to 30 lines is needed for the Menno colony; one to handle 18 to 20 lines for Volendam; and one for 10 to 20 lines for Friesland.

#### Shipping 24 Tons of Relief Materials

A shipment of 16 tons of clothing, shoes, soap, and bedding will bring to 40 tons the total amount of relief material MCC has sent to Korea.

This 16-ton shipment is the third one to

Korea. Eight tons of relief materials to Jordan are also on the way. Another relief contribution that will soon be on its way to Korea is five tons of rubber footwear given by A. R. Kaufman of Kitchener, Ont.

Included in the materials to Jordan was a considerable amount of yardage urgently needed for the sewing classes. The chief project of these classes is the making of baby layettes. These are a real incentive for expectant mothers to come to the medical clinics.

#### Peace Church Representatives Meet

Representatives of the three historic peace churches—The Mennonites, the Friends, and the Brethren—met in Chicago Dec. 5-7.

They met for a Continuation Committee meeting which is held for the purpose of discussing problems of common concern affecting the historic peace churches: the witness of the peace testimony, the means of the witness, and the unfinished task of this witness. Approximately 35 persons were present.

The Continuation Committee consists of three members—each representing one of the churches. As occasion presents itself, the committee calls a larger meeting of church representatives.

#### VS Unit to Be Opened at Maine General Hospital

A voluntary service project is being established at Maine General Hospital in Portland. The position which Mennonite young men will be filling is that of operating room technicians.

This project will not only enable VS personnel to assist suffering humanity, but will also provide valuable training for those interested in medical work. The unit will be opened as soon as housing and personnel can be secured.

The Maine General Hospital administration is much interested in securing the services of an MCC unit. Plans call for a 12-man unit. This work is approved by Selective Service as an alternative service project.

The position of an operating room technician is a recently created one and has been approved by 45 of the 48 states. It was created to alleviate the shortage of graduate nurses.

Those expecting to join this unit must have a high school education and a personality and temperament suitable for operating room work. Work will consist of preparing patients for surgery and assisting physicians during operations.

Released, December 12, 1952

MCC News Service  
Akron, Pennsylvania

### Women's Activities

Plan now to observe a day of prayer during the second week of February. A suggested program is being printed in the January Missionary Sewing Circle Monthly and in the GOSPEL HERALD.

\* \* \*

A recent clothing drive for Jordan was sponsored in the Franconia Conference of Mennonites in Eastern Pennsylvania. Approximately two tons of clothing was con-



tributed as reported in the December Women's Activities Letter.

\* \* \*

Sister Arlene Sitler, editor of the Women's Activities Letter and also of A Letter to Boys and Girls, calls attention to the December "Letter" to the boys and girls in the December "Activities" letter. She urges all who receive the children's leaflet to help their children's groups to get the information presented in this illustrated number, featuring the work in Jordan.

If there are Sunday-school superintendents who are not receiving A Letter to Boys and Girls, Sister Sitler would be glad for their names and addresses. A gift toward mailing expenses is also welcome.

\* \* \*

Soap is still a very much needed item in Germany as well as in the Far and Middle East. A relief worker writes: "A special shipment of soap would be welcome or you can continue to send large allotments of soap with the clothing shipments."

\* \* \*

Sisters Grace Miller and Irene Bishop assisted in clothing distributions in the moun-

tains of Central Germany in late September and the first part of October.

\* \* \*

Bro. Norman Wingert, relief worker in Austria, gives a number of experiences in the December Women's Activities Letter of handing out Christmas bundles last year, while Sister Ruth Fisher reports similar experiences in Formosa. As one reads how thrilled the children were with their gifts, so that they couldn't sleep, one wonders how many children didn't even have a Christmas bundle while we continue in our luxurious living.

\* \* \*

Are you taking advantage of the special Christmas offer of sending the Missionary Sewing Circle Monthly to three of your friends for one year for one dollar? Send your subscriptions now to Mrs. John L. Horst, 404 Homestead Ave., Scottdale, Pa.

\* \* \*

A cabled plea from United Nations Relief and Works Agency for Palestine refugees was received recently at MCC headquarters at Akron. The cable stated that ocean freight costs will be paid by the Agency as required. Sister Sitler says that in light of this cable, they are happy to report that shipments are continuing to Jordan.—Mrs. C. L. Shank.

## CHURCH CORRESPONDENCE

### MUMMASBURG, PENNSYLVANIA

(Mummasburg Congregation)

Dear Readers of the GOSPEL HERALD: "O magnify the Lord with me, and let us exalt his name together" (Ps. 34:3).

We had a number of visitors worship with us during the summer, among whom were several ordained brethren. On April 27 Bro. Ira Natziger from the Laurel Street Mission in Lancaster brought us the morning message.

On June 1 Bro. Harry Longenecker, Middletown, Pa., and Bro. Parke Hess, Columbia, Pa., worshiped with us. Bro. Amos C. King, Westover, Md., brought the morning message on Aug. 31.

Sister Miriam Clymer Stoltzfus was the teacher for our Christian Day School last year. This was the first year and we had 12 pupils. This fall Sister Rhoda King, Parkersburg, Pa., is teaching and has 15 pupils. Pray with us that there may be more.

On May 25 we had our annual Sunday-school meeting with the following serving on the program: Richard Danner, Hanover, Pa.; J. Irvin Lehman, Chambersburg, Pa.; Omar Kurtz, Oley, Pa.; Harry Witmer, Chambersburg, Pa.; Adeu Risser, Hagerstown, Md.; and Edgar Horst, Hagerstown, Md. We enjoyed a real spiritual feast of good things from God's Word and good practical teaching to live by.

On Sept. 23 our Sunday-school officers were elected for another year.

Our bishop, Bro. Richard Danner, was here for preparatory, baptismal, and communion services on Oct. 18, 19.

On Oct. 25 we had our second annual Christian Day School meeting. Those who served on the program were: Daniel Wert, Lebanon, Pa.; James Hess, Willow Street, Pa.; Amos Shank, Hanover, Pa.; Elmer Weaver, Biglerville, Pa.; and Rhoda King, Parkersburg, Pa.

There will be an all-day meeting here in the interest of the Jew on Nov. 16, with Josef Herschkowitz, Harrisonburg, Va.; Esther Hilstand and Edith Evans, Cottage City, Md., as speakers.

As we are nearing the Thanksgiving season let us give thanks especially for the experiences that bring us closer to our God. May we continue to fight the good fight of faith. To be able

to stand we need all the spiritual equipment as given in Eph. 6:10-18. Now, with a real concern for each other, let us continue with our accord in prayer and supplications.

Lizzie D. Myer.

### SARASOTA, FLORIDA

(Bayshore Congregation)

Greetings to our HERALD-reader Friends: "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men" (Ps. 107:8)!

Truly we had a blessed time in the Lord during our revival meetings which were held Oct. 21-23, by Bro. Paul Miller from Goshen, Ind. He brought us very challenging messages that all could understand. There were six souls that answered the call to accept Jesus as their Lord and Saviour. Pray that they will be victorious in Him.

One of the outstanding sermons was "The Call to Discipleship." He pointed us to the Lamb of Calvary. As He gave Himself for us, we must give ourselves, all we have. To be a disciple we must have a personal contact with Him.

We praise the Lord for the souls that were received into the church in Puerto Rico while our minister, Bro. T. H. Brennehan, ministered to them for several weeks. We appreciated the services of Bro. George F. Brunk while he was gone.

Our northern friends are coming in each week. We welcome you all.

We started to enlarge our Sunday-school building. The work has not been completed yet and there is still opportunity to help in giving and in labor. We praise the Lord for the children of our Sunday school and we are thankful that more and more are coming.

We are happy that our sewing room is also enlarged. Both the senior and junior circles are active. We met all day on Thursday, Nov. 6. We invite you to come and join us when you come to our "Sunshine City."

Bro. and Sister Wilmer Ulrich are with us again after being in Puerto Rico for five months. Pray that more workers may be willing to go in the Master's service to that island.

On Nov. 2 we were happy to have Bro. Reuben

Hofstetter, Kidron, Ohio, bring the message for our communion service. We had an attendance of 139. Our membership at the present time is 122.

We welcome you to join our teachers' training class which will be held in November by Bro. Ira Eigsti.

Mrs. Jacob G. Witmer.

### STERLING, ILLINOIS

(Science Ridge Congregation)

As we approach another Thanksgiving season we can say with the psalmist: "It is a good thing to give thanks unto the Lord, and to sing praises unto thy name, O most High."

God has so graciously blessed us during the past year with spiritual and material blessings. "What shall I render unto the Lord for all his benefits toward me?"

Sept. 19, 20 we enjoyed the Christian Life Conference with Bro. Richard Yordy, Freeport, Ill., as the speaker.

Sept. 21 was our annual neighbors' day program. We had an all-day meeting with a basket dinner. The speakers were Bros. Richard Yordy, Harold Zehr, Rantoul, Ill., and O. E. Cole, of the E.U.B. Church, Polo, Ill. The messages were inspirational and challenging.

On Oct. 12 we observed our communion service. On the same day Bro. and Sister John Howard Yoder, Belfort, France, were with us. In the morning Bro. Yoder spoke at the West Sterling Church and in the evening at Science Ridge, telling us about some of the European Mennonite churches and also a brief review of the Mennonite World Conference. Sister Yoder conducted a children's meeting. These services were much appreciated.

Bro. and Sister Myron Ehersole, who just recently returned from a term of service in Palestine, spent a few days with Myron's parents. They were on their way to Newton, Kans., where Bro. Ehersole will serve as administrator of the mental hospital which is being built near Newton. On the evening of Oct. 16 they told us some of their experiences, which brought to us a new vision of the needs there.

On the morning of Oct. 26, Bro. Don Smucker from Chicago, Ill., brought the message.

Ada Good.

### WEST GLENDIVE, MONTANA

(Little White Chapel)

Greetings to all HERALD Readers: "The Lord hath done great things for us; whereof we are glad."

Oh, that we might praise Him more for His wonderful works to the children of men.

We are enjoying a beautiful fall.

Sept. 21 we reorganized our Sunday school with the following officers: Supt., Raymond Jaques; Asst. Supt., Morris Kauffman; Sec.-Treas., Rosella White; Chor., Marieue Chupp.

During the month of September we were privileged to have Bro. Ramer of Canada with us for a few meetings at which time he gave us lessons on the tabernacle.

Nov. 9 our bishop, Bro. Floyd Kauffman, Minot, N. Dak., was with us for our counsel meeting and communion service. We also had a baptismal service when six young souls were received into church fellowship. May we continually remember them that they may remain faithful.

Mrs. L. A. Kauffman.

### ALLENTOWN, PENNSYLVANIA

(Allentown Mission)

Dear HERALD Readers: We want to share with you some of our experiences during the past year. "The Lord hath done great things for us; whereof we are glad."

Two Bible schools, of two weeks each, were held this summer with an average attendance of about 140 for each. The schools were held in a tent erected on the lot next to our church building. As a reward for faithful attendance, good conduct, and good workmanship, about 90 children had the privilege of attending a week of camp at Men-O-Lan.

The tent was again erected for our evangelistic meetings from Sept. 23 to Oct. 5. Bro. Milton Brackbill was our evangelist and the meetings were of real spiritual help to all.

Bro. Walter Hackman, who had been serving for six years, resigned as superintendent of our Sunday school and Henry Musselman has taken over that work. Other election results were: George Long, Asst. Supt.; Wilmer Yoder, Sec.-Treas.

Bishop Stanley Beidler brought the message



for our communion and feet-washing service on Nov. 9.

We have started a Bible Hour which is held each Tuesday evening, and will continue for eight weeks. There are classes for the boys and girls and also an adult class taught by George Long.

On Missionary Day Ruth Meyers read a very interesting letter from Bro. and Sister Rohrer Eshleman, telling of their work in the hospital and the Dresser Bible School in Ethiopia. They had been former workers here.

We are glad that our pastor, Bro. Alvin Detweiler, with his family and his wife's parents have been able to move into the mission home. We feel this is a great help to the work. Pray with us that souls might be saved.

Lois Musselman.

### SCHELLSBURG, PENNSYLVANIA

(Schellsburg Congregation)

Dear Readers: June 10-27 we conducted our Bible school with a staff of nine teachers. Our average attendance was 68.

On June 22 we observed communion and feet-washing, and also baptism of one young brother.

Our Sunday-school officers for the coming year were elected on July 26. It was a very enjoyable day for us all as we fellowshiped together at our annual Sunday-school picnic at Blue Knob.

We had a very impressive morning worship service on Aug. 10, when two young children were dedicated to the Lord.

On Sept. 14 Bro. Hiram Wingard preached for us. We were very happy to have them back with us again. He had charge of our congregation prior to 1939, when our present pastor, Bro. Charles Shetler, was ordained.

Bro. John Horst brought us the morning message on Sept. 21. Since we are looking forward to ordaining a deacon soon, he spoke chiefly concerning the qualifications of a deacon. Bro. Henry Mast also worshiped with us.

On Oct. 12 Bro. Woodrow Fisher was ordained to the office of deacon for our congregation.

We had a triple service on the morning of Nov. 16. An elderly man was baptized before our communion service and an aged sister requested anointing. In the afternoon communion was given to one of the sisters in the home, at which time she was also anointed. May the Lord bless those who are unable to be with us in services.

After our Sunday-school hour on Nov. 23, Ruth and Rhoda Ressler gave us very challenging talks on their work in Japan. When we hear of these needs we can pray more intelligently for the folks there. Eternity alone will reveal what has been done through intercessory prayer.

Florence Replogle.

### WAKARUSA, INDIANA

(Holdeman Congregation)

Dear Readers: Christian Greetings. "Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men." We certainly have much to be thankful for.

On June 29 Bro. Nelson Kauffman preached for us and Bro. Robert Baker had charge of the Sunday-school lesson in the adult department.

Bro. Nelson Litwiller brought the morning message on June 22, and Ishmael Gouzalez was with us in the evening.

Alvin G. Becker, representative of the Northern Bible Society, spoke of the work of the organization on the evening of July 6.

The following brethren have been with us and brought very interesting messages and reports: Lee Miller, Percy J. Miller, Homer North, Niles Slaughter, Irvin Burkhardt, Peter Wiehe, Earl Hartman, and Lawrence Brunk.

Our sisters did some canning for mission stations again this summer.

The power of God was manifested at the Brunk Bros. revival meetings when they were held near Goshen. We thank God for the many decisions that were made and the expressions of those who are willing to follow the leadings of our Lord more closely.

Bro. Edwin Weaver, one of our group who had been teaching in Ethiopia, gave our congregation a very interesting report recently. Bro. and Sister Will Weaver and Bro. and Sister Cornelius Weldy also attended the conference at Switzerland.

On Nov. 23 there were six new Christians received into the church by baptism. This kind of service brings joy.

The Ambassador Quartet from Goshen College gave us a program on Aug. 5. Bro. Dale Weldy from this place is a member of the group.

Our new Sunday-school officers are: Supt., Maynard Weldy; Asst. Supt., Albert Bontrager; Sec., Arlene Hartman; Treas., Willis Nunemaker; Chors., Dale Weldy and Glenn Bixler; Lih., Dorothy Gingerich; Primary Supt., Evan Gongwer; Asst., Viola Smeltzer; YPM leader, Elon Beck; Asst., Paul Weldy; Sec.-Treas., Verda Smeltzer.

Bro. Donald Stichter is the first of our boys to leave for two years of service in a hospital at Anderson, Ind. We ask you to pray that these boys who are leaving may be faithful in every way.

We had two speakers with us on Nov. 16, Yuko Shinohara from Osaka, Japan, and Chen. Fu Sheng from Taipeh, Formosa, who are students at Goshen College.

Thanksgiving services will be held this year with the Olive congregation as our host.

On Sept. 28 we had our communion service, and then on Nov. 2 services were held in a number of homes for those of our members who are not able to come to the church. There are a number of members past 80 years of age.

Bertha Harter.

### WELLMAN, IOWA

(Daytonville Mission)

Greetings in our Master's name. "The Lord hath done great things for us; whereof we are glad." The past summer has been a time of rejoicing for us here.

On Thanksgiving Day in 1951 the members and workers installed the furnaces and by January we were first privileged to hold services in the church. This was a step forward from the schoolhouse to a church. The Lord has blessed the work in a wonderful way. Ten members have since been added, seven from non-Mennonite homes.

Sister Phyllis Miller is serving the Lord by teaching in a Christian day school in Illinois; Sister Lydia Yoder is a full-time worker at the La Junta hospital; and Bro. John Byler is attending college at Hesston.

During the Hammer tent revival the Lord called many to serve Him in a greater capacity. We have the following persons with us: Bro. and Sister Leroy Benneman and family, Bro. and Sister Maynard Yoder and family, Bro. and Sister Emil Ropp and family, Bro. and Sister Dwight Blosser and Gladys, Bro. and Sister Pete Yoder and family, Orval Yoder, Lillian Yoder, and Leroy Reher. Bro. and Sister George Gingerich and family were with us since March. We have been able to open a home department and extend our visitation service with challenging results. May God be praised.

Pray for us in His work.

Mrs. Ezra W. Shenk.

### FIELD NOTES (Continued)

both the Cumberland Church and the home church.

An Acceptance Service of the La Junta Mennonite School of Nursing was held at the La Junta Church on Dec. 14, with Bro. Wesley Jantz as the speaker. Twenty first-year students from twelve different states and provinces accepted the charge for service in the nursing profession.

Four foreign students at Hesston College are visiting churches in Kansas, Texas, Colorado, and Nebraska, during the Christmas holidays.

The Mt. Gilead, Ohio, congregation hopes to use soon the basement of their new church building.

The ordination service of Bro. Lowell Nissley, which was scheduled for Nov. 27, but had to be postponed on account of a snow storm, was held on Dec. 14, at Crystal Springs, Kans.

### Announcements

Bro. J. Mark Stauffer will speak at the Hess Church, Lititz, Pa., on Dec. 27, 28. The meeting on Dec. 28 is a young people's meeting with the topic "Making our Singing Meaningful."

Bible Instruction Meeting at Kinzer, Pa., Jan. 10, 11, with Noah Hershey and Richard Detweiler as speakers.

First annual meeting of Christian Laymen's Tent Evangelism Inc., at Kidron, Ohio, an all-day service on Dec. 27. Visiting speakers—J. Y. Swartzendruber, Kalona, Iowa; Nelson Kauffman and Charles Hoskins, Hannibal, Mo.

Christian Life Conference at Bayshore, Sarasota, Fla., with C. Warren Long, Tiskilwa, Ill., and Stanley C. Shenk, West Liberty, Ohio, as speakers, Feb. 4-8.

Bro. A. C. Good at Freeport, Ill., on Dec. 28.

Bro. Richard Yordy, Freeport, Ill., in Youth Conference and Christian Life Meetings at Perryton, Texas, Dec. 26-Jan. 3.

Abner Stoltzfus, Gap, Pa., at Otelia, Pa., in lectures on Jewish evangelism and pictures on Palestine, Jan. 10, 11.

### Visiting Speakers

Nov. 23: Paul E. Bender, Grantsville, Md., at Chicago Avenue, Harrisonburg, Va.

Thanksgiving Day: I. W. Royer, Orrville, Ohio, at Crown Hill, Marshallville, Ohio.

Nov. 30: W. R. Hersberger, Garden City, Mo., at Oronogo, Mo.; Verle O. Huffman, Elkhart, Ind., at Osceola, Ind.; N. M. Birky, Tangent, Oreg., at Calvary, Los Angeles, Calif.; Don and Dorothy McCammon at Manson, Iowa.

Dec. 7: Abner Stoltzfus, Gap, Pa., at Melingers, Lancaster, Pa.; Paul Hoover, Elkhart, Ind., at Upland, Calif.; Clarence Alwine, Hollsopple, Pa., at First Mennonite, Johnstown, Pa.; D. A. Yoder, Elkhart, Ind., at Roselawn, Elkhart; Noah G. Good, Lancaster, Pa., at East Chestnut Street, Lancaster.

Dec. 14: Abner Stoltzfus, Gap, Pa., at Frazer, Pa.; Norman Derstine, Harrisonburg, Va., at Zion, Broadway, Va.; J. L. Horst, Scottdale, at Georgetown, Washington, D.C.; A. J. Metzler, Scottdale, at Rockton, Pa.; S. H. Rhodes, Harrisonburg, Va., at E.M.C.; Harry Y. Shetler, Davidsville, Pa., at First Mennonite, Johnstown, Pa.

Dec. 21: Lawrence Brunk, Denbigh, Va., at Trissels, Broadway, Va.; Nortell Troyer, Puerto Rico, at Clarence Center, N.Y.

### Evangelistic Meetings

Howard Hammer, Apple Creek, Ohio, at Pleasant, Hill, Orrville, Ohio, Jan. 4-11. Andrew Jantzi, Marilla, N.Y., at Altoona, Pa., beginning Jan. 4. Richard Birky, Cheraw, Colo., at Protection, Kans., Dec. 1-11.

### MENNONITE FOUNDATION

(Continued from page 1248)

with very little publicity. It is our sincere prayer that we may all raise our *standard of giving* as we raise our *standard of living*. And we hope that The Mennonite Foundation will be a channel to make this possible.

Goshen, Ind.



### DRAMA OF MAN (Continued)

template this miracle surpassing and unsurpassed.

In a clay-walled khan, among the stupid cattle, a young mother and her somewhat older husband welcome a newborn babe. Not one with a halo about its head, not a trace of the meteoric splendor that yet lingers high in the stratosphere to guide the dromedaries Magi in their westward journey, from far-off lands. A babe like any other: helpless, sightless, knowledgeable. A babe unlike any other in whom lie mysterious paradoxes.

Divinity, multi-infinite, stoops to infinitesimal smallness. Oh, what an inversion of infinity was that! A god, no, God, the God of gods, becomes a babel The Son of God, God, the Author of all truth, Ordainer of all Universal laws, all-knowing, becomes a babe knowing nothing, for a time. The great Spirit, the Hub of all the paramount splendors of Heaven and the heavens, becomes flesh, hungry, tiring, sweating, bleeding flesh—to dwell in drab obscurity in a gloryless world. The great all-seeing Eye of the universe, penetrating to the farthest reaches of space and the remotest occupancies of matter, becomes a babe and blind almost. The Creator of all things, stars, worlds, heavens, Heaven, and all the multi-forms of matter and life, becomes one of His own creatures, the Creator recreates Himself.

And the mother—perhaps she was the sweetest, fairest, and loveliest Jewess that ever lived—a Jewish Venus, a Murillo's Madonna. And perhaps she wasn't. But this we may know: Mary was the only girl in all the world who held in her lineage the prophetic credentials; and as certain may we be that if she were not the prettiest girl, the beauty queen of the world, or even of Judah, she was the best girl, and in this obscure Hebrew princess all the maidenly virtues combined in full chorus to grace a pearl of pearls among women, and lo, the Son of God, the son of Mary.

\* \* \*

This scene is the great climactic of the drama of man. The denouement of the plot, as we might call it, has begun. The elements of accord are introduced. Nemesis is postponed. The hero of the great drama has come onto the stage. God again is with men, in the disguise of a man, to experience all the temptations of men, to suffer all the abuses of men, and to die the most humanly painful of deaths, and all for the purpose of reconciling God and His estranged pet race of intelligent creatures. All this the Trinity saw when they contemplated the human species, and picked out Earth as the testing place. All this they saw when they were about to take some star dust and make a man. No wonder they paused, and conferred.

All Heaven watches earth as never before through the thirty-three years the

Prince of Glory is a man and lives with men. "Angels long to look into these things." It was the most momentous period in all eternity, perhaps. God became a man. Here and then love, divine love, manifested itself divinely superb.

This act closes in triumph: "I have won the victory over the world." Death lost its seeming finality, its dread, its sting, in the resurrection of the divine Hero. He effected the restoration of the fallen race and left a guarantee of immortality and access again to the abode of Deity.

The drama goes on. We are in the next act, and the current scene is not too happy. But the time may not be far away when Heaven again will bend to earth and the great Hero of this drama will return, and carry further the divine will and program. Doubtless the universe and our own world will have a new meaning and our part in this great drama a new significance.

"Glory to God in the highest!"

—E.M.C. Journal.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Bearing.**—To Edwin and Elizabeth (Smith) Bearing, Elmira, Ont., a second child, a daughter, Beverly Irene, Nov. 19, 1952.

**Beiler.**—To Eugene K. and Erla (Youndt) Beiler, Bernville, Pa., a first child, a son, Perry Lee, Nov. 24, 1952.

**Brubaker.**—To J. Clarence and Grace Elaine (Stahl) Brubaker, Lancaster, Pa., a son, Jerald Neal, Nov. 11, 1952.

**Eshleman.**—To J. Lester and Lois (Martin) Eshleman, Tanganyika, E. Africa, a first child, Charlotte Fay, Oct. 26, 1952.

**Fitzgerald.**—To Robert and Jean (Snider) Fitzgerald, Waterloo, Ont., a daughter, Linda Louise, Oct. 30, 1952.

**Gehman.**—To Lester E. and Mildred (Eber-sole) Gehman, Manheim, Pa., a first child, Sandra Lea, Nov. 5, 1952.

**Gingerich.**—To Mahlon and Laura Ellen (Miller) Gingerich, Elkhart, Ind., a second child, Ronald Dean, Nov. 7, 1952.

**Harnly.**—To David and Kathryn (Troutwine) Harnly, Scottsdale, Pa., a second child, a daughter, Lois Kathryn, Nov. 1, 1952.

**Hertzler.**—To Alvin and Evelyn (Brunk) Hertzler, Hyattsville, Md., a second child, a son, James Alvin, Nov. 25, 1952.

**Hochstetler.**—To Harlen and Joretta (Boshart) Hochstetler, Olds, Iowa, a first child, a son, Joey LaMar, Nov. 25, 1952.

**Hunsberger.**—To Willard and Ann (Raber) Hunsberger, Doylestown, Pa., a daughter, Patricia Ann, Dec. 9, 1952.

**Kandel.**—To John and Treda (Miller) Kandel, Berlin, Ohio, a second child, a son, Morris Duane, Oct. 2, 1952.

**Landes.**—To Clayton M. and Alverda (Freed) Landes, Doylestown, Pa., a first child, a daughter, Betty Anne, Nov. 9, 1952.

**Lefever.**—To Abram T. and Ruth (Myer) Lefever, Lancaster, Pa., a third child, a daughter, Carol Anne, Nov. 28, 1952.

**Litwiller.**—To William and Marguerite (King) Litwiller, Minier, Ill., twin daughters, Rosalie Fae and Roberta Rae, Nov. 6, 1952.

**Martin.**—To Lyle and Daren (Miller) Martin, Glen Flora, Wis., a fifth child, a son, Bruce Duane, Sept. 26, 1952.

**Martin.**—To Sidney and Lovina (Shantz) Martin, Elmira, Ont., a first child, a daughter, Rosemary Sharon, Nov. 23, 1952.

**Metzler.**—To Eugene K. and Jean (Hollinger) Metzler, Manheim, Pa., a second child, a son, Darwin, Oct. 30, 1952.

**Minnich.**—To R. Herbert and Shirley (Showalter) Minnich, Harrisonburg, Va., a first child, a daughter, Maria Renee, Nov. 19, 1952.

**Myers.**—To Mark and Josephine (Adsit) Myers, Geneva, Pa., a son, Mark Chrissman, Oct. 1, 1952.

**Rohrer.**—To Mr. and Mrs. Mervin Rohrer, Oxford, Pa., a third child, a son, Mervin, Jr., July 24, 1952.

**Shenk.**—To Charles E. and Marian (Martin) Shenk, Lititz, Pa., a first child, a daughter, Sharon Louise, Nov. 10, 1952.

**Slabach.**—To Fred and Lillian (Riegsecker) Slabach, Middlebury, Ind., a son, David John, Nov. 14, 1952.

**Stull.**—To Albert and Lucille (Beck) Stull, Scottsdale, Pa., a fourth child, a daughter, Kathleen Carolyn, Dec. 13, 1952.

**Weaver.**—To Levi and Mary (Kandel) Weaver, Fredericksburg, Ohio, a sixth child, a daughter, Arlene Alta, Oct. 16, 1952.

**Weber.**—To Howard and Lucille (Snider) Weber, Waterloo, Ont., a daughter, Jenny Lou, Nov. 1, 1952.

**Yoder.**—To Andy D. and Mary Alice (Hershberger) Yoder, Arthur, Ill., a third child, Ronald Duane, Dec. 3, 1952.

**Zeiset.**—To Amos S. and Emma (Weaver) Zeiset, Stevens, Pa., a seventh child, a son, Raymond, Aug. 29, 1952.

**Zeiset.**—To Clayton and Charlotte (Zimmerman) Zeiset, Narvon, Pa., a tenth child, a son, Clayton, Jr., Aug. 21, 1952.

**Zeiset.**—To Wayne and Betty (Snively) Zeiset, Denver, Pa., a fourth child, a daughter, Nancy, Oct. 26, 1952.

## MARRIAGES

May the blessings of God be upon the homes established by the marriages here listed. A year's subscription to the Gospel Herald is given to those whose address is supplied by the officiating minister.

**Book—Hershey.**—Roy H. Book and Ruth Hershey, both of the Paradise, Pa., congregation, by G. Parke Book, grandfather of the groom, sermon by Noah Hershey, at the Paradise Mennonite Church, Nov. 20, 1952.

**Eicher—Esch.**—Lloyd J. Eicher, Milford, Nebr., and Eldora Esch, by William R. Eicher, father of the groom, at the Pigeon, Mich., Mennonite Church, Oct. 3, 1952.

**Kolb—Allebach.**—Roy Kolb, Vincent congregation, and Alice Allebach, Worcester congregation, by Edwin A. Souder, grandfather of the groom, sermon by Elmer Kolb, assisted by Ivins Steinhauer, at the Plain Mennonite Church, Lansdale, Pa., Dec. 6, 1952.

**Nolt—Hershey.**—Joseph E. Nolt, Mellinger congregation, and Rhoda Hershey, Paradise congregation, by G. Parke Book, sermon by Noah Hershey, at the Paradise, Pa., Mennonite Church, Nov. 20, 1952.

**Schmucker—Gautsche.**—H. Allen Schmucker, Toledo, Ohio, and Alice Marie Gautsche, Archbold, Ohio, by Roy Sauder, assisted by Freeman Aschliman, at the Tedrow Mennonite Church, Wauseon, Ohio, Sept. 7, 1952.

**Showalter—Martin.**—Roy Samuel Showalter and Mary Katherine Martin, both of the Weaver Mennonite Church, by Harold G. Eshleman at the home of the bride, Hinton, Va., Sept. 10, 1952.

**Weidman—Hostetter.**—Frank S. Weidman, Mount Joy congregation, and Rosa J. Hostetter, Old Road congregation, by G. Parke Book, assisted by Henry Frank, in the Old Road Mennonite Church, Gap, Pa., Oct. 25, 1952.

## ANNIVERSARIES

**Byler.**—David C. and Sarah (Stoltzfus) Byler celebrated their fiftieth wedding anniversary on Nov. 18, 1952. Bro. Byler is 75 and Sister Byler will be 70 on Dec. 18. They were married in Lancaster Co., Pa., and are now living at Gap, Pa. They have 4 children (Marv—Mrs. Wayne Sweigart, Elizabethtown, Pa.; Emma—Mrs. Earl King, Bird-in-Hand, Pa.; Marcus



and Bertha, Gap, Pa.), 12 grandchildren, and 2 great-grandchildren.

**Landes.**—Mr. and Mrs. Ahram G. Landes, Souderton, Pa., celebrated their fifty-fifth wedding anniversary on Dec. 4, 1952. They are 78 and 74 years old and still enjoying their own home. They have 6 children (Titus, Jacob, Ahram, Jr., and Elizabeth, all of Souderton, Pa.; Henry, Telford, Pa.; and Mark, Cass Lake, Minn.).

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Brubaker, J. Henry**, son of the late Joseph E. and Susan E. (Stauffer) Brubaker, was born July 7, 1876; passed away Aug. 27, 1952; aged 76 y. 1 m. 20 d. In his youth he accepted Christ as his Saviour and remained a faithful member of the church until his death. On Nov. 5, 1901, he was united in marriage to Annie B. Groff, who survives. Also surviving are 2 daughters (Anna Ethel—Mrs. John M. Neff, Lancaster, Pa.; and Susan Violet—Mrs. J. Lloyd Shertz, Columbia, Pa.), one brother (Clayton S., Mt. Joy, Pa.), one sister (Susie S., East Petersburg, Pa.), and 5 grandchildren. Funeral services were held at the Landisville, Pa., Mennonite Church, in charge of Christian Frank, Barton Gehman, and Henry Lutz, with burial in the church cemetery.

**Diller, Samuel**, son of Francis and Mary (Burkholder) Diller, was born in Cumberland Co., Pa., Nov. 9, 1866; passed away suddenly at the home of his daughter, Mrs. David Martin, Sept. 14, 1952; aged 85 y. 10 m. 5 d. On Dec. 4, 1894, he was united in marriage to Lucy Strite, who preceded him in death 11 years ago. To this union were born 2 daughters (Mary—Mrs. Raymond Witmer, and Rhoda—Mrs. David L. Martin) and one son (Albert F.), all of Greencastle, Pa. Also surviving are 23 grandchildren and 41 great-grandchildren. He was the last of his immediate family. He accepted Christ in early life and remained faithful until death, a member of the Cedar Grove Mennonite Church, Greencastle, Pa. Funeral services were held Sept. 17 in charge of Ahram Baer, assisted by John Grove, with burial in the Cedar Grove Cemetery.

**Eash, Sovilla**, daughter of David and Rebecca (Blough) Speicher, was born Nov. 17, 1863, in Lagrange Co., Ind.; passed away at the Weaver Convalescent Home, Waterford, Ind.; Dec. 5, 1952; aged 84 y. 18 d. She accepted Christ as her personal Saviour in 1887 and became a member of the Shore Mennonite Church, Shipshewana, Ind., remaining a faithful member until her death. She was married to William H. Eash on Nov. 17, 1889. To this union were born 3 children. Surviving are her husband, 2 daughters (Fannie—Mrs. William Haarer, Shipshewana, Ind.; and Ivy—Mrs. Clayton Eash, Middlebury, Ind.), one brother (William, Middlebury, Ind.), 18 grandchildren, and 27 great-grandchildren. She was preceded in death by one son (Ervin). She will long be remembered for her faithful attendance at church services. Funeral services were held at the Shore Mennonite Church in charge of Percy Miller and Lee Miller.

**Feick, Lydian**, the daughter of Mr. and Mrs. Henry Shantz, was born March 19, 1871; passed away in her home after a lengthy illness on Dec. 3, 1952; aged 81 y. 8 m. 15 d. On March 18, 1896, she was married to Henry Feick who survives. Also surviving are 4 sons (Herbert, Doon Road, Ont.; Edwin, Milton, and Clayton, Kitchener, Ont.), 2 daughters (Mary—Mrs. Joe Leis, Doon Road, Ont.; and Violet—Mrs. Lorne Snyder, West Montrose, Ont.), 3 brothers (William, Kitchener, Ont.; Alvin, Waterloo, Ont.; and Samuel, Breslau, Ont.), one sister (Alvina—Mrs. Leander Snyder), 14 grandchildren, and 15 great-grandchildren. She accepted Christ as her personal Saviour in 1891, during meetings conducted by the late John S. Coffman. She was a faithful member of the Mennonite Church and vitally united to Christ by faith until her departure. Funeral services and burial were at the First Mennonite Church, Kitchener, Ont., in charge of S. Martin and C. F. Derstine.

**Jantzi, Mary Magdalena**, daughter of Daniel

K. and Magdalena (Wittmer) Conrad, was born near Wayland, Iowa, Jan. 17, 1877; and after a lingering illness departed this life at the home of her daughter, Ethel, Nov. 7, 1952; aged 75 y. 9 m. 20 d. On Jan. 5, 1899, she was united in marriage to John B. Jantzi. In her youth she accepted Christ as her personal Saviour and united with the East Fairview Mennonite Church near Milford. In 1905 she and her husband moved to Wood River, Nebr., where they worked hard to help establish the church in this community. She was the last charter member still living here. She was a faithful member and an active worker in the church and sewing circle. She leaves to mourn her departure 3 sons (Ezra E., Wood River, Nebr.; Royden B., Shedd, Oreg.; and Daniel J., Tangent, Oreg.), 2 daughters (Nettie—Mrs. Homer Schweitzer, and Ethel—Mrs. Clarence D. Stutzman, both of Wood River, Nebr.), 3 sisters (Mrs. Sarah Wenger, Mrs. Susan Schlatter, Wayland, Iowa; and Mrs. Lydia Widmer, Corvallis, Oreg.), 26 grandchildren, and 14 great-grandchildren. She was preceded in death by her husband in 1937, her parents, 5 brothers, and 2 sisters. Funeral services were held Nov. 11 at the Wood River Mennonite Church by William Eicher, assisted by Alvin Gascho, Art M. Stutzman, and Royden Schweitzer, with burial in the adjoining cemetery.

**Lehman, Martha**, daughter of Adam and Anna (Garber) Basinger, was born near Fortuna, Mo., Aug. 24, 1875; passed away at her home in West Liberty, Ohio, Sept. 27, 1952; aged 77 y. 1 m. 3 d. She was united in marriage to Joel A. Lehman on Nov. 3, 1895. This home was blessed with 5 sons (Melvin, Bellefontaine, Ohio; John A., Boswell, Pa.; Daniel, Wilfred, and Kenneth, West Liberty, Ohio) and 6 daughters (Wilma, Rittman, Ohio; Sudie—Mrs. Edwin C. Fisher, Maple Heights, Ohio; Bessie, West Liberty, Ohio; Caroline—Mrs. D. W. Allen, Harrisonburg, Va.; Helen—Mrs. Leonard Hartzler, West Liberty, Ohio; and Pauline—Mrs. Vernon Miller, Fentress, Va.). She is also survived by 31 grandchildren, 7 great-grandchildren, one brother (Chris, California, Mo.), and 4 sisters (Mrs. Carrie Baumgartner, Versailles, Mo.; Clara—Mrs. Eli Bucher, Linda—Mrs. John Bucher, and Fannie, all of California, Mo.). In 1895 she united with the Bethel Mennonite Church, Versailles, Mo., later transferring her membership to the Bethel congregation at West Liberty, Ohio, where she remained a faithful member until she was called home. Funeral services were held at the Bethel Church in charge of B. Frank Byler, assisted by Nelson Kanagy, with burial in the West Liberty Cemetery.

**Metzger, Henry F.**, was the son of the late Peter Metzger, born Feb. 10, 1874, in Maryborough Township, Ont.; passed away Nov. 27, 1952, at his home in Wallenstein, Ont., following a lingering illness; aged 78 y. 9 m. 17 d. In 1897 he was united in marriage to Annie Martin, who preceded him in death in 1951. He was also preceded in death by one daughter (Magdalena). Surviving are 4 sons (Wesley, Elmira, Ont.; Gordon, Palmerston, Ont.; Jacob, Wallenstein, Ont.; and Martin, St. Jacobs, Ont.), one daughter (Violet, at home), 2 brothers (Martin, St. Jacobs, Ont.; and John, Heidelberg), 2 sisters (Christina and Kate of St. Jacobs, Ont.), 18 grandchildren, and 7 great-grandchildren. He was a member of the Elmira Mennonite Church. Funeral services were held Nov. 30 from the Elmira, Ont., Church by O. D. Snider and Howard S. Bauman, with burial in the adjoining cemetery.

**Miller, Mary Ann**, daughter of Andrew and Sarah (Hershberger) Yoder, was born Aug. 7, 1868; died Nov. 28, 1952; aged 84 y. 3 m. 21 d. She was united in marriage to Adam J. Miller on April 6, 1891. In her youth she united with the Conservative Mennonite Church and remained faithful unto the end. Surviving are 5 sons (Amzie, Elkhart, Ind.; Clarence, Ira, and Lester, Goshen, Ind.; and Lawrence, Shipshewana, Ind.), 2 daughters (Ida—Mrs. Russel Schrock, Goshen, Ind.; and Sarah—Mrs. Henry Treesh, Plymouth, Ind.), 27 grandchildren, 52 great-grandchildren, 2 brothers (Rudy, Archbold, Ohio; and Andrew, Harrisburg, Oreg.), one half brother (Samuel Mishler, Tennessee), and 2 sisters (Mrs. Ada Yoder and Malinda—Mrs. William Hershberger, Goshen, Ind.). She was preceded in death by her husband in 1938, 4 children, 2 brothers (Abraham and Joseph), and 3 sisters (Sarah, Fannie, and Esther). Funeral services were held at the Town Line Conservative Church, Shipshewana, Ind., Dec. 1, in charge of Noah Zehr and Sam T. Eash.

**Roth, Christian M.**, son of John and Mary

(Miller) Roth, was born in Elkhart Co., Ind., Dec. 17, 1867; passed away at his home in Wayland, Iowa, Nov. 29, 1952; aged 84 y. 11 m. 12 d. In 1873 he moved with his parents to a farm three miles from Trenton, Iowa, and three years later they moved to the Wayland community. For many years he operated a grocery store in Wayland. At the age of 19 he united with the Sugar Creek Mennonite Church, Wayland, Iowa, and continued in this fellowship throughout life. In 1894 he was united in marriage with Elizabeth Gerig. He is survived by his wife, a daughter (Esther—Mrs. Ervin Reschly), a foster sister (Fannie Eiman), and 6 grandchildren. His parents, a son (Melvin), and 5 sisters (Mary, Katie, Lydia, Mattie, and Emma) preceded him in death. He was always an active worker, ready to give a helping hand. He will be remembered by many for his generosity to the needy and for his willingness to open his home to the homeless. Funeral services were held at the Sugar Creek Church, Dec. 1, conducted by Simon Gingerich, assisted by Elmer G. Swartzendruber, with interment in the cemetery near by.

**Shirley, Matilda Elizabeth**, was born at Little Rock, Ark., May 8, 1892, the daughter of John T. and Cleodonna (Barnes) Hughes. On Aug. 3, 1910, she was married to Joseph Shirley. After an illness of about five years she passed away at the Methodist Hospital, Peoria, Ill., Nov. 16, 1952; aged 60 y. 6 m. 8 d. Surviving are her husband, 2 sisters, and one brother. She was a member of the Pleasant Hill Mennonite Church, East Peoria, Ill. The body was laid to rest in the Roberts Cemetery near Morton, Ill.

**Swartzendruber, Amos**, son of John and Anna (Diener) Swartzendruber, was born Oct. 30, 1884; passed away Nov. 27, 1952; aged 68 y. 28 d. He was a member of the Oley Valley Mennonite Church. He was united in marriage to Anna Erh, who survives. Also surviving are 4 daughters (Pauline—Mrs. Dan Savage, Hockessin, Del.; Anna Marie—Mrs. George Hellwig, Kutztown, Pa.; Jeanetta—Mrs. Charles Rhodes, Scotia, N.Y.; and Ruth—Mrs. Robert Porter, Jacksonville, N.C.), one son (Allen, Mertztown, Pa.), 13 grandchildren, one brother (Ephraim, Christiana, Pa.), and 2 sisters (Lena—Mrs. John Hertzler, Morgantown, Pa.; and Sadie—Mrs. Will Stoltzfus, Harrington, Del.). One son (David) preceded him in death. Funeral services were held at the Conestoga Mennonite Church, Morgantown, Pa., by Ira A. Kurtz and Omar Kurtz, with interment in the adjoining cemetery.

**Yoder, Menno S.**, 89 years, farmer and longtime resident, died in Lagrange County Hospital Nov. 15, 1952, after 3 weeks' illness. He was born in Lagrange Co., Ind., Feb. 13, 1863, and lived his life here with the exception of 6 years in Arkansas and Mississippi. He was married to Caroline Hostetler, who preceded him in death in 1946. He united with the Mennonite Church early in life and remained loyal to the church unto his death. He leaves 7 sons (Olen, Goshen, Ind.; Lester, Ames, Iowa; Floyd, Corapolis, Pa.; Dorsa, Fort Wayne, Ind.; Reuben, Chesterton, Ind.; Leo, Fort Wayne, Ind.; and Glen, Marquette, Mich.), 2 daughters (Iva—Mrs. Noah Burkhard, and Elva—Mrs. Raymond Prough, Shipshewana, Ind.), 2 brothers (Dan R., Goshen, Ind.; and Levi R., Middlebury, Ind.), one sister (Mrs. Mary Powell, Shipshewana, Ind.), 27 grandchildren, and 14 great-grandchildren. Funeral services were conducted on Nov. 17 at the Shore Mennonite Church, in charge of Percy Miller and Lee Miller, with burial in the church cemetery.

**Zook, Sara Elizabeth**, was born in Granville, Pa., March 9, 1857, the daughter of Joseph and Barbara (Zook) Allgier; departed this life Nov. 19, 1952, at West Liberty, Ohio; aged 95 y. 8 m. 10 d. Early in life she united with the Mennonite Church and remained loyal to her faith. In 1874 the family moved to Wayne County, Ohio, and one year later they came to Champaign County, near West Liberty, Ohio. On Jan. 24, 1878, she was united in marriage to Joseph Zook, who preceded her in death 23 years ago. She leaves to mourn her departure, one son (Alpha, Butler, Ind.), one daughter (Amy), one brother (Sam), 4 grandchildren, 5 great-grandchildren, and many other relatives and friends. Two daughters (Elsie Mae and Cora) preceded her in death. Funeral services were held at the Oak Grove Mennonite Church, West Liberty, Ohio, in charge of Nelson Kanagy, assisted by Ray Eschliman. Burial was made in the Oak Grove Cemetery.



## THE BOOK SHELF

Books reviewed in these columns may be ordered from the Mennonite Publishing House, Scottsdale, Pa.

**Mass Child Evangelism**, by Lionel A. Hunt; Moody Press; 1951; 192 pp.; \$2.50.

Lionel Hunt was a Sunday-school worker who was not successful in building a large attendance. Because of the conflicting statements in the publisher's preface and the paragraph covering the author on the inside back flap of the jacket, it is not clear whether he himself discovered new methods that led him to mass meetings for children, or whether an old book by E. Payson Hammond, turned him from Sunday-school work to mass child evangelism. In any case, in 1943, he discovered the book, *The Conversion of Children*, by the said Hammond, who told of thousands of boys and girls from four years to ten or twelve who were converted. Mr. Hunt uses a great deal of Mr. Hammond's material in this book.

The fifteen chapters of the book describe the technique of planning for, securing, holding, disciplining, and dealing with large groups of children. The author believes strongly that the hope of the world today is the conversion of these children from four to ten. He does indicate that child converts should be followed up, and gives a number of illustrations of pastors who refused to receive children into the church, which sounded like illustrations from a number of generations ago, rather than of recent date.

It seems that the treatment of the subject is superficial. Very little if any Scriptural warrant is given for the sentiment that because of sin that abounds in adults and because they are difficult to reach, we should turn to the children. The author almost totally ignores the fact that New Testament Christianity grew from adults and if feeding the lambs meant little children, then Peter surely missed the mark, or the Holy Spirit neglected to have Luke record Peter's great ministry to small children.

The statement that men who work largely with children build up a larger, stronger church, is also not supported with evidence. On the other hand, it is the experience of many workers, that if the children are dealt with apart from their parents, it is only a matter of a few years until the children take on adult ways, and also neglect the church.

The importance of children's work and child decisions for Christ should not be minimized. But we should also recognize that Christianity challenges the mature mind, and the responsibilities of the church are also for the adult. It is quite easy to make a child of 10 realize that he has been guilty of some sin, to portray the sacrifice of Christ with emotion, and secure a child decision to love Christ and to take Him into the heart, although that is not comprehended. There must of necessity be a growing appreciation of the meaning of discipleship taught and

exemplified by the parent, or the child experience will be lost. This the author does not discuss.

This volume has some good suggestions for conducting children's meetings. It gives a number of stories that might be used. But the total emphasis on the matter of Scriptural soundness in leading children to a decision or commitment without the support of Christian parents is open to question.

The suggestions given that the world today can be saved only by the conversion of little children sounds a bit like the reasoning behind the children's crusades almost one thousand years ago.—Nelson E. Kauffman.

**Giant for God**, by Melton Wright; Carr Publishing Co.; 1951; 168 pp.; \$2.75.

*Giant for God* by Melton Wright is a retelling of the oft-told tale of the interest, work, and techniques of Billy Sunday, well-known evangelist of other days.

There is no doubt that Billy Sunday was a great public figure. He was instrumental in converting many, and his influence lives on. His stand for a complete step on regeneration, a definite break from the old way of life, is indeed commendable. Billy preached with fearlessness, enthusiasm, and sincerity. He did not fear opponents, and believed that the man who does not have any enemies when he dies has done nothing for the Lord.

Wright, the author, does not claim that everything Billy did was right or is to be followed today (p. 54). His report of Sunday participating in a liquor raid puts Sunday in a little awkward position as he sought limelight (p. 96 ff.).

It is sure that Sunday was a firm believer in the Bible, in prayer, in the finality of the Scriptures. "He did not try to give a logical reason why something had happened the way it did, or how it could be differently interpreted so that it would stand more logical" (p. 125).

Sunday's campaign against liquor was one of his main passions. His sermon against liquor as given on pp. 67-94 would be interesting to see in our magazines today. He felt that booze was the cause of many homes being broken up, and whenever possible he hit the liquor business, of course always giving the solution of Jesus Christ.

It is evident that Sunday thought warfare approved for the Christian (pp. 1-9, 124, 133, 139), but this is mentioned simply in passing and no particular point is made of it.

There is one chapter on the work of Homer Rodeheaver, the great song leader, who was so instrumental in helping in Billy's campaigns. Also included rather profusely throughout the book are Billy's comments, and what he preached. Several sermons are given.

This is a book for those who are interested in seeing what Sunday did. Those studying revival or evangelism will do well to give this book a study. It also will make a good book for the average Sunday-school library.

—Ford Berg.

## ITEMS and COMMENTS

The Christmas Safety Committee, sponsored by the Pennsylvania Temperance League, is sending its annual reminder to business executives in the State of Pennsylvania suggesting that it would be good sense to omit alcoholic beverages from any Christmas party held under their auspices. They cite danger from smash-ups on homeward journeys and newspaper stories which reflect no credit on employee or company. Christians have the additional motivation that drunkenness has absolutely no place in the celebration of the birth of the One who came to bring temperance and peace among men.

\* \* \*

Nathaniel Pepper, authority on Oriental Affairs at Columbia University, does not believe that China is permanently lost to the free world, according to *Between the Lines*. He says, "If Chinese history means anything, Communism as now applied cannot endure, and Chinese history is long and overpowering and as yet unconquerable."

\* \* \*

A British Council of Christians and Jews has been organized in England "to combat all forms of religious and racial intolerance, to promote mutual understanding and good will between Christians and Jews, and to foster co-operation in educational activities and in social and community service." Queen Elizabeth has granted her patronage to the new organization.

\* \* \*

A three-story-high electric sign on top of the City Hall in Milwaukee flashed the slogan, "Put Christ back into Christmas." In many other ways this slogan was promoted in Milwaukee where the "Put Christ back into Christmas" movement originated in 1949. We trust Christ will, indeed, get back into not only the Milwaukee Christmas but that of the whole country. It might be a good idea to close the Milwaukee breweries in keeping with this slogan.

\* \* \*

The full-time housewife attends church with greater regularity than the working wife, according to a nation-wide survey of the homemaking habits of the working wife released by the General Electric Company. Forty-nine per cent of the nation's working wives and 56 per cent of the full-time housewives attend church once a week or more. Eight per cent of the working wives and 6 per cent of the full-time housewives say they go to church once every two weeks. Nine per cent of both groups go once a month. Twenty-one per cent of the working wives and 17 per cent of the full-time housewives go less frequently, and the remainder never attend church.

\* \* \*

Billy Graham has added a syndicated newspaper column to the various media of his evangelistic work. The column will be en-



titled, "My Answer," and will run six days a week. It will answer questions of a nonsectarian nature avoiding doctrinal controversies.

\* \* \*

A police chief has asked California and Nevada churches to launch crusades in their home town to wipe out church raffles and other charitable gambling. What a shame! The churches ought to be putting pressure on this question instead of the police.

\* \* \*

The Baptist General Association of Virginia adopted a report declaring that racial segregation cannot be justified "either by Scripture or by Christian conscience," but that "there is no immediately satisfactory solution" to the segregation problem. "We as white Christians," said the report, "should seek to understand the attitude of the Negro to this practice. They regard segregation as an indication of their racial inferiority and they resent it most bitterly."

\* \* \*

A warning that television is breeding a mentality of "trivia and crime" among younger children has been sounded by Dr. Joy Elmer Morgan, editor of the Journal of the National Educational Association. He said that the schools are now beginning to get children who have been raised on a diet of TV entertainment in the home. He said the results are "terrific and terrible."

\* \* \*

A program to shelter its aged throughout the country in small dwellings in a homelike atmosphere was instituted by the Moravian Church with a purchase at Easton, Pa., of a \$23,000 house able to accommodate 12 persons. The purchase culminated seven years of planning.

\* \* \*

Africa is ripe for a rapid growth of Communism, according to Dr. Harold Brewster, medical secretary of the Methodist Board of Missions, who has just returned from an extended tour of inspection in various parts of Africa. "At present there is little, if any, overt Communist activity," he says. "Instead Communists take advantage of the very real dissatisfaction of the African with his economic and social status and infiltrate the growing Nationalist movement in some parts of Africa as a means of gaining adherents and of developing dissension on which it may capitalize later. Evidences of Communism are especially prominent in areas where Africans have returned from schooling overseas, indicating that while abroad they may have been subject to Communist indoctrination." Another African missionary says the Christian Church is being put in a very difficult position because it is hard to denounce Communism without being interpreted as opposing the natural desire of educated young Africans for advancement and as standing for defense of the status quo.

\* \* \*

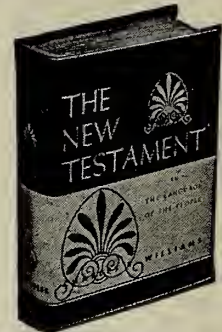
When a preacher goes to sleep listening to his own sermon things are really getting bad. A Missouri preacher preached his sermon to his tape recorder, then listened with the idea of finding where it could be improved. In-

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By Charles B. Williams



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stead, he fell asleep listening to himself.—  
Watchman.

\* \* \*

The 1,100,000 Jews from all over the world who have now returned to Israel are twenty-five times as many as those who left Babylon under Zerubbabel.—Prophecy Monthly.

\* \* \*

During the past summer a French expedition battled its way through snow, rain, and heavy winds to the summit of Mount Ararat in search of Noah's ark. The search proved to be fruitless. There have been many rumors during the past 75 years of people who have seen the ark, but there is no clear proof that anyone has seen it.

\* \* \*

The enrollment this semester at Tabor College, Mennonite Brethren school at Hillsboro, Kans., is 225, 17 per cent higher than at this time last year.

\* \* \*

Reports of a great spiritual awakening continue to come from Brazil. Crowds up to 4,000 are reported and some churches have increased their membership 50 per cent within a matter of months. One city reports that

the streets were sometimes blocked with kneeling people.

\* \* \*

John S. Walvoord is the new President of Dallas Theological Seminary, succeeding the late Lewis Sperry Chafer.

\* \* \*

The United States government spent more than \$25,000,000 in the past four years shipping relief goods sent abroad by religious and other voluntary agencies.

\* \* \*

A 400-year-old "Breeches" Bible, one of the early versions printed in English in 1582, was discovered recently in a woodshed in Clarence, Ont. The Bible was bound in leather and in good preservation. This Bible was called the "Breeches" Bible because of the use of that word in the translation of Gen. 3:7.

\* \* \*

The Texas and Pacific Railway Company has announced plans to buy space in 120 newspapers and numerous magazines in 1953 for an advertising program built around the theme that the future of the country depends on faith.

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# GOSPEL HERALD

*"In the defence and confirmation of the gospel" "How beautiful are the feet of them that preach the gospel of peace"*

VOLUME XLV

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NUMBER 53

## After Christmas

By Ida M. Yoder

Do you keep Christmas when the season is past?  
Were you filled with its spirit enough to last  
Through every day of the coming year  
And make it a time of peace and good cheer?  
Or do you close books with December's last day,  
Join the ranks of those who complacently say,  
"Thank goodness, that's done for another year,"  
Then settle down in their own pleasant sphere?

There's no settling down for the true child of God.  
He takes note of those who patiently plod  
Along life's highway, often bogged down  
By trials, turmoil—an onlooker's frown;  
He gives them a smile, a kind word, a lift,  
Not merely at Christmas time, giving a gift,  
For Christmas means loving and sharing and giving  
Not just in December—each day that we're living.

Walton, Kans.

## It's Just My Way

By Harold A. Zehr

### *A New Year's Meditation*

One morning last week a heavy blanket of snow covered the seldom-traveled road which passes our home. As I drove through the fresh snow that morning, I was conscious that not always was I on the commonly traveled path, which now hidden, was the smoothest course. But when I came home, I followed the track I had cut as I left that morning, and so did the mail carrier, and my neighbors. Some places smooth, some places rough, straight and crooked, it became the way I commonly traveled—not because it was the best track, but because it was the first. Some places I should have driven on the other side of the road, and I knew it. "I should cut a new track," I said to myself—but I never did. I always followed the common way.

In the past year we have realized that the commonly traveled way was not always best. You and I have each realized that someone should cut a fresh track—where it belongs—but we didn't.

Some places the way has been one of satisfaction, one of victory in Christian living, one of fellowship with God and answered prayer.

Some places the way we drove was one of failure in spite of conscientious effort. Now we see that we drove on the wrong

side when we thought we were where we belonged. But we blundered because we forgot to pray, or we failed to listen when our Companion was trying to tell us where to go. There are some rough places in the way we came in spite of an honest effort to select the right side of the road.

Some of the rough places in that course we made could have been avoided had we not been careless in our driving. Slipshod methods, lack of prayer and Bible study, and just plain laziness have made my way rough some places. I have said I had too much to do—but I found time for the things I liked to do. I said I would do the little task the Lord asked of me some time, but I didn't say when, and I haven't done it yet. I have shifted responsibility and said I would let George take care of it. George has been working too, but neither of us took care of that particular task. Yes, now I see that some of these rough spots could have been avoided had I not been careless in my stewardship.

I see where I missed the proper course in several places I should really cut a new track through the snow—where it should be. I haven't done it yet. The simple thing to do is travel the way I have been traveling. Maybe tomorrow I will take time to cut that new course.

The successes and failures in my Christian stewardship in the past year have a similarity to those of last year, and the year before. Is my course set? Will it always be thus? Is it "just my way"? Truly enough we seem to be able to forecast what our friends will do in a given situation, with a reasonable degree of accuracy. We know their way!—and they know ours! I have expected others to be tolerant of my inconsistencies because it was "just my way."

One's way has been defined as a habitual or determined course of action. Unless something definite happens to my way, next year's experience will have a peculiar likeness to that of past years. Am I satisfied with that course? David advises, "Commit thy way unto the Lord" (Ps. 37:5). With the Lord as my chauffeur, we will cut a new course. "Wherewithal shall a young man cleanse his way? by taking heed thereto according to thy word." May we examine our way in the light of the blueprint. Examination of one's course may be valuable, and the reading of the Word a blessing; but the real cleansing is possible only when I examine my way in the light of the Word.

If the road I travel, and my neighbor follows, is to be smoother this year than it was last, it will be because there have been some definite changes in my course as a result of my having committed my way unto the Lord for examination and correction. By the grace of God, I will cut a new course, not tomorrow, but today.—The Missionary Guide.

## For the New Year

By Lorie C. Gooding

Last year's nestlings are grown and gone.

Last year's flowers are turned to mold.

Last year's grass is dead on the lawn.

Last year's leaves are a story told.

Last year's fires no longer burn.

Last year's sorrows are past and done.

Let us forget them now, and turn

To the new year's joys, and the new year's sun.

For the leaves will come to the trees again,

And the flowers in beauty new will spring.

The grass will grow green with the new

year's rain,

And the birds will return, to nest and sing.

Let us make of the new year a glad, glad

time,

A time of service, a time of song,

A time of prayer, and our hearts will chime

In tune with heaven the whole year long.

Holmesville, Ohio.



## New Year's Meditations

BY PEARL SCHRACK

Lord, had I this year again, I'd ask to be your hands—your hands to gather the flowers that grace the room of the invalid and cheer the tired hearts of those who are sick with the dust and care of life. I'd ask to continue the work begun long ago on the shores of Galilee. I would touch the saddened hearts and lives of those who know their dreams broken and their futures lost in the dimness of bleak uncertainty; your hands, Lord, I would be, to point to one who heals the sick, comforts the brokenhearted, and speaks to the weary, "Come unto me, . . . and I will give you rest."

Had I this year to live again I would ask to be your feet. For only then could I lead the wanderer through the path your feet have already trod. I'd ask your feet, Lord, strong and sure, enabling me to walk unfalteringly as when you walked to Calvary. Your feet, Lord, to walk in the fields and know that long ago you walked them in loneliness. And to walk in the city, too, for there you did bind the brokenhearted. And, Lord, when I am tired and half afraid to take another step, your feet will even then be steadfast. With firm purpose I would press on, leading others in the way that leads to your throne.

If I could have this year again, Lord, I would ask to be your tongue. Then could I speak the words of love to those hungering hearts who never seem to find the love they seek. Then could I cheer the children, encourage the hesitant and tell them of the friend of sinners and Him who understands no matter how deep the mental anguish or how trivial the problem may be. Untiringly would I bring to you my petitions and my burdens and go away knowing that through my prayers those who love you may know that you are kind and those who know you not may realize that this world is a weary place for those who try to face their tasks alone.

Had I this year to live again, Lord, I would ask to be your understanding. Then could I understand those who go through life misunderstood and to them I would smile even when my heart aches. Then could I understand and teach that though life seems to grow sadder, love grows stronger. Were I your understanding, Lord, instead of hurting, I would help; instead of complaining, I would sing. To the friendless I would be a friend and to the erring I would be lenient, knowing that what appears to

me a stain may be a scar won somewhere, where I might not have stood as strong. To all the grief-stricken, the downhearted, the cheerless, and the concerned I would point the way to the Balm in Gilead and the Healer of Broken Hearts.

Your hands, your feet, your tongue, your understanding—that's what I'd ask if I had this year again to live. But since the past is yours—the future ours—then I resolve this New Year to be your hands to do your work, your feet to lead men to you, your tongue to tell of your love, and your understanding to make lives happier by pointing them to you.—E.M.C. Journal.

## Recipe for a Happy New Year

Take twelve fine, full-grown months; see that they are thoroughly free from all old memories of bitterness, rancor, hate, and jealousy.

Cleanse them completely from every clinging spite; pick off all specks of pettiness and littleness; and in short, see that these months are freed from all the past—have them as fresh and clean as when they first came from the great storehouse of Time.

Cut each month into thirty (or thirty-one) equal parts. This batch will keep for just one year. Do not attempt to make up the whole batch at one time (so many persons spoil the whole lot in so doing), but prepare one day at a time as follows:

Into each day put faith, courage, work (some persons omit this ingredient and so spoil the flavor of the rest), hope, fidelity, liberality, kindness, rest (leaving this out is like leaving the dressing out of the salad—don't do it), prayer, meditation, and Bible reading.

Be sure to include a generous quantity of consideration, patience, and long-suffering.

Don't forget a pinch of the salt of candor; season well with grace, not forgetting a sprinkling of good humor.

Pour into the whole love without measure, and mix with a vim. Cook thoroughly in a fervent heat. Garnish with smiles of thankfulness and sprigs of joy; then serve with quietness, unselfishness, and cheerfulness—and a Happy New Year is yours.—Tom Olson, in *Now*. Reprinted from *Evangelical Visitor*.

Do not think that thou hast made any progress, unless thou esteem thyself inferior to all.—Thomas à Kempis.

## Our Readers Say—

I am much interested, as a writer and editor for juniors and intermediates, in the current discussion on church membership for children. I have no answers for the problem; however, I am convinced that the church owes its child members a great deal that they have not, and do not now get.

Camp leaders and evangelists repeatedly encounter young people who find in adolescence an early Christian experience, though good, not completely satisfactory. Repeatedly friends mention such experiences in conversation. (I know too much about it personally!) There are those who "confessed" because their friends did, who are now either satisfied with mere church membership, or who convicted of sin are muddling along in misery. Others understood their need for salvation and were born again, but are now in confusion because of the new demands adolescence has brought upon them.

Accordingly, whatever a pastor's conviction or a bishop's practice, could it not be understood that at whatever age the child was received into the church, he will be expected to attend another instruction class later, say at thirteen or fifteen? The advantages of this plan would be:

(1) All adolescents would in an impersonal way come into a very personal relationship with the pastor for a time;

(2) The child, having increased ability to comprehend, would gain new insight into the meaning of his church relationship;

(3) The person too timid to ask help would be invited to seek it: the negligent would, as a matter of course, be exposed to it;

(4) The pastor should arrange a personal conference with each member to discuss individual problems. No embarrassment—"everybody has one."

An earnest pastor says, "I'm not used to talking to children. I don't know how to express these Scriptural truths to them." Is there anything so sacred about "instruction" that the pastor could not ask a qualified lay person to do it in his presence and under his supervision? Aquila and Priscilla succeeded well in instructing Apollos, apparently.

We are looking forward to the forthcoming pastor's guide. May this discussion in the *GOSPEL HERALD* hasten the day of its appearance!—Elizabeth A. Showalter, Scottdale, Pa.

\* \* \*

I have intended for some time to write to your staff and tell you how much we have appreciated the *GOSPEL HERALD* in our home since our first gift subscription last year. . . .

I have especially appreciated the recent enlightening comments on the R.S.V., particularly the editorial, "Are You Being Revised?" After all, the tenor of the Scriptures is the same in most translations, but it takes the interpretation of them by the Holy Spirit to guide and convict us as individuals. . . .

May the Lord continue to guide and direct your staff in giving us a well-balanced, Christ-centered church organ in the *GOSPEL HERALD*.—Harold E. Burkholder, Lancaster, Pa.

## GOSPEL HERALD

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## EDITORIAL

### Another Volume

We once heard of a person who visualized the years of history as a library in which each year was a volume. That imaginative picture comes to reality in the long black row of bound volumes of the GOSPEL HERALD in the bookcases behind the editor's chair. Each year contributes a volume to this growing library. The index in this issue will remind our readers that Vol. XLV is now completed. Soon there will be another bound volume joining the procession of the years.

The index, which is for your study and your files, will reveal that again scores of people, mostly from our own brotherhood, have contributed a great variety of material. We have neither defense nor apology for its quality. What is written is written. That there have been omissions and lacks is certain. That there have been errors of fact and of thought is probable. But we assure you that we have tried hard to make from the material available a periodical which would serve the Mennonite Church as an official organ, as a forum of thought, a record of life and work, and a stimulus to Christian thinking and holy living.

A few changes have been made during the past year. After a number of years of very efficient service as Editorial Assistant, Sister Catherine Hernley is now receptionist at the La Junta Hospital. We appreciate what she did for the GOSPEL HERALD. The editor's secretary at present is Sister Clara Eshleman, of Harrisonburg, Va. During the year Bro. L. C. Hartzler has become editor of the Missions Section. Copy for this section comes to Scottdale from the Elkhart Mission Headquarters. Printing and finishing processes have been perfected, so that the last form (containing the field notes) goes to the pressroom Thursday noon, and Friday afternoon mailing begins, being completed on Saturday. Most of our readers, we believe, receive the HERALD by Tuesday, the publication date.

We solicit the prayers, suggestions, and contributions of our readers. We appreciate, too, anything that can be done to extend our subscription list. Is the GOSPEL HERALD in every home in your congregation?

If the Lord tarries, we hope to make the church paper better in Vol. XLVI. Your suggestions for making it so will help us. What are some subjects you would like to see discussed? Do we have features you think should be omitted? What should be added? Let us hear from you. You will hear from us throughout 1953, if God wills it.

### Anti-Semitism

A new outbreak of anti-Semitism seems to be arising to put in jeopardy the 2,500,000 Jews in Russia and in Soviet-dominated Europe. In recent purge trials in Czechoslovakia, eleven men were condemned to death, and "Zionism" was one of the charges brought against them. Of the eleven, eight were Jews.

It seems apparent that the Soviet Union, which has advertised itself as a model of racial and religious harmony where anti-Semitism was outlawed, is now going down an anti-Jewish road. The motives may be twofold: (1) to find scapegoats upon which to fix the blame for communist failures; (2) to attempt to win the Arab world into its circles by linking Zionism, and the Israeli state, with "western imperialism."

The Arab countries, being chiefly Moslem, are deeply prejudiced against the antireligious tenets of communism. But there are three things which might cause them to gravitate toward Soviet influence: the first is their poverty; the second is their determination to shake off the dominance of the Western powers; the third is their bitterness against the Jews. It is smart policy for communism, while promising relief on the first point, to make it clear that the Arab countries and the Soviet are alike anti-Zionist and anti-Western.

Christian hearts can never hold a feeling of hate toward any person or any group. They will be deeply grieved to see another baptism of blood come upon the Jewish people, who have already suffered so much in recent years.

One must think that the new fears created by this situation will not decrease the tensions in the Near East, or

help to solve the problem concerning the Arab refugees. One sees further indications that the crossroads of the nations at the eastern end of the Mediterranean will become a focus for future international struggles.

O God of peace, speak to the raging seas.

### A Lively Silence

A current magazine article describes the success of a blind man in serving as pastor in a large city church. We were struck by this blind preacher's comments on the quality of silence. "I guide my sermons," he said, "by the quality of the silence I get." An electric quality, alive and tense, tells him his theme is going over. A heavy silence indicates that his audience is not following him. Coughing, shifting of feet, rustling of papers indicate inattention and boredom. "The clearest sound of all, and the most painful, is the unmistakable, unremedial heavy breathing of a sleeper."

Apparently no one gets away with anything in this man's audience. His other senses are sharpened to make up for his lack of sight. We would like to sit under the preaching of a man who has such a real sense of audience contact. Why can't we who have eyes as well as ears be aware of whether or not our audience is with us? Why do we drone on and on long after people have stopped listening? Why don't we read the innumerable signs which tell us that we have not secured attention, or have lost it? Why aren't we disturbed and distracted when people whisper, or play with babies, or stare out of the window, or read Sunday-school papers, or sit with downcast eyes, or drowse off into unconsciousness?

One of the most important principles of public speaking is that speech is communication. It is a two-way affair. The man in the pulpit may be doing all the speaking for the moment, but the people in the audience are communicating by their listening. Their eyes, the expression on their faces, the shaking of their heads, the very body attitudes—all these indicate to the speaker whether he is talking to them or merely at them. If they are listening, he is communicating. If they are not, he is only going through motions. And he can tell! At least, the blind preacher can. He listens for the lively silence, the electric quality which



says there is someone who has something to say and there is someone who wants to hear. That silence is eloquent with meaning, electric with possibilities. It is not the silence of unconcern, of death. It is not the heavy silence of sleep.

There is a difference in silence. There is a quality of silence which belongs in a church full of worshipers, and a quality that is very much out of place there.

It is the preacher's business to expect and to secure that quality. It is the duty and privilege of the audience to produce it.

## Prayer Requests —

Pray for the spiritual effectiveness of the many Bible Terms soon to begin.

Pray that Argentina too may experience the spiritual awakening that is sweeping Brazil.

Pray for the blessing of God upon the relief work we are beginning in needy Korea.

Pray for our Mennonite broadcasts, as they herald the Gospel over all the world.

Pray for the Mennonite Publishing House in its expanding opportunities to publish the truth in many lands. There are open doors and many adversaries.

Pray for the healing of Sister Dora Taylor, Trujillo, Honduras, who became suddenly ill on Dec. 4. Her illness was diagnosed as malaria and was followed by virus pneumonia. She passed the crisis, but a long convalescence is possible.

Pray for those who are accepting Christ through the ministry of Bro. Grikman in Brussels—a Greek Orthodox priest, a Moslem refugee, a lonely refugee who tried to commit suicide, and others.

Pray for the Samuel Miller family. They have returned to the United States from Argentina on account of Sister Miller's ill health.

Pray that the Spirit will speak to a young man who could do a wonderful work for God, yet because of recent trouble is indulging more and more in things of the world.

(Requests for this column must be signed.)

Self-denial is a kind of holy association with God.—Boyle.

## A Prayer for This Week It Happened —

Eternal God, the year you give us is yet new. Most of it lies ahead, clean and unsoiled. It holds untold opportunities for the expression of Thy love and mercy among mankind. Around the world there is a restless tossing of the sea of hate, of despair, and of fear. Men's hearts yearn and cry out for peace and rest and understanding.

Lord, you have a growing host whom you have called to yourself. Yours they are, redeemed from sin through the work of Christ Jesus Thy Son. Grant it, O Father, that they may be always and increasingly conscious of the presence and fellowship of your Spirit. Teach them everywhere the secret of self-denial and personal sacrifice. Show them the glorious triumph of the life that is theirs in Christ Jesus. Incorporate each one in the death of Jesus that His life also may be identified in them.

Holy Spirit of God, find in this globe-encircling host of your children an accessible and unobstructed channel for the expression of the Spirit of the Lord Jesus, that in this year of our Lord men may behold Him and be drawn into His redeeming fellowship. Grant that each life may be an empty vestment with which you may gird yourself for the task of leading those who are blinded by sin into the fellowship of the light of Christ. Amen.

Ivan R. Lind.

The life and death of our Lord Jesus Christ is a standing rebuke to every form of pride to which men are liable. Pride of *birth and rank*. "Is not this the carpenter's son?"

Pride of *wealth*. "The Son of man hath not where to lay his head."

Pride of *respectability*. "Can any good thing come out of Nazareth?"

Pride of *personal appearance*. "He hath no form nor comeliness."

Pride of *reputation*. "A friend of publicans and sinners."

Pride of *learning*. "How knoweth this man letters, having never learned?"

Pride of *superiority*. "I am among you as he that serveth."

Pride of *success*. "He was despised and rejected of men."

Pride of *ability*. "I can of mine own self do nothing."

Pride of *self-will*. "I seek not mine own will, but the will of the Father which hath sent me."

Pride of *intellect*. "As my Father hath taught me, I speak these things."

Pride in *death*. "He became obedient unto death, even the death of the cross."

—Herald of His Coming.

## TWENTY-FIVE YEARS AGO

(From GOSPEL HERALD, Dec. 29, 1927)

The past year has been a building record among our missions . . . new buildings were erected at Portland, Detroit, Peoria, La Junta, Altoona. . .

. . . we expect to begin a Bible instruction meeting . . . Bro. J. C. Clemens . . . will be the instructor [Westover, Md.].

(From GOSPEL HERALD, Jan. 5, 1928)

The brotherhood of Walnut Creek, Ohio, enjoyed a series of Bible instruction meetings . . . with Bro. D. D. Miller of Middlebury, Ind., in charge.

. . . revival meetings . . . conducted by Bro. S. E. Allgyer. . . There were eleven public confessions . . . at the Home an old brother of eighty years accepted Christ [Metamora, Ill.].

We are planning to open our Bible school Jan. 30 . . . with J. B. Smith and J. D. Mininger as instructors [Lima, Ohio].

From China comes the appalling news that millions there are facing starvation.

At the World Zionist Congress . . . encouraging reports were given of the progress made in the restoration of Palestine as a homeland for the Jews.

## True Christianity Is Revolutionary

BY STANLEY C. SHENK

A converted African prince was touring a number of colleges in our country, speaking on behalf of Christian missions. One day a student asked him, "Do your people *really* want our American missionaries to go over there and convert them? Wouldn't they be happier if we'd just let them alone?" The prince said with a smile, "I pity you. You don't know what it's like to live in a county where Christianity is a revolutionary thing."

Christianity is indeed a revolutionary thing in the Book of Acts. People were gathered into a fellowship and in the glory of that fellowship became a single-minded unit, gave their possessions to the church, and fearlessly, buoyantly refused to stop preaching even when repeatedly commanded to by the state.

Is Christianity a revolutionary thing with us? Or is it just like corn flakes—nice but dry? Christianity is dry only when its people are not using the living waters that Christ promised. True Christianity—real, consecrated, prayer-eager, New Testament Christianity has plenty of living water—and revolutionizes lives. West Liberty, Ohio.



# The Refugee Problem and the Christian Church Today

By Alta Schrock

(Paper presented at Peace Conference of Historic Peace Churches, Sept. 10, 1952, Heerewegen, Holland, revised on Oct. 21.)

## I

Today the Christian Church stands in the midst of an unprecedented upsurge of suffering and despair resulting from *cataclysmic* political and economic upheavals throughout the world. She stands as a lighthouse in the midst of an ocean of fear—daily fear of winter, unemployment, starvation; fear of what may come tomorrow following the ominous political rumblings of today; fear that grips the hearts of the people streaming across the Iron Curtain into West Berlin at the rate of 1,000 per day, the people swarming in India, Pakistan, Palestine, Korea, Greece, Trieste, and other trouble spots of the world. Never since the children of Israel left Egypt has there been such a mass exodus of people as in the last ten years. Never has the church faced a greater challenge to bind the wounds of suffering humanity in the name of Christ. Do we stand ready to accept this challenge as real disciples of Christ, or are we as a church living in oblivious contentment with our own good lot? Are we leaving to governments and civic organizations these burdens which go hand in hand with the Great Commission? *Are we, the church, fulfilling our mission in today's tragic world?*

## The World Picture

This paper concerns itself with the approximately 80,000,000 displaced persons and refugees of the world—people ruthlessly uprooted from family seats and hearthstones centuries old; people afloat like so much driftwood rubbish, without an anchor anywhere. To grasp the full force of this global tragedy, we must put ourselves in the shoes of these wandering people—imagine ourselves, our fathers and mothers, or our sisters and brothers in the same condition. They are stateless, with no home to return to, no valid passport, no job nor hope of one, separated perhaps from family members who were shipped to the wastes of Siberia, died in concentration camps, were shot before their very eyes. Refugees hunting for an internment camp to sleep on a straw mat on a dirt floor or a wet cement floor in a wire-netting “room” with hundreds of others, or fighting for the right to live in a farmer's pig-shed, chicken-house, or root-cellar. Is our imagination keen enough to place ourselves where they are this cold winter night of 1952?

But who are these uprooted people?

you say. From where do they come? Here are the staggering figures. Among the great seething throng are included:

(1) Refugees in Germany comprised of:

a. millions of victims of Nazi action.  
b. 1,500,000 people of Ethnic German origin displaced in 1945-46.

c. 6,000,000 German citizens displaced by the Potsdam agreement of the victorious allies from former German territory east of the Oder.

d. 1,500,000 others who come from East Germany and other European lands.

(The above figures do not include the great Berlin influx of 1952)

(2) 1,250,000 Yugoslavs, Hungarians, Bulgarians, Rumanians, and Albanians, with trouble spots in Greece and Trieste. (These include Moslem Turks driven from Bulgaria and Russians driven from Yugoslavia and now huddled, 5,000 strong, in tiny Trieste—two thirds of them suffering from t.b.)

(3) 850,000 Arabs milling about the danger spots of Palestine, living in deplorable conditions.

(4) 10,000,000 Indians in upheaval; the Indian masses ejected from Pakistan, the Pakistanians driven from India.

(5) 50,000,000 Chinese uprooted in the last 25 years.

(6) 5,000,000 homeless in Korea, under conditions of extreme suffering.

(7) Thousands of Jews of all nations flowing like a great river to Palestine.

This picture of misery is so vast and these figures so enormous that one can hardly grasp the extent of the suffering they represent. Perhaps it would be better to study a laboratory case with which all of us are more or less acquainted and with which we have great racial and cultural affinity. Let us consider Western Germany, one of the most significant refugee sites of the world today—a barometer of world events.

## West Germany

Of the 15 million refugees that started the trek westward into Germany, 3 million perished en route, leaving the present 12 million. Of a total of 48 million people now in Western Germany, approximately one third are getting government assistance, according to reliable sources. It is as if Massachusetts, Connecticut, New Jersey, Rhode Island, and New York were to absorb the entire population of Canada, penniless and without possessions. (Of the 2,600,000 inhabitants of overcrowded Schleswig-Holstein in Northern Germany, *half* are refugees and expellees.) Nor has the 10 per cent immigration relief furnished by the International Refugee Organization im-

proved the situation greatly, since 240,000 entered in the last five years from Soviet-held territories while only 100,000 left by immigration.

In this area of West Germany, populated by 200 people per square kilometer, *housing shortage* provides one of the most acute physical problems. According to government statistics, four out of every ten homes were destroyed. Although two million houses have been destroyed, only one million have been rebuilt, in spite of the 20 per cent addition to the population. Four families in eight have no decent living conditions, but live in cellars, huts, barracks, air-raid shelters, bunkers, and cattle-sheds. There are still 400,000 refugees living in camps, and 2,000,000 in very bad shape. Altogether, the government has given shelter to 10,000,000 people, and has built an average of 350,000 dwelling units per year during the last three years. However, to house the newly homeless and those now living under deplorable conditions would require 6,000,000 more housing units, which would cost 60 billion Deutsch Marks (DM) or 12 billion dollars!

The *unemployment* problem is almost as serious as the housing shortage. There were approximately two million unemployed in Germany in the spring of 1950, six hundred and sixty thousand of whom were youngsters. In Schleswig-Holstein alone there will be, by 1953, two hundred and two thousand unemployed youths! The German people are struggling valiantly for an answer to the problem and have managed, by dint of hard effort, to provide employment for 2,500,000 (if one includes family members, this means 7,500,000). The Expellees' Credit Bank was established in 1950, and this enabled the opening of 5,000 small industries, 50,000 crafts shops, and 20,000 new farms. Intensive farming has been practiced, raising 67 bushels of grain to the acre. And, finally, the taxes. Germany is struggling to equalize the burden, using, as one government official states, severest measures short of Communism. The people are being taxed to the hilt. While the average American citizen takes home annually \$1,200 after all taxes have been deducted, the average German takes home only the equivalent of \$250.

The German churches, too, have put their shoulders to the wheel and have mustered all their powers to lift the almost unbearable burdens of their refugee populace. They carried on 3,000 individual projects in which ruined and rubble churches were restored and reconstructed and war-damaged homes and institutions were re-equipped. Under the church-sponsored housing program, 8,668 housing units were built. Twenty thousand tons of food, clothing, and medicine were collected (over and above person to person parcels), and money collections for the same purpose totaled some 75 million DM's. Aid to students,



including scholarships, feeding programs, and support for study abroad, totaled about 1½ million DM's, while the Evangelical Academies received approximately 2¼ million DM's.

In spite of all the strenuous efforts of church and state in Germany, the total refugee condition is still deplorable. Most of what has been accomplished has been physical reconstruction and rehabilitation. Far too little has been done in the spiritual and moral realms. Many refugees still feel unwelcome in German churches and community centers or stay at home because of poor clothes. Refugee children go about with a permanent hurt, feeling unwanted and unloved. Growing children sleep in tiny cots with their feet protruding and infants are wrapped in moldy covers, placed in moldy cribs in totally unheated hovels—while the farmer from whom the family is renting lives in ease and comfort.

In large refugee camps and settlements matters are still worse. Idleness and copious flow of liquor (with German breweries profiting from the sales) cause lax moral life and promiscuity, terrible knife fights and sometimes murders, beating of wives and children, thefts and robberies, foul talk and dirty stories. In the midst of this atmosphere children grow up and youth finds its thinking habits jelled. There is a crying need for kindergartens, youth centers, crafts shops, educational films, and clean sports for young and old. Strengthening of old church ties and building of new ones for those who have grown up outside the church are basic needs; and the preaching of the pure Gospel is the greatest need of all. What an unprecedented opportunity for the Christian Church! All in all we must admit the refugee is still a mote in the eye, a thorn in the flesh, an unassimilated foreigner in Western Germany. If the Historic Peace Churches were willing to send strong Christian workers into the hundreds of refugee camps and settlements in Germany alone, what a vanguard of faith and brotherhood and renewed hope could be built up in these areas of human misery!

Before leaving the German problem, let us examine for a moment what United Nations through IRO and the voluntary agencies has actually done for the situation through resettlement efforts. Has emigration as UN conducted it been an unadulterated good to relieve the physical and moral pressures within the country? In relieving the total refugee count by 10 per cent, IRO, has skimmed off the cream of humanity, and the follow-up organization is doing the same thing. The old, infirm, crippled, politically unsound, and criminals are left behind. As one German official puts it, we have robbed the country of its youth, leaving a top-heavy structure with a weak base, so that the total burden increases. He urges the emigration of average families, and states that the outflow of potential and real capital from

the country as a result of recent migration has been as great as that of the large Europe-to-America migration of pioneer and post-pioneer days. What is our answer to this accusation?

(Continued next week)

## The Revival at Versailles, Missouri

BY LEROY GINGERICH

It was sixty-two years ago this October. Revival services were being conducted at the Mt. Zion Church by John S. Coffman. As the invitation was being given at the last service, the last song was being sung, and the last stanza of that song, a young man who had been seeking election to a political office in the county came forward and gave his hand to the evangelist and his heart to the Lord. This man was Daniel Kauffman, whom the Lord used for many years in various important places in our Mennonite denomination, including the editorial office of the GOSPEL HERALD.

Since that revival in 1890, according to our best knowledge, a series of meetings has been held each year at Mt. Zion. The Gospel of Christ has been preached, sinners have been converted unto the Lord, and the saints have been strengthened in the inner life.

This year we experienced an unusual series of revival services. At the close of our fall communion service, Oct. 19, we announced an appointed day for prayer and fasting. The church building was made available for private prayer that day.

The leader of the revival was the Lord through the Holy Spirit, using the person of Bro. Paul M. Landis of Crockett, Ky. There were powerful messages on Holiness, Separation from Sin, Crucifixion of Self and the Flesh, the Power

of the Holy Spirit in the Early Church, the Baptism of the Holy Spirit, and other subjects. After a week of teaching on inner holiness, our brother brought a powerful message on separation from the world in attire. This message was based primarily on Rom. 12:1, 2. There was a message on how God's people are a "chosen generation, a royal priesthood, an holy nation." On Sunday afternoon a message was given on child training. The closing message was on "The Righteous Judgment of God" from Rom. 2.

Very early in the series of meetings young people of the church and others too came to Bro. Landis to seek help in obtaining the fullness of the Spirit. Sins were confessed and pardon from the Lord was received. Lives were dedicated to the Lord for service. Much joy filled the hearts of the brotherhood as we realized the working of the Holy Spirit in our midst. The last hymn to be sung was "Fully Surrendered, Lord Divine." During the singing of this hymn, practically all of the church stood to indicate their willingness to make that commitment.

Some of the very precious seasons of refreshing were the testimony meetings held each night. Here are some of the testimonies given:

"I have served the Lord for 40 years and He has never disappointed me, although I have many times disappointed Him."

"I'm so glad and happy that the Lord answers prayer."

"I have found the Lord an ever-present help in time of need."

"Before these meetings I did not have the joy and peace that I now have."

"I have found that His yoke is easy and His burden is light."

"I praise God that I have the assurance that God has forgiven my sins."

"I accepted the Lord at the age of seven. I long for a closer walk with God."

"I'm glad tonight that I'm a sinner saved by grace."

"I want anyone whom I have wronged to forgive me."

There were many other testimonies as God put it into the hearts of Christians to overflow in gratitude to God.

While the victories were not all as complete as we feel they should have been, we rejoice greatly for what God has wrought in our brotherhood. We would that God would continue to labor with us in the conviction of sin and that our church would be a real glory to God and a lighthouse for poor lost souls.

"Not by might, nor by power, but by my spirit, saith the Lord of hosts."

Is not the bridegroom preparing His bride for the wedding day?

Versailles, Mo.

Faith is our life thrust into the dark future.—Selected.

## At New Year

*We are saying "good-by" to the Old Year,*

*To enter upon the New;*

*And we know not what cares await us,*

*Or what work we may have to do.*

*So we ask Thee, our heavenly Father,*

*To strengthen our heart and hand,*

*And to keep us firm and steadfast,*

*On our way to the better land.*

*With Thy smile of love to cheer us,*

*And Thy hand of power to guide,*

*We know we shall journey safely*

*Whatever storms betide.*

*And when at last we cast anchor,*

*At home in the haven of rest,*

*We shall see that in storm or sunshine,*

*Our Father's will was best.*

—Selected by Mary H. Thomas.



# TO BE NEAR TO GOD

## THEME: THE GOD OF PAUL

Sunday, January 4

God the Creator. Acts 17:22-31.

Paul's declaration to the Athenians is still pertinent. He says, "You have here a sun god, a moon god, a rain god, a harvest god, a love god, a hate god, and in fear an unknown god. Him declare I unto you as one God—the living God who made all things in heaven and earth, and Himself gives life and breath and everything to all men." How good it is to give undivided loyalty and worship to one Maker, one Creator, one Sustainer. Powerful, Invisible, Almighty—Yes. To fear Him in His high, detached heaven? To appease His wrath in servile slavishness? No. "The God who made the world and everything in it . . . is not far from each one of us, for 'In him we live and move and are; . . . he has given assurance to all men' through Christ Jesus.

Monday, January 5

God of Comfort. II Cor. 1:3-8.

When Satan brings accusations against our soul; when evil men see no good in our living; when we are poor in this world's goods; when friends forsake us; when the spirit bows low under perplexities; when our bodies lie broken and helpless; when life itself slips into the dark shadow of death—in such times human comfort is pitifully inadequate. We lean in faith upon the "God of all comfort, who comforts us in all our affliction." "Blessed be the . . . God of all comfort."

Tuesday, January 6

God of Love. II Cor. 13:11.

A father's love irresistibly draws his children to him. His gentle call invites confession of sin. His tender pitying look verifies forgiveness. His infinite love blots out the past, never to be brought back against us. Love begets love. It is a cleansing, revitalizing, sustaining experience. Nothing can separate us from such love. "And the God of love be with you."

Wednesday, January 7

God of Faithfulness. I Cor. 1:1-9.

Doubt—Will he come? Uncertainty—Can it be done? Let down—I never thought it of him. Disappointment—Such weakness! A downright "gyp." Not half the expected! These are common words through the common experience of mankind. In it comes a train of disillusionment, frustration, and sorrow. How reassuring then to have a positive reality. "God is faithful." He always hears the call of faith; always forgives the sin of the repentant; always gives us night and day, summer and winter, heat and cold in season. There is never a shade of variableness with Him. With Paul the trusting soul says stoutly, "I thank God the faithful, who will sus-

tain [me] to the end, guiltless in the day of our Lord Jesus Christ."

Thursday, January 8

God of Mercy. Eph. 2:4-7.

Mankind is constantly throwing the vile dirt of sin at God's holy, white robe of righteousness. What does He do? Slay us with a breath? No. His hands are full of flowers—mercy, kindness, and goodness—which He tosses back at us in return. Only with God is such mercy and infinite patience. Paul says in essence, "Though we were dead in our filthy sins, yet God, who is rich in mercy, out of the great love with which He loved us, gave us new life that He might show us His kindness in the ages to come." "Depth of mercy, can it be, mercy still reserved for me" who has thrown so many mud balls? The assurance is that God, the Father of mercies, is rich in mercy without partiality.

Friday, January 9

God of Peace. II Thess. 3:16; Phil. 4:9.

Paul, zealous apostle of Christ, missionary to the world, founder of churches, bishop of souls, reiterated to the erring Christians in his care, "Mend your ways, heed my appeal, agree with one another, live in peace, and the God of love and peace will be with you" (II Cor. 13:11, R.S.V.). Superiority is the disseminator of peaceful relationships. God Himself of necessity had to send a Mediator to effect a reconciliation between Himself and man. A "superior" parent fosters a hateful, revengeful son; a "lording" bishop fosters a faultfinding, critical church; a "better" capitalist fosters a striking laborer; a "greater" nation fosters a warring "lesser" nation. Paul reveals God as the God of love and peace only if the conditions have been met. When sin, pride, and selfishness go, then flows in godly peace restoring order and harmony.

Saturday, January 10

God of Wisdom. Rom. 11:33-36.

How wise God! How inscrutable are His ways! Who can know His mind? Who has been His counselor? Who can give Him a gift He needs? Awesome? But no other kind of God would meet man's needs. He must be always a step ahead of us in knowledge, lest we puff up in our wisdom. He must always make the last decision, lest we become confused in our counselors. He must be all-sufficient, lest we perish in our need. He must be perfect in holiness, lest we stagnate on a low level of perfection. He must be this to satisfy, else He is no God. "To the only wise God be glory for evermore."

—Frieda Amstutz.

Too many believe in the golden rule and live by the rule of gold.—Rosenkrantz.

## WHAT THINK YE OF CHRIST?

Sunday School Lesson for January 11

(Matthew 16)

All people fall into two significant classes. This is the only classification of man that matters eternally. It makes little difference whether a man is rich or poor, an employer or an employee, an American or an Asiatic, bond or free, well bred or ill bred. Man was created for God's glory. That which matters is, Am I living for God's glory? God sent Jesus to reveal Himself to man and to make it possible that man may live now and eternally for God. The all-important question for every man is, "What do you think of Jesus Christ?" This classifies one as a believer or an unbeliever. One's thinking concerning Christ classifies that person in the most important, most significant, most absolute classification of men.

Jesus had been revealing God for two and one-half years now, as He lived and taught. Now the King was about to proceed to that new work whereby His Kingship would be established, the giving of His life to save our lives eternally, to redeem us unto God. This scene was a preface to His passion.

Everybody knew that the Pharisees hated Jesus. Many of the common people that once followed were leaving Him. But His chosen twelve—what did they now think? "You have seen my works, heard my teachings, seen my holiness of life, heard my claims, heard God speak concerning me. What do you think?"

Peter, the spokesman, gave a good answer which must have greatly encouraged the Master. This gave Jesus the opportunity to state the formula on which His church, His body, would be built. Who are on the Lord's side? Those who believe He is the Christ, the Son of the living God. Although they couldn't understand it all now, Jesus spoke some very encouraging words about His church. The disciples, no doubt, were more secure in Him than ever before.

Now Jesus turns His face to the cross. Poor Peter on that side couldn't see what we see and what he saw so clearly a few months hence. Here Jesus was teaching the disciples, and us, some deep meanings of discipleship.

Just to say "Lord, Lord," to go to church, or make a profession of Christ doesn't classify one with the believers. Let much of the class discussion concern true belief in Jesus. What does it mean to lose one's life for His sake? Deny self (not some little sacrifice of time or money), take up one's cross, and follow Jesus is the outlined definition Jesus gave. Think carefully and prayerfully: Are all your pupils truly believers in Jesus Christ? The total life reveals the classification.—Alta Mae Erb.

Lesson based on "International Sunday School Lessons: the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education National Council of the Churches of Christ in the U.S.A.

. . . the Great Revival of the 1800's saved the new nation from French infidelity, crass materialism, rapacious greed, godlessness, and outbreaks of violence on the frontiers.—Lacy, Revivals in the Midst of the Years.



## FAMILY CIRCLE

### Baby's Smile

By Helen Good Brenneman

The doctors and the nurses claim  
My baby's smile's a fake.  
It's not a smile at all, they say,  
It's just the tummy ache.

But Grandma's explanation  
Is much nicer, far, than this—  
An angel stooped from heaven  
And gave my babe a kiss.  
Iowa City, Iowa.

### Reading Together

By JUNE B. WEBER

One day our littlest boy looked up from his sickbed and said to me, "Mother, would you read a Sustaining Book, such as would help and comfort a Wedged Bear in Great Tightness?" We both smiled at this favorite quotation from *Winnie the Pooh*. I took our much-read copy down from the shelf and he forgot his misery while we read about that lovable "Bear of very little brain."

We have read to the children at naptime, at bedtime, when hours of sickness dragged along, and for cozy family evenings in the living room. We believe if the first experiences with reading are fun, reading will always be a pleasure.

Animal and insect stories have always been in great demand at our house. A favorite for its charming little animal pictures and appealing stories was Thornton W. Burgess' *Baby Animal Stories*. When the Koot Children Wake Up, by Helen Dean Fish, weaves facts and fancy into a happy book for little children. The pictures are important in children's books. *Bambi*, by Felix Salten, is a tender story about animal life in the great forest. The whole family can enjoy books like *Swiss Family Robinson*, *Mrs. Wiggs of the Cabbage Patch*, *The Five Little Peppers* series, and Marguerite De Angeli's delightful books. We enjoyed the happy experiences in Stevenson's *A Child's Garden of Verses*. Children like the rhythm of poetry and the word pictures. Later in the family reading there are Dickens' books and many other ageless classics to explore together.

A child whose experience with books and reading has been happy has a good foundation for beginning school. Every subject in school involves books and learning what is in them. Poorly developed reading ability has dogged many a student from the grades, through high school, and on into adult life. All our lives our ability to think is in direct proportion to our ability to read. Our spiritual life and growth and understanding

of God are affected. That is why it is important to read together in our homes and to help our children to learn to read well.

Since the children are older they enjoy hearing the *Penrod* books read aloud. Booth Tarkington's sentences are rather long and involved and he loved big words, but Daddy became a boy again and chuckled over many a scene. The feelings of little boys are well expressed. Our boys had the experience of "meeting themselves" where a paragraph or page described exactly a feeling they had known at some time. That is one of the special pleasures of reading. Good stories, poems, and books help us observe and enjoy life around us more keenly. They increase our word knowledge and our understanding of human nature. They make us aware. Balanced reading acquaints us with the many environments and circumstances foreign to our own that make people see and think differently. This part of the education of reading together is essential for working with people harmoniously. In the family reading we need to present some of the world's problems treated from several viewpoints. In the discussions that follow we learn to sift facts, to think and judge things on the basis of right and wrong according to the Bible.

Reading aloud is soothing if the voice is musical and expressive. If there is dialogue or drama in the book you are reading to a child, give it your most expressive reading so that the scene comes alive for his imagination.

I remember a home we visited when I was a small child. At evening worship the daughter read from II Kings 5, that great story of human nature about Naaman. It is always distressing to hear the Bible read poorly. She read in a dull monotone with a drop at the end of every sentence. One just endured it. I knew how alive the story and characters would be if my father read it.

Last winter in our family worship period we read together Fulton Oursler's *The Greatest Story Ever Told*. We found it very refreshing in the presentation of characters, stories, and customs from the Bible. Some chapters we felt added too much imaginative detail and then we would read the original passage from the Bible to compare and clarify it in our minds. It was a chance to caution about the need for truth and accuracy in telling Bible incidents.

What shall we read for a balanced diet? We need to read about nature, science, adventure, some humorous and imaginative writing, poetry, lives of courageous men and women, and the Bible. If we discuss together what we read, it encourages thinking and reason-

ing, which is our aim in learning to read well. There are book lists to consult for good books according to children's ages. Our church papers are doing a fine thing by giving us book reports to guide our buying and reading.

Reading can add richness and color to family life. Families who read books together always seem to have a wealth of characters and quotations woven into their conversation. It is a familiar and happy home scene to have the children clustered around Mother and Daddy, listening to the reading of a treasured book.

Oyster Point, Va.

### The Greatest Responsibility

Someone has said that the greatest responsibility on earth is that of bringing a child into this life and that the odds are ten to one against a child born into an unchristian home. The poet Byron admits, "Untaught in youth my life to tame, the springs of life were poisoned." How fortunate is the child that has a good father and mother, parents who create an atmosphere conducive to the development of the child.

We recall that it has been stated, "Give me a child the first seven years of his life, and you may have him after that period." Why? The early years are the formative ones when a precious bit of humanity is as "clay in the hands of the potter." When we consider, too, that we are made by God for God, only a parent, God-led, is qualified to mold and direct and discipline. The mystery is that so many so carelessly assume such a sacred responsibility. Parents are builders, not just for an earthly career, but for all eternity. If we are to have a Christian nation, we shall have to be "dead in earnest" about our personal and home living.—D. Carl Yoder.

### EXPRESSIONS OF APPRECIATION

I wish to express my sincere appreciation to my relatives, friends, and neighbors who so kindly remembered me with prayers, gifts, cards, and visits, and also to the blood donors, while I was in the hospital and since my return home. May the Lord richly bless each of you for your kindness.—Irvin H. Martin, R. 1, East Earl, Pa.

I wish to express my sincere thanks to each one of you kind friends who remembered me by your prayers, cards, flowers, and gifts during my stay in the hospital and since my return home. May God richly reward each one of you. Again I say thank you.—Mrs. Carl Wingard, Box 112, Blue Ball, Pa.

I wish to express my sincere thanks to all my kind friends and relatives who remembered me with prayers, cards, and gifts while in the hospital and since I am at home. May the Lord bless each one for your kindness.—Mrs. Reuben S. Bair, R. 8, York, Pa.

Think, mother! while sweet tears are shed,  
How blessed are the early dead!

—W. B. Tappan.



## OUR SCHOOLS

### GOSHEN COLLEGE

A pledge made in Communist China in July, 1951, was fulfilled Sunday morning, Dec. 14, in a dedication service for Miss Julia E. McCammon, age seventeen months, before the Goshen College congregation.

When the sentence of Bro. Don McCammon was commuted from death to deportation, in the spring of 1951, he was forced to leave his wife and unborn child in a hostile country.

Julia was born July 9, in Hochwan, China, and within a week she and her mother were ordered to leave the country.

At Chungking they met Mrs. Olin Stockwell, whose husband was in prison and had not been heard from for some time. The Stockwells had been friends and guides to the McCammons during the early part of their stay and the beginning of the mission work in Hochwan.

These women pledged that if God would deliver them safely and if they should meet in the United States, they would perform a public dedication of the child.

During this period Don McCammon and Mrs. Mary Louise Snapp, mother of Mrs. McCammon, in Bristol, Ind., waited anxiously for word.

On Dec. 14 after this story had been told and a ceremony of dedication performed by Bishop S. C. Yoder, Julia McCammon, with her mother, father, grandmother, and Mrs. Stockwell bowed before the congregation to hear the prayer of thanksgiving and dedication offered by Olin Stockwell.

Many in the congregation wept.

Sunday evening the McCammons were publicly consecrated to their new field of service. They sailed for Japan from San Francisco on Dec. 20, aboard the President Cleveland.

\* \* \*

Plans for two student touring teams were announced by the Office of Public Services.

A Gospel Team, composed of Willis Brackbill, Lancaster, Pa., leader; Darrel Hostetler, Baltic, Ohio, first tenor; Ernest Jennings, Fresno, Calif., second tenor; Marvin Miller, Elkhart, Ind., baritone; and David Mann, Elkhart, Ind., second bass, will travel through southeastern United States as follows:

Dec. 27—Richwoods Schoolhouse, Culp, Ark., area

Dec. 28—a.m. Bethel Springs Church, Culp, Ark.

p.m. Mountain View Church, Mountain Home, Ark.

Dec. 29—Gulphaven Church, Gulfport, Miss.

Dec. 30—Wayside Church, Gulfport, Miss.

Dec. 31—Allemands, La., Church

Jan. 1—Akers, La., Church

Jan. 2—Pleasant Grove Church, Brewton, Ala.

Jan. 3—Tampa, Fla.

Jan. 4—Sarasota, Fla.

\* \* \*

A foreign student team, composed of Mr. and Mrs. Herman Tan, Java, Indonesia; Erich Dobler, Basel, Switzerland; and Lester Graybill, Elizabethtown, Pa., will meet appointments in Ohio and Pennsylvania as follows:

Dec. 27—West Liberty, Ohio

Dec. 28—a.m. Bethel Church, West Liberty, Ohio

p.m. South Union Church, West Liberty, Ohio

p.m. Sharon Church, Plain City, Ohio

Dec. 29—Holmes County MYF

Walnut Creek Church, Holmes Co., Ohio

Dec. 30—Wayne-Medina County MYF, Ohio

Dec. 31—Johnstown, Pa., MYF, Blough Church

Jan. 1—Scottdale, Pa., Church

Jan. 3—Franconia, Pa., MYF

Jan. 4—a.m. Perkasio, Pa., Church

p.m. Frazer, Pa., Church

Jan. 5—Hartville, Ohio, Church

\* \* \*

On Dec. 21, Mary Oyer directed the combined college choruses in Bach's "Christmas Oratorio." Of the six-section oratorio the choruses sang three sections related to the birth of Christ, the angels and the shepherds, and the shepherds' visit to see Christ. Soloists were Mary Yutzy, Plain City, Ohio; Margie Pletcher, Perryton, Texas; Gerald Hughes, Christiana, Pa.; and Dwight Weldy, who sang the part of the Evangelist who relates the Biblical narrative.

## BIRTHS

"Lo, children are an heritage of the Lord" (Ps. 127:3a).

**Brunk.**—To Norman H. and Clara (Hartman) Brunk, Elida, Ohio, twin sons, Wesley Kay and Wendall Jay, Nov. 13, 1952.

**Burkhart.**—To Menno and Mary Burkhart, Brutus, Mich., a daughter, Marie Annette, Dec. 12, 1952.

**Burkholder.**—To Harold E. and Mary Jane (Myers) Burkholder, Lancaster, Pa., a first child, Ruth Ann, Dec. 4, 1952.

**Dettweiler.**—To Ward and Beatrice (Rabe) Dettweiler, Breslau, Ont., a second child, a daughter, Carol Marie, Nov. 19, 1952.

**Ebersole.**—To John H. and Kathryn (Wenger) Ebersole, Hagerstown, Md., a second child, a son, Jay Delmar, Nov. 15, 1952.

**Geiser.**—To Elmer S. and Agnes (Amstutz) Geiser, Apple Creek, Ohio, a second child, a daughter, Arlene Mae, Nov. 30, 1952.

**Hershberger.**—To Bernard M. and Neva Lou (Jantz) Hershberger, Wellman, Iowa, a third child, a daughter, Rita Joan, Nov. 2, 1952.

**Hochstetler.**—To H. Junior and Lois (Leichty) Hochstetler, Iowa City, Iowa, a daughter, Cynthia Amy, Nov. 3, 1952.

**King.**—To Elmer R., Jr., and Ethel Mae (Gerber) King, Pekin, Ill., a second son, Edward James, Dec. 5, 1952.

**Landis.**—To Clyde and Anna (Godshall) Landis, Elroy, Pa., a first child, a daughter, Jolene Kay, Nov. 4, 1952.

**Leatherman.**—To Irwin M. and Myrtle (Cline) Leatherman, Pipersville, Pa., a second son, James Cline, Sept. 11, 1952.

**Lentz.**—To Wilbur A. and Eleanor (Goss) Lentz, Manheim, Pa., a second daughter, Faye Louise, Nov. 15, 1952.

**Martin.**—To Allen H. and Cora (Horst) Martin, Hagerstown, Md., a fourth child, a son, Donald Eugene, Nov. 17, 1952.

**Martin.**—To Eber and Della (Lapp) Martin, Columbiana, Ohio, a second child, a daughter, Brenda Kay, Nov. 20, 1952.

**Martin.**—To Edwin G. and Emma (Metzler) Martin, Ephrata, Pa., a third child, a daughter, Emma Jean, Nov. 30, 1952.

**Martin.**—To Leroy L. and Edna E. (Hege) Martin, Hagerstown, Md., a first child, a daughter, Leona Mae, Nov. 30, 1952.

**Neuenschwander.**—To Wilfred and Verda (Nussbaum) Neuenschwander, Apple Creek, Ohio, a fourth child, Olen James, Dec. 5, 1952.

**Nisley.**—To Vernon and Shirley (Ropp) Nisley, Topeka, Ind., a second daughter, Karen Ann, Dec. 5, 1952.

**Rosenberger.**—To Earl G. and Elaine (Weaver) Rosenberger, Chalfont, Pa., a first child, a son, Earl Wayne, Oct. 26, 1952.

**Rutt.**—To Jacob and Lizzie (Groff) Rutt, Lancaster, Pa., a daughter, Anna Frances, Nov. 29, 1952.

**Wagler.**—To Ezra and Lillie (Swartzentruber) Wagler, Logosotee, Ind., a second child, a son, Billy Dean, Dec. 4, 1952.

**Yoder.**—To Simon and Vina (Helmuth) Yoder, Kalona, Iowa, a fourth daughter, Esther Ellen, Nov. 25, 1952.

**Zook.**—To Daniel P. and Naomi (Bvler) Zook, McVeytown, Pa., a son, Thomas Allen, Nov. 22, 1952.

## ANNIVERSARIES

**Alderfer.**—Mr. and Mrs. Harvey L. Alderfer, Souderton, Pa., celebrated their golden wedding anniversary at a family dinner at the home of Mr. and Mrs. Stanley A. Derstine. The couple were married Dec. 6, 1902. They have 3 children (Jacob L., Ada L., and Adella L.—Mrs. Stanley Derstine), 5 grandchildren, and 4 great-grandchildren.

## OBITUARIES

May the sustaining grace and comfort of our Lord bless these who are bereaved.

**Erb, David M.**, son of the late John and Barbara Erb, was born April 19, 1882, near Harrisburg, Pa.; passed away Oct. 18, 1952; aged 70 y. 5 m. 29 d. He was a member of the Shope's and Strickler's congregation of the Mennonite Church and a trustee of the Millersville Mennonite Children's Home. Surviving are his wife (the former Minnie Witmer), 3 children (Orpha—Mrs. Norman Kraybill, Elizabethtown, Pa.; Helen—Mrs. Ira Miller, Harrisonburg, Va.; and Wilbur, Harrisburg, Pa.), 9 grandchildren, and one brother (Samuel M., Harrisburg, Pa.). Funeral services were held at Strickler's Mennonite Church, Middletown, Pa., in charge of David Miller, Russel Zeager, and Harry Longenecker, with interment in the Shope Cemetery.

**Hartzler, Maude E.**, daughter of the late Menno H. and Fannie (Hostetler) Yoder, was born Oct. 27, 1887, at Allensville, Pa.; passed away at her home in Allensville, Nov. 18, 1952; aged 65 y. 22 d. On Jan. 2, 1913, she was united in marriage to Levi L. Hartzler. To this union were born 2 daughters (Beatrice—Mrs. Paul Roth, Masontown, Pa.; and Janet—Mrs. Lorne Zook, Belleville, Pa.) and 3 sons (Homer, deceased; Fred and George, both of Allensville, Pa.). Also surviving are 8 grandchildren. She was a lifelong member and faithful supporter of the Allensville Church. Her cheerful disposition

(Continued on page 1276)



# CHURCH CORRESPONDENCE

## BRETHREN, MICHIGAN

(Pleasantview Congregation)

"... But God is faithful." How unerringly true we have proved this to be over and over again, especially in this my present illness. Since so many inquiries have come in by letter and phone about my condition, we thought it might be well to inform interested ones through the GOSPEL HERALD. Two doctors are trying to effect a cure without surgery, and indications are that I am on the upward trend now. I hope to assume most of my duties at the Fairview Bible School in January. The ministry of the White Cloud congregation graciously volunteered to supply the pulpit on Sunday mornings and the laity at home are efficiently taking care of the Sunday evenings and the midweek meetings.

Two of our members, Joan McCary and Kathryn Leland, spent several weeks in Kentucky helping Wayne Wengers to get settled in their new mission station at Caney Creek this past summer.

Ruth Culp was at Harman, W. Va., working for Dr. Samuel J. Bucher and she later plans to help Dr. Charles Hertzler at Berston, Va.

Bro. Dan Zook, Clarksville, Mich., brought us some very good messages during our revival meetings in October.

Keep praying for us and we'll keep looking up. Claude C. Culp.

## BRUTUS, MICHIGAN

(Maple River Congregation)

Dear HERALD Readers: We are thankful to God for the many blessings that were bestowed upon us during the past year.

Our summer Bible school in June was directed by Bro. and Sister Ray Bontrager from White Cloud, Mich.

We enjoyed having Bro. and Sister Fred Bush from Chicago worship with us during the summer months.

Our fall communion services were held Oct. 19 and on the same day Bro. Earl Hartman, from the Olive Church in Indiana, was ordained minister for this place, with Bro. R. F. Yoder in charge of the service, assisted by Bro. Ivan Weaver. Bro. and Sister Hartman plan to locate with us in the near future. May God richly bless them in His service.

From Nov. 9 to 16, Bro. Etril Leinbach, Moorepark, Mich., conducted our revival meetings. We were inspired to press on and be ready for the coming of our Lord draweth nigh.

Several of our young people are attending school at E.M.C. and Goshen College. We miss them from our services.

Sister Dora Brubacher is recovering satisfactorily from the injuries of an automobile accident.

Pray for the work at Brutus.

Mrs. Royal Buskirk.

## HANNIBAL, MISSOURI

(Mennonite Mission Church)

Dear Readers: While Sister Kauffman and I were in Europe this summer Bro. and Sister Mark Ross of Hesston, Kans., lived at the mission home with our four children and three workers. Their services were greatly appreciated. Bro. Ross took care of the "Christ for Today" broadcasts and he, with Bro. Harold Kreider, looked after our hominently visitation work with the converts (now Mennonite) at the Missouri State Prison. During our absence five new members were received into the church at Hannibal, and two since our return. We praise God for two new married couples now in our fellowship. The work at the state prison is still growing. Nov. 16 Merle Brown, a young father, was baptized. A letter from Bro. James Wal' tells of another man who has been gloriously saved. Just a year ago Johnnie Allison started his life sentence. Today, because of his testimony, five other men have been baptized into our faith. The little Mennonite church in the prison is leaving its impression. Recently the Christian prisoners chose Johnnie Allison as their pastor by vote. Preaching services are held every Saturday afternoon on the yard. Join us in prayer for this work every day at 7:00 a.m. and 6:30 p.m. God bless those of you who gave donations to

this work. A large number of Bibles have been distributed and three of the boys are taking a Bible correspondence course from Goshen College.

Saturday night street meetings have been carried on ever since Bro. Howard Hammer was here in July for our "Christ for Today" tent meetings, when a man on skid row was saved. Today that man is an active brother in the church and helps in these street meetings, praising God for deliverance from sin.

In October the young married people of our church put on a city-wide clothing campaign for relief. As a result 700 pounds of processed clothing was sent to Akron.

The number of out-of-state visitors at the mission has been unusually high this fall, far too many to mention. Bro. Paul Hoover, Goshen, Ind., preached Nov. 23.

Two of our former workers, Mark Smucker and Ike Lapp, came out to assist in the work while Melvin Lapp went home to the funeral of his grandfather.

Our three workers, Melvin Lapp, Esther Stoltzfus, and Janice Bender, join us in wishing you a happy Christmas season.

Pray for the work here. New contacts are being made and the Spirit is blessing the testimonies of those who have been transformed by the power of God.

Yours for Christ's sake,

Nelson E. Kauffman.

## IMLAY CITY, MICHIGAN

(Bethany Congregation)

Dear HERALD Readers: On Thanksgiving Day we had our first taste of winter weather for this year.

Bro. M. L. Troyer was our evangelist this fall from Oct. 13 to 19, and we enjoyed the Word as it was brought to us.

Bro. Paul M. Yoder held a singing school for us Nov. 17-23. It was enjoyed by all.

On Missionary Day Sister Fred Swartzentruber spoke to us about Puerto Rico.

Bro. Melvin Yoder brought the morning message on Nov. 2 as he and his family worshipped with us.

A group of the MYF from the Yellow Creek congregation, Goshen, Ind., gave a program at the Russel Lehman home on Nov. 29. They also gave a program on Sunday morning. May the Lord bless them. We did enjoy their fellowship.

There is plenty of room for more, but we are thankful for the increase in attendance at our Sunday school.

Salena Gascho.

## IOWA CITY, IOWA

(Iowa City Mission)

Greetings in Jesus' name: A minister once stated, in speaking on the subject, "Love and Marriage," that it takes a lifetime to fully explore a rich personality. If this is true in the marriage relationship, it is likewise applicable to the most challenging work of pastoring a congregation of interesting and varied personalities.

The approximately 135 persons who worship at the Iowa City Mennonite Church represent many walks of life and vary in age from newborn babies to experienced grandmothers. Farmers, laborers, hospital employees, businessmen, school children, high-school and university students, and doctors raise their voices together in praise to a God who has a personal interest in everyone. Active groups within the congregation include a women's sewing circle, a Mennonite Girls' Club (for girls working in the city), Mennonite Girls' Club sewing, Mennonite Youth Fellowship, Mennonite Students' Fellowship (a group of university students from various branches of the Mennonite Church who meet for mutual inspiration), a church chorus, a Young Married Couples' Fellowship, and a Busy Bees Club (handcrafts class for young girls).

Sixteen classes in three departments comprise the Sunday school. Our Wednesday evening Bible study and prayer service, which is currently studying J. C. Wenger's *Doctrines of the Mennonites*, is also graded, and we praise God for the way in which our people attend this service so faithfully.

Just as our congregation represents many varied interests, so our opportunities in Christian service are manifold. Iowa City, like any other city or town today, has its full quota of unsaved people, men and women who face the verdict of "guilty" or "condemned to a Christless grave" in the greatest tribunal of all time. It is for these lost souls that we wish to "strengthen our stakes and enlarge our borders" in this area. During the past two months our opportunities included services at the Oakdale T.B. Sanitarium and free time on station KXIC one Sunday morning. Several times a year we also have the opportunity of conducting the University of Iowa chapel services over station WSUI for one week at a time.

Because we believe strongly that winning the lost is not the sole duty of the minister, but is the great commission of every truly born-again Christian, we had, on Nov. 29, 30, a Conference on Lay Evangelism with the "Ambassadors for Christ," a laymen's organization from Goshen, Ind., as the principal speakers. For if Iowa City is to be won for Christ, every member, whether man or woman, boy or girl, farmer or businessman, student or teacher, will have to be hard at work in his appointed place, witnessing to his unsaved colleagues and loving them into the kingdom of God.

Yours for Christ in Iowa City,

Virgil and Helen Brenneman.

## KALONA, IOWA

(East Union Congregation)

The largest class ever to be received at East Union Church was received by baptism on Nov. 23. There were 15 boys and 14 girls. Two members were also received by letter.

Revival meetings conducted by Bro. Russell Krahill of Goshen, Ind., were very well attended. Flannelgraph lessons on Pilgrim's Progress were given each evening and proved as interesting for the adults as for the children.

Bro. A. Lloyd Swartzendruber held meetings at the Sandtown Mission, Oct. 19-26. Bro. Henry Yoder has now been ordained there.

We have experienced a spiritual revival of music in the Music Conference arranged by Jesse Hartzler the Dec. 5-7 week end. The faculty were Romaine Sala, Roy Roth, and Walter E. Yoder. All of the sessions were an encouragement to the song leaders and an inspiration to the laity.

On Oct. 26 we enjoyed a message in song and testimony from a quartet from Sterling, Ill.

Isaac Yoder and Maretta Gingerich were united in marriage in a public church wedding on Nov. 16. On New Year's Eve Mabel Miller and Alvin Neuenschwander will be married.

Bishop D. J. Fisher has requested prayer and meditation on the question of supplying ministerial assistance in the near future. May you remember this congregation in your prayers.

Mrs. Jacob L. Erh.

## PUEBLO, COLORADO

(Pueblo Congregation)

Greetings: We have enjoyed many blessings this past summer and wish to praise the Lord for them.

Two families moved here the past summer, Bro. and Sister Arthur Waters from La Junta, and Bro. and Sister George Nussbaum and family from Ohio.

Bro. Myron Sommers from Ohio is teaching school here and is a great help among the young folks.

We have the following officers in our Sunday school as the result of the October election: Titus Miller, trustee; Ella Bickel, chorister; Myron Sommers and Daryl Troyer, ushers; Moses Troyer, Supt.; Charles Horbert, Asst. Supt.; George Nussbaum, Prim. Supt.; Imogene Harris, Sec.; Shirley Bertrow, librarian.

We are happy for the MCC service unit members who are working on the state hospital, and wish to welcome them. There are about 30 here now and more will be coming.

Bro. Marcus Bishop has been having very interesting sermons on Jeremiah.

Bro. and Sister Bishop had another son added to the family on Nov. 24.

Bro. Milo Kauffman will be with us on Dec. 21 for communion services and to help select another bishop for this congregation, since Bro. Erb has moved to Oregon.

Any time you are going through Pueblo you are cordially invited to stop with us.

Titus Miller.



## FIELD NOTES

Items to appear in this column for any issue of the following Tuesday must reach Scottdale by Wednesday morning.

The ordination of a minister will take place at the Chambersburg Church on New Year's Day. Votes preparatory to the ordination were taken on Dec. 28.

This Month is the name of an attractive new bulletin being issued by Hesston College and Bible School. Bro. Roy Roth, President-elect, is the editor. It is being widely distributed among the constituency of the school.

Plans are developing for the construction of a new building on the campus of Hesston College. It will be built co-operatively by the Board of Education and the congregation, and will serve as a church, a chapel, and a Bible school building. A date for beginning the construction has not been set.

Bro. Paul W. Shank, head of the Sales Division of the Publishing House, made a number of business contacts in New York City on Dec. 9, 10. Plans are developing for a wider distribution of a number of our publications.

The Belleville Mennonite School rendered its annual Christmas program at the Maple Grove Church, Belleville, Pa., on Dec. 18.

Four girls were baptized and received into church fellowship at Hopedale, Ill., on Dec. 14.

Bro. Gerald C. Studer spoke to the Smithville, Ohio, High School Christian Fellowship and Bible Study group on Dec. 9.

Bro. C. F. Klassen sent the following greeting too late for our Christmas issue: "In this way we send sincerest Christmas and New Year greetings to all the dear friends of our refugee work overseas."

Bro. Myron Ebersole showed pictures of Palestine to the Homemakers group at Hesston, Kans., on Dec. 18.

Bro. H. D. Weaver, Harrisonburg, Va., conducted a song service at Trissels, Broadway, Va., Sunday evening, Dec. 21. This was followed by a mass meeting of young people from the valley area with songs, testimony, prayer, and an address by Bro. Lawrence Brunk.

Solicitation of funds for the Christopher Dock Mennonite School in the Franconia district has begun. The initial goal is \$100,000.

A Central Illinois Christmas Music Service was held at Morton the evening of Dec. 14. The singing was in charge of Bro. Simon Birky, secretary of music for the Illinois Conference.

Bro. Harold Zehr, secretary of the Mennonite Publication Board, is changing his address from Rantoul, Ill., to Roanoke, Ill. His phone number is 180-W. Bro. Zehr is secretary of the Ulrich Foundation. This foundation has an extensive program in Puerto Rico which has been approved for I-W service. There are a few openings for men who can fill some special needs. Bro. Zehr

continues as assistant pastor at Fisher, Ill., and will fill appointments there once a month.

Bro. I. Mark Ross reports from Akers, La., that the church was purged, strengthened, and united during the revival there early in December. Five adults were saved and have expressed a desire to unite with the church.

The EMC touring chorus gave a program at the Chicago Avenue Church, Harrisonburg, Va., the evening of Dec. 14.

The second Annual Prophecy Conference is being held at the Zion Church near Morgantown, Pa., Dec. 27-31. Speakers are J. L. Stauffer, George R. Brunk, and J. Paul Graybill. After the last message on Wednesday evening there will be a watch-night service. Messages given in the first conference a year ago by the brethren John Burkholder, Elmer Moyer, Abner Stoltzfus, and J. Otis Yoder, were published in a mimeographed booklet. A few of these booklets are left and will be sent to lovers of the study of prophecy for 25¢ or 6 for \$1. Write to T. K. Hershey, R. 1, Elverson, Pa.

Bro. Leidy Hunsicker, widely known throughout the church as a song leader, with his wife celebrated their fiftieth wedding anniversary on Dec. 6.

An inspirational song service, with Bro. Emery King as leader, was held at Manheim, Pa., on Dec. 28.

A Bible Conference was held Dec. 13, 14, at Graceton, Minn. The speakers were Eli Hochstetler, and Llewellyn Groff. The workers at Graceton are planning to build a church next summer. Anyone led to send contributions for this purpose should address Vernon Hochstetler or George Zook, Graceton.

The Theological faculties from Hesston, Goshen, and Eastern Mennonite College met at Goshen, Dec. 20-22, for fellowship and discussion.

The Zion chorus from Hubbard, Oreg., gave a program at the Fairview Church, Hubbard, Oreg., on Dec. 16.

The annual report of the Crystal Springs congregation in Kansas reveals that the average giving per member in 1952 was \$107.30. The whole report is an inspiring account of the congregational program.

The Mennonite Hour, beginning Jan. 4, will have two new stations to its chain of broadcasts. They are KFLM (1390), Salem, Oregon, at 4:30 p.m. Sunday, and WCED (1230), Dubois, Pa., at 1:30 p.m. Sunday. The short-wave broadcast from HCJB in Quito, Ecuador, is heard at 10:00 p.m. EST each Thursday instead of 10:30 as erroneously announced in our columns. The time of broadcast from WGCN, Red Lion, Pa., has been changed to 7:00 a.m. Sunday.

A collection of more than 30 Bibles and Testaments featured the observance of Bible Sunday at the Pleasant Hill Church, Sterling, Ohio. The collection is the personal possession of the pastor, Bro. Gerald C. Studer, and other than the Hebrew Old Testament and

the Greek New Testament consists of English translations which have appeared within the last fifty years.

A new Sunday school has been opened in Chester, Pa. It was begun by the Churchtown Christian Workers Band but is now an outpost of the Weaverland district. Bro. Roy Neuswanger is superintendent.

The Gospel invitation during recent meetings at Freemanville, Ala., brought eleven responses.

In the Harvest Field is a book of 255 pages of Christian testimonies by tract distributors, evangelists, teachers, and converts. Christian workers find these convincing testimonies helpful as they contact Catholics, Jews, and others who are unsaved. Send to the Gospel Bookstore, Goshen, Ind., or to Ezra Shenk, Wellman, Iowa, for your copy.

The Mennonite Choral Group, of West Liberty, Ohio, under the direction of John Mark Yoder, rendered the Messiah on Dec. 21.

Bro. Leonard Haarer was the speaker in a Christian Youth Rally held at the Elmira, Ont., High School on Dec. 20.

Bro. and Sister J. Ross Goodall, of the House of Friendship, Kitchener, spoke at Elmira, Ont., on Christmas day.

Mastheads: Pamphlets, school papers, camp bulletins, come to our office without identification. Each publication should have a masthead in every issue. Does yours?—The Youth's Christian Companion.

The committee appointed by the Publication Board, at the suggestion of the General

## Calendar

Winter Bible Term, Hesston College, Hesston, Kans., Dec. 31-Feb. 6.  
C. A. Mennonite Bible School, Berlin, Ohio, Jan. 1-Feb. 11, 1953.  
North Central Winter Bible School, Loman, Minn., Jan. 3-23.  
Alberta Mennonite Bible School, Tofield, Alta., Jan. 5-Feb. 13.  
Michigan Mennonite Bible School, Fairview, Mich., Jan. 5-Feb. 13.  
Canton Bible School, Canton, Ohio, Jan. 5-Feb. 13.  
Johnstown Bible School, Stahl Mennonite Church, Jan. 5-Feb. 13, 1953.  
Ontario Mennonite Bible School, Kitchener, Ont., Jan. 5-March 7.  
Special Bible Term, Lancaster Mennonite School, Lancaster, Pa., Jan. 12-Feb. 20.  
Special Bible Term, EMC, Harrisonburg, Va., Jan. 14-Feb. 24.  
Missionary Conference, EMC, Harrisonburg, Va., Jan. 17, 18.  
Conrad Grebel Lectures on Christian Education, Scottdale, Pa., Jan. 19, 20, and Hesston, Kans., 29, 30.  
Maple Grove Winter Bible School, Atglen, Pa., Jan. 19-30.  
Kishacoquillas Valley Bible School, Allensville, Pa., Jan. 19—Feb. 6.  
Special school for ministers, Goshen College, Goshen, Ind., Jan. 26-Feb. 13.  
Winter Bible Term, Goshen College, Goshen, Ind., Jan. 26-March 6.  
Rural Life Program, Hesston College, Jan. 30-Feb. 1.  
Christian Life Conference, Ontario Mennonite Bible School, Feb. 17-19, 1953.  
Annual meeting of the Mennonite Publication Board, Scottdale, Pa., Feb. 18-19, 1953.  
Christian Life Conference, EMC, Harrisonburg, Va., Feb. 21, 22.  
Conrad Grebel Lectures on Christian Stewardship, Kidron, Ohio, March 19-22.  
Conference on Christian Community Relations, Martins Church, Orrville, Ohio, March 20, 21.  
General Council of General Conference, Chicago, Ill., April 9, 10.  
Annual meeting Mennonite Youth Fellowship, EMC, Harrisonburg, Va., June 12, 13, 1953.  
Annual meeting Mennonite Board of Missions and Charities, EMC, Harrisonburg, Va., June 13-16.  
Annual meeting Southwestern Pennsylvania Conference, at Stahl's, Johnstown, Pa., Aug. 2-5.  
Mennonite General Conference, Kitchener, Ont., Aug. 26-30, 1953.



Council of General Conference, to study further the Revised Standard Version and to make a further statement to the church concerning its merits and demerits consists of Harold S. Bender, Chester K. Lehman, and Millard Lind. We hope to be able to publish this statement soon.

The Johnstown Mennonite School gave a candlelight Christmas service to a capacity audience at the First Mennonite Church in Johnstown the evening of Dec. 21.

The committee appointed by the Peace Problems Committee to study the question of I-W Pastoral Services met at Scottsdale on Dec. 19. The personnel of the committee is John E. Lapp, Amos S. Horst, H. A. Diener, John H. Mosemann, and Paul Erb.

Sister Ruth Brunk Stoltzfus, who conducts the Heart to Heart radio broadcast, will speak to married ladies and those contemplating marriage in the near future, at 7:00 p.m., Jan. 3, at the Congregational Mennonite Church, Marietta, Pa. Bro. Elam Stauffer, on furlough from Africa, spoke there on Dec. 28.

The Bossler congregation, Rheems, Pa., gave the evening program at Steelton, Pa., on Dec. 21.

Bro. O. O. Miller will leave early in January for a trip to South America and Europe in the interests of the Eastern Mennonite Board of Missions and Charities and the Mennonite Central Committee.

### Announcements

Monthly meeting in the interests of Jewish evangelism at Vine Street, Lancaster, Pa., Jan. 5. The day will be devoted to prayer and fasting, beginning at 9:30 a.m. Speaker, M. S. Stoltzfus.

Bro. H. A. Diener, Hutchinson, Kans., at the I-W Center, Topeka, Kans., Jan. 18.

Bro. George Beare, returned missionary from India, at Metamora, Ill., on Jan. 6.

The 1953 Ministerial and Christian Workers' Study Classes at Souderton, Pa., Jan. 5-17. Twelve sessions Monday through Saturday evenings. Two class periods with the selection of six subjects. Instructors, Paul M. Lederach, John E. Lapp, Elmer B. Moyer, Elmer G. Kolb, and Paul R. Clemens. Sponsored by the Bible Study Committee of Franconia Conference.

Bro. Nevin Miller, Harrisonburg, Va., at Elizabethtown, Pa., the evening of Jan. 4, on "How We Live With Christ in God."

A Gospel team from EMC at Allentown, Pa., Mission, the evening of Jan. 2.

All-day Sunday school meeting at East Chestnut Street, Lancaster, Pa., on Jan. 4. Speakers, P. L. Frey, Earl Groff, Harvey Bauman, Clyde Stoner, J. Lester Brubaker, Maurice Nolt, John S. Wenger, John Brene-man, and David Thomas.

Annual Hymn-sing at Deep Run, Pa., at 7:00 p.m. Jan. 1. Guest speaker, John S. Hess, Lititz, Pa.

Annual Christian Life Conference, South Union, West Liberty, Ohio, on Jan. 4. Speakers, Roy Koch, St. Jacobs, Ont., and John R. Muraw, Harrisonburg, Va.

Bro. B. B. King, Scottsdale, Pa., in Bible Conference at Ailsa Craig, Ont., the week of

Dec. 29, and in Bible school at Tavistock, Ont., for four weeks following January 5.

### Visiting Speakers

Dec. 7: Paul Clemens and quartet, Lansdale, Pa., at Blooming Glen, Pa.; Harold Dyck, Hesston, Kans., at Yoder, Kans.

Dec. 14: Paul Myer, Quarryville, Pa., and Earl Mosemann, Plainfield, Pa., at East Chestnut Street, Lancaster, Pa.; Don Augsburg, Orrville, Ohio, at Pleasant Hill, Sterling, Ohio; R. R. Smucker, Elkhart, Ind., at Howard-Miami, Kokomo, Ind.; John C. Wenger, Goshen, Ind., at Hudson Lake, Ind., and Prairie Street, Elkhart, Ind.; Vernon Roth, Washington, Iowa, at Hutchinson, Kans.; Abram Kaufman, Plain City, Ohio, at Turkey Run, Bremen, Ohio.

Dec. 21: Nelson Litwiller, Argentina, at Howard-Miami, Kokomo, Ind.; J. I. Byler, Eureka, Ill., at Germantown, Ill.; Melvin Lauver, Akron, Pa., at Scottsdale, Pa.; J. L. Horst, Scottsdale, at Ephrata, Pa.; William G. Detweiler, Orrville, Ohio, at Wadsworth, Ohio.

Dec. 28: Herman Tan and wife, Indonesia, at Sharon, Plain City, Ohio.

### Evangelistic Meetings

Ray F. Yoder, Nappanee, Ind., at Howard-Miami, Kokomo, Ind., Dec. 11-21. Milton G. Brackbill, Paoli, Pa., at Olive, Elkhart, Ind., Jan. 2-11. C. F. Derstine, in 46th series at Kitchener, Ont., Jan. 11-18. Clyde Shenk, Tanganyika, at Kinzer, Pa., beginning Nov. 30.

### MISSION NEWS (Continued)

Bro. Clayton L. Keener, business director of the mission in Ethiopia, is making an auto trip with L. D. Ashley of the British and Foreign Bible Society early in February, to explore needs in Ethiopia and the Italian Somaliland.

### OBITUARIES (Continued)

and interest in helping supply the needs of others won for her many friends. Funeral services were in charge of Raymond R. Peachey and J. Elrose Hartzler.

Horst, Annie Maria, was born June 23, 1869, in Washington Co., Md., the daughter of Otho W. and Elizabeth C. Shank; passed away Aug. 29, 1952, at the Mennonite Home, Maugansville, Md.; aged 83 y. 2 m. 6 d. On March 19, 1903, she was united in marriage with Abram E. Horst. This union was blessed with one son (Otho, Clear Spring, Md.) and 2 daughters (Elizabeth—Mrs. Adin H. Horst, Hagerstown, Md.; and Ruth Clugston, Lititz, Pa.). Also surviving are 27 grandchildren, 6 great-grandchildren, 6 stepchildren (Abram S., Paramount, Md.; Phares S., Clear Spring, Md.; Michael, Chambersburg, Pa.; Henry and Nancy—Mrs. Jonas E. Horst, Hagerstown, Md.; and Katie—Mrs. William Gehman, Lancaster, Pa.), 2 brothers (Henry, Leaf River, Ill.; and Harvey, Hagerstown, Md.); and 3 sisters (Mary—Mrs. Charles Barnhart, Hagerstown, Md.; Elizabeth—Mrs. Peter Rice, Waynesboro, Pa.; and Lillie—Mrs. Allen Binkley, State Line, Pa.). She was a member of the Mennonite Church since her youth. Funeral services were conducted Sept. 1 at the Clear Spring Mennonite Church, in charge of Stanley Martin, Moses K. Horst, Samuel Martin, and Reuben Martin, with burial in the adjoining cemetery.

Kauffman, Benjamin K., son of the late Jonathan and Annie (King) Kauffman, was born near Paradise, Pa., April 24, 1862; passed away very suddenly Sept. 8, 1952; aged 90 y.

4 m. 14 d. He accepted Christ in his youth and united with the Amish Church, later transferring his membership to the Millwood A.M. Church. He was one of the pioneer Sunday-school workers and served as assistant superintendent for many years. He also served for more than 40 years as a trustee of the Millersville Children's Home. In January, 1884, he was married to Mary Esch who preceded him in death. One son (Aquila) also preceded him in death. Surviving are 2 daughters (Priscilla—Mrs. Isaac G. Kennel, Atglen, Pa.; and Ann—Mrs. Elam Umble, Christiana, Pa.), 3 sons (John E., Elam B., and Elmer J., all of Parkersburg, Pa.), 22 grandchildren, and 7 great-grandchildren. Funeral services were held Sept. 11 at the Maple Grove Church in charge of Abner Stoltzfus and Ira Kurtz.

Kauffman, Lydia Ellen, was born in Howard Co., Ind., Jan. 30, 1880, the daughter of Noah C. and Teracie Yoder. In 1901 she moved with her parents to Oscoda Co., Mich. On March 22, 1905, she was united in marriage to John D. Kauffman. To this union were born 3 sons (Paul and Ora, Fairview, Mich.; and Noah, Midland, Mich.) and 2 daughters (Violet, Fairview, Mich.; and Geneva, Mio, Mich.). Also surviving are her husband, 18 grandchildren, 5 brothers, 3 sisters, and a number of other relatives and friends. At 14 years of age she united with the Mennonite Church and was one of the charter members of the Fairview Church, where she remained a faithful member until death. She passed away at her home on Nov. 21, 1952; aged 72 y. 9 m. 22 d. Funeral services were held at the Fairview, Mich., Mennonite Church in charge of Harvey Handrich and Floyd Yoder, with burial in the Fairview Cemetery.

Miller, Abram H., son of Christian K. and Fannie (Herr) Miller, was born June 24, 1912; passed away at the Lancaster, Pa., General Hospital, Oct. 29, 1952; aged 40 y. 4 m. 5 d. His marriage to Dorothy Eshleman on March 28, 1936, was blessed with one daughter (Mary Jane) and 2 sons (Kenneth and Karl). His parents, one sister (Edna, Lancaster, Pa.), and 5 brothers (Charles, Dover, Pa.; Clayton, Spring City, Pa.; Lloyd, Mt. Joy, Pa.; Robert and Raymond, Lancaster, Pa.) survive. One sister and 2 brothers preceded him in death. In his youth he accepted Christ as his Saviour and remained faithful until death. Funeral services were held at the Rohrerstown Church Oct. 31, in charge of Raymond Charles and Jacob Hess. Burial was made in the Millersville Cemetery.

Miller, Newton B., son of Benjamin Y. and Catherine (Hostettler) Miller, was born at Mt. Airy, Ind., Dec. 8, 1885; passed from this life, Nov. 9, 1952, at the Wesley Hospital, Oklahoma City, Okla.; aged 66 y. 11 m. 1 d. His death came as the result of a fall from a scaffold almost two weeks previous. As a young man he became conscious of the need of his soul and accepted Christ as his personal Saviour, which conviction he followed diligently unto the end, being at the time of his death a devoted member of the Pleasant View Mennonite Church, Hydro, Okla. On Dec. 15, 1910, he with Ida Nissley took the vows of holy matrimony which united them "until death do us part." This union was blessed with 3 daughters (Barbara—Mrs. Ben Detweiler, Leonard, Mo.; Mahel—Mrs. Glenn Swartzendruber, Hydro, Okla.; and Alma—Mrs. A. R. Yoder, Arcola, Ill.) and 3 sons (Glen and LeRoy of Weatherford, Okla.; and Allen, Hydro, Okla.). Levi Mast also was given a Christian home. Also surviving are his companion, one brother (William B., Topeka, Ind.), one sister (Katie—Mrs. John D. Yoder, Hutchinson, Kans.), 13 grandchildren, and a large circle of other relatives and friends. He was much interested in the work of Christ and the church and gave freely of his time and means to help this cause along. Funeral services were held Nov. 13, conducted by John Slagell and Alva Swartzendruber.

Something good can be made out of mistakes and shortcomings. Ruskin took over the task of making a blot on a silk handkerchief into something beautiful. In a most artistic and skillful way he made a design in India ink, using the blot as a center for the design. A blotted life is not necessarily a useless life, for Jesus can make any life beautiful, if yielded to Him. —Carl and Clara



Go, Preach

# MISSIONS

Give, Pray

The General Board Headquarters for Missions, Relief, and Service: 1711 Prairie Street, Elkhart, Indiana. Telephone, Elkhart 2-2786.

## Mission News

Bro. and Sister Lee Kanagy request your prayers in behalf of a final decision on the location in Hokkaido where they will begin their work following the completion of their language study in July, 1953. Our missionaries in language study in Tokyo planned a fellowship, including Christmas dinner, at the home of Bro. and Sister Carl Kreider. Bro. and Sister Harold Yoder from the Osaka MCC staff also planned to be present.

Sister Una Cressman, missionary on furlough from the Argentine Chaco, plans to spend part of her furlough following the holiday season working in a hospital in Ontario to brush up on her nursing skills. Next summer she will take a four-months linguistic course to better prepare her to work with the Chaco Indians.

Bro. Frank Horst, pastor of the Bethel Springs Mennonite church, Culp, Ark., wrote that Bro. Nelson Kauffman recently baptized the husband of one of their members who has been a member since 1936. The local congregation rejoices over the conversion of this brother. He seems very happy in his acceptance of the Lord. Bro. Horst requests prayer for others who have not yet accepted Christ.

Bro. and Sister Frank Raber, who are in charge of the Mennonite Gospel Center, Kansas City, Mo., desire to express thanks to the many friends who have been helping along with the work there by providing provisions for Christmas baskets, funds for the mission program, and by giving their service in the mission program. They are also appreciative for the kind remembrances from many friends during the Christmas season.

Bro. and Sister Allen Ebersole, Canton, Ohio, report that members and friends of the local church surprised them with a house warming on Friday evening, Dec. 5, and presented them with a quarter of beef. Sister Ebersole is teaching released time Bible classes for school children every Wednesday afternoon. The enrollment thus far is 42.

Bro. Daniel Stoltzfus, a student in the Goshen College Biblical Seminary, spoke to the Christian Workers' Band on Dec. 14, regarding his experiences as a relief worker in the Far East under the MCC.

The Church and Mission News of Ontario reports a recent meeting of the executive members of the Senior sewing circles as follows: "Plans were laid for a more competent method of financing our missionary letters. Portions of a letter from our missionary in Japan, Mrs. Ralph Buckwalter, were read. . . . The congregation voted to send greetings from our sisters to the missionaries and Christians in Japan: these greetings to be conveyed

personally by Ruth Bean. . . . Ruth brought us a challenging devotional message. Helen Witmer, who had just returned from three years' work in Ethiopia, brought us greetings."

The Ontario Mission Board has four committees at work studying the home mission picture: rural, city, finance, and executive. Contact men who were appointed to visit each of the churches to present the needs of home missions and the financial responsibilities attending have completed their work. A good response to the presentation of needs is reported.

Support shares are available for a number of our city and rural missionaries for any local group interested in support projects. Write to the Secretary for Special Projects, Mennonite Board of Missions and Charities.

The Extension Committee of the Youth Christian Endeavor of the Doylestown, Pa., Mennonite Church is promoting wayside evangelism. They have erected a large sign on Highway 202 between Chalfont and Doylestown which reads, "Seek ye the Lord while He may be found."

Bro. George H. Beare, Upland, Calif., former missionary to India, will be speaking at a number of churches throughout the mid-west en route home from the Missions and Executive Committee meetings at Elkhart, Dec. 30, 31.

Bro. James Lark, Chicago, Ill., will be contacting some of the churches in northern Indiana, Jan. 4-11, in behalf of the Chicago Bethel Church building program.

Bro. P. A. Friesen, Greensburg, Kans., who is recovering slowly from his recent illness, will appreciate the prayers of God's people.

The Samuel Miller family arrived in Wichita, Kans., by plane from South America on Christmas evening, if plans carried. They will visit with Sister Miller's parents before returning east.

Bro. J. D. Smith, superintendent for many years at the Old People's Home at Eureka, Ill., died on Dec. 21. The funeral was held on Dec. 23. Obituary later. See issue of Dec. 2 for Bro. Smith's picture.

The Jewish Evangelism Committee of the Lancaster Conference has appointed Bro. and Sister Isaac Baer and Bro. and Sister John S. Sensenig to Jewish work in Washington, D.C.

The temporary address of Bro. and Sister Wilbert Lind will be: Croce del Sud Hotel, Mogadiscio, Italian Somaliland.

Bro. and Sister James Hess have completed their term of language study in Costa Rica and are expected to go to Trujillo, Honduras, on Dec. 29, to take up missionary work there.

Bro. and Sister Wilbur Nachtigall, on furlough from Puerto Rico, spoke at the Sunnyside Church, Conneaut Lake, Pa., the week end of Dec. 14.

## Your Treasurer Reports

It is very important in mission work to continue to extend one's area of witness. From time to time the Mission Board has taken steps to open new mission fields and new areas of evangelism. Through publicity the General Board has also encouraged the local congregation to develop mission outposts and to sponsor other local mission projects. It is important that we expand our mission effort. This is a sign of a growing and strengthening church.

However, I would like to bring to our attention that one must not expand into new areas of work without a consciousness that we must also continue to support existing mission programs. It appears to be much easier and more challenging to contribute to new mission projects and to start new work than it is to continue supporting, year after year, work which has already been established. But I am sure that we recognize that there is a challenge in the support of the mission work which has been established and which is the base from which larger mission effort is carried on. Therefore, we would like to encourage the brotherhood to be mindful of the older established mission fields such as India, South America, and city missions which were started many years ago but which continue to fill a very vital place in the total mission program. Let us expand the work, open new fields, and maintain our vision, but let us not forget the fields which have been established and which need our continued financial and prayer support.

H. Ernest Bennett, Treasurer  
Mennonite Board of Missions and Charities  
Elkhart, Indiana.

Bro. James Payne has arrived in Ethiopia, where he will serve the mission as a builder.

Farewell services were held at Mt. Joy, Pa., on Dec. 21, for Bro. Elton Bomberger, who is appointed to serve as maintenance man and crafts teacher at Nazareth, Ethiopia.

Bro. Elam Stauffer, on furlough from Tanganyika, recently spent some time in Virginia and will be in Alabama for two weeks in January.

Sister Hedwig Nacht, Swiss Mennonite registered nurse, will sail from Venice, Italy, on Jan. 6, and will arrive in Mombasa about Jan. 14. She will serve in the mission in Tanganyika.

The baptized membership in our church in Tanganyika now is 857, with about 600 catechumens.

The Eastern Mennonite Board of Missions and Charities now has a total of 74 missionaries in the foreign field. There are 41 missionary children.

(Continued on page 1276)





The home of an Argentine Mennonite family.

## Polite Excuses or Hearty Welcomes

BY ANNA H. BYLER

It is Tuesday afternoon in Bragado, and the Bible readers are preparing to go out for their weekly visits. First they gather at the pastor's home for the lesson which has been prepared for them. They read together the portion of Scripture which has been chosen for this day, listen to the simple teaching which they in turn are to make in the homes where they will go, and then they unite in prayer. How futile it would be to think they can go in their own strength: in prayer they plead that God will use them as His servants in this work, that He will prepare the hearts who will listen, and that He will bless their efforts to the saving of souls.

Then they go out, two by two. Some of the women are Christians for many years. Some have much more recently been brought into the fold. Others are young Bible school students, glad to witness and use their time in this way. Each two women have their list of homes in a certain section of town, a list of 8 or 10 homes where the mothers have consented to allow these "Evangélicos" to come in and read the Bible. It is not always easy to find homes where they will allow this. They have all been taught that the Bible is for the priest to use and interpret. They have also been taught that it is a sin to listen to our teachings or enter our churches. For this reason many are afraid to let us enter their homes.

But the Argentine people are very polite, and rather than say "no" to our faces, they offer all kinds of excuses. I guess these excuses are the same the world over. The main

excuse is that they are too busy, and yet they have time by the hour to stand at their door in the daytime with their knitting or to sit there in the cool of the evening to watch the passers-by. How keenly we feel the need of the Holy Spirit working in individual hearts, giving them a desire to hear His Word, and to find the peace which He gives to a penitent soul.

One day when the workers were hunting more homes in which to read the Bible, they were led to the home of Dona Juana. She greeted them warmly with a kiss on each cheek, in true Argentine fashion, and told them how glad she was they had come. Years ago she had known something of the Gospel, but in the intervening years had lost all contact. Now her soul was ready for the Good News. In spite of legs swollen with rheumatism, she trudged the many blocks from her home to the church, to hear the preaching, and then farther yet to attend tent meetings in progress in another part of town. She convinced her husband to accompany her, and together they were saved. Today they are happy witnesses to His saving power, and one example among others of the fruit of the Bible readers.

We cannot tell you of large numbers saved through Bible reading, for the work is slow and the difficulties many. But we do have enough evidence to know that it pays, and we stand on the promise given us in Isa. 55:11, "So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

West Liberty, Ohio.

## Is It You?

BY MELVIN LEIDIG

The scene is in a little rural mission in the mid-south. The sun has just set and the tired workers are kneeling in prayer for their many needs—needs of the day and of the "last days." John prays, "Lord, I surrender anew my will to Thee; in my weakness reveal Thy strength. These many souls—O Lord! What few funds to go forward. Hardly do we know what to do to best reach the most with your Gospel. Lord, give wisdom. Lord, convict Christians to give and to pray for us workers. Amen."

Martha, tired and physically worn out, says, "My Father, I ask in Jesus' name to infuse into my bloodstream Thy Holy Spirit's power. Do not let me break beneath the cross. ('Mid tears) Lord, you who know the needs of men in this community, send laborers; consecrated ones to help in this great work. Show young people the folly of securing earthly riches. Speak to the hearts of dear young people with the call to the vineyard. Keep before us the challenge to be Thy faithful ones. Lead forward. Amen."

Across the country Bill is driving the tractor up the lane to the shed. He looks out over the twenty-acre field of waving corn, just knee-high. "Hope it turns out good this year!" Across the lane is the large field of golden wheat. "Best crop I've seen on that field. Hope all the crops are good this year so I can buy that extra piece of ground. If we work extra hard we'll make it—I think!" After the herd of cows are all milked and supper is over, he happens to think, "Oh, yes, a Sunday-school class tomorrow!" So he begins to read the quarterly, finding that the lesson is on "Jesus' Teaching on True Values." He learns that a Christian's primary work is to build the kingdom of God. To do so means to make the whole of life's service contribute to the work of Christ. But how can I get across the truth of this lesson? I'll tell them what they should do—but without conviction! He goes on not answering the inner voice of the Spirit—true values—bigger farm or lost souls—which? His wife says, "Bill, you spend too much time on just farming, don't you? What about all the lost souls?" "Yes," is the reply, "our church has missionaries!"

In a northern industrial city with literally thousands of dying, pleasure-mad, hell-bound souls are a few earnest witnesses for Christ. It is with burdened heart that intercession is made. "Dear Lord, what challenges! Give me vision. You have opened the doors, but how can we? O God! Who will help tell them? All these multitudes of boys and girls! Send someone to show these youths who are about to be caught in the current of sin the way of the beautiful Christian life. Give me power to challenge the mothers and fathers in this community to come to Christ as Lord and Saviour. How can so few of us carry on this great work? Send laborers to help us! We pray in Jesus' name. Amen."

Her companion in labor travails with God! "O God, give strength. We need your help tonight. Keep before our eyes the worth of a



soul. Help us to see that we must be faithful. Thank you for answered prayer and for victories in days past. The battle is too great, Lord. We are looking to you to call some young persons who are consecrated and prepared for Thy work to labor for Christ here. Speak to the hearts of Christians. In Jesus' name. Amen."

In the church college the professor that day has just challenged Bob and his fellow classmates on successful business policies: "How to make a living wisely." Bob is challenged as the Holy Spirit in his devotions says to his heart, "Bob, I want you to learn also 'how to give life wisely.'" He sees before him a great business career! Success! On the other hand, he sees those souls that are not saved—those many young people who know not how to live. "Surely someone will take time to tell them," he concludes!

Could it be possible that Christ is laying His hand on your shoulder and saying, "Son, go work in my vineyard"? Could it be possible that you hear Him? You may know what salvation is, but you may be selfish with it. You may be that young person God is speaking to—young, strong, prepared for battle, but unwilling to go. Son, is it you? Daughter, is it you?

The Mission Board informs the laboring few, "No volunteers yet!" Is it possible that you may be the answer to that agonizing prayer: "Lord, grant vision! Lord, send laborers, we pray. Amen?"

Saginaw, Mich.

## Alaska News

BY MAHLON STOLTZFUS

The weather this fall has been wonderful. The temperature ranges from about 20 to 40 degrees above zero. We are told it is an unusually warm fall. The ice had been running in the river but has stopped for about ten days because of a jam up the river a ways. The last few days have been cold enough to have new ice running. The sun rises shortly after school begins at nine o'clock and sets about the time we dismiss at four (November 15). Twilight is long and beautiful. Until last night we had only a few light snows. This morning there are several inches on the ground.

The people have been dipping eels several days this week. Because the river is still open, the eels are scattered. When the river is frozen over, the eel run lasts only a few hours instead of a few days. The fish, game birds, and berries were scarce this past season. Already we can tell a lack of nourishment among the school children. As undernourishment creates additional problems in teaching, we ask that you pray that we might have wisdom and understanding in the months that lie ahead.

There are a number of villages up the river that I would like to contact next summer if not before. The people from some of the villages come here to trade. When they are here they attend the Mission Covenant services and seem hungry for the Gospel. The only religion these people have is from a

native Russian Orthodox priest who drinks heavily and exploits his people.

We request prayer for a young white couple in our village. He professes Christianity, but I feel has not experienced the new birth. With tears in his eyes he expressed to me a dissatisfaction in the life he now lives and said he believes the Lord has something in store for him. He is well liked by the natives and could have a great influence among them if he would live a Christian life among them.

We are still living in two small rooms in the schoolhouse but learned yesterday that the Alaska Airlines house next to the school will finally be released for rent. This house has been vacant for over a year and needs some repair, but they say that we can rent it only as it now is. We plan to accept it because it will give us more room for the family.

Praise God that He can save to the uttermost. It is our prayer that our lives might be used for the expansion of His kingdom in the North Land.

Fortuna Lodge, Alaska.

## A Night Call

BY RUTH CRESSMAN, R.N.

Beep! Beep! Beep! Three short loud blows of the horn! I awakened with light flooding my room—a loud motor running—somebody wanted something! I hurried to the door while curiosity and fear both tried to overcome the other. People do get shot, snake bitten, and also have babies. I was hoping that tonight it would be having a baby.

A man in the yard called out, "Are you the nurse? Can you come see our boy? He's a near to dying from convulsions. Don't know what from but he was dreadful sick when I left!"

"Yes, just wait a bit and I'll be out," I replied, after trying to get a little more information about the boy, which is usually a waste of time. Convulsions! Convulsions! What does one do for convulsions? I started to pack my bag as I thought—baths, enemas, sedatives, depending upon the cause. What would I do if the child was unconscious and couldn't swallow pills? Why don't people call doctors when they are sick enough for doctors, even if they do have to drive 20 miles farther?

The next hour and a half I had a nice rough fifteen-mile ride in a large lumber truck with a neighbor of the sick boy. I had never before seen either family.

On the porch of the typical Arkansas frame house I found the boy, apparently asleep, his bedding dripping wet from the frantic treatment of cold baths given by the four women present. I learned from the ten-year-old boy's mother first that "He is real bad off. He's had three convulsions that lasted a l-o-n-g time, and he had a high fever." They owned a thermometer, to my surprise, and his temperature had been 104° F. It was then 98° F. His mother had given him three aspirins plus the cold baths. After all this information they told me that he had eaten green apples, green pears, and a lot of other things which he had vomited.

I was relieved; the home treatment had worked. I gave the boy a sedative and an enema and advised concerning greatly enlarged tonsils, but they wanted me to stay all night, if I could. It had been two-thirty in the morning when I arrived.

"I just don't know what we would do without you nurses," they kept repeating. "A doctor would charge thirty-five dollars to come out here." I sat and visited and by four o'clock when I decided it might be time to go home I had learned a lot about three families—their twins, their summer's work picking cherries in Michigan, and the fish they had caught the evening before.

The family was satisfied that I leave then since it was past the time, they said, for his next convulsion. I drank two cups of black Arkansas coffee, which does keep one awake, thanked them for the two nice fish they had wrapped up for me, and got in the big truck for the rough ride home.

Home again by five-thirty I tried to sleep, but I wasn't sleepy—the coffee had enough caffeine in it to keep me going all day.—The Christian Nurse.

## Thanks from Paraguay

Warm words of thanks and appreciation have been sent through the Mennonite Central Committee office to members of California churches who gave 18 tons of raisins to the Mennonite colonists in Paraguay.

This valuable fruit was distributed according to the wishes of the Reedley community, Frank J. Weins, MCC worker in Asuncion, Paraguay, reported. One third of the raisins were distributed to institutions and two thirds to the general population of Mennonites.

Every Mennonite living in the Paraguayan colonies of Fernheim, Menno, Neuland, Volendam, Friesland, Bergtal, Sommerfeld, and the Mennonites in Asuncion received two one-pound packages. The institutions served were the hospitals of Fernheim, Menno, Neuland, Friesland, Volendam, the mental institution of Fernheim, the deaf-and-dumb school in Fernheim, the old people's homes in Neuland and Volendam, the school dormitories in Fernheim, Neuland, Volendam, and Asuncion, the MCC home in Asuncion, and the leper colony development program.

Here is a typical word of appreciation as expressed by Jacob B. Reimer, administrator of the Menno Colony:

"... Although we are unacquainted with the donors, we would like to express our deepest gratitude to them. . . . This is a real joy to our people, especially since this kind of dried fruit is at present so expensive that most of our people are unable to buy it. Since fruit makes a welcome change in the diet, this gift will have caused sincere joy in many families. . . . We would also wish to thank MCC for the free delivery and distribution of this gift, as well as all those who had a part in it. May God reward you for it."—Via MCC, Akron, Pa.



# In a Land of Hills and Valleys

By ELVA B. LANDIS

As I sit here at my front door and look out over the landscape, I marvel at its beauty. The valley spreads before me on every side with the lovely hills in the distance. In the valley are villages here and there and occasionally a green clump of trees. The hills are covered with short grass on the lower slope and more thickly covered with trees nearer the top. Here and there are specks of white, black, and red where young children are watching herds of cattle, sheep, and goats. Above all this are the blue sky and the lovely snow-white clouds. What a lovely place the Lord has brought me to!

In all this beauty there is life and there is death. Life, which is physical, is first manifested in birth. Later the child is carried on the back of the mother, or on the hip, or in the arms of a nursemaid, who is usually an older child in the family. None of the children wear clothing, except sometimes a rag around the waist or over the shoulder. When old enough, boys are sent out to herd the cattle, the wealth of their fathers, and the girls are taught to grind and cultivate. Bathing and laundry is done at a near-by stream or a dirty water hole. When children reach the early teens, tribal customs must be adhered to. This varies with each tribe. Here circumcision of both boys and girls is one of these evils. These days as we pass along the road we see the teen-agers in groups with their bodies covered with mud and arrows in their hands. It is a hideous-looking sight. Other customs are the boring of ear lobes and the burning of marks on the skin of the face and body. After this follows bargaining for marriage. Often the one who can pay the largest number of cattle gets the bride. The young folks often have no say in the matter. In this life there is thievery, drinking, fighting, adultery, and all kinds of deceitfulness. Each one tries to get the better of his fellow man. In all this Satan is their master and in the end they reap nothing but death.

This death is not of these physical bodies only, but it is also spiritual death, death of the soul. These people have no conception of the love of God because they are so bound by heathen customs. Only occasionally, here and there, does light break through and expel this spiritual darkness. When this happens, they are tried so hard on every side by Satan through family and friends that some of them fall again. When they fall, they often are harder and more cruel than before tasting of the love of God. They need your prayers.

The harvest is ready, says the Lord of harvest, but where are the reapers? Calls come to us from outlying sections for teachers. Those who should be teachers have other cares which bind them and keep them from consecrating their lives to the Lord's work. This is only Satan trying to blind them and



Part of a Bible Class conducted by our missionaries in a Native Authority School in Tanganyika. Seventy to eighty pupils are crowded into a room made to seat forty-five.

hinder the spreading of the Gospel and the furtherance of the kingdom. Pray that in these green hills and valleys there may be springs of pure water bubbling forth into streams which will feed and nourish these dying souls with the Water of Life, Jesus Christ, until death will be expelled and all will be gathered into Christ's fold with Him as their Shepherd.

Nyabasi, Tanganyika, E. Africa.

## Relief and Service News

### MRC Weekly Notes

#### Voluntary Service

Although no summer service director has been appointed, the Elkhart staff is beginning to work on plans for the summer service program. Letters have been sent to locations which used summer service units in 1952 with applications enclosed. Other locations interested in having summer service units, may write to the Office for Service and Relief of the Mennonite Board of Missions and Charities, 1711 Prairie St., Elkhart, Ind. People interested in doing service in the summer program are urged to write for application blanks.

A number of various opportunities exist in the long term voluntary service program at the present time. A file of applications is being built up for the nurses aid class at the La Junta Hospital beginning June 1953. La Junta Hospital has informed us of the service need for sisters who assist in the cleaning and maid work at the hospital—a very important part of hospital service. Mission stations are continually asking for more help to carry on their programs. A couple with some maturity and administrative ability is needed in one of the children's homes. There are job openings for people who need draft credit and for those who do not need draft credit.

#### Personnel

Bro. Wilbert Shenk, a student at Hesston College, is helping in the Relief and Service office over the Christmas holidays.

Bro. Orris and Sister Doris Lahman Yoder of Shipshewana, Ind., terminated their services in La Plata Mennonite Project, Puerto Rico, early in December and have returned home to Indiana.

### MCC Weekly Notes

#### Housing Secured for Korean Relief Administration

The Mennonite Central Committee's relief program in Korea is taking shape with the securing of housing in Pusan to serve as headquarters for the work and the planning of relief projects.

Dale Nebel, Far Eastern director, and Dallas Voran, MCC worker in Korea, spent 2½ weeks planning relief activity which is to be started in January by MCC personnel.

They were fortunate to secure a house which will serve as a center for relief administration and for contacts with the Korean government and other relief organizations and church groups. The relief project will not be in Pusan, but in some needy area and will likely be a combination emergency relief and community center.

The purpose of the center will be to provide self-help for the Koreans. It is thought that MCC personnel can make the greatest contribution on the local level in projects where they can work with the end recipients. This will enable them to show Christian love and care among those with whom they work.

The United Nations Korean Reconstruction Administration is much interested in assisting voluntary agencies in their relief activities in Korea. It has assured active cooperation with the MCC and has already provided a small subsidy.

#### Mental Health Services Incorporated

A corporation known as Mennonite Mental Health Services, Incorporated, has been formed to hold title to the three MCC mental hospitals and to serve as an advisory body to the MCC on mental health problems.

This new organization, administered by an eight-member board, will function as a trustee of any funds or property received from the MCC for the purpose of aiding and assisting in the establishment of institutions for the care and treatment of the mentally ill.

Members of the board of directors, who are annually appointed by members of the MCC, are H. A. Fast, chairman; E. C. Bender, vice-chairman; Delmar Stahly, secretary; O. O. Miller, treasurer; George L. Classen, Titus Books, Henry Martens, and Dr. Paul M. Nase.

#### Third MCC Mental Hospital Named Prairie View Hospital

Prairie View Hospital has been selected as the name for the central area mental hospital being constructed at Newton, Kans.

Work on this 40-bed hospital is progressing steadily. Masons are laying cement blocks for the walls.



Construction is being done by a nine-man I-W unit stationed at Newton and by volunteer laborers from Mennonite churches in the area.

Plans are being made for the inauguration of a non-institutional mental health program March 1, 1953, in connection with the central area program. A children's guidance and counseling service is planned.

During the past year the other two MCC mental hospitals have admitted a total of 275 patients.

Brook Lane Farm at Hagerstown, Md., admitted 202 patients—16 per cent of whom were from Mennonite groups. The average period of time for patient treatment was 42 days.

Kings View Homes at Reedley, Calif., admitted 73 patients—36 per cent of whom were from Mennonite groups.

#### Mission Board Representatives Meet with MCC

Representatives of three Mennonite mission boards met with the MCC executive committee December 13 to discuss activities in areas in which both MCC and the respective boards have interests.

Those meeting with the executive committee were John H. Mosemann, president of the Mennonite Board of Missions and Charities; John Thiessen, general secretary of the General Conference Board of Missions; A. E. Janzen, executive secretary of the Mennonite Brethren Foreign Mission Board; and Nelson Litwiller, also a member of the Mennonite Board of Missions and Charities and former worker in Buenos Aires, Argentina.

Areas of service discussed were Uruguay, Paraguay, Formosa, Palestine, Austria, Mexico, and Buenos Aires, Argentina.

#### Three European Workers Return

Three European workers have returned. They are Calvin Redekop of Mountain Lake, Minn., who was in charge of European Mennonite Voluntary Service and PAX service administration; Richard Oberholtzer of Greencastle, Pa., a member of one of the PAX units; and Pauline Schmidt of Elbing, Kans., who has served as a nurse at the Gronau center.

Released, December 19, 1952

MCC News Service  
Akron, Pennsylvania

#### Women's Activities

One of the features of the sewing circles of Waterloo, Ont., is the meeting twice a year of all four circles of the congregation for an evening of work and fellowship.

In November the Beacon Mission Circle, which is the young married women's circle, entertained the group by providing supper and a special program. Sister Helen Witmer, recently returned from Ethiopia, showed pictures and told about the work in that field.

Present at this meeting was one of the first presidents of the circle, two of her daughters, and two granddaughters. Several of these hold office now.

Sister Laura Showalter of Scottdale sends us this helpful suggestion for making bandages. "My Sears loom instructions say a good way to sew rags is to sew them before tearing them into narrow strips. Take a piece of sheet of whatever width and sew the ends together, lapped over and sewed twice, but do not place the corners together. The two-, three-, or four-inch jog may be snipped before or after sewing. When you have torn once around the circle, snip through the seam and continue. Shorter pieces, such as pillowcases, may be sewed into a long straight piece and then the ends joined in the same way. We have found that this saves much time and tangle when making bandages."

\* \* \*

Sister Lena Graber, director of our India school of nursing, writes that their preliminary students all passed their preliminary examinations and that the acceptance service for them was held on Oct. 24. They now have twenty-one students in the three classes.

The students and medical staff at our India hospital are practicing for their Christmas program to be held on Christmas Eve.

The medical staff includes 2 American doctors, 2 Indian doctors, 2 American registered nurses, 3 Indian registered nurses (two female and one male), 6 registered compounders, one registered laboratory technician, 3 clerks, and undergraduate nurse.

This group of workers has cared for, so far this year, 2,707 patients, with a daily average of 134 outpatients, 70 inpatients, 350 major operations, 850 minor operations, 128 normal deliveries, and 45 abnormal deliveries.

\* \* \*

A young women's Sunday-school class of the Shore Mennonite Church in Indiana contributed eighteen dollars for the furnishing of a student nurse's room in India. These gifts are very much appreciated.

\* \* \*

The United Nations Relief Agency is looking to voluntary agencies for providing several million pounds of clothing and footwear, blankets, and layettes to meet the needs of the 800,000 Arab refugees who are entering their fifth year as displaced, homeless people.

The relief agency expresses deep appreciation for our help.

\* \* \*

If you have talks given at your district, state, or sectional sewing circle meetings that you think would be worth sharing, please send them to Mrs. C. L. Shank, 904 College Avenue, Goshen, Ind. These are often printed in the GOSPEL HERALD and in the district conference publications.

\* \* \*

Please send the names and addresses of your district officers today to Mrs. C. L. Shank for the 1953-54 Daily Prayer Guide.—Mrs. C. L. Shank.

It becomes the duty of every generation of church leaders to engage all the talents of Christian youth, consecrating them to useful purposes in the kingdom of God.—John R. Mumaw.

## Missions Editorial

### Preaching and Practicing the Gospel

"Three fifths of the world's population are victims of hunger, disease, and illiteracy," Frank Laubach told mission officials and missionaries at a dinner meeting of the Division of Foreign Missions in Denver, Colo., recently. "If the church doesn't feed the multitudes, cleanse the sick, and open the eyes of the blind, she will have no witness in some of the countries where physical need is great."

Dr. Laubach further emphasized the failure of the mission church in India to supplement evangelism with agricultural and social services. Illiterates were converted in large numbers in the last twenty years but were not aided in improving their living conditions.

Now the Communists are coming along and promising bread. In the recent election in India the Communists demonstrated amazing strength. India will have another election in five years. If present trends continue, the chances are 50-50 that India will have a Communist government after that election.

Frank Laubach is putting on a strenuous campaign to teach the common people of India to read. His methods are simple, but successful. His second reader includes instructions on agriculture, health, child care, and other important facts for improving living standards.

But while Laubach is teaching the people of India to read, the Communists are flooding them with literature. It is high time Christian presses begin to hum to produce the Gospel message in simple form for those who are beginning to read. A quick response to the present emergency can stem the growing influence of Communism.

The Christian Church must also supplement its drive to propagate the Gospel with true Christian service. Indian leaders are looking for help to improve the living standards of their countrymen—help with no strings tied to it. The church needs to develop its own point-four program to accompany the Gospel message.

Better living conditions for the masses of mankind is not a Communist invention. It is the natural outgrowth of the teachings of Jesus, the goal for mankind as set by the prophets: "They shall sit every man under his vine and under his fig tree."

Let the church accompany the preaching of the Gospel with unselfish service to the downtrodden masses, and Communism will lose its appeal.—L. C. Hartzler.



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